

1. The portrayal of Buddha in different forms and moods is a recurring theme in India's ancient artistic culture. Illustrate with the help of suitable examples.

Approach:

It expects students to write about how Buddha's images were influenced at different stages of history and its various depictions and styles (with suitable examples)

Introduction:

Buddhist Art originated on the Indian subcontinent following the historical life of Siddhartha Gautama and thereafter evolved by contact with other cultures as it spread throughout Asia and the world. Therefore, Indian Buddhist art reflects all the important stages in the history of Buddhism.

Body:

Buddha images began with representations of Sakyamuni Buddha and later following the spread of Buddhism, Buddha images of different forms and moods were developed according to time period, geographic location, and cultural traditions of an area.

Responding to religious belief, local craftsmen and artisans created differing Buddha images that were both imposing and tranquil in appearance.

Examples:

- 1. Stupa-1 at Sanchi:** This was built during first century BCE. Buddha is shown symbolically as an empty throne, feet, chhatra, stupas etc.
- 2. Seated Buddha, Katra mound, Mathura:** This belongs to the period of second century BCE during Kushana period. Buddha is seen with two Bodhisattvas. Buddha is seated on lion throne and has a large halo around head. There is more flexibility compared to rigid images of the past.
- 3. Gandhara style:** Buddha head (2nd century CE) at Taxila, Gandhara, Pakistan has Greco Roman elements. It shows hybridized pictorial conventions with assimilation of Achaemenian, Parthian Bactrian traditions. Buddha is in a spiritual state with wavy hair and fewer ornaments.
- 4. Saranath school of sculpture:** Seated Buddha at Sarnath developed during 5th century CE represents Dhammachakrapravartana. Buddha is seated on throne in Padmasana. Face is round, eyes are half closed. Roundness of cheeks has reduced compared to Kushana period.
- 5. Standing Buddha:** Another example of Sarnath School of the Gupta art, the standing Buddha holds with his left hand one end of the robe which closely fits the body. The right hand is in abhaya mudra suggesting quelling of fear and promising assurance and protection. A feature that is restricted to the Gupta period is the webbed fingers of the Buddha.

Conclusion:

The source of development of Buddha's images were mainly influenced by geo-political conditions, narratives of life of Buddha, narrations from Jataka stories and Bodhisattva images, which can be seen across different periods of time and different locations.

2. India's ancient temple architectures depict the vibrant social life and the spiritual sensibilities prevalent during those times. Elucidate.

Approach:

It expects students to write about depiction of cultural aspects of historical times like social life, spiritual sensibilities with the help of different examples in chronological order and geographical variations.

Introduction:

Temple architecture in ancient India with different styles like Nagara, Dravidian and Vesara facilitated various art forms like sculpting, painting, dance forms and theatre forms. Artistic liberty, royal influence, societal traditions along with religious affinity dominated subjects of sculpting, inscriptions and paintings.

Body:

Evidence of temples in India found since post Mauryan era. Gupta period accelerated temple building in India which continued to flourish till modern times.

Temple as centre of vibrant social life:

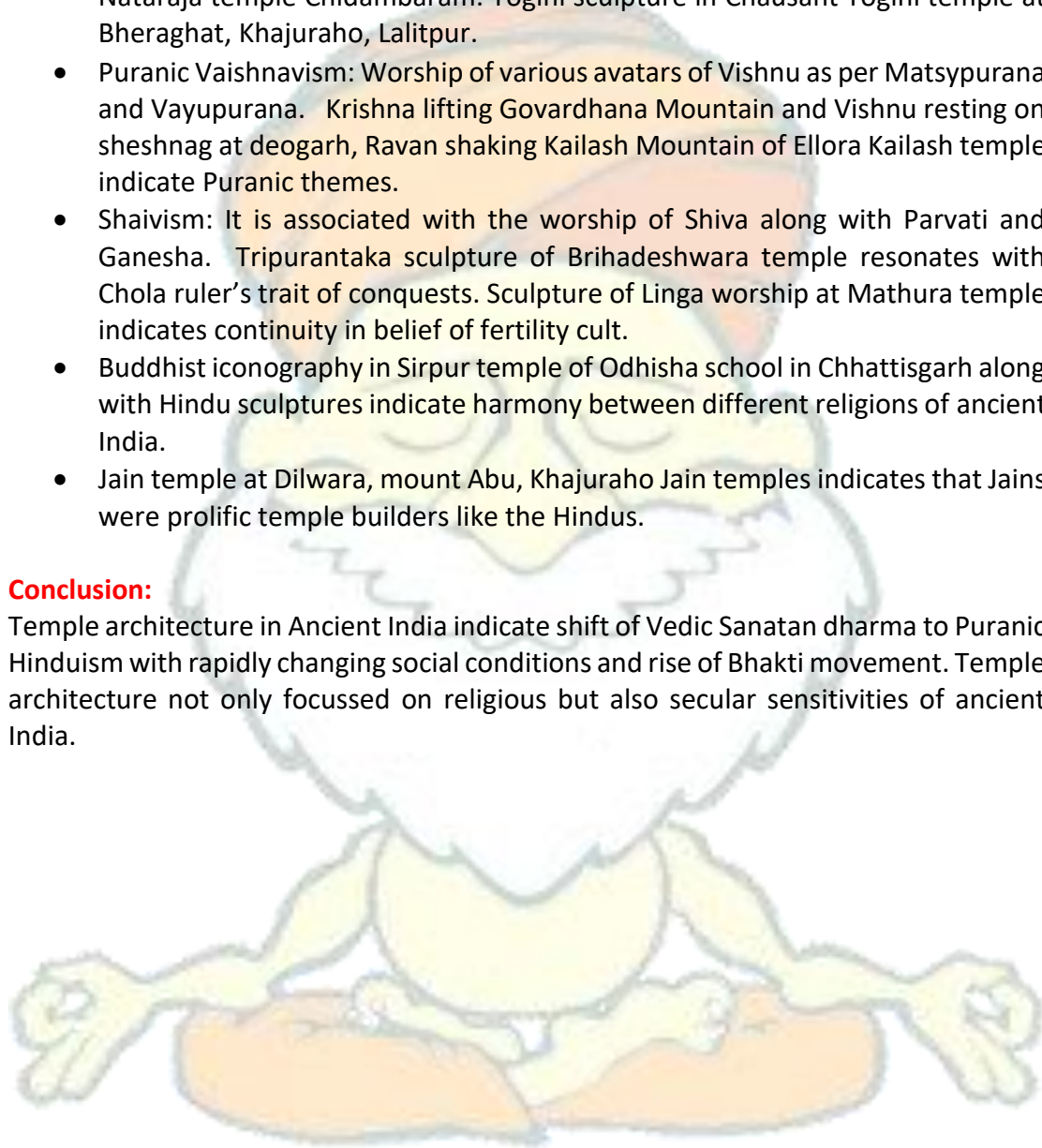
- Institution of temple: It was like urban centre consists of temple land and various crafts created economic model based on royal patronage. Temples in return of patronage provided legitimacy to rulers of various dynasties. It employed dancing women popularly known as devdasis for deity, dancing teachers, drummers, tailors, goldsmiths and accountants. E.g. Jagannath temple complex in Puri, Meenakshi temple in Madurai, Brihadeshwara temple of Tanjavur.
- Inscriptions on temples: Temple patrons included chieftains, landowners, merchants, villages and town assemblies. Merchants generally donated money and livestock, sometimes gold and silver ornaments and took responsibility of perpetual lamps in temples. E.g. Tanjavur temples.
- The abundance of evidence of women donors in various religious traditions gives a picture of active participation in women in social life.
- Temple architecture depicts celebration of various festivals and marriages in mandapas of temple and temple premises.
- Tirumukkudal Perumal temple inscription of Tamilnadu mentions existence of hospital attached to it and massive land grant to it by Rajendra chola.
- Depictions erotic sculptures at Khajuraho temples part of the Hindu tradition of treating kama as an essential and proper part of human life, and its symbolic or explicit display is common in Hindu temples.
- Temples as landed magnates in south India and signify the increasing oppression of peasantry and the growth of feudal agrarian relations as per D.N. Jha.

Spiritual sensibilities:

- The worship of Yakshas and Yakshinis: Sculptures of Yaksha and Yakshinis in religions of Jain, Buddhists and Hindus were associated with water, fertility, trees, the forest and the wilderness.
- Shakti Cult sculptures: Temple architecture indicates Mahishasurmardini sculpture in various temples indicate prevalence of shakti cult and worship of Saptamatrikas. E.g. Sivadol temple Sivasagar, Virupaksh temple pattadakal, Nataraja temple Chidambaram. Yogini sculpture in Chausant Yogini temple at Bheraghat, Khajuraho, Lalitpur.
- Puranic Vaishnavism: Worship of various avatars of Vishnu as per Matsypurana and Vayupurana. Krishna lifting Govardhana Mountain and Vishnu resting on sheshnag at deogarh, Ravan shaking Kailash Mountain of Ellora Kailash temple indicate Puranic themes.
- Shaivism: It is associated with the worship of Shiva along with Parvati and Ganesha. Tripurantaka sculpture of Brihadeshwara temple resonates with Chola ruler's trait of conquests. Sculpture of Linga worship at Mathura temple indicates continuity in belief of fertility cult.
- Buddhist iconography in Sirpur temple of Odhisha school in Chhattisgarh along with Hindu sculptures indicate harmony between different religions of ancient India.
- Jain temple at Dilwara, mount Abu, Khajuraho Jain temples indicates that Jains were prolific temple builders like the Hindus.

Conclusion:

Temple architecture in Ancient India indicate shift of Vedic Sanatan dharma to Puranic Hinduism with rapidly changing social conditions and rise of Bhakti movement. Temple architecture not only focussed on religious but also secular sensitivities of ancient India.



3. India has a rich tradition of storytelling through paintings. With the help of suitable examples, examine the periods in India's history when this practice was highly prevalent.

Approach:

It expects students to write about various tradition of storytelling through painting in various time periods of Indian history.

Introduction:

Painting and drawing were one of the oldest art forms practised by human beings to express themselves. Use of vegetable and mineral colours, Buddhist and Hindu religious themes, synthesis of Persian and Indian style and adoption of European style in late medieval and early modern period are some of the major characteristics of Indian paintings.

Body:

Painting remains arguably only source to gauge progress of standard of life in Palaeolithic and Mesolithic times. Scenes of paintings help to reconstruct the emotional and cultural sensitivities of prehistoric people.

Prehistoric times:

- Bhimbetka painting: The hunting scenes depict people hunting in groups, armed with barbed spears, pointed sticks, arrows and bows. In some paintings these primitive men are shown with traps and snares probably to catch animals.
- In the process, some injured men are depicted lying scattered on the ground. In another scene, an animal is shown in the agony of death and the men are depicted dancing. These kinds of paintings might have given man a sense of power over the animals he would meet in the open.
- In another painting man was killed by wild animal shown indicate harsh realities of their survival.
- Lakhudiyar painting: Hand linked painting indicates social life of hunter gatherers.

Spread of Buddhism in different parts of India led to royal support for Stupas, Viharas and Chaitya constructions by different kings. Rich merchants, officers of rulers also used to fund the cave building and paintings in early Christian times. E.g. Vakataka rulers funded Ajanta cave complex.

Buddhist Paintings:

- Ajanta is the only surviving example of painting of the first century BCE and Buddha, the Jatakas and the Avadanas. Simhala Avadana painting in which the fifth century CE. It depicts jataka stories of Buddha's previous lives.
- The themes of the paintings are the events from the life of the merchant simhala is shown with beautiful women.
- Mahajanaka Jataka story painting at Ajanta describes the future Buddha's birth as a prince named Mahajanaka.

- Painting of Boddhisattva, Chaddanta, is shown removing his own tusk and giving it to the hunter, Sonuttar to depict story of Chaddanta jataka.

Revival of Puranic Hinduism since Gupta age with flourishing temple architecture and growth of Bhakti movement in southern India created mural paintings of caves and temples. It started depicting stories of Puranas especially in Badami by Chalukya rulers.

Hindu and Jain paintings:

- Mural paintings of Badami (6th to 8th century CE): It depicts stories of Matsyapurana and Vayupurana depicted. Painting of Jain tirthankara Adinath depicts Jain saints relinquishing the world for attainment of knowledge.
- Shiva chasing the boar a scene from Kiratarjuniya in which Arjuna fights with Lord Shiva depicted in Lepaksh temple.
- Painting of Shiva killing Tripuraasura is depicted in Thanjavoor and painting of Rama kills Ravana, a scene from Ramayana panel, Mattancheri Palace.
- We find many examples of paintings in Ramayana and Mahabharata depicted in the form of continuous paintings such as Pattachitra of Odisha.

Along with ancient and early medieval period, Sultanate and Mughal period also saw progress of miniature paintings which tried to depict court scenes and ibadat khana discussion as aspect of cultural life. However, there was lack of storytelling through paintings. Provincial schools of painting in medieval era like various schools of painting in Rajasthan style and Pahari style continued to depict stories of Bhagavata purana.

Conclusion:

Paintings helped to reconstruct prevalent socio-religious ideas of ancient times. Paintings brought emotions of characters in stories alive which is not always case for literary sources cultural history.

4. In India's rich musical heritage, 'Khayal' and 'Thumri' hold a prominent role. Discuss.

Approach:

One needs to explain the features and unique characteristics of Khayal and Thumri, how they are different from other form of music.

Introduction:

Owing to India's vastness and diversity, Indian Music encompass numerous genres, multiple varieties and forms which include classical music, folk music, modern music i.e pop, jazz, etc. It has a history spanning several millennia and developed over several geo-locations spanning the sub-continent.

Body:

There are many types of music, which belong to different categories, some are closer to classical bent and some are experimenting with global music. Khyal and Thumri, considered to be sub classical hindustani music form, played a pivotal role in India's rich music heritage, due to its various unique features –

(Aspirants should provide at least 4-5 unique features of Thumri and Khayal, and due focus should be on how these music forms are different from earlier music forms and the impact it had on Indian Music in future)

Unique features of Khayal:

- Khayal has been treated as brand ambassador of Hindustani Music. The word 'Khayal' is derived from Persian and means "idea or imagination".
- Freedom to improvise: This form is popular amongst the artists as this Provides greater scope for improvisation. Everyone has the freedom to make changes.
- Germination of Gharanas: When the Mughal empire fell, musicians found refuge in several smaller states which gave them shelter, security, and honour. The individual creative genius of great masters created specific singing styles that gave birth to different gharanas of Khayal singing. Most of these gharanas are known by the name of the cities they were localised, such as Gwalior, Agra, Jaipur, Patiala, Rampur, Saheswan, Kairana, etc.
- Major purpose of the Khayal is entertainment: Khyal has been developed mainly for entrainment purpose in the court of different kings. Later on it has been spread all over.
- In khayal, simple words are used and which helps masses to understand the meaning and relate into their daily life easily.
- Khayal can be sing in different Ragas, which attracts the masses according to the situation.

Unique Features of the Thumri music:

- Thumri is not only music, it is expression of the feelings, and forms of communication, form of dramatic expression. The Compositions are either romantic or devotional in nature.
- It is based on mixed ragas and is commonly considered to be semi-classical Indian music. The language of the composition is usually Hindi in Braj Bhasha dialect.
- The compositions are usually sung in a female voice. This is different than the other forms as Thumri is characterised by its inherent sensuality. This was inspired by the Bhakti movement so much that the text usually revolves around a girl's love for Krishna.
- It also allows the singer to improvise during the performance and so they have greater flexibility with the use of raga.
- Thumri is also used as a generic name for some other, even lighter, forms such as Dadra, Hori, Kajari, Saavan, Jhoola and Chaiti.
- The main Gharanas of thumri are based in Varanasi and Lucknow .

Conclusion:

Khayal is rightly considered as father of Gharanas, as it had profound influence. Like Khayal and Thumri other allied forms were also the result of socio-political changes. Hindustani music and other music forms also have prominent role like any other classical performing art tradition, has evolved in the perspective of the cultural and political history of the country and bears the impression of every age it has witnessed.

5. Sufi and Bhakti poets have contributed immensely to India's literary and spiritual heritage. Elucidate.**Approach:**

It expects students to write about the contribution of Sufi and Bhakti poets to literary and spiritual heritage with appropriate examples and chronological developments.

Introduction:

In the early centuries of Islam a group of religious minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the Caliphate. At the same time in India, process of disseminating Brahmanical ideas exemplified by the works accessible to women and shudras, who were generally excluded from Vedic learning and Brahmanas accepting and reworking the beliefs and practices popularly known as Bhakti movement.

Body:

Contribution of Sufi poets to India's literary heritage:

- By the eleventh century Sufism evolved into a well developed movement with a body of literature on Quranic studies and sufi practices.
- Baba Farid composed verses in the local language Hindavi, which were incorporated in the Guru Granth Sahib.
- Some others composed long poems or masnavis to express ideas of divine love using human love as an allegory. For example, the prem-akhyan (love story) Padmavat composed by Malik Muhammad Jayasi revolved around the romance of Padmini and Ratansen, the king of Chittor. Their trials were symbolic of the soul's journey to the divine.
- Short poems in Dakhani; a variant of Urdu attributed to Chishti sufis who lived in Deccan during the seventeenth and eighteenth centuries. These poems were probably sung by women while performing household chores like grinding grain and spinning.
- Other compositions were in the form of lurinama or lullabies and shadinama or wedding songs.
- Malfuzat; conversations of sufi saints. An early text on malfuzat is the Fawa'id-al-Fu'ad, a collection of conversations of Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi, a noted Persian poet.
- Maktubat; letters written by sufi masters, addressed to their disciples and associates. Tazkiras; biographical accounts of saints. The fourteenth-century Siyar-ul-Auliya of Mir Khwurd Kirmani was the first sufi tazkira written in India.

Contribution of Sufi poets to India's spiritual heritage:

- They were critical of the dogmatic definitions and scholastic methods of interpreting the Qur'an and sunna (traditions of the Prophet) adopted by theologians.
- Instead, they laid emphasis on seeking salvation through intense devotion and love for God by following His commands, and by following the example of the Prophet Muhammad whom they regarded as a perfect human being.

- The sufis thus sought an interpretation of the Qur'an on the basis of their personal experience.
- This encouraged the practice of pilgrimage or ziyarat to his grave, particularly on sheikh's death anniversary or urs (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God, and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the sheikh revered as wali.
- Some mystics ignored rituals and observed extreme forms of asceticism. They were known by different names – Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the shari'a they were often referred to as be-shari'a, in contrast to the ba-shari'a sufis who complied with it.

Contribution of Bhakti poets to India's literary heritage:

- The Bhagavad Gita, a post-Vedic scripture composed in 5th to 2nd century BCE, introduces bhakti marga as one of three ways to spiritual freedom and release, the other two being karma marga and jnana marga.
- One of the major anthologies of compositions by the Alvars, the Nalayira Divyaprabandham, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.
- The Tirumurai, a compilation of hymns on Shiva by sixty-three Nayanar poet-saints, developed into an influential scripture in Shaivism.
- Two 12th-century influential treatises on bhakti were Sandilya Bhakti Sutra – a treatise resonating with Nirguna-bhakti, and Narada Bhakti Sutra – a treatise that leans towards Saguna-bhakti.
- Kabir Bijak, Kabir Parachai of Kabir, Ramcharitmanas of Tulasidas, Abhangas of Namdev remains pioneering literary heritage of Bhakti poets.

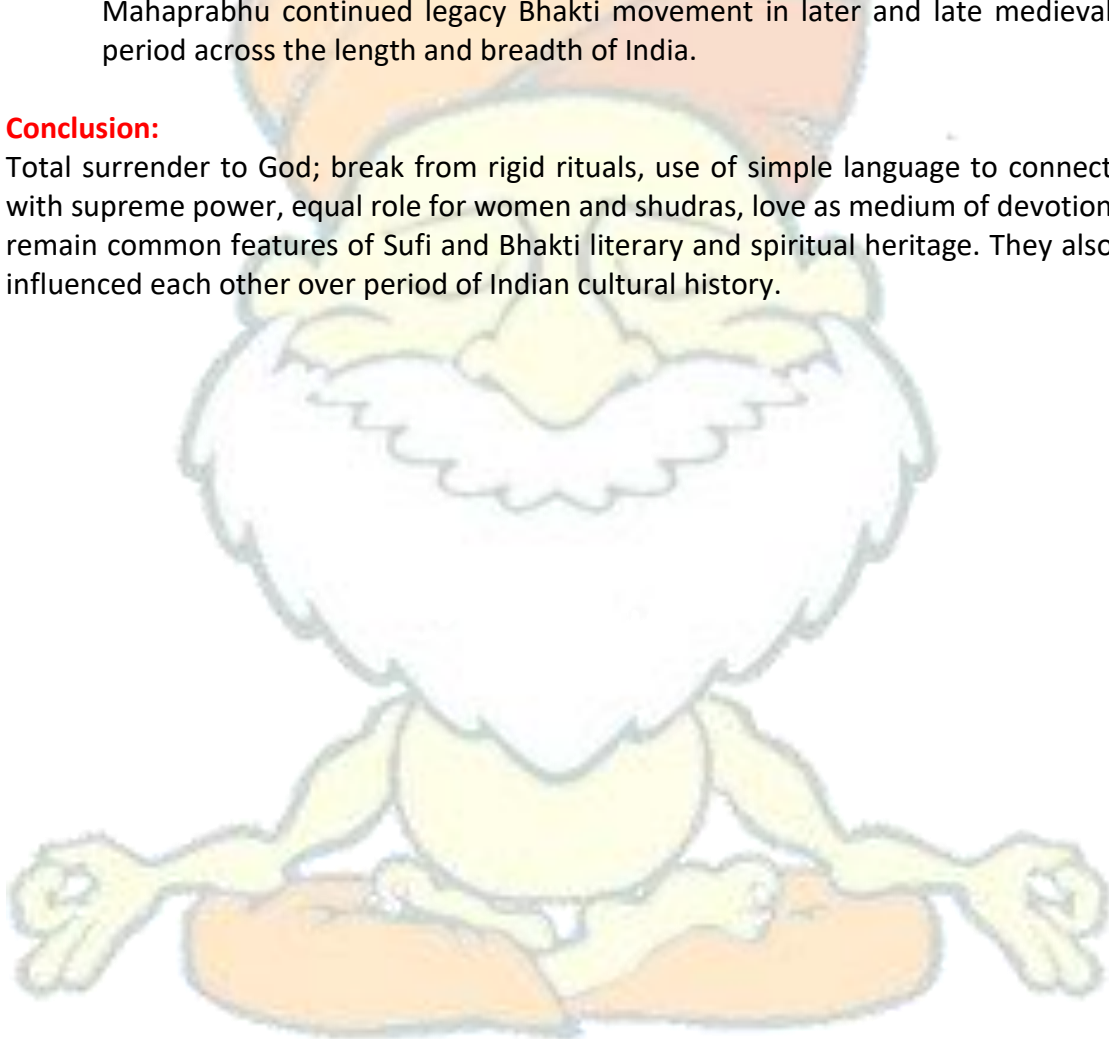
Contribution of Bhakti poet to India's spiritual heritage:

- Bhakti traditions into two broad categories of saguna and nirguna. The former included traditions that focused on the worship of specific deities such as Shiva, Vishnu and his avatars and forms of the goddess or Devi, all often conceptualised in anthropomorphic forms. Nirguna bhakti on the other hand was worship of an abstract form of god.
- Some of the earliest bhakti movements (c. Sixth century) were led by the Alvars; who are immersed in devotion to Vishnu and Nayanars; who were devotees of Shiva.
- Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system.
- Perhaps one of the most striking features of these traditions was the presence of women. For instance, the compositions of Andal, a woman Alvar, were widely sung (and continue to be sung to date). Andal saw herself as the beloved of Vishnu; her verses express her love for the deity. Another woman, Karaikkal Ammaiyar, a devotee of Shiva, adopted the path of extreme asceticism in order to attain her goal.

- The Lingayats challenged the idea of caste and the pollution attributed to certain groups by Brahmanas. They also questioned the theory of rebirth. Virashaiva tradition derived from vachanas composed in Kannada by women and men who joined the movement.
- Several 11th and 12th century writers developed different philosophies within the Vedanta school of Hinduism, which were influential to the Bhakti tradition in medieval India. These include Ramanuja, Madhva, Vallabha and Nimbarka. These writers championed a spectrum of philosophical positions ranging from theistic dualism, qualified nondualism and absolute monism.
- Kabir, Nanak, Ramananda (founder of Ramanandi Sampradaya), Ravidas, Jayadeva Goswami, Namdev, Eknath, Tukaram, Mirabai, Ramprasad Sen, Sankardev, Narsinh Mehta and the teachings of saints like Chaitanya Mahaprabhu continued legacy Bhakti movement in later and late medieval period across the length and breadth of India.

Conclusion:

Total surrender to God; break from rigid rituals, use of simple language to connect with supreme power, equal role for women and shudras, love as medium of devotion remain common features of Sufi and Bhakti literary and spiritual heritage. They also influenced each other over period of Indian cultural history.



6. The fairs and festivals in India resonate with the weather and the harvest cycles. Illustrate with the help of suitable examples.

Approach:

It expects students to write about the fairs and festivals celebrated at the time of weather and harvest cycles in India across different geographical region with suitable examples.

Introduction:

India being one of the oldest agricultural societies, fairs and festivals have roots in crop season. Geographical expanse, agro-climatic diversity and diversity of religious ideas play important role in fairs and festivals celebrated to pray for bountiful crops or to express gratitude for good rain and harvest season.

Body:

Festivals of harvest season:

- Makar Sankranti – Celebrated for showing gratitude to Sun(Surya) god which is observed in second week of January. People thank the nature for good produce during winter harvest. This festival also denotes entry of the Sun in to zodiac sign of Makara (capricorn). In some part of the country this day is considered as auspicious day for buying cattle and hence cattle/bullock fairs are conducted in many part of the country.
- Lohri – Lohri is celebrated on the last day of Paush month (12-13 January) In Punjab. Generally after Lohri farmers starts cutting their winter crops.
- Baisakhi – Punjab and Haryana celebrate this thanking god for good crop they produced. People wear best colourful dresses and sing happiest songs on the melodious beats of Dhol.
- Pongal – Pongal is celebrated with the distribution of new crop “Shankarai Pongal” which is basically rice cooked in milk and jiggery distributed as a Prasadam.
- Bihu – The farmers of Assam celebrate and cherish the efforts of cultivation. It marks the beginning of Assamese New Year. Assamese celebrate Bihu thrice a year, which signify the distinct cycles of farming - Bhogali/Magh Bihu (January), Bohag/Rongali Bihu (April), and Kongali Bihu (October).
- Wangala – During this festival farmer worships Sun god with immense devotion. Wangala is the merriment of 100 drums played by Garo tribes of northeast India.
- Chapchar Kut: It is mizo festival celebrated across Mizoram. It is a festival held during the period when the bamboos and trees that have been cut down are being awaited to dry to be burnt for jhumming.
- Thrissur Poorama: It is one of the biggest temple festivals of Kerala. This is a post-harvest festival. It is celebrated in the Malayalam month Of Medom (April- May) in Thrissur.

Along with harvest festival, based on weather pattern, in the month of Kartik of Hindu calendar many cattle and camel fairs are organised.

- Sonepur Cattle Fair is held on Kartik Poornima (full moon) over the months of November and December in Sonepur, Bihar on the confluence of river Gandak. It is also known as Harihar Kshetra Mela and it attracts visitors from all over Asia.
- The Pushkar Fair, also called locally as Kartik Mela or Pushkar ka Mela is an annual multi-day livestock fair and cultural fair held in the town of Pushkar, Rajasthan. The fair starts with the Hindu calendar month of Kartik and ends on the Kartik Poornima.

Conclusion:

The fairs and festivals not only bring the people from different backgrounds and ethnicities closer but also turn the country into an alluring carnival, always having something new to offer to its tourists and visitors.

Conclusion:



7. What was the Subsidiary Alliance? How did it shape the contemporary political landscape? Examine.

Approach:

There are two demand areas in the question. First demand is quite direct – Aspirants need to write about the Subsidiary Alliance (in introduction), some of its unique features which actually defines Subsidiary alliance. The second demand carries more marks, it needs due focus in body and conclusion of your answer.

Introduction:

Subsidiary Alliance was basically a treaty between the British East India Company and the Indian princely states (during later half of 18th century and beginning of the 19th century). The subsidiary alliance i.e. “Non-Intervention Policy” in India was implemented by Lord Wellesley (1798-1803) but it was coined first time by French Governor Dupleix during 1750s.

The main intention was to expand the British rule in India, which eventually led to Indian kingdoms losing their sovereignty to the English.

Body:

Features which explains about Subsidiary Alliance Treaty:

- Any Indian ruler, who enters into treaty with the British, had to dissolve his own armed forces and accept British forces in his territory. It is his responsibility to take care of British army’s maintenance.
- In Non-intervention Policy, British promised non-interference in internal affairs of the Indian state but it was just promise and rarely kept.
- Without the permission of British Governor, the Indian state could not enter into any alliance with any other foreign power thus, the Indian ruler lost all powers in respect of foreign affairs and the military.
- The Indian ruler could not employ any European in their service without prior approval of British.

How Subsidiary Alliance shaped contemporary political landscape:

- It had profound impact on the political leaders during freedom struggle as well as Independent India, hence India's policies such as Non Alignment, Mutual respect and recognition of sovereignty of other countries and India's foreign policies, it's diplomatic relations etc were shaped and influenced by the learning of negative impacts of Subsidiary Alliance.
- The idea of sovereignty and its significance, self-rule (Swaraj) and call for independent India got formalized.
- Political leaders recognized that post Independent India needs a self-reliance and self-sufficient policies especially in areas of defense, heavy industries and strategic sectors, therefore a third party country do not influence or play a dominant role (or become a hurdle) in India's growth story.
- India follows Non-interventionism or non-intervention -- a foreign policy that holds that political rulers should avoid interfering in the affairs of foreign nation’s relations but still retain diplomacy and trade, while avoiding wars unless related to direct self-defense.

Conclusion:

Aspirants can conclude their answer by summarizing how Subsidiary Alliance shaped leaders during Indian National movement, Independent India and post Independent India and its policies (conclusion will be awarded with some marks).



8. What was the tribal response to British policies and rule in the 19th century? Explain with the help of suitable examples.

Approach:

It expects students to write about British policies in brief and the impacts of British policies on tribes and their response to it with appropriate examples from 19th century.

Introduction:

British introduced rapid changes in the economy, administration, and land revenue system in 19th century. These expansionist policies of British ended the isolated lives of tribal population and brought them fully within the ambit of colonialism. It led to struggle between tribal and British rule.

Body:

British policies affected tribal population to great extent:

- The boundaries between forests, grazing grounds and cultivated fields were fluid and porous in pre-colonial times. The company administration's basic drive to establish order, extend cultivation and collect revenue resulted into making of clear frontiers between plains and hills or forests and stable effort to restrict the movement of the people of the different zones from one to another.
- Tribal fluctuating kings, practice of shifting cultivation, habit of raiding the plains and of taking up different jobs in different seasons were totally opposed to British notion of order and civilization.
- The setting up of railway network in India in the middle of the nineteenth century needed timber for railway sleepers led to destruction of forests. It wiped out source of livelihood of tribes.
- Destruction of forest for cultivation, railways as symbol of victory aroused need of conservation. After 1860s restriction on use of forests restricted traditional rights of tribes.

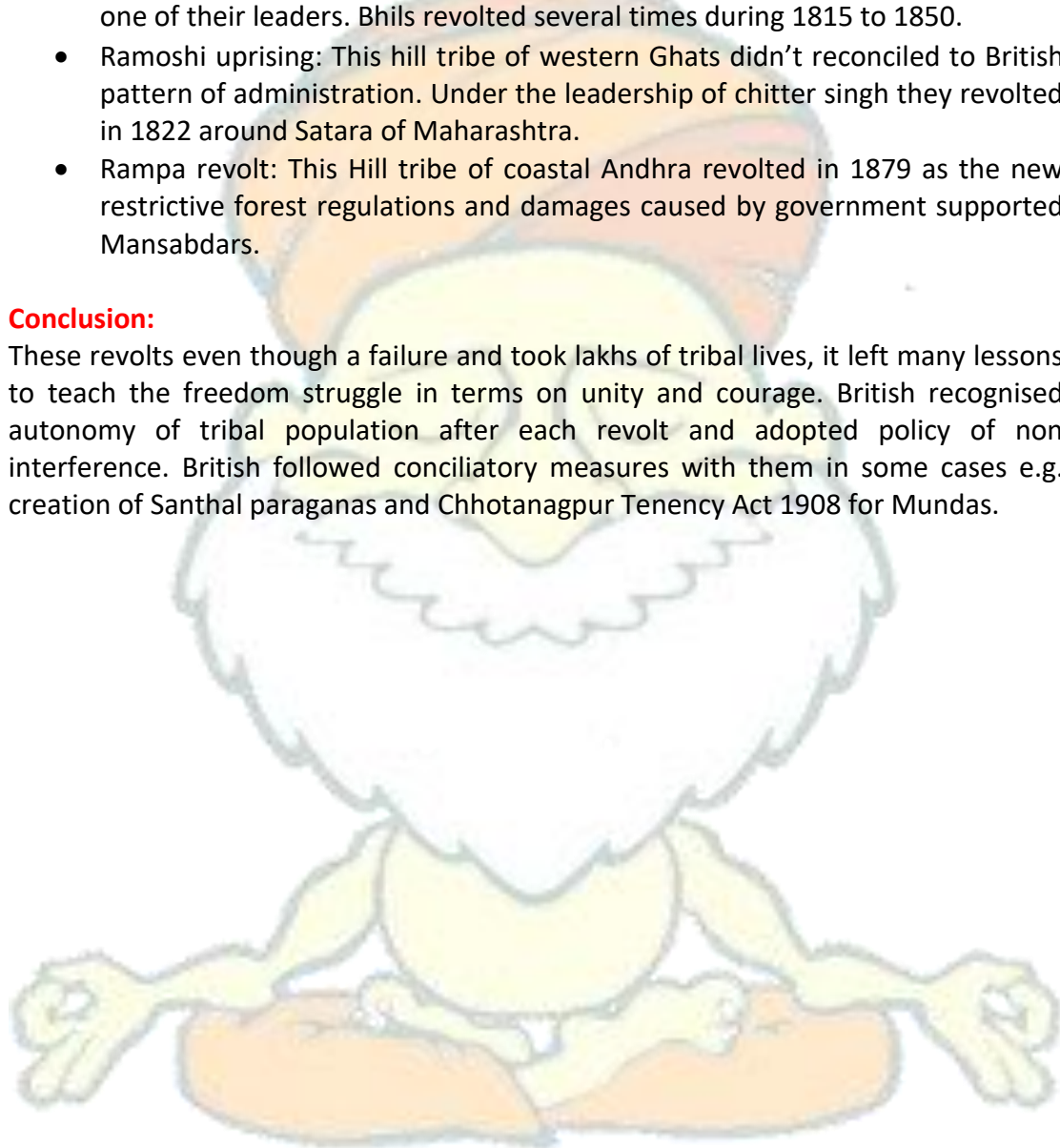
Tribal uprisings in various part of India in response to British policies: Tribal response was mainly reactionary in nature, highly localized as they failed to understand the might of British Empire. Element of mysticism also dominated tribal response.

- Santhal uprising (hool) : Amongst the numerous revolts, santhal uprising from Rajamahar hills was the most massive. The zamindars, police, the Revenue courts exercised the combine system of extortion, forcible dispossession of property and personal violence upon the santhals. Santhal considered them outsiders – the Dikus – and attempted to expel them. Sido and Kanhu the principal rebel leaders claimed the Thakur(God) had communicated with them to take up arms and fight for the reign of truth and "True justice". They declared the end of company rule, and asserted themselves independent in 1854. However after extensive military operations, Sido died in 1855, and Kanhu arrested in 1866.

- Munda Revolt: Munda sardars of chhotanagpur struggled against the destruction of their common land holding system by the jagirdars, thikdars, and money lenders. Under leadership of Birsa Munda, mundas rose to establish the munda rule. For the liberation of the land, Birsa gathered armed force of 6000 mundas. However british crushed it and Birsa was captured in 1900 and died in jail in same year.
- Bhil uprising: This is an aboriginal tribe concentrated around the khandesh revolted against the company rule due to worst agrarian policies. Sevaram was one of their leaders. Bhils revolted several times during 1815 to 1850.
- Ramoshi uprising: This hill tribe of western Ghats didn't reconciled to British pattern of administration. Under the leadership of chitter singh they revolted in 1822 around Satara of Maharashtra.
- Rampa revolt: This Hill tribe of coastal Andhra revolted in 1879 as the new restrictive forest regulations and damages caused by government supported Mansabdars.

Conclusion:

These revolts even though a failure and took lakhs of tribal lives, it left many lessons to teach the freedom struggle in terms on unity and courage. British recognised autonomy of tribal population after each revolt and adopted policy of non interference. British followed conciliatory measures with them in some cases e.g. creation of Santhal paraganas and Chhotanagpur Tenency Act 1908 for Mundas.



9. The socio-religious movements were reformist in nature and they hardly created revolutionary sentiments against British rule in India. Do you agree? Critically examine.

Approach:

It expects students to write about how socio-religious movements were reformist in first part then in second part write about how socio-religious movements created revolutionary sentiments.

Introduction:

Socio-religious Movement are linked with different ideas including presence of colonial government, economic and social backwardness of society, influence of modern western ideas, rise of intellectual awakening in the middle class and poor position of women in society. British rule in India acted as a catalyst for long needed social changes.

Body:

Socio-religious movements were mainly reformist in nature as follows:

- These movements contribute towards the liberation of the individual from the conformity born out of fear and from uncritical submission to exploitation by the priests and other classes. E.g. Brahmo Samaj and its variants.
- The translation of religious texts into vernacular languages, emphasis on an individual's right to interpret the scriptures and simplification of rituals made worship a more personal experience.
- By weeding out corrupt elements, religious beliefs and practices, the reformers enabled their followers to meet the official taunt that their religions and society were decadent and inferior. E.g. Akali movement.
- These movements sought to create a favourable social climate for modernisation. To that extent, these movements ended India's cultural and intellectual isolation from the rest of the world. E.g. Singh Sabha Movement
- The movements emphasised the human intellect's capacity to think and reason.
- A realisation of the special needs of modern times, especially in terms of scientific knowledge, and thus promoting a modern, this-worldly, secular and rational outlook was a major contribution of these reform movements. E.g. Aligarh Movement.

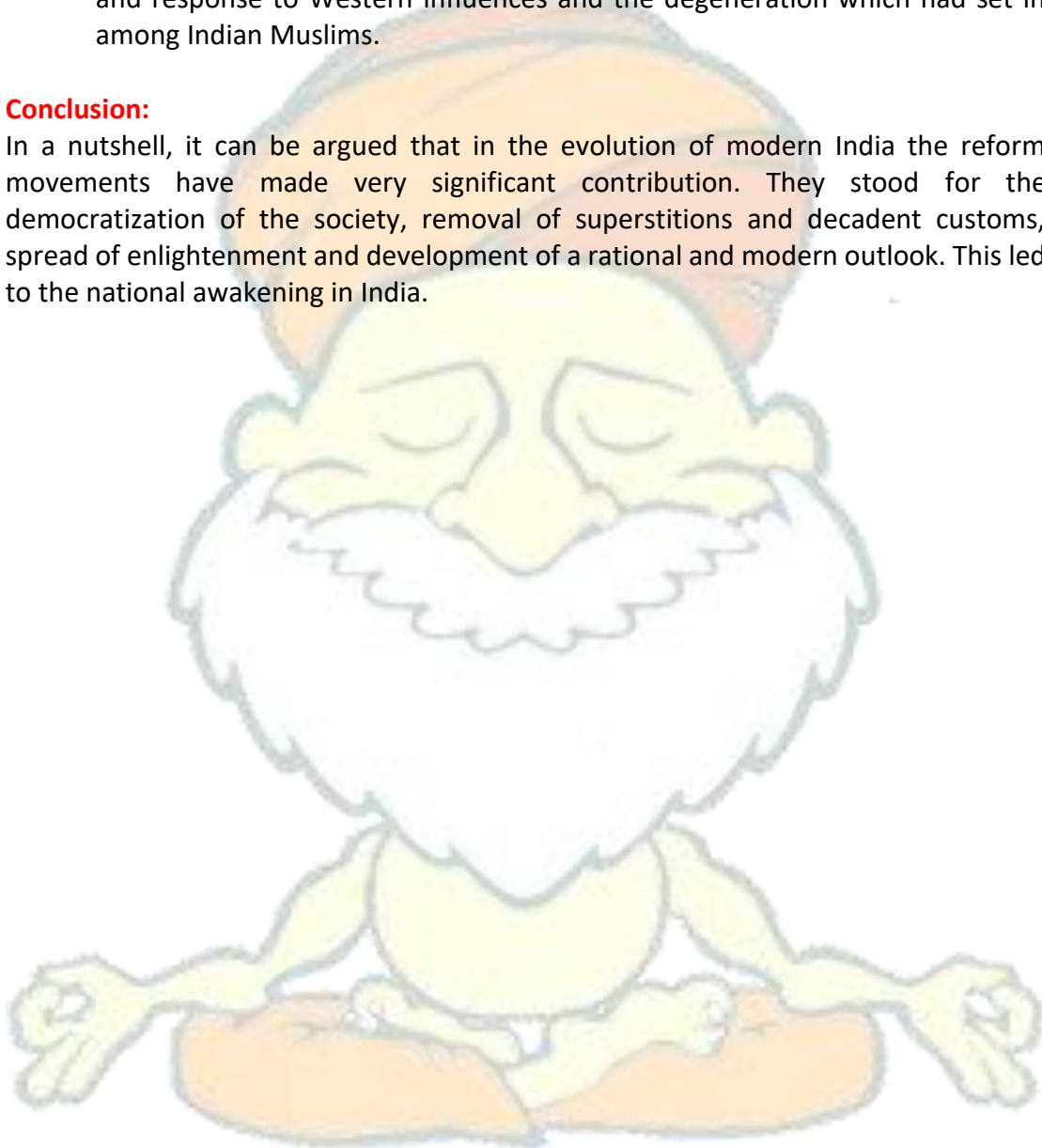
However, socio-religious movements also created revolutionary sentiments against British rule in India:

- Faraizi Movement organised a paramilitary force to fight the zamindars and indigo planters.
- Akali was an offshoot of the Singh Sabha Movement. It aimed at liberating the Sikh gurudwaras from the control of corrupt Udasi mahants. These mahants were a loyalist and reactionary lot, enjoying government patronage.

- Deoband movement was organised with twin objectives of propagating pure teachings of the Quran and Hadis among Muslims and keeping alive the spirit of jihad against the foreign rulers.
- Arya Samaj was able to give self-respect and self-confidence to the Hindus which helped to undermine the myth of superiority of whites and the Western culture.
- Wahabi movement played an important role in spreading anti-British feelings and response to Western influences and the degeneration which had set in among Indian Muslims.

Conclusion:

In a nutshell, it can be argued that in the evolution of modern India the reform movements have made very significant contribution. They stood for the democratization of the society, removal of superstitions and decadent customs, spread of enlightenment and development of a rational and modern outlook. This led to the national awakening in India.



10. The partition of Bengal is a watershed in India's freedom struggle. Do you agree? Substantiate your views.

Approach:

It expects students to write about how partition impacted and changed course of freedom struggle onwards and in second part also mention about how partition of Bengal not a watershed movement.

Introduction:

The partition of Bengal was the most important event during the rule of Lord Curzon. It was carried out mainly for the convenience of administration. Bengal in those days was the biggest province of India extending over 1,89,000 square miles with a population of 80 million. It was comprising of Bengal, Behar and Orissa and was under the control of one lieutenant Governor.

Body:

Partition of Bengal change the course of freedom movement onwards as follows:

- Partition of Bengal was first mass movement of all India appeal, it includes Bengal, Punjab, Bombay, Madras etc.
- Moderate Methods Give Way to Extremist Modes: From now onwards, Extremist were to play a significant role in the national movement.
- Revolutionary activity: From now onwards, they were to play a significant role in the national movement.
- Partition of Bengal was sought to achieve by putting the Bengalis under two administrations by dividing them on the basis of language, thus reducing the Bengalis to a minority in Bengal itself; And on the basis of religion, as the western half was to be a Hindu majority area and the eastern half was to be a Muslim majority area.
- Trying to woo the Muslims, Curzon, the viceroy at that time, argued that Dacca could become the capital of the new Muslim majority province. Thus, it was clear that the government was up to its old policy of propping up Muslim communalists to counter the Congress and the national movement.
- Boycott of Foreign Goods: This form of protest was continuous feature onwards in various movements including Non-cooperation movement & Civil Disobedience movement.
- Women, who were traditionally home-centred, especially those of the urban middle classes, took active part in processions and picketing. From now onwards, they were to play a significant role in the national movement.
- All the major trends of the national movement, from conservative moderation to political extremism, from revolutionary activities to incipient socialism, from petitions and prayers to passive resistance and non-cooperation, emerged during the Swadeshi Movement.
- The richness of the movement was not confined to the political sphere, but encompassed art, literature, science and industry also.

However,

- True mass movement starts with non-cooperation movement including Muslim participation.
- In Partition of Bengal Some of the Muslims participated, but most of the upper and middle class Muslims stayed away.
- An attempt was also made to give political expression to economic grievances of the working class by organising strikes. But the movement was not able to garner support of the Muslims, especially the Muslim peasantry, because of a conscious government policy of divide and rule helped by overlap of class and community at places.

Conclusion:

Partition of Bengal proved to be a “leap forward” because hitherto untouched sections participated, major trends of later movement emerged; richness of the movement extended to culture, science and literature; people educated in bolder form of politics; colonial hegemony undermined.



11. Examine the thoughts of Mahatma Gandhi on Swaraj, Swadeshi and Sarvodaya.**Approach:**

As the directive is examine, here it is expected to probe deeper in to Gandhian Ideologies of Swaraj, Swadeshi and Sarvodaya. In introduction one can start with foundational principle of Gandhian ideology or basics about Gandhian ideology. In the body part one needs to clearly elaborate what does each and every though menas. In the later part of answer one needs to write down it relevance in the contemporary world. In the conclusion one can end up by saying how Mahatma Gandhi's thoughts are more relevant today.

Introduction:

Gandhian philosophy is not only simultaneously political, moral and religious, it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhiji was exposed, but is rooted in ancient Indian culture harnessing universal moral & religious principles.

Body:

Gandhian thoughts emphasises not on idealism, but on practical idealism. Gandhian thought is a double-edged weapon. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence.

Swaraj:

- Although the word swaraj means self-rule, Gandhi ji gave it the content of an integral revolution that encompasses all spheres of life.
- For Gandhi ji, swaraj of people meant the sum total of the swaraj (self-rule) of individuals and so he clarified that for him swaraj meant freedom for the meanest of his countrymen.
- In its fullest sense, swaraj is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with moksha or salvation.
- Swaraj works to bring about a social transformation through small-scale, decentralised, self-organised and self-directed participatory structures of governance.

Swadeshi:

- Gandhi opposed mass production, favouring production by the masses. Work for him was as much a spritual necessity as an economic one.
- So he insisted on the principle that every member of society should be engaged in manual work.
- Swadeshi is the focus on acting within and from one's own community, both politically and economically. It is the interdependence of community and self-sufficiency.
- Gandhi ji believed this would lead to independence (swaraj), as British control of India was rooted in control of her indigenous industries. Swadeshi was the key to the independence of India, and was represented by the charkha or the

spinning wheel, the “center of the solar system” of Mahatma Gandhi’s constructive program.

Sarvodaya:

- Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The term was first coined by Gandhi ji as the title of his translation of John Ruskin's tract on political economy, "Unto This Last".
- Later Gandhian, like the Indian nonviolence activist Vinoba Bhave, embraced the term as a name for the social movement in post-independence India which strove to ensure that self-determination and equality reached all strata of India society.
- There is no centralized authority, and there is political and economic atmosphere in the villages. Politics will not be the instrument of power but an agency of service and Rajniti will yield place to Lokniti.
- All people will be imbued with the spirit of love, fraternity, truth, non-violence and self-sacrifices. Society will function on the basis on the non-violence. There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.

The ideals of truth and nonviolence, which underpin the whole philosophy, are relevant to all humankind, and are considered as universal by the Gandhians. More than ever before, Mahatma Gandhi's teachings are valid today, when people are trying to find solutions to the rampant greed, widespread violence, and runaway consumptive style of living.

- In today’s fast-paced and competitive world, it is essential that one has control over himself. Self-empowerment is the call of the times. Every young person in India has the responsibility of searching for their own identity, without being forced to fit into moulds created for them.
- In today’s age of sustainability and eco-consciousness, there is once again a revival of buying local.” More and more people are boycotting larger, mostly foreign brands that promote capitalism and consumerism. Instead, they are buying from local service providers, helping them earn a living.

Conclusion:

Gandhiji’s political contributions offered us Independence but his thoughts enlightened India as well as the world even today after so many years. Every individual, thus, should follow the key Gandhian thoughts in their day to day life for a happy, prosperous, healthy, harmonious and sustainable future.

12. Despite failing to achieve its stated objectives, the Non-Cooperation Movement was a landmark in India's freedom struggle. Comment.**Approach:**

Student has to write brief introduction about Non-Cooperation Movement and how did it impact on British India's freedom struggle during 20th century.

Introduction:

With the aim of self governance and obtaining full independence Mahatma Gandhi launched the Non-Cooperation Movement(NCM) on 5th September; 1920. The movement was to be nonviolent and to consist of Indians resigning their titles; boycotting government educational institutions, the courts, government service, foreign goods, and elections; and, eventually, refusing to pay taxes. Gandhi declared that if the non-cooperation programme was implemented completely, Swaraj would be ushered in within a year.

Body:

Impact of the Non-Cooperation Movement in India's freedom struggle:

- Non-Cooperation Movement could not achieve its objective but the movement marked the transition of Indian nationalism from a middle-class to a mass basis.
- The artisans, peasants, students, urban poor, women, traders, etc participated in the movement. With this movement nationalist sentiments reached every corner of the country.
- NCM politicized every layer of the population – from rich to poor, educated to un- educated, the politicization led to impart the revolutionary character to the national movement.
- This movement gave push to indigenous products by boycotting the foreign goods, thereby helping Indian companies and damaged Britain's economic and commercial interests.
- Even though Gandhi's commitment to non-violence was not redeemed immediately after NCM, the fruit of the non-violence redeemed when, between 1930 and 1934, tens of millions again revolted in the Salt-Satyagraha which made India's cause famous worldwide for its unerring adherence to non-violence.

Conclusion:

Non corporation movement brought confidence in common people and encouraged the mass to be fearless in their political pursuit and made Self-rule as an important goal. Strategy used by Gandhi and their leadership goal gave new dimensions to India's freedom struggle

13. Examine the factors that contributed to the rise of communalism during the first half of the 20th century.**Approach:**

It expects Students to write about factors contributed to the rise of communalism in first part along with legacy of communalism in India.

Introduction:

Communalism is an important issue in India as it is the basic source of tension and violence. In Indian context, communalism in a broad sense means an aggressive and strong attachment to one's religious identity. The stagnant economy of India during the British rule was an important factor for the growth of communalism in India.

Body:

Factors responsible for rise of communalism in India during first half of 20th century:

- British rule and its policy of divide and rule: The British government used communalism to counter and weaken the growing national movement and the welding of the Indian people into a nation. Government used the policies of concessions, favoritism and reservations against the nationalist forces. To counter the growing influence of congress, British used communal sentiments of the various minority groups.
- Separate Electorates for Minorities: Separatist tenancies started rising in first decade of 20th century. In 1906, a delegation headed by Agha Khan put forward the demand of separate electorates for Muslims to the then viceroy lord Minto and it was awarded under Morley-Minto reform 1909. It further extended to Sikh, Christians, and Anglo Indians by Montague-Chelmsford reforms in 1919. It increased minority thinking among Muslims and others who got separate electorates.
- Muslim league: All India Muslim league was formed as a loyalist and communal political organization, which refused to criticize colonialism earlier, supported the partition of Bengal and thus while the national congress was taking up anti imperialistic economic and political issues, the Muslim league and its reactionary leaders preached that the interests of Muslims were different from those of Hindus. E.g. maintained distance from Civil disobedience movement and quit India movement.
- Hindu Mahasabha: Formed in the 1915, Hindu Mahasabha focused on communal sentiments of Hindus by opposing the anti-imperialistic policies of Congress and asked Hindus to placate the British government to fight against Muslims.
- Two nation theory: The two-nation theory believed in cultural, political, religious, economic and social dissimilarities between the two major communities, Hindus and Muslims of the Subcontinent. It's popularity increased by extremists.
- Social-cultural conflicts: Hindus and Muslims have different rituals and practices. Such as Hindu treat cow as a sacred and Muslims consumes cattle beef. This created movement for cattle protection and several cattle

protection related violence and riots happened during this period. In 1920 over 100 riots and 450 deaths were recorded in then Bengal. Two primary causes of this violence were Hindus Durga Pooja processions playing music continued as they pass Muslim Mosques, and Muslims killing cows in open during Eid-UL-Adha.

- Communal history: A communal and distorted view of Indian history, particularly of the ancient and medieval period, was also responsible for its growth of communalism.

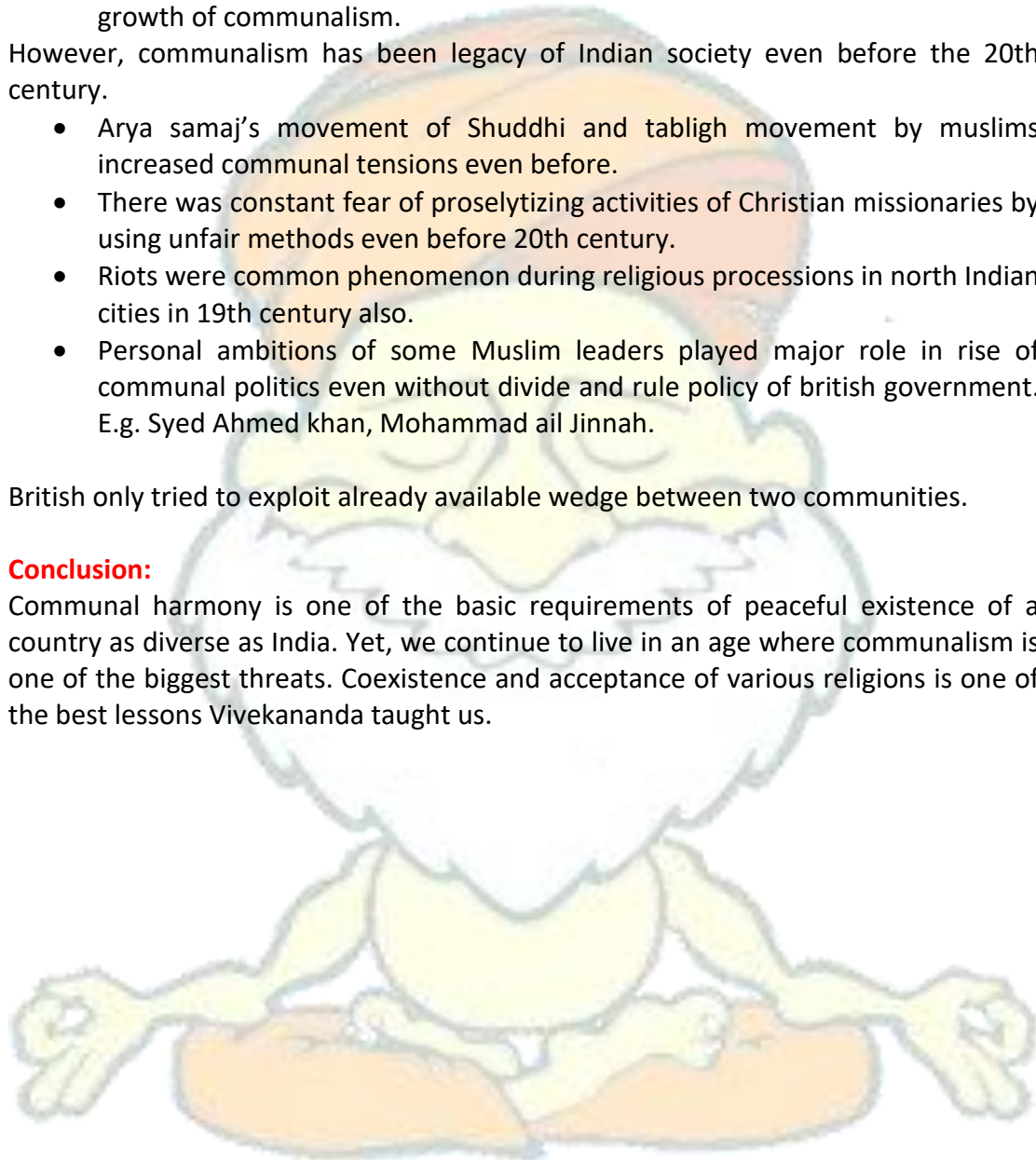
However, communalism has been legacy of Indian society even before the 20th century.

- Arya samaj's movement of Shuddhi and tabligh movement by muslims increased communal tensions even before.
- There was constant fear of proselytizing activities of Christian missionaries by using unfair methods even before 20th century.
- Riots were common phenomenon during religious processions in north Indian cities in 19th century also.
- Personal ambitions of some Muslim leaders played major role in rise of communal politics even without divide and rule policy of british government. E.g. Syed Ahmed khan, Mohammad ail Jinnah.

British only tried to exploit already available wedge between two communities.

Conclusion:

Communal harmony is one of the basic requirements of peaceful existence of a country as diverse as India. Yet, we continue to live in an age where communalism is one of the biggest threats. Coexistence and acceptance of various religions is one of the best lessons Vivekananda taught us.



14. In terms of political ideology and commitment towards socialism, what differences do you notice between Subhash Chandra Bose and Mahatma Gandhi? Discuss.

Approach:

It expects student to write about differences in political ideology in first half of question and in second half need to write about differences in commitment towards socialism. You can also write body part in table format. In third part you need to mention about similarities between both.

Introduction:

Netaji Subhas Chandra Bose and Mahatma Gandhi were infallibly dedicated to the cause of Indian freedom. They were loved by the masses and feared by the Raj. But between themselves, these two icons of India's freedom movement shared a rather frosty relationship and history is replete with instances of trenchant differences between them.

Body:

Mahatma Gandhi and Subhash Chandra Bose differed in their approach and had a different political ideology:

- Subhash Chandra Bose adopted violent means for the liberation of India and thus led Indian National Army. He used to say, 'The enemy has already drawn the sword, he must therefore be fought with the sword.' Gandhiji, on the other hand, was a firm believer of non-violence and led peaceful mass protests.
- Bose wanted to grab the opportunity provided by Second World War for India's freedom, thus approached Germany, Japan while Gandhi saw fascism and Nazism a greater danger to Indian polity and society. Though he did not cooperate with British. They had a different understanding of the same event.
- Religious teachings had great importance in the life of Mahatma Gandhi, he believed in the change of heart rather than radical change. He was against cow slaughter but did not favour legislation to ban cow slaughter while Subhash Chandra Bose was a leftist and rationalist. Even though he was ready to compromise with religious political parties like Muslim League in Bengal for larger objective of freedom.
- Gandhi's idea of freedom was based on self-rule and rule over self. Bose viewed freedom not only in terms of the political self-rule but also freedom from socioeconomic inequalities, casteism, intolerance etc.
- The Gandhian vision of an ideal village or village Swaraj is that it is a complete republic, independent of its neighbours for its own wants and yet interdependent for many others in which dependence is necessary. Netaji's idea of village development did not match with Gandhiji as he was proponent of rapid development.

At the same time, both differ in their commitment towards socialism:

- Ideologically, Gandhiji subscribed to some elements of socialist pattern of society where fruits of labour were evenly distributed and favoured trusteeship pattern. Gandhi was not of opinion to destroy capitalism; he wanted to regulate the relation between capital and labour. Subhash Chandra was a keen follower of radical leftist ideology and organized trade unions and was not against militant labour movement.
- Netaji believed building new India in socialist way with industrial development. While Gandhiji believed in Village economy and thus Netaji writes in his Kabul Thesis that "major reason Gandhiji opposed me as candidate for Tripuri Congress Election was my industrialisation attitude".
- Gandhiji wanted Local schooling system all away from western while Netaji propagated for military education, technical education and administrative education on socialist pattern.

Despite differences both has similar views as follows:

- Gandhi and Bose did not differ on their choices between communism and capitalism. Both were socialists, as per their stated positions, and disassociated themselves from Communism (Bose certainly did).
- Again, unlike what is commonly believed, Gandhi was not opposed to violence per se as he did not totally oppose violence during Quit India movement.
- Mahatma Gandhi and Subhash Chandra Bose had the same objective of liberating the country from the yoke of British imperialism.
- Until the political clash at Tripuri they worked more or less together under the common platform of the Indian National Congress for about two decades.
- Gandhi's struggle i.e., averse mindset in the beginning of the Second World War and his uncompromising stance during the Quit India Movement, was in a way a victory of Netaji's strategy.
- Gandhi's tone and temper clearly smacked of a revolutionary strategy quite akin to the soul and spirit of Bose. Ideologically they appeared to come nearer.

Conclusion:

In spite of all the differences in ideologies, both these great men admired and respected each other. In 1942 Gandhi called Subhash Bose the "Prince among the Patriots" for his great love for the country. Bose too admired Gandhi and in a radio broadcast from Rangoon in 1944, he called Mahatma Gandhi "The Father of Our Nation."

15. The decade of 1930 was a truly remarkable one as it was decisive in many ways of the true shape that the political, social and economic discourse India was taking. Elucidate.

Approach

It expect student to write about how various events, decisions, acts, regulations etc. were decisive in shaping political, social and economical discourse. Try to address each subpoint in separate section.

Introduction:

The decade of 1930 played significant role in Indian freedom movement, which proven guiding for future course of national movement till independence in 1947. 1930's started with Civil Disobedience Movement, Salt Satyagraha and ended with individual satyagraha in 1940's.

Body:

Political:

- 26 January 1930 was celebrated as the first Independence (Swarajya) Day. Public meetings were organised all over the country in villages and towns and the independence pledge was read out in local languages and the national flag was hoisted.
- Increased influence & radicalism of the Congress w.r.t. to demands for complete independence. Congress winning the provincial councils changed the perception of power structures completely & the britishers were forced to compromise on certain issues. The freedom struggle reached new places & previously untouched people.
- There was an upsurge in leftists ideas in the country with rise of peasant & worker organisations & Movements like kisansabhas & trade union congress. Even within the INC socialist leaders like Subhas Bose & J. Nehru gained popularity & leadership.
- There was an increased involvement of national leaders(Haripura) in the princely state's movements & in setting up of organisations & involvement in freedom struggle.
- The British rule increasingly tried to apply their strategy of Divide & rule (Communal award) by engaging with & encouraging radical groups like Hindu Mahasabha & Muslim league while also trying to create new divisions between congress & the lower caste. They used this effectively in the Round table conferences.

Social:

- Increasing influence of Gandhiji within congress who increasing made the freedom movement a mass based movement (Civil disobedience) & also involved constructive works like abolition of untouchability, opening of temples & social reform.
- For Indian women, Civil Disobedience Movement was the most liberating experience and can truly be said to have marked their entry into the public sphere.

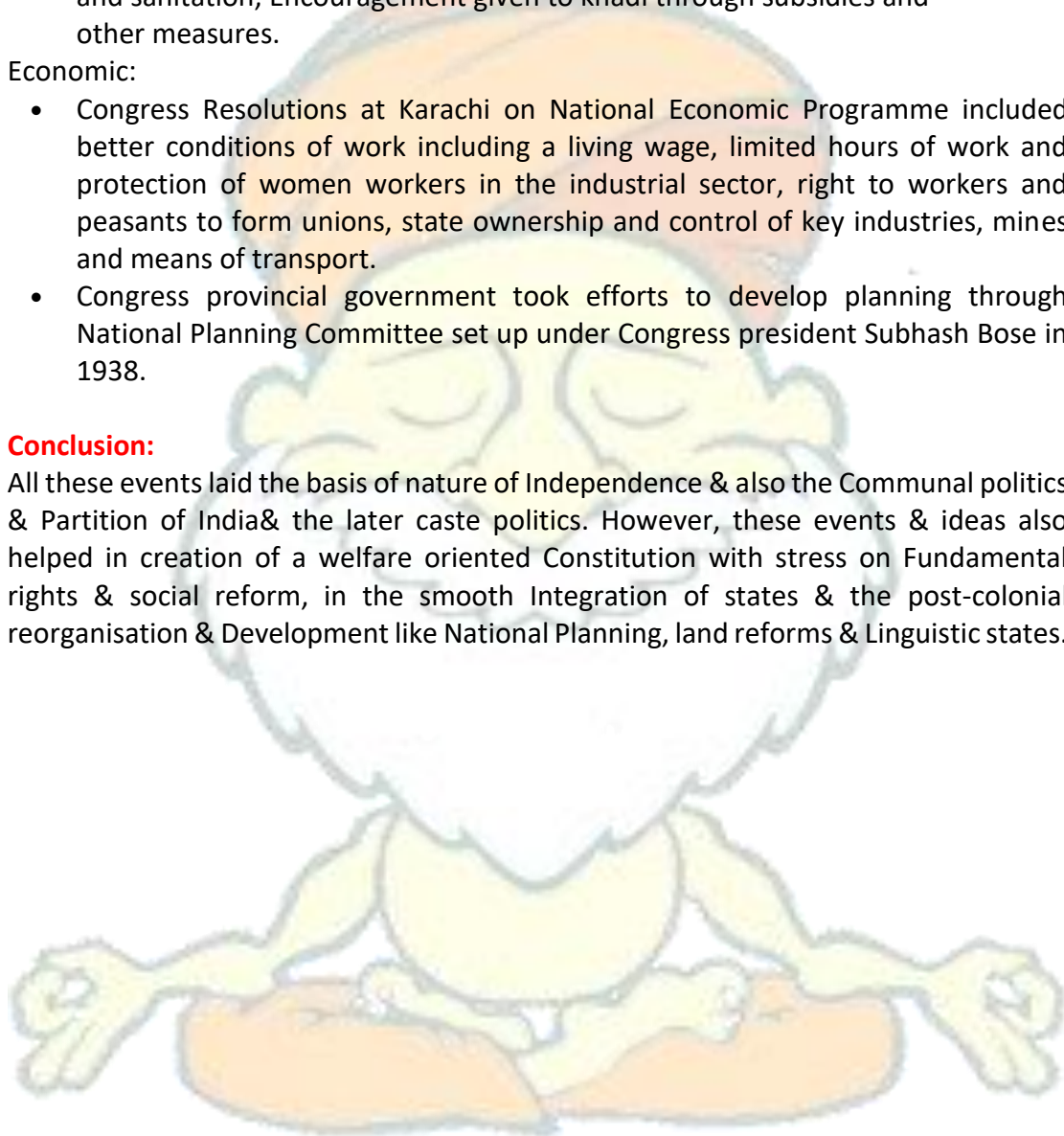
- Congress Resolutions at Karachi on Fundamental right guaranteed universal adult franchise, neutrality of state in religious matters, free and compulsory primary education, protection to culture, language, script of minorities and linguistic groups.
- Government of India act 1935 extended franchise, women got the right on the same basis as men.
- Congress government in provinces took various social reforms including attention given to primary, technical and higher education and to public health and sanitation, Encouragement given to khadi through subsidies and other measures.

Economic:

- Congress Resolutions at Karachi on National Economic Programme included better conditions of work including a living wage, limited hours of work and protection of women workers in the industrial sector, right to workers and peasants to form unions, state ownership and control of key industries, mines and means of transport.
- Congress provincial government took efforts to develop planning through National Planning Committee set up under Congress president Subhash Bose in 1938.

Conclusion:

All these events laid the basis of nature of Independence & also the Communal politics & Partition of India & the later caste politics. However, these events & ideas also helped in creation of a welfare oriented Constitution with stress on Fundamental rights & social reform, in the smooth Integration of states & the post-colonial reorganisation & Development like National Planning, land reforms & Linguistic states.



16. Consolidation of the Muslim League was the worst fallout of the Quit India movement. Do you agree? Critically examine.

Approach:

As the directive is "Critically Examine", it expects from a candidate to throw light on both sides of an issue and come to a balanced conclusion. Here it is expected that Candidate should probe deeper in to details of whether consolidation of the Muslim league was the worst fallout of the quit India movement or not and arrive at a balanced conclusion.

Introduction:

On 8th August 1942, Mahatma Gandhi gave a clarion call to end the British rule and launched the Quit India Movement at the session of the All-India Congress Committee in Mumbai. In a small span of time the movement acquired national character due to swift and wide spread all over the nation. However, the movement faced numerous fallout during its deteriorating phase.

Body:

The Quit India movement was the spontaneous participation of the masses compared to the other Gandhian movements like non-cooperation and civil disobedience. The great significance of this historic movement was that it placed the demand for independence on the immediate agenda of the national movement. However, consolidation of the Muslim League was the worst fallout for Quit India movement due to following reasons:

- Britain could not evacuate India in the middle of the Second World War, with Japan looming on its eastern front. But the empty space created in politics by the Congress leaders being in prison gave the Muslim League its chance to rush in.
- According to Jinnah, it was not in the interest of the Muslims for the British to abandon them in a potentially hostile swamp of Hinduism. The logical position of the League was actually to keep the British in India—at least for as long as it took to convince them of the case for Pakistan, and perhaps indefinitely.
- In 1937, the Muslim League was not able to form the government in any province in the provincial elections held that year as per the Government of India Act. Even in the 125 non-general constituencies out of which 59 were reserved for Muslims, the Congress managed to win 25 seats with 15 seats coming from the Muslim dominated North-West Frontier Province.
- In 1940, Jinnah gave a speech in Lahore in which he talked of the impossibility of living as one nation. In response to this, some members of the league who were opposed to the Two-Nation Theory broke away from the party and formed the All-India Jamhur Muslim League (AIJML). The AIJML later merged with the Congress party.
- The effect of Gandhi's Quit India misstep, and the League's hugely successful campaign during the 1940s, can be seen from the election statistics.

- The party, under Jinnah, spearheaded the campaign for Pakistan throughout the 1940s and was successful in its mission of dividing the country. The country was partitioned along communal lines along with independence in 1947.
- Muslim league grabbed the opportunity where the vacuum was created due to arrest of major political leaders. It led to Consolidation of Muslim league.
- In the midst of World war - II Britain was not in position to neatly negotiate, this opportunity was also grabbed by Muslim league to put forth their demand.
- Which in turn affected Quit India movement, culminated in to a major fall out for Quit India movement.

Conclusion:

Hence, it becomes evident that Quit India, as a movement was aimed at pushing British out of India, and consolidating India as one nation. However, Consolidation of Muslim league turned to be a major setback for Quit India movement.



17. C. Rajagopalachari's efforts to build an anti-Congress front was significant chapter in India's post-independence political history. Do you agree? Critically comment.

Approach:

It expects student to write about - C. Rajagopalachari and Swatantra party - then write about significance of Swatantra party as anti-Congress front in post-independence - in last write lacunas / shortcoming of Swatantra party.

Introduction:

C. Rajagopalachari was a freedom fighter, politician, an associate of Gandhi and the final governor general of India. Rajagopalachari parted ways with the Congress in 1957 after being disillusioned by the path it was taking. He founded the Swatantra Party in 1959, which favoured classical liberal principles and free enterprise.

Body:

Significance of Swatantra party as anti-congress front:

- The Swatantra Party stands for the protection of the individual citizen against the increasing trespasses of the State. It was an answer to the challenge of the so-called Socialism of the Indian Congress party. It was founded on the conviction that social justice and welfare can be attained through the fostering of individual interest and individual enterprise in all fields better than through State ownership and Government control. It was based on the truth that bureaucratic management leads to loss of incentive and waste of resources.
- The new party opposed the trend of the ruling Congress Party to adopt the ways and ideals of the Communists in its eagerness to prevent the Communists from going forward. The Swatantra party believed that going over to the enemy is not defence, but surrender.
- The Swatantra Party, apart from the ideology was a real opposition to the Congress Party so that parliamentary democracy may be properly balanced. The absence of a true opposition has led to the rapid deterioration of democracy into a kind of totalitarianism. Voices have been heard from all quarters calling for a strong opposition and the new party is supplying a felt want.
- In the 1962 general election, the first after its formation, Swatantra received 6.8 percent of the total votes and won 18 seats in the third Lok Sabha (1962–67). It emerged as the main opposition to the dominant Congress in four states—Bihar, Rajasthan, Gujarat and Orissa. By the next general election in 1967, Swatantra had become a significant force in some parts of India; it won 8.7 percent of the votes and became the single-largest opposition party in the fourth Lok Sabha (1967–71) with 44 seats.
- Swatantra party demands finally led to LPG reforms of 1991 and economic liberalisation of country:

However, inspite of this, Swatantra party not emerged as strong anti-congress front because:

- Swatantra party was considered as inner branch of congress like pre-independent congress within various ideologies.
- After death of C. Rajagoplachari in 1972, his party lost its glory and its influence in polity also declined.

Conclusion:

Despite criticism, Swatantra party provided important impetus to anti-congress front in post-independence period.



18. What impact did Soviet Union's disintegration have on India's foreign policy? Critically analyse.

Approach:

It expects students to write about - in first part in short write about factors which led to disintegration of USSR - in second part write about its impact on India's foreign policy.

Introduction:

The Soviet Union was established in 1922 by a treaty signed between Russia, Ukraine, Belorussia Soviet Socialist republics and Trans-Caucasian Federation. It later constituted fifteen smaller states. Notwithstanding its achievements, the USSR met its fateful decline in 1991 mainly due to Mikhael Gorbachev's economic and political reforms- Perestroika and Glasnost respectively. This led to the end of the cold war between the two superpowers USA and USSR. It was marked by events like the fall of the Berlin Wall and power shift from Soviet centre to the republics. The breakdown of USSR made USA the sole global power, ending the bipolarity in the world order.

Body:

Factors which led to the disintegration of the USSR:

- Economic Weakness
 - The weakness of the economy was the major cause of dissatisfaction among the people in USSR. There was severe shortage of consumer items. The reason for economics weakness were the following.
 - Huge military spending.
 - Maintenance of satellite states in Easter Europe.
 - Maintenance of the Central Asian Republics within the USSR.
- Political Un-accountability
 - The communist party regime (single party rule) for around 70 years turned authoritarian. There was widespread corruption, nepotism and lack of transparency. Gorbachev's decision to allow elections with a multi-party system and create a presidency for the Soviet Union began a slow process of democratization that eventually destabilized Communist control and contributed to the collapse of the Soviet Union.
- Gorbachev's reforms
 - Once people started to enjoy freedom under Micheal Gorbachev's reforms, they demanded more. The demand grew into a big force which turned difficult to control. The people wanted to catch up with the west quickly.
- Rise of nationalism
 - Rise of nationalism among countries like Russia, Baltic republics (Estonia, Latvia, Lithuania), Ukraine, Georgia etc is the most important and immediate cause of disintegration of the USSR. The national feeling was strong among the more prosperous areas in USSR and not in Central Asian

republics. Ordinary people among prosperous republics didn't like to pay big price to uplift the backward Central Asian republics.

Impact of the disintegration of the USSR on India's foreign policy as follows:

- India had opened its economy to private sector and foreign investors after 1991. Which helps a lot to India finally starts to grow as world class economy. It's only after liberalization of economy that India could become the IT hub of the world. Also domestic industries also start flourishing resulting to India's advance towards a powerful and self-sufficient economy.
- Upto 1991 India's defence procurement was about 80% from USSR. After the disintegration of USSR, India started to diversify its defence procurement. Which resulted in competitive bidding and also negotiation power of India increased. Now India had multiple sources form it's needs.
- In the Soviet era although India was officially neutral and was not part of any block. But India's foreign policy was tilted towards USSR. Due to which USA and other members of west block are very reluctant to help India or cooperate India in defence or economic matters. This policy of west also starts changing after the disintegration of USSR. And finally India's foreign policy starts to balancing itself between east and west. And India starts to transform into a global country from a close socialist one.
- Before the disintegration of USSR India's opinion on different topics was often considered soviet influenced although it was unbiased most of the times. For example, India was trying to highlight Pakistan sponsored cross border terrorism at international forums including UN. Post disintegration of USSR India's image of neutral country improves and so India's audibility at international level.
- India also had been closely monitoring the turn-around development taking place in East Asia. India then devised the "Look East" Policy by improving its relationship with the "Asian Tigers" which were predominantly Export led markets.
- India did not forget its All-weather partner Russia and continued working with it especially in the areas of defence procurement & Russia's abundance of Natural gas endowments. Later, in the 21st century, the goodwill that India had enjoyed with Russia was translated into improving our relationship with countries in Central Asia owing to its abundance of fissile material resources & capabilities.

Conclusion:

Hence, the disintegration of the USSR resulted in a phase of USA's dominance in world politics. Countries like India maintained good relations with Russia post-disintegration and shared the idea of having a multipolar world order. India's position also improved at international and regional level not in a hegemonic way but as a responsible and powerful country.

19. Formation of the Northeastern states has contributed greatly to stabilise India's politico-geographical integrity. Elucidate.

Approach:

The directive here is elucidate, it is expected to explain in detail, as a cause effect relationship is given in the question. In the introduction part one can explain the importance of North-eastern states from the perspective of India as the Union of states or one can also explain how does the formation of North-eastern states took place in India. In the main body part one needs to explain the reasons for destabilisation of India's politico-geographical integrity in North-east. Then one can explain how does formation of North-eastern states stabilised these destabilisation factors. In the conclusion one can explain the importance of North-eastern states or can show the feature and state how they have the potential to contribute for India's bright future. For value addition one can highlight the map of North-eastern states in India.

Introduction:

North East India is the region situated in the eastern-most part of India comprising of the eight states of Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Tripura and Sikkim. After Indian Independence from British Rule in 1947, the North-eastern region of British India consisted of Assam and the princely states of Manipur and Tripura. Subsequently, Nagaland in 1963, Meghalaya in 1972, Arunachal Pradesh and Mizoram in 1987 were formed out of the large territory of Assam. Manipur and Tripura remained Union Territories of India from 1956 until 1972, when they attained fully-fledged statehood. Sikkim formed part of the North Eastern Region as the eighth state in 2002 and is referred to as the only brother of the seven sisters.

Body:

North-east is linked with Indian heartland through the 21 km wide Siliguri Corridor, which is commonly known as the chicken neck, created by the Radcliffe line. The corridor is flanked by Bhutan, Bangladesh and Nepal. Following Map 1 shows place of North-east in India.



Map 1: Highlighted region of North-eastern states in India

Reasons for destabilisation of India's politico-geographical integrity due to North-east:

- According to the Report of the 2nd Administrative Reforms Commission the Northeast represents a state of stable anarchy where the rule of law and other

institutions of governance are subverted directly or through collusive arrangements to serve personal or partisan ends of the militants.

- Regional issues: The inter-tribal conflicts, the youth unemployment and the inability to compete with non-tribal businesses, illegal migration from neighbouring States and countries leading to the competition of resources and land have led to various conflicts and demands of secession/ autonomy.
- Gaps at national level: The broad racial differences between India and its Northeast and the tenuous geographical link (the chicken neck Siliguri Corridor) contributed to a sense of alienation, a feeling of 'otherness' that subsequently gave rise to a political culture of violent separatism.
- Ethnic tensions: Northeast India is home to more than 50 ethnic rebel groups – a few demanding complete secession from India, others fighting for ethnic identities and homelands and some running the insurgency as an industry to spin easy money without any political ideology.
- Militants in their formative years voiced genuine grievances of the people such as poor governance, alienation, lack of development and an apathetic attitude from the central government in New Delhi. However, with time and opportunist motives, these have taken forms of insurgencies across the region.
- Also Border disputes between Assam and its neighbouring States based on ethnicity have led to emergence of violent regionalism demands in the North-east region. For instance, Assam has had a boundary dispute with Mizoram for decades and several rounds of talks have been held since 1994-95 to solve the issue.
- Different ethnic groups have caused conflicts and insurgency due to tribal rivalry, migration, control over local resources and so on. E.g. inter-tribal conflict between Kukis and Nagas, insurgent groups like NSCN etc.,
- Geographical reasons: North east region is not well connected with present Indian mainland. Which creates a feeling of alienation in the citizens. Also, About 99% of the region has international border along Bangladesh, Myanmar, China and Bhutan which create complications in international diplomacy.
- Developmental reasons: North-east region is poorly developed due to lack of fund from Center/States. Which also led to increasing wide disparities in the states between North-east and in the other parts of India.
- The region has over 160 scheduled tribes and over other tribal and sub-tribal communities and groups. The varied culture creates alienation from the mainland and hinder development. The region is predominantly rural with around 84% of the population living in the rural areas.
- Military reasons: 50 years ago, on 22nd May 1958, in the face of rising political dissent in the North-east, India decided to add to its laws -the Armed Forces Special Powers Act. This act created a sense of fear among the inhabitants in the North-eastern region.

Formation of North-eastern states and subsequent effect of stabilisation to India's politico-geographical integrity:

- Nagaland, being a part of the larger state of Assam, it was the first to experience militancy in pursuit of a grant of autonomy. Under the leadership

of the Naga National Council (N.N.C.), headed by A.Z. Phizo, Nagas declared independence around 1951.

- However, In 1963, the State of Nagaland was formed by taking the Naga Hills and Tuensang area out of the state of Assam. This was done to satisfy the movement of the hostile Nagas.
- In Tripura migration of Hindus from the British-ruled East Bengal is believed to have been responsible for reducing the indigenous tribal people in the state to minority status; this development sparked a violent backlash among the indigenous people. In Manipur, Militancy originated in protest against the forcible merger of the former Manipur Kingdom with India. Whereas in Meghalay, The rise of aspirations of tribal autonomy led to the emergence of several insurgent groups in the state, like Garo National Liberation Army (GNLA) and Hynniewtrep National Liberation Council (HNLC).
- The two union territories of Manipur and Tripura and the sub-state of Meghalaya got statehood. The Meghalaya state was carved out of the Assam state, with an aim to address the unique needs of the major tribes in the region: the Garos, the Jaintias and the Khasis. Also the statehood granted to Manipur proved to be a solution to eliminate the discrimination faced by people of Manipur.
- Mizoram was a part of the state of Assam before it was granted statehood in 1987, experienced militancy after the Union government failed to respond positively to its demand for assistance during the massive "Mautam famine".
- However, the union territory of Mizoram was conferred the status of a full state as a sequel to the signing of a memorandum of settlement (Mizoram Peace Accord) in 1986 between the Central government and the Mizo National Front, ending the two-decade-old insurgency.
- Neighbouring countries like China and Myanmar are accused of promoting insurgency in the region. However, pacifying the regional aspirations of the states through fulfilment of their demands led to eliminating trust deficit between Centre and North-eastern states,
- The issue of Bangladeshi refugees and immigrants has become one of the pivotal importance when it comes in picture with Assam and surrounding states. However, not only the formation of state but exercises like NRC which fulfilled regional aspirations of people of Assam have also contributed for the maintenance of politico-geographical integrity of India. These exercise have also helped to have cordial and peaceful relations with Bangladesh.
- Also some of the military operations with that of neighbouring countries like Myanmar have helped to tackle the problem of insurgency. However, Bhutan remains the only country that successfully dislodged several militant camps of the insurgent groups through a military operation launched in December 2003.

However, some of the following problems still persists in North-eastern region such as:

- The state response has effectively curbed violence in North-east. The political nexus have helped them carry out their illicit works. In return, run extortion

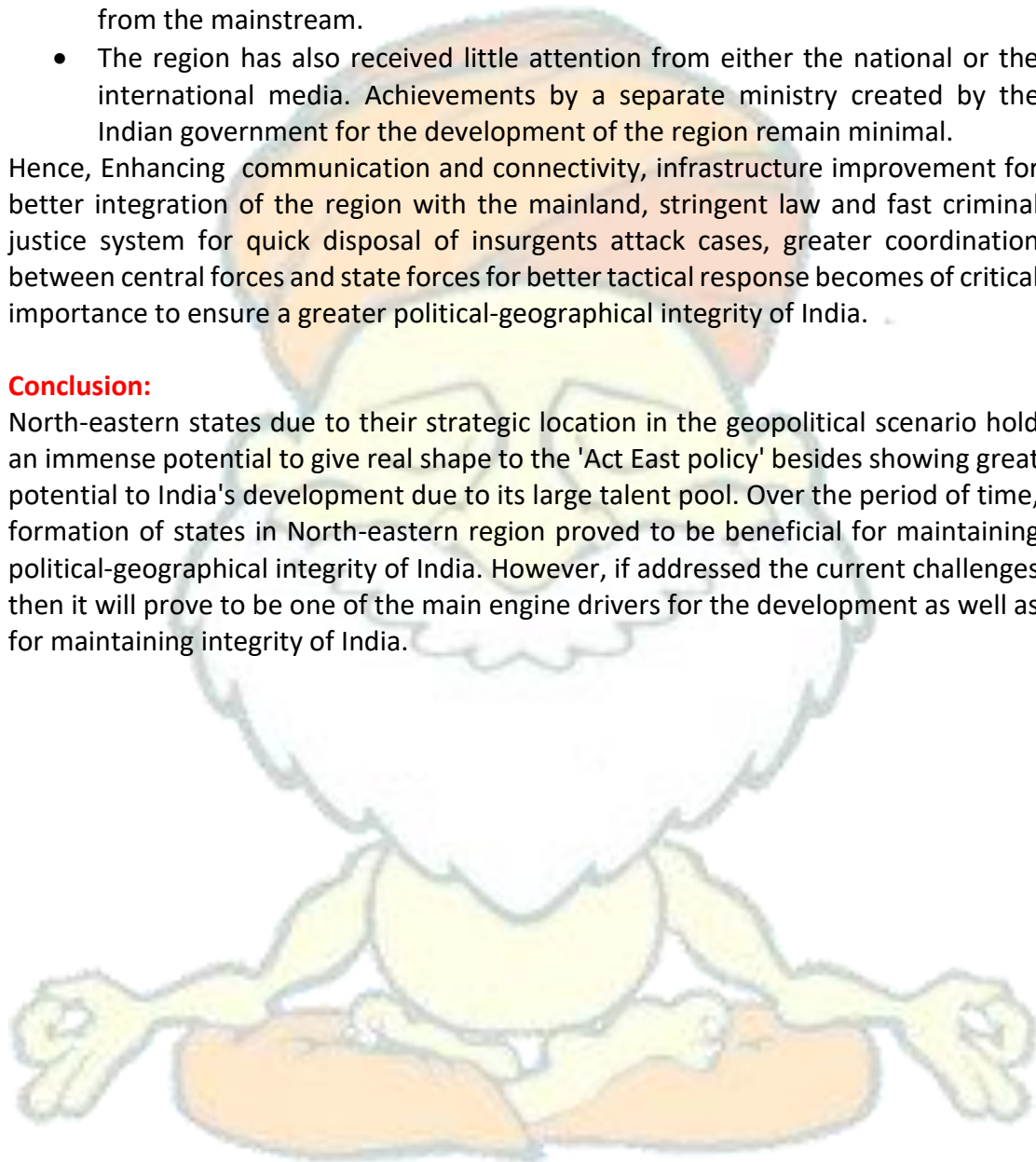
rackets and all types of other illegal trades and get right to operate within limits with impunity.

- This results in dismal law and order situation in these areas. It is this absence of rule of law that these groups are still operating. Chances of a political settlement are bleak because of the kind of diversity it holds.
- While the government's military options have achieved only minimal results, lack of development continues to alienate the people of the region further from the mainstream.
- The region has also received little attention from either the national or the international media. Achievements by a separate ministry created by the Indian government for the development of the region remain minimal.

Hence, Enhancing communication and connectivity, infrastructure improvement for better integration of the region with the mainland, stringent law and fast criminal justice system for quick disposal of insurgents attack cases, greater coordination between central forces and state forces for better tactical response becomes of critical importance to ensure a greater political-geographical integrity of India.

Conclusion:

North-eastern states due to their strategic location in the geopolitical scenario hold an immense potential to give real shape to the 'Act East policy' besides showing great potential to India's development due to its large talent pool. Over the period of time, formation of states in North-eastern region proved to be beneficial for maintaining political-geographical integrity of India. However, if addressed the current challenges then it will prove to be one of the main engine drivers for the development as well as for maintaining integrity of India.



20. The decade of the 1980s was marked by a surge in technological advancements and economic modernization. Illustrate.

Approach:

It expects students to write about the economic modernization as well as technological advancements in the decade of 1980 with focus on surge in the same and illustrating the same with relevant examples.

Introduction

The 1980s are considered to have fundamentally altered India's landscape where the maturing of Indian democracy was witnessed along the rise of the middle class which became a dominant economic and political force. This rise of a new class coupled with consumer explosion, symbolised by the vast emerging urban landscape planted the seeds of an economic revolution as well as technological progress.

Body

Economic modernization refers to a change of outlook towards earning profit, rational economic activity, frequent use of sophisticated technology and consistent effort to bring about innovative changes in the production system. This also involved technological advancement such as the large-scale application of modern technologies and energy, the mechanization, electrification, and automation of production models, etc.

Consequently, the technological advancements in 1980's can be seen from the following points -

1. Telecommunication: Centre for Development of Telematics (C-DOT) was established in 1984 to develop state-of-the-art telecommunication technology. Public call office (PCO) booths to connect even the rural areas to the world outside. MTNL was established which helped in the spread of telephone network in 1984.
2. Computerization in India: India's supercomputer programme initiated in the late 1980s. This resulted in India setting up C-DAC in 1988, which in 1991, unveiled the prototype of PARAM 800, benchmarked at 5 Glops.
3. Information technology-enabled services (ITES): This sector includes software development, business process outsourcing (BPO) and Knowledge Process Outsourcing (KPO). The first software export zone, SEEPZ – the precursor to the modern-day IT park – was established in Mumbai. The companies started solving Y2K issues.
4. Technological upgradation by government policies: The EVMs were first used in 1982 in Kerala. Agni missile test fired in 1983.
5. Medical technology in India: 1980-90's, Indian pharmaceutical industry had emerged as one of the most export-oriented sectors in Indian pharmaceutical industry with more than 30% of the production being exported to the foreign market.

6. Automobile sector: In 1983, the first Maruti car rolled off the assembly line in Gurgaon. The government finally signed a joint venture with Suzuki of Japan to produce the vehicle. The Maruti 800 and the demand for it signalled the rise of a new Indian middle class.

At the same time, Economic modernisation in 1980's is reflected from the following points:

1. The main objectives of the Seventh Five-Year Plan were to establish growth in areas of increasing economic productivity and generating employment through "Social Justice". The plan laid stress on improving the productivity level of industries by upgrading of technology.
2. New Electronics Policy (NEP) unveiled in January 1984 had main objectives facilitating technology transfer in the electronics industry, import of computers for government departments, establishing "science cities"/science parks to encourage expatriate Indian technicians to return to country, etc.
3. National Policy on Education (NPE) in 1986 to modernize and expand higher education programmes across the country which involved installments of large scale computers in IITs, IIMs, and CSIR etc.
4. The Foreign Trade Policy for 1984–1985 contained a software exports shall also be permitted through satellite-based data links with overseas computers. The significance of this policy change was felt soon after.
5. New Computer Policy (NCP-1984) offered a package of reduced import tariffs on hardware and software, reduction of up to 60% was seen. It was announced in 1984 for removing the institutional barriers to "transforming the industry into a 'virtuous circle'".
6. Modernization in capital and financial market: Indian government relaxed capital markets in 1982-83 to get more foreign money, particularly from non-resident Indians. Government created the Securities and Exchange Board of India (SEBI) in 1988. National Bank for Agriculture and Rural Development (NABARD) was constituted in 1982. 5 banks were nationalised in 1980s.

Adverse Issues with regards to above developments:

- Modernisation and advancement created regional economic disparities with the prosperous zones such as Mumbai-Pune, Bangalore-Chennai, and Ahmedabad.
- The 1984 Bhopal gas tragedy brought to fore the real possibility of industrial accidents on a massive scale and importance of regulatory oversight.
- New politically-influenced lending decisions led to crony capitalism.

Conclusion:

Technological and economic modernisation brought social transformation as newly emerged middle class, new nuclear family system, mass migration and economic transformation such as string of measures aimed at boosting the economy's competitiveness, removal of price controls, initiation of fiscal reform which led foundation for India economic liberalization in 1990's.

21. Do a critical assessment of the coalition era in India's electoral politics.**Approach:**

It expects students to write about the coalition era in India's center and state politics and do critical assessment of its implications.

Introduction:

In India, after independence, Congress was the dominant party at the national and states level until 1990s. At the national level, Congress as ruling party formulated policies and states implemented those without contention. The dominant party system proved unable to fulfil the desires of the different region. Thus, the centralized nature of the government created a gap between the local aspirations and national policies. In the absence of the decisive clear majority for a single party, Coalition politics became the way forward since 1990's.

Body

In India, coalition politics entered in two phases.

- Janata Party coalition experiment: From 1977 to 1979 it was a period when the Congress lost power at the centre. The Janata Party formed government. It was coalition of various parties. However, the coalition failed to complete its tenure.
- Multiparty Coalition Model: 1989 was the benchmark year when the one-party dominance system shattered and the Congress lost power at the centre. The year changed the fate of Indian politics. In India after 1989, multi-party coalitional model has emerged at the national level. Since then the regional parties also formed government with the centre and national parties provided them out-side support in state. It also affected the nature of Indian federalism. Electoral politics indicates that the masses accepted the alliance strategy of national and regional parties. In different regions, people voted according to the alliance combinations.

Coalition politics broke the powerhouse image of centre as regional parties dominated in this era.

Implications of coalition era in Indian politics

- Impact on International relations: Regional parties give more importance to their own regional, geographical and economic interest overriding national interest. Examples, Tamilians influence with long-standing Indo-Srilanka relation. West Bengal influenced the Indo-Bangladesh water sharing agreements. Left front withdraws its support to govt for opposing the Indo-US Civil Nuclear Agreement 2007.
- Slow Decision Making: It has slowed decision-making. Various cabinet committees and E-GoMs have failed to fast-track decision making in a coalition

govt. Policy making at the national level was limited to Common Minimum Programs and indecision has affected the economic growth.

- Unstable government: It has led to unstable govt. Most of the energy of the govt. goes into keeping itself into power and this might lead to policy paralysis.
- Politicization on Narrow Issues: Competition has increased in the coalition era with new parties mushrooming up. The politicization was emerged based on narrow interests of the masses like caste, religion, region and language. Manifestos of the parties have become myopic and long-term development was discarded for immediate political gain.
- Regional Party dominance: Coalition with the regional parties sometimes resulted in dominance of regional parties in centre. Party to assert its own geographical, cultural and economic interests in the political process instead of focussing on the development of the nation as a whole.
- Mandal-Mandir Politics: These entire sequences of events all the way develops new political structure in India. When one party was trying to appease OBC section of voters the other were focused on religion which completely changed the socio-political structure of India.
- Decline in Ethical politics: India have huge background of freedom fighter as politicians for whom morals were above the politics. Coalition changed this as parties to remain in power, leaders end up making all sort of compromises, even going to the extent of accommodating leaders with questionable credentials.

Thus, it can be said that though the coalition form of Government brings lot of turf between the Centre and State, it was also opportunity to different Socio-Cultural and Economic parties to participate in the Governance of the Nation.

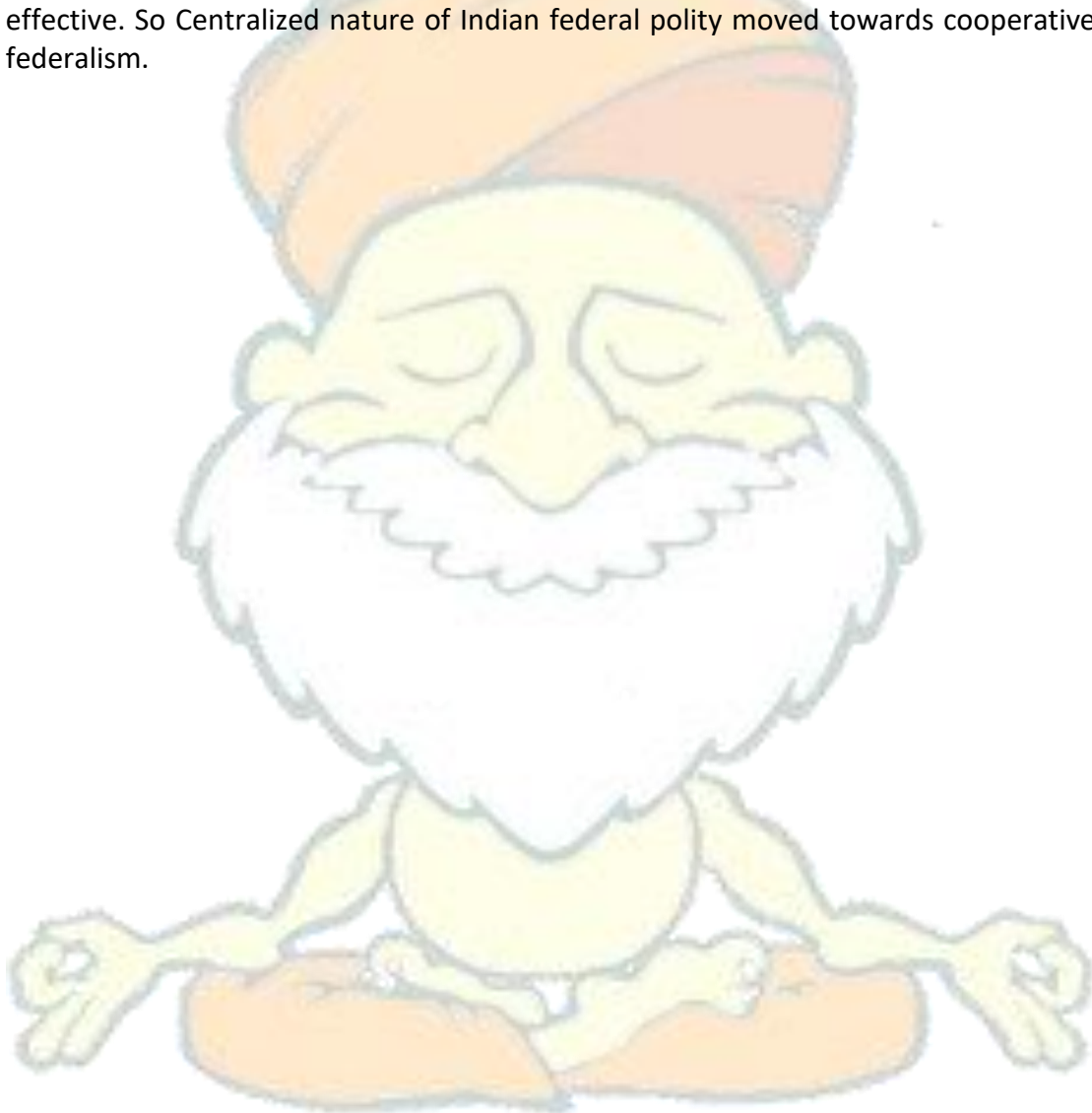
Advantages of the coalition era:

- Highest economic growth period: This era also saw huge economic growth due to historical political decisions. India's average economic growth between 1970 and 1980 has been 4.4%. The major political decisions of structural changes and opening India's economy led to an impressive average growth of 8.8% between 2000 and 2010. Market liberalization changed the fiscal relations b/w centre and states thus making states to compete for investments
- Bommai case and Article 356: Supreme Court issued the historic order in this case, which in a way put an end to the arbitrary dismissal of State governments under Article 356 by spelling out restrictions. The verdict concluded that the power of the President to dismiss a State government is not absolute. It further invented new era in centre state relations with cooperative federalism.
- Inclusive Politics: Coalition politics is inclusive by nature. It has led to progressive social reforms such as implementation of Mandal Commission recommendations, adoption of RTI and RTE legislations, and social security schemes such as MNREGA.
- Decentralised development: It has led to progressive politics. Decentralisation of power to grassroots by the adoption of 73rd & 74th Constitutional amendment acts.

- Recognition of regional aspirations: It has led to recognition of regional aspirations, as regional political parties have been able to take part in national govt.

Conclusion:

In Indian politics after 1989, multi-party coalition model has emerged at the national level. Thus, at the central level regional parties articulated the plurality of the country. It is evident from the electoral politics, local forces in the coalitions have become dominant hence, federal practices of the Indian constitution have become more effective. So Centralized nature of Indian federal polity moved towards cooperative federalism.



22. Give a brief description of the distribution and characteristics of the grasslands of the world.

Approach:

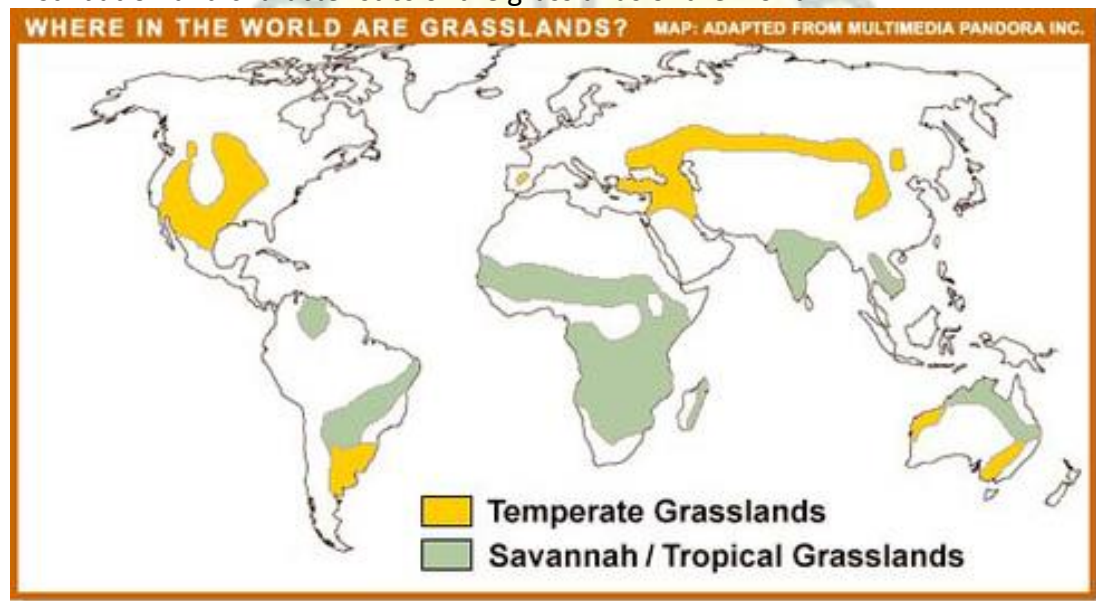
It expects students to write about – in first part write about distribution of grassland (you can also draw map) – in second part write about characteristics of grassland of world.

Introduction:

Grasslands are areas where the vegetation is dominated by grasses. However, sedge and rush can also be found along with variable proportions of legumes, like clover, and other herbs. Grasslands occur naturally on all continents except Antarctica and are found in most ecoregions of the Earth.

Body:

Distribution and characteristics of the grasslands of the world:



The grasslands of the world are classified into two categories:

Temperate Grassland Areas of Livestock:

- Temperate grasslands are widespread in temperate regions across North and South America, Oceania and South Africa. These are known as mid-latitude or temperate or intermediate grasslands.
- These grasslands are known by different names in various continents such as Steppes in Russia, Prairies in North America, Pampas in Argentina, Veld in South Africa and Downs in Southern Australia.
- Generally, these are found in areas of moderate to heavy rainfall on land once occupied by natural forest. Soils in these areas are well supplied with moisture

during much of the year, with some leaching occurring due to the percolation of excess water.

Tropical Grassland Areas of Livestock:

- Intervening between the tropical forests and the dry deserts of the trade-wind belts, occur stretches of warm country with a moderate rainfall only. Here there are very few trees but grasses of various kinds which afford abundant food to herds of grazing animals. Such Savannas include the African Sudan, the Venezuelan Llanos of the Orinoco basin, the Brazilian Campos or Selvas of Amazon and Shola of India.
- These Savanna grasslands generally occupy those areas between the climatic extremes of humid woodlands and dry desert shrub, the transition belts, therefore, between typical grass Prairie and either of these extremes contain more or less tree growth on the one hand, or desert shrub on the other.
- Soil moisture, rather than total rainfall, usually determines the extent of natural grassland. If the upper layers of soil are moist during part of the year, but the deeper layers remain dry, tree growth cannot compete with grass.

There are many different types of grasslands that can be categorised into prairies, savannas, veld, steppe and pampas based on the physical features of the grass in different areas.

- **Prairies** - This type of grassland is generally located in the Americas. There are many different types of grasses that grow in this grassland and colours can range from gold to green. Grasses grown in prairies can vary between different types however on average, grasses are 150 centimetres.
- **Steppe** - This grassland is similar to prairie, however, the grass in this grasslands a lot shorter. This type of grasslands is found commonly in Asia and Europe. This grassland is located between a rainforest and a desert. It cannot receive too much rain because it will turn into a rainforest and if it doesn't receive enough rain, this grassland will turn into a desert through the process of desertification. The soil in steppes are very dry and not very fertile so many plants do not grow in this area and with very few trees scattered. Also, steppe is separated into two categories: meadow and dry steppes in the North and South respectively.
- **Veld** - A Dutch word for field, this temperate grassland is located in South Africa. This grassland has a very large variety of plants. Velds could be found at different types of altitude. Highvelds is covered with sweet grass which could be a food source for animals.
- **Pampas** - This temperate grassland is located in South America, Spanish word for plains. The land in this grassland is flat and is home to approximately 20 different types of species. The grass in pampas are usually found to be in clumps (small groups of plants grown closely to each other)

Conclusion:

Grasslands are the common lands of the community and while there have been robust traditional institutions ensuring their sustainable management in the past, today due to take-over by government or breakdown of traditional institutions, they are the responsibility of none. They are the most productive ecosystems in world, but they

belong to all, but are controlled by none. The prevailing view of looking at grasslands as a single use should be replaced by looking them for multiple uses, incorporating sustainable use, ecosystem functions and biodiversity conservation.



23. What role does geology play in the resource endowment of a region? Explain with the help of suitable examples.

Approach:

It expects student to write about role played by geology in resource endowment in particular region - explain it with particular example.

Introduction:

Geology is the study of the Earth, the materials of which it is made, the structure of those materials, and the processes acting upon them. It includes the study of organisms that have inhabited our planet. An important part of geology is the study of how Earth's materials, structures, processes and organisms have changed over time.

Body:

Role played by geology in the resource endowment of a region:

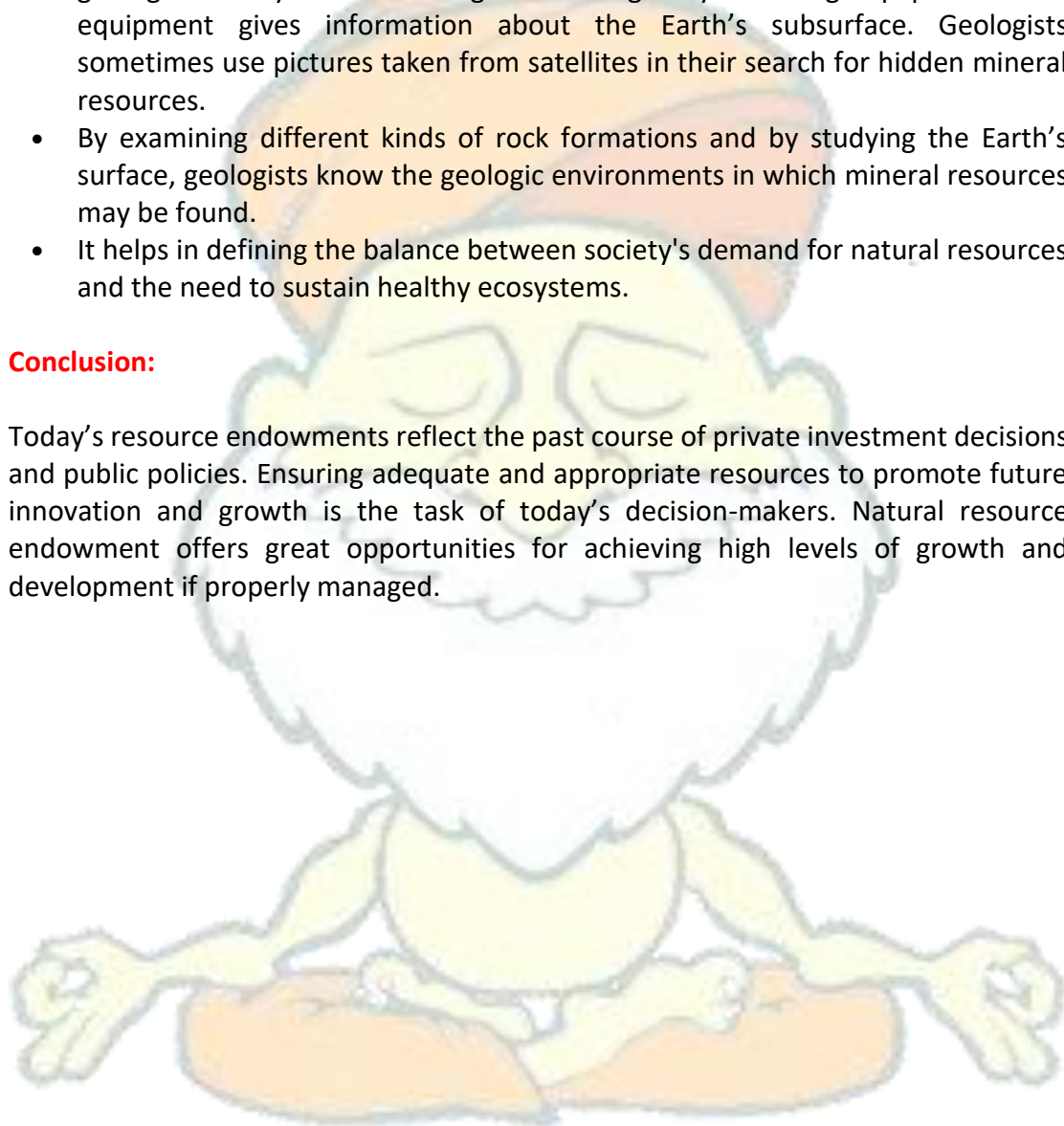
- An understanding of local hydrogeology and environmental conditions is essential to managing water supply and quality. Hydrogeologists and other geoscientists investigate and map the subsurface in order to model and understand the movement of water, and to quantify and characterise aquifer resources. Seasonal and long-term groundwater monitoring can help predict and manage periods of aquifer depletion due to low rainfall. This information can then be used to design strategic drought, flooding and water provision plans. Eg: Chennai water crisis
- Geothermal energy - Integrated heating systems for modern building developments Using ground source heat and cooling can deliver reductions in CO₂ emissions of up to 10%. Development of these resources requires the expertise of geologists to locate and test for viable geothermal capacity, and understanding of the sub-surface to design and engineer the necessary infrastructure, Geologists help meet this need, through their understanding of water movement and aquifer behaviour, as well as identifying and mitigating water contamination. Eg: Puga, Manikaran
- Nuclear power is likely to constitute an important part of the future energy mix. It depends on a reliable source of uranium, extracted from economically recoverable uranium ore – again, a process dependent on geological expertise.
- Many of the raw materials required for renewable energy technologies, including wind turbines, hybrid motors and solar panels, include critical raw materials such as the Rare Earth Elements, all of which rely on geological research and skilled personnel to locate and extract safely. Eg: Orissa, Andhra Pradesh
- It is now possible to extract shale gas economically, using horizontal drilling and hydraulic fracturing ('fracking'), in which water, sand and small quantities of added chemicals are used to open up fractures in the rock, allowing the gas to flow more freely. Geological expertise is vital to locate shale gas resources, and

to understand and manage possible risks linked with their extraction, such as induced seismicity or aquifer contamination due to poor well construction. Eg: Cambay, Krishna-Godavari, Cauvery, Damodar Valley, Upper Assam

- Geoscience skills are essential at every step of the energy cycle, from the location of energy resources through to their safe, reliable extraction and use, and the subsequent disposal or recycling of wastes
- Today, geologists use a variety of tools and instruments to help locate mineral resources. Airplanes and helicopters with photographic equipment are used by geologists. They also use magnetic and gravity-detecting equipment. This equipment gives information about the Earth's subsurface. Geologists sometimes use pictures taken from satellites in their search for hidden mineral resources.
- By examining different kinds of rock formations and by studying the Earth's surface, geologists know the geologic environments in which mineral resources may be found.
- It helps in defining the balance between society's demand for natural resources and the need to sustain healthy ecosystems.

Conclusion:

Today's resource endowments reflect the past course of private investment decisions and public policies. Ensuring adequate and appropriate resources to promote future innovation and growth is the task of today's decision-makers. Natural resource endowment offers great opportunities for achieving high levels of growth and development if properly managed.



24. What are gyres? What role do they play in shaping the coastal climate? Explain with the help of suitable examples.

Approach:

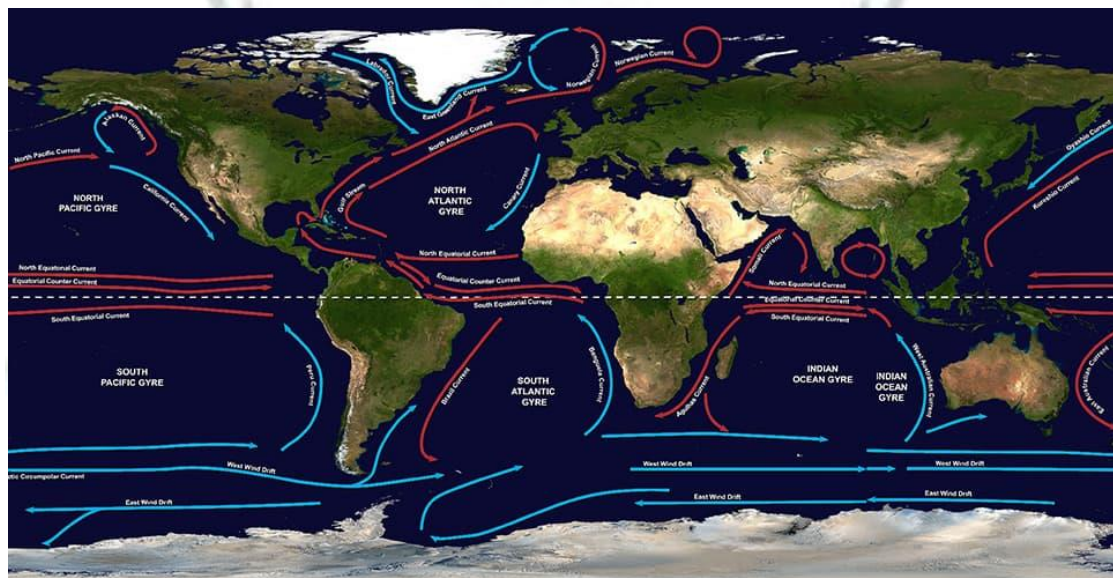
As the directive here is explain, it is expected from a candidate to look at the subject in the deep and mention details. In the introduction part one needs to explain what are gyres besides mentioning names of major gyres. In the main body part it is expected to specifically point out the role of gyres in shaping the coastline climate. While explaining their role it is necessary to cite examples in different parts of the world to show how gyres affect coastal climate differently. One can conclude by showing importance of gyres. For value addition one needs to add map and tag the locations of major gyres.

Introduction:

Gyres are large system of circular ocean currents formed by global wind patterns and forces created by Earth's rotation. The five major circulation patterns formed by the currents are the world's five major ocean gyres: North Atlantic, South Atlantic, Indian, North Pacific, and South Pacific.

Body:

The movement of the world's major ocean gyres helps drive the "ocean conveyor belt." The ocean conveyor belt circulates ocean water around the entire planet. Also known as Thermohaline circulation, the ocean conveyor belt is essential for regulating temperature, salinity and nutrient flow throughout the ocean. Following Map 1 shows the five major ocean gyres across the planet.



Map 1: Five major ocean gyres and their locations

Role of gyres in shaping the coastal climate:

- There are three major types of ocean gyres: Tropical, Subtropical, and Sub-polar. Sub-polar gyres form in the polar regions of the planet, tropical gyres

form near the equator whereas Subtropical gyres form between the polar and equatorial regions of Earth.

- Ocean gyres are present in every ocean and move water from the poles to the equator and back again. The water warms at the equator and cools at the poles. Because ocean water temperatures can transfer to the air, the cold and warm waters circulated by the gyres influence the coastal climate.
- Along wind-blown coastlines, we may see areas of upwelling. Upwelling is the rising of cold, nutrient-rich water to the surface. As winds blow along the coast, they move the relatively warm surface water. This allows colder and nutrient-rich waters from the ocean floor to rise up and take its place.
- The ocean's bottom waters are rich in nutrients because sea plants and creatures decay and release their nutrients onto the ocean floor. As these waters rise up, they feed marine organisms in the area, so upwelling areas are usually rich in marine life.
- Along coastlines, the direction of movement of a gyre has a significant impact on continental climate. For example, a current moving from south to north in the northern hemisphere, or north to south in the southern hemisphere, will generally deliver warmer water to the coastal region, whereas a current moving from the north to south in the northern hemisphere or south to north in the southern hemisphere will generally deliver colder water.
- The flow of warm water will generally cause a larger moderating influence on coastal climate than will the flow of cold water. Take, for example, the Gulf Stream in the North Atlantic. This warm current has a major heating effect on the shores of Great Britain and other parts of Northern Europe, keeping these regions relatively balmy compared to locations at comparable latitudes.
- After it bathes the shores of Britain, the North Atlantic gyre bends towards the south, thus bringing relatively cold waters to the shores of Spain, Portugal, and Morocco further to the south, keeping these areas cooler than areas not influenced by the currents.
- In addition, the Coriolis force results in gyres, rotational systems in each of the ocean basins that are clockwise in the northern hemisphere, for example, the North Atlantic gyre, and counter clockwise in the southern hemisphere, for example, the South Atlantic gyre. These gyres move warm waters from the south towards the north and in addition, they move cool waters from the north towards the south. Each gyre has a major effect on ocean circulation in that part of the ocean basin.
- The Indian Ocean Gyre is a complex system of many currents extending from the eastern coast of Africa to the western coast of Australia. The northern part of the system circulates between the Horn of Africa and the Indonesian archipelago. It is sometimes called the Indian monsoon current.
- The Indian monsoon current takes its name from the wind—the monsoon—that drives it. It is one of the very few currents in an ocean gyre that change direction. In the summer, the current flows clockwise, as the monsoon blows in from the south western Indian Ocean. In the winter, the current flows counter clockwise, as the wind blows in from the Tibetan plateau in the northeast. As a result monsoon cycle over the Indian subcontinent takes place.

This monsoon cycle in its initial stages leaves an impact on coastal climate by bringing heavy rains to the region.

Conclusion:

The role played by ocean gyres in impacting coastal climate is of pivotal importance. However, Climate change may be driving changes in large-scale wind patterns that are causing ocean gyres to migrate. It might result in over all change in the climate of coastal areas. Hence, it becomes necessary to deeply understand gyres functions and their subsequent effect on climate of coastal regions to avoid large scale loss, damage in the near future which might get aggravated by climate change.

25. Explain the geomorphic processes leading to the formation of plateaus. How do plateaus affect the climate of a region? Illustrate.

Approach - It expects students to write about how geomorphic processes leading to the formation of plateaus and how different plateaus are affecting the local climate in the region with examples.

Introduction

The endogenic and exogenic forces causing physical stresses and chemical actions on earth materials and bringing about changes in the configuration of the surface of the earth are known as geomorphic processes. Formation of plateau is due to geomorphic process such as volcanism (Deccan Plateau), crustal shortening (Tibet) and thermal expansion (Ethiopian Highlands).

Body

Plateau is extensive area of flat upland usually bounded by an escarpment (i.e., steep slope) on all sides but sometimes enclosed by mountains. Geomorphic process leading to the formation of plateaus are discussed below:

- Thermal expansion - Thermal expansion of the lithosphere means the replacement of cold mantle lithosphere by hot asthenosphere. Those caused by thermal expansion of the lithosphere are usually associated with hot spots. Uplift of the overlying surface creates plateau. The high plateaus of East Africa and Ethiopia were formed this way.
- Crustal shortening - The great heights of some plateaus, such as the Plateau of Tibet or the Altiplano, are due to crustal shortening. In this process thickening of crusts creates high mountains that will be margin of such plateaus. In most mountain ranges, streams and rivers transport eroded material from the mountains to the neighbouring plains.
- Volcanic Flood Basalts – Traps - A third type of plateau can form where extensive lava flows (called flood basalts or traps) and volcanic ash bury pre-existing terrain, as exemplified by the Columbia Plateau in the north western United States, Deccan Traps of peninsular India, Laurentian plateau or The Canadian Shield and the Siberian Traps of Russia.

The effects of topography on the climate of any given region are powerful. Plateau affects the climate of a region as seen below:

- Tibetan plateau - Tibet Plateau is an enormous block of a high ground has huge impact on local climate. It acts as a formidable barrier as well as a heat source. It accents the northward displacement of the jet stream in the middle of the October.
- Deccan plateau - The climate of the region varies from semi-arid in the north to tropical in most of the region with distinct wet and dry seasons. The Deccan plateau is about 2,000 feet above sea level, so it's pretty high up. Because it's

so high above the sea, the climate of the Deccan plateau is a lot drier than the climate in the rest of India.

- Potwar plateau - This physiography relief of Potwar plateau affects temperature, air pressure, winds speed and direction also affect the rainfall distribution in area around Delhi ridge.
- Chota-Nagpur plateau – Chota-Nagpur Plateau has effect on local climate receives less amount of an annual average rainfall, which is less than the rain forested areas of much of India. Due to upheaval of plateau in central India.
- Meghalayan plateau - Rainfall on the Meghalaya plateau in north-eastern India has the interaction between large-scale circulation and the local topography. This monsoonal climate circulation causes a rain shadow effect on the northern Meghalaya.
- Colorado Plateau - The combination of high elevation of Colorado and a semi-arid climate makes Climate models predict that over the next 100 years, the Southwest will become warmer and even more arid, with more extreme droughts than the region has experienced in the recent past.
- Patagonian plateau - The ENSO phenomenon has a significant impact on regional precipitation which also depend on upliftment of Patagonian plateau in region. Spring precipitation, La Nina events has further impact on seasonal temperature.

Conclusion

India's Peninsular Plateaus are one of its major physical features. These plateaus are one of the ancient landmasses on the surface of the earth. It has great economic significance such as grassland ecosystem, storehouse of minerals and importance for agriculture. Therefore, there is need for study and research related to plateaus for better understanding in policy making procedures.

26. If you send a probe to explore the ocean floor off the Pacific coast, what surface features would you see? Discuss.

Approach:

It expects students to write about the surface features of the Pacific Ocean floor in detail.

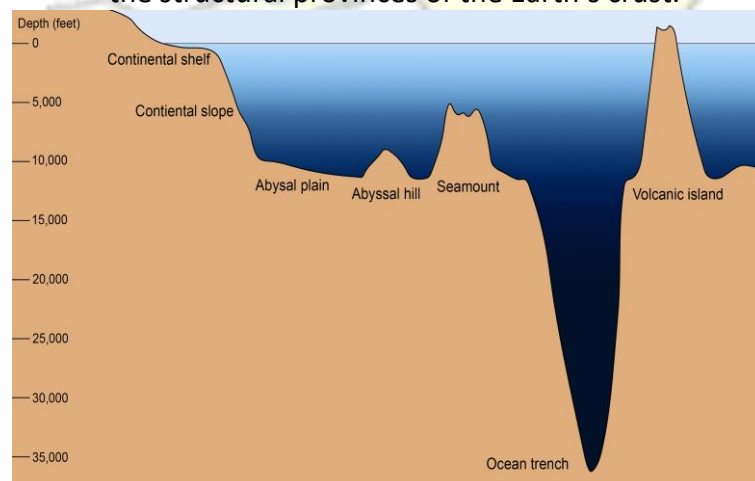
Introduction:

The Pacific Ocean is the largest and deepest ocean on Earth. It spans 60 million square miles from California to China, and in certain regions extends tens of thousands of feet below the surface of the water. Much of the ocean is still waiting to be explored, but human activities like industrial fishing, deep-sea mining, and fossil fuel burning are already changing it in a significant way. The vast body of water is home to some of the unique life forms on Earth and contains the deepest trenches known to humankind.

Body:

The Pacific basin can be divided into three major physiographic regions: Eastern, western, and central Pacific regions.

- Eastern region: The eastern Pacific region, which extends southward from Alaska to Tierra del Fuego, is relatively narrow and is associated with the American cordilleran system of almost unbroken mountain chains, the coastal ranges of which rise steeply from the western shores of North and South America.
- Western region: The seaward boundary of the western Pacific region is marked by a broken line of oceanic trenches, extending from the Aleutian Trench in the north through the Kuril and Japan trenches and southward to the Tonga and Kermadec trenches, terminating close to the northeast of North Island, New Zealand.
- Central region: The central Pacific region lies between the boundaries of the eastern and western regions. The largest and the most geologically stable of the structural provinces of the Earth's crust.



When we send the probe to explore Ocean floor, beneath the smooth ocean surface extends an underwater landscape as complex as anything we might find on land.

- **Continental Shelf:** Along the Pacific shore, generally, the coast rises abruptly from a deep seafloor to mountain heights on land, and there is a narrow continental shelf. Example are the Baltic on North Sea, Yellow and East China sea.
- **Continental Slope:** The main features of the Pacific Ocean floor is the continental slopes. It is an area of relatively shallow water, usually less than a few hundred feet deep, that surrounds land. The waters along the continental shelf are usually productive, both from light and nutrients from upwelling and runoff.
- **Deep Sea Plain:** The floor of the Pacific, like those of the other oceans, is actually very flat, even in areas with seamounts or deep trenches. The vast sediment-covered abyssal plains of the oceans are much flatter than any similar-sized areas on the continents.
- **Seamounts:** The Pacific Ocean contains the vast majority of the world's seamounts. In part, this is because the Pacific is much larger than the other ocean basins. Example Tuamotus and Austral Seamounts.
- **Guyots:** Guyots are most commonly found in the Pacific Ocean it's also known as a table mount, is an isolated underwater volcanic mountain with a flat top more than 200 m below the surface of the sea. Example Kuko Guyot, Suiko Guyot and the Pallada Guyot.
- **Islands in the Pacific Ocean:** The approximately 20,000 islands in the Pacific Ocean are concentrated in the south and west. Most of the larger islands are structurally part of the continent and rise from the continental shelf. Example Japanese island arc, the Malay Archipelago and Hawaiian Islands.
- **Mid-Oceanic Ridges:** The mountain ranges can have peaks as high as 2,500 m and some even reach above the ocean's surface. Example East Pacific Rise.
- **Submarine Canyons:** These are deep valleys, some comparable to the Grand Canyon of the Colorado river. They are sometimes found cutting across the continental shelves and slopes, often extending from the mouths of large rivers. Example Astoria Canyon.
- **Ocean Trenches:** The deepest ocean trenches ring the Pacific as part of the so-called "Ring of Fire" that also includes active volcanoes and earthquake zones. Examples are Middle America Trench, Chile Trench in the South Pacific and Marianas trench.

Conclusion:

The Pacific is not always peaceful. The lands around the Pacific Rim are full of volcanoes and often affected by earthquakes. Tsunamis, caused by underwater earthquakes, have devastated many islands and changed the surface structure of the Ocean. Also due to the effects of plate tectonics, the Pacific Ocean is currently shrinking which is directly affecting the overall flora and fauna of Pacific Ocean floor.

27. Do you think India's multilingual society creates social and political tension? Critically comment.

Approach - It expects students to write about India's multilinguistic aspect in its social spectrum, and critically analyze whether multilingual society creates social and political tension.

Introduction

Indian multilingualism dates back historically to ancient times when ethnic groups and races came in contact with one another through migration from one region to another. Political compulsions and social re-structuring might have contributed a little to its growth, multilingualism in India was largely a product of close contact between the language families from the earliest recorded history.

Body

Multilingual society creating social and political tension:

- North-south divide: There is a north-south divide mainly due to attempts of imposition of Hindi as the link-language of India. Opposition to Hindi as a national language from representatives from southern states was fierce. When 1965 came around, the debate on national language had transformed into a movement against Hindi imposition.
- Narrow and parochial outlook: Politicians, possessing narrow and parochial outlook and certain regional political parties create linguistic feeling among the people of a locality and exploit their sentiments at the time of election and in matters of various political issues.
- Politics with Language-in-Education: The centre's order in April 2017 making Hindi compulsory in all Central Board of Secondary Education (CBSE) affiliated schools till the secondary level evoked various responses. Some asserted that the policy was contradictory to the right to education, which gives the student the right to choose their set of languages.
- Regionalism: Linguism has promoted local identity. The regional differences have come in the way of national integration. Extreme sense of regionalism has resulted in parochialism and ethno centricism.
- Exploitation of people by Politicians: Language has evoked psychological and emotional feelings among people. Politicians are promoting the spread of only particular languages through monetary inducements. They exploit the sentiments of people at the time of election.
- Erosion of national feeling: Linguistic loyalty has come in the way of national integration. Thus, interstate boundary dispute, river dispute has become common. Example Difference of opinion among people speaking Kannada and Marathi in Belgaum.
- Demand for separate states: Extreme sense of Linguism has caused linguistic conflicts. Such conflicts are quite often supported by politicians. For Example, Demand for a separate state by people of "north Karnataka" region.

- Threat to sovereignty: Linguism is posing a severe threat to the integrity of the country. On the basis of language people have become more self-centred without thinking of the progress of the country. In Some states the regional language is being used even for administrative purposes, which causes a major problem to people who do not belong to that particular state.
- Language based dominance: Usage or prominence of a particular language often reflects the dominance of one community in the Indian society. For example, Sanskrit, most of the times has been associated with the dominance of Brahmanism in society.
- Purity notion: The idea of 'purer' forms of language and its distinction from 'dialects' propagates the influence of a particular caste or community which marginalises all the other 'impure' forms.
- English based discrimination: While English is considered a language, which is devoid of caste conscious vocabulary, it is also known as the language of educated elites and has created a new class divide. Majority of the jobs being created in India, particularly in the service sector are dominated by English language speakers.

Linguistic based political and social agitation in society has different functional benefits:

- Creation of state which are homogeneous in nature improved the functioning of the state and govt. has been able to better connect with the masses in the language in which they understand. For ex. creation of Gujarat from Bombay resulted into betterment of people.
- The Division of states linguistic basis removed the major discord and disharmony among people. For ex. separation of Andhra from Madras addressed the agitation and protest by Telugu people.
- It led to creation of state regional parties which can raise their voice in the Parliament. Hence, a more cooperative federalism and participative democracy thrived epitomizing unity in diversity.
- It provided opportunity to the states to protect and promote their regional language which brought satisfied cultural aspiration of masses. For ex. recent adoption of Odia language as official language by Odisha.
- Dravidian and anti-Hindi movement in South India, which opposed caste-based society and Hindi was also seen as a language that perpetuates a 'backward' culture of caste and gender oppression.

Conclusion

Linguistic diversity has been a critical aspect of the multiculturalism that has been the defining characteristic of India through the ages. Diversity is undoubtedly strength of our democracy. The cultural bonds need to be strengthened through enhanced and continuous mutual interaction between people of varied regions. This encourages reciprocity and secures an enriched value system of unity amongst people of different States.

28. There are striking regional differences regarding kinship systems and marriage in India. Illustrate.

Approach:

It expects students to write about - start with introduction about Marriage and Kinship system then write about features of Kinship system and marriage in different regions in India like northern, central, southern, eastern zone etc.

Introduction:

Marriage is a link between the family of orientation and the family of procreation. This fact of individual membership in two nuclear families gives rise to kinship system. Kinship is defined as “a social relationship based upon family relatedness”. The relationship which may be consanguineal (based on blood) or affinal (based on marriage), determines the rights and obligations of related persons. As such, kinship system is referred to as “a structured system of statuses and roles and of relationship in which the kin (primary, secondary, tertiary and distant) are bound to one-another by complex interlocking ties”.

Body:

Features of Kinship system and marriage in different regions in India:

Northern Zone:

- All children in ascending and descending generations are equated with one's own sibling group (brothers and sisters) and all children of one's sibling group are again equated with one's own children.
- The principle of unity of generations is observed (for example, great-grandfather and grandfather are given same respect as father).
- Within the same generation, the older and the younger kin are kept distinct.
- The duties and behaviour patterns of the members of three generations are strictly regulated.
- Some of the ancient kinship terms having Sanskrit origin have been replaced by new terms; for example, pitamaha is replaced by pita. Suffix 'ji' is added to kinship terms used for kin older than the speaker (for example, chachaji, tauji, etc.) In Bengal, instead of 'ji' suffix 'moshai' is added.
- Marriage among close kin is not permitted.
- After marriage, a girl is not expected to be free with her parents-in-law, but when she becomes a mother, she achieves position of respect and power and restrictions on her are lessened.
- The family is so structured that children, parents and grand-parents either live together or social kinship obligations towards them are clearly met.
- Apart from the joint family which represents a person's intimate and nearest circle of relations, there is always a larger circle of kin who play a part in his life. This kindred represents the circle of his life. This kindred represents the circle of

his patri-kin or matri-kin who may stand by him and help him when the immediate family no longer suffices.

Central Zone:

- Every region follows northern India practices of marriage, that is, consanguinity is the main consideration which rules marriage.
- Many castes are divided into exogamous clans. Among some castes, the exogamous clans are arranged in hypergamous hierarchy.
- The kinship terminology shows intimacy and closeness between various kin. The relations between kin are governed by the custom of 'neota- gifts' according to which cash-gift is given equivalent to cash-gift received. The neota-registeis are maintained and preserved for generations.
- In Gujarat, mamera-type of cousin marriage (with mother's brother) and levirate (marriage with husband's brother) are practised by some castes.
- The custom of periodic marriages in Gujarat has led to child marriages as well as unequal marriages. Such marriages are practised even today.
- In Maharashtra, there is impact of both modern and southern zones in kinship relations. For example, the clan organisation of the Marathas is similar to that of the Rajputs which is arranged in a ladder manner. Clans are grouped into divisions and each division is named according to the number of clans it comprises; for example, panch-kuli, sat-kuli, etc. The clans are arranged in hypergamous order, the highest being the panch- kuli, followed by the sat-kuli, etc. The panch-kuli can marry among themselves or can take a girl from the sat-kuli, etc. but do not give their daughters outside the panch-kuli.
- Some castes like Marathas and Kun-bis in the central zone practice bride-price too, though dowry custom also exists among them.
- Though the family system in Maharashtra is patrilineal and patrilocal, yet unlike in the north, where a wife permanently stays with her husband after gauna and rarely goes to her father's house, in castes like Marathas, she moves to and from her father's house very frequently. Once she goes to her father's house, it is difficult to get her back to her husband's house. This shows the impact of the south on relations with kin.
- Though the kinship terms are mostly northern yet some terms are borrowed from the Dravidians in the south; for example, use of the term anna and nana for brother along with the term dada. Similarly, use of term akka, tai and mai for sister.
- The kinship system of the tribals in Rajasthan and Madhya Pradesh is somewhat different from that of the caste Hindus. The difference exists in terms of kinship terminology, marriage rules, inheritance system, and clan obligations. Thus, it may be stated that though the kinship organisation in the northern and central zones is almost similar, yet it can be described as a region of transition from the north to the south. A state like Maharashtra is a region of cultural borrowings and cultural synthesis.

Southern Zone:

- The southern zone presents a complicated pattern of kinship system. Though patrilineal and patrilocal family is the dominant family type for the greater

number of castes and communities (for example, Namboodris), there are important sections of population which are matrilineal and matrilocal (for example, Nayars); also there are quite a few castes whose systems possess features of both patrilineal and matrilineal organisations (for example, Todas).

- Similarly, there are some castes/tribes who practise only polygyny (for example, Asari, Nayars) and yet others, who practise both polygyny and polyandry (for example, Todas). Then there are polyandrous patrilineal groups (for example, Asari) and also polyandrous matrilineal groups (for example, Tiyan, Nayars) and polygynous patrilineal groups (for example, Namboodris) but no polygynous matrilineal groups. Similarly, there are patrilineal joint families and also matriuneal joint families. All this shows varied patterns in kinship organisation in southern zone. Let us examine some of these organisations/ patterns.
- In the matrilineal family, the kinship relationship of women to one another is that of a daughter, mother, sister, mother's mother, mother's sister, and sister's daughter. In the kinship relationship of women with men, males are related to women as brother, son, daughter's son, and sister's son. The kinship relationship of males to one another is that of brother, mother's brother and sister's son. All these kinship relations are based on blood. There are no relations by marriage. This is because husband visits the family occasionally.

Eastern Zone:

- In Eastern India, kinship organisation is different. There are more tribes than caste Hindus in eastern India (consisting of parts of Bengal, Bihar, Assam and Orissa). The more important tribes are: Khasi, Birhor, Hos, Mundas and Uraon. The kinship organisation here has no one pattern. People speaking Mundari languages have patrilineal patrilocal families. However, joint families are rare in this zone. Cross-cousin marriages are rarely practised though bride-price is common.
- Woman is addressed as dual (you two), referred to as dual. Kinship terminology is borrowed both from Sanskrit and Dravidian languages. Khasis and Garos have matrilineal joint family system (like Nairs in the south). After marriage, a man rarely lives with his parents and establishes a separate house.

Conclusion:

It may be concluded that the kinship organisation in India is influenced by caste and language. In this age of sharp competition for status and livelihood, a man and his family must have kin as allies. Caste and linguistic groups may help an individual from time to time but his most staunch, trustworthy and loyal supporters could only be his nearest kin.

29. The last couple of decades have witnessed far reaching structural and functional changes in the Indian family system. Do you agree? Substantiate your views.

Approach:

It expects students to write about - in first write about old traditional family system - in second part in short write about factors responsible for change in Indian family structure and functions - in third part write about structural and functional changes in the Indian family system. - in fourth part mention how there are still traditional family system features persist.

Introduction:

Indian Society was defined by its joint family system unique all over the world. In modern day this is replaced by nuclear family system leading to more individualism. Many factors like urbanisation, education etc. has caused more nuclearisation and change in Indian family system.

Body:

Old traditional family system:

- In India, the old traditional joint family system no longer continues. It was patriarchal in nature, its size was large, status of women in the family was very low, members of family had no individual identity, and the decision-making power lied exclusively with the eldest male member of the family. The members were the blood relations, and had property, residence and hearth, and even worship, in common. The members in a joint family could be of three or more generations, and were morally bound to one another by rights and duties.

Factors responsible for change in Indian family structure and functions:

- Industrialisation
- Urbanisation
- Education
- Enlightenment of Women: The educated Indian women are impressed by the modern family life. They have become conscious of their rights and equality with men.
- The Impact of Western Culture
- Change in Marriage System: Change in age of marriage, freedom in mate selection and change in attitude of individuals towards marriage have also affected joint family system
- Social Legislations: The joint family system has received a great setback from several legislations.
- Decline in Agriculture and Village Industries: The agriculture no longer provides employment to the ever-increasing number of people depending on it. The poor and the unemployed desert their homes in search of employment elsewhere moving away from their families.

Structural and functional changes in the Indian family system:

- The changing household: As the nuclear family system has gained traction, the percentage of 'couple only' families have increased. The percentage of single mothers too has increased, corresponding to increasing rates of divorce in the country. Extended families (one or more parents or relatives) are also common. There are more single-mother households (5.4%) than single-father households.
- Decision Making: In traditional family, wife had no voice in family decision-making. But in contemporary family, in budgeting the family expenditure, in disciplining the children, in purchasing goods and giving gifts, the wife now credits herself as equal in power role. Though husband continues to play the instrumental role and wife the expressive role, yet both often talk things over and consult each other in the process of arriving at a decision. This also does not mean that husband-dominant family is changing into wife-dominant or equalitarian family.
- Equal work participation: A rise in middle-class families is seen with many being uplifted from poverty, both husband and wife take active part in work. Women being more economically, legally and educationally empowered is no more restricted to kitchen or family management.
- Change in authority: In traditional family, while power and authority was totally vested in the grandfather and he was virtually all powerful who decided everything about education, occupation, marriage and the career of children in the family. In contemporary family not only in nuclear but also in joint family the grandfather has lost his authority. The authority has shifted from patriarch to parents who consult their children on all important issues before taking any decisions about them.
- Less abuse and Increased freedom of children: Children have also started discussing their problems with parents. They even oppose their parents. Children today enjoy more freedom. Some legislative measures have also given powers to children to demand their rights. Perhaps, it is because of all this that parents do not use old methods of punishing their children.

Although there is marked increase in nuclear family but there are still some factors giving push to traditional joint family system.

- The institution of joint family is gaining prominence with urbanization as urban rising living cost (real estate price rise, inflation) is again giving push to joint family. In addition, joint family is also acting as a security cover in urban areas.
- The bargaining role power of family due to self-employment, acting reference (spoil system, approach system) is bounding individual to the kinship group.
- However, due to penetration of technology connectivity with extended kins has improved
- So, the role of family although diversified but family as an institution in India is still present with different forms.

Conclusion:

Adopting our age-old philosophy of Vasudhaiva Kutumbakam, which embodies the spirit of humanism, compassion, benevolence 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.



30. Co-existence of spiritualism and materialism is a sui generis Indian social characteristic. Elucidate.

Approach - As the directive here is elucidate a cause effect relationship is given in the question. Here it is expected to bring out the connection more clearly by citing evidence and examples. The term sui generis indicates 'uniqueness'. Here, it is expected to show how coexistence of spiritualism and materialism is a unique Indian social characteristic.

Introduction

When we speak of Spiritualism, we are usually talking about a life with inner peace. Spiritualism means dropping of the greed. Materialism means exactly opposite where one goes for continuous accumulation of assets till the end of life. As both the 'ism' are exactly opposite to each other, they are believed to exist on two different poles. However, that is not the case with India, where spiritualism and materialism co-exist in a society.

Body

India is popularly known to be a land of spirituality, particularly to the West. However, Indian history from ancient times to the present day shows that the developments of materialistic and non-materialistic culture have been going on alongside. Following are the features due to which it is observed that Co-existence of spiritualism and materialism is a sui generis Indian social characteristic.

- Spiritualism provides a foundational philosophy based on which a person looks at her life in a very different way. For instance, I am happy when my family, friends and society is happy. This little thought is prevalent in India. Which shows that emotion of happiness has more value than acquiring money, property. Which shows that though materialism exists in Indian society, spiritualism also exists in parallel.
- One of the reasons for co-existence of spirituality and materialism is the poverty in India. For instance, the spiritualism comes in to picture when a person seeks peace of mind or a break from stressed daily routine. Continual existence of poverty and a will to come out of poverty makes people more hardworking. For instance, many of the people in India wish to come out of the vicious economic cycle posed by poverty. In order to do so their nature and character of work changes from healthy work environment to stressed work environment. Which leads them to turn to spiritualism to come out of this stressed environment.
- In terms of Buddhist philosophy, a term called 'suffering' has to be looked in detail. When people achieve what they want they become happy. But this happiness is temporary. When they again feel stressed up, they turn towards spirituality. For instance, the tradition of Vipassana observes followers from varied backgrounds. It is of no surprise that most of the people belong to so called rich class which has acquired humongous wealth. It shows how those

who professed and cherished materialism now continue to live their life with spirituality.

- The verse of 'Karmnyewadhikaraste ma Faleshu kadachan' from Bhagwadgeeta, is itself a manifestation of what we call the coexistence of spirituality with that of materialism. Here, Lord Krishna is suggesting a way of life for people who are living a materialistic life should have a spiritualistic point of view.
- The Charvaka school of thought is the main proponent of materialistic view to achieve salvation. They argued against the need to achieve the salvation. They propounded that living in this life contented with what we achieve is the real salvation that one can achieve. They propounded that enjoying the worldly pleasures is the real salvation. However, it didn't happen in India, as many people have not completely adhered to this philosophy.
- One of the reasons for coexistence of both the philosophies is the Indian value of 'tolerance'. Which is the core element of Indian civilisation. Indian society believes in the philosophy of 'live and let live'. Hence, the value of tolerance forms the one of the foundational values on which spiritualism and materialism co-exist.
- The geographical extent of India also plays a prominent role in maintaining co-existence of spiritualism and materialism. For instance, India is surrounded on its three sides by water and in the north lies the giant and wide range of Himalayas. This geography made India vulnerable to different disasters. Which led people to be more spiritual. However, only being spiritual in life will not help hence practically material culture also prevailed to sustain in life.
- Social Interdependence: One of the great themes pervading Indian life is social interdependence. The social interdependence has paved the way for coexistence of spiritualism and materialism. For instance, People are deeply involved with others, and for many, the greatest fear is the possibility of being left alone, without social support. This social interdependence has created a situation where people respect others views and neglect what hampers this social interdependence.
- Merger of Traditions with modern system: Globalization might have brought with it a surge of modern values and practices, but traditionalism is still prevalent and preserved in India. Which led to co-existence of spiritualism with materialism.
- The Underlying Theme of Unity in Diversity which is the basis for the continuance of culture in India. Indian society has challenged the scepticism of many political thinkers post-independence that were doubtful regarding India's amalgamation as one nation amidst vast differences and big numbers of ethnic groups, languages, culture and diversity. For instance, we observe Mutual celebration of religious festivals despite religious differences, and the rise of Cosmopolitan culture in metros.
- The Indian society has survived in the face of diversity, thanks to its accommodative values of tolerance and mutual respect that have existed from the early times. The co-existence of various philosophies including atheistic,

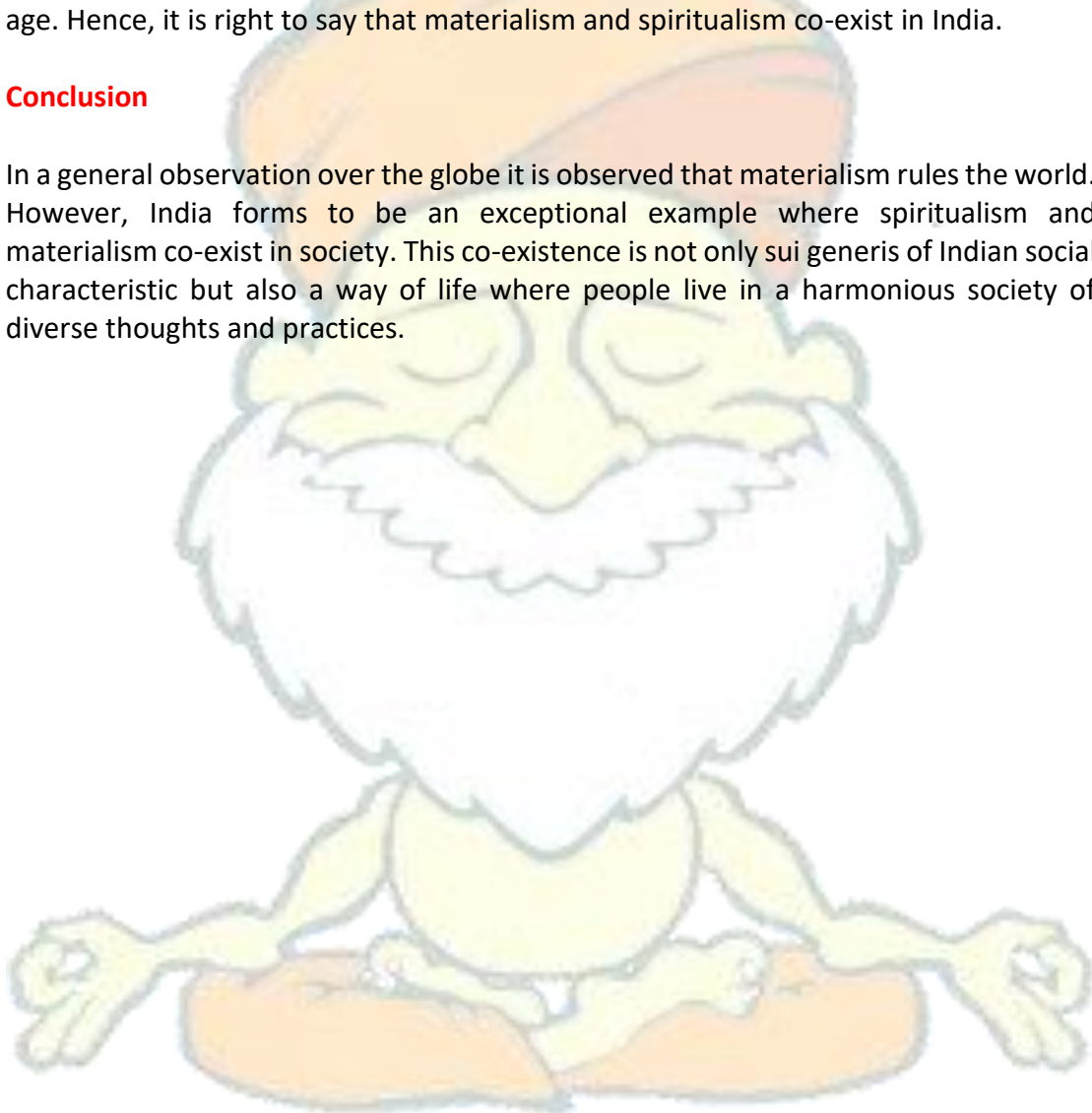
religious and materialistic, symbolizes the society that must have existed in those times.

- It's not just about the values and principles cherished in our history. But our constitution also supports the coexistence of Spiritualism with materialism. For instance, our preamble grants liberty of thought, expression, belief, faith and worship besides not prohibiting anyone from acquiring a private property.

Hence, it can be said that, some people in our neighbourhood are some of the most materialistic people. However, there exist some very spiritual people in India too. Buddha took the path of enlightenment because of the prevalent materialism in his age. Hence, it is right to say that materialism and spiritualism co-exist in India.

Conclusion

In a general observation over the globe it is observed that materialism rules the world. However, India forms to be an exceptional example where spiritualism and materialism co-exist in society. This co-existence is not only sui generis of Indian social characteristic but also a way of life where people live in a harmonious society of diverse thoughts and practices.



31. Segmental division of the India society is a complex social phenomenon. Do you agree? Critically comment.

Approach - It expects students to write about segmental division of Indian society i.e. Jati system. With critically analyzing it write about how its complex social phenomenon and its changing nature.

Introduction

The society is divided into various segments of small and big social groups. Each of these segments are a well-developed social group. In India caste system is the major segmental division of the society, as in ancient India it was four-fold segment but in later days it became highly complex social phenomenon that is called jati.

Body

The Segmental division of Indian society is highly complex, which is reflected from the following points:

1. Number of Jatis - There are perhaps more than 3000 jatis in India and there is no one all-Indian system of ranking them in order of status.
2. Occupation based on jati - Each jati has some unique job, but not everyone in the jati performs it. Thus, there are barbers, carpenter, and Brahmins.
3. Based on local phenomenon - A jati is identified in a local setting by whom its members will accept food and water from and to which jatis its members will give food and water. Different jati have different social status in different villages or region.
4. Jati as dynamic - The jati system is not static in which all groups stay in the same position. There is mobility in the system and jatis have changed their position over the centuries of Indian history. A jati can improve its position in the class system by advancing economically and emulating social groups with money and power. For example, Sanskritization and Westernisation.
5. Mythical account of its origins - Each jati typically preserves a mythical account of its origins and a distinctive set of life-cycle rites observed by its members. Each is overseen by a local council that oversees and enforces a set of rules governing, and acceptable occupation.
6. Many competing hierarchies - Castes that are lower down the scale do not accept the degrading status accorded to them. Caste arithmetic in politics designed to show that caste alliances emanate from secular and political factors and not from primordial loyalties. Hierarchies that may then develop are an expression of politico-economic power and may change with alterations therein.
7. Jati-class overlap - New socio-economic realities taking on new and insidious forms jatis with different type of class upper lower and largely middle class.
8. New identities and associational forms - Formation of caste associations such as Jat Sabha. Rise of jati politics across country makes sure that caste as a system is not forgotten.

It was the Britishers who messed up this system completely their census fixed a jati somewhat arbitrarily in some Varna. Though there are many ill-effects of the jati system, it has positives and simple unified implications also, some of which are discussed below -

- Such as social resilience and social capital.
- A flexible system of jati where occupational value determines its market price was a good idea. An ossified system still seems to be functional, and can disappear with urbanization.
- Kinship and trust are the bases of these jati-based networks. People are much more liable to trust those whom they have kinship with, and willing to loan them small amounts of money. And that trust is almost never violated, because excommunication would be intolerable.
- It was the best device to organize within one society people of different cultural levels. It prevented the country from splitting up into warring racial units. It integrated Indian society into one vast and variegated community and provided the country with a sure basis of security and continuity whereby a stable and orderly organization of society could be possible.
- It has fostered the spirit of co-operation and fellow-feeling among members of the same jati. By helping the poor and needy, it minimises envy or unhappiness.

Conclusion

Considering that jati offer solidarity and psychological strength to various jati groups, even if the jati-based discrimination is diffused through the legislative enforcement the divisions of identity will be difficult to erase. Political will is the need of the hour. This would make sure that caste-based politics are reduced. Awareness has to be created among adults. Also value based education emphasising on equality must be inculcated to young minds.

32. True emancipation of women can occur only if representation of women in the political process and institutions increase substantially. Do you agree? Critically comment.

Approach - It expects students to write about emancipation of women and to critically analyse how can woman emancipation be achieved through representation of women in political process and institutions.

Introduction

The term “emancipation” is often associated with the value of freedom. It implies freedom from legal, political or social restrictions. It is equally a process which enables the powerless social groups to gain access and control of resources in a given society. In tandem with this, woman emancipation is inextricably linked to efforts or social schemes aimed at setting the women free from all types of bondage and socio-political and economic exploitation.

Body

How the representation for women in the institutions truly emancipate woman:

- Women's political participation is a fundamental prerequisite for gender equality and genuine democracy. It facilitates women's direct engagement in public decision-making and is a means of ensuring better accountability to women.
- Their participation is crucial in the policy formulation and regulation as they represent nearly half of total population.
- More focused policies relating to women safety, education, child care, MMR, child marriage, Domestic violence etc if women are involved in decision making owing to their emotional quotient towards these issues.
- There are 13.72 lakh elected women representatives (EWRs) in PRIs (Panchayati Raj Institutions) which constitute 44.2 per cent of total elected representatives (ERs) as on December, 2017.
- Esther Duflo studies showed that in a randomised trial in West Bengal, women Pradhan's (heads of village panchayats) focus on infrastructure that is relevant to the needs of rural women, suggesting that at least at the local level outcomes can be different.
- A study by India Spend reported women panchayat leaders in Tamil Nadu invested 48 percent more money than their male counterparts in building roads and improving access to woman health facilities.
- Another study by the United Nations found that women-led panchayats delivered 62 percent higher drinking water projects than those led by men.

Barriers to woman participation in various institutions:

- Patriarchal Society: Tendency of confining women to the four walls of domestic life, prohibiting them from decision making. Recent examples Nagaland crisis over Urban Local Bodies reservation and lapsed women reservation bill, 2008.

- Education: One of the key challenges faced by women is lack of education which hinders their political involvement. Most of the 'winnable' women candidates come from political families.
- Representation: Lack of representation at Lok Sabha, Rajya Sabha and state legislative assemblies. As per UN India ranks 20th from the bottom when it comes to women's representation in the Parliament with merely 4% representation of women in Lok Sabha.
- Proxy politics: Women candidates who generally win elections are used as proxy by male members in their family. For example, in many villages of Uttar Pradesh, where women are village panchayat chiefs, their husbands introduce themselves as 'pradhan pati' (husband of the panchayat chief).
- Social Stigma: Women are seen as "home makers and care takers" and any deviance from this role is not acceptable by many.
- Institutional factors: Party politics oppose changes that are likely to make them cede power. Perhaps this might be because of the fact that they would be serving political parties that are patriarchal and practise dirty politics.
- Cultural and traditional norms: Women's ability to engage politically both within and beyond the voting booth particularly as community organisers and elected officials—is often shaped by norms that drive wider social structures.
- Economic factors: Socio-economic status of women to a greater extent play a significant role in enhancing their participation and representation in political decision-making bodies. The lack of an economic base for women has been a factor in their participation—or lack of—it in politics because the cost of campaigning is very high. For example, Irom Sharmila and Najima in Manipur, in the absence of funds, they are campaigning for elections.

Way forward -

- Women's leadership and communication skills need to be enhanced by increasing female literacy especially in rural areas.
- Awareness, education and role modelling that encourage women towards politics and wipe out Gender stereotypes which perceive women as weak representatives.
- Quotas for women in Parliament as envisaged in the Women's Reservation Bill.
- India should have an Election Commission-led effort to push for reservation for women in political parties.

Conclusion

Thus, the active participation of women, on equal terms with men, at all levels of political involvement is essential to the achievement of equality, sustainable development, peace and vibrant democracy and the inclusion of their perspectives and experiences into the decision-making processes.

33. What reforms would suggest for improving the institutions of urban governance in India? Substantiate with help of suitable examples.

Approach - As the directive here is substantiation, it indicates arguing with suitable examples. In the introduction candidate can write about the status of institutions of urban governance in India. In the first half of main body part one can show issues in the institutions of urban governance in India. In the next half of answer it is expected to write down the suggestion for reforms. To fetch more marks it is necessary to give examples or best practises.

Introduction

In an effort to support a transition to sustainability, institutions of urban governance play a prominent role in making the cities more smart. Urban areas in India are expanding rapidly. With growing urban population, city infrastructure such as water supply, sewerage, solid waste management are under pressure and require appropriate government efforts. There is a need to strengthen institutions of urban governance to deal with rising pressure on urban governance.

Body

Issues faced by Institutions of Urban Governance in India:

- **Urban planning:** Urban planning is done at the state government level and municipalities have implementation role in it. There is no direct responsibility for the consequences of planning as long as the municipality completes the plan. Poor planning, Lack of accountability, and weak governance created problems in the institutions of urban governance.
- **Poor coordination:** Poor coordination among Union government, state government, and various departments at local level lead to flawed planning and poor implementation of urban policies. Inability to coordinate leads to administrative inefficiency and thus poor urban governance.
- **Coercive State Control:** Coercive control exercised by the state government over urban bodies is a hurdle in the development of institutions of urban governance. It proves to be more of a curse than a boon, because, instead of providing guidance and support through the control mechanism, the control turns out to be negative, restricting the functioning of these bodies. For instance, in urban area the municipal commissioners are appointed by state government who instead of acting as 'agents of facilitation' act as 'agents of state government'.
- **Personnel recruitment:** Corruption, favouritism and nepotism is rampant in institutions of urban governance. In the case of most of the bodies, the state government is empowered to take disciplinary action and the urban body has very little control over its personnel recruitment and management. For instance, a racket regarding urban local bodies personnel recruitment is recently busted in Maharashtra's Ahmednagar district.

- Weak Financial Condition: Institutions of Urban governance face acute scarcity of finances. The Economic Survey of 2018 pointed out municipalities do not realise the full potential of property tax.
- Thirteenth Finance commission data reflected municipal tax to GDP ratio is a meagre 0.5% as compared to central tax to GDP ratio at 12%.

Reforms to improve the institutions of urban governance:

- Empowerment of institutions of urban governance: To achieve empowerment, a clear command and control structure at the field level needs to be figured out. There is need to eliminate the multiplicity of authorities and institutions in the urban areas with one function being managed by one institution only — and which is publicly accountable. A beginning in this direction could be made by designating the district magistrate as the ex-officio municipal commissioner, and also ensuring that the line department functionaries report to the DM in the field.
- Governance Reforms: Governance reform are a catalyst for change. The Government may consider the adoption of a common categorisation of urban bodies across the country so as to assist a systematic planning process and devolution of funds. All areas having population more than 10 lakh should be defined metropolitan areas.
- Reformed urban governance machinery is the need of the hour. It will help to invest in building a credible database of the urban poor and migrants, along with mapping their skills that is maintained centrally at the office of the re-empowered district magistrate.
- The urban poor may be granted new types of identification documents which can be held by the people in addition to those pertaining directly to their native place. For instance, the national migrant database, announced by the National Disaster Management Authority (NDMA) is a step in this direction.
- Government needs to coordinate at various levels with regard to implementation of various programmes. The urban local bodies should prioritise the development programmes. Any mega project envisaged needs to be developed taking into account the views of all the stakeholders.
- Use of technology: To perform the regulatory functions like town planning, enforcing building by-laws and renewal of trade licenses, a reformed urban district administration shall have to increasingly use technologies such as mobile-governance, geo-spatial platforms for zonal regulations and property tax, tele-education, and block chain-based networks for record keeping and verification. For instance, smart electricity metering and smart water metering in the Delhi region is one such examples.
- Participation of Public in the administrative decision making process will be a crucial step in the right direction. Public meetings must be held at places and at times that cause minimum disruption to the citizens' daily schedules. Interactions with the public over social media and radio shows will be more participatory in nature.
- As per 2nd ARC 6th report there is need to establish Audit committees at the state level to oversight the integrity of financial information, adequacy of

internal controls, compliance with applicable laws and ethical conduct of all persons involved in urban governance bodies.

- In order to implement the above mentioned reforms, various schemes are launched by the Government. For instance, Smart Cities mission, AMRUT etc. However, their poor implementation is a cause for concern. Hence, accelerating these schemes in their letter and spirit so that they will overcome the problem of poor implementation is the need of the hour.

Conclusion

The UN World Urbanisation Prospects report 2018 states about 34% of India's population now lives in urban areas. There is strong relation between improvement in institutions of urban governance and improved economic growth. Besides Goal 11 of SDG's is to make cities and human settlement safe, resilient and sustainable, it is the prime function of institutions of urban governance in India. To improve the quality of life of people living in the urban areas and their welfare it is necessary to bring the critical reforms in the institutions of urban governance in India which will ensure 'Minimum Government, Maximum Governance'.



34. What are the social problems associated with the objectification of women in popular and social media? Examine.

Approach - It expects students to write about objectification of women and social problems related to objectification of women on various popular and social media platforms.

Introduction

Process of "objectification" term refers to the tendency to treat an individual not as a person with emotions and thoughts, but as a physical being or "object." Today a trend which is developing in entertainment media is the objectification of women. Specifically, in Indian movies, social media, music videos and television women represent as sexual objects. This is a total loss to society because the entertainment media is creating a stereotype.

Body

Objectification of women in popular and social media:

- Films objectifying women: There are many film songs that commoditise the female body. Most songs follow a particular format. We might have got used to it or we ignore it, but a whole generation in our country grew up believing that life is like what is shown in film.
- Fairs and arts: Copying films, village fairs organise "item dances", local theatre, painting, dance and folk arts objectify women and Irrespective of age, all men attend them.
- Advertisements and commercials: We can see numbers of advertisements in newspapers, magazines, radio, television, internet, hoardings, pamphlets etc. Often portray women primarily to target girls and women to become their customer easily. It is the fact of our Indian society that they generally consider women as weak person.
- With Proliferation of online content: Objectification of girls on social media found that girls are depicted in a sexual manner more often than boys. Social media has "amplified age-old pressures for teenage girls to conform to certain sexualized narratives.

Problems associated with objectification of women:

- Attribution of mind and moral status: Viewing another person as an object, or less than fully human, is fundamentally an act of denying that a person has mental abilities and moral status. Perceiving a person as lacking in mental capacity and moral status can alter the attitudes and behaviours of the perceiver and cause negative consequences for the targeted individual.
- Women as product: Promoting women as sex object for example, there is an advertisement of a use of deodorant woman get attracted towards a strange man who has used that brand of deodorant. This show that women are treated as object which itself do not have any self-identity. The depiction of women in

this and other advertisements is actually insulted to the women in general which are destroying the real status and dignity of women.

- Rape and sexual violence: Cases of violence against women and girls in India has continued to rise. Objectification of women supports the barbaric mentality of revenge against women and girls. It reinforces pervasive patriarchal gender stereotypes.
- A cycle of objectification: This process of “self-objectification” leads women to experience unpleasant feelings such as shame and anxiety. If repeated, it can eventually lead to long-term psychological harm. Such extreme behaviour is related to the low self-esteem of person which is arrived from objectification or commodification.
- Negative eating attitudes: Multiple studies have found a relationship between sexual objectification and disordered eating. In turn hinder women’s overall productivity.

It is important to enact and enforce legislation and develop and implement policies that promote gender equality by ending discrimination against women policies such as -

- Development of media sensitivity
- Parents and family involvement in watching television
- Sensitization of religion
- Portray of girl in media in a positive way
- Promote egalitarian gender norms as part of life skills and comprehensive sexuality education curricula taught to young people.

Conclusion

The mass media in India has not done efforts about discussing the issues related to women and prepare the women to work for their rights and work for equal role in society. Women are stuck with shaping their body perfectly as presented by the media and all this is done on keeping their physical health and mental state aside. It is clear that commodification/objectification of women in media have negative effect on our society. For preventing objectification in girls and women it needs to increase societal rewards and social powers.

35. Development of bicultural identity is an important effect of globalisation in India. Elucidate.

Approach - It is straightforward question; it expects students to write about – how biculturalism developed due to globalization. – Write multidimensional points - you need to support your argument by giving example.

Introduction

Bicultural identity is the condition of being oneself regarding the combination of two Cultures. The term can also be defined as biculturalism, which is the presence of two different cultures in the same country or region. This condition usually arises from impacts of globalization.

Body

How biculturalism developed due to globalization:

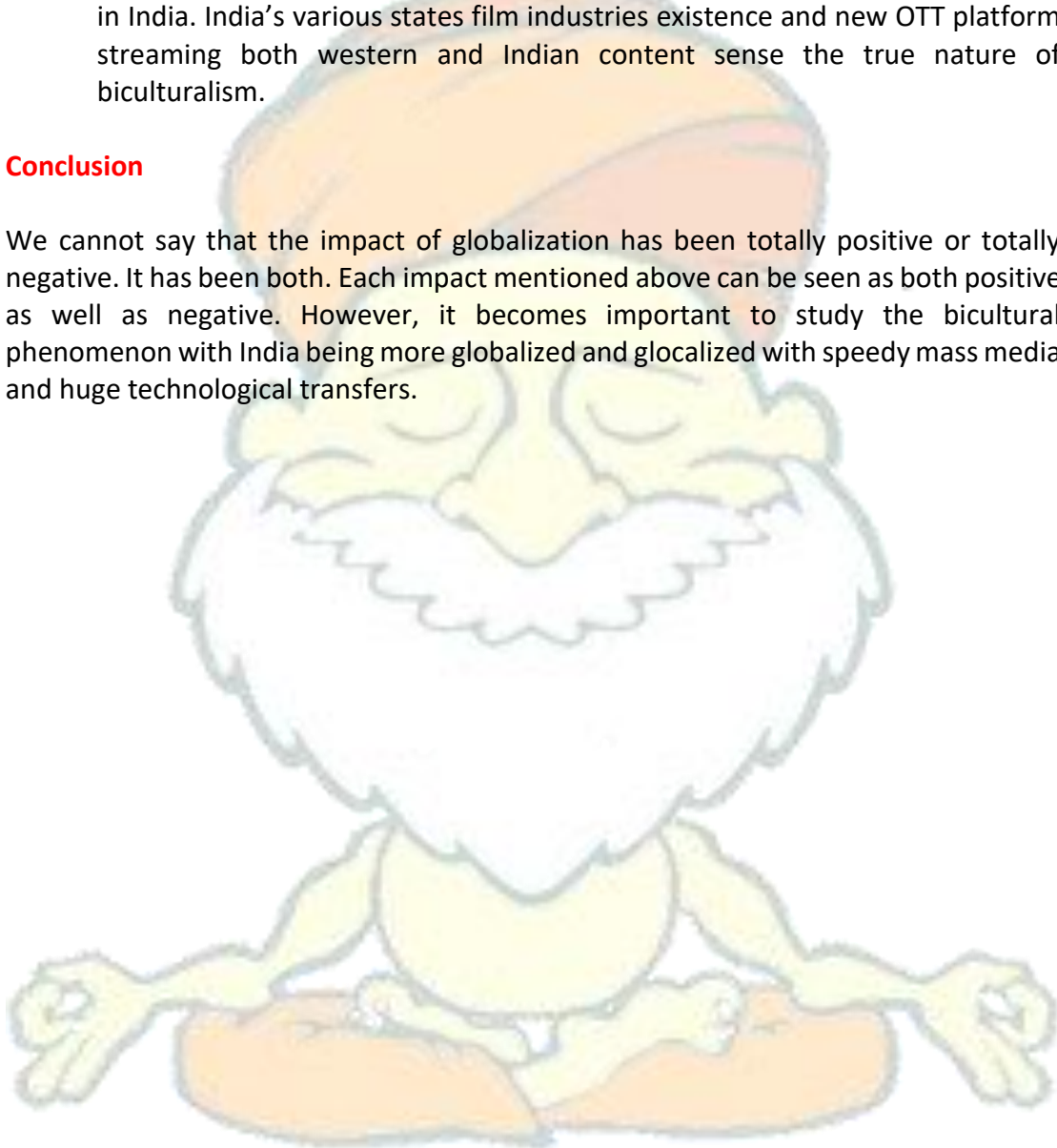
- Indian and foreign cuisine: Historically, Indian spices and herbs were one of the most sought after trade commodities. Rich Indian gastronomy biryani, idli and dosa with Pizzas, burgers, Chinese foods and other Western foods have become quite popular shows the bicultural identity.
- Family: Due to globalization increasing migration coupled with financial independence has led to the breaking of joint families into nuclear ones. The western influence of individualism and Indian traditional value of Holism and joint family shows the development of bicultural identity.
- Mergers: Globalisation has resulted growing number of mergers and collaborations of Indian companies with MNCs or TNCs. Due to merger there is now two type of modes of production traditional Indian and western industrial.
- Access to education: Existence of gurukul parampara and modern technical education due to globalization is the bicultural phenomenon.
- Mixed state of economy: With the increasing disinvestment of public sector, privatisation was encouraged meanwhile the state continues to be a welfare state performing all the protection functions as well as several social functions builds the bicultural identity of Indian economy.
- Performing Indian arts: Due impact of globalization Indian traditional art forms has got crystallised into bicultural identity. Changing trends in performing arts rarely manifest themselves with dramatic abruptness. They usually creep up silently, changing practices and traditions stealthily, but resolutely.
- Transportation: Improved transport, making global travel easier. For example, there has been a rapid growth in air-travel, enabling greater movement of people and goods across the globe. But meanwhile Indian traditional transport system existence shows the bicultural identity.
- Higher Disposable Incomes: People in cities working in high paying jobs have greater income to spend on lifestyle goods. There has been an increase in the demand of products like meat, egg, pulses, organic food as a result. It has also

led to protein inflation. But Indian poverty and hunger crisis depicts Indian bicultural identity with high disposable income households.

- Clothing: Traditional Indian clothes for women are the saris, suits, etc. and for men, traditional clothes are the dhoti, kurta. Rather, Indo-western clothing, the fusion of Western and Sub continental fashion is in trend. Wearing jeans, t-shirts, miniskirts have become common among Indian girls.
- Pervasive Media: There is greater access to news, music, movies, and videos from around the world. Foreign media houses have increased their presence in India. India's various states film industries existence and new OTT platform streaming both western and Indian content sense the true nature of biculturalism.

Conclusion

We cannot say that the impact of globalization has been totally positive or totally negative. It has been both. Each impact mentioned above can be seen as both positive as well as negative. However, it becomes important to study the bicultural phenomenon with India being more globalized and glocalised with speedy mass media and huge technological transfers.



36. Poor people's involvement in local associations and inter-community cooperation mechanisms can contribute to social empowerment. Do you agree? Substantiate.

Approach - It is straightforward question, where it expects students to - write how poor people's involvement in local associations and inter-community cooperation mechanisms can contribute to social empowerment - while in last part mention few counter arguments.

Introduction

Social empowerment is a means to build a socially just society. It is understood as the process of developing a sense of autonomy and self-confidence, and acting individually and collectively to change social relationships and the institutions and discourses that exclude poor people and keep them in poverty. The holistic empowerment of all sections of the society is a necessary condition for the development of a country.

Body

Poor people's involvement in local associations and inter-community cooperation mechanisms can contribute to:

- Social empowerment by improving their skills, knowledge and self-perception. Local associations also act as self-help mechanisms through which poor people organise their economic activities, such as farming cooperatives, or microfinance groups.
- It is also important to recognise that associational life at the local level takes place predominantly within the informal sphere, such as religious organisations, traditional and customary institutions, and informal community based groups. It is these organisations that exert the most influence on poor people's lives.
- Vulnerable groups, such as the very poor, women and marginalised communities can often lack the skills and confidence to engage in community decision-making. For example, Manual scavengers in India are inadequately organised which perpetuates their poverty cycle.
- With help of local association and inter-community cooperation mechanism poor people's skills in various required fields can be increased. It will help them to find suitable work and then it will lead to their empowerment.
- Even second ARC suggest community participation in facilitation of urban services, can ensures inclusive access and empowerment.
- Political and social empowerment can possible if groups formed to take part in social audit of schemes.
- Women from different background can come together and participate in economic activities in SHGs. E.g.: Kudumbashree
- Various NGO's take part in poor people's education, tribal upliftment, environmental sustainability etc. all these ensure social empowerment.

However, this does not reality in all cases,

- In some cases, local association and inter community cooperation lead to rise of few leaders then they empower only themselves.
- Differences of social status (caste, religion) among poor lead to throttle any enduring association.

Conclusion

Empowerment and pro-poor growth form a virtuous cycle. Mutually reinforcing economic, social and political aspects of empowerment allows people to move out of poverty through participating in, contributing to and benefitting from growth processes which further help in achieving national ideals.



37. Examine the role of economic competition, especially among the lower and middle class strata, in fuelling communal ideology.

Approach - It expects students to write about - role of economic competition among the lower and middle class strata, in fuelling communal ideology while in last mention about how other factor also contribute to communal violence.

Introduction

Communalism, in a broad sense means a strong attachment to one's own community. In popular discourse in India, it is understood as unhealthy attachment to one's own religion. It's an ideology that, in order to unify the community, suppresses distinctions within the community and emphasizes the essential unity of the community against other communities.

Body

Role of economic competition among the lower and middle class strata in fuelling communal ideology:

- Historical instances like Moplah Rebellion where poor Muslim peasants rose against exploitative Hindu landlords.
- Business rivalry: Shops and establishment of people belonging to other communities are burned. This is supported to gain market for perpetrator.
- Struggle for resources: In post-independence era, incidents of competition for resources, market led to communal hatred.
- By ensuring economic dominance, people can also control local politics. Like in Jabalpur riot (1960's), there was extensive use of religion for gaining advantage in business.
- Lack of opportunities: lack of education and employment among Muslim youth leading to alienation and religious radicalisation.
- Scarce resources/market: since, lower and middle strata engage in small and peaty business, so even meagre increment reflected as huge gain.

But, other than economic competition following are other factors too:

- Invoking passion: so, people forget humanity and work on basis of religion affinity.
- Political ends are served: There are designated rumour mongers who spread hate.

Conclusion

Communalism cannot be accepted as the necessary evil in the society. It is detrimental to the development, social change, democracy and the federal feature of the State. Jawaharlal Nehru had pointed out the issue and termed it as the greatest danger. And so he said that anyone who loves India would hate communalism and anyone who hates India would love communalism.

38. In a pluralistic society, the best way to promote secularism is to expand religious freedom rather than strictly practicing state neutrality. Do you agree? Critically comment.

Approach - As the directive here is critically comment, it is expected to stay neutral and write various facts and viewpoints regarding the particular statement. It is necessary to be fair in arguments and with opinions based on evidence. In the introduction part you can explain what secularism is and why its promotion is necessary in a pluralistic society. In the main body part it is expected to put both sides views i.e. pros and cons of expansion of religious freedom and strictly practising state neutrality. In the conclusion one can give their respective opinion backed by evidences. A balanced way forward will fetch more marks.

Introduction

A pluralistic society is a diverse one, where the people in it believe all kinds of different things and tolerate each other's beliefs even when they don't match their own. Secularism in this context is based on the values of tolerance, ignorance, mutual respect. However, due to diversified views regarding the ways to promote secularism the debate between expansions of religious freedom vs. strictly practicing state neutrality arises.

Body

Strict practice of observing state neutrality:

- In the West secularism is conceived as separation of state and religion. The Western secularism means total non-interference of state and religion in the functioning of each other.
- For instance, in France the killing of a middle-school history teacher and followed up killings in French city of Nice brought France's unique model of secularism into spotlight which observes neutral views with respect to religious freedoms.
- French concept of secularism is known as 'laïcité'. It's a key component of French citizenship. It encompasses not simply the formal separation of Church and State, but also the removal of religious values from the public space and their replacement with secular values such as liberty, equality, and fraternity.
- It has caused social tension in French society and pushed the country to re-articulate its liberal values in a way that lessens its internal tensions. This model of secularism is based on the notion that if a state stays away from religion or opts to be neutral with regards to matters of religion, then it is truly promoting secularism.
- This model of secularism views society as a melting pot model of society. Where religious differences, socio-cultural views are not starkly observable.

- However, the approach of practising state neutrality gets into conflict with rights of minorities. For instance, the attacks in France due religious tensions reiterates this view.
- A pluralistic society is a multi-religious and heterogeneous society. However, viewing it as a homogenous might spread discontent among the oppressed and minority sections of population. For instance, the lone wolf attack in the USA.
- Infringement on Right to freedom of religion: It is argued that it's a disguised form of anti-clericalism and infringement on individual right to religious expression, and that, instead of promoting freedom of thought and freedom of religion, it prevents the believer from observing his or her religion.
- Instead of enhancing social harmony, it might exacerbate religious and racial tensions in the society.

State being neutral appears to be not in synergy with the emergence of multiculturalism. However, philosophical underpinning of Indian model of Secularism can prove to be better in a pluralistic society to promote religion.

Expanding religious freedom:

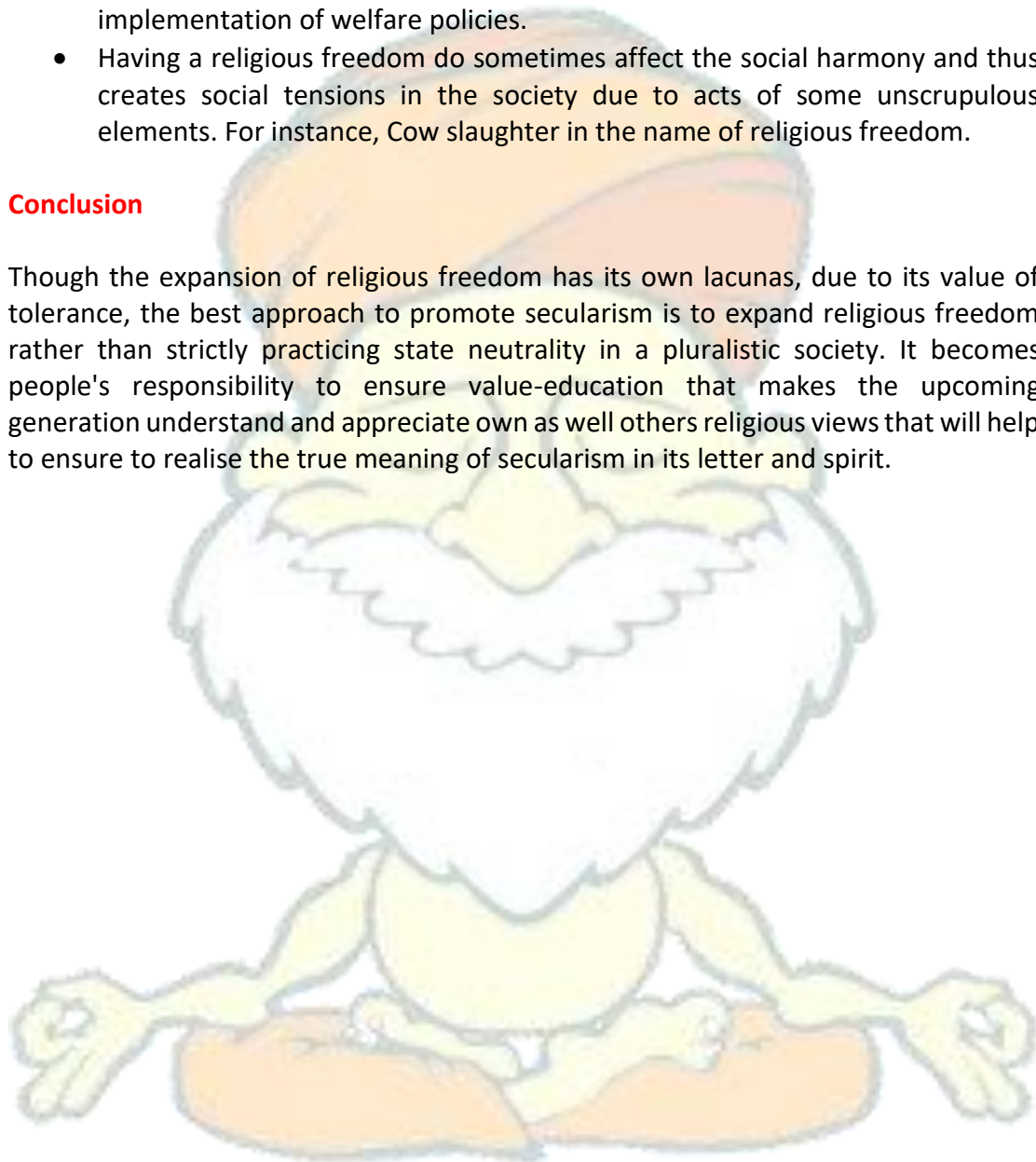
- Equal Respect to all religions: Indian philosophy of secularism gives equal respect to all religion. Our ancient saying of 'SARV DHARMA SAMBHAV' is the basis for this.
- Even our constitution grants Religious freedom to all through its Right to freedom of religion (Article 25-28). Which shows that any person belonging to any religion is free to profess her religion.
- Promotion of religious freedom addresses religious plurality and seeks to achieve peaceful coexistence of different religions. For instance, in India people of different religions co-exist peacefully with each other since Ancient times.
- Promotion of religious freedom deals not only with the religious freedom of individuals but also with the religious freedom of minority communities. For instance, it gives equal respect to all religions or protection of all religious views equally.
- It makes society more liberal, in a sense that it is not neutral rather accepts every religion in a broader sense. It allows its citizens to preach whatever religion they want to follow.
- This kind of promotion of religious freedom to all symbolises the Salad Bowl model of society where people of different religions, faiths, beliefs live in harmony with each other. In fact, this makes the society more harmonious, peaceful.
- The promotion of religious freedom to all and not following the strict separation of state from religion allows the state to intervene and modify derogatory practises of religion. For instance, triple talaq issue.

However, strict separation of religion and promotion of expanding religious freedom have other sides too.

- As per the western model of secularism, the "State" and the "religion" have their own separate spheres and neither the state nor the religion shall intervene in each other's affairs. Which makes the function of state simple, and the functioning of state is not affected by the religion.
- For instance, in Indian polity major factor which influences state's function is religion whereas in USA or in France religion does not that much influences politics. It helps the state functionary to be neutral thus helps in effective implementation of welfare policies.
- Having a religious freedom do sometimes affect the social harmony and thus creates social tensions in the society due to acts of some unscrupulous elements. For instance, Cow slaughter in the name of religious freedom.

Conclusion

Though the expansion of religious freedom has its own lacunas, due to its value of tolerance, the best approach to promote secularism is to expand religious freedom rather than strictly practicing state neutrality in a pluralistic society. It becomes people's responsibility to ensure value-education that makes the upcoming generation understand and appreciate own as well others religious views that will help to ensure to realise the true meaning of secularism in its letter and spirit.



39. Linguistic aspirations have played a major role in promoting regionalism. Analyse.

Approach – A straightforward question where in you need to analyse the role of linguistic aspirations in promoting regionalism in India.

Introduction

Regionalism is an ideology and political movement that seeks to advance the causes of regions where regionalism can have positive as well as negative impact on society, polity, diplomacy, economy, security, culture, development, negotiations, etc. Roots of regionalism is in India's manifold diversity of languages, cultures, ethnic groups, communities, religions and so on, and encouraged by the regional concentration of those identity markers as well as fuelled by a sense of regional deprivation.

Body

- In a diverse country like India, each and every individual, community carries a kind of sub-national identity because of affinity to particular region, ethnicity, history, language, culture etc.
- Here language serves as an important identifying factor. Further, it's role in promoting regionalism can be seen from the following points:
 1. India has 22 official languages that is recognised by the constitution. But there are around 1635 mother tongues as per 2001 census. The mother tongue of a person creates a profound attachment to his own language and hence the identity of belonging also develops.
 2. This linguistic aspect has been a major factor in the formation of states during post independent India. Apart from emotional attachment, it also created tensions in the early days of independent India.
 3. Hindi has been envisaged by the constitution to be promoted as a Lingua Franca (connecting language or a common language). But there has been widespread agitation against this move from non-Hindi speaking states. For Example, The Anti Hindi agitations in Tamil Nadu.
 4. In the present day, the unity of our country is threatened due to differences in languages. Linguistic differences discourage people to travel from one area to another. For example, attacks on migrants from different states in some states of India by nativist parties.
 5. Residing and settling in any part of India is a fundamental right enshrined in the constitution but linguistic differences create discomfort and confusion for taking up jobs and make a living. Thus people prefer more to work and settle in their respective regions. This prevents the intermingling of people from different states.
 6. Language also plays a role in exposure to a set of ideas and upbringing. For example Bollywood and Hindi TV channels are mostly followed by Hindi speaking states whereas movies, music and shows based on regional languages

are followed by people belonging to that region. This inhibits informal conversations based on tastes and preferences.

Furthermore, it is necessary to know that the formation of states on linguistic basis has rationalised the political map of India in more than one way and was not necessarily a negative aspect -

- The formation of these states changed the nature of democratic politics and leadership. The path to politics and power was now open to people speaking regional languages rather than the small English speaking elite.
- It led to the local people participating in the administration in a larger number because of being able to communicate in a common language.
- Events since 1956 have clearly shown that loyalty to a language is quite complementary to the unity of the nation where by reorganizing the states on linguistic lines, the national leadership removed a major grievance which could have led to fissiparous tendencies.
- Linguistic reorganization of the states has not in any manner adversely affected the federal structure of the Union or weakened or paralysed the Centre as many had feared.

At the same time, it is also important to note that regionalism has multiple other factors for its intensification where -

- Regionalism in India also has a religious dimension. India was united with Pakistan before independence. Also, the violent demand for an independent country of Khalistan in the 1980s was based on Sikh religion.
- Economic factors also contribute to the development of regionalism. Some states and regions are better in terms of development like infrastructure, healthcare, job opportunities etc. For example, economic factors caused problems between regions of states like Jharkhand and Telangana were based on lack of development.
- The problem of Naxalism has its roots in economic deprivation of people belonging to this region.
- India is home to as many as 645 Scheduled tribes as recognised by the constitution. These ethnic differences formed the base for demands for political autonomy and secession. For example, the Nagas of Nagaland are demanding a nation based on their ethnic identity.

Conclusion

The unique Indian ethos of Unity in Diversity needs to be preserved for the pluralistic character of the Indian nation state to be successfully sustained where the role of National Integration council must be revamped to solve conflicting regional aspirations and usher-in a vibrant and united “New India”.

40. Examine the factors that led to the rising tide of nationalism in 18th and 19th century Europe.

Approach - It expects students to write about the factors that led to the rising tide of nationalism in 18th and 19th century in Europe.

Introduction

National awakening in Europe grew out of an intellectual reaction to the Enlightenment that emphasized national identity and developed a romantic view of cultural self-expression through nationhood. Nationalism was the ideological impetus that, in a few decades, transformed Europe. Rule by monarchies and foreign control of territory was replaced by self-determination and newly formed national governments.

Body

Nationalism emerged as a force, which brought about sweeping changes in the political and mental world of Europe.

- **The French Revolution and the Idea of the Nation:** The first clear expression of nationalism came in Europe with the French Revolution in 1789. The political and constitutional changes that came in the wake of the French Revolution led to the transfer of sovereignty from the monarchy to a body of French citizens. French revolutionaries introduced various measures and practices that could create a sense of collective identity amongst the French people like, "Idea of Fatherland", new French flag and uniform system of weights and measures was adopted. Through a return to monarchy, Napoleon had destroyed democracy in France, but in the administrative field he had incorporated revolutionary principles.
- **The Aristocracy and the New Middle Class:** aristocracy was the dominant class on the continent. This powerful aristocracy was a small group but the majority of the population was made up of the peasantry. On the wake of Industrialisation, new social groups formed as a working-class population, and middle classes made up of industrialists, businessmen, professionals. It was among the educated, liberal middle classes that ideas of national unity following the abolition of aristocratic privileges gained popularity.
- **Mass Political Movements:** After 1880 the debate about the national question becomes important with the need to mobilize voters for different political parties and to gain adherents for new ideologies whether among socialists or minor linguistic and national groupings. In the later stage of mass politics and national movements, the state played an active role. Electoral democracy, which undermined the liberal theory of the nation.
- **Nationality and Language:** The choice of a dialect or language as the medium of official communication led to public or state support for its propagation, specially through the school system. In earlier periods, language had been less

divisive because literacy levels were very low. The expansion of the secondary school system and the state choice of the official or national language in schools became a source of great conflict among rival ethnic linguistic groups within multi-ethnic states like Austria- Hungary and in Eastern Europe in general.

- Growth of the press: There was the growth of the press, which fostered both democratic and nationalist ideas in Europe as the number of publications, and the size of the reading public grew steadily. The policies of the state became matters of public concern as public instruction and public employment increased the size of the liberal middle class.
- State- based patriotism: In older states like Britain and France a state- based patriotism itself encouraged a sense of nationalism during the course of the 19th century. Popular perceptions of natural-cultural differences, political and national characteristics contributed to both nationalism and national chauvinism in the late 19th century in countries regardless of whether they were liberal capitalist states like Britain or second wave late industrializing states like Germany.
- Economic and Military rivalry: Nationalism of the 19th century was also linked to the economic and military rivalry of Britain and Germany. The naval building competition between these two Powers and the general desire of the more right wing governments in Germany and Italy to catch up with the British and French who had industrialized early and thus acquired vast colonial possessions. The aggressive nationalism of the conservative regimes in the late industrializing countries like-Germany helped to encourage nationalist sentiment throughout Europe.

Conclusion

Nationalism aligned with imperialism, led Europe to disaster in 1914 with WW I. Meanwhile, many countries in the world, which had been colonized by the European powers in the 19th century, began to oppose imperial domination. The Idea of Nation-State accepted further by many countries in the world and Nationalism became the base for Freedom struggle of India as well as other nations.

41. The rise of capitalism was a natural corollary of colonialism. Do you agree? Substantiate your views.

Approach - It expects students to write - in first part write about how Colonialism give rise to capitalism while in second part mention about how other factors are also responsible for rise of capitalism.

Introduction

Colonialism is the policy of a country seeking to extend or retain its authority over other people or territories, generally with the aim of economic dominance. Capitalism is an economic system based on the private ownership of the means of production and their operation for profit. This phenomenon led the economic subjugation of one country over another to give it shape of colonialism.

Body

Colonialism gave rise to capitalism:

- Britain, Portugal and other European countries started making colonies in 15th and 16th Century but, capitalism came to prominence in 18th century only.
- Industrial revolution in England urges mother country to search for raw materials and resources. E.g.: British colonies of India, Sri Lanka.
- Creating market: British after Industrial revolution, created market in colonies for finished cotton product.
- Factory system: imperialist established factories to promote economy. E.g.: Japanese cotton factories in Philippines in 19th century.
- Investment: from other countries invested in colonies to reap dividends. E.g.: Dadabhai Naoroji's Drain of wealth theory cites foreign capital investment in India.
- Slave trade was one of earliest forms of capitalist arrangement for exchange of goods between Africa, Caribbean and America.

But, apart from capitalism there were other reasons like:

- Rise of nationalism and power rivalries among European nation.
- Technological invention like steam engine, spinning jenny gave further push to capitalism.
- New sea route like Suez Canal which led to increase in trade and it gave further impetus to capitalism.

Conclusion

Thus capitalism and colonialism are closely related. It can be seen in modern world too where many poor African nations are under 'neo-colonial' domination of capitalist firms of west.

42. Do you agree with the assertion that German expansionism was the root cause of World War II? Critically examine.

Approach - It is straightforward question where it expects student to write about - in first part write about how German expansionism led to World War 2 - while in second part write about other causes of World War 2.

Introduction

Historians from many countries have given considerable attention to studying and understanding the causes of World War II, a global war from 1939 to 1945 that was the deadliest conflict in human history. The immediate precipitating event was the invasion of Poland by Nazi Germany on September 1, 1939, and the subsequent declarations of war on Germany made by Britain and France, but many other prior events have been suggested as ultimate causes.

Body

German expansionism led to World War 2:

Treaty of Versailles

- Following World War, I, the victorious Allied Powers met to decide Germany's future. Germany was forced to sign the Treaty of Versailles.
- Under this treaty, Germany had to accept guilt for the war and to pay reparations. Germany lost territory and was prohibited from having a large military.
- The humiliation faced by Germany under this treaty, paved the way for the spread of Ultra-Nationalism in Germany.

Rise of Nazism

- Adolf Hitler, the Leader of the German National Socialist (Nazi) party, preached a racist brand of fascism.
- Hitler promised to overturn the Versailles Treaty, restore German wealth & glory and secure additional Lebensraum ("living space") for the German people, who he contended deserve more as members of a superior race.
- In 1933 Hitler became the German Chancellor, and in a series of subsequent moves established himself as dictator.
- Moreover, in 1941 the Nazi regime unleashed a war of extermination against Slavs, Jews, and other elements deemed inferior by Hitler's ideology.

Policy of Appeasement

- Hitler openly denounced the Treaty of Versailles and began secretly building up Germany's army and weapons.
- Although Britain and France knew of Hitler's actions, they thought a stronger Germany would stop the spread of Communism from Russia.
- An example of appeasement was the Munich Agreement of September 1938. In the Agreement, Britain and France allowed Germany to annex areas in Czechoslovakia where German-speakers lived.

- Germany agreed not to invade the rest of Czechoslovakia or any other country. However, in March 1939, Germany broke its promise and invaded the rest of Czechoslovakia.
- Even then, neither Britain nor France was prepared to take military action.

However, other factors were also responsible for World war 2:

Failure of the League of Nations

- The League of Nations was an international organization set up in 1919 to keep world peace.
- It was intended that all countries would be members and that if there were disputes between countries, they could be settled by negotiation rather than by force.
- The League of Nations was a good idea, but ultimately a failure, as not all countries joined the league.
- Also, the League had no army to prevent military aggression such as Italy's invasion of Ethiopia in Africa or Japan's invasion of Manchuria in China.

Great Depression of 1929

- The worldwide economic depression of the 1930s took its toll in different ways in Europe and Asia.
- In Europe, political power shifted to totalitarian and imperialist governments in several countries, including Germany, Italy, and Spain.
- In Asia, a resource-starved Japan began to expand aggressively, invading China and manoeuvring to control a sphere of influence in the Pacific.

Rise of Fascism

- Victors' stated aims in World War I had been "to make the world safe for democracy," and post-war Germany was made to adopt a democratic constitution, as did most of the other states restored or created after the war.
- In the 1920s, however, the wave of nationalistic, militaristic totalitarianism known by its Italian name, fascism.
- It promised to minister to peoples' wants more effectively than democracy and presented itself as the one sure defence against communism.
- Benito Mussolini established the first Fascist, European dictatorship during the interwar period in Italy in 1922.

Conclusion

Though Hitler's expansionist tendency played crucial role in causing world war 2 but there were other driving and parallel reasons too. Such casual problems should be checked by whole world so that there won't be any world war 3.

43. Critically evaluate the role of USA, as a global leader, in ensuring peace and stability post World War II.

Approach - As the directive here is critically evaluate it is expected to come to a decision based on the overall analysis of the pros and cons backed by evidence. In the introduction you can explain how after World War II USA emerged as a global leader besides stating how peace and stability got threatened after World War II. In the first half of main body part you can argue how USA as a global leader ensured peace and stability. In the second half you can argue how USA as a global leader did not ensure peace and stability. In the conclusion you can explain how these developments changed the International politics.

Introduction

At the end of World War II, the British Empire was too weak and too dispirited to continue as a global imperial power subsequently sun on the British empire set and a confidently prosperous, well-armed America assumed leadership of the West—and did so while creating a U.S.-led international order which impacted the International politics to a considerable extent.

Body

World War II brought about changes in the status of countries and continents. Britain and France lost their positions of pre-eminence as superpowers and yielded place to the USA and the USSR.

USA as a global leader ensured peace and stability:

- Impetus to decolonization: After the war, Britain and France were confronted with various domestic and external problems. The domestic factor was that both of them could no longer hold onto their respective colonies. However, one of the major external factor was the pressure from USA. Which forced these Colonizers to decolonise their colonies. For instance, USA pressurised Britain to decolonise India and supported India's demand to be an independent country.
- The establishment of the UN and dominance of USA on the institution was the major factor due to which peace and stability was ensured on the global politics.
- Due to its strong economic condition USA emerged as a strong leader. The strong economy of USA not only helped it to maintain its status as a global leader but ensured that global economy did not get hampered by change in the global market.
- In the immediate post–World War II era, U.S. foreign aid concentrated on Europe. The Truman Doctrine, the Marshall Plan, and the North Atlantic Treaty Organization (NATO) provided economic and military aid to European countries to assist in their recovery from the war.
- Also to streamline, monitor and regulate world trade and economy establishment of World bank and IMF in the leadership of USA ensured that

global trade will get regulated and would take place in the favour of everyone. These institutions not only regulated the flow of money in the global economy but ensured its monitoring too.

- Propagation of modern values of democracy: After World War II, it was likely possible that many of the decolonised nations will go under authoritarian regime. However, USA's soft power of democracy and its long cherished values of liberty, equality were appreciated and acquired by the newly independent nations.
- After World War II, United States provided foreign assistance and other tools to aid and rebuild post-war Japan. Between 1946 and 1952, USA invested \$2.2 billion in Japan's reconstruction effort.
- Contribution in technology: The unprecedented and swift development in technology ensured that the pace of development on the world scale improves. For instance, the research and development in the computer field by USA led to creation of wide scale job opportunities and a larger world market for technological evolution. It ensured peace and stability by closing the income gap.

USA as a global leader did not ensure peace and stability:

- The rivalry between USA and Russia doesn't need a special introduction. After second world war, cold war started between USA and USSR to prove their mettle on the global scale. This tussle was not limited to the ground but it reached up to the space.
- This escalation of tension between USA and Russia led competition between two countries to develop highly nuclear powered weapons. It also led to creation of military alliances between different countries. For instance, NATO was created by USA to tackle the spread of USSR in the East European countries.
- Rise of ideological battles: For instance, to tackle the spread of communism USA opened up a front in Vietnam. Which is termed as a greatest mistake in the history of USA. This tackling of ideological battle was not limited to the South Asian countries but it reached in the backyard of USA with the rise of communism in Cuba.
- USA also entered in alliance with South Korea against North Korea. It led to rise of dangerous and unpredictable authoritarian regime on the global politics. For instance, the current reactionary policies of Kim Jong-Un are an answer to the aggressive policies adopted by USA.
- USA's role in the Gulf war to secure its oil interest is world known. It has led the Gulf and Middle East Asian countries in to upheaval of political order. For instance, despite after 30 years of invasion, Middle East is still facing the brunt of Gulf war.
- USA's invasion in Afghanistan and Iraq aggravated these situations which led to emergence of new terror groups on the global politics. For instance, Rise of Al-Qaeda, Taliban and ISIS are the examples.
- USA not only destabilised world order through its military power but it also destabilised world order and hampered peace by putting a strong hold on

world economy by maintain it's hegemony on the global economic institutions such as IMF, WB and WTO.

- It also controlled International politics and tried to maintain the international politics in its favour by dominating United Nations through financial funding. It even led to taking unilateral decisions by USA on some of the world issues due to its economic stronghold. For instance, The U.S. government contributed just over \$10 billion to the United Nations in 2018.
- USA projected itself as a champion of democracy, it also claims to spread and protect democracy on the global order. However, its undemocratic behaviour at the international institutions such as United Nation's questions their principles. For instance, USA quit UN human rights council.
- It also disturbed the Unanimity and stability on environmental grounds by pulling itself out of Paris agreement.
- Its current standoff with China based on economic terms, also known as 'trade war' is hampering the global economy and changing the global economic calculations. For instance, many of the US origin companies are changing their manufacturing base from China to other countries. In this way it is hampering the global peace and stability.

Conclusion

USA as a global leader after World War II emerged to be a responsible global power as it is evident from the subsequent establishments of global institutions and USA's prominent role in their establishment. However, self-centred aggressive international relations policy of USA also created upheavals on international table. This policy of USA has done more harm than good. Hence, arises the need of a multi-polar world order which will push for reforms in the global institutions such as UN thereby ensuring peace and stability on the international table.

44. How did the Cold War shape contemporary global politics? Discuss.

Approach - A straightforward question where in you need to first explain Cold war and then further discuss about its role in shaping the contemporary global politics.

Introduction

The Cold War was a period of confrontation that took place between 1945 and 1990 between the USA and its allies mainly the Western countries and the then Eastern bloc spearheaded by the Soviet Union (USSR). The two powers did not fight or used weapons against each other, it was fought through Nuclear Arms race, proxy wars, ideological influence and propaganda war. It, therefore, had a great impact on the world.

Body

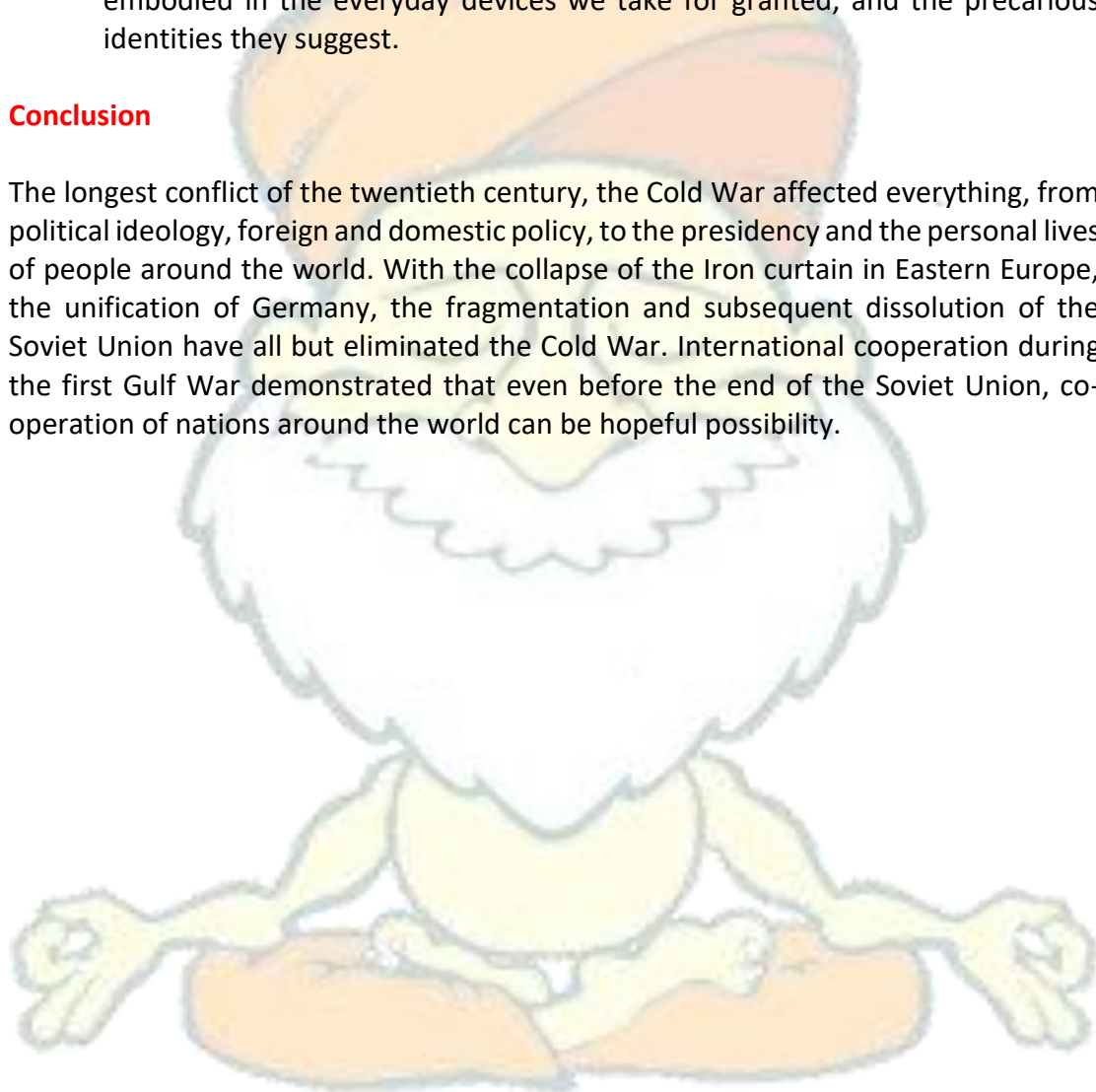
- Beyond the easily re-surfacing rhetoric on a 'new Cold War' when referring to the Western world's relationship with Russia, the bipolar conflict (1945-1989) shaped the international system in tangible ways that remain highly relevant today.
- The concrete legacy of the Cold War rotates around three elements:
 1. Nuclear weapons and the related arms control and non-proliferation treaties – Proliferation of nuclear weapons technology as well as consequent measures to control it are a legacy of cold war period still affecting the world order today. For example, North Korea & Iran under non-proliferation radar.
 2. Local conflicts with long-lasting consequences – Conflicts during the cold war period sustained into post-cold war time period with devastating consequences for larger world order. For example, The North Korean- South Korean standoff is a local standoff which persists in its effects on the nearby region of north-eastern Asia.
 3. International institutions that continue to play a key role today – The major institutions that govern the 'West' – NATO and the EU – are both rooted in the bipolar era, and the sense of community, belonging and shared values that characterise them was forged throughout the decades.
- Current instability in the world's hotspots – from the Korean peninsula to Afghanistan – cannot be understood, nor future courses charted, without turning to the Cold War in search for the roots and causes of today's dilemmas.
- The last Soviet leader Michael Gorbachev had envisioned a reformed and more open Soviet Union that could have become part of a new pan-European structure, which he called the "common European home."
- This inherently conveyed the idea of building close links between the Soviet Union and the then European Community in the transition to a post-Cold War era.
- The dissolution of the Soviet Union did not lead to a new European structure that included Russia (and the former Soviet republics). On the contrary, NATO

expanded into the former Soviet space at a pace unforeseen and unexpected even in the West.

- Therefore, it can be argued that not only the Cold War but also the way in which the Cold War ended had a long-lasting negative impact on the Western world's relationship with Russia.
- A world produced by the Cold War, by the anxieties and energies that found expression in the laboratories, boardrooms, government offices, think-tanks and universities tasked with managing a permanent state of emergency. The geopolitics may be different, but the technology, infrastructure, and worldview that built up and hardened during the Cold War era are still with us, embodied in the everyday devices we take for granted, and the precarious identities they suggest.

Conclusion

The longest conflict of the twentieth century, the Cold War affected everything, from political ideology, foreign and domestic policy, to the presidency and the personal lives of people around the world. With the collapse of the Iron curtain in Eastern Europe, the unification of Germany, the fragmentation and subsequent dissolution of the Soviet Union have all but eliminated the Cold War. International cooperation during the first Gulf War demonstrated that even before the end of the Soviet Union, co-operation of nations around the world can be a hopeful possibility.



45. How does structural discrimination lead to vulnerability? Illustrate.

Approach – You need to highlight what is structural discrimination and show its linkages to vulnerability with the help of suitable examples.

Introduction

Discrimination is a multifaceted phenomenon, it is in particular about social exclusion as a process. Structural discrimination refers to rules, norms, routines, patterns of attitudes and behavior in institutions and other societal structures that represent obstacles to groups or individuals in achieving the same rights and opportunities that are available to the majority of the population.

Body

- It is also important to recognize that the consequences of rules, norms and behaviors are that some are affected negatively and others positively. Such discrimination may be either open or hidden, and it could occur intentionally or unintentionally. Structural discrimination is about "them" and "us".
- Discrimination on the grounds of people's ideas of ethnicity, religion, gender, race, culture, age, sexual orientation, etc. must be seen from a structural perspective.
- Vulnerable group simply means the group of people who could easily be harmed physically, mentally or emotionally. According to World Bank "one that has some specific characteristics that make it at higher risk of falling into poverty than others" are said to be as vulnerable groups.
- Vulnerable Groups are groups of persons that experience a higher risk of poverty, social exclusion, discrimination and violence than the general population, including, but not limited to, ethnic minorities, migrants, and people with disabilities, isolated elderly people and children.
- Structural discrimination can be hidden in what is perceived as "normal" or "natural". In this way it helps to influence how practices are established and reproduced - often the aim is to be inclusive or well-meaning. It is therefore not just about ethnicity, religion or the idea of race, but also about other minority positions, such as gender or sexuality.
- In India, members of gender, caste, class, and ethnic identity experience structural discrimination that impact their health and access to healthcare.
- Women face double discrimination being members of specific caste, class or ethnic group apart from experiencing gendered vulnerabilities. For example, one of the key indicators of maternal mortality is the MMR, defined as the number of maternal deaths per 1,00,000 live births. In India, this is around 113 in 2016-17.
- Dalits suggests a group who, historically are in a state of oppression, social disability due to the discrimination based on their low status on the caste hierarchy. This kind of structural discrimination has led to SC's having lowest indicators on all aspects where their vulnerability further increases.

- The Scheduled Tribes are landless and usually face discrimination. In India, their population is around 84.3 million and is considered to be socially and economically disadvantaged. They are socially, economically & fundamentally isolated. This structural isolation led to their present vulnerability.
- Structural discrimination against these groups takes place in the form of physical, psychological, emotional and cultural abuse which receives legitimacy from the social structure and the social system. Physical segregation of their settlements is common in the villages forcing them to live in the most unhygienic and inhabitable conditions.
- The vulnerability among the elderly is due to an increased incidence of illness and disability, economic dependency upon their spouses, children, and other younger family members, changes in the family structure and characteristics, changing role of women within families and migration resulting from globalisation.
- Further, persons with disabilities face several forms of discrimination. Disabled persons have reduced access to education, employment, and other socio-economic opportunities. About one-third of the disabled population have disability since their birth.
- Migrants and their denial of rights have to be understood from the existing contradictions within and across countries—from skilled and voluntary migrants at one end of the spectrum to the poor and unskilled migrant population on the other end destined to be excluded from the fabric of the host nation/areas. India has a large number of international as well as domestic migrants and Covid-19 has exposed their inherent vulnerabilities.

Conclusion

The fight against discrimination should step out of the courts and into the sphere of education and politics. The State should lead the way by multi-layered activities against structural discrimination. The State is the actor that should create the framework and the general atmosphere of equality through a holistic approach - implementation in all the spheres of public life, regardless of acting within the public or private structures or individuals, and regardless of the ground of discrimination.

46. Empowerment is the best way to address the life cycle vulnerabilities of the girl child in India. Do you agree? Substantiate.

Approach:

Students are expected to write about the vulnerabilities faced by girl child in India in first part and write how empowerment measures are addressing it in second part.

Introduction:

As Prime Minister Narendra Modi has said on the launch of the expanded Beti Bachao Beti Padhao, "Daughters are not a burden, but the pride of the whole family. For a nation to progress, it is always essential to empower women. Life cycle vulnerabilities of girl child means the vulnerabilities a woman has to go through at different stages of life. There are several challenges and key issues in India which need to be addressed urgently.

Body:

Life cycle vulnerabilities of girl child in India:

- **Girl child in Womb:** Indian parent's mentality for son preferences and easy availability of Preconception sex selection facilities may be a catalyst in the declining child sex ratio and a girl child gets less opportunity to come to the world.
- **Infant:** In a study conducted by the Centre for Social Research, fear of violence against women is a major cause of female foeticide in India. Also, there is neglect of health care need of girl child in India.
- **Adolescent:** Educational opportunity is further restricted for girl child due to problems of transportation, patriarchy etc so we have huge disparity in education as female literacy is still 65% as compared to male literacy 80% (2011 census). Girl's enrolment rates in schools are as high as 96% at primary level and Right to Education Act has a clear positive role here, but it drops to 80% at the secondary level (UDISE 2016-17).
- **Child marriage:** Today there are around 12 million married children in India of which 75% are girls (Census 2011). Looking at the decadal trends between Census 2001 and 2011, child marriage has barely reduced by 2% for girls within the 15-19 year age group. In fact, during that decade, there is an increasing trend in marriage among girls between 10-14 years of age. A CRY study 'Educating the Girl Child (2018)' revealed that more than 95% of parents interviewed knew the legal age for marriage.
- **Adult:** There is huge economic opportunity gap for woman in work life. As per NITI Aayog, female labour force participation rate is only 26% in India. Further, there is also gender pay gap at workplace for woman. As per data published by ILO gender pay gap in India is 34%. Low female representation in Parliament is

also shows Political backwardness for woman. There is only 14% female members in 17th Lok Sabha.

- Married: Exorbitant dowry demand is still there in India and it is not limited to rural/uneducated people. Furthermore 12% of the female population of the country suffers from repeated pregnancy & lack of nutrition which ultimately reduces their ability to work efficiently. the Maternal Mortality Ratio (MMR) in India has declined to 113 in 2016-18 from 122 in 2015-17.
- Old age: Desertion of old women is very high in India. Health care requirements of old ladies are neglected. Violence against old women still factor for worry in India.

Women's empowerment and achieving gender equality is essential for our society to ensure the sustainable development of the country.

Ways to address the address the life cycle vulnerabilities of a girl child:

- Economic empowerment: Economic empowerment increases women's agency, access to formal government programs, mobility outside the home, economic independence, and purchasing power. More formal education opportunities for women would have more access to higher wages outside the home; and as a result, it will increase control of her in her own life. Establishing Microfinance institutions aim to empower women in their community by giving them access to loans will make woman an entrepreneur. This can be achieved through various govt measures like Rashtriya Mahila Kosh (RMK), Working Women Hostel, National Creche Scheme etc for economic empowerment.
- Political empowerment: Political empowerment supports creating policies that would best support gender equality and agency for women in both the public and private spheres. This can be achieved by creating affirmative action policies that have a quota for the number of women in policy making and parliament positions. For examples various schemes like Gender Budgeting Scheme, Scheme for Adolescent Girls etc
- Empowerment through Education: It is said that education increases woman's self-confidence and also enables them to find better employment and they can work shoulder to shoulder with men. Govt initiatives like, Beti Bachao Beti Padhao, Integrated Child Development Services (ICDS) Scheme etc are trying to address it.

Addressing vulnerabilities through govt policies is not just only way. Society also has major role to play.

- Role of the Society: Many of the barriers to women's empowerment and equity lie ingrained in cultural norms. Many women are scared of disrupting the status of the women and continue to let societal norms get in the way of development. Recent studies also show that women face more barriers in the workplace than do men. Equal treatment for son and daughter by parents is

also boost confidence in woman and improves the mindset of male child towards every woman. Community participation for addressing these are important. Various govt schemes also focuses on Community participation for empowerment. Examples, Pradhan Mantri Mahila Shakti Kendra scheme, Swadhargreh scheme,

Conclusion

It is said when you educate a girl child, you educate an entire family. India is at the brink of change and is blessed with tremendous potential in its next generation of girls. But this potential can only be tapped if their vulnerabilities are acknowledged and concerted efforts are made towards addressing them by the policymakers and other responsive system.



47. Critically evaluate the efficacy of reservation as a tool for the socio-economic upliftment of the backward classes.**Approach:**

It expects students to write about - in first part in short write about need of reservation - in second part write how reservation helps in socio-economic upliftment of the backward classes - in third part write various issues created by reservation - in end write way forward.

Introduction:

In simple terms, reservation in India is all about reserving access to seats in the government jobs, educational institutions, and even legislatures to certain sections of the population. Also known as affirmative action, the reservation can also be seen as positive discrimination. Reservation in India is a government policy, backed by the Indian Constitution.

Body:

Need of reservation:

- To correct the historical injustice faced by backward castes in the country.
- To provide a level playing field for backward section as they cannot compete with those who have had the access of resources and means for centuries.
- To ensure adequate representation of backward classes in the services under the State.
- For advancement of backward classes.
- To ensure equality as basis of meritocracy i.e. all people must be brought to the same level before judging them on the basis of merit.

Reservation helps in socio-economic upliftment of the backward classes as follows:

- Due to historical negligence caste based reservation are a political necessity in India.
- Affirmative Action has helped many backward communities in getting education and jobs, which were denied them since long.
- Though Meritocracy is important aspect, but is meaningless without equality.
- To the great extent caste based reservation reduced the gap between upper and lower castes.
- A study to measure the impact of reservations on efficiency, concluded that reservations have not hampered the efficiency of administration, rather they have enhanced quality.
- The example of the Indian railways proves that where SC/ST employees are more in number, the results have been better

However, reservation creates some issues as follows:

- Reservation in state services led to divisions and enmity among government employees, vitiating the atmosphere at workplace.
- Eradication, not perpetuation of caste was the objective of the reservation policy but Caste Based Reservation only perpetuate the notion of caste in society.

- Reservation was introduced to ensure that the historically underprivileged communities were given equal access to resources but irrespective of the economic progress they continue to remain socially disadvantaged.
- Reservation destroys self-respect, so much so that competition is no longer on to determine the best but the most backward.
- Reservations are the biggest enemy of meritocracy which is the foundation of many progressive countries.
- It has become a tool to meet narrow political ends through invoking class loyalties and primordial identities.
- The dominant and elite class within the backward castes has appropriated the benefits of reservation and the most marginalised within the backward castes have remained marginalised.
- Reservation has become the mechanism of exclusion rather than inclusion as many upper caste poor's are also facing discrimination and injustice which breeds frustration in the society.

Way forward:

- Country needs a better basis of reservation which includes the poor and the backward groups and excludes the rich and the dominating sections among all castes.
- The present reservation system requires serious amendments.
- Before extending reservation to more groups, the entire policy needs to be properly examined, and its benefits over a span of nearly 60 years have to be gauged.
- The benefits should flow to the vast majority of underprivileged children from deprived castes; not to a few privileged children with a caste tag.
- We have to address the anger and aspirations of poor families among unreserved communities.
- Along with improving school education outcomes, a more rational model of reservation based on equity and common sense must be envisaged.
- The government's responsibility now is to conduct regular surveys and re-examine the reservation policy in the present scenario.

Conclusion:

- In Ashok Kumar Thakur v. Union of India, Justice Ravindranopined that when more people aspire for backwardness instead of forwardness, the Country itself stagnates.
- If we would demand more and more backwardness, then it is obvious we cannot move forward, and our progress would ultimately get stagnant.
- The idea of reservation policy should be maintained, and the actual backward classes who are in real and not fiction denied access to education, job opportunities etc. be benefitted.

48. Gender identity is a fluid concept. do you agree? Do you think, Indian society has matured enough to internalise this reality? Critically examine.

Approach:

As the directive here is critically examine it is necessary to cover various angles representing both side views and arrive at a fair judgment based on it. In the introduction explain what does fluidity of gender identity means. In the first half of main body part give your views regarding gender identity as a fluid concept. In the next half give both sides arguments whether Indian society internalised gender identity as a fluid concept or not. A constructive way forward will fetch you more marks. Citing recent examples will be a value addition.

Introduction:

Gender identity is defined as a personal conception of oneself as male or female (or rarely, both or neither). In societal terms sexual identity is a biological term whereas gender identity is a social term. Because of its social nature gender identity is either fluid or non-fluid and accordingly its internalisation varies in different societies and Indian society is not an exception to it.

Body:

Gender identity as a fluid concept:

- Gender identity is not limited to just being a male or female but now it is extended to being a transgender i.e. people who are being identified as trans-men and trans-women, persons with intersex variations, gender-queers, and persons with socio-cultural identities, such as kinnar and hijra.
- Change in gender orientation of a person: A person can be born with any of the sexual identity. However, that person's gender identity can change over the period of time once that person realises the change.
- Conception of identifying work of a person with their gender also makes the gender identity as fluid concept. For instance, pink colorization of jobs is usually associated with female gender. However now a days many of the jobs being done by female gender are now acceptable in the male gender community too. For example, a male can be a nurse.
- The pace of change in current civilisation is phenomenal. For instance, 30 years ago we would not have even thought about giving voting rights to transgender people. However, due to changed perception in our society, we extended voting rights to transgender people too. It indicates gender identity is a fluid concept.

However, the coin has other side too. Still some of the elements in society see gender identity in the context of rigidity.

- For instance, Existence of barrier for development of transgender people in society. No availability of livelihood opportunity, lack of social acceptance make the gender identity rigid. There by creating hurdles for its fluidity.

- In a conservative or orthodox society, less acceptance of third gender makes the process of inclusion difficult. It increases their vulnerability. Which makes the gender identity rigid.
- Still in some sections of Indian society gender based work culture is practised. For instance, in rural areas woman is usually associated with household chores and man is associated with 'masculine works'. It makes the gender identity less fluid.

Indian society is matured enough to internalises fluidity of gender identity:

- In the view to protect the rights of transgender persons, the Parliament passed the Transgender Persons (Protection of Rights) Bill, 2019.
- The Bill prohibits discrimination against a transgender person, including denial of service or unfair treatment in relation to employment, healthcare, Access to or enjoyment of goods, facilities, opportunities available to the public, right to movement, right to reside, rent, or otherwise occupy property, opportunity to hold public or private office, access to a government or private establishment in whose care or custody a transgender person is.
- In a step towards tightening the noose around child sexual offenders and iterating gender identity as a fluid concept, the government introduced the Protection of Children from sexual offences(Amendment) bill, 2019 which is gender neutral.
- A humanitarian socialisation of gender based identities is taking place. For instance, to protect and educate girl child, Beti Bachao Beti Padhao Scheme is launched. However, the same scheme will supplement the enlargement of choices for girl students to choose their career.
- For instance, science and technological research is widely seen as a male dominated area. However, now a day's women are also dominating it. For instance, The most recent women to be awarded a Nobel Prize is Andrea M. Ghez in Physics.
- The general perception in a society gets transferred in to policy making through policymakers. For instance, now a day's transgender people are recognised in a society just like other genders. In this light Tamilnadu as a progressive state recognised transgenders as third gender and allotted reservation for them in jobs and education.
- UGC (University Grant Commission) recognized gender identity and sexual orientation as grounds for ragging in 2016.
- Bilingual manual, 'A Teacher's Guide To Gender Non-conforming Students', (that gives some insight about what is sexual orientation, gender identity, why some children are different from others, how to identify a gender non conforming child) was distributed free of cost in Tamilnadu schools.
- Honourable supreme court also granted a permanent commission to women in army which is a right step in the direction of giving equal parity to women with men. It clearly shows that gender identity as a fluid concept is acceptable in Indian society.
- Media, Cinema's represent the perception of society. In this light we can see a clear shift in presentation of transgender in a movie. For instance, recent Laxmi

bomb a bollywood movie and Jayjaykar movie in Marathi film industry showed the life of transgenders and made statements through the movies that, transgender are also same as that of other genders. If given an opportunity they can also play a pivotal role in the development of society.

- In section 377 judgment, the supreme court had made it clear that Article 14 of the Constitution guarantees equality before the law and this applies to all classes of citizens thereby restoring 'inclusiveness' of LGBTQ Community.
- Also Navtej Singh Johar & Ors. v. Union of India thr. Secretary Ministry of Law and Justice is a landmark decision of the Supreme Court of India in 2018 that decriminalised all consensual sex among adults, including homosexual sex. Which clearly indicates that gender identity as a fluid concept is somewhat internalised in the Indian society.

Indian society is not matured enough to internalises fluidity of gender identity:

- Stereotyping of gender based identities and gender based roles has made society more resilient towards accepting gender identity as a fluid concept.
- UNESCO with Sahodaran, a male sexual health initiative in Chennai, conducted a community-based study on SOGI-based bullying in Tamilnadu. Which found that, Across India, students are bullied because of their sexual orientation and gender identity (SOGI), forcing many to drop out from schools.
- Moral Policing by community affects the mental health of a person. Thereby it shows that people are not ready to accept gender identity as a fluid concept.
- Domestic violence against women based on dowry issues and sex selective abortion is still prevalent in some sections of Indian society.

In this light following reforms if implemented will be a right step towards internalising gender identity as a fluid concept in society.

- Every person must have the right to decide their gender expression and identity, including transsexuals, transgenders, transvestites, and hijras. They should also have the right to freely express their gender identity. This includes the demand for hijras to be considered female as well as a third sex.
- There should be a special legal protection against this form of discrimination inflicted by both state and civil society which is very akin to the offence of practicing untouchability.
- A comprehensive sex-education program should be included as part of the school curricula that alters the heterosexist bias in education and provides judgement-free information and fosters a liberal outlook with regard to matters of sexuality, including orientation, identity and behavior of all sexualities.
- Vocational training centers should be established for giving the transgender new occupational opportunities.
- The Press Council of India and other watchdog institutions of various popular media (including film, video and TV) should issue guidelines to ensure sensitive and respectful treatment of these issues.

Conclusion:

It is an open secret that nobody selects their own identity based on gender. It's the society which practices this differentiation. However, gender identity due to its fluidity has changed the structure of society to a larger extent. However still miles to go to achieve parity for all based on their gender identities as Indian society is in transition stage. Necessary steps in the right direction will ensure Sabka Saath Sabka Vikas.

