



**An Institute for Civil Services**

**IAS TOPPER'S**

**TEST COPY**

**DHODMISE TRUPTI ANKUSH**

**Rank - 16**

**GS Mains Essay**

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.

*(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 Trupti Dhodmise

Mobile No. \_\_\_\_\_

Date \_\_\_\_\_

Signature \_\_\_\_\_

1. Invigilator Signature \_\_\_\_\_

2. Invigilator Signature \_\_\_\_\_

### Remarks

## 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 <sup>according to needs</sup> humane, just and <sup>equitable</sup> sustainable. <sub>empowerment</sub>

## 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.

(4) DEVELOPMENT WILL LEAD TO PEACE & PROSPERITY,  
ONLY IF IT IS HUMANE, JUST AND SUSTAINABLE

Chhabildas, a poor agricultural labourer from a small village of Gujarat came to Mumbai along with his wife and 3 children. He was a victim of agricultural calamities. Hence, he was unable to provide good livelihood conditions, health and education choices to his family. He assumed that the dream city will fulfill his aspirations of development. However, he ended with a job of subsistence wages, a small tiny place in slum to live, finding his family vulnerable to worse health epidemics, floods and urban crimes. The inhumane, unjust, unsustainable nature of his progression has left his dream of peace and prosperity on the mercy of fate only.

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Everyone wants to live in the peace surrounded by the prosperous environment, so that (s)he can enjoy the moments of valuable life with utmost happiness. All the history of human evolution is nothing but the quest of peace and prosperity. Mankind, using its unchallenged intelligence created the conditions in all spheres of life in such a way that it could overcome the miseries of previous phases of life cycle. Humanity has explored the way of life to live in cooperation, with community spirit by evolving various norms, institutions. For the sake of material aspirations, we have used the natural resources at every stage of development, realizing the coexistence of human and natural world.

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In the social sphere, we discovered that 'being social animal' would outweigh the disadvantages of being in isolations. Hence, we formed the family structures, societal fabric based upon the values of solidarity, love and care. The societal development led us to become a civilized society. To regulate our relations and the decisions about resource distribution, we created political institutions which will ensure the justice in the society. The freedom out of necessities ~~was~~ have been utmost priority of every generation. Thus the eradication of poverty have been the greater motive of all kinds of societies hitherto. It implies that all should be equally benefitted and emancipated due to the developmental transitions.



During this path, the mankind could evolve the spiritual-religious realms for the development of soul. The creative nature of human beings have led to the development in cultural sphere with the evolution of various forms of arts, performing arts such as dance, music, paintings architecture etc. The freedom of expression is considered as the notion of development of civilized society. With the growth of digital world, the advancement of technology has reached the nadir of developmental discourse in the scientific realm.

With the advent of globalization, 'global village' has become a new normal. The international institutions of governance such as United Nations are continuously

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striving for the development of all. The value of 'Vasudhaiva Kutumbakam' is now yardstick in this project. ◊

For the fulfillment of aspirations of all, the mother earth has contributed a lot. The natural resources - minerals, air, water, soil etc. have been utilized for the agricultural, industrial growth. This helped to satisfy the basic needs of all on the expense of immeasurable exploitation of this beautiful blue planet.

This crisis of ecology in 21<sup>st</sup> century in the form of global warming, ozone depletion, vanishing of plants and animal diversity, change in natural cycles etc. have brought the time to revisit the nature of development that human beings are pursuing. The present nature of development

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is depriving the right of existence of mother-earth, plants, animals as well as the neglected sections of mankind and future generations. The development model is not sustainable as it is depriving the resources from future.

The unprecedented economic exploitation at one hand led to prosperity of few and adversities of many. There have been wide economic disparity all over the globe — intra-state and interstate levels. The Oxfam report of 2017 publishes that the 1% of people own the more than 70% of global wealth. At the other side, World Bank gives that more than a billion people could not get the food for a single day.

The cycle of poverty leads to substandard livings, vulnerability to health epidemics and

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malnourished children and women along with deprivation of education and livelihood opportunities.

These miseries have created the crucial problems of extremism, violent movements, unrestful environment in societal setups. There have been spill-over effect in widening in deepening the social cleavages based upon the class, caste, gender, race etc. For example, at state level, the failure of Indian government to address the issue of land distribution led to problem of Naxalite movement. In other example, the failure of global institutions to address the socio political development in middle east have led to crisis of terror and extremism.

There is widespread retreat of political institutions in tackling the issue of inclusive development, may it be developed west or

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developing countries of rest. The political institutions have become the instruments in hands of few elites wornering their selfish interests. This has weakened the attempts of empowerment of all through constitutional mechanisms. There is rising tendency in suppressing the rules of laws by all sections to raise their concerns.

In a counter mode, the governments have started to curb the freedom of expression of ~~at~~ common people, civil society, artists etc. This will harm the cultural progression of the society in long run. The use of religion for propaganda and distortion have culminated into underdevelopment of inner souls raising xenophobia, racialism, parochialism in the section of society. Thus, the inhumane, unjust and unsustainable nature of development have brought hinder-

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- nces in the path of peace and prosperity.

It will be the herculean task to overcome the present worrisome situation.

But albeit, it is not impossible though.

The human determination has been the great powerhouse for developmental search.

We need some course corrections to make the development inclusive and sustainable.

We need to use technological advances to reduce consumptive pattern and efficient use of resources for sustainable ecology.

We have to adhere to principles of 'minimum needs', 'Reuse and Recycle' etc. to retain

the claims of future generations over their legitimate dues. For the sustainable ecology,

the sustainable economy is a way ahead.

We have to correct the structural faultlines in the sectors of agriculture, manufacturing etc.



through policies and interventions. It will help to induce employment, growth and better opportunities for all. To assure this steps for equitable and just distribution, we need to strengthen our political, governance institutions at local, global and regional levels. It will ensure the inclusiveness and empowerment of hitherto marginalized sections such as women, poor, backward class and castes. The notion of grassroot democracy is the need of hour to make evolutionary process more humane by values of love, care, & non-violence. This

Mahatma Gandhi has delivered his thoughts of compassion not only for human kind but also for our mother nature. The high morals of such kind will surely

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guide to make our paths more humane,  
just, and sustainable so that we can  
realize our ends of peace and prosperity  
with letter and spirit. It will take care  
that no more chabildas would fall prey  
to cycle of poverty, injustice and unsustai-  
-nable development.

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(2)

A CIVILIZED SOCIETY MUST RECOGNISE THAT  
A WOMAN IS A DAUGHTER, A MOTHER, A LIFE-  
PARTNER, BUT ABOVE ALL SHE IS AN INDIVIDUAL.

"Yatra Naryastu Pujyante, Ramante Tatra Devatah"

A vedic Sanskrit quote means that the,  
God resides where the women are worshipped.  
Ironically, women are largest section of  
subordinated, feared, oppressed group of victims.

The identity of a woman has always been a  
paradoxical univesally. She is eulogized  
for her reproductive capacity at one side;  
and kept in the framework of 'Bear and  
Rear Children' at the other. Her motherhood  
is subjected to her obdience towards son in  
future. Being a daughter, she is expected to  
behave according to opinion of father.

As a wife, she is desired to follow the  
will and wisdom of her husband. In this

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whole paradigm, she is denied to be an Individual like other half of humanity.

The history of human civilization starts with growing consciousness about existence and expressing that existence through various modes - writing, painting, architecture etc. Societies were organized according to this evolved enlightenment. Woman has also contributed to make the society better place to live. The organizations of family, religion, governments etc. were the symbols of civilized mankind. The women have nurtured and preserved the norms and values of these organizations, also they have inculcated<sup>those</sup> into next generation for sustenance and better transformations of the society.

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However, & this second sex has always remained behind the curtain. They have been hitherto subordinated and marginalized through all kinds of social, political, economic, cultural, religious and many more types of organizations. She has always remain at the recipient side. The regions <sup>may</sup> vary, religions <sup>may</sup> differ, cultures are diverse, socio-political systems are of many kinds; but the secondary treatment to this 'weaker sex' has been universal normal. The discourse about a woman has always remain relative. She has been always described as a wife, a daughter, a mother of someone in the pages of history. The major contributions of woman were not recognized and not given place in any discourse.

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In the 21<sup>st</sup> Century era, we call our ourselves the most civilized society of the evolutionary process. The notion of being civilized denotes the valuing equal moral worth of all, giving respect to human dignity and acknowledging the capacity of every individual for the aspiration of development. In this context, ~~there is~~ it is difficult to say that today's woman is experiencing all these views for her. From the other section of society, she is vulnerable to all kinds of miseries like sexual violence, harsh poverty, deprivation from other basic needs, political marginalization, ignorance from the near and dear ones, neglecting educational opportunities. The woman's

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contribution in household is even not considered as a part of economic activity, hence as a contribution to national income. She is subjected to dual work in case of outside working conditions. - i.e. household care and job work. Thus, she is considered as a second army of labour with unequal wages and unequal treatment.

Her exploitation in the family structure has been legitimized by the religious doctrines, specially manipulated for the sake of subordination. She may be worshipped as 'shakti' (power) or 'Mother Mary', but by taking benefit of this view, she has been expected to be obliged to cultural norms and used as medium of strengthening these norms of

inequality, subordination in the next generations. This has enabled the male superiority to sustain and seperating individuality out from the female genome.

The subjection of women can be seen at the global level and grass root levels. In the grass root level, the village panchayats of Khap, ~~tom~~ caste etc ban the woman to exercise freedom out of fear of rape and murder. At global level, the war crimes of rape are used to symbolize the victory of perpetrators. Is this a determinant of civilized society which treats half of the mankind even not like an animal? The digitalized world have brought the vulnerability too closest. The cyber lynching has emerged a new norm to threaten the existence of woman.



It is appreciable, that compared to previous era of history, woman of today's time have more opportunities to participate politically, to earn for livelihoods, to get better health and educational opportunities. However, the patriarchal mindset deeprooted in the society seems to eclipse her progress at all levels. She has yet to struggle get equal political voice from local to global level. She is forced to leave the jobs for sake of overcelebrated motherhood she has been taught to adopt the norms of femininity to get better worth in the marriage-market. ~~The~~ It is more egregious that the earlier generations of women deepen such traditionality into modern frameworks of later generations.

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Hence, it is important to break certain paradigm to give equal moral worth to hitherto ignored half-race of humanity. It is imperative to realize the civiliza-tion of high point in letter in spirit.

A woman should be given an opportunity to live as an individual rather than being a type of relative. She should be offered her legitimate claim of freedom to exercise her own choice than to follow the path defined by someone other.

If she is emancipated, then her contribution would increase the economies at high scale, get a virtuous and inclusive decision making in political realms. Her 'secondary' feminine nature of peace-loving and co-operative orientation would help to adhere to better ecological practices and



to change the discourse of wars into mutual solidarity.

Considering these huge prospects and the equal notion of justice for being human, the woman deserves certain proactiveness from parts of society.

The evolution of norms of equality in family and religious sphere should be interpreted. These norms of respect and dignity should ~~be~~ be inculcated through the systems of education and other institution. Her voice should be heard and given equal importance to empower her in the sphere of politics. It should be respected for being an individual rather than for being a woman. The economic realm should be widened to accommodate her aspirations of development.

so that she could be truly independent and not an appendage.

Her individuality should be preserved and nurtured by letting her space to exercise her set of preferences. It should be her choice to be or not to be mother; when to bear or how to bear child. She ~~sho~~ has total absolute claims whether to accept the marriage or not; to choose a lifepartner as a husband or a live-in partner. ~~st~~ Rather being seen as a daughters of someone, of some land; her dignity should be of utmost priority.

It is high time to recognize a woman in an absolute 'INDIVIDUAL' terms, not as a relative description. If she could get her equal rights, equal moral worth and could carve her own niche without any obstruction, then only we can outrightly call

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ourselves as a 'civilized society'

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