

TEST CODE

8 1 0 4 0 1

JATF 2025

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Time Allowed : 3 Hours

समय : 3 घंटे

Forum IAS

Maximum Marks : 250

अधिकतम अंक : 250

ESSAY / निबंध

Name Of Candidate

परीक्षार्थी का नाम

Roll No./अनुक्रमांक

Medium/माध्यम

English हिंदी

Center Code/परीक्षा केंद्र

Date/दिनांक

*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 अंकMarks Obtained
प्राप्तांक

Q.1

Q.2

Total Marks/कुल अंक

Remarks/टिप्पणी :

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।

2. Write **two** essays, choosing **one** topic from each of the following Section A and B in about 1000 - 1200 words each.
खण्ड A व B प्रत्येक में से एक विषय चुनकर दो निबंध लिखिए, जो प्रत्येक लगभग 1000 - 1200 शब्दों का हो।

3. 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।

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.
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।

5. Word limit in questions, if specified, should be adhered to.
प्रश्नों में शब्द सीमा, यदि निर्दिष्ट हो, का पालन किया जाना चाहिए।

6. 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।

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Start Time/प्रारंभ करने का समय :

End Time/समाप्त करने का समय :

Mode Of Examination/
परीक्षा की विधि :Online/ऑनलाइन Offline/ऑफलाइन

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ECN CODE/
ईसीएन कोड :

EG/ईजी :

① ② ③ ④ ⑤

Evaluation Date/
मूल्यांकन तिथि :

MARKING SCHEME

Parameter/ criteria	Aspects Considered	Marks Allotted	Essay 1	Essay 2
Basic Format	Introduction	10		
	Body	15		
	Conclusion	10		
Content	Topic interpretation	10		
	Quotations and ideas	10		
	Analytical skills	10		
Organization	Flow of ideas	10		
	Absence of deviation	10		
	Ease of reading	10		
Language skills	Language and sentence construction	10		
	Grammar and spelling	10		
Examiner's discretion	perception/ innovation/ engaging	10		

Parameters	Very Good	Good	Average	Poor
Coherence				
Language				
Handwriting				
Pre-writing				

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उम्मीदवारों को इस हाशिए में नहीं लिखना चाहिए
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SOCIAL JUSTICE IS NOT CHARITY,
IT IS STRUCTURAL REBALANCING

The world fondly remembers Nelson Mandela for his humility and sense of forgiveness. When he became the President of South Africa in 1997, he showed no retribution for the white community. The community which had inflicted innumerable sufferings on the black people in the form of racial apartheid.

Instead, Mandela established 'Truth and Reconciliation' committee to present the roots and ramifications of the apartheid system in its entirety. He saw it as his duty to right the

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wrongs of his predecessors and bring justice to the doors of the victims. In doing so, Mandela exemplified that social justice is not charity, it is structural rebalancing.

This essay is an attempt to understand social justice and its essence, why it is not charity and must be seen through the lens of structural rebalancing and what are the obstacles to social justice. Finally, a possible means to a more socially just society is deliberated upon.

In simple words, social justice refers to a fair and compassionate distribution of the gains

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of economic development among members of society. It aims at establishing equality in distribution of resources and opportunities such that every person gets an equal shot at life's chances. In this process, 'accident of birth' no longer dictates a person's position, power and pay in society.

SOCIAL JUSTICE : NOT A CHARITY

one reason why social justice should not be seen as charity is that social justice is the duty of the state. In the Indian constitution, social justice finds an explicit mention in the Preamble as well as Article 38 (Directive Principle of state Policy).

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Another reason to not view social justice as charity is because social justice is an inherent part of natural and fundamental rights of humans. It is a claim of citizens on the state's functioning to demand protection of social justice through all means.

Also, charity usually involves handing over resources with little regard to their actual utilisation. social justice aims at ensuring that fruits of growth reach everyone equally and they become a part of the process. The trickle down approach failed to make a significant dent on poverty during early decades after independ-

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-ene because it relied on a charitable approach which was wrongly construed as promotion of social justice

lastly, social justice is not charity because the former is our ^{moral} responsibility in lieu of the injustices suffered by a section of the population at the hands of a 'superior' section, in the past. our present policy of reservation as affirmative action must be seen in this light.

SOCIAL JUSTICE AS STRUCTURAL REBALANCING

social justice is a means for structural rebalancing since it can arrest harmful tendencies of casteism, communalism,

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regionalism, linguism and so on. The root cause of these phenomena is a sense of relative deprivation and disadvantage compared to members of another community or region. With balanced growth and developments, permeated by social justice, it is possible to curb demands of secessionism from Indian state, reservation for locals in private sector jobs and more autonomy within a state.

Moreover, social justice recognises the intrinsic worth of human beings. Immanuel Kant once said, "Act so as to treat others as ends and not merely as means." In this context,

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social justice ensures dignity, self-respect and self-confidence for each individual so that he/she can realise their true potential. It brings everyone to the same pedestal, regardless of where they started with. The prohibition on the inhuman practice of manual scavenging is an effort to diminish the inequality in society's structure.

In a similar vein, social justice is integral to curbing social unrest and establishing peace and harmony in society to ensure national integration. The problem of Naxalism in India requires a gentle healing hand from the state for its eradication for bridging the structural

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gaps between the tribals and mainstream population.

Finally, social justice and economic growth are inextricably linked. Together, they fuel a virtuous cycle of development. Economic growth in Scandinavian and East Asian countries has been steady and sustainable because of their emphasis on equal opportunities in terms of health, education and skill development.

THE OBSTACLES IN THE PATH OF SOCIAL JUSTICE

The road to social justice is fraught with a plethora of challenges. At the individual level, the ills of illiteracy, poverty, poor



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Health, lack of skills and lack of awareness of rights continue to plague one's chances of social mobility. Even today, 35% of India's children are stunted, significantly affecting their capabilities to contribute productively to the nation.

The society continues to be highly unequal in terms of its structure. There is social stratification in the form of caste system, patriarchy, classism and so on. It condemns its weakest members to a life of discrimination, as can be seen in the low numbers of scheduled castes' representation in gold collar professions in India.

The criminal justice system and the government

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are an equal hindrance to social justice & in India. corruption is pervasive, laws are not properly enforced, there is pendency in courts and delays in justice and so on. With 66% of jail inmates being under-trials, 'justice delayed is justice denied' is a lived reality in the country.

CHURNING OUT THE PATH AHEAD

Given the importance of social justice as a method of structural rebalancing, it is imperative to know what must be the future course of action.

Firstly, there is an urgent and immediate need

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to channelise our resources and energy towards capability development of our citizens. This can be done by according priority to health, education, nutrition and employment opportunities in our budgets, schemes and grassroots delivery of services.

Next, the country must invest in sound institutions, meaningful policies and strong laws as enablers of social justice. Institutional institutionalisation of ethics among office bearers is necessary to provide the impetus to the cause.

At the same time, the country must continue its fight against evils of terrorism, drug abuse,

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human trafficking, climate change, etc. which ~~inhi~~ inhibit our capacities to deliver justice in a fair and equitable manner.

In today's turbulent times, social justice must not be seen as a choice but an imperative for inclusive and sustainable growth in the 21st century. It is key to the achievement of a 'Viksit Bharat' by 2047. The path ahead may be convoluted but the end of social justice is the 'north star', guiding us through the troughs and crests.

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BEHAVIOR IS A FUNCTION OF ITS CONSEQUENCES

Post World War II, in the cold war era, a nuclear race between the two politico-military blocs — USA and USSR — was imminent. The period witnessed other major economies soon joining the race: China, France, United Kingdom, Pakistan, Israel and India.

Fortunately, countries had not yet forgotten the tragedies and travesties that nuclear weapons can inflict, thanks to the Hiroshima-Nagasaki bombing by USA during World War II. Hence, countries chose to come together to prevent nuclear proliferation via treaties

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and the International Atomic Energy Agency. Their witnessed behaviour was a clear function of the consequences of a nuclear war, should it ever happen.

In this essay, we delve deeper into why behaviour is a function of consequences. How behaviour is a function of other variables too. How humanity can elicit positive behaviour for a better and brighter tomorrow. But first, let us understand what behaviour is.

Simply put, behaviour refers to a predisposition to act in certain ways. It is how we deal with the world around us in terms of our actions. Usually, it is

a projection of our personalities, that is, the way we think. For example, the value one attaches to the result of an examination motivates one to behave in a disciplined manner while preparing for it.

BEHAVIOR AS A FUNCTION OF CONSEQUENCES

When consequences manifest in the form of retribution through finer and/or penalties, our behavior changes in its response. Consider the number of times an ordinary human may wish to kill a fellow human in moments of anger and hatred. But a significant majority refrains from doing so due to fear of life imprisonment or capital punishment.

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Behavior is a function of consequences, ^{also} when they involve personal harm. This may encourage an individual to resort to course connection to evade the potentially harmful consequences. A person diagnosed with lung cancer chooses to quit smoking because if he/she doesn't, death may knock their doors soon.

In an alternate situation, behavior may be affected ~~by~~ in anticipation of positive consequences.

In this content, we can see India's foreign policy towards its neighbors, evolving from 'Quijal Doctrine' to 'Neighbourhood First', as an example. The country extends

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humanitarian aid, supports infrastructure projects and maintains cordial relations with neighbors in anticipation of their support of India's stature as a responsible country, a voice of the Global South.

In a similar vein, behavior becomes a function of consequences when a rational mind is evaluating its options. The discipline of Economics assumes that economic agents are rational and strive to maximise their own interest. This may be utility for a consumer, profit for a business and welfare for the government. For example, government undertakes a cost-benefit analysis before implementing

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large infrastructure projects so as to ensure greatest benefit for the highest number of people (utilitarianism).

Finally, certain behavior may be observed in order to avoid the consequence of crisis of conscience. Individuals with high levels of integrity particularly factor in this consequences when deciding on their actions. This was exemplified by an IAS officer in Maharashtra who imposed a fine of ₹5000 on himself for using plastic cups in his office.

At the outset, it is imperative to note that certain behaviour may be exhibited

irrespective of the consequences

BEHAVIOR UNAFFECTED BY
CONSEQUENCES

When behavior is driven by a sense of curiosity and a zeal to innovate, the possible consequence of failure stops mattering. It is a fact that the world's richest man today, Elon Musk, encountered numerous failures initially in his trust with SpaceX and Tesla. His behavior of persistence was unconditioned by the losses he faced.

Behavior also stops being a function of consequences when self-interest supercedes all considerations. The observation of developed countries not

helping the small Island Developing States in the fight against climate change is a testimony to this proposition. With the USA exiting the climate change convention this year to reserve funds for itself, consequences have only become more dire.

Yet, there are situations where behavior is a function of other variables as well.

BEHAVIOR AS A FUNCTION OF OTHER VARIABLES

Behavior is essentially one of the components of our attitude. Therefore, it is affected by the coognitive

and affective components of our attitude, that is, knowledge and emotions.

As an example, a person may practise vegetarianism in pursuit of one's religious beliefs.

likewise, behavior is also function of our values. People indulging in charity / relief work are driven by an innate sense of empathy and compassion.

lastly, behavior is also dependent on our socialisation agents, that is, peers, family, religion, schools, etc. children tend to imbibe the ideal of gender equality and are concerned to fellow female

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students when they see it being a noun in their homes.

ELICITING DESIRED BEHAVIOR

As an individual, one must acquire and continue the quest for more knowledge to fuel one's thoughts favourably, since a man is a product of his thoughts, developing the ability to think critically and analytically is non-negotiable.

At the level of a society, we must encourage acts of positive outcomes and actively discourage behaviors that go against peace and harmony. Thus,

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acts such as mob lynching, cow vigilantism, moral policing, etc. may be discouraged for promoting fraternity among citizens.

Finally, as a nation, we must strive to inculcate the right set of values in our children such as honesty, tolerance, empathy, compassion and objectivity. Enabling our citizenry to be emotionally intelligent through professional socialisation campaigns is the need of the hour.

When deciding on our behavioral choices, we must be guided by the words of the 'Missile Man

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of India' and former President of India; Dr. APJ Abdul Kalam, in his autobiography 'The Wings of Fire':

"We are all born with a divine fire within us. Our efforts should be to give wings to that fire and fill the world with the glow of its goodness."