



Contact Details: 9163228921/8910154148

ESSAY TEST

Name of the Candidate	Saina Khan		
Email ID		Roll No.	
Mobile No.		Date	3/9/23

INDEX TABLE			COMMENTS OF EVALUATORS	
Q.No	Max.Marks	Marks Obtained		
1			<p>You are a potential candidate. Use your clarity of concept and diversity of content and give your best performance. You will make it. All the Best.</p>	
2				
4				
5				
7				
8				
9			<p>Any specific message from EducraT IAS. Mentors/Evaluators with respect to your copy? Mentor's Remarks:</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p> <p>.....</p>	
10				
11				
12				
13				
14				
15				
16				
17				
18				
19			Start Time:	End Time:
20			Mode of Examination:	Online <input type="checkbox"/> Offline <input type="checkbox"/>
Total Marks			TEST CODE:	Medium of Examination:

② Historical
- warriors & women
Mauvsnirih

effeminate ③ Gandhiji idea
of hita.

Weak men

- ④ - idea of maths, physically strong
- ⑤ - Boys don't cry
- ⑥ - to disgender craven ^{Malik Kahr}
- ⑦ - effeminate
- ⑧ - reminiscent of glorious past.

- Religious ideas

① Strong women - mauvsnirih

- women leaders
- 'revenge' - show their place
- patriarchy ^{Malala}
- Rani Jhansi ^{Yousaf Ali}
- social ostracisation. ^{shayara} ^{para.}
- branding of tomboy - ^{women} sports person.
- Rabiya case - 'incapable of making decision
love jihad'

Intro

Bio is sexed as well as gendered.

① explain
stereotyp socialisation.

Argue

- ~~Betaji~~ women
- ~~Shakti~~
- ~~Queen~~ Queen.
- ISRO → 54 scientists
- men:ampathy.
- sensitivity training.
- within family role change.
- physical weakness) menyt - change.

Write an essay, choosing one from Section A in about 1000-1200 words.

Section A

1. Economic Growth means little unless it is inclusive growth.
2. The purpose of life is a life of purpose.
3. There are many humans, but no humanity.
4. Men are taught to apologise for their weakness, women for their strengths.

4) Men are taught to apologise for their weakness, women for their strengths.

"Biology is sexed as well as gendered"
— Niala Kabeer.

Men and women are viewed as two ends of a pole — different and set apart from each other. Since ages, they are not only seen as physically different

but also socially, psychologically
and emotionally different. One is
seen as born man and woman
rather than becoming one.

Stereotypes and expectations
often surround the roles performed
by the two sexes. While men are
perceived as strong, rational
and objective, women are seen as
weak, submissive and emotional.

These stereotypes have become so
entrenched that any deviation
is seen as abnormal. Strong
Men are thus taught to apologise
for their weakness, while women
for their strengths.

weak men and strong



women challenge the established gendered societal norms and are discouraged — any deviation from 'normal' gender expectations demands apology.

This can be understood through a historical lens. Men are considered as descendants of great warriors and are thus expected to possess courage and valor. A strong and physically capable man who is not afraid of death was seen as the ideal man. This led to induction of young boys as soldiers during world war. Anyone who was unwilling to join the war was labelled as 'coward' and was shot by members of his own troops.

There was no place for 'weak men' during times of war and they apologised for their weakness by giving up their life. During the same time, women who showed attributes of men — who possessed physical strength, did not feel emotions of motherhood etc were burnt as 'witches'. Strong women who deviated from societal norms were also a threat to society.

Even today, the societal expectations regarding gender has not changed much. We often hear absurd statements like 'Men will be men', Macho or the most renowned of it all — 'Boys don't cry'. They work



together to instill the idea that men symbolise strength. weak men are shunned by society and cannot command respect.

This was evident in the case of 'Gravri' or earlier known as 'Gravav' - the representative of transgenders in India. She was born as 'male', yet felt closer to a 'woman'. She challenged the masculine norms - she embraced empathy, feminine clothes and motherhood. While she continued to live the life she wanted, she was abandoned by her own family and often faced violence at the hands of other men.

The idea of effeminate man is jarring to society. Those men

who remain weak are often ostracized. White men have to apologize for their weakness, women are made to apologize for their strength.

For instance, Malala Yousofazi was shot by Taliban as she had the strength to challenge their oppressive regime. She was shot because she went against the ideal woman image — she was courageous rather than submissive.

Similarly, women who have the strength to speak against established norms ~~are~~ face social ostracization by society. Shayara Bano who challenged the regressive Muslim laws faced

social boycott by Muslim communities - a form of punishment for not being submissive.

Not only socially strong, women who are physically strong are also seen as a threat to established gender roles. Women who venture into fields of men like sports are branded as Tomboy. This is an issue faced by female sports person in India. For instance, the Phogat sisters were shamed by members of their community initially for indulging into sports activities.

Women are expected to be submissive and emotional - rather than ourageous and objective. This is the reason why many individuals

are unable to see women as being incapable of making their own decisions. The narrative of love jihad to some extent is based on the idea that women can be manipulated. While those who return home are ~~are~~ accepted, those who don't face honour killing

Weak men and strong women as some distortion of society, is also promoted by many religious scriptures. 'God is a man' — the all knowing ^{wife} women ^{are} only seen as having passive roles. Anyone who defies the 'divine roles' are bound to be punished. For instance, adultery done by men

and women have extremely different punishments in Manusmriti.

However, with changing times, the dichotomy of weak and strong based on gender has become blurred. It is being increasingly acknowledged that weakness and strength is determined by character rather than gender.

There have been instances where strength of women has been acknowledged, appreciated and encouraged. This can be seen in the verse dedicated to Rani Lakshmbai —

‘रुद्र नगरी सरगती
 वो तो झांसी वाली रानी थी,
 (she fought like a warrior, she was the queen of Jhansi)

↑
 write like this and translate in bracket.

↑
 Khosla Ladi Mardani wali Rani thi

↑
 Subhadra Kumari Chauhan.

Rani Sannibai is considered as one of the greatest warriors and is increasingly referred to instill strength among women.

Similarly, Netaji Subhash Chandra Bose formed a woman's battalion in his Indian National Army and encouraged women to fight alongside men.

Even today, women is considered as embodiment of shakti and strength of women is being praised. The most recent instance of it praising the 54 women scientist involved in Chandrayaan mission — encouraging women to venture into new fields.

Similarly, weakness in men

is no longer an abnormality. Men are encouraged to embrace ideas of empathy. The recent demands of paternity leave showcases that men are adopting feminine roles of domestic responsibility.

Men are also being encouraged to undergo sensitivity trainings so as to adopt emotions and shed the idea of toxic masculinity. The entire existence of QUEER community is due to the destabilisation of idea of strong man and weak woman.

Things have changed, ideas have evolved. Yet, the traditional gender ideas continue to dominate some parts of our life. Men still

apologize for their weakness, while
women for their strength. A
vision of the future presents the
hope that strength and weakness
become linked to character and
not gender.