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SOCIOLOGY (TEST CODE : 823)

Name of Candidate	ABHILASHA ABHINAV		
Medium Hindi/Eng.	ENGLISH	Registration Number	11280.
Center	R.N	Date	12th Nov 16.

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	15	
(c)	15	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	15	
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5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH.
3. The number of marks carried by a question/part is indicated against it.
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. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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EVALUATION INDICATORS

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

Write a short note on each of the following in not more than 150 words.

10×5 = 50

1. (a) Westernization

With reference to Indian society, "Westernization" is a colonial phenomenon which arose due to rapid modernisation, industrial development and western culture influence on the traditional Indian society.

The idea of westernization is often associated with modernity, scientific and rational temper, broad outlook, education etc. It had a far reaching positive as well as negative impact on the Indian society as stated below:

Positive Impact

- Religion: The hitherto superstition, fatalist attitude got rationalised and people began to reason and question unwanted practices.
- Caste: The retrograding fixed caste structure with Brahmanical influence got diluted and more accommodative, caste mobility occurred.
- Family: The patriarchal mindset got a setback and women got opportunities of job, decision making. Family became dual career.
- Youth: Individual freedom got incorporated and more choices.
- Nation: Best practices of world got adopted, unwanted shackles of administration

ended.

However, there were some negative impacts,

- 1) Economy became internationally dependent hence volatile. Great Recession 2008 affected it.
 - 2) Values and tradition got eroded. More materialistic, selfish attitude.
 - 3) Institution of family weakened and kinship ties weakened. One often argues that western outlook in women led to more divorce, single parenthood, Cohabitation etc.
 - 4) Objectification of women, loss of environmental aesthetics occurred.
- So, westernisation had both positive as well as negative impacts.

1. (b) Limitations of dialectical approach to the study of Indian society

— The dialectical approach to Indian society studies society in context of conflict and change.

Tradition and modernity are pitched against each other and one sees how one stops the other. However, the conflict theory is a microscopic

view as Indian society is a continuous process of change and tradition along with modernity - both are well ingrained in our society.

Dialectical approach sees the society as closed one and change as disruptive to social fabric. However, this is not the case.

The Indian society today has well preserved its tradition although it has become modern in outlook. For eg. women educated still withhold family values, parents of MNC employees still live with them.

So, the dialectical approach is not so relevant and has myopic view and limitations.

1. (c) Impact of Buddhism on Indian society

Buddhism arose in late 500 B.C as a response to Brahmin influence growing stronger in the society. As the Hindu society was becoming more superstitious, ritualistic, Buddhism brought back the essence of religion to the mainfold.

Buddhism had great influence of Indian society in both positive and negative terms.

Positive impacts: ① Concept of Ahimsa,

Truth, are still incorporated in our society. They were guiding principles of Gandhiji.

② rise of vernacular languages like Pali.

③ enrichment of literature in Pali and other languages.

④ Religion freed from shackles of costly rituals.

⑤ Untouchables brought to mainfold and got independence many Dalit embraced Buddhism to assert their civil rights.

⑥ Dressing and food habits - ~~non~~ vegetarians preference etc. got influenced.

⑦ Wider outlook due to foreign nation contact as Buddhism spread nearby. It even today affects our foreign relations.

with China, Myanmar etc.

⑧ It raised the position of women as many joined Sangha.

Few negative impacts were, in response to Buddhism, the Hindu laws became more rigorous; hatred perpetrated.

However, Buddhism became the flag bearer of change and (Nalanda) universities of Buddhist teachings are still revered world wide.

1. (d) Subaltern reform movements

1. (e) Colonial studies of caste system

Colonial masters were interested to study Indian Caste system to know the Indian society in a better way to ease administration.

Several colonial studies on Caste system were conducted like :

Risley Study on Races: Risley linked Indian caste system to racial origins. His study raised caste loyalty and caste consciousness.

Louis Dumont: One of the indologist, Dumont studied caste and asserted that Indian Caste system has three features - 1) Religion is the basis. Brahmin are at top and untouchables at the bottom of this hierarchy.

2) Caste system has rules of contact and separation (dining, food norms)

3) Division of labour is caste based.

He asserted caste system as closed group with no mobility and he was challenged by M N Srinivas' concept of caste mobility in

form of Sanskritization."

GS Ghurye studied caste system and laid down features like Hierarchical, endogamous marriage, division of labour on basis of Caste, mobility constrained due to Caste.

However, colonial studies on Caste system were book-view and few had orientalist outlook and were criticized by freedview scholars. Still, they gave a valuable insight of Caste system.

2. (a) "Politicization of caste has given way to casteization of politics".
Critically analyze

20

Indian Caste system is a complex phenomenon associated with ascriptive nature, hierarchical, endogamous marriage ties, Caste obligations etc. However, The ancient 'Varna' system is assumed as prototype of Caste although it was not rigid and based on profession.

The journey of Caste and politics

Caste divided into 3 epochs: —

1) Pre 1857 revolt: Indian society was Caste based yet it was highly integrated, heterogeneous in numbers but homogeneous in outlook.

2) ^{COLONIAL} 1857-1947: With introduction of western education, middle class elite grew. However, the British policy of divide and rule led to politicization of caste. Caste system became a interest of study to ascertain colonial governance and Risley conducted Caste study. Caste consciousness arose. The Poona Pact of 1932 is a watershed moment when representation to the depressed classes was extended. Several reform movements to revive Caste identity and gain political influence were already undergoing like the SNDP movement, the Self Respect and Temple Entry.

movement (Izharas of Kerala) etc.

Politics became Caste based, Caste became mass identity and several Caste were projected against high Caste like Zamindars and Brahmins.

"HARIJAN" of Gandhi, "All Indian Depressed Class" of Ambedkar all show how politics was used to mobilise Caste and uplift status of downtrodden.

*Post Independence: The status of Dalit was still very bad and Ambedkar formed the "Republican Party of India" and mass conversion of Dalit in Buddhism can be traced as Casteization of politics beginning.

The Mandal Commission report and protective discrimination led to further Casteization. The hitherto ascendant Caste (JAT/Marathas) became 'dominant' and politically well represented. The rise of "Kanshi Ram's Bahujan Samaj Party is an epoch

in Casteization of politics (Rajni Kothari)

So, now the game has changed, earlier caste used to incite politics, now politics is based on caste numbers. One can see rise of many caste oriented political parties like Hindustan Awam Morcha (Tilak Ram Maithi), RTD (More Yadav dominated) etc.

So, certainly politicization of caste has given way to Casteization of politics and vote bank politics.

2. (b) "Manual scavenging is illegal but still persists". In the context of this statement, discuss the measures taken by government to address the issue and reasons for its failure. 15

The origin of Manual scavenging can be traced to the idea of purity and pollution and how division of labour is still caste based (manual jobs for Dalits!).

In spite of the recent ban on Manual Scavenging, it is still prevalent in many parts of India. The human rights commission terms scavenging as one of the worst forms of human rights

Violation.

Government has taken several measures to curb this inhumane practice like:

- 1) Banning of Manual Scavenging in all its form (2015)
- 2) Launch of 'GARIMA' (to uphold dignity of scavenger)
- 3) terming the 'Kachrawale' as 'Safai Sahayak' or 'Safai Karamchari' (to change mindset and approach of society)
- 4) Swachh Bharat Abhiyan (to make India defecation free so that such inhumane issue is ended at beginning)
- 5) Media and Mass Campaign to raise awareness. Strict punishment for scavenging practiced.

However, these efforts of government have proved ineffective due to various factors like:

- 1) Social Setup: The untouchable associated with scavenging work is a traditional mindset and caste based. It needs to be changed at grassroots level.
- 2) Lack of Awareness: Many manual scavengers are unaware of their rights. In remote areas they're still not aware of such banning.
- 3) No other job opportunity and lack of skill for any other work along with poverty forces

them to work as scavengers.

Hence, the need of hour is to mainstream them, dignify their efforts, change social perception about them and also provide alternate employment opportunities to them. Strict punishment to perpetrators can set example for others but society needs to be more accommodative towards Manual Scavengers to curb it.

2. (c) Give a brief overview of "tribal movements" in post-independence India. 15

Tribal societies in pre colonial era were more isolated, primitive and self sufficient. With rapid urbanisation, modern means of transport, the 'forest' which were homes of tribal got threatened.

Post Independence India continues with such legacy and many reasons led to several tribal movements. Few reasons are: failure of the land redistribution policy, rapid urbanisation and huge forest

destruction, underdevelopment of tribal pockets, lack of education, loss of tribal culture, development (dams, mines) led displacement.

Some post independence movements are:

① Naga movement: The Naga tribes, dispersed across several North East State united under Phizo to demand separate "NAGALIM" to preserve their cultural identity. The recent NSCN(IM) + GOI pact is a landmark in this regard.

② Secessionist ideas of North East: North East is home to many tribes with multi ethnic identities. Demand of separate Bodoland, Assam Student Union (ULFA) all can be traced with tribal movement.

③ Naxalbari: The cry of JAL-JANGAL-JAMEEN by Charu Majumdar evolved into one of the most serious security threats for India post independence. The Red Corridor traverses mainly through tribal areas and capitalises on tribal underdevelopment to gain economical and political advantage. CP(ML) parties etc. also formed along such lines.

④ Creation of Jharkhand and Chattisgarh in 2000

due to tribal majority areas.

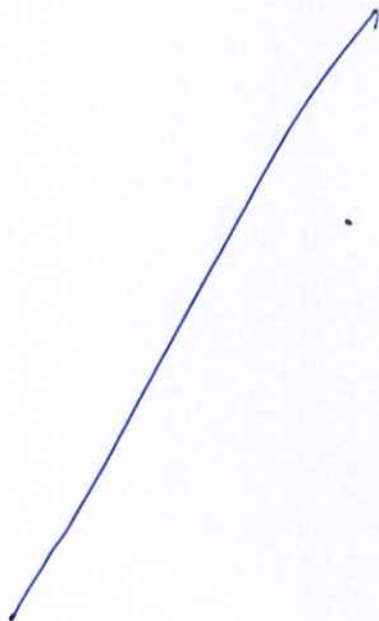
Many tribals proselytized by Christian missionaries, few got mainstreamed in lower Indian castes however, 'Tribal movements' still persist in India.

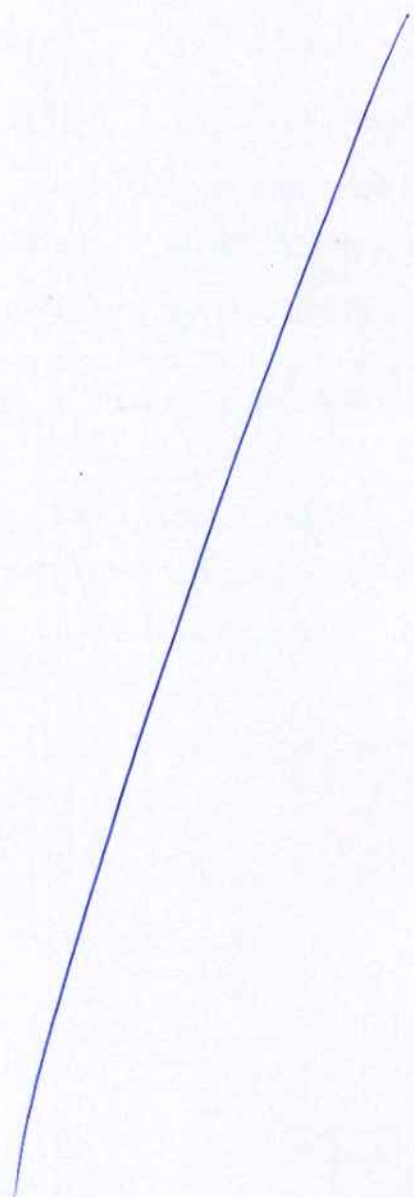
The government has created 5th and 6th schedule, Tribal Advisory Council etc but the alienation of tribals, lack of development and employment still is an issue.

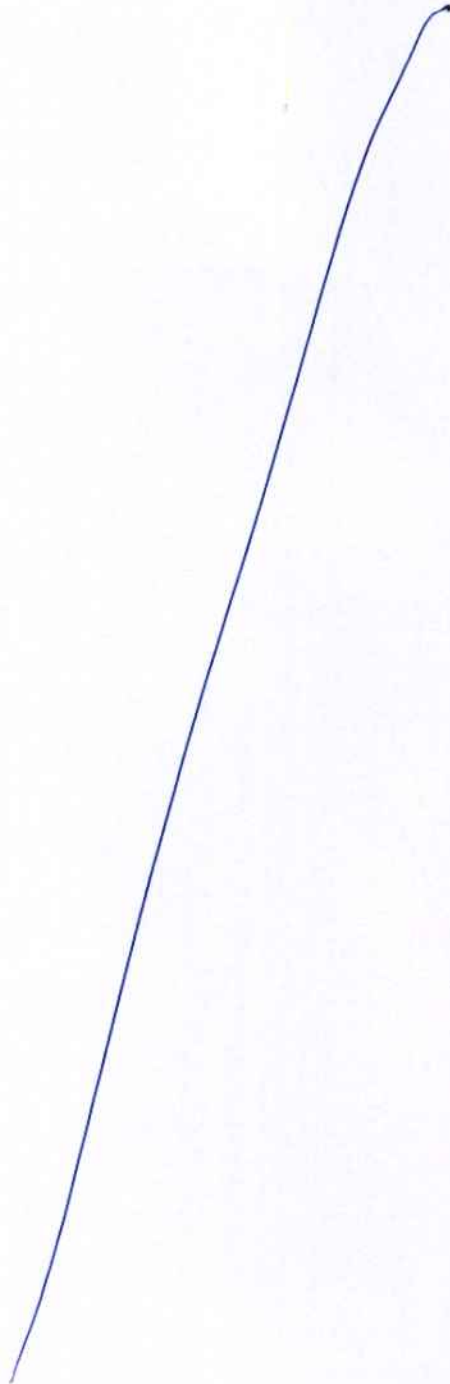
Political will and proper reforms in this regard along with Accomodative policy is required.

3. (a) "The traditional Indian Joint family is characterized by the element of both continuity and change". Discuss

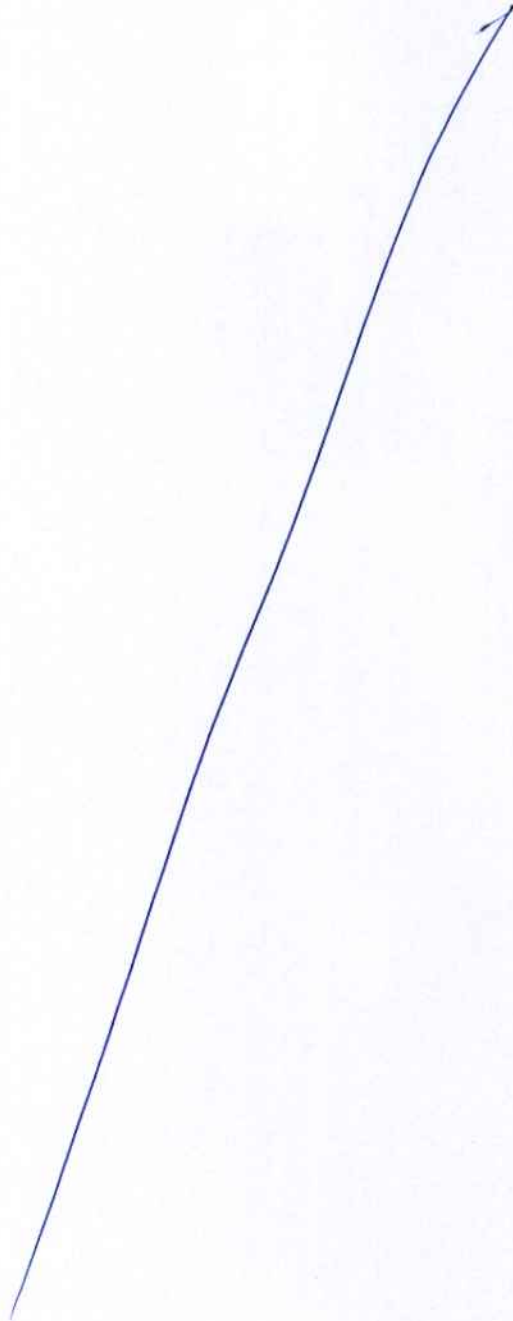
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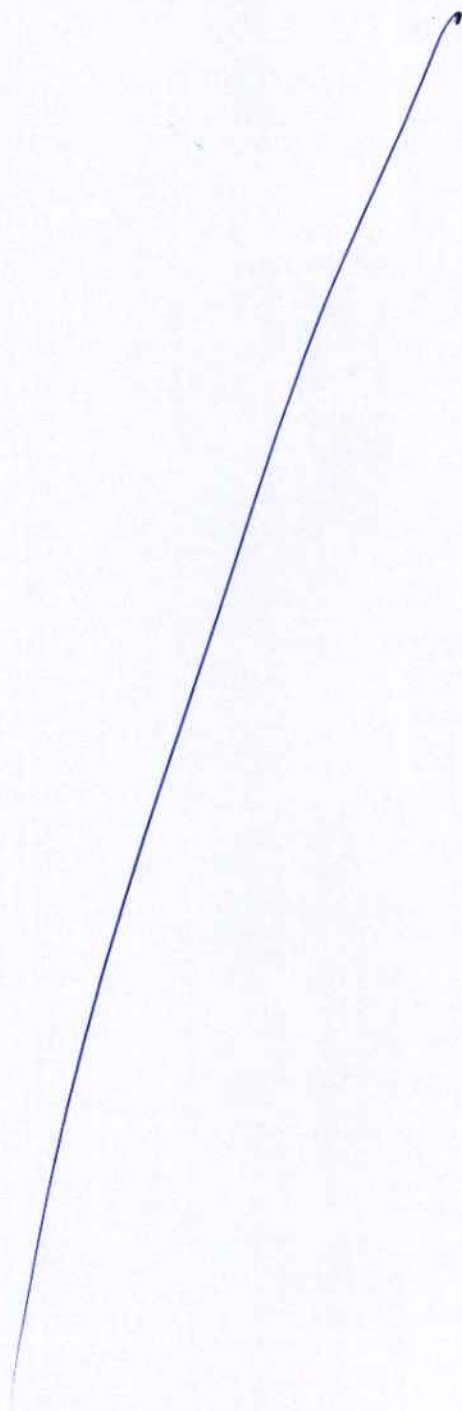


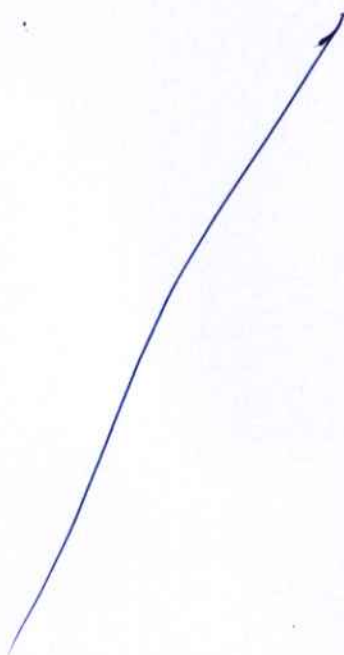




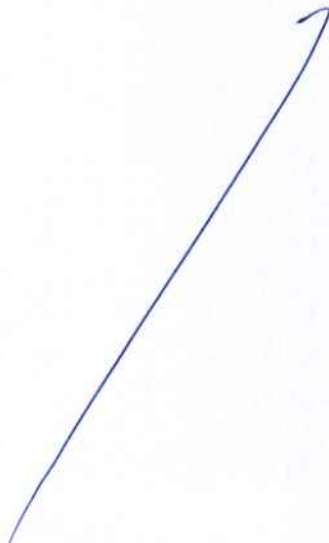
3. (b) Critically examine the "Household dimension of the family". 20

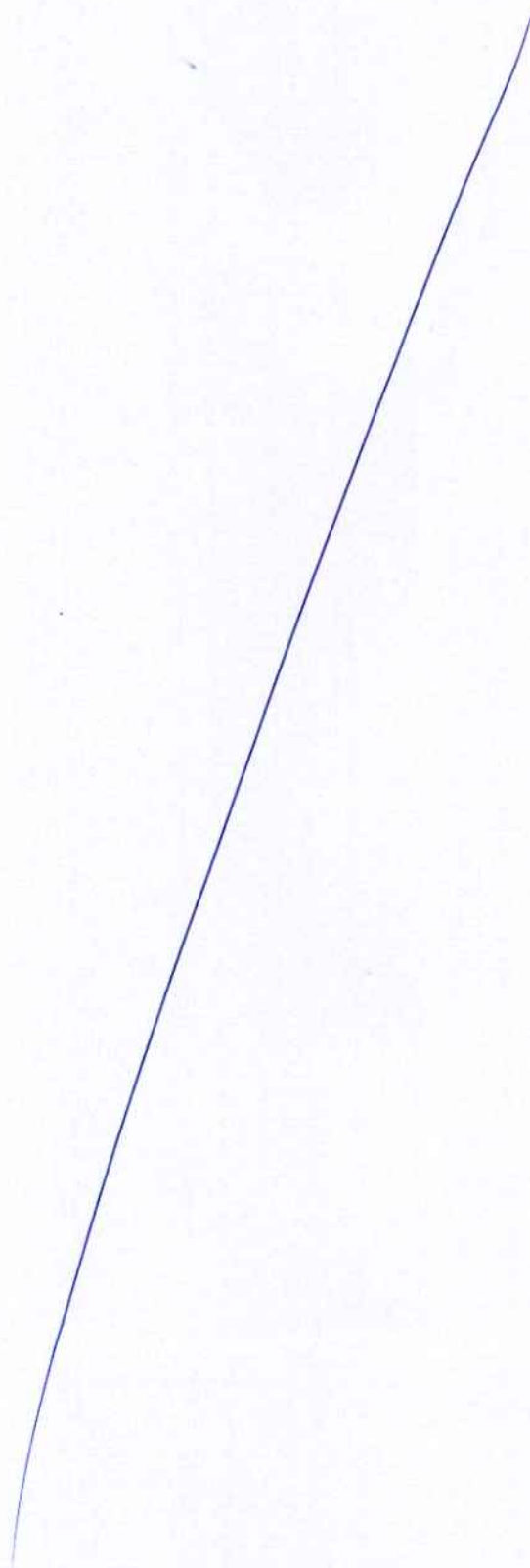






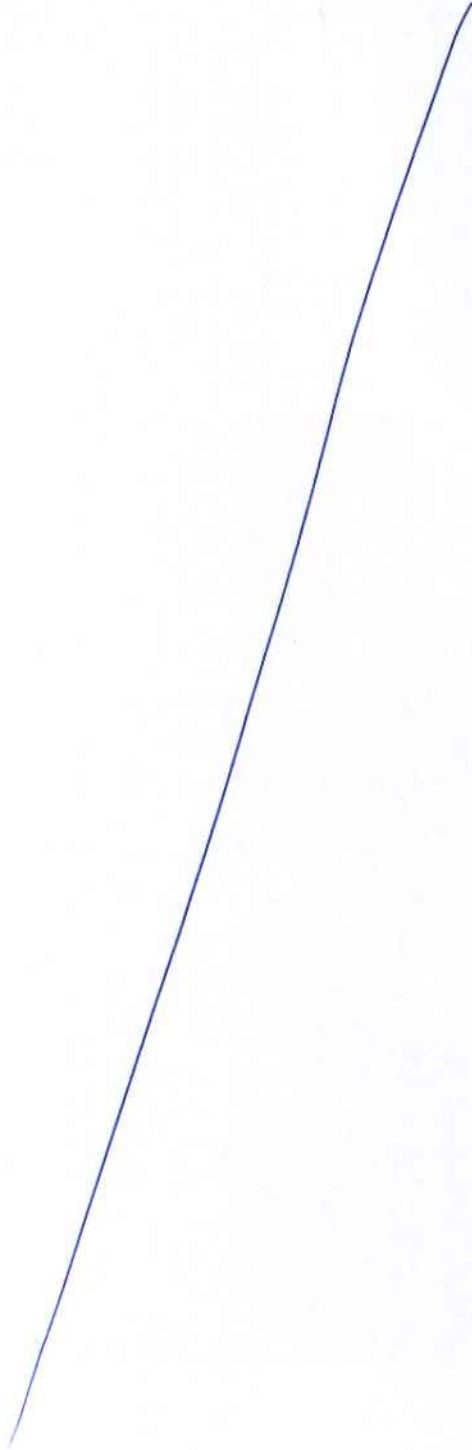
3. (c) Write a short note on G.S Ghurye's understanding of "Indian Tribes". 10

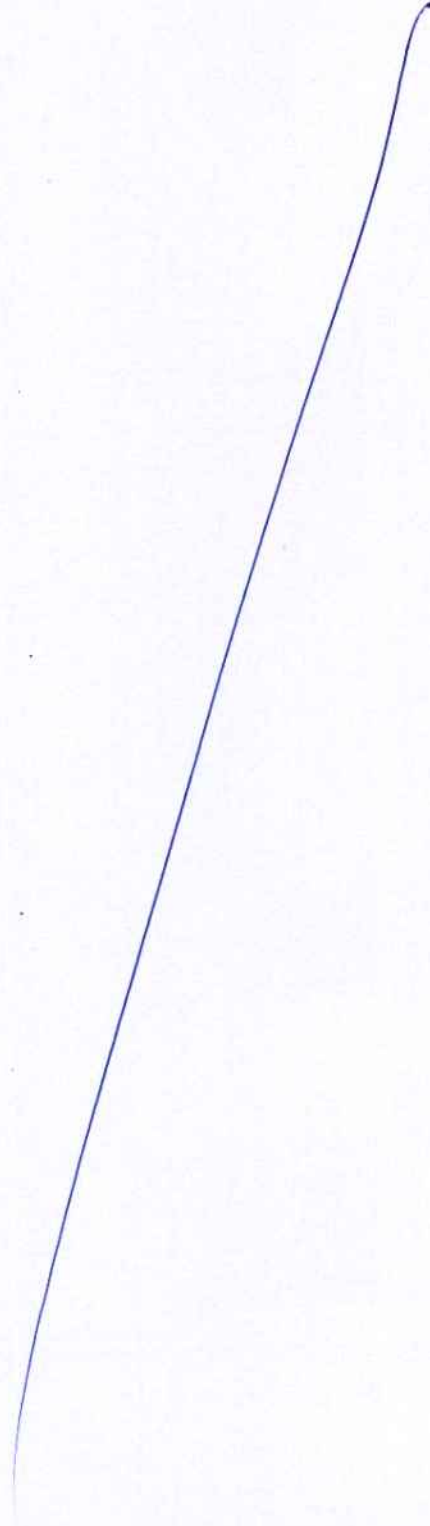


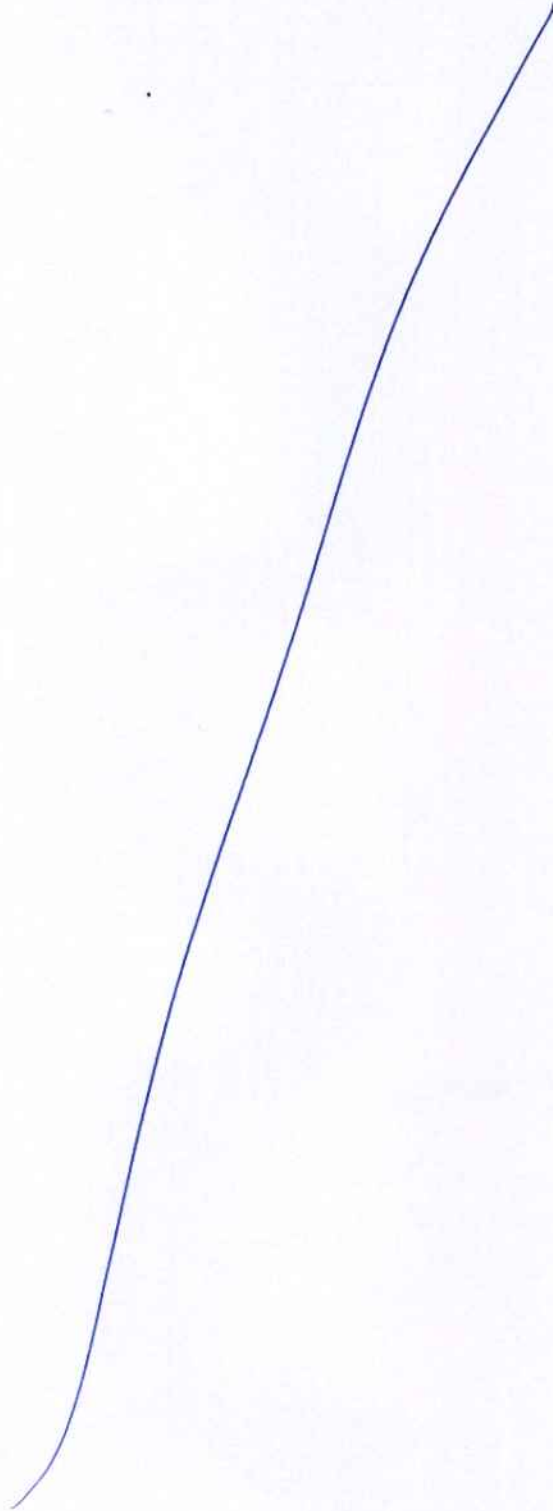


4. (a) Discuss the "Agrarian class structure" in India.

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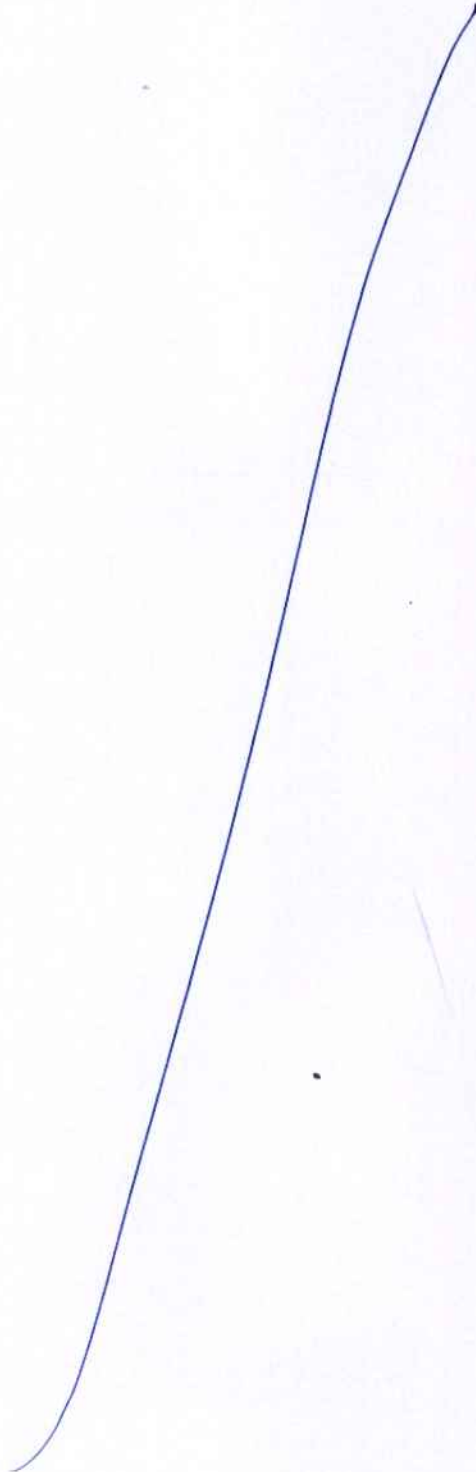




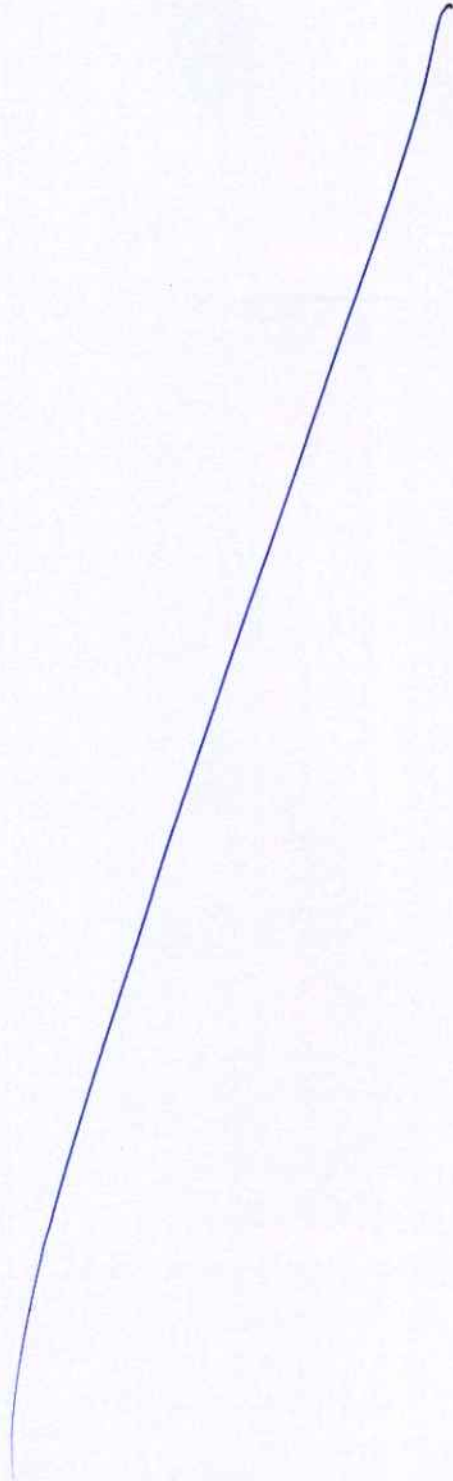


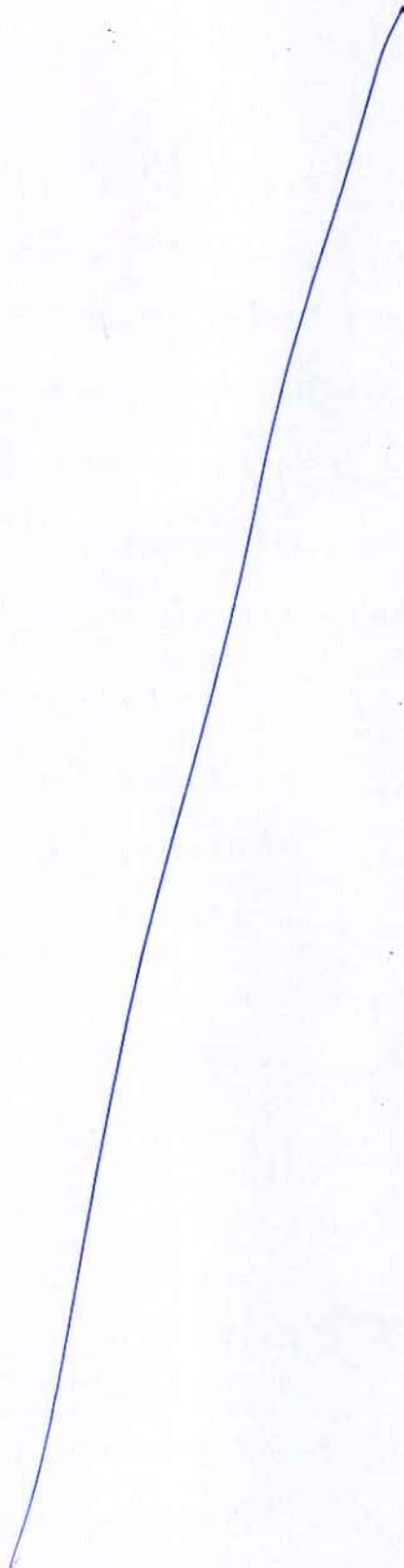
4. (b) "Indian village is an 'idyllic' social reality, with 'Varna' system of caste hierarchy and complete functional integration between the different occupational groups." Comment

15



4. (c) The social problem of untouchability has been understood through different perspectives. Examine 15





5. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

(a) Feminist Environmentalism

Environment has been deeply associated with Indian society and affects our lives in several ways.

Women and their participation in environment related aspect and how they're impacted by environmental change is termed as 'feminist ENVIRONMENTALISM'.

Two very prominent examples of them:

1) Chipko Movement: The movement led to several women embrace trees and risked their lives to stop tree felling by authorities. Gaura Kumari, Bishnoi women community were prominent among the flagbearers. It is a watershed example of eco-feminism.

2) Narmada Bachao and Medha Patkar: The world averted at the sight of how the NGO worker Medha Patkar rose against State along with others to stand for displaced people rights due to developmental projects and Environmental issue awareness.

It is believed that environmental catastrophes like Tsunami, flood etc. badly affect women (more than men) and so, leads to their ill-health, psychic crisis, poverty. The Nepal Earthquake led to increase in women trafficking — an example to cite how badly environmental change affect women.

Feminist Environmentalist is a new phenomena. And gives women a greater say in policy making and empowers them.

5. (b) Green revolution and social change

Green Revolution is an epoch in Indian Agricultural history which transformed our food-importing economy to exporting economy and also made us food sufficient.

The use of HYV seeds, chemical fertilizers, irrigation techniques, pest resistant crops, technology in agriculture — all are features of Green Revolution.

However, Green Revolution brought several social change in social structure, family, caste etc) as well as institutions as presented:—

<u>Dynamics</u>	<u>Positive Social change</u>	<u>Negative Social change</u>
1) LARGE & SMALL FARMER	The dominant farmers reaped benefit, got rich and powerful. (Punjab etc) - Buying capacity increased. - Better standard of life	The small, marginal landless farmers got in vicious cycle of debt (moneylender) to buy costly fertilizers etc. and got further impoverished. - Food inflation
2) on family and Labour	Large machines led to more production and less labour.	Small tillers lost jobs. family in poverty. women and child also had to work in fields to sustain. Distress migration.
3) on Caste	Dominant Caste became stronger	Weaker Caste's condition further dilapidated.
4) on Nature	Pest resistant crops led better yield.	Soil degraded due to fertilizers. Water taste shrunk. Drought, farmer suicide!!
5) on Nation	Food sufficiency. food export. Better foreign exchange earning	Few pockets only developed like Punjab, U.P. Rest India underdeveloped. Agriculture still obsolete and contributes minimum in GDP.

So, we see Green Revolution had several positive and negative social impacts and a new outlook of Green Revolution 2.0 is required to prosper our Agriculture.

5. (c) Changing mode of production in Indian Agriculture

Indian Agriculture is Monsoon dependent and more than 65% of population is dependent on Agriculture.

One can trace the changing mode of Indian agriculture as follows:

① feudal relations: In this, the landowner and tiller mutually coexisted.

② Semi-feudal: This is most exploitative where tiller is expected to pay rent yet no incentive from owner to increase agriculture produce.

③ Post Colonial mode: It is a mixed of feudal and Capitalist. Largely it is derived from Green Revolution. The large landowners coexist along with small landowners and tillers. However, the methods of production are still obsolete.

However, due to obsolete agriculture, there is a rapid need to modernise agriculture. One more way of looking at changing mode of production is how

Daniel Thorne has classified Indian

agriculture in 3 forms: — MAJLIK (OWNER)
— KISAN (FARMER)
— MAZDOOR (TILLER)

With governments involvement, the modes are changing towards technology. Several schemes like Soil Health Card, Drip and Sprinkler irrigation, Crop Insurance, Kisan Sinchai Yojana are launched to elevate the agriculture produce in India and modernize it as per world standards.

5. (d) The need for modern education

Modern Education is the need of today's globalized and interdependent economies where world is shrinking into "Global Village" and idea of "Vasudha Kutumbam".

Modern Education can help in several areas like:

1) Nation development: India needs to capitalize its demographic dividend and modern education to all can help it achieve world standards of skilled labour. More employment opportunities will lead to better lives.

- 2) Women : Hitherto, women struggle for their rights, lack economic resources and decision making power. With education, they can get jobs, better life choices and freedom from patriarchy and subordinate position in family.
- 3) Disabled and Down-trodden : These vulnerable section need modern education to claim their rights, gain employment and be a respectable part of Society.
- 4) Tribal : Usually backward, Underdeveloped, illiterate, tribal need modern education to get in Mainstream society as well as preserve their culture and tradition.
- 5) Religion : To come out from shackles of superstitions like witchcraft, animal sacrifice one definitely needs education.
- 6) Rural people - villagers need to be educated to perform better, get employed. Children need education for proper growth.

Thus, modern education is needed in all sections of society and acts as a harbinger of social change,

5. (e) The challenge of secularism

Secularism in India means that the State has no state religion and all religions are equal. Article 25-29, DPSP and even fundamental duties talk of secularism as part of Indian Constitution.

42nd Amendment's addition of Secularism met with positive appreciation however, secularism faces many challenges: like:

1) Communalism and fundamentalism: Being a plural, multi-religious, multi-ethnic society, India faces problems of communal ~~rights~~ riots (Godhra killing, Partition riots, UP Muzaffarnagar riots).

Fundamentalism has spread its wings and state organisation across world like ISIS, JEM are working to weaken our nation.

2) Separatist and secessionist: The separatist tendency of Tamils & Kashmir, the North East secession movements all pose challenge.

3) Social Setup: Ideology and social set up of various religions, leads to conflict and

Secularism is faced.

* Way out: 1) Create Harmony among various communities through people to people contact.

2) Develop and mainstream the minorities so that they're not alienated.

3) Accommodative reforms, positive outlook can surely meet the challenges. Political will is imperative.

So, with above ideas secularism in its true sense can be ascertained and peaceful coexistence can occur.

6. (a) "The cooperative sector has played a distinct and significant role in the country's process of socio-economic development". Critically examine 20

— Post independence the cooperative sector played a distinct role in socio-economic development.

The most prominent example of cooperative sector rise is the 'Operation flood' on lines of 'Khairi Cooperative' and 'AMUL'.

The National Dairy Development

Board was formed to emulate the success of cooperative.

AMUL got livelihoods to several dairy producers and women got golden opportunity to showcase their will and efforts. They got significantly empowered. India not only became self sufficient in milk production but also an exporter. Today India ranks 2nd in World in dairy products. So, one can see how socio-economic development occurred.

Cooperative sector has empowered women, raised their income level, organised village in entrepreneur lines and raised family status.

It made rural economy more self sufficient, reduced migration problems and led to proper resource utilization. (Social Impact)

Cooperatives led to more independent economy, export oriented, more economies of scale so it have economical impact too.

However, the success of AMUL could not be similarly emulated in other sectors due to

- lack of proper implementation of plans and policies.

- embezzlement of funds.
- political apathy.
- faulty plans
- wrong target products
- lack of modernization etc.

Still, the success story of AMUL needs to be re-emulated in other sectors like

vegetable, food, textile etc so that nation can be come beneficiary of the socio-economic impact.

Proper policy formulation and phase wise plan implementation, social audit etc. can help in this regard. Cooperatives have huge potential for employment generation and so they must be used.

6. (b) Discuss the concept of "Juvenile Delinquency" with respect to its social causes and implications. 20

→ Recent decades have seen a rise in Juvenile delinquency according to the NCRB data. "Juvenile delinquency" in colloquial terms means children below 18 yrs committing crimes (petty as well as heinous like rape and murder). This trait is a serious concern.

There are several social causes of juvenile delinquency as follows:

- ① Broken family, family where parents often fight lead to a negative childhood development and psychologist argue that such children are easily agitated and are violent.
- ② Single parents, divorced wife or husband family also leads to lopsided child development.
- ③ Peer influence, social influence of friends and society lead to petty and heinous crime.
- ④ Social media, films, TV have a wide impact on child and often violent scene, sexual display arouse similar feelings in child and he has a tendency to recreate the same.
- ⑤ Influence of drug, alcohol and their easy availability in market lead to deterioration of reasoning.
- ⑥ Lack of social control, neglect by society, migrant child alienation,

orphaned child rejection - all these lead to crime tendency.

⑦ lack of education, skill and employment leads to crime by children.

⑧ lack of rehabilitation in petty child crimes lead to more heinous crimes by them.

Children mind are very fragile so it's important to help the child grow to his full capacity in his early years. Any negative impact can lead to pathological behaviour.

The implications of juvenile delinquency are:

- ① rise in child related crimes.
- ② child trafficking increased.
- ③ more children perpetrated attacks on family members.
- ④ loss of valuable human resources by nation as we fail to capitalize our demographic dividend.
- ⑤ loss of childhood and human right violation.
- ⑥ Bad social impact and loss of social

values.

Juvenile delinquency is a serious concern. Government, civil society, parents all must come together to curb this tendency. Treat children not as criminals but as misguided youths and accommodate them, rehabilitate them to assure better future for them as well as our NATION.

6. (c) Critically examine the "social consequences of rapid Urbanization". 10

Urbanization is a complex phenomenon. With rapid industrialisation, rise of population, urbanisation is on the rise.

However, the social consequences of rapid urbanisation are many:

① Mindless and Unplanned Urbanisation lead to rise of slums and squatters in and around the periphery of big cities like Mumbai (Dharavi is largest slum of Asia)

- ② lack of sanitation facility, improper drainage leads to several health problems, like epidemics etc.
 - ③ pollution is on the rise as population explosion and urbanisation have increased. Delhi's air quality is degraded (Example)
 - ④ More transport and traffic issues.
 - ⑤ More pressure on resources lead to land crunch, housing crunch. Artificial inflation.
 - ⑥ Urbanisation acts as pull factor and many migrants throng in dreams of better lives. When dreams fail, they get into crime.
- So, urbanisation per se is not a bad phenomena but urbanisation in unplanned way has various social implications like crime, nuclear family, etc. which can be detrimental to society in long run.

7. (a) Critically analyze the "evolution of national population policy" in India and reasons for its failure to check the population growth. **20**

7. (b) Define women empowerment. To what extent political and economic empowerment of women is sufficient condition for improving social status of women in India? 20



7. (c) "Slum is the lifeline of Urbanity". Comment

10



8. (a) "Globalization is a double-edged sword. It is a controversial process that assaults national sovereignty, erodes local culture and tradition and threatens economic and social stability." In the context of this statement, discuss the impact of globalization on Tribes. 20

→ Globalization leads to more interdependence of nations upon each other for trade and economy. Trans-national goods, people movements are few features of globalization. Mostly the developed nations reap the benefit of globalization as they get larger markets for their goods, more exchange value and cheap labour.

The developing country's economy becomes more dependent, with fluctuating markets, gets dumped with cheap foreign goods (cheap steel from China in case of India), foreign culture challenges local tradition.

The dressing, dining habits even language, art undergoes a change, ~~and~~ Economic stability is at threat (Like US Recession led to many unemployed in India). Rise of western values like nuclear family, drug culture, terrorism impact all erode the social values. So, certainly globalisation is a double-edged sword.

With rapid globalisation, Urbanisation has increased its pace and it poses serious danger to Tribes. The impact of globalisation on tribes are:

1) Loss of habitats in form of forest:

Rapid need of urbanisation, leads to incessant forest cutting and loss of habitat for tribes.

2) loss of forest occupation due to deforestation and so many tribes usually engaged in wood cutting etc.

resort to agriculture and face several structural problems.

3) Development led displacement: Construction of Dams, Mining in forest all cause displacement of tribes. Improper rehabilitation lead to loss of occupation, loss of shelter, loss of community so "poverty" of tribes.

4) Loss of local culture and tradition as western aspects of dress, culture become more prominent in tribes who have already become part of mainstream society due to professional education. Loss of language is there.

5) Lopsided development leads to backwardness of tribal areas. Lack of basic amenities which leads to tribal resentment. These resentment well capitalised by opportunist and lead to Naxalbari movement which is a threat to Sovereignty.

6) Child labour and feminisation of poverty as male tribal due to loss of occupation migrates and

family needs more income to sustain.
7) Many tribal women are forced into informal sector, prostitution to make both ends meet.

Hence, globalisation seems to exploit the tribes in all ways. Proper policy of government, education in tribes and employment opportunities must be given to tribes to reap benefits of Globalisation.

8. (b) "The practice of child marriage has its root in traditional, cultural and religious practices and sustained by poor economic condition." Comment

20

— According to a recent report by UNICEF, world's maximum child marriage occur in India. This is certainly an alarming situation.

Child marriage is an old age practice in India and historically it can be traced post Vedic era with increase in child marriages due to Islam coming.

However now this practice is deeply embedded in our tradition,

Culture and religious practices.

Reasons of child marriage:

1) Patriarchy mindset treats women as subordinate and "Kanyadan" as religious Dharma of father to attain Moksha.

2) Dowry menace seems to increase child marriage as there is no point to wait for further years and give more dowry once the girl grows.

3) Social setup and mindset of family that child marriage is good.

4) Many family opines that Marrying at an early age can prohibit sexual lewdness and preserve honour of family in future.

5) Women are burden as perceived so it's economical to ward off.

However there is an economical aspect of child marriage too deeply embedded.

— Usually the poor families are

burdened with more children, desire for boy-child leads to many girl child being born. A poor man finds it difficult to feed such large family so, marrying her daughter at an early age saves his economic resources.

So, economic condition too sustain child marriages. There are few pockets of India where child marriage is still rampant inspite Age of Consent Act and Prohibition of Child Marriage Act.

However, several government efforts are being taken to curb this menace like — strict laws, penal charges and imprisonment, government scheme to educate girlchild like Behi Bachas, Behi Padhas etc.

Still, one sees that deep down the

line child marriage still persists as it's a social setup which is sanctioned by religious tenets of Pita Dharma, Stree-dhan, Paraye-dhan etc.

However, awareness among parents, proper education policy, political will and consensus of stakeholders can curb this menace.

8. (c) Write a short note on "informal sector and condition of employment in India". 10

Informal sector employs more than 90% of workforce in India. The informal sector is unregulated sector where social security scheme, wage laws, working hours etc do not prevail.

Indian employment scenario is more tilted towards the informal sector. Also, the informal sector witnesses huge participation of female and children. Some areas of informal sector are textile, bangle making, beedi making,

Carpet industry etc.

The Informal sector is characterised by long working hours, less pay, No holidays, unsafe factory conditions, lack of compensation in case of accidents, no social insurance and security, no formal labour organisation to safeguard the labours. Thus, one sees that the informal sector is highly exploitative. However, In India a large population is employed due to lack of education, low skill, women find easy entry through kinship and references, part-time work is available and no formal qualification is required.

Government has launched several schemes to safeguard Informal workers rights like JAN DHAN (financial inclusion) Atal Pension Yojana (Social security) etc. However, rise of contractual and informal labour needs to be checked and proper policy is required.

