

Roll No. 18537

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

- Both sections are compulsory.
- Attempt one essay from each section.
- Each essay carries 125 marks.
- Write each essay in about 1000-1200 words.
- After finishing the first essay, attempt the next on a fresh Page.
- Any page left blank in the answer-book must be crossed out clearly.

(Examiner will pay special attention to the candidate's grasp of his/her material, its relevance to the subject chosen, and to his/her ability to think constructively and to present his/her ideas concisely, logically and effectively).

Remarks

Name umaharathi *56+60*

Mobile No. _____ *my*

Date _____

Signature _____

1. Invigilator Signature *[Signature]*

2. Invigilator Signature _____

SECTION - A

1. *Being human is the noblest of all goals.*
2. *Giving is getting.*
3. *A meaningful life can be summarized in three words; Work, Prayer and Love.*
4. *Propaganda may succeed, but can never replace truth.*

SECTION - B

1. *COVID-19 pandemic has proven the inadequacies of social security systems around the globe.*
2. *Indian villages of Gandhi's vision have died a silent death.*
3. *The era of industrial revolution 4.0 and 5.0 are here to stay; is India ready?*
4. *'Vocal for local' has a good intent, but it has many challenges.*

Indian villages of Gandhi's vision have died a
silent death.

The coming of Mahatma Gandhi transformed the character of India's freedom struggle. An important aspect of this transformation is that he took the struggle to Indian villages. He believed that India lived in its villages and it was absurd that the struggle was being carried out from cities. Not only for freedom struggle, but his vision for independent India was built around villages. He visualised India to be an assemblage of village republics.

Whether or not we subscribe to the idea of India being an assemblage of villages, Gandhi's vision for a village is highly relevant. Understanding his vision allows us to judge the ^{current} progress of Indian villages from moral, social, economic and ecological perspectives. We can then probe reasons behind the prevailing limitations and rural distress, and contemplate solutions for better present + future.

Remarks

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Grandhi's vision of Indian village is very comprehensive covering the entire spectrum of existence of humans as individuals and as communities. Economically self sufficient, built around cottage industries and sustainable farms. socially they are characterised by equality, tolerance and plurality. Communities acting as carriers of rich Indian culture. More importantly village life giving ~~more~~ priority to morals + values, thereby ruling out any scope for exploitation, ~~used~~ vis-a-vis fellow human beings or nature.

The vision is clearly very appealing - rooted in Indian way of life. That is, most Indians would agree that their vision aligns with Gandhi's vision to some extent if not completely. However a cursory examination of our villages today shows that we are far behind the ideal set by the Father of Nation.

Far from self sufficiency rural India is synonymous with agriculture. Bulk of the population is tied to agriculture directly or indirectly. But agriculture hasn't been remunerative for a long time. The modest target of achieving four percent annual growth rate has become an insurmountable challenge. This agrarian distress naturally created rural distress with people leaving villages in search of better life in cities.

Rural India lags behind in any given socio-economic indicator. Quality education, healthcare, skill development has been confined to cities resulting in low standard of living in villages. The villages are politically disempowered to change things for better. Despite constitutional recognition the panchayats are treated as implementation bodies by state government.

While globalisation has not opened up expected opportunities for rural Indians, it is surely contributing to erosion of cultures. Be it attire, cuisine or language western cultural elements are preferred over Indian. It is a common sight that rural youth admiring those who speak in English, or wanting to dress up like city dwellers, and one day migrate to a city.

But this
urbanisation
impact is
really Gandhi's
village
Analysis.

This appeal for everything west is not simultaneously accompanied by appeal for modernity. Traditional identities such as caste, religion, gender continue to shape people's destinities. 21st century India ~~reads~~ wakes up to honor killings and khap panchayat rulings imposing status quo. This is diametrically opposite to what Gandhiji envisioned.

Until few decades ago atleast the rural environment was pristine. But today commercial input intensive agricultures have damaged ecosystems: increasing carbon footprint on one hand and absence of waste management, on other is seriously degrading water bodies & open lands, ~~air~~ and atmosphere.

This grim situation raises the question - as to why did we end up in this situation at all? what did we do wrong? To begin with our developmental model ^{was} never really village centric. It was built around cities and industries in cities. It wished for people to move ~~away~~ out of villages and become urban, where better quality of life was promised.

Remarks

secondly, even as we tried to improve the prospect of villages, our efforts did not address the root cause of dispoen. A large number of schemes to ~~revive~~ ^{revive} agricultural do not work if the ^{fundamental} inequality in land is not corrected through Land reform. ~~Reduced~~ Non-implementation of Land reform was also a lost opportunity ^{to} break the economic force behind social inequality (caste) in rural areas.

Thirdly rural areas have become hotbeds of identity politics. Politicians ~~are~~ catering to traditional identities and strengthening them in the process. This ^{lead to} is effectively political disempowerment of individuals as they let ^{their} identity decide vote rather than their aspiration for better life.

This naturally results in poor administrative outcomes. Although 70% of India is living in villages, quality education and health are nearly ~~totally~~ concentrated in cities. Finally short sighted efforts at overhauling villages has resulted in severe damage to environment. Green revolution subsidised ~~several~~ seeds, irrigation, mechanisation without adequate concern for environmental and social outcomes.

Remarks

your ans. too quest. try to more fun are correct to answer give depth to each dimension

But all Indian villages cannot be painted in such a gloomy picture. Culture may be eroding, but it is still villages where one finds Indian culture, not in cities. Environment may be degrading but the spirit of living in harmony, judicious use is starkly in contrast with consumerism in cities. It is perhaps this spirit that has created movements such as Panchayati Raj, Sukhmani model to revive ecology and economy & social life in villages.

Today more than ever there is realisation that Indian villages must be revived. Policy makers and people have realised that sustainable or smart cities is simply not possible without sustainable villages. This realisation has helped us correct our path and our new path is more in line with Gandhi's vision.

Missions such as national mission for sustainable agriculture, soil health cards, PM Kisan Samvaad Yojana - attempt to rejuvenate agricultural fields in environment friendly manner. They also encourage development of agro based industries to strengthen sectoral linkages and reduce our reliance on agriculture.

Remarks

Good
explain
briefly about
this model

Similarly the state model has been an innovative intervention to alleviate distress among marginalized sector. It helped mobilize crosses of women and provide a platform to rewrite their destinies. Becomingness in political empowerment is visible from the fact that central government is making downward devolution a condition for grants to state government.

The new education policy promises quality education universally. It walks in the Gandhi's path of culturally appropriate education through measures such as mother tongue as medium of instruction. Also, schemes such as skill development mission, National rural livelihood scheme, - attempt to reap demographic dividend in villages.

Thus we are certainly taking steps in the right direction. However a more holistic approach and transformation is needed. We have to unleash grass root innovative capacities, volunteerism, social capital to truly empower rural inhabitants. Techniques such as geographical indications (GI), cultural tourism will help protect the cultures from rapid erosion.

The COVID-19 pandemic and the crisis it unleashed on cities and villages creates a sense of urgency as well as opportunity for course correction. We must ~~work~~ towards creation of sustainable & ethical cities and villages. This will help restore the joy, pride and ~~dignity~~ in ~~the~~ life that the Father of nation cherished.

1 - Excellent points
 2 - My only suggestion is to think for more interaction, illustration & analysis.
 3. You emphasis is more towards giving information or rather range of information

60
 9/3

Remarks

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GS SCORE

Remarks

Being human is the noblest of all goals

Covid-19 pandemic unleashed a migrant crisis in Indian cities. Lakhs of migrants deprived of livelihood and sustenance began a long & risky journey ^{on foot} back to their villages. It was a journey full of risks - not only the risk of infection but also life given the sheer distance involved. At the same time common people moved by the plight came out of their homes to help the migrants with food & temporary shelter. These common people knew the health risks involved and came ahead anyway. To most of them it was simple act of being human, more needed than ever. Their goal was not to stay alive indoors, but to be human out on the roads.

Although humans are spectacularly different from one another, the idea of being human resonates with most. There is also considerable consensus on what doesn't mean to be human - mainly because no matter how different we are all tied by the virtue of being human. Understanding what it means to be human, makes it easier to grasp why it is the noblest of all goals. It also opens our eyes to implications of relegating

Remarks

this goal to ^{the} background. Thereafter we can contemplate on how each of us can be more human, paving way for better present and future.

Being human is about upholding certain values that ^{are} intrinsic to existence as human. compassion, tolerance, love, sympathy, empathy is what makes one human. socially these translate into sharing & caring for fellow beings. Above all it ~~entends~~ ^{entends} to think and be rational - than responding to instinct like animals do. The image of a Syrian toddler's body washed on the shores of Mediterranean sea moved humans across the world - because it touched human value of compassion.

Being human is not just a goal we must aspire but make it the highest of all goals. Firstly it ensures that all other goals are noble. An individual who ~~prioritises~~ ^{prioritises} on being human would not attempt to improve his social or economic status at the cost of others. Great personalities such as Gandhiji, Nelson Mandela had no place for inhuman act - such as hatred violence in ~~achieving~~ ^{achieving} their goals.

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Secondly, it is a constant reminder that all humans are tied together by virtue of being human. This solidarity allows one to be less selfish and more inclined towards collective welfare. It helps shed identity barriers such as caste, gender, religion in favour of greater solidarity and cohesion.

Thirdly, being human helps us move beyond materialistic goals and sensual pleasures. It reminds us that there ought to be greater purpose than living an animal-like existence. This is a first step to distance oneself from greed, jealousy, endless desire, unhealthy competition. Instead an individual can contemplate on what makes one truly happy and pursue the same.

Most importantly, it is a goal which secures the future of our own species. It is the sheer act of inhumanity on nature that has resulted in near existential crisis called climate change - manifested in numerous forms. Being human and becoming human cannot be divorced from nature. It reminds us that human wellbeing is closely tied to wellbeing of nature.

Remarks

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Excellent!

on the other hand, the implications of relegating the goal of being human in favour of other goals are very clearly visible. chasing wealth as the foremost goal has given rise to sharp inequalities. In any economy there is wealth that can meet basic needs of all. But with being human not the goal the wealth is not channelled to those in need.

Explain the repercussions of it. and means we choose to get wealthy

Chasing power for its own sake has resulted in rampant injustice. Caste discrimination, untouchability, gender violence, racial discrimination - are essentially a consequence of a few trying to capture social power at the cost of humanity. Politicians are indulging in identity politics, averting accountability, and subverting democracy and the values it stands for. It is reflective of their love for economical and political power at any cost.

Moreover relegating the goal of being human to the background has made happiness elusive for humans. ~~It's~~ It's only natural because being human is wedded to human soul. Excessive desire, materialistic pleasures have no end and are certainly no means to happiness. So we have a situation where we are wealthy, but less human and less happy.

Remarks

But it's not a lost case. We have, across time and space individuals who upheld being human as their highest goal. Gandhiji prioritised non-violence, compassion, love for fellow being over the goal of independence. He declared that independence can wait but abolition of untouchability cannot. In contemporary times Infosys founder Narayan Muthy showed us the human side of capitalism. His concept of Compassionate Capitalism is a recipe for collective welfare in market economy.

So we can be and should be human. Not only being human but making it the highest of goals. It is said that human mind takes the color of what ever it glorifies. So we as individuals and societies glorify being human above all else, we can certainly become more human. In this regard a value based education and socialization can help set our priorities right from a young age.

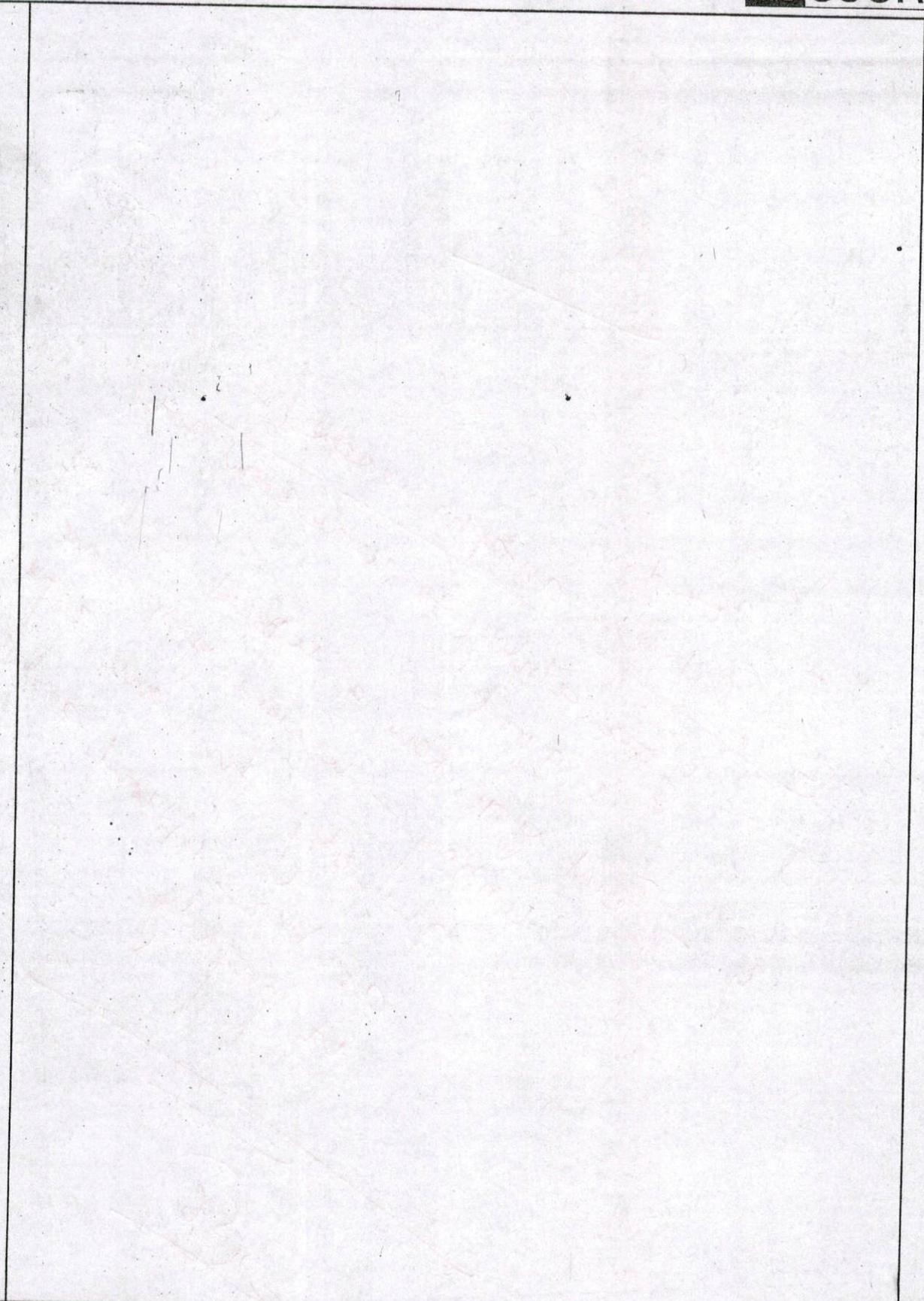
Remarks

The COVID-19 pandemic may have unleashed a crisis. But it also offers us an opportunity to introspect - at individual level to global level. 'Being human' and pursuing this value as an end itself should be one of the outcomes of such introspection at all levels. Fortunately making this ~~shift~~ will not be very difficult, given that it is a value deeply wedded to human souls waiting to be unearthed.

- 1 - Good.
- 2 - But more analysis needed. topic
- 3 - your ability to understand topic is good.
- 4 - But you have a typical style of writing - where you make an answer from one aspect to it properly without analysing it properly.

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Remarks



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