



# VISION IAS

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## SOCIOLOGY (TEST CODE : 1529)

|                   |                |                     |            |
|-------------------|----------------|---------------------|------------|
| Name of Candidate | K. N. CHANDANA |                     |            |
| Medium Eng/Hindi  | ENGLISH        | Registration Number | 719172     |
| Center            | HYDERABAD      | Date                | 04/12/2020 |

### INDEX TABLE

| Q. No. | Maximum Marks | Marks Obtained |
|--------|---------------|----------------|
| 1 (a)  | 10            |                |
| (b)    | 10            |                |
| (c)    | 10            |                |
| (d)    | 10            |                |
| (e)    | 10            |                |
| 2 (a)  | 20            |                |
| (b)    | 20            |                |
| (c)    | 10            |                |
| 3 (a)  | 20            |                |
| (b)    | 20            |                |
| (c)    | 10            |                |
| 4 (a)  | 20            |                |
| (b)    | 20            |                |
| (c)    | 10            |                |
| 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 & HINDI.
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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Delhi- 110009

## EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

(a) Critically examine the efficacy of 'Law as an Instrument of Social Change'.

Sociological implications of Law and its role in social change are MULTIDIMENSIONAL as per modernist sociologists like Yogendra Singh.

Firstly, culturalists argue that LAW is merely a representative of traditions that have been "UNIVERSALIZED" and "PAROCHIALIZED" as little & great traditions. This can be substantiated with example of LAWS such as Dowry Prohibition ACT, 1976. Despite its enactment, Law has not resulted in PROHIBITION, but have spread to other cultures  
(VEENA DAS)

Structural Functionalists like André Beteille state that despite legal systems, people stick to religious tenets. This may have some truth with respect to

Some Religions still serving  
function of Law, example : MUSLIM  
PERSONAL LAW BOARD,

Thirdly, Veena Mazumdar  
is of the opinion that with very  
limited women representation in  
LEGISLATURES, all laws come with  
a "woman bias". This can be  
substantiated with "Women Reservation  
Bill" lying in PENDING STAGE for  
over two decades.

Despite these examples, Indian  
legal system, from ancient to  
medieval and colonial period has  
significantly evolved in POST  
INDEPENDENCE Era suiting modern  
needs. Today we have laws on  
DNA regulation, IT Act (2000),  
Surrogacy regulation which indicate  
its role in SOCIAL CHANGE.

1. (b) "The project of Dalit capitalism is futile in a society where caste decides the social capital" Critically analyze.

Dalit Capitalism refers to the role of Dalits in empowering themselves through various STATE & civil society opportunities.

For examples, Today's schemes of START UP, STANDUP INDIA, MUDRA Yojna provide incentives for DALITS to turn entrepreneurs.

However, DALIT CAPITALISTS according to Sharmila Rege is "blanket expression" for widely differentiated Dalit classes, regions and gender. She explains how DALIT WOMEN, despite 70 years of Affirmative action remain far from SELF DETERMINATION.

Marxist scholars today point out that Dalits as Capital class is mere BOURGEOISIE's Ploy in dividing Proletariat on caste lines and limit revolutionary

potential (P.C. JOSHI)

Modernist scholars point out that race for CAPITALISM has widened in 70 years that DALITS will never truly be capitalists but mere agents of existing CAPITALISTS. For example, studies by NASSCOM highlight 20-30% startups under DALIT LEADERSHIP are either arm twisted to be acquired by Companies or become bankrupt due to lack of funding.

Despite these reasoning through studies, DALIT CAPITALISM is first step towards Ambedkar's call for "Organize, Educate & Agitate". Creation of DALIT ELITES can serve as role model for millions of oppressed people living under the burden of Humiliating History and Social factors.

1. (c) Critically examine the 'paradox' of India's 'green revolution'.

Green Revolution is considered the foremost step towards heralding a rural agrarian transformation.

Important Sociological studies in the last few decades point that unlike its role, and expectations, the role of green revolution has WORSENERD RURAL ECONOMIC & SOCIAL FACTORS, which is called Paradox of GREEN REVOLUTION.

### EXAMINATION OF GREEN REVOLUTION

1) Firstly, goal of green revolution was in food sufficiency. However, post modernist scholars point out that, even best case estimates provide atleast 20% POVERTY who have no access to FOOD. (TENDULKAR COMMITTEE)

2) Secondly, goal of green revolution was to provide technology & modernisation of agriculture.

However, LATENT DYSFUNCTION of State driven modern drive has widened REGIONAL DISPARITIES.

In today's India, Green Revolution created TRACTOR CAPITALISTS on one hand and "FARMER SUICIDES" in other parts (RUDOLPH & RUDOLPH)

Thirdly, Green Revolution was to bring egalitarian rural society with benefits for all. However, Aggarwal termed the increasing bargaining power of Large land owning class and increasing DISTRESS Migration as "DEPEASANTIZATION".

Despite Paradox, Green Revolution heralded a new era for Indian Agriculture without foreign DEPENDENCY on PL-480, increasing farmer assertions and gradual social change.

1. (d) Do you agree that the Constitution of India has weakened the traditional social order in India? Give reasons for your opinion.

Ambedkar on the eve of 26<sup>th</sup>  
November 1949, termed Constitution  
as the agent of modernity & liberation  
for many historically oppressed sections

### REAL ANALYSIS - CONSTITUTION IMPACT ON TRADITIONAL SOCIAL ORDER

- Constitutional Provisions of "Equality of Opportunity" have indeed seen significant economic & social prosperity to Scheduled Castes, Scheduled Tribes. (NFHS survey 5: 2015)

- Fundamental Right to Life broadening has helped reshape many sections. For example, upheld "Right to Marriage" & "Right to privacy" under Article 21. have changed the traditional order of family & Kins.

Similarly, scholars of Feminist school. such as Veena Das highlight the role of Article 21-A in empowering girls for education & opportunities, breaking patriarchy.

### MAJOR CRITICISM

Despite Constitutional morality's upthick problems remain as grave:

- i) SC/ST Atrocities have seen upthick (NCRB Data)
- ii) Khap Panchayats decisions, Honour killings and social exclusion still persist.
- iii) "Women in India" Report highlights one crime occurs every 8 minutes.

These according to Post Modernist scholars are "FAILURES of Indian Constitution" as it balances RATIONALITY with TRADITIONALITY

On a scale, Constitution has brought significant qualitative changes with "CULTURAL LAG" to find their manifestation in ACTION, in words of OGBURN.

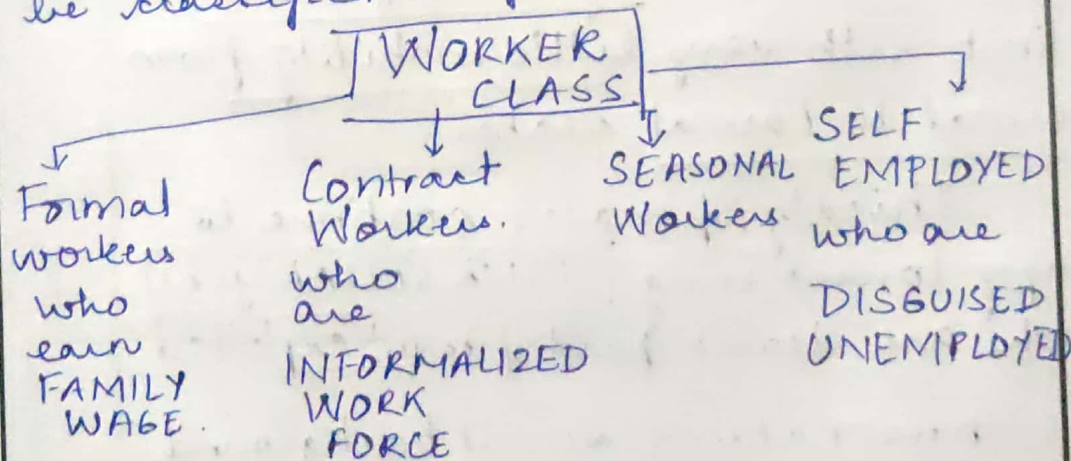
1. (e) Discuss the nature and social background of the working class in India.

Working Class of India include all daily wage workers, contract worker, blue collars and self employed. It is true representation of heterogenous INDIAN SOCIETY.

NATURE OF WORKING CLASS

Marxist scholars classify the entire worker class as "BLUE COLLAR" proletariat, who are continuously exploited by Capitalists.

However, the real basic features of Indian working class as per studies of K.L. Sharma can be classified as follows:



Commonality  
Between all

WORKER CLASS

1. Depend on low skill set employment
2. mostly do not have social security
3. live in poor urban conditions.
4. Increased informalization with PSU disinvestment (UTSA PATNAIK)

SOCIAL BACKGROUND :

Studies show that worker class is made up of upper caste hindus, based on AHMEDABAD Study by MEHTA.

This continues as mode of requirement carried out through KINSHIP TIES.

Also, Formal & Informal Sector workers have strong background distinct with very little mobility from Informal to Formal sector.

Thirdly, females continue to occupy lowest rung "PINK COLLAR" jobs which are least paid & most exploited.

Thus, nature & social background are symbolic of INDIAN diverse working class.

2. (a) "Education is not only instrumental in bringing about social change, it is also instrumental in maintaining the 'status quo.'" Comment in the context of Indian society. 20

Education is considered the primary weapon of economic prosperity, social mobility, cultural tolerance and strengthening globalisation era.

This view has been propagated even by Indian constitution & lawmakers, resulting in 21st century's 86th Constitutional Amendment making "RIGHT TO EDUCATION" as Fundamental Right (Article 21 A)

### EDUCATION & SOCIAL CHANGE

Firstly, Education provides an avenue to develop thoughts, shape personality and build bonds, which is "PRIMARY SOCIALIZATION" at INDIVIDUAL LEVEL. This was vision of Gandhiji's NAI TALIM to being "Hrudaya Parivartna"

Secondly, education according to Nehru had capacity to drive modernity infusion and being fast paced development.

Dr. B.R. Ambedkar visualized education as only way for social mobility to oppressed castes. He provided slogan "Educate, organize & agitate" as he saw its potential.

Sarojini Naidu, Raj Kumari Amrit Kaur, Mutha Lakshmi Reddy are some female pioneers who saw education as tool for Women empowerment and emancipation.

Thus various regions, castes, classes, genders saw education as a tool to alterate social status, economic poverty, cultural stagnation and technology development.

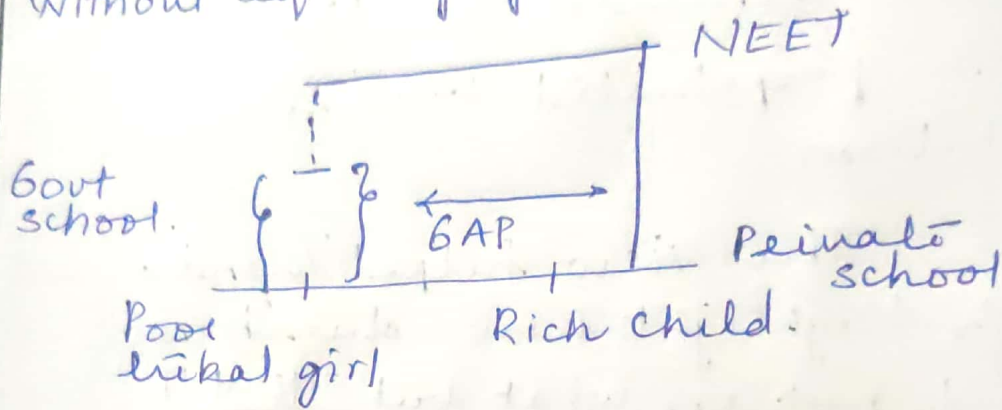
EDUCATION - AS STATUS QUOIST

P.C. Joshi compared education by Soviet Union and India to conclude how the system perpetuated bias to Capitalism.

This view helped Yogendra Singh highlight how education depends not on what but "HOW IT IS TAUGHT". For example, Chinese education is driven by complete glorification of Communist Party and this was related to student creativity limitation.

Secondly, radical feminists highlight education as "SOCIAL & CULTURAL Reproduction" of existing structure. In realistic study, WEF's social mobility index highlighted, Indian will take an average of 18 years to increase his social status.

Thirdly, education today is being driven by "MERITOCRACY" where equality of end is sought without equality of starting point.



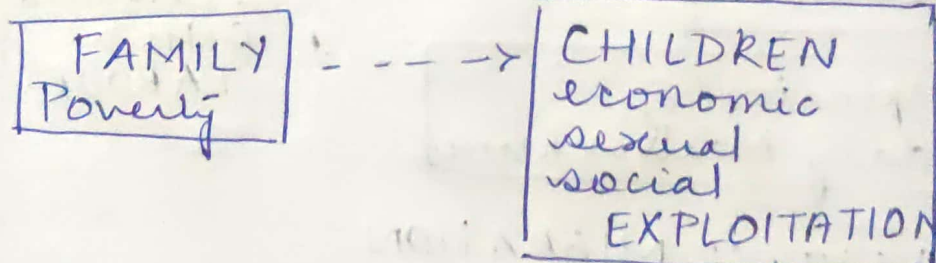
Thus, education despite its potential has its limitation which must be minimised in order to get "SAKSHAR BHARAT".

2. (b) "Poverty is the root cause of child labour." In this context, there is a possibility of more children engaging in child labour due to the loss of jobs during the ongoing pandemic. Comment. 20

UNICEF in its report "STATE OF CHILDREN 2020" highlighted nearly 50 million children may not go back to school, and majority of these children belong to countries like India & Nigeria.

In this context, CAUSATION OF CHILD LABOUR

Poverty, indeed is the root cause of Child Labour.



With respect to ongoing pandemic, urban reverse migration, economic costs of COVID-19 and loss of remunerative jobs have fuelled child labour.

However, there are multiple factors in possibility of Child Labour:

i) SCHOOL CLOSURES

With closing school, virtual system, many family have limited technology tools to continue education. This is accentuated with the fact that midday meal scheme suspension increases child burden.

VIRTUAL  
e-schooling

Suspension of  
Midday Meals scheme

→ CAUSING  
CHILD  
LABOUR.

ii) REVERSE MIGRATION

When families move back, children education is discontinued, and this break is possibility of exploitation of economic potential of child.

MIGRATION from Urban-Rural area --> EDUCATION --> DISCONTINUED --> Forced into JOBS on FARM in RURAL AREA

### iii) FEMALE - DOUBLE BURDEN

Feminist scholars highlight pandemic has potential to disproportionately affect girl child. With elderly care, household supplementing and sibling <sup>care</sup> girl child is expected to fulfill multiple responsibilities.

Girl child in  
RURAL AREA

Livestock care

SIBLING care

WATER carrying

COOKING

CLEANING

ELDERLY

POSSIBILITY  
OF DOUBLE  
Burden

iv) LACK OF REMUNERATIVE OCCUPATIONS

This in rural side decreases earning of family, which is increased by sending children to work.

| Earlier INCOME |          | COMBINED INCOME |          |
|----------------|----------|-----------------|----------|
| Mother         | - 5000/- | Mother          | - 2500/- |
| Father         |          | Father          |          |
|                |          | Children        |          |
| URBAN          |          | RURAL           |          |

Considering this possibility, state governments are assisting through conditional cash transfer, door step food delivery (Kerala) to ensure work to SDG of education to all & Child Rights are not exploited.

2. (c) How is the Indian agrarian system witnessing a change in its 'mode of production'. 10

Indian Agrarian System, post independence has undergone fundamental changes owing to land reforms, Zamindari abolition, Bhoodan, Green Revolution and processes of Industrialization and Modernization.

### CHANGE IN MODE OF PRODUCTION

|                                |                                      |
|--------------------------------|--------------------------------------|
| FEUDAL                         | CAPITALIST                           |
| Mode of Production<br>COLONIAL | Mode in<br>POST INDEPENDENT<br>INDIA |
| - Zamindars -<br>Tenants       | → "TRACTOR<br>CAPITALISTS"           |
| • Labour intensive             | CAPITAL intensive                    |
| • Very little irrigation       | → Mass irrigation<br>Projects, DAMS  |
| • Hand based processes         | → MECHANIZATION                      |
| • Sustenance                   | → COMMERCIALIZATION                  |

• Diagrammatic change of MoP.

However, sociologists find it difficult to classify India as.

Completely Feudal or Capitalist.  
+ Marxist scholars highlight that system remains Feudalistic where landlords continue to oppress tenants & sharecroppers.

Neomarxists highlight that the system is semi-feudalistic with rise of intermediate class that is money lenders etc.

Amit Bahaduri highlights common feature of increasing bargaining power despite regional disparity and calls it "SEMI CAPITALIST". For example, schemes like SHGs, MGNREGA are providing leverage to small & marginal farmers.

Despite diverse views, Mode of production is undergoing change only with differential rates across INDIA.

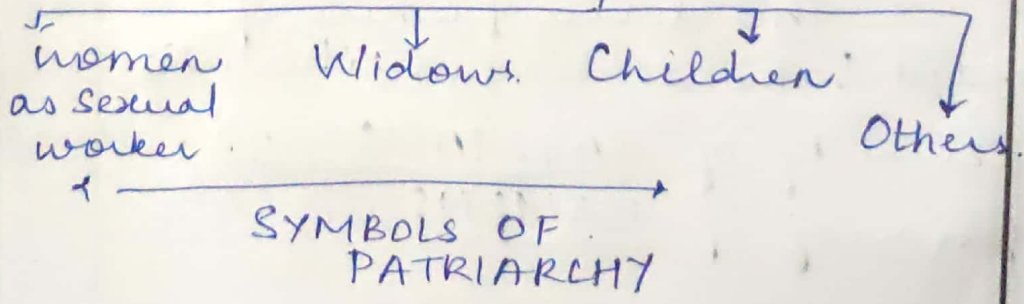


This has been substantiated by Bonded labour who have been liberated belong to Dalits and Scheduled Tribes.

[Structural-Marxist] scholars however count this new staging Bonded labour are "Bourgeoisie's way of exploiting CASTE" for free work.

Subaltern scholars such as [Shamila Rege] highlight Bonded Labour as more than product of oppressive caste system, but also patriarchy

For example, Bonded labour have been classified ;



BONDED LABOUR - DISMISSIVE STATE

Justice Bhagwati highlighted  
"Bonded Labour" as worst form  
of sub-human treatment to  
equal lives.

Despite State's vision,  
Bonded labour continuous persistence  
reflects on State's failure in  
policy design & implementation.

·) Firstly, definition of forced <sup>BONDED</sup> labour  
has various regional differences.  
For example, Sivakasi's matchmaking  
factory provides housing to its  
otherwise bonded labour.

·) Secondly, Veena Das highlights  
how bonded labour is predominantly  
females left at various destitute  
stage - raped women, widows, divorced,  
sold for money.

.) Thirdly, policy focuses on State's Bureaucracy to supervise & inspect.  
When in reality, there is for a need to mobilise civil society.

.) Fourthly, court case pendency, has increased laxity on ground level, reinforcing bonded labour.

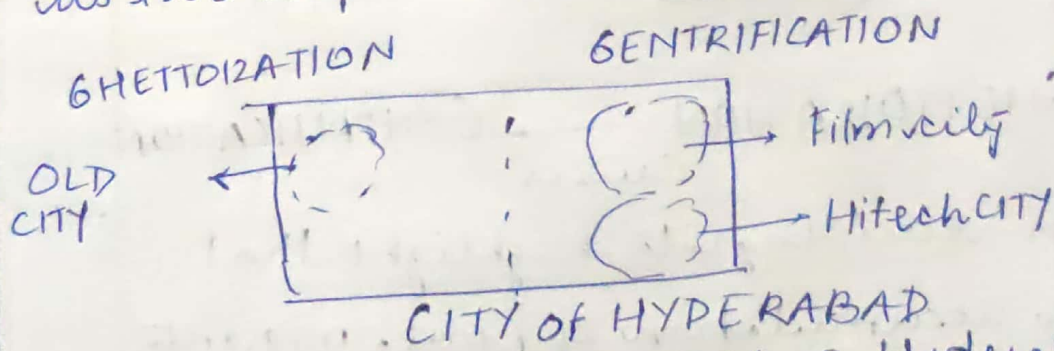
Thus there is a multi-dimensional causation with respect to occurrence of bonded labour in Society which must be tackled for progress of INDIAN SOCIETY.

3. (b) "Gentrification of the cities and ghettoization are the two sides of the same coin in the new urban landscape." Examine the statement with reference to the Indian experience of urbanization. 20

Recent [UN Study] highlighted Indian rapid phase of urbanization according to which, present 38% urban population is set to reach 60% by 2050.

In this context, there is a need to understand social processes shaping URBAN LANDSCAPE.

i) GENTRIFICATION & GHETTOIZATION as two separate processes.



Osmania university study of Hyderabad highlighted that the process of High land costs and development on one side (GENTRIFICATION) while the

the other side of city developed around poor infrastructure, migrant, lack of electricity, water & sanitation (Ghettoization)

ii) GENTRIFICATION  $\longrightarrow$  GHETTOIZATION  
cause

Certain sociological studies highlight unidirectional causation.

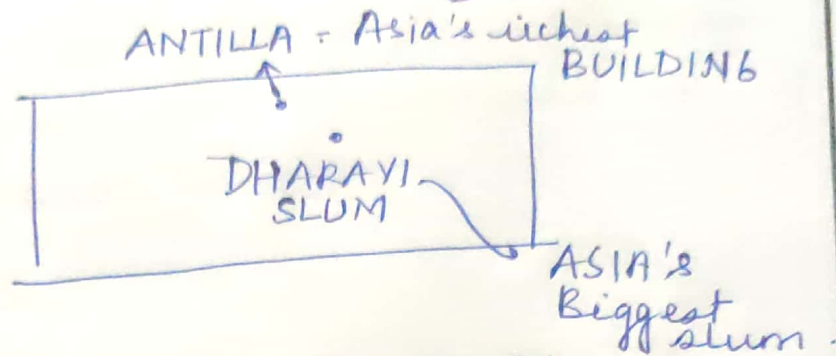
This was seen with respect to Delhi, where land was bought around Parliament, poor were displaced to corner areas of Kaulbagh etc leading to gradual ghettoization.

iii) GHETTOIZATION  $\longrightarrow$  GENTRIFICATION  
causes

Other sociologists highlight that slow accumulation of poor, migrants in an area, ensures rich & middle class movement to other parts of city. For example, today's Sonagachi was earlier middle class living

area -

iv) However, Gentrification  $\Rightarrow$  GHETTOIZATION



Bombay/Mumbai serves as  
Highlight of multi-level reinforcement.  
where Gentrification & Ghettoization  
are happening at same area.

Thus, due to various  
cultural, socio-economic properties,  
there exists multi-dimensional  
relationship which must be  
assessed separately every Indian  
city to being "SMART CITY  
REVOLUTION" sustainability in INDIA.

3. (c) "The introduction of reservation policy is not sufficient to empower women and strengthen their role as key stakeholders in local governance." Examine the statement in the context of Panchayati Raj in India. 10

Through 73<sup>rd</sup> & 74<sup>th</sup> Amendment, 1/3<sup>rd</sup> seats have been reserved for women at local Panchayat & Municipality levels.

However, despite its capability to empower many women, many Sociological studies highlighted issues. Firstly, scholars argue that without provisions for education and health, reservation at decision making level is "POWER WITHOUT AUTONOMY".

This has been substantiated by study conducted in Rajasthan, where phenomenon of "SARPANCH PATI" was seen, making women secondary.

Secondly, scholars such as Yogendra Singh highlight that standard greater than local mean social.

standard, will only lead to manifest dysfunction of violence.

Kerala women → Successful representatives  
Bihar, Rajasthan → Violence against DALIT women panchayat members

Thirdly, reservation has merely provided creation & sustenance of ELITES in place of women empowerment.

Lok Niti study substantiates this view saying, women elected are wives/daughters of influential people of village, who promote cycle of KINSHIP POLITICAL RECRUITMENT

Despite contrary views, Veena Das highlights importance of the reservation as developing "ASSERTION" and awareness. It must thus be seen as a step towards encouraging women into political & governance arena.

5. Write a short note on each of the following in not more than 150 words. 10 x 5 = 50
- (a) "Differences in cultural norms affect fertility behaviour". Comment in the context of population dynamics in India.

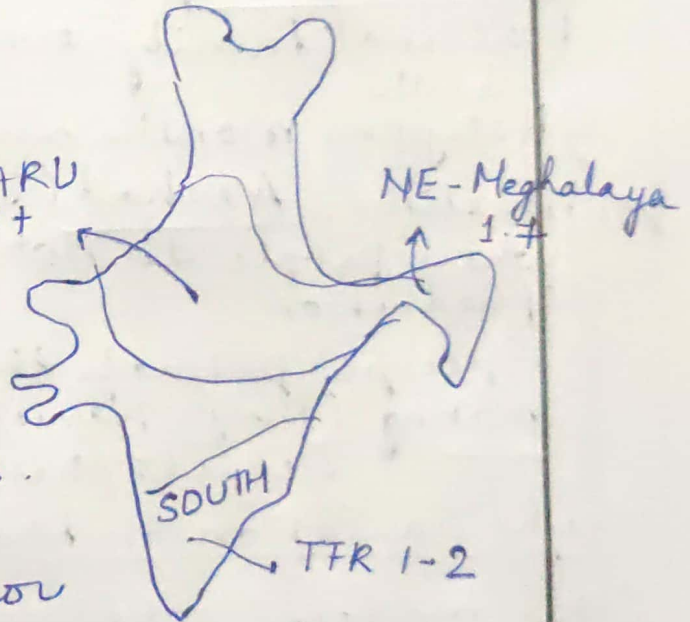
Role of traditions, customs play in Fertility studies has been studied by SOCIOLOGISTS.

**EXAMPLES OF CULTURAL NORMS**

With respect to Fertility study,

i) In South India, Kerala Model. where Total Fertility Rate is below 1.8 is related to traditional women's dominant position, such as Tharavade or **MATRI LOCALITY**.

BIMARU Belt  $\Rightarrow 3+$



ii) Similarly, Pertaining to women's empowered norms such as **ULTIMOGENITURE** in Khasis ensures lower fertility rates.

3) BIMARU Belt as per Ashish Bose is seeing high fertility owing to cultural norm where women are treated as per number of sons they reproduce.

### CRITICISM to Cultural Norms

However, some culturologists point out there is common features PAN INDIA:

- 1) Post Partum, women staying with Maternal Family even after child birth
- 2) Religious months such as Ramadan for muslims, Aashad (June month) where people do not partake in reproduction
- 3) Specific festivals that prohibit mating (Durga Navratri etc)

Despite this, there is very high variation in fertility.

Other modern scholars highlight that Fertility is unique; Kerala Model according to Sociologists is sum of Gulf Boom, education, land reforms, and governance.

Thus despite its impact, Fertility is shaped by multidimensional factors in INDIAN SOCIETY

5. (b) Write a short note with a sociological perspective on nativist movements in India after independence.

Nativist movements are manifestation of collective action oriented towards welfare, rights of particular region.

### SOCIOLOGICAL ANALYSIS

Important Nativist movements, according to Culturalists lies in "IMPERFECT ASSIMILATION OF TRIBES" in Hindu Society.

According to Ghurye, North east insurgency, or Kashmir Militancy lies in imperfect integration.

However, Structural Functionalists such as Andre Betille explain NATIVISM with factors of Relative Deprivation.

For example, movements of Bodos for Bodoland lies in relative deprivation with respect to Assamese.

Marxist scholars such as P.C. Joshi highlight NATIVIST Movements are related to economic exploitation by State

example being spread of "Naxalite ideology" where areas rich in MINING demanded secession.

Modernists argue Nativist movements lie in the rise of education, sources of funding thus enabling REGIONALIST tendencies.

Today Nagaland's demand for Greater NAGALIM is an example.

Despite wide variation in causation, Nativist movements provide a significant dysfunction of threatening ONE NATION ONE IDENTITY

5. (c) Infant mortality rate is the most sensitive index for measuring development. Comment.

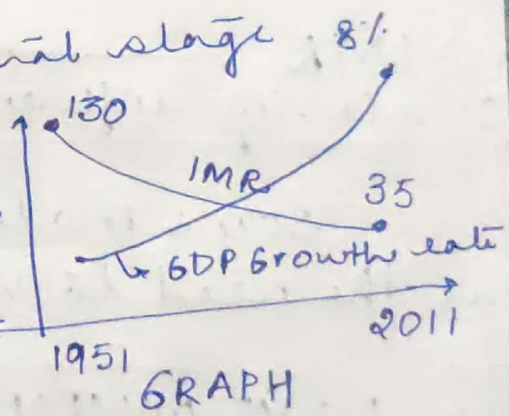
Infant mortality rate measures the number of child deaths within 365 days from birth for 1000 live births.

$$IMR = \frac{\text{Number of child deaths} \times 1000}{1000 (\text{Population})}$$

REASONS FOR ITS SENSITIVITY

From the transformation of growth to Human development orientation, IMR has taken central stage.

India's IMR & GDP growth showcase an inverse relation

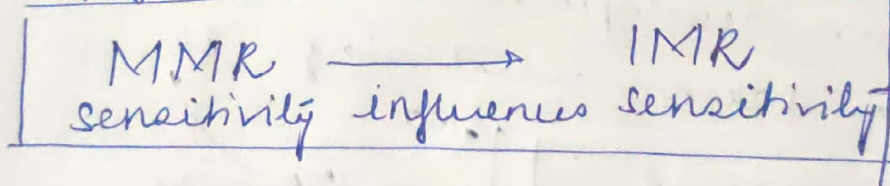


This decrease in **INFANT MORTALITY** showcases:

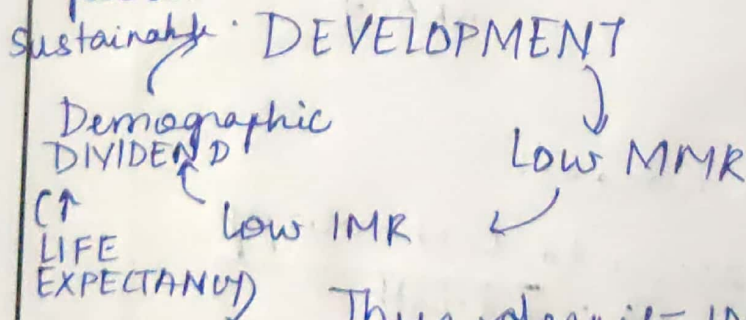
- i) Increase in access to technology with respect to child birth.
- ii) Indicates maternal health and possible delayed marriage.

- iii) level of mother's education with respect to nutrition
- iv) Possibility of reduced fertility rate as children survive.
- v) Control of communicable diseases in society.

HOWEVER, Feminist scholars argue that most sensitive index is MATERNAL MORTALITY INDEX as child's birth in first 365 days is largely related to BREAST feeding



Some modernist scholars argue the need to view cyclicity of process



Thus despite IMR's significance, it must be viewed with respect to other parameters of development

5. (d) What do you understand by 'cultural nationalism'? How does it manifest in India? Give some examples from recent times.

Cultural Nationalism is a concept of common binding culture to build a "CULTURAL ONENESS/IDENTITY".

### MANIFESTATION IN INDIA

Foreign Sociologists like WEBER highlight Cultural Nationalism as unique to WEST, where society evolved on Homogeneity unlike INDIA's heterogenic SOCIETY.

However, Culturalologists argue that INDIA is bound by a Common culture. Louis Dumont states that INDIAN SOCIETY is a strong representation of its "COMMON, ALL PERVASIVE CULTURE".

CULTURAL NATIONALISM in INDIA

- Symbol of "OM"
- YOGA

CULTURAL NATIONALISM → Celebration of DIWALI  
 → Ram Janna Bhoomi - RAM MANDIR  
 → "Namaste" in COVID Times

### CRITICISM

However, SC Duke points out that Multidiverse society like India cannot have one common culture, which should not be equated to HINDU CULTURE.

Cultural Nationalism like "Ayudha Puja" of RAFALE JETS are manifestations of Majority cultures. Considering Christians & Muslims do not pray to inanimate objects, as per Dipankar Gupta.

Thus, Durkheim's postulates on Growth of National Symbols as syncretic culture remains a hope for multidiverse INDIA.

5. (e) Briefly discuss D.N. Dhanagare's views on agrarian movements in India.

D.N. Dhanagare provides a stage wise approach to decoding nature, purpose and social base of FARMER MOVEMENTS IN INDIA.

1850s - 1915 : 1st PHASE

According to Dhanagare; Features are:

- i) Very localized movements
- ii) Secondly, directed towards "SECONDARY EXPLOITERS" like moneylenders, Zamindars.
- iii) mostly related to FAMINES, droughts etc.

Examples of such movements are Telangana - DECCAN RIOTS, (1814) etc.

1915 - 1950 : 2nd PHASE

This phase led to Agrarian class inclusion into INDIAN NATIONAL MOVEMENT, features being

- i) GANDHI was role model post Champaran, Kheda Satyagraha
- ii) Rise of unions - ALL INDIA KISAN SABHA under Swami Shuddhanta.

iii) Mostly, Pan Indian identity of KISAN and realization of Primary exploitation  
 Examples - such as Tehkaga movement, Baka Ramchandra's Kisan Sakhas etc

3rd Phase - 1950-1970

Features are:

- i) Disenchantment with Land reforms
- ii) Constant wars, instable economy
- iii) Countryside exploitation

Post 1970s - NEO FARMER Movements

- Features
- i) Representative of rich "TRACTOR CAPITALISTS"
  - ii) Rise of Dominant Castes, post Mandalization
  - iii) Demands for subsidies, MSP etc

Despite Dhanagare's breakup, common feature across movement remains the constant <sup>small & marginal</sup> farmer struggle (KISAN) as DANIEL THORNER points out at the rise of CAPITALIST AGRICULTURE in INDIA.

8. (a) "Population policy 2000 sees population structure through lens of fertility, ignoring important component of migration". In reference to recent migrant crisis, analyze why there is a need for internal migration policy. 20

National Population Policy (2000) was considered a novel & holistic approach to dealing with various issues faced with respect to FAMILY WELFARE.

### MAJOR FEATURES OF POPULATION POLICY

- ★ it sets targets :
  - a) "UNMET needs" approach for all citizens with respect to awareness, contraceptives.
  - b) Target of Total Fertility Rate of 2.1 by 2010 [MEDIUM TERM GOAL]
  - c) Population Stabilization by 2045 [LONG TERM GOAL]

Because of this targetting, major sociologists and scholars such as

M.S. SWAMINATHAN highlight that MIGRATION was element has been neglected.

## NEED FOR MIGRATION POLICY

Recent COVID-19 crisis highlighted problems of INTER-STATE MIGRANTS:

- Firstly, despite Constitutional Protection under Article 19(1)(D), Despite fundamental right suffer from no protection in any level.
- Studies by Rajni Kothari highlight MIGRANTS as neglected votes class as parties assume migrants will not travel due to costs.
  - Secondly at economic level, migrants leave behind schemes without any benefits to state with opportunities
  - At a social level, most migrants live in slums because of very high urban land costs with very little scope for services such as education, health security etc.

• At a cultural level, ALIENATION of migrants persists as per ASHISH NANDY. For example Biharis in Delhi do not get CHHAT TUSA holiday.

• At an individual level, migrant undergoes stress as they leave behind children, wife, parents and get stuck in low paying, vicious cycle jobs.

Thus multidimensional deshtution requires need for inter-state migrant.

However, subaltern scholars also highlight that such a policy can increase "REGIONALISM" and perpetrate "SONS OF SOIL THEORY"

### WAY FORWARD

similar to schemes of "ONE NATION ONE RATION CARD", "ONE NATION, ONE GST", "ONE NATION, AYUSHMAN BHARAT", there is a

Need to institutionalize schemes  
such as "Ek Bharat Shresht  
Bharat" to protect MIGRANTS  
holistically from exodus.

8. (b) "Poverty in India has been socially generated and perpetuated".  
Elaborate.

20

Poverty as a concept has evolved in the last century, from merely a economic indicator to Multidimensional Causative.

From an Indian Context,

Tendulkar Committee pegged INDIAN Poverty at 20%, which equals, 26 crore Indians.

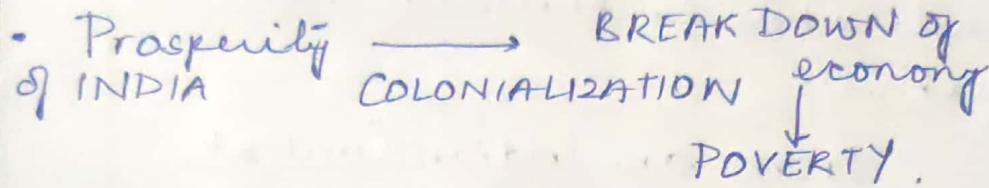
### THEORIES ON POVERTY

Firstly, poverty by Culturologists is seen as start from Medieval Period based on Upanishads.

However, reality from Foreign Narrative indicates existence of varied poverty by Chandalas (modern day SCHEDULED Castes), Shudras etc. (Example: Su Yuki by Huan Tsang)

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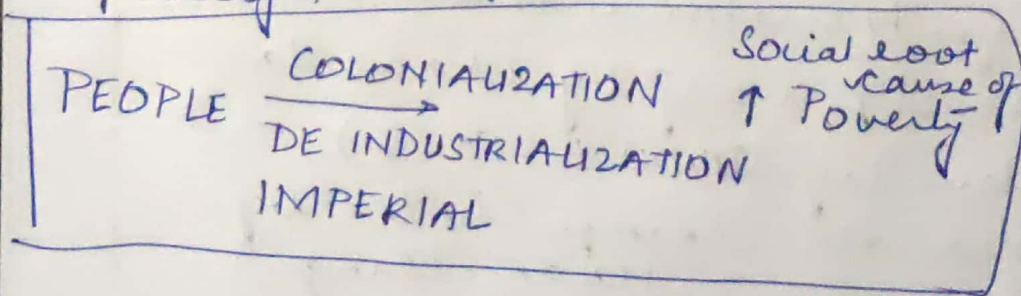
Poverty studies picked up pace with Dadabhai Naoroji's chains of WEALTH in India, who blamed Poverty on Colonial rulers.



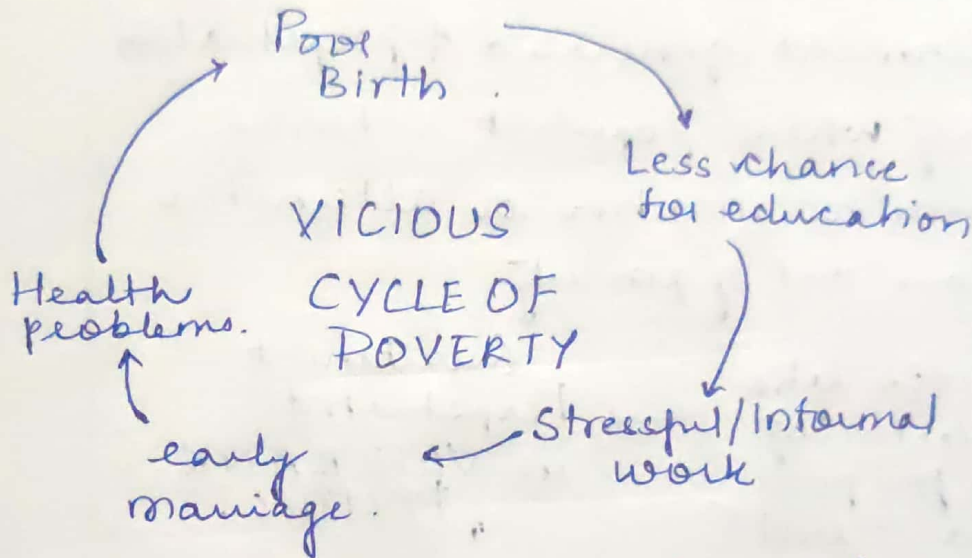
Diag: NATIONALIST VIEW.

However, Marxist scholars helped shape narrative of poverty as exploitation of proletariat. This was substantiated with De-INDUSTRIALIZATION in Colonial era to make INDIA as a land of raw materials.

These three theories provide basis for socially generated poverty.

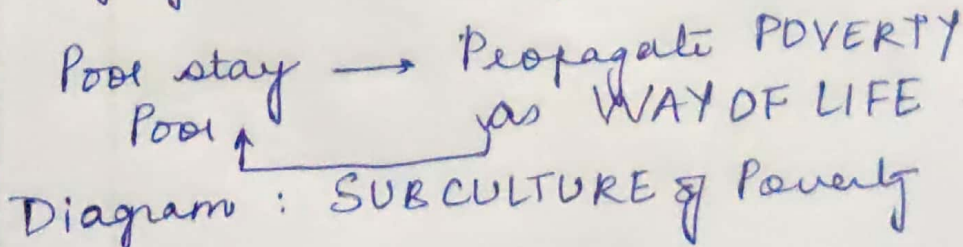


However, Post-Independent India, Poverty despite Democracy, Vision of equality gave rise to theory of SOCIAL & CULTURAL REPRODUCTION



Andre Beteille termed Poverty as more contagious than POLLUTION.

However certain modernist scholars blame poverty on the poor saying that "Poverty is a SUBCULTURE"



However there remains no substantiation as poverty is lack of multiple freedoms which no human desires.

Post-modernists Blame Government generated & perpetuated poverty where populist schemes provide no incentive or alternative to move out of poverty.

SCHMES like  
No electricity bill for poor,  
No water bill.  
→ Government Perpetuated in VOTE BANK POLITICS.  
↑ No poverty alleviation

Despite various factors, India has 54% in Multidimensionally poor and there is a need to tackle all causatives for ATMANIRBHAR BHARAT.

8. (c) "Physiological factors associated with women cannot be a rationale to deny them the right to worship." How patriarchy operates through religion, discuss in relation to Sabarimala judgement. 10

Sabarimala Judgement  
 allowing <sup>reproductive age</sup> women entry upholding  
 equality over freedom of religion  
 has been considered by Indian  
 Feminist scholars as "FIRST  
 NECESSARY STEP AGAINST PATRIARCHY"

### PATRIARCHY in RELIGION:

Louis dumont's view of Indian Society running on "Purity & Pollution" can be seen as basis for existing SABARIMALA Rules.

Even despite the verdict, scholars point out that "INTERNALIZATION of Menstruation as RITUAL IMPURITY" will always stop religious Hindu women from going to temples.

However, Feminist scholars point out that there is no written rule in VEDAS pointing to menstruation.

For example, regions like Assam see menstruation of Kamakhya Devi as celebration of "Ambubachi Mela".

Modernist scholars point out that Patriarchy in religion is not only with respect to HINDUISM

PATRIARCHY in ALL Religions.

1. MAULYIS, Priests are MALE.
2. ALL TEXTS written by MALE.
3. Traditions male centric.
4. Woman as "PARAYA DHAN" and commoditized.

Perhaps, Kalidasa's "Dasi-Daasi dichotomy" explains the difference & discrimination which women undergo in INDIAN CONTEXT.