

TEST CODE : 4 3 2 1 8

FIAS – ATS2021 - SOC #8

ForumIAS**SOCIOLOGY (OPTIONAL)**

Name Of Candidate ANUJA TRIVEDI

Roll No. 1910078166

Date: 28/12

Time Allowed: Three Hours

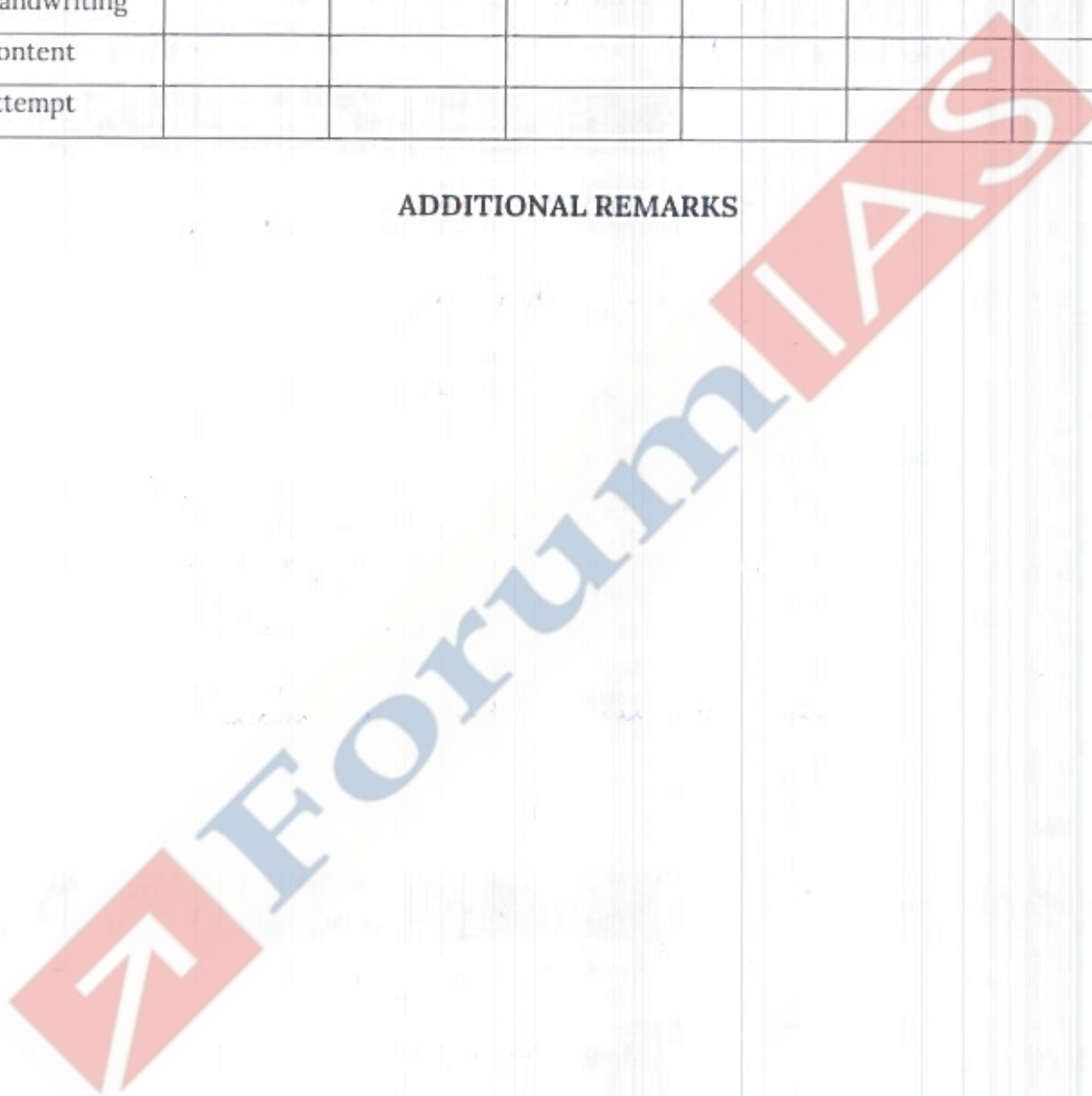
Maximum Marks: 250

INDEX TABLE			INSTRUCTION
Q. No.	Max. Marks	Marks Obtained	<ol style="list-style-type: none">1. Do furnish the appropriate details in the answer sheet (viz. Name, Roll No, Date).2. There are <i>FIVE</i> questions in the question paper. Section A contains 2 Questions and Section B contains 3 questions.3. All Questions are Compulsory.4. The number of marks carried by a question/part is indicated against it.5. 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.6. Word limit in questions, if specified, should be adhered to.7. Content is more important than content length.8. Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off. <p><i>Any specific messages for ForumIAS Mentors/ Evaluators with respect to your copy? Write it here.</i></p> <p>-----</p> <p>-----</p>
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Total:	250		
Evaluator's Discretion:			For Student Only
			Start Time 4:00 PM
			End Time 7:00 PM
Total Marks:			Mode Of Examination:
			Online <input type="checkbox"/> Offline <input checked="" type="checkbox"/>
Evaluator's Discretion: This is the marks awarded at the discretion of the evaluator based on your overall impression, on the basis of (but not limited to) your handwriting, presentation, use of diagrams, flowcharts, facts and figures or absolutely anything that he/she liked in your copy.			For Office Use Only
			ECN CODE:
			EG:
			Evaluation Date:

Note: You can discuss your evaluated copy with the Mentor. Raise a ticket from your portal to schedule a mentor call or visit the offline centre to meet mentor (all 7 days, Timings – 11 AM to 6 PM). Further if you are unsatisfied with the evaluation, you can seek re-evaluation of the copy.

Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language						
Structure						
Presentation						
Handwriting						
Content						
Attempt						

ADDITIONAL REMARKS





Section- A

Q.1) Answer the following questions in about 150 words each: (10*5 = 50 Marks)

a) Covid-19 and the changing face of child labour. (10 Marks)

ILO defines child labour as children doing work which affects them physically, mentally and emotionally during school hours and leading permanently adult lives.

CHILD LABOUR : DURING AND AFTER COVID19

① Increased incidence of child labour

1.1 Poverty - Because of heavy job loss especially in informal sector, households will need more earning members.

Utsa Patnaik calls this the 'economics of child labour'

1.2 Schooling issues - As per ASER 2020, many children (weaker poor especially) dropped out due to COVID-19 school shutdowns. Such children will likely join the workforce.

1.3 Agricultural labour - Increased reliance on agriculture (PLFS 2019-20) will also see increased child labour as ~60%.

children work in this sector.

1.4 Orphans of COVID-19 will also be vulnerable.

② Changing composition of child labour

- 2.1 Child labour is rampant in urban, middle class domestic work according to Nelta Bhattach because of social backing to child labour in Indian society.
- 2.2 It is also 'gendered' as per Niti Mishra because girls are easier to train and manage.
- 2.3 As poverty hits the marginalized the most, most child labour will come from SC/ST background.

Increase in poverty of 1%, increases child labour by 0.7%. For India's 10 million child labourers, we need both prohibition and rehabilitation.

Feedback

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Structure/

Question

Content

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b) Relevance of Ambedkarite thoughts in present Indian society.

(10 Marks)

The Ambedkarite School refers to the anti-caste Dalit rights movement which was started by Ambedkar by inspiration of Phule and Periyar.

RELEVANCE IN PRESENT INDIAN SOCIETY

Ambedkarite Perspective

- ① Dalits were historically oppressed and discriminated against by all the upper castes.
- ② The caste system must be completely annihilated as it justifies subordination.
- ③ Dalits must educate themselves, mobilize and agitate for their rights from the public and government.
- ④ Ambedkar also presented 'intersectionality' - the

Relevance

Dalit violence and untouchability is still prevalent, and increased according to NCRB 2019 report, manual scavenging etc.

The caste system and its evil plague urban areas covertly and overtly.

The Dalit movement marked by Dalit Panthers, Subaltern movement, along with political mobilisation is a strong force.

Dalit Feminism is

Case of the Dalit woman being the worst form of existence.

⑤ Reforms can be brought by Constitutional means and force of the law

a crucial part of India's feminist movement with crusaders like Ruth Manorama.

Dalits have utilized the democratic vote through political parties (BAMCEF → BSP) and also reservation opportunities

Ambedkar campaigned for equality and justice for the Dalits. Today, caste has developed cracks but it still remains (Andre Beteille) and hence does the Ambedkarite school

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Structure/

Question

Content

Value

Total



c) Sociological understanding of communalism.

(10 Marks)

Communalism refers to an ideology which places the interest of a community over the general public interest. It can be based on language, ethnicity, religion, region but in India communalism is usually meant to be religion-centric.

SOCIOLOGICAL UNDERSTANDING :-

I) Types of Communalism : BIPIN CHANRA

- ① Liberal Communalism - ^{Secular} Interests ~~are~~ of different communities are same.
- ② Communalistic nationalism - Secular interests of different communities are different.
- ③ Extreme Communalism - Not only are secular interests different, but incompatible.

II) CAUSE OF RISE OF COMMUNALISM :

- ① As a tool to mobilize people and extract political power by using religion as a ~~the~~ driver.
- ② Due to majority-minority antagonism and threat perception.

- ① Because of rise of religious revivalism and ^{re-}entry of religion into politics through vote-bank, populism.
- ② Unhamed by religious fundamentalism which is emerging because high modernity and globalisation are causing loss of identity [Anthony Giddens]

Communalism is the enemy of Indian spirit of secularism and must be fought off using political and social means.

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Structure/

Question

Content

Value

Total



d) Khap Panchayats and the policing of marriage.

(10 Marks)

Khap Panchayats are the traditional, caste panchayats who decide matters and disputes of the village. They have been in controversy due to orthodox diktats.

POLICING OF MARRIAGE

Marriage is the socially and legally recognized union of two consenting adults, usually for sexual relations and child rearing.

KHAP PANCHAYAT'S ROLE :-

- ① Enforcing gotra endogamy - As per Ghurye, Indian ^{Hindu} marriages follow gotra endogamy since gotra is an extended kinship system, and cousin marriages are prohibited.
- ② Enforcing caste endogamy - Govind Kareve has identified caste as an endogamous unit mostly across all of India.
- ③ Using violent means - Khap panchayats

have been accused of honour killings of couples who have violated such rules.

- ⑦ Patriarchal control over women's sexuality is exercised through the Khet Panchayats. As per Sylvia Wadby, this is one of the tools to dominate women.

Such decisions and actions are strictly extra-judicial and must be condemned because under ~~the~~ Indian laws [Hindu Marriage Act, Special Marriage Act] two consenting adults are allowed to get married as per wishes -

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Structure/

Question

Content

Value

Total



e) Andre Beteille's contributions to Indian sociology.

(10 Marks)

Andre Beteille contributed immensely to Indian sociology by bringing in a dynamic and reflexive view coupled with the method of field studies and direct observation.

CONTRIBUTIONS TO INDIAN SOCIOLOGY :-

I) CASTE :

- ① Caste is not static, but elastic as it changes with context and time.
- ② In his work - 'Stepuram - A Village in Tanjore' he discovered ~~the~~ how different castes interacted with one-another and their reflexive aspect.
- ③ As a critique to Dumont, he said that caste was not the only core aspect of Indian society and we are not inherently hierarchical.

II) VILLAGE STUDIES

- ① Villages are not just spatial living

plans but a reflection of the Indian value system.

⑤ Village studies refuted the earlier purely textual, ideological, cultural approach to caste.

III) **TRINETARIAN MODEL** → 'Caste, Class and Power'

① ~~Caste~~ is ~~not~~ the only determinant of stratification: income (class) and political power are also relevant.
 e.g. Aiyangars of Mysore

IV) **Middle Class** → As a transitory, heterogeneous group of people who have their own contradictions and troubles.

Andre Beteille added much needed dynamism and critical thought to Indian sociology.

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Structure/

Question

Content

Value

Total



Q.2) a) What are pressure groups? In the context of return of farm bills by the government recently, discuss the role of pressure groups in a democracy. (20 Marks)

Pressure groups are collective organizations which pressurize and bargain with the government / market to protect their rights or further their interests.

2 types of Pressure Groups (Hawthorn & Peverly)

- Protective [e.g. All India Dalit Mahila Manch, PETA]
- Promotive [e.g. FICCI, ASSOCHAM]

Robert Dahl and Powell

- Institutional [trade unions, professional organizations]
- Non-Institutional [social movements, protesters etc.]

ROLE PLAYED BY PRESSURE GROUPS IN A DEMOCRACY -

THE FARMER BILL CONTEXT :

- ① Raising awareness and educating the farmer community as well as outsiders

The Bhartiya Kisan Union spread the details of bill provisions and encouraged public awareness of topic.

② Mobilizing support for action -

Through social media, interviews and rallies, strong support for the anti-Farm laws was generated.

③ Presenting demands before the government -

The Farmer's rally at Nangana, Delhi border was continuously raising slogans for reforms. They also met with officials to discuss their concerns.

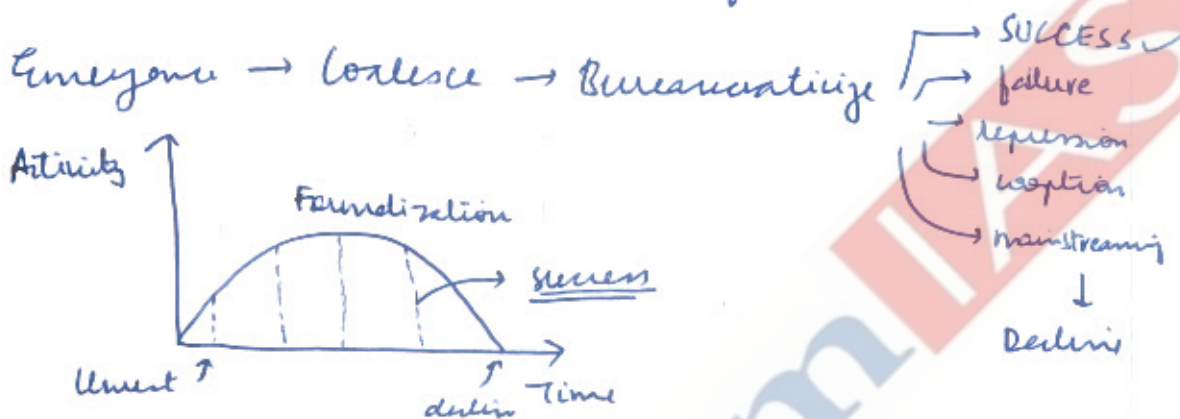
④ Pressurizing the government -

Through 'Rasta Roko', tractor rallies, agitations, they put pressure on the government.

⑤ Political support and votes - A major vote-bank of farmers can be detrimental to the ruling party's interests if it goes to opposition.

⑥ Pressure groups operate to bring about social change in society.

↳ 6.1 As per Charles Tilly, the farmer's movement went as follows:



↳ 6.2 Due to strain developed between farmers' aspirations and government's goals, the pressure group launched a movement. [Neil Smelser Theory]

SOME LACUNAE IN THE PRESSURE GROUP

- ① Only represents the interests of the middle/upper class, dominant caste farmers, called bullock cart capitalists by Rudolf A. Rudolf.
- ② Peasants, labourers demands have been

completely overshadowed.

- ③ Pressure groups can also use undemocratic methods → the Red Fort vandalism, public movement stoppage, lobbying and unhealthy.

The return of the 2000 bills, nevertheless, shows the strength of the New Farmers Movement and also the democratic spirit of this nation is alive.

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Structure/

Question

Content

Value

Total



b) After a quarter of a century, how would you evaluate the Panchayati Raj? What has it achieved and where has it failed? (20 Marks)

The Panchayati Raj was given constitutional status by the 73rd Amendment in 1992.

It ~~was~~ was an attempt to build a responsible, local-self government at the village level.

EVALUATION OF THE PANCHAYATI RAJ

I) THE ACHIEVEMENTS:

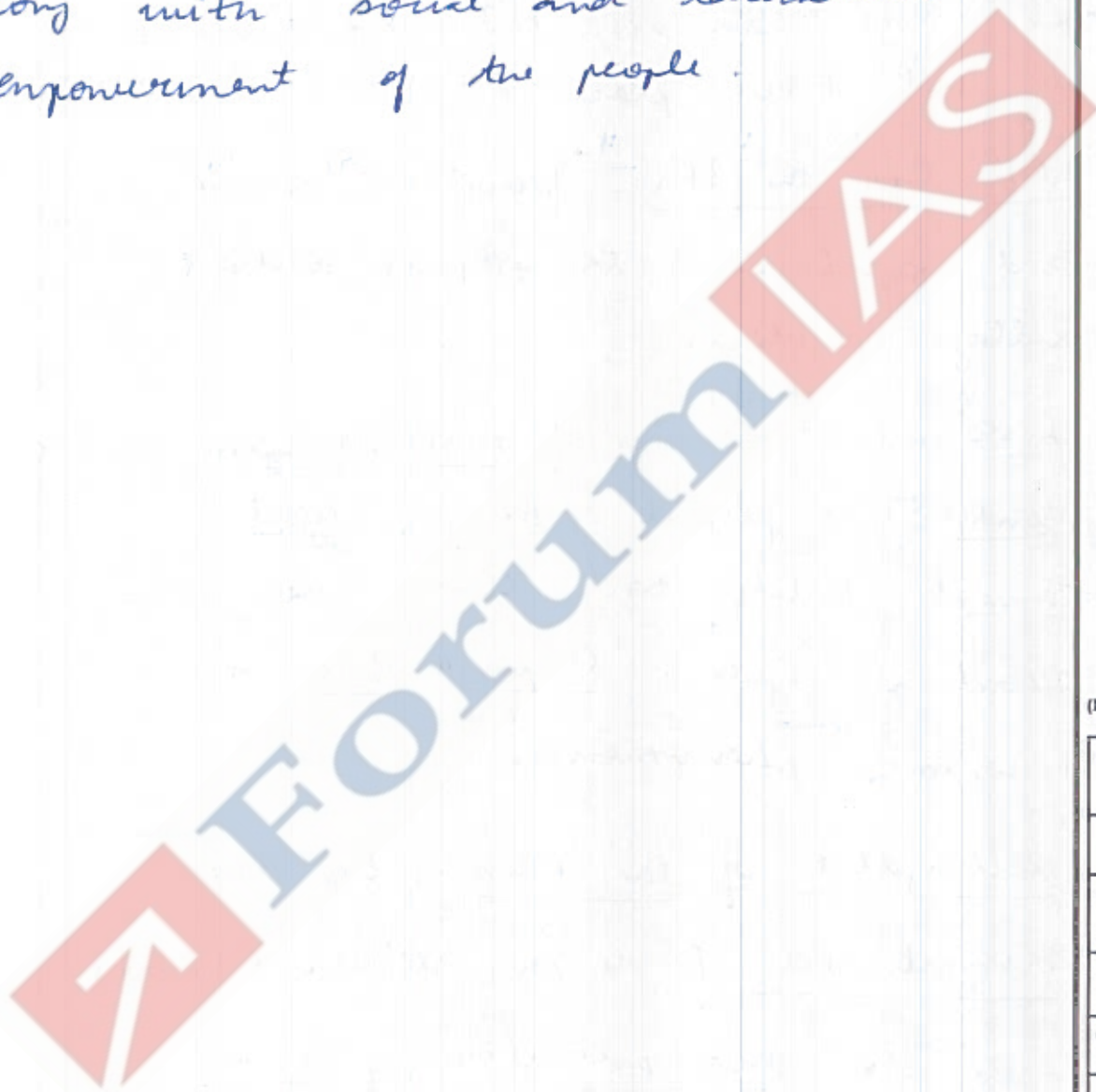
- ① Political mobilization of the village due to panchayat elections -
 - 1.1 voter awareness of democratic rights
 - 1.2 Understanding of government formation and functioning
- ② Development of local leadership to guide the development process.
- ③ Capacity building of the Gram Sabha members about government schemes and implementation.

- ④ People participation in a democracy, especially at grassroots makes it a true democracy.
- ⑤ Women empowerment as they take public roles and work for the community. A study by Esther Duflo ^{leaders} has also found that women spend more on community assets and social infrastructure.
[PRs have 33% reservation]
- ⑥ Representation of SC/STs in the local government helps diversify and meet the needs of the oppressed.
Villages have otherwise been a 'cesspool of degradation' - Ambedkar for Dalits
- ⑦ Involvement of political parties in panchayat elections makes their demands more visible and prominent.
- ⑧ Implementation of schemes → Beneficiary identification, operational details, monitoring through social audits, citizen report cards etc have decentralized administration.

FAILURES OF PRI →

- ① 'Bureaumania' or over-bureaucratization has limited functioning of local bodies and true administrative decentralization has not taken place.
- ② PRs lack the 3Fs - functions, funds and functionalities to properly address village problems.
- ③ Divisive tendencies of caste, religion, gender still persist. As per Gail Omvedt, Patis have been given only theoretical rights. 'Sanyas Patis' are a common phenomenon.
- ④ Politicization of the PRs - by the Dominant caste [as per Senirvas's theory] leads to monopolization of power.
- ⑤ Local governments are often bypassed in mission mode projects or utilized only for operational works.

The Gandhian utopia of 'Gramraj' can be attained only if PRs are given due powers and funds along with social and educational empowerment of the people.



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Structure/

Question

Content

Value

Total



c) Explain Indian village as a social system with suitable examples. (10 Marks)

As per Andre Beteille, villages in India are not dwelling places but a reflection of Indian values and tradition.

INDIAN VILLAGE → AS A SOCIAL SYSTEM

A social system can be characterized by Parson's AGIL Model to understand its functionality and working.

Adaptive

Goal attainment

<p><u>Economic system</u></p> <ol style="list-style-type: none"> ① Rural India is <u>agrarian-land based society</u> [Srinivas] ② Earlier <u>Tajmani</u> system of division of labour ③ Now <u>commercialization</u>, <u>leasing</u>, <u>labour</u> (PC Joshi) 	<p><u>Political system</u></p> <ol style="list-style-type: none"> ① Panchayati Raj System as the local self government. ② Gram Sabha as the people's assembly. ③ Rise of Dominant caste [Srinivas]
<p><u>Social institutions</u></p> <ol style="list-style-type: none"> ① Religion as centre of culture [Sharma] ② Caste indispensable [Dumont] ③ Traditional Joint Family [Irawati Karve] 	<p><u>Control system</u></p> <ol style="list-style-type: none"> ① Legal and constitutional safeguards. ② Caste vigilante groups and Khas Panchayats ③ Village Kotwali

Latency maintenance

Institutional Latency

The Indian village as a social system is also highly dynamic. caste relations are elastic and flexible and avenues of mobility are possible. There is modernization of Indian tradition along with diffusion of little and great traditions.

The Indian village is not a self sufficient, closed, autonomous group but a living, thriving, interesting social system.

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Structure/

Question

Content

Value

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Section- B

Q.3) Answer the following questions in about 150 words each: (10*5 = 50 Marks)

a) Impact of non-Hindu religions on the emancipation of scheduled castes in India. (10 Marks)

The Scheduled castes in contemporary India are the depressed classes which have been historically marginalized and oppressed due to their 'avarna' or 'achhoot' (untouchable) status.

IMPACT OF NON-HINDU RELIGIONS :-

I) Islam 1.1 Islam emphasizes on equality of all and universal brotherhood

1.2 The Sufi movement cleansed Hinduism by reviving 'Bhakti' movement ^{both} ~~and~~ were against social evils of caste system

1.3 Proletarian religion - hence conversion of SCs to Muslims (however they were still considered lower caste because of diffusion between Hinduism - Islam)
McLver Marxist Theory

II) Buddhism and Jainism -

2.1 Rose against the Brahmanical

hegemony and superiority.

2.2 Advocated for purity of soul and thoughts/actions not in caste-based purity.

2.3 Because of Ambedkar, Buddhism became highly popular among elites.
He himself converted before his death.

III) Christianity

3.1 SCs were converted to Christianity because of missionary activities and welfare measures.

3.2 They were given food, education etc to help their condition.

Grandhi believed that Hinduism could be reformed to end caste-based evils. However, because of multi-religious society, many SCs chose to convert to acquire respect and mobility.

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Structure/

Question

Content

Value

Total



b) Role of constitution in safeguarding the interests of religious minorities. (10 Marks)

Yojendra Singh emphasizes on the role that laws can play in bringing out positive changes for the society. The Constitution has also provided many safeguards to protect interests of religious minorities.

ROLE OF CONSTITUTION IN SAFEGUARDING INTERESTS OF ^{RELIGIOUS} MINORITIES :

Article 14 = Equality before law

Article 15 = Protection Against Discrimination

Article 16 = Equal opportunity in employment

Article 25 = Freedom of Religion to practice, profess and propagate

Article 26 = Freedom for religious bodies to manage their own affairs

Article 29 = Right to protect and preserve culture

Article 30 = Right administer and maintain educational institutions

Additionally the Preamble specifies that India is a secular state - that it respects and protects all religions equally -

Accordingly, many laws have been formulated to safeguard their personal laws (marriage, family), to ensure socio-economic development and protect their culture and traditions.

Jaganmohn Patil has identified that minorities still suffer from discrimination, marginalization, violence. The Sachin report has highlighted backwardness of Muslims as well. Andre Beteille has said, in this regard, that laws and constitution can only show direction, it is upto the people to give it shape

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Structure/

Question

Content

Value

Total



c) The Prospect of family with rise in live-in relationships in India.

(10 Marks)

GP Murdock had given the traditional definition of family to be two co-habitant adults in a socially acceptable sexual relationship for the purpose of child rearing.

CHANGING PROSPECT OF FAMILY WITH THE RISE OF LIVE-INS

- ① live-in is a co-habiting situation where unmarried couple live together, not necessarily to raise children.
- ② New type of family - can be same sex, LSGTQ also.
- ③ ~~There~~ NO traditional authority of 'Karta' in this family as identified by Aravzti Karve in traditional families.
- ④ Symmetric relations [Young and Wilmet] between both partners and less power-differential.

- ⑤ Women - more liberty and empowerment. According to Uma Chakravarty traditional joint families are patriarchal and exploit women's unpaid labour.
- ⑥ Caste lines are blurring as live-ins do not require caste-based endogamy.
- ⑦ Having Children are not a priority for a live-in. It is more of a comfortable and convenient choice of living together in a romantic relationship.
- ⑧ Extended kinship network weakens as their functional alternative is present in form of friends and colleagues.

However, they are still are a young-urban phenomenon. Indian society still values traditional marriage set-up as a high priority in life.

Feedback

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Structure/

Question

Content

Value

Total



d) India's 'smart city reforms' seldom address deprivation in urban areas and issues of slums. (10 Marks)

Deprivation in urban areas means denial of basic public services such as housing, sanitation, education to the residents. Today 1 in 6 of urban India lives in slums - unplanned and temporary housing.

FAILURE OF INDIA'S SMART CITY REFORMS:-

- ① Focused on cosmetic issues of beautification and greening of the already developed areas. Gita Dewan Varma calls this a 'moral issue' as funds are diverted from areas which need them more (slums)
- ② Technology being used as an ends not as a means for the inclusive development in the 'smart city missions'
- ③ Reforms are based on catering to

the upper/middle class and not the 'servant class' and migrants/homeless.

- ④ Low involvement of urban local bodies and people participation which can address the real issues.

Slums and its peoples are the real engines of growth of cities. About 75% of them are SC/STs [Ghanshyam Shah and Victor D'Souza study]. They are the ones who urgently need affordable housing, sanitation, drinking water etc and the right to live a dignified life.

Feedback

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Structure/

Question

Content

Value

Total



- e) Prospect of job reservation in alleviating unemployment among the transgender community in India. (10 Marks)

Recently the Transgender Persons (Protection of Rights) Act 2019 was criticized by some because of lack of provisions of reservation for transgender people.

PROSPECT OF JOB RESERVATION IN ALLEVIATING UNEMPLOYMENT

- ① Transgender persons face extreme discrimination and rejection while applying for jobs due to social stigma.
- ② Thus, they are forced to work in prostitution, begging, badhai etc. Most of them live near poverty level.
- ③ ~~The~~ reservation will provide them economic mobility. As per Pitrim Sorokin economic mobility also translates into social mobility.
- ④ Reservation is provided to correct historical oppression of a community-

which has impoverished the trans community.

CHALLENGES →

- ① As per Cultural lag Theory of Ogburn and Minkoff, just providing reservation will not immediately change society's / recruits attitude towards trans people.
- ② The real and need of the hour is job-full growth along with the adequate education and skilling of trans people.

~~The~~ Horizontal reservation for the trans community is a welcome step to help them out of poverty and live a life of dignity.

Feedback

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Structure/

Question

Content

Value

Total



Q.4) a) "Welfare measures to alleviate poverty has failed to achieve any remarkable success. Thus, poverty alleviation schemes need structural revisions." Critically examine. (20 Marks)

As per the Tendulkar Committee, 21.9% of India lives below the poverty line. 23% of the world's undernourished are in India as well. This speaks about the shortcoming of welfare measures taken to alleviate poverty.

FAILURE OF WELFARE MEASURES IN ALLEVIATING POVERTY

- ① 'Dependency Culture' as per Charles Murray has been created where people are given subsidies and benefits which makes them rely on the state. They are not provided with vocational skills and employment to actually make them 'Atma Nishtha'.

- ② AR Desai says that welfare state is a myth. Since the society is capitalist, poverty is a social problem which cannot be solved by welfare schemes of the government. We need drastic reforms in capital ownership.
- ③ Ananya Sen has pointed out that poverty is multidimensional and is more than access to minimal food and water. India's welfare schemes are unilinear and do not address poverty from all perspectives - health, financial inclusion, education, assets etc.
- ④ Orin Lewis has mentioned about culture of poverty which makes it a sticky problem. Welfare schemes need to induce attitudinal change and empowerment if they are to actually alleviate poverty.
- ⑤ Further problems that plague welfare schemes are → politicization, corruption,

leakage, emulsion errors, unawareness of citizens, apathetic bureaucracy and defective policy formulation, policy paralysis.

HOWEVER, SOME NOTABLE ACHIEVEMENTS -

① India has pulled out 273 million people out of poverty in the last 10 years.

② We focus on different issues in an integrated manner - For eg:
POSHAN abhiyaan, for nutritional needs, PM-SUMAN for maternal care, mid-day meals, Public Distribution system.

PM-JAY → Hospitalisation insurance

PM-JAM → Financial inclusion

PM-Awas Yojana → Affordable housing

③ Per-capita income has also increased

④ As per NHFS-II, social ^{health} indicators like stunting, wasting ~~et~~, women literacy have also improved.

Structural changes are needed in our

institutions [Gunnai Hyvada] to make poverty alleviation more efficient and transparent. There is a need to for outcome based policy formulation, additional fund allocation for social security, local government involvement and structures for accountability. Then only India can tackle poverty successfully.

Feedback

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Structure/

Question

Content

Value

Total



b) Briefly describe different forms of violence faced by women in private and public arena. Critically evaluate the state of implementation of the legislations made for the protection of women from violence in India. (20 Marks)

Gender based violence is the violence faced by women (and trans/non-binary persons) for the reason of being a woman.
As per Sylvia Walby, violence is one of the main tools which reinforce the patriarchal system.

DIFFERENT FORMS OF VIOLENCE :-

I) PRIVATE :

① Physical violence - Domestic abuse, Dowry deaths, female foeticide

a) 46% increase during COVID-19 lockdown
- National Commission for Women

b) Murray Strauss has said that marriage license has become a hitting license.

c) > 50% women believe that it is okay for a husband to beat the wife.

② Sexual violence - a) marital rape,

sexual abuse by other family members.

(1) Tulsi Patel has found that wives consider it a sin to refuse sex to husbands.

(2) Financial violence → a) NO control over own earnings or share in financial resources/decisions of the family.

(4) Religious violence → a) Forced conversions to a religion and prohibition on religious practices

(5) Mental violence → a) Vocally abusing, threatening, gaslighting, manipulating

II) PUBLIC ARENA -

① Sexual harassment at the workplace.
(Hoschild thus calls women 'doubly harassed')

② Eye-teasing, assaults in public transport

③ 'Kidnapping, rape and murder

[77 rapes/day occurred in India in 2020, 10 men Dalit women]

④ In conflicts of caste, religion etc., women are raped as a tool of war of Nanking.

CRITICAL EVALUATION OF LEGISLATIONS TO STOP WOMEN VIOLENCE

Laws like → Prevention of Detection of Sex Pre-Natally, The Dowry Prohibition Law, The Domestic Violence Law 2005, to stop violence in private sphere. POSCO

② In public - various sections of the Criminal Procedure Code and Indian Penal Code, The Vishakha Guidelines, Prevention of Sexual Harassment at Work etc.

ACHIEVEMENTS :

- ① Ujjwala Scheme for rehabilitation of battered women
- ② Swadhaar Greh have been provided to give shelter, training to the victims.
- ③ Strict punishment ~~to~~ if found guilty.
- ④ Fast-Track courts to ~~say~~ speed up trial process.

FAILURES :

- ① Marital rape is still not a crime in India.
- ② Proof of burden lies heavily on the survivor.
- ③ Police and judicial system is not sensitized to handle such cases.
- ④ Certain sections of women - migrants, SC/ST are increasingly vulnerable with no protection.

⑤ Awareness drives and gender sensitization.

⑥ Efforts to make public spaces more women-friendly

⑤ Intimidation of survivors, witness killing and criminalization of justice system.

⑥ Low reporting and conviction

Violence against women is violence against humanity and the state.

~~and~~ It should be the number one priority to weed out the sociological factors which enable such heinous acts.

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Structure/

Question

Content

Value

Total



c) India needs a new population policy. Discuss in the light of findings of the National Family Health Survey-5. (10 Marks)

India was one of the first nations to formulate a National Family Planning Programme ¹⁹⁵² followed by a National Population Policy 2000

NEED FOR A NEW POLICY :-

NFHS-V

① ~~A stable population by 2065 was~~
TFR has come under 2.1 which is the replacement fertility rate.

② Children:
Stunting = 36%.
Wasting = 19%.
Underweight = 32%.

③ 2/3rd couples use contraception.

Targets of NPP 2000

A stable population was announced by 2065 but this has already happened.

Need for a more targeted and comprehensive approach as we still stand 101st on global hunger index.

100% coverage of contraception and

④ 89% of deliveries are institutional

family planning awareness is necessary.

In order to achieve 100% institutional deliveries, network of Anganwadis and ANMs and hospitals has to be expanded into rural India.

⑤ Anemia ~~is~~ plagues 57% of women in the reproductive age

'Anemia Hunt Chart' should be incorporated in the Population Policy to ensure women health needs are met.

⑥ IMR = 35 and MMR = 113

More effective maternal and neonatal care and free check-up and medicines needed

At ~~the~~ today's age, we need to harness our demographic dividend and ~~to~~ re-align our priorities to truly be an inclusive and healthy nation.

Feedback

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Structure/

Question

Content

Value

Total

Q.5) a) Ethnic identity has been critical in sustaining armed movements in north-eastern regions of India. Discuss in the light of increased conflicts in the region. (20 Marks)

Ethnic identity is based on the feeling of community and solidarity founded on common race, language, culture, region etc.

India is pluralistic country with multiple ethnicities and thus has also seen ethnic conflicts → eg. The Tamil Tigers Movement, Anti-Sikh riots etc.

ETHNIC CONFLICTS IN NORTH-EAST INDIA →

① As per Paul Brass, there are 3 types of ethnic conflicts. The North East faces 2 major kinds →

② Inter-ethnic - between different ethnic groups eg. Bru-Meang conflict in Mizoram

(1) Ethnicity vs State - For of the Greater Nagalim Movement of the Nages.

② Ethnic identity has been critical in sustaining armed conflict because

2.1 The tribes have seen uncontrolled immigration and ~~tribes~~ demographic changes

2.2 The 'outsiders' are a threat to their unique culture, as well as economic resources and voting powers

2.3 As per Pitkin - the feeling of 'others' threat increases the intensity of ethnic identity protection.

③ Horton's Relative Deprivation theory also explains the ethnic-identity based movement. The people feel that their economic needs - employment, land rights, infrastructure are being neglected because of their different identity.

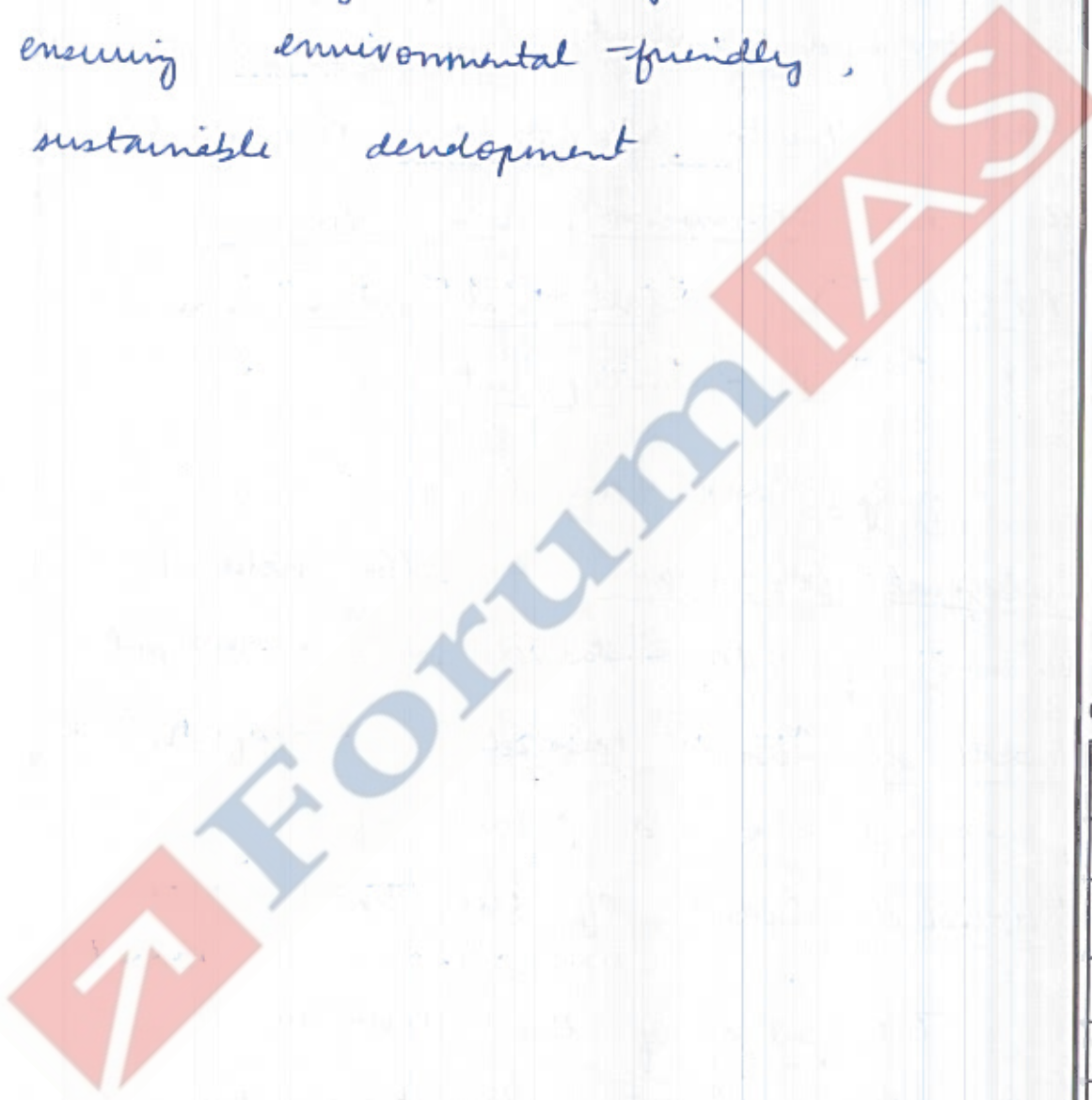
④ A strain is developed between culturally defined goals and structurally available means \Rightarrow gives rise to a social movement / agitation which has turned violent.

⑤ The conflicts are further exacerbated by ~~the~~ repression, army exercises (AFSPA etc), internal colonialism and under-development.

Gadgil has termed this as 'ecological imperialism' as the natural resources of the tribes are destroyed. Buddhadeb has termed the influx of migrants as a process of 'detrribalisation' of the North-East.

The need of the hour is to respect the ethnic identity along with the cultivation of an 'Indian national identity'. For that, efforts are required in political

and administrative decentralization, limited autonomy, protection of culture and traditions, checking indiscriminate, illegal migration along with ensuring environmental friendly, sustainable development.



Feedback

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b) "It is not politics that gets caste-ridden; it is the caste that gets politicised". Elaborate sociologically. (20 Marks)

Andre Beteille has remarked that caste identity is getting stronger because of politicisation of caste as a tool for winning power.

POLITICISATION OF CASTE → A SOCIOLOGICAL ANALYSIS

I) MN Srinivas :

① Srinivas has talked about the rise of the 'Dominant Caste' in his work 'The Remembered Village - Rampur'

② The Dominant Caste has usually one of characteristics - high strength, income, land, political power, government office etc.

③ The Dominant Caste, especially in rural areas has emerged as politically aspirational for their own rights. For eg. Jats, Marathas,

Yadavs, Reddys, Lingayats etc.

~~II) Andre Beteille~~ ④ MN Sinivas also says that the politics of reservation has overpowered the sociology of reservation

II) Andre Beteille →

① In his 'Caste, Class and Power' talked about the linkage of Power and Caste.

② Caste-based identity helped the Aiyangars acquire political power

③ It is re-entering the public domain due to caste-based politics.

④ He also believed that reservation promoted pathological division of labour and re-inforced caste identities.

III) Dipankar Gupta →

① studied the politicisation of caste closely and said that caste chemistry is social engineering in today's politics.

② The Muslim-Yadav alliance, A JGR, KHAM etc are examples of such

dynamism caste grouping for political gain

IV Rajni Kothari -

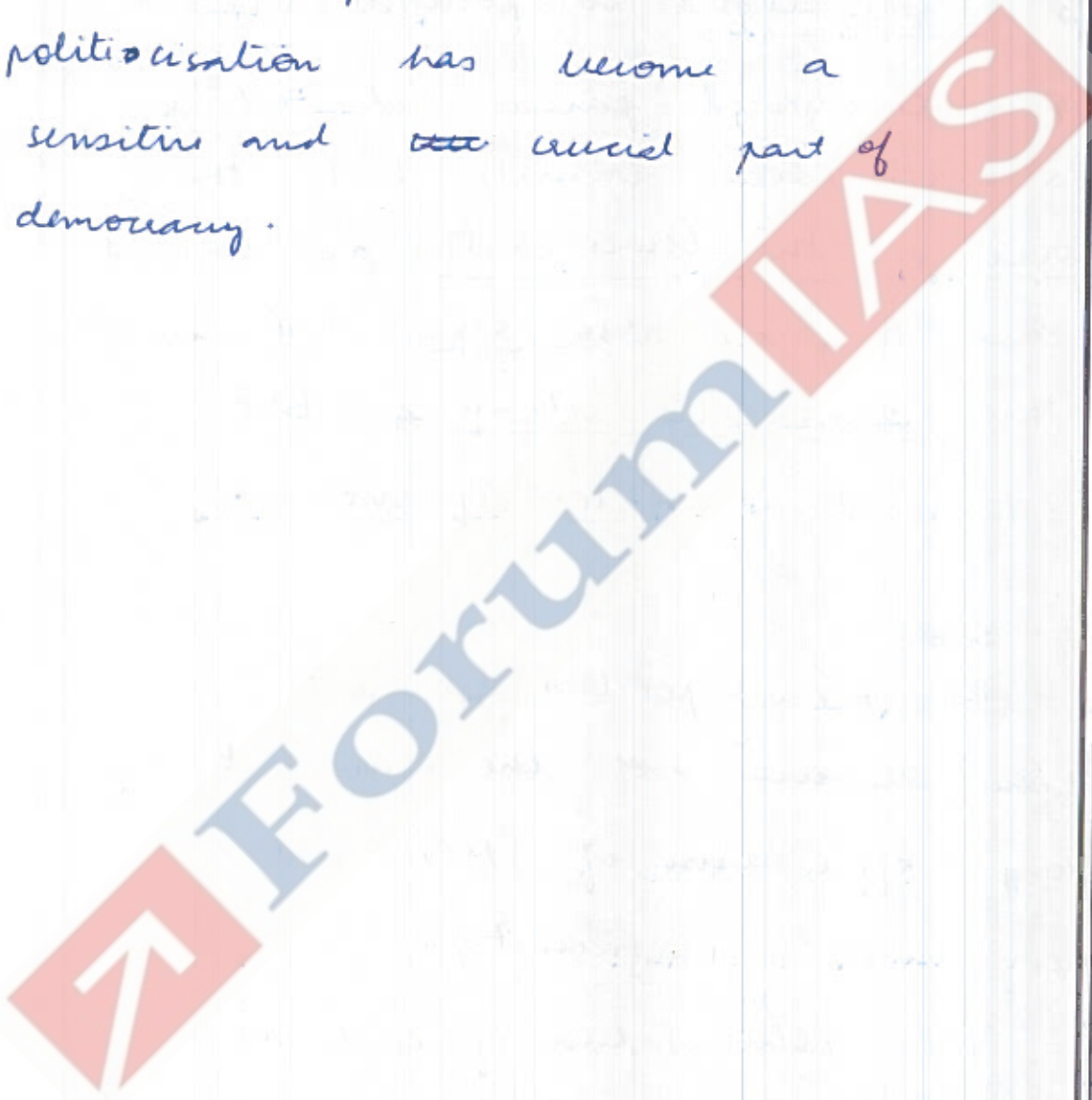
- ① Believes that caste is not necessarily a dysfunctional in political arena.
- ② Caste-based parties and caste as a vote bank ensures that the voice of the lower castes are listened and they are also represented in the democratic set-up of BSP.
- ③ Thus, it is a tool of mobility.

~~Two~~ Two

In India, politics got caste ridden because of the inherent strong affiliation of people to their caste community.

The politicisation of caste is not in itself a bad phenomenon but today under the garb of caste-divisive tendencies,

hate speech and violence is being propagated. Castes as an interest group has become increasingly complex and ~~are~~ dispersed. Thus, caste politicisation has become a sensitive and ~~the~~ crucial part of democracy.



Feedback

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c) How do you situate the LGBTQ marriage rights under the institution of family?
(10 Marks)

LGBTQ community refers to the people who do not conform to the cisgender, heterosexual identity. The marriages of LGBTQ are not yet recognized by India, although a lot of Western nations do so.

LGBTQ in institution of family :-

- ① Expansion of definition of family as per Giddens - two or more consenting adults living together and usually raising children.
- ② LGBTQ people ~~can~~ also have romantic and sexual rights like heterosexual people and ~~their~~ marriage can also be the basis of family.

- ③ Children can be produced biologically or adopted if the couple decides so.
- ④ Traditions and customs have changed with time in India and can be adapted to LGBTQ families as well.
- ⑤ As per Young & Wilmoth, ~~the~~ 'symmetrical relationships' can be established in such families as patriarchy is not enforced here.

Although we are still to legalize LGBTQ marriage, the fourth wave of feminism has been working on it. The NALSA 2014 judgment is a step in the right direction.

Feedback

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 **ForumIAS**

Augmented Test Series (ATS) Sociology (Optional)

Offline & Online

