

Time Allowed : Three Hours

समय : तीन घंटे

ForumIAS

Maximum Marks : 250

अधिकतम अंक 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	ANSHUL HINDAL		
Roll No./अनुक्रमांक	1910102832	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र		Date/दिनांक	13/08/2023

*Center Code : For Online - 1900 / Delhi : Karol bagh - 1901, ORN - 1902, Mukharji Nagar - 1903 / Patna : Boring Rd. - 2001 / Hyderabad : Jawahar Nagar - 2101

INDEX TABLE / अनुक्रमणिका			INSTRUCTION / अनुदेश		
Q. No. प्र.सं.	Max. Marks अधिकतम अंक	Marks Obtained प्राप्तांक	1. Please do furnish Name, Email, Roll No and Mobile in the answer sheet. कृपया उत्तर-पुस्तिका में नाम, ईमेल, रोल नंबर और मोबाइल नंबर भरें।		
Q.1			2. There are TWO Sections. Each Section has MULTIPLE topics printed in English/Hindi. You have to write on 1 topic from Each part. प्रश्न पत्र में दो खंड हैं। प्रत्येक खंड में अंग्रेजी/हिंदी में बहु-विषय मुद्रित हैं। आपको प्रत्येक भाग में से किसी एक विषय का लेखन करना है।		
Q.2			3. One question in each part is compulsory. प्रत्येक भाग में से एक प्रश्न करना अनिवार्य है।		
Total Marks/कुल अंक			4. The number of marks carried by a question/part is indicated against it. एक प्रश्न/भाग द्वारा किए गए अंकों की संख्या इसके सामने इंगित की गई है।		
Remarks/टिप्पणी :			5. 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. उत्तर प्रवेश पत्र में अधिकृत माध्यम में लिखे जाने चाहिए, जो कि दिए गए स्थान में इस प्रश्न-सह-उत्तर (क्यूसीए) पुस्तिका के कवर पर स्पष्ट रूप से लिखा जाना चाहिए।		
			6. Word limit in questions, if specified, should be adhered to. प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।		
			7. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़ा गया कोई भी पृष्ठ या पृष्ठ का भाग स्पष्ट रूप से काट दिया जाना चाहिए।		
For Student Only / केवल परीक्षार्थी प्रयोग हेतु					
Start Time/प्रारंभ करने का समय :			End Time/समाप्त करने का समय :		
9:30					
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input checked="" type="checkbox"/>		
			Offline/ऑफलाइन <input type="checkbox"/>		
For Office Use Only / केवल कार्यालय प्रयोग हेतु					
ECN CODE/ ईसीएन कोड :		EG/ईजी :		Evaluation Date/ मूल्यांकन तिथि :	
		① ② ③ ④ ⑤			

MARKING SCHEME

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
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		

<i>Parameters</i>	<i>Very Good</i>	<i>Good</i>	<i>Average</i>	<i>Poor</i>
Coherence				
Language				
Handwriting				
Pre-writing				

<i>Very Good</i>	<i>Good</i>	<i>Average</i>
120 and above	100-120	Below 100

SECTION - A

1. Institutions reflect the cultural values of the societies in which they are established.
संस्थान उन समाजों के सांस्कृतिक मूल्यों को दर्शाते हैं जिनमें वे स्थापित होते हैं।
2. He who has a 'why' to live for, can bear almost any 'how'.
जिसके पास जीने के लिए 'क्यों'/'कारण' है, वह लगभग किसी भी 'कैसे'/'परिस्थिति' को सहन कर सकता है।
3. The power of perception shapes our understanding of reality.
अनुभूति की शक्ति वास्तविकता की हमारी समझ को आकार देती है।
4. The tree that would grow to heaven must send its roots to hell.
जो पेड़ स्वर्ग तक बढ़ेगा उसे अपनी जड़ें नरक में भेजनी होंगी।

Institutions reflect the cultural values of the society in which they are established

Society in Europe has undergone many changes during 800 CE - 1600 CE. This period is generally referred to as Dark Ages. It was a time when religious feelings and beliefs were at forefront and dominated every aspect of life. Thus predominant values were religious values. These values were reflected in the institutions at that time. For instance the triple estate system in France which

gave prominence to clergy due to respect. But slowly they were replaced by values of rationality and objectivity which completely changed the nature of society.

The rise of protestant sect which promoted scientific values, reasoning, freedom from religious dogmas was instrumental in replacing the institution of monarchy. In its place new institution of democracy arrived.

Similarly institution of feudalism was replaced by capitalism as protestant religion gave importance to money making through ethical means. This shows that a relation exist between values and institution of society.

We will explore this relation through this essay to find out how society are classified according to values (Relation between them? How values shape institutions) and

is the relation always hold true? and lastly
what values should be inculcated by society?

What are societal values?

According to the famous sociologist
Emile Durkheim values are the foundational
blocks of a society. Every society has certain
sets of value which is present in every sphere
of society. He called these values as
conscience collective.

Thus values represent the conscience
of society. This conscience is instrumental
in making institutions of the society. Every
individual imbibe these values through
socialisation in society.

For instance in ancient society
values of collectivism, altruism was prevalent
which gave rise to strong kinship institutions
one can find them in the tribal societies
like Banda tribe of North east where kinship

groups perform the function of security from any threat.

Another example is of TROBRIAD Tribes of Australia where values of respecting nature have been institutionalised in form of religion where certain TOTEMS like animals are worshipped.

To its contrast Modern society like American society is driven by values of achievement orientation. Therefore institutions of America respect Merit. This is the reason for migration to America.

Therefore be it Traditional or modern society both have institutions shaped by values. This calls for finding out relation between both.

Relation between Values & Institution

Ever wondered why despite being starting ~~to~~ at the same time human societies

have evolved differently over period of time
what had made Indus valley civilization different
from its mesopotemia counterpart. It was
because different values evolved across
different cultures which gave different path
to societies

Values are like cultural imprint it
is very difficult to change them. For instance
despite ruling for 200 years Britishers were
unable to wipe out Indian values. on the
other hand institutions can be universal
which can adapt to societal value.

For instance Democracy is present
in both England, France and India. when
institution of democracy was given by Britishers
to us it changed its form and adapted itself
in Indian context. For ~~most~~ Example: Democracy
in India values religion of people which
is intrinsic part of their life while in France

both has no relation.

Similarly usage or functions of institutions also changes based on societal values. This can be seen from a comparison between institution of marriage in India and America. Marriage in USA is a form of ritual contract while in India it has ritual function, it is basis of inheritance, lineage and reproduction.

Louis Dumont in his book mentions that values of Indian society are deeply rooted in culture thus it produces hierarchical institutions like caste system while western value produces egalitarian institutions. Thus differences in values produces 'Homoherichicus' and 'Homoequalis' respectively.

Values play at both society and individual level leading to multidimensional manifestation in form of institutions. Now let us discuss how institutions in different spheres are shaped by values.

How institutions are shaped?

As already discussed institutions are shaped by societal values but one cannot ignore how individual values shape institutions. Later they become part of societal values. As JS Mills has advocated that 'society is nothing but collectivity of individuals'

For instance the Indian National movement was shaped by Gandhian values, Respecting to these values cottage industries, new forms of protest, respect for nature has made appearance. Panchyati Raj institution imbibes these values.

Similarly just like a nation, destiny of a company also depends upon the principles and ethics of its founders. These principles are passed from top management to lower staff. For example: Ratan Tata's value of public service through business is

manifested by the large CSR donations.

Nordic countries over the years have valued environment while Asian countries have not. Nordic countries impose tax on the polluter while such measures are unknown in other countries.

Interplay of values to form institutions can be also observed how different societies perceive Gender. In Mesai tribe of Africa same sex marriage is a norm while in developed countries it is still a taboo. Therefore institution of marriage in tribal society is more evolved.

different interpretation of the Abortion law in different society. In patholic society it is a sin while in protestant society it is an individual choice. patholic society gives more importance to

collectivism while protestant to individualism.

Having discussed the effect the values on institutions. one must wonder whether a reverse relationship also exist. ~~what~~ How does institution affects values ?

Can institution ^{also} change values ?

Sometimes values may not match with the need of institutions. In such scenarios institutions may impart new values to society. This is observed in times of rapid change. For Example reform movement in 19th century India.

In west it was the democratic values which gave them political institutions while in India political institutions and constitution gave Indians democratic values.

Thus certain ~~institutions~~ ^{values} may resist new institutions. This is because of

dialectics between old values and new values,
For Example : The values of patriarchy
influences the egalitarian work culture in
the form of glass ceiling and patriarchial
bargain

In India there is a dialectics between
old values and new values which undergo
constant tussle. Legal institutions helps
to remove this dilemma. Supreme court
judgement on sabrimala, Hijab case
inculcated new values

Lastly in conclusion we can
say that values in the society must
promote institutions which are egalitarian,
inclusive and democratic. If any value
stand against them then they must be
abandoned. This would help in formation

of a ethical society. 9

Globalisation has made the world more collective, society is manifesting itself in form of transnational values thus we are witnessing ~~in~~ same institutions which are globally present like climate change platforms and United Nations.

Talcott parsons has advocated that institutions which respect to the values i.e. value consensus is present then such institutions tends to be progressive in nature. Value consensus should be done through internalization of ethical values of derived from gita, Gandhian philosophy.

6 values are like fingerprints, nobody's same but we leave them on everything we do'

SECTION - B

1. A mind that is stretched by a new experience can never go back to its old dimensions.

जो मन किसी नये अनुभव से खिंच जाता है वह कभी भी अपने पुराने आयामों पर वापस नहीं जा सकता।

2. One health approach: a call for ecological equity.

एक स्वास्थ्य दृष्टिकोण : पारिस्थितिक समानता का आह्वान।

3. Culture can unite what history and geography has divided.

संस्कृति उसे एकजुट कर सकती है जिसे इतिहास और भूगोल ने विभाजित किया है।

4. Social evils have not completely left the ground, instead are changing their form.

सामाजिक कुरीतियाँ व्यवहार में पूरी तरह से खत्म नहीं हुई हैं, बल्कि अपना रूप बदलती जा रही हैं।

*Social evils have not completely left the ground
instead they are changing their forms*

Mikas a 17 year old boy from the suburbs of Delhi have a dream of becoming an IIT engineer. His father works as a daily wage labourer. His family has migrated from Banda district to Delhi in search of employment and prospects of mobility and education for their child.

His father has often told him stories

how during his childhood he was made to sit separately in school and was not allowed to drink water from common well. This is because they belonged to dalit community.

Vikas would think that times have changed and these caste based identity do not matter in city. But to his surprise one day he went to ~~to~~ his friend's house. He was greeted very nicely and then his parents enquired about Vikas's caste. Their behaviour changed after knowing his caste. After few days vikas started noticing behaviour change in his friends. Thus the physical form of discrimination which his father faced at school is manifesting itself in psychological form today.

Therefore social evils are undergoing a change and acquiring new forms. Through this essay we will make a comparison between old and new forms of social evils, reason

behind the change? and also find out what can be done to eliminate them from society?

Traditional form

Social evils are like a disease plaguing human society just like a parasite which feeds on an organism. They restricts the mobility in human society by dividing the society. According to Gandhiji they are against every shashtra and even if some shashtra give them sanctity then such shashtra must be abandoned.

As seen in the example of Vikas, caste based discrimination has been institutionalized in the society for thousand of years. It has manifested itself in form of unequal jajmani relationships and worst forms of oppression like Breast tax in south India

Similarly women have been subjected to social evils. They have been

equated to sudhras and have been subjected to sati ~~on self~~, sohar and traded as slaves. such discrimination against women has the sanctity of culture and religion

Thus ideology has played a huge role in justifying actions of people for discriminating against other people. Ideology is very difficult to change. It is ~~continuing~~ also present in today's society leading to modern form of social evils.

Modern form

Modern society is a result of urbanization, secularization & increasing rationality in the society. But it has ~~too~~ dysfunctions also. It has lead to presence of slums due to uneven development.

In villages caste are geographically isolated groups often living in different parts. This pattern is being reflected in

urban slums. This phenomenon is called as ghettoization in slums. This has made caste identity stronger.

Despite achieving economic mobility social equality is a dream for lower castes. Instances like not allowing the groom to ride horse during marriage, or recent murder of a school child for drinking water from common pot, even in big institutions like IITs there have been instances of caste based discrimination.

According to famous scholar Ghanshyam Shah the failure of Dalit capitalism is a manifestation of caste identity in corporates. Thus physical form of discrimination has been reduced and new forms have taken its place.

New forms of violence ^{is} often hidden under the pretext of General crime.

According to NCRB report there has been

rising instances of crime against Dalits.

similarly new forms of social evils restricts the mobility of women in modern world. over 60% of the women in India are anemic. This is due to chronic malnutrition.

They are often the last one to eat in family often on whatever is left. This is a form of hidden social evil described as hidden hunger by United Nations.

Till today women have no right over their body. Normalisation of marital rape in the society is a new social evil. 'when she has no right over her body only then how can we talk about her right over public institutions'.

women body today is subjected to worst form of technology like sonography machines which has increased the female feticide in the country. over 90% of the

sterilization is performed on women as it is generally considered a threat to women manhood

Dowry which was given voluntarily in old times has been institutionalized today

This has led to commodification of women.

MN Srinivas has described it as a Modern form of sati.

Poverty as a form of new social evil is rising today. Poverty has been described as worse than pollution associated with caste. Multiple forms of deprivation arise out of poverty like lack of education, inability to meet the basic requirements of life.

class structure has further marginalized the poor. Poor people are viewed as a burden by upper ~~caste~~ class. They are used as political tool by the politicians. Thus cycle of poverty goes on.

similarly tribal societies which

were considered egalitarian have become unequal today. Ecofeminist Vandana Shiva says that destruction of forest has led to dependence of women on men, their livelihood is lost. Therefore due to developmental agenda of the state - Tribal men have become destitute while tribal women prostitute.

Legal laws like Bonded labour abolition act has not completely reduced the menace of bonded labour. New form of bonded labour is hidden today. They are not counted in official records.

For instance Baramasia system practiced in Bengal, people are employed for 12 months which generally increase are disguised as family & workers. They become fully dependent on employer. Therefore the intensity of bondage increased similarly technology which

is often regarded as a solution to everything has led to new forms of social evils. In green revolution belt a study has shown that migrant workers become victims of accidents. They are not compensated either by the employers or the state.

At the same time arrival of technology in green revolution belt has increased the domestication of women, menace of drugs has increased due to alienation of youths.

Another new form of social evil is arising due to climate change. It is leading to huge crisis of climate refugees. Thus it is increasing the incidence of poverty, crime against women as well as the bonded labour.

Therefore we require innovative solutions to tackle new forms of social evils in modern society.

Solution

Voltaire has argued that voicelessness is the foundation to all forms of discrimination in the society. Therefore we must give voice to people to end social evils.

Therefore women should be adequately represented in political institutions. Practice of pseudo representation in the form of pati pradhan must end. At the same time strict enforcement of legal laws is a necessary condition but not sufficient.

Constitutional morality must be instilled in the people. The ideals of equality and liberty must be internalized by all. This can happen through quality education and socialisation as well as through measures of social control.

Similarly BR Ambedkar concept of social and economic democracy

must become a reality. Foundation to just
and humane society is the human intent
of equality and freedom.

Thus social evils have presented
us with a dilemma in a society which
wants to become modern by hindered by
primordial institutions. Gandhian
concept of Antoyda through sarvodya
can help us to reduce social evils. Only
then there would be no more vikas who
we faces discrimination in their everyday
life and restricted social mobility.

Social evils have not comp... they have changed their forms

Introduction: Indira A Sati Nyong student vinod [2]

- Thesis: 1) social evils? Traditional forms
 2) → why they have not left society?
 3) → In what form they exist? today [New forms of eman social evils] focus
 ←
 5) → Measures to reform the society
 6) → conclusion

- 1] social evils [1.5]
 - define
 - Sati, Johar
 - casteism
 - patriarchy

- 2] why? Reasons → social Reasons: foundation of society
 → political → Representation society
 → Economic → IMF
 → Ecological: Vandana Shiva

Feedback

Feedback to be provided in terms of (1) Introduction (2) Sentence Constructions (3) Paragraph Formation (4) Legibility (5) Deviation from Topic (6) Coverage of dimensions (7) Simplicity / ease of reading

- 3] New forms → Geographical isolation
 • Ghettoization in slums
 • casteism → Not physical but psychological
 - Not allowing to ride
 • Gender: Malnutrition. New bodily autonomy. forms of violence mental rape. sonny
 • poverty a new form of social evil? Loos Andre Bertu
 • caste old & New, Sati, capitalism
 • Tribal discrimination
 women → Vandana Shiva
 low strata →
 low paid jobs

- Bonded labour: Baramasia system, Kodakanal
 • Migrant workers: Technological Haryana.
 • Environment: A new form of social evil?
 • Technology: Green Revolution impact, digital divide

- 4] counter view [1]
 → sati
 → constitutional morality
 → PR1, self government

- 5] suggestion: sonny
voltaine: voice to people
BR Ambedkar: SEP democracy