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SOCIOLOGY (TEST CODE : 1533)

Name of Candidate	Adarsh Kaur Bhatia		
Medium Eng/Hindi	English	Registration Number	207162
Center	Online	Date	8/12/2020

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

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

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

10 x 5 = 50

(a) "India's destiny is not caste in stone." Comment.

M.N. Srinivas in his last lecture had pointed towards rising secularization of caste and had expected that Indian future would not be overburdened by caste induced disabilities.

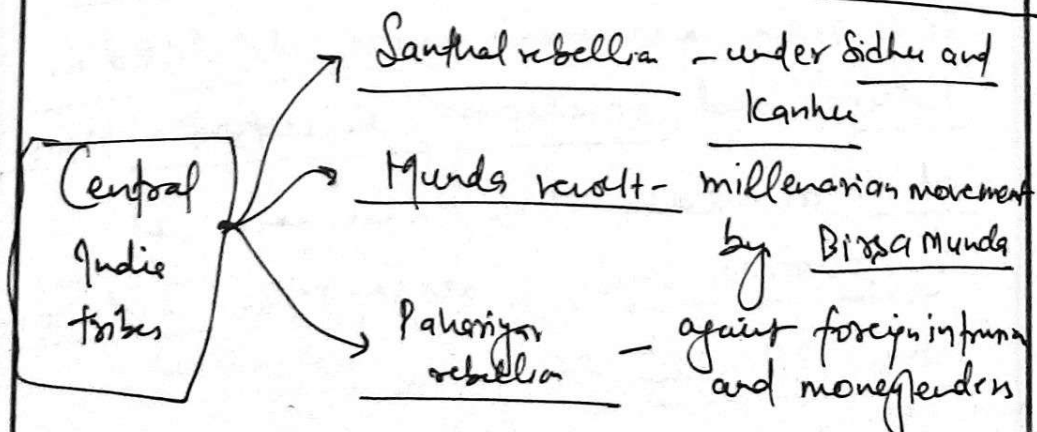
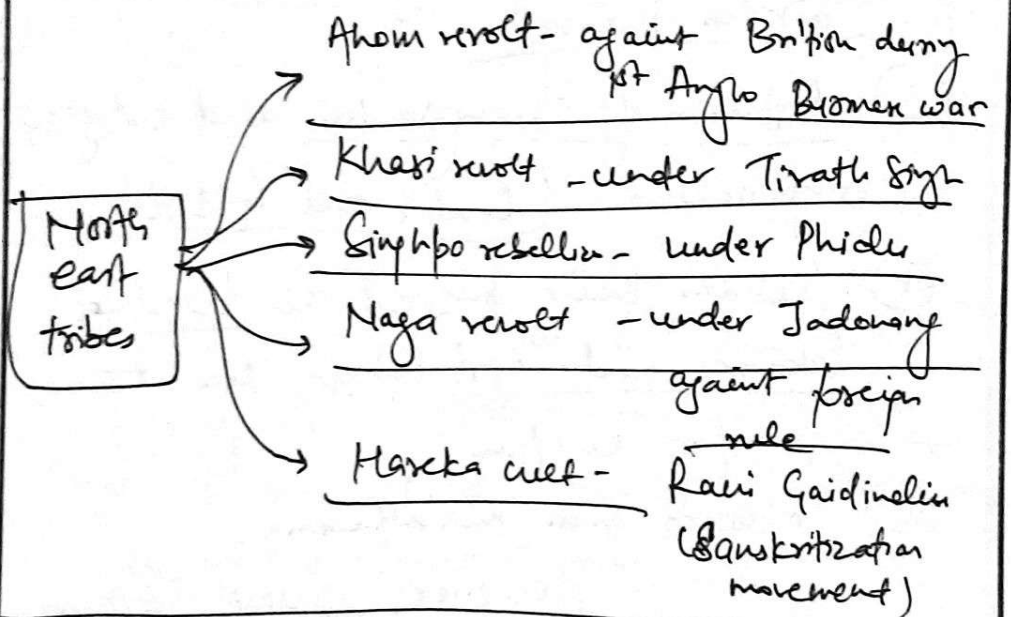
The barrier imposed by caste as seen in Indian context have proved detrimental for our progress prospects. It has restricted social mobility, suppressed entrepreneurship, heightened social tensions, increased social inequality and caused a blockage in human capital formation.

However, caste barrier have been declining due to efforts by both government as well as citizens, more of them being -

- ① Constitutional protection against discrimination and provision of affirmative action (Article 14, 15).
- ② Socio cultural reform in pre independence and movements like Balit Panthers in post independence of India.
- ③ Substantiation of caste and identity parties causing increased ^{lower} caste representation and diversification (Andre Beteille)
- ④ Examples of Shanmugam of Tamil Nadu leveraging education and Dalit entrepreneurship
- ⑤ Globalisation and secularised workforce
However Jan Breman warned that Indian jobs still see caste and religion as stamps for opportunities.
98% Dalits in manual scavenging substantiate this fact. G.B. Ghurye had predicted that casteism hierarchy would transform into horizontal groupings when attacked; this is manifested in reservation demands. Hence caste's identity still remains a force in Indian destiny.

1. (b) Tribal revolts in colonial period

Colonial period saw many tribal revolts due to colonial policies of forest ownership, isolation and cultural imperialism, leading to de-tribalisation (Buddhadeb).



Reason behind their revolts-

- ① Agrarian forest policy (1965
act deprived tribal ownership of
forests)
- ② Missionaries propagating whitemen's
burden theory
- ③ Intrusion of moneylenders and ecological
imperialism (Gulha and Gadgil)
- ④ Tribals being pushed to bonded
labour and agri labour due to
forceful eviction
- ⑤ Isolation from mainstream.

However, Sumit Sarkar
says these movements were localised in
nature and reactionary in outlook. Mahab-

-abha also calls these movements as
restorative ones, lacking the revolution
-ary potential in them.

1. (c) Explain Ghurye's sociology of Indian Civilization.

G.S. Ghurye is considered as father of Indian sociology due to his contribution in the discipline.

Indian civilization

- * Indian civilization is predominantly a Hindu civilization with tradition and values of Hinduism at its core.
- * The modern values of Indian ~~soc~~ society like ~~civilisation~~ secularism is a product of ancient Hindu tolerance in our civilization.
- * Ghurye focused on describing the civilization rather than pointing out the solution of problems inherent.
- * He put forward an integration perspective of our civilisation

pointing out functionality of institutes like Jajmani and caste system.

* He emphasized book view of Indian social setup due to which Indian civilisation seems broad, ideal and typical in his writings.

* He negates the effects of Islamic and British aspects being mixed in Indian civilisation and puts forward an indigenous source as civilization's core i.e. Brahminic Hinduism. This aspect of his writing is influenced by Bhandarkar Institute of Pune.

However his view is criticised by Boseman as being Sanskritised and sociological romanticism. A.P. Deras also accuses him of ignoring cleavages in society. Despite this, as D.P. Mukherjee said change remains the ^{only} true Indian sociologist is our country.

1. (d) Evaluate the impact of modernization on the "village community".

Andre Beteille refers village as core of Indian civilizational values then, modernisation of India has also affected village community as well.

① McKim Marriott has described impact of modernization on village community through Great tradition (modernity)'s impact on little tradition (village), leading to parochialisation of values like contemporary fashion and rationality while universalisation of village traditions e.g. Chhath Pooja being celebrated at national level now.

② Andre Beteille sees impact of modernisation in spread of education, commodification of land and breakdown of caste-class nexus in agrarian society.

③ According to Ananda Kumar, the effect of modernization has not translated into economic development of ~~some~~ village due to prevalence of "Politics of Poverty".

④ Yopendra Singh identifies that "Soil grows caste, machine grow class" adage is no longer relevant in village.

⑤ Ashish Nandy says that breakdown of twin 'pillars' of caste and agriculture has led to change in village community, as more and more untouchables are preferring non-farm occupation.

⑥ However Vina Majumdar says that women have been modernised in letter but not in spirit due to presence of Sarpach Pati and other barriers.
Hence village modernisation is still selective in India.

1. (e) Distinguish between the 'book view' and 'field view' of the Indian caste system.

Book view of caste system is predominantly based on literary sources while caste system's field view takes into account the empirical case studies of caste in daily lives.

Book view	field view
① Static outlook	① Dynamic view ep. Dominant caste
② dominated by traditional outlook	② Socio political and economic dimensions ep. reservations.
③ Hindu centric and culture primacy	③ Diversified base and caste sub-caste also important
④ Varna view	④ Jati view

⑥ Veracity of texts is debated

⑥ Based on empirical field studies but prone to bias

⑦ Interpretative in nature. e.g. Dumont's homo hierarchicus

⑦ Also takes into account the change in society.

⑧ Ideology based view

⑧ Theoretical view

⑨ Examples - Dumont and Ghenge

⑨ Examples - Srinivas and Beteille

However recent efforts of Ronita Thapan and Vendy Doniger have involved elements from both perspectives in their study.

2. (a) Social institutions in India have undergone change owing to modernization but still has streaks of tradition embedded in them. Elaborate. 20

The modernization of social institutions in India is often referred to as "Incomplete Project" due to resilience offered by these institutions and traditions. As Yogendra Singh argues, India has seen neo traditionalisation instead of modernization.

Social Institutions: change under Modernization

- ① Casteism has been confronted through affirmative action by state and identity politics leading to voice of lower caste: hence secularization of caste is visible. (M.N. Srinivas' Sampran Study)
- ② The era of globalisation has ushered opportunities for women. IT sector consists of 35% women in India; reducing patriarchal shackles
- ③ Religious withdrawal from public sphere due to technology induced secularization.

- ④ Nuclear families and households are on rise due to urbanization and industrialisation.
- ⑤ Shotgun marriages (to legitimise pregnancy) have increased and live-ins have been legally recognised.

Traditional streaks embedded

- ① Harold Gould's Study of Rikshawalla of Lucknow found that caste is prevalent in private sphere.
- ② Religious revivalism visible in frequent communal riots and votebank politics.
- ③ Tulsi Patel in her Rajasthan Study found the prevalence of patriarchal norm restricting newly wed bride's entitlement even towards her food choices.
- ④ Ram Anuja in her Study concluded that nuclear households have not affected Joint family ethics.
- ⑤ 80% villagers out of 100 reported

instances of unfavourability is study by Harsh Mander.

- ⑥ Gore and Kapur concluded that urbanization has not translated into better opportunities for decision making by women.
- ⑦ Revival of traditional rituals in marriage
(Mistaken modernity by Dipankar Gupta)

Reasons behind this phenomenon

Gunnar Myrdal in his work "Asian Drama" says that such selective modernization is traced to uneven evolution in Asia. In western societies, strong state preceded nationalism which preceded democracy but in India, nationalism and democracy evolved simultaneously. This is further helped by Panchayati Raj which created elites who had their foot embedded in traditions.

Another reason by Clifford Geertz is that India faced democratization without education, bureaucratization without spread

of urban values and welfare ideology
without distributive justice

However Yopendra Singh says that
modernity is universal phenomenon while
traditional is local one, thus, instead
of modernization, we should assess the
degree of modernization ^{in India} as completely
modern society is not possible anywhere.

2. (b) Explain the evolution of land tenure system and its impact on the agrarian structure. 20

The evolution of land tenure system has simultaneously affected agrarian social structure as agrarian relations are woven around land.

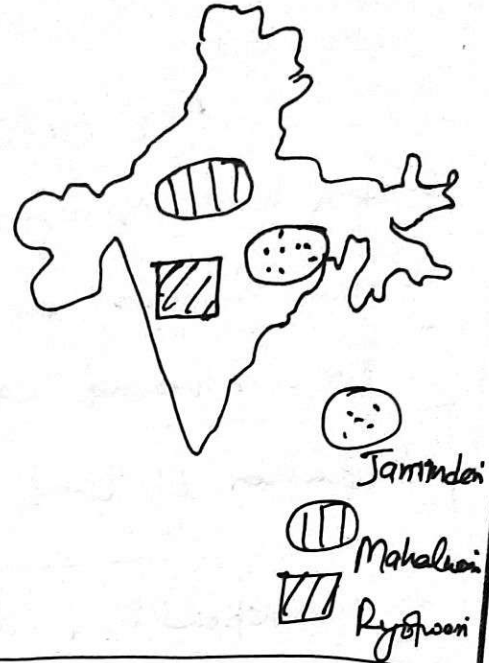
Evolution of land tenure

- ① Traditionally, land has not been private property in India. According to Coomaraswamy land was public property while Majumdar claimed land was monarchy's possession.
- ② This collective ownership was rarely affected by Mughal rule. However, Mughal started taxation based on land yield and this was in the form of kind as well as cash. eg. Dahala system.
- ③ British rule introduced three prominent system of land tenure to maximise their revenue.

(i) Zamindari system
by Cornwallis made
Zamindars the
landowners to
maximise tax return

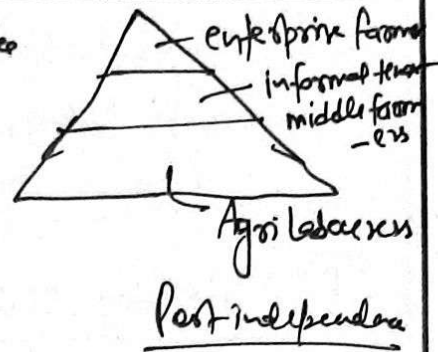
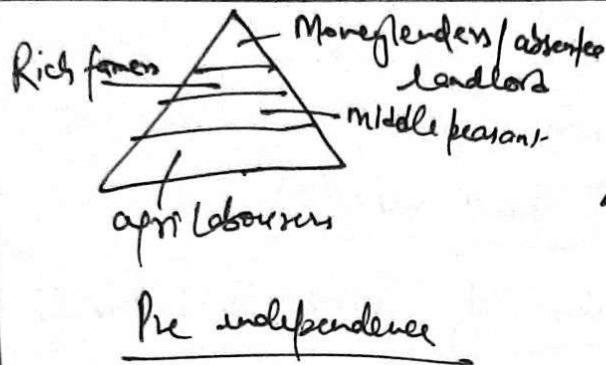
(ii) Ryotwari system
aimed at direct
settlement with
Ryots (peasants)

(iii) Mahdwarri system
was agreement between landlord and
authorities



④ Post independence land reforms were
introduced aimed at elimination of middlemen
and security of tenure.

⑤ Present situation - As Dhangare puts it -
the hierarchy is (shown in fig.) similar to
Lenin's framework of Kulaks (rich ^{farmer/land} peasant owner)
Strudniks (middle ones/tenants) and Bedniks
(poor labourers)



Impact on agrarian structure

- ① Informal tenancy which is uncertain and lacks security of tenure (P.C. Joshi)
- ② for agri labourers. Shift from patronage to exploitation (Jan Breman)
- ③ Rise of middle peasants due to green revolution and land reforms (Bullock capitalism by Rudolph and Rudolph)
- ④ Withdrawal of women from agriculture in agri-prosperous areas e.g. Haryana (Usha Patnaik)
- ⑤ Caste-class nexus after breakdown of Jajmani system.
- ⑥ Commercial landlords have replaced feudal landlords

- ④ Outcastes still majorly occupy
agri labourer position did not
improve (Gail Omvedt)
- ⑤ Disintegration of joint households
to escape land ceiling and rise
in migration.

Hence land tenure evolution
changed agrarian relations too. Vibha
Arora believes that post globalisation
land tenure system will enhance the
rural inequalities further.

2. (c) Briefly discuss the challenges to Indian nationalism in contemporary times. 10

Indian nationalism is an example of multifaceted nationalism firmly grounded in cultural roots according to T.K. Oommen. (7 bases of nationalism theory)

Challenges to Indian Nationalism

(1) Andre Beteille says that primary challenge to India nationalism comes from caste barriers as people follow Manu-Smriti more than constitution.

(2) Ananda Kumar says that poverty and widespread ignorance are the main reason behind lack of civic nationalism in India.

(3) T.M. Madan considers communalism

as the primary challenge to national integration. This is supported by Ashish Nandy who believes that modernity has accelerated communalism.

④ Mani Gopal Mahanta believes that ethnic differences and identity movements are becoming more and more exclusionary in their nature, threatening our nationalism.

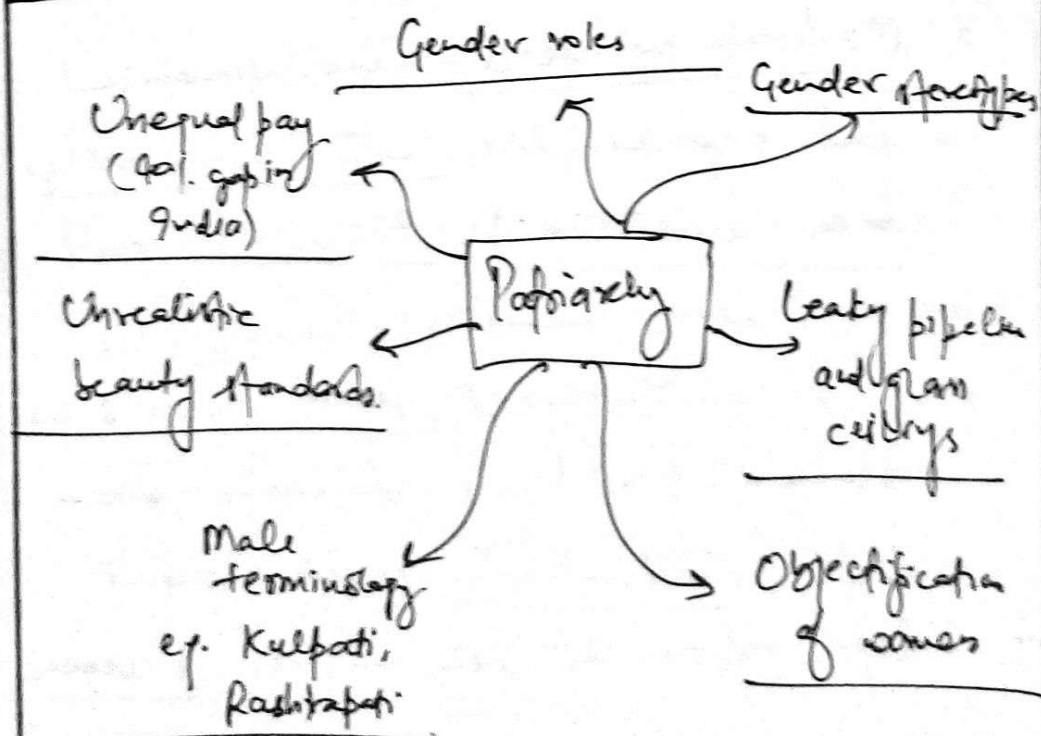
⑧ Paul Brass believes that regionalism manifested in demands like Bodoland will be detrimental to national solidarity.

However, new concepts by Ramchandra Guha like Kargil nationalism, cricket nationalism have kept India united.

3. (a) Explain the concept of Patriarchy? How have the women's movements in post-independence India confronted the norm of patriarchy? 20

Patriarchy refers to social disabilities and sanction placed upon women to ensure dominance of male authority in social setup.

Patriarchy infiltrates both private and public sphere manifested from macro issues like Violence against women to micro issues like Kanva Chauth fast by women.



Kalpana Shah envisages rise of feminist movements in India post independence and clubs them under three heads -

- ① Equality movements → mostly focused in legal reform like Hindu succession act and Special marriage acts led by NGOs.
- ② Marxist movement around material issues like Anti Price rise front, Bodhgaya movement for land reform, Matir Bahini
- ③ Moderate movements → institutionalized and organized like SEWA: Self employed women association by Elo Bhatt and anti dowry movement.

There have been classification based on intensity also - while moderate movements sought legal reform in civic manner, movements

like Gulabi Gang also offend violent means.

There have been rise of identity movements in post globalization era where issues like gender identity and intersectionality have been raised. eg.

Yes I bleed campaign, Me too movement

These movements are usually led by middle class women and utilise mass media as medium (Rajendra Singh)

However A. Lingam feels that NGOisation of women movement has marginalised women of lower strata. Ga. (Omvedt) also believes that fragmented nature of post globalization movements need to be consolidated to tackle private patriarchy better.

3. (b) Urbanization of pandemics has only exposed the already haphazard and lopsided urbanization process. Analyse. 20

Recent COVID-19 pandemic has exposed the perils of haphazard urbanization especially in developing societies like India where 31% population reside in cities.

Haphazard and Lopsided urbanization

- ① Urbanization envisaged to be a driver of social mobility and industrial capitalism has been uneven, leading to detrimental consequences.
- ② ~~21~~ Less than 47% houses in India have drinking water under their premises.
- ③ More than 33% Indians live in a place with lesser area than an American prison (Times of India report)
- ④ World economic forum warned that

rising crime rates in urban cities is posing threats to global solidarity and civic well being

④ Poor sanitation and excessive pollution have contributed to rise of non-comm-unicable as well as zoonotic diseases.

⑤ Subaltern perspective brings the perspective of Blacks, Dalits and women who have been lagged behind

⑦ Anomie alienation and marginalisation in the process. COVID-19 exposure in cities e.g. rising suicides of IT professionals in Bengaluru.

① COVID-19 was caused by a zoonotic origin i.e. virus due to which poor sanitation and hygiene exacerbated the problem. e.g. Dharmadam - virus spread.

② Informal labour force in urban cities had to face chronic job losses and wage cuts.

- ③ Lockdown induced by COVID-19 brought forward the alienation and anxiety beneath urban skyscrapers as cases of anomic suicides increased.
- ④ Lower strata was most affected due to lack of safety net and dependence on informal sources of finance. eg migrant exodus in India
- ⑤ Violence against women, in domestic sphere rose sharply, indicating selective and incomplete ~~was~~ emancipation of urban women.
- ⑥ Apathy of certain section towards lower strata was visible in the form of foreful eviction by landowners in cities of ~~and~~ tenants ^{confirming} (AR Desai's conception of urban class ^ exploiting lower class)
- ⑦ Dysfunctional community health infrastructure. Therefore, recognition of institutional and social failure has led to efforts like Affordable rental housing complex and Rojgar Setu to address dysfunctional urbanization.

3. (c) Even though Untouchability seems to be eradicated in manifest forms, it still exists in a latent form. Examine. 10

A Study by Sukhdeo Thorat
in Andhra Pradesh found out existence
of more than 100 forms of untouchability
in these villages, highlighting the resilient
practice.

Eradication of
Untouchability
is manifest form

→ legal provision
prohibiting manual
scavenging and
untouchability

→ affirmative action

→ modern economy
and secularisation

→ political mobilisation

→ Migration and
urbanization

Existence in latent form

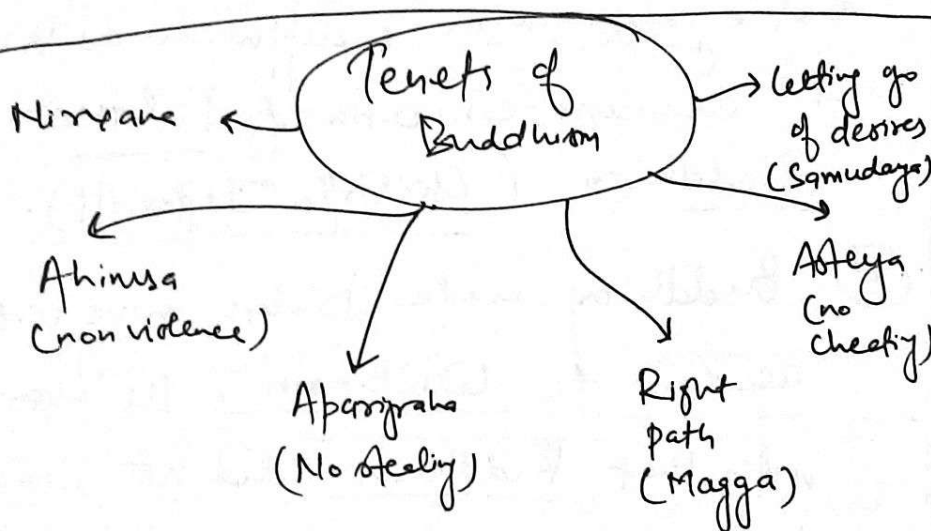
- ① More than 65% hate crimes in
2019 were against Dalits (Amnesty
International)

- ② Almost 98% workforce in manual scavenging is Dalit and existence of more than 2 lakh dry latrines in India.
- ③ Not a single Dalit MP/MLA from a non reserved seat.
- ④ Harold Gould's study of Lucknow Rickshawallas signifying casteism in private lives.
- ⑤ Habitual segregation in state led efforts like post Bhoj earthquake rehabilitation where Dalit houses were away from mainstream residence.
- ⑥ Less than 10% representation in public sector jobs.
- ⑦ Cultural segregation e.g. washing of temples post visit of former Bihar CM Jeetunandan Mahto.
Then, untouchability still needs to be get rid of, in latent sphere.

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

(a) Briefly discuss the impact of Buddhism on Indian society.

Buddhism owes its origin to
5th century B.C. in India through by
the founder Gautam Buddha (Shakyamuni)



Impact on Indian Society :

① A.P. Desai believes that Buddhism rose to glorify the values of upper strata and was a result of quest among cultural greed for power among castes.

② G.S. Ghurye traces Buddhism as a form of Hinduism, He did not treat Buddhism as a separate religion.

③ Buddhism led to sectionism and egalitarianism & diffusion as visible in en-masse conversion of Dalits to Buddhism (Christopher Jeffers).

④ Buddhism made Dalits more violent according to Wilkinson. He also notes that Buddhism did not lead to any significant change in position of lower strata.

⑤ Feminist view sees Buddhism as more accommodating and lesser patriarchal than Hinduism as seen in recent reformation of Bhikkhunis after 2500 years. Thus, Buddhism effect were limited mostly to cultural sphere in India.

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

Mandelbaum says that marriage in India is much more than sexual union of male and female; it is union of two family and kinships. The objectives of Hindu and Muslim marriages differ as shown below -

Hindu marriage	Muslim marriage
Part of a <u>duty</u> i.e. Grihastha Ashram	a contractual agreement
<u>Dharma, Rati, Praja</u> - three objectives in <u>Dharmashastra</u> i.e. duty, love, progeny	Solemnised through <u>Nikahnama</u>
Aims of Hindu marriage is much more multifaceted and ^{gotra} exogamy is practiced e.g. Sapinda	Preferential marriage and primary aim being procreation

Endogamy ^{Endogamy} to prevent transmission of defects (cf. Caste endogamy)	Not as prevalent as Hinduism
To regulate sexual behaviour	Islam marriage regulates sexual behaviour of women as males are allowed 4 marriages
Social control and inheritance of property	also practice as social control and source of inheritance.
Divorce laws relatively liberal	Divorce laws involve complications like Halala
Recent ordinance act prohibiting <u>Triple Talaq</u> would lead to more <u>egalitarianism</u> in <u>Islamic marriage</u> .	

5. (c) Approaches to understand concept of 'Ethnicity'.

Ethnicity is defined as —

" socially defined category which involves
members which share similar cultural,
national, ancestral experiences." It
can be based on language like
ethnolinguism or race like ethnogenesis

Concept of ethnicity

① Warner defines ethnicity as

" trait which separates a category
from certain secta and identifies
them with others eg Malay ethnicity
separating them from Indians

② Paul Hirst sees ethnicity as
effort by capitalist class to
divide ruling class.

③ Paul Brass describes three approaches to ethnicity i.e. objective eg. language, subjective eg. past history and behavioural i.e. lifestyle

④ Weber conceptualises ethnicity in four phases - ① As status group

② As monopolistic social closure ③ multiplicity of organisation eg. caste status

④ Political mobilisation.

⑤ Buddhades prefer racial and biological classification as basis of ethnicity.

Then, ethnicity in India can be approached through diverse perspectives.

5. (d) Compare the evolution of backward class movement in north and south India.

Backward class movements
in north and south India
have separate origin and mobilisation
in their course.

North India	South India
originated later	originated much earlier.
discrimination dispersed due to other high caste like Thakurs.	discrimination monopolised by Brahmins
Cultural mobilisation	Political mobilisation
accepted Sanskritization in initial phase	rejected Sanskritization e.g. Self respect movement.
less radical	more radical e.g. Guntur satyagraha
Land reforms, Green Revolution	Socio religious reforms e.g. SNDP movement

led by various
clans and castes
clubbed together.

mainly led by
low caste leaders
like Jyotirao
Phule

National government's
policies as driver
esp. reservation

Princely states
like Travancore
announced reservation
in 1930s.

However, caste has
lingered for long in north India
but casteism in political sphere
is now less prevalent in south
India; due to early mobilisation.

5. (e) Discuss Davis and Blake perspective on "relationship between fertility and social structure".

Davis and Blake divide fertility variables into three heads-

- ① Intercourse variables
- ② Conception variables
- ③ Fecundity variables

According to Davis and Blake, the difference between industrialised and pre-industrial societies and their respective population underlies in these three variables -

Variable	Underserved	Developed
Intercourse variables	Early marriage	Late marriage
	Lesser say of women over sexuality	Greater say of women

	High death rate	Low death rate
Conception variables	Voluntary abstinence due to lack of contraceptives	Presence of contraceptives
	Stenilization	Stenilization avoided
Gestation variables	High death rate of infants due to poor medical health facilities	High survival rate and hence lesser cycle of pregnancy
Hence, developed countries avoided population explosion through socio cultural and institutional strengths. instead		

8. (a) The reason behind dismal state of India in Global Hunger Index Report lies in the patriarchal society where females suffer from stark socioeconomic inequalities, among other reasons. Elaborate. 20

India was recently ranked 94 in Global Hunger Index, out of 107 countries. This dismal state of hunger in country, coupled with malnutrition and disease burden, calls for deep introspection, particularly in socioeconomic realm.

Patriarchy as the driver of hunger

- ① Neglect of girl child in infancy as shown in study of Barbara Miller
- ② Lack of adequate provision of food security in sections like PLTs and transgender (not covered in formal policies)
- ③ Social Taboos like prevention of breastfeeding in certain days, prohibition of food intake during fasts.

- ④ Lack of entitlement by females over their food. eg. Iulri Patel's study shows that in Rajasthan villages, newly wed bride can eat only after family members have finished their meals.
- ⑤ Lack of decision making power and financial autonomy among women.
- ⑥ Awareness and information symmetry related to right diet and nutrition is missing among women (Nirmala's study)
- ⑦ Kothari and Guleti survey found out reproductive choices are also not in women's hand leading to population increase and perpetuating poverty.
- ⑧ Wage gap of 40% and involvement of 81% women in informal sector leading to pauperisation of single women and squeezing of food budget.
- ⑨ Girls prevented from attending schools deprived of mid day meals.

Other reasons being - leakage from PDS
due to siphoning of ration and lack of
diversified diet, apart from Aadhaar
related exclusions and social inequality
like casteism.

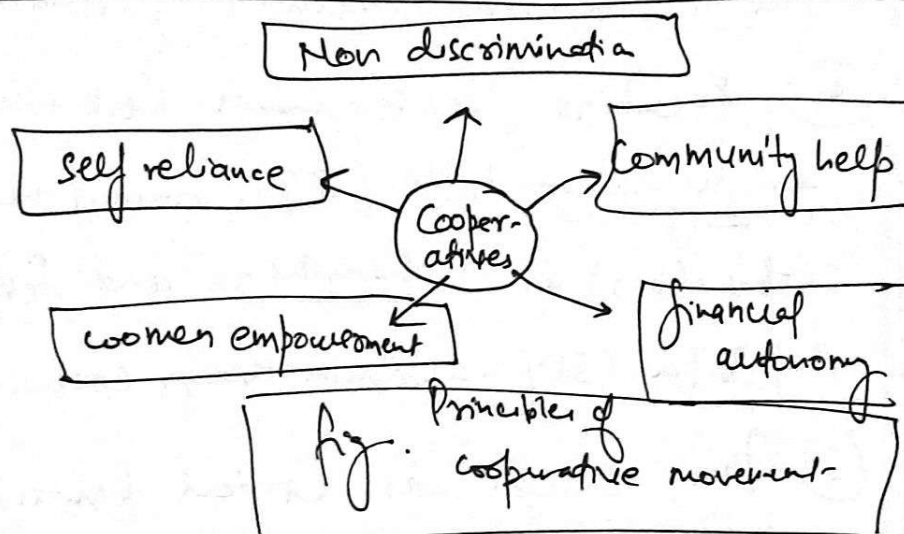
Steps needed

- ① NITI Aayog advised involvement of
women in mid day meal preparation.
- ② Civil society participation to aid
awareness.
- ③ Food vouchers for individuals, especially
women in deep rural areas.
- ④ Promote good tradition like Hailaland
district in Assam where every new born girl
child is gifted 5 saplings of Coconut, litchi,
guava, papaya for self nutrition needs.

Hence, patriarchal system
needs a reconfiguration and emancipation
of women would lead to improved hunger removal.

8. (b) The cooperative movement in India has its origin in agriculture and allied sectors. Elaborate. Also comment on the threats posed by globalization on cooperative societies in India. 20

Cooperative movements refer to those self help groupings in which people come together to pool their resources for collective as well as individual gain.



Origin of cooperative movements.

- ① Vinoba Bhave and Mohatma Gandhi pitched and promoted the cooperatives in rural areas before independence
- ② Post independence, cooperatives got

particular responsibilities under Rural development program and community development program (IRDP and CDP)

③ Collective farming under Land reforms and green revolution's financing needs being met by cooperatives - escalated the cooperatives movement further.

④ Peculiar achievements were made in sugarcane belts (59% financing needs by cooperatives) in Maharashtra and fertiliser distribution (35% distributed through cooperatives)

⑤ This success was carried forward in White revolution (Amul revolution) and Kerala's fishery (Study by Jan Breman)

⑥ Today, more than 60% beneficiaries of cooperatives are women. hence they have been instrumental in development.
(P.R. Duttashetty)
Lijjat
Papad

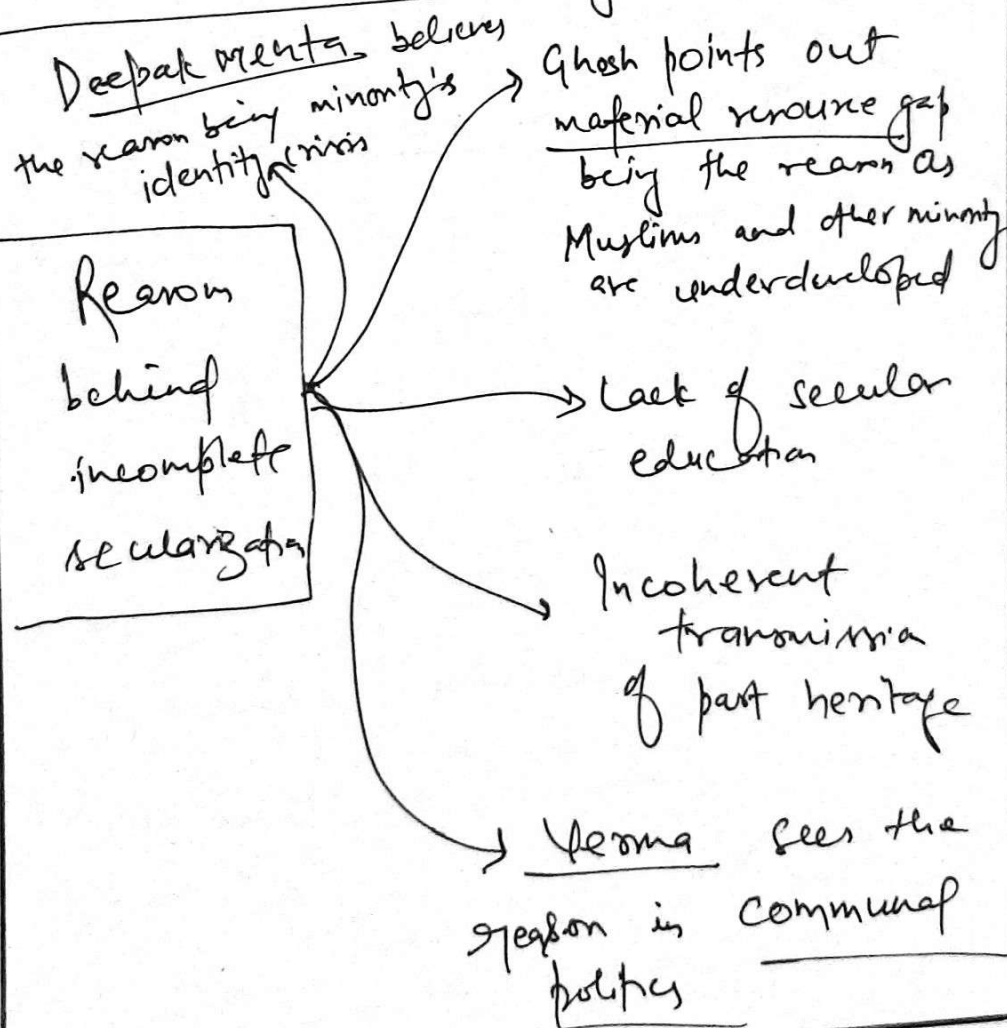
Threats posed by globalisation

- ① NGOs and civil society proliferation undermining cooperatives.
- ② Elite capture of cooperatives as seen in studies of B.S. Raviskar
- ③ Rise of enterprise farmers and corporate nexus has monopolised cooperative movements (Chopra)
- ④ Lack of low interest-rate finance and risky NPAs due to bank fails and global slowdown. eg. PMC bank failure
- ⑤ Technical upgradation of cooperatives being slow and lack of youth participation.
- ⑥ Multiple regulation - RBI as well as State government.
- ⑦ Male migration, feminization of agriculture has further affected cooperatives
- ⑧ Neglect of Dalit women and tribals in finance share.

We can learn from
Bihar's ADITHI program for
cooperatives to infuse novelty
and vigour in our cooperatives
movement

8. (c) Recent Delhi riots prove that project of secularization in India is far from being complete. Comment. 10

Recent Delhi riots amidst
anti-CAA rally challenge the
secularization thesis being projected
in Indian society.



Anur Srivastava points out Dharam
and Bhimwadi Bazaar, ~~point~~ and

concludes that secularisation is
prevented due to convergence of
caste and class wise deprivation

Loya Ahmed believes that lack
of uniform civil code and

anti communal violence bill will
continue to hinder secularisation
in India.

There is order to enhance
secularism in society, India needs
impartial education, secular polity
and infrastructure development