

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).*

### Remarks

Name Pankaj Atulkar

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

Date \_\_\_\_\_

Signature 

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

2. Invigilator Signature 

*60+61  
900*

## 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.

Agriculture in India continues to be the  
Mainstay of securing livelihood for majority of its  
populace. Until lately, the agricultural labour force  
used to be dominated by male labourers. In recent  
times, a perceptible change is visible in agricultural  
labour composition, with rising female participation  
in agricultural activities. Some have termed this as  
a wave of AGRICULTURAL FEMINISATION.

Reasons for this drift are not  
difficult to find. Primarily, it has been on  
account of migration of rural male workforce  
to urban locations for securing livelihood. This is

good indicator

Remarks  
 - not only the migration, ~~the~~ when/if the male are  
 free from agriculture, they can use their capacities  
 in other areas also. For Ex: Inclusive growth in Agri/rural  
 areas are fishing in small ponds (catch areas), beekeeping (areas

in consonance with rising industrialisation of Indian economy, as also declining agricultural incomes on account of **MECHANISATION** of agricultural operations, this is again a reason for this shift.

Recognition of this new emerging reality, hence requires an assessment of present policies / programmes of government so as to ensure unhindered participation of women in agriculture. This is required because an unimpeded path to female participation in agriculture will help in the empowerment of women as well as society, in general, while also addressing issues of marginalisation.

→ near front areas) **sheep rearing** (areas like Telengana) **fruit and vegetables** (where panchayat and govt lands are available, **POULTRY** and **MILCHING**). The 14<sup>th</sup>

Remarks

Finance Commission also recommended that latest techniques in milching may be taught to rural women. In Kerala the women participation is 55% and male 45% in Apr 20

Because agriculture remains a chief source of livelihood for majority of Indian citizens, and shall remain so in near future, labour force

participation in this sector will remain high.

This is especially true for female participation.

This makes it all the more important to

CHECK THEIR MARGINALISATION and THEIR EMPOWERMENT SHOULD BE ENSURED.

Taking the case of labour force participation, an interesting anomaly is observed. In urban India, where women tend to be more educated, their

labour force participation rate (LFPR) is a mere 15%,

while for rural women, LFPR is 45%. This shows rural women are more inclined towards labour force participation.

An analogy, thus can be derived that, for empowering women, their opportunities for their;

involvement in agriculture labour should be improved. Nonetheless, prevalence of archaic views such as women should not work out of homes could be an issue marginalising them. For instance, this view could restrict opportunities for women seeking employment in rural food processing industries.

Another case to be access is relating to Assets Ownership. Data from NSSO has shown that, of all the agricultural land holdings in India, only 12% are registered in the name of women. This shows the sharp difference in asset ownership between men and women. This causes marginalisation of women because they become unable to impose their will / fiat in decision making. Nevertheless, increasing assets

Ownership could help empower them and their voices.

For example in Maharashtra, government has made titling of land compulsorily jointly in name of husband & wife. A survey by an NGO of the women whose names have been registered agreed that their confidence and voices in family decisions have boomed up.

An associated issue with assets ownership is related to credit access. Until now

women were unable to secure credit as they had no collateral to secure credit upon. This led to their

marginalization as they could not pursue agricultural activities in absence of seed capital. But, because

now they have land titles in their names, accessing credit from institutions such as banks have become easier. For instance, women could use the credit

✓  
Good  
point

Remarks

for starting small businesses, such as pickle making, embroidery, carpet weaving etc. This gives them an avenue to earn. The consequent economic independence ensures their empowerment.

good point

Traditionally, agriculture in India has been practiced as passage of skills from one generation to another. This has mainly been a father to son exercise because erstwhile agriculture was depended on use of heavy implements requiring human draught, <sup>which</sup> ~~other~~ men (father-son) could do easily. This led to marginalisation of women because they were not seen as active contributor to family labour and remain relegated to activities such as cattle-care or seedling transplantation. Interestingly, in recent times this is not a case anymore. This is because increasing mechanisation has ensured

excellent

Remarks



that it no more the <sup>human</sup> draught, but machines running on fuel who perform work. For instance, operation of a mechanised harvester is independent of Men or women operating it. Thus technological upgradation has helped in empowering women, especially viz-a-viz participation in agriculture.

Female participation in agriculture is also dependent upon extent of home-care responsibilities women are endowed with. This is an important issue because women are exclusively found represented in unpaid care work. For example, it is often seen that women labourers working in tea-estates of Assam carry their children pouches in a piece of cloth hung as a baby kangaroo. This leads to their marginalisation because they couldn't exclusively focus on economic activities and have to cater to their children. In spite of this, there are

Prime Minister UJA LA also holds Yojana women are reduced healthy also

Remarks

alternatives such as provision of creches, kinder  
garden etc. where the child care facilities could  
be provided. This will lead to empowering  
women because they will be free of child-care  
responsibilities, while also assured that their  
children are taken care by safely. ✓

In ~~the~~ our rather conservative society,  
it is held that women remain assigned to  
homey homey activities. It is an archaic view  
because women also have the same mental  
capacities, as men, which could be economically  
exploited for resource generation. Already we face  
the problem of poverty on extensive scale in  
rural India, should we not ~~take~~ utilise our  
women's skills/talent to addressing the problem  
of poverty? Does holding on to cultural views

Remarks

become more important to us, then in addressing the prevalent problems by taking help of our women-folk?

Convincing answers to these questions can be given by citing cases from Western countries.

They too held archaic views related to women's participation in economic activities. Yet when

women in these countries were given the opportunity to make their contribution in

agriculture, they out-shone. Besides increasing labour force participation rate in these countries,

their participation in agriculture have helped in improving overall prosperity of these countries.

As is seen in Dairy industry of New Zealand or Horticultural industry of Netherlands.

Remarks

Therefore, a prediction for future of Indian agricultural landscape can be made by these instances of Western countries. Success on these lines will require robust policy support.

For example, the government of Tamil Nadu

has a programme - Tamil Nadu Women in Agriculture to bolster women participation. Besides this,

Union government has programmes like Mahila e-haat for marketing produce of rural women.

Going on these lines, it seems participation of women in agriculture is along desired path, although issues causing their marginalisation also deserve similar focus to smoothen their journey in agricultural participation.

Remarks

60

Section B

It is not always the same thing to be a good man and a good citizen.

3

To be good is to be consistent in Practising of values. Practising of values on consistent basis becomes habit. Such habits determine the CHARACTER of a person.

A nation is formed by congregation of its citizens. Each citizen is an individual person. As such, character of every person determines the character of all citizens because summation of every person gives rise to citizens.

Yet, one needs to recognise the dichotomy between a man/person and a citizen. This is extremely important because it is perceived that if a man is good, it automatically means that

good in the dichotomy

Remarks

he is a good citizen and conversely if he is a good citizen, then he is also a good man. This is a false assumption because many a times, hypocrisy is visible when conduct of a person as an individual and a citizen is evaluated.

Individually, a man may be HONEST, for instance as an employee of an organisation (say government), yet he may not be a good citizen as well, for instance when he doesn't report observation of corrupt practices in organisation. This is because, as a citizen not reporting bad practices is a dent on public trust and resources. On contrary, ~~the~~ a person can be good citizen, but not a good man. For instance as a law abiding citizen, a person may follow traffic rules, yet he may lose temper in case

Remarks

of road-rage. This shows that being good citizen is not a proof of being good man, as violence (road rage) is not a positive value.

good strength

A spiritually inclined person is believed to be someone having equanimity in their world-view.

As a good man, such a spiritually inclined man may view each individual as one among many (equal to all), yet he may not be a good citizen automatically as well. For instance, such a man may believe in religious discrimination. As a citizen of a secular country, this ought not to be the view of a citizen. In contrast, a spiritual person can be a

good citizen, for instance by way of preaching communal harmony, based on his learning from spirituality that peoples of different hues are essentially one, yet he may not be a good man, for instance by being a religious bigot and enforcing his religion as supreme and other religions subordinate to him.

good analysis

Remarks

- To be politically conscious is a sign of good man because awareness of day-to-day happenings is necessary to keep one-self informed. Yet this doesn't make good man a good citizen because a good citizen requires himself to air his views, for instance by writing letter to editor of news papers, because this is a sign of democratic participation of a <sup>good</sup> citizen. Alternately, a good

citizen may cherish the values of democracy for society, while personally, say in one's family life, he may be authoritarian/dictatorial. This is a sign of bad man because if one supports democracy in society, so should one practice in personal life.

Being a member of society, it is obvious that person would keep views both personally and as a citizen. A good man

Remarks



May be not discriminatory and uphold right to  
equality in one's personal views, yet as a  
 citizen he may be against the policies of  
positive discrimination. This is a mark of being an  
unconcerned citizen, although personally <sup>may</sup> one be  
upholding principles of equality. As against this,  
 a person can be good citizen, for example by  
valuing [social justice] in society as a guiding  
ethos for social organisation, but personally the  
 same person can be unjust, for instance by  
practising nepotism / favouritism.

Technological developments have not  
remained untouched to many. Perhaps for  
 this reason a good man may be personally  
adopting all technological innovations in one's

Remarks

day-to-day dealings, for examples use of latest  
 cell phones and such other gadgets. Yet, as a  
 citizen, the <sup>Man</sup> ~~Man~~ may not be particularly  
 inclined to use enrolment and for Aadhar  
 biometric identification, considering it to be a  
 surveillance tool of government. This shows a  
 good man, forthcoming in using latest technology  
 personally, remains apprehensive as a citizen  
 when government requests to enrol for a latest  
 technology - Aadhar. In opposition to this,  
 as a good citizen, a person may accede to  
 government regulation of having a PAN card, to  
 be quoted everytime a transaction above ₹50,000  
 is made <sup>in bank.</sup> As a good citizen, the person may  
 be following this instruction diligently in all his  
 banking transactions, yet on personal level

Remarks

he may be using banal means to transact money or well. This testifies that ~~a~~ being a good citizen doesn't mean that the person will remain good personally as well.

A good man may be respectful of individual privacy, for example privacy related to one's sexual life, yet the same man may be in opposition to the rights of LGBT community. This could be because of his negative views towards homosexuality. ~~As~~ <sup>as a</sup> <sup>good</sup> citizen this is an undesirable view.

This shows that the dichotomy between an individual & a citizen <sup>still</sup> ~~exists~~ exists. Alternatively,

the same man could be a good citizen, for instance by upholding <sup>equal</sup> rights of women in matters relating to marriage across religions (Uniform Civil Code), yet personally, he may treat his wife with contempt and disregard. This highlights the divergence

Remarks

between a good citizen, but reprehensible individual.

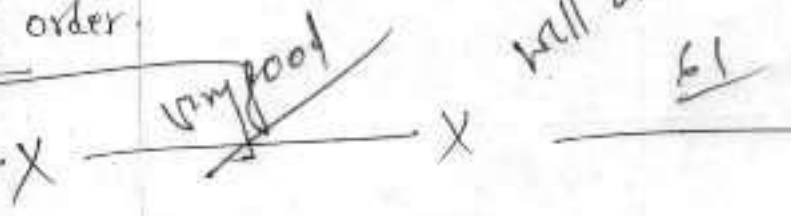
In essence, based on above analysis a view has emerged that glaring gap exists between behaviour/conduct of a man/person individually and as a citizen. It shows that people behave more in order to increase one's social utility, than to uphold values which they cherish.

Therefore, it becomes very important that thorough analysis of a person - individually & as citizen - is required in order to have a holistic view. Its utility can be seen, for example in Civil Services recruitment, where people

Remarks

of utmost integrity and consistent practising of  
values are needed.

In general, it is desirable if all people  
show consistency in practising of their values,  
both at individual level and as citizen, because  
then only can we expect a truly harmonious  
society and social order.



Remarks

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It is not always the same thing to

be a good man and a good citizen

GOOD means → welfare of others  
 nation build by [assembly of men] → citizen. FD

Recognise the dichotomy. Realistic. Extremely important, so as to overcome hypocrisy, and have consistency in behaviour

Intro

Thesis

Body

Concl

- 1 ~~personally~~ Honest man / integrity / probity citizen  
 → being pious religiously, yet indulging in bad practices → ~~for~~ ~~various~~
- 2 ~~socially~~ ~~spiritually~~ inclined, yet practicing discrimination.  
 → giving alms to poor/needy

- 3 ~~Political~~ ~~politically~~ / giving one's views  
 → being democratic / authoritarian personally

- 5 ~~Eco~~ ~~industriously~~ making / not pay tax

- 4 ~~socially~~ ~~not~~ being discriminatory / loathing positive discrimination  
 → espousing social justice / being unjust personally

- 7 ~~Tech~~ ~~making~~ use of tech for self benefit / treating others as surveillance.  
 → enrolling for PAN / yet using Aadhar.

Remarks

- 6 ~~Legal~~ ~~respecting~~ individual privacy / against LGBT rights  
 IPC 377  
 holding equality in marriage UCC - Art 44 / treating one's spouse derogatorily



Synthetic

Female Participation in Indian Agri: Empowerment or Marginalisation?

GS SCORE

Intro to intro	<p>Agri → mainstay of livelihood → Predominance of men → declining <del>agri</del> <sup>agri</sup> production</p> <p>women taking over. Changing face of Indian agri. → new reality</p> <p>assessment of present policy / prog. so as to see if emp / marg'd</p>
Thesis	<p>Must check marginalisation, and should ensure empowerment</p>
Body	<p><del>Intro</del> female in Agri: Emp. / Marg.</p>
Concl.	<p>question → do we not need women as equal partners</p> <p>evaluate → in developed countries of west female participation, TAWA, Mahila <sup>RD</sup> <del>RD</del></p> <p>predic. → policies of govt. → <del>TAWA</del> <sup>TAWA</sup> initiative</p>

<p><u>Women emp.</u></p> <p><u>agri labour.</u></p> <p><u>Emp.</u></p> <p><u>social emp.</u></p>	<p><u>Empower</u></p> <p>Feminisation of agriculture</p> <p>Men migrating to urban places</p> <p>Women in fisheries <span style="font-size: 2em;">}</span> marketing</p> <p>additional incomes</p> <p>↑ Labour <del>force</del> participation</p> <p>looking after <del>rattle</del> <sup>rattle</sup></p> <p>Training → recently DIST sect. women to IRI</p> <p>Independent say</p> <p>FPI</p> <p>contract farming</p>	<p><u>Marginalisation</u></p> <ul style="list-style-type: none"> <li>land <del>ownership</del> <sup>ownership</sup></li> <li>access to credit</li> <li>old view → women not work</li> <li>child care support?</li> <li>mobility</li> </ul>
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Remarks

*[Handwritten scribbles and signatures]*