

Sociology Crash Course Cum Test Series

2025 Test 08

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UPSC Roll No.	7101577		

Time Allowed: Three Hours**Maximum Marks:** 250

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions:

- There are **EIGHT** questions divided in **TWO SECTIONS** printed in **ENGLISH**.
- Candidate has to attempt **FIVE** questions in all.
- Questions No. **1** and **5** are compulsory and out of the remaining, any **THREE** are to be attempted choosing at least **ONE** question from each section.
- The number of marks carried by a question/part is indicated against it.
- Word limit in questions, wherever specified, should be adhered to.
- Any page or portion of the page left blank in the Question-Cum Answer Booklet must be clearly Struck off.
- Do furnish the appropriate details in the answer sheet (viz. Name, Email, Mobile No).

Q.No. \ Parts	a	b	c	d	e	Total Marks of Question
1						
2						
3						
4						
5						
6						
7						
8						
Grand Total						

Start Time:	End Time:
Mode of Examination: Online ☐ Offline ☐	
Evaluation Date:	

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(Nishat Sir)**

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Mohit Gupta
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<https://t.me/SociologyOptionalAnswerWriting>

Section A

Q.1) Write notes on the following in about 150 words each:

1.a) Describe MN Srinivas's structural functional approach to the study of Indian society

Ans) MN Srinivas relied on structural functionalism of Radcliffe Brown & Field Study approach of Evans Pritchard to study Indian society.

Various tenets of structural functionalism

- Society is made up of parts.
- Parts fulfill needs & maintain equilibrium & system stability.
- Change is gradual & evolutionary.

M.N. Srinivas' structural functional analysis of Indian society:

① Various social institutions like religion, family, caste etc. integrate Indian society through various rituals.

Ex) Cult of deity (Joint Family) : Birth, death, family rituals etc uniting family members.

② These parts (Ex) Castes are interdependent on each other as :

(a) Horizontal Solidarity through Caste Panchayats etc.

(b) Vertical Solidarity : Intervillage via Tajwani system.

These solidarity counter segmental nature of Caste.

③ Various method of structural changes are : (a) Sanskritization :

Process of elite emulation by following Sanskrit values, Dwija lifestyle etc.

(b) Westernization : Changes due to cultural contact with British.

However, his study is also criticized for status quoism, Brach-nivically bias etc.

But despite these criticisms his works are senioral to understand social stability.

1.b) Highlight the significance of Marxist perspective to explain Indian society.

A.R. Desai employed historical materialism to understand Indian society from a Marxist lens.

Significance of Marxist Perspective

① Diverges away from indological & structural functional explanations to highlight how material factors play a role in society.

Ex) Feminist Marxist highlight land ownership's impact on patriarchy

② Marxist perspective have been used to explain Emergence of Indian Nationalism as how material changes like land Tenure System, modern ~~tech~~ technologies, western education led to rise of Indian National Movement.

③ Desai also used Marxist Perspective to explain failure of welfare state. Issues like dominance of private sector, wide social inequality due to wealth disparity, neo-liberal withdrawal of state etc. help understand Contradictions in growth pattern.

④ Marxist method highlight how conflict operates in society between various axes of power & have note. Ex) Studies of developmental conflict between tribals & non-tribals.

Criticism of Marxist View

① Ignores role of culture on society.

② Ignores individual agency.

③ Less emphasis on integrating factors -

Marxist method helps understand Conflicts & Contradictions in Indian society

1.c) What do you understand by colonial hangover? How do you see it in contemporary Indian society?

Ans) Colonial Hangover reflects ideological hangover where despite national movement & 75 years post independence growth, various cultural & material elements of British Raj remains.

These elements point to incomplete nature of nationalist movement.

Various manifestations of Colonial Hangover in Contemporary Society

① Notion of superiority of English as language where regional & vernacular languages are seen as subordinate.

Ex) Parents preferring English Education over vernacular schools.

② Westernization manifested in cultural habits like culinary habits,

Dressing habits etc. privileging western traits over Indian.

③ Inefficiency in Bureaucracy like Babelian System (Good Corruption), superiority of civil services over provincial services etc. are part of colonial hangover.

④ Policy design which favours urban growth & neglects rural growth reflect colonial hangover of dismissing rural areas as fringes to city.

⑤ Continuation of various linguistic idioms, racial practices (Indians preferring fair skins etc.) are part of colonial hangover.

Colonial hangover manifests in various material & non-material forms.

1.d) What are the major challenges in village studies.

Ans) Village studies refer to participant observation studies carried out by researchers by studying village in natural social setting.

Ex) Shamirpet study of SC Dube.

Major Challenges of Village Studies

① Lack of familiarity with local culture due to urban background of researcher & difficulty in understanding regional dialects can lead to erroneous conclusion.

Ex) Mandelbaum's disclaimers about lack of cultural familiarity.

② Researcher has to follow restrictions of caste system. An important result of this is exclusion of Dalit.

perspective from village studies -

Ex) Andre Beteille did not visit Adi-Dravida part of village.

③ Due to researchers' dependence on Dominant Caste, sensitistic bias

& Dominant Class values contaminate research outcomes.

Ex) M N Srinivas criticized for adopting Coorg values unconsciously

④ Lack of emphasis on gender in village studies due to patriarchal invisibilisation of women issues.

⑤ Issues of ecological validity as generalizations from one village cannot be extended to whole of India.

Despite these criticisms, village studies were crucial source to understand how "majority Indians" live

1.e) Highlight the contribution of socio-religious reformers in promoting both westernization and sanskritisation.

Ans) Socio-religious reform movements started in mid 18th Century as a project to modernize Indian society by initiating social changes.

Reformers promoting westernization

① Advocacy for western education systems & establishing western education providing colleges & schools.

Ex) Vedanta College : western sciences study.

② Advocacy for western value system of individualism, equality, liberty & justice against traditional hierarchy & religious obscurantism.

Ex) New Interpretation of texts
Chandra Sen

③ Dalit reformers like Ambedkar

advocated Westernization as a strategy to break disabilities of Caste System.

Reformers promoting Sanskritization

① Advocacy for return to Vedic culture & Sanskritic values by various leaders like Arya Samaj.

Ex) Shuddhi & Go Back to Vedas by Dayanand Saraswati.

② Reformers emphasized that "traditional Sanskrit way of living" like Ashrama Vyavastha etc. was superior to Western methods.

Ex) Gandhian belief on Varna Vyavastha.

③ Use of Sanskritic events like Ganesh Chaturthi by nationalist leaders also increased social salience of Sanskritization.

Thus, dual strategy of Sanskritization & Westernization was part of reform movement.

Q.2) (a) Describe Yogendra Singh's thesis on Modernisation of Indian tradition and evaluate its applicability in the present day Indian society. (20 marks)

Ans) Yogendra Singh defines modernization as process involving attributes of universalism, pan-humanism, trans-ethnic & rational in nature.

Yogendra Singh's Thesis on Modernisation of Indian Tradition

① There can be two sources of change in tradition :- (a) Orthogenetic :- Indigenous sources of change in tradition.

Ex) Internal Migration as agent of change.

(b) Heterogenetic :- Exogenous source of change due to cultural contact with British.

Ex) Introduction of railways, telegraph etc.

② Change can broadly be of two types :- (a) Cultural Change which

involves change of only cultural aspects
Ex) Sanskritization is cultural change.

(b) Structural Change : Change in structural features like technology, hierarchy etc.

Ex) Westernization brought structural changes.

(3) Singh argued that unlike Western Modernization where modernity replaced tradition, Modernization in India was focus of transformation of tradition.

Tradition has not vanished, but transformed to demands of modernity.

Applicability of this assertion can be checked in present society as

- ① Family : Shift towards nuclearisation of households but spirit of jointness persists in India.
- ② Caste System : Modernization presupposes abolition, but caste has transformed to identity marker, associational group, political factor etc.
- ③ Technology : Use of modern technologies to reinforce traditions
Ex) Kudli-making on computers.
- ④ Gender : Women autonomy has increased however their traditional roles of Kuladhar & ideal mother persists.

Overall, we can say that a kind of neo-traditionalism runs parallel to modernity reflecting validity of Singh's thesis.

2.b) How does Andre Beteille explain differentiation of class and power in Tanjore village. What is the significance of this study? (20 marks)

Ans 2b) Andre Beteille's Tanjore Village (Tanjore) study understood how axes of class, Caste & Power gets differentiated over time in the village.

Andre Beteille's explanation (Tanjore study)

① Beteille asserts that traditionally class & power were linked to Caste status. (Ex) Brahmins were also village headmen & large landowners.

Such a system was characterised by Cumulative inequality.

② However, with time various changes occurred like land reforms (land ceiling, land redistribution etc), migration of Brahmins to cities &

subsequent sale of land to Non-Brahmins & Adi-Dravidas, Shift towards non-farm occupations etc.

These changes led to differentiation of class structure with emergence of Non-Brahman as well as Backward Class elites.

③ Due to processes like Democratic Party Politics in modern India, growing importance of numerical strength, reservation for SC/ST in assemblies as well as Rise of Panchayat Raj shifted the power from Brahmins to Backward Castes like Kallalars.

Most visible manifestation of power differentiation was shift of Panchayat office from Agalheram to
Ur-

④ Hence, Beteille concluded that due to various changes, caste, class & power structures got diversified & dispersed inequality emerged.

Significance of Beteille's study

- Highlights role of socio-economic changes on class-caste-power networks in villages.
- Shows shift from rigid stratification to unriddling & diversification of hierarchies.
- Explains emergence of rural elites & their social composition.
- Highlights how caste recedes & class & power i.e. secular factors become important.

Beteille's Tanjore study is seminal to understand rural social dynamics.

2.c) Why is 1950s seen as the golden period of village studies in Indian sociology?

(10 marks)

Ans) 1950s was seen as golden period of village studies owing to large numbers of village studies conducted during 1950-1960 decade.

Reasons for sudden rise in village studies

① Village studies were conducted out from state support. Various projects of village development required in-depth understanding of village dynamics.

Additionally, these studies also recorded impact of various village development programmes.

Ex) [S.C. Dube] Shamirpet study to understand impact of Community Development Program.

② Village was seen as Cradle of authentic Indian values. Social anthropologists wanted to document this authentic village life before it experiences post independence modernization.

Ex) McKim Marriott study on little tradition in Kishangarhi.

③ Post change laying foundation of sociology & Srinivas' study of Rampura. There was renewed emphasis on understanding interactional aspect of Caste system (rather than Indological).

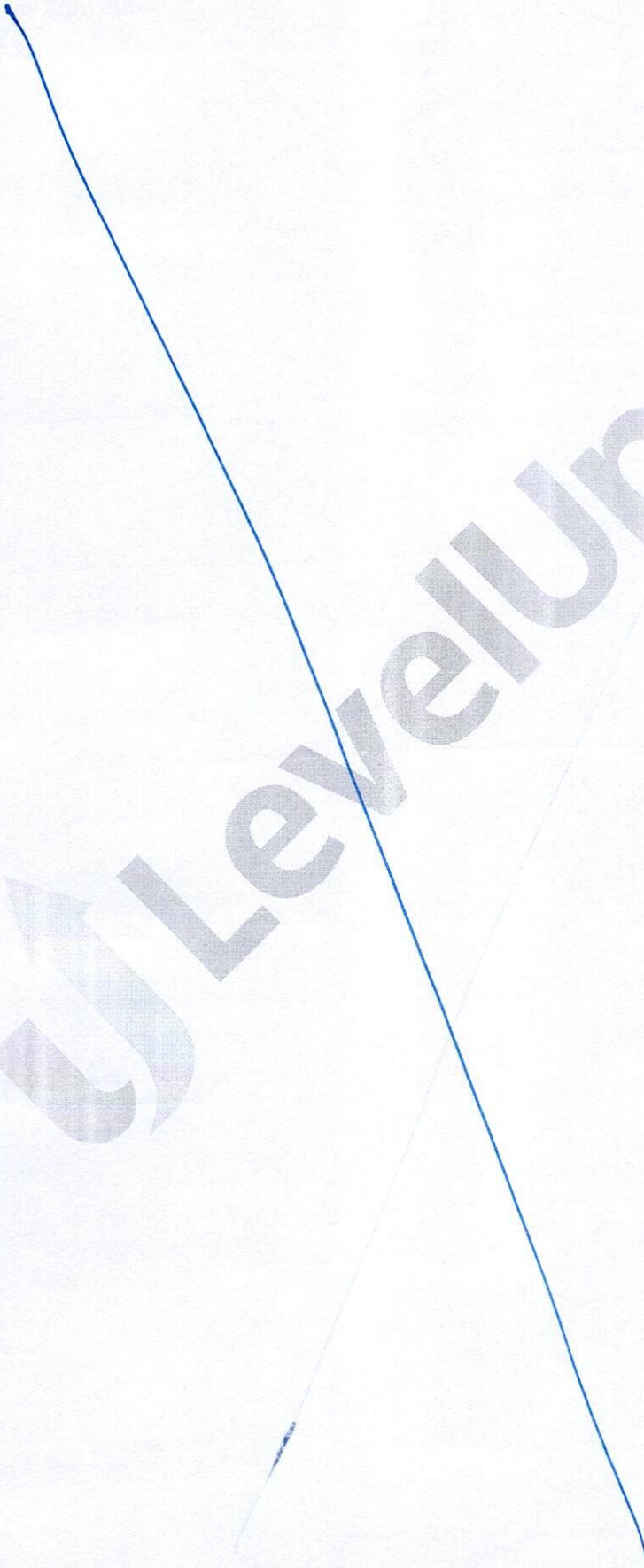
Ex) Andre Beteille interactional study on Caste in Orissa.

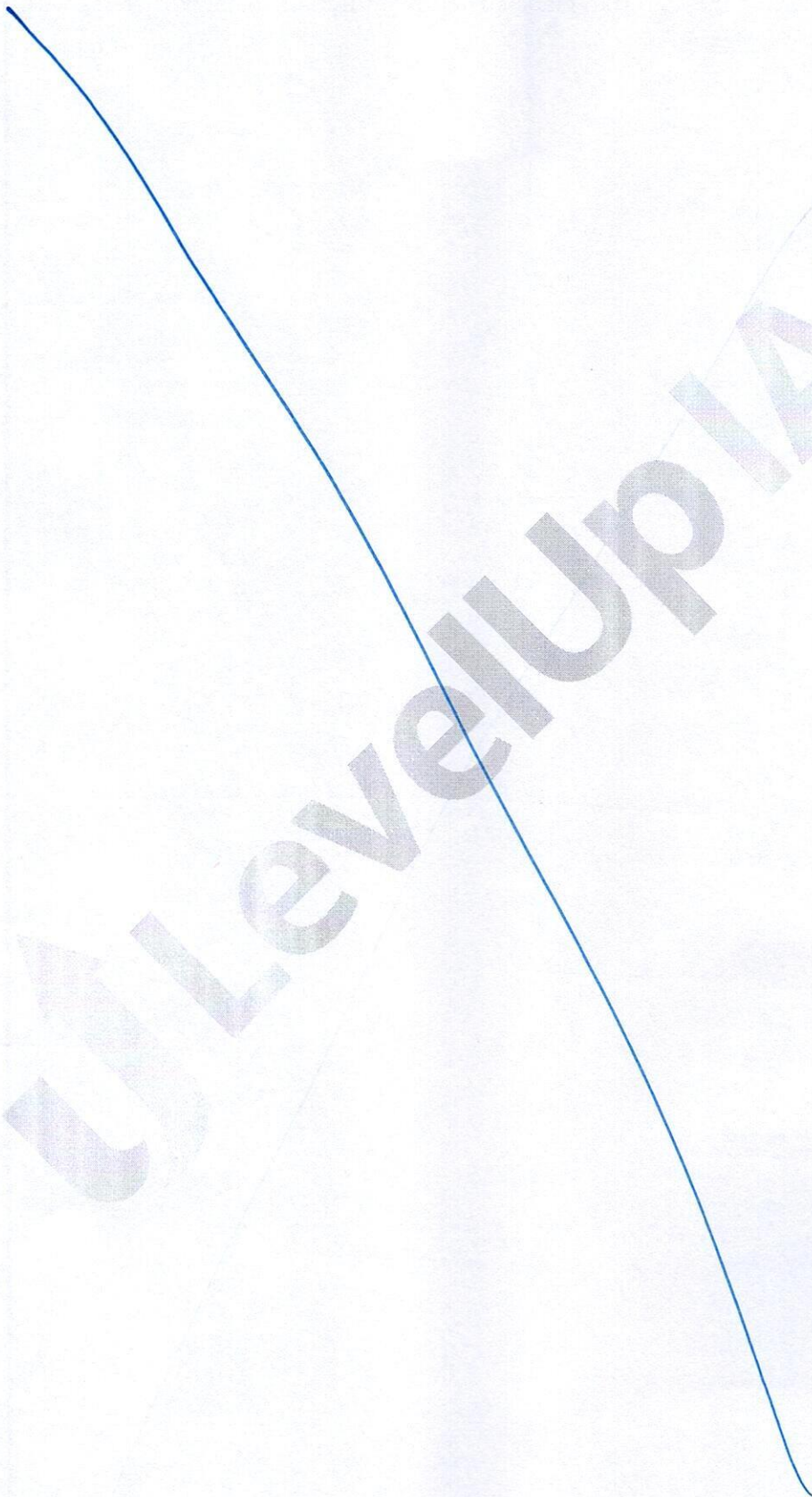
④ 1950 also saw various foreign sponsored village studies as India attained independence.

Ex) Ford Foundation village studies

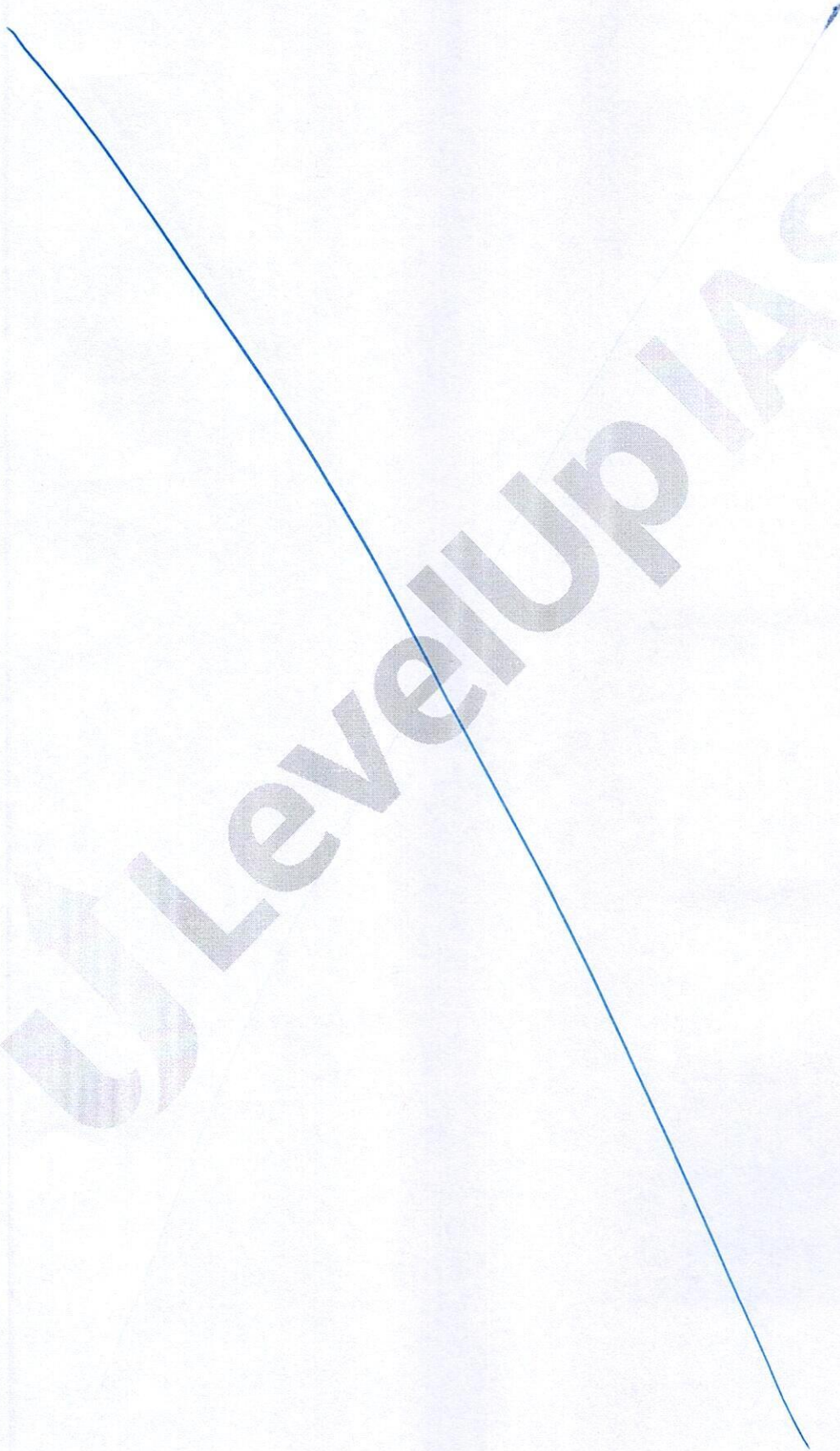
1950s saw development of authentic & field study based village studies literature

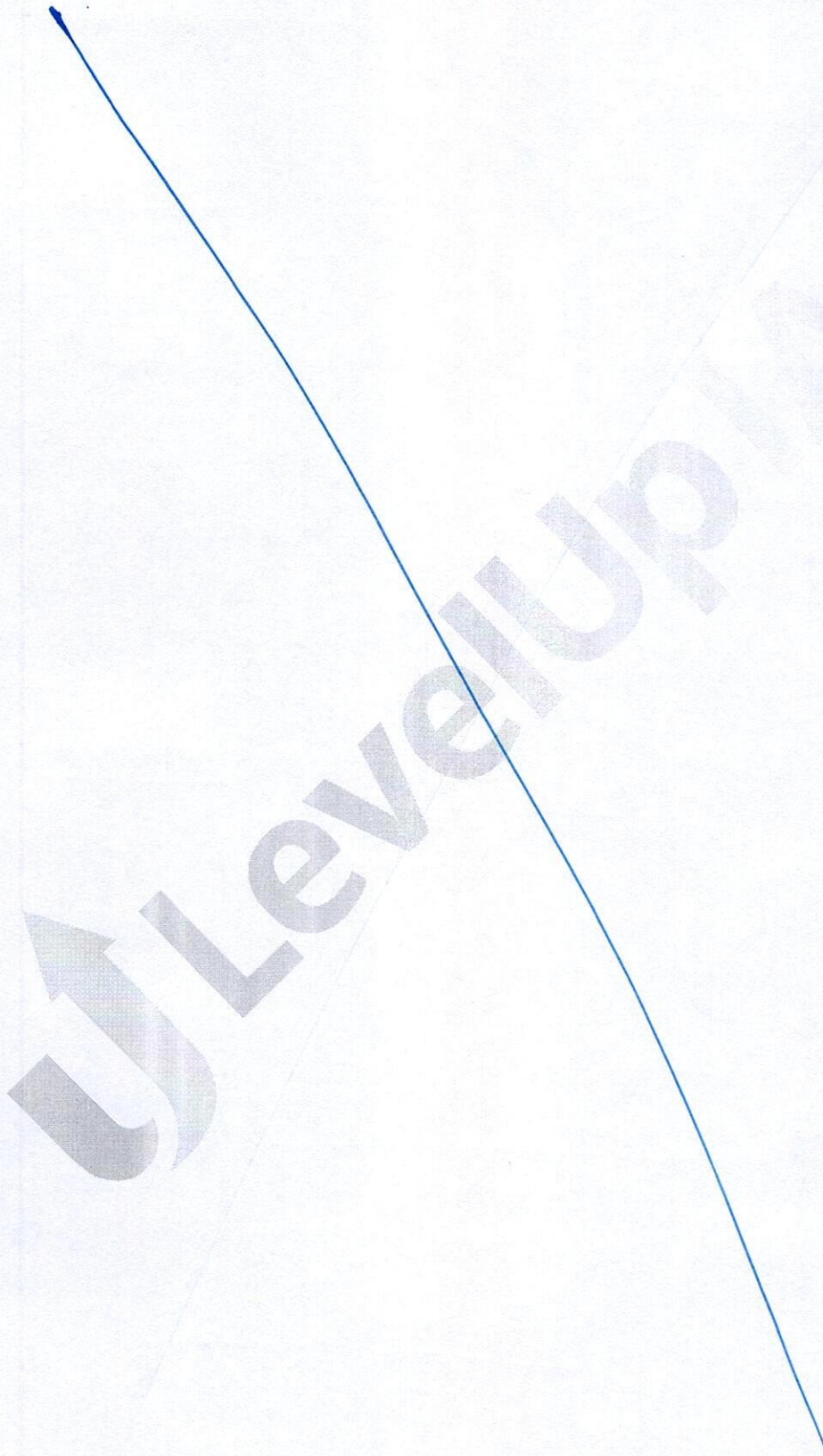
Q.3) (a) For centuries, Indian society is seen through 'caste-model'. Is caste a distinctively 'Indian phenomenon' or do we have caste-like system existing outside India? Clarify. (20 marks)



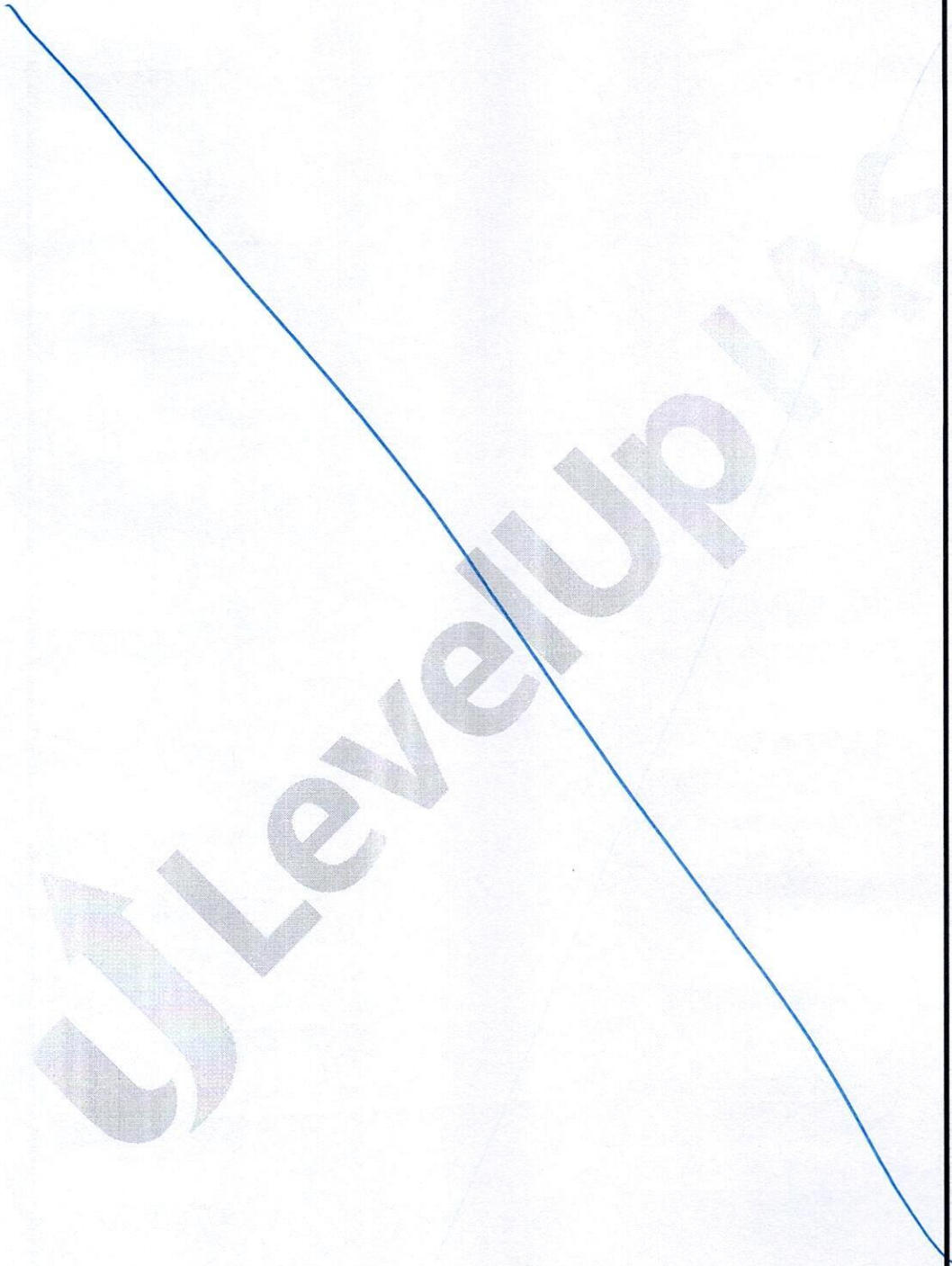


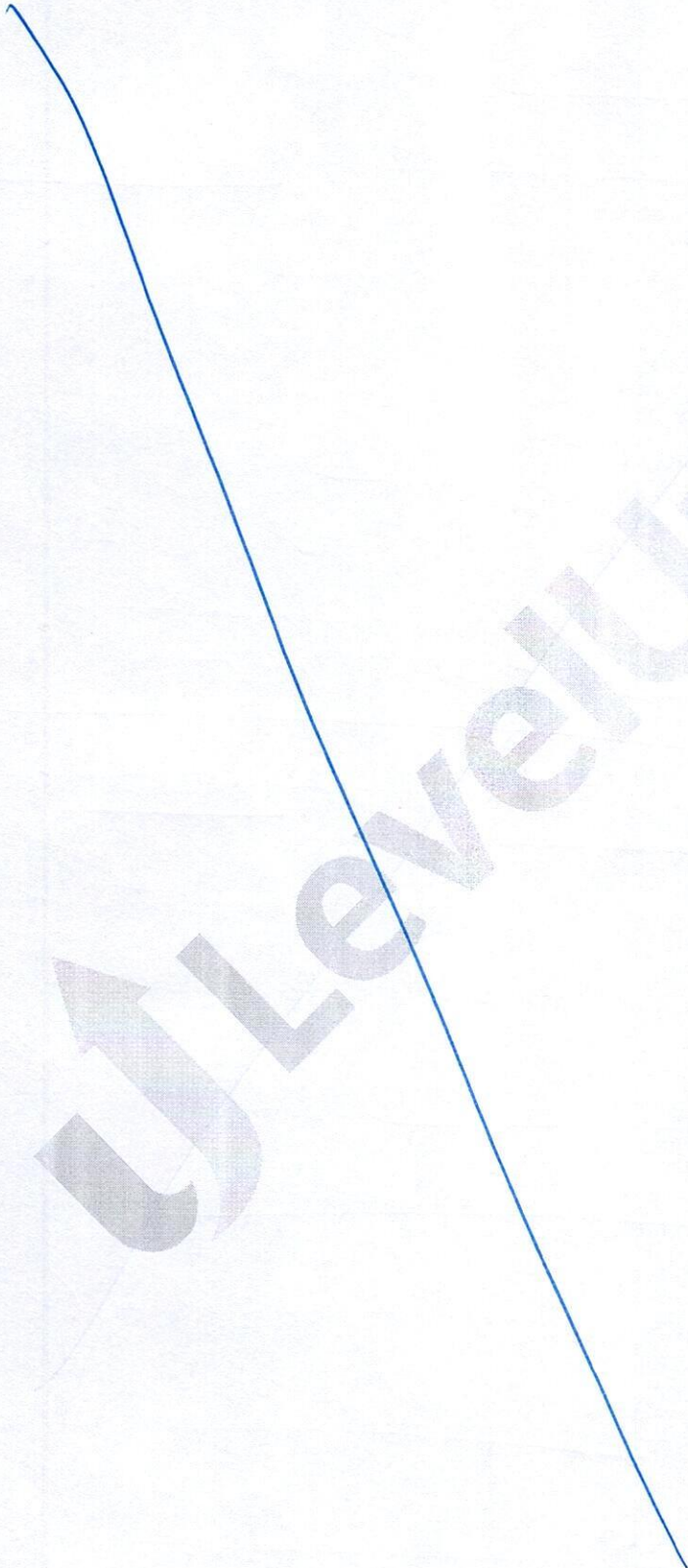
- 3.b)** Briefly outline the components of Land reforms in post-independence India. Was it successful in 'altering' the 'agrarian class structure' in Indian society? Discuss with case studies. (20 marks)





- 3.c) Do you see any correlation between caste dominance and sanskritization?
Discuss. (10 marks)





Q.4) (a) Analyse the perspective of Isolation, Assimilation, and Integration in understanding the trajectories of Indian Tribal development. (20 marks)

Ans India's debate on tribal development has ~~attained~~ witnessed various perspectives on balancing tribal autonomy & developmental needs.

Isolation Perspective :- Proposed

by Verrier Elwin, it locates issue of tribals due to Cultural Contact between tribals & non-tribals.

It advocated complete separation of tribals using legal & administrative methods such as creation of tribal sanctuaries, protected areas etc.

Assimilation Perspective :- Mainly

proposed by Churpae & Vidgarthi who see tribes as part of Hindu

Society only. Ghurje even classified tribes as hindurized, Partially hindurized & hill tribes.

Ghurje argue that tribal isolation will result in their backwardness & strategy of Complete assimilation must guide tribal development.

Integration Perspective : Advocated by Nehru as golden mean between Isolation & Assimilation. He proposed Tribal Panchsheel as

- (a) Respecting tribal culture & protecting their rights in forests & land
- (b) Developing tribals along line of their own genius.
- (c) No overadministration due to multiplicity of schemes.

(d) Tribal administration as mostly inside only.

(e) Judging outcomes of development via development & not money spent

→ Out of tribal developmental trajectory since independence has all these features

(a) Isolation reflected in protection like 5th & 6th Schedule, PESA, tribal art museums etc.

(b) Assimilation reflected in ~~San-~~ San- Critization & mainstreaming of various tribes due to reservation, education, cultural diffusion etc.

(c) Integration manifested in contin- uous balance of tribal policy between autonomy of tribal & Developmental Needs.

Thus our tribal policy is multidimensional with shades of all three.

4.b) Is caste arithmetic losing its ground with developmental logic in politics? How do you see the working of two in Indian political system? (20 marks)

Ans 4b) Caste arithmetic was supposed to disappear with political modernization & developmental logic. However, we see mixed results as %

Caste arithmetic is losing its ground

① Post independence vertical mobilisation (Bajji Kothari) saw upper caste mobilizing all castes. The party manifestos were centred around various models of development rather than caste idiom.

② Legal prescriptions like Art. (14), (15) etc. of Constitution & Election Commission's Model Code of Conduct assumes that caste politics does not hold ground in modern India.

However, we see continued salience of Caste in politics as:

① Politicisation of Caste : Reservation politics, identity politics for Caste based mobilisation etc. especially with rise of Backward Castes in 1960s.

② Dalit Assertion Politics uses Dalit identity to mobilize masses & raise Caste specific issues.

Various Dalit parties like BSP, Bhim Army etc. are objective manifestations of Caste in politics.

③ Yogendra Yadav observes that democratic political upsurge in India is rooted in Caste based politics.

Ex) 73rd & 74th Amendment → Caste Politics becomes hardened at village level too.

④ Redesigning developmental agenda in caste terms is modern political project. Various parties exploit relative deprivation of caste to manufacture alliances in politics.

Ex) ATGAR alliance for emphasizing on more funds for backward castes.

⑤ Caste itself is using political platforms to expand its membership. This shows not only politicisation of caste but also casteization of politics.

Ex) Social Engineering of caste based ticket distribution.

Overall we can conclude that developmental logic has been redefined in caste terms due to interplay of caste & politics.

4.c) Describe the role of Indian Middle class in democratization and development of Indian society. (10 marks)

Ans 4.c) B.B. Mishra defines Middle Class as aspirational class of India that has spearheaded it's modernization trajectory.

Role of Indian Middle Class (IMC) in Democratization

① IMC Consisted of intelligentsia who led Indian National Movement. Our Constitution makers were mainly from professional middle class who laid foundation of democratic politics in India.

② Rise of rural middle class in 1960s mainly due to rise of OBC middle class demanded inclusive policies & democratic distribution of resources.

③ New Middle class^(NMC) as political force exhibit centrism values & act against state tyranny.

Mishra emphasize that NMC uphold liberal democratic setup in India.

④ As largest taxpaying base they demand democratic accountability by questioning government policies.

They also play central role in development of society as

→ Highest consumption basket & support local production.

→ Harbinger of Economic reform & demand open economic order.

→ NMC as IT & Professional are growth engines of India.

Growing heterogeneity of middle class as well as it's increasing consumptive potential highlights it's democratic & development salience.

Section B

Q.5) Write notes on the following in about 150 words each:

5.a) What do you understand by kinship system? Discuss different forms of kinship system in India.

Karve Travadi Karve in her 'Kinship organization' in India defines kinship system as set of blood & conjugal relations based on social recognition of biological/affinal ties.

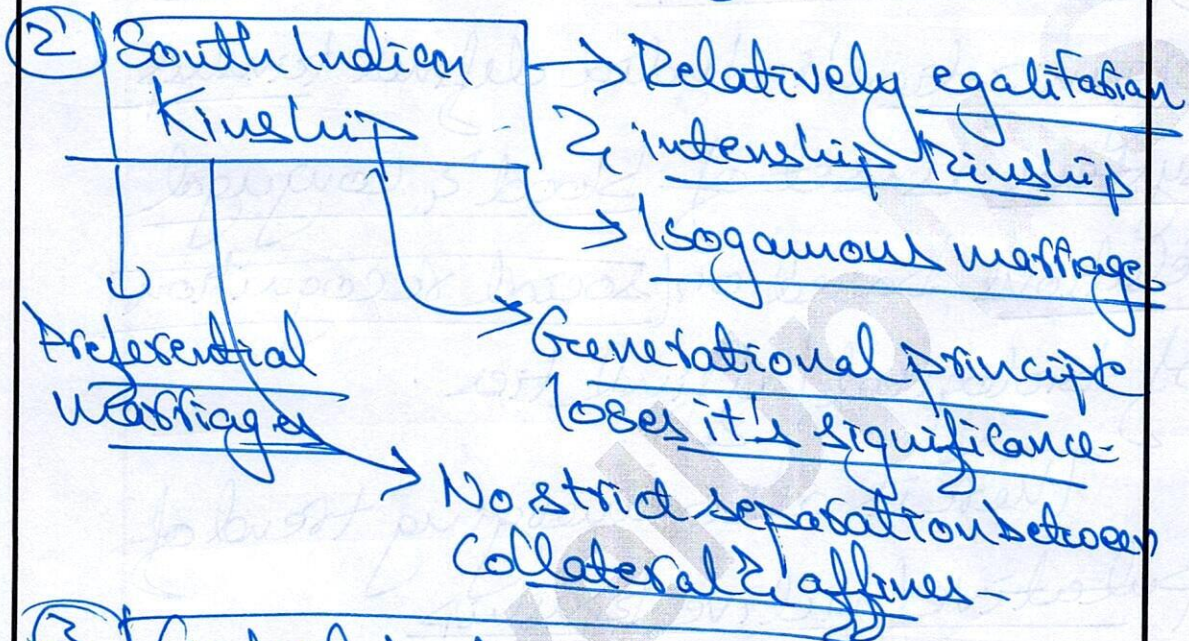
There is also emerging trend of relative/fictive kinship.

Different forms of Kinship System in India :

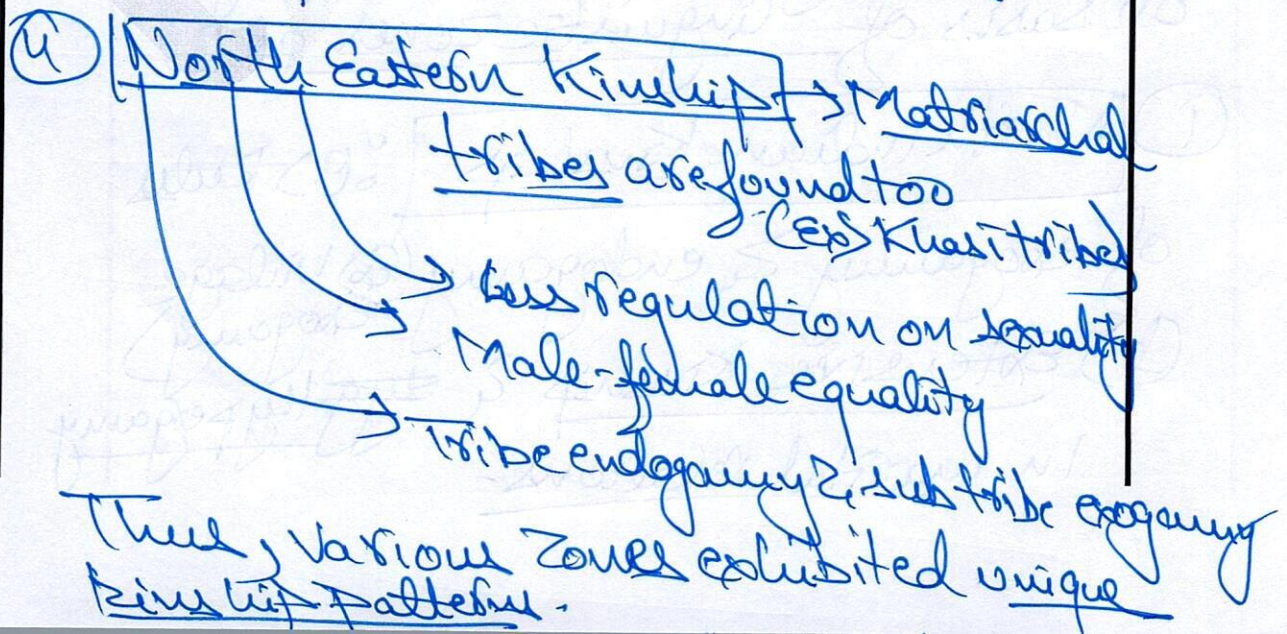
Karve mainly divided kinship systems on basis of linguistic zones as :

- ① North Indian Kinship : (a) Rules of exogamy & endogamy (b) Village Exogamy
- (b) Extensive Kinship & Hypogamy in marital relations.

- (c) Patriarchal, Patrilineal & Patri-local
- (d) Generational Principle is paramount
- (e) Strict separation of affines & collateral



③ Central Indian kinship : No fixed pattern as elites follow Sanskritic kinship & folk follow Dravidian kinship.



5.b) Discuss A.M. Shah's household dimension of family in India.

Ans) A.M. Shah defines family as emotional & kinship unit while household is residential unit based on Coresidence & Commensality.

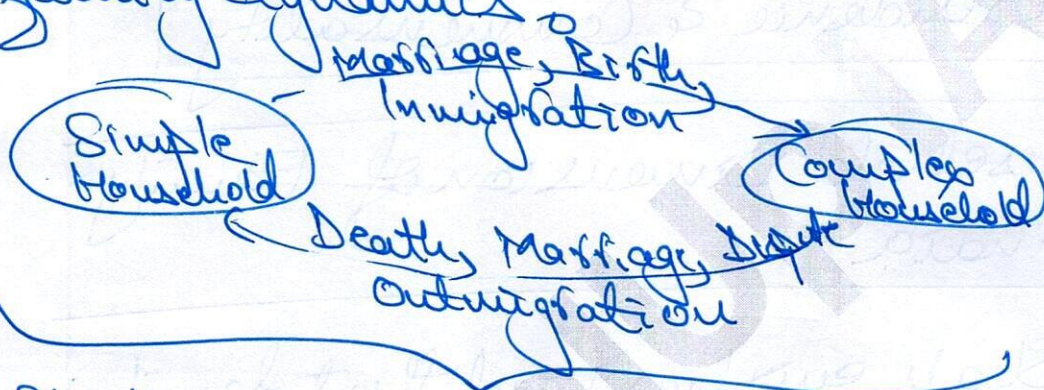
Household Dimension of Family in India

① Shah emphasized that family is affective entity & cannot be studied. He emphasized on objective study of household to study family dynamics.

② Shah emphasized that in India household becomes joint or complex rather than nuclearisation of family. Kinship obligations & mutual cooperation among members of various

Household shows jointness in family while nuclearity in households.

③ Studying Developmental Cycle of Household will also show changing family dynamics.



Studying this will help reveal jointness in family.

④ Rise of alternate family forms corresponds with changing household dynamics like Living Apart Together (LAT Couple) maintaining two single person household.

Such household dimension of family is useful sociological tool to study family dynamics.

5.c) Describe the problems of religious minorities in Indian society.

Ans) Problems of religious minorities broadly falls under three heads of Identity, Equity & Security (TKOOR)

Problems of religious minority in India

① Developmental disparities as certain religious minorities lag in educational, health, economic parameters. ~~Tajav, Apun~~ ~~Tajav, Apun~~ attributes it to both cultural factors & structural inequity.

Ex) Sachchar Committee : Poor representation of minorities in civil services

② Identity issues owing to homogenizing majoritarian tendencies & rise of cultural nationalism.

Ex) Tamils claim separate identity from hinduism.

③ Institutional Communalism where they are dependent on will of majority Community for minority policies.

Ex) < 20% representation of minorities in Parliament.

④ Perceived Biasness in execution of Anti-Conversion laws where certain minorities face higher arrest.

⑤ Lack of progress on Communal Riots Prevention & Rehabilitation Bill makes minority feel alienated from the state.

⑥ Issue of sporadic violence against minorities due to rising fundamentalist currents.

Ex) Kandamahal violence against Christians.

Problems of religious minorities accentuate if social mistrust & hostilities rise.

5.d) What do you understand by cultural pluralism? How does Indian society maintain unity despite plurality of cultures?

Answer) Cultural Pluralism refers to Coexistence of multiple cultures without assimilative currents & ~~social~~ social tolerance for cultural diversity. At state level it demands neutrality while at individual level it demands respect for other culture.

Indian Society maintaining cultural unity :

① Gandhi points towards ancient civilisational values where emphasis is on "Sarva Dharma Sambhava" or harmonious coexistence.

② Indian identity itself is not monolithic rather it was subjected to revisions & inclusions of various identities owing to multiple inclusions.

Rather than proselytizing aims the kingdom emphasized on cultural pluralism.
Ex) 'Sulh-i-Kul' philosophy of Akbar.

③ Constitutional protections embedded in Art (14) Right To Equality & (29)-(30) protecting cultural rights.

Constitutional morality is bulwark protecting cultural pluralism.

④ Various government policies like Ek Bharat Shreshtha Bharat, 100 Point Programme etc. celebrate cultural pluralism.

⑤ Deep roots of democratic politics as well as secular principles act as counter current to any fundamentalist currents.

Combination of these socio-political factors have ensued strengthening of cultural diversity in India.

5.e) How does education bridge inequalities in Indian society?

Ans) Education which is utilitarian, scientific & extensive aims to act as force against social inequalities.

Education bridging inequalities in India

① Education helps in value socialisation of equality, justice & liberty principle.

It lays down foundations of rational mindset & egalitarian society.

Ex) All caste student sit, study & eat together at schools.

② Education is avenue of social mobility to break traditional caste hierarchies.

This allows individual to break occupational rigidities & minimize educational inequalities.

Ex) Dalit PhD scholars earning at par with Savarna scholars.

③ Education bridges gender equality by educating females resulting in better qualifications, job opportunities & increased awareness about rights.

Ex) Increasing enrolment of females in STEM fields -

④ Public education aim to bridge rural urban inequality by educating rural children & making them change agents in villages.

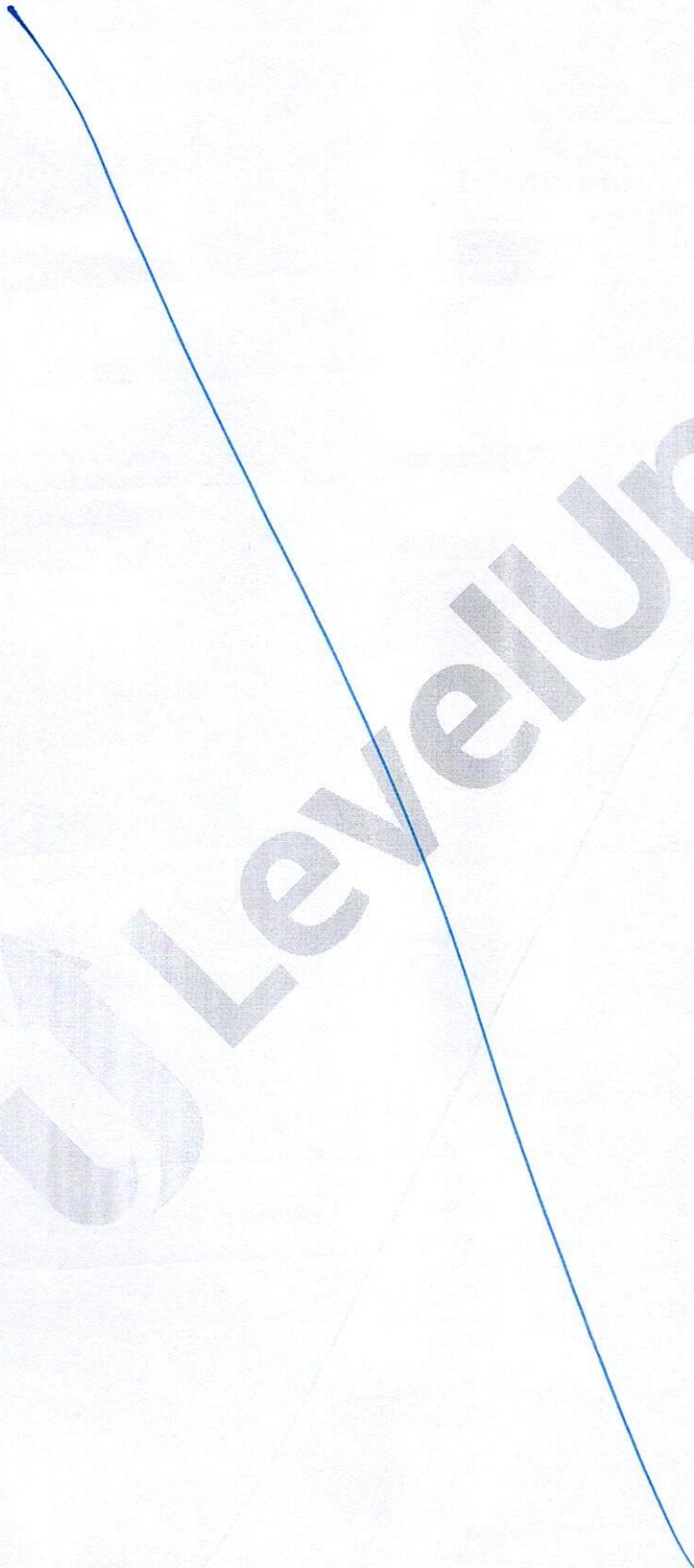
Ex) Atal Tinkering Labs in village schools.

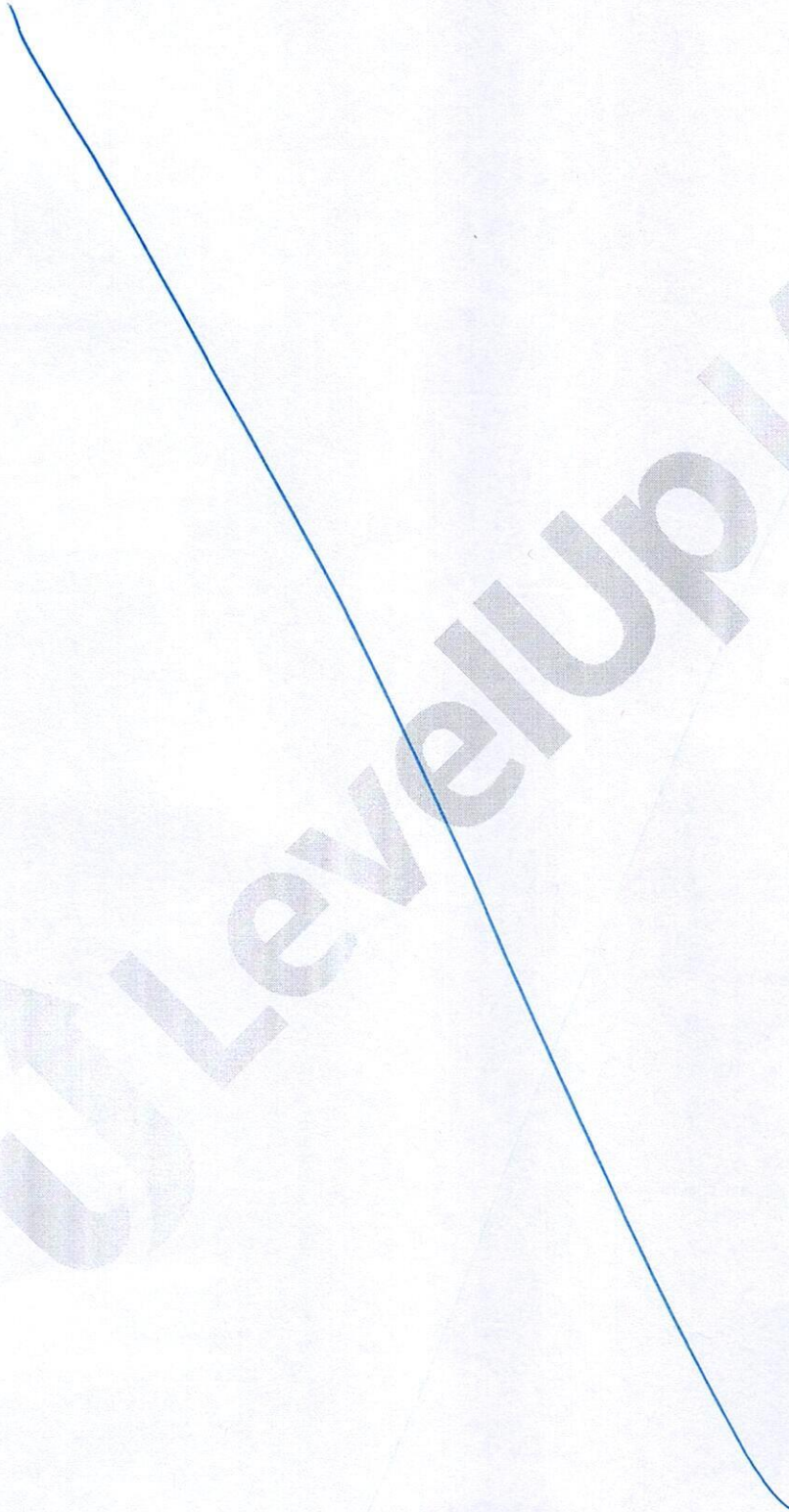
Despite these novel aims, Indian education system is still mired in caste/class/gender related inequalities.

Issues of inaccessibility, unavailability & unaffordability (Team Bree)

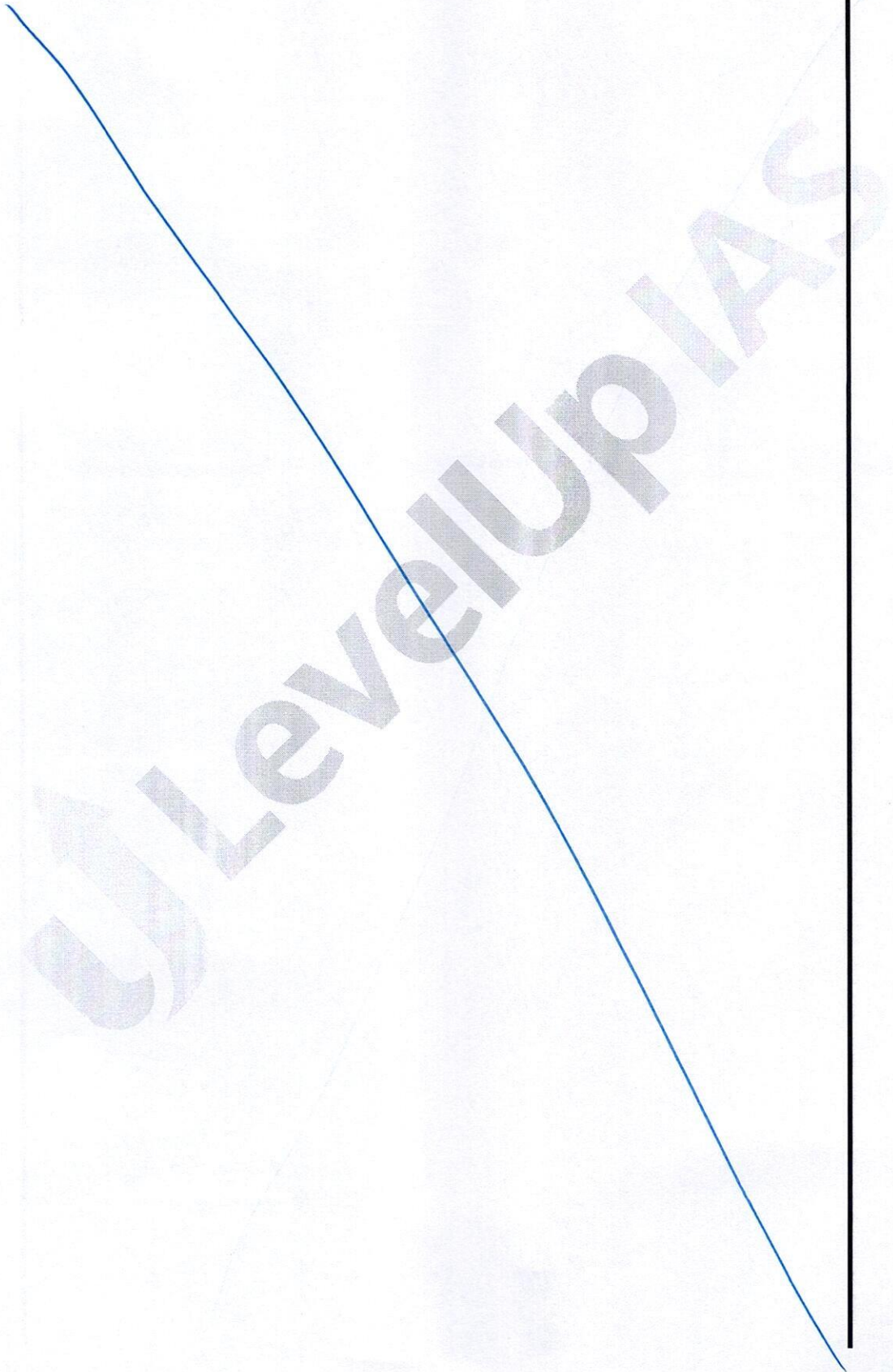
To make education as comprehensive tool against inequality, it secular, universal & utilitarian nature is necessary.

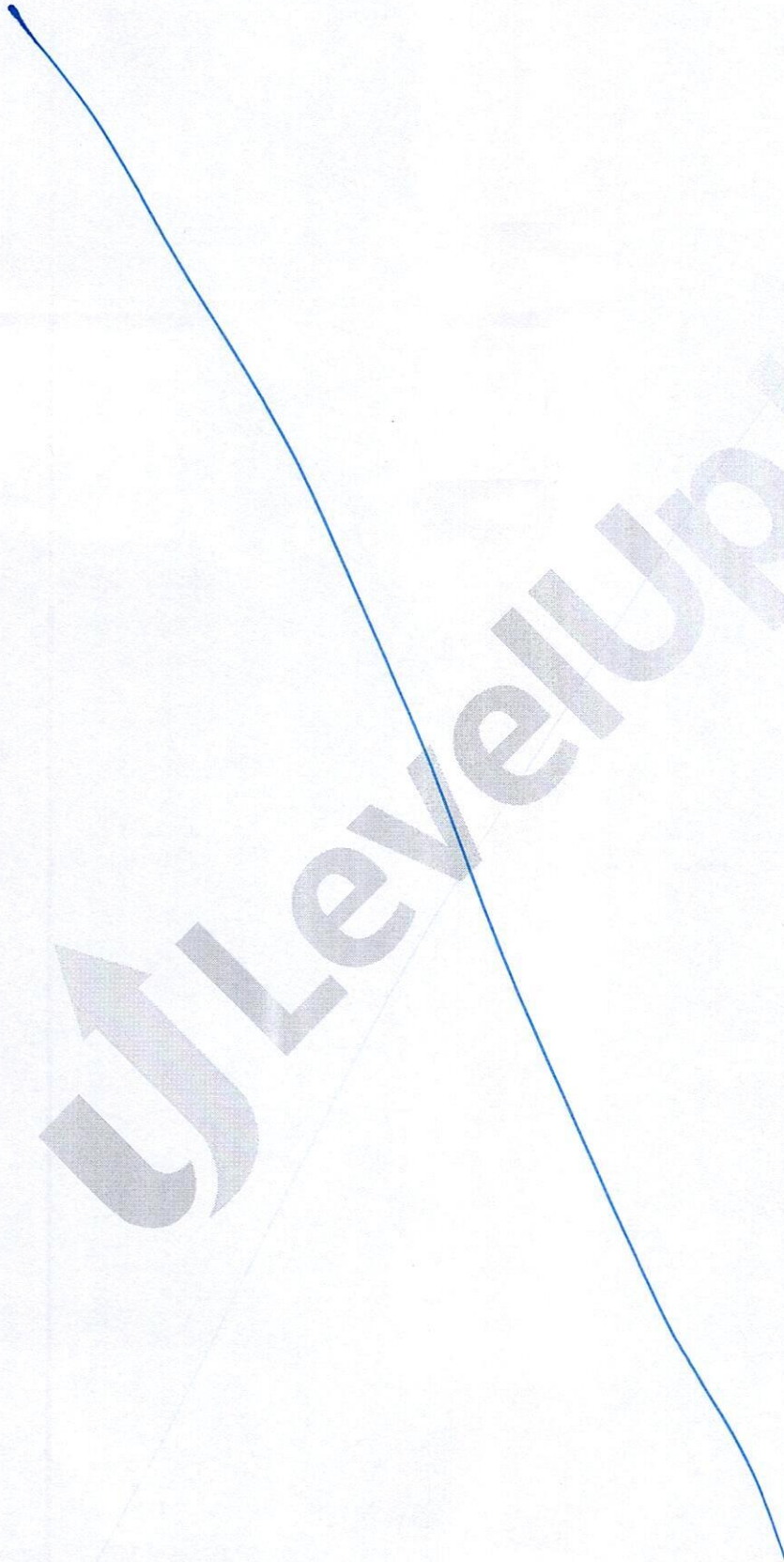
Q.6) (a) What do you understand by cooperative society? Describe the contribution of India's cooperative movement in India's development story. (20 marks)





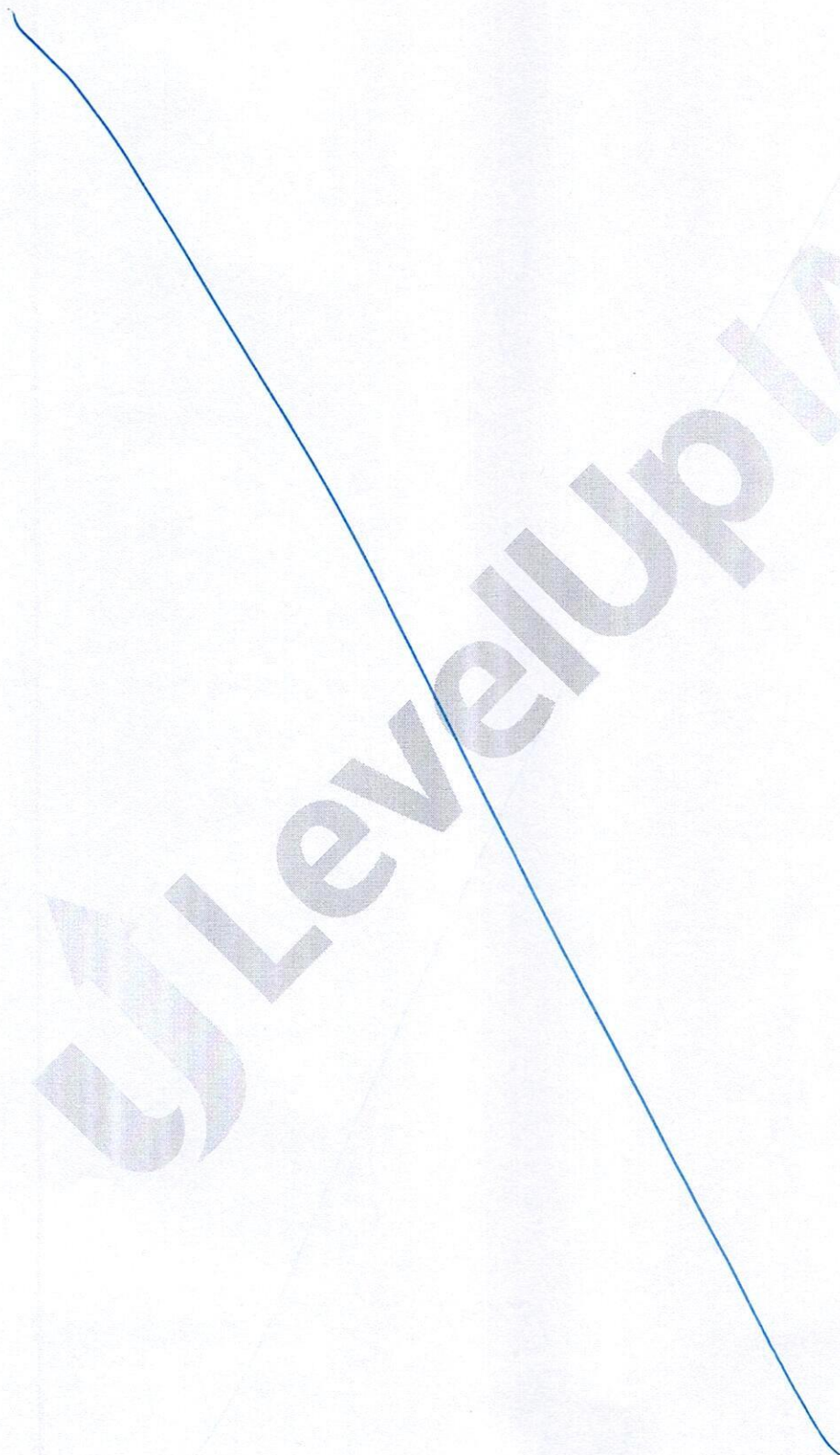
- 6.b) Highlight the components of Green Revolution. Describe the unintended consequences of Green revolution. (20 marks)

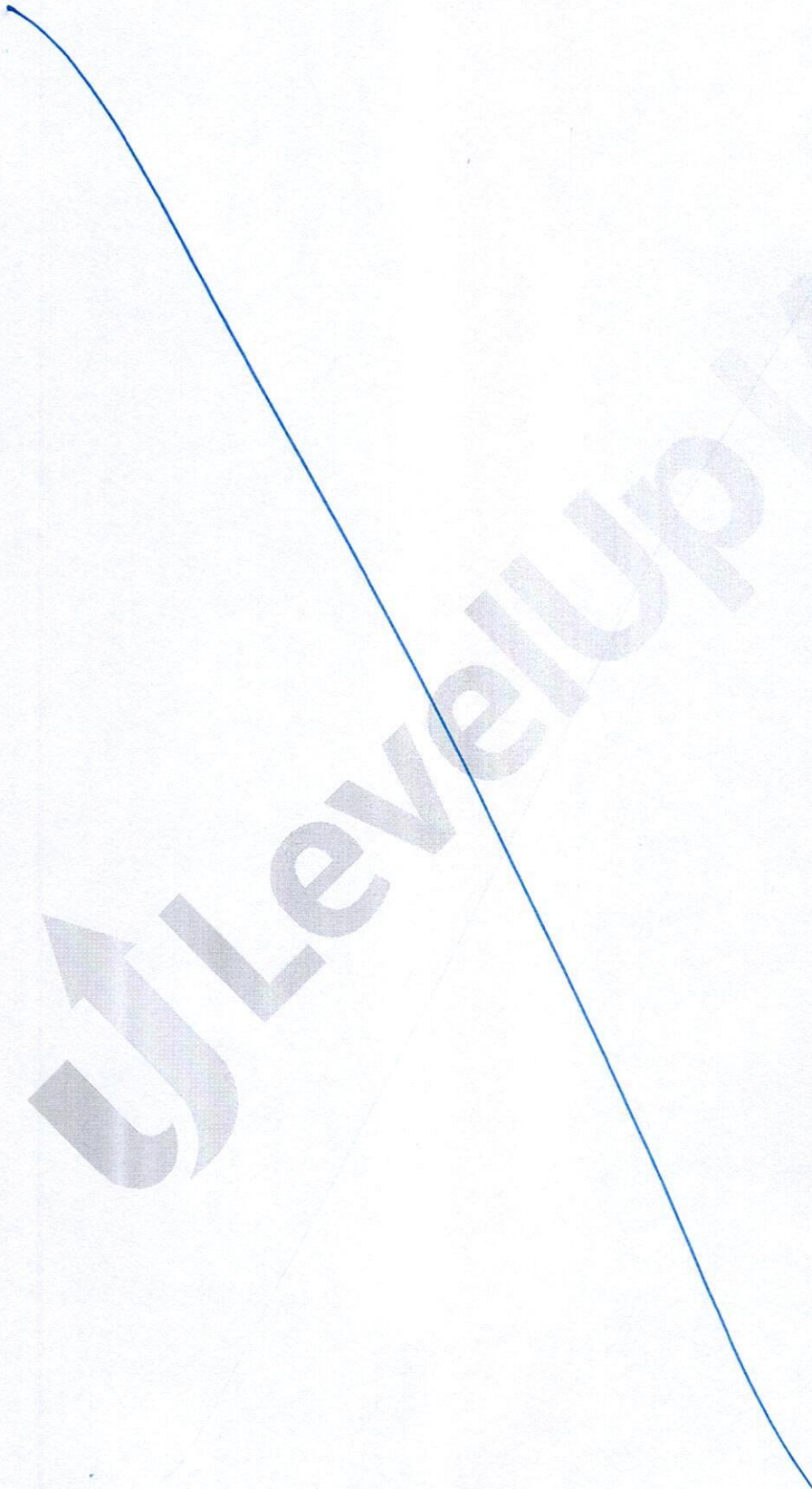




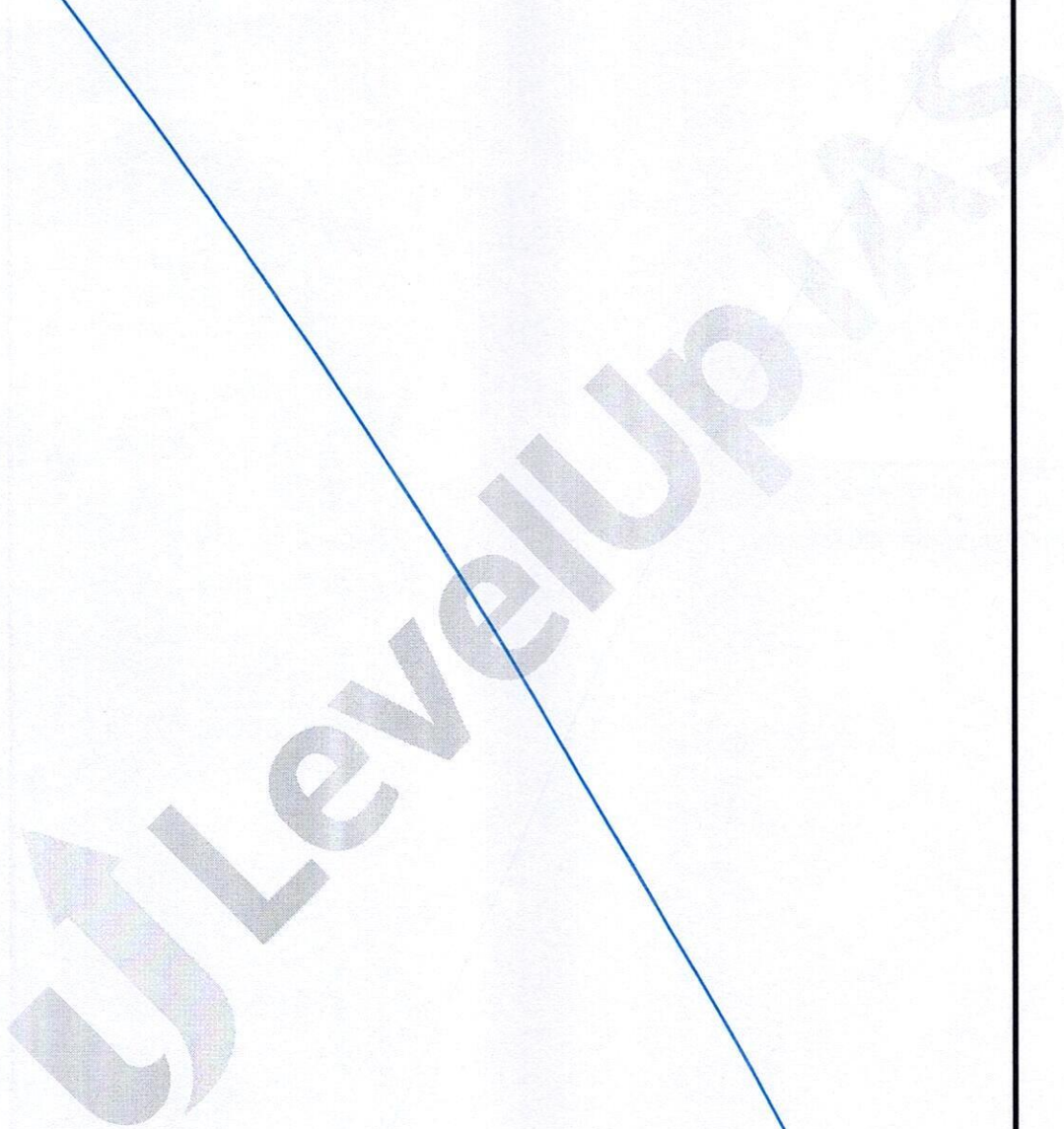
6.c) Describe causes and consequences of urban settlements in India.

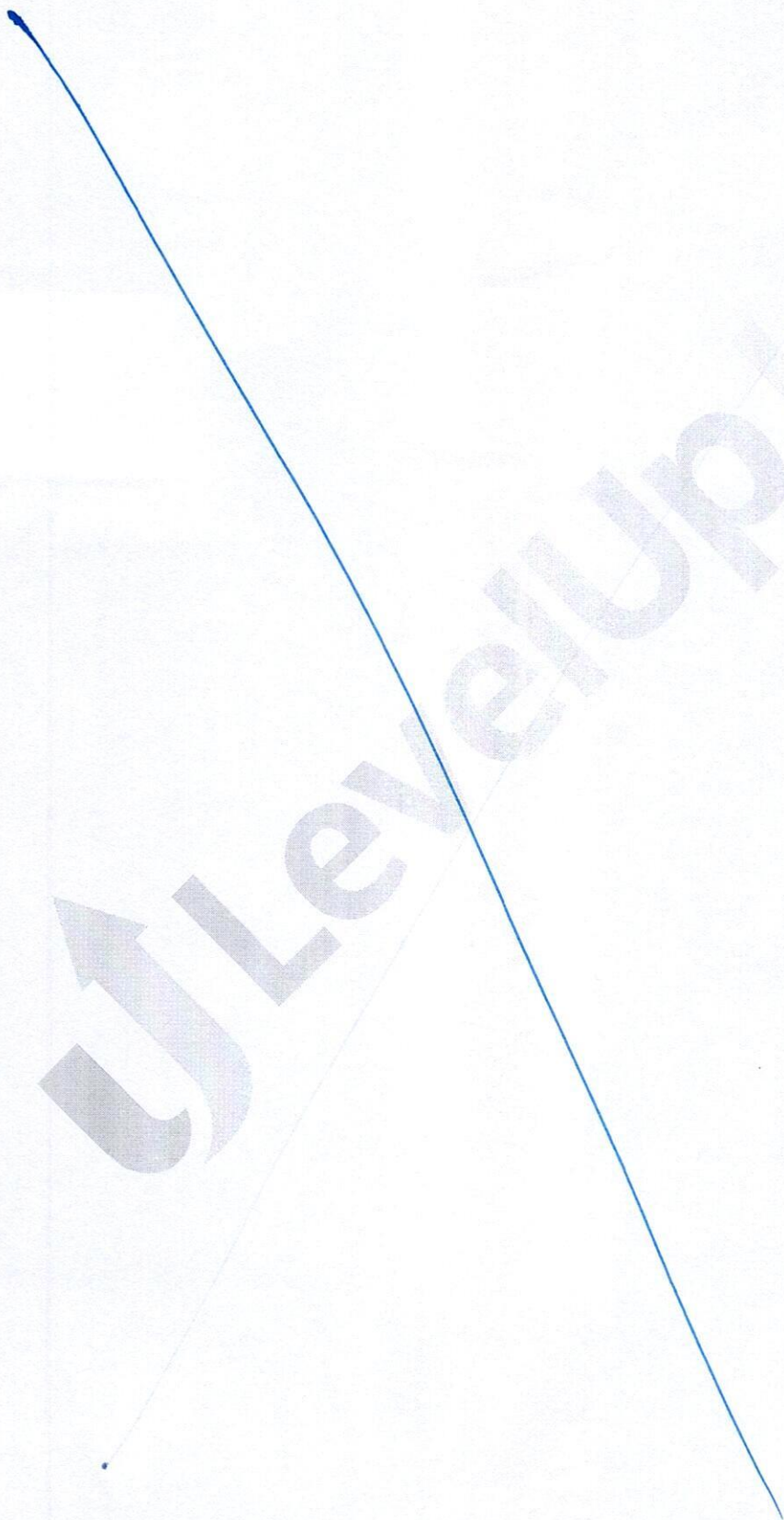
(10 marks)





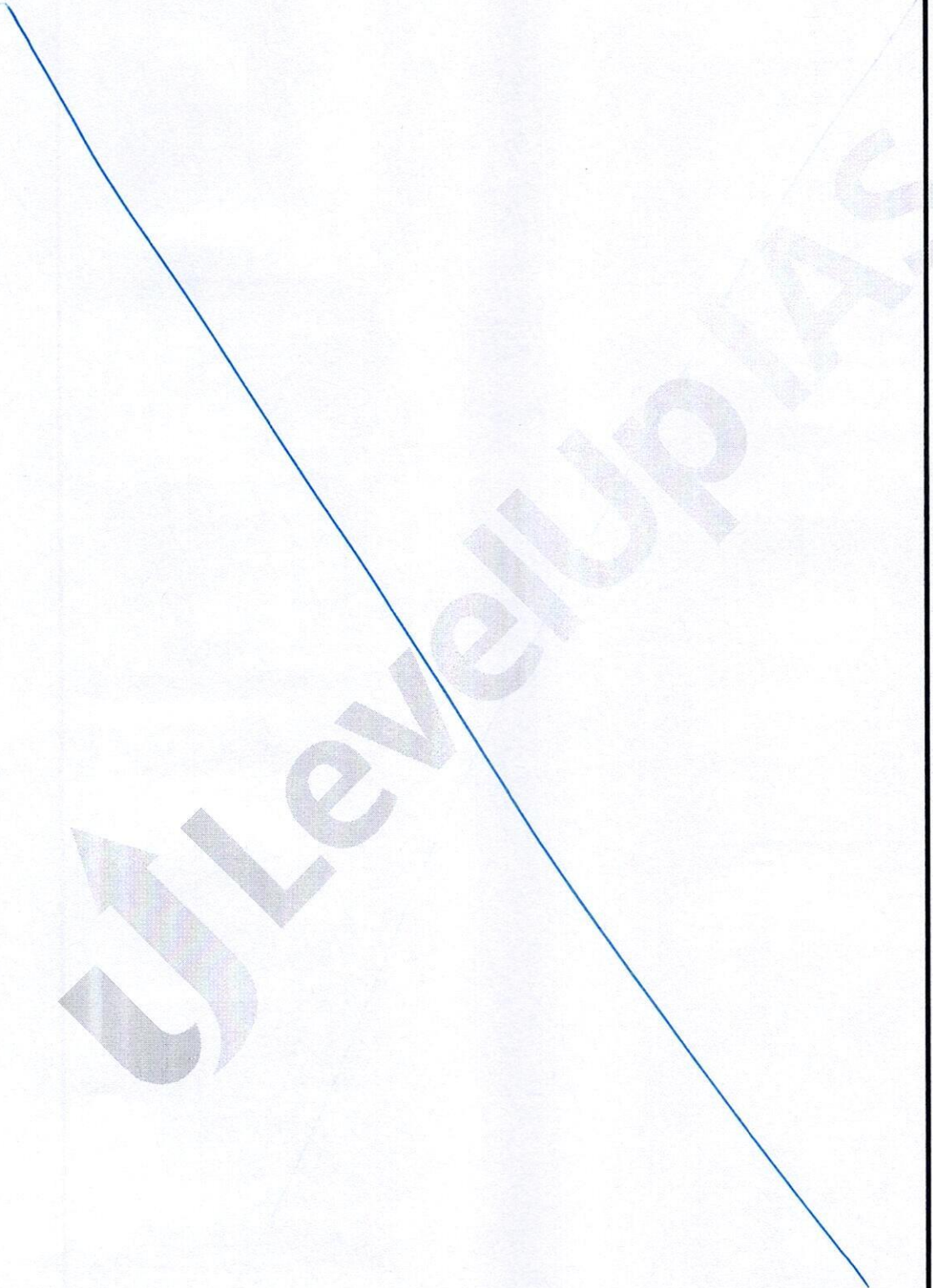
Q.7) (a) Describe the nature of Indian working class. How did it transform since independence? (20 marks)

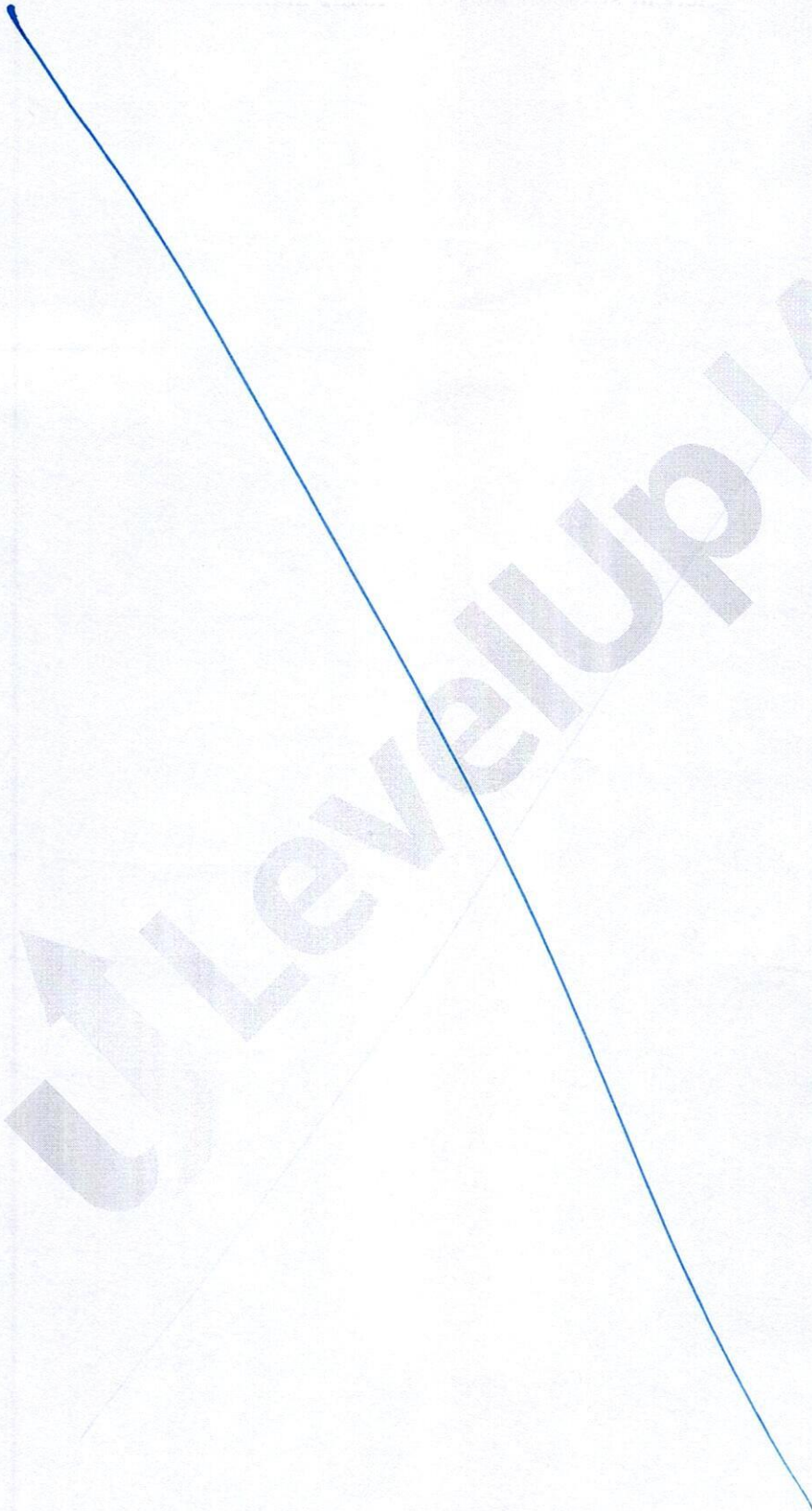




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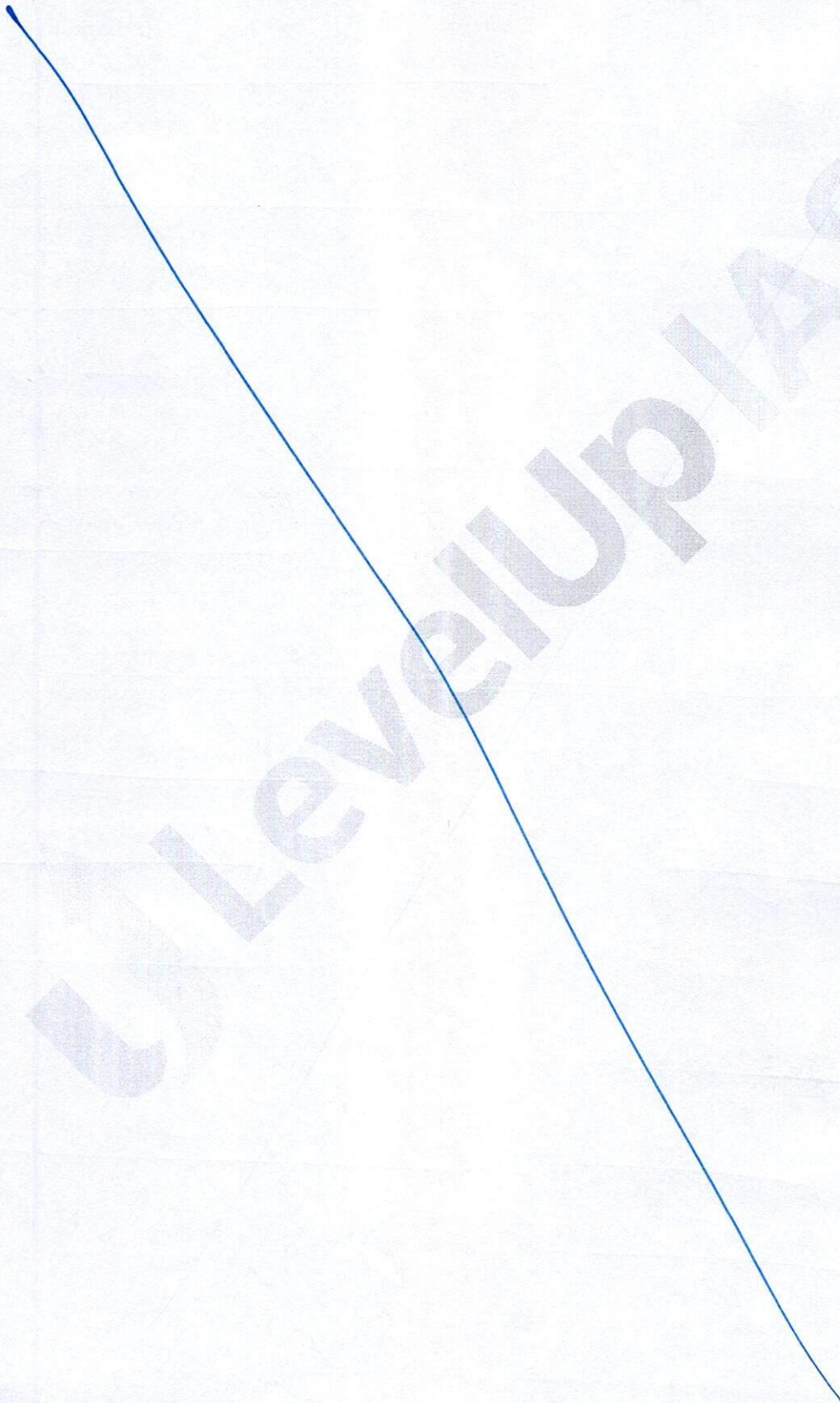
- 7.b) Is secularization a necessary outcome of developmental projects? Why? Explain with examples. (20 marks)





7.c) Nation building rests on multidimensional development of citizens in a society.
Describe the role of civil society in strengthening citizenship in India.

(10 marks)



Q.8) (a) What do you understand by active ageing? What are the emerging concerns of the elderly population in India? (20 marks)

* Ans) Ageing is the process of increasing age, but sociologically it relates to changing socio-psychological conditions & role expectations with elderly.

Active ageing is a concept based on philosophy of "Adding Life to Years" by following measures:

- (a) Delayed retirement age
- (b) Increased healthy lifestyles
- (c) Digital & Financial literacy for elderly
- (d) Social security for elderly etc.

Mainly it aims to turn elderly into active social contributors rather than passive beneficiaries.

Emerging concerns of Elderly in India

- ① Growing crimes against elderly

as they are soft & easy targets resulting in murder, robbery etc.

② Ruralisation of Ageing Due to male migration of youth to cities, elderlies are left behind.

Absence of rural silver economy or health support results in degraded condition.

③ Feminisation of Ageing Early marriage norm combined with longer life expectancy results in a lot of widowhood for old females.

They are subjected to social stigma, extreme dependence & exploitation.

Ex) Case study of Hindavan widows show gendered aspect of ageing.

④ Generation Gap & Psychological

Alienation resulting in mental health challenges like anxiety, depression etc.

⑤ Neo-liberal shift of state combined with extreme dependence of elderly on state support makes them

extremely susceptible to old age poverty

Ex) 58% elderly totally depend on state support

⑥ Rising elderly population will put burden on working age population

This disparity will hamper economic growth & can result in social conflicts.

Active ageing & empowering elderly promised solution to these emerging challenges in Indian society.

8.b) What are different forms of regionalism? What are the factors responsible for the resurgence of ethnic identity movements in India? (20 marks)

~~Ans)~~ Regionalism refers to intense association & assertion of regional identity based on shared language, culture etc.

Iqbal Narain present various forms of regionalism as:

(a) Supra-state regionalism: Alliance of one or more states asserting regional identities against centre or other states.

Ex) Northeast demanding higher devolution of funds.

(b) Inter-state regionalism: Due to conflict among two states such as boundary disputes, river water

Shooting etc.

Ex) Belagavi dispute (Maharashtra - Karnataka)

(c) Inter state regionalism % Demand for separate state or more resources within a state.

Ex) Bodoland movement, Vidatha Movement etc.

Factors responsible for resurgence of ethnic identity movements

① Resource Mobilization Theory assert that # ethnic identities act as uniting force for community to assert their ethnic identities. This is a front to the real motive of cornering scarce resources.

Ex) Son of Soil Movement in Maharashtra.

② Political Mobilisation based on identity politics to leverage

Electoral advantages. Various parties use ethnic markers to improve their social reach.

Ex) Bhastya Tribal Party harnessing tribal ethnic politics.

③ Rise of cultural nationalism has pushed minorities to resort to ethnic politics to push against majoritarian tendencies.

④ Arjun Appadurai traces rise of ethnic movement as counter current to globalization led homogenization.

Ex) Assertion of linguistic identities against "English imperialism".

Various socio-political processes played their part in rise of ethnic identity politics.

8.c) Describe the achievements of women's movement in India. What are the new set of challenges confronting women empowerment? (10 marks)

Ans: Gail Omvedt asserts that women's movements in India ~~has~~ has elevated socio-economic status of women.

Achievements of women's movements in India

① Securing legal protections against gender based violence such as Dowry (Prohibition) Act, PCIT Act against female foeticide etc.

② Economic empowerment of women via

- Equal Pay for Equal Work
- Women organizations empowering women businesses. Ex) SEWA
- State policies like SH ~~Gr~~ loans, women startups etc.

③ Dismanthling patriarchal structures

like dilution of Patriarchy / traditional notions, breaking compulsory domesticity, gender justice etc.

④ Increased socio-political discourse for women inclusivity like Nari Vandan Adhiniyam for 3rd political representation.

However various new set of Challenges exist as %

- New forms of digital violence like cyberbullying, cyberstalking etc.
- Invisibilization & Patriarchal legitimization of gender hierarchy
Ex) Glass ceiling / Glass cliff at workplace.
- Emerging gender issues like fluid sexuality, transgender rights etc.

→ Women Movements now need to focus on / intersectional issues of women.

