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FIAS – MGP2020 – ESSAY3

ForumIAS
ACADEMY

GENERAL STUDIES

Name Of Candidate	KARISHMA NAIR		
Email Id.		Roll No.	1910055290
Mobile No.		Date:	11/12/20

Time Allowed: Three Hours

Maximum Marks: 250

INDEX TABLE

Q. No.	Max. Marks	Marks Obtained
Q.1		
Q.2		
Total Marks:		

Remarks:

INSTRUCTION

1. Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No. Mobile).

2. There are TWO Sections. Each Section has FOUR topics printed in English and Hindi. You have to write on 1 topic from Each part.

3. One question in each part is compulsory.

4. The number of marks carried by a question/part is indicated against it.

5. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided.

6. Word limit in questions, if specified, should be adhered to.

7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.

Start Time 6:15am	**End Time** 9:15 am
Mode Of Examination :	**Online** ☑ **Offline** ☐
ECN CODE:	**Evaluation Date:**

2nd Floor, IAPL House, #19, Pusa Road, Karol Bagh, New Delhi – 110005

MARKING SCHEME

Parameter/Criteria	*Aspects Considered*	*Total Marks*	*Essay 1*	*Essay 2*
Basic Format	Introduction + Conclusion	10		
	Body	15		
Content	Data/Facts/Interpretation/ Analysis	25		
Organisation	Flow of ideas/ Absence of Deviation from the topic	25		
Language Skills	Punctuation/Grammar/ Sentence Formation/Spellings	25		
Examiner's Discretion	Perception/ Innovation/ Engaging	25		

Parameters	*Very Good*	*Good*	*Average*	*Poor*
Coherence				
Language				
Handwriting				
Pre-writing				

Very Good	*Good*	*Average*
120 and above	100-120	Below 100

SECTION – A

1. Women Empowerment: An unfulfilled dream.
   महिलाओं का सशक्तिकरण: एक अधूरा सपना।
2. India's agrarian distress: Is farming a dying occupation?
   भारत का कृषि संकट: क्या कृषि एक नुकसानदायक सौदा है?
3. Changing paradigms of federalism in India.
   भारत में संघवाद के बदलते प्रतिमान।
4. Has the era of deglobalisation begun?
   क्या वि-वैश्वीकरण का युग शुरू हो गया है?

Women Empowerment : An unfulfilled dream

A young 19 year old woman was raped and murdered in Hathras recently. While the story is not new in India, 19 year old is what stands out. 19 years ago, the same year that the Hathras victim was born, India adopted the National Policy for Women (2001), with the statement 'to eliminate all forms of violence against women'.

The contrast of what lies on paper and what actually women have to face, is telling. It showcases that an unfulfilled dream

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does not remain just a dream, it stands witness to the brutal nightmare that women have to live through.

Ofcourse, women empowerment is much broader than women safety, but this essay begins with it as its absence is the most ~~basic~~ degrading form of disempowerment faced by women.

This essay will deal with what we mean by women empowerment, the global scenario of women empowerment, why it is considered an unfulfilled dream, and what is being done to realise this dream.

Women Empowerment is the process of ensuring that women exercise the right to make choices and take the decisions that effect their lives. It is essentially to give women the ~~voice~~ troika of voice, choice and equality.

The term was needed in the discourse as it was seen that world over women were not considered to be equal to men.

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Thinkers like Camilla Stivers and Martha Nussbum even indicted societies and Governments for not creating a just society for women. In this backdrop, the feminist movement began which evolved through, 'Women in Development' - where women were seen as beneficiaries, to the present 'Gender and Development' where women have been recognised as active participants in development.

The steps taken by UN culminated in the Beijing Conference (1995) and the global urgency to take up the cause of women empowerment. India too adopted the National Policy on Women (2001) showcasing its commitment.

It is thus evident, that a dream was in the making, in countries across the world. However, 25 years since the global commitment, the reality is rather grim, with the dream of women empowerment remaining stagnant at that stage, with new forms of

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challenges being added.

Looking inwards at the situation in India, women are disempowered throughout their life cycle. At its root it is a social problem with economic and political manifestations that we will explore.

To begin with, women in India face discrimination even before they are born. The menace of female foeticide and female infanticide still exists in the country as women are considered as a 'burden'. This creates a situation of what Amartya Sen calls 'missing women', where India prevents these women from existing. The abysmal child sex ratio (913:1000) and adult sex ratio (943:1000) speak for themselves.

Due to the phenomenon of 'son-meta preference' even the girl child that survives, faces discrimination at home. It can be visible in the inequality of education and nutrition that exists between sons and daughters.

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With India being home to the largest number of child brides, it is clear that women are not given agency, rather are seen as possessions to be transferred from one family to another.

As adolescents, women are restricted in their movement by families and are subject to the many tabboos associated with menstruation. These restrictions also guide their education and future professional prospects.

As women grow, their circle of discrimination expands from the family to the workplace and to institutions like marriage. Marriage is considered as the most pervasive form of institutionalised inequality.

The violence associated with it is visible in cases like dowry harassment and domestic violence. According to National Family Health Survey-IV, 37% of India women have faced some form of domestic violence

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which could be emotional, physical and ~~even~~ even sexual, for which our laws also provide no respite as marital rape is not criminalised.

Even beyond violence, marriage is unequal towards women, as household burden falls on her, which prevents her from achieving her fullest potential. This was well established in USA way back in 1960s through the book 'The female Mystique'. The situation, half a decade since has clearly not improved.

Economically too, women either do not seek or are not given equal opportunities as men. The female Labour force Participation Rate (LFPR) of 18.8%, showcases just how acute the problem is.

Even for women in the labour force, their position is not that better off as most of them are employed in the informal sector with poor labour benefits.

The gender pay Gap is a reality, of 34% in India (according to WEF) and

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there are challenges like 'pink-collar jobs' that restrict choice of women, and 'the glass ceiling' which hampers career progression.

Even women who would generally be considered as so empowered have talked about the challenges faced by working women, for instance Soumya Swaminathan who spoke about patriarchy at the work place.

The economic dimension pervades the employment walls to even the lack of ownership of proper, lack of financial literacy, financial dependence, and the worst of all catch phrases - feminisation of poverty.

This social and economic disempowerment is reflected in the political space too, with just 14% of Indian parliamentarians being women who represent 48% of the population. The skewed numbers do change

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at the level of local self-governments, due to the reservation of seats, however the prevalence of '~~panchayat~~ sarpanch pati' practise prevents true women leadership.

Finally, as women reach the end of their life cycle, there is the concept of 'feminisation of ageing' leading to poor conditions of financial disempowered widows.

Throughout this journey, we have missed out on our first concern that is violence and safety. This is because there is no one stage in a women's life in which she has to face such insecurity. Sexual violence is perpetrated on infants, to young girls, from working women at work place, to the aged in their homes.

It is evident that women are seen as a commodity with patriarchy seeking in all these forms of violence.

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Needless to say, everyone is aware about the challenges faced by women, and Governments have been ~~to~~ pro-actively rolling out schemes - Beti Bachao, Beti Padhao, strengthening laws - amendment to IPC, POSH Act, 2013 and working on awareness.

The challenge becomes more pronounced as every new domain that enters the discourse affects women more harshly. for example, with AI, there is widening of gender gap with only 22% women AI professionals (WEF).

With COVID-19, women faced multiple challenges of loss of livelihood, increased child care and even rise in domestic violence (hidden pandemic)

It is thus clear that women empowerment can not be a single event to be brought out by policies or schemes. It is a cyclical process that needs constant nourishment, honest assessment

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and responsive course correction.

It cannot be a top-down vision, it has to come from the society, be sustained by the society, with necessary handholding by the Govt. The SHG movement is one such case in point.

We need to go beyond establishing institutions (like National Commission for Women) and truly assessing the impact of our actions, and who better to involve than women themselves?

Women empowerment breeds more women who can take part in the empowerment process, and that should be our goal.

Women Empowerment should thus be the dream that we watch materialising before our eyes. It should be the dream that does not let us sleep!

To paraphrase Vivekananda, we do need both our wings to fly. To fly to a New ~~world~~ India which is rooted in Gender Equality.

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Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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SECTION – B

1. Happiness is when what you think, what you say and what you do are in harmony.
आनन्द तब होता है जब आप क्या सोचते हैं ,क्या कहते हैं और क्या करते हैं की संगति हो।
2. Consideration for others is the basis of a good life and good society.
दूसरों के लिए सोचना एक बेहतर जीवन और अच्छे समाज का आधार है।
3. Our greatest ability as humans is not to change the world, but to change ourselves.
मनुष्य के रूप में हमारा सबसे बड़ा सामर्थ्य दुनिया को बदलने में नहीं, बल्कि खुद को बदलने में है।
4. The virtue of justice consists in moderation, as regulated by wisdom.
न्याय का सद्गुण संयम में निहित है जोकि बुद्धिमता द्वारा विनियमित होता है।

'Consideration for others is the basis of a good life and a good society'

"The notion that some lives matter more than others is at the root of everything that's wrong with the society".

While the tech-savvy generation was trending the hashtag #StayHomeStaySafe, there were lakhs of migrants who neither were safe, nor feeling at home. It was the collective failure of our society, that they preferred to arduously walk back thousands of kilometers even when the pandemic was raging.

Indians saw and reacted to two responses to this crisis. There was the

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apathy of the Government that collected no data and the Courts that initially chose not to interfere.

On the other hand, we saw Actor Sonu Sood epitomising what compassion is by voluntarily reaching out and helping migrants. He claimed that it was his moral responsibility to react. Rightly so he was flooded with appreciation. Didn't we all hope that more of us would behave with such compassion?

This essay is structured to first ideate what is a good life and society, further, what we mean by consideration, why it is the basis for a good life an society, what happens when such consideration is absent, and lastly, how to improve such consideration for others.

A good life could mean different things for different people. At the core of it is harmony within ourselves as well as with people around. A good life stems from accomplishment and the right use of

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such accomplishment. It is said that a clear conscience is the softest pillow, which is needed for a good life.

A good society would be one where its people lead a good life, there is inclusiveness, justice, social cohesion and social capital. It rises ~~beyond~~ above selfishness and looks out for all the constituents of a society.

Consideration for others is considered to be at the root of a good life and society. It means to showcase empathy and compassion to our fellow beings. It also includes questioning our own decisions on the impact it will have on others, who could be our friends, family, weaker sections of the society as well as the environment.

Gandhi's Talisman of considering how our decision would impact the poorest man we know, captures the essence of consideration for others.

Consideration for others is important as a moral duty according to Kant, where

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each human should be treated as an end, and in such a way that we would want to be treated ourselves.

At an individual and familial level, consideration for others is needed for healthy interpersonal relations which is at the core of a good life. This could involve putting ourselves in others' shoes to reduce arguements, as well as to adjust our own schedule to incorporate the needs of others.

Such consideration at familial level would also form a good society with the absence of dowry harassment, domestic violence, children traumatised by broken homes, and abuse.

At a broader level, individuals need to consider their neighbours, neighbourhood and even society at large. A healthy neighbourhood which has social harmony is considered vital to prevent crimes, prevent children to fall under bad company, etc.

A society at large has to show consideration towards the weaker sections

of society. Poverty is a societal problem that we all try to turn our heads away from, but, poverty anywhere is a threat to prosperity everywhere. Considerations for them include welfare schemes to provide food (PDS system), housing (PMAY) ~~and~~, education (vide RTE Act, 2010) and affordable healthcare (Ayushman Bharat).

Such considerations are also needed for socially backward castes that have faced historic oppression and discrimination. Affirmative action is ~~consi~~ the outcome of such consideration of the injustice they face.

In a nutshell at societal level, the 'Veil of Ignorance' suggested by John Rawls indicates that for a just & fair society, we must consider all sections of society, turning a blind eye to our own social position.

A good society also demands responsible economic practices, that does not widen the inequality gulf. Oxfam Report 2020

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suggests that 10% of Indians hold 73% of her wealth. It becomes of utmost importance that these 10% are considerate to others. Philanthropy is considered as a part of leading a good life and in giving back to the Society. This is spearheaded by the likes of Bill & Melinda Gates, Azim Premji and Narayan Murthy who talks about compassionate capitalism. Such consideration is at the core of Corporate Social Responsibility which reconciles economics with social and environmental responsibility.

Since we are here, environmental considerations and the consideration for future generations is captured under Sustainable Development. A good life should be a healthy one which is dependent on the quality of air, water and the environment. A good society would manage its waste, ~~and~~ resource, pollution to maintain even intergenerational equity in such sharing of resources & risks.

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This is true even internationally wherein global powerhouse countries should be considerate about how their actions affect other countries and the health of the Earth as well.

On this aspect we can be proud of India that has constantly raised her voice for the underdeveloped countries. When the world was racing to the bottom with Vaccine Nationalism, India rising up to the occassion so said that it would make vaccines available for the third world in multiple fora. Such level of consideration should become the norm for a good global society.

Even domestically, India is a compassionate welfare state working towards upliftment and empowerment of the downtrodden. However, such considerations should also be visible in the political process as suggested by VP Venkaiah Naidu. Engagement with the opposition and consideration of stakeholders is the foundation of good governance.

The absence of such consideration leads

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to negative consequences, for example the recent farmers protest could have been avoided if pre-legislative considerations of all views would have been undertaken.

As the beginning of the essay suggests the absence of consideration for others can be traced as the reason for many evils in society. This includes patriarchy where women's voice is not considered, racism, casteism, communalism and regionalism, wherein there is hubris about one's own superiority without consideration for others.

The overall result of such evils is the lack of social harmony and the absence of social capital formation which is needed for a society to ~~flourish~~ survive, sustain and flourish.

Having established the importance of such considerations for others, we need to ensure that it is inculcated as a basic value in all of us. It should

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not be the case that we look for examples of people who show considerations, like we did with Sonu Sood, rather it should be a well established concern for each one of us.

There is no better time to begin than during childhood. families and schools need to socialise children to become more compassionate. This could be done through moral education, discussing case studies and field visits.

When people enter workforce, sensitivity training should be encouraged to improve considerations towards employees, customers, peers, etc. Such consideration should also be monitored and even rewarded.

Our society needs to lead by example as well, wherein considerations should be ~~reg~~ given due recognition and appreciation, until we achieve 'herd humanity' borrowing the recent jargon.

In closing, it needs to be reiterated that while being treated well with compassion is still seen as an exception,

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we need to ensure it becomes everyone's right, a right to be given not by a sovereign state, but by its people who view such consideration to be their duty.

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Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Parapgraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

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