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SOCIOLOGY (TEST CODE: 1531)

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Medium Eng/Hindi	English	Registration Number	347162
Center	Online	Date	12/11/2020

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
2 (a)	20	
(b)	20	
(c)	10	
3 (a)	20	
(b)	20	
(c)	10	
4 (a)	20	
(b)	20	
(c)	10	
5 (a)	10	
(b)	10	
(c)	10	
(d)	10	
(e)	10	
6 (a)	20	
(b)	20	
(c)	10	
7 (a)	20	
(b)	20	
(c)	10	
8 (a)	20	
(b)	20	
(c)	10	

Total Marks Obtained:

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz. Name, Registration Number and Test Code).
2. The Candidate should attempt FIVE Questions out of EIGHT questions strictly in accordance with the instructions given under each question printed in ENGLISH & HINDI.
3. The number of marks carried by a question/part is indicated against it.
4. Answers must be written in the medium authorized in the Admission Certificate, which must be stated clearly on the cover of this Question-Cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
5. Word limit in questions, if specified, should be adhered to.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.

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 × 5 = 50

(a) Limitations of Indological approach

Indological approach involves systematic study of Indian society through literary sources and ancient texts. The fundamental premise of Indology rests on assumption that Indian society and culture is unique, it cannot be explained by European methods; thus book method is preferred to infer the society.
e.g. George, Dumont

Limitations

① Sociological romanticism i.e. providing an ideal and typical image of society e.g. portrayal of Tajmanisystem as egalitarian.

② Hindu-centric and Brahmin

centric approach often leading to
top-bottom view of society.

③ Veracity of ancient texts often
debatable e.g. claim of Chandrabhanu
in Prithviraj Raso seem exaggerated.

④ Many of ^{traditional} books are 3000-2000
years old leading to a static
picture of Indian society.

⑤ Influenced by vested interests
leading to value bias by
colonial administrators and nationalist
Indians

However, recently Wendy
Daniger, Devdutt Patnaik and
Ramita Ghosh are modifying Indology
to address these defects. e.g. Book
Hindus: An alternate History by Wendy Daniger

1. (b) Caste mobility' in India

Caste mobility is an ancient fact in India according to K.M. Panikar. Even in later Vedic period, Shudras and Vaishya had their distinct Gods and sages like Valmiki transitioned to upper ~~caste~~ ^{caste} through intellectual development

Caste mobility is driven by following factors -

- ① Marriage → providing mobility avenues for low caste women through Anuloma marriage (hypergamy)
- ② Warfare → Kshatriya designations given to Greek invaders like Meander and Heliocodons.

③ Land ownership → Mr. Srinivas cites example of Reddy in Madras who gained upward mobility by owning land parcels.

④ Political mobilization → Examples of self respect movement, Mahar mobilization and Justice movement leading to reservation for Dalits in Mysore

⑤ Education - has been acting as catalyst for mobility e.g. Adi Dravidian gaining mobility through education in Trichyram (Andre Beteille)

⑥ Migration, Industrialization and Urbanization along with state policies has led to mobility like Shanans of Tamil Nadu. Sanskritization led to upward mobility of Pathans in Agra.

However, caste dynamics stay in private lives despite the mobility - Harold Gould

1. (c) Functions and dysfunctions of the family as an institution

Family is the primary kinship unit which performs aspects of social, economic, educational and reproductive functions.

As an institution, family is functional in following ways.

- ① Social control function by regulating behaviour of younger members and helping in value transmission
- ② Providing emotional control and preventing alienation of family members in increasingly diverse society.
- ③ Family members often act as jural units and transform into warfare groups in tribal area (Genov Prieland)
- ④ Mother and Father act as primary

reference individuals for kids in
infancy, rendering a consistent
social reality.

- ① Promote integration and solidarity
in wider society through socialization

Dysfunctional aspects

- ① Hivedita Menon argues that
universalization of family promotes
patriarchy due to gender role
confinement and domestic violence
- ② Marxists like Oscar Wilson criticize
family as a capitalism perpetrating
machinery which inculcate obedience
and suppress creativity.
- ③ Acting as an electre circuit in
metropolitan due to increasing
stress and children becoming scapegoat
- ④ Krishna Kumar claims that family
affiliation breed corruption in politics.
Hence family is a multifaceted
and evolving institution.

1. (d) Analyze the changing nexus between caste and tribe.

Caste and tribe have a muddling relationship marked by nexus and divergence from spatial to temporal changes in society.

① Earlier tribes and caste were seen in form of continuum. e.g. George believed tribes to be backward Hindus lagging behind caste epistemology.

② F.G. Bailey also approached caste and tribes as continuum with caste marked by hierarchy and heredity while tribes by egalitarianism and friendship.

③ M.N. Srinivas expresses transformation of tribe to caste by Sanskritisation by citing example of Gauriya tribes — which became Gaud Brahmins in south Gurua milkmen in east and Gauriya tribes in west.

④ Weber believed ~~caste~~ tribe becomes caste when it loses its territorial significance.

However this nexus has been affected as reflected in following studies -

① Mandelbaum through his study of Milipin showed that now tribes have also acquired hereditary and hierarchy in limited manner.

② Jana Bhopals have been incorporated into Hindu movements yet they don't call themselves as Hindu. They are called Hindu by outsiders only.

③ Tham tribes of Himalayas and Hegi of Himachal Pradesh have mingled successfully in caste fold. Recent combined effort

of caste and tribes in Ganjam district of Odisha against caste violence indicate evolving nexus between both.

1. (e) Islamic diffusion gave birth to emergence of new great and little traditions. Examine.

Islamic diffusion in India ^{was} often driven by Islamization, it refers to lower strata Hindus and tribal Hindus opting for Islamic conversion through change in customs and value systems.

Often described as parallel process to Sanskritization, Islamic diffusion also is a cultural process, ~~not~~ ^{without} much structural significance. Yashendra Singh calls it a heterogeneous source of micro-level change.

Originally, Islam was different from Hinduism as it was messianic, non hierarchical and non-idolatrous, but its Persian form had already imbibed some form of stratification before coming to India.

At micro level, the Muslimization gave rise to little tradition of Helakhor, Tulaka, & etc retaining their caste features even after converting into Ahle. Similarly Arzals were considered untouchables by Ashraf which created multiple little traditions in Islamic systems.

At macro level, Islamic diffusion infused patrimonial system of justice, reinforced patriarchy, and retained feudalism. According to M.N. Srinivas and Yashwantrao Chavan, Islamic diffusion did not lead to breakdown of existing dynamics, rather Islam itself underwent a change, developing specification like Hinduism.

Recently, Tablighi movement is calling for revival of Islamic solidarity by shedding vertical aspiration and consolidation.

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

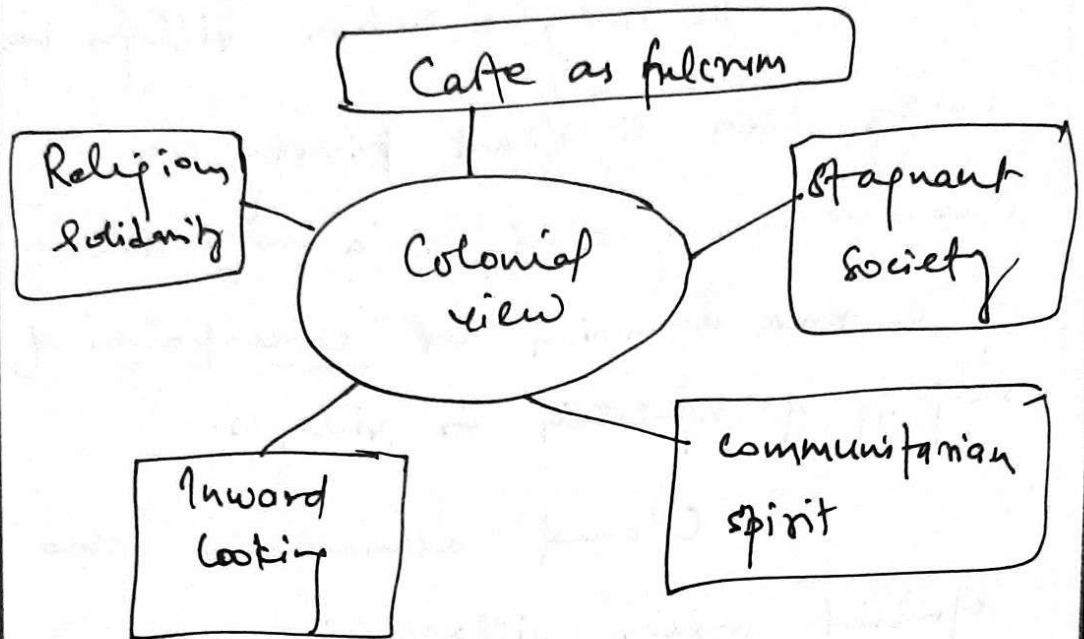
The Study of Indian villages has always been significant primarily due to two reasons - land as a major source of economic dynamism and concentration of majority of population in villages.

Colonial administrators also studied Indian villages in order to devise an organic system and land settlement in villages. However, the initial views of colonial administration like Maine, Powell, Metcalfe were based on Indological sources. This reliance on book view resulted

in a broad ideal and typical view.

Metcalfe approached village as little republics largely static in their independent of any foreign

relations and self sufficient in production



This view was reflected in Dixey's field study also; in which he studied villages of United Provinces and analysed Tajmani system. This perspective inferred a largely harmonious portrait of Tajmani system and caste relations.

However this view was described as value loaded and product of colonial bias by Indian nationalists.

A.R. Derai challenged the harmonious construct painted by colonial administrators and brought out the structural cleavages driven by caste and gender in villages. He also ~~des~~ portrayed exploitative aspects of Tajwani system.

Similarly, Andre Betelle says that colonial view of static village can be refuted primarily on three grounds - existence of village exogamy, migration and inter-village economic ties. He shows it in his study of Sripuram village of Tanjore where caste dynamics were vastly different from book view of colonials.

M.N. Srinivas believed that the picture painted by colonials was dictated by Varna view of caste in villages due to which villages seemed as top-down.

Contract where a consistant group of elites dominated the others. However, ^{by middle} in reality, the political mobilization ^{castes} was evident before colonial arrival. He cites attempts of villagers to oppose a village construction project as an example of political mobilization existing in Rampur.

Hence, colonial view of static village was discarded and modified by Indian scholars to yield a more contemporary picture of reality.

2. (b) "India's Nationalism was the result of the material conditions created by the British Colonialism". Examine the statement with respect to AR Desai's work.

20

A.R. Desai in his seminal work "Social background of Indian Nationalism" defines Indian nationalism in Marxist perspective, evolving from material conditions produced by Colonial rule.

British colonialism was an attempt to replace existing feudal relations of production by a capitalist system of production. This was manifested in policies like private ownership, commodification of land, new land settlement and cash based revenue. These policies led to proletarianization of peasants - creating two distinct and novel classes - moneylenders/absentee landlords at top and agri-

labourers at bottom. This was further magnified by de-industrialization induced by colonial rule due to adverse tariffs on Indian indigenous industry.

Thus, two mainstays of India's pre-capitalist production - agriculture and handloom industry was destroyed resulting in material deprivation of different classes, uniting them against common enemy. They were joined by feudal landlords who were deprived of their lands by use of Quo-warranto. Thus, British policies, inadvertently, created material conditions uniting different strata and classes together, leading to nationalism; led by aristocrats and upper class bourgeoisie middle class.

This view is often contended due to apathy of dialectic approach towards role of culture in nationalism. According to Ghanshyam Saha, movements by Tilak and Lala Lajpat Rai were

cultural movements which induced and crystallized relative deprivation of masses; unifying them in single strand through festivals like Ganesh Chaturthi.

Another critique of A.P. Desai is that it ignores the role of education and press in rise of Indian nationalism.

Verma argues that materialism is not unique to Indian culture, but western education and revolutionary literature was something which ignited Indian nationalism.

Gail Omvedt believes that Desai's model of nationalism represents

reduction of Indian movement to
a myopic perspective in the
effort to accentuate material deprivation.
Desai ignores the caste and
gender strains in Indian nationalism
struggle.

However, despite the critique,
Desai's perspective produced an
entirely novel perspective towards
Indian Nationalism in Indian history
discipline.

2. (c) Secularization of caste is essentially a modern phenomenon. Discuss. 10

Secularization of caste
refers to declining significance of
ritual aspects of caste (like purity
and pollution) and emerging role of
secular aspects (like wealth, education)

→ M.N. Srinivas was the first to
provide the theory of caste under-
going secularization. He cited example
of Okkalings, Jats, Gurjars who
leveraged land reforms and improved
secular mobility to climb in caste ladder.

→ Secularization of caste is visible
in public spaces like education
institutes where Dalits and Brahmins
are studying together.

→ Rajni Kothari says that federal
politics and regional groups have

freed lower caste from stigma of pollution.

→ In factories and offices, occupational demands have resulted in diverse social representation (Andre Betelle) and caste mitigation

→ Dalit entrepreneurship and technological revolution has led to breakdown of caste dominated institutions like bondage labour and Jajmani.

→ Modern movements led by social reformers e.g. Pravara movement, SNDP movement provided for temple entry for lower caste

→ operation of castes as interest groups in reservation demands and identity politics further promote secularization of caste

However, Harold Gould and R.K. Mukherjee's study show the dominance of ritual aspects in North India.

3. (a) Caste as a social reality is viewed differently by Gandhi and Ambedkar. Their perspectives diverge but meet at a common end. Discuss. 20

Caste system is the most ancient form of Stratification with diverse perspectives and ever-evolving forms of social commentary on its structure.

However two strands of social thoughts are particularly relevant in caste study in Indian society - Gandhian and Ambedkarite.

Gandhian view of caste is a refined view through Varna lens. He believes that occupation based differentiation as envisaged in Varna system would be productive for Indian social settings. However caste system was a perverted form of Varna.

scheme which needs to be eradicated. He made sustained efforts to bridge the gap through reformatory approach. He ~~did~~ performed tasks of lower castes like cleaning and eating ^{menial work} and referred to lower castes as Harigans (sons of lord/God). His solution lied in reformation of value system and gradual change of heart in Hindu society, ^{viewing} ~~with every~~ task with equal respect.

On the other hand, Ambedkar believed in radical change, i.e. change of system. He believed that Hindu society is beyond repair and caste based stratification cannot be abolished by mere euphemism like Harigan status. He emulated upper

caste practices like wearing modern
clothes, dress, education in modern
institutes and lifestyle of dignity. He

sought his reference group in western
society and used political mobilization
as a tool to annihilate caste system.

According to Christopher Tamenott, Ambedkar's
perspective was a form of alternate
revolution while Gandhian methods

were reformative in the lines of
upper caste, without inviting the ire
of Brahmins and Kshatriyas. That's why Ambedkar
chose an alternative caste origin - Brokenmen theory.

Despite their mutual
debates and divergence in approach,
both of them had same purpose -
to alleviate the suffering of lower
caste by providing them social and
political protection, so that they could

leverage social mobility.

Even their moves can be
seen in parallel. For example,
Ambedkar's Mahad Satyagraha and
burning of Manusmriti was symbolism
parallel to Gandhi cleaning
septic tanks. Thus, both of them
had same vision although differing
paths - Gandhi emphasizing on
value loaded approach, Ambedkar
emphasizing on value neutral secular
approach.

3. (b) Compare and contrast the perspective of Andre Beteille and M.N. Srinivas with respect to 'study of caste'. 20

The treatise on caste system can be approached through two differing yet comprehensive approach of Beteille and Srinivas. Both of them utilized the model of field study to capture dynamics of caste stratification in countryside.

And M.N. Srinivas was the first sociologist who challenged the dominant paradigm of caste analysis through Indological perspective, by providing field study conclusion of caste in Rampura (A Remembered Village)

His fundamental premise was to infuse dynamism to static conception of caste by providing alternative

to Varna theory. He introduced dominant caste and Sanskritization to emphasize on secular mobility in caste hierarchy eg. Vokkaliga peasants, Reddy in Madras.

He also differentiated Varnization of caste at upper level to casteization at lower level i.e. political mobilization at macro level providing interpretative aspects to caste.

Andre Beteille in his work "Caste, class and power" also challenges the prevailing view by analyzing caste system through functionalist perspective of caste, class and power. He mentions how the Adi Dravidians, once considered lowest

in caste hierarchy have prepared by leveraging land markets, education and employment opportunities. He also refutes and challenges value based thesis on caste system by providing that value system of a society continuously evolves and is never fixed.

<u>Beteille</u>	<u>Srinivas</u>
1) Weberian approach of stratification	1) Durkheim's influence is visible in caste solidarity thesis.
2) Did not project any caste as inferior or superior	2) Promoted top down view by portraying upper caste as derivable
3) emphasized change induced by land reforms.	3) Also uses Indological source in some instance

4) Provides in detail about practices and lifestyle of Adi Dravidians

4) Doesn't mention much about lower caste lifestyle

5) Says caste is entrenched due to enhanced visibility by media and politics.

5) predicted end of caste in his final lecture by citing example of Bengaluru IT industrial city (Obituary of caste)

Thus, Both Beffelle and Srinivas provided a diverse perspective by challenging the cultural view of caste propounded by Dumont and Ghurye respectively

3. (c) Tribes are generally seen to be society based on equality, but forms of social differentiation exists within tribes too. Examine. 10

Tribes are defined as closely knit communities with strong kinship bonds.

Usually tribe-caste differentiation is seen through egalitarianism and hierarchy discourse where tribes are seen to be equality communion. However elements of social differentiations are visible in tribes also-

- ① Dhebar committee points out the pitiful and marginalized existence of particularly vulnerable tribal groups like Jarawas, Sentinels etc which are further pushed down strata in tribal societies due to their isolated and backward status.

② Historical practices like Criminal Tribes Act led to stigma and subjugation for certain tribes now known as Denotified and Nomedic tribes; discriminated ~~within~~ fellow tribes.

③ In Bulandshahr gangrape case, the plight of Bawariya community was shown which was labelled notorious due to DNT status.

④ Mandelbaum observed elements of hypergamy in Milori tribes.

⑤ Santhals and Bhagats along with Raj Gond (partially Hinduised) also exhibit social differentiation based on caste economic status.

However despite the ~~examples~~, the differentiation in tribal societies is not as institutionalized and entrenched as in caste system.

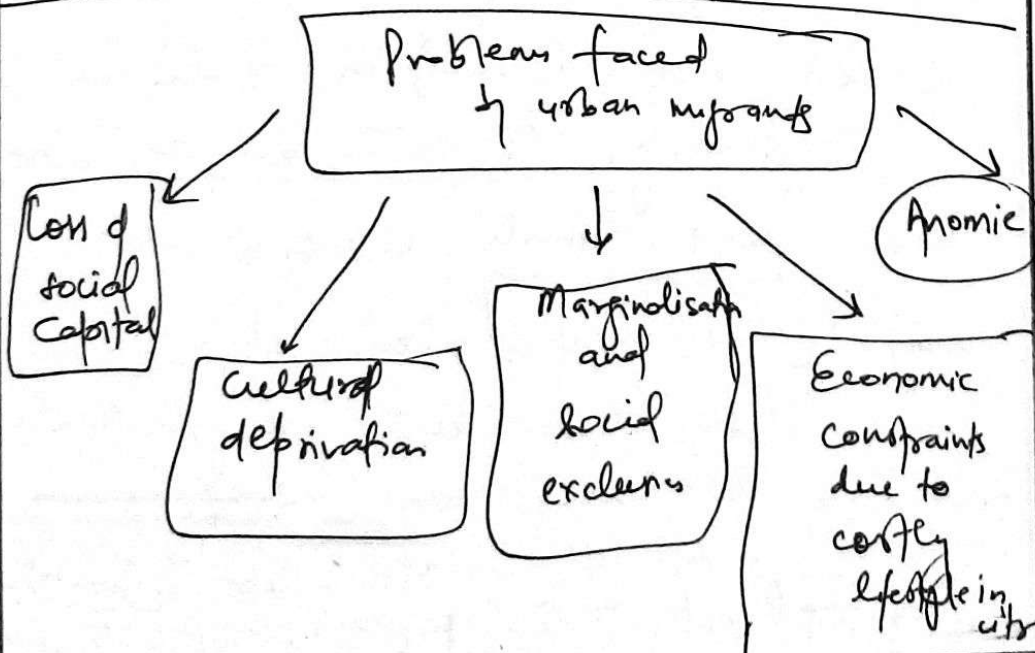
5. Write a short note on each of the following in not more than 150 words.

10 x 5 = 50

(a) The Urban migrant and 'ritual' tug of home.

India has about 30% of its population involved in rural to urban migration (Census 2011), primarily driven by education and economic reasons.

Urban migrants are often concentrated in the fringes in case of industrial workers and rental accommodation in case of students.



Urban migrants in India differ from western ones due to "ritual tie" of home i.e.

urban migrants continue their affiliation and attachment ties with home despite being distant away. Morris and Morris study revealed

that evident of workers often went back to their villages for ritual obligation of or familial functions, thus Proletarian consciousness could never develop in India.

Similarly, Connell et al observed that joint family members who migrate to cities alone often feel more deprivation and marginalisation resorting to cults and sects.

Recent attempts like urban spreads regenerated into social hubs to mitigate anomie

in Pune are an example

5. (b) "Social change can be brought through public policy". Critically analyze.

Public policy act as
vital driver of social change
through following manner—

- ① It can initiate instrumental
attitudinal change through acts like
Hindu succession act aimed at
countering patriarchy in society. However it
also led to dysfunctional aspect of female
feticide
- ② ~~It~~ through Special marriage act and
liberal divorce laws, society
is shifting from straight to social
monogamy.
- ③ Public policy of affordable urban
housing is leading to increased
migration and disintegration of
joint households, causing feminization
of poverty (keela Gulaati)

④ Land reforms led to rise of middle ~~class~~ caste - Bullock Capitalists (Rudolph and Rudolph)

⑤ LPG reform of 1991 led to women breaking shackles of patriarchy and participating in service sector liberally.

⑥ Acts like FRA, 2006 aim at delivery of social justice for tribals.

However efficacy of public policy as change driver is limited -

① Andre Beteille says that policy but and laws indicate ^{direction} driver of change, it is public which decides course of change. eg dysfunctional effect of Vishnukha guidelines - reduced recruitment of females.

② Upendra Bakshi says policy is skewed towards already empowered.

③ Utsa Patnaik highlights gender bias in policy making.

5. (c) "Slum is the lifeline of Urbanity". Comment.

Slums are defined as urban dwellings in which residences are dilapidated, poorly congested and lacking amenities of sanitations and hygiene necessary for well being of inhabitants. India has 17% of its population residing in slums.

Lifeline of urbanity

① M.S. Gore calls slums as culture of prosperity due to their contribution to cheap labour force in urban areas.

② M.A. Rao also highlights structural perspective of slums which makes capitalism in cities successful.

③ The largest slum of Asia -
Dharavi has a turnover
of above 700 \$ billion

④ Dabba Wallah of Mumbai to
serving needs of Delhi, all
reside in urban fringes and serve
dominantly middle class households.
(Neem-Bussa)
Famous Marxists like
A.P. Desai believe that slums

are deliberate product of profit
race caused by capitalism. Ghanshyam
Shah point at moral apathy
of city dwellers by pointing out
need of slum rehabilitation and
futility of golf courses.

Intellectuals like George labelled
slums as deviants from Hindu culture.

5. (d) Briefly discuss the concept of Ethno-nationalism along with suitable examples.

Ethno-nationalism refers to a sense of common consciousness in ethnic communities which is followed by demands of sovereign territory for themselves.

Hence ethno-nationalism can be described as increased loyalty towards one's ethnicity at the cost of wider national consciousness.

Serbia is example of ethno-national region. In India, demands of Naga Seelarian and Khalistan movement

indicate ethnonationalism in India.

Drivers of ethnonationalism

- ① When culture of ethnic tribes don't find place in mainstream, culture deprivation leads to ethno-nationalism.
- ② Strong historical ties also lead to ethnic consciousness especially ^{wider regional} ~~national~~ belonging e.g. Bodoland.
- ③ A sense of internal colonialism due to discrimination or neglect of central power - e.g. Mephalaya demanding national flag.
- ④ Resource mobilization theory - Green revolution leading to wealthy ^{and political leaders} farmers, culminating in sense of secession due to resource surplus - Khulistan movement.

Ethno nationalism can be dysfunctional if it borders on chauvinism and hate; thus (Mahatma Gopal) it needs to be sustained, Mahanta

5. (e) Give a brief overview of the "Evolution and persistence of communalism in Indian Society".

Communalism refers to
political mobilization of sectarian
beliefs to achieve vested interests.

It is also described as increased
loyalty towards one's own community
at expense of wider ones.

Evolution in India

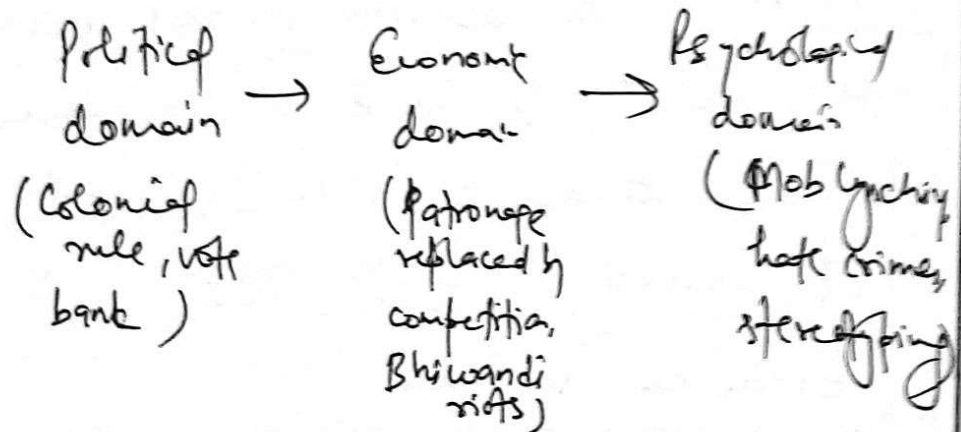
India has been land of diversity
which was sustained by Sufism and
Bhakti movements.

* However evolution of communalism
can be traced back to colonial
era.

* Racial race theory aimed at
deepening divide.

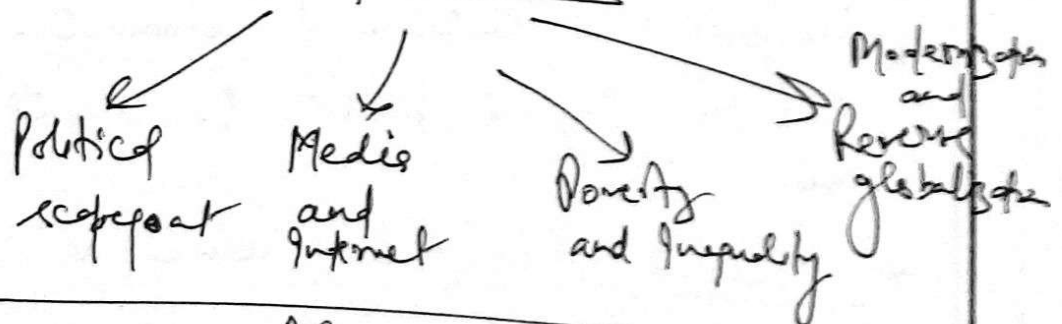
* Mosley Hindu reforms and
separate electorate.

- ③ Communal organization like Hindu Mahasabha and Muslim League providing platform for communalism
- ④ Bitter 1947 partition riots.



Evolution of communalism in India by Khushwant Singh

→ Reason for persistence



Ashish Nandy and TN Madan believe that communalism is likely to persist in India due to Anglo

8. (a) "Middle class has been taken as the cornerstone of a stable democracy". Discuss in context of Indian society.

20

T.K. Oommen has described middle classes ^{as} harbingers of new democracy due to their active involvement in contemporary state policies and public discourse.

Middle class stratum is the one often "sandwiched" between property owning capitalist class and working class. India has about 28-30% of its population as ~~working class~~ middle class. In Indian society, middle class has been instrumental in realising promise of functional democracy.

* Ever since colonial era, it was middle class created by education and industrial jobs which proved to be flag bearers of nationalism in times to come (Pawan Verma)

* The middle class is the one which does not manifest its caste character to a greater degree, resulting in liberal faith and cosmopolitan value promotion.

* Xaxa says that leadership provided by middle class has been instrumental in democratic movements like Thakur movement led by Taibad Singh.

* Nivedita Menon highlights role of middle class women during

emergency (1970-1980) where they led anti-price rise front against government.

* This class provides stability by providing a sense of "safety valve" for government where ventilation and frustration are resolved through policy formulation.

* B.B. Misra opines that post liberalization, the new middle class is driving Indian economy through its changing lifestyle i.e. fluidity of consumption pattern.

* Amartha Sen and Gurucharan Das hail it as proponent of marginalised interests and infusion of novel ideas through rational outlook.

However, Andre Beteille is
cautious of middle class and
warns of romanticism towards them.
According to him, middle class
is continuously engaged in competition
due to globalization, which would
be dysfunctional in a diverse
society like India. Rajni Kothari
also claims middle class as
amnesia to poverty and self centric.

Thus, Yogendra Singh rightly
puts middle class as proponents
of modernity and democracy in India.

8. (b) The lopsided, iniquitous, and environmentally destructive processes of development has given rise to environmental movements in India. Examine. 20

According to Guha and Gadgil, environment consciousness is an age old facet of India but environment movements are fairly new in our history; reason being our sustainable coexistence with nature in past.

The development is usually defined as change in functional or desirable manner but displacement and ecological destruction induced by development highlights that it is neither equitably functional nor inclusively desirable.

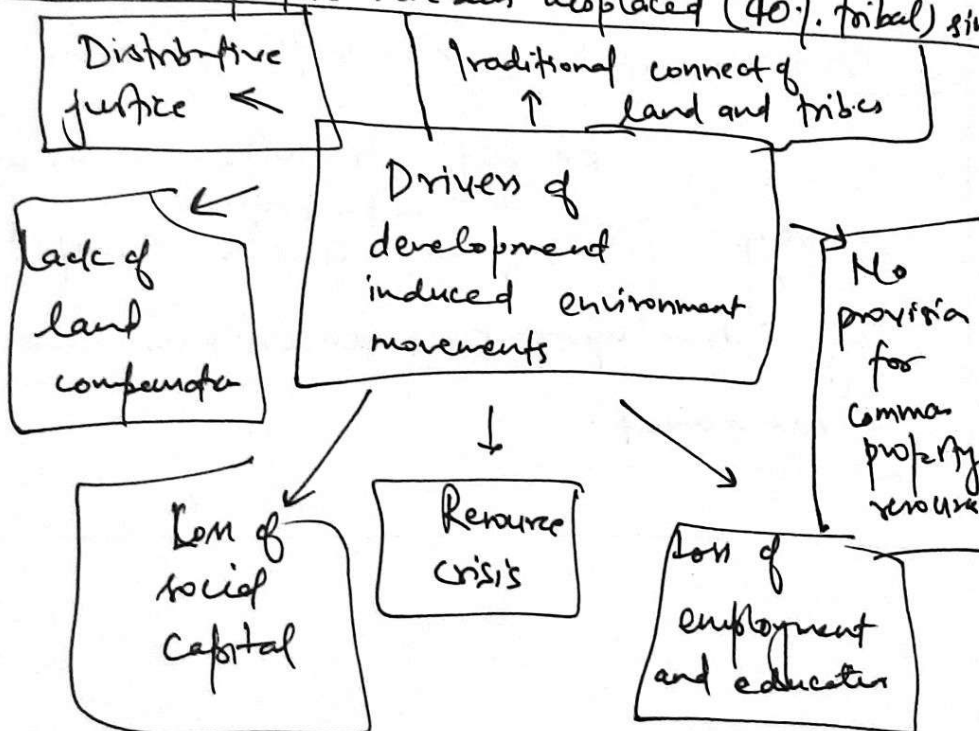
According to Thakkar and Taneja, around 85% of displacement induced by development has been

faced by tribals alone. The fragmentation of tribal habitat brought due to introduction of Railways has led to Khond and Santal rebellions is the part.

Anandhaji Roy cites the example of Narmada Bachao Andolan which started as a ~~proj.~~ movement for proper rehabilitation but turned into ^{anti-project i.e.} environmental projece one due to lack of land to be compensated. Similar propositions are drawn by P. Vardhana who opined that green revolution has caused long term damage to Punjab and Haryana manifested in anti-pollution and climate change movements today.

The lopsided nature of development was manifested in Tharphand movement where lack of infrastructure and connectivity in tribal region led to social movement against policy induced development. According to NAXA, 2 crore people have been displaced (40% tribal) since

independence.



These movements are not only limited to lower strata or tribals. Example like Friends

of Doon movement or NIMBY
(Not in my backyard movement)
indicate that environmental
consciousness has permeated lifestyle
of upper strata
and acting as driver of
environmental movements of India.

Recent protests regarding
Aarey forests for metro project
is another example
of development induced environment
movement.

8. (c) "Surrogacy is both a need and source of Income". Discuss in context of Indian society.

10

Surrogacy is defined as a process where an intending couple hires or seeks assistance from a third person (usually women) to undergo child bearing for the couple. This process is assisted by Artificial reproductive technology.

Surrogacy as need of Income

- ① Usually, lower strata in urban society is involved in surrogacy.
- ② Surrogacy promises quite significant amount of income for poor household, usually run by women.
- ③ Destitute women, widows or

low caste urban migrants are
the usual surrogate mothers.

- ① This strata is usually excluded
by government schemes hence it
often falls back to surrogacy as
safety net

Source of Income

- ① However, not every surrogate
mother is absolutely deprived.
- ② Many underground black markets
are also sprawling in metropolises
like Mumbai.
- ③ It has been made a steady source
of income by many women which
is detrimental for their health and
child's health as well.

Recent step to ban commercial

Surrogacy is a good step to curb the
malpractice and dysfunction associated.