



Sociology

Paper -2

(Topic – C7)

Part-1

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Challenges of Social Transformation

- Crisis of development: Displacement, Environmental problems and Sustainability
- **Displacement:** Forceful migration + Permanent
- Beneficiaries ≠ Victims
- Development = Neo-colonialist
 - Development projects in India have always hit hard the socially and economically marginalised groups in general and tribal communities in particular. Beneficiaries of development stand distinctively opposite to the victims of the process.
 - Pathy writes: development is a conscious neo- colonialist design of a capitalist state that tries to destroy the holistic linkage b/w nature and culture. It destroys the very existence of collective indigenous identities.
- Displacement can be divided according to the following types
 - Political factors
 - Developmental
 - Disasters
- Primary: due to developmental projects
- Secondary: due to migration war violence
- Tertiary: the result of inadequate adjustment with the ecological conditions at re-habilitation site.
- Consequences of Development
 - M AreepaRampil
 - stages:
 - Land Alienation
 - Industrialisation
 - Urbanisation
- Development gives way to multiple forms of dispossession.
- Mining in Chotanagpur plateau has made indigenous people dipossessed of their ownership over MOP, political autonomy..... displacement leading to dispossession comes in three stages: land alienation, industrialization, and finally urbanisation.
- Vasudha Dhagamwar looks at the problem addressing following issues:
 - No uniform law on rehabilitation (Latest LARR - a move towards Renab.)
 - Affected people are mainly poor, uneducated, frequently tribals (No participation)
 - People are not informed properly about their displacement and resettlement
 - Compensation is cash-centric and inadequate to offer alternate
 - Resettlement is at worst non-existent and at best unsatisfactory , unimaginative and

unsympathetic

- No attention to emotional trauma People's reaction to development : from resistance to organised movement
- People's reaction to development : from resistance to organised movement
 - NBA
 - Niyamgiri in orissa
- Bauxite site mining by Vedanta
- Community ownership
- Gram Sabha rejected (12 GS's rejected)
- Both FRA & PESA applied by S.C.
- Constitutional position
 - Article 19 (i)c (To settle anywhere)
 - Article 21
 - Various DPSPs
- Sustainable Development
 - DN Dhanagre -> "Growth with Justice"

Problem	Solution
1) Big dams came deforestation	Plant trees along river channels
2) Loss of wetlands	Create artificial wetlands
3) GR related problems	GM crops, Drip irrigation, rain harvesting, recharging Aquifers, mixed cropping
4) Deforestation	Afforestation
5) Industrialization	cleaner fuels
- Post-Modernist: Ecological Modernization -> over - emphasis on technological breakthroughs (Technological Anarchism)
- Gender: Sustainable Dev. more important for Gender - Equality.



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Poverty, Deprivation and Inequality

- Social causes of poverty:
 - disabilities on lower castes
 - conspicuous spending, social pressure to spend on marriages
- Economic
 - unequal distribution of land
 - low wages
 - Indebtedness
- Political
 - skewed policies
 - lack of voice, accountability.
- Globalisation
 - side-lining of cottage industries
- Natural causes
 - Disasters affect poor the most, Most vulnerable
- Consequences
 - Culture of poverty
 - Dependency culture
 - Malnutrition
 - Population explosion
 - Degradation in morality
 - Illiteracy (can't spend on education.)
 - Social deviance (crimes corruption)
 - IMR, MMR
- Persistence of Poverty: same as above causes of poverty. Also, failure of GR to spread
- Eradication: PESTEL (above issues) be sorted. Add constitutional (DPSP) values. Various govt. programs
- Contemporary: Greater awareness of being poor. Causing relative poverty to rise. Various consequences to be mentioned.
- "Poverty is more than an economic problem" – Amartya sen.
- Govt. Policies Programs on Poverty (4 ways):
 - Wage employment
 - Self-employment
 - Food surety
 - Social security

- Two types of prog were initiated at the time of Independence
 - Rural Dev prog
 - Urban Industrial prog
- Some people reacted to poverty violently like Naxalite movement and some blame govt., destiny for their poverty.
- Benefits of development are not equally distributed among people
- Deprivation -- exists incase of india in multiple form. Ethnicity, religion, caste & gender as a form of deprivation.
- Economic poverty is a western concept (Lack of money), and cultural poverty is an Indian concept (Oscar Lewis -> contentment, no extra effort)
- To eliminate poverty only govt's initiative is not sufficient rather people's participation is required. People think poverty is way of life.
- Attempts were made to accelerate rain fed agri to irrigation based agri. Cooperative farming , modern agri practices , Zamindari abolition act , land ceiling act were introduced to bridge the gap b/w rich and poor.
- Radha Krishna: Poverty in these areas has given way to a situation where different strata are coming close to each other. Poverty good (enforces solidarity)
- Contradicted by Bhalla and chadha : a study in 200 villages in Punjab to find out that after green rev the per capita income of a rich farmer's family is 200 times higher in comparison to a income of poor farmer . Therefore, poverty leads to deprivation and structured form of inequality.
- AB in his article " pollution and poverty" considers poverty is more contagious than pollution. Poverty pass thru barriers of caste, religion, region. Therefore all poors irrespective of state they belong to , the language they speak , suffer from equal discrimination.
- Poverty contagious dangerous then pollution.
- Amratya Sen & Jean Dreze consider poverty leads to a series of seclusion, deprivation, & inequalities & hence it is not just a form of economic problem. Poverty in India includes caste, community , religion , children , families, gender groups.
- Poverty ->Seclusion
- Multiple deprivations
- Solution
 - Multidimensional approach to development
 - Expansion of opportunities thru globalisation
 - Active civil society
 - Mass media communication and self-assertion of people
 - Dynamic health policy, child welfare policy, social welfare policies.
 - Agri, mfg., msme, credit, growth, inclusive growth.



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Violence against Women

- Define Violence against Women (VAW)
 - A woman is violated because of being a woman, which means her gender is the reason why she is being violated. For example, if a woman faces domestic violence because she does not follow the 'traditional' role of a wife
 - VAW includes
- Violence Forms
 - PPS FS
 - P – Psychological violence
 - P – Physical violence
 - S – Sexual violence
 - F – Financial
 - S – Spiritual
 - **Psychological violence:** Encompasses various tactics to undermine a woman's self-confidence such as yelling, insults, mockery, threats, abusive language, humiliation, harassment, contempt and deliberate deprivation of emotional care or isolation.
 - **Physical violence:** The most obvious ranges from pushing and shoving to hitting, beating, physical abuse with a weapon, torture, mutilation and murder.
 - **Sexual violence:** Any form of non-consensual sexual activity (ie, forced on a person) ranging from harassment, unwanted sexual touching, to rape. This form of violence also includes incest.
 - **Financial violence:** Encompasses various tactics for total or partial control of a couple's finances, inheritance or employment income. May also include preventing a partner from taking employment outside the home or engaging in other activities that would lead to financial independence.
 - **Spiritual abuse:** Works to destroy an individual's cultural or religious beliefs through ridicule or punishment, forbidding practise of a personal religion or forcing women or children to adhere to religious practices that are not their own, etc.
- Types
 - Rape
 - Outraging the modesty of a woman
 - Child sexual abuse
 - Sexual harassment in the workplace
 - Domestic violence
- Causes
 - The UN (Rashida Manjoo, Special Rapporteur on VAW), has identified six underlying causes of

VAW:

- HCS PWG
 - H - Historically unequal
 - C - culture justifies
 - S - Sexuality controlled
 - P - Privacy doctrine
 - W - War
 - G - Govt. Inaction
 - **Historically unequal power relations** the political, economic and social processes that have evolved over many centuries have kept men in a position of power over women.
 - **Control of women's sexuality**-- Many societies use violence as a way to control a woman's sexuality, and likewise in many societies' violence is used to punish women who exhibit sexual behaviour, preferences and attitudes that violate cultural norms
 - **Cultural ideology**: Culture defines gender roles and some customs, traditions and religions are used to justify VAW when women transgress these culturally assigned roles.
 - **Doctrines of privacy**: The persistent belief in many societies that VAW is a private issue seriously impedes attempts to eradicate this violence.
 - **Patterns of conflict resolution**: Links have been identified between VAW in the home and community in areas that are in conflict or that are militarised. Often, heightened insecurity means that tensions within the home are more pronounced and can contribute to the perpetuation of VAW in the family.
 - Equally, because eyes tend to be on the conflict, women's suffering is often overshadowed. VAW is also frequently used as a formal military tactic.
 - Government inaction: Government negligence in preventing and ending VAW establishes a tolerance of VAW throughout the community.

How is globalisation affecting VAW

- Capitalist globalisation with its tools of development and progress, including some aspects of modern science and technology, free market, rational knowledge system and the militarised State seems to be intensifying existing violence and creating grotesque new forms against the already vulnerable -- particularly women.
 - Consumerism - Dowry (Dipankar Gupta)
 - Technology -> Foeticide
 - Industrialising agri- > Destroying Livelihood (K. Somasekhara)
 - Karuna Ahmed - Receptionists -> Low Paid Low Status jobs
 - Competitive markets -> Low wages, women agree

- State -> It sponsored education, employment but not safe environment
- The growing number of dowry murders, that are a direct outcome of increasing consumerism and devaluation of women
- Female foeticide that is fostered by new forms of reproductive technology
- The total destruction of women's livelihoods in the process of industrialising agriculture;
- Exploitation of women's skills and labour in sweatshops of the corporate free market
- The State has also become its violator -- both through commission of violence and through omission to stop or end violence. For example, while on the one hand globalisation has allowed a larger number of women to join the workforce, at the same time the State has not made enough effort to create enabling and safe working conditions for women at work.

What can an individual do to end this violence?

- He or She
- Emma Watson, UN
- Raise awareness- It is important to continue to raise awareness about the impact of violence against women so that more groups, communities and leaders prioritise this as a programme of work that deserves attention and resources.
- Help to empower women and girls to protect themselves--> it is essential to address the sources and perpetrators of violence, whether actual or potential. This requires hands-on engagement with men and boys to help shift attitudes about the use of violence and to empower.
- Break the silence: Never condone VAW. Always raise your voice and report it.
- Know the law: Gain basic awareness of the laws on VAW so that you are able to recognise when VAW is taking place and know what law to use when.
- Build solidarity: With a concerned and committed group of friends and colleagues build an informal solidarity group within your organisation or institution which can extend solidarity to victims of GBV.
- Connect with women's rights groups: Get in touch with local women's rights groups if you hear of any VAW-related incident, or if you wish to attend or organise trainings on VAW for your colleagues, friends and peers.
- Demand to know your rights as a woman: Within an institution or organisation you have a right to find out the processes in place to combat VAW. For instance, you have a right to know whether your office or college has set up an anti-sexual harassment cell, and the right to demand that it is set up.
- Recent initiatives in India against VAW
- MAVA or Men Against Violence & Abuse is a voluntary social organisation. MAVA is India's first men's organization to directly intervene against violence on women in India. Its head-office is situated in Mumbai. As on date, MAVA has been able to reach out to over 3000 men and women facing various gender-related problems
- Bell Bajao (Hindi for 'ring the bell') is an anti-domestic violence campaign that urges local residents to take a stand against physical abuse through simple acts meant to interrupt domestic violence. When resident, especially men, overhear violence against a woman taking place they are urged to ring the doorbell and ask a simple question - such as to borrow some tea, to use the phone, or to have a glass of

water. This is meant to let the abuser know that others can hear them and will act to interrupt the violence.

- Besharmi Morcha, also known as "Slutwalk arthaat Besharmi Morcha", is the Indian equivalent of SlutWalk. Christie Thompson, writing for Ms Magazine observed "...women aren't marching for the right to walk down the street dressed in barely-there clothes, as critics suggest. They're fighting for the right to walk down the street. Period."
- Blank Noise is a community/ public art project that seeks to confront street harassment, commonly known as eve teasing, in India. Blank Noise seeks to trigger public dialogue on the issue of street sexual harassment. Conversations range from collectively building a definition of "eve-teasing" to defining the boundaries of "teasing", "harassment", "flirting". The collective builds testimonials of street sexual violence, harassment and "eve-teasing" and disperses them back in public, thereby creating public debate.
- The Gulabi gang was founded in 2006 by Sampat Pal Devi, a mother of five and former government health worker (as well as a former child bride), as a response to widespread domestic abuse and other violence against women. Gulabis visit abusive husbands and beat them up with laathis (bamboo sticks) unless they stop abusing their wives. In 2008, they stormed an electricity office in Banda district and forced officials to turn back the power they had cut in order to extract bribes. They have also stopped child marriages and protested dowry and female illiteracy.
- Veena Das in 'Mirrors of violence' – atrocities against women are manifestation of culturally constructed boundaries / patriarchal construct. Rape, sexual harassment, eve teasing, molestation limit women's freedom and perpetuate the notion that women need male protection in various stages of life . It substantiates -- Manu's code "A women should never be independent. Her father has authority over her in childhood, her husband in youth and her son in old age"
 - Rape:
 - Forms
 - Within family
 - As caste / class domination
 - Rape of children, minors & unprotected
 - Gangrapes during wars, riots
 - Custodial rapes
 - Dowry
 - M.N. Srinivas I his book 'some reflections on dowry' equates dowry deaths to modern state. Deepankar Gupta considers that dowry & its glorification as the manifestation of consumerism.
 - Bina Aggarwal consider dowry to be a result of patriarchal society reflecting the worthlessness of women.
 - V. Geetha: Book "Patriarchy". Women denied inheritance given dowry. Shulasmith Firestone: women's special health needs not recognized.
 - Prostitution

- Non voluntary but situational compulsions give rise to prostitution. Social reprobates and economic compulsions.
- Latent form of violence
 - Discrimination in food, health, education, employment
 - Solution
 - Laws by govt. like Dowry prohibition Act, DV act, Pre-natal sex determination etc
 - Institutions: NCW, Mo W & C Development
 - Increased awareness with the efforts of govt and NGOs
 - Andre Beteille – puts it ‘while law decides the direction in which the society ought to go, reality & culture decide the way in which the society actually goes’



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