



VISIONIAS

INSPIRING INNOVATION

ABHYAAS MAINS

निबंध ESSAY

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

टेस्ट कोड/ Test Code : 3128

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 32+2 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए तीन खाली पृष्ठ (पृष्ठ संख्या. 30-32) दिए गए हैं।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. 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 क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-cum-Answer (QCA) Booklet contains 32+2 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.

Three blank pages (Page Nos. 30-32) 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.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 01275069

अभ्यर्थी का नाम/Name of Student : PRASTUTI UPADHAYA

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

ENGLISH

तारीख
Date

31-08-2024

निबंध ESSAY

केंद्र
Centre

DELHI - KAROL BAGH
(001)

निरीक्षक के हस्ताक्षर
Invigilator's Signature

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवार को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवार को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द, आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidate should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी क्यू.सी.ए. पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

निबंध

निर्धारित समय: तीन घंटे

टेस्ट कोड : 3128

अधिकतम अंक: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

(प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें)

प्रवेश-पत्र में प्राधिकृत माध्यम में निबंध लिखना आवश्यक है तथा इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर करना आवश्यक है। प्राधिकृत माध्यम के अलावा अन्य माध्यम में लिखे गए उत्तरों पर अंक नहीं दिए जाएँगे।

प्रश्नों के उत्तर निर्दिष्ट शब्द-संख्या के अनुसार होने चाहिए।

प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए किसी पृष्ठ व पृष्ठ के भाग को पूर्णतः काट दीजिए।

ESSAY

Time Allowed : Three Hours

Test Code : 3128

Maximum Marks : 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

(Please read each of the following instructions carefully before attempting questions)

The ESSAY 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 a medium other than the authorized one.

World limit, as 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.

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

खंड A और B प्रत्येक से एक-एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000-1200 शब्दों में हो :

Write **two** essays, choosing **one** topic from each of the Sections A and B, in about 1000-1200 words each : 125 x 2 = 250

उम्मीदवारों को
इस क्राशिए में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

खण्ड – A / SECTION – A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

खण्ड – B / SECTION – B

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।
A lie can travel half way around the world while the truth is putting on its shoes.

खण्ड - A / SECTION - A

1. विश्व को एक साथ मिलकर कार्य करना सीखना होगा अन्यथा यह कार्य ही नहीं करेगा।
The world must learn to work together, or finally it will not work at all.
2. कला की भांति प्रौद्योगिकी भी मानवीय कल्पना का एक उत्कृष्ट अभ्यास है।
Technology, like art, is a soaring exercise of the human imagination.
3. हमने बेटियों को बेटों की तरह पालना तो शुरू कर दिया है लेकिन, कुछ ही लोगों में अपने बेटों को अपनी बेटियों की तरह पालने का साहस है।
We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.
4. लोगों की इच्छा अन्याय को न्याय नहीं बना सकती है।
The will of the people cannot make just that which is unjust.

3. We've begun to raise daughters more like sons, but few have the courage to raise our sons more like our daughters.

This quote by feminist Gloria Steinem perfectly encapsulates the conundrum of modernity and interaction of the two genders in this age.

In India, we often hear a phrase, in Hindi - "Ye ~~mera~~ meri beti nahi, mera beta

hai," which means "she is not my daughter, she is (like) my son". It is often used to praise a daughter that has brought glory to her parents and family.

It happens because we still associate traits like responsibility of family, education, earning money and supporting parents, bringing glory to the family name to our sons. We educate our daughters, raise them, like our sons but still associate success as a child to that of a son.

This essay attempts to highlight the dichotomy of how we raise our daughters and how we raise our sons and how it achieves only a ^{sense of} pseudo-equality, that does more harm than good. It also tries to look at a solution to this dilemma to close the essay.

RAISING OUR DAUGHTERS - LIKE OUR SONS

The past few decades have seen the position of women improve substantially as they reach the level of men in terms of education, opportunity and representation.

Daughters are now raised with an education as good as, if not better than, sons, in many families. They are encouraged to take up jobs and earn money, be independent and even encouraged to financially support their families. Laws have extended inheritance rights equally to daughters.

Even in the political sphere, women have seen progress. India currently has its second woman President and has had multiple ^{women} chief ministers of states. Recently, the 106th Amendment to the Constitution reserves a third of the seats for women in the Lok Sabha, further improving

chances of women in leadership.

The economy now boasts of a 37% female labour force participation rate, indicating the increasing number of women doing jobs and pursuing financial independence. Jobs also offer maternity leaves to women, pointing to more inclusion in the workforce.

In the social sphere, participation of women and feminist movements have increased. Opposition to violence against women, rape, domestic violence has increased and a zero-tolerance policy promoted. Women take up an increasing amount of social space and participate in civil society.

Even in the legal domain, the laws for protection from violence, equal inheritance exist. Legal help has helped women get

divorces and walk out of abusive marriages.

उम्मीदवारों को इस हार्शिए में नहीं लिखना चाहिए
Candidates must not write on this margin

All of this points to one thing, that we truly have started believing in the equality of genders, that our sons and daughters are perfect equals. But, have we really? Are our sons, subjected to the exact same upbringing as our daughters?

HOW ARE WE RAISING OUR SONS?

Social reform, in the entirety of its history has focused more on bringing women on par with men and less on men being taught how to treat women as equal.

We still raise men the same way, a method that focuses only on being the "protector and provider" and does not imbibe

empathy or feeling of equality^{towards women} in men. This approach clashes with how we raise our daughters to consider them equal to men.

So even though women's representation in politics has increased, it has not changed men in politics. Women leaders are still subjected to sexist and misogynistic remarks by colleagues and their followers alike. It has also not resulted in male politicians showing sensitivity to women's issues. That's why a male politician's response to the grievous rape of women was that "Boys will be boys, they will make mistakes."

The upbringing boys are subjected to, does not teach them accountability for their actions, hence such nonchalant statements to crimes against women are commonplace.

Even in the economic sphere, while we encourage women to take up jobs, and provide maternity leaves to accommodate them; the lack of paternity leaves points to the existing belief that despite women being a part of the economy, they still ^{should} shoulder responsibility of looking after children alone.

The men ^{are} still made to learn that they do not need to shoulder equal responsibility to the domestic side of things.

Arlie Hochschild calls this phenomenon the "second shift" where women have to go to their jobs (first shift) and also have to return home and do housework, the second shift. Even in the social sphere, while women are encouraged to live their lives like men - take part in economy,

in protests, in politics; women still carry ^{that men don't} the burden of "honour" of their families, n. women do not exercise the same sexual liberties as men, and those who dare to are characterized as "loose" and "characterless" and subjected to slutshaming.

While men do not grow up being held accountable for their sexuality, women and even girls are policed and subjected to scrutiny for their actions, their clothes and their interactions.

While the legal domain has promoted equality of women and protected them from violence, the burning issue of marital rape shows the lapse in law. The law still does not recognize rape by husband and men are made to believe they have the

right over a woman's body by virtue of
being her husband, perpetuating the idea
of husband's control over his wife.

Despite our daughters being raised on
equal terms as our sons, we have failed to
raise sons with qualities to accept that
equality. It creates a dissonance in what
women learn and what they face. "Feminine"
traits like taking care of children, doing
housework, accountability for actions,
treating the other gender with respect ~~and~~ ^{and}
empathy towards other humans are actually
traits that all humans should imbibe, irres-
-pective of gender. That's why, there is a need
to raise our sons too, more like our
daughters.

RAISING CHILDREN WITH EMPATHY AND

EQUALITY

"Respect women" was taught to boys is often manifested as the phenomenon of the "Madonna-whore Complex". It means that men differentiate between women to be respected, usually mothers, sisters, etc. and women that do not deserve respect, usually women who are rebellious, or sexually liberal, or perceived as "stepping out of line". This is why there are appeals to not harm women because they are "someone's daughter, sister, mother".

This approach is flawed because it deprives women of their innate, human dignity and associates their dignity to the men they are related to. It has to be changed to inculcate true respect for women as human beings,

as people with rights. Both boys and girls have to be raised with empathy and respect for all other human beings.

Boys also have to be taught to take responsibility for their actions and not be led to believe that they can ~~not~~ escape the consequences of their actions - good or bad - because of ^{of} "boys will be boys" or other regressive ideas.

Changing the way boys are raised can not only create a better, safer world for women, but also help men express themselves more freely, and show emotions like any human.

For the past few years, we have tirelessly worked to give equal rights and opportunities to women, but now, it is time to make

this world a safe space for women where
they can truly exercise their rights and freedom

Working towards a more compassionate
upbringing of children is the cornerstone of
~~the~~ a safe future, for women leaders of
~~tomorrow~~ tomorrow, and ensure justice
for the wrongs of the past. It is beautifully
captured as -

"Compassion is found at the root of the
tree of Dharma."

खण्ड - B / SECTION - B

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

5. किसी विचार को स्वीकार किए बिना उसपर विचार करने में सक्षम होना ही शिक्षित मस्तिष्क की पहचान है।
It is the mark of an educated mind to be able to entertain a thought without accepting it.
6. एक ऐसी दुनिया में, जो लगातार तुम्हें कुछ और बनाने का प्रयास कर रही है, स्वयं को बनाए रखना सबसे बड़ी उपलब्धि है।
To be yourself in a world that is constantly trying to make you something else is the greatest accomplishment.
7. हम चीजों को वैसा नहीं देखते हैं जैसी कि वे होती हैं, बल्कि हम उन्हें वैसा देखते हैं जैसे कि हम हैं।
We don't see things as they are, we see them as we are.
8. सच जब तक अपने जूते पहन रहा होता है, झूठ तब तक आधी दुनिया का सफ़र तय कर लेता है।
A lie can travel half way around the world while the truth is putting on its shoes.

5. It is the mark of an educated mind to be able to entertain a thought without accepting it.

"We must teach children how to think, not what to think." - Margaret Mead

This quote captures the essence of what education aims to achieve. The ability to think is the greatest weapon that humans possess. The plurality of humans also

results in diversity of thoughts, and the impending clash of ideas and beliefs is inevitable.

This essay aims to explore the hallmark of an educated mind, which is its ability to tolerate different viewpoints but not accept them without critical analysis.

We first delve into the meaning of what constitutes an educated mind and then, what it means to entertain an idea but not accept it. It also analyzes why lack of tolerance can be a problem and finally goes into the importance of critical thinking for human beings.

WHAT IS AN EDUCATED MIND?

Education is often synonymously used for schooling and knowledge gaining, but it's much more than that. As Mark Twain said, "I never let my schooling get in the way of my education", the two are different.

Education encompasses not just collecting knowledge and data, but the ability to think what is right and wrong by analyzing the pros and cons of a situation.

It refers to knowing the true nature of things and being enlightened about the world. Gautam Buddha might not have had modern education but he understood compassion, and ability to view things impartially.

An educated mind does not rely on
external influence to make decisions. It
does not let preconceived notions affect
judgement. The educated mind is tolerant
to different ideas and can critically think
for each.

Educated mind is not created merely by
collecting degrees, had that been the case, Osama
Bin Laden, an educated man, would not have
brutally killed thousands. Even a man who has
never been to school can show enlightenment
not seen in most "educated" people, because this
education comes from experiences in life too.
It relies on the innate ability of human brain
to process ideas with compassion and
tolerance. Let's discuss how an educated
mind can process ideas ^{without} ~~without~~ accepting it.

HOW DOES ONE ENTERTAIN A THOUGHT WITHOUT

ACCEPTING IT?

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
Candidates
must not
write on
this margin

An enlightened mind holds the ability to entertain new ideas. What that means is that it does not uncritically accept every incoming thought, but that it can assess these ideas, understand what they are at a deep level and list their pros and cons before making an informed decision.

Uncritical acceptance is actually the exact opposite of what an educated mind does. Dissent to ideas, protest of different ideologies is at the centre of the workings of such a person. That's why whenever the ~~the~~ voice of a people has to be quieted, the critical minds, the intelligentsia are the first to be targeted, as we saw when

the Pakistani Army killed university professors and students in Bangladesh in 1971, or when the Nazis slaughtered Polish intellectuals after invading Poland.

An example of entertaining a thought without accepting it for the political sphere is that of the farm laws and ensuing protests. The government did not immediately take action to repeal the laws but underwent days and months of discussions and ponderance before finally deciding to repeal the laws. The acceptance for the protest came after analyzing all sides, but the idea of protest from farmers was not suppressed, showing the importance of tolerance to different ideas in a democracy.

उम्मीदवारों को इस शीट में नहीं लिखना चाहिए
Candidates must not write on this margin

In the economic field, when India became independent, there were a lot of thoughts and pressure from the west to adopt a capitalist form of economy. Our leaders did not reject the idea and entertained it, but never accepted it completely. The educated minds of India's leaders could see the draw-
-backs of a capitalist model in 1950s India, based on our colonial history. Hence, they adopted a "mixed economy model", showing tolerance to ideas and critical thinking at the same time.

In the legal arena, the supreme court was approached with a petition to legalize same-sex marriage. The court did not reject the petition and decided to analyze its legal position. After^a detailed and long-drawn out hearing and trial, the court rejected the idea

that it was in its power to make these changes. It acknowledged that it was the domain of the Parliament to analyze the question and debate its standing. This shows a mature approach to handling new ideas without outrightly rejecting them.

In social areas, Western influence raised the idea of lowering the age of consent for children to 16 years, from 18 years. Indian social activists presented a mature understanding of the subject by entertaining the thought but not uncritically accepting it just because it is common in the West. The views were outlined in the report of the Law Commission that advised against this measure. Hence, critical thinking is always the next step to prevent intolerance to ^{new} beliefs.

THE ISSUE WITH INTOLERANCE

✓ Intolerance to new ideas leads to ^{their} rejection
even before any analysis. This causes a
stagnation in society and makes it more and
more regressive, and is the antithesis to
democracy. It is the hallmark of a wasted
and bigoted brain.

It can even be deadly, can make
humans do unspeakable actions just because
they don't agree with someone's differing
view. This was seen in the case of attack
on Salman Rushdie by fundamentalists.

This is often seen in politics. An example
would be Pakistan and its army's influence
on politics - so much so that anyone

who opposes it is faced with dire consequ-
-ences. This is the result that now, Pakistan,
even after over seven decades, has not been
able to establish a stable, democratic govern-
-ment.

Hence, tolerance is a pre-requisite to
any success in a society. The basis of
civilization is peace which is only established
when human beings treat each-other and every
idea with respect. Tolerance to new ideas breeds
innovation and creates educated citizens.

CRITICAL THINKING - A NECESSITY

Tolerance, as discussed above, should
not be confused for thoughtless acceptance.

The other aspect of human mind is that it
can think critically and then accept or reject

any belief. Critical thinking allows us to view any idea or thought from all perspectives and then proceed with our decision. It also encourages us to identify biases and adopt a veil of ignorance, as suggested by John Rawls, to ensure justice.

This was the reason that despite rejecting capitalism in 1947, Indian leaders eventually opened to the idea of liberalization reforms in 1991. This showed evidence of critical thinking of Indian leaders to look beyond socialist biases and prioritise India's needs.

Even in the legal domain, the supreme court allowed for the Jain practice of fasting unto death by understanding that it was essential to the practice of Jain faith. It was able to look beyond existing lanes and

critically assess the case in light of India's religious diversity. Same critical thinking helped social reformers like Raja Ram Mohan Roy to oppose ideas of superstition & dogma, prevalent in Indian society.

Critical thinking is premised on an educated mind's ability to understand, in its completeness, an idea and freely criticize it without fear. Hence, it is a necessity for an educated mind to entertain a thought but not blindly accept it.

"Any fool can know, the point is to understand."
- Albert Einstein

SPACE FOR ROUGH WORK

"We've begun to raise ~~our~~ daughters more like sons, but few have the courage to raise our ^{more} sons _{like our daughters}"

• Intro → Gloria Steinem

2 pages "Ye meri beti nahi beta hai" trope
 good traits → male (responsibility, & bringing ^{glory} ~~honor~~ to family education, etc.)

Essay outline

• Raising daughters - like sons
 (edu, inheritance, self-respect, etc.)

Pol → women's reservations

Eco → jobs → female LFPR
 ↳ maternity leave.

Social → protests against rape, violence, taking social space, ~~but still~~ slut shaming

Legal → inheritance, divorce

3.5 pages

2.5 pages

• Raising sons - like daughters
 (same way, lack of empathy, not fit for how we raise daughters)

Pol → attacks on female polit
 ↳ "Boys will be boys" → accountability

Eco → no paternity leave
 ↳ responsibility to child??

Social → ~~the~~ "second shift" → Arlie Hochschild → men don't do housework

Legal → marital rape.

"Madonna-Whore Complex"

4.5 pages

• Raising all children w/ empathy & equality ^{→ 3 pages}

→ imp for boys to learn respect - women as humans - not Madonna-whore complex.

→ taking responsibility for ~~actions~~ actions.

→ leadership for women → better safe space to be created by men.

SPACE FOR ROUGH WORK

VisionIAS

SPACE FOR ROUGH WORK

✓ ① Mark of an educated mind---

Intro-Margaret Mead → "We must teach children ~~to~~ how to think, not what to think

✓ end- "Any fool can know, the point is to understand" - Einstein

2 pages ✓ ② What's an educated mind?

✓ ③ Entertaining a thought w/o accepting it.

- 4 pages
- ✓ Political - farm laws
 - ✓ Eco - Independence & capitalism
 - ✓ Social - lowering age of consent
 - Tech -
 - Env -
 - Legal - same-sex marriage - SC

✓ ④ ~~taking decision - accepting~~ lack of tolerance to ideas.

- 1.5
- ✓ Pol - Pakistan - Zia ul Haq
 - ✓ Eco - Sri Lanka
 - ✓ Social - criticism of religion → Ambedkar
 - ✓ Legal - Rusohie.

✓ ⑤ Why tolerance is necessary + how to ~~to~~ make society more tolerant

critical thinking - importance.

✓ Politics → debate + acceptance + tolerance

✓ Eco → 1991 reforms

✓ Social → superstition & dogma (Raja RM Roy)

✓ legal domain → analyze all stakeholders

→ acceptance of Jain practice of fasting unto death.

Intro → critical thinking
analyzing pros & cons
tolerance

→ 2 pages

AL