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29 NOV 2024

NEXT IAS

ESSAY-Test 1
निबन्ध-परीक्षा 1
CSE 2024

कार्यालय के प्रयोग हेतु
 For Office Use

निर्धारित समय: 1:30 घंटे

Time Allowed: 1:30 Hours

अधिकतम अंक: 125

Maximum Marks: 125

General Instructions

This question-cum-Answer (QCA) Booklet contains 18 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

Two blank pages (Page Nos. 17-18) have been provided for rough work.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages, etc. If so, get it replaced with a fresh QCA Booklet.

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू० सी० ए०) पुस्तिका में 18 पृष्ठ हैं। प्रश्न-पत्र क्यू० सी० ए० पुस्तिका के अन्त में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरान्त अपने साथ ले जा सकते हैं।

रफ़ कार्य के लिए दो खाली पृष्ठ (पृष्ठ सं० 17-18) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जाँच कर लें कि इस क्यू० सी० ए० पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू० सी० ए० पुस्तिका प्राप्त कर लें।

(To be filled by candidate)

All fields mandatory**(Inaccurate/Incomplete information may lead to delay in the evaluation process)**Name of Candidate : Aditya TalwarNext IAS Roll No. : MT25PTMR052Test Code → TC- PM E2 501 Date of Examination : 29/11/2024Exam Centre : Old Rajinder Nagar ☒ Bhopal ☐ Online ☐

निरीक्षक के हस्ताक्षर
 Invigilator's Signature

कार्यालय के प्रयोग हेतु
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Student's Queries for the Evaluator (If any write them below)

Evaluator's response

EVALUATOR'S FEEDBACK

Parameters	<i>Exemplary</i>	<i>Good</i>	<i>Average</i>	<i>Needs Improvement</i>
Understanding				
Coherence				
Lucidity				
Structuring				
Presentation				



Q.1 सामंजस्यपूर्ण जीवन जीने के लिए मध्यम मार्ग ही एकमात्र मार्ग है।

The middle path is the only road to harmonious living.

Q.2 जहाज बन्दरगाह के भीतर सुरक्षित होता है, परन्तु इसके लिए तो वह होता नहीं है।

A ship in harbour is safe, but that's not what ship is for.

Q.3 प्रौद्योगिकी एक उपयोगी सेवक है लेकिन एक खतरनाक स्वामी है।

Technology is a useful servant but a dangerous master.

Q.4 पितृ-सत्ता की व्यवस्था नजर में बहुत कम आने के बावजूद सामाजिक विषमता की सबसे प्रभावी संरचना है।

→ Patriarchy is the least noticed yet the most significant structure of social inequality.

Meenakshi, a resident of Cochin in Kerala, is a rocket scientist at ISRO who now stays in Bengaluru for her job. She has a son and a daughter, Parnathy.

Parnathy is an ambitious young girl who also wants to become a scientist like her mother.

Since childhood, she has displayed a unique cognitive ability that is coincidentally exactly what is needed to become a scientist.

In her school in Bengaluru, she repeatedly tops the class and gets admission into IISC. Here too, she stays at the top of her class and now gets an offer to work at ISRO. She got her dream job!

At ISRO, she eventually gets to the top, due to her sincerity and hardwork. With good project execution and management skills, she resigns from ISRO and opens up her own company dealing in Spacetech.

Here due to political influence and a negative mindset of collaborators and other businessmen, she is unable to get contracts and deals in spite of having the best prices and technology.

When she asks her colleagues and fellow businessmen, they tell her that it is because they do not trust the leadership of a woman and thus, prefer companies led by men.

Her mother explains the glass ceiling a woman is supposed to stay under and how she understood it on early age about it, which is why she had also initially discouraged Parmathy from resigning.

This glass ceiling is among several other elements of a structure called as Patriarchy. While nobody talks about why it exists or what the reasoning behind such a structure is, it affects 4 billion women on a daily basis.

Is this structure getting weaker? Have the global community and governments been able to combat it? How far are we & what else is required? Let's find out.

Ideology or Truth

Many scholars on the conservative side allege that patriarchy is just a concept invented by feminists to gain power over policy-making institutions. But this allegation does not seem to hold true when one looks at the data.

In India, where land is considered to be the true indicator of wealth, women own just 13% of it. Additionally, the contribution of women to the poverty

levels is invariably higher, specially due to large-scale urban migration of men in search for jobs. This causes a feminization of agriculture without land ownership, which causes feminization of poverty.

In terms of employment, the woman labour force participation rate is just 37%, which creates a wage gap as pointed out by the WEF. If these wage gap and LFPR matches the men, it could lead to a 27% increase in global GDP (WEF).

If leadership positions are analyzed, women constitute just 13.6% of the 18th Lok Sabha, which is lesser than even the 17th Lok Sabha. Even

in administrative positions, though the number of female civil servants are increasing, they are not considered for leadership positions. We can see this in the fact that very few women become chief secretaries and no cabinet secretary.

Even where reservation is provided through Article 243 D & 243 T in local bodies and Panchayats, we see the trend of Sarpanchatis as shown in popular series 'Panchayat'. Even the judiciary in India has only one CJI as female, Jaithira Devi, when Justice Nagarathna is set to become the 2nd.

Even the social dimension is seen, women are seen to have pressures of

taking care of the household. The Supreme Court itself remarked how on average women spent 299 minutes a day in care work, while men spent just 97 minutes. This causes time poverty in addition to practices like child marriage, female foeticide and domestic violence.

Catching the Tail of the Snake

The question asked now is, how did this happen? How can we get out of this precarious situation?

Liberal feminists such as Carole Pateman blame scholars like Aristotle and Machiavelli for this. In Aristotle's theory of citizenship, he does not consider women to be citizens. Even Machiavelli downplays the role of

women in society and politics. Entire political thought is considered to be men's creation, where even the word used to describe humans is 'Man'. Pateman describes how these conceptions gained popularity and framed entire philosophy.

On the other hand, radical feminists like Shulamith Firestone blame the nature of men. She says that men actually hate women, which is why the current predicament has occurred.

Although both, the above theories are not completely the reason or explanation,

they do explain what the structure is. Even scholars like J.S. Mill & his wife Maryast Taylor pointed out how there is a need for more inclusive nature of

democracies for true civic republicanism through inclusion of the female perspective.

This begs the question - What is the current effort being put for this and how can it become more effective? How can the people help?

A New Renaissance for Women

The global trend is positive for women development. In India itself, the share of women leaders and policy makers is on the rise. One of the most important positions in the government, i.e. the finance minister is a woman. The head of our country is also a woman.

In terms of policies, schemes like Beti Bachao Beti Padhao focus on childhood

development, while Standup India focuses on employment and entrepreneurship. Even state governments like Telangana have setup incubators like WE-HUB to promote women entrepreneurs.

In welfare measures, like the provision of ration through fair price shops, LPG through PM Ujjwala scheme and houses through PM-AWAs, the beneficiaries are women of the household. Even at the grassroots level, the women leaders constitute 1.3 million out of 3.2 million PRIs. Some states even provide 50% reservation at local levels.

Despite less leadership positions, we see the positive impact of women. In Dhari Miyar Panchayat in Haryana, the development has been unprecedented under a

woman Sarpanch. We also see effective women administrators like Divya Venarajar (IAS), who learned Gondi language to converse with the bonds of her district.

Across the world, movements like #MeToo, Anti-Hijab protests in Iran and Women Wrestler's protests in India show the growing focus on women. Even the civil society has helped, where cooperatives like Amul and Lijjat Pappad have empowered women through promotion of micro-entrepreneurship.

The successful ventures and policies undertaken by women highlight the need for equitable development and inclusive growth. Scholars like Vandana Shiva explain how the ¹⁴ inclusion of women

in leadership positions also leads to sustainable growth. It creates a positive impact according to the theory of 'Ecofeminism', as seen in the Chipko movement.

We as Indians can learn from our own society, with presence of matriarchal societies like those in Kerala and Khasi tribes of Meghalaya. We can promote Inclusive growth by following the model of 'Women-led Growth' as explained by PM Modi. It is the destruction of patriarchy that can bring in the much needed change for the world. It can promote a care based world with peace & tolerance.

"I measure the progress of a society with the progress the women have achieved."

→ Dr. B.R. Ambedkar

उम्मीदवारों को
इस भाग में
लिखना मना है।
Candidates
must not
write on
this margin

Space for Rough Work

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Patriarchy → story of competent woman → stopped due to glass ceiling → then questions on society

Economic → only 13% of land

→ 37% LFPR
→ SC → 97 mins & 299 mins
→ Jeans of poverty

WEF → inc. by 27% GDP

Gap of 38% - global

Argument → choice of jobs or patriarchal structure

Matriarchal societies - Kerala, Meghalaya

→ Saurya Pandey

Political - 3.3 mn & 1.3 mn → Sarpanch pati
→ only 13.6% of Parli. in 18 L.S.
→ hatespeech

Administrative → high % lent given smaller roles desk jobs

Carole Pateman - Plato, Mill, Shulasmith, Freeston
→ liberal → modified

Vandana Shiva - ecofeminism Chipko move → AMUL Lijjat Papped

Shari Miyon Panchayat - huge growth & dent - woman sarpanch

NGW - Toothless tiger

Indira Gandhi Arti. 15(3) Arti. 243 D & T

Iron Parida Hijab

New, POSH, Marital rape

Story
→ Economic situaⁿ, Pol, Admin, Social, legal
→ Theories - Carole, Shulasmith, Plato, Mill, Harriet Taylor
→ Current provisions & safeguards & their problems

End with Ambedkar quote - Treasure progress - dent of women
PM Modi - women-led dent