

# U.P.S.C.

For Practice  
Use Only  
सिर्फ अभ्यास  
के लिए

Question No.  
प्रश्न संख्या

Name :- Shubham.  
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Q. (a) Give a sociological account of the ideas of sociology of India and sociology in India.

→ Sociology of India refers to scientific study of Indian society with due emphasis to its peculiar social structures, such as Caste, tribals, village institutions and various continuums such as caste-tribe, caste-class, folk-urban and so on.

Sociology of India can use various perspectives such as Indology, structural functionalism, Marxist, Feminist and so on.

According to G.S. Athya and Louis Dumont, both traditionalists, sociology of India consists of Sociology + Indology, only then we can properly understand

various features, as ideology of Indian society consists collectivism, hierarchy and holism, instead of western individualism.

Sociology of India, also help in explaining social change by various perspectives like Marxist, Cultural etc.

On the other hand sociology in India refers to the development of sociology in Indian educational sphere and how it's scope and subject matter continued to expand with time.

Sociology in India started with a branch in Mumbai University with the work of Credeles, and it eventually spread to Lucknow, Delhi and other regions and have been taken forward by various Indians.

Also, with time sociology in India have expanded it's scope to study now about interactions, social change, power dynamics and so on.

So ideas of both sociology of India and sociology in India have helped to develop better understanding of Indian Society.

Q. (b)

Patriarchy is the least noticed yet the most significant structure of social inequality. Discuss.

→

Patriarchy, according to Sylvia Walby in her "Theorizing Patriarchy", refers to continued subjugation of women in various social spheres such as family, economic and public by their male counterpart.

Patriarchy is the least noticed structure of social inequality because of "ideology" of Indian society. Patriarchal system have been seen as "normal" in every society, especially in Indian as per "Gayatri Chakravorty Spivak". Patriarchy is considered as normal scheme of things by ideologists as it have sanctions from various religious texts like Dharmasutras. So Patriarchy, fails to draw any major attention as per Spivak. But in Indian society Patriarchy is the most significant structure

of social inequality as:-

- (i) It cut across various religion and castes. Sorabde Desai says, though lower caste's women have comparatively more freedom, but that is only because of their economic freedom and then too they are constantly facing sexual violence in both private and public sphere.
  - (ii) Uelha Morjunder says, Indian family is such Patriarchal that women must eat at last.
  - (iii) Also, in public sphere, Glass Ceiling, collarization of jobs, sexual harassment, and dual burden of work-home work is a common phenomenon.
  - (iv) B.B. Mishra says, even the middle class have developed a deep Patriarchal attitude as evident from high demand for Pornos, commodification of women.
  - (v) It contradicts to modernity, such as Ultraround have led to new Patriarchal ~~acti~~ attitude.
- So, as per Amartya Sen, the need is to develop women agency, so she can fight for her rights.

Q. (c) Child malnutrition is a chronic problem and a longstanding challenge for India. Analyse.

→ According to recently released National Family Health Survey-5, Stunting of children is at 37, Wasting is at 21% and underweight are at 31%, with 6.7% being Anaemic.

So, such data showcase the continuous problem of Child malnutrition, which as per Sen and Dreye act as a unfreedom for human development of child.

Child malnutrition as a Chronic Problem have various reasons such as :-

- 1) Lack of women education, which are primary healthtaker of child, leading to bad diets. Also, early marriage tend to produce weaker children due to lack of development of mother as per Soralde Desai.

(i) Jean Dreze says, child malnutrition is a direct outcome of failure of state to remove poverty, which led to increase in child-labour, leading to less development.

(ii) Also, the faulty government social support, based upon calories approach, fail to remove hidden hunger.

(iii) Uma Chakrabarty says, female child is disproportionately more affected due to boy-child preference of Patriarchal family. As evident from data of DEMARU states.

Though after independence some partition work was undertaken but need for more is present as:-

- (i) Bio-fortification of food to tackle hidden hunger.
- (ii) Better education of girl child and lesser regular of early marriage.
- (iii) Universal Income Programme.
- (iv) Also education system must be made inclusive and enabling.

So, only when such steps are taken we will be able to achieve our SDG-2, Zero hunger.

Q1. (d)

The practice of untouchability, though declining still persists in India. Discuss its manifestation and reasons for persistence -

→ Untouchability which have been explicitly banned under Article 17, with legislative measures such as Prevention of Atrocities (SC, ST) Act, have led to change in the institution and have reduced compared to pre-independence India.

But, a study from Subhakar Thant and Gharbhyan Shah suggest that in still around 70% of rural India the practice continues in one form or other.

## Various Manifestation of Untouchability.

- i) Ashish Bose says, in urban India there is disguised untouchability as evident from habitual segregation of slums.
- ii) According to Nandakumar study, SCs and STs constitute 93% of

The manual scavenger labours, and this shows continuation of traditional untouchability.

(iii) Uday Bhan have said, even the Dalit Capitalism is limited to traditional Dalit work such as Tanning.

(iv) In rural India it is manifested in ritual and civic segregation, continued violence, also disallowing of Green to side floor.

(v) Politically too, at Gram Sakta level, Dalits are still not empowered.

## Reasons for Continuation

(i) Dipankar Gupta says there is lack of cognitive modernity due to cultural lag of Indian Society.

(ii) Also, continued caste-identities in Indian Politics as per Christophe Jaffrelot.

(iii) Failure of Dalit movement to develop horizontal solidarity among Dalits.

(iv) There is also a counter-movement against Dalit assertion - eg. Kamal Sena, Rajput Sena etc.

So, to counter untouchability need is for continuous work by state and civil society.

Q. (e) Comment on the notion of social change from a cognitive historical viewpoint as postulated by Dumont.

→ Social change refers to changes in societal structures, institutions and culture. This can be both evolutionary and revolutionary.

Jais Dumont, an Indologist, saw Indian ideology based upon hierarchy and hierarchy, and they take hierarchy as a value, as evident from refusal of Jains to allow Pulliyans to cook for them during SMDP movement.

So, as per Cognitive historical viewpoint, which sees the changes in ideology and values over the course of history, leading to changes in the societal structures, Dumont says that Indian society's ideology is now

going towards neo-traditionalism

He says, Indian ideology is incorporating various elements of rational western ideology and is changing the periphery and eventually guarding the core.

Cognitive Historical viewpoint sees social change as clashes of ideologies, and one ideology is bound to win over the other at one time or the later.

This viewpoint have been criticised

(i) Marxist view says, change is not due to ideas but it is due to changes in modes of production.

(ii) Also, Yogendra Singh says change can even be autogenetic within the society, and can lead to evolution.

(iii) This viewpoint also fails to account for revolutionary change in society.

So, it can be said Lewis Dumont's view of social change is like a 'ideal types' and there are other reasons for change also.

Q3. (a) India has completed 75 years since independence, but modernisation of Indian tradition is still an unfinished task. Do you agree?

→. Modernisation as per Michel Foucault refers to the process when there is increased questioning of tradition and development of ideology of rationalism and humanism.

Yogendra Singh, in the context of India, said modernisation refers to coming of values of individualism, rationalism etc, which started due to heterogenetic changes brought by colonial masters.

Modernisation as able to change Indian tradition.

(i) Yogendra Singh, in his paradigm of social change, saw modernization as bringing changes to little tradition of various communities such as Shudras, Munda etc and leading to changes in greater tradition of education system,

polity, laws etc.

(ii), A.R. Desai says, modernisation due to development of Press and All-India level consciousness led to coming up of Nationalism.

(iii), M. N. Srinivas, uses the concept of westernisation, to showcase the changes in dressing, dietary, habits of Indian society.

(iv), Also, as per B.B. Mitra, modernisation helped in development of western educated middle class, which was different from traditional classes.

(v), In the ~~recent~~ recent times too, modernisation have led to desocialisation, breakdown of purity - pollution and secularisation of the life-goals.

(vi), Family structure changes on them.

(vii), Modernization have even increased the women empowerment and have brought changes to Patriarchal tradition of Indian society.

(viii), Changes have been in caste system, untouchability etc.

So, without any doubt modernization have brought various changes in Indian tradition, but even after 75 years, the process is still not complete and is still undergoing because :-

(i) Yogendra Singh says, there is lack of cognitive modernity of Indians.

(ii) Neo-traditionalism have been generated, where modern technology such as ultrasound is being used for women infanticide.

(iii) M.N. Srinivas says, the cognitive element is missing, which is creating a class of Modern "Scientists who indulge in Arts of equipments".

(iv) Also, modernisation have failed to fully dismantle the caste system, as it have changed stated in caste identity leading

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to caste politics;

(vi), Modernisation have even failed to bring secularisation of Indian tradition, as Online Karta and Online Darshan have increased.

(vii), Modernisation even failed to dismantle the caste-based job system, as evident from Nambalath study, 93% of scavengers are SC/STs.

(viii), Also, the institution of family is still based upon Patriarchal notion and is still a part of local caste and religion activities. David Mendelbaum says there is continued Kula-Devi Pooja in modern times.

(ix), Rural society still try to limit individual freedom. (eg, Tears Kan for girls in Jat Khats).

So, modernisation in India is also an ongoing process, albeit slowly, so need is to spread of modern values via education system to change oppressive traditions.

Q3. (b) A two-way relationship is observed between folk-society and the urban society which is coming in contact with each other and inheriting as well as losing some of its their traits. Discuss w.r.t little tradition and Great tradition theory.

→ Robert Redfield in his study of a Mexican village developed the concept of little tradition, which is the undocumented, and local traditions of folks, and the concept of Great tradition, which is the documented and Pan-area culture of the elites. These concepts help to study the social change at various dimensions.

In the Indian context these concepts have been used by Yogendra Singh, Metic Marrisht and Milton Singer to study change and rural societies. They also added the concept of Universalization of little tradition, in

which traits of little tradition are added to greater tradition and parochialisation of the Great tradition in which traits of it are added to little tradition. That's how there is continued interaction between both.

In the relation of folk-urban continuum, the little tradition and Great tradition helps us to study the changes in rural society and urban society due to migration to and fro, as migrants are known as "carriers of culture" by Aritish Box.

Rural folk - Urban Contact = leading to inherit of New traits.

Urban Society

- (i) Aritish Box says, the little tradition of slums is universalised into the Great tradition.
- (ii) Also slums and its migrants adopt the Great tradition of city with Parochialisation.
- (iii) M.S. A. Rao says that the little

tradition in migrants changes and this leads to more economic and political empowerment of women compared to general counterpart.

(iv) Also, Urban Culture is effected by nearby rural areas. (eg) Delhi Culture can be divided in 3 parts :-  
Core Metropolitan Delhi culture, U.P. Culture and its continuous interaction.

(v) Caste system and untouchability have also seeped to urban society due to migrants as per Jee Berman, as evident by habitual segregation.

(vi) Caste-endogamy is also present in urban society.

## Changes in Folk-Culture

(i) More egalitarian values coming due to migrant who returns and act as carrier of social change. (eg) Pandemic exodus.

(ii) Also, due to better awareness

from Civil Society, the Private Patriarchy is on reduction in rural society.

(i), Urban areas, after Gunge, same as marketplace, it leads to contact between various little

tradition.

(ii), Also the little tradition adopt various values like education, importance, materialism, due to Parochialisation of urban Great Tradition.

(i), There is changes in rural great tradition of elite, as evident by reduction of caste system.

Both Tradition losing some of their traits.

(i), Some traits of one culture replace other's. For example, caste system is replaced by caste identity.

(ii), Also, extreme Patriarchy in rural ~~areas~~ areas on decline.

(iii), Conflict traits leads to challenge and contra. accumulation and lead to loss of some traits.

So, the folk-urban continuum have led to increased vibrancy and ~~evolution~~ suburbanisation culture is coming

Q. 14

"Tribal conflicts based on ethnic differences often camouflage a struggle for political and economic advantage." Substantiate with examples.

→ Tribal conflicts as per T.K. Cohen are essentially ethnic conflicts, but they are also have the element of political and economic needs.

During Pre-independent India, Tribal conflicts are based upon the ethnic differences of Britishers and tribes and continued interference of British missionary in Tribal culture. But Jawaharlan Rao says the real triggering effect was based upon eviction of tribals, change in property relation, coming of moneylenders and so on. For eg. Santal revolt in 1854-57 was based upon economic factors.

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Inter tribal revolt, such as Bodo - and other tribal conflict is due to demand of more Political and economic rights and more opportunity for representation via independent Bodoland Council.

According to Walter Fernandes, tribal conflicts due to development induced displacement is due to perceived threat of livelihood loss and cultural alienation. (eg) Naxalim is continuing in areas where such incidents are more. (Red Triangle).

Also, the ethnic differences leads to demarcation, ghettoisation in urban areas, leading to exclusion of tribals from economic and Political opportunity. (eg) Delhi - discrimination.

The secessionist movement of North East tribes such as Naga, Meity etc. are also based upon increased Political and ~~advantage~~ economic advantage in sovereign Nation.

So, tribal ~~revolt~~ conflicts have many faces like ethnicity, economic, cultural and Political, need to be holistically address them.

Q5. (a) Growth of modern industries has macro as well as micro implication on Indian society. Discuss.

→ Modern industries as per A.R. Dairi was a direct result of Colonial modernisation, which led to formation of indigenous Bourgeoisie and Workers Class and have led to deep changes in Indian Society.

Modern Industries leading to Macro Changes

(i) They led to bringing changes of Caste system, as untouchability reduced.

(ii) Also it led to formation of modern industrial class structure in India as per Karol Upadhyaya, also led to Urbanisation.

(iii) Modern industry also changed the traditional industrial work and led to machine

- based production leading to increased alienation. (Rationalisation)
- (iv) Also, modern industries allowed for more economic employment opportunity for women, they were also coming out of home sphere and becoming part of working class.
- (v) Modern industries have even made India to spare of debt and reduced the dependence of economy over agriculture.

## Modern Industry leading to Micro Changes.

- (i) K. M. Kapadia says, industrialisation have led to geographical mobility of family, reduced patriarchy.
- (ii) Also modern industry led to skewed development leading to regional inequality.
- (iii) Modern industry also, brought changes to urban-rural connectivity, circulation of labour (migration) changes in folk culture.
- (iv) Modern industries also led to changes in value system, it led to modernisation as per M. N. Srinivas.

So, modern industrial growth have indeed changed the rural based India into more urban one.

Q5 (b) To what extent decentralisation of power has been effective and equitable in case of India?

→ Decentralisation of Power refers to sharing of power to various lower parts to reduce the burden on single sector centre of Power. In India, 73<sup>rd</sup> and 74<sup>th</sup> Amendment have brought Panchayati Raj institutions to decentralise power to the lower levels.

Decentralisation as effective and equitable.

- (i) It has led to breakdown of the decisive dominance of dominant caste as per K. L. Sharma.
- (ii) Mani Shankar Aiyer Committee says Panchayati Raj has allowed for more empowerment of SCs, STs and women, due to their increased participation.
- (iii) Decentralisation of power has also led to reduction of untouchability as per Thorat.

- (i), Decentralisation have allowed for reservation of women (33%) which allow for more say in local matters and reduce Patriarchy.
- (ii), Also ULB have led to development of city.

Decentralisation of Power as not effective and equitable.

(i) Term of Proxies, such as Sarpanch Pati, and Sponsorship of SC Candidate have led to continuity in Patriarchal and caste based Power structure.

(ii) MC. Radwan study of Nalgonda Khaps shows that, still Khat (Caste Panchayat) is more followed than PRTI bodies.

(iii) Also, PAI Panini says, PRTIs have led to more entrenchment of dominant castes like AJGAR.

(iv) Presence of untouchability and violence against Dalit is still common.

(v) There is also inequality amongst various political ideology, as Politicisation of PRTI is happening.

So, Thus the need is to strengthen the PRTIs and create more safeguards for empowerment of weaker.

Q5. (C) Discuss the crisis of development and need for sustainable development in contemporary times.

→ Crisis of Development refers to the problem caused by various development process. This problems can be economic, cultural and most importantly ~~Clim~~ Ecological.

## Crisis of Development

- (i) Development induced displacement leads to cultural, political, social alienation of Tribals as per Walter Fernandes.
- (ii) Eco-Feminists like Vandana Shiva says, development process lead to direct attack on women as they are more dependent on environment.  
(eg) Navada Baho Andolan, was led by women.
- (iii) Also, development without any proper assessment have led to destruction of ecology and

have contributed to various disasters, climate change, pollution, loss of life and so on.

(ii) Also, there is issue of inequitable development process, which leads to continue of inequalities.

So in this sense Sustainable development which take care of water and inter generation equity along with ecology health is the need of hour as :-

(i) It will focus on benefits of all, such as SDG-1 (Zero Poverty), SDG-2 (Zero Hunger).

(ii) Sustainable development will allow us to better control climate change and fight to various disaster and would reduce human and economic costs.

(iii) - Sustainable development will also take care of the rights of vulnerable groups like Tribals and women.

So, the need of the time is to follow Sustainable development practices since the current Paradigm is neither inclusive and neither just.

Q 5.(d)

Give a sociological analysis of Youth Unrest and Student Movement in recent times in India.

→ Youth unrest and student movements as per Ex-CJ E.N.U. Ramnara are essential part of vibrant democracy, which shows maturity among youths to perceive their constitutional rights and demand them.

## Youth Unrest and Student Movements

### Causes.

- (i) Using Malintegration theory, they are because of various dysfunctions in society like high unemployment and various unethical practices like Cheating etc.
- (ii) Using T. A. Guier's relative deprivation theory, they have because of youth feel deprived as their expectation increase with high study.
- (iii) Pluralists say, there are the evidence of vibrant society, and shows Youth have an independent centre of power.

## Aims and Nature.

- (i) They are mostly reformative movement & their aim is to force state to provide more opportunity.
- (ii) Also, they aim to bring various social change like demand for reservation by backward <sup>caste</sup> classes and upper caste offering.

## Various Other Factors.

- (i) They are kind of New Social Movement according to Habermas's classification.
- (ii) They try to tap in Charismatic authority for furthering their cause.
- (iii) Student wings of Political Parties provide them organisational support.
- (iv) Also, their ideology is based upon their demands for more opportunity.
- (v) These movements can be both charged and peaceful.

So, youth and student movement shows various trends in our education and economic system and demands changes.

Q5. (e). Gender equality is a threat to the institution of "family". Critically discuss the statement.

→ The tradition Indian family as per A.S. Arunja is a joint family, with the eldest male as the head.

The Power structure of the family is such that women is always subjugated to male as per Uma Chomarty, like, Husband > Wife, Father > Daughter, Brother > Sister.

So in this sense, Gender equality is seen as a threat to institution of family as :-

(i) It goes against traditional structure which have sanctions from the religious texts.

(ii) Also, it would lead to friction, and family would fail to take decision over various issues.

(iii) Also, since the caste system

Supports women subordination, equality would mean various sanctions from the caste groups.

(ii), Equality may lead to making Personal relation as Political, which may harm the family, which is based on trust and devotion.

But feminists says, Gender equality would not threaten family but would only threaten the traditional Patriarchal family and it would instead strengthen the institution of family as :-

- (i) It would allow for more capacity of women and increase participation.
- (ii) It would lead to increased mutual respect among both.
- (iii), The Gender equality would lead to reduction of many activities like SATI, Child marriage, infanticide, which actually sow family relation.

So, gender equality is very much needed in recent times, as it would strengthen the agency of women, and lead to more say of women in family matters.

07. (a)

In context of persistence of problem of defining middle class, outline the characteristics of New Middle Class in India.

→ Middle class was defined by Max Weber as the class which is the direct result of capitalism and is between the Bourgeoisie and Proletariat and holds rational, democratic and humanistic values.

This definition was considered as not adequate because :-

(i) Peter Saunders says that there is not one middle class, but there are middle classes → high Professions and low clerical work.

(ii) B.B. Mishra in the context of India says, though in pre-independence time middle class stood for rational and secular values, but now it does not stand for them as

they have adapted to Neo-traditionalism.

(ii), Dipankar Gupta says, Indian Middle Class suffers from a cultural lag, and backed to develop rational thought or cognitive modernity.

(ii), Rudolf and Rudolph say, there is a middle class in agrarian class structure too, as Indian mode of Production in Agriculture are also taking Capitalist turn.

(ii), Also, Middle class's definition fails to incorporate the views of Pawan Kumar, as he says in India middle class is individualistic and Apathetic to the masses, unlike Weberian middle class who would be a major part of Civil Society.

(iii), In India there is also some kind of Caste-class nexus, and some middle dominant caste also form part of middle class.

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So, middle class definition is too ambiguous as to what it includes or what it does not.

The new middle class refers to the class of prime beneficiary of LPG reforms and increased process of Globalisation. Their chief characteristics are :-

- (i) They are consumerist class, and does not follow Gandhi or Ideals.
- (ii) There is also distinction between Social-elite middle class and Political elites, as the educated middle class now refrain from Politics.
- (iii) New middle class is individualistic and based upon technological form of entertainment, eg. T.V, Netlix etc.
- (iv) Also they are widely English-speaking class.
- (v) New middle class have Symmetrical family structure.

(i) New middle class also do not work for the upliftment of vulnerable, as they act as a vested interest group for themselves.

(ii) They ~~are~~ also follow religion, rules and caste, as long as they are instrumental, i.e., they are not secular to the core.

(iii) New middle class is mostly found in urban centres.

So, Middle class in the case of India have kind of failed in it's responsibility to bring positive social change in the society at rapid and required pace. But Gayle Omstedt applaud this New middle class for attacking Public Patriarchy, #MeToo.

Q7. (b) Distinguish between social protest and social movements; examine their sociological significance to explain social change.

→. Social Protest and Social Movements refer both refer to a kind of an emergent collective action, which is oriented towards something.

Though both are collective action, there are some basic differences between the two like :-

Social Protest	Social Movement.
<p>i) It is short lived.</p> <p>ii) It lacks a clear structure, and is mostly sporadic. It is more like a knee jerk reaction. eg. Agitation Protest.</p> <p>iii) It does not aim to gain legitimacy, as it is short-lived.</p>	<p>i) It is a sustained collective action.</p> <p>ii) It develops a clear cut structure and is well planned throughout. (eg. Farmers Protest)</p> <p>iii) It aims to gain legitimacy from various sections of society.</p>

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(ii) Social ~~movements~~ <sup>Protests</sup> can be blocking a change. ~~a towards~~ ~~bringing a change.~~

(ii) Social movement can be towards blocking a change or bringing a change.

(vi) Social Protest does not aim to bring leaders from outside sphere, as it does not have proper hierarchy.

(vi) Social movement aim to create in collective leaders or charismatic leaders.

(vii) There is also a lack of clear ideology.

(vii) M.S.A Rao says Social movement have clear ideology.

So, with these various differences, it can be said that, social protests have capability to become social movements if they are sustained and form proper structure.

Social Significance of both towards bringing Social Change.

(ii) Neil J. Smelser and Merton says movements develop to remove disjunction between various structures and root out various dysfunctional parts.

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(ii) Also, social movements can lead to attitudinal change in society. (eg) Reform movement in colonial times, lead to reform in religion.

(iii) Since social movement have clear ideology, they have a clear view of future and a clear path how to achieve that. (eg) Indian National movement led to continued struggle for independence.

(iv) Also the resource mobilization theory states that, social movement aim to get as much human support it can get, which can lead to attitudinal change of participants. (eg) Beti Bachao Beti Bachao.

(v) Marxist uses social movement as the key to remove exploitation from society.

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(ii) B.R. Ambedkar also show the social movements as having ability to remove oppression of Dalits. He used to say, "Educate, Agitate"

(iii) Social Protest, and Movement let the State know, what the people demands and how they want to get it.

(iv) Feminist movement have helped bringing changes to Patriarchy as per Gayle Orstedt.

So, social protest and movements are important tool of social change and Ginsberg says, in a democracy they allow people their right to free expression.

Q7. (c) Gender equality and environmental justice should go hand in hand.  
Discuss Eco-feminism in this regard.

→ Eco-feminism, as a term was coined by Francoise, this perspective aims to explain that the subjugation of both women and ecology is due to actions of men, and there must be a convergence between both the women movement and ecology movement in achieving the aim of gender equality and environment justice.

Ann Oakley says, since women are more dependent on nature, any threat to ecology threatens the livelihood of women.

In context of India, Veena Baghel says, Women mostly collect various forest products, firewoods

and other items, so they are more depended on environment.

Similarly, Gadgil and Gupta says, the post independence environmental movement have been led by women as they were the Prime effected. (eg. Navroza Bhabha Andolan.

So, eco-feminism aims to bring environmental justice, by allocating equal rewards to all, and it ensures the sustainability of ecology for times to come.

It also try to safeguard the rights of women, and aims to oppose subjugation of women agency by male, in both Private and Public sphere.

So, eco-feminism can bring the required justice for both women and environment. Vandana Shiva argues that without proper convergence between the both, it won't be possible to bring environmental justice or women emancipation.

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Q. (a)

India's educational landscape is extremely unequal and the inequalities manifests themselves in the form of differences based on caste, class and, in some cases, gender. Discuss.

→ Education was envisaged as the Paragon of all eras by S. Radhakrishnan, and similarly Dr. B.R. Ambedkar saw education as the enabler of Dalits to assert for their rights, "educate and agitate".

But the Indian Educational system have not been inclusive as per Amartya Sen and Jean Drèze, and there are various barriers, which stop people to increase their capacity and lead to continuation of inequality.

Manifestation of Educational Inequalities

On the Basis of Caste.

(i) Census 2011, says SC have a literacy rate of less than ~~50~~<sup>67</sup>%. Compared to the literacy rate

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of the general population at 77%.  
STs have still further low  
literacy rate.

(ii) Oscar Lewis says, education  
have developed a culture of  
Poverty, as low caste poor people  
& lacks cultural capital to  
excel.

(iii), As per Thorat and Shah, due to  
presence of untouchability practices,  
there is also caste barriers  
for Dalits at rural areas.

(iv), Sen and Dreze says, low caste  
lacks the resources to sacrifice  
the opportunity cost for education,  
and that is why children indulge  
in child labour to earn daily  
living.

(v), There is also language barriers  
and teacher - student connect  
is missing as most of the teacher  
are from upper caste. STs  
fails to get educate education  
because of the language barrier  
and lack of infrastructure.

## On the basis of Class.

- (i) There is a vicious cycle of Poverty, children indulge in child labour, as education system is faulty and fails to develop adequate - skill - based jobs.
- (ii) Arunjit + Pankaj says, State has failed to provide compulsory education, under Right to education studies in government schools is not at all attractive.
- (iii) Various costs of Book, dress, travel etc act as a entry barrier.
- (iv) Also, the coaching culture have led to unfair advantage to upper class.

## On the Basis of Gender.

- (i) The DEMARU states, it are also low in educational attainment.
- (ii) Women have literacy rate of 67% compared to 84%.

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For Practice  
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of male counterpart.

- (ii) Patriarchal culture does not give adequate opportunity to study to women.
- (iii) Also, due to lack of sexual health knowledge, as per Sonalde Desai, women withdraw during puberty.
- (iv) As evident from NFHS-5, end of child marriage have also led to low level of educational attainment of women.
- (v) Also, state has failed to provide schooling infra in close vicinity for women.
- (vi) There is also lack of women participation in STEM education as per ASER and AISHE survey.

So, need of the time is to ~~create~~ provide better educational opportunity to improve the capacity. Delhi education model can be treated as a model for other states.

Q. (b)

The dominant caste notion has been used to deny the validity of reservation for BCs and played a role in determining certain political strategies. In this context explain the decay of dominant caste today.

→

M. N. Srinivas developed the concept of Dominant Caste, while studying Mysore village. He said, apart from ritual hierarchy, there is also a secular hierarchy and the class with a middle status or ritual hierarchy, high population, high landholding with government positions, is the dominant caste of the region and dominates the secular hierarchy of the area. (eg) Jats in Haryana, Patel in Gujarat and Marathas in Maharashtra.

In the recent times, the reservation policy of Mandal Commission to the socially and educationally

backward class have allowed  
then various backward caste  
to also dominate the employment  
sector in Government.

But opponents says, that since  
then castes, such as Jats, Yadavs,  
etc have been ~~dominant~~ dominant  
but they do not deserve reservation.

Also, the concept of dominant caste  
as per PANINI have led to  
political mobilization on the basis  
of caste in North India, the game  
the acronym of ATGAR castes  
who would hit above their weight

Also, Rajni Kohari and Paul Brass  
says, the dominant caste in the  
region shapes the political strategies  
such as ticket distribution,  
demands and manifests of various  
parties.

But the opponents of Dominant  
Castes says that the M.N.  
Srinivas's concept was more of

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an ideal type, and there is no decisive dominance as :-  
(i) SC Dube says due to backwardness there is lack of horizontal solidarity.

(ii) Also, Oscar Lewis says, many a times, the high population caste is mostly SCs, and they are not dominant.

(iii) J. B. Danwar says, even the middle caste suffered from the Brahminical segregation.

(iv) S. C. Dube says that there are dominant individuals.

(v) Also, after the coming of 73rd Constitutional amendment, the power structure have been democratised.

So, various the analysts says that in recent times, dominant caste have decayed, and their

reservation can be continued as they too are culturally deprived.

But there are still criticism to their generalisation, as :-

(i) P. J. Vaidya in his work 'Study in Kayastha' says, Jats considered even Brahmins to be below them in power.

(ii) Also, M. C. Pradhan says in the 'Khasi of West U.P. Kayastha', decision is still binding on other caste of region. This shows dominance.

(iii) The caste based political mobilisation as per Christophe Jaffrelot confirms the dominance of castes in the region.

(iv) Also, the land holding pattern in a region can show the dominant caste of region.

So, the decay of dominant caste is still not happening, though the decisiveness is reducing, but the dominance is here to stay for some more time.

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Question No.  
प्रश्न संख्या

04.(c)

Recently Supreme Court said that Sex work is a profession whose practitioners are entitled to dignity and equal protection under law. In this context, discuss exclusion and marginalisation faced by sex workers in India.

→ Under Article 21, Right to <sup>Life</sup> Dignity, SC have recognised the right of sex workers for right to dignified life. *Sonalde Devi* case has failed the decision as "Reducing Patriarchy from Judiciary mindset".

But the situation is not so smooth, as sex workers still continue to be excluded and marginalised in various forms as :-

- (i) Habitual Segregation: They tend to be forced to live in red light area, where there is lack of education and health care facility, with WASH service also as bad.
- (ii) Civil Segregation on sex-workers are considered as 3rd class

perverts by the so-called 'mainstream' as per ~~the~~ ~~the~~ Ashish Bose.

(ii) Restriction on Movement:- Mumbai NC have said that sex worker does not have absolute Right to Movement under (Art 19), as State can put restriction over spread of various disease.

(i), Also, sex-workers face various social stigma, and their children are excluded from so-called reputed schools.

(ii) They also lack proper right to rehabilitation as government have failed to provide proper employment opportunity.

(iii) They are also hunting grounds for Police officials, which can undertake various types of corruption and take money.

(iv) Also, there is failure of state to properly regulate the industry leading to human trafficking.

Sex-work is kind of a social evil in every society, need is to properly regulate the sector, instead of bluntly criminalizing it. Government must come up with a law.