



TLP PLUS - 2019

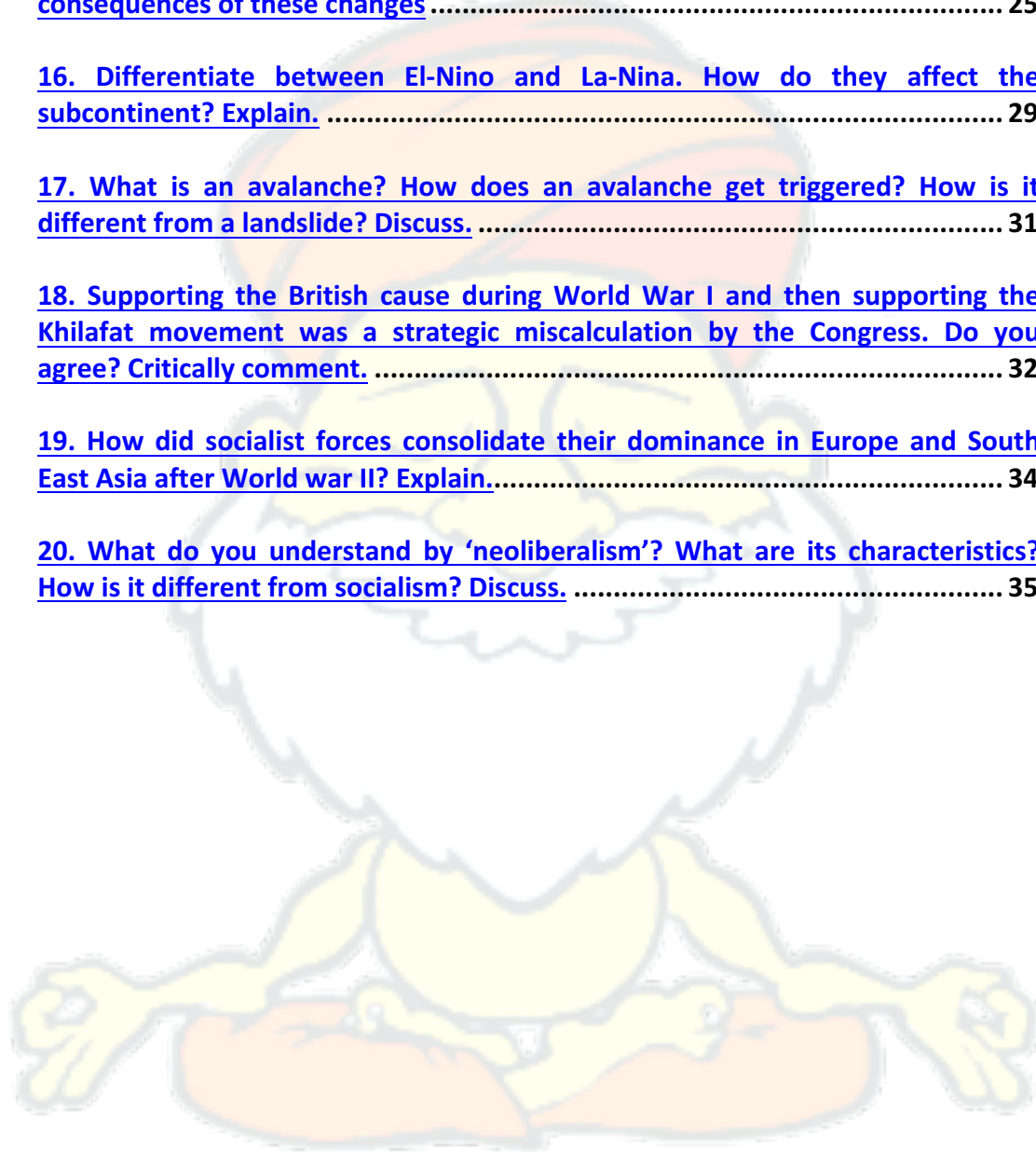
TEST - 16
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1. With the help of suitable examples, discuss some of the most prominent themes of Indian mural paintings.

Introduction

A mural is any piece of artwork painted or applied directly on a wall, ceiling or other permanent surfaces. A distinguishing characteristic of mural painting is that the architectural elements of the given space are harmoniously incorporated into the picture.

Body

Prominent themes of Indian mural paintings:

- **Human figures and hunting scenes:** The rock shelters and caves of Bhimbetka have a large number of paintings. These are linear representations, in green and dark red, of huge figures of animals such as bison, tigers and rhinoceroses.
- **Buddha related and Jataka stories:** Cave number 1 of Ajanta caves is known for some of the most elaborate carvings and sculptures from the life of Gautam Buddha particularly bodhisattva padmapani. The region of Ladakh is known for its wall paintings in Alchi and Hemis Monasteries, which were executed in 11-12th century. And the Spiti Valley in Himachal Pradesh is known for its Buddhist paintings in the gomphas of Tabo Monastery.
- **Jainism related:** Jain Cave shrine at Sittannaval, Tamil Nadu, and the Kailsanatha Temple at Ellora, Maharashtra of the 8th century AD are known for their linear styles.
- **Hinduism related:** The cave No. 4 in badami is popularly known as Vishnu cave and in the inscriptions patron (Mangalesha) records his Vaishnava affiliation.
- **Both secular and religious:** Bagh caves have both secular and religious mainly Buddhism.
- **Hindu mythological themes:** The Vijayanagar School also called mysore paintings of painting was renowned for its frescoes of Hindu mythological themes on temple walls and ceilings. Vijayanagar art includes wall paintings such as the Dashavatara (the Ten Avatars of Vishnu) and the Girijakalyana (the marriage of Parvati, Shiva's consort) in the Virupaksha Temple at Hampi; the Shivapurana murals (the Tales of Shiva) at the Virabhadra temple at Lepakshi; and those at the Kamaakshi and Varadaraja temples at Kanchi.
- **Local versions of the Ramayana and the Mahabharata:** The important palaces where mural paintings can be found are: Dutch Palace, Kochi, Krishna Puram palace, Kayamkulam and Padmanabhapuram palace. The mature phase of Kerala's mural tradition can be seen at Pundareekapuram Krishna Temple, Panayanarkavu, Thirukodithanam, Tripayar Sri Rama temple and Thrissur Vadakkunnatha temple.

- **Mystic forms of Shiva and Shakthi:** The vibrant Kerala mural paintings are one of the world's most famous frescos and have deep spiritual roots depicting themes of Hindu mythology, epics, the classic frolics of Krishna as well as the mystic forms of Siva and Shakti.
- **Stories of Lord Krishna:** The art of Picchwai originated as wall hangings behind the main deity in Krishna temples in Nathdwara. They narrate stories related to Lord Krishna
- **The forts and the palaces of the kings:** In the Mughal Period, Persian influences were at work, which had its bearings on the Mughal style of painting. The enthralling murals embellished the forts and the palaces of the Emperors Akbar and Jahangir.
- **Miniature paintings:** The Miniature painting style came to India with the Mughals in the 16th century and is identified as an important milestone in the history of Indian art. It developed into a distinct style with a combination of Islamic, Persian and Indian elements.
- **Valour and courage:** Rajputana paintings had hunting scenes, wars, regional tradition of coronation, jouhar etc as basic theme. Mughal paintings depicted victory scenes, grand durbar, court room etc.
- **Folk paintings:** Madhubani designs are characterised by eye-catching geometrical patterns, symbolic images, and scenes from mythology. Warli art with its linear and monochromatic hues resembles the execution of pre-historic cave paintings.

Conclusion

India has a rich tradition of mural wealth and treatises like Vishnudharmottara, Silpashastra, Manasollasa, Shilparatna, Naradashilpashastra and Kashyapashilpa, which provide detailed methods of preparation of walls, plasters and colors for the murals. The procedures and techniques are extensive but it is believed that artists did not adhere to them strictly but improved upon them and instilled a life, rhythm and vigor of their own in the murals.

2. NawabWajid Ali Shah of Awadh gave great fillip to the technical vocabulary of Kathak. Elaborate.

Introduction

Nawab Wajid Ali Shah (1822-1887) belonged to the princely kingdom of Awadh (Oudh) in Uttar Pradesh. The robust Nawab Wajid Ali Shah was regarded as being a kind, generous and compassionate ruler, as well as a good administrator, who took keen interest in the affairs of the state.

Body

Besides introducing reforms and looking into the administration of justice and military affairs, Wajid Ali Shah was also a poet, playwright, composer and dancer himself, under whose lavish patronage the fine arts flourished.

Contributions to Kathak:

- **New era:** Practically speaking, the musical and theatrical renaissance of Bengal began only after the arrival of Wajid Ali Shah.
- **Lakhnavi Gharana:** He introduced the Lakhnavi gharana (house, style) in everything from thumri to kathak to dresses and food.
- **Naubat Khana:** He set up a naubat khana (music house) in the style of Lucknow and introduced kabootar baazi and patang baazi or pigeon flying and kite flying.
- **Rahas:** Wajid Ali Shah started two distinct forms one is Rahas and the other one is called Raas. He himself choreographed a dance based on the moves of Kathak called, Rahas, that he danced himself with the ladies of his court. For him Rahas was a dramatic form of theatre including acting, dancing, and music and with different scenes the whole setting and locale changes.
- **Lucknow became center:** Within just years of the arrival of the Nawab in Metiabruz, the town virtually shaped its own culture based on thumri and kathak in the line of Lucknow.
- **Regular programs:** The Nawab held regular kathak dance programmes in his parikhana or the abode of his young dancers. The Baboos of Bengal saw this for the first time and they also constructed their own baganbari or jalsaghar mansions where programmes of thumri or kathak would regularly be held.
- **Kaisarbagh Baradari palace:** Pursuing his passion for the arts, Wajid Shah built the spectacular Kaisarbagh Baradari palace complex which came alive with music, dance-dramas, Rahas, Jogiya Jashan and Kathak performances, making Lucknow an attractive cultural centre, as made famous by the earlier Nawab rulers of the state.
- **Patronage several artists:** It was during his era that several reputed musicians, poets, composers, and dancers enhanced their repertoire, along with the enriching the light classical form of thumri, the grand revival of the Kathak dance form, and the rise in popularity of Hindustani Theatre.

Conclusion

Wajid Ali Shah's self works included numerous poems, prose, ragas, playwrights and ghazals under his pen name of 'Qaisar'. While his compositions include his famous Bhairavi thumri named 'Babul mora Chhooto jaay' sung by many singers, his ragas (titled Jogi, Juhi, Shah-Pasand etc.)

3. What are the Dharmshastras? How are they different from India's ancient epic literatures? Discuss.

Introduction

Dharmashastras is a genre of Sanskrit theological texts, and refers to the treatises (shastras) of Hinduism on dharma. The texts include discussion of ashrama (stages of life), varna (social classes), purushartha (proper goals of life), personal virtues and duties such as ahimsa (non-violence) against all living beings, rules of just war, and other topics.

Body

- **India's ancient epic literatures:** epic literatures include Ramayana, Mahabharata, Vedas, Puranas, and Upanishads.
- **The Dharmashastra literature:** It is written in Sanskrit, exceeds 5,000 titles. It can be divided into three categories:
 - (1) sutras (terse maxims),
 - (2) smritis (shorter or longer treatises in stanzas), and
 - (3) nibandhas (digests of smriti verses from various quarters) and vrittis (commentaries upon individual continuous smritis). The nibandhas and vrittis, juridical works intended for legal advisers, exhibit considerable skill in harmonizing divergent sutras and smritis.

Dharmashastras are different from India's ancient epic literatures:

- **About Dharma:** The Dharmashastra concerns dharma, a concept that incorporates the nature of the world, eternal or cosmic law, and social law, applied to rituals and life-cycle rites, procedures for resolving disputes, and penalties for violations of these rules; the Arthashastra concerns economic affairs; and the Kamashastra concerns love generally and pleasure in particular.
- **Dharmasutras:** The Dharmashastra includes the following dharmasutras such as Gautama, Baudhayana, Apastamba, Vasishtha, Vishnu, and Vikhanas, as well as the metrical Laws of Manu. Deal with science, astronomy, astrology, mathematics related topics.
- **Role of smriti:** These texts also acknowledge the role of Smriti, customs of polite learned people, and one's conscience as source of dharma.
- **Conduct of a person:** The structure of Dharmashastra primarily addresses the Brahmins both in subject matter and the audience. The central focus of these texts is how a Brahmin male should conduct himself during his lifetime.
- **Role of families:** divergent commentaries and treatises on duties, responsibilities and ethics to oneself, to family and as a member of society
- **Right course of conduct:** Dharmashastra is primarily concerned not with legal administration, though courts and their procedures are dealt with comprehensively, but with the right course of conduct in every dilemma.
- **Traditional thoughts:** The propositions that duties are more significant than rights, that woman are under perpetual guardianship of their closest male relatives, and that the king (i.e., the state) must protect the subjects from all harm, moral as well as material.

- **Basic principles of law:** Dharmashastra provides only the basic principles of the law. The actual administration of law, the equivalent of case law, was historically carried out by local councils of elders called Panchayats.
- **Foundation for other religions:** Dharmashastra played an influential role in modern era colonial India history, when they were used as the basis for the law of the land for all non-Muslims (Hindus, Jains, Buddhists, and Sikhs)

Conclusion

All these religio-philosophical developments were stimulated by the same conditions of social order, which continued to be chaotic and confusing for several centuries, being various means of finding solutions, social, religious and philosophical, to the crisis in civilization and culture.

4. The JP movement was a watershed event in India's post independence history. Do you agree? Substantiate.

Introduction

The Bihar Movement was a movement initiated by students in Bihar in 1974 and led by the veteran Gandhian socialist Jayaprakash Narayan, popularly known as JP, against misrule and corruption in the government of Bihar. It later turned against Prime Minister Indira Gandhi's government in the central government. It was also called Sampurna Kranti (Total Revolution Movement) and JP Movement.

Body

JP movement was a watershed event in India's post-independence history because of following reasons:

- **Demanded dissolution of assembly:** On 1 April 1974, Indira Gandhi responded to the Bihar Movement's demands for the removal of the elected government. Students also demanded dissolution of the Bihar Legislative Assembly. JP went to Delhi and attended a conference of Citizens for Democracy, an organization demanding civil rights but did not succeed.
- **Gujarat and Bihar Unrest:** What turned the various economic and political crises into one of the political system were two popular movements in Gujarat and Bihar against the faction-ridden Congress governments, and the leadership provided to the Bihar movement by Jayaprakash Narayan. Recession, Unemployment and High Inflation were common causes.
- **Sampurna kranthi:** Advocated a program of social transformation by participation of youth in social activities. He called it Total Revolution (Sampurna Kranti) Movement.
- **Pan India travelling:** JP also decided to go beyond Bihar and organize a countrywide movement against widespread corruption and for the removal

of Congress and Indira Gandhi, who was now seen as a threat to democracy and portrayed as the fountainhead of corruption. JP kept travelling all across India, strengthening and uniting opposition parties to defeat Congress.

- **Support from non-political parties:** The JP Movement attracted wide support especially from students, middle classes, traders and a section of the intelligentsia. It also got the backing of nearly all the non-left political parties.
- **Defeat of Indira Gandhi:** The court thus ordered her to be removed from her seat in Parliament and banned from running in elections for six years. It effectively removed her from the Prime Minister's office. She rejected calls to resign and went to the Supreme Court. JP opposed such a movement in his letters to Indira Gandhi and called for her to resign.
- **Jaya prakash Narayan was arrested:** Indira Gandhi imposed a nationwide Emergency to safeguard her position on the night of 25 June 1975. Immediately after proclamation of emergency, prominent opposition political leaders Jayaprakash Narayan & Satyendra Narayan Sinha were arrested without any prior notice.
- **Janata party formed:** After Indira Gandhi revoked the Emergency on 21 March 1977 and announced elections; it was under JP's guidance that the Janata Party (a vehicle for the broad spectrum of the anti-Indira Gandhi opposition) was formed.
- **First non-congress government:** The Janata Party was voted into power, and became the first non-Congress party to form a government at the Centre in India.

Conclusion

By highlighting the issue of corruption and pointing to the rot that had got into the system as a result of the declining morality of electoral politics. It has exposed its basic weakness and that of both ruling and Opposition parties — their lack of a real popular base and their increasing reliance on politics of manipulation from above and on politics of black money.

5. Examine the factors that led to the Boxer uprising in China. How did it end up? Discuss.

Introduction

The Boxer Rebellion was a militant uprising within China that lasted from 1898 to 1900. At its core, the rebellion was a grass-roots movement that sought to expel the unwanted influence of Western nations. The rebellion was able to gain wide support amongst the large populations of poor and unemployed in northern China.

Body

The leading force of the Boxer Rebellion was a secret society called the **Righteous and Harmonious Fists**. Largely made up of poor and unemployed young Chinese

men, the society was labeled 'The Boxers' by Western newspapers in reference to the military exercises they practiced. The Boxers focused their anger on anything foreign, particularly Christian missionaries and foreign or Western technology. Many in China saw foreign influence as a corrupting force that was weakening China's culture and government. The Boxers used guerrilla tactics to kill many Christian missionaries and Western diplomats, all in an effort to rid China of foreign interference. Likewise, railroads, Christian churches, embassies, and other foreign property became targeted for destruction.

The Boxers combined spirituality and religion with militarism and martial arts. They relied upon rigorous physical and military training as well as spiritual and religious practices. The Boxers believed they were fighting a righteous and divinely supported cause and that they were impervious to the bullets and swords of their enemies. There were a number of other anti-foreign societies fighting alongside the Boxers. The Red Lanterns, for example, were a group of young women who also blended spirituality and the martial arts in their struggle against foreign influence. The Red Lanterns, the Boxers and other groups sought to strengthen China through militancy and their belief in the righteousness of their cause.

By 1900, the Boxer Rebellion had spread to the capital of Beijing, forcing the many Western diplomats and Christians in the city to seek refuge inside their embassies and Churches.

Causes of Boxer Uprising

The Boxer Rebellion formed in response to both foreign and domestic internal tensions. Western powers like the US and the nations of Europe had come to wield significant commercial, political, and religious influence across China. Throughout the latter half of the nineteenth century, the Qing Dynasty of China had been subjected to a number of humiliating military defeats at the hands of Western powers. After losing a number of battles to Britain in particular, China had been forced to concede trading rights to European and US commercial interests and to allow Christian missionaries access across China. By the 1890s, many Chinese had come to resent the spread of Christian missionaries and their influence.

However, domestic woes within China inspired the Boxer Rebellion as well. The authority of the Qing Dynasty had been weakening for some time, many regions of the country were subject to extreme poverty and unemployment, and drought had threatened a general famine. Because of these woes, many young men and women across China found good cause to organize a rebellion to expel foreigners and strengthen Chinese society.

Conclusion

Aftermath

The Boxer Rebellion formally ended with the signing of the Boxer Protocol on September 7, 1901. By terms of the agreement, forts protecting Beijing were to be destroyed, Boxer and Chinese government officials involved in the uprising were to be punished, foreign legations were permitted to station troops in Beijing for their defense, China was prohibited from importing arms for two years and it agreed to pay more than \$330 million in reparations to the foreign nations involved.

The Qing dynasty, established in 1644, was weakened by the Boxer Rebellion. Following an uprising in 1911, the dynasty came to an end and China became a republic in 1912.

6. What is 'sexism'? Examine its prevalence in Indian social life. Why is it harmful? Discuss.

Introduction

Sexism is prejudice or discrimination based on a person's sex or gender. Sexism can affect anyone, but it primarily affects women and girls. It has been linked to stereotypes and gender roles, and may include the belief that one sex or gender is intrinsically superior to another. Extreme sexism may foster sexual harassment, rape, and other forms of sexual violence. Gender discrimination may encompass sexism, and is discrimination toward people based on their gender identity or their gender or sex differences. Gender discrimination is especially defined in terms of workplace inequality.

Body

While sex is the biological makeup of an individual's reproductive anatomy or secondary sex characteristics, the term 'gender' is its socio-cultural construct. Gender is the range of physical, mental, and behavioural characteristics pertaining to, and differentiating between, masculinity and femininity.

How Sexism or Gender discrimination disproportionately affects women:

- Gender differences are seldom allowed to retain their horizontal relationships. Rather they are stratified vertically in a hierarchical relationship. The notions of superiority and inferiority come to be attached to them. This is how men came to be considered superior to women.
- Gender differences are usually a manifestation of power differentials that exist in society.
- It is due to the hierarchical relationship that exists that discriminatory attitudes are adopted towards those who are considered lower down the hierarchy, which in the case of gender-based stratification are the women.

- In India, discriminatory attitudes towards women have existed for generations and affects women over their lives. Although constitution of India has granted women equal rights but gender disparities remains.
- There are limited opportunities for women to access resources such as education, health care services and job opportunities.
- Female infanticide, a sex-selective abortion, is adopted and strongly reflects the low status of Indian women. The demand for sons among wealthy parents is being satisfied by the medical community through the provision of illegal service of foetal sex-determination and sex-selective abortion.
- Education is not widely attained by the Indian women. Although literacy rates are increasing, female literacy rates lags behind the male literacy rate.
- Discrimination against women has contributed to gender wage differentials, with Indian women on average earning 64% of what their male counterparts earn for the same occupation and level of qualification. Women are disadvantaged at work, and are often underestimated for their capabilities. This has prevented Indian women from achieving a higher standard of living.
- Discrimination against women has led to their lack of autonomy and authority. Although equal rights are given to women, it may not be well recognized. In practice, land and property rights are weakly enforced, with customary laws widely practiced in rural areas. Women do not own property under their own names and usually do not have any inheritance rights to obtain a share of parental property.

Conclusion

Apart from limiting women's agency and freedom substantially, there are consequences of gender discrimination for society as a whole too. It impedes growth, significantly reducing total output in both agricultural and non-agricultural sectors.

7. How is climate change and associated weather events affecting urbanisation? Explain with the help of suitable examples.

Introduction

Cities are far more dependent on energy than rural areas where activities like agriculture, animal husbandry and local artisanal work have a low ecological footprint. As population in cities grows, pressure on ecosystems increases. Large quantities of food, water and fuel need to be moved into the cities and huge amounts of garbage and sewage have to be moved out. Nutrient-rich human wastes

– an asset in a rural setting can become an economic liability in an urban environment.

Body

Direct impact of climate change in urban areas

Sea level rise:

One of the alarming prospects of climate change will be its impact on the rise in sea level. Mainland India, endowed with a long coastline of 5,700 km will not escape the wrath of the seas. The total length of the Indian coastline is about 7,500 km when all the island territories of Andaman and Nicobar, and Lakshadweep are taken into account.

Low Elevation Coastal Zones (LECZ) are regions, which fall under 10 meters of coastal elevation. Approximately 81,000 square km of land fall under LECZ in India, housing a population of over 60 million. 50% of this population is in urban regions comprising approximately 31 million people.

It is projected that the sea-level rise along the Indian coast will be between 30 and 80 cm over the next century. In the absence of any preventive measures, the people living in coastal areas are potentially going to be affected. Three major cities Mumbai, Kolkata and Chennai are on the coast and are on an average elevation of 2-10 meters in the LECZ. They are likely to suffer from flooding of lands particularly during high tide, salinization of water sources, destruction of ecosystems and natural resources that supply them. Cities in deltaic locations like Kolkata are more likely to be affected by coastal floods as they are at lower elevation, experience more or less natural subsidence and, in some cases, receive more water from the rivers feeding melting glaciers.

Water/Sanitation:

Changes in precipitation patterns and water cycle will increase the already existing problems of water supply and quality in urban areas, especially in big cities. The IPCC Report underlines those cities in drier regions like Delhi will be hit hard.

Health/Diseases:

Climate change is expected to increase environment-related diseases. Warmer and/or wetter period of breeding due to global warming will provide ideal conditions for expansion of mosquito-borne diseases as puddles, in which malaria carrying mosquitoes breed, are created either by excessive rainfall or by droughts in rivers.

Lack of sanitation and potable water will increase contaminated water and food-borne diseases like cholera, typhoid, diarrhoea, hepatitis, and gastroenteritis. Warmer cities will also induce an increase in respiratory diseases due to pollution whose effects are reinforced by higher temperatures.

Heat waves:

Global warming will be felt more in cities because of the “urban heat island effect” that makes cities warmer than their surrounding from 2 to 6°C because of the modification of the land surface and waste heat produced by high-energy use. Heat waves that can kill hundreds of people may become more frequent and intense.

Infrastructures:

Storms, floods, cyclones, coastal flooding that are expected to be more frequent put infrastructure at great risk. This includes transportation (roads, railways, bridges, ports and airports) and communication networks, water supply, sewage, gas pipelines, drainage, flood and coastal defence systems, power and telecommunication infrastructures, industrial units, plants. As far as buildings are concerned, informal and traditional housing are the most vulnerable to storms and floods.

Indirect impact of climate change on urban areas**Migrations:**

Climate change related drought and floods are expected to foster rural to urban migration, increase overpopulation of cities and the proportion of poor and vulnerable people living in urban areas. It is estimated that 500 million people are going to be affected by water problems in India because of global warming (major risk of desertification in North-Western and Central India, alternance of droughts and floods in the Indo-Gangetic and Brahmaputra plains, and coastal flooding due to sea-level rise).

The migrants are the most vulnerable groups in any city. With no access to the city's livelihood network and a lack of skill sets to help them survive, these groups live in the slums which are illegal and that have no access to basic amenities. These groups are thus highly vulnerable to a variety of risks living on hazardous sites, environmental health risks via poor sanitation, water supply, little or no drainage and solid waste services, air and water pollution and the recurrent threat of being evicted.

Economic impacts:

Cities form the centre of the economy in many countries, so climate change's impact on urban populations also damages the nation. For every one-meter rise in sea levels, the World Bank estimates a loss of 2% in national Gross Domestic Product due to shortage of fresh water, damage to agriculture and fisheries, disruption of tourism, reduced energy security, and other consequences.

Health consequences of climate change especially, heat waves, could have a great impact on economy. Episodes of heat cramps, heat exhaustion and heat stroke would affect the population, primarily the large poor section of the society. As the immune system weakens due to heat stress, susceptibility to diseases would further increase. The resulting increase in expenses on health care by individuals would escalate leading to greater stress. Hence, this vicious cycle would lead to depreciation of human resources. As temperatures increase, the workable days for heavy works like construction will decrease and this may have a negative impact on economic growth.

Climate change through more frequent and intense drought or floods is already severely affecting the agricultural sector and food production. One of the side effects of this rural and agricultural crisis is increase in food and biomass fuel prices in cities.

Retroactive impact of urbanization:

Three-quarters of the carbon dioxide in the world, which is the biggest greenhouse gas, is emitted by cities. One has only to remember that half the population of the globe is urban today. Half this carbon dioxide is contributed by buildings, which need to heat or cool their interiors; the rest is generated by motorized transport, which is growing exponentially in our country. This locates the problem squarely in our midst, as urban-dwellers. As is painfully evident from city after city in our country, urban development here is highly unsustainable.

Mumbai itself is responsible for 40% of pollution in India. Part of these emissions is linked to measures like air conditioning taken to adapt to climate change which itself is mostly the consequence of GHG emissions.

This phenomenon is further emphasized by the move towards high-energy consuming buildings for middle and business-class. Because of globalization and adoption of new technologies, traditional patterns of construction are abandoned for homogenized types of building that largely use cement and glass, air conditioning regardless of the environmental and climatic conditions.

For example, in Pune, constructors' choices depend more on consumer trends and commercial considerations than ecological considerations. There, glass and concrete, which trap the heat, are used more often now than bricks and stone which are much more energy efficient.

The poors and the vulnerable people

Climate change will affect more the poor people who constitute between a quarter and half of Indian cities. The slum dwellers, squatters, migrants, people living in informal settlements which are generally situated in vulnerable areas (river beds, flood plains, hill slopes) will be directly affected. They already suffer from insecurities due to "poor governance, lack of investments in infrastructure and in the commons, strong connections between the political class, real-estate developers and public agencies".

8. What is temperature inversion? What are its different types? How does it lead to fog? Explain.

Introduction:

Temperature inversion is a situation in which temperature in the troposphere increases, rather than decreasing, with increasing altitude. Inversions are relatively common in the troposphere but are usually for brief duration and restricted depth. They can occur near Earth's surface, or at higher levels.

Body:

Different types of inversions:

- **Surface inversion:**

A ground inversion develops when air is cooled by contact with a colder surface until it becomes cooler than the overlying atmosphere; this occurs most often on clear nights, when the ground cools off rapidly by radiation. If the temperature of surface air drops below its dew point, fog may result. Topography greatly affects the magnitude of ground inversions. If the land is rolling or hilly, the cold air formed on the higher land surfaces tends to drain into the hollows, producing a larger and thicker inversion above low ground and little or none above higher elevations.

- **Turbulence inversion:**

A turbulence inversion often forms when quiescent air overlies turbulent air. Within the turbulent layer, vertical mixing carries heat downward and cools the upper part of the layer. The unmixed air above is not cooled and eventually is warmer than the air below; an inversion then exists.

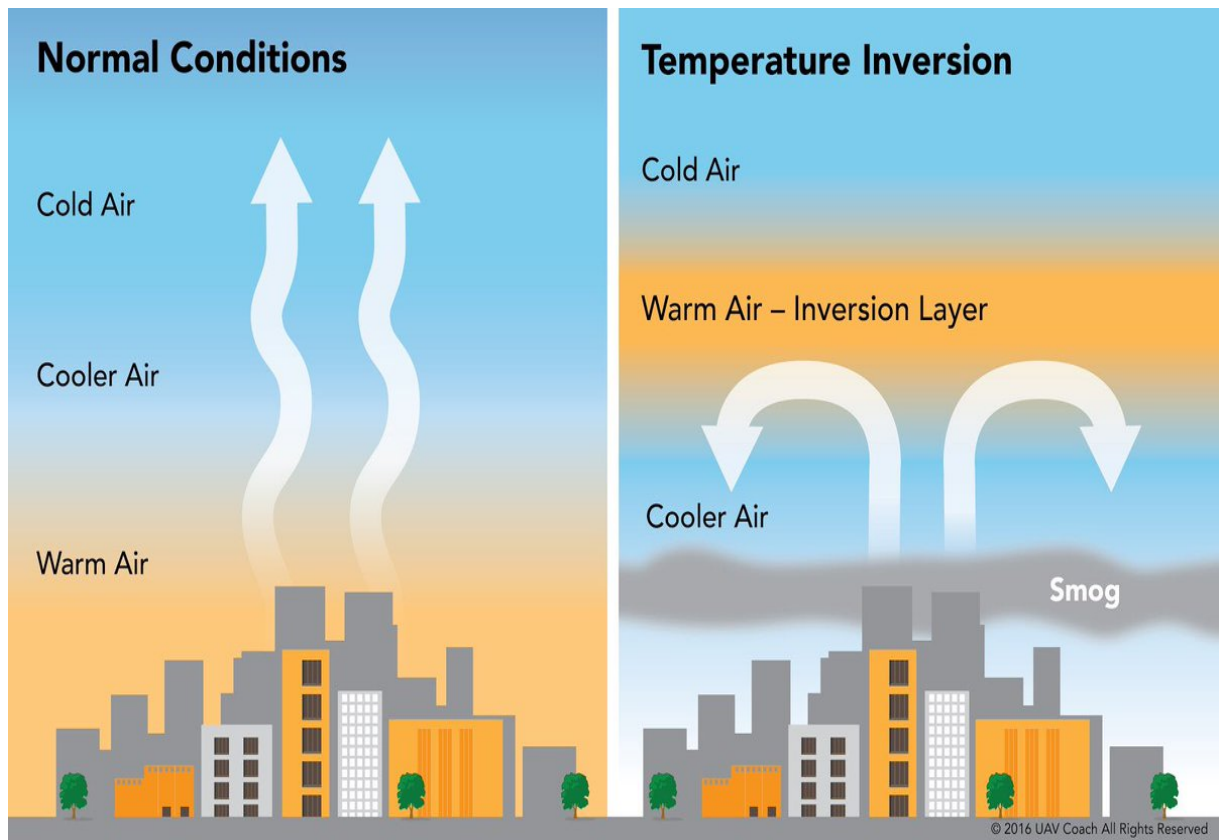
- **Subsidence inversion:**

A subsidence inversion develops when a widespread layer of air descends. The layer is compressed and heated by the resulting increase in atmospheric pressure, and as a result the lapse rate of temperature is reduced. If the air mass sinks low enough, the air at higher altitudes becomes warmer than at lower altitudes, producing a temperature inversion. Subsidence inversions are common over the northern continents in winter and over the subtropical oceans; these regions generally have subsiding air because they are located under large high-pressure centres.

- **Frontal inversion:**

A frontal inversion occurs when a cold air mass undercuts a warm air mass and lifts it aloft; the front between the two air masses then has warm air above and cold air below. This kind of inversion has considerable slope, whereas other

inversions are nearly horizontal. In addition, humidity may be high, and clouds may be present immediately above it.



Fog formation:

Fog is simply a cloud on the ground and sufficiently dense to reduce horizontal visibility to less than 1,000 metres.

Fog results from temperature inversion when the ground loses heat through radiation, usually at night. The heat radiated away from the ground passes through the lowest layer of air and into higher areas. The air closest to the ground cools as heat flows conductively from it to the relatively cool ground, and fog condenses in the cooled air at the dew point, often collecting in low areas.

Conclusion:

Fog presents one of the greatest hazards to transportation sector especially aviation and to nearly all forms of surface transportation. In many countries, especially those in temperate latitudes, fog causes widespread dislocation and delay in transportation systems on several days each year.

9. How does commercial coastal fishing affect the lives of local fishermen in India? How can it be addressed? Discuss.

Introduction:

Commercial fishing is the activity of catching fish and other seafood for commercial profit, mostly from wild fisheries. It provides a large quantity of food to many countries around the world. Large-scale commercial fishing is also known as industrial fishing. Hence, it is profit friendly rather than sustainable.

Body:

It has its own advantages and disadvantages:

- Besides its positive implications, commercial aquaculture can lead to inequitable income distribution, and social conflicts.
- The relationship between commercial fishing and fishermen becomes competitive rather than complementary. Policies focusing on commercial fishing with sufficient funds may raise incomes of certain fish farmers without alleviating poverty. There is also concern that most commercial farmers will be male, better educated and richer, which would exacerbate income inequality and social differentiation.
- Social conflicts arise because traditional fishermen experience detrimental environmental side effects of commercial farming such as salination of soil and groundwater through seepage, flooding through pond embankments, and pollution of waterways through pond effluents.
- They also feel threatened or jealous of the success of commercial aquaculture. Social animosity may be most intense if a small elite, domestic or foreign, dominates the industry. These social conflicts are not dissimilar to those that occurred in agriculture with the Green Revolution.
- Commercial fishing can lead to environmental damage, which can be a major cost to society. However, fishermen with short time horizons can afford to ignore environmental damage, especially if they can move to new areas once farms become unsustainable. Externalities, although costless to producers, are a cost to society. If they occur, they must be evaluated at their social opportunity cost and over a longtime horizon. Ways and means should also be found for producers to internalise them. The longer-time horizon is enforced by a discount rate lower than used in private profitability calculations.

Way forward:

- There is a need to harmonize regulations governing commercial fishing. Vessels fishing on the “high seas” (defined as more than 200 miles from any country’s shoreline) are free to fish without regulations.

- In response to escalating tensions between fishing fleets from different countries, the 1982 United Nations Convention on the Law of the Sea established “exclusive economic zones” (EEZs), which gave coastal countries exclusive economic rights to waters extending 200 miles out from their coasts.
- While the international community has taken steps to reduce overfishing, the future of commercial fishing remains uncertain. Proper management has allowed some fish populations to rebound, but others continue to decline. These problems could be exacerbated by global climate change, which may further alter spawning and migration patterns.
- Additionally, increasing levels of carbon dioxide may increase the acidity of seawater, which could inhibit the formation of coral reefs, negatively impacting fish stocks.

10. Discuss the factors that led to the rise of Arab nationalism in the early 20th century? How did it lead to the emergence of modern Turkey? Discuss.

Introduction

Arab nationalism is a nationalist ideology that asserts the Arabs are a nation and promotes the unity of Arab people, celebrating the glories of Arab civilization, the language and literature of the Arabs, calling for rejuvenation and political union in the Arab world. Its central premise is that the peoples of the Arab world, from the Atlantic Ocean to the Indian Ocean, constitute one nation bound together by common ethnicity, language, culture, history, identity, geography and politics. It rose to prominence with the weakening and defeat of the Ottoman Empire in the early 20th century and declined after the defeat of the Arab armies in the Six-Day War.

Body

Arab nationalism is comparatively a recent phenomenon. It developed during the later part of the nineteenth and early part of the twentieth century as a reaction against the tyranny of the Ottoman Empire and the centralization policies of the Committee of Union and Progress.

It gathered strength and coherence during and after the First World War. The Arab Nationalism first manifested itself in the form of Arab Revolt of 1916 which was organised by Sherif Hussain Mecca due to fears of Turkish victimization and for the promotion of his personal ambitions.

This revolt constituted defiance of a long established authority of the Turkish Empire whose authority had been greatly shaken and whose institutions had completely degenerated. Sherif Hussain Mecca conceived the Arab world as a single homogenous nation bound by the common ties of language, religion and history.

It is true that the people of different Arab countries are united by the fact that they possess a common heritage and believe in Islam, but actually these similarities exist only in appearance.

In reality classical Arabic is not comprehensible to majority of the Arabs and there is so much of variance in the dialects and spoken Arabic in different countries that Arabs from different countries are not able to communicate with each other.

In fact the Arab world four or five distinct Arab dialects are in vogue-Moroccan, Egyptian, Syrian, Iraqi and Saudi and they possess different grammar and vocabulary. Hence the similarity of language is only a myth.

Again the Arabs claim that they are bound by common religious heritage viz. Islam. But this affinity is also superfluous because the Muslims are sharply divided into various sects viz. Sunni, Shia, Wahhabi, Zaidi, Shafi etc.

In view of the differences in language and religion the countries of Arab world did not constitute a political entity except for a brief period during the seventh and the eighth centuries when Islam expanded and consolidated into a Muslim empire.

Thereafter the ties between Arab countries were shaken and by the eleventh century Arab countries came to be divided in Arab East and Arab West. In the nineteenth and the twentieth century's with the French conquest of North-Africa-Algeria (1830), Tunisia (1881) and Morocco (1912), the Arab West got completely isolated from the rest of the Arab world. France severely restricted travel to the Arab East and treated Arab West as an extension of the mother country.

Emergence of Modern Turkey

The occupation of Istanbul (1918) and Izmir (1919) by the Allies in the aftermath of World War I prompted the establishment of the Turkish National Movement. Under the leadership of Mustafa Kemal Pasha, a military commander who had distinguished himself during the Battle of Gallipoli, the Turkish War of Independence (1919–1923) was waged with the aim of revoking the terms of the Treaty of Sèvres.

By 18 September 1922 the Greek, Armenian and French armies were expelled, and the Ankara-based Turkish regime, which had declared itself the legitimate government of the country on 23 April 1920, started to formalise the legal transition from the old Ottoman into the new Republican political system. On 1 November 1922, the Turkish Parliament in Ankara formally abolished the Sultanate, thus ending 623 years of monarchical Ottoman rule. The Treaty of Lausanne of 24 July 1923 led to the international recognition of the sovereignty of the newly formed "Republic of Turkey" as the successor state of the Ottoman Empire, and the republic was officially proclaimed on 29 October 1923 in Ankara, the country's new capital. The Lausanne Convention stipulated a population exchange between Greece and Turkey, whereby 1.1 million Greeks left Turkey for Greece in exchange for 380,000 Muslims transferred from Greece to Turkey.

Mustafa Kemal became the republic's first President and subsequently introduced Atatürk's Reforms. The reforms aimed to transform the old religion-based and multi-communal Ottoman constitutional monarchy into an essentially Turkish nation state that would be governed as a parliamentary republic) under a secular constitution.[94] With the Surname Law of 1934, the Turkish Parliament bestowed upon Mustafa Kemal the honorific surname "Atatürk" (Father Turk)

Conclusion

Thus Arab Nationalism played a major part in emergence of not just modern Turkey but many other nations along with Arab League.

11. Many women played central roles in the socio-socio-religious movements of the late 19th and early 20th centuries that spread across different parts of the country. Can you discuss the contribution and legacy of three such women?

Introduction

In the 19th century there was a political anarchy in India. Our culture and civilization was under heavy pressure. On the one hand, there were the Britishers and their followers who were trying to disfigure our cultural heritage whereas on the other hand our social evils were proving a blot on our culture.

Body

Role of women and their contribution in socio-religious movements:

- **Annie Besant:** She was a British socialist, theosophist, women's rights, writer, orator, educationist, and philanthropist. Regarded as a champion of human freedom, she was an ardent supporter of both Irish and Indian self-rule. She fought for the causes she thought were right, starting with freedom of thought, women's rights, secularism, birth control, Fabian socialism and workers' rights.
- **Helena Petrovna Blavatsky:** was a Russian occultist, philosopher, and author who co-founded the Theosophical Society in 1875. The Theosophical Society established links with an Indian Hindu reform movement, the Arya Samaj, which had been founded by the Swami Dayananda Saraswati; Blavatsky and Olcott believed that the two organisations shared a common spiritual world-view.
- **Sarojini Naidu:** Sarojini Naidu was a renowned poet and social worker. She inspired the masses with the spirit of nationalism through her patriotic poems. She stood for voting rights for women, and took an active interest in the political situation in the country. She also helped to set up the All India Women's Conference.
- **Savitribai Phule:** She was an Indian social reformer, educationalist, and poet from Maharashtra. She is regarded as the first female teacher of India. Along

with her husband, Jyotirao Phule, she played an important role in improving women's rights in India during British rule.

- **Pandita Ramabai Sarasvati:** She was an Indian social reformer, a pioneer in the education and emancipation of women in India. Ramabai moved to Pune where she founded Arya Mahila Samaj (Arya Women's Society). The purpose of the society was to promote the cause of women's education and deliverance from the oppression of child marriage.
- **Sarada Devi:** Though uneducated Sarada Devi's spiritual insight and utterances are highly regarded by scholars.
- **Sister Niveditha:** she was an Irish teacher, author, social activist, school founder and disciple of Swami Vivekananda. She opened school and requested everyone to send their girls to the school to study.
- **Sarala Devi Chaudhurani:** She was the founder of the first women's organisation in India, the Bharat Stree Mahamandal in Allahabad in 1910. One of the primary goals of the organization was to promote female education, which at that time was not well developed.
- **Sarla Thakral:** She was the first Indian woman to fly an aircraft during 1930. Thakral was a dedicated follower of the Arya Samaj, a spiritual community dedicated to following the teachings of the Vedas. Within this community, remarriage was a possibility for Thakral.

Conclusion

In today's world awareness, community mobilisation, people's participation and state administration's cooperation is the key to initiate social transformation in the Indian society. In addition, institutional mechanisms and free media, print and social, must be made available and accessible to all women.

12. How was Hyderabad made an integral part of Indian territory post-independence? What were the challenges involved? Who played the most prominent roles? Discuss.

Introduction:

Present-day India owes immeasurable debt to the vision, tact, diplomacy and pragmatic approach of the Sardar in preventing the Balkanisation of the country. He was instrumental in the merger of more than 560 princely states with the Union of India after the country's partition. What makes this achievement very remarkable is that it was achieved without any bloodshed.

Body:

Integration of 500 plus princely states into union of India needed a tactful negotiations and diplomacy and some states like Hyderabad required different level of handling due to certain challenges.

It was Sardar Vallabhai Patel, with his wisdom, foresight, patriotism, tact, persuasive powers and abiding commitment to fair play enabled him to untangle a highly complex political and social problem without triggering any kind of revolt or civil unrest.

Challenges involved and the way it was integrated into Indian Union:

- The Nizam of Hyderabad nurtured ambitions of remaining independent of India and issued a firman to that effect. At the same time, he let loose razakars and even toyed with the idea of merging Hyderabad with Pakistan, although there was no geographical continuity between the two.
- His army (Razakars) did killings, human rights violations.
- This forced Patel to use coercion by launching 'Operation Polo' to liberate and integrate Hyderabad after the Nizam of Hyderabad entertained false hopes of either joining Pakistan or remaining independent.
- So police action in the form of Operation Polo was done where the Indian armed forces defeated the Nawab's men and Hyderabad joined the Indian republic.
- In a swift operation lasting five days, Hyderabad State was liberated in September 1948.
- It was the most critical time when the country's political unity was in jeopardy, India found the man of the moment in Sardar Patel.
- He displayed amazing patience, tact and a steely determination in dealing with an intransigent ruler, who refused to see the writing on the wall and even wanted to take the issue to the United Nations.
- Displaying statesmanship of the highest order, Sardar Patel prevented the attempts to not only Balkanise India but internationalize the issue as well.

Conclusion:

Sardar Patel's foresight and tactful navigation of the most turbulent period in post-Independence, and the resolve he demonstrated in integrating the more than 500 princely States into the Dominion of India is an unparalleled accomplishment in modern history.

13. How did India manage to change the global perception and thwart international sanctions post Pokhran nuclear tests in 1998? Do you consider it a significant strategic victory in the Context of contemporary global politics? Comment.

Introduction

The Pokhran-II tests were a series of five nuclear bomb test explosions conducted by India at the Indian Army's Pokhran Test Range in May 1998. It was the second instance of nuclear testing conducted by India; the first test, code-named Smiling Buddha, was conducted in May 1974.

Body

India managed to change the global perception and thwart international sanctions post Pokhran nuclear tests in 1998:

- **Credibility of test:** It validated new designs to ensure the credibility of the nuclear deterrent as the data set from the 1974 test was limited.
- **Nuclear weapon state:** The weaponisation of strategic missile systems and the Pokhran-II nuclear tests in collaboration with Department of Atomic Energy, which made India a nuclear weapon state
- **Responsible state:** To generate an acceptance of India as a responsible state with an impeccable non-proliferation record. The 1998 nuclear tests began the process for the world to acknowledge India as a responsible nuclear power
- **Affected Pakistan:** Ironically, with Pakistan, the 1998 tests — Pakistan followed soon after — gave Islamabad-Rawalpindi a sense of a 'threshold' below which they could continue to wage a proxy war, most spectacularly during Kargil.

Yes, it was a significant strategic victory:

- **Worked in blind spots:** The team operated at night to avoid the US spy satellites and drilled a tunnel only when these satellites turned the other way. They wore army uniforms to disguise themselves and bomb shafts were dug under camouflage. The nuclear devices were also flown from different parts of the country to avoid suspicion.
- **Five explosions:** There were five explosions during India's second nuclear tests that were carried out in 1998. Among the five nuclear bombs, the first one was a fusion bomb and the rest four were fission bombs. The first three bombs included 45 kt thermonuclear device, 15 kt fission device and sub-kt nuclear device. The other two which were tested on 13th May were also sub-kt bombs of power 0.5 kt and 0.3 kt.
- **No radioactive elements:** Measurements have confirmed that there was no release of radioactivity into the atmosphere.

No, it was not a significant strategic victory:

- **Regional tensions:** The Pokhran nuclear explosions worsened regional tensions and already troubled relations with Pakistan.
- **Indo-china relations:** Pokhran-II, and the run-up to it as well as the follow-up, had an adverse and deplorable impact on china-Indian relations.
- **Harmed reputation:** Follow-up have harmed India's reputation among peace-loving, democratic and progressive constituencies round the world.

Conclusion

The actions we took 20 years ago ensured our national security. Our responsible record and subsequent engagements ensured global understanding of our policies. That is also shown by our nuclear collaborations around the world

14. The relations within an Indian family vary in great deal from her western counterparts. Do you agree? Substantiate with the help of suitable examples.

Introduction

The family, in Indian society, is an institution by itself and a typical symbol of the collectivist culture of India right from the ancient times. The joint family system or an extended family has been an important feature of Indian culture, till a blend of urbanisation and western influence, began to affect in home and hearth. This is especially true of urban areas, where nuclear families have become the order of the day. There is no denying the fact that socio-economic factors have played their role in the joint family system getting diluted.

Body

One of the main advantages of an Indian joint family system is the strong bonding it creates among siblings and other members of the family even while providing a sense of security to the children. It is believed that children who grow up in an extended family with grandparents, aunts, uncles and cousins will imbibe the qualities of sharing, caring, empathy and understanding.

This might not always be the case of children who grow up in a nuclear family like in Western countries. The bonding and bonhomie one finds in close knit joint families has a positive impact on the emotional quotient of children. However, everything will not be hunky-dory in extended families. They too have their share of conflict situations, quarrels and misunderstandings.

Family values play an important role in shaping the outlook of people. Respect and care for elders are among the central principles in Indian family system. It is saddening to know that the trend of the elderly being admitted into old age homes is increasing. There could be many reasons, including lack of adequate residential space in nuclear families, or in a globalised world, overseas location of children, or influence of Western family culture through mass media.

It is not good in the long run either for the country or the society to neglect the elderly. That is when they become most vulnerable and need family support, particularly from their children. The government, of course, has enacted laws to deal with such instances, but every effort should be made by all to ensure that the value system of respecting the elderly is not eroded.

Another major advantage of an Indian joint family system is the fact that grandparents or other members like aunts will take care of children when both the

parents are employed. Living with close family members rather than spending time in a crèche or play school will immensely contribute towards making the childhood memorable and happier, a crucial factor to the overall personality development of an individual.

It should also be remembered that the Indian family system creates a strong bond of unity at an early age, paves the way for social cohesion and in a broader sense promotes national unity. The qualities of sharing and caring by senior family members automatically lead them to think of a secure future for their children by making savings. This in turn helps in strengthening national economy. Another interesting facet of family system in India is that even a rickshaw puller thinks of getting his sister married before he ties the nuptial knot.

Children who grow up in an extended family not only imbibe qualities of tolerance, patience, democratic attitude of accepting others' viewpoints, but also develop sportsman's spirit while playing with siblings and cousins. Various age-old traditions, customs and ways of living are all products of family system. In fact, the Indian family system lays the seeds for social cohesion and democratic thinking.

Families play an important role in preserving and promoting the cultural and social values in a society. In a resolution adopted in December 1989, the UN General Assembly had proclaimed 'The International Year of the Family'. In another resolution in 1993, the General Assembly decided that May 15 of every year should be observed as 'The International Day of Families'. This day, according to the UN, provides an opportunity to promote awareness of issues relating to families and to increase the knowledge of the social, economic and demographic processes affecting families.

The crucial role that families can play in the creation of healthy and happy societies has been recognised in the Universal Declaration of Human Rights, adopted by the United Nations in 1948.

Conclusion

Adopting our age-old philosophy of *Vasudhaiva Kutumbakam*, which embodies the spirit of humanism, compassion, magnanimity and tolerance, family becomes the basic building block of a harmonious, inclusive society. Family can shape the world view, foster and reinforce the value system of the individuals and therefore, consequently, be the warp and weft of a sustainable, peaceful, inclusive, prosperous world.

15. The institution of village used to have several internal controls and regulations that used to define and shape the village society. However, in the 21st century, these controls and regulations are getting weaker day by day. Can you identify the forces behind this transformation? Also, analyse the consequences of these changes.

Introduction

Change is the spice of life. Social change is a dynamic process. It is observable in all societies and at all stages of development. The Indian village community is not immune to the process of social change. The rate of social change differs from area to area and from time to time. For example, the rate of social change experienced by the rural community in the pre-Independent India was slow and gradual. But in the post-Independent India as a result of the operation of various processes of social change like industrialization, urbanization and modernization, the Indian village community is witnessing changes at a faster rate.

Body

The changes observable in different spheres are as follows:

1. Caste system:

Caste system played a crucial role in the traditional village community. But consequent upon the forces of industrialization, urbanization and modernization, some changes have been effected with regard to the caste system. The Brahmins have lost their traditional dominance. Caste basis of social hierarchy is disappearing and in its place wealth, education, ability and efficiency are being given utmost importance. The restrictions on food, dress, mode of living and other matters imposed under the caste system have, for the most part, been removed. The ruralites are increasingly adopting occupations different from their traditional ones.

Untouchability as a social practice has lost its effectiveness in the rural areas. The power of the caste Panchayat has been weakened. There is a growing realisation on the part of the educated ruralites that the caste system is essentially man-made and it is not backed by divine sanction. It is exploitative in nature. Nevertheless, they do not want to do away with the caste as it suits their caste interests especially at the time of election.

2. Jajmani system:

Jajmani system is a traditional feature of the village community in India. Jajmani system refers to the system of offering service and accepting service. People to whom services are offered are called Jajmans and those who offer their services are known as Parjans.

The Jajmani system has now been weakened due to several factors such as the impact of urbanization on village life, the governmental efforts to raise the status of the lower castes, increase in social mobility on the part of the members of various castes following intergenerational educational mobility, the circulation of money in place of services in the villages etc.

The occupations presently adopted by the villagers are neither based on the caste system nor are entirely hereditary. Signs of the presence of the Jajmani system are evident in some of the recent studies of the rural communities although signs of its growing extinction are also evident in most studies.

3. Marriage system:

The village community also witnesses changes with regard to marriage. Although endogamy largely prevails in the rural areas, what is novel and interesting is that there is a trend towards an increase in love-marriages and inter-caste marriages. Even cases of divorce are visible in villages. In the past marriages were arranged by the parents. Even today they continue to dominate the mate-choice.

But the opinions of both boys and girls are being given due consideration in the matter of mate-selection. In the past marriage was regarded as a religious sacrament. But today the sacramental nature of marriage has been vitally affected. Marriage is gradually taking the shape of a social contract. The custom of child marriage has been abolished both in letter and spirit in the rural social matrix.

4. Family system:

The most important feature of rural family in India is the practice of joint family system. As a result of certain factors such as impact of western philosophy and growing individualism, joint families are gradually disintegrating.

Nuclear families have taken its place. The control exerted by the senior members over the junior ones has been declining. The importance of family as an agency of social control has been lessened. Most of the activities which once were performed within the family are now being performed and looked after by outside agencies.

5. Economic system:

Several changes are noticeable in the economic sphere. The farmers are increasingly making use of better seeds, manures, fertilizers, pesticides, tractors etc with a view to increase agricultural production both quantitatively and qualitatively.

The setting up of a number of credit cooperative societies and commercial banks in the rural areas has freed the villagers from the clutches of the 'Sahukaras'. Now they are getting loans at a cheaper rate of interest for meeting both agricultural and non-agricultural purposes. The government is providing financial assistance and other facilities for the creation of socio-economic infrastructure with the sole objective of bringing about all-round development in the life of the ruralites.

Various schemes for providing self-employment to educated unemployed youth have been implemented. The farmers are getting better price for their products. This shows that economic exploitation has decreased to a great extent. As a result of migration, there has been a flow of urban money into the rural areas. The per capita

income of the ruralites has increased thereby leading to an improvement in their standard of living.

6. Educational system:

Since independence constant Endeavour on the part of both governmental and non-governmental agencies has been instrumental in improving literacy rate in rural India. From a 36 per cent in 1981, rural literacy has gone up to 59.21 per cent in 2001. The ruralites are now realizing the crucial role of education as an instrument of social change. Spread of education has enabled them to shun orthodoxy, superstitions and conservative practices. It has expanded their mental horizon. Schools and colleges have been set up in rural areas to provide education.

7. Political system:

In recent times the role of Panchayati Raj Institutions in promoting political consciousness among the ruralites cannot be gainsaid. The mass media in the form of radio, television and newspapers have added to the political interest, political awareness and political knowledge of the villagers. Unfortunately the political parties divide the people on party lines especially at the time of elections. This state of affairs breeds groupism and Factionalism in rural India.

8. Social and religious scene:

Intimate social relations, bonds and ties characterising traditional village community have almost disappeared in the present rural set-up. The community consciousness is practically non-existent. The warmth of hospitality is no longer seen in the rural set-up.

The ruralites are becoming more and more individualistic. They have started attaching utmost importance to materialistic pursuits. Their faith in spirituality has been shaken. They are not as much God fearing as they once used to be. Village temple has lost much of its efficacy.

9. Environment:

Rural environment is much cleaner and greener than the urban environment. But at present several factors such as industrial development, river valley projects, deforestation etc. have posed severe environmental problems for the village community.

10. Health:

The ruralites have become very careful about their health. They are coming forward to avail health facilities available to them. They visit health centres as and when required.

In this way life in the Indian villages has undergone profound changes.

Conclusion

It is thus evident that the Indian village is not a static community. It is dynamic. The villages in India are at present passing through a transitional period. From the sociological point of view the old social relations, bonds and ties have disappeared. The community consciousness is steadily decreasing. Politics of the country has made deep in roads into the peaceful life of the village people and has divided them into political and sub-caste groups. The joint family system is fast disintegrating and morality has gone down. The only feature of the village community now left is agriculture.

16. Differentiate between El-Nino and La-Nina. How do they affect the subcontinent? Explain.

Introduction:

The El Nino-Southern Oscillation (ENSO) is a recurring climate pattern involving changes in the temperature of waters in the central and eastern tropical Pacific Ocean. El Nino and La Nina are the extreme phases of the ENSO cycle.

Body:

El Nino

- Phenomenon of warming of the ocean surface, or above-average sea surface temperatures (SST), in the central and eastern tropical Pacific Ocean is known as El Nino.
- The low-level surface winds, which normally blow from east to west along the equator ("easterly winds"), instead weaken or, in some cases, start blowing the other direction (from west to east or "westerly winds").
- This reversal of winds creates unusual warming and low pressure near the Peruvian Coast, and causes heavy rainfall.

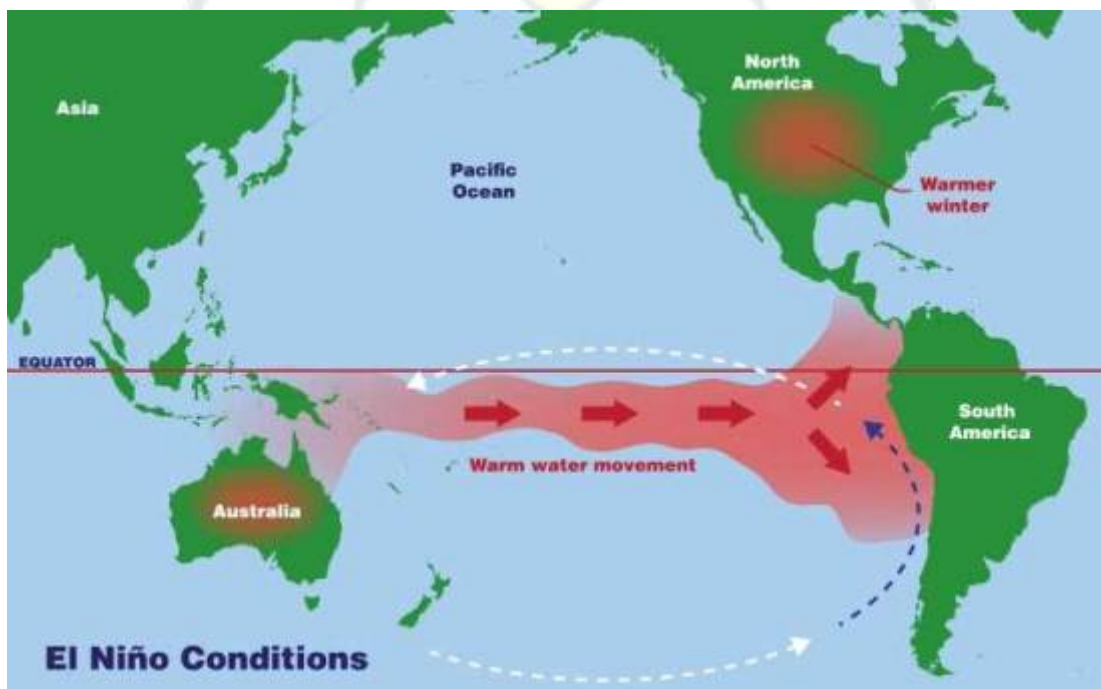
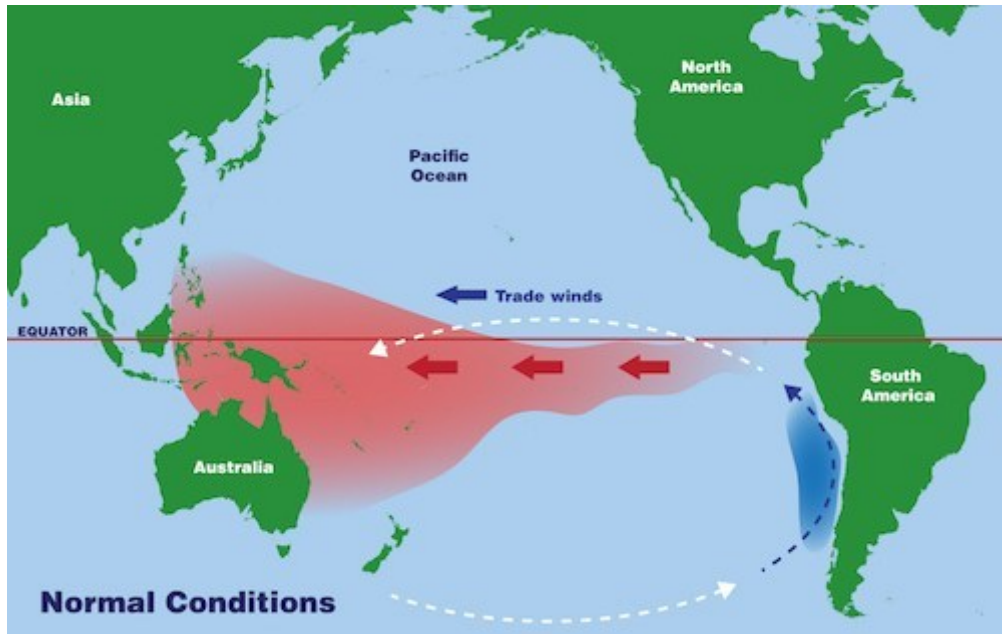
La Nina

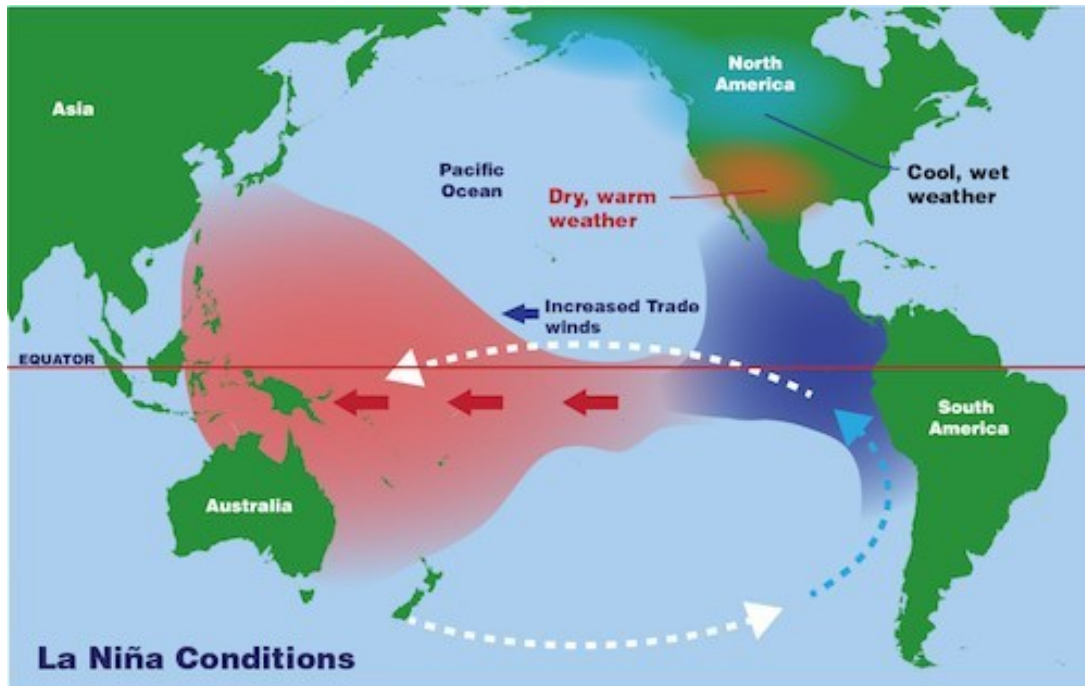
- Phenomenon of cooling of the ocean surface or below-average Sea surface temperatures (SST), in the central and eastern tropical Pacific Ocean is known as La Nina.
- The normal easterly winds along the equator become even stronger.
- This situation causes heavy rainfall (monsoon) on western Pacific areas.

Effects of El-Nino and La-Nina on India's climate

- For India, El Nino during winter results in development of warm conditions.
- During summer, it leads to dry conditions and deficient monsoon, leading to droughts and water scarcity.

- Whereas La-Nina brings rains and stronger monsoon in India, it may cause flood like situation in coastal areas.
- El-Nino and La-Nina are complex unpredictable phenomenon and Agriculture being the important occupation, climatic changes due to these are grave for India.





Conclusion

- Research and studies has suggested that, El-Nino and La-Nina do not always affect the climate of India severely. Some other ocean atmospheric phenomena such as Indian Ocean dipole also impact the monsoon.
- Climate change has also adversely affected India's climate. Global and national efforts such as NDCs, if implemented properly, can bring the stability to the fast changing climatic conditions.

17. What is an avalanche? How does an avalanche get triggered? How is it different from a landslide? Discuss.

Introduction:

The word avalanche is derived from the French word "Avalance" meaning descent. An avalanche is a mass of snow, often mixed with ice and debris which travels down mountain sides, destroying all in its path

Body:

Triggers:

Natural:

- Overloading: Overloading is an important trigger, the weight of the snow increases until it overcomes cohesion to the snow pack underneath

- **Temperature:** Temperature has an effect on the cohesion of snow; a rise in temperature weakens the bonds creating weakness, whilst a fall in temperature increases the brittleness and tension of a slab.
- **Slope Angle:** Slope angle is important as most avalanches occur on slopes between 25 and 40 degrees C, although avalanches have been noted on slopes as gentle as 15-degree C and as steep as 60-degree C.
- **Vibrations:** Vibration is a physical trigger cause by thunder, a gunshot, by explosions or other loud noises such as shouting.
- **Tectonic activities:** tectonic activities like earthquakes and landslides can also cause the snowpack to crumble leading to an avalanche.

Anthropogenic:

- Movement of skiers, animals, snowmobiles, trekkers, noise from heavy machinery.
- Explosions done on or near the snow surface for construction purposes.
- Wars, military exercises and explosions.

Difference between avalanche and landslide:

- Avalanches occur in mountainous regions with a thick snow cover while a landslide occurs in sloppy places with loose and muddy soil.
- Landslides involve the movement of a large mass of earth down a slope and they can be caused by various factors including poor soil structure, rainfall, drought, erosion, and seismic activities (earthquakes). An avalanche is the movement of large snow volumes. An avalanche can be caused by vibrations from an earthquake or in severe conditions loud sounds can disrupt the snow.

Conclusion:

Mountains regions across the world are prone to both Avalanche and Landslides. For instance, Alpine mountain ranges across the world are prone to avalanches and landslides like: Himalayas of India, Alps of Europe, Andes mountains of South America, Rockies and Appalachian Mountains of North America.

18. Supporting the British cause during World War I and then supporting the Khilafat movement was a strategic miscalculation by the Congress. Do you agree? Critically comment.

Introduction:

World War 1 (WW1) was started in 1914 between the allied powers containing Russia, France, Britain and central Powers of Germany, Austria-Hungary. Even

though, the war was mainly contained in Europe, countries like India were dragged into this conflict as they were colonies of warring nations.

Body:

It was not a strategic miscalculation:

- At this time, Congress was divided into two groups: Extremists and Moderates. It supported this war due to three major reasons: Moderates supported it as a matter of duty, Extremists supported the war in the mistaken belief that Britain would repay India's loyalty with gratitude in the form of self-government and the revolutionaries decided to utilise the opportunity to wage a war on British rule and liberate the country.
- Moderates also believed that if India contributed to the British war efforts, it would result in British's benevolence towards the natives and would grant them more constitutional reforms.

It was a strategic miscalculation because:

- The Indian supporters of British war efforts failed to see that the imperialist powers were fighting to safe guard their own colonies and markets. It was the expectations of Indians for the political gains which gone unacknowledged against the cooperation in the war. Huge number of troops sacrificed their lives on the war fronts.
- The underlying nature of the war was capturing of more colonies by the imperialist countries of Europe such as Germany, Italy etc. India being an oppressed colony herself went against the very demands of their nationalist movement.
- The conditions in India and influences from abroad created a situation that was ready for a national upsurge against foreign rule. Congress made another attempt by supporting Khilafat movement (it demanded favourable treaty for Turkey) to unite the Hindus and the Muslims but Tilak opposed it.
- At one hand, Indian leaders including Mahatma Gandhi supported the Khilafat Movement, while on the other hand supported British in the war, which was fighting against the Turkish Caliphate.
- The other aim behind their support to this movement was to gain a faith in constitutional struggle and to show their discontent by uniting the mass. The situation was not same as it was thought as this move turned Indian politics into communalism as the national leaders failed to raise the religious political consciousness of the Muslims to a level of secular political consciousness.
- In fact, the central theme of this movement also dissipated soon. In November 1922, Turkey was made a secular state under Mustafa Kamal Pasha. Thus, this movement lost its relevance.
- Hence, this demoralised the wave of nationalism in India. Support of Congress to World War I and Khilafat movement showed the signs of fatigue.

As it was easy for colonial government to suppress the violent movements and it was in no mood for negotiations.

- It was this politicisation and activation of millions of men and women which further imparted a revolutionary character to the second phase of the national movement.

Conclusion:

On a philosophical note alone, India's support for British in WW I was antithetical because Indian nationalist movement was founded the principle of non-violence and thus supporting the most brutal war in human history didn't align with its core idea. Even Gandhian philosophy which states that unethical means can never lead to ethical ends was violated.

19. How did socialist forces consolidate their dominance in Europe and South East Asia after World war II? Explain.

Introduction

World War II forged an uneasy alliance between communists and socialists—and between liberals and conservatives—in their common struggle against fascism. The alliance soon disintegrated, however, as the Soviet Union established communist regimes in the eastern European countries it had occupied at the end of the war. The Cold War that ensued deepened the fissure between communists and other socialists, the latter seeing themselves as democrats opposed to the one-party rule of the Soviet Union and its satellites. The Labour Party, for example, won a parliamentary majority in the British elections of 1945 and subsequently established a national health care system and public control of major industries and utilities; when the party lost its majority in 1951, it peacefully relinquished the offices of government to the victorious Conservatives.

Body

The communists also claimed to be democrats, but their notion of “people's democracy” rested on the belief that the people were not yet capable of governing themselves. Thus, Mao declared, after Chiang Kai-shek's forces were driven from mainland China in 1949, that the new People's Republic of China was to be a “people's democratic dictatorship”; that is, the CCP would rule in the interests of the people by suppressing their enemies and building socialism. Freedom of expression and political competition were bourgeois, counterrevolutionary ideas. This became the justification for one-party rule by other communist regimes in North Korea, Vietnam, Cuba, and elsewhere.

Meanwhile, the socialist parties of Europe were modifying their positions and enjoying frequent electoral success. The Scandinavian socialists set the example of “mixed economies” that combined largely private ownership with government

direction of the economy and substantial welfare programs, and other socialist parties followed suit. Even the SPD, in its Bad Godesberg program of 1959, dropped its Marxist pretenses and committed itself to a “social market economy” involving “as much competition as possible—as much planning as necessary.” Although some welcomed this blurring of boundaries between socialism and welfare-state liberalism as a sign of “the end of ideology,” the more radical student left of the 1960s complained that there was little choice between capitalism, the “obsolete communism” of the Marxist-Leninists, and the bureaucratic socialism of western Europe.

Elsewhere, the withdrawal of European colonial powers from Africa and the Middle East created opportunities for new forms of socialism. Terms such as African socialism and Arab socialism were frequently invoked in the 1950s and '60s, partly because the old colonial powers were identified with capitalist imperialism. In practice, these new kinds of socialism typically combined appeals to indigenous traditions, such as communal land ownership, with the Marxist-Leninist model of one-party rule for the purpose of rapid modernization. In Tanzania, for example, Julius Nyerere developed an egalitarian program of ujamaa (Swahili: “familyhood”) that collectivized village farmlands and attempted, unsuccessfully, to achieve economic self-sufficiency—all under the guidance of a one-party state.

In Asia, by contrast, no distinctive form of socialism emerged. Aside from the communist regimes, Japan was the only country in which a socialist party gained a sizeable and enduring following, to the point of occasionally controlling the government or participating in a governing coalition.

Conclusion

The most important development in the recent history of socialism is undoubtedly the collapse of communism, first in eastern Europe in 1989 and then in the Soviet Union itself in 1991. Communist parties continued to exist, of course, and some of them remained in power—e.g., in North Korea, Vietnam, Cuba, and China. But by the late 20th century little of Marxism remained in the policies of the CCP, as economic reforms increasingly favoured private ownership of productive property and encouraged market competition. What did remain was the Leninist insistence on one-party rule.

20. What do you understand by ‘neoliberalism’? What are its characteristics? How is it different from socialism? Discuss.

Introduction:

Neoliberalism is a policy model—bridging politics, social studies, and economics—that seeks to transfer control of economic factors to the private sector from the public sector. It tends towards free-market capitalism and away from government spending, regulation, and public ownership.

Body:

The pioneers of neoliberalism were Margaret Thatcher and Ronald Regan in 1980's. It can also be termed an advanced liberalism where there is no role of state and market forces are the deciders.

Characteristics of Neo-liberalism:

- It aimed to reduce the public expenditures for social services like education and health care and safety-net for the poor.
- It promoted the privatization of maintenance of roads, bridges, and water supply. State-owned enterprises, goods and services including banks, key industries, railroads, toll highways, electricity, schools, hospitals and even fresh water should be sold to the private investors to improve efficiency.
- It also emphasized to remove all the government spending that diminishes profits, including protecting the environment and safety on the job.

Neo-Liberalism v/s Socialism:

- **Armed Power:** Humankind is facing frightful threats to its physical survival: nuclear, chemical, and biological warfare, traditional massive wars. Karl Marx warned that the educators in turn have to be educated. Only the democratically organised self-activity of the masses can achieve that. Socialism is a social order in which these masses decide their own fate in a freeway.
- **Role of the State:** Neo Liberalism is different from the Socialism by different nature of the role of the state, relative to the markets and players in it. In the former, the state serves the market (thus subjecting every aspect of citizen-subjects' lives to its influence) - in the latter, the state checks its excesses and failures, thus buffering citizens' lives from corporate power.
- **Public Welfare:** In Socialism, there is still private property but the state regulates the markets, in the public interest. It involves things like correcting market failures like monopolies and trusts, putting boundaries around public goods like the environment to discourage market failures like externalities. While in Neo Liberalism, the state is in service of the markets, in the interest of market players.
- **Bonding between state and corporate:** Socialism creates a separation between powerful corporate interests and political power with which to retrench their influence, while the neo-liberalism erases that separation, thus consolidating the interests of the state and those of corporate titans. Hence, Socialism provides a qualitatively better world than the present one.

Conclusion:

Socialism has proved to be a failure model across the world and liberalism has created inequalities in society. Anything in extreme is bad, there needs to be balance between welfare of society and private participation in economy.

