

Time Allowed : Three Hours

समय : तीन घंटे

Forum IAS

Maximum Marks : 250

अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate परीक्षार्थी का नाम	Paarmita Jhalani		
Roll No./अनुक्रमांक	1910128179	Medium/माध्यम	English <input checked="" type="checkbox"/> हिंदी <input type="checkbox"/>
Center Code/परीक्षा केंद्र	1900	Date/दिनांक	01-08-2023

*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 :		
Mode Of Examination/ परीक्षा की विधि :			Online/ऑनलाइन <input 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

210011_620303_1910128179 (2023-08-01 21:49:15)

<i>Parameter/Criteria</i>	<i>Aspects Considered</i>	<i>Total Marks</i>	<i>Essay 1</i>	<i>Essay 2</i>
<i>Basic Format</i>	Introduction + Conclusion	10		
	Body	15		
<i>Content</i>	Data/Facts/Interpretation/ Analysis	25		
<i>Organisation</i>	Flow of ideas/ Absence of Deviation from the topic	25		
<i>Language Skills</i>	Punctuation/Grammar/ Sentence Formation/Spellings	25		
<i>Examiner's Discretion</i>	Perception/ Innovation/ Engaging	25		

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

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

210011_620303_1910128179_(2023-08-01 21:49:15)

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 societies in which they are established.

One of the first female IFS Officers of the country, CB Nuthamma was denied the post of Foreign Secretary in the 1970s because she was deemed 'incompetent', however the ostensible reason was her gender.

At the time, the Foreign services had conduct Rules which stated that female officers need to seek the government's permission to marry and they may be removed at any time if it was felt that their familial obligations & duties may come in the way of their official duties.

This incident and the prevailing rules of the time reflect the patriarchal and discriminatory nature of the governmental institution at the time which reflected the patriarchal ~~and~~ culture of Indian society at the time.

This case exemplifies how institutions are shaped by the culture of the societies in which they are established. This is because institutions are created by individuals who are ultimately products of the culture and society they occupy (Socialisation Theory). There are various sociological perspectives who try to understand this linkage.

The Functionalist Perspective, espoused by Durkheim and Parsons, view institutions as a product of society and its culture which seek to perform a social need.

For example, our need for organisation is fulfilled by political institutions.

210011-620303-1910128179 (2023-08-01 21:49:15)

which reflect the society's values -
The Indian political institution is democratic reflecting the ^{democratic} culture of Indian society characterised by equality representation and a welfareist orientation.

The conflict perspective propounded by Marx also looks at institutions shaped by the values of society, but argues that the dominant group in society shapes the society's culture ('Ideology') and ultimately its institutions.

For example, during the American Revolution, the merchants and traders emerged as the dominant group and shaped the economic institution of American society to fit their culture and values.

210011_620303_1910128179_(2023-08-01 21:49:15)

by adopting a capitalist model ^{having} values of merit, free and fair competition and equality.

The Subaltern Perspective looks at how the marginalised and vulnerable sections of society are structurally discriminated against ~~in~~ and underrepresented in institutions due to a culture and value system of discrimination against them in society.

For example, people belonging to scheduled Castes / Tribes are underrepresented in public and private institutions due to a historic culture of discrimination against them. The government, in recognition of this, has institutionalised

210011_020303_1910128179_(2023-08-01 21:49:15)

affirmative action and reservation policies to correct this inclusionary nature of govt. institutions.

The inclusionary nature of private institutions is also corroborated by Sukhdeo Thorat's study where he found that applications for a job with a 'lower' caste surname had a higher likelihood of rejection as compared to an application which had an 'upper' caste surname, despite being identical applications.

Thus, the subaltern approach highlights how the casteist nature of Indian society may creep in to public and private institutions, further exacerbating their inclusion.

Similarly, feminist and queer perspectives look at how sexist, transphobic and homophobic cultures can ~~perpetuate~~ be reflected in societal institutions.

Women and queer people are underrepresented, especially at higher positions within the institutional design.

However, all is not bleak. As society changes and progresses ~~cases~~ ^{cases}, and social values and cultures undergo a change, institutions are bound to change as well.

For example, the racist nature of institutions in the ^{time of} British colonialism has since been done away with, post the freedom struggle.

AS society moves towards greater equality & rule of law, equality also tends to get institutionalised and institutions can rid themselves of any prejudices and biases they once held.

AS the feminist movement advances, and equality of sexes is established, women can claim a greater role and representation in institutions.

At the same time, institutions also reflect the positive values of culture.

Our culture of tolerance, a secularism, empathy and compassion has gotten institutionalised, and paved the way for tolerant and democratic institutions which can cater to the aspirations of India's diverse set of people.

However, institutions may not reflect the culture of that society alone. We cannot underestimate the role of 'cultural borrowings' in shaping our institutions.

For example, post independence, our leaders ~~to~~ modelled Indian institutions based on values they had borrowed from other countries like Rule of Law from UK, a socialist and welfarist orientation from ~~to~~ erstwhile USSR, and ~~as~~ the ~~whole~~ idea of inalienable rights from the USA. These ~~for~~ form the foundation of Indian political institutions, ^{today} but were not a part of our culture before independence, ~~even if~~ ^{though} they are an integral part ^{of our culture} today.

Thus, if we wish to create inclusive, tolerant and empathetic institutions we have two major ways.

First, we need to adopt progressive and inclusive values, which once institutionalised, can also bring about a cultural transformation. At the same time, we need to strengthen the positive values of our culture like tolerance and humanism and enshrine them as core institutional tenets while simultaneously dismantling the discriminatory values that may have inadvertently gotten institutionalised.

Secondly, we need to reform the culture of society itself and create a morally virtuous society.
 K> Greek philosophers like Socrates

Thus, if we wish to create inclusive, tolerant and empathetic institutions we have two major ways.

First, we need to adopt progressive and inclusive values, which once institutionalised, can also bring about a cultural transformation. At the same time, we need to strengthen the positive values of our culture like tolerance and humanism and enshrine them as core institutional tenets while simultaneously dismantling the discriminatory values that may have inadvertently gotten institutionalised.

Secondly, we need to reform the culture of society itself and create a morally virtuous society. As Greek philosophers like Socrates

and Plato have argued, once we have a morally virtuous society, all their decisions will prove to be ethical, and so they will be able to create ethical & moral institutions which are inclusive of all.

Thus, by adopting this approach, we should strive for the creation of an inclusive, equal and ethical culture which will ultimately create an inclusive, ethical and equal institution. The future lies in the creation of a Ram Rajya as envisioned by Mahatma Gandhi.

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।

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

Urbanisation in cities today is characterised by burgeoning gated communities.

~~These~~ These are occupied mainly by young professionals and the 'middle class' who take these houses on rent or purchase them upon approval from a landlord or owner

AT.

respectively. A recent news report ^{highlighted} ~~highlighted~~ ^{highlighted} how the approval of all RWA members was required for a new resident to stay in ^{one} ~~the~~ such gated community in Bangalore.

This represents a new form of exclusion, ghettoisation and untouchability.

This incident highlights new social ills like untouchability and exclusion and segregation often take new forms where elite gated communities are carefully constructed in a manner to ensure homogeneity of caste, class, religion and so on through massive ~~massive~~ checks and balances and landlords, owners and the RWA.

who act as watchdogs and gatekeepers to protect their exclusivity. These represent the modern segregated tenements akin to how communities are segregated on the basis of caste in villages.

Thus, social evils are not getting uprooted or eradicated. Rather, they take more subtle, insidious and 'politically correct' forms which masks these atrocities under the cover of congeniality and assimilation.

The subaltern perspective which lays emphasis on the marginalisation of disadvantaged communities looks at the evolving nature of social

evils like caste^{based} discrimination, segregation and untouchability.

Satish Deshpande - talks about the hypocrisy of the upper castes who invisibilise their caste identity, despite drawing privileges on the basis of it. Deshpande terms this 'castelessness', where caste no longer ~~remains~~^{remains} a characteristic of the category who have reaped historical privileges on the basis of it, but rather, only a characteristic of the 'lower castes' who have to claim their caste identity in order to ~~get~~ claim resources from the state.

This is most visible in the way upper castes are called 'General category' while the lower castes are referred to as belonging to the 'scheduled castes'.

This represents the ~~is~~ new form caste is taking. While caste and its attendant privileges remain, caste itself as a concept has been invisibilised and is now justified ^{transformed into the notion of} on the basis of class. (Conflict Perspective)

As society has adopted a neo-liberal, capitalist outlook, jobs and education are now awarded ^{extensively} on the basis of merit and not birth. Merit has gained currency and acceptance as an idea which allows social mobility on the basis of talent. However,

210011_620303_1910128179_(2023-08-01 21:49:15)

However, as the myth of meritocracy reveals, upper castes are overrepresented in all key institutions and positions. Ajanta Subramanian, a Harvard Professor, examines the shortfalls of this idea as it does not take into account structural inequalities like caste, sex, class on the basis of which equality of opportunity is denied. ^{At the same time,} ~~while~~ the privileged can claim ^{more} resources through the politically correct ideas of merit.

~~Through~~ lower caste people are disproportionately concentrated into precarious, low paid and low status jobs, highlighting their structural inequalities. They face discrimination in educational institutions and workplaces, leading to high drop out rates and low level of skills.

This structural divide is weaponised by the privileged to claim resources and justify it on the basis of merit, taking on a different form of discrimination.

Similarly, feminist scholars like Judith Butler and Simone de Beauvoir highlight the structural barriers faced by women due to the prevalence of patriarchy in societal norms and institutions which deny them mobility.

While women were traditionally confined to 'the private sphere', as societies evolved and women joined the workforce, they faced new forms of sexism and chauvinism.

Women are overrepresented in precarious low wage and informal sector jobs —

'pink collar jobs'. They face barriers in reaching higher positions in institutions due to the 'glass ceiling'. Even when they do the same job as men, they get paid approximately 40% lesser.
(Gender wage gap)

Thus, patriarchy takes new forms in the workplace. At home, women still perform a majority of care work and domestic work, termed as the 'second shift' by Arlie Hochschild, illustrating how traditional forms of discrimination continue to persist despite transformations in other realms. The bulk of major financial decisions are still taken by the 'man of the house'.

Newer forms of discrimination include

microaggressions and gaslighting women to inflict psychological and emotional abuse on them.

Another social evil sati has been eradicated from Indian society. However, one can argue that it has taken a new form with the marginalisation & social and financial inclusion of widows - ~~Forbes~~,

Further, while widow remarriage is allowed, thanks to the efforts of social reformers like Raja Ram Mohan Roy and Ishwar Chandra Vidyasagar, it is still highly stigmatised.

Lastly, while the practice of child marriage has largely reduced, it has been somewhat replaced by

arranged marriages where compatibility is sought on strict parameters of a certain caste, class, religion and some may argue, gender.

Thus, social evils ^{seem to} have just reinvented themselves to 'get with the times' and be more politically correct to derive social and moral justifiability.

At the same time, ~~while~~ ^{it is true that} the magnitude of social evils has reduced and social mobility and inclusion have vastly increased compared to a century ago. As these social evils take diverse forms, the severity of discrimination may reduce to a limited extent and certain avenues of social mobility have emerged in this process. Eg: Sanskritisation (MN Srinivas)

210011_620303_1910128179_(2023-08-01 21:49:15)

Industrialisation and urbanisation have also decidedly reduced the importance of ascriptive identities, though they still persist.

An overhaul of value systems and adopting an intersectional approach (Kimberle Crenshaw), is the need of the hour to fully curb the practice of social evils. An intersectional approach recognises the intersection of multiple overlapping categories of discrimination like class, caste, disability, sex, sexual orientation and so on. This will help us avoid the masking of ascriptive identities in the form of a class based identity, and help us uncover, realise and uproot the hidden discrimination.

Society can ~~also~~ ^{only} be free ^{from social evil} when it starts treating people as ends in themselves (Kant) and adopts the ideology of universal brotherhood and tolerance, espoused in the phrase 'Vasudhaiva Kutumbakam'

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