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SOCIOLOGY (TEST CODE : 1529)

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Medium Eng/Hindi	ENGLISH	Registration Number	947033
Center	DELHI	Date	27/03/2021

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
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(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	

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.

Total Marks Obtained:

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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'.

Law is generally understood to be rules and regulation made by the political class, the democratic or otherwise government. Law can contribute to some extent to the process of social change, however there are limitations to 'law as a medium of social change'.

LAW AS INSTRUMENT OF SOCIAL CHANGE

1) Laws made by the authority in power can bring in some kind of social change, for example: - the PCPNDT act enacted to stop female foeticide has been largely effective in curbing the practice of killing of female before birth.

2) Right to Education Act, 2009 has played a

great role in mobilising consensus for universal education. The act also led to universal enrolment of girls into primary education.

Limitations of law as an agent of social change

- 1) Law alone cannot drive any major social change. The law has to be supplemented with change in mindsets and attitudes.
- 2) In India, despite presence of act like Dowry prohibition Act, dowry deaths have not stopped. Despite criminalisation of homosexuality, social acceptance of LGBTQ community remains unsatisfactory.

Law can become a medium of legitimising social change as well e.g. Sati Act during British time. However, law has to be supplemented with proper implementation & change in social outlook to be effective in social change.

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

The term 'Dalit Capitalism' was coined by a prominent activist and scholar 'Chandra Bhan Prasad' during early 21st century. Dalit Capitalism is process of Dalits participating in corporate sector and own business, trade and industry as a medium of their upliftment.

Promises of Dalit Capitalism

- 1) Capital is the best way to break caste in the modern society and economy. A conference of Dalit Intellectuals held in Bhopal (2002) argued that the retreat of state in the era of globalisation means dependence of Dalits on reservation will bring diminishing returns.
- 2) Dalit capitalism plays a huge role for Dalits to overcome social discrimination, building enterprises, gaining economic status and power.

improve upon social status.

3) It would also help provide decent livelihood to members of their own community, who are mostly limited to menial jobs.

The failure of Dalit capitalism

1) Dalit capitalism is more of a dream in a society like India, where caste determines networks, connections, availability to resources

2) India has a weak contract enforcement, so entrepreneurs have to depend upon trust based community networks (social capital) to transact business. It is very difficult for a Dalit entrepreneur to break into existing networks, mostly dominated by specific community.

3) Problems in ^{forging} links with suppliers & customers due to caste, lack of access to land on other hand.

The government is running schemes like MURDA, Stand up India to promote Dalit capitalism, however more handholding would be required.

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

Green Revolution was India's successful project of attaining self-sufficiency in food production. The green revolution strategy was driven by use of high yield variety seeds, fertilisers, irrigation and mechanised farming. It led to both negative as well as positive impacts.

Positive Impacts of green Revolution

- 1) Green Revolution transformed the traditional ritual based agriculture into modern, secular and profitable activity, infused scientific temper into Indian agriculture.
- 2) Massive increase in food production, led to self-sufficiency and food security.
- 3) Green Revolution led to rural affluence in many areas and also led to industrial growth and self reliance in terms of agricultural equipment manufacturing.
- 4) The productivity in wheat and rice almost doubled

(for wheat, it increased from 850 kg/hectare in 1950s to 2500 kg/hectare in 2010s). India became net exporter of rice.

The Negatives of Green Revolution

- 1) In most of green revolution areas, medium and large farmers gained, further impoverishing the small & landless farmers, rising inequality.
- 2) led to regional imbalances in growth.
- 3) Heavy use of machinery and profitability of agriculture displaced tenant cultivators from land and made them labourers.
- 4) Monoculture & indiscriminate use of chemicals led to ground and water pollution, groundwater depletion & other environmental problems.

There is need to address the shortcomings of green revolution through bringing in rainbow revolution - for all crops and in all regions, focus on crop diversification & ecology.

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

The traditional social order in India is marked by caste rigidities, diversity in culture, patriarchal social order etc. ^{the} Constitution of India has played a positive role in transforming some of the rigidities & discriminatory social order of Indian society, however it has not transformed the social order in totality.

Role of constitution in weakening traditional order

- 1) Constitution of India has outlawed untouchability (Article 17) and has played a role in removing this rigidity from social order.
- 2) The constitution of India has broken the caste-occupation link by providing equal opportunities for all in education and public employment, irrespective of caste, gender, place of birth etc.

- 3) The constitution of India has created greater opportunities for social mobility within the hierarchical system by reservations and positive discrimination tools.
- 4) Played a role in weakening patriarchy by giving equal rights and special provisions to women.

Constitution's inability to transform social order

- 1) The constitution of India does not outlaw caste, therefore Indian society in practice remains hierarchical and caste ridden.
- 2) The constitution of India failed to promote more intermixing among castes, intermarriages etc, needed to weaken traditional order.

The constitution of India has to be complemented with laws and social movements to weed out dysfunctional aspects of social order.

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

In India, more than 85% of population is involved in informal sector. therefore, working class in India is an informal and unorganised class. Organised workers class form a very small section of working population in India.

NATURE and social background of Working class

- 1) In India, working class is mostly dependent on personal relationships for many aspects of work due to lack of formalisation. To get a job, to get a salary raise, personal connections matter more than work performance.
- 2) The working class population, especially in informal sector, mostly consists of lower and backward casts. Women also form a chunk of working class population in informal sector.

- 3) The working class is mostly deprived of proper wages, social security benefits and often lack organisation to raise their voices.
- 4) After LP4 reforms and declining profitability of agriculture, a major ^{chunk} ~~chunk~~ of working population in India today comprise of migrant labourers due to distress rural-urban migration.
- 5) This class is the most marginalised and exploited, living in engaged slums, with no facilities for water and sanitation. The misery of working population, especially the migrants during COVID-19 lockdown was a demonstration of condition of working class in India.
- The government of India is taking several steps to formalisation of working class as well as provide them social security, as they remain one of the marginalised population group.

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 one of the main sources of building human capital and bringing social change. Education is a powerful tool for social mobility. At the same time, education helps in propogating the societal values to the next generation, helpful in maintaining status quo.

Education - Instrumental in social change

According to Dr Radhakrishnan - "Education is an agent for social change, what in simple societies was done by the family, the religions, social and political institutions has to be done by educational institutions today".

Modern societies stress upon equality

of opportunity and equality of status. Education assumes a great significance in such a social set up, as it becomes a universal avenue for social change, which is open to one and all, irrespective of their caste, creed, gender, ethnicity and status.

Education leads to social change in following manner:-

- 1) Education provides for inter-generational mobility. Sc Duley made an empirical survey of various professions like lawyers, engineers and teachers in Gorakhpur in 1967 and found out that most of them had rural backgrounds.
- 2) Education loosens the caste hierarchies because of greater awareness, greater acceptance due to equality propagated by education.

- 3) Education help in removing evils of the society like - religious dogmas, superstitions, caste discrimination, patriarchy etc.
- 4) Education is a powerful tool for empowerment of marginalised e.g. Dalit empowerment seen in India.
- 5) Education prepares a new generation with modern outlook, which can usher in huge changes as seen during 15th century India.

Role of Education in maintaining the status quo

- 1) Education can become a tool of status quo because through education, accepted societal values are propagated to the next generation.
The socialisation process through education leads to regeneration of traditions and societal norms.

2) In the Indian society, education played a huge role in maintaining status quo, whereby caste system was justified through education system and lower castes were kept away from the education system.

3) Education reproduces patriarchal mindsets.

Women are mostly educated in feminine disciplines - nursing, home sciences etc and dissuaded from taking up mathematics, science etc., thus propogating stereotyping.

4) Educational opportunities also depend on class position of people. Skewed educational opportunities propogate rich-poor divide.

Education, to be an effective medium of social change has to be progressive, equitable, secular and forward looking, otherwise it could also become a tool for political or religious indoctrination.

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

ILO defines child labour as "child labour includes children permanently leading an adult's lives. Working long hours with low wages under conditions which are detrimental to the physical and mental health, sometimes separated from family". Child labour is both an exploitative economic practice as well as a deep rooted social evil.

Poverty is the root cause of child labour

- 1) In India, poverty is one of the major social economic challenge, according to UNDP, in India, 369 million people were multidimensionally poor in 2015-16. Due to the poor conditions of families, children are seen as earning hands and pushed into labour for improving the condition of family.

2) Small children are pledged to money lenders due to poverty and debt trap and it gives rise to worst form of child labour in form of bonded child labour. Poor parents find it difficult to take care of children due to lack of resources and child labour is used as a survival strategy by poorer households.

3) Poor welfare and social security measures for the poor families, poor wages of the adult parents, small uneconomic landholding of the parents also lead to the problem of child labour.

4) In poor households, girl child is particularly considered a liability and the family does not want to spend money in her education, often pushing her into child labour. Poverty also becomes a cause for

School dropouts to join labour force, specially for the girl child.

Impact of Pandemic on child labour

The numbers related to child labour were bleak even before the pandemic. 2011 data suggests that the total number of child labourers in India between 5-14 years of age is 4.35 million & adolescent workers 22.27 million. The pandemic is further expected to worsen the condition, because :-

- 1) children are forced to work because due to job losses due to pandemic and associated economic fallout, families are undergoing financial crises. The families, need extra pairs of hands to earn to provide two meals a day, pushing children to work on family owned enterprises & farms.
- 2) children are a source of cheap labour. With-

businesses and enterprises facing massive financial losses, the demand for cheap labour is rising. Due to reverse migration from urban centres, there is going to be shortage of adult labour.

3) As children are out of school due to pandemic and due to loss of income, children from poor families are most likely to return to education, pushing them towards labourforce.

4) The pressure on children, staying at home, especially girls, will be to contribute towards household chores and sibling care.

More and more girls will be pulled further away from education and into managing the household.

To stop the increase in child labour due to pandemic, the government need to take proactive steps - efforts to provide social security to poor families and bringing poor children back to schools.

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

10

Indian agrarian system is witnessing a change in the 'mode of production' from being a traditional mode of production, shaped by a peasant society, Tajmari system and caste in semi-feudal society to a modern, capitalist mode of production. This change is mainly seen with the advent of British rule and later Green Revolution.

CHANGING MODE OF PRODUCTION IN AGRARIAN SYSTEM

- 1) Large scale mechanisation and capital investment in agriculture is seen in last couple of decades.
- 2) A shift is seen from payment in kind (grain, etc.) to payment in cash as wages.
- 3) An increase in the use of agricultural labour as cultivation is becoming more intensive.

- 4) A loosening of traditional bonds or hereditary relationships between farmers or landowners and agricultural workers and the rise of a free wage labourers.
- 5) A shift from production for consumption to production for market and cultivation becomes more commercialised.
- 6) Rural areas becoming more integrated with the wider international economy and changes in prices in international market impact farms in rural areas.
- 7) With green revolution and marketisation, profit is becoming central to farm activities and profits from agriculture is also used to invest in other types of business ventures (Ruttan)

However, the change in mode of production in agrarian system is not uniform: In some part of India like Bihar, eastern UP, agriculture still remains feudal mode of production.

3. (a) India's bonded labourers are caught between an entrenched caste system and a dismissive state. Analyse. 20

Bonded labour can be termed as modern day slavery. National Commission on Labour defines bonded labour as 'labour which remains in bondage for the debt incurred'. Bonded labour is one of the worst kind of social evil prevalent in India.

India's bonded labourers and entrenched caste system

According to^a UN Special Rapporteur on modern slavery, forced and bonded labour systems in Asian countries, such as India are rooted in older social discriminatory practices, e.g. caste in case of India.

Those who end up in the vicious cycle of bonded labour are mostly from socially marginalised groups such as scheduled castes.

and scheduled tribes

for example, 84% of bonded labourers in Punjab are from backward castes, while 24% are from scheduled castes. Only a mere 2% of labourers are from upper castes.

As the marginalisation in Indian society is mostly associated with caste hierarchies, the backward castes people are also the poorest. The upper caste peoples, especially in villages are better off, due to historically advantageous position.

Due to this, a debtor-creditor relationship is established between lower caste - upper caste group, which is an exploitative relation and lower caste people have to budge unpaid labour in lieu of debts may have taken from upper caste people.

India's bonded labourers and a dismissive state

The bonded labour system in India flourishes due to structural deficiencies of the state. According to Mahasweta Devi, after the bonded labour system was abolished in 1975, a lacuna was created due to inadequate efforts by the state governments to rehabilitate ex-bonded labourers.

This created a recruitment system managed by ex-bonded labourers, who had been ostracized from their own communities due to their association with their upper-class owners. The deeply rooted bonded labour system is a direct result of state apathy towards the marginalised poor.

After bonded labour was explicitly demonised in the 20-point programme

during the Emergency years, SD Kulkarni notes that some states, like Maharashtra government completely denied any system of bonded labour existed in the state.

The culture of denial continues even today. With reference to trafficking of persons (Prevention, Protection and Rehabilitation) Bill, 2018, Kiran Komal Prasad states that here again, the bill only gives a minor reference to bonded labourers, without addressing the issue. The bill turns a blind eye to the role of social factor like caste system in determining marginalisation.

There is need for better implementation of acts & policies made for bonded labour like Bonded Labour System Abolition Act, 1976 while also keeping in mind the caste nexus of bonded labour system.

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

Gentrification of the cities is a process whereby working class neighbourhoods become middle class, attract new businesses, wealthier persons, often displacing the current inhabitants in the process. Ghettoisation refers to restricting a group of people or communities to particular localities, based on their caste, class, religion, identity.

Gentrification & Ghettoisation - Two sides of same coin

The development of urban landscapes follows a unique pattern in Indian cities, whereby the inner city areas are mostly protected. The expansion of cities and the development process mainly takes place in the peripheries of the cities.

The peripheries or the suburbs are mostly chosen for gentrification due to availability of land, informal and flexible governance system and unplanned urban development followed in Indian cities.

In this development process, people from the peripheries are mostly displaced from their places and their place is taken up by newly created skyrocketing business and residential buildings. They are mostly ghettoised in a partly developed, often inhabitable slums around the newly developed urban landscapes. The poor, mostly the migrant workers have no place in the new landscape and they are excluded from the cities, facing ghettoisation.

In this way, the process of gentrification
i.e. development and expansion of urban
landscape is accompanied with displacing
poor and urban migrants from peripheries, &
restricted them to densely populated slum areas.

This happens mostly due to unplanned
urban development, weak regulatory environment
and poor political and economic condition
of the urban poor, who mostly do not count
into the larger scheme of urban gentrification.

The effects of such a process of
urban development is creation of further
layers of social stratification, widening the
gap between the rich and the poor in cities.
It also creates islands of prosperity among
the huge sea of marginalisation.

We can see examples from Indian cities like Delhi, Mumbai, Bangalore etc. Mumbai, one of the most attractive cities in India also houses the world's biggest slum - Dharavi. The migrant labourers who built the city find no place within the city to live.

To solve this problem of ghettoisation due to urban gentrification, there is need for proper planning in urban development, prevent displacement of people living in peripheries, in situ slum development and Public investment in housing and social infrastructure.

Some of the government schemes like PM Awas Yojana, Affordable Rental housing scheme are steps in right direction to solve the problem.

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

The 73rd and 74th Amendment acts that provided for local self governance in India, also provided for 33% reservation for women in local bodies at all positions. This was a landmark step towards strengthening role of women in local governance, however it has not proved to be sufficient.

Success of Reservation Policy

→ All states have provided 33% of seats at all levels for women, including key positions like sarpanch & chairpersons. In some states, women's participation is close to 50%. There are multiple success stories from all over India of women taking up leadership role and making a mark in policy making and implementation.

Reservation Policy - Insufficient

→ Reservation Policy alone has not been successful in ensuring greater role of women in local governance. Even as women have taken up the job, they remain ceremonial and the power is actually exercised by their husbands/sons. This phenomenon has been recognised as rise of 'Panchayat Patis'.

Way Forward

→ Reservation for women is a positive step, but it needs to be supplemented with actions like

- creating awareness among women
- Capacity building of women to take up job
- Inspiring women through role models
- Providing disincentives to Panchayat Patis.

Reservation of seats for women is needed, but only educated and empowered women can perform the role, so that is also needed.

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.

Population dynamics in India is a complex phenomenon, impacted by several factors like economic, educational, policy etc. Cultural norms affect fertility behaviour in India, based on differences in religion, religion, ethnicity.

Cultural norms affecting fertility behaviour

1) Among Hindus, producing a son is considered to be a religious duty of an individual towards his ancestors. This explains to some extent the son preference, especially among higher castes. The families keep producing children till desired number of male children (sons) are born.

- 2) Certain religious practices prohibit the use of contraceptives. For example, certain Ulemas in the hinterlands of UP had issued fatwas calling use of contraceptives as anti-Islamic. This leads to generally tendency towards producing greater number of children.
- 3) Orthodox Christians do not permit abortion at any stage, impacting the fertility behaviour of people.
- 4) All the major religions in the world, except Buddhism, contain injunctions for their followers to breed and multiply, impacting fertility behaviour of people.

Family planning strategies in country like India face challenges like cultural norms apart from availability and accessibility, which needs to be tackled.

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

According to Myron Weiner, nativist movements are form of ethnic movement, in which a form of ethnic identity is used to exclude others, who are not members of that ethnic identity. Such movements are mostly anti migrant. Nativist movement is not a recent phenomenon in India, they took place pre and post independence.

NATIVIST movement in India after independence

In post independence India, the widely known nativist movements are the Telangana movement and the Assam movement.

The Telangana movement started in 1969 and demanded for separation of a region called Telangana from Andhra Pradesh, fulfilled finally in 2014.

The Assam movement began in 1978. Its main demand included detention, deportation and

deletion of foreigner's name from electoral rolls.

The underlying reason for the issues of nativist movement in India is competition for resources like land, economic opportunities, government jobs between natives and migrants. This competition takes the form of identity movement and is targeted towards the culturally distinguishable ethnic group e.g. Bengali Muslims in case of Anom.

Nativist movements, apart from having a concern for identity, are political, economic and cultural manifestation of ethnic solidarity. They are result of perceived feeling of marginalisation or relative deprivation.

In recent times, anti migrant feelings in big cities of India like Mumbai, Bangalore, Chennai against migrant workers are examples of these nativist tendencies.

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

The infant mortality rate (IMR), defined as the number of deaths in children under 1 year of age per 1000 live births. The IMR gives a picture of condition of public health as well as measuring development.

IMR - sensitive index for measuring development

- 1) Children are the most valuable resource for any society. Therefore, the progress of any society can be determined by the health outcomes of children born in the society.
- 2) Higher rate of IMR indicates towards poor healthcare facilities, chronic malnutrition and entrenched poverty in the society.
- 3) Higher IMR also indicates lack of institutional delivery, poor health condition of mothers, Poor

mother-child care facilities and apatms of administration.

4) Higher IMR is generally observed among the poorer and marginalised sections of the society, which indicates towards higher inequality and unequal access to healthcare facilities.

5) Higher IMR also indicates towards cultural barriers and prejudices, like neglect of girl children leads to death of infant girls, in some Muslim communities, vaccination is prohibited by religious leaders.

6) Due to importance of IMR in measuring development, it is included in indices like human development index, Human capital index, Global Hunger Index etc.

In India, IMR in 2018 was 32 deaths per 1000 live births, a 42% decline from 2017, highlighting development & progress in healthcare in India.

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

Culture nationalism is a shared value and attachment towards their nation, which is on the basis of shared culture, e.g. share language, religion etc. Hindu nationalism in India is an example of cultural nationalism.

Examples and Manifestations of cultural nationalism

1) Linguistic Nationalism and demand for states based on language: The first instance of cultural nationalism in independent India can be traced back to the demand for a separate province for Telugu people, which led to creation of Andhra Pradesh in 1953. It also led to several other linguistic states and the political map was redrawn in 1956.

2) Commil Nationalism: The Draide movement in Commil Nadu and protest towards asserting a Commil identity and rejecting imposition of Hindi can be called to be cultural nationalism

3) Hindutva Nationalism - In recent times, the most prominent example of cultural nationalism is assertion of Hindu identity.

The Ram temple movement and the demands for a 'Hindu Rashtra' come under the ambit of this nationalism. It excludes minorities especially the Muslims from its purview

2 mob lynching of Muslims on beef eating can be said to be ugly form of this movement

Indian Nationalism on a broader level is based on idea of sovereignty of India and 'one Indian identity', however, these are kinds of cultural nationalism as well.

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

D. N. Dhanagare considers agrarian movement in India as class movement and essentially capitalist movement. In his book 'Populism and Power: Farmers' movement in Western India', he comprehensively traces the farmers' movement in Maharashtra over three decades.

D N Dhanagare views on agrarian movement

1) D N Dhanagare was inspired by LV framework of class and believed that agrarian movement in India can be analysed through the model of agrarian classes. His approach to study agrarian movement was historical and comparative.

2) Based on the study of Sehaga, Sehagani,

Moplah, Bardoli, Udh Kisan Maharashtra
and left wing peasant movements, Dhangare
offers a comparative analysis of Indian Peasantry
and its class character.

3) Dhangare is critical of Gandhian ideology
and strategy in Agrarian movement. According
to him, Gandhian activity in Bardoli Satyagraha
did not bring about any changes in the structure
of economic relationship between Patidar
landowners and the poor peasantry.

4) According to him, Udhaga movement and
Udhaga movement were organised on
the basis of Marxian ideology.

Prof Dhangare left behind a great
tradition of scholarship as sociological research
in areas of peasant and farmer movements and
agrarian relations.

6. (a) Globalisation has given a new lease of life to communalism. Comment.

20

Communalism is an ideology which is based on strong allegiance to one's own ethnic group based on religion, race, ~~ethnicity~~ ethnicity and interests of one group are at odds with interests of other group. Globalisation has led to free flow of goods, services, ideas and technology across the national boundaries and has impacted spread of communalism.

Globalisation has given a new lease of life to communalism

1) Globalisation has led to developmental disparities among countries and within countries. These inequalities have led to enhanced suspicion towards each other among

communities, giving rise to communalism.
For example, the seeds of communalism
and the divide between Hindus - Muslims can
be traced back to British times and
unequal development benefits to Hindus and
Muslims.

2) Globalisation has created opportunities
for communal forces to consolidate using
modern technology. For example, Pakistan
uses social media handles to consolidate
and strengthen communal forces in J&K.

3) Globalisation has led to migration of
people in huge number, due to which many
erstwhile homogeneous societies are being
multicultural. Rapid change in the composition

of society is leading to rise of communal feelings e.g. Backlash against Muslim migrants seen in European countries. The attempt of many of the European countries to ban Nizab etc. is also demonstration of communal forces becoming strong.

4) Globalisation and economic interdependence has also led to US and other western countries interfering in the affairs of countries in middle east e.g. Afghanistan. This has been perceived as an interference and threat to identity of these ~~free~~ nations and have emboldened communal forces. The 9/11 attack by Al Qaeda in US can be said to be strengthening of such forces.

Globalisation - reducing communalism

1) Due to globalisation, modern democratic and secular values have travelled all over the world. Due to growing secularisation of society, and adoption of democracy has also weakened ~~democracy~~ ^{communalism} in some cases.

2) The communal attack against one community face international criticism and even action, which weakens such act e.g. The resistance of west against the confinement of Higler Muslims in china.

While the homogenisation of societies due to globalisation provides a way to weaken communalism, the backlash against it and the use of modern technology has also strengthened communalism.

6. (b) With rapidly ageing population, India is staring at the prospects of generational socio-economic crisis. In the context of this statement, discuss the challenges of ageing population. 20

According to the UN, the share of older population, those aged 60 years or above, in Indian population is likely to increase from 8% in present to 20% in 2050. Ageing population poses a challenge before individuals as well as society.

Ageing and prospects of generational socio-economic crisis

With the rising ageing population, several socio-economic challenges emerge:-

- 1) The population dependency ratio will increase with the ageing population, which means the society will have to carry the burden of aged population, leading to decrease in productivity and efficiency.

2) The overall disease burden, especially the non-communicable diseases will rise significantly, which will be requiring huge resources of society needs to be invested for health of elderly people.

3) It will also enhance the burden of care, especially in the women, and will further make it difficult for them to productively participate in the labour force.

4) The overall social security expenditure - pensions, health insurance will rise for the government, leaving no fiscal scope for other sectors and investments.

Challenges faced by the Ageing Population

1) Physical challenges - Loss of productive capacity,

Loss of physical abilities, decline in physical vigour, and growing susceptibility of non-communicable diseases like heart diseases, dementia, alzheimer's, diabetes etc.

2) Psychological challenges - Due to lack of physical capacity and inability ~~to~~ to contribute productively harms self-image ~~and~~ and makes outlook negative.

3) Emotional problems - Isolation, loneliness due to loss of work, loss of spouse. Children often migrate living the parents alone. Their capacity to adjust with the society declines.

4) Material challenges - Loss of income and lack of adequate social security in countries like India makes it difficult for the poor elderly people, especially women.

5) social challenges - A general stigma is attached with the process of Ageing. often elder people have to face discriminatory and stereotypical behaviour.

6) The challenge of generation gap - due to inability to cope up with changing societies, technology, a disconnect with the next generation comes.

7) Crimes against elderly - by family members as well as outsiders like exploitation by children, killing or robbing of elderly people.

As the demography of India transitions rapidly, India must prepare itself for meeting the needs of ageing population. A proper policy for older people, along with investment in social security, and development of silver economy for active ageing is the need of the hour.

6. (c) "The relationship between NGOs and the women's movement in India has led to a loss of collective feminist politics based on autonomy." Comment in the context of the notion of 'NGOization'. 10

NGOization of movements refers to institutionalisation, professionalisation, depoliticisation and demobilisation of movements for social and environmental change. In India, 1970s and onwards has seen greater roles of NGOs in the women's movement.

NGOization of Women's movement

- 1) Most women's organisations and NGOs are seen to be elite feminist, who had the social capital to get educated. Also, the funding challenges of NGOs made it an elite affair. Thus women's movement became a top down affair with greater involvement of NGOs, instead of becoming grassroots movement.

2) The NGOs are not representative of various sections of women - e.g. Dalit women are hardly represented in this process of NGOisation of women's movement.

3) The nexus of state, CSR, corporate and NGOs has depoliticised women's movement in India. This has created a generation of 'career feminists' who instead of engaging organically in women's movement, tend towards adopting a white washed brand of feminism.

4) Many of the prominent issues like - sexual violence, mental health, LGBTQIA rights have been put on the back burner due to depoliticisation of women's movement.

Though NGOs play a great role in mobilising women for their rights, they need to be more representative rather than being elite.