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ENTRANCE EXAMINATION, 2018

MA

Development and Labour Studies

[Field of Study Code : DLSM (231)]

Time Allowed : 3 hours

Maximum Marks : 100

INSTRUCTIONS FOR CANDIDATES

- Answers are to be attempted in the space provided in question paper itself. No extra sheet will be provided for writing answers.
- The Question Paper is divided into three Parts. All Parts are compulsory.
 1. Part—I consists of eight (08) questions. Answer any five (05) in not more than 250 words in the space provided. Each question carries eight (08) marks.
 2. Part—II consists of two (02) comprehension passages. There are two (02) questions in each comprehension passage of five (05) marks each. **All questions in this part are compulsory.**
 3. Part—III consists of six (06) essay-type questions. Answer any two (02) in not more than 600 words. Each question carries 20 marks.
- For any rough work, candidate should use the last two pages marked as SPACE FOR ROUGH WORK.
- Use of calculator is strictly prohibited.

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ENTRANCE EXAMINATION, 2018

MA

Development and Labour Studies

SUBJECT
(Field of Study/Language)

FIELD OF STUDY CODE

NAME OF THE CANDIDATE

REGISTRATION NO.

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CENTRE OF EXAMINATION

DATE

.....
(Signature of Candidate)

.....
(Signature of Invigilator)

.....
(Signature and Seal of Presiding Officer)

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Not to be filled in by the candidate

(FOR OFFICIAL USE ONLY)

FOR OFFICIAL USE ONLY	Q. Nos	FOR OFFICIAL USE ONLY
Total of Part—I	5.	
Total of Part—II	6.	
Total of Part—III	7.	
Grand Total		

(FOR OFFICIAL USE ONLY)

Q. Nos	1.	2.	Total Marks (out of 20)

Grading Table for Part—III

(FOR OFFICIAL USE ONLY)

(Any Two)

Q. Nos	1.	2.	3.	4.	5.	6.	Total Marks (out of 40)
FOR OFFICIAL USE ONLY							

PART—I

Attention: Answer any 5 of the following in not more than 200 words in the space provided in the answer question. Each question carries eight (8) marks.

Grading Table for Part—I

(FOR OFFICIAL USE ONLY)

Q. Nos.	FOR OFFICIAL USE ONLY	Q. Nos.	FOR OFFICIAL USE ONLY
1.		5.	
2.		6.	
3.		7.	
4.		8.	
		Total Marks (out of 40)	

Grading Table for Part—II

(FOR OFFICIAL USE ONLY)

Q. Nos.	1.	2.	1.	2.	Total Marks (out of 20)
FOR OFFICIAL USE ONLY					

Grading Table for Part—III

(FOR OFFICIAL USE ONLY)

(Any two)

Q. Nos.	1.	2.	3.	4.	5.	6.	Total Marks (out of 40)
FOR OFFICIAL USE ONLY							

PART—I

Attempt any five (05) of the following in not more than 250 words in the space provided below each question. Each question carries eight (8) marks.

8×5=40

1. Debate over deindustrialization in colonial India.

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2. What do you understand by informal sector in India?

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3. Caste system is a more rigid form of social class. Comment. .

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4. Do climate change lead to forced migration in India? Explain.

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5. Death of sewer workers in the times of Swachh Bharat Mission.

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6. Does automation lead to unemployment? Discuss.

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7. Right to privacy

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8. Financial Resolution and Deposit Insurance (FRDA) Bill, 2017.

This part consists of two (2) comprehension passages of ten (10) marks each. There are two questions on each passage and their marks are indicated against each of them. Please write the answer in the space provided below each question. All questions in this part are compulsory.

Comprehension Passage 1

Women's Movement: What Was the Origin? Provision Done in Women's Bill, 1927

What has the women's movement been able to do in terms of the emancipation of women, women in the West, especially, well known to all, is that they are independent. However, what effect has the same women's movement had on the movement for the emancipation of women in other countries, whether advanced? What has it contributed to the liberation of the 'new women' in the 'new' world and the women of the working class?

Women's movement in Europe and North America, after generations of struggle, has made the people aware of the position, and done with modern methods, the work of past centuries and some administrations, undoubtedly, served to advance considerably the cause of women's liberation. The impact of the women's labour brought with it unparalleled changes in family life, and in the mode of life of women in bourgeois countries. How far the process of female emancipation would have advanced any further, without the women's movement, is a matter for speculation. The October Revolution helped to advance a woman's movement in the 'new world'. It confirmed the view of women, an essential element of the new social order. The revolution of the 1917-1918 revolution it became clear that the women's movement had not only by the revolution and the family, as had been pointed out by the women's movement, but also by society, the whole social collective, the State.

However, the women's movement is not a static historical fact. The formation of a new type of woman, which led to a general shift towards the emancipation of a new working society, is essential and the women's movement cannot and does not wish to be separated. If it were not for the October Revolution, it would still be generally believed that the woman working for her own living is a necessary social product, and that the woman's place is in the family, standing at the back of her husband's bread-winning. The October Revolution changed many concepts.

PART—II

This Part consists of two (02) comprehension passages of ten (10) marks each. There are two questions on each passage and their marks are indicated against each of them. Please write the answer in the space provided below each question. All questions in the Part are compulsory.

Comprehension Passage 1 :

[Alexandra Kollontai : What has the October Revolution Done for Women in the West (1927)]

What the October Revolution has achieved in terms of the emancipation of working women in the Soviet Union is well-known to all, is clear and indisputable. However, what effect has the Great October Revolution had on the movement for the emancipation of women in other, bourgeois countries abroad? What has it contributed to the creation of the 'new woman' involved in the tasks and aspirations of the working class?

World War, which, in Europe and North America, drew enormous numbers of women from the poorer sections of the population, and those with moderate means into the whirlpool of production and state administration, undoubtedly served to advance considerably the cause of female emancipation. The rapid growth of female labour brought with it unparalleled changes in family life, and in the overall mode of life of women in bourgeois countries. However, this process of female emancipation would scarcely have advanced any further, without the powerful example of the October Revolution. The October Revolution helped to bring about a new evaluation of women, to reveal and confirm the view of women as socially useful labour units. From the very first days of the October Revolution it became clear that women's energies are needed not only by the husband and the family, as had been thought for thousands of years, but also by society, the whole social collective, the State.

However, that this phenomenon is an inevitable historical fact, that the formation of a new type of woman is linked to a general shift towards the creation of a new, working society, is something that the bourgeoisie cannot and does not wish to recognise. If it were not for the October Revolution, it would still be generally believed that the woman earning her own living is a temporary phenomenon, and that the woman's place is in the family, standing at the back of her husband bread-winner. The October Revolution changed many concepts.

This radical change in the evaluation of the tasks and vocation of women in the Soviet Union has affected the attitude to women far beyond the borders of the Soviet Union. We can now meet the new woman everywhere, in every corner of the world. The new woman is a mass phenomenon, with the exception, perhaps, of women in the semicolonial and colonial countries, where the development of the productive forces is impeded by the predatory rule of the imperialists. However even there, given the struggle for national self-determination and against imperialism, the new woman is being moulded in the very process of struggle. It is impossible to succeed in the struggle between social groups and classes without the cooperation of women.

The new woman is essentially an independent labour unit whose energy is used not to serve the interests of a private family economy, but to perform socially useful and necessary labour. She is being liberated from those inner moral characteristics which marked the woman of the past. Female triviality, conservatism and restricted range of ideas, her envy and malice towards other women as rivals in the hunt for a provider—all these characteristics are no longer necessary in that sphere where she is now struggling to survive. As soon as the woman starts to live by her own work, she needs to develop different qualities and acquire new habits, and millions of working women throughout the world are hastening to morally rearm themselves In addition to their efficiency and their attempts, by raising their *qualifications* and improving their *health* and physical strength, to increase their value on the labour market, the new working women differ from the women of the past also in their strong feelings for and consciousness of their links with their class, with the collective. Women are involved in politics and, once again, if war drew large numbers of women into the political struggle, it was only the October Revolution which recognised publicly, by its laws, by the entire practice of the new Soviet system, that once the woman is working in and for society, she should be recognised as an active citizen. The enormous shift in the position of women in the Soviet Union has encouraged contending social groups to attempt to draw women onto their side.

Based on the passage, answer the following questions :

1. What does the author mean by the New Woman?

5

2. What radical change has the October Revolution led to in the evaluation of the role of women?

5

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Comprehension Passage 2 :**Guy Standing (The Precariat)**

The 'working class', 'workers' and the 'proletariat' were terms embedded in our culture for several centuries. People could describe themselves in class terms, and others would recognise them in those terms, by the way they dressed, spoke and conducted themselves. Today they are little more than evocative labels. André Gorz wrote of 'the end of the working class' long ago. Others have continued to agonise over the meaning of that term and over the criteria for classification. Perhaps the reality is that we need a new vocabulary, one reflecting class relations in the global market system of the twenty-first century. Broadly speaking, while the old classes persist in parts of the world, we can identify seven groups. At the top is an 'elite', consisting of a tiny number of absurdly rich global citizens lording it over the universe, with their billions of dollars, listed in Forbes as among the great and the good, able to influence governments everywhere and to indulge in munificent philanthropic gestures. Below that elite comes the 'salaried', still in stable full-time employment, some hoping to move into the elite, the majority just enjoying the trappings of their kind, with their pensions, paid holidays and enterprise benefits, often subsidised by the state. The salaried is concentrated in large corporations, government agencies and public administration, including the civil service. Alongside the salaried, in more senses than one, is a (so far) smaller group of 'proficians'. This term combines the traditional ideas of 'professional' and 'technician' but covers those with bundles of skills that they can market, earning high incomes on contract, as consultants or independent own-account workers. The proficians are the equivalent of the yeomen, knights and squires of the Middle Ages. They live with the expectation and desire to move around, without an impulse for long-term, full-time employment in a single enterprise. The 'standard employment relationship' is not for them. Below the proficians, in terms of income, is a shrinking 'core' of manual employees, the essence of the old 'working class'. The welfare states were built with them in mind, as were the systems of labour regulation. But the battalions of industrial labourers who formed the labour movements have shrivelled and lost their sense of social solidarity. Underneath those four groups, there is the growing 'precariat', flanked by an army of unemployed and a detached group of socially ill misfits living off the dregs of society. The character of this fragmented class structure is discussed elsewhere. It is the precariat that we want to identify here ... occupation, break down when considering the

precariat. The precariat has class characteristics. It consists of people who have minimal trust relationships with capital or the state, making it quite unlike the salariat. And it has none of the social contract relationships of the proletariat, whereby labour securities were provided in exchange for subordination and contingent loyalty, the unwritten deal underpinning welfare states. Without a bargain of trust or security in exchange for subordination, the precariat is distinctive in class terms. It also has a peculiar status position, in not mapping neatly onto high status professional or middle-status craft occupations. One way of putting it is that the precariat has 'truncated status'. And, as we shall see, its structure of 'social income' does not map neatly onto old notions of class or occupation.

Based on the passage above, answer the following questions :

1. Why does the author think that we need a new vocabulary to describe the working class?

5

2. Which classes does the author identify in the current class structure under globalization? 5

Based on the passage above, answer the following questions :

PART—III

Essay type :

Answer any two (02) questions in not more than 600 words :

20×2=40

1. Discuss the changes in the employment structure in India after liberalization.
2. Towns in India cannot sustain without villages. Discuss this in the light of the arguments forwarded by the Smart City initiative.
3. Write a critical account of the role and contribution of the working class to the Indian Independence Movement.
4. Discuss the meanings of labour in the Indian social context.
5. Why is sex work stigmatised? Do you think sex work and surrogacy should be legalised in India? Give reasons for your answer.
6. Do you agree that the current wave of violence in India seems to be driven by an ideology which expresses faith in hierarchical social system. Substantiate.