

ForumIAS

GENERAL STUDIES

Name Of Candidate

Utkarsh Dwivedi

Roll No.

1910046593

Time Allowed: Three Hours

Date:

13/12/21

Maximum Marks: 250

INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total Marks:		

Remarks:

INSTRUCTION

1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet.
2. There are TWO Sections. Each Section has MULTIPLE topics printed in English & Hindi. You have to write on 1 topic from Each part
3. One question in each part is compulsory.
4. The number of marks carried by a question/part is indicated against it.
5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.
6. Word limit in questions, if specified, should be adhered to.
7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

Any specific messages for ForumIAS Mentors/Evaluators with respect to your copy? Write it here.

For Student Only

Start Time | 3:00pm

End Time | 6:00pm

Mode Of Examination:

Online Offline

For Office Use Only

ECN CODE:

EG:

Evaluation Date:

MARKING SCHEME

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Parameter/Criteria	Aspects Considered	Total Marks	Essay 1	Essay 2
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	Good	Average
120 and above	100-120	Below 100

102602_42062_1910046593_(2021-SECTION-59)A

1. Feminism is for everybody.
सभी के लिए नारीवाद
2. Democracy is a device that ensures we shall be governed no better than we deserve.
लोकतंत्र एक ऐसा उपकरण है जो यह सुनिश्चित करता है कि हम उस से बेहतर शासित नहीं होंगे जिसके हम हकदार हैं।
3. Reinventing Indian Agriculture is the need of the hour.
भारतीय कृषि को नया रूप देना समय की मांग है।
4. Educated unemployment- voluntary or absence of opportunities
शिक्षित बेरोजगारी- स्वैच्छिक या अवसरों का अभाव

Reinventing Indian Agriculture is the need of the hour.

[Scenario 1:] Raju asks his

father for a new toy that he had seen in market. While leaving the house Ram kumar, a farmer in Maharashtra is stopped by his wife who asks for a new saree for this year's festive season. Ram kumar promises them both that he would fulfill their wishes. But to his dismay, Ram kumar learns that the onions he came to sell

in the local mandi were not fetching good price. On top of that, he was slapped with mandi fees, trader commission bills that effectively left him with greater liability than he would earn selling his onions! Ram Kumar stages at the ground. Tearful, he realises that this year too, he won't be able to fulfill wishes of his son and wife.

Scenario 2 Hulkum Singh, a farmer from Punjab is ready to board the train from Anantnag to Jaipur. He has been suffering from cancer for the last six months. His case is not unique. Many from his village had booked a ticket in what is now infamously called as "the cancer express". This is

because the overdose of fertilisers and chemicals had made the groundwater nothing less than poison.

Both the scenarios, from Maharashtra and Kerala highlight the dismal state of farming and agriculture in India. This essay endeavours to explain the state of agriculture in India, its root cause analysis, government efforts to alleviate the situation of farmers and a discussion on what more could be done.

AGRICULTURE SECTOR: A PALACE OF DIS-ILLUSIONS

The agricultural sector employs 49% of our population, but contributes to just 16% of our GDP. Our farmers are one of the poorest in the world with a per capita income of around

₹ 10000 a month.

Our farmers are called as "Annadata" but they themselves live in a situation where they suffer to even manage a two square meal for themselves and their families.

meandering through a rural life, bereft of modern amenities like proper electricity and roads, the farmers with their meagre incomes embark on the road to producing crops.

But this journey ends on a sour note for many. With the highest suicides in the world, India is ~~losing~~ losing its "Annadata" just because someone is unable to pay a loan of ₹ 50000 to the local money lender, that he had borrowed for his daughter.

But one failed cropping season, and the farmer is left with no other option, but to take his life. Why and how have our farmers reached to this state of being?

The ROOT CAUSE (or) ANALYSIS

History deserves a fair share of blame. Kings like Akbar owned all the land within their kingdoms. With poor investment in irrigation and lack of incentives for farmers to invest their own money into the state's land, the agricultural output declined, and so did the farmer's income.

With the advent of the British, the agricultural land was commercialised. From being a source of food, agriculture was seen as a source of revenue. The proliferation of zamindars led to further decline in the situation of tillers as the only aim of

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These zamindars were seeking rent out of the agricultural land.

Another factor was undue focus on cash crops like Indigo. It led to huge initial investment, but poor returns and loss of soil fertility made the enterprise a loss making business for Indian farmers.

The lessons were learnt from history and the government after independence embarked on an ambitious agenda of land reforms. But lack of state will, politician-bureaucrat-zamindar corruption and exploitation of legal loopholes in tenancy act defeated the purpose of land reforms.

We are left with a situation where 86% of farmers are small and

marginal, i.e. they hold land less than two hectares. This land inequality and feudalism has led to feeling of injustice and given rise to Marxism and Naxalism in the poor heartland of our country.

The unintended effects of government policy also deserve some amount of blame. Even though the green revolution of 1960s made India, from a food scarce country to net exporter of food grains, it has led to its own set of challenges.

~~Another~~ One, it led to our emphasis on growing of wheat and paddy. These are water guzzling crops with one kg of paddy requiring 500 litres of water. This has made India a net exporter of water, a fact highlighted by economic survey 16-17.

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Two, it has increased the input costs for farmers. ~~Due to~~ The hybrid seeds that were used to usher in the green revolution are costly. Also these require ample amount of fertiliser and pesticides. The government subsidy on fertiliser and electricity leads to their overuse and misuse. This has become a prime cause for rising cancer cases in Punjab and Haryana (The Mukun Chand story).

Three, and the most significant fallout of the green revolution has been unequal and inequitable regional growth. While North West India has raced ahead, the Eastern and central India's farmers are still besieged in the realm of poverty.

Another factor apart from the green revolution is the use of farm loan waivers. Though necessary in some

Situations, the frequent reliance on farm loan waivers as a tool of political populism and vote garnering, has its own negative fallouts.

One being, that it only benefits the large farmers, as they have access to institutional means of loans. This further perpetuates inequality between the large and the small farmer.

The other being, that it distorts the credit culture in the country. ~~one~~

On one hand, the farmers start wilfully defaulting on loans, anticipating loan waivers as and when election comes. And on the other hand, the banks become wary of extending loans to farmers, further starving a sector that is already capital starved.

This lack of capital in the farm sector is also a fallout of the 1991

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Liberalisation, Privatisation and Globalisation

reform. While the services sector rose as the king of the economy, contributing to 58% of GDP, the agricultural and manufacturing sectors were ~~to~~ ignored.

This perpetuated the hold of state machinery and bureaucrats in the agricultural sector. With the lack of private investment [at 2% of total], the farmers still rely on APMC mandis for agricultural marketing.

These mandis, lack proper weighing, packaging and storage infrastructure. Apart from mandi fees, trader fees, the farmers are given pre-determined price for their produce due to price cartelisation of traders.

Cognisance of the farm issue, the government has come up with multi-farious steps and schemes for the farmers.

GOVERNMENT EFFORTS : FULL THROTTLE

To address the challenge of farm input, the government has launched PM Krishi Sinchai Yojana. This envisages investment in sprinkler and drip irrigation to save water wastage. PM KUSUM scheme envisages use of solar energy to provide electricity to solar pumps. In the words of Hon'ble Finance Minister, this would turn our "Amadatas to Ujadatas."

Through Dhanya Lakshmi scheme, government is promoting storage infrastructure harnessing the collective power of women Self Help groups. PM-KISAN is another

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ambitious scheme to provide direct cash transfers to farmers, in line with practices in developed countries.

Agri marketing reforms have been promoted through "e-NAM" that helps in realisation of "one nation one market." To connect the field to market, logistical support through "Kisan rail" and "Krishi Udaan" have been promulgated.

The problems are many and so are the solutions. With the government's mission to "double farmers income by 2022" there is hope that the agricultural sector would witness a rejuvenation. There is every reason to believe that there is light at the end of the tunnel for farmers like Ram Kumar and Hukam Singh.

(Don't Write anything in this Area)

ROUGH

Intro:

Story 1, story 2



1:15
1:15

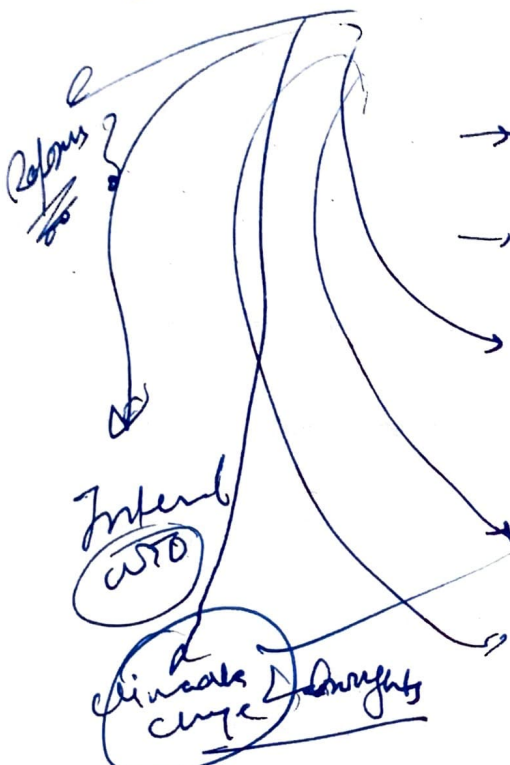
Q1 State of the ag

Section

managed by 13 fam members

Q2 Reasons

→ historical & Alabar ✓



Land reforms

British comm ✓

→ Policy in area → 2 crops

→ ~~area subsidy~~ → 100% waiver

→ Land for ignored Commodity basket of economy.

→ 1991 reform ⇒ ability for agriculture

Disinflation brought

Disinflation (x) livestock, fisheries, horticulture (x)

Q3 4 or 5 steps ✓

Q4 what more could be done? →

→ 1 model system

Jai Jawan, Jai Kiran, Jai Vigyan, Jai Kisan.

Pre conclusion & Inclusive growth

Conclusion & Bring character of story.

Jai Jawan Jai Kiran Jai Vigyan

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Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

SECTION - B

1. Peace is not absence of war but the presence of justice.
शांति युद्ध की अनुपस्थिति नहीं बल्कि न्याय की उपस्थिति है।
2. There is no pillow so soft as a clear conscience.
स्पष्ट अंतःकरण के समान कोमल कोई तकिया नहीं है।
3. Pain is inevitable, suffering is a choice.
दर्द अपरिहार्य है, पीड़ा एक विकल्प है।
4. Knowledge of one's ignorance is the first step towards true knowledge
अपने अज्ञान का ज्ञान सच्चे ज्ञान की ओर पहला कदम है

Pain is inevitable, suffering is a choice

His eyes opened in the middle of the night. Looking out of the train window, Mohan Das Karamchand Gandhi, a young and dynamic lawyer, saw that the train was at a station named Petermaritzberg in South Africa. Suddenly, he saw two white guards entering in his First Class cabin and asking him to deboard the train. He protested, saying that he was travelling on a valid ticket. But, the problem was not his ticket, but the colour of the skin.

How could a dark skinned fellow travel in a first class cabin of a British train? No sooner than he gained his senses, Mohandas Gandhi found himself lying on the cold concrete floor of the station on a dead ~~and~~ cold night.

Gandhi was suffering. He felt too pained inside. It was inevitable. Injustice had been meted out to him. But in the flash of a second, a thought occurred to him. Why was he suffering? And even though the pain he felt was inevitable, was the suffering too?

He decided not to suffer any more. He had to do something about this pain of oppression and subjugation, that not just him, but his fellow Indian countrymen were going through. What do he do?

He converted his suffering into action. He came to India and led one of the

most successful and anticolonial revolution seen anywhere in the world. He threw away the yoke of ugly British rule from the Indian soul.

This inspiring story of Mohandas turning into Mahatma brings us to the experiences of pain and suffering in life. We go through pain, and we go through suffering. But it is often said that while pain may be inevitable, suffering is a choice.

Before examining this adage, it is important to understand what is pain and what is suffering. Pain is the feeling of being shattered from the inside. It is the state of being, when the only thing that is missing from our life is - happiness.

When we feel pain, we feel we have lost something. And this leads to next stage of pain, i.e. of suffering. In this stage we let

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ourselves to go in deep thoughts as to why we are suffering this pain. Have we done something wrong? Is this a punishment from god? Do we deserve it?

This state of mental agony and physical inachiveness is called as suffering. It is natural. But it is not inevitable. The great western thinker Machiavelli talks about the role of brave men and fortune.

He says that bad luck can strike anyone, anywhere, anytime. This leads to pain. But while the weak suffer, the brave convert their pain into action. They alleviate themselves from the state of suffering. They understand, that pain might be inevitable, but suffering is always a choice.

During Gandhi's time, another brave man's story needs mentioning. Born in

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"low caste" family, Bhim Rao Ambedkar was denied every basic human right that he as humane deserve. He, along with his family had to stay on the outskirts of village. He was not allowed to use the village's pond for drinking. In school he was made to sit outside the class.

Constant humiliation had become a

part and parcel of Ambedkar's life. It pained him immensely when his dignity was violated, just because he was born into a particular caste.

What is caste he said, "just an accident of birth."

He could have chosen to suffer. Just like others from his caste were. But he did not opt for that choice. What he opted ~~was~~ for was "change." He became a lawyer and went on to lead a social revolution. He said to his fellow caste men "don't suffer". Educate, Agitate

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organise." He went on to draft the world's longest, most comprehensive and most revolutionary constitution that the world has ever seen.

Gandhi and Subhas, though led successful movements for the independence of our country. But this independence came at a huge cost - the partition. Before the British left, they played their last dirty trick of their book - of partitioning and weakening India.

On the eve of independence, not petals of joy but blood of communalism flowed. Riots, killings, anarchy ~~was~~ were ~~the~~ becoming the bricks of India's foundation as a nation. This pained Jawahar Nehru, who had given his everything to see his country free.

The country was suffering and so was he. But he had a choice before him. Let

himself and the country suffer from the pain of partition, or do something about it. As history would have known, he chose the latter. Along with his fellow compatriots like Dr. Rajendra Prasad, Sardar Patel, etc, Nehru led the foundation of a modern secular state. A state that would choose scientific temper and rationality over religion, and treat industries and infrastructure as "temples of modern India."

This "modern India" whose foundations were laid by these great leaders, who when in pain chose not to suffer, witnessed one of its biggest ~~shock~~ painful moments in 1975. In June of that year, the then Prime Minister imposed "emergency" over the whole country.

Fundamental rights were suspended, dissenters and opposition leaders jailed, media was muted and people were forcefully

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sterilised in the name of "family planning."

Every Indian was in deep pain seeing the condition of his country. A country that was espoused as a "guiding light of democracy for the third world," saw itself slipping down the slope of authoritarianism.

Painful though it was to see it that way, one man chose not to suffer the fate of an authoritarian leadership. Jai Prakash Narayan called upon his countrymen to rise against authoritarianism. People were mobilised and the government had to withdraw the emergency after two painful years.

In 1978 elections, Congress suffered defeat for its misadventure. One man chose not to suffer, and this decision of his made him "Loknayak." [leader of the masses].

Three and a half decades later, in 2013 the buzzword in India was "scam". From coalgate scam, to 2G scam to Commonwealth, corruption had trickled down the veins of the government. It pained to see millions living in poverty, when on the other hand corruption scandals were ~~unfolding~~ unfolding on a scale of thousands of Crores.

One option was to suffer the pain emerging out when one realised his hard earned tax was being used to fill coffers of someone. Other option was to convert this suffering into action.

An old man, retired from the army chose the latter option. He went on a hunger strike against the government and demanded a " Lokpal" to oversee corruption in government institutions. Soon the public mobilised under the "India against corruption" banner. This

Public, ~~was~~ forced the government to enact the "Criminal and Lokayukta Act of 2013." The legislation was a result of turning suffering into action.

If there is one country that has deserved schandenfreude from India's suffering, it is Pakistan. Pakistan's "bleed India with thousand cuts" strategy leads it to use terrorism as ~~a state~~ an instrument of state policy.

A prominent example was the 26/11 attack on Taj Hotel in Mumbai. The country was pained to see terrorists killing innocent civilians mercilessly. We were suffering. But we chose to suffer. The result? It emboldened the enemy state.

In 2019, a convoy of 44 CRPF

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An immediate blast and India lost its jawans. Every Indian was tear-eyed and deeply pained at the ghastly attack. Pain was inevitable, but was suffering inevitable too?

The government decided, that we would not choose suffering. India retaliated by destroying the terrorist base camps in Pakistan's Ichyber Pachtunkhwa territory.

The government converted this suffering into a brute and appropriate response to Pakistan. The result?

It increased stature of India in the comity of nations, as a "strong state"

This story of India and Indians, who have seen pain all throughout their life highlights how the unpredictability of life events lead us to situations where pain is the only thing we feel. Pain becomes

2a)

Inevitable. It brings us to a situation where we go through suffering that the pain brings. It is at this time, that we must remind ourselves, that this suffering is not inevitable. It is a choice. Suffering is always a choice.

It is only dependent on our determinations and will power to change that suffering into something so revolutionary that generations to come take inspiration from it.

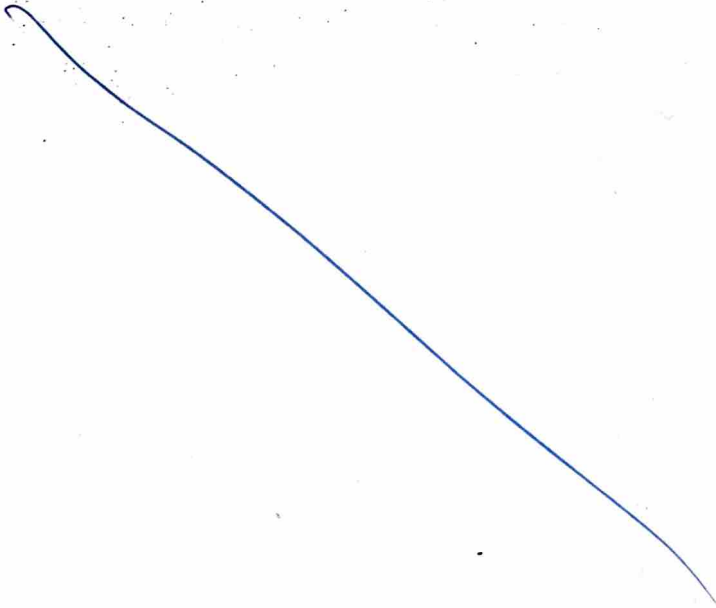
Life is unfair,
Life is tough,
Pain is inevitable,
Pain is rough.

but suffering is not inevitable
suffering is a choice

Be brave and strong
Listen to your inner voice

Never choose suffering
And make action your choice. 4

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Feedback

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