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SOCIOLOGY (TEST CODE : 1213)

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Center	BHOPAL	Date	10.09.18

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

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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.

1. Write a short note on each of the following in not more than 150 words.
10 x 5 = 50

(a) Village studies by S.C Dube

SC Dube was a prominent sociologist in India who used his anthropological approach to study Indian villages.

His most remembered is to that of Shamirpet village near Hyderabad. He visited this along with a group of doctors, educationist, policy makers etc.

SC Dube tried to understand the dynamics of prestige and power in the village. The relations of Tajmani that connected the economic interdependence were observed, but were slowly disintegrating in the onslaught of mobility conditions.

According to SC Dube, there are six factors based on which a person's position in village is determined

- Land ownership
- Age
- Government job
- Religion and Caste
- Wealth
- Distinct personality trait.

For status-differentiation, these factors played a crucial role. SC Dube followed the approach of Structural functionalism as by Robert Redfield and focussed on Interventionist role of Social Sciences

1. (b) 'Book-view' and 'field-view' of Indian caste system

Indian caste system has been central to the understanding of Indian society due to its social, economic and political impacts.

Book View

Pioneered by Indological ~~and~~ scholar Prof Ghurye, book view based its findings on ancient text, like Vedas, Puranas etc. It provided a culturo-historical perspective for caste and its evolution from 'Pu^{sh}u Suktā'. But this depicted caste as it 'should' be and not how it really is. It failed to understand the dynamism in society and saw caste as a rigid social stratification. Louis Dumont, despite claims of studying text and context,

provided largely an ideological perspective on caste. It was based on view of binary between purity and pollution, much as Brahmanism envisaged.

Field View

Based on microanthropological observations, it was MN Srinivas who found macro sociological generalisation. In study of Goorgs of Mysore or Rampura, the dynamism in caste system was unearthed. It was cultural process of Sanskritisation and Westernisation.

Sripuram village study by Andre Beteille took Weberian perspective to study interplay of power and class. Along with GD Bensemen's foothill Himalayan study and SC Sube's Sharnipur study, the village field view was enriched.

Both these perspectives have revealed lot about caste system.

1. (c) Discuss the 'Industrial-class structure' in India

The Industrial-class structure in India is closely related to the social composition based on caste, gender and so on.

A R Desai provides an overview based on ownership and nature of work. He was a pioneer for a class based understanding of Indian society.

- Capitalists and Large Business owners - these form the upper most strata, that control the means of production and labour as well as technology
- Corporates - 'Decomposition of capital' and control has led to a class of managers and upper white collar workers, who are involved in decision making.

- Private Workers ^{such} as clerical staff, the larger staff of management from the next strata in the Industrial class structure. They form the burgeoning middle class in India driven by consumption.
- Petty traders and business owners, which form a sizeable population are involved in trade, but at a local and pet level.
- Working class - like factory workers and labourers form the base of Industrial class structure. In formal sector they may have social security also, but suffer otherwise in Informal sector.

1. (d) 'Dimensions' of communalism

Communalism refers to the sectarian exploitation of social traditions for political mobilisation. This ideology blinds people into believing that their interests are antagonistic to the other religion, region etc.

Clifford Geertz argues that to different nations and regions, Communalism has different dimensions or basis.

If for India, it represents antagonism between religion, for Congo it represents rivalry between tribes and for Malaya, its even different.

This depicts that the dimensions on the basis of which

Factionalism occurs is not of considerable ~~for~~ importance, rather its the perceived deprivations and overlap with socio-economic conditions which ultimately decide the dimension.

Despite being largely a political rallying point, Communalism can become a reason for communal discord and harm the social fabric of a country.

Respect from the "diversity" and adequate steps to correct the "disparity" can help tackle the several ~~dimensions~~ ^{shades} of communalism which may be Assimilative (Buddhism in Hindu), Welfarist (Christian missionary), Retaliatory (Hindu-Muslim riots), Separatist (Thakhand demand) or Secessionist (Khalistani demand).

1. (e) 'Caste mobility' in India

Caste system was traditionally seen as a rigid form of social stratification. But a closer analysis and field studies indicate presence of caste mobility.

① Cultural upward Mobility

MN Srinivas illustrates Sanskritisation that leads to better recognition when lower castes emulate customs, practices, norms of upper caste.

Eg FG Bailey found at Bissipara that several groups gave up alcohol use and were recognised.

① Surajit Sinha talks about the Rajputanisation / Kshatriyisation as many castes due to their valour & bravery were inducted as Kshatriyas. This is historically true for Hunas, Kanishka, etc.

① Caste mobility can be observed at 3 levels -

⊕ At Individual level - when an act of some disregard is done eg a Brahmin eats non-veg, which can lead to downward mobility

⊕ At family level - due to govt job or good wealth, the specific caste family can gain upward mobility.

⊕ At whole caste level - this occurs gradually only with greater acceptance by the caste groups.

Structurally, the urbanisation and industrialisation and consequent migration has ensured caste mobility in India with access to better employment & opportunities

2. (a) Critically examine the limitations of the structuralist-functionalist perspective in the analysis of the Indian society. (20)

The Indological analysis of Indian society by Ghurye, soon paved way for structural functionalist paradigm under influence of Robert Redfield, Evans Pritchard etc.

Village studies by MN Srinivas, S.C. Dube tried to adopt an anthropological approach to study village in totality.

- It conceived caste as being central to the understanding of Indian society.
- It did recognise some changes specially at cultural level like Modernisation, Westernisation and Sanskritisation, but failed to notice the radical changes due to British onslaught.

→ Functionalism sought to find a functional ~~and~~ significance to all social institutions be it religion, caste etc. Smirnov's concept of functional unity is an eg. to analyse marriage ceremony.

→ The class dimensions and the economic consciousness was not captured which had dialectical nature

→ It led to tautologies & teleologies to justify norms and entrenched traditions.

→ Studies of family by Gravati Kave also reflect a functional analysis but could not capture changing impact.

→ It failed to explain the conflicts like Naxalism, the problems of slum areas and peasant-farmer agitation post liberalisation.

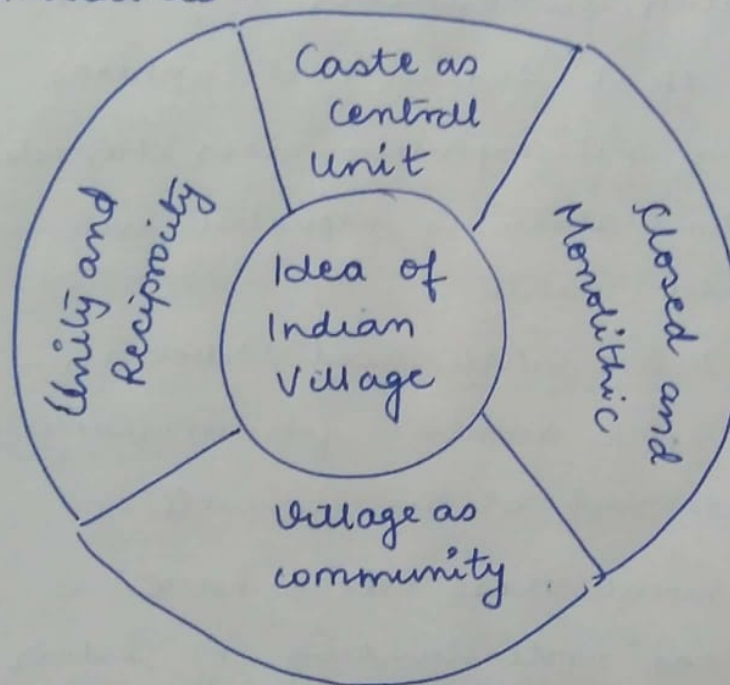
Other scholars like AR Desai has tried to use a Marxist class based approach to analyse Indian society. He not only noted the dynamism in Indian class structure due ^{to} British colonialism, but also claimed that Indian caste inheres a passive but explosive class character. And Indian state is capitalist in ideology and reality.

Andre Betille used Weberian perspective to account for dimensions of power and status as well.

Though these ideas have supplemented understanding of Indian society, structural functionalism saw society as it was and was the pioneering approach of Indian sociologists -

2. (b) The idea of the Indian village as represented in the earlier writings of the colonial administrators has been critiqued by many scholars. Discuss (20)

The Village and Rural India was specially predominant in the British colonial times when studies on Indian society were commissioned.



Scholars like Metcalfe, saw Indian village as atomistic, close, monolithic and little republics. A highly ~~and~~ static view was taken and village were considered as

units of self sufficiency. As also depicted in Marx's Asian Mode of Production.

Many studies and scholars as well as intellectuals commented on village entity. While Gandhiji saw villages as ^{where} real Indian masses reside and as ^{pure} units, Ambedkar saw villages as sinks of localism and dens of ignorance and communalism.

JC Kumarappa in his 1931 study busted the myth of static villages by explaining migration for jobs and marriage.

Andre Beteille in study of Aripuram village remarked that as long as living memory goes, there is no reason to believe that Indian villages were self sufficient at least economically.

Srinivas' study of Rampura unearthed dynamism in caste system by explaining Sanskritisation for caste mobility. Besides the concept of dominant caste explained the consequence of democratic transition due to numerical strengths for castes like Yadav, Kurnu, Vokkalingas.

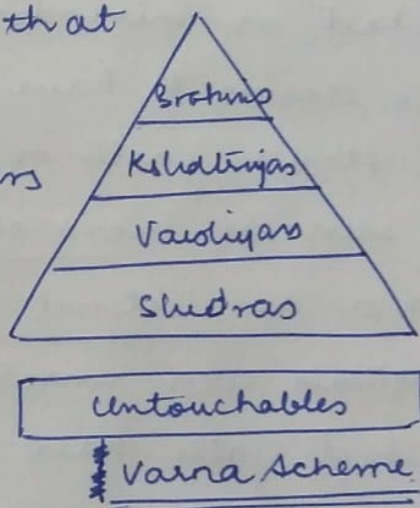
Oscar Lewis in comparison of Indian Ranikhera with Tepostalan village of Mexico argued that India has Rural Cosmopolitanism as single village has ties across 400 villages for kin and economic relation.

Thus colonial administrators' perspective of a static village and caste entrenchment were critiqued and perspectives based on field study were proposed.

2. (c) "The Varna scheme has 'distorted' the picture of caste". Comment (10)

Based on Indological perspective proposed by Ghurye, and Purushsukta doctrine, the Varna scheme was popularised to explain the evolution of caste system.

This appeared that hierarchy is fixed ritually and scholars like Dumont developed binary based on purity-pollution to



explain the ideological antecedent.

But later scholars based on field work draw a difference between Varna and Jati. MN Srinivas notes the difference as varna being ideal book-view order, while Jati being the reality of caste.

Dipankar Gupta puts forward the most critical perspective on this. He posits that based on several caste origin legends, he finds that most caste reason their low position due to being tricked or misunderstood. Every caste claims to have some caste below it. Hence, castes or jatis must not be seen in hierarchy of Varna, rather as distinct categories, sometimes even unrelated. These distinct jatis have independent and differentiated existence, not necessarily in hierarchy.

Eg Annot caste which sacrifices pig during Goraiga festival, Brahmins take water from them. Also Robert Dicke has verified these claims that posit that Varna scheme distorts the real picture of caste differentiation.

4. (a) "Tradition and modernity exist in contemporary Indian society". Discuss factors responsible for such continuity and change. (20)

According to Lloyd Rudolph, Modernity in India has been a result of Assimilation and not Replacement. This explains why the presence of traditional and modernity elements is simultaneous.

Many of the circumstances ~~remain~~ have changed in Indian context -

- ① Industrialisation and Market Economy → the occupational diversification in all fields has reduced the occupational segregation based on caste.
- ② Breakdown of Tajmani relations, led to freedom of lower caste people who could take up new jobs and ~~own~~ skills can also be freely acquired
- ③ Urbanisation has led to migration for Education and job opportunities.

Eating in hotels, travelling together, has reduced the purity-pollution aspect of caste.

- ① Consumerism, Capitalist nature and Individualism - is fuelling Secularisation religion and its rituals are less followed by neolocal families.
- ② The structural nuclear family is also observed due to poor capacity to sustain big family & privacy concerns
- ③ Democratic values, justice and modern Education are promoting Constitutional virtues - also in political discourse where merit considerations on development are seen.

But many prospects of Indian society are still entrenched in traditional ~~re~~ values.

- ④ M N Srinivas found a bulldozer driver who practices driving for livelihood but practices magic / sorcery in free time. He terms this Cultural Schizophrenia.

- ① According to Dipankar Gupta, Indian middle class is mistaken and this westernised elite has failed to accept modern values in spirit.
 - ① KL Sharma remarks that this occurs due to structural inconsistencies as bureaucracy without universalism, legislation without rule of law and democratisation without education.
 - ① Yogendra Singh in his Modernisation schema explains that there are local syncretism and continuity as some aspects of religion & Caste remain untouched by British Modernisation.
 - ① Andre Beteille believes that it's the political class and media which sustains primordial identities & caste resilience.
 - ① New sects and cults indicate search for privatised religion and belief in superstitions also.
- Hence elements of both change and continuity coexist in Indian society and identities are reinterpreted for benefits

2. (b) India social system is organised around caste structure, therefore, caste and politics can never be separated. Critically analyse the statement. (20)

Though Democracy based on universal values seems antithetical to caste based on ascriptive values, the former works in a social milieu. Hence, it plays a crucial role in Indian politics.

① Paul Brass explains the process of Caste Succession how various castes, level by level tried to indulge in politics and conflicting gains forced them to enter politics.

② Rajani Kothari terms this as Politicisation of caste where the deprived sections are now asserting their rights and trying to gain a respectable position and power.

He explains how Over time the social conditions, education etc overlap and create a complex structure

- ① Caste associations are gaining prominence like Jat Sabha, Agrawal Samaj etc that act as pressure groups to influence the vote bank politics.
- ② Moreover, new Varna Sabhas are also being observed as consolidation by All India Brahmin Sabha or Kshatriya Samaj.
- ③ The recent violence and political inactivity in shadow of elections in response to Rajput women/men's agitation against a movie represents how deeply enmeshed caste is.
- ④ The dominant castes, post mandalisation are seeing caste as a liability and feeling ignored by state. This has sparked protests by Jats in Haryana, Marathas in Maharashtra, Patels in Gujarat & Lingayats also.

⑥ Even dalit consciousness and identity movements are gaining grounds, against injustices.

Nevertheless, the progress of democracy and judicial activism is trying to neutralise these effects

⑥ In Abhiram Singh vs CD Commachen Supreme Court has prohibited mobilisation of votes based on religion, caste etc.

⑥ Neera Chandoke observes that a trans caste & trans-religious alliance is being forged by young leaders.

⑥ Reservation at local panchayats and and also local governance is seeing collaboration

⑥ ~~Coalition~~ Politics is ~~slowly~~ heading albeit slowly towards a merit based consideration and democratic order based on equality of citizens.

2. (c) Education is as an important tool for empowerment of scheduled tribes. In this context, critically examine the challenges faced in providing education to tribals. (10)

Though Education is the most potent weapon to change the social order, it has ~~be~~ not been able to deliver for scheduled tribes -

- ① Curriculum of modern education is alien to the tribal way of living.
- ② The modern demands of discipline, classes, homework, exams etc cause trouble specially for first generation school goers.
- ③ Education in school detaches them from their own cultural roots and breeds alienation and isolation.
- ④ Educationalist Krishna Kumar argues that our system is insensitive to the cultural diversity of our remote places.

- ① Reports suggest that due to domination of English & Hindi, Madhya Pradesh, ~~Andhra~~ Odisha & Maharashtra regions are wiping off Gondi, Santhali and Warli language study.
- ② Sujatha cites in National focus group for SC/ST children that community schools in Andhra adjust holidays based on tribal festivals, breaks in weekly local bazars, these have helped tribal attendances. But such practices are rare.
- ③ Even teachers are insensitive to demands of tribals, discriminate them and carry negative pre conceived notions about child performance.

These factors need to be overcome by teaching children in mother tongue, Ashram school be properly maintained and tribal sub plan component be utilised judiciously.

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

10 x 5 = 50

(a) Social consequences of Urbanization

Urbanisation is the phenomenon of growing urban areas with Modernisation, Industrial production and Technology expansion. 34% Indian population now lives in urban areas (UN2016)

Its consequences are manifold -

- ① According to Murray Bookchin, cities are sprawling environment damaging monsters that devour energy and generate unsustainable waste.
- ② Overcrowding in congested slums reduces human development parameters.
- ③ Market economy and rising inflation leads to dual career families and structural nuclearisation of families.
- ④ Impact are seen with high strain on marriage, divorces, single woman households.

- ① Live in relations, inter caste and love marriages are also prevalent here
 - ② Consumerist values of city breeds Individualism and harms social cohesion
 - ③ Neighbours rarely know each other and it develops Alienation & Isolation
 - ④ This often breeds crime, drug abuse and Violence against women.
 - ⑤ The migration to urban areas from rural set ups brings employment potential and it also decreases the caste consciousness.
 - ⑥ Loosening kin ties was seen by Allen Ross in study of Bangalore
 - ⑦ Despite greater opportunities for jobs, due to globalisation, changes in work to past time are observed in urban areas.
- Hence urbanisation has sprawling consequences on society.

5. (b) Objectives of Hindu and Muslim marriage.

Marriage in Indian society is more than sexual union of two adults, it's the interaction and development of ties between two families and kinship groups.

In Hindu Marriage, the act of Marriage is considered 'Divine' and part of the Grīhastha Dharma. To perform all rituals, the presence of wife for a man is essential. This has led to the universalisation of marriage. Also, the 4 goals of life along with Dharma, Artha include Kama or pleasure indicated in personal and sexual union also.

Procreation is also seen as a major objective of Hindu marriage and producing a 'boy' is the highest honour for the woman.

In case of Muslim marriage, it is seen as a contract between two accepting parties. Even the marriage finalisation in presence of ~~a~~ priest is complete only when 'I accept' is enunciated by both husband and wife.

Major objective has been procreation and taking care of the children through growing years. Polygamy is allowed in Islamic practices and Meher is the wealth of the wife, which is her own.

5. (c) The changing 'Dalit Consciousness' in India

The Dalit Consciousness in India emerged only when social Reformers like Phule and organisations like Arya Samaj opposed caste based discrimination.

Dr. B.R. Ambedkar, not only popularised the word 'Dalit' by giving broken men theory, but also carved electoral space for them.

In the contemporary scenario, ~~the~~ Samuel Jayakumar remarks that 'Dalit' is not seen a pejorative term but rather a symbol of shared identity for depressed classes and SCs, lower castes etc.

The Dalit Identity based on a recognition of the erstwhile injustices by the upper castes, specially the Brahmins has helped in

political mobilisation of the lower castes.

Though Dalit Panther Movement sought to invoke intellectual rise among dalits, it was political space that is giving new space for the symbolic display of Dalit consciousness.

The movements to ~~demo~~ oppose change in SC/ST Prevention of Atrocities act by Supreme court, removal of Manual Scavenging by NGOs and the Demand for Respect for dignity based on principle of human rights is the new expression of Dalit Consciousness. According to SS Jodhka, dalits are now portraying caste on a global scale and demanding separation & recognition.

5. (d) Gender parity in India: prospects and challenges

- While Sex Ratio is skewed in favour of men, literacy rates of both sexes are divergent to 15-17%.
- Gender parity in India is slowly coming up and has bountiful prospects
- According to IMF chief, Christiane Lagarde if women participate equally in Indian economy, it can raise GDP by 27%.
 - Education for girls in STEM, and elsewhere can improve our workforce participation. ~~from~~
 - It can also lead to healthier mothers, reduce infant mortality and improve demographic dividend.
 - Gender parity can make society more inclusive as women are cautious spenders and can alleviate poverty.
 - "No nation can fly if one wing is broken". true national growth can come ~~only~~ with gender parity alone.

→ In turn gender parity can have domino effect by attracting more women to public spaces and empowerment

But many challenges persist -

→ Patriarchal mindset that strips women of rights, voice and resources

→ Lotika Sarkar argues that in India Anxiety is another name for women as she faces anxiety to protect herself, during marriage, at childbirth & beyond.

→ Wide female infanticide & foeticide despite PCPNDT act & Beti Bachao Beti Padhao is a civilizational collapse (Ashish Bose, demographer)

→ Utsa Patnaik gives why dowry persists & undermines women's importance as she is seen as 'Paraya Dhan'

→ At workplace, women face sexual harassment, assault, teasing, stalking, cyber crime is also rising.

5. (e) Development phases of Indian Slums

Indian slums not inhabit a sizeable strata of poorest of the poor in our cities in dilapidated shelters with poor hygiene and water supply.

In Initial phases of the urbanisation, slums were developed near workplaces for Informal sector, workers.

Slowly they have been pushed out of the city heartland to the periphery and fringes where no major basic facilities are provided.

The temporary shelter taken by the poor householders mostly belonging to class of rural landless migrants or of lower caste and tribals ~~can~~ change to permanent/pucca structures.

According to AR Desai, the plight of slum population is the failure of Govt and administration to provide them adequate housing.

Today these slums have developed their own culture and also informal industries to cater sub-contracting of businesses : While Dharavi (with 1 million people) has a bustling leather industry, Bholakpur slum in Hyderabad, has a global level waste recycling sector.

Due to their filthy-dirty sites, often slums are now being redeveloped or high rise being constructed in their place.

8. (a) "2018 marks the 25th anniversary of the promised revolution in local governance". In this context, discuss to what extent urban local bodies have been able to perform effectively as vibrant democratic units of self-government." (20)

The 73rd and 74th amendment to the Constitution in 1992 and 1993 paved way for decentralised administration and local governance.

- They have empowered local population and representatives for decision making and services.
- They have earmarked responsibility at local level, acting as "schools" for local leaders in politics.
- Vora and Palshikar remark that they have changed Politics of Ideology to Politics of Representation.
- The Bottom-up approach in planning has allowed the details of needs to be provided from below.

- This is against the one size shoe fits all approach and allows for customisation of plans and special innovation in implementation
- Reservation provisions have allowed marginalised sections like SCs, STs and women to get their voices heard.
- During current Smart City programme, urban local bodies played crucial role in developing ~~the~~ plans and ensuring viability of finance.
- In Swachh Bharat ranking as well city municipal corporation are toiling hard and now also using Municipal bonds ~~eg~~ Pune, Indore for investment

But a lot of factors have kept them from realising real potential.

- Devolution of finance powers from state is very low.

- This has led to low equilibrium trap where poor services lead to lower taxes and in turn low accountability
- The condition of local schools and health centers is not very good due to lack of funds. Eg Economic survey pointed undercollection in Jaipur, Bangalore of land taxes.
- Right to City for poorer section suffers due to policy capture
- Corruption in Infrastructure and public procurement breeds trust deficit and low participation
- Poor Governance mechanism like lack of transparency, delay in files are roadblock to vibrancy

Hence, Area Sabhas and Ward Committees need promotion for citizen involvement. Devolution of funds must pave way for Evolution of ideas for real Cooperative - Collaborative - Constructive Federalism.

8. (b) 'Secularism' has remained weak ideology in India. Critically examine

(20)

According to TN Madan,
Secularism is a multi-vocal
concept in India as an ideology
and also as a policy.

As a policy, it has been
adopted in Constitution in Article 25,
26, 27 under fundamental rights.
and our politico-administrative
structure are secular in principle.
But our society has not accepted
secularism as an ideology. Hence
presence of a secular policy in a
communally divided society poses
host of challenges.

Contrary to the Western
concept, Indian shade of secularism
is based on "Sarva Dharma Sambhav".

In doing so, the state deserves the right to intervene in case the dynamic forces or prejudices in religion overshadow constitutional morals.

Amartya Sen explains that Nationalism in India borders religious revivalism of the majority. This in turn harms the secular fabric of the country and prevents emergence of a consolidated entity.

Political discourses have tried to exploit the cleavages based on religion and the overlapping socio-economic deprivations / disparities to yield potential gains.

Due to these conditions, the debate on secularism, never touches on the secularisation aspect in public life and consequent quest for modernity

Nevertheless, Liberal Secularism based on Nehru's idea that freedom not only to pursue own religion but also to those who don't have any religion, forms our ethos.

Modernisation and Urbanisation are ~~also~~ wiping out the communal differences albeit slowly. Campaigns against Ghettoisation of communities are coming up. Tolerance for Indians living in a multicultural society is not only a pragmatic concept for harmony but also a philosophical one to find truth in all religions.

While Ashis Nandy calls secularism a modernising project of state and is pessimistic, Rajiv Bhargava posits that without imposing it as an ideology, secularism must come from within in form of "Inclusive Nationalism".

8. (c) 'Women's Reproductive Health Is The Most Neglected Thing In Our Society'. In the context of this statement, discuss the Socio-cultural factors responsible for lack of proper implementation of programmes concerning reproductive health.

(10)

Reproductive health refers to the entire cycle in a woman's life right from conceiving to months after giving birth. But many socio cultural factors cause a poor performance and vulnerability.

- ① Religious - cultural notions - earlier breastfeeding in rural areas was not considered very necessary and exclusive for 6 months wasn't followed. This deprived child of nutrition and put mother at risk.
- ② Poverty and traditions - insist delivery at home in unhygienic conditions causing Maternal Mortality upto 130 women per 1 lakh births.
- ③ family planning and Contraception is exclusive domain responsibility for women as males rarely take up the

necessary procedure.

- ⑤ Nivedita Menon terms this 'Reproductive Slavery' where woman has little/no control over sexuality. ~~It~~ Multiple pregnancies take a toll on her health and mind.
- ⑥ In informal sector, where majority women are employed, they rarely get maternity relief or wage compensation. It leads to ~~anaemia~~, strain on body.
- ⑦ Traditions of patriarchy, to eat left over food after men have eaten, has led to 51% anaemic and malnourished.

These factors cause very bad impacts on Reproductive health of women and need to be culled with Umbrella ICDS, Janani Suraksha and Matritva Vandana Abhiyan.