

Sociology (Test code: AN8+TS06-25)

Mobile no:

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Name of the Candidate

ISHAN BHATNAGAR

CSE Roll no:

Place

Bhopal

Time

5:09 PM

Test No.

07

Class room

Distance Learning

☒

Date

17/June/2025

INDEX TABLE

Q. No.	Maximum Marks	Marks Obtained
1	50	
2	50	
3	50	
4	50	
5	50	
6	50	
7	50	
8	50	
9		
Total Marks Obtained		

INSTRUCTIONS

1. Do furnish the appropriate details in the answer sheet (viz., Name, Admit card no and Test Code).
2. There are **EIGHT** questions printed both in English and Hindi.
3. Candidates has to attempt **FIVE** questions in all.
4. Question No. 1 and 5 are compulsory and out of the remaining, **THREE** are to be attempted choosing at least ONE from each section.
5. The number of marks carried by a question/part is indicated against it.
6. 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 Booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
7. Word limit in questions, wherever specified, should be adhered to.
8. Answers of questions shall be counted in chronological order.
9. Any page or portion left blank in the Question-cum-Answer Booklet must be clearly struck off.

Signature of Examiner

Feedback/Comments

Evaluation Parameters	Excellent	Very Good	Good	Average	Poor	Very Poor
Language and articulation						
Structure and presentation						
Contextual Competence						
Introduction competence						
Conclusion Competence						

- (a) Explain the concept of a mixed economy in the context of India's post-independence development planning. 10

D1
a

Our constitution makers and leaders like Pandit Nehru were influenced by fabian socialism and Harold Laski's model of mixed economy, which was central to developmental planning.

Mixed Economy Explained

1. Context of mixed economy was low resources of both government and private sector and infrastructure deficits.
2. Starting from the first five year plan it was envisioned that state would play a role in industrialization, producing essential goods and services. From second five year plan, state was also to produce heavy industrial equipment.
3. Role of private sector: The Industrial Policy Resolution 1948 clarifies that private sector

was to play a central role in both licensed and unlicensed sectors like Steel products, automobiles etc.

4. measures to protect domestic industry and foster self-dependence, like import substitution were to be taken.

Evaluation of policies

5. Slowed growth process: Jagdish Bhagwati has argued that inadequate support to private sector slowed growth.

6. Balanced Regional Development: The Planning Commission pointed out that mixed economy sought to bring fauna & development to all regions.

A. R. Desai, noting some successes, lamented bureaucratization and crony capitalism in mixed economy.

(b)

(b) How has the Indian Constitution facilitated gender equality as a means of social change?

10

Ratna Kapur in her article 'Gender Justice and the Constitution' has noted that the Constitution sought to reconstitute women as equal citizens, imbued with dignity.

Constitution, gender equality and social change

① Women as equal and free: The nondiscrimination provisions in Articles 14 and 15 reconstitutes women as equal while liberty and decisional autonomy resulted in freedom.

② Value consensus and ideology: Yogendra Singh writes that the Constitution gives ideology of social change, which includes recognizing dignity of women and children.

③ Special Protections: The Constitution through Article 15(3) gives the state power to make special protections for women and children. This has brought legal change in

the form of Domestic Violence act, and
maintenance for women.

④ Equality of Entitlements : The logic of the
Constitution gave rise to personal law reform,
vesting Hindu women with equal inheritance
rights.

Limitations

① Constitution has had limited impact on
personal law, leading to inequality in
family, marriage, kinship (Flavia Agnes).

② Constitution has left behind marginalized,
Dalit, Muslim and Adivasi women.

Thus the promise of the Constitution needs
concerted social action in the form of
a women's movement to bring real change.

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(C)

(c) Analyze the problem of rural migration in India, with reference to the 2020 migrant crisis. 10

rural migration in India, as per Anil Bose, is driven by push factors such as caste, ethnic strife, rural poverty and unproductive agriculture.

It is also influenced by pull factors such as better amenities, educational facilities, and employment opportunities in cities.

Problems of rural migration in light of 2020 migrant crisis

A. Problem of rural-urban migration

1. Informality and absence of protections lead to reduced social security for about 90% of migrants (ILO data).
2. Precaarity of employment, non job security and circular migration lead to rootlessness of "footloose labour" (Jan Poreman)
3. Absence of effective political voice since voting is not allowed disempowers them.

B. Problems of reverse migration

4. migrants that went back to villages faced impoverishment and unemployment, as shown by almost threefold increase in MGNREGA demand to about 5 crore households.

5. they faced uncertainty of livelihood and absence of opportunities.

6. They became, in Randal Park's terminology, marginal men and women, navigating the transition from rural to urban values, but not accepted or comfortable with neither.

Hence rural migration can lead to loss of political voice, economic distress and

feeling of normlessness and rootlessness.

(d) Discuss the challenges of urban planning in addressing India's growing urban population.

10

Yogendra Singh has argued that India suffers from over-urbanization, which signifies a massive increase in urban population without a corresponding increase in employment opportunities (under-industrialization) or city infrastructure. (infrastructure deficit). This highlights the following challenges in urbanization:

① Unplanned urban growth: M.N. Bhat in "An India Reimagined" argues that the greatest urban problem is unplanned and unstructured growth of urban clusters.

② Urban pollution: Davis & INU in his research found that narrow roads, populated with vehicles and inadequate public transport contribute to about half the emissions.

③ Housing crisis: K.L. Sharma has pointed out that burgeoning population, especially in metropolitan centers, suffers from scarcity of residential space, leading to slums.

④ Slumification: The government of India categorizes slums as dilapidated, overcrowded

localities with less amenities, low public hygiene, leading to bad health and morale.

This is the direct consequence of population pressures on urban centers.

⑤ Deviance and Crime: Merton's strain theory states the feelings of relative deprivation, and mismatch of societal goals and inability of legitimate means to achieve them leads to urban crimes and deviance.

Hence, overpopulation causes severe stress on limited urban resources. ~~for~~ G.S. Ghurye had argued that the solution lies in "deurbanization", bringing urban facilities to rural areas.

(a)

(c) How have government schemes like Swachh Bharat Mission addressed urban deprivation?

Poverty and cleanliness targetted schemes like Swachh Bharat Mission have led to urban renewal, more public hygiene and taken urban deprived areas from a "culture of poverty" to a more dignified way of life.

SBM and urban deprivation

1. Swachh Bharat Mission has led to cleaner urban spaces, leading to less disease burden in slums. A study conducted in Dharavi Slum of Mumbai found less malaria burden owing to clean practices like draining standing water.

2. Dignity and cleanliness: Ruth Dister argues that the biggest indignity of poverty is not being treated as a real person. SBM emphasizes agency of poor people and their ability to make real change to constructing toilets and using them.

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3. Reducing "Culture of Poverty": Oscar Lewis argued that poverty becomes a way of life associated with "culture of poverty" of idleness, instant gratification and squalor. SBM revitalizes urban spaces and creates a culture of striving and growth.

Hence, SBM leveraged persuasion, behavioural change with targetted policy insights and interventions to bring structural and cultural change to urban deprivation.

Q2
(a)

Q2. (a) The Indian Constitution is often described as a "living document" for social change. Discuss its role in addressing caste-based discrimination, with reference to recent judicial interventions like the creamy layer debate in reservations. 20

Indian Constitution is a "living document" of social change since it encompasses the ideology of social change in India (Yogendra Singh).

As per Granville Austin, the constitution sought to bring about a social revolution by giving all citizens dignity and equal rights.

Constitution and Caste Based Reservations

1. Reservations as remedying historical injustice:

Bopal Guru has argued that the constitution seeks to bring dignity and symbolic justice

by quota based reservations that recompense

the SCs and STs for history of discrimination

2. Reservations as a facet of equality: Supreme Court in N.M. Thomas v State of Kerala

opined that reservations seek to address substantive equality by addressing

systemic injustices leading to deprivation for Dalits, tribals etc.

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3. Reservations as initiators of change: Reservation in education and public employment have led to creation of a Dalit middle class that is entrepreneurial and rights conscious leading to class-based change.

4. Bastions of Representation: Christophe Jafferlat has pointed out that reserved seats have given voice to marginalized Dalits and led to deepening of democracy.

Substantive Equality and subcategorization debate

The Supreme Court in Darinder Singh v. State of Punjab allowed for subcategorization of SCs based on creaming layer criteria. This advances substantive equality for the following reasons -

⑤ Dalits elite capture was leading to the cornering of benefits by a few, leaving the many deprived (Ram Ahuja)

① Addressing legitimacy: Amup Surendra nath has pointed out that subcategorization upholds normative legitimacy by ensuring that benefits go to the least deprived.

② Subcategorization upholds substantive equality by filtering out beneficiaries whose socio-economic status has been equalized.

However, several Dalit Academics have weighed against the creamy layer criterion. They argue that reservations are about remedying the historical injustice & humiliation and marginalization which continue to challenge Dalit dignity even today. For instance, even the honorable former President was disallowed to from entering a temple because of his caste identity. Hence, factors like assets or education cannot by themselves remedy the dehumanization of Dalits and the only long-term solution is the abolition of caste and caste-based order.

(b)

(b) Evaluate the impact of education as a tool for social change in India, particularly in the context of the National Education Policy (NEP) 2020 and its implications for marginalized communities.

20

In the words of Benjamin Disraeli, education is not the lighting of a lamp, but a kindling of a fire. Hence, education can have a transformative impact on society by introducing new ideas, modern values of liberty and equality.

Yogendra Singh had argued that education functions as a modernizing influence, bringing the ethic of democracy and equality. Amartya Sen argues that education is instrumental in developing the capability to reason, crucial to a deliberative public sphere that places a check on excesses of state action.

Dr. B.R. Ambedkar was of the firm belief that the emancipation of politics lay in their education and the use of reason in piercing the obscuritarian logic of privity and pollution. This is writ large in his

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motto "educate, agitate, and organize"

However, Louis Althusser has argued that education only perpetuates hegemonic ideology serving state interests. Karuna

Ahmed has remarked on the limited ability of education to bring about structural change.

Education and social change for the marginalized
through the NEP

① Bridging foundational inequalities: Inequalities in cognitive abilities start early, with 60% of brain development by five years of age. NEP seeks to address this by providing early childhood care and education to all. In light of nutritional deprivation of marginalized children, it seeks to give nutritious breakfast to boost their brain growth.

② Three language formula and vernacular education: Virginias Laxa has

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observed that tribal children struggle with basic numeracy and literacy owing to teaching in other languages. NEP's three language formula and insistence of mother tongue teaching at primary level will allow for inclusion of marginalized tribal groups.

③ Focus on vocational education and economic empowerment; Sachar Committee pointed out backward economic status of Muslims, less employment opportunities leading to less value for education. NEP seeks to boost the "usability" of education in its focus on producing a skill premium, allowing for greater employability.

④ flexible education system: Academic bank of credits in higher education addresses the precarity of marginalized households.

where students may need to put their education on pause to meet household needs.

However, experts have pointed out that mother tongue may be difficult to implement in tribal areas with several dialects and the NEP does not address the flexible needs of pastoral communities that require seasonal education based on grazing seasons.

Nonetheless, the NEP seeks to implement an inclusive vision of "sabhe sath, sabhe vikas". It must be deepened by heeding Paolo Freire's call of listening to marginalized voices and formulating a pedagogy that speaks to their needs and experiences.

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C

(c) Explain the concept of citizenship in India with reference to the National Register of Citizens (NRC).

10

Niraja Gopal Jayal has argued that citizenship in the Indian context is based on civic nationalism and descent. It prioritizes a commitment to common constitutional values and norms over narrow notions of ethnicity, religion, region & caste as the basis of national identity. The National Register of Citizens (NRC) highlights the tensions of exclusion in an inclusive democratic order.

NRC as affirming citizenship

1. NRC was initially part of Assam Accord and grew out of the anxiety of ethnic recomposition in North East India. It is thus in line with our model of citizenship protecting vulnerable populations.

2. The NRC makes a legal distinction between citizens and illegal immigrants.

3. The NRC allows for the targeting of benefits of the welfare state, extending the constitutional commitment to provide a decent quality of life to our citizens (Supreme Court NRC case)

NRC as contesting notions of citizenship

4. The NRC, in its implementation has prompted fears amongst the Muslim community.

Deepankar Gupta has argued that a social narrative that treats Muslims as "less than citizens" along with threat of deportation creates great insecurity.

5. T. K. Oommen has argued that such an exercise could rupture India's cohesive social fabric.

Romila Thapar has ultimately argued that Indian citizenship transcends narrow sectarian identity and NRC must be implemented in limited manner with adequate safeguards for minorities to uphold social cohesion.

Q3

(a)

Q3. (a) Evaluate the process of secularization in India, considering the challenges posed by communal tensions and the role of the state in promoting secular values. 20

M. N. Srinivas had observed that secularization is the process of separation of religion from other areas of life, such as economics, social stratification and politics.

Process of secularization in India

① According to M. N. Srinivas, westernization led to enhanced means of communication, scientific education and proliferation of modern ideas of liberty, equality, fraternity. These influences questioned the centrality of religion in everyday life and led to secularization.

② The Indian Renaissance, grounded in humanist, Universalist ideals led to secularization with visionaries like Raja Rammohan Roy using reason to critique secularization the supremacy of religion (Bipan chandra).

③ Caste reform movements, such as Mahatma Satyagraha by Dr. Ambedkar stressed the primacy of values of dignity and equality over the shastras. Dr. Ambedkar's radical critique of notions of Karma and transmigration led to entrenching reasoning as basis of social structure.

imitations of secularization and issue of communalism

1. T.N. Madan has argued that India is a deeply religious country where the complete separation of religious and secular sphere is impossible. He argues that Hinduism and Islam are totalizing religions, having impact on all spheres of life.

2. Communalism as a response to secularization.
Ashish Nandy has argued that it is the very processes of secularization that have taken away the noble precepts of religion in public sphere, leading to less social control.

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and opportunistic elements stoking community anxieties to propagate communal politics.

3. Communal politics anchored in "false consciousness" : Bipan Chandra has observed that religion became a great mobilizer in politics as observed in Muslim League's 'Direct Action' campaign. A false narrative of inherent difference in community leading to irreconcilable disharmony was created.

Secularism and Role of State

1. secular modernity : Pandit Nehru firmly believed that a secular, modern state could bring a diverse country like India together.

2. secular institutions of the Nehruvian state such as IITs, IIMs or public sector enterprises sought to pivot the Indian social identity

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to achievement-based and universalistic,
(Ramchandra Guha).

3. Contesting inequality: Dr Ambedkar firmly believed that the religious and caste based nature of secularism inequality could only be dismantled in a secular state.

However, despite these efforts, Yogendra Singh has pointed out that modern secular institutions have coexisted with role of religion in politics with religious political parties (Shromani Akali Dal) and interest groups like P.S.S. exercising massive political influence. Hence, the process of secularization in India has been an incomplete one. Ashish Nandy recommends grounding the national process in non discrimination and religious ethics of tolerance to promote inter-community harmony instead of seeking to impose secularism.

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(b)

(b) Critically evaluate the problem of slums and urban deprivation in India, with reference to the Pradhan Mantri Awas Yojana (PMAY) and its sociological impact. 20

Slums and urban deprivation have been the inevitable consequence of a radical demographic shift, with city population burgeoning from 10% in 1910 to about 40% in 2021 out of total population (Census & NFHS estimates).

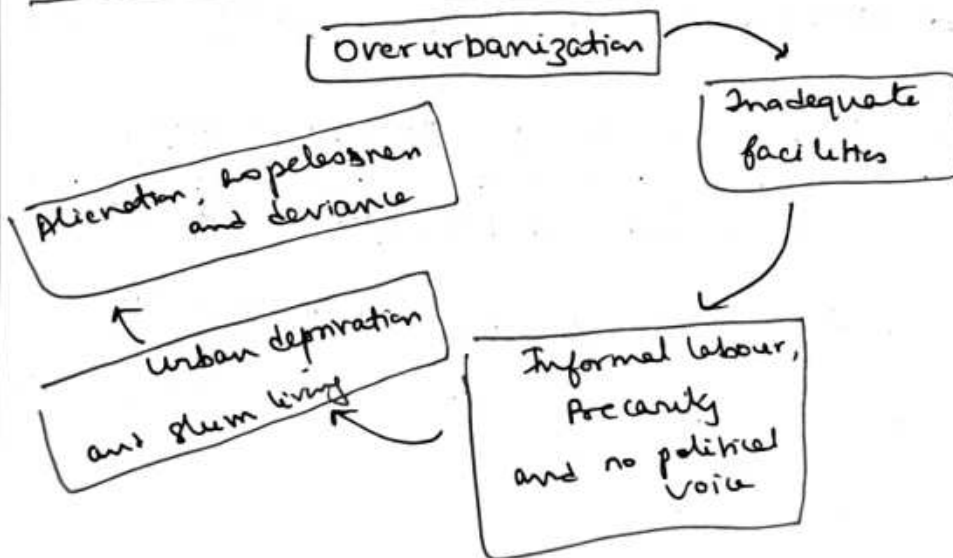
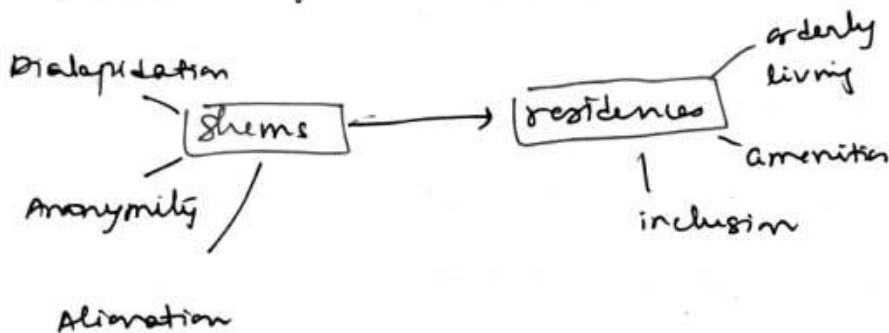


Fig: Slums and Urban deprivation

Sociological Impact of Pradhan Mantri Awas Yojana and its impact on slums and urban deprivation

- ① PMAY reconstitutes urban living spaces, providing shelter to erstwhile slum dwellers. This is a radical shift :-



- ② PMAY improves public health, sanitation, ventilation and living hygiene. Study of slums in Mumbai and Kolkata had shown higher instances of TB in children and lung cancer in adults owing to these factors, which are ameliorated.

- ③ PMAY empowers women and assures their safety: Slums have inadequate lighting, leading to safety concerns. It is also a common sight to see a ~~group~~^{line} of women in front of taps, waiting to fill water. PMAY

provides access to basic amenities, freeing up time for women to take up skilling like stitching, and even form SHGs.

④ PMAY reintegrates the "marginal man" allowing for the articulation of subaltern voices.

⑤ It converts "illegal" living in slums, prone to evictions, into legalized residences, changing the label from illegals & deviants to members of labour force (Howard Becker)

Critical Evaluation

① PMAY land acquisition in far flung areas makes livelihoods untenable, forcing relocation to better situated urban slums.

② It does not address the "culture of poverty" (Oscar Lewis), inadequate cultural

change in terms of focus on education, absence of genuine opportunity leads to the cultural reproduction of capital (Pierre Bourdieu)

③ There is a tendency to sub-let the PMAY residence and move back to the slum. This is because the PMAY overlooks functional significance of slum as a source of social support and information sharing. Hence, PMAY planning must take stock of locality networks to ensure continued social bonds and support.

Hence, while transformative in its vision, the actual implementation of PMAY must be foretuned to address the root causes of urban deprivation.

(C)

(c) How has regionalism influenced the decentralization of power in India?

10

christophe Jafferlot in his book "The Silent Revolution in India" has argued that the emergence of regional leaders, backward caste mobilization and regional parties has led to deepening of democracy and true decentralization in India -

Regionalism as a force of Decentralization

1. In historical context, post-independence agitations for linguistic states led to administrative sub-division, allowing regional needs to frame governance agenda (Ramchandra Guha).

2. Tribal movements for autonomy led to culmination of chhattisgarh and Jharkhand as separate states. The demand for Schedule VI status in Ladakh can also

be seen as a "force from below" demanding decentralization of power.

3. From the 1970s, perceived not adequacy in centralized party system along with a new rural elite from dominant caste led to the vernacularization of politics, as per [Rajni] [Kothari]. This has led to articulation of regional interests in national politics.

3. Regional ecological consciousness, as seen in the Narmada Bachao Andolan contributed to upholding democratic accountability, forcing the state to recompense victims of displacement.

while regionalism has fostered decentralization, it has also perochialized national consciousness.

Hence, the need of the hour is a broad-based development agenda, fashioned from grassroots Governance in an integrated manner.

Q5 (a)

(a) Evaluate the social impact of land reforms in post-independence India.

10

Land reforms in post-independence India ~~be~~ manifested in the form of land ceiling laws, tenancy reforms and voluntary redistribution movements like Bhudan and Gramdan. They had the following social impact -

① Impact on agrarian class structure: Agrarian class structure was transformed with the redistribution of land from upper caste feudal landlords to middle caste farmers, leading to new ~~urban~~ ^{rural} middle class (Sunder Jodha).

② Impact on political structure: M. N. Srinivas has pointed out that newly landed middle castes had numerical strength and consolidated secular power through new urban employment and education. These became the dominant castes, with disproportionate political influence, like Jats in Haryana & Patidars in Gujarat.

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③ Perpetuation of inequality: Land reforms were preceded by creation of tenants, subtenants and sharecroppers, who were largely the lower castes. This led to marginalization and further landlessness of the lower caste.

④ Changes in agrarian mode of production: Redistribution of land to an enterprising middle class in villages, along with government push for green revolution, led to bullock capitalists per Rudolph & Rudolph, who ran their farms as businesses, using modern technology to make profits.

⑤ Gendered impacts in terms of feminization of agricultural labour, but marginal stake over land.

Hence, land reforms had a transformative impact on economic, social, political and kinship structures in rural India.

(b)

(b) Discuss the role of education in reducing caste-based inequalities in India.

10

Dr. Ambedkar was convinced of education's pivotal role in manipulation of castes, immortalized in his motto to "educate, agitate, organize".

Education is an ~~are~~ eliminator of caste based inequalities

1. Reservations in education have led to creation of an educated Dalit middle class driving social change. (Gopal Guru)
2. Several of social reformers like Dr Ambedkar and Mahatma Phule were inspired by western egalitarian ideals, which they used to contest caste inequalities.
3. M.N. Srinivas observed that dominant caste that enhanced their position in secular hierarchy through education could then also Sanstheize themselves for mobility in ritual hierarchy.

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Education as an enabler of Caste Stratification

1. Marxist scholars observe that education, as part of superstructure, mirrors social and economic marginalization of Dalits in the economic infrastructure.
2. Desai and Dubey using IHDS data have observed the prevalence of gaps in years of schooling, literacy and higher education in Dalit children, even equalizing for income and other factors.
3. IDRIS NIGO has shown that practices of untouchability continue, even in public schools, with Dalit children being forced to clean septic tanks or to sit separately.

Hence, while education can bring ideological change, concerted social and policy action is needed to truly equalize opportunities lest education becomes merely an instrument of reproducing cultural privilege.

①

(c) How has the *Atma nirbhar Bharat* initiative impacted rural entrepreneurship? 10

Atma Nirbhar Bharat focused on grants for rural employment and skilling giving a fillip to rural entrepreneurship. It has boosted rural entrepreneurship in the following manner:

- ① Policy of self sufficiency, driven by robust incentive, subsidy, PLI-linked benefits, and public procurement regime has increased demand for rural entrepreneurial goods.
- ② reverse migration during covid saw skilled labour from metropolitan industrial setups like mumbai or factory towns like Kanpur going back to their ancestral villages. They government made a concerted effort to leverage their expertise in order to create rural industries making high

quality products.

③ This focus on grassroots production at village level is in line with G.S. Ghurye's vision of decentralization, of bringing about economic activities to villages.

However, despite these efforts, as per NITI Aayog, several industries continue to suffer from issues of market linkages, insufficient capital and logistics costs. The way forward is to source local materials, a strong local production in line of Mahatma Gandhi's vision of Gram Swaraj and village based production, amalgamating it with renewable modernist vision of economies of scale.

(d)

(d) Discuss the role of cooperatives in empowering rural women in India.

10

Martha Nussbaum has argued that the true empowerment of women comes from enhancing their capabilities to lead lives they truly have reason to value. Village cooperatives by giving solidarity, access to capital, skill training, marketing support have led to the holistic empowerment of rural women in India.

1) Economic Empowerment: women-led cooperatives, such as Ela Bhatt's SEWA lead to clustering and vocational empowerment of women. Mond. Yunus has pointed out that SHGs can pool resources and access microfinance, giving grassroots female entrepreneurs that starting capital to buy sewing machines, food processing equipment etc.

2) Social Empowerment: Communitarian feminists have argued that the solidarity and common participation of SHGs have allowed women to discuss social issues like contraception, domestic violence and gender-specific needs. This has led to rights' consciousness, assertion of reproductive rights, and more confidence in women.

3) Political Empowerment: Puflo, Banerjee et al. in their research have shown that SHG groups and women-led cooperatives have supported female panchas, helping elected representatives navigate the local political setup to get greater political autonomy.

Hence, strengthening women-led cooperatives is an effective measure for the society, economic and political empowerment of women.

(e) Explain the concept of class mobilization in the context of India's working class. 10

The formation of the modern industrial working class can be traced back to the Colonial establishment of factories and plantations. Rural labour, driven out of villages by agrarian distress reached cities. They belonged to different regions, classes and religions, and thus had no class consciousness. In Marxian terms, they remained a "class in itself".

In the early 20th century, proliferation of nationalist ideas led to common identity of workers, who went on strike during Swadeshi movement. The 1920s saw the formation of trade unions, like the establishment of the AITUC in 1921. Thus, industrial labour got common consciousness of their shared hardship and struggles arising from common class situation and became "class for themselves".

The rationalist movement sought to mobilize the working classes without creating class conflict among Indian workers and capitalists (Bipan Chandra). The Gandhian mass movement was thus able to mobilize the members from industrial labour, who went on strike to support civil disobedience movement.

However, A.P. Desai has critiqued the rationalist movement as foisting a bourgeoisie ideology over workers, obscuring their exploitation by indigenous capitalists.

Post independence, we see that politicization of trade unions with prominent parties like INC, CPI & CPM influencing union decisions. moreover, as Dr. Ambedkar predicted common class consciousness could not fully arise in India's working class as primordial identities of caste & religion have superseded it.

Question No.

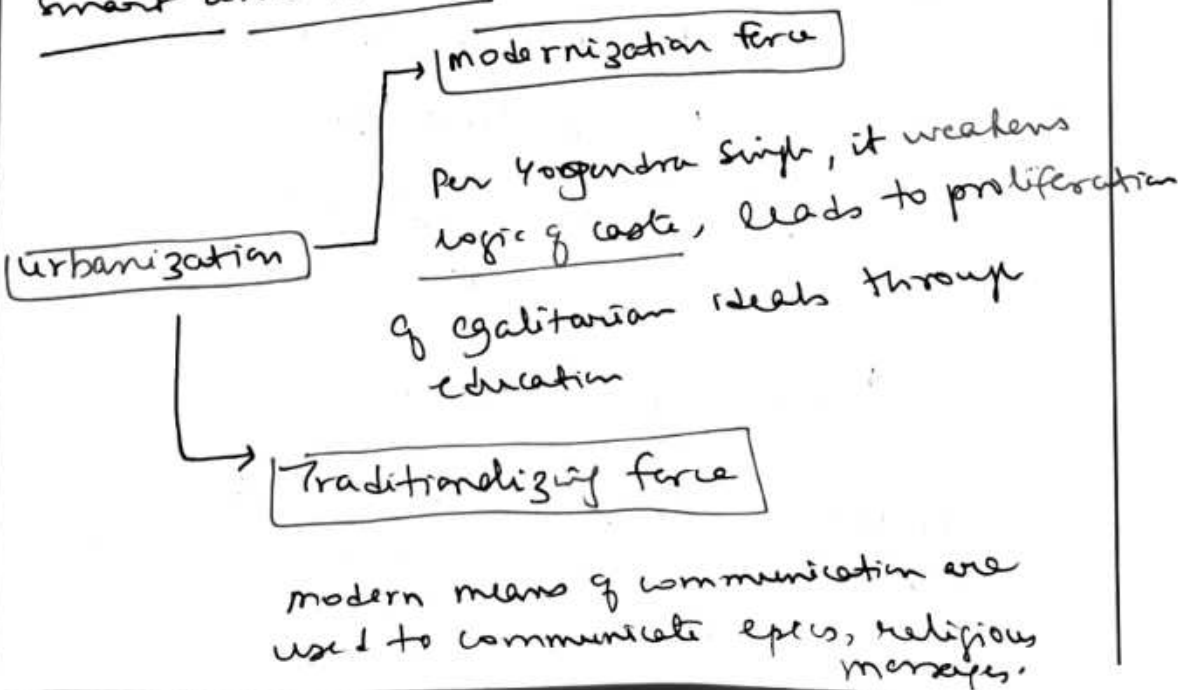
प्रश्न संख्या

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Q6 (a)

Q6. (a) Analyze the sociological implications of rapid urbanization in India, with a focus on the growth of smart cities and their impact on social inclusion. 20

Rapid urbanization in India has been both a modernizing and traditionalizing force, a force for greater social mobility and one reinforcing stratification, one for gender emancipation as well as violence and one for anonymized inclusion as well as residential, occupational and marriage-based exclusion. This is writ large in the creation of smart cities under the smart cities mission.



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Urbanization

enablers of mobility

- Andre Beteille has argued that clan precedes caste in urban areas.
- M.N. Srinivas stresses on benefits of urban education in increasing secular status.

Limited mobility

- Deepankar Gupta has observed that caste often gets translated to clan, with lower caste people becoming lower clan.

Urbanization

inclusive, cosmopolitan city

- Anonymity and breakdown of eating norms in urban areas fosters inclusivity.
- No status-based exclusions in urban areas.

Driver of exclusion

- Pauline Kolenda found persistence of caste norms in residential segregation and endogamy.

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• Dipanhar Gupta has showcased that gated communities lead to caste and class based exclusion in urban areas

Smart Cities and Urban Exclusion

① Technocratic, futuristic vision of smart cities privileges the urban over the rural, showing urban bias in vision of development.

② Smart cities have envisioned networks of surveillance, which from a Foucaultian lens signify discipline and surveillance of "perceived threats" based on class and religion.

③ Better facilities would lead to higher land prices, pricing poor people out of shelter, leading to slummification, overcrowding and pavement dwellers.

hence, smart cities do not address the prevailing "urban bias" in India's developmental project, leading to over-urbanization, which Yogendra Singh points out, leads to urban deprivation and exclusion.

Rather, developmental strategy must be influenced by Redfield's folk-urban continuum, and so for urban rejuvenation, urbanization, and suburbanization, bridging the village to the city, and modelling the village on lines of Anne Nazare's Adarsh Gram.

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Question No.

प्रश्न संख्या

(5)

(b) Critically discuss the challenges faced by rural labour in India, particularly in terms of bonded labour and migration, with reference to the impact of the COVID-19 pandemic. 20

The Covid-19 pandemic brought to light several challenges faced by rural labour in India, especially in terms of bondedness and migration.

Bondedness in rural labour

1. Despite the Indian constitution outlawing begar, or forced labour under Article 23,

Bardhan and Rudra have found the continuing prevalence of various degrees of bondage, from fully attached to partially attached.

2. Mechanization and increasing precarity:

Surinder Joshi found that elements of bondedness had not disappeared even in Haryana, but rather bonded landless labour were more dependent, and less

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integral to agricultural production because of mechanization. This has heavily skewed the power equation in favour of rich, landed farmers and made bonded labour's life precarious.

3. Covid-19 and increasing bondedness : *

Research has found that poverty, indebtedness and hunger are chief causes throwing individuals and families into bonded labour. For instance, Indian Express coverage of bonded men in Kalahandi, Odisha found that hunger and fear of starvation was driving families into bondage.

During the Covid-19, pandemic, the lockdown saw industries shut down, with migrant labour returning to their ancestral houses. This increased the pressure on agriculture. meagre gains in production could not provide food or income for all members. This set of hardships might

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have pushed more families into
bondage.

sudden lockdown prompted loss
of employment, and uncertainty
about future income.

Challenges of
migrating
rural
labour
during
Covid-19

→ Lack of social security cover
made high increased the socio-
economic costs of a possible
infection

→ The lack of foresight prior to
lockdown suggests invisibilization of
rural migrant voices in policy making
and administrative decisions

→ sudden shortages showed precarity
of welfare protections in crisis

Hence, the Covid-19 pandemic was a
time of unprecedented hardship for
rural labour. The government sought to
address these hardships through Aatma-
nirbhar Bharat but could only to this to
a limited extent.

(C)

(c) How has the concept of "nation" evolved in India post-independence?

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The "Nation" in post-independence India was inspired by the liberal, egalitarian and inclusive ideals of the freedom struggle. Sunil Khatri in 'The idea of India' wrote that Nehru sought to create a nation based on scientific rationalism, with "dams" as its new "temples", and progress its religion.

Bipan Chandra in 'India After Independence' points out that the new nation, better from the wounds of partition, nonetheless sought to create a harmonious social order. The vision of the Indian founding was enshrined in the constitution, which envisioned a sovereign, democratic, republic.

Granville Austin argues that the Constitution had three primary objectives: the assure political rights of people and usher democracy, a social revolution eliminating

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stability and inequality of states and
opportunity, and a strong state
ensuring the unity and integrity in India.

The process of formation of the nation has been
contested, with new groups prompting a
re-imagining of the nation as an "imagined
community". Thus, the creation of linguistic
states reasserted the idea of unity, while
accommodating differences (Ranachandra Guha).
Ecological movements of the 1970s like
Chipko movement questioned the notion
of industrial progress and realigned
national identity with sustainability, as
evident in recent Panchayat commitments.

The rise of regional parties, caste based mobilizations
for dignity like Dalit Panthers, and women's
movements, seen most recently in Muslim
women's movement against triple talaq
have both contested and expanded the idea
of India as including many voices and
conceptions of the common good.