1. In what ways has globalization contributed to the empowerment or disempowerment of marginalized communities in India? Examine.

Approach

Candidates can start the answer giving idea of globalisation and then examine both side of arguments as per the demand of question.

Introduction

Globalization is a process of increasing interdependence, interconnectedness and integration of economies and societies to such an extent that an event in one part of the globe affects people in other parts of the world.

Body

Globalisation empowering the marginalized communities:
- With Secularisation of caste, rigid caste system is gradually giving way to relaxed norms. Inter-caste marriages, intermingling and socializing with marginalized castes is no longer regarded as a taboo.
- Globalisation as a new world economic order promises of more prosperity, progress and freedom for all for example, rise of Dalit capitalism also manifest this thought.
- Globalisation has helped in giving them voice through transmission of ideas from outside India. The increasing recognition outside has influenced their social movements in India. It is evident from NALSA judgement in which supreme court has realized the rights of transgenders.
- Globalisation has broadened the mindset of young people as people tend to avoid child marriages unlike the past. It has helped in intensifying the fight against child marriages, rise in widow remarriages.
- The basic tenets of Globalisation like openness, individualism, freedom etc., stand against the religious parochialism. It allows marginal communities to practice their religion and maintain gender neutrality.
- There is increasing level of work force participation by women. In the formal sector, setting up of various MNCs has helped in opening up of multiple economic pathways for women thus making them economically independent.
- Availability of study books and information on the internet due to Globalisation has increased tremendously which allows traditionally marginalized student to read on any topic of interest and pursue career in it.

Globalisation disempowering the marginalized communities:
- Globalization has increased the phenomena of cultural lag across India. Cultural lag is the idea that society has trouble keeping up with technological change. This results in a period of maladjustment and a failure to manage new risks.

- For example, with the advancement in medical technology, child sex ratio became adverse in India owing to sex selective methods.
- There is a rise in commodification and objectification of women due to rise in IT, social media tools which is influenced by the new value system.
- Globalisation has forced vulnerable castes towards informal sector doing menial jobs due to lack of requisite skills. For example, erstwhile untouchables have become manual scavengers.
- The pro-market stance of Globalisation has led to the widening of the gap between the privileged few and the large mass of the marginalized sections of the society including the SCs and Dalits.
- Lack of effective legal protection to the tribals and their involuntary displacements has eroded their sociocultural heritage in the form of language and culture.
- Due to Globalisation in agriculture, marginalized farmers are paying a heavy price for a better variety of imported seeds having resistance to diseases because of the patent rights imposed by WTO as highlighted by recent boll worm incident in case of cotton.
- Due to globalisation informal sector has led to contractualization of the labour which lacks affinity and turns exploitation of migrant labours, woman and different nomadic labourers.

Conclusion

Though it has helped in bringing a lot of benefit to Indian economy, it has also widened the gap between the rich and poor. There is need to imbibe Globalization judiciously by adopting the different facets incrementally so that social upheavals are winded off.

Q-2 How has the concept and practice of secularism evolved in India and how has it been affected by global and domestic political developments .Analyse .

Approach-

In this question candidates need to write about how the concept of secularism has evolved in India , in second part of answer write about how its been affected by global and domestic political developments.

Introduction -

Secularism is a doctrine where all religions are given equal status, recognition and support from the state or it can also be defined as a doctrine that promotes separation of state from religion.however global and domestic events created challenge before it .

Body -

Secularism in Ancient India-

- Before the arrival of Islam in the 12th century, followed by Mughal and colonials, Indian religions are known to have co-existed and evolved together for many centuries.
- In ancient India, the Sanatan Dharma (Hinduism) was basically allowed to develop as a holistic religion by welcoming different spiritual traditions and trying to integrate them into a common mainstream.

Secularism in Medieval India-

- In medieval India, the Sufi and Bhakti movements restored the secular character of Indian society. They spread the different facets of secularism like tolerance, a sense of brotherhood, universalism, harmony, and peace in society.
- The leading light of these movements were Khwaja Moinuddin Chisti, Baba Farid, Saint Kabir Das, Guru Nanak Dev, Saint Tukaram, and Mira Bai.
- Religious toleration and freedom of worship marked the State under mughal emperor Akbar in medieval India.

Secularism in Modern India-

- British East India Company pursued the policy of divide and rule, even then the spirit of secularism was strengthened and enriched through the Indian freedom movement.
- The policy of "divide and rule" to some extent contributed to communal discord between various communities.
- In India, the first face of Secularism is reflected in the Preamble of India where the word 'Secular' is read.
- Indian Secularism is also reflected in its fundamental rights (Article 25-28) where it guarantees each of its citizens the right to practice any religion.
- With the 42nd Amendment of the Constitution of India (1976), the Preamble to the Constitution asserted that India is a "secular" nation.

Globalization led to enhanced secularization in India in following ways-

- Access to education-Globalization has aided in the explosion of information on the web that has helped in greater awareness among people about various religions, customs, practices and the concept of secularism itself. It also had led to questioning the age-old exploitative traditions like Devadasi and Triple-talaq.
- Employment-There is an increase in the number of multinational companies operating in India. MNC's recruit based on talent, not based on affiliation to religion or caste.
- The Teamwork concept in such companies promotes brotherhood between persons of different religions and enhances secularization.
- Urbanization-It has been estimated that by 2050 more than 50% of India's population will live in cities. The boom of services sector and city-centrist job creation has led to increasing rural to urban migration. It is observed that Urban areas are more secular than in rural areas. People eat together, increased instances of inter-faith marriages are seen in urban areas.
- Increased exposure to Different cultures:Globalization has increased the exposure of a variety of cultures and religions in the form of movies, festivals, cuisine. These all are increasing understanding of other religion from their lens.
- Globalization hasn't led to enhanced secularization in India:

- Communal Politics-As long as Political parties rely on Vote bank politics, instances of communal flareups continue to rise. The Gujarat riots of 2002, Muzzafarnagar riots of 2013 show that Globalization has no or very little impact on the secularization of India.
- Spread of Communal violence-Globalization made communal hatred and violence border less. Even peaceful countries such as New Zealand (Christ church attack), European countries like France, Britain etc., are victims of communal violence.
- Technology-Availability of technology is an outcome of Globalization, sometimes they act negatively as a means to spread religious fundamentalism. Eg.- Radicalization of youth by ISIS, Spread of fake news and resultant mob lynchings.
- These processes hinder secularization of India as a whole.

Challenges with India's Secularism -

- Mingling of Religion and Politics that is mobilization of votes on grounds of primordial identities like religion, caste and ethnicity, have put Indian secularism in danger.
- Communal politics operates through communalization of social space, by spreading myths and stereotypes against minorities, through attack on rational values and by practicing a divisive ideological propaganda and politics.
- Politicization of any one religious group leads to the competitive politicization of other groups, thereby resulting in inter-religious conflict.
- One of the manifestations of communalism is communal riots. In recent past also, communalism has proved to be a great threat to the secular fabric of Indian polity.
- Rise of Hindu Nationalism in recent years have resulted into mob lynching on mere suspicion of slaughtering cows and consuming beef.
- Islamic fundamentalism or revivalism pushes for establishing Islamic State based on sharia law which directly comes into conflict with conceptions of the secular and democratic state.
- In recent years there have been stray incidences of Muslim youth being inspired and radicalized by groups like ISIS which is very unfortunate for both India and world.

Way Ahead -

- There is need to shift focus from a politically-led Secularism project to a socially-driven movement for justice.
- Second, a shift of emphasis from inter-religious to intro-religious issues, without completely ignoring inter-religious issues

Conclusion -

Indian secularism is not an end in itself but a means to address religious plurality and sought to achieve peaceful coexistence of different religions.

Q-3- In what ways have social movements and grassroots organization contributed to the empowerment of marginalized communities ? Explain with the help of suitable examples.

Approach -

In this question candidates need to write about what ways the social movements and grassroots organizations contributed to empowerment of marginalized communities, give some examples to explain it.

Introduction -

Social movements are purposeful, organized groups striving to work toward a common goal. These groups might be attempting to create change, to resist change , or to provide a political voice to those otherwise disenfranchised . Social movements create social change and empowers marginalized communities .

Body -

Social movements often arise with the aim of bringing about changes on a public issue, such as ensuring the right of the tribal population to use the forests or the right of displaced people to settlement and compensation.

- India has for the first time included marginalized communities as key focus areas in assessing the impact of 17 Sustainable Development Goals (SDGs)." While it is an urgent call with a global partnership recognising the ending poverty and deprivation such as reducing inequality, improving health and education.
- When Raja Rammohun Roy campaigned against sati and formed the Brahmo Samaj, defenders of sati formed Dharma Sabha and petitioned the British not to legislate against sati.
- Peasant movements have often been brutally suppressed. More recently the social movements of erstwhile excluded groups like the Dalits have often invoked retaliatory action. Likewise proposals for extending reservation in educational institutions have led to counter movements opposing them.
- Peasant movements or agrarian struggles have taken place from pre-colonial days. The movements in the period between 1858 and 1914 tended to remain localised, disjointed and confined to particular grievances.
- Well-known are the Bengal revolt of 1859-62 against the indigo plantation system and the 'Deccan riots' of 1857 against moneylenders.
- Some of these issues continued into the following period, and under the leadership of Mahatma Gandhi became partially linked to the Independence movement. For instance, the Bardoli Satyagraha(1928, Surat District) a 'non-tax' campaign as part of the nationwide noncooperation movement, a campaign of refusal to pay land revenue and the Champaran Satyagraha (1917-18) directed against indigo plantations.
- The first organisation to be founded was the Bihar Provincial Kisan Sabha (1929) and in 1936 the AllIndia Kisan Sabha. The peasants organised by the Sabhas demanded freedom from economic exploitation for peasants, workers and all other exploited classes.At the time of Independence we had the two most classical cases of peasant movements, namely the Tebhaga movement and the Telangana movement (1946-51).
- 'new farmer's movements began in the 1970s in Punjab and Tamil Nadu. These movements were regionally organized, were non-party, and involved farmers

rather than peasants (farmers are said to be market-involvedas both commodity producers and purchasers).

- Novel methods of agitation were used: blocking of roads and railways, refusing politicians' and bureaucrats' entry to villages, and so on. It has been argued that the farmers' movements have broadened their agenda and ideology and include environment and women's issues. Therefore, they can be seen as a part of the worldwide 'new social movements'.

- Middle class mass upheaval in Gujarat (popularly known as Navnirman movement) against corruption, price rise, unemployment, speculation,hoarding and black-marketing in 1974 was replicated in Bihar in the nameof Sampoorna Kranti Movement under the leadership of a Gandhian leader,Jay Prakash Narayan. The unprecedented strike of the railway workers gave proof of the political power of collective strength of the working class.

- Tribal people's struggles against destructive development which served the interests of the kulaks, moneylenders, contractors, bootleggers and indigenous industrialists thriving on the barbaric means of surplus extraction developed in Chhattisgarh, Singhbhoom, Bhojpur, Srikakulam, Chandrapur,Dhulia and in the pockets of the North Eastern states.

- The tribal masses in Dhule region of Maharashtra demanded the Employment Guarantee Scheme in response to the 1974 drought paralysing normal agricultural activities. This historic demand revolutionised the thinking of the development workers about responsibility of the state at the time of economic crisis.

Grassroots organisations contributions for empowerment of marginalized communities -

- They are the first point of contact and are closely connected to the marginalized community they work with. This enables them to build a relationship of trust

- Deeper outreach of grassroots organizations and SHGs helps information dissemination easier. Moreover, most of them are women centric which provides opportunity to bring behavioral change since women have greater propensity to adapt towards environmental conservation.

- The intermediaries provide structure and resources, such as training, research, or assistance with advocacy, to help establish and maintain various efforts.

- Since local people are directly dependent on ecological resources such as forest produce, apiculture in local ponds, lakes, etc, they are more sensitive towards ecological conservation and should be given more authority of local development.

- The Chipko Movement,an example of the ecological movement, in the Himalayan foothills is a good example of such intermingled interests and ideologies. A villagers rallied together to save the oak and rhododendron forests near their villages.

- When government forest contractors came to cut down the trees, villagers, including large number of women, stepped forward to hug the trees to prevent their being felled. At stake was the question of villagers'subsistence.

- Economics of subsistence was pitted against the economy of profit. Along with this issue of social inequality (villagers versus a government that represented commercial,capitalist interests), the Chipko Movement also raised the issue of ecological sustainability. Cutting down natural forests was a form of

environmental destruction that had resulted in devastating floods and landslides in the region.

- Nazdeek -It is a legal empowerment organisation committed to bringing access to justice closer to marginalised communities in South Asia.they work with tea plantation workers, garment factory workers and slum dwellers who predominantly come from Dalit and Indigenous communities, to seek accountability from the government and employers.
- Their model fuses grassroots legal education, community monitoring of service delivery, strategic research, advocacy and use of judicial and non-judicial remedies to advance socio-economic rights.
- Adivasi Munnetra Sangam- ACCORD (Action for Community Organisation, Rehabilitation and Development) is an organization which began work in 1985 in the Gudalur Block of the Nilgiris District in Tamil Nadu, abutting the border with Kerala and Karnataka.
- ACCORD built a cadre of Adivasi youth who in turn formed a community-based organisation, the Adivasi Munnetra Sangam (AMS), which has led protests for the recovery of land for the Adivasis which had been taken over by outsiders. Over the years, the organization has established itself as an important and effective voice for the protection of the Adivasis.

Conclusions-

Social movements and Grass root organizations empowers of local people in governance. Involvement of local people, community, SHGs etc is important for empowerment of marginalized communities, environment conservation and sustainable development.