

**GS Advanced Program 2023****Generic Booklet**

Test Name/Code/No. : [Redacted] 692006

Name

Email ID.

Roll No.

Mobile No.

Date

**Allotted Time : 60 Minutes****Instructions to Candidates -**

- There are 7 Questions in this Question paper.
- All Questions are Compulsory.
- For all updates, please visit the noticeboard - <https://noticeboard.forumias.com/gsap-2023/>

**Important -**

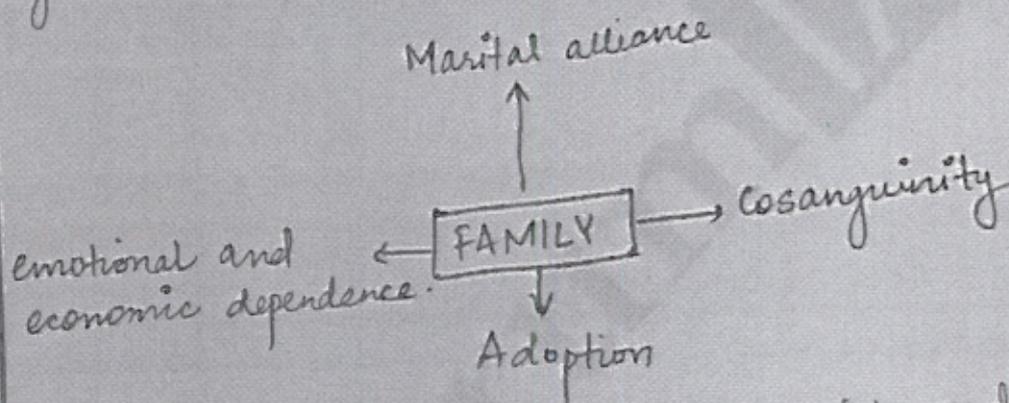
- Answers must be attempted in the QCA Booklet only.
- To upload the Answer Copies please visit to "My Course" section on - <https://academy.forumias.com/>
- Only those copies will be evaluated which will be submitted before the next class.

Q. No.	Grade/Score
1	
2	
3	
4	
5	
6	
7	
<b>Overall Grade/Score</b>	

Start Writing Here

Q.1) Family plays a basic role in socialization and stands to be the fundamental institution of society. However, recently the institution of family is undergoing various structural changes. Elaborate.

Family is a social institution that binds people together through the following means:-



Family is a fundamental unit of the society and socialization is its basic role.

- It is the first place <sup>where</sup> a human being learns to co-exist with other social beings.
- It provides avenues for emotional and social support and hence is an important socializing agent.
- Social values like respect, empathy, tolerance get inculcated in a family allowing a person to be a better social agent.

However, with changing times, this institution is also undergoing structural changes like:-

- Nuclearization of families : Aitudinal shifts along with industrialization, urbanization and modern education with western influence is causing ditching of joint families in favour of nuclear ones.
- Preference of not having families : A pro-choice, pro-individuality outlook is causing this social shift. Also the role of family as a social insurance and socializing avenue is becoming redundant. Tinderization has also contributed to this.
- Conjugal symmetry in marriages is diluting patriarchy. Eg Joseph Shine judgement against the doctrine of conversion.
- Live-In-Relationships : With their flexibility are replacing marriages.

Thus, the institution of families in spite of its utmost sanctity in the Indian society is undergoing changes. However, they still remain strong anchors of moral and cultural values of a society.

Overall Grading (✓)

Poor			Average			Good		
1	2	3	4	5	6	7	8	9

Q.2) Untouchability and caste discrimination has been an ugly reality of India. How has it been dealt in independent India? Do you consider such attempts successful?

Caste discrimination refers to oppression/exploitation of people of lower castes i.e. those placed low on the vertical stratification of society by birth.

Untouchability is an extreme form of caste discrimination that involves preventing physical contact with people of lower castes.

Both these social phenomenon have been unfortunate realities of Indian society with many instances of mental, physical and sexual abuse of lower castes.  $\Rightarrow$  Recent case of rape of a dalit girl in Hathras, UP.

Post-Independence Progressive Steps.

Constitution reforms have been initiated since independence to rid the society of this social evil.

Art-14: equality before law

↑  
Constitutional Provisions

→ Art 15: Prohibition of discrimination

→ Art 16: Equality in public employment opportunities.

→ Art. 17: abolition of untouchability.

↓  
Art 325: Universal Adult Suffrage.

Constitutional Provisions  
 → Art. 330: Reservation of seats in Parl.  
 → Art. 332: Reservation in State Assemblies  
 → Art. 338, 338A, 338B: NCSC, NEST, NCBC  
 Preamble: Liberty, Equality & Fraternity  
 DPSP, (Art 49): Protection of edu. & eco. interests and against exploitation.  
 Fundamental Duty (Art 51): Promoting fraternity & brotherhood.

Legislative Measures  
 → SC/ST Prevention of Atrocities Act  
 → Protection of Civil Rights Act, 1955  
 → Land reforms (J.C. Kumarappa committee)

Success or failure?

- These steps have curbed instances of caste discrimination and untouchability to a great extent.
- Given representation of to backwards, SC, ST in leadership positions.
- Universal Adult Suffrage has given them a political leverage → (state parties with backward leaderships).
- Land reforms have brought economic mobility and social strength.

Thus, while steps taken have given political and legislative strength to untouchables. However, attitudinal shift esp. in rural areas still await

Overall Grading (✓) affirmative action.

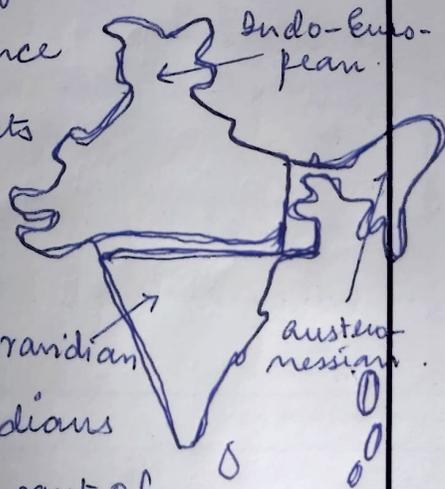
Poor			Average			Good		
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Q.3) Describe cultural elements of diversity of diversity in India and state their relative significance in building a national identity. The culture of a society is the amalgamation of social and religious practices of individuals and communities that guide their lifestyles and behaviours. Eg touching feet of elders is a cultural aspect of Indian society.

India being a multicultural society, there are many elements of cultural diversity that abound the society such as:-

Religion : Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism etc each have its influence on culture like culture of Charity in Jainism, brotherhood of Islam.

Language : linguistics and existence of many languages and dialects influence human interaction and hence culture of India in various parts.



Cuisine : The food palette of Indians is diverse and this becomes a part of

their cultural identity | Eg fish is considered auspicious delicacy in WB.

Attire: Dress habits are varied across the nation. For Eg NE India has many tribal attires which form part of their festivities and hence their culture.

Thus, India's cultural diversity is multi-dimensional. All these practices culminate to make India a patchwork of multiple cultures all knitted together in a large, magnificent fabric called India.

Overall Grading (✓)

Poor			Average			Good		
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Q.4) Caste system is assuming new identities with passage of time. Hence caste system cannot be eradicated in India. Examine.

The caste system is the social stratification of society into a vertical hierarchy with fixed roles, functions and social positions determined by birth.

Caste system's new identities in India.

- The caste system has importantly acquired a political identity with political parties emerging on caste lines with caste based vote banks especially regional parties.
- Caste based reservations have propelled a greater caste consciousness among people.  
 Eg. Patels and Gujjars have asserted their caste identities to secure reservation in jobs and educational institutions.
- Caste identities in rural areas have led to Ghettoization and with well defined areas for different castes and existence in

silos.

- Khap Panchayats and other forms of caste assemblies have often highlighted incidents along caste lines.

- <sup>Inter</sup> Caste - intermarriages are becoming Herculean with growing trends of honour killings

These factors have led to consolidation of caste identities and made eradication of caste system a more complex task. However, certain silver linings have emerged:-

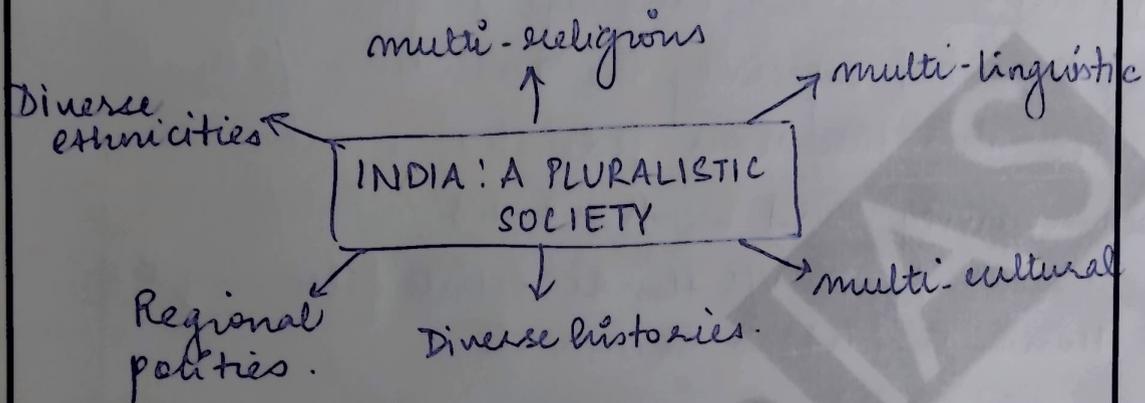
- Attitudinal shifts with education and social mobility.
- Rationality prevents younger generations from blindly following caste norms.
- Constitutional and legislative safeguards have worked well.
- Growing media attention to caste atrocities helps in timely justice and creates deterrence.

Thus, the caste system with its deep roots in Indian society has manipulated its form but as history shows, the Indian society is capable of reform and shall change for the better.

Overall Grading (✓)

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Q.5) India's pluralistic society at times has posed threat to our constitutional values. Critically examine.



In spite of this pluralistic nature, the constitution of the country has many values which promote a united, integrated, fraternal, sovereign, peaceful nation. These diversities often create tensions that have a direct bearing on these values, more often than not, posing a threat to them.

- Communal Tensions : The multi-religious society often leads to tensions among communities leading to rioting, hate speech and mob-lynchings. This erodes values of

fraternity, brotherhood and liberties.

↳ Recent riots in various cities on Ram Navmi

Linguistic Politics : Language is often used as a political tool especially the Gujaradian v/s Hindi debate. This threatens federalism, national sovereignty and brotherhood.

↳ Recent Tamil v/s Hindi debate following the Home minister's comments.

Caste Politics : Political parties often appease caste based votebanks and politicize inter-criminal issues along caste lines thereby disturbing social harmony.

Regional Politics : Often regional parties/state govt. prioritize regional issues over national concerns while central govt. neglect state's aspirations. This hampers federal spirit.

↳ Tamil Nadu's anti-NEET stance.

Diverse Histories : History is often used a divisive tool. ↳ Vilification of Mughal and Sultanate rulers. This is a direct attack on fraternity, brotherhood and national unity.

However, the pluralistic society of India has often been its strength in upholding constitutional values.

- Linguistic organization of states strengthened instead of weakening national integration.
- Regional politics and as have helped uphold regional aspirations and being holistic regional development.
- Assertion of linguistic identities have allowed preservation of languages and added to cultural heritage of the country. Same is the case with diverse histories.

Thus, India, being the patchwork of multiple diversities has through the years learnt to live and prosper with these differences.

Amicable settlement of remaining disputes is possible as history of independent India suggests.

Overall Grading (✓)

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Q.6) Why communalism has remained a major political tool in independent India? Why haven't the forces of development overcome communal forces?

Communalism is the idea of putting one's religious community and its interests above the welfare of the society as a whole.

India being a multi-religious society is vulnerable to forces of communalism and they have manifested themselves in various forms even in post-independence India.

Why it remains a political tool in independent India?

- Deep rooted communal legacy: Since British times, measures like Morley-Minto Reforms (1909), Partition of India on religious lines (1947) have instilled a sense of divisiveness between Hindus and Muslims and this allows it to be communalism to still be used as a political tool.

- Role of Political parties and politicians:  
India's popular democracy system calls for mass mobilization. This support especially during elections is easily available by dividing people along religious lines.
- Role of media and social media: The wide accessibility of media and especially social media with its vicious divisive propagandas creates echo-chambers allowing communalism to flourish and be used as a political tool.
- Existence of religious communities in pockets: There has been a ghettoization of religious communities with some areas being dominated exclusively by certain communities.  
 Eg → West UP has a larger Muslim population while East UP has a greater Hindu population.  
 This allows politicians to create easy votebanks by fanning communal sentiments.
- Politicization of history: Politicians appease communities by using history as a communal

weapon. Eg The debate on Tipu Sultan being pro or anti Hindu.

General efforts at economic development have been only partially successful in diluting communalism as:-

- Development has been somewhat lopsided with minorities being more deprived.
- Development has not been able to bring attitudinal shifts from Us vs Them ideology.
- Development manifestos marred with religious appeasement. Eg Hajj subsidies, Ram Temple.

Way forward

- Education, the most powerful tool must not end at literacy and should encompass holistic socio-economic development.
- Schools and homes should be the first arenas of promoting peace and tolerance to defeat communal forces.
- EC and SC should take note of provocative political speeches and manifestos and take appropriate actions.

Overall Grading (✓)

Poor			Average			Good		
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Q.7) In the context of Indian society it is said that as "Indians prefer to live together separately" hence India is a paradoxical society. Critically analyse.

In a recent survey by the Pew Research Centre, on religious tolerance in India, some startling figures were received. Such as :-

53% → Indians believed that religious diversity is good.

84% → Indians considered religious tolerance as essential to being true Indians.

However, simultaneously,

67% → Indians were averse to idea of inter-religious marriages.

Thus, it was concluded that "Indians prefer to live together separately". While this result

seems paradoxical, however a closer analysis shows that this may not be the case.

• Sky Boxification of Indian society along social lines : This concept was given by

American social thinker Michael Sandel. It means that in India's multicultural society, different cultures prefer existing in silos and

### • Unique Concept of Indian Tolerance :

Social thinker Ashish Nandy justifies these paradoxical results. According to him, Indian form of Tolerance is unique and is an unheroic form of tolerance wherein the society accepts diversities and allows co-existence but in silos, intermingling only as per need and convenience. It is a more sustainable form of tolerance than the Western Tolerance of enlightenment wherein differences are coped with through compromises.

• BBC concluded that Indian society follows a Thali Model of multiculturalism wherein just like delicacies are compartmentalized on a dish, only to inter-mingle as

per convenience and returning back to their sites, so is the case with communities in India.

Hence, while it may seem that the Indian society exhibits paradoxes however, closer analysis shows that Indians have developed their unique model of multicultural society. A model, that has proven its sustenance through co-existence of diverse communities for more than 500 years.

Overall Grading (✓)

Poor			Average			Good		
1	2	3	4	5	6	7	8	9