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ESSAY COMMENT SHEET

Name of Candidate	Aranksha Yadav									
Medium Hindi/Eng.	English				Registration Number	974747				
Test Code	1457				Date					

INDEX TABLE				INSTRUCTIONS
Q. No.	Page No.	Maximum Marks	Marks Obtained	
				1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). उत्तर पुस्तिका में सूचनाएं भरना आवश्यक है (नाम, प्रश्न-पत्र कोड, विद्यार्थी क्रमांक आदि)।
				2. All questions are compulsory. सभी प्रश्न अनिवार्य हैं।
				3. The number of marks carried by a question/part is indicated against it. प्रत्येक प्रश्न/भाग के अंक उसके सामने दिए गए हैं।
				4. 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. No marks will be given for answers written in medium other than the authorized one. प्रश्नों के उत्तर उसी माध्यम में लिखे जाने चाहिए जिसका उल्लेख आपके प्रवेश पत्र में किया गया है और उस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के मुख्य पृष्ठ पर अंकित निर्दिष्ट स्थान पर किया जाना चाहिए। उल्लिखित माध्यम के अतिरिक्त अन्य किसी माध्यम में लिए गए उत्तर पर कोई अंक नहीं मिलेंगे।
				5. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।
				6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off. उत्तर पुस्तिका में खाली छोड़ा हुआ पृष्ठ या उसके अंश को स्पष्ट रूप से काटा जाना चाहिए।

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EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Section - A

(4)

"If liberty means anything at all, it means the right to tell people they do not want to hear"

George Orwell

From the Athenian city-states of more than 2000 years ago to the modern democratic states of the 21st century, man's role as a thinking animal has been an important point of debate

Aristotle said man is a social animal and because of the attributes of reason and rationality, man consequently becomes a political animal.

Otto von Bismark said "Politics is the art of the possible, the attainable". Politics essentially a contestation of ideas that has the potential of changing the status quo.

The French Revolution of 1792 overthrew the idea of

Foundations in favour of REPUBLIC.
LIBERTY, EQUALITY, FRATERNITY was
the common call. The question
arises what is liberty?

We need to go back a
couple of centuries to understand
how liberty has shaped the
historical consciousness of the world
in order to understand the
meaning and significance of this
principle.

In the middle ages, ~~the~~ it
~~was~~ was believed that the
earth was the centre. Copernicus
put forward the theory of
a heliocentric cosmos and was
ostracized and called a
heretic. The religion-state complex
did not allow an alternate
view that challenged the
epistemology of times.

However, the human
spirit of inquiry has fought
difficult odds to lead
humanity as a whole to
freedom.

Martin Luther's challenge to the Protestant church led to the start of the Enlightenment era where nationality replaced the dogmas of religion and the man/woman became the subject of enquiry.

The recognition of man's innate liberty to context and disturbe entrenched interests leads to change not just in politics but also in science.

Had Einstein not been curious his theory of relativity would not have displaced Isaac Newton's work. The world would then have been unable to know the universe better. Hence, liberty is inherintically linked to human progress.

Due to the destabilising potential of liberty, dictators

and totalitarian states have been wary of citizen's freedom of expression. Napoleon rightly expressed the anxiety: "Four hostile newspapers are more to be feared than a thousand bayonets". The movement from monarchy to popular sovereignty (democracy) has at its core the liberty to question, dissent and negotiate. liberty is at the root of the social contract between the governed and the government's elections ensure that if the government turns a blind eye towards the needs of the citizens, it will be replaced. after all "People should not be afraid of their governments. Governments should be afraid of their people" (Thomson)

However, the truth remains that the alert is not often true. Institutional

arrangements create conditions as an enabling environment for exercise of freedom but their ultimate exercise is through the efforts of people to protect it. constant vigil is the price of freedom.

It is often said - the "personal is political". Open prejudices and would views of the majority get crystallised in state policy. This leads to the negation of liberty of the marginalized.

liberty then takes the form of resistance. This is what led to the collapse of Yugoslavia and Balkanisation, the results of which still simmer tensions today:

Voltaire said "I might not agree with what you have to say, but I will defend to death your

ought to say it" the inability to not hear the other side leads not only to

political fragmentation but also stagnates personal development.

ancient sanskrit works.

mention the Kupamanduka; the isolationist frog that never came out of the well and harboured the deepest suspicion of the outside world.

when man closes himself to debate and discussion, he falls into negative feelings of hatred and inhibits his own's spiritual growth.

"It is the mark of an intelligent man to be able to entertain a thought without accepting it". liberty creates the space for contestation, morals and ethics of the person decides the impact.

liberty has been recognized as a human right; a natural inalienable right. It is based

on an inherent equality of ^{my} treatment "whatever is my right as a man is also the right of another, and it becomes my duty to guarantee as well as to possess" declared Thomas Paine in his treatise, Rights of Man.

Human beings are tied in the thread of mutual liberty is a threat to all mankind's right. Recognising this oneness enables us to understand that our liberty to love, oppose and reconcile binds us in a universal brotherhood.

We ought to fight for and protect the collective liberty by ~~extending~~ the removing the veil of ignorance that bequeaths us individually through accommodation.

Force is all conquering, but its victories are short lived. It is only through exercise of choice that we can transform our society and get rid of evils like poverty, violence against women and so on.

B.R. Ambedkar said that we have this liberty in order to transform the social system. Liberty might have started out as a concept that challenged, questioned and revolutionized but now it can be a tool of reconciliation in an increasingly polarized world. When we discuss global warming and the indicate harm it causes to small island states or when leaders sign the compact for refugees, we exercise our liberty to hear the unheard.

Liberty will become a positive pre-emptor of action instead of negative.

right, when it is used for
universal fulfillment.

"where the mind is without fear
and the head is held high;
where the world has not been
broken up into fragments by
narrow domestic walls';
into that heaven of freedom'
my father, let my country
awake"

- Tagore.

We will realize liberty when
we are not afraid of what
we don't know and do not
silence who we don't
understand. After all the
greatest opponent is within and
greatest victory is over ourselves.

legislative measures taken are not enough to ensure women's safety

In 8 December 2012, on a fateful night unimaginable violence was inflicted on a young woman of 21 years who was known as Nirbhaya. She was raped, brutalized and left to die on the road. She was a medical student who dreamt of being a doctor.

Public anger was high, the women and men went on the streets asking for justice for India's daughter. The Criminal

Amendment Act, 2013 was passed that expanded the scope of rape, penalized voyeurism, stalking and made stalking a standalone offense.

Eight years later, history repeated itself and another woman: Hyderabad Veteranian was raped and her body burnt.

Our laws couldn't protect these women. Violence against women continues to be a "national shame"

India has often been referred to "Bharat Mata" or "Mother India". The founder of the country is that while we worship Goddesses Kashmi, Durga and Pavati, the country's women's life is marked by insecurity in both the public and private sphere of the home.

UN has termed the unprecedented violence against women in domestic space during coronavirus pandemic a "shadow pandemic". Violence against women is systemic, pervasive and rooted in culture.

Violence against women is normalized and the malaise is rooted in the family. Intimate partner violence is hardly discouraged and is often accepted as a manifestation of man's virility.

Society doesn't see men and women as equal. According to UN Gender norms 99% men and 91% women in India carry some sort of burden.

against women. misogyny, stereotypes
and prejudices are ~~are~~ so deeply
rooted in socialisation that they
are often internalized by women.
Incidents like rape, sexual
harassment, stalking are learned
on women and their behaviors.
Their clothes, choices of friends,
choice of profession, going out
in night are seen as
justifications for the assault
inflicted on them.

The Indian child sex
ratio comes in the bottom 10 in
the global ranking. We have just
896 girl children to every 1000
male children. The "missing women"
amount to 46 million according to
the UNFPA report. The PNDT Act,
1994 that prohibits sex selection
before and after conception has
not been able to cure the
"son preference" syndrome prevalent
in women's safety is threatened
even before birth and continues

to effect her life chances as she grows up. ~~there~~ access to education and employment opportunities are diminished because of a purported threat to security. Public transport, lifeline of the economy, is sift with harassment of women in full view of the public. 90% women travellers feel unsafe but use the service because of lack of alternatives.

After the 2012 gangrape shock the National conscience, Justice Verma Committee was set up that argued that the role of the state is not to make strict laws but "safe spaces for women". Urban nighttime lighting undertaken in the dark spots of Delhi is a good example.

Railways has recently launched the 'Meri Sakeli' initiative to make women feel safe while travelling by employing body police officers.

In the employment sector, the Vishakha guidelines

mandated by the Supreme Court are often followed in letter but not in spirit. After the #MeToo movement a jump in cases of sexual harassment was noticed (54%).¹ Laws and institutionalised mechanisms are only effective when accompanied by a change in public attitude.

For laws to not be empty promises, it is pertinent that their limitations be recognized. Moreover, the exclusions of certain categories of women show how law is unable to reach the more marginalized. A woman from a "lower" caste is more likely to face violence at both workplace and home as compared to her counterpart from "upper caste" (Institute of Dalit Studies). Women's security can not be considered in isolation to their class and caste status.

Attention ought also to be given to our lawmakers (MPs/Ms) who make these laws. ADR notes that there has been a rise of

221
2011% of candidates becoming MPs with cases of crime against women between 2009 and 2019. The question arises "who watches the watchman". Added to this, is the low representation of women in parliament (17%).

women members in parliament work as a symbol of empowerment and shall be more acquainted with the threats faced by their gender. Law making process could thus account for female perspective.

Interestingly, India is the only country, where the economic gender gap is wider than the political gap. Women's

financial dependency is a violence against her autonomy. Being deprived of financial resources, women are often compelled to stay with abusive partners. Moreover, their

psychological insecurity produced in conditions of patriarchy, make

women vulnerable to mental health issues. Not only is the society under threat from violence but the fear of psychological violence is also a defining condition of women's social life.

law's reach is limited to the institutions that implement it like the judiciary and police. It is important that gender sensitisation of police servants creates an enabling environment for the implementation of gender justice in the country's judicial institutions.

It is the fact of social life, that other than state institutions, extra legal bodies like trap Panchayat promote regressive attitudes against women (not wearing jeans, no mobile phones) and protect the enablers of crimes like domestic violence.

women's safety is threatened by cultural institutions that limit their agency in economic as well

as domestic matters.

after painting a rather gloomy picture of women's safety it is time to acknowledge the growth in civic consciousness about women's safety. Men and women alike have shown collective outrage against the heinous violence against women that has forced government to take cognizance.

Andhra Pradesh had passed the PISHA Act in 2017 that provided for death penalty in for rapes and gangrapes. Studies show that harsher punishment lessens the incentive for the perpetrator to spare the life of the victim. Ironically, strict punishment is unfolding the danger for women. Justice Verma was, in this perspective, right in arguing against death penalty.

The above scenario shows the limitations of laws in

Securing safety for women. Law creates an enabling environment and threat of punishment but without complementary change in attitudes towards women, law can be a dead letter.

Spont initiatives like Beti Bachao, Beti Padhao campaign work on attitude change and are a good step towards a gender just society.

Empowerment of women is their best security. When women are educated, physically healthy, employed, they are in a powerful position to demand rights and protection from society and state. They themselves become symbols of power and courage.

Simone Bourgeois says of women's condition; "her wings are cut and then she is blamed for not knowing how to fly".

Only when the women is safe in her flight can the country grow. Law is conviction
without social change
can make that promise