

TEST CODE: 32007

FIAS - 2020 - MGPE7

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ACADEMY

GENERAL STUDIES

Name Of Candidate	VISHAL JANGID		
Email Id.		Roll No.	
Mobile No.		Date:	

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	<p>1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile).</p> <p>2. There are TWO Sections. Each Section has FOUR topics printed in English and Hindi. You have to write on 1 topic from Each part.</p> <p>3. One question in each part is compulsory.</p> <p>4. The number of marks carried by a question/part is indicated against it.</p> <p>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.</p> <p>6. Word limit in questions, if specified, should be adhered to.</p> <p>7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.</p>
Q.1			
Q.2			
Total Marks:			
Remarks:			
Start Time 1:30 PM		End Time 4:30 P.M	
Mode Of Examination :		Online <input type="checkbox"/> Offline <input type="checkbox"/>	
ECN CODE:		Evaluation Date:	

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MARKING SCHEME

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

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
<i>Coherence</i>				
<i>Language</i>				
<i>Handwriting</i>				
<i>Pre-writing</i>				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

SECTION - A

1. Women Empowerment: An unfulfilled dream.
महिलाओं का सशक्तिकरण: एक अधूरा सपना।
2. India's agrarian distress: Is farming a dying occupation?
भारत का कृषि संकट: क्या कृषि एक नुकसानदायक सौदा है?
3. Changing paradigms of federalism in India.
भारत में संघवाद के बदलते प्रतिमान।
4. Has the era of deglobalisation begun?
क्या वि-वैश्वीकरण का युग शुरू हो गया है?

INDIA'S AGRARIAN DISTRESS: IS FARMING A DYING
OCCUPATION?

The Marathwada region ~~was~~ ^{is} famous for the birthplace of Shivaji Maharaj who led the foundation of Maratha Kingdom which challenged the power of Mughal empire. It could emerge as the main contender for political change. However, in recent years, Marathwada has got ill-fame due to the farmers suicides the region has witnessed. The debt-trap, poor remuneration and low security has kept farmers in vicious cycle. When NSSO conducted

a survey, 70% of the respondent farmers said they would like to leave farming

Marathwada represents the typical situation shared by majority of Indian farmers who face agrarian distress. According to NCRB, 10 farmers die by suicide every day.

This agrarian distress has been a result of poor policy formulation, colonial history & socio-economic conditions which have made agriculture non-remunerative and subsistence level.

Decoding the Distress

It is a very common saying that 'farmer is the only person who sells everything at wholesale, buys everything at retail and pays freight both ways'. This statement

highlights the poor bargaining power of farmers.

According to RBI Bulletin, agricultural
mark-up for farmers is anywhere between 28-78%
of the retail price with markup for perishables
being lower. This reflects the role of middlemen
as the main player in agriculture market.

This situation is further aggravated by the
govt. policies like APMC mandis, Essential Commo
dities Act etc. These legislations were for
the period of scarcity. However in recent times,
they have challenges of their own.

APMC mandis often have traders' cartel which
rig prices. Moreover farmers do not have
the opportunity of exercising price arbitrage.
Further only 9% of Mandis have facilities
of cold storage while mere 25% have
drying yards.

Essential Commodities Act, on the other hand, dissuade private sector participation in warehousing and storage logistics. This logistics could improve bargaining power of the farmers as they could store their crops & wait for the better prices.

Previous govt. interventions like Green Revolution although changed the perception about Indian farming, it could not lead to a total revolution as regional imbalance still exists with Eastern regions lagging behind. Moreover it remained restricted to wheat and rice mainly.

According to Professor Ramesh Chand, while it (green revolution) led to higher returns for large farmers to the tune of 182%, marginal farmers could benefit only by around 42% reflecting the disproportionate gains.

This brings us to the other challenge faced by Indian agriculture. Indian agriculture represents 'dualism' wherein a small minority of farmers are rich, large farmers which practice commercialised agriculture. Whereas the majority of farmers (85%) are small & marginal farmers living on subsistence or as net buyers.

The dualism is a result of colonial legacy which turned hitherto revenue collectors into zamindars and made the actual tiller into tenants. Combined with this, the policies of land reforms could ^{not} be implemented effectively thus aggravating / sustaining the dualism in the agrarian sector.

In addition to this farmers face the challenge of securing inputs in the market as per their

needs. According to NABARD's Financial Inclusion Survey, 28% of farmers still rely on informal lenders for credit requirements. This is due to lack of land titles, documentation challenge etc. However informal money lending is often associated with land grabbing, usury and debt trap.

Similarly, the seed replacement ratio is low for farmers which results in poor productivity. Also, terminating seeds lead to higher costs borne by farmers. Moreover, poor subsidy regime has led to inefficient utilisation of fertilisers (NPK) which leads to soil contamination.

With the changing climate, the uncertainty faced by farmers will surely rise up. This could further cause distress as events of drought, heavy rains etc. become common.

All this suggest that there is a need of active policy support complemented by market forces to make agriculturist, agripreneurs. This involves technological as well market reforms to promote remunerative prices and reduce distress.

Technology as the facilitator

Technological improvements in soil management, seed quality, water usage, R+D etc. could lead to higher yields, reducing costs → promoting environment sustainability.

In the field of soil management, the govt. has introduced Soil Health Cards which provide insights on 12 parameters covering micro as well as macro nutrients. Expert advice with this could promote the right mix of fertilisers. There is a need to ensure that samples are

are taken correctly and institutional support is there to implement advices. Harvard Business School study suggested use of Audio Visual Messages to further improve communication.

In case of seed usage, there is a need to replicate success stories of Bt. Cotton. With careful research and IPR protection, the GM crop could help in augmenting yield and resisting infestations. There is a need to aware farmers about using better seeds and not rely on traditional seeds.

In addition to seed & soil, water management is the need of the hour. Focus should be on reducing reliance on flood irrigation and promoting drip irrigation. Also climatic conditions should be considered before cultivating crops. For eg., Punjab a semi arid state should not be growing rice which is

water intensive .

The improvements in data analytics , biotechnology and internet of things should be deployed to promote precision farming , drone based surveys etc .

All these measures require investment from the govt. sector to be the dominant player .

Infrastructure spending could help in decreasing private costs borne by the small farmers and improve their remuneration .

However merely improving technology cannot be the solution . Thus , it is required that

market reforms are undertaken such that efficient allocation of resources takes place .

These include measures related to input, trade policy , market, land etc .

Getting the Markets Right

First and foremost, there is a need to make agricultural laws contemporary in nature. The govt. has taken the right step by promoting contract farming, increasing competition for APMCs and relaxing ECA Act. According to Professor Ashok Gulati, this could be 1991 moment for agriculture sector.

The contract farming provides price assurance and reduces the reliance on arhatiyas by farmers.

Similarly, APMC mandi reforms could promote competition and reduce cartelisation. The

Essential Commodities Act amendment could give the right signal to the private sector to invest in logistics and promote investments.

The another area which needs equal focus is land reforms. The govt. has initiated

digitalisation of land records which would allow farmers to take formal credit. Similarly, land leasing should be allowed as suggested by T-Maque Committee.

These measures could allow rich farmers to lease their land without the threat of losing possession and focus on other avenues (non-farming).

Also, with formal leasing, tenants would be able to access formal services easily and have better risk management.

In addition to this, the government needs to rationalise its subsidy regime. The fertiliser subsidy for Urea should be made based on nutrient content. Further water ~~sub~~ subsidy should be shifted to DBT to promote conservation. Also, MSP based open procurement for wheat and rice should be rationalised & increased for other crops like pulses.

All these fiscal rationalisation steps could promote savings for govt. which could then be used for infrastructure support.

In the long run, the focus should shift to reducing the disguised unemployment facing the agriculture sector with around 47% people engaged in it. This requires two policy support namely rural industrialisation and growth of allied sectors like farming and dairying, poultry etc. These could reduce dependence on agriculture & promote risk diversification.

Jawaharlal Nehru said that every thing else except agriculture can wait. This statement remains relevant even today. Agriculture

distress requires political will as it being a state subject. Further there is a need to show demonstration effect and promote dialogue so that mistrust doesn't brew like it has recently in farm protests.

If agriculture does well then the Indian economy could have high growth years with best approach towards poverty eradication. Thus with technological & agricultural market reforms the distress could be reduced, thereby providing back the lost glory to Indian agriculture and farmers.

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. Happiness is when what you think, what you say and what you do are in harmony.
आनन्द तब होता है जब आप क्या सोचते हैं, क्या कहते हैं और क्या करते हैं की संगति हो।
2. Consideration for others is the basis of a good life and good society.
दूसरों के लिए सोचना एक बेहतर जीवन और अच्छे समाज का आधार है।
3. Our greatest ability as humans is not to change the world, but to change ourselves.
मनुष्य के रूप में हमारा सबसे बड़ा सामर्थ्य दुनिया को बदलने में नहीं, बल्कि खुद को बदलने में है।
4. The virtue of justice consists in moderation, as regulated by wisdom.
न्याय का सद्गुण संयम में निहित है जोकि बुद्धिमता द्वारा विनियमित होता है।

CONSIDERATION FOR OTHERS IS THE BASIS OF A
GOOD LIFE AND GOOD SOCIETY

Thomas Hobbes in his book Leviathan describes man as a 'savage' who is egoistic and therefore acts only in the self interest. Any action taken by him would be for self preservation and thus he may take such actions which may harm others. However if we think on this little more and assume that every human being is egoistic and works in self interest, would we be able to imagine

society as it exists now? Would we able to recall the names like Mother Teresa, Vivekananda etc who devoted their entire life for others?

I believe that if every one was considering his/her interest only, then the civilisation would not have even existed. Thus, it is only when we start considering for others, we can live a good life and bring a good society.

Being considerate about others simply means the 'ability to empathise'. It allows us to understand others' viewpoint, reduce conflicts and promote harmony. When empathy is incorporated in our daily decision making, we end up ensuring trust among others and satisfaction within ourselves as we promote well being for all.

Vivekananda said 'ethics is not self but no self'. Throughout his life, Vivekananda worked for

'service to mankind'. When this attitude is reflected in our daily activities it leads to inner satisfaction which is essentially the way of leading a good life.

Good life doesn't mean materialistic gains but the development of self. This self development interestingly includes the element of 'empathy'. When we help a poor person or a destitute, it brings us a sense of satisfaction, peace and achievement which can't be achieved by increasing materialistic pleasures.

History is full of such personalities who worked for others. Mahatma Gandhi through his Talisman provides us insights on conducting ourselves. 'Think of the poorest person' you have seen, he says. Will an action done by you bring prosperity for him? If yes, then that act should be taken.

This idea is also reflected in the modern philosopher John Rawls idea of justice. He suggested promoting the welfare of the 'least well off'. When such an action is taken it ensures peace in the society.

Aristotle also talked about a 'Philosopher King' who would take decisions based on considering all sides and thus promote the wisest acts.

By considering all sides, it would reduce any harsh / impulsive judgments.

In the contemporary world, this quote remains all the more important. The works of Kailash Satyarthi to promote child rights and ensure that they are not deprived of their precious childhood, shows how being considerate of others could the good well being of all.

Being considerate of others pushes you away from self centric behaviour. It leads to unease within ourselves when we see others in trouble. We may actually end up taking decisions which help in reducing others' pain.

Take COVID-19 pandemic for the point. Many NGOs, individuals etc. worked to ensure that the migrants get shelter, food & clothing. It is only when empathy is incorporated, corona warriors worked tirelessly to ensure that others could be saved.

The sense of happiness that doctors get when they are able to save lives is the fuel that drives the idea of good life. After all the day's hustle, the doctor could finally relish on the fact that he/she has made contributions in saving others.

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When people as a functional member of society become considerate of others, it leads to a good society. A good society is one which is just, fair and provides equal opportunities to all. When empathy is ingrained, there is trust and prosperity.

A civil servant by being responsive to others promotes good governance and ensures quality of service delivery. He uses emotional intelligence to resolve conflicts and provision of goods and services to common public.

Similarly a politician provides voice to the demands of various people forming his/her electoral base. It has allowed pressure groups to demand better wages, minimum support prices etc. It is only by being considerate of others, a politician could ensure to strengthen democratic values.

A society which becomes considerate of its various constituents would shed patriarchy and promote gender equality. It would ensure gender gap is removed, women's rights are respected and given opportunities to live their lives and excel in various field of her choice.

Further ~~so~~ such a society would shun caste-based discrimination. It would promote equality of opportunity for all without the impact of where he/she is born. It would ensure that all men & women are treated equally.

A considerate ~~society~~ society would be open minded and accept homosexuality as the social norm, instead of prescribing it as unnatural or mental disease. It makes us a tolerant society and promotes well being of all.

Being considerate is not just restricted to humans. When we are considerate about the environment, it would promote efforts for curbing climate change.

The UNFCCC Conference of Parties is a direct result of human empathy towards the mother earth. It allows us to reduce 'conflict' to coexistence.

If the self centric behaviour is promoted, it could lead to disruptions in the society. For eg. Arab Spring was a direct result of the disaffection of the common people with the established ruling class which focused on self-enrichment.

The rise of labor movements or naxalite movement in East India was a result of apathy of the government and corporates. While corporates made high profits, labor and the tribals remained poor and subjugated to lower standards of living.

In the recent times, Black Lives Matter movement in USA highlights the same. When there is apathy in the society, it keeps faults deep and could cause damage to the societal fabric.

The other demonstrations like Yellow Vest Movement in France or protests in Chile over rise in subway prices highlight the apathy of the government.

In the multilateralism, there is now a tendency of deglobalisation as countries feel cheated and have experienced lack of guidance redressal. Further lack of reforms in UN Security Council leads to alienation of countries like India, Germany etc.

Thus, it could be suggested that the moral fabric of a society (whether local, or global)

depends upon trust. This trust is cultivated when members of a society know that they are being heard and there is not a totalitarian/authoritative power in place.

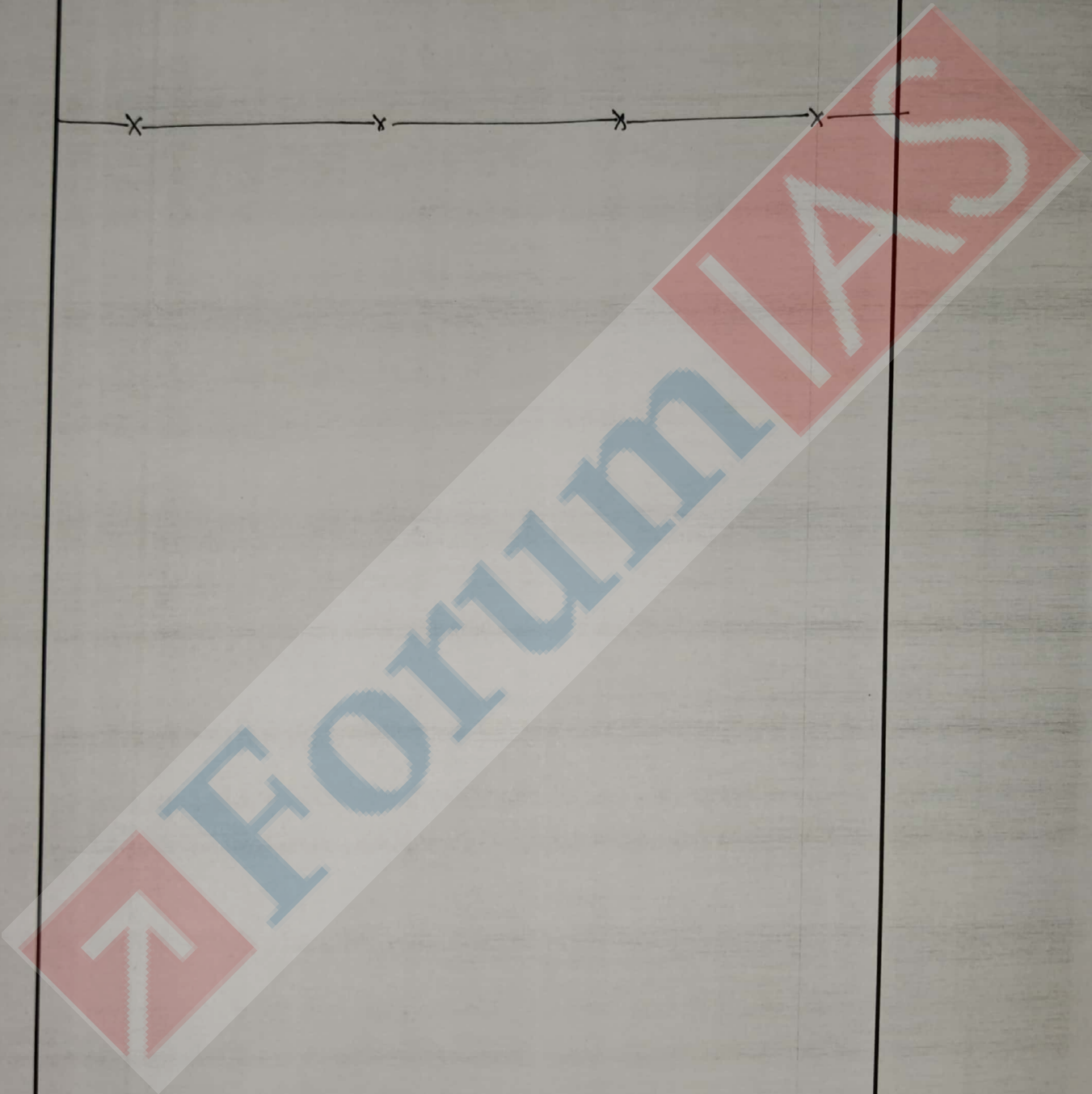
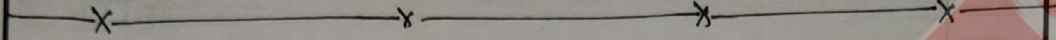
Hence, 'empathy' remains an important attribute for the good life as well as good society.

A person with empathy would work for others and promote the well being of all. This brings a sense of happiness & peace required to live a good life.

Similarly, when the society as a whole is considerate, it promotes cooperation, trust and harmony making it essentially a 'good' society which is away from conflicts.

Thus it is rightly said, 'without civic morality, a civilisation would perish, however without individual morality, its

survival has no purpose'



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