



An Institute for Civil Services

IAS TOPPER'S

TEST COPY

SHASHWAT TRIPURARI

RANK - 19

ESSAY - 2



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Roll No. _____

Time Allowed: 3 Hrs.

Max. Marks: 250

Instructions to Candidate

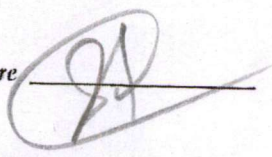
- Attempt both essays
- The test carries 250 marks.
- Write each essay in about 1000-1200 words.
- Any page left blank in the answer-book must be crossed out clearly.

(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).

RemarksName Shashwat Tripathi

Mobile No. _____

Date _____

Signature Shashwat Tripathi1. Invigilator Signature 

2. Invigilator Signature _____

1. *One is not born but rather becomes a woman.*
2. *India vs. Bharat: Is it still relevant?*

1) One is not born but rather becomes a woman

When Rousseau exclaims 'Man is born free, but everywhere he is in chains', he emphasised that while living in society and due to his conditioning, humans become chained by misery and sorrow. Similarly, a human that is born as a female is socialised in such a way that she has to become 'submissive', 'obedient', 'selfless', 'compromising', and so on. In other words, she is made to become a 'woman'.

Introduction
has catered to the topic in a brief manner.

Remarks

Should've
also covered
about

How being
a female is
related to the
biological
characteristics

which occur
naturally.

A 'woman' is the social identity of a female. Historically, being a woman has always been stereotyped.

Since neolithic times, when agriculture was invented, the social identity of human got split into binaries of male and man and woman. While 'manliness' was associated with being strong, being a woman was associated with being helpless and weak.

As human society progressed, these binaries got strengthened. The cultural construct of womanhood was entrenched. By the Gupta

Remarks

period, where great cultural and scientific advancement took place, being a woman became a misery. Though women got respect as mothers and sisters, 'Sati system', prohibition of widow remarriage, confining of woman to household got prevalent.

By medieval period, dowry got so much prevalent that a female was born but was not allowed to become a woman, because she was already killed by female infanticide during infancy.

Remarks

Even today in the 21st century, one is made a woman in few years after birth. In childhood, when a female girl child asks for more food, she is taught that 'you are going to become a woman! so eat less'. Even her share of food is often given to her brother who is seen as 'Kuldeepak'.

In her adolescence, when she goes out for college, her mother tells her, 'return home before it gets dark'. As she walks on the roads, she has been taught

Remarks

to look down and to 'dress properly'.

She has now become a woman, knowing perfectly that she has to 'behave appropriately' outside home.

She hopes that she will get married and would live as an equal with her life partner. Then she would no more be taught how to become a woman. But alas!

even during her marriage proposal stage, she is demanded a dowry to 'match the value of the boy'.

No one asks what is her inner value. This is the malady of our society.

(3)

Remarks

From Point
1 to 4

↓
Issues which
have been
covered are
quite generic.

Though the
lifecycle
approach
is good,
usage of
key words &
certain dimensions
are missing. E.g.

During
adolescence →
aspect of
- sexual division
of work

- Pink industry

- Gender Pay Gap

- Glass ceiling have not been covered.

Time passes by and she becomes
old. But in every stage of her
life she takes a rebirth as a
woman and gets to understand a
new definition of what it is to be a
woman. In her old age, she is
often deserted by her children
and forced to beg on the streets
as a 'helpless woman that needs
money'.

Such is the condition of many
women in our country. She is
reminded at many points in her
life that ~~being~~ she has to become
a woman. But to what end?

Remarks

Gender division of labour, patriarchy, stereotyping of gender roles may have been relevant in the past to protect social order, but in the 21st century, with our 'transformative Constitutionalism', the binaries and social stereotyping of being a 'woman' is no more valid.

Many females have recognised this and are redefining today of what it means to become a woman.

She: Indira Gandhi' was always told by her peers that you cannot fulfil your father's dream of a strong India as you are

Remarks

a woman. But she broke all myths and became one of the most influential political leaders in modern Indian history. She redefined becoming a woman as not one who is confined to her house, but one who can also successfully govern the country.

Similarly, when Nirmala Sitharaman became the Defence Minister of India, videos became viral on social media that showed her as making pickles. But she did not give up and showed how a woman can make

Could've used better issue.
 →
 Even she had to leave her PhD

Remarks

& went abroad with her husband. But then she was determined not to remain second fiddle to her husband.

successful policies. Today, she is the Finance Minister of India.

The list is endless. Whether it be Indira Nooyi of Pepsico, Aruna Sundarajan as Telecom Secretary, M. Vanitha as Director of Project Chandrayaan, women are redefining what it means to become a woman.

Recently the Supreme Court struck down Section 498A of IPC that criminalised adultery. The Supreme Court noted that women cannot be treated as 'chattels' of their husbands.

use certain theme & then use example to address it.

E.g. women are considered inferior in science & related field.

But M. Vanitha is a living example about the hollowness of such demeaning stereotypes.

Remarks

→ Provide on analytical base and then give examples. E.g. Even Supreme Court regard women as an independent entity who is not meant for subjugation or mere exploitation. This intent clearly reflects through striking down 498A.

However, the fight for equal rights is not easy. In today's age of social media, where stereotypes are getting strengthened, and objectification of women, there is a need for all to come forward and rise above binaries.

Every human is entitled to live a dignified life and has certain inalienable rights. It is time for a Martin Luther King Jr. among us to rise and touch human hearts like 'I have a dream speech' and tell humankind that being a woman doesn't mean

P.T.O

Remarks

Provide concrete steps rather than a mere rhetoric.

GS SCORE

only sufferings but also of liberty and equality.

Our aim should be that one might be born a man or woman or LGBTQ or rich or poor, but has to become a human.

Only then the 'chains' that Rousseau envisages, will be free.

— X —

* Clearly mention how sex which is biologically related, & Gender which is a social construction are different.

* Reason behind 'becoming a woman' explores across biological & patriarchy wise

* Issues need to be written in a organised manner with keywords.

Also should've described about the steps taken by the government-

→ Mula
→ BBBP scheme
etc.

Remarks

* Also highlight the steps taken by the government

53

125

2) India vs Bharat: Is it still relevant?

Article 1 of the Indian Constitution says 'India that is Bharat shall be a Union of States'. But little did our founding fathers know that what they had expected to be mere words in English and Hindi language to represent the country, will become two metaphors for the growing disparity and inequality in India.

Even in the 21st century, we see that ~~one~~ the one hand we have McDonalds, Starbucks, Pizza Hut,

Remarks

Mercedes and Audi, and the other
 pleasures being enjoyed by the rich
 and the affluent. On the other
 hand hand we are witnessing
 farmer suicides due to lack of
 repayment of few thousand rupees,
 abject poverty, growth in slums,
entrenched caste system, bonded
 labour and marginalisation of women
 in 'Bharat' or the rural
 and backward areas.

Many argue that since
 independence, the government has
 taken many steps for ameliorating
 the state of rural areas and
 ensuring that 'India' and 'Bharat'

⇒ Although
 has captured
 the gist of

Remarks

the topic.
 But has not organised
 it into proper categories. E.g. ⇒
 India vs Bharat ⇒ Modern vs Old, Rich vs Poor,
 Educated vs illiterate.

become the same. Many also highlight the role of social media and the digital economy as a leveller.

But has it been enough? Have

'India' and 'Bharat' become the same today? And is the dichotomy of 'India' vs 'Bharat' still relevant today? To answer the above, we need a close examination of the issue.

India is the fastest growing economy today. It is being argued that the 'trickle down theory' will lead to prosperity among all. However, the recent Oxfam Report

Remarks

(2018), shows that 1% Indians hold 73% of wealth. Moreover, agriculture is in a state of crisis today despite high overall economic growth. Maharashtra, Uttarakhand, and Bundelkhand are witnessing increased farmer suicides. Thus, it shows that 'trickle down' assumption has not helped in minimising economic disparities between 'India' and 'Bharat'.

On the social front, the dichotomy between India and Bharat is also valid. While in urban areas we see youngsters being given freedom and liberty,

What is India & what is Bharat in this example?

Remarks

in rural areas traditional institutions, and many of them that are regressive like Khap Panchayats, are still powerful.

Even today, caste is a reality in rural India, while urban India is becoming 'class oriented' as the sociologist Andre Beteille highlights.

In backward regions like the hinterlands of Rajasthan, female infanticide is still practiced. On the other hand we talk of the 'modern woman in new India'. Thus, here too we see a binary between India and Bharat.

It highlights
gap rather
than a
difference.

Remarks

But is India the epitome of economic and social progress while Bharat being the posterboy for backwardness? The answer is a solid no! To say that 'India' or urban society is casteless is a myth. Even today we see that young people in urban India getting into a relationship after knowing each other's caste. Similarly, in the high echelons of corporate India, Dalit bourgeois are still discriminated against.

The position of women is also not perfect in urban India and the affluent societies. Though freedom has increased, but

India doesn't merely

mean urban

India vs Bharat is about the intersection

of rich vs poor, New vs old

Modern vs traditional.

Educated vs illiterate

Remarks

their commodification has also increased. They are being objectified even in popular cultures.

Another question is that are 'India' and 'Bharat' strict binaries that can be delineated? Again, the answer is a resounding no. To say that 'Bharat' refers to backward rural areas is also fallacious, because many rural areas like that of Punjab and Haryana have witnessed material prosperity.

'India' also cannot be strictly classified as progressive urban areas, because these areas are replete with growth in slums,

India vs
Bharat.
is not
a strictly
urban vs
rural
problem.
It's more
about
certain
values
than about
the
place -
Centre
issue.

Remarks

housing problems, mental diseases,
~~many~~ such people also committing
 suicide due to isolation, and
 other maladies.

Moreover, 'Bharat' can't be
 dubbed as socially regressive and
 'India' as progressive. We see that
 in affluent societies and in urban
 India, respect for elders and
 value system of society is weakening.
 On the other hand, many traditional
 areas are still replete with
 examples of mutual trust in
 society, harmony, and care for
elders.

Could've
 also added
 around $\Rightarrow$

Traditional

Practices $\rightarrow$

Yoga, festivals
 helps in mental
 well being.

* Collectivism
 from the traditional
 values, is

required to
 counter extreme

individualism.

Remarks

Hence 'India' and 'Bharat' are not monolithic labels. They represent heterogeneous entities. While one is progressing in certain aspects, the other is advantaged in other aspects.

As Charles Dickens in A Tale of Two Cities exclaims, 'it was the best of times and it was the worst of times'. Despite many problems existing and disparities being prevalent, there is a hope that with our increased focus on equitable & sustainable development,

Remarks

human development, rural and
tribal development, progressive taxation
to minimise inequalities, 'Jam
Dham Yojana', 'Beti Bachao Beti
Padhao', and many other
 progressive steps, the disparities will
decrease.

All efforts have to be
 taken to ensure that our
 nation remains one as Article
1 our Constitution envisages.

Thus, while India vs Bharat
 still remains relevant, today
 we have recognised that unity

P.T.O.

Remarks

Provide
Concrete steps
than a
mere
rhetoric.

E.g. →

Increased Expenditure on
Health &
Education as a
percentage of
GDP.

* Proper targeting
under

PDS Scheme
& focusing on
the
nutritional
value in
Mid-day
meal.

* Proper
handholding
support in
agriculture

and integrity of the nation can be
maintained only if we become one!

As Robert Frost exclaims,

'The woods are dark, dusty and
deep, but I have miles to
go before I ~~set~~ sleep'. Thus,

it is 'I the citizen' who has
to ensure 'India that is Bharat'
becomes a reality.

52
125

* Symbolic meaning of the topic not properly
organised.

* Has not adequately addressed the gap
between India & Bharat across socio-
economic & political issues.

* What further can be done to bridge the

Remarks

gap need to be more concrete.