### Evaluation Indicators

1. Alignment Competence
2. Context Competence
3. Content Competence
4. Language Competence
5. Introduction Competence
6. Structure - Presentation Competence
7. Conclusion Competence

### Index Table

<table>
<thead>
<tr>
<th>Q.No.</th>
<th>Page No.</th>
<th>Maximum Marks</th>
<th>Marks Obtained</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1 - 8</td>
<td>20 x 3 = 60</td>
<td>10 + 9 + 8 = 27</td>
</tr>
<tr>
<td>2.</td>
<td>-</td>
<td>-</td>
<td>82</td>
</tr>
<tr>
<td>3.</td>
<td>26 - 33</td>
<td>20 x 3 = 60</td>
<td>7 + 11 + 12 = 30</td>
</tr>
<tr>
<td>4.</td>
<td>9 - 17</td>
<td>20 x 2 = 60</td>
<td>60</td>
</tr>
<tr>
<td>5.</td>
<td>34 - 41</td>
<td>60</td>
<td>27</td>
</tr>
<tr>
<td>6.</td>
<td>18 - 25</td>
<td>60</td>
<td>31</td>
</tr>
</tbody>
</table>

**Total Marks Obtained**: 147

**Remarks**:

Signature of Examiner

### Instructions:

1. Do furnish the appropriate details in the answer sheet (viz. Name, Id Number and Test Code).
2. The Candidate should fill the index table, especially for the questions filled.
3. In the left margin, she/he should write only question number and in the right margin, nothing should be written.
4. The page number should be coded by the candidate himself/herself and the range of page number related to the answer of the question should be used to complete the index table.
5. All Parts of the questions should be written at one place.
6. No Supplementary sheet shall be provided by the management. So the candidate is advised to accommodate the required information within the space provided.
7. The candidate need not write anything in his/her answer that derogates the dignity of an individual or an organization.
8. The candidate should respect the instructions given by the invigilator.
9. The Examinee has to submit the answer sheet to the invigilator after completion of examination. However, he/she is allowed to take away the question paper.
Indian society is complex and heterogeneous. Law here, in the form of constitution or statutes, ensures assimilation and integration of various sections of society.

As Yogendra Singh so succinctly put it, law has three functions:

- as an indicator of social change
- as an initiator of social change
- as an integrator of social change

These three functions can be seen being performed in the political sphere as decentralization measures taken via 73rd, 74th & 74th amendments. Economic sphere as development planning and change post '91 towards liberalization, privatization & globalization having corresponding changes in regulatory & competition laws.

Social sphere as:
progressive legislation aiming to improve women's position in society like domestic violence act, anti-dowry & anti-female foeticide provisions.

Caste based disabilities and problems of minorities are also considered in constitutional provisions.

Though the Marxist scholars despite the claim of law as positively related to social change, calling the constitution a bourgeoisie document. The fact is recent laws trying to guarantee DPSP like right to work by NREGA, Right to education Act indicate the role law can play to bring about social change.

This has to be implemented properly which can only be made possible with corresponding change in value system and moral fibre of people.
Post-independence, India faced huge challenges in the form of poverty, malnutrition, stagnation in agriculture, illiteracy etc. With majority of population being dependant on agriculture, rural development efforts were initiated. The first such major effort was Community Development programme launched in 1952.

It was influenced by American extension principles to a large extent. The main idea behind it was to tap the physical and human resources within the rural areas to initiate agricultural development so as to save vital capital resources for industrial development.

The main objectives were:

- to assist villages to achieve higher agricultural production
• to improve health practices
• to provide education for children and adult literacy programs
• to provide recreational facilities.

These aims were sought to be fulfilled through the bureaucratic machinery which followed the block-level approach.

Though CDP did create some positive impact in form of better minor irrigation, health & sanitation facilities, literacy programs, progress in agriculture, animal husbandry, it could not live up to its expectations.

This was due to cornering of benefits by some large & powerful groups and over-emphasis on bureaucratic machinery which lacked the requisite dedication to implement CDP.

This condition was sought to be remedied by target-group based approach in 1970's.
Child labour in India is defined as employing any person below the age of 14 years in an occupation. It is a huge problem in India with millions of children being deprived of basic education, interaction & a healthy childhood.

Poverty is undoubtedly a major cause of child labour. Children of poor families work either in family units, or as wage labour outside or take care of the younger children. Some of this is not even recognised as child labour. Poverty results in indebtedness which may further cause the parents to sell their children as bonded labourers to pay off the debt.

Further parental illiteracy and ignorance about a better life for their children through exploitation...
of educational opportunities also leads them to push their children into earning at an early age.

Further lack of compulsory education (here Right to Education Act is yet to be implemented by the states), boring and unpractical school curriculum along with the long-term investment & belated returns perceived from education further contributes towards child labour.

Also, employers perceive children as low-paid workers, unorganized and say with special skills like nimble fingers for carpet weaving. Moreover, in the global race to cut down costs, MNCs employ children in factories located in developing countries.

Further increase in number of AIDS orphans and lack of
Implementation of child labour laws with a narrow definition of hazardous occupation (under which employment of children is banned) has contributed to child labour.

Write some causes like:

- Patriarchy & gender inequality
- Caste & upper castes
- Wealth, power, status, etc.
- Traditional values towards child marriage, etc.
- Poverty, lack of access to education
- Lack of awareness and knowledge
With increase in health facilities, the death rate for Indians has come down, resulting in increased longevity. This is compounded by the absolute number of the elderly in India due to its huge population who are caught up in transitional times where urbanization and neo-traditionalism erode their traditional place in society. On the other hand, no substitutes seem to be in sight.

With increasing age, the tasks the elderly can work has necessitated new visions of life-long learning programmes so that they can cope up with the modern technological times. But this is more of an issue for urban, educated, middle classes. For the rural elderly, due to decreasing physical abilities, they are rendered dependant on others.
making old age pension schemes for the unorganized sector a must.

Also the aged face problems like increased physical and mental disabilities with little provision to pay for this increasing health expenditure. Having a 'care economy', with secure old age homes and an insurance scheme would benefit them.

Also, is seen is increasing feminisation of the aged due to biological tendency for women to live longer bringing in its wake increasing cases where children either turn them out or give them a poor quality of life.

These issues of ageing hence are also linked to gender, class based disparities.
family and kinship bonds losing their stronghold, the aged are no longer being seen as repositories of traditional experience & wisdom. Instead they are being regarded as liabilities. Hence, government intervention in form of National Policy for Older Persons is a welcome step. Brokading traditional individualism, increased migration of jobs, heavy migration of ageing also give theories of ageing...
Communalism has recently found violent manifestation in the form of riots (Sikh riots 1984, Godhra & recently Kandavral killings) thus, necessitating a thorough understanding of this concept. Scholars like Zoya Hasan assert that communalism is the aspect of primordial society going through modernization whereas Asghar Ali Engineer relates it to macro-level factors in form of uneven development across communal, class nature of society.

Bipan Chandra gives a holistic explanation of communalism by relating its development...
in three stages. In the first stage, it is assumed that Hindus, Muslims & Sikhs form distinct identities due to different religious moorings. These differences are then supposed to imply different secular i.e. social, economic and political interests.

Finally, these secular interests are not only deemed to be distinct but also in direct opposition to each other leading to hostility and political mobilization on the communal basis.

Thus, communalism in Bipan Chandra's words an ideology, 'false consciousness', which colours the way people look at society and politics. Recently, political elites have used this ideology to create divisions.
in order to enhance their own political & regular ends.

Communalism needs effective awareness, education focusing on tolerance and reduction of economic disparities alongside effective justice to those negatively affected.
Sustainable development is the process which seeks to balance the needs of development with environmental concerns. It was first used in the Brundtland Report 1987 as 'meeting the needs of present, without compromising the ability of future generations to meet their own needs.'

It has immense relevance for India since sustainable development with its focus on judicious use of natural resources requires development of grass root institutions and indigenous technologies. That is, it is intertwined with the concerns of human development like eradication of poverty, since, it is the poor who are dependant on biomass as a fuel. Provision of basic...
education so that environmental awareness is more widespread.

- sustainable agricultural practices combining traditional wisdom and crop varieties with ecologically sustain-

able technologies. This is all the more important for India, seeing that the Green revolution with unbridled use of chemicals has degraded the environment.

- India, being a developing country. The concept of sustainable development gives an alternative develop-
ment approach to a developing country like India. It would not only save
- used biodiversity but also deepen democracy with involvement and capacity building of stakeholders.

A critical viewpoint is also required to analyse this concept.
since according to some scholars it
tools to hide in its various

the unequal consumption patterns i.e.

the rich conspicuously consume at
the expense of the poor. Their class

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page.
Joint family in India has been undergoing changes due to the impact of industrialization, urbanization, and rise of occupational opportunities in non-traditional occupations along with migration to avoid lack of better education.

To understand these changes on joint family, a brief description of what constitutes jointness i.e. what is the structure and function of an ideal type joint family, is in order.

Joint family's structure is determined by:

- Its size and composition - Typically patriarchal and virilocal joint families exist which have more than 2 generations living together.
- Commensality and common residence i.e. people eat together and stay together.
Importance to filial i.e. brother-brother relationship over conjugal i.e. husband-wife relationship, thus in Mrs. Gore's view a joint family is more than a mere collection of nuclear families.

A joint family also performs the functions of instilling a sense of jointness and cooperation, pooling of resources and hence, support to dependents - the weak, disabled or unemployed.

Now, the family, seen as a sub-system of the wider social system is affected by changes in the social, economic, political sphere. But at the same time, there are conflicting views of sociologists on the change in structure and functions of joint family in India, such as:

(PTO)
I. P. Desai studied Makuva town in Gujarat (1955-57) and classified samples on basis of generation depth (i.e. number of generations in a family) and on the basis of degree of jointness (i.e., relationship with other households).

He came to the conclusion that:

- Nuclearity is increasing and jointness is decreasing with husband-wife-children group being predominant.
- Spirit of individualism is not growing since still residually nuclear families are actively joint with other households.
- Radesis of kinship relations within the circle of jointness is becoming smaller.
K.M. Kapadia's study of urban and rural families in Gujarat made him conclude that joint family was not being nuclearized.

Also, later he drew attention to the fact that migrant families still retain bonds with their joint families in village.

The view that joint family instead of being disintegrated is changing, modifying itself to forces of industrialization is given by:

Thirteen Singer in his study 'The Indian Joint family in Modern Industry'. He points out that joint family remains the norm for many entrepreneurs with even people from villages moving in to join the family business.
Kolenda in her study argues that joint family structure in India also asserts that joint family is strengthened due to urbanization because kin can help each other in striving for upward mobility or because an economic base has been given to it.

But, sociologists like Aileen Ross assert that the trend now is a break away from joint to nuclear families with distant relatives decreasing in importance.

Also, A.M. Shah's study of in Gujarat showed a movement from complex to simple households.
Hence, in conclusion, the following points can be deciphered from these studies:

- Joint family in its ideal type existed mainly in upper caste large landholders, mostly in Gaughe Paris (Kolenda)

On one hand, there is physical separation from these households with different management of expenses on the other hand, primary kin still provide cooperation in urban areas. Thus, the feelings of jointness and a sense of cooperation is still retained.

The structure, with the eldest patriarch as an authority figure has been diluted with
Empowerment of women and by feelings of universalistic individualism, paying emphasis to everyone's position as an individual and not as a member in the family structure.

Joint family has now become part of a developmental cycle or a process. A son may separate for a new job, get married, and thus form a nuclear family, but then his parents may come to stay with him in their old age or to help him run his household especially if the wife is working.

Thus, in India we see that instead of Talcott Parsons' 'isolated nuclear family' being predominant, still some
sense of joiness remains with a sense of mutual obligation and cooperation. This implies that the structure and function of joint family has changed so as to adapt itself to the modern time.
Due to the land revenue policies followed by Britishers with consequent lack of investment in agriculture and harsh revenue extraction, Indian agriculture was stagnant and led with widespread famines. The low productivity of agriculture at the time of independence forced India to import for its own needs. This dependence sparked off concerns for an agricultural revival which was finally heralded by the Green Revolution in 1960s and 1970s. Green Revolution was a government programme which
aimed to increase agricultural productivity by technological interventions like introduction of High Yielding Variety of seeds (wheat, rice), use of pesticides and fertilizers. This was funded by international agencies to promote agricultural modernization.

This wave of Green revolution made India not only self-sufficient in food grains but also surpluses stock. Further, it had huge socio-economic impact in the life of agriculturist, with increase in remuneration and demand for wage labour.

Unfortunately, Green revolution led to certain negative impacts.
such as 'differentiation' within the peasantry and within regions. As HYV of seeds needed assured irrigation, they were introduced only in certain areas. Thus, areas such as Haryana, Western U.P., coastal Andhra Pradesh and parts of Tamil Nadu benefited. Bihar, eastern U.P., Telengana region, etc. lagged behind. This gave rise to regional disparities (Bhalla) producing lop-sided development. This lop-sided development gave rise to inter-state migration, where agricultural labourers from impoverished areas flocked to
the green revolution failed to work. Their lack of organized status and poor migrant status led to considerable exploitation, where minimum wages are also at times denied to them. This exploitation was compounded by the fact that payment in cash did not keep up with rising living costs thereby eroding their real wages (Sohar & Khanna). This led to extreme poverty amongst these migrants.

Further, class differentiation was also seen in the green revolution affected areas. Utsa Patnaik in a study of Haryana found two main classes. One was the landowning farmer who employed labour and machinery and
produced huge surplus for the market.
The other was poor marginal landowners
who used their own and family's
labour and could barely sustain
themselves. This 'differentiation' was
seen due to highly expensive
inputs required for producing H1V
crops which already prosperous
farmers could afford.

Moreover some farmers
switched to mono-crop regime with
full dependence on market. In
case the crop failed, it led to
misery and indebtedness usually
under the moneylender to buy more
seeds for the next crops. If this
cycle repeated itself farmers found
themselves in a precarious position.
giving rise to farmer's suicides as seen recently. This is further compounded by the fact that land is fast losing its fertility due to excessive use of pesticides and fertilizers, robbing it of its regenerative faculties.

This class differentiation was further accentuated by change in relationship of landowners and cultivators from "patronage to exploitation" (Jan Breman). Moreover, increase in use of machinery displaced the service castes and farmers took back their lands from tenants to cultivate it themselves. This led to 'proletarisation' - 'hair' of peasantry on one hand
and on the other side of a minority agricultural elites. These elites also came to dominate politics as regional forces promoting interests of medium and large farmers, such as increase in minimum support price, no tax, power subsidies, etc.

Moreover, these were usually intermediate castes who mobilized other backward castes such as Yadavs, Tats, etc., leading to increased reservation demands also.

Hence, it is seen that green revolution had a lot of unanticipated socio-economic consequences. These have led to a demand for re-
evaluation of the techno-centric approach and along with a more equitable, ecologically-friendly second wave of green revolution.
Peasant movements in India basically focus on the small & marginal farmers’ problems alongside those of agricultural labourers. These peasants are different from farmers. They use their own labour to produce barely enough to subsist on small landholdings and have to sometimes supplement their income by working as wage labourers. The farmers who basically produce for the market, have large landholdings and can employ others. Thus, the peasant movement has substantially different concerns.

These concerns find their root causes in a multiplicity of factors. These factors...
plenty of factors range from lack of land reform implementation to agricultural stagnation in certain areas. Zamindari system was abolished and various land ceiling Acts were enacted but landowners managed to squeeze out of various loopholes. This led to concentration of land in certain families and eviction of tenant-cultivators, pushing them into more poor conditions.

Also, green revolution in the 1960s and 1970s heralded a new beginning for medium and large farmers in certain areas with assured irrigation and credit while leaving others behind.
These regional and class disparities. The farmers displaced tenant-cultivators and service castes by taking over cultivation themselves by machines, creating a huge mass of agricultural labourers. 

Rising cost of living, payment in cash, rendered peasants poverty-stricken where even to buy basic inputs they had to borrow money. The institutional credit did not reach them, so they got caught in the hands of moneylenders who charged unreasonably high rates of interest. Consequently, risk
they lost their land or became bonded labourers.

Sometimes these peasant movements were accentuated by regional issues, for eg. movement in Telengana region which was left behind in the march of development.

Now the new issue confronting peasants is the rising food prices with non-rise in minimum wages. Also small land holdings have robbed them of effective productivity giving them low returns. This will be now compounded by climate change which would cause weather extremes pushing peasants to the brink.
Also lately Multi National corporations are coming out with patented expensive Genetically modified seeds requiring high inputs, the peasants will not be able to afford these and will fall deeper into the clutches of the moneylenders.

Thus, the reasons for peasant movements in post-independence India are multifarious.

The point of concern here is that if these concerns are not addressed, can these movements create agrarian unrest enough to threaten national security? Agranau unrest.
has seen its most violent and widespread manifestation in the Naxalite movement which has covered many of India’s districts. Some villages are even being claimed as "liberated zones" bereft of any government machinery. Many people, innocent villagers and security personnel have died in this conflict.

Also, is of concern is the poor conditions that led to a such a state, where is seen erosion of governmental authority. This situation is certainly grim especially when demands of peasants...
are seen as contradictory to goals of national development. For example, the recent incident in Sejger, Balgarh, supposedly implies that peasants' interest are antithetical to industrialization.

Recently, agrarian unrest is also being encouraged by lack of effective consultation in land acquisition programmes with little or no rehabilitation policies. This has encouraged armed conflict with the state and animosity towards the state setup.

In these conditions,
where agrarian unrest is linked to armed Naxalite conflict and deepament issues, it is indeed a threat to national security. Fortunately, this condition has been recognised through boldly and more equitable agricultural land acquisition and development policies are being enacted. This seems to be a common sense solution rather than an analysis.