

GSSCORE

An Institute for Civil Services

IAS TOPPER'S

TEST COPY

ANKUSH SINGH BHATI

RANK - 238

GS MAINS ESSAY



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Roll No. _____

ESSAY MOCK TEST

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.

Remarks

(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).

Name Ankush Singh Bhati

Mobile No. _____

Date _____

Signature Anku

1. Invigilator Signature _____

2. Invigilator Signature _____

SECTION - A

1. Robotics is both the biggest challenge and opportunity for world.
2. Female participation in Indian agriculture: Empowerment or Marginalization.
3. Market is efficient, but prone to failures if irrationality or cronyism permeates the system.
4. Development will lead to peace and prosperity, only if it is humane, just and sustainable.

SECTION - B

1. A country neither belongs to its political class nor fortune 500 companies; it belongs to people.
2. A civilized society must recognize that a woman is a mother, a daughter, a life partner, but above all she is an individual.
3. It is not always the same thing to be a good man and a good citizen.
4. Chanakya may have been from India, but its Indians who never followed his advice.

SECTION - A(2) Female Participation in Indian Agriculture:
Empowerment or Marginalisation

Sexual division of labour is a phenomenon that is traditional as well as contemporary. It cuts across the boundaries of societies, nations, class and castes. Sexual division of labor prescribes and proscribes certain roles on people based on their gender. Adherence to the prescribed roles is awarded, while challenge to the same is punished. This ideology or phenomenon has been inherited to the contemporary times, and today its ubiquity is alarming. Its omnipresence can be felt in sectors like education, corporate world, informal labor and agriculture. Since agriculture ~~is~~ holds a paramount importance in Indian economy and society, implications of this sexual division are vast and long-lasting. Years of this division has resulted into

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a unique status of women. The status is mixed with paradox of empowerment and marginalisation. Both, in our case, are not dichotomous to each other; rather they exist together.

CURRENT STATUS : DIFFERENT FROM PAST ?

Soon after independence, India stumbled upon had to face a massive food shortage. Millions of people had to be fed and the productivity of land was deplorable. Foreign help was sought, but the solution lied in increasing the domestic productivity and giving boost to local agriculture. So, initially a major pumping in form of Green revolution, land reforms and tenancy reforms were initiated. The main aim was to percolate down the benefits to grassroot levels.

But this step required major investments, capital and labor. All of which required

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huge sum of money. Most of Indian farmers, and tenants were poor and marginal. So, they lacked any formal credit for investment.

The only way to overcome this situation was the use of family labor and capital. This was the time when women were pulled to the farms of agriculture.

Decades after ~~the~~ independence and Green revolution, if we look at Indian agriculture, we will find it still reeling with stagnancy and penury. Hence, still the farmers are dependent of family labor. Resultantly, 92% of agriculturists in India are women (NSSO data). Most of them are either agricultural labor or tenants.

CHANGING ROLE OF WOMEN.

The traditional role allocation assumes women to be fragile, soft and weak. Hence, she has been ideally associated with household chores, family roles, children raising and domestic services. She is assumed to be the 'pride' of

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family which needs protection. So, traditional societies took a narrow view and restricted women to "the four walls of house". Reproductivity of women was a roadblock to productivity of women.

But, since then the times have changed. Now women are participating in all sectors of economy equally and enthusiastically. Women participation in agriculture has ~~greatly~~ increased, like in other fields. Traditionally it was assumed as a "field of men". This participation has led to a major emancipation of women.

Participation in Agriculture has led to breaking of shackles and chains which^{once} bound a woman to houses. She has moved out of the four walls and now work with men shoulder-to-shoulder. This exposure to the outside world has emboldened her confidence and has resulted into a kind of domino effect Sabotaging other ills of society like 'Purdah',

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menstrual ostracization etc.

Participation in work at par with husband has also led to increased respect of woman in the family. She is no more considered as a subservient to the men of family. Her opinion is now taken while taking family decisions. The decision making process has become more participative, and hence the demands and aspirations of women are fulfilled. She is ~~not~~ no more a dormant part of family.

In many cases, the women has even moved beyond being an agricultural labourer. She has now become the land owner herself. This has got a major boost by Inheritance legislations which have recognised women as equal claimant of fathers property. Land owning has resulted into economic freedom and independence for women. She is no more a dependent on her husband for livelihood. Her individualism has gotten a push, and

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now she deals with her husband in equal terms.

Most of Indian farmers are marginal farmers. Average land holding of an Indian farmer is 1.16 hectares. So, most of them are engaged in subsistence farming. They produce for livelihood and not for profits. Under such circumstances, each and every helping hand in the farm work is appreciated.

Women participating in farm as labour has enhanced the income of family and improved their overall living standards. The enhanced

income has many positive ramifications. The family is able to send their children, particularly girl child to school. The girl child which is ideally assumed to be a burden on family is no more considered so. Since, the girl is now an asset rather than a liability, the incidences of child marriage have come down.

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Other indirect results of female participation in agriculture are reduction in domestic violence as she ~~is~~ is now respected in family, higher literacy rates of girl child, low demands of dowry etc. All of these are sociological benefits accruing out of feminisation. But there are other aspects also.

for example, in POLITICAL sphere. ~~Emanci-~~ - pation and freedom of women has made her active participant in politics - both as a voter and leader. She is now a much informed voter who possess certain aspirations and expectations. Also, as a leader women have gone to the posts of Gram Sarpanch and Panchs. Even in some states, agricultural leaders have escalated upto chief ministers chairs.

Individualistic achievements of women farmers are also accompanied by their group achievements. Women have organised themselves into SHGs, FPOs and pressure groups.

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They are often seen participating in Anganwadi and AASHA. This group behavior has improved their ~~less~~ position and negotiating powers. As a pressure group and potential vote bank, they are able to exert pressure on political leadership.

Also, their participation in Anganwadi & AASHA has led to improved health and nutrition conditions. The facilities for child-birth have improved so that India's MMR has come down drastically.

So, in short, if we look at a broad ~~macro~~ macro view of women status in Indian agriculture, we find here emancipated and empowered. But question arises, whether this empowerment is reflected in micro-realities!?

(THE UNDERLYING REALITY.)

While the whole world is singing laurels of

Remarks

women in Indian agriculture. But there is a latent reality behind this promising and positive manifestation.

While major steps have been taken in form of land reforms to increase women ownership of land, but all of it remains on paper. Majority of women working in agriculture are tenants and daily wage laborers. They do not have any land ownership or tenancy rights. The working conditions of such women laborers are poor and inhumane. They are made to work for long restless hours. There is no guarantee of work and wages are meager. This all is done at the expense of her health.

Since they are agricultural labourers, even a single day off is loss of wages. So, the parents compel their girl child to go on farm and earn. This makes agriculture as 2nd largest child labour employer of country after industries. This results in deprivation of the

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girl from her childhood and education

The belief that female participation will enhance her space in family is mistaken and false. The phenomenon of sexual division of labor has not left agriculture untouched. Women are often made to do menial work like weeding, leaf-trimming etc. Important works like ploughing, driving tractor ~~and~~ etc are reserved for men. This has led to further patriachialisation.

The political power that we have seen to rise earlier is a mirage. When women is Sarpanch, her husband is a Proxy-Sarpanch. The actual decision making is wedged away and monopolised by the husband. Women remain a mere symbol of power.

The produce from farm is not procured

Remarks

by Government from doorsteps. The farmers has to go to APMC mandi to sell their produce. This is again a monopoly of men. So, ~~the~~ woman produces and man earns. She doesn't get her part of this earnings.

The group behavior we have earlier talked about is fraught with internal differences. The ownership of land has created class-differences among women. Wife of a landlord doesn't unite with a daily labourer. Instead, this has resulted into relative deprivation of poor women.

So, we have seen that there is a paradox of empowerment and marginalisation coexisting in agricultural sector for women. Agriculture

^{and} has led to emancipation of women, there is no doubt in that. But this coin has a different side too. There is a need of special attention of the Government towards

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women farmers. Women-specific policy interventions are required to ~~not~~ let them avail real benefits of this participation. Steps have been taken in the past, more are needed in future. Then only the credo of "SABKA SAATH SABKA VIKAS" will prove true of its words.

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SECTION-B.

A civilized society must recognize that a woman is a mother, a daughter, a life partner, but above all she is an individual.

Article 51(A) of the constitution enumerates the fundamental Duties of Indian citizens. One of the duties it ~~impose~~ ~~on~~ vests on us is to "Strive towards excellence in individual and collective actions so that the Nation rises".

The same constitution provides us space and framework to fulfill this duty. But 70 years of experience has proved otherwise. The ideals remain on paper and they are contrasting to social ground realities.

The equal opportunities that ~~the~~ The Constitution promises is mixed with differences of caste, class and most importantly - gender. The opportunities for individual excellence that Constitution talks about come with gender

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specifications in society. The reality is different from normative prescriptions.

(ROLE OF WOMEN: THEN AND NOW)

Human race started as hunter-gatherers' society. All of us were hunters who killed and collected to survive. The whole process of food collection was physically demanding and 'tough'. There was no relevance of mental acumen; ~~the~~ only physical force was ~~revered~~ coveted. In this hunting society, the section of society which was physically stronger by nature made the relatively weaker section subservient. Hence, women became dependent on men for their food security. But this society was a 'uncivilised society'.

Then we moved on to medieval times. Medieval era is fraught ~~and~~ replete with

Remarks

wars and conflicts. Kingdoms were fighting kingdoms for land and resources. Again, the weapons of war were primitive and hence required sheer physical force. Again, the weaker sex got marginalised.

When men went to war to fight, women was supposed to live back at home to take care of children. Her role as a 'mother' was more important than as a warrior. She was a 'warrior-raiser' but not a warrior herself. And when men would come back from war, ~~as~~ her role as wife became prominent. She was supposed to cater the tired warrior and fulfill his demands. Her role was to prepare this warrior for next war. She was expected to fulfill his needs and sexually gratify him.

The cycle of her role changing from a ~~mother~~ mother to wife became vicious. In this smart balancing of her roles, her individual existence and her individual ~~aspirent~~ aspirations were lost.

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The role allocation for women became so cemented that it got carved in the stone of society. The same roles are inherited in modern societies and give similar prescriptions to women. Her role as a wife, as a mother or as a daughter is recognised more than her individualistic character and attributes.

(STATUS OF WOMEN IN MODERN SOCIETY.)

The modern society we live in often claim itself to be an egalitarian society that gives all its members equal chance to prosper. It is believed that the differences on the grounds of class, race and sex are things of past and do not hold water in current times. Women are assumed and claimed to get equal opportunities as men. But the claims are often belied by facts. The literacy rate for man in India is 84%

Remarks

and women is 69%. The average income (per capita) of women is below men. Even women are paid lesser for same work than men. In the 70 years of independence, India had had only ~~some~~ 1 female Prime Minister and only 1 female President. Even the so called 'developed' country USA failed to have a female leader in so many years. If we name the corporate leaders who are women we won't find names beyond Oprah Winfrey, Indira Nooyi, Chanda Kochhar etc. Most of the CEOs of Fortune 500 companies are men. Most of the billionaires are men. And most of the military commanders are men.

So, in any field - Be it Political, Social, Economic, women serve at positions inferior to men.

A new concept has developed in 21st century. It is called as "PINK COLORED JOBS".

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Pink colored jobs are the ones which are reserved for women. The so called egalitarian society fail at ~~the task~~ allocating equal role to women. Look at the so called pink color jobs - It involves call center executive, air hostess, hotel industry, nursing etc. On the other hand, look at male dominated fields. They are doctors, military soldiers, pilots etc. So, when a man is doctor, woman is nurse; when a man is pilot, woman is air-hostess; when a man is software engineer, woman is at call center.

This demarcation clearly blow the claims we make.

(WOMEN AS MOTHERS AND SISTERS)

So, we have seen that women's role as individual achievers is discouraged in the society. But we also find, on the other hand, that her role as mother and

Remarks

wife are still celebrated.

Look ~~at~~ at the various religions in the World. Mary is not God, Jesus is God.

Because Mary is 'mother' of God.

Durga is "Durga Maa"; but Ram is not "Ram Pita". While Durga is seen as a Maa, her reverence is confined to her motherhood; Ram is worshipped for his individual and personal attributes. He is seen as "Maryada Purushottam".

The virtues for which Sita is worshipped are related to her role as an "ideal wife". No body talks about her valour and grit to face Ravana. Her individual attributes are often ignored.

So, what is revered in the religion, that is reflected in the society.

When a woman does some social service and contributes to society, it is her "motherly" qualities that are recognised, not her personal qualities. Example is "Mother Teresa".

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This also reflects in the socialisation we promote in our families. Since the birth of a child, his/her roles are defined.

While a boy child is given a Machine-Gun toy to play, a girl is gifted with a Barbie doll. Because she is supposed to be caring and loving. This socialisation gets engraved in the minds of the girls and control her behavior in adulthood.

(THE CHANGE WE NEED.)

The time and again, women in society have to prove their worth as capable professionals and leaders. They have shown their worth as able pilots, doctors, leaders and corporate heads by breaking the mental shackles of society.

We often regard the ancient and

Remarks

medieval times as uncivilised and uncultured. But if looked upon closely, we are just reproducing their behaviors and practices in other ways. Then how can this society be claimed as a civilised one.

While major steps have been taken ~~at~~ towards upliftment of women in all spheres. Sarva Siksha Abhiyan, Right to Education, Equal opportunities etc are guaranteed by State. But need of the hour is to extend the same and manifest the same in social sphere.

This will need a total turnaround and upheaval of how we socialise our children. Role allocation should be completely done away with. Women's role ~~as~~ as individual are to be respected.

Her rights, her entitlements, her freedom are by virtue of her being a human, not by virtue of being a mother or wife.

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So, to bring about a change in the society and stand true to the Constitutional ethos of equality, we need to change our mentality and our society.

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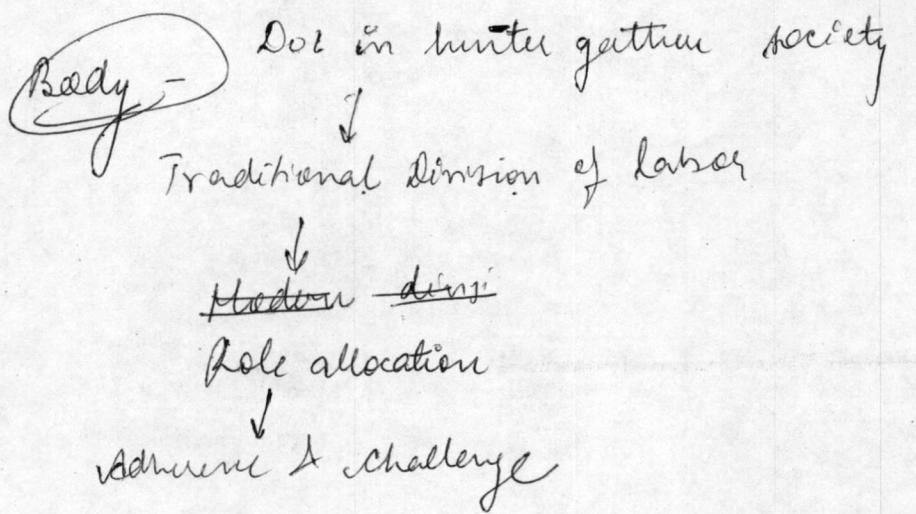
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* Division within women
 ↓
 Class concept among
women

* Mostly menial jobs
 ↓

GS SCORE

⇒ Daily labor

Sexual

- No guarantee of work & ~~no~~ pay
- Long working hours
- Poor working conditions

Empowerment

Marginalisation

- less opportunities to grow

(Intro)

- Sexual Dol → Traditional

as well as contemporary

↳ Cut across boundaries of society, nation, class & caste.

Dol ^{presents} ~~defines~~ roles - Award for adherence

Punishment for challenge/question

This mentality or ideology has divided jobs as woman specific or man specific.

But Agriculture is only sector where

Body: She has moved out of the house.

- Respect in family
- Land owners
- Government initiatives
 - ↓
 - Name in her name
 - Land in her name
- Org. in SHGs & FPOs

↓
Broken the chains of
• Decision making

• Labor

↓
Income

No

Remarks