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SOCIOLOGY (TEST CODE : 941)

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INDEX TABLE			INSTRUCTIONS
Q. No.	Maximum Marks	Marks Obtained	- Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code). - The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH. - The number of marks carried by a question/part is indicated against it. - 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. - Word limit in questions, if specified, should be adhered to. - Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
1 (a)	10		
(b)	10		
(c)	10		
(d)	10		
(e)	10		
2 (a)	20		
(b)	15		
(c)	15		
3 (a)	25		
(b)	25		
4 (a)	20		
(b)	20		
(c)	10		
5 (a)	10		
(b)	10		
(c)	10		
(d)	10		
(e)	10		
6 (a)	25		
(b)	25		
7 (a)	20		
(b)	20		
(c)	10		
8 (a)	20		
(b)	20		
(c)	10		
Total Marks Obtained:			

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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

1. (a) Law as an instrument of social change

10

Law reflects the collective conscience of any nation's or states people and it codifies the widely perceived notions of behaviour and sets into rules and regulations.

Human societies have been based on practices. In India, these practices over time develop into customs and refining these customs we set laws in favour or against those customs.

eg: sati started as a custom but it was banned by Sati abolition Act, 1829.

Hence law has been a great instrument of social change in India as:

- (1) There have been laws for welfare of the labourers, peasants, artisans etc. providing them minimum wages, subsidies, other socio welfare benefits, thereby improving their condition.
- (2) It has addressed the problems of other vulnerable sections like tribals, women, children, elderly etc. and gave rise to positive social transformation.
eg: Forest rights Act, 2006, Domestic violence Act etc.
- (3) Law as an instrument of social change has infused rationality, reduced discretion and made public the centre of all activities.

still law can only be an instrument but can't be solely

responsible for removal of all issues. As propounded by Oscar Lewis that "law merely provides the bones and it is the people who provide soul and substance to social change."

1. (b) Feminization of poverty

10

Feminization of poverty has been an emerging issue portraying the vulnerability of women in poverty and how poverty is adversely affecting women.

- (1) The increasing relative poverty have forced women to pursue domestic work in other's homes, whereby they are abused and harassed.
- (2) Women are often less paid than their male counterparts, especially in corporate world, face glass ceiling in higher positions, thereby depriving them of economic growth and prosperity.

- (3) Also the advancement in technology has resulted in experimentation of women's body through surrogacy, ultrasound scanning etc. Utsa Patnaik advocates that technology is perpetuating feminization of poverty.
- (4) Friedrich Engels advocates that marriage is the worst form of bondage on females, not giving them right to property or inheritance etc, thereby resulting in poverty.
- (5) women are most vulnerable during times of any natural calamity thereby driving them towards destitution, beggary etc.
- (6) widows, rape victims, child widows etc. are other dimension of these phenomena.
- Thus as Shulamith Firestone argues that women are facing poverty due to onset of patriarchy and the vicious circle of deprivation and insecurity created by it.

1. (c) Problems of Aged in changing Indian scenario

10

Aged people are the one having experience of life situations and the ability to guide the youth of the country but still they have been subjected to exclusion and deprivation owing to many reasons.

- (1) The rising cost of living in India has resulted in many children abandoning their parents in old age homes whereby they face loneliness.
- (2) The age when these people require utmost care, they are unable to afford healthcare due to lack of capacity to pay i.e. financially insecure.
- (3) They face mental agony, pain and some sort of alienation due to their inability to carry themselves and being a burden on others.
- (4) They are unable to access many public services due to lack of compassion among public servants towards their needs.
- (5) Elderly people are worst affected in terms of health due to increased pollution and climate change present in India today.
- (6) The pension benefits given by state are often not sufficient for them to cater of themselves.

Thus though there are measures like Vayoshree

yojana for their welfare, there is need of empathy towards them and their genuine needs.

1. (d) SECC- a boon or bane

10

Socio economic caste census (SECC) was recently carried out in 2011 with the aim to gauge the social-economic conditions, and caste spectrum across the country.

SECC - A BOON:

- (1) It has enabled easy identification of beneficiaries for various government schemes like PDS, thereby reducing leakages and ensuring better targeting.
- (2) Secondly it has allowed to frame policies and plans as per the demographic profiles.
- (3) To have a relook over the benefits of reservation and the modifications required.

- (4) It has enabled to look at the efficacy of the poverty alleviation measures.
- (5) It provides scope of improvement and grievance redressal among the vulnerable sections is course correction.

SECC - A BANE

- (1) It has highlighted the caste divisions and religious divisions and provided space for more conflicts.
- (2) It is argued that it'll jeopardise with the secular credentials of Indian state as state enjoys access to such religious - caste information.
- (3) Also it has infringed upon the right to privacy of citizens to some extent.
- (4) It'll provide scope for discrimination of information for vote bank politics through ethnicisation of political campaigns.

Thus though intended to be a potential tool for social welfare, SECC needs to be used cautiously not making it a political play in hands of leaders.

4. (e) Gender disparities in education

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Education has always been a great equalising force but still there are present gender disparities in education in the Indian context.

- (1) In India, there is inherently a preference for male child over female child and this becomes more pronounced where male child is sent to schools while female child is confined to domestic work.
- (2) According to ASER survey more than 80% of the school dropouts after class 8th are by females and in majority cases the reason is child marriage.
- (3) The representation of women in secondary education is low.
- (4) Similarly the higher education presents this disparity with girls constituting less than 30% of the total graduates and post graduates in the country.
- (5) According to GAIL OMVEDOT, the girls from Dalit community are not allowed to attend even primary schools in many areas further accentuating disparity.
- (6) Girls are often sent to government schools while boys are allowed to go to cities to study in private schools.
- (7) The level of family expenditure on education of children is also unequal in case of girl and boy.

Thus education is still a distant dream for many girls in the country and there is need to reverse this scenario to allow them to contribute to national growth.

2. (a) "Poverty refers to deprivation of basic capabilities, rather than merely lowness of income". In the context of this statement, discuss the causes and manifestation of poverty in India.

20

2. (b) "Demography offers a potential, it's not a destiny". Critically comment. 15

2. (c) Discuss the socio-cultural barriers to implementation of programmes of reproductive health in population policy. 15

3. (a) Internal migration spurred primarily by employment and marriage helps shape the economic, social, and political life of India's sending and receiving regions. Critically Examine 25

Internal migration has become the norm of the day in the country due to varied reasons like marriage, employment, education etc. and this has mixed effect on both the sending region and receiving region spanning across dimensions.

POSITIVE IMPACT ON SENDING REGION:

- (1) The region's burden is reduced in terms of poor, unemployed people with more funds now available per capita.
- (2) Reduced pressure on land, thereby increasing agricultural productivity.

- (3) It addresses social problem like conflict ~~reduced~~ due to improved economic scenario
- (4) The remittance received back is also a source of growth of the region
- (5) It provides knowledge to local people from those migrants, thus enabling their upward mobility also
- (6) It ensures that people raise their political aspirations and becomes conscious of their rights thereby enforcing political accountability.

NEGATIVE IMPACT ON SENDING REGION:

- (1) The region loses out the skilled personnel thereby more driving it towards poverty.
- (2) It may not reduce pressure on land when the migrants still maintain their lands in absenteeism.
- (3) The married women in India are not contributing to their father's family and hence not serving any socio-economic benefit for sending region.
- (4) It may create more urge towards migration seeing the successful examples resulting in distress migration.
- (5) It may cause further deterioration of agrarian economy and agricultural output.
- (6) Politically the dominant class becomes more powerful like Khatris in Bihar, Yadavs in UP etc.

A study by Hannohan Singh indicates that such migration may not be instrumental in driving away agrarian distress and may further aggravate the rural poverty.

POSITIVE IMPACT ON RECEIVING REGION:

- (1) It gets skilled personnel or cheap labour, thereby driving industry and agriculture in these areas.
- (2) It provides easy availability of menial jobs like scavenging, maids etc. due to proliferation of slums outside the urban centres.
- (3) Also the receiving region benefits politically due to increased vote bank of outsiders who are not difficult to placate.
- (4) It makes life of receiving region's people easier through availability of cheap labourers, more luxury.

NEGATIVE IMPACT ON RECEIVING REGION:

- (1) It creates competition for the available meagre resources in the region and thereby increases social conflict.
- (2) It gives rise to sort of the social movement eg. in Maharashtra there is apathy against migrants from UP & Bihar.
- (3) It breaks slums and thereby putting pressure on infrastructure of that region.
- (4) In political terms it leads to populism or demagoguery as public resources are drained towards these

to ensure them as vote bank.

Thus as pointed out by MYRON WEINER in his study of internal migration in India, migration though gives temporal happiness but it cannot be a permanent solution to rural poverty, unemployment and social conflicts which require broad based and inclusive development programmes.

3. (b) Discuss the role of backward class movements in strengthening the process of social mobility among lower castes.

25

Backward class movements are and were aimed at providing equity and dignity to the lower caste, making them conscious of their rights, driving them up in the social ladder, thereby providing for social mobility.

- (1) The backward class movement started in South India whereby TM Nair and C Natesan founded Non-Brahmin mahajansabha to advocate that Brahminic supremacy is a constraint of Aryanic hegemony and it should be protested against.
- (2) This movement culminated in foundation of Justice

- Party addressing to the political aspirations of the non-Brahmins
- (2) Then the movement was renamed as self respect movement by EV Ramaswamy Naicker (Periyar) who called for temple entry for lower caste, equality in society for Adi-draavidas (untouchables) and equal education rights to them. This resulted in legislation providing for mobility of lower caste people.
- (3) Thirdly similar movements were launched under Satyashodhak Samaj by Jyotiba Phule, Sri Narayan Dharma Paripalan in Kerala etc. which aimed at upliftment of lower class people by creating awareness among them and pitching for their rights. This enabled them to mobilise themselves and ask for temple entry, equal job benefits, equal education opportunities ensuring social justice and equity.
- (4) Other movements like Arya Samaj also tried to work for upliftment of the masses of backward class.
- (5) In the post colonial era there were such movements trying to realise the ideals of constitution in the real sense. There was silent revolution by the Yadavos of UP, Bihar etc., as

studied by JAFFERLOT in his study of "yodan ~~new~~ silent revolution" that how they consolidated their control over the land resources and become a dominant class in the social structure.

- (6) RASNI KOTHARI advocates that Jats and Gujjars in Haryana and Rajasthan have gone for political mobilisation to ask for reservation benefits and thereby trying to move up in the class structure.

Thus renaming itself as backward, classes are aiming to become upward in class structure.

- (7) There was Mandal Commission in 1990s which culminated in acceptance of the demand of OBC reservation, thus giving fruit of these social movements.

- (8) Further Dalits are another component of the backward classes which have tried to create identity for themselves to develop as a dominant class. "Kancha Ilaiah" in his book advocate that "why I'm not a hindu" because I'm a dalit and dalit identity is stronger than religious identity.

Thus all these backward class movement are

providing opportunities to these class to
fight for their rights and claim equality.
As propounded by Surinder Jodhka in his
study that these movements are realisation of
constitutional ideals which have used struggles
as a means to achieve them.

4. (a) "Malnutrition is a silent assassin, which not only impacts the individual but also the productivity of the nation as it creates an army of sick personnel". In the context of this statement discuss the social causes and consequences of malnutrition in context of India.

20

India is having huge population of malnourished people in India, especially children which greatly questions the fact that how it intends to become a superpower with an army of sick malnourished citizenry.

SOCIAL CAUSES:

- (1) The main reason is the grim poverty present in the country. More than 29% people are below poverty line (Pargarejan committee report) thereby not able to access quality food.
- (2) Secondly the lack of awareness among the masses

about balanced diet, quality food, hygiene etc.

- (3) The gender disparity present in the country results in girls being more malnourished at the expense of boy child in the family.
- (4) The grim agrarian economy resulting in churning poverty, unemployment breeds malnutrition.
- (5) migration, especially rural urban migration, cause great difficulties, lack of food in slums, thereby causing malnutrition.
- (6) Natural calamities affecting the vulnerable population especially women and children.
- (7) social inequity against SC, ST, OBCs etc. have also caused aggravation of the problem.

CONSEQUENCES:

- (1) It has resulted in huge burden of health infrastructure of the country causing wastage of meagre public resources.
- (2) It has resulted in stress related conflict, different demands of state spending more on health etc.
- (3) As advocated by ~~ANAND~~ ANAND CHAKRAVARTI the increased malnutrition in the country has resulted into causing a dependent population
- (4) The increased tendency towards state concessions and subsidies thereby reducing social sustainability.

Here there is need to realise these potential
outfalls of the malnutrition and address it
through PDS, NFSA etc. by not only aiming at
food security but also nutritional security,
then only we can make this huge population a
demographic dividend and not demographic
burden.

4. (b) "Multiculturalism is not just the co-existence of different communities, but their sensitivity towards one another's culture". Critically analyse 20

India has always been a land of multiple cultures, religions driving the philosophy of "Sarva Dharma Sambhav" i.e. all religions are equal. Multiculturalism is the essence of Indian existence and one of the basic ethos of Indian society.

It requires not just coexistence but also tolerance and sensitivity towards one another's culture.

FAVOUR :

- (1) Coexistence will be able to promote harmony only when there is tolerant attitude towards each other.

cultural practices

eg: Ganga-Jamuna Tehzeeb which is the essence of Hindu-Muslim harmony.

- (2) This tolerance towards each other rituals, festivals, practices, food habits etc creates wide view of humanity and is a knowledge giving experience
- (3) mere coexistence may turn harmful in cases of caste and religious conflicts whereas if there is tolerance it may lead to reduction in this harm to maximum extent as society will be standing unified towards all such evils.
- (4) sensitivity is reflected in acts of allowing other people carry on their religion symbols, practice their culture freely, openly; giving them freedom of speech etc. It drives multiculturalism in true sense.

AGAINST:

- (1) sensitivity towards other culture is not the sole criterion rather economic equality is required so that multiculturalism can propagate.
- (2) ASHOK PURA advocate that economy is the base on which the superstructure of culture is based thereby sensitivity is secondary to economic prospects.
- (3) tolerance may give foundation but can't be sustainable unless politically to this philosophy

is stressed upon.

Thus above arguments make it clear that though tolerance is required to make diverse society possible but it is not the only criterion. Still it is responsible for providing change within the society which is always sustainable and enduring, no matter it may be challenged by disruptions or conflicts.

4. (c) The problem of child labour has both social and economic dimension to it.
Discuss 10

Child labour is a problem which even our constitution aims to curb. The recent legislation on child labour (prohibition & regulation) Act, 2016 aims to curb all form of child labour under 14 year of age. But still it has many social economic dimension attached to it.

SOCIAL DIMENSION:

- (1) It creates condition for child abuse, harassment and torture resulting in social injustice.
- (2) It makes a society insensitive to the needs of the children who may will become the future of country tomorrow.

- (3) It creates fear psychosis among minds of children.
- (4) The education and health of children are compromised for the gratification of the interest of few, thus exposing the true nature of brutal capitalism as exposed by Marx.
- (5) It creates alienation from their family and friends as well as home region.

ECONOMIC DIMENSION:

- (1) The youth will not be skilled for future if employed at small age and not given education opportunities.
- (2) This will create burden of health infrastructure in future.
- (3) It will reduce human development and thereby economic growth & development also.
- (4) High mortality at young age.

Thus it is a crime to employ small children and strict public opinion is required against this to curb this menace.

5. (a) Structures of Patriarchy in India

10

Patriarchy has been present in India since ancient times and its structure has evolved over time across regions in India.

- (1) In ancient primitive society patrilinealism was present whereby the women were to do household work and men to gather food, thus division of labour but largely equality.
- (2) Progressively with advent of Kings and rulers and established village community it took form of patri-morisation whereby women were greatly subdued to men and not allowed to occupy positions of authority.
- (3) In modern times the women are discriminated against in politics (low representation), jobs, education (gender disparity), justice, law etc.
- (4) They are being increasingly commodified by our media and expanding market making them vulnerable to sexual harassment, molestation and violence.
- (5) Fundamentalism, regional disparity, technology etc. all breed patriarchy and trying to use reproductive role of women to domesticate her.

then as advocated by Rajni Khanna women are being traded in marriage against dowry making

the sacrament profane and subduing women identity to patriarchal mindset.

5. (b) Sustainability in Development

10

Development is the quest to improve the standard of living of the people through socio-economic growth. But recently there has been debates about sustainability of development.

- (1) The subaltern sociologist like GAIL OMVEDT, Kanchev advocate that development has not been all inclusive as it has not benefitted the Dalits in same way as the upper caste.
- (2) Similarly feminist like Usha Patraik advocate that women in India are the adversaries of development that being beneficiaries.
- (3) Other vulnerable groups like aged, children, backward.

clan, tribes have been negatively impacted by effects of development like deforestation, pollution, increased crime etc.

- (4) Also there is trade off between environment and development. Both are often seen as mutually exclusive and hence debates are there on development for whom and at what cost?

- (5) Development to be sustainable needs to address the grassroots issues so that it follows a bottom-up approach, empowers different group, reduce inequalities and disparities and hence bring growth in real sense.

thus sustainability of development can be ensured through progressive, holistic schemes aimed at amelioration of policies problems affecting masses and not classes as opined by Ambedkar.

5. (c) Impact of globalization on the culture of Indian youth

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Globalisation has integrated the world into a global village thereby providing for the diffusion of culture across international barriers. Such diffusion has greatly caused changes in culture of Indian youth.

- (1) As opined by MN Srinivas it has caused the westernisation of Indian youth though internally they are still Sanskritised.
- (2) It has caused growth of capitalist tendencies as seen in entrepreneurial attitude of the youth.
- (3) The young people are more driven by rational, liberal ideas of the west than by the cultural prescriptions.
- (4) The culture of youth is driven by consumerism whereby every festival and rituals are celebrated out of commodification of ~~pr~~ interests, rather to promote harmony.
- (5) There is an increasing trend towards fashion, cyber world interaction, chat conversation rather than direct face-to-face relationship and focus on spirituality.
- (6) Religion has been commodified as a status symbol rather than an individual's quest for meaning.

Thus all in all the culture of youth has drastically changed owing to the globalisation which has transformed every aspect of society and colonised the minds of masses as propounded by AR Desai (marxist sociologist).

5. (d) Contemporary women's movement in India

10

Women movements in India are not standalone movements in India and they are always driven by issues and rights which are having broader connotations.

eg: movement against banning triple Talaq aimed at ending social discrimination.

(1) Contemporary women's movements are not liberal rather have shown radical trends as it is clear through approaches of feminist like ultra patriarch who call poverty to be feminised in the country.

(2) Also sociologist like Vandana Shiva advocate

that there is a trend towards eco-feminism in the country whereby the ecological and feminist movements and issues are clubbed together.

- (3) moreover the feminist movements today are aimed at liberating women from bondage of domestic violence, dowry, child marriage etc.
- (4) the temple entry movement for women in many shrines where traditionally they were not allowed eg: Shani temple in Maharashtra whereby their entry was allowed by supreme court.
- (5) Also there are new movements for advocating women rights over her body through amendments to surrogacy, reproduction, pregnancy termination policies.

Thus there is growing consciousness among Indian women to fight for their rights making them new social movements.

5. (e) "Surrogacy is both a need and source of Income". Comment

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surrogacy has developed its market in developing countries like India whereby there are poor women available, lax laws and regulation and cheap service available.

it has emerged as both need and source of income because:

- (1) There is huge population of poor women who are often vulnerable like women who are widows, into prostitution, divorced etc. who are unable to bear their finances as well as of their children.
- (2) Thus surrogacy comes as a rescue to them as it provides income without any investment.
- (3) It is used to offset the conditions of dependency and poverty, it makes them self reliant.
- (4) Even for other women it becomes a source of income thereby supporting their families.

But this type of commercial surrogacy has been criticised by many feminists:

- (1) Sylvia Walby advocates that surrogacy risks the health and dignity of women.
- (2) Wollstonecraft advocate that reproductive capability of women are used as a tool to domesticate them and curb their freedom.
- (3) There is also risk of not paying after service is obtained.

due to weak regulation.

Recent surrogacy bill, 2016 aims to regulate this sector so that women interests are balanced along with desire of those who are unable to have children otherwise.

6. (a) "If cities do not begin to deal more constructively with poverty, poverty may begin to deal more destructively with cities." In the context of this statement, discuss the issue of slum proliferation in India. 25

Due to rapid industrialisation, urbanisation and grim rural-agrarian scenario in the country there are increased instances of rural-urban migration resulting in proliferation of slum in the urban centres.

Slums are the residential complexes whereby the density of population is extremely high whereby the infrastructure facilities are very poor. They represent the true example of unequal distribution of development in the

country.

These slums have been proliferating due to:

- (1) grim employment scenario, poverty, inequality and agrarian landscape.
- (2) lack of government initiatives to tackle this menace, rather they are perpetuated to be treated as vote banks
- (3) AR Desai advocates along with Lillai that slums represent the ruthless face of capitalism whereby people are exploited to serve the class interest

These slums are proliferating and causing many problems for the other sector and citizens:

- (1) As advocated by Oscar Lewis that slums represent a group of people who are facing cultural poverty and thus have a tendency to be involved in criminal activities.
- (2) Also these people are deviants and creates conflict in the society.
- (3) These slums are proving a burden on social infrastructure of the cities and thereby giving rise to sense of despair among the original inhabitants of the cities.
- (4) Also they are not aesthetically appealing and thereby some advocate that they are deteriorating the landscape of the urban centres.
- (5) Further they put a pressure on low skilled jobs

thereby inviting wrath of local youth.

- (6) Thus according to many sociologists they represent a centre of despair whereby there is no innovation and stagnation has conquered our minds of people.

But many sociologists like Thakur advocate that slums represent a centre of hope and they have been performing many functions for those dwelling in the cities:

- (1) Slum people are involved in menial jobs like scavenging, cleaning roads, sewage etc. and thereby providing valuable services to the urban dwellers at very low cost.
- (2) They are involved in low skilled jobs like rickshaw pullers, tailor, hair dresser etc. thereby reducing cost on these services.
- (3) Further they represent an environment of innovation, it is good whereby they have no stress about future rather involved in experimenting about every aspect of life. Thus slum people represent dynamism in their lives.
- (4) Also the slums are centres of deriving public policies towards welfare of other vulnerable sections and thereby acting as pressure groups.

So sum up it can be said that the slums represent a case of hope as well as despair. They are proliferating posing challenge of public policy but the need is to rehabilitate them to make their life meaningful on one hand and ensure inclusive growth on the other i.e. removing this poverty.

6. (b) "Grassroots environmental movements following Gandhian non-violent tradition are expanding in India". Substantiate 25

grassroots environmental movements are rightly called as "new social movements" by Tom Brann and Rajni Kothari as they drive in new ideology and grounded on non-violent methods of struggle.

- (1) There are many instances whereby locals have come to take up issues affecting their livelihood and way of life and protest peacefully to make a change

eg: Chipko movement under the leadership of

Chandi Prasad Bhatt and S.L. Bhatnagar aimed at resisting the setting down of trees thereby creating awareness among local women about their rights.

- (2) movements like Narmada Bachao Andolan, Subarnathera protection movement etc. are aimed against the big dams which create problems of displacement not due to development. These movements argue that development is affecting environment, people, wildlife and not benefiting them is creating a class of victims of development.
- (3) There are grassroot movements related to pollution caused to the environment from big industries, ~~SEZs~~ factories which are causing harm to the rivers which are often generated. They protest against health hazards created by such pollution.
- (4) The tribals are grouping together to protest against the exploitation of minerals in their areas thereby affecting forest, mountains and rivers which are integral to their way of life.
- eg: Posco movement and movement in Niyangiri hills against Vedanta mining is a testimony to the fact that tribals are fighting for their rights from grassroot level.

- (5) Also these grass roots movements are not getting violent and employing peaceful methods to get changes in public policy.
- (6) There are movements against land acquisition for SEZs thereby affecting the employment of agricultural dependent population.
eg: movement in west Bengal against NAFS plant setup.
- (7) These grassroot movements have representation from diverse sections like women, tribals, NGOs, civil society, locals etc. thereby making it a people's movement.
- (8) Many such movements are aimed at protecting the environment from human activities.
eg: Ganga Mukti Abhiyaan, Sanjay Gandhi National Park garbage cleaning programme.
- (9) These movements have been rapidly expanding in the country basically due to the fact that they have inherent capability to empower people and make them aware of their rights and ways to demand them.

The famous environmentalist Thomas Moline advocate that India is experiencing new forms of eco-dynamism whereby eco-satyagraha

is the way to environmental sustainability and balancing the trade off between development and environmental concerns.

Vandana Shiva advocates that Eco-feminism is gaining momentum due to women empowerment and this is a new positive development to ensure fulfillment of social inclusion goal of our policies without harming the environment.

7. (a) Minority communalism can never be compared with majority communalism, for the former is ghettoized and mainly feeds upon its own people." Comment

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7. (b) The agrarian crisis in India has undercut the economic power of the middle castes, who have generally been unable to take advantage of globalization. Do you agree?

20

7. (c) Analyse the functioning of Indian Democracy.

10

8. (a) "The cooperative sector has been playing a distinct and significant role in the country's process of socio-economic development". Elaborate 20

8. (b) The presence and role of Pressure Groups augment and supplement the role and purposes of the political parties. Discuss 20

8. (c) Critically examine how uniform civil code will help improve the condition of women in India. 10

