



ANSWER KEY

Q1. To what extent does ethnicity influence the demand for the creation of separate states? (150 Words, 10 marks)

HOW TO APPROACH THE QUESTION

1. **Introduction:** Introduce by briefly writing about the demand for the creation of separate states in India
2. **Body:** To what extent does ethnicity influence the demand for the creation of separate states
3. **Conclusion:** Conclude with a way forward.

Modern states are large and complex with several cultural and economic problems and historical experiences add complexity to their problems. Since independence Indian states have had to deal with the demands of separate statehood largely based on language, culture, ethnicity, religion, etc. Later the basis for separate statehood demands was largely shifted to better governance and greater participation, administrative convenience, economic viability in the developmental needs of sub-regions. As democracy takes firm roots, such aspirations also grow. The hitherto neglected sections of the populations realize their importance; demand new provinces or states want new borders and secure autonomy.

ETHNICITY AND INFLUENCE ON CREATION OF SEPARATE STATES

1. **Relative cultural deprivation** causes ethnic minorities like **Nagas** to aspire for separate territorial statehood. Nagas are culturally heterogeneous groups of different communities/tribes having a different set of problems from the mainstream population.
2. The **demand for autonomy** is the motive behind Gorkhaland, which is a proposed state covering areas inhabited by the ethnic **Gorkha** (Nepali) people, inhabiting Darjeeling hills and Dooars in the northern part of West Bengal.
3. **Denial of economic opportunities** caused **Bodos**, the largest ethnic and linguistic community in northern Assam to demand a separate state of Bodoland. The agitation resulted in an agreement in 2003 between the GoI, the Assam state government, and the Bodo Liberation Tigers Force. According to the agreement, Bodos were granted the Bodoland Territorial Council (BTC), within the State of Assam under Sixth Schedule.
4. **Distinct language consciousness** caused **Tulu** people to demand a separate Tulu Nadu state since the late 2000s, considering unique language and culture as the basis for their demand.
5. Though ethnicity and ideology, the former more than the latter—remain major influences on separatist and autonomist groups in parts of India like the northeast, religion is increasingly beginning to influence the political agenda of some of these groups. **Religious distinctiveness, when coterminous with ethnicity**, exacerbated the sense of otherness in the Naga and the Mizo hills.



REASONS OTHER THAN ETHNICITY

1. **Telangana** leaders accused the people of Andhra of "colonizing the region" by grabbing their jobs and land, and the government of not investing in the region's infrastructure.
2. **Chhattisgarh** was carved out of Madhya Pradesh came into being on 1 November 2000 as the 26th State of the Union. It fulfils the long-cherished demand of the people for better regional development.
3. In **Vidarbha** that comprises the Amravati and Nagpur divisions of eastern Maharashtra, the backwardness of the region due to the neglect of successive state governments is justified as the basis for the demand for a separate state. The State Reorganisation Act of 1956 recommended the creation of Vidarbha state with Nagpur as the capital, but instead, it was included in Maharashtra state, which was formed on May 1, 1960.
4. The movement for a separate **Saurashtra** state was initiated in 1972 by Ratilal Tanna. Lack of better water supply to the region, lack of job opportunities, and subsequent youth migration have been cited as major reasons for the demand for statehood. Saurashtra is also linguistically different from the rest of the state.

Economic and social viability rather than political considerations based on homogeneous ethnic identity must be given primacy. Parent states that lose out in terms of physical and human capital may be adequately compensated. There should be certain clear-cut parameters and safeguards to check the unfettered demands. It is better to allow democratic concerns like development, decentralisation, and governance rather than religion, caste, language, or dialect to be the valid bases for conceding the demands for a new state. Apart from this the fundamental problems of development and governance deficit such as the concentration of power, corruption, administrative inefficiency, etc also must be addressed to tackle the demand for separate statehood.

Q2. What are the two major legal initiatives by the State since Independence addressing discrimination against Scheduled Tribes(STs)? (150 words, 10 marks)

HOW TO APPROACH

1. **INTRODUCTION:** Write in brief about STs.
2. **BODY:** Mention some issues faced by STs in brief and then write main features of any two laws enacted for addressing the discrimination against them.
3. **CONCLUSION:** Conclude as per context.

Scheduled Tribes (STs) are social groups recognized by the Indian Constitution for their primitive traits, distinctive culture, shyness of contact with the community at large and geographical isolation. Scheduled tribes of India, due to developmental displacement, and in absence of proper rehabilitation initiatives, have faced cultural discrimination and socio-political and economic exploitation. Due to lack of education and skills, for decades these tribes continued to be oppressed at the hands of the larger society due to lack of education and skills.

CONSTITUTIONAL AND LEGAL SAFEGUARDS ADDRESSING DISCRIMINATION AGAINST STs

The Constitution of India has several provisions to prevent discrimination against people belonging to Scheduled Tribes and to protect their rights. Some of the important provisions, inter-alia, are Article 15, Article 16, Article 46, Article 335, Article 338-A, etc. Besides, several legislations are in place to prevent



discrimination against people belonging to Scheduled Tribes and to protect their rights, significant among which have been Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 2015 and Recognition of Forest Rights Act, 2006/

1. Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 2015:

1. The STs in particular, face **atrocities like** denial of forest rights, preventing candidates from filing of nomination in election, accusation of witchcraft, disrobing of women and sexual harassment, defiling their sacred places and forest deities, imposing social or economic boycott, abusing them through words, acts or gesture.
2. The SC & ST PoA, 2015 **prohibits the commission of offences** against members of the Scheduled Castes and Scheduled Tribes (SCs and STs) and establishes special courts for the trial of such offences and the rehabilitation of victims, thereby preventing any potential social discrimination faced by the SCs and STs.
3. **Special court** has to finish the trial within two months.
4. **Presumption to the offences** i.e. If the accused knew the victim, then the court will presume that the accused was aware of the victim's tribal identity unless proved otherwise.
5. The act also states that the wilful negligence of duty by public servants required to be performed by him under this Act, is a punishable offence.

2. Recognition of Forest Rights Act, 2006

1. The act was enacted **to recognize and vest the forest rights** and occupation in forest land in forest dwelling scheduled tribes and other traditional forest dwellers who have been residing in such forests for generations.
2. Under this act, **Land titles (Pattas)** are given to the forest dwellers, if they have been cultivating for generations (75 years to be precise).
3. **Possession of land title makes the STs eligible for agricultural credit** with interest subvention. This saves them from the clutches of moneylenders. They also become eligible for various government schemes for seeds, fertilizers, farm inputs, crop insurance and MSP.

3. Panchayat (Extension to the Scheduled Areas) Act, 1996: PESA empowers the scheduled tribes to safeguard and preserve their traditions and customs, their cultural identity, community resources and also their customary modes of dispute resolution, thereby helping them from being vulnerable at the hands of larger society and also protecting their identity and culture from the onslaught of dominant culture.

4. Protection of Civil Rights Act, 1955: In order **to stop the practice of untouchability** the Protection of Civil Rights Act, 1955 has been enacted. This Act provides assistance to the States and Union Territories for the implementation of the constitutional provisions for the Scheduled Tribes. It also provides funding for the states to assist victims of atrocities and for the provision of incentives for the creation of special courts, inter-caste marriages and awareness generation.

Government has adopted a multi-pronged strategy for overall development and mainstreaming of tribal people in the country, which includes support for education, health, sanitation, water supply, skill development, livelihood, infrastructure, etc. Major part of infrastructure development and provision of basic amenities in tribal areas in the country is carried out through various schemes of Central Ministries and the State Governments concerned.



VALUE ADDITION

CONSTITUTIONAL PROVISIONS :

- Article 15 pertaining to prohibition of discrimination on grounds of religion, race, caste, sex or place of birth;
- Article 16 pertaining to equality of opportunity in matters of public employment;
- Article 46 pertaining to promotion of educational and economic interests of scheduled castes, scheduled tribes and other weaker sections;
- Article 335 pertaining to claims of scheduled castes and scheduled tribes to services and posts.
- As per Article 338-A of the Constitution of India, the National Commission for Scheduled Tribes has been set-up to, inter-alia, investigate and monitor all matters relating to the safeguards provided for the Scheduled Tribes under the Constitution or under any other law for the time being in force or under any order of the Government and to evaluate the working of such safeguards; and to inquire into specific complaints with respect to the deprivation of rights and safeguards of the Scheduled Tribes.

Q3. Examine how the interplay between social and economic alienation expounds the issues of migrant workers in India. (150 words, 10 marks)

HOW TO APPROACH THE QUESTION

1. **Introduction:** Introduce by briefly writing about India's migrant worker's crisis
2. **Body:** Explain the social and economic and social problems with which migrant workers deal along with their solution
3. **Conclusion:** Conclude with a way forward.

The Covid-19 lockdown has led to an exodus of migrant workers from cities to rural areas and threw the spotlight on the vast number of Indians who live outside their home states. The global pandemic has become the immediate reason for the abrupt palpability of the migrant workers' deplorable condition on the national scene. However, the vital reason behind their plight is deeply entrenched not just in the structure of India's economic system but it is the interplay between social and economic alienation that expounds the issues of migrant workers in India.

THE INTERPLAY BETWEEN SOCIAL AND ECONOMIC ALIENATION EXPOUNDS THE ISSUES OF MIGRANT WORKERS IN INDIA

1. The vast majority of the migrant labourers are constrained by the **informal and unorganised** nature of their work with the **mobile nature of their livelihood**.
2. The perennial problems of migrant workers who migrated to urban areas entail **compounded structural exclusion** manifesting as lack of proper accommodation, low standard of living, low wages, inaccessibility to state given services due to lack of identity proof and other documents.
3. The wards or **children** of migrant labourers are precluded from obtaining **basic education** in the urban areas to which they migrated.



4. Tagged as **'guest workers'**, these labourers are **perpetual outsiders** in the states of their domicile even without access to basic ration through PDS.
5. Their precarious condition is the culmination of a prolonged existence of the **capitalist mode of production coterminous with the neo-liberal policies**.
6. In a perfectly 'free' and 'flexible' labour market, one without any labour protections, discriminatory employment, subsistence wages, underage labour, etc of the migrant labourer could all be wrongly justified and protected as simply **'market forces at play'**.
7. Neo-liberal measures bring about **skewed intervention of the government** to reduce the exploitation of migrant labour by middlemen, contractors, and employers, thereby debilitating the mechanisms and mediums of economic and social justice.
8. The social aspect of the migrant workers pinpoints the fact that most of them belong to marginalized communities such as Dalits, tribal, and minorities constituting **the lowest segment in the hierarchy of labour**.
9. As a result of these external inhibitions, the young generations of these migrant workers are systematically alienated from their capabilities and creative skills and **pushed into the margins** for the rest of their life.
10. Their plight is not only the reverberation of the neoliberal nature of the state but also the prolonged **historical social oppression** and exploitation by those at the top of the social ladder. Thus, the interplay between social and economic alienation expounds on the issues of migrant workers in India.

SUGGESTIVE SOLUTIONS FOR THE ISSUES OF MIGRANT WORKERS IN INDIA

1. Need to effectively implement existing legal provisions like **Interstate Migrant Workmen (Regulation Of Employment And Conditions of Service) Act, 1979** and **Occupational Safety, Health and Working Conditions Code of 2019** in Lok Sabha.
2. There is a need to reorient the working of the **Construction Workers Welfare Board (CWWB)** in each state. The CWWB provides social security to migrant workers.
3. A **comprehensive database** of migrant workers needs to be prepared on a war footing to establish a system akin to JAM. The immediate starting point could be the MNREGA enrolments this fiscal year, which can be compared to last year rolls and new additions could be treated as migrant labourers.
4. A **basic social security framework for migrants**, preferably through a simple interstate self-registration process that can be authenticated through SMSs, can be developed.
5. With the country now moving towards the **One Nation One Ration Card**, all the respective state governments can start working in unison to ensure the use of such ration cards for extending all benefits other than PDS. **The portability of food security** should be the first step towards the portability of healthcare, education benefits.
6. Contrary to international evidence, in India, language doesn't seem to matter in terms of migration. Thus, states must put an **end to restrictive domicile provisions** for working in different states.



7. Ensuring **consultation with the representatives of workers** or state governments while drafting the Labour reforms and codes, thereby extending democratic decision making to the working class such as migrant labourers.

The migrant conundrum is thus a culmination of prolonged structural denial of basic economic rights by neo-liberal state machinery in concurrent with the social and moral apathy towards the marginalized sections who constitute the majority of the migrant workers in India. They are dispossessed by both the state and society. The mere transportation facilities to their homes or mere labour reforms are not an all-time panacea for their problems. The change in the discriminatory social behaviour and public attitude towards workers, the inclusion of affirmative policies and a transformation in the nature of state from a neoliberal establishment to a more welfare entity can advance an egalitarian social and economic realm in which rights, dignity and respect of the workers from socially marginalized sections are assured and protected.

Q4. Analyse the factors behind the changing status of women in contemporary India. (150 Words, 10 marks)

HOW TO APPROACH THIS QUESTION

1. **INTRODUCTION:** Write in general about Gender equality.
2. **BODY:** Enumerate some points illustrating the changing status of women in India. Explain the factors responsible for changing the status of women in India.
3. **CONCLUSION:** Conclude as per the context of the question.

*The principle of **gender equality** has been enshrined in the Indian Constitution, in its Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles. The Constitution not only grants **equality to women** but also authorizes the State to adopt measures for the empowerment of women.*

CHANGING STATUS OF WOMEN IN CONTEMPORARY INDIA

1. **Over a while, numerous changes in the status of women have been witnessed** in varied sectors. Whether it is about improving sex ratio or taking preventive measures for the safety and security of women, the government of India has been actively participating in improving the status of women.
2. There has been a transformation from a welfare-oriented approach to the **development and empowerment of women**.
3. The change can be seen in the **enrolment of women in educational institutions, acquiring financial independence, availing their rights**, and moving towards empowerment opportunities.
4. With the advent of **industrialization, globalization**, and modern techniques of work, socio-economic changes are being depicted in the status of women.
5. The acquisition of education and obtaining employment opportunities are the major factors that have rendered a significant contribution in promoting empowerment opportunities. Thereby, a **radical shift in the status of women in India has been witnessed**.

FACTORS RESPONSIBLE FOR CHANGING STATUS OF WOMEN

1. **SOCIAL FACTORS:** With the measures taken for improving the sex ratio in India such as the Pre-conception and Prenatal Diagnostic Technique (PC-PNDT) Act 2011, National Plan of Action



for the Girl Child (1991-2000), **the social status and perception towards women have been significantly improved**. Besides this, numerous campaigns have been launched for **encouraging the celebration of the girl child**, for example, **Beti Bachao Beti Padhao** campaign 2015, etc.

2. **ECONOMIC FACTORS:** For the empowerment of women, **equal participation, and recognition of women in the public sphere** is an essential requirement. With the achievement of the Maternity Benefit Act, women are easily ensuring their continuance participation in the economic sphere. Further, with the Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act (2013), they can easily move **to move ahead in their career without any stress of their security** which has increased their participation in various fields.
3. **CULTURAL FACTORS:** one of the significant achievements in enhancing the status of women is the protection of women from domestic violence act 2005. With this act, the **threat and practice of violence against women have been curbed**.
4. **POLITICAL FACTORS:** being a democratic country, **the representation and participation of women in the political sphere have been remarkably increased**. Women now contest elections, and freely put forward their choice at the time of voting. For example, 73rd and 74th Amendments (1993) have provided for the reservation of seats in the local bodies of Panchayats and Municipalities.

Though gender inequality in India has been a known phenomenon and struggle has not ended. The World Economic Forum's Global Gender Gap Index 2019-2020 measures the extent of gender-based gaps in economic participation and opportunity, educational attainment, health and survival, and political empowerment. India dropped four places, from 2018, to take the 112th rank in the World Economic Forum's Global Gender Gap Index 2019-2020. In the health and survival parameters, India's performance is dismal, ranking 150th out of 153 countries. Hence, though India is witnessing a change in the status of women, it has to simultaneously struggle for ending violence and discrimination, attaining empowerment, equality, and access to women in all the spheres.

Q5. Do you think Indian society is getting secularized? If so, how? If not, why? (150 Words, 10 marks)

HOW TO APPROACH THIS QUESTION

1. **Introduction:** Define what is a secularized society and the features of such a society.
2. **Body:** With suitable examples to discuss, Indian society is getting secularized. Also, illustrate how we Indian society is still not yet fully secularized.
3. **Conclusion:** Conclude as per the context of the question.

Secularisation is the process where a society transforms from having a close identification with religious values and institutions towards non-religious values and institutions. It is a reflection of the fact that as a society undergoes modernisation, the authority of religion diminishes in all the aspects of social life and governance. Indian society with its economic and social growth has been experiencing a similar process of secularisation.

KEY FEATURES OF SECULARIZED SOCIETY

1. State independent of religion
2. Diminishing authority of religion and religious institutions



3. Fall in religion and caste-based oppression and violence
4. Rise of modern and secular institutions
5. Individuals do not primarily identify with religion, caste, language and region.

SECULARISATION OF INDIAN SOCIETY

Secularisation in India has been a gradual process which started at the outset of independence and has been a key feature of Indian society since then.

1. Secularism and Constitution of India

- (a) "We the people of India..." adopted the constitution not just as a legal document, rather it **reflects the vision and mission of Indian society** as a whole.
- (b) It **abolished all the discriminations based on religion and is committed to equality, justice and fraternity**. To further validate the secular nature of India, the word "secular" was inserted by the 42nd constitutional amendment act.
- (c) **Constitutional provisions such as Article 15, 16, 17 and 25 etc** are examples of secular expectations of Indian society.

2. Secularism and Laws & Acts of India

- (a) Parliament is a congregation of representatives chosen by people of India. They make laws and acts fulfilling the aspirations of the people.
- (b) **Beginning from Hindu Code Bills in the 1950s till Muslim Women (Protection of Rights on Marriage) Act, 2019**, hundreds of laws and acts were passed and implemented to transform Indian society.

3. Cases and Judgements

- (a) People are filing **PILs pleading to discard discriminatory practices of the religion**. It indicates the increasing tendencies of questioning the religion, which is a secular trait.
- (b) **The Sabarimala and the Triple talaq judgement** of the Supreme Court signalled precedence of women's rights over religious practices, thereby establishing the secular credentials of our society.
- (c) **Decriminalisation of adultery and Navtej Singh Johar judgement on Section 377** are also indications that Indian society is now more open and accepting of ideas which may contradict their religious beliefs.

4. Secularism in Public sphere

- (a) **Inter-caste and inter-religious marriages** are on the rise, reflecting the vanishing religious barriers separating the communities within Indian society. More and more couples are **preferring marriage under the Special Marriage Act**.
- (b) **Globalisation and modernisation affecting the food habits and cultural practices** of Indian society. A society which was **predominantly vegetarian due to religion is now accepting** all kinds of food habits.
- (c) **Similarly, pariah or ghunghat is losing its religious importance**. It is becoming one's choice to live the way they want to live rather than being dictated by religion.

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- (d) **Changing the pattern of the economy**, people are choosing occupations irrespective of religion. Individuals belonging to any religion or caste are now free to do any business with any partner irrespective of religious identities.
- (e) Festivals become more a **social affair than religious**. Now people celebrate Holi, Diwali etc., not so much for their religious significance, as for their entertainment value.

INDIAN SOCIETY IS YET TO BE SECULARISED

*It has been seen that secularisation in India has **largely restricted to the public institutions and has not permeated to the society** at large.*

1. People in our society **prefer to vote on caste and religious lines** rather than development and employment agendas. General elections at centre and state from the last few years have become the source and destination of communal violence in India.
2. **Easy Inter-caste and inter-religious marriages are still a distant dream**. Honour Killing and intolerance on the religious lines are frequent events in Indian society.
3. The mark of a secularized society is having common civil laws equally applicable to all citizens irrespective of any differentiating markers. However, in the absence of uniform civil code as mandated by article 44, today personal laws of various communities are governed by their religious scriptures.
4. People are searching **religious angles in heinous crimes well**; for example, if a rapist belongs to a particular religion then the whole community of that religion is being targeted for his crime.
5. Untouchability which has the **religious sanction of Hindu texts** is still prevalent in the society. Though occupational segregation based on caste is diminishing, **even today jobs in the leather industry, burning of dead bodies**, carcass clearing of dead animals, manual scavenging is done by people who belong to **untouchable sections of Hindu society**.
6. A 2015 study on patterns **on untouchability in India** found that 27 per cent of India still practises untouchability, with 30 per cent households in rural and 20 per cent in urban areas despite article 17 and Protection of Civil rights Act, 1955.
7. **Mob-lynchings are no longer considered as "crimes" if they are being done to "protect" the religion**.
8. **Electronic media/ news channels are running hate propaganda 24 by 7** to earn high TRP, but their irresponsible journalism is affecting the secular social fabric of India.

Secularizing a society is deeply tied to the question of the kind of society that we want. If we want a secular society then that involves a change of mindset, we would have to cease to think of ourselves as identified primarily by religion, caste, or language, and start thinking of ourselves primarily as equal citizens of one nation, both in theory and in practice. This involves mutual obligations between the state and the citizen applicable to all. The relationship of other identities such as religion, caste, language and region, will inevitably become secondary. This is a change Indian society is experiencing in certain aspects. However religion and caste in India are more than primary identities, they are a way of life which dictate our life both in the public and private sphere. Thus true secularization of society will happen only with a change in the mindset of people.



Q6. The major paradox of caste today is the rising caste groups/identities, declining caste system. Clarify your argument on this paradox. (250 Words, 15 marks)

HOW TO APPROACH THE QUESTION

1. **Introduction:** Introduce by briefly writing about caste scenario in India
2. **Body:** Explain the paradox and provide examples and evidence along with your arguments
3. **Conclusion:** Conclude with a way forward.

India is a land of contrasts as seen in the emerging paradox of caste: the rising caste groups/identities, declining caste system. India's caste system divides Hindus into rigid hierarchical groups based on their karma (work) and dharma is among the world's oldest forms of surviving social stratification (more than 3,000 years old). The Indian caste system is a complex social structure wherein social roles like one's profession became 'hereditary,' resulting in restricted social mobility and fixed status hierarchies. Furthermore, we argue that the inherent property of caste heightens group identification with one's caste. Highly identified group members would protect the identity of the group in situations when group norms are violated.

FACTORS CONTRIBUTING TO DECLINE OF CASTE SYSTEM

1. The caste system is said to be **declining due to the forces of Indian modernity, democracy, and capitalism.**
2. Economic development has **reduced the emphasis on caste by causing people to prioritize matters of livelihood** over rigid social norms.
3. The **most conspicuous rule** among the caste rules regarding purity was that of **commensality** or rules regarding eating and drinking with or accepting food and water from other castes. Post-independence, industrialisation, education, and urbanisation, amongst other factors, made the applicability of some of these hardbound rules unfeasible.
4. **Large scale urbanisation has diminished the awareness of caste** by necessitating increased physical proximity and constant intermingling of people from different castes who interacted for work in large factories. Similarly, students of different castes, unaware of commensality rules freely ate with each other in school and at large public gatherings such as marriages, inter-caste mingling happened
5. **Growth of literacy and education** has helped to decrease the belief in caste as a social practice that should be discarded or abrogated instead of the universal notion of freedom, liberty, and equality of all individuals.
6. **Occupational mobility is possible now** and children are not compelled to continue the profession of the family or father. Industrialisation and post-liberal reforms have created the avenue for a variety of new, caste-free professions. This paved the way for challenging the social hierarchy created by associating a particular occupation with a specific caste identity.
7. **Efforts of social reformers like Phule, Gandhiji, Ambedkar** against the caste system have helped to promote the notion of a casteless society. This legacy is reflected in post-independent India's constitutional mandates and legal provisions.



8. Rural regions like villages were more prone to following the rigid caste rules and implementing parallel and inappropriate justice mechanisms like honour killings. But the **weakening of the position of landlords in the villages has led to declining of the rigid caste barriers in villages.**
9. The **punitive measures associated with caste-based discrimination as outlined in fundamental rights** has helped to create a deterrence against caste-based crimes. Constitutional provisions such as the Right to Equality of all before the law have helped to prevent discrimination legally to a particular extent.
10. **The policy of reservation of seats in local self-government bodies** and legislatures as well in educational institutes have helped to uplift the political, social, and economic position of lower castes.

FACTORS FOR RISING CASTE GROUPS/IDENTITIES

1. Development policies targeting the backward castes and scheduled have benefitted only a section of the population who have **emerged as the elite**. This has created a **division within the backward castes** with them asserting their caste identity more than before.
2. In place of caste rules, a mythology of the 'ethno-futures' (of caste) that embraces and celebrates **caste identities as cultural identities, caste pride as a cultural assertion**, and caste endogamy as 'natural' affinity to those who are 'culturally alike'.
3. Viewed as a positive contribution to India's cultural diversity, caste is set to enter public policy, **not as a problem of inequality, but as a problem of 'management' of ethnic and cultural diversity.**
4. In contrast to the older structure, various caste communities have asserted themselves and began to **politically mobilize by forming political parties** based on caste identities. **For example- Bahujan Samaj Party.** Political mobilization based on caste has been rising. **Lingayats' demand** to be considered as a minority community.
5. The **welfare policies have led to social stigma** among the castes which are not included. These policies have strengthened the caste-based mobilization. For example:
 - (a) **Dominant castes like Marathas, Kapus, and Patidars** have been demanding reservation.
 - (b) **Socially empowered and landholding communities** like Jats have also mobilized themselves and have demanded reservation.
6. The **expression of social exclusion** and maintaining the caste-based division by the communities has however **not vanished but** has only **become more subtle. For example-**
 - (a) The matrimonial advertisements are frequent in the newspapers that especially demand brides and grooms from particular communities.
 - (b) Even religions that do not follow caste systems like Muslims and Christianity have observed caste-like discrimination. Dalits who have converted to Christianity have separate graveyards in States like Kerala.
7. **Caste is being used as pressure groups** for seeking favourable changes in policies e.g. demands for affirmative action by Patels of Gujarat, Marathas of Maharashtra, and Jats of Haryana.



REASONS FOR THE PARADOX

The paradox is that despite the declining caste system, the rise in caste groups and caste identities has been observed. These are invoked in public, and persist and flourish in Indian society, not only in matrimonial markets and electoral politics but also in everyday life-shaping access to land, credit, capital, employment, housing and knowledge, prestige, and power. This can be attributed to multiple factors:

1. **Politically**, democratization or modernization which views castes positively as political interest groups, instead of as shackles for the free association is helping in the decline of the caste system.
2. **Cultural perception of** substantialization or ethnicization which views caste again positively as ethnic groups or independent communities of cultural identity contributing to India's diversity, instead of a status hierarchy and inequality
3. **Economic Discourses** such as capitalization or productivity valorize caste as innovative networks of social (trust) and economic capital instead of as exploitative relations.
4. Caste is perceived as **private and domestic practices** (such as endogamy) that do not affect life-chances, instead of as public sites for reproducing caste networks and inequality
5. Caste-based divisions are considered to **offer solidarity and psychological strength to various marginalized groups**, even if the caste-based discrimination is diffused through the legislative enforcement the divisions of identity will be difficult to erase.

The above factors advance the claim that castes can exist without a caste system because caste is fundamentally about 'social difference' not hierarchy and it is only the latter that requires a caste system. Further, the existence of castes need not be considered a social problem since caste groups are simply 'cultural communities' or ethnicities, and caste identities are cultural identities that enrich India's diversity. There should be the caste-conscious anti-caste political mobilization of multi-caste groups for critically demanding an anti-caste agenda from the caste-conscious mobilization of jati-clusters for electoral purposes, explicitly reject the liberal disavowal of casteism as a fundamental organizing principle of current Indian society, and recognize the need for anti-caste politics to work through identity towards solidarity.

Q7. How is India's demographic structure changing? Examine the impact of the same on the social advancement and development of India. (250 Words, 15 marks)

HOW TO APPROACH THE QUESTION

1. **Introduction:** Introduce by briefly writing about India's changing demographic structure
2. **Body:** Examine the impact of the same on the social advancement and development of India.
3. **Conclusion:** Conclude with a way forward.

India is now entering the final stages of demographic transition, with the country nearing replacement-level fertility. Of late, the demographic scenario in India has been viewed more optimistically as compared with the widespread anguish that was evident a few decades earlier; the changing India's demographic structure includes the following change in dimensions.



CHANGING DEMOGRAPHICS STRUCTURE

1. The **demographic transition pattern** that denotes the change that countries undergo from a regime of high fertility and high mortality to one of low fertility and low mortality help to analyse the demographic structure of any country vividly. As this phenomenon tends to occur in an asynchronous fashion, with death rates declining first and birth rates following later, countries often experience a transitional period of rapid population growth as indicated in birth and death rate.
2. **Birth rate as per TFR variations:** India has recorded a growth rate of 1.6% per year during the 2001–2011 census periods, adding around 181 million people to the total during the decade. Although the UNPD projection assumes India will achieve replacement-level fertility [total fertility rate (TFR) of 2.1] around 2040.
3. **Death as per infant, maternal deaths:** There has been an acceleration in the rate of decline in mortality since independence in 1947. The crude death rate is as low as around 8 per 1000 population by 2010–2015 and is expected to go up in the future because of age structure changes. The infant mortality rate (IMR) remains high in India at around 50 per 1000 live births as of 2009. From an estimated level of around 200 to 225 infant deaths per 1000 live births at the time of India's independence in 1947, IMR has declined to about 80 during 1990–1992, which is a decline of around 1.4% per year.
4. **Migration:** As a result of outmigration, the population density of the place of origin is reduced, and the birth rate decreases. Similarly, emigration in large numbers can alter demographic profiles of communities, as most of the young men move out, leaving only the women and the elderly to work on the land. The demographic heterogeneity is also leading to huge inter-state migration. There has been a relatively large inflow of migrants from the northern belt having a high fertility rate to the southern region with below replacement level of fertility, particularly in unskilled occupation.

IMPACT OF DEMOGRAPHIC CHANGE ON SOCIAL ADVANCEMENT AND DEVELOPMENT

1. **Male marriage squeeze:** A shortage of women implies a male marriage squeeze. When fertility declines rapidly and is accompanied by female-biased sex selection, a far lesser number of women are born and enter the "marriage market". The "shortage of brides" has become one of the most significant negative impacts of the sex ratio imbalance. Due to this shortage, there is a switch from endogamy to exogamy as endogamous marriages restrict and limit the choice of the people to choose their life partner.
2. **Inclusive development for old age:** The share of the population over the age of 60 is projected to increase from 8 percent to nearly 20 percent in 2050. Fulfilling needs for services and social protection for senior citizens, protection of their rights, and enabling them to contribute to the development process has now become priorities for India.
3. **Fertility:** There is migration from rural to urban and it is observed that migrants had a 14 percent higher and a 16 percent lower fertility when compared, respectively, to the urban and rural standards. There is a necessity of creating smart villages wherein fertility is high.
4. **North-south divide:** Indian population is growing much faster in the north compared to the south causing adverse scenarios. The southern region has fertility rates lower than the replacement rate, meaning that fewer babies are being born than the number of people dying – a



trend that would eventually result in a declining population. The north with Uttar Pradesh and Bihar – two states that together make up a quarter of India's population recording very high fertility rates of 2.74 and 3.41, respectively.

5. **The economic growth** brought about by increased economic activities due to a higher working-age population and lower dependent population that will be manifested as ;
- (a) **The rise in women's workforce** that naturally accompanies a decline in fertility, and which can be a new source of growth.
 - (b) **The feminisation of labour** owing to the rural out-migration trend and changed demographic profile.
 - (c) A **massive shift towards a middle-class society**, that is, the rise of the aspirational class.
 - (d) **Rapid industrialisation and urbanisation** because of a higher number of employment seeking population that would force higher economic

India's demographic pattern generates broad optimism but also strange paradoxes. It creates an unbalanced economic growth pattern and recent experiences show the potential for larger migration of unskilled labourers from north to demographically advanced southern states. Therefore, further enhancement of demographic advantage depends upon the faster demographic changes in these states. At the same time, the demographic changes provide other major challenges to the nation. It is important that the government and the people at large pledge themselves to take care of these emanating challenges. India is on the right side of a demographic structure that provides a golden opportunity for its rapid socio-economic development if policymakers align the developmental policies with this demographic shift.

VALUE ADDITION

MEASURES TO OPTIMIZE DEMOGRAPHIC STRUCTURE

1. **Building human capital:** Investing in people through healthcare, quality education, jobs, and skills helps build human capital, which is key to supporting economic growth, ending extreme poverty, and creating a more inclusive society.
2. **Skill development to increase the employability of the young population.** India's labour force needs to be empowered with the right skills for the modern economy. Government has established the National Skill Development Corporation (NSDC) with the overall target of skilling/ up-skilling 500 million people in India by 2022.
3. **Education:** Enhancing educational levels by properly investing in primary, secondary, and higher education. India, which has almost 41% of the population below the age of 20 years, can reap the demographic dividend only if with a better education system. Also, academic-industry collaboration is necessary to synchronize modern industry demands and learning levels in academics. Establishment of Higher Education Finance Agency (HEFA) is a welcome step in this direction.
4. **Health:** Improvement in healthcare infrastructure would ensure a higher number of productive days for the young labour force, thus increasing the productivity of the economy. The success of schemes like Ayushman Bharat and National Health Protection Scheme (NHPS) is necessary. Also, the nutrition level in women and children needs special care with effective implementation of the Integrated Child Development (ICDS) programme.



5. **Job Creation:** The nation needs to create ten million jobs per year to absorb the addition of young people into the workforce. Promoting businesses' interests and entrepreneurship would help in job creation to employ the large labour force. Schemes like Start-up India and Make in India, if implemented properly, would bring the desired result in the near future.
6. **Urbanisation:** The large young and working population in the years to come will migrate to urban areas within their own and other States, leading to a rapid and large-scale increase in urban population. How these migrating people can have access to basic amenities, health, and social services in urban areas need to be the focus of urban policy planning. Schemes such as Smart City Mission and AMRUT needs to be effectively and carefully implemented

Q8. How different is cultural diversity from cultural pluralism? Which of these do you think can bolster national unity? (250 Words, 15 marks)

HOW TO APPROACH THIS QUESTION

1. **Introduction:** Write a brief introduction defining both the terms.
2. **Body:** Highlight the differences between cultural diversity and cultural pluralism. explain how both these aspects are essential for India's national unity.
3. **Conclusion:** Conclude by discussing how both aspects are important for India.

Cultural diversity means the existence of diverse cultural, ethnic, religious, regional, linguistic groups. It involves not only recognition of the existence of different groups and identities, but calls for respecting and accommodating them. India is one of the examples of cultural diversity where unity resides in its diverse composition. Cultural pluralism means minority groups can maintain their existence and their distinct identity while simultaneously participating as equals in mainstream society. The United States is a culturally pluralistic democracy.

DIFFERENCE BETWEEN CULTURAL DIVERSITY AND CULTURAL PLURALISM

CULTURAL DIVERSITY	CULTURAL PLURALISM
Cultural diversity acknowledges the existence of different cultures, religions, etc, in society. It is about respecting those differences and showing tolerance for those differences.	Cultural pluralism is not only about recognizing these differences but also for providing a meaningful engagement among different religions, cultures, and ethnicities while allowing different cultural groups to maintain their own identity.
Cultural diversity can be protected by provisions of the constitution and laws of the land. For example, article 29 mandates the protection of cultural and language rights.	Pluralism cannot be forced by the government through laws, it gets incorporated in societies as they learn to accommodate and respect new cultures. India's long historical tradition of welcoming cultures that land at its shores allows for the presence of today's culturally plural society.



<p>Cultural diversity helps us to learn about different cultural perspectives. Learning about other cultures helps us understand different perspectives within the world in which we live. It helps dispel negative stereotypes and personal biases about different groups.</p>	<p>In a pluralistic culture, different groups exist alongside each other and consider traits of each other as complements that help in maintaining the larger culture. Cultural pluralism emphasizes high expectations of the integration of members as opposed to the expectation of assimilation.</p>
<p>All societies which practice cultural pluralism are societies with diverse cultures.</p>	<p>Having multiple cultures is a prerequisite for cultural pluralism, but their mere presence of multiple cultures does not transform society into culturally pluralistic. This happens only when the dominant culture respects other cultures.</p>
<p>For example, India, the USA, etc are culturally pluralistic because minority cultures are not only recognized but are practised openly, and there are interactions and complementarity between these cultures.</p>	<p>In countries like Saudi Arabia, while a lot of migrants bring their culture along and the country now has a considerable South Asian diaspora, their cultures are suppressed and relegated to the private realm i.e. they are not allowed to practice their culture openly. Thus Saudi Arabia might be a heterogeneous society but not a culturally plural one.</p>

CULTURAL DIVERSITY AND NATIONAL UNITY

The term diversity emphasizes differences of races, religions, languages, castes, cultures, and so on. While the term unity means integration and connotes a sense of oneness, a bond which holds the members of a society together. unity and diversity were not contradictory, but complementary. Diversity moves up to unity on the transcendental plane.

1. Cultural diversity makes people understand and tolerate other cultures. **Recognizing this diversity and accommodating** them is of paramount importance to preserve the integrity of India.
2. For example today most of the **separatist movements in the northeast** are because their unique cultural heritage is getting suppressed. attacks against northeast people in various parts of the country show lack of tolerance and understanding of their culture. This has created **resentment** leading to several separatist movements.
3. Cultural elements like **language and script** are both **binding** and **separating** forces. People tend to **react strongly** if these elements are in **danger**. The **movements for linguistic states** can be seen in this context. Another good example is the official language movements of the 1960s.
4. There is a tendency that these cultural movements lead to separatist movements if not adequately addressed. **The creation of linguistic states**, official language act, etc, has satisfied people. Today there is a body of literature that concludes the creation of **separate linguistic states kept India united** in the initial years of independence.



5. Recognising and accommodation of cultural diversities create a **sense of belongingness and inclusivity** among the minority cultures which will strengthen national unity. For example, despite having the **second-largest Muslim** population in India, Muslim youth in India are **not as radicalized as** in the west because of recognition and tolerance towards their religion and culture.

Recognizing the importance of Cultural diversity for national unity, the Indian state, its constitution, and laws have made several provisions in this regard. Provisions related to secularism in the form of Article 25, protection of cultural rights under article 29, including all major 22 languages under eight schedules of the constitution, linguistic states, having no national language and urging citizens to value and preserve the composite culture of India, show the importance attached to cultural diversity.

CULTURAL PLURALISM AND NATIONAL UNITY

The essence of cultural pluralism ensures that every religious or social group is allowed its own cultural space in which it has the right to practice its own beliefs and traditions. Cultural pluralism remains India's strongest card and its best defence against attempts to weaken its integrity or national unity.

1. By its very definition pluralism **recognizes a larger number of competing interest** groups that share the power. Pluralism serves as a **model of democracy**, where different groups can voice their opinions and ideas.
2. This aspect of pluralism is important in a diverse country like India. Because if the **power is not shared** and the voice of minority sections is not heard, or if they are not allowed to participate while retaining their identity, then there is a danger of India turning into a **majoritarian state**.
3. pluralism is not just tolerance, but the **active seeking of understanding** across lines of difference. Tolerance thus does not require people of different faiths and cultures to know anything about one another. This leaves in **place the stereotype, the half-truth**, the fears that underlie old patterns of division and violence. For example, despite being a country of diverse culture, the stereotypes between north and southern India, against Muslims, and people of the northeast are prevalent in India.
4. **pluralism is based on dialogue**. The language of pluralism is that of dialogue and encounter, **give and take, criticism, and self-criticism**. Dialogue means both speaking and listening, and that process reveals both common understandings and real differences. Only when sensitive issues are discussed and debated, solutions can be found.

*The Indian Constitution's adoption of **group-differentiated rights in 1950** is an ode to India's pluralistic history. This is also the precise reason why The **Indian Constitution endures and continues to elicit a high level of support** from across the political spectrum, including from critics seeking political change.*

When the question is of choosing between cultural diversity and cultural pluralism, it is essential to understand that both play an important role in strengthening the unity of India. The plurality of different cultural elements has allowed India to be seen as a country that respects all the traditions and beliefs. This has reiterated India's commitment to unity in diversity. India cannot survive without inclusiveness and cultural pluralism. It is only when everyone is permitted to retain their diversity, the existence of unity can be ensured. Therefore both factors must coexist for enhancing and preserving the feeling of national unity



VALUE ADDITION

Some of the fundamental rights providing for encompassing cultural diversity and pluralism are:

Article 29: This article is intended to **protect the interests of minority** groups.

Article 29(1): This provides all citizen groups that reside in India having a distinct culture, language, and script, the **right to conserve their culture and language**. This right is absolute and there are no reasonable restrictions in the interest of the general public here.

Article 29(2): The State shall **not deny admission into educational institutes** maintained by it or those that receive aid from it to any person based on race, religion, caste, language, etc. This right is given to individuals and not any community.

Article 30: This article gives minorities the right **to establish and administer educational institutions**. Article 30 is also called the Charter of Education Rights.

Article 30(1): All **religious and linguistic minorities have the right to establish and administer educational** institutions of their choice.

Article 30(2): The State should not, when granting aid to educational institutions, **discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language**.

Q9. Safety for women in cities does not flow directly from institutional or infrastructural factors but has to be strategically produced. Examine. (250 Words, 15 marks)

HOW TO APPROACH THIS QUESTION

1. **Introduction:** Provide context regarding women safety-related incidents in recent years with some data.
2. **Body:** Mention institutional and infrastructural measures taken by the government and other governing bodies for women's safety. Discuss how women's safety must be provided strategically by changing attitudes and other such measures.
3. **Conclusion:** Write a conclusion in the context of the question.

The safety of women in Indian cities has been a pertinent issue as violence has become a recurrent phenomenon. The Nirbhaya gang rape in the city of Delhi in 2012 is a testament to the unsafe nature of Indian cities' safety infrastructure. India's nation's ranking in the 2018 World Economic Forum's (WEF) Gender Gap Index (GGI) was a dismal 108, same as in 2017. To make cities our 'engines of growth' it is important to make cities safer, more secure, and comfortable for women.

SAFETY OF WOMEN IN CITIES THROUGH INSTITUTIONAL AND INFRASTRUCTURAL FACTORS

1. The Ministry of Home Affairs (MHA) has set up a new **'Women Safety Division'** on May 28, 2018, to strengthen measures for the safety of women in the country.
2. The Ministry of Telecom mandated a **physical panic button** on all mobile phones in the country in 2015. It was noted that such a panic button must be backed by an emergency response mechanism through the local police when the panic button message would alert the specified



family members etc. of a woman in distress. Now a dedicated **Emergency Response Centre** has been established through which the entire system will be operated.

3. An online **Safe City Implementation Monitoring (SCIM) portal** has been developed by The Ministry of Home Affairs. The projects include the creation of ground assets & resources and mindset safety of women implemented across pre-identified 8 cities.
4. SCIM will enable **online tracking of deployment of assets and infrastructure** created under the Safe City projects. SCIM facilitates an evidence-based online monitoring system. SCIM also creates a digital repository of assets, infrastructure, and social outreach programs, as well as best practices achieved in each City.
5. MHA has approved a scheme to assist States and UTs for setting up of **women's help desks**, of Rs.1,00,000/- (Rupees One Lakh) per police station.
6. Measures have been taken to **prevent crimes such as acid attacks** such as banning over the counter sale of acid/corrosives unless the seller maintains a logbook/register recording the sale of acid which will contain the details of the person(s) to whom acid(s) is/are sold and the quantity sold.
7. The MHA is assisting the state governments in **modernizing its state police forces** with equipment such as CCTV cameras, radio tetra sets, etc.
8. The **Criminal Law (Amendment) Act, 2013** was enacted for effective deterrence against sexual offences. Further, the Criminal Law (Amendment) Act, 2018, was enacted to prescribe even more stringent penal provisions including the death penalty for rape of a girl below the age of 12 years.
9. **Emergency Response Support System** which provides a pan-India, single, internationally recognized number (112)-based system for all emergencies, with the computer-aided dispatch of field resources to the location of distress.
10. The MHA has launched on September 20, 2018, **National Database on Sexual Offenders (NDSO)** to facilitate the investigation of sexual offenders across the country.
11. **One Stop Centre (OSC) scheme** has been implemented across the country since April 1, 2015, which provides integrated services such as medical aid, police assistance, etc.
12. A **dedicated DNA analysis facility** is proposed to be created in the forensic science laboratories on a mission mode due to complaints of delay in cases of sexual assault investigations. Timely testing of DNA samples from the crime scene is the quickest process of obtaining forensic evidence in cases of sexual assault on women.
13. The Government of India has set up a **non-lapsable corpus Nirbhaya Fund** for enhancing the safety and security of women. The Ministry of Women and Child Development is also implementing Schemes including 'Mahila Police Volunteers' under Nirbhaya Fund Framework.

WOMEN SAFETY NEEDS TO BE STRATEGICALLY PRODUCED

1. Acknowledging the **differential usage of space by men and women**— be it public, private, or transitional to debunk the notion that what works for men will also work for women. To build a safe city, gender-sensitive city planning, implementation and enforcement go hand-in-hand.



2. The **change in the mindset of people** is essential for the safety of women. It is essential to inculcate the values of respecting women and encouraging support for survivors instead of stigmatising them.
3. Urban planning being a design and infrastructure prerogative – has traditionally never been associated with ‘safety’ in India, as it is seen as a law-and-order issue. Hence **safety should be made a primary variable in urban design** and planning.
4. The need of the hour is a **paradigm shift – from a male-centric urban development model to a gender-inclusive one** – wherein planners are involved in the process of designing an inclusive and safe city for all including women.
5. **Mass awareness of laws** on violence and the safety of women should be propagated. This will create social awareness and encourage bystanders to intervene in incidents involving women’s safety issues.
6. Have **functional and visible helpdesks** where women can receive immediate assistance. **Sensitization of police, and medical personnel** for handling such delicate cases. Police stations should provide comfort to women in registering their FIR.
7. Availability and **accessibility of safe public transport and other public facilities**. Even modest measures like shifting a bus stop by few meters to a safer location, installing street lamps in an isolated stretch, or constructing safe, clean, and functional public toilets at regular intervals can greatly improve women’s safety and accessibility in Indian cities.
8. There should be **fast-track courts to hear the cases** and they should be investigated in a time-bound manner. All the complaints involving safety issues should be registered immediately unaffected by the power, and connections of the accused.

WAY FORWARD

1. The two global frameworks adopted by the United Nations last year- **Sustainable Development Goals** and **New Urban Agenda** outlined the cities we need for our next generations.
2. The preamble to the Sustainable Development Agenda 2030 states, “the **17 Sustainable Development Goals and 169 targets** seek to realize the human rights of all and to achieve gender equality and the empowerment of all women and girls.
3. Hence policy leaders of our country should recognize that creating safe cities is key to achieving many of the UN’s Sustainable Development Goals (SDGs): **Goal 4 on education, Goal 5 on gender equality, Goal 11 on inclusive cities, and Goal 16 on peace and justice**.
4. In this scenario, the call is for collective action for bringing the desired gradual social change. It is futile to burden the government with all the responsibilities of ensuring the safety of women without engaging all the stakeholders.
5. Instead of this, the need is for taking collective action at the societal level. Hence, the safety of women is not necessarily dependent upon just the institutional and infrastructural factors, rather it is the duty of each citizen of the country to corroborate the security of women.



Q10. Discuss how slums and ghettos have become an integral part of the urban environment. Clarify whether effectively addressing the challenges posed by them has become the gravest concern of urbanisation? (250 words, 15 marks)

HOW TO APPROACH THIS QUESTION

1. **Introduction:** Emphasise on the rise of slums and ghettos with increasing urbanisation.
2. **Body:** Discuss the crisis of slums and ghettoisation of Indian cities. Enumerate the impact of the same. Also, discuss other challenges central to urbanisation. Finally, enumerate the slew of efforts needed to improve the urban environment.
3. **Conclusion:** Conclude by emphasising that this rich tradition of craft is essential to the civilisational identity of India.

India has been witnessing rapid urbanisation in the last decade, and by most indications, India's future seems to be urban. According to reliable estimates, the country's urban population will increase by half a billion over the next four decades. With cities currently contributing a mammoth 70 percent of India's GDP, there is little doubt that urban spaces will continue to grow, and for a number of reasons, among them, the economic opportunities that they offer their inhabitants more and more people move towards cities and towns. However this urban migration is creating a number of challenges, key among them being the emergence of slums and ghettos. These are exclusionary realities of urban India which undermine both the quality of life and dignity of the individual.

SLUMS AND GHETTOS AS PART OF URBAN ENVIRONMENT

The word "slum" is often used to describe **informal settlements within cities that have inadequate housing and miserable living conditions**. They are often overcrowded, with many people crammed into very small living spaces. Slums are not a new phenomenon. They have been a part of the history of almost all cities, particularly during the phase of urbanisation and industrialisation. Slums are generally the **only type of settlement affordable and accessible to the poor in cities**, where competition for land and profits is intense. The main reason for slum proliferation is **rapid and non-inclusive patterns of Urbanisation** catalyzed by increasing **rural migration to urban areas**.

A ghetto is a part of a city in which **members of a minority group live**, especially as a result of social, legal, or economic pressure. A ghetto is a form of **residential segregation** and growing phenomenon in most large and medium cities. In India segregation in cities **mostly happens based on religion**. The process of urban exclusion, earlier segmented on the **basis of class, is now happening on the basis of religion**. Moreover, these socio-religious disadvantaged populations are still **heavily concentrated** in certain geographies of a city, **mostly overpopulating slums and the poorest neighbourhoods**.

PROBLEMS OF SLUMS AND GHETTOS

With higher population density and segregated populations come various negative consequences. The very location of slum colonies has a direct impact on the access to municipal services. Compared to families with similar socio-economic characteristics living in the inner parts of a city, squatter communities in the peripheries receive little municipal services, if at all, such as drinking water, sanitation, education, healthcare, and food stamps. The problems with slums and ghettos:



1. **Exclusionary:** Slums and ghettos are based on **excluding people from the centre of the cities**, locations with better civic amenities and quality of life. Robust data has shown **how the distance from the centre of the city is correlated with a higher incidence of poverty**.
2. **Devoid of basic civic amenities:** Slums and ghettos are often marked by the **absence of basic civic amenities** like piped drinking supply water, adequate sanitation, access to school in the neighbourhood and affordable healthcare.
3. **Hotspots of disease and squalor:** As the Covid crisis has shown, for example in the **Dharavi slums of Mumbai**, they also become **hotspots of disease and squalor**. Given the high population density, they can easily become **superspreader sites** for infectious diseases.
4. **Undermines human dignity:** The poor living conditions in slums and ghettos are an **attack on human dignity and devoids individuals of the fundamental right** under Article 21 of right to a good quality of life, clean air, drinking water etc.
5. **Vulnerable to demolitions and displacements:** Over and above all other challenges, slums and ghettos are often **subjected to demolitions and displacements** due to land disputes or land acquisitions by the government aggravating their vulnerabilities.

PROBLEM OF SLUMS AND GHETTOS DOES NOT EXIST IN SILOS

However, the problem of slums and ghettos does not exist in silos and is part of the overall challenges of Urban India which can be understood under the following verticals

1. **Water supply:** Most cities do not have round the clock water supply in every area. Rise of the **Water Mafia in cities like Delhi** which send water tankers at an exorbitant price. Often fights between people break out, some have even died. Other cities manage with bottled water or inferior quality of water.
2. **Sanitation and Drainage:** They are ill-maintained by the Municipality. The recurring floods in Mumbai have in part to do with the ineffective drainage systems. The annual **dengue and chikungunya outbreak in cities like Delhi** have to do with ineffective sanitation measures. Several health vulnerabilities spread across the urban landscape.
3. **Solid Waste Management:** The Supreme Court noted that Delhi is being buried under garbage while Mumbai is sinking. 75 % of municipal garbage in India is dumped without processing.
4. **Pollution: According to WHO data, 14 of the world's 15 most polluted cities are in India.** This crisis affects the overall quality of life and reduces life spans. Life in cities is a low-quality life, with early onset of several respiratory diseases
5. **Crisis of Urban Governance:** Government integration, municipal efforts are the common weak links in most cities. The overhaul of these institutions and their capacity building are key necessities
6. **Urbanisation not backed by data-based policies:** In the vacuum of evidence-based policies, several efforts in planning and implementation are rather haphazard
7. **Lastly, poor land management leads to inefficient and inflated land markets**, prolonged disputes and an increased cost of living in urban India



WAY FORWARD

Therefore the crisis of slums and ghettos in Indian cities needs to be seen together with these other challenges. Collectively, these can be addressed by:

1. A slew of government policies:
 - (a) **Pradhan Mantri Awas Yojana:** Housing for All (Urban Mission) by 2022, especially the Slum redevelopment vertical within it.
 - (b) **Atal Mission for Rejuvenation and Urban Transformation (AMRUT)** provides the hard infrastructure for universal coverage of piped drinking water, sewerage, green spaces, parks. incentivizes governance reforms in cities
 - (c) **Smart Cities-** economic growth and quality of life through area-based development and city level smart solutions.
 - (d) **Swachh Bharat Mission (Urban):** key mission driving campaign to make our cities clean. make ODF, eradicate manual scavenging, modern and scientific solid waste management, behavioural change-healthy sanitation practices
2. **Creating Inclusive-Cities** which are non-discriminatory to migrants, without ghettoisation, safe and inclusive for women, nurturing for our next generation. Annapurna Shaw in her book "Indian Cities" argues for what she calls **human urbanism**.
3. **Financially empowered cities** can raise finances on their own through municipal bonds, established channels of financial flow from state and central government.
4. **Planning:** All cities should have a 2030 master plan in line with SDGs. Haphazard development of cities will create a Frankenstein monster that will destroy itself.

The solution to the crisis of slums and ghettos therefore cannot by themselves solve the key problems that urbanisation presents to society. Only a holistic, integrated, multipronged approach to urbanisation which keeps at the centre the individual can abate the crisis. Along with improving living conditions, cities should also focus on improving the overall quality of life through measures like integrating the Agenda 21 for Culture in their planning and emerging as potential contenders for the UNESCO Creative Cities Network.