

TEST CODE: 32004

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ACADEMY

GENERAL STUDIES

Name Of Candidate	SURBHI SINGLA	Roll No.	1910028152
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Maximum Marks: 250

Time Allowed: Three Hours

INDEX TABLE			INSTRUCTION	
Q. No.	Max. Marks	Marks Obtained	<ol style="list-style-type: none"> Do furnish the appropriate details in the answer sheet (viz. Name, Email, Roll No, Mobile). There are TWO Sections. Each Section has TWO topics printed in English and Hindi. You have to write on 1 topic from Each part. One question in each part is compulsory. The number of marks carried by a question/part is indicated against it. 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. Word limit in questions, if specified, should be adhered to. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. 	
Q.1				
Q.2				
Total Marks:				
Remarks:				
Start Time 9:00 am				End Time 12:00 pm
Mode Of Examination :				Online <input checked="" type="checkbox"/> Offline <input type="checkbox"/>
ECN CODE:			Evaluation Date:	

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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. All cruelty springs from weakness.
2. To know a nation's geography, is to know its foreign policy.

'A coward is incapable of exhibiting love; it is a prerogative of the brave'. - M.K. Gandhi

Love for humanity, animate as well as inanimate objects is the diametrical opposite of cruelty. This cruelty has been a weapon of the weak and the insecure since ancient times. Historians record that the earliest reported incidents of any violence-at-scale in ~~India's~~ ^{one of the world's oldest and} peace-loving Harappan civilization came with at the behest of 'arrival of foreigners' - which ^{may have} triggered a mutual insecurity & quest for survival.

Technologically & under-developed ancient and medieval civilizations saw violence and cruelty as the only prominent means of survival against foreign invasions & domination - triggering wars, conflicts &

cruelty. Thus, it was the ^{what} weakness of technological prowess that gave rise to cruelty. Trade on the other hand opened avenues for peaceful contact - & became a sign of strength.

Fast forward in time, the two World wars of the early 20th century are still remembered for the war-dimposed damage and cruelties - the greatest casualties in recent history, culminating only in the infamous nuclear bombing of two Japanese cities - Hiroshima & Nagasaki. More than anything else, the 'web of Alliances' with and against other nations coupled with race for colonies ^{domination over} & are to blame - both being signs of insecurity against the prowess of the other alliance, & lack of faith in one's own.

The German Holocaust - humanity's most dreaded act of cruelty was the brainchild of Adolf Hitler - who historians have described as 'insecure' owing to a

troubled childhood. Also, it was a result of fear of domination by the rich & prosperous Jews - a sign of weakness among the Nazis.

Closer home, India's history of freedom struggle is a narration of the triumph of strength of non-violence & love over exploitative & cruel tactics of the colonial masters. From the 'Jallianwala Bagh' massacre of innocent weapon-free masses to the economic condemnation of lakhs of artisans & farmers to perpetual poverty - British acts of cruelty were a sprang from their inability & weakness to curtail massive & undying waves of nationalism & awareness among Indians. On the other hand, India's weapon of non-violence & truth proved to imbibe utmost power - relegating the British to a 'dammned if you do, dammned if you don't' situation of weakness & helplessness.

In every sphere of modern establishments, cruelty still co-exists with weakness, whereas prosperity & empathy co-exist with strength. Modern societies - ^{are} established on the edifice of plurality & diversity co-existing with fraternity & empathy. When this delicate balance is encountered with ~~a~~ weaknesses, the result is violence & cruelty.

Civil wars today - the epitome of societal cruelty - have their roots in insecurity and weakness among different sections of the society. The infamous 'Hutu-tutsi' conflict of Rwanda, of the partition-induced communal violence between Hindus and Muslims of erstwhile British India - were culminations of a sense of weakness among one community vs-a-vs the other.

The oppression & exploitation of Dalits ^{in India} - one of the worst forms of crime against humanity - has its roots in the

desperation of 'upper-caste Hindus' to 'preserve' the 'social order' - which reinforces their superiority in the society. Kautilya's 'Arthashastra' advises the king to ensure the preservation of 'caste-system' & 'established social order' for perpetuation of his rule over his kingdom. It is thus the weakness & vulnerability of 'caste-Hindus' against threats to their 'superiority' that gives rise to cruelty against the 'dalits'.

Another ^{type} form of exploitation the world witnesses - is against women, from curtailment of freedom & domestic abuse to some of the worst forms of crimes against humanity - rapes & associated murder. These stand on the edifice of a patriarchal societal mindset - the which sees strong and independent women a threat to its existence, and a reminder of its weakness.

At the State-level, contemporary history is witness ~~that~~ to the use of cruelty & violence whenever the authority feels 'threatened' & weak. The emergency of 1975 - which remains a blot on India's democratic post-Independence history till date, was the result of the political regime's inability to continue in power using legitimate means. On a ~~more~~ much more cruel scale, China's infamous 'Tianmen-square massacre' of peacefully protesting students - is the epitome of a weak state's repression of peaceful waves for transition

use of legal instruments - such as the AFSPA ~~or internet shutdowns~~ (which in North-east and troubled regions - have been a source of cruelty against citizens, under the garb of national security. ^{by armed personnel} The need to resort to such instruments is a sign of troubling faultlines and weaknesses for a deliberative, inclusive & democratic nation.

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on a different but more contemporary note, 'cruelty' against the environment and its components has taken centre-stage today, with an impending ^{threat of massive} climate change. ~~while~~ unsustainable exploitation of resources is a cruelty on not just 'Mother earth', but also of the future generations. Similarly, climate-induced migrations, increased frequency of disasters (2019 recorded the highest cyclones in Indian Ocean) are a 'cruelty' on the vulnerable populations of developing countries. The story of climate change is not ^{merely} just a story of the weakness in technological advancements, but more prominently, weakness in moral character & attitude of the richer 'haves' against the 'have-nots'

FROM CRUELTY TOWARDS EMPATHY: A STRIDE OF STRENGTH

~~while the weak have~~

'An eye for an eye makes the whole

Once perceived as 'strong statesmen',
 Adolf Hitler and Napoleon Bonaparte have
 today become symbols of weakness & the
 inability to curb personal destructive desires.
 Mother Teresa, on the other hand has
 attained the immortal status of a true leader.
 She won the hearts of the millions across
 the globe, without hurting a single entity -
'empathy' & 'sacrifice' as her weapons.
 While 'Hitler' and 'Bonaparte' become 'legacy'
 becomes buried under 'bloody pages of cruel
 history', 'Saint Teresa's' empathy has become
 a symbol of indomitable strength.

The 'Love Song' by T.S. Eliot
 written in the scenario wake of world war navigated
 Europe, points out the fears of the author
 against cruelty as well as the importance of
love, community over war over war, & community over individuality, and
strength over weakness. An individual's
display of corruption, low work-dedication,
 as well as other vices are a cruelty against

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humanity, as they deprive the ^{& vulnerable} poor of their legitimate rights & services. Such display of vices is nothing but an evident failure of ethicality, & weakness of moral strength. Rightly said, 'Strength is the morality of the man who stands out from the rest'.

As we have seen, while cruelty is an attribute of the weak, love & accommodation is of the strong. This strength is not just spatial, but also temporal. Empires & civilizations built on the foundations of cruelty have vanished, while those displaying harmony in plurality have stood the test of time. One such nation is India; Having embraced ideals like 'Vasudhaiva Kutumbakam' and 'Sarva Dharma Sama Bhava', it stood the test of time whereas the most powerful ancient civilizations of Rome & Mesopotamia stand forgotten today. Though tides of violence have affected us, ~~we~~ we have

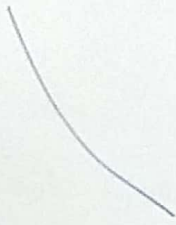
time and again, we have our foundations enshrined in the living, organic document of our strength - the constitution of India - have built a strong fabric of ^{its} embodiment among its power-holders - the people!

We must ~~emb~~ continue to embark on these foundational principles of 'people-power' & 'non-violence', in order to retain & propagate the strength of our civilization. Great poet Tagore once remarked in the context of India, 'Kuchh baat hai ki hasti mitti rahi hamari, sadique naha hai dushman daur-e-zamaan hamara'. We must ^{not only} remember the source of the strength he talks about, but also ~~live~~ live & embody it in the highest form.

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Resign Work

- Quote - Gandhi - toward
- Ancient - Harappa, colonialism, world wars - alliances, insecurities
- contemp. - China - Tianmen Square and wars.
- India's freedom struggle - force against non-violence
- environment - Animals - hunt
- love of rituals - strength - harmony - against minorities
- Societal - women
- love - Rapes, murder, patriarchy
- Legal - AFSIA, emergency
- Domestic/Individual - suicides, self-destruction
- TS Eliot - love song - WW-II ravaged world.
- Mother Teresa - epitome of strength - empathy, won hearts
- Eye for an eye
- egs - TRC, SA, Rwanda
- solien/Bonaparte - jail - weak
- Inkmentrom - USA vs - Vietnam
- forms - corruption, low work orientation, vices



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

SECTION - B

1. Everyone thinks of changing the world, but no one thinks of changing himself.

2. Marginalization of Women - An Outcome of Physical and Psychological Differences?

The year is 1947. India has is celebrating its freedom, & embarking on a ^{new} path to development & prosperity, captured in PM Nehru's midnight speech, 'Trust with destiny', which ~~it~~ promises to redeem the pledge of equality, freedom and prosperity. On the other hand, a young and enthusiastic pilot has faced eight rejections for her job application as a commercial pilot. Reason is 'physical & psychological differences' that deem her unfit for the job. However, she refuses to fall. Her indomitable will refuses to subside. ~~Soon, she~~ As a result, she soon celebrates her share of freedom in India's independence as she bags the job of a commercial pilot with Deccan Airlines. She is none other than Captain Prem Mathur, India's first woman commercial pilot.

The above story is not just one of success, but of breaking innumerable assumptions of 'physical & psychological' barriers, to a woman's path to freedom & success. That she went on to win the National Air Race just two years later, and that India today has the highest percentage of female commercial pilots (12%) in the world, is a testimony to the wrongful assumption of physical or psychological limits.

But there is no denying that men and women are 'biologically' different, which also leads to some level of 'physical & psychological' differences. But these 'differences' have become 'discriminatory' due to certain deep-rooted misogynistic biases, rather than biological causes.

MARGINALIZATION: AN OUTCOME OF DISCRIMINATION
& NOT DIFFERENCES:

Deep rooted biases against women have taken

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invades into almost every public field, cutting geographical & cultural boundaries.

Globally, just 5.1% women CEOs feature in the Fortune 500 list of companies. In India, for every 100 CEOs, just 3 are female. These numbers, despite an increasing female labor force participation rate, reflect prejudices against women in leadership positions.

In the field of education, women represent just 28.1% of researchers globally, despite an increasingly closer to 50% in primary & secondary education. This represents a bias in the streams considered suitable for women, as well as in the number of years of schooling considered 'adequate' for them.

At the national level, the existing legal jurisprudence continues to reflect biases against women; The Age of Consent Act, which

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fixes 18 and 21 yrs as the minimum age of marriage for females & males respectively, reinforces certain paternalistic notions of a submissive wife as an ideal one. The recently decriminalized section 497 of IPC, (Adultery law) is another case in point. By treating women as passive objects at the hands of husbands, it takes away certain fundamental freedoms, causing marginalization.

The famous slogan of 'No taxation without representation' during European Renaissance & later national movements worldwide ^{displays} the importance of political representation for safeguarding rights to a community. The Indian Parliament has been grossly under-represented by women ever since establishment - only 14% M.P.s are female in the current 17th Lok Sabha. even at the local level, despite guaranteed 33% representation (73rd & 74th Constitutional Amendments), real power in a

lot of cases remain with men, who treat women as 'dummy-power-holders' ~~not~~ owing to patriarchal inroads.

At the community level, many aspects of women's lives - particularly health & education remain grossly under-valued. From taboos around menstruation to restrictions to entry of temples / ~~schools~~ ^{places}, they ~~reinforce~~ ^{reinforce} prejudices.

Male control over family planning is another aspect of the issue. Lack of awareness, access of contraceptives along with male control over reproductive decisions - have contributed to marginalization - socially, economically as well as politically. Loss of productive ~~work~~ ^{work} days, a high MMR rate for India are manifestations.

The institution of marriage - is both a cause & result of such marginalization. Patriarchal rules followed by Hindu & Muslim

families in India - with female relocating to husband's house, have given rise to 'son-preference' at birth. Moreover while investing in the son's future is seen as a form of social insurance, same does not hold for daughters; creating a vicious cycle of marginalization.

At the individual level, various independent surveys point to increasing self-doubt among females. This is the utmost manifestation of a culmination of efforts at marginalization of women.

TOWARDS GENDER EQUALITY & NEUTRALITY

women world over, are fragmented over caste, class & communal lines. As John Dickinson said, 'united we stand, divided we fall'. Thus, a quintessential pre-condition to equality is the phenomenon of 'woman for woman'

Our recent history is witness to the

downfall that befalls a woman-against woman regime. The coming out in huge numbers, of women supporting Babri demolition, or the massive women-led protests against the progressive Shabir Bano verdict are cases in point, where women became victims at the hands of women.

The strength of unity on the other hand is manifested in Kerala's Kudumbashree initiative. Based on the idea of women-led community level management, it has empowered millions of women - making it the world's largest women empowerment project. A united stand allowed women once relegated to Kerala's backwaters, to attain new heights.

The above example also highlights the impact positive interventions by the government & civil society can create in the lives of women. Reservation of seats at local level of institutions for women has recorded measurable increase in status & prosperity. Various surveys have

pointed to a strong correlation between increased health & education expenditure & women in law-making positions.

A social security net of education & healthcare is also crucial, given their existing marginalization & vulnerability. Existing schemes like PM MVY as well as Poshanu Abhiyan should be deepened. The role of education too, cannot be underscored enough. It alone can help nourish a generation of committed to change, & capable of effecting a change. From engendering sensitization in school-curriculum, to effecting it through awareness by civil society & parents can help nourish a generation of gender neutrality.

Popularizing examples of successful & independent women, can finally help erase the self-doubt created by centuries of marginalization. Marya Angelou's 'Still I Rise' & Jane Austen's 'Sense & Sensibility'

are pieces of inspiring early female literature in the face of oppression. Cheryl Sandberg's 'Lean In' is an account brimming with courage - narrating her rise to Facebook's corporate leadership amidst a male-dominated setup.

While marginalization continues to prevail, we have come a long way in terms of gender neutrality. The Baltic states - Estonia, Latvia & Lithuania have a ~59% representation of women in SKT research. This clearly refutes the 'physical & physiological limitation theory for women's marginalization.

While women have taken par both men in most fields across geographies, the ultimate goal should be a world where 'male or female' - is not more than a natural & biological identity, where 'differences do not become discriminatory', and where diversity is celebrated, not rebuked. At the same time,

epitomization of women as goddesses or as a community in need of protection should be discouraged. The goal should be equality, & nothing more or less than that. European Justice Wimberly has rightly said, 'The pedestal on which women are made to stand is open a cage'. epitomization takes away the human freedom to err.

We can thus boast of a gender-neutral world only when the need to celebrate women as a 'first' is no longer felt. Captain Prem Mathur as the first women commercial pilot (India) or Valentina Tereshkova as the first woman in space. Rather, achievements become gender neutral, with Yuri Gagarin as the first astronaut in space & Mary Kom as the first sportsperson with highest medals in boxing. Also, a world where equality is so natural that 'gyninism' loses its relevance & where 'human' is the only identity cherished ~~for this~~. As Hilary Clinton once said, 'Human

Rights are women's rights, & women's rights are human rights!

ROUGH WORK

- Anecdote - context
 - Differences - Bio - natural.
 - ~~Andal~~ globally - marginalization.
 - pol. - vote
 - eco
 - Soud
- National ← pol
 ← laws
 ← society

Feedback

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