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2 SEP 2019

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ESSAY

निर्धारित समय: तीन घंटे
Time allowed: Three Hours

DTVF/19(JS)–ESY-E5

अधिकतम अंक: 250
Maximum Marks: 250

Name: Rajhans Singh **Mobile Number:** _____

Medium (English/Hindi): English **Reg. Number:** Awake 19 C-43

Center & Date: Mukherjeenagar **UPSC Roll No.** *(If allotted)*: 0841582

प्रश्नपत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पहले निम्नलिखित प्रत्येक अनुदेश को कृपया ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू. सी. ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों को अंक नहीं दिये जाएंगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिये।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ अथवा पृष्ठ के भाग को पूर्णत: काट दीजिये।

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY 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. No marks will be given for answers written in medium other than the authorized one.

Word limit, as specified, should be adhered to.

Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

	निबंध विषय संख्या (Essay Topic No.)	अंक (Marks)
खंड-A Section-A		
खंड-B Section-B		
सकल योग (Grand Total)		

_____

मूल्यांकनकर्त्ता (हस्ताक्षर)
Evaluator (Signature)

_____

पुनरीक्षणकर्त्ता (हस्ताक्षर)
Reviewer (Signature)

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खंड A और B में प्रत्येक से एक विषय चुनकर दो निबंध लिखिये, जो प्रत्येक लगभग 1000–1200 शब्दों का हो: **125 × 2 = 250**

Write TWO Essays, choosing ONE from each of the Section A and B, in about 1000–1200 words each: **125 × 2 = 250**

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खंड–A / SECTION –A

1. कृत्रिम बुद्धिमत्ता: भविष्य का विज्ञान या संकट।

   Artificial Intelligence: The science of future or a crisis?

2. एक बालक, एक शिक्षक, एक कलम तथा एक पुस्तक ही भारत को रूपांतरित कर सकते हैं।

   One child, one teacher, one pen and one book can change India.

3. न्यू इंडिया@75 : भारत में कृषक न्याय।

   New India@75: Justice to the farmer in India.

4. भीड़तंत्र का न्याय भारत में आंतरिक सुरक्षा की नवीन चुनौती।

   Mob justice is a new challenge to the internal security of India.

खंड–B / SECTION –B

1. शक्ति संपृक्त क्षमा यदि वीरोचित है तो शक्ति रहित क्षमा कायरता।

   If doughty forgiveness is heroic, effete forgiveness is cowardice.

2. लोकतंत्र कुछ विशेषाधिकार प्राप्त लोगों का ही नहीं बल्कि प्रत्येक व्यक्ति का भौतिक एवं आध्यात्मिक संभावनाओं में एक विश्वास है।

   Democracy is not only a matter of privileged ones rather it is every man's belief in the physical and spiritual possibilities.

3. समय व्यर्थ करना स्वयं को ही लूटना है।

   Wasting time is robbing oneself.

4. शिक्षा समृद्धि में एक आभूषण एवं विपत्ति में एक शरणस्थली है।

   Education is an embellishment in prosperity and a refuge in adversity.

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खंड–A / SECTION –A

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New India @ 75 : Justice to the farmer in India

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Rameshwar Rao, a marginal farmer in the hinterland of Vidarbha Maharastra has taken credit of ₹ 20,000.00 from a local moneylender Dhaniram with rate of interest 20% per annum. He was thinking that with the help of high yeilding variety seed and perticides, he would produce bumper crop which will be able to meet his health expenditure, daughter's education besides breaking the credit amount of Dhaniram. But the monsoon rain, forgot to visit his farm and all his crops dried pushing Rameshwar to attempt suicide

On the other hand, Manjeep Singh a farmer from Punjab is a member of local farmer produce organisation. He has a contract with a local food procesing industry to procure all his surplus crop at a reasonable rate. He took a credit from cooperative bank at an interest of 6%.

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Through the help of irrigation facilities, high yeilding varieties seed and suitable fertilisers according to his farm and crop needs, he has produced much surplus beyond his expectation. After Getting the payment of his surplus he not only returned the loan amount to the bank, but was also able to purchase a new tractor for his farm-works.

There two case studies present a starking difference between the status and conditions of farmers in India. The clarion call of PM Modi to build a New India on the eve of 75th Independence day, must take into consideration the demand of farmers like Rameshwara Rao.

New India should be a society with liberty, equality and fraternity. A society with a rational thinking, scientific temper, empowered citizens.

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A society which is corruption free and based on values of social justice, a society which is marching towards egalitarianism.

But this concept of New India cannot be realised unless the conditions of farmers specially small and marginal gets improve. It cannot be actualized unless the persisting agrarian and rural distress gets eradicated. We cannot make a New India Unless the condition of Rameshwar Rao becomes equivalent to Mandeep Singh.

New India for farmers means, a India where they can led a life of comfort, absence of distress, agriculture producing enough surplus to take care of their basic needs as well as other potential needs in a long-term. But in a short term new India for farmers, according to government and policymakers mean doubling their

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income from the level of 2015-16. Although the goal is ambitious, but it can be realised with the help of sustained and coordinated efforts of governments at various levels, bureaucracy and farmers themselves. Intervening at the proper position in the whole mechanism of farming can help in ensuring justice to the farmers. Let us explore how?

first of all we have to lower the input cost of farming to improve the income of farmers. for this more and more institutional credit mechanism should be expanded. Although government has taken up schemes like PM Jan Dhan Yojna, credit to self help group and farmer produce organisations (FPO). what is needed is more awareness and expansion of reach.
Similarly subsidy can be provided

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to seed, fertiliser, electricity etc. Government has already elaborated provisions for this, what is needed that it should be reach to small & marginal farmers too along with taking into consideration of environmental factors (ground water exploitation, salination etc). A rationalised subsidy, tweaking in the favor of small and marginal farmers is the need of the hour.

Other provision to improve the income is to improve the productivity. for this all the irrigation projects must be completed in targeted timer bypassing cost & time overruns. Agriculture extension services like Soil-health cards, TV channels ~~xxx~~ can help farmers in knowing the need of their soil in terms of nutrients and also selecting the proper crop for their soil.

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Insurance against damages or crop failure is another area which needs to look upon, as it is the major reason for farmer suicide and agriculture distress. We cannot leave our 'Annadata' (food-giver) on the vagaries of climate. Although PM Fasal Bima Yojna is a great intervention in this regard, the need of the hour is to make the scheme more extensive, swift decision making and farmer-friendly.

After producing the crops, the most important thing is marketing and realisation of profit. This is the weakest link in the whole ~~situation~~ chain of farming. Agriculture produce marketing committee has become a synonyms of corruption, cartelisation, politicisation. This inefficient system is leading farmer to distress sale

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and sometimes throwing their surplus to the roads. The rules of APMC must be reformed. The nexus between dealers and politicians must be ~~broak~~ broken

Technologies can come in handy. Although central government has made a model APMC Law but the onus lies on state government to reform the APMC as agriculture is a state subject.

Through the various schemes like Annadata Aay Sanrakshan Scheme (which has components like price stabilisation, price deficiency payment etc helping to actualize the farmer income through their crops. But the ground level implementation is 'Bizzare'.

Similarly we need to explore other areas like land leasing, land consolidation to improve the economy of scale of farmers. As 86% of farmers in India are small

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and marginal with landholdings less than 2 hectare. There small landholdings are not able to produce enough surplus also it hinders the growth of investment in agriculture. To contain this farmers need to pool their land without changing the ownership rights and group themselves into FPO. This land consolidation & land pooling will bring investments, economy of scale as well increasing the collective bargaining power of farmers.

Distorting Minimum Support Price (MSP) is another constrain in the farming. Due to this farmers are forced to produce only such crops which are announced in MSP ignoring the soil structure and environmental needs. And once produced, there is no suitable

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and enough institutionlised mechanism for procurement. A contrasting scene emerges when on one hand food crops are rotting in FCI godowns and on the other hand price in market is too high leading poors and vulnerable to ~~stop~~ starve. The whole MSP & procurement policy needs to overhauled taking into consideration of farmer status, soil and environment at large.

To help farmers into getting a insured and sustained income, the 'Contract farming' is also an arena to be looked upon. farmers can have a contract with companies to buy their surplus, through there contracts farmers can produce more, sell to the companies and realised the benefits. To improve economy of scale they can organised themselves

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into groups.

Through there interventions like decreasing the input cost, providing suitable agriculture irrigation facilities, tweaking the insurance schemes, reforming the marketing laws, linking the agriculture market through e-NAM, exploring contract farming and land leasing and rationalising the MSP policies the entire supply chain of farming can be improved.

Besides this we also need to realise that there are more than desirable workforce is working in agriculture. We also need to remove the extra workforce, skill them and ~~get~~ absorbed them in other field like industrial sector or service sector.

We also need to make use of technology more and more to ensure

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the implementation of policies and benefits should reach to targeted beneficiaries. Agriculture needs to revamped and it should be characterised as an enterprise, innovation, determinity not with the symbols like poverty, suicide, stagnant and regression.

The time has come to make our farmers happy, prosperous and empowered and through suitable interventions it can be done.

"Kaun kahta hai Aasma me suraakh nhi ho sakta, Ek pathar toh tabiyat se uchhalo yaro"

with this spirit we need to work, so that farmers like Rameshwar Rao can have a smile on his face and lead a happy life.

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खंड–B / SECTION –B

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   Democracy is not only a matter of privileged ones rather it is every man's belief in the physical and spiritual possibilities.

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As envisaged by Mahatma Gandhi, father of Nation

"I believe democracy, as something which gives equal privileges and opportunities to poor as well as rich"

By this what Gandhiji was mentioning that Democracy is a way of governing in which every individuals are treated alike! There is no such notion of privileges of rich. It gives equal opportunity to realise ~~its~~ their potential for both rich as well as poor. In fact through the creation of this environment, democracy opens the door of immense possibilities for enterprise, innovation. It empowers the man to ~~beg~~ have a say in any decision which can affect him and through this, it emboldens the belief of physical and spiritual possibilities.

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Although western in origin, the instances of democracy can be seen in eastern world too in the working of small republics during the time of Buddha. But the modern notion of democracy originates in the work of Aristotle in ancient time and John Locke in modern times.

Democracy can be viewed from two perspectives. A broader perspective sees democracy as a way of life while the narrow perspective sees democracy as a system of governance.

But with the passage of time this narrower perspective gets emboldened making it a privileged of rich class while the broader perspective which envisages it as a way of life with the belief in physical and spiritual possibilities gets diminished. Let us explore how this happens

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and is their a possibility to reverse this tide and making this a sacred concept of modern times into its truest form of realisation.

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At the starting period, the theory of direct democracy was prevalent, in which every citizens were participating in decision making. All have their say in the policy. But with the emergence of complex society, it was not possible to continue with direct democracy (as the population was too much and the problems became too complex that needs expertise). This given rise to the phenomena of 'Representative democracy'.

According to this citizens will choose their representatives to make decisions on their behalf. This was the practical way of realising democracy.

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But with timer 'representative democracy' converted into tyranny of majority and democracy reduced to the mere 'game of number'. Through the system like first pass the post it is possible for a candidate to win just by a single vote secured more in compare to other candidates.

This has given rise to adverserial politics or cut-throat competition. Political parties whose prime work is interest agreegation i.e. (summing up of interest of various interests in society) has long left their task of citizen empowerment and is now working as a election machinery.

This adverserial politics has given rise to money and muscle power in politics. Since winnability is

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the prime criteria of politics, political parties generally picks up candidates that has influence over people (either through consensus or fear). Money and criminal background has become a desired trait. It is this phenomena that has resulted into around 40% of selected Member of parliament with a criminal background in 17th Lok sabha, as quoted by a report ~~as~~ by Association of democratic reform.

Thus democracy become a game of number in which the minority voice is either silenced or ignored. Democracy becomes a privilege of rich class. Politicians lost the ground connection with the people. Representation of women averaged around 10-12% (Although 17% in this Lok Sabha) despite making half

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of the population. The concerns of vulnerable sections like tribals, minorities, women, transgenders are generally unheard off.

All these leads us to think as this democracy stands for? as for this democracy is considered as best form of governance!!

Democracy is a way of life. Democracy is a way of governance to promote the spirit of toleration. Democracy is about debates. Democracy is about deliberation. It is about meaningful participation. Democracy is about deliberation. It is a culture promoting freedom of speech and expression. As envisaged by J S Mill "Even a mad person has the right to be heard"

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what if he is speaking the truth.
Democracy is about promoting synthe sis through the combination of thesis and antithesis.

"Thesis + Antithesis → Synthesis"

How will this synthesis occurs if democracy will avoid rational debate and deliberation. How will democracy promotes the belief that it is for physical and spiritual possibility. by following the narrower scope?

To make democracy truly a way of life, opening the gate of immense possibility, making citizens capable to take charge of their destiny first of all we need to make citizens aware about the true values of democracy.

To make them aware about their rights or true values of democracy

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the basic requirement is justice (social, political and economic) and equality. We need to improve their (downtrodden and underprivilege) situation so that to open their cognitive faculties of mind. Active involvement of government and civil society is must for this.

Once we make the citizens capable and equal they they themselves are sensitized about their rights. Once citizentary realise their true strength, rights and true value of democracy in its broadest terms then only the spirit of toleration respecting opposite ideas can be nurtured.

Once it gets established it leads the political parties to change their way. People will discards criminals

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breaking the criminals-politicians nexus. Candidates based on merit will be selected. Long-term interest of society will be adhered to instead of populist policies. A culture of debate, toleration will emerge. and It will truly empower the people in realising the true potential by providing them enough liberty, capability and equality of opportunity. The true idea of government i.e.

"for the people, by the people and of the people"

will be realised.

It will create, the culture of democracy in true sense and thus realising the strongest possible physical & spiritual possibilities.

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