

CBSE Class-12 Sociology Test Paper-04
Social movements

General Instruction:

- Question 1-5 carries two marks each.
 - Question 6-8 carries four marks each.
 - Question 9-10 carries six marks each.
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1. Name two trade unions that were formed during 1920s.
2. Social movements of Dalits cannot be explained by referring to economic exploitations alone. What are the different dimensions of these movements?
3. Dalit literature gives a call for social and cultural revolt. What does this mean?
4. What was the response of the upper caste towards the increasing visibility of both Dalits and other backwards classes?
5. What were the issues against which the leaders of the movement in Jharkand agitated?
6. What was the new farmer's movement about?
7. Explain caste based movement using the example of Dalit movement.
8. What was the backward class and castes movement about?
9. Describe the peasant movement in different period.
10. Describe the role of worker's movement.

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1. Two trade unions that were formed during 1920s: The first trade union was established in April 1918 in Madras by B.P. Wadia, a social worker and member of the Theosophical Society. During the same year, Mahatma Gandhi founded the Textile Labour Association (TLA). In 1920
2. The different dimensions of Dalits movements are for recognition as fellow human beings. It is a struggle for self-confidence and a space for self-determination. It is a struggle for abolishment of stigmatisation, that untouchability implied. It has been called a struggle to be touched.
3. Dalit literature gives a call for social and cultural revolt. It means, while some emphasise the cultural struggle for dignity and identity, others also bring in the structural features of society including the economic dimensions.
4. The increasing visibility of both Dalits and other backwards classes has led to a feeling among sections of the upper caste that they are being given short shrift. The government, they feel, doesn't pay any heed to them because they are numerically not significant enough.
5. The issues against which the leaders of the movement in Jharkand agitated were: Acquisition of land for large irrigation projects and firing ranges. Survey and settlement operations, which were held up, camps closed down, etc. Collection of loans, rent and cooperative dues, which were resisted. Nationalisation of forest produce which they boycotted
6. The 'new farmer's movements began in the 1970s in Punjab and Tamil Nadu. These movements were regionally organised, were non-party, and involved farmers rather than peasants. The basic ideology of the movement was strongly anti-state and anti-urban. The focus of demand was 'price and related issues'. Novel methods of agitation were used: blocking of roads and railways, refusing politicians and bureaucrats entry to villages, and so on. It has been argued that the farmers' movements have broadened their agenda and ideology and include environment and women's issues. Therefore, they can be seen as a part of the worldwide 'new social movements'.
7. Social movements of Dalits show a particular character. The movements cannot be explained satisfactorily by reference to economic exploitations alone or political

oppression but this is a struggle for recognition as fellow human beings. It is a struggle for abolishment of stigmatisation, that untouchability implied. There has not been a single, unified Dalit movement in the country now or in the past. Different movements have highlighted different issues related to Dalits, around different ideologies. However, there has been a common quest for equality, self-dignity and eradication of untouchability. In the contemporary period the Dalit movement has unquestionably acquired a place in the public sphere that cannot be ignored. This has been accompanied by a growing body of Dalit literature that is squarely opposed to the Chaturvarna system and caste hierarchy which it considers as responsible for crushing the creativity and very existence of lower castes. Dalit writers are insistent on using their own imageries and expressions rooted in their own experiences and perceptions. Dalit literature gives a call for social and cultural revolt. While some emphasise the cultural struggle for dignity and identity, others also bring in the structural features of society including the economic dimensions.

8. The emergence of backward castes/classes as political entities has occurred both in the colonial and post- colonial contexts. The colonial state often distributed patronage on the basis of caste. It made sense, therefore, for people to stay within their caste for social and political identity in institutional life. It also influenced similarly placed caste groups to unite themselves and to form what has been termed a 'horizontal stretch'. Caste thus began to lose its ritual content and become more and more secularised for political mobilisation. The term 'Backward Classes' has been in use in different parts of the country since the late 19th Century. It began to be used more widely in Madras presidency since 1872, in the princely state of Mysore since 1918, and in Bombay presidency since 1925. From the 1920s, a number of organisations united around the issue of caste sprang up in different parts of the country. These included the United Provinces Hindu Backward Classes League, All-India Backward Classes Federation and All India Backward Classes League. In 1954, 88 organisations were counted working for the Backward Classes.
9. Peasant movements or agrarian struggles have taken place from pre-colonial days. The movements in the period between 1858 and 1914 tended to remain localised, disjointed and confined to particular grievances. Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders. Some of these issues continued into the following period, and under the leadership of

Mahatma Gandhi became partially linked to the Independence movement. Between 1920 and 1940 peasant organisations arose. The peasants organised by the Sabhas demanded freedom from economic exploitation for peasants, workers and all other exploited classes. At the time of Independence we had the two most classical cases of peasant movements, namely the Tebhaga movement (1946-7) and the Telangana movement (1946-51). Certain issues which had dominated colonial times changed after independence. For land reforms, zamindari abolition, declining importance of land revenue and public credit system began to alter rural areas. The period after 1947 was characterised by two major social movements. The Naxalite struggle and the 'new farmer's movements.' The Naxalite movement started from the region of Naxalbari (1967) in Bengal. The central problem for peasants was land due to the sharp divisions within the agrarian structure in rural India. The 'new farmer's movements' began in the 1970s in Punjab and Tamil Nadu. These movements were regionally organised, were non-party, and involved farmers rather than peasants. (Farmers are said to be market-involved as both commodity producers and purchasers).

10. Factory production began in India in the early part of the 1860s. In the early stages of colonialism, labour was very cheap as the colonial government did not regulate either wages or working conditions. Though trade unions emerged later, workers did protest in a spontaneous manner. The first trade union was established in April 1918 in Madras by B.P. Wadia, a social worker and member of the Theosophical Society. In 1920 the All India Trade Union Congress (AITUC) was formed in Bombay. The AITUC was a broad-based organisation involving diverse ideologies. The formation of the AITUC made the colonial government more cautious in dealing with labour. It attempted to grant workers some concessions in order to contain unrest. In 1947, the split of AITUC paved the way for the working class movement to be divided on the lines of political parties at the national as well as regional levels. Political parties started to form their own unions from the late 1960s. In 1966-67 the economy suffered a major recession which led to a decrease in production and consequently employment. There was a general unrest. In 1974 there was a major railway workers' strike. The confrontation between the state and trade unions became acute. During the Emergency in 1975-77 the government curbed all trade union activities. This again was short lived. The workers' movement was very much part of the wider struggle for civil liberties. In the contemporary context of globalisation the challenges before the trade unions are also of a new nature.