

4.Society

Salient features of society

1. **Dynamic and syncretic:** **Cultural syncretism** is when distinct aspects of different **cultures blend** together to make something new and unique. Ex: Language of **Urdu** has developed out of Arabic and Hindavi, **Bhakti movement and Sufi movements** that inspired each other. The **Rashtrapati Bhawan** is an architectural splendor created from the fusion of European, Rajput and Mughal design.
2. **Traditionalism with modernity:** While many **modern gyms** have opened across the nation, **yoga has only gained** more popularity in the recent time. Western food is equally popular as Indian food. **Indo-western fusion** has been a popular theme in **performing arts**.
3. **Unity in Diversity:** **Values of co-existence that had developed** as a result of historical fusion and accommodation. The Indian national movement. British railways, telegram, army, Indian press, major movements like non-cooperation that promoted mixing of people. Values espoused in the constitution which have protected the growth of majoritarianism in the nation. Ex: **Inter-state migration**. **Mutual celebration of religious festivals** despite religious differences.
4. **Patriarchy:** **Women are treated as second-class citizens** in a patriarchal society. This system is degrading to women; it hinders the social and emotional development of the fairer sex of the society.
5. **Class And Caste Divide:** The modern caste system is the result of the age-old varna system. **Economic reforms** have led to flourishing urban areas. Here **people are categorised based on class** rather than their social identity. The emerging class system though closely resembles the caste hierarchy. It has also provided downtrodden sections an opportunity for upward social mobility. The **divide is evident in the economic structures** (poverty, education, income, asset ownership, trades and professions etc.) But Co-existence through inter-caste marriages and endogamy are examples of this.
6. **Tolerance And Mutual Respect:** 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. **Buddhism**

and **Jainism** promoted these values through ancient texts. “**sarva-dharma-sam-bhava**” represents such secular values.

Types of Diversity

1. **Religious diversity:** Diversity in names, **diversity in worship, diversity in public behaviour**, diversity in religious beliefs.
2. **Linguistic diversity:** **Officially there are 122 languages**. In Andaman and Nicobar Islands, the death of the last speaker of Boa language.
3. **Geographical diversity.**
4. **Philosophical Diversity:** **Astika** and **Nastika**.
5. **Ethnic and Racial Diversity:** **Co-religionists can form an ethnic group**, because members of a religious community share many cultural values.

Cultural diversities

1. Most states feared that the **recognition of cultural diversities** would lead to social fragmentation and prevent the creation of a harmonious society. In addition, accommodating these differences is **politically challenging**, so many states have resorted to **suppressing these diverse identities**. Policies of **integration** seek to assert a single **national identity**.
2. **Assimilationist and integrationist strategies**
 1. **Centralising all power to forums** where the **dominant group constitutes a majority**, and eliminating the autonomy of local or minority groups.
 2. **Imposing a unified legal and judicial system** based on the dominant group’s traditions and abolishing alternative systems used by other groups.
 3. Adopting the dominant group’s language as the **only official national language** and making its use mandatory in all public institutions.
 4. **Promotion of the dominant group’s culture** through national institutions including **state-controlled media and educational institutions**.
 5. Celebrating the **dominant group’s history, heroes and culture**, reflected in such things as choice of **national holidays** or naming

of streets etc.

6. **Seizure of lands, forests and fisheries** from **minority groups** and indigenous people and declaring them national resources.

Commodification

1. The process by which something **which was not a commodity** is made into a commodity and becomes **part of the market economy**. For instance, labour or skills become things that can be bought and sold. The **sale of drinking water** is also an example.
2. Traditionally, **marriages were arranged by families**, but now there are professional marriage bureaus and websites that help people to find brides and grooms for a fee.
3. **Private institutes** offer **courses in personality development, spoken English**, and so on, that teach the cultural and social skills required to succeed in the life. In earlier times, social skills such as **good manners and etiquette** were imparted mainly through the family. Or we could think of the **burgeoning of privately owned schools** and colleges and coaching classes as a process of commodification of education.
4. The growing market for **international tourism** suggests how **culture itself may become a commodity**. An example is the famous annual fair in **Pushkar, Rajasthan**, to which pastoralists and traders come from distant places to buy and sell camels and other livestock. While the Pushkar fair continues to be a major social and economic event for local people, it is also marketed internationally as a major tourist attraction.

Westernisation and Modernisation

1. Westernization refers to the **process of the imitation of western countries** by the non-western countries.
2. In the **Indian context** westernization refers to changes that were brought about in Indian society and culture as a result of the **British rule**.
3. **Modernization has a wider connotation** while westernization is a sub-process of modernization. The western model is not the only model of modernization. There are Russian, Japanese and other models of modernisation too.

4. **Modernization** is essential based on a **rationalist and positive spirit**. While westernization was penetrated only the upper level affecting mainly leisure class fashions, modernization today diffuses among a wider population and **touches public institutions** as well as private aspirations with its disquieting positive spirit.

Why ethnic conflicts

1. **Feeling of superiority:** **Some groups want to take undue advantage** of their large numbers to gain major share of natural resources.
2. **Insider vs Outsider syndrome:** Members belonging to one state often consider members from other states as outsiders. Ex: **Sons of Soil theory**.
3. One perspective is that '**relative deprivation**' is the root cause of all ethnic strife.
4. The **lack of distributive justice**, differential accessibility to resources and cultural differences has been considered as the main reason of ethnic problems.

Has diversity strengthened India

1. **Yes**
 1. **Geography as a source of Unity:** Despite such diversity, India has been defined as distinct geographical unit such as ages.
 2. **Ideology as a source of unity:** Such **philosophical diversity** has given a way for **tolerance, righteousness, love**, recognition of differences, through **Vasudeva Kutumbakam** like notions.
 3. **Religion as a source of unity:** Every religion when interpreted in liberal form preaches **religious pluralism** and **tolerance, love and compassion**.
 4. **Language as a source of unity:** At different point of time in India, **some language were used as Lingua Franca** like **Sanskrit**. What Sanskrit has done in the past, the English language tried to achieve in the modern period.
 5. **Polity as a source of unity:** **Constitutional ideals manifested in Preamble** through words, like secularism, socialism, liberty,

equality, justice gave India a sense of political and administrative unity.

2. No

1. **Geography as a source of conflict:** Sons of soil movement in Maharashtra.
2. **Ideology as a source of conflict:** Intolerance to others ideology is the real source of conflict.
3. **Religion as a source of conflict:** Some religious doctrines promote dogma and intolerance towards other religions.
4. **Language as a source of conflict:** Dispute over official language. Linguistic reorganisation of states.
5. **Caste system.**

Institution of Marriage

1. **Changes in the form of marriage:** The traditional forms of marriages like polygamy are not found any where.
2. **Changes in the aim and purpose of marriage:** In traditional societies the primary objective of marriage is 'dharma' or duty, especially among Hindus. But today the modern objective of marriage is more related to 'life-long companionship' between husband and wife.
3. **Changes in the processes of mate selection:** Parents do not take an active role in the selection of life partners of their children. The practice of young men and women selecting their life partners by themselves is becoming popular today.
4. **Changes in the stability of marriage:** Legislative provision for divorce has virtually affected the stability of the marriage. The legislative provisions for divorce and widow remarriage have undermined the importance of the age old values related to marriage.
5. **Changes in the economic aspect of marriage:** This practice made marriage as a costly affair. Marriages are often settled only on considerations of dowry. Marriage ceremony is also becoming a costly affair since huge amount of money is spend lavishly on decorations, processions, video, music and so on.

Tribal Society

1. Characteristics

1. **Sense of unity:** Sense of unity is an invariable necessity for a true tribal life. The **very existence of a tribe** depends upon the tribal's sense of unity during the times of peace and war.
2. **Endogamous group:** Tribal people **generally do not marry outside their tribe** and marriage within the tribe is highly appreciated and much applauded.
3. **Common dialect:** Members of a tribe exchange their views in a **common dialect**. This element further strengthens their sense of unity.
4. **Ties of blood-relationship:** **Blood relation is the greatest bond** and most powerful force inculcating sense of unity among the tribals.
5. **Egalitarian values:** The tribal social organization is based on the **egalitarian principle**. Thus there are no institutionalized inequalities like the **caste system or sex based inequalities**. ST sex ratio is 990 females per 1000 males.
6. **Political organization:** Every tribe has its own distinct political organisation which looks after the interests of tribal people. The whole political authority lies in the hands of a **tribal chief**.

2. How the tribal society is changing

1. **Changing social stratification from tribe to class:** The **differences in material possessions** create sharply differing patterns of consumption in food, dress, housing, etc., and also **parallel differences** in the level of education, religious orientation and preferences in political life.
2. **De-peasantisation:** A section of the tribals in Orissa, Bihar and Madhya Pradesh have **migrated from their parent villages**. This has made them job workers instead of peasants. This taking up of non-agricultural occupations is called de-peasantisation.
3. **New ethnic dimensions:** The **indigenous tribal religion has split into several reform movements**. The messianic movements among the tribals of central India has created an ethnic stratification among these indigenous people.
4. **Political socialisation:** **Universal right for voting, party functioning**, and **social activism** have all initiated a strong process

of political socialization among the tribals.

5. **Diversified economy:** The tribal subsistence economy now has become diversified. Their traditional occupation was related to forest and forest produce, now they are **taking new jobs because of industrialisation.**

India's Tribals

1. The **term tribe was introduced in the colonial era.** The use of a single term for a very divergent set of communities was more a matter of **administrative convenience for the British.**
2. Tribes were communities that **did not practice a religion.** They did not have a state or **political form** of the normal kind. They did not have sharp **class and caste divisions** and were neither Hindus nor peasants. They **reside mostly in the hills and forest area.** Their **traditions, habits** and ways of life were markedly different due to their relative isolation from rest of the world.
3. But this **isolation** was **eroded** by the **penetration of market forces.** A large number of **money lenders, traders,** and **petty officials** disrupted the tribal's traditional way of life. **Tribals were pushed in to debt** and lost their lands to outsiders. Many were forced to **retreat further into the hills.** Simultaneously, missionaries from **Europe** were destroying their art, dances, weaving and their whole culture.
4. In order to conserve forests and to facilitate their **commercial exploitation,** the colonial authorities brought large tracts of forest lands under forest laws, which forbade **shifting cultivation** and put severe restrictions on the tribals use of the forest and their access to forest products.
5. **Roots of India's Tribal Policy**
 1. The **preservation** of the tribal people's **rich social and cultural heritage** lay at the heart of the government's policy of tribal integration. There were two major approaches regarding tribals. **One, to leave the tribal people alone, uncontaminated by modern influences** operating outside their world and to let them stay more or less as they were. Two, **to assimilate them completely** and as quickly as possible into the Indian society all around them.
 2. But two approaches have their own disadvantages. **1st approach**

would isolate them completely, which may cut them off from main stream India. 2nd approach would lead to the loss of the tribal's social and cultural identity because of intrusions from outsiders in to tribals lands and other property.

6. Nehru's Tribal Panchsheel

1. First, the tribals should develop along the lines of their own genius. There should be no imposition or compulsion from outside.
2. Second, tribal rights in land and forests should be respected and no outsider should be able to take possession of tribal lands. The incursion of the market economy into tribal areas had to be strictly controlled and regulated.
3. Third, it was necessary to encourage the tribal languages which must be given all possible support and the conditions in which they can flourish must be safeguarded.
4. Fourth, reliance should be placed on the tribals themselves, and administrators should be recruited from amongst them and trained. As few as possible outsiders should be introduced as administrators in tribal areas and they should be carefully chosen.
5. The governors of the states in which tribal areas were situated were given special responsibility to protect tribal interests, including the power to modify central and state laws in their application to tribal areas, and to frame regulations for the protection of tribals' right to land and also their protection from moneylenders.

7. Causes of problems

1. The hill tribes of Assam had no cultural affinity with the Assamese and Bengali residents of the plains. The tribals were afraid of losing their identities and being assimilated by what was, with some justification, seen to be a policy of assamisation.
2. Their distaste increased because of attitude of superiors and non-tribals working towards them.
3. Assam Govt also failed to redress tribal grievances in time and with deep concern.
4. But the demand gained greater strength when the Assamese leaders moved in 1960 towards making Assamese the sole official language of the state.

8. Reasons for dismal performance of Tribal Policy

1. The problem often lies in **weak execution** of even well intentioned measures.
2. Quite often the funds allocated for tribal welfare are not spent or are spent without corresponding results and sometimes **funds are even misappropriated**. The **watch dog** of tribal interests, Tribal Advisory Council has not functioned effectively.
3. A major handicap from which **tribals suffer is denial of justice**, often because of their **unfamiliarity with the laws** and the legal system.
4. Tribal society has been gradually developing **class differences**. The **major gains of whatever development** takes place in the fields of **education**, employment in administration, economy and political patronage are reaped by the **small segment of the tribal elites**.
5. **Administrative personnel are prejudiced against tribals**. Violation of strict land transfer laws for tribals, leading to alienation of land and eviction of tribals. **Rapid extension of mines and industries** has worsened their conditions in many areas.
6. **The progress of education** among the tribal people has been disappointingly **slow**. The powerful factor of freedom struggle was in unification of Indians. Due to **virtual absence of any political** or cultural contact of the tribals in the North-east during freedom struggle led to their isolation after independence.

9. Reasons for conflict in North east

1. Large parts of the northeastern hill areas **never came in touch** with the main stream **India** before independence, so they **lacked allegiance** to India even from beginning.
2. **Northeast is territorially divided** in such a manner that **ethnic and cultural specificities** were **ignored** during the process of delineation of state boundaries in the 1950s, giving rise to **discontentment** and assertion of one's identity.
3. **Eight states** comprising the Northeast is populated by nearly **40 million** inhabitants who vary in **language, race, tribe, caste**, religion, and regional heritage. Therefore, most often, the **clubbing of all these states** under the tag of northeast has tended to have a homogenizing effect.

4. The **politico-administrative** arrangements made by the Centre have also been lacking. For instance, the introduction of the **Sixth Schedule Autonomous Councils** ended up **creating multiple centers of power** instead of bringing in a genuine process of democratization or autonomy in the region.
5. The **AFSPA** was passed in 1958 as a **short term** measure to allow deployment. Instead of resolving the problem, it led to an **ongoing escalation** of the conflict by bringing it on a military level. The regular **violations of human rights** has led to a radicalisation and militarisation of the region and weakened also the supporters of a political solution.

10. **Isolation versus integration debate**

1. The **isolationist side** argued that tribals needed protection from traders, moneylenders and Hindu and Christian missionaries, all of whom were intent on reducing tribals to landless labour.
2. The **integrationists** argued that tribals were merely **backward Hindus**, and their problems had to be addressed within the same framework as that of other **backward classes**. But finally settled along the lines of a compromise which advocated welfare schemes that would enable controlled integration.
3. The **subsequent schemes** for tribal development such as **five-year plans**, **tribal sub-plans**, tribal welfare blocks, special multipurpose area schemes all continue with this mode of thinking.
4. But the basic issue here is that the integration of tribes has **neglected** their **own needs or desires** and integration has been on the terms of the **mainstream society** and for its own benefit. The tribal societies have had their lands, forests taken away and their communities shattered in the name of development.

11. **National Dev vs Tribal Dev**

1. National development, particularly in the Nehruvian era, involved the building of **large dams**, factories and mines. Because the **tribal areas were located in mineral rich** and forest covered parts of the country, tribals have paid a **disproportionate price** for the development of the rest of Indian society. This kind of development has benefited the mainstream at the expense of the tribes.
2. The **coming of private property** in land has also **adversely affected**

tribals, whose community based forms of collective ownership were placed at a disadvantage in the new system.

3. Many tribal concentration regions and states have also been experiencing the problem of heavy migration of non-tribals in response to the pressures of development.
4. This threatens to disrupt tribal cultures, besides accelerating the process of exploitation of tribals.

12. **Negatives of development of Tribal market**

1. Money and other new kinds of goods entered the system. Till then the economy was on barter system.
2. Tribals were also recruited as labourers to work on plantations and mines that were established under colonialism.
3. Entry of traders and moneylenders from outside the local area led to the impoverishment of adivasis by increasing their indebtedness.
4. Many of the tribals also lost their land to outsiders and were forced to migrate.

13. **Protection to tribals under constitution**

Educational & Cultural Safeguards

1. **Art. 15(4):** Special provisions for advancement of other **backward classes** (*which includes STs*).
2. **Art. 29:** Protection of Interests of **Minorities** (*which includes STs*);
3. **Art. 46:** The State shall promote the **educational and economic interests** of the **weaker sections** of the people, and in particular, of the SCs and STs.
4. **Art. 350:** **Right to conserve distinct Language**, Script or Culture and Instruction in Mother Tongue.

Social Safeguards

1. **Art. 23 and 24:** **Prohibition of traffic in human beings** and beggar and other similar form of forced labour. Forbidding **Child Labour**.

Political Safeguards

1. **Art.164(1):** **Provides for Tribal Affairs Ministers** in Bihar, MP and Orissa.
2. **Art. 330:** **Reservation** of seats for STs in Lok Sabha.
3. **Art. 243:** Reservation of seats in **Panchayats**.
4. **Art. 371:** **Special provisions** in respect of NE States and Sikkim.
5. **Art. 334:** **10 years period for reservation** (Amended several times to extend the period).
6. **Schedule 5 and 6** of the constitution.

Economic Safeguards

1. **Art. 275:** **Grants in-Aid to specified States** (STs&SAs) covered under Fifth and Sixth Schedules of the Constitution.

Legal Provisions:

- In pursuance of Article 23, Parliament has enacted the **Bonded Labour System (Abolition) Act, 1976**.
- **Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989**.
- The **Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006** - The law concerns the rights of forest-dwelling communities to land and other resources.

Government Initiatives:

- The Ministry of Tribal Affairs is implementing a scheme namely “**Development of Particularly Vulnerable Tribal Groups (PVTGs)**” which covers the 75 identified PVTGs among Scheduled Tribes in 18 States/ UT of Andaman & Nicobar Islands.
- **Eklavya Model Residential Schools** - Government has sought to extend the facility of EMRSs in all the 672 Blocks where ST population is more than 50% of the total population in a span of next five years.
- **Aadi Mahotsav**: National Tribal Festival by the **Ministry of Tribal Affairs and TRIFED** to celebrate, cherish and promote the spirit of tribal craft, culture, cuisine and commerce.

Tribal identity

1. **Forced incorporation** of tribal communities into **mainstream processes** has had its impact on **tribal culture and society** as much as its economy. Tribal identities today are formed by this interactional process rather than any **primordial characteristics** peculiar to the tribes. Because the interaction with the mainstream has generally been on terms **unfavourable** to the tribal communities, many tribal identities today are centred on ideas of resistance and opposition to the non-tribal world.
2. **Tribal identity**
 1. Many tribal identities today are centred on **ideas of resistance and opposition** to the **overwhelming** force of the non-tribal world.
 2. The **positive impact of successes** such as the achievement of **statehood for Jharkhand and Chattisgarh** is moderated by continuing problems. Many of the states of the **North-East** have been living for decades under **special laws** that limit the civil liberties of citizens.
 3. Thus, **citizens of states like Manipur or Nagaland** don't have the same rights as other citizens of India because their states have been declared as disturbed areas. The **vicious circle of armed rebellions** provoking state repression which in turn fuels further rebellions has taken a **heavy toll on the economy**, culture and society of the North-eastern states.
 4. In another part of the country, **Jharkhand and Chattisgarh** are yet to make full use of their new found **statehood**, and the political

system there is still not autonomous of larger structures in which tribals are powerless.

5. Adivasis were not always the oppressed groups they are now there were **several Gond kingdoms in Central India** such as that of **Garha Mandla**, or Chanda. Many of the so called Rajput kingdoms of central and western India actually emerged through a process of stratification among adivasi communities themselves.
 6. Adivasis often **exercised dominance over the plains** people through their capacity to raid them, and through their services as local **militias**. They also occupied a special trade niche, trading **forest produce**, salt and elephants. The capitalist economy's drive to exploit forest resources and minerals and to recruit cheap labour has brought problems to them.
 7. The Independence of India in 1947 should have made life easier for adivasis but this was not the case. One, the **government monopoly over forests continued**. If anything, the exploitation of forests accelerated. Two, the **policy of capital-intensive industrialisation** adopted by the Indian government required **mineral resources** and power generation capacities which were concentrated in Adivasi areas.
 8. Adivasi lands were rapidly acquired for **new mining and dam projects**. In the process, millions of adivasis were displaced without any appropriate compensation or rehabilitation.
3. **Why there is an opposition from tribal community**
1. **Threat to their own culture and laws** due to intrusion of outsiders and dominating their cultural space.
 2. **Poor rehabilitation after displacement** due to mining and construction of dams, etc.
 3. **Welfare services** haven't reached them fully like health and education.
 4. **Feeling of alienation from forests** due to State's control over forests and backing Tribal movements in few forests.
 5. **No share in developmental profits** despite them making huge sacrifices.
4. **Ways in which opposition is being shown**
1. **Naxalism** or Left wing extremism.

2. Not allowing developmental process. Ex: **Niyamagiri** movement.
3. **Confrontation with the local authorities** and outsiders. Ex: Recent Manipur demand of ILP, etc.
4. **Political presence** with the help of PESA and constitutional provisions in 5th and 6th schedule.
5. **Government policy for development in tribal area**
 1. **Tribal Panchsheel.**
 2. Constitution provides for **special rights under Schedule 5 and Schedule 6.**
 3. Extension of Panchayat Act in Scheduled Area (**PESA**).
 4. **Forest Rights Act 2006.**
 5. Setup of **Tribal ministry in 1999.**
6. India is a land of diversity and therefore its imperative to acknowledge each other's rights and culture, giving space to each community to lead a way of life with dignity and freedom. Laws must be implemented in true spirits and overall the society must be more sensitive towards the tribals.

PVTGs

○ Andaman & Nicobar Islands Tribals - Sentinelese Tribes
Protection of Vulnerable Indigenous Community - PVTGs

"India to them (tribals) should signify not only a protecting force but a liberating one"
- Nehru

1) Issue

(i) The debates following the recent alleged killing of an American national, John Allen Chau by the Sentinelese tribe have put the spotlight on the vulnerability of the indigenous tribal communities

(ii) Sentinelese tribes are particularly vulnerable Tribal Groups (PVTGs)

2) PVTGs

(i) PVTGs are the marginalised section of the STs of India. They are a group who are relatively isolated, educationally and socio-economically backward, living in a habitat far away from amenities

(ii) It is a govt of India classification created for the purpose for improving the conditions of these communities

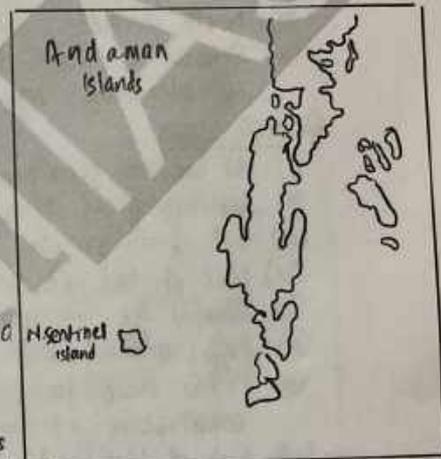
(iii) Criteria followed for determination of PVTGs

- (a) A pre agriculture level of technology
- (b) A stagnant or declining population
- (c) Extremely low literacy
- (d) A subsistence level of economy

(iv) According to Article 342(C) of the constitution, the notification of STs is state specific and their identification is done on the basis of certain characteristics

(v) However based on Dhebar Commission report (1960-61), govt created Primitive Tribal Groups (PTGs) as a separate category and identified 75 such groups

(vi) Govt later renamed PTGs as PVTGs



3) Data

(i) Highest no. of PVTGs are found in Odisha (13)

(ii) All the four tribal groups in Andaman & one in Nicobar Islands are recognised as PVTGs

4) Legislations

- (i) Forest Rights Act 2006 recognises forest and habitat rights of PVTGs
- (ii) Andaman and Nicobar (Protection of Aboriginal Tribes) Regulation 1956 protects sentinelese and other aboriginal tribes of A&N Islands
- (iii) Under Foreigners (Restricted Areas) Order 1963, A&N Islands are a 'Restricted Area' and requires 'Restricted Areas Permit' (RAP)

5) Recent decision of MHA

- (i) In August 2018, in a bid to promote tourism and encourage investment Ministry of Home Affairs decided to exclude 29 islands from 'RAP'
- (ii) North Sentinel island was among this 29 islands
- (iii) Removal of North Sentinel Island sent an extremely dangerous message that the island was now open for visitors

6) Other issues

- (i) No uniform principle in identifying the PVTGs among states
- (ii) Anthropological survey of India observes that the list of PVTG is repetitive
- (iii) out of 75 groups, baseline surveys exist only for about 40 groups.
- (iv) Lack of baseline surveys hinder effective implementation of welfare schemes
- (v) Benefits are not reaching all people
- (vi) PVTGs are affected by the developmental projects like dams, mines etc
- (vii) PVTGs have faced systematic alienation from their resources due to conservation activities
- (viii) Lack of livelihood means due to shrinking forests, environmental changes etc
- (ix) PVTGs suffer from health related issues due to poverty
- (x) Illiteracy
- (xi) Issues related to Conversion

7) Govt measures

- (i) Scheme for Development of PVTGs
- (ii) Vanbandhu Kalyan Yojana
- (iii) Tribal subplan

8) Tribal Panchsheel - Nehru

9) International Conventions

- (i) Indigenous and Tribal Populations Convention (1957) of ILO advocated non-intervention approach for the protection and conservation of tribal communities.
- (ii) India has not ratified the convention

1. How are PVTGs protected

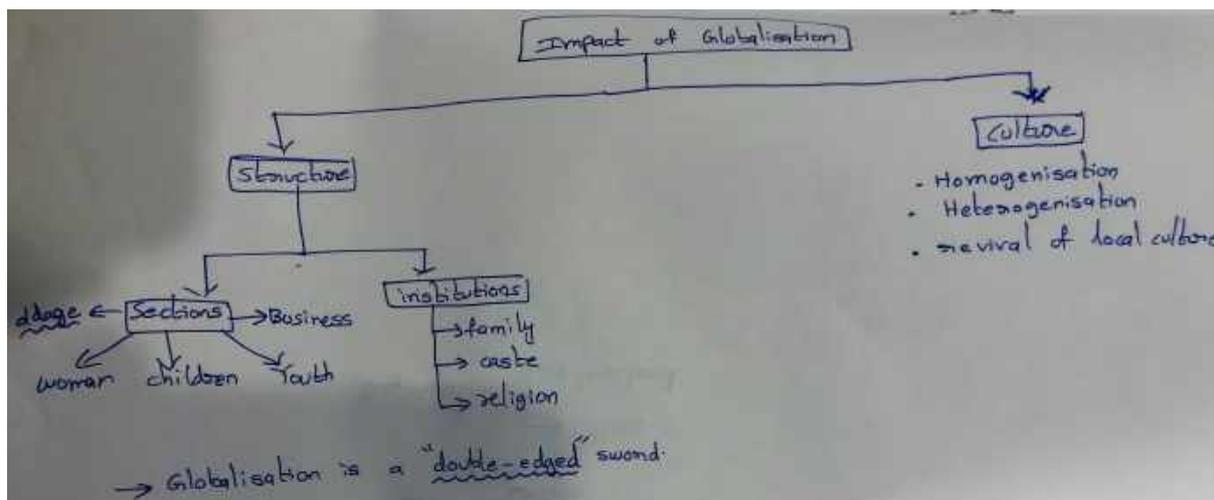
1. The Govt. of India issued the **Andaman and Nicobar Islands (Protection of Aboriginal Tribes) Regulation, 1956** to declare the traditional areas occupied by the tribes as **reserves**, and **prohibited entry** of all persons except those with authorisation. **Photographing or filming the tribe members is also**

an offence. The rules were amended later to enhance penalties. But restricted area permits were relaxed for some islands recently.

2. **Scheme of Development of PVTGs** covers the 75 identified PVTGs. It is extremely flexible and enables states to focus on areas they consider relevant for the development of PVTGs such as **housing, land distribution, land and agriculture development** etc.
3. **Central Assistance to Tribal Sub Plan (TSP)** areas is fully funded by the centre to supplement state's efforts for tribal development including PVTGs.
4. Scheme of **Vocational Training in Tribal Areas** to develop the skills of the ST youth for jobs and self-employment.
5. **Vanbandhu Kalyan Yojana** for the holistic development of tribal population.
6. **Forest Rights Act, 2006** recognises individual and community forest rights of tribals. The Act also provides **habitat rights** to PVTGs which recognizes bio-cultural units and territories for conferring rights. Recently, **Baiga tribes** of Madhya Pradesh were conferred upon habitat rights for the first time under the act.

2. **Why is isolation important**

1. **Large chunk of the population** of the **10 Great Andamanese tribes** was wiped out after the indigenous peoples caught syphilis, measles, and influenza on an epidemic scale following contact with the early settlers etc.



Globalisation

1. **Bitter experiences from East India Companies** and British rule made India a little bit cautious about globalisation. This has been the **root cause for delay** in liberalization in India. The wide ranging choice of goods in our markets is a relatively recent phenomenon.
2. **Globalisation is the process of rapid integration or interconnection between countries.** MNCs are playing a major role in the globalisation process through trade, finance, technology, investment, transfer and relocation of their business activities. Besides the movements of goods, services, etc., the **movement of people between countries** is a part of Globalisation.
3. **Factors**
 1. **Rapid improvement in technology** has been one major factor that has stimulated the globalisation process. For instance, the past fifty years have seen several improvements in **transportation technology**. Similarly people mobility has also increased with developments of aeroplanes, etc.
 2. **IT has played a major role** in spreading out production of services across countries. This has been facilitated by satellite communication devices.
 3. **Removal of tax barriers and liberalisation of economy** lead to its greater integration with the rest of the world. World Trade Organisation (WTO) is one such organisation whose aim is to liberalise international trade.
 4. **Due to shortage of labour** in their own countries, many countries

have eased **immigration norms** and allowed people to settle in their. This led to great influx of people to developed countries.

5. **Arrival of MNCs into scene** has been the most important factor for globalisation. They are drivers of globalisation.

4. **Positive impact**

1. MNCs have increased their **investments** and created new jobs. Also, local companies supplying raw materials, etc. to these industries have prospered.
2. Several of the top Indian companies have been able to benefit from the increased **competition**. Some have gained from successful collaborations with foreign companies. Moreover, globalisation has enabled some large Indian companies to emerge as **multinationals themselves**. Ex: Tata Motors, Infosys.
3. With big Indian MNCs contributing to world trade, **India can raise its voice for fairer trade rules** at WTO. It will enable the Indian companies to cut their production costs and can dominate international markets thus raising India's stature. **Exports would potentially increase** therefore making our trade more favourable.
4. **Consumers have an option to choose** from a wide range of products. So, they can have cheapest, best thing. Flow of information between countries through TV, Internet, etc.
5. **Technological development in developing countries** because of flow of investment and better technological production methods. Boom in Telecommunication and service industry. **Increase in volume of trade** will increase world's GDP.
6. **Foreign industries are collaborating** with different Indian universities. So, access to better and quality educational and medical services.
7. **Extension of internet facilities** even to remotest rural areas and infrastructure development in **rural areas** leads to rural development, inclusive growth and brings rural to main stream economy.
8. **We can export what we produce in excess**. So, **less wastage** and we can import what we produce in deficient.
9. Globalisation brings **tribal people to the mainstream** of society by adopting the policy of integration. Thus brings **socio-economic** development of tribals by mitigating problems like **land**

alienation, ill health, **indebtedness**, illiteracy and poverty.

Globalisation helps the minorities by promoting the values of secularism and thus enhances the spirit of tolerance and cultural-relativism.

10. Cultural interaction will enable Indians to **overcome their cultural barrier**. It has **crushed many irrational and orthodox** practices. Globalisation in the sphere of religion encourages active humanism and promotes an ethical religion based upon rationality. The **marketing of Indian spirituality** and knowledge systems (such as yoga and Ayurveda) in the west.
11. In agricultural sphere, Globalization promotes **contract farming** which increases the earning capacities of farmers.
12. Globalisation in context of **status of women implicates** the relegation of the stereotypic pattern of duties of the women like rearing and caring the children to the back ground and taking up the various diversified occupation and thus making their live quite vibrant and alive.

5. **Negative impact**

1. **Trade deficit** (as in case of India) which hurt most in case of under-developed and developing economies and widen the gap between the developed & not so developed economies.
2. **Drugs, arms and human trafficking** have increased because of greater interconnectedness. **Spread of communicable diseases** like bird flu, swine flu, Japanese encephalitis.
3. **Outsourcing of jobs from developed countries** to developing countries. It has led to loss of jobs in developed countries and subsequent protectionist measures as recently in USA and Saudi Arabia. So, finally against the spirit of globalization and unrest in developing countries workers.
4. As the economies are interlinked any **financial crisis in one country**, especially developed countries will result in slow down in developing economies. This results in job losses. For example, **Global recession** which had started in USA led to loss in jobs worldwide, economy of almost all countries more or less suffers.
5. **Agriculture sector not improved** as much as services and manufacturing sector. In the era of globalization, **subsidies on agriculture** is getting phased out, thus agriculture is becoming an

expensive affairs. Apart from it, the state is **withdrawing its extensive role** in agriculture.

6. For smaller developing countries at the receiving end, it could **indirectly lead to a subtle form of colonisation**. As has happened with the case of African countries, where natural raw materials are traded at cheaper prices compared to manufactured goods. A form of neo-colonialism.
7. **MNC's ruling the globe** and exercising a great political control all over the world. This is leading to more favourable policies towards them. As the results show, it has led to wider economic inequalities.
8. Not sustainable growth, development on **growing negligence of environment**, forests, wildlife etc.
9. **Destruction of traditional service providers**. For example, old restaurants, parathas and lassi are replaced by Mc. Donald's, Chinese restaurants, etc. In place of old cinema halls, multiplexes are coming up. In place of local Kirana shops, malls have come up.
10. Globalisation has a very **adverse effect upon mass-media**. Sensational reporting and catchy heading increase the rating of the media concerned in the eyes of the advertiser.
11. More inflow of money and raising materialism has aggravated deep rooted problem of corruption. There is **deterioration in social values** as evident from less respect for ladies and older people.
12. Globalization promotes **cultural imperialism** which is associated with certain degree of **coercion invasion and repression**. It leads to the consolidation of cultural hegemony which is an absolutely aggressive form of dominant culture that has no specific connection with real experience for most people of poorer countries of the world.
13. An important consequence of globalization is the **advent of a consumer credit society**. A person can now buy goods and services even if he does not have sufficient **purchasing power** at his disposal and the prospect of raising a loan has become easy in the era of globalisation. Credit cards have given enormous boost to consumerism and pushed many a household into indebtedness.

6. Impact on health and nutrition

1. Globalisation has brought has major health changes such as **stress, anxiety and depression** due to change in **life style** patterns. For instance, **people are working late hours**. Those late hours are when you have maximum incidence of heart attacks, strokes occurring.
2. **The fast food culture**, which is an import from the west, is leading to **obesity** and all kinds of troubles to people.
3. It has also lead to increase in the **communicable diseases such as AIDS**, Bird flu, Swine flu, SARS and other viral infections due to frequent travels by citizens abroad.
4. **Some foods, vegetables** which were **unheard of few years back in India** are now a house hold things. For example, fibre rich foods such as oats are imports from western countries. These have helped people in reducing weights and **get good nutritious food**.
5. It has lead to major advances in the **fields of medicine and Diagnosis**. In diagnosis part it lead to nano technology in **medicine, MRI scanner, Laser therapy, bio-technology** which have enabled doctors to go to a level of DNA, RNA to find out the specifics of disease. In the treatment part antibiotics are produced globally by these MNCs and circulated all over the world.

7. Positive impact on women

1. Globalisation has created more **jobs**, which resulted in rise of not only working men but also women. **With new jobs for women**, there are opportunities for higher pay, which raises **self-confidence** and brings about independence.
2. **Higher pay can also promote equality** between the sexes, something that Indian women have been struggling with their entire lives. Globalization has the **power to uproot the traditional treatment** towards women to afford them an equal stance in society.
3. Has developed **entrepreneurship capabilities**. Has instilled confidence among them and to a certain extent brought equality in the society.
4. **Education has penetrated deep into women** which has added benefits towards politico-social milieu of the country.

8. Negative impact on women

1. The intense competition and **uncertainties in jobs cause mental tension**, strained social relationships, psychological problems and

chronic fatigue.

2. **SEZs** and EPZs are breeding grounds for **women exploitation** as no labour laws apply. These zones prefer to hire women because they are more docile and more productive than men.
3. Globalisation led to technological advances which **resulted in loss of jobs in various industries**. Ex: Handloom.
4. **India being a patriarchal society**, women has to undergo **double stress** of professional and personal lives.
5. **Rise of call centres have created night jobs**. These call centres do not provide transportation for women employees. These have increased vulnerability of women towards **sexual exploitation**.
6. **Sexual harassment of women** is a common thing regardless of women in organised or unorganised sector. 96% women employed in unorganised sector. So they have no social security and no job guarantee. This impacts their mental and physical health.

9. **Impact on higher education**

1. This globalisation has also made **distant education available inside the country**. The instant impact of it is that students who care diligent and meritorious lot but devoid of resources to avail of latest educational patterns through visiting foreign countries, would get this facility in India.
2. **Multimedia technology has come in vogue** that is becoming popular due to its multi-dimensional approach and uses by this globalisation. It has also facilitated and brought leverage in higher education.
3. Flip side of this globalization is that it could **erode our traditional values** and ethos. It has become beyond the reach of **poor students**. Since educational level by these agencies has been elevated, the monetary requirements to become admitted and study has also spiralled.
4. The **standard of education has substantially been raised** since private and foreign agencies are quite innovative and experimental in their attitude and dealing.

10. **Impact on family**

1. Traditionally, in India, the **basic unit of society was not individual but the joint family**. Ever since independence, Indian Society has undergone and continues to undergo great change in every walk of

life. Family is becoming progressively weak due to globalization and individualism is growing rapidly.

2. **Nuclear families** due increasing mobility of younger generation.
3. New forms of family are emerging. **Single parent, live-in relationship**, etc.
4. The family bonding and ties are reducing. It affected the notion of 'family' as the **caring and nurturing unit** for children, the sick and elderly.
5. With more women joining the workforce system, the **care of aged within families has declined**.
6. **Family involvement in finding a groom/bride** is reducing. Love marriages and internet marriage sites like Shadi are playing a role.
7. Traditionally family served the role of **providing education** to the younger generation. However this role has been taken over by the specialised institutions.
8. **Traditional authority structure has changed**. The head of the family-father/grandfather have started losing their authority to the bread winner of the family.
9. In nuclear families, there has been a **change in marital rules** and distributions of powers.
10. **Total subordination of women to men** and strict disciplinarian role of father towards children are **changing**.

11. **Impact on religion**

1. Globalization has a very adverse effect upon religion. **Religious festivals are fully exploited** by the corporate houses. In the name of gods and goddesses all kinds of concessions are offered and attracting **gullible people** to buy them.
2. New **TV channels** have come into existence to **cater to the spiritual needs** of the people and marketing ends of MNCs. In Hindi we have Astha and Samskar, that have been successfully serving the gullible.
3. Some **MNCs** are liberally **funding godmen** and woman. So, globalization proliferates the venders of **commercial spiritualism**.
4. **Computers are being used to prepare horoscope** and impress upon the knave that computer made horoscopes are free from errors and lay bare the future of the persons concerned. Thus the tools of modern IT have come handy to **pseudo science** in its effect to

propagate and reinforce age old superstitions.

5. Our traditional religions and cultures were gradually subverted or eliminated.

12. **Impact on Business community**

1. **Inflow of foreign funds.**
2. **New ways of thinking and working** have developed leading to higher efficiency. For example, Indian companies adopted international accounting standards.
3. **Healthy competition** to domestic businesses from foreign products.
4. **Social responsibility** and business ethics ideas.
5. Better customer relationship and **management practices.**

13. **Commercialisation of indigenous knowledge**

1. Globalisation invades territories, habitats and resources of indigenous people, which may lead to destruction of their way of life. **Big corporations access the indigenous knowledge** and patent it for their gain. Thus much knowledge which has been available for free, has now to be paid for getting access.
2. Even the life supporting systems such as **water, air has been commercialised.** We see water sold in packaged bottles. This has been because of over exploitation of the resources.

14. **Impact on environment**

1. Globalization has led to an **increase in the consumption of products**, which has impacted the ecological cycle.
2. **It has reduced genetic diversity in agriculture** (loss of crop varieties and livestock breeds).
3. Spread of **exotic species** due to increasing world trade.
4. Increase **fuel consumption** which led to rise in pollution.
5. **Dumping of industrial waste** in oceans and in soil. **Oil spills** from oil tankers threat pose threat to marine environment.
6. In various parts of the world, **mountains are being cut to make way for a passing tunnel** or a highway. Vast barren lands have been encroached upon to pave way for new buildings.
7. Globalization **increases the vulnerability of ecosystems** and societies, and the least resilient ecosystems. The livelihoods of the poorest communities are most at risk.

8. The current debate on globalization has become **de-linked from its environmental roots** and contexts. These links between environment and globalization need to be re-examined and recognised.

15. Evidence of homogenisation

1. **Homogenisation of language:** The **usage of English language** has intensified the ongoing process of the modern communicative world amidst the impact of socio-cultural globalization.
2. **Homogenisation of food:** Many cultures incorporate food that originated thousands of miles away. For example, **Potato from South America** and Red chilli from Mexico. Globalisation has led to imposing of western and modern food items in India.
3. **Homogenisation of dressing:** **Convenience and comfort of western dresses** have pulled people, especially young generation to move away from traditional outfits to modern dresses like T-Shirt, jeans, and shorts.
4. **Homogenisation of Art and culture:** Indians are getting **attracted to foreign dance** forms like Salsa, Hip hop. In the field of Music, there is a rise of Pop music.

16. Arguments against Homogenisation

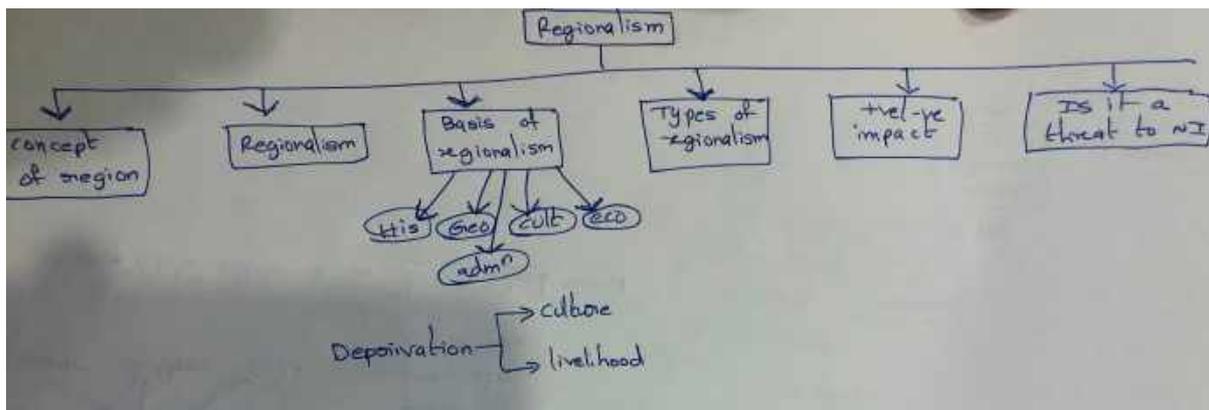
1. Internet enables the homogenizing force of English as the world's common language. At the same time, it enables the **speakers of various small languages** to get connected and build common content [like various regional Wikipedia] like never before.
2. The same globalization allows for **cuisines of various nations to be explored by people** across the world like Thai, Chinese, Indian or Mexican.
3. Again, a connected world also allows one to **explore different religions and spiritual paths**. You could be sitting in Jakarta and exploring Taoism, Shintoism, Hinduism or various African/native American religions.

17. Globalisation transforming social inequalities into economic inequalities

1. Under pressure from international organisations and MNCs the national governments have had to restructure their economies which demands more thrust on free trade and **less spending on social sector**. Hence, social inequalities particularly in developing

economies continue to fester

2. **Concentration of wealth in the hands of few**. Growing economic inequality is positively correlated with the social inequalities based on gender, age, class and ethnicity.
3. **Women losing jobs in traditional industry** due to arrival of MNCs. Feminisation of agriculture due to male-specific migration.
4. **Casualisation** or informalisation of work force leading to low wages for labourers and less job security.
5. Reduction in **pensions** and other forms of social support for the elderly.
6. Huge gaps between the incomes of the dominant racial groups and the minority racial groups/immigrants particularly in western countries.



Regionalism

1. **Region** is generally defined as “a **homogeneous area** with **physical and cultural characteristics** distinct from those of neighboring areas”. **Region provides the basis for the emergence of regional identity**. It results in loyalty towards the region and ultimately takes the shape and form of regionalism. It gives way to regional politics.
2. Regionalism in India is **rooted in India’s diversity** of **languages, cultures, tribes, and religions**. It is also encouraged by the **geographical concentration** of these identity markers in particular regions, and fuelled by a sense of **regional deprivation**. Indian federalism has been a means of accommodating these regional sentiments. **Regionalism** is an

ideology that seeks to **advance the interests of a region**. The term regionalism has two connotations.

3. In negative sense, it is **excessive attachment to one's region** in preference to country or state. It can threaten nation-building efforts such as, the **demand for Khalistan in Punjab** which is giving rise to terrorism and violence within and outside Punjab. As a process it plays role within the nation as well as outside it i.e. at **international level**.
4. In **positive sense**, it means people's love for their region, **culture, language** etc., with a view to maintain their independent identity. **Positive regionalism** encourages people to develop a sense of **brotherhood** and **commonness** on the basis of common language, religion or historical background. Ex: Creation of state of Jharkhand.
5. **What is not regionalism**
 1. **Local patriotism and loyalty to a locality** or region or state and its language and culture do not constitute regionalism nor are they disruptive of the nation. They are quite consistent with national patriotism and loyalty to the nation.
 2. **To have pride in one's region** or state is also not regionalism. A person can be conscious of his or her distinct regional identity of being a Tamil or a Punjabi, a Bengali or a Gujarati without being any the less proud of being an Indian, or being hostile to people from other regions.
 3. Aspiring to or making **special efforts to develop one's state** or region or to remove poverty and implement **social justice** there, is not to be branded as regionalism. In fact, a certain inter-regional rivalry around the achievement of such positive goals would be quite healthy, in fact we have too little of it.
 4. Defending the **federal features of the constitution** is also not to be seen as regionalism. The demand for a separate state within the Indian union or for an autonomous region within an existing state, or for devolution of power below the state level is also not regionalist.
6. **Phases of regionalism**
 1. **Dravidian movement**: It was also known as self-respect movement and it initially focused on **empowering Dalits, non-Brahmins**, and **poor people**. Later it **stood against imposition of Hindi** as sole official language on non-Hindi speaking areas. But it

was the demand of carving out their own **Dravida Nadu**, which **made it a secessionist movement**. The movement, however, declined and today the movement has given birth to several prominent regional parties after many splits and factionalism.

2. **Linguistic reorganisation of states:** In the 1950s and 1960s, intense ethnic mass mobilisation, often taking on a violent character, was the main force for **creation of states on linguistic basis**. Started with **Potti Sriramulu movement in AP** and spread to all parts of the country. Culminated in formation of SRC and linguistic division of States.
 3. **North-east:** In 1970s and 1980s, the main focus of **reorganisation was India's North-east**. The basis of reorganisation was **tribal insurgency** for separation and statehood. North-eastern States Reorganisation Act, 1971 upgraded the Union Territories of **Manipur, Tripura and Meghalaya** to full **statehood**, and Mizoram and Arunachal Pradesh (then tribal districts) to Union Territories.
 4. **Khalistan movement:** It was during 1980s that **Khalistan movement** with its aim to create a **Sikh homeland** cropped up in the Punjab. Thus this movement falls more in the category of a **separatist movement**. Apart from this, there have been **several other secessionist movements** namely, Jammu and Kashmir, Manipur, Nagaland, Arunachal Pradesh, etc.
 5. **Creation of new States in 2000:** In the creation of three new states in 2000, namely Chhattisgarh, Uttaranchal and Jharkhand, **language did not play a prominent role**. Rather, a combination of ethnicity based on tribal identity, language, **regional deprivation** and ecology provided the basis for intense regionalism resulting in statehood.
 6. **Telangana movement:** In the years after the formation of Andhra Pradesh state, **people of Telangana expressed dissatisfaction** over how the agreements and guarantees were implemented. **Discontent** with the 1956 Gentleman's agreement intensified in January 1969, when the guarantees that had been agreed on were supposed to lapse. It led to creation of Telangana in 2008.
7. **Major landmarks in the development of regional politics**
1. The politics of regionalism started with the **implementation of constitutional reforms** under Government of India Acts of 1909,

1919, and 1935. The establishment and role of **Justice Party in Chennai**, and to a lesser extent, of Akali Dal in Punjab in pre-independence period are examples of emerging regionalism in India.

2. After independence, **democratic form of government** was established. All parts of the country wanted a fair deal in nation-building. They **started competing with each other for their development**. Anything short of expectation led to disenchantment and it resulted in the emergence of regional politics.
3. There was **integration of the Princely States**. Small states were integrated with the big states. People continued to nurse loyalties to old territorial units. This was the most important factor for the success of Princes in elections.
4. **Reorganisation of states on linguistic basis**. Many other factors like ethnic-cum- economic considerations gave us Nagaland, Meghalaya, Manipur, Tripura, Jharkhand, Haryana, Punjab and Chhattisgarh. Language-cum-culture factors created Maharashtra, Gujarat and Uttaranchal. Historical and political factors are responsible for U.P. and Bihar.
5. **Personal and selfish ends of politicians**. For enhancing their own authority and prestige, the regional and state leaders did not hesitate to weaken the authority of the center.

8. Bases of regionalism

1. **Geographical:** Usually **people relate their regional identity** to certain specific geographical boundaries. After independence **integration of Princely States** resulted in the merger of small states into new big states. The loyalties of citizens were torn between old territorial boundaries and new territorial structures.
2. **Historical:** History supported regionalism with **cultural heritage, folklore, myths and symbolism**. The most striking example is that of **Dravida Kazhagam (DK)** and the **Dravida Munnetra Kazhagam (DMK)** in Tamil Nadu and **Shiv Sena** in Maharashtra and **Telugu Desham (TDP)** in Andhra Pradesh.
3. **Language:** Language is perhaps the most important mark of group identification. Language expresses the **shared life, thought structure** and **value patterns of people**. It has the capacity to unite the people together and make them work to improve their

common destiny.

4. **Caste and religion:** **Tamil regionalism** gained ground as a result of **non-Brahmin movement**. Non-Brahmin castes of Tamil speaking region had been able to provide a powerful united thrust against Brahmins who had earlier enjoyed unquestioned dominance in economy, society and polity. **Religion** with linguistic homogeneity as in **Punjab** or fed on a sense of religious orthodoxy and economic deprivation as in Jammu and Kashmir.
5. **Economic Bases:** **Economic factor is the crux of regional politics**. The resources are limited while the demand for resources for the development of various regions is unlimited. Economic policies have led to **regional imbalances** and wide **economic disparities**. The erstwhile movements for a separate Uttarkhand state in the **hill districts of UP**, a Jharkhand state carved out of parts of **Bihar** and the demand for a state of **Bodoland** comprising a part of Assam may be counted as examples of this type.
6. **Politico-administrative Bases:** **Politics as such does not create regionalism**. It only **accentuates regionalism**. Ex: Sons of soil movement in Maharashtra. Regional political parties like TDP (Andhra Pradesh), DMK (Tamil Nadu), Akali Dal (Punjab) have been surviving because of regional sentiments.

9. Forms of regionalism

1. **Demand for State Autonomy:** Demand of people in certain states or **regions to secede from the Indian Union** and become independent sovereign states.
2. **Supra-state Regionalism:** This **implies that more than one state is involved in the issue of regionalism**. It is an expression of group identity of some states. Ex: **North vs South states over imposition of Hindi**. The grouping of the North Eastern States for greater access to economic development is another instance.
3. **Inter-state Regionalism:** It is related with **state boundaries** and **involves overlapping of one or more state** identities, which threaten their interests. River water disputes, in general, and other issues like the **Maharashtra-Karnataka** border dispute in particular can be cited as examples.
4. **Sub-regionalism:** This refers to regionalism, which **exists within a state of the Indian Union**. It embodies the desire of a part of a

state for the identity and self-development. Ex: Vidarbha in Maharashtra, a Saurashtra in Gujarat, etc.

5. **Son of Soil theory: It ties people to their place of birth and confers some benefits**, rights, roles and responsibilities on them, which may not apply to others. It is accentuated by factors such as competition for resources, jobs, economic disparities, etc.

10. Causes of regionalism

1. Some **political leaders** encourage the feeling of regionalism to maintain their hold over a particular area. **Rise of regional political parties** which became very vocal for regional needs. For instance, MNS in Maharashtra has attacked people from north India saying that they have taken local jobs.
2. The **desire of the various units** of the Indian federal system to maintain their sub-cultural regions and greater degree of **self-government** has promoted regionalism and given rise to demand for greater autonomy.
3. **Continuous neglect** of regions **politically as well economically** resulted in separate statehood demands. Ex: **Telangana**. **Low rate of economic growth** in certain regions although endowed with natural resources. Ex: Bihar and Jharkhand.
4. The states have been **unable to do the adequate land reforms** and the feudal mentality still persists.
5. **Rise of violent groups such as ULFA** which want secession from India.
6. States of the South began to **resist the imposition of Hindi** as an **official language** as they feared this would lead to dominance of the North. **Assam anti-foreigner movement** was launched by the Assamese to similar cause.
7. Regionalism in India has found expression in the form of **interstate disputes**. There are boundary disputes between Karnataka and Maharashtra, water dispute between Tamil Nadu and Karnataka, etc.
8. The interaction between the **forces of modernisation and mass participation** have also paved the way for growth of regionalism in India. As the country is still away from realising the goal of a nation state, the various groups have failed to identify their group interests with national interests.

11. Sons of soil doctrine

1. According to it, a **state belongs to the main linguistic group** inhabiting it or that the state constitutes the exclusive homeland of its main language speakers, who are the sons of the soil or local residents.
2. **There remains a competition for jobs** between migrant and local educated middle class youth in **cities** where outsiders get opportunity for education, jobs etc.
3. The **problem was aggravated in number of cities** or regions because the speakers of the state language were turned into a minority or had a **bare majority**. In **Bombay**, in 1961, the **Marathi speakers constituted 42.8** percent of the population.
4. The sons of the soil movements have mainly arisen, and have been more virulent, when there is actual or **potential competition for industrial and middle class jobs**, between the migrants and the local, educated, middle-class youth.
5. **Outsiders have been often far more numerous** in rural areas as agricultural labourers or as workers in low paid traditional industries, such as jute or cotton textiles, than in the cities. Here, however, the sons of the soil sentiment was absent, nor hostility towards the outsiders manifested because no middle-class jobs were involved.

12. How to combat it

1. **To promote even development** of the neglected areas so that they feel a part of the national mainstream. Government at centre and states give **incentives to private players** to develop in backward states.
2. The **Central Government must not interfere** in the **affairs of the State** unless it is unavoidable for national interest.
3. **Politicians** must not be allowed to misuse the issue of regional demands.
4. Regular **public investment** by central government on development of rural **infrastructure and poverty eradication**, education, health, family planning, etc. Ex: **MGNREGA**, etc.
5. Changes are necessary in the Central-State relations in favour of the states, and for introducing a system of **national education** that would help people to overcome regional feelings and develop an

attachment towards the nation.

6. Nationalisation of banks, granting new banking licences, making mandatory for banks to open rural branches are few other steps for inclusive development and balanced regional development.

13. Constitutional provisions

1. Indian federalism provides a mechanism for addressing regionalism and reconciling of regional identities within the democratic framework. The **73rd and 74th amendment acts** further addressed the regional aspiration by devolving power and resources to be used as per regional needs.
2. The **regions under 5th and 6th Schedule** enjoys certain autonomy which give them scope to maintain their own culture and develop according to their own need.
3. The **provision of PESA Act**, 1996 is a step towards bringing reconciliation with the regional aspirations.
4. **Art. 371** has special provisions helpful in addressing concerns of some states.

14. Regional aspirations in the North East

1. Demands for autonomy

1. At independence entire region **except Manipur and Tripura comprised State of Assam**. Demands for political autonomy arose when non-Assamese felt that Assam government was imposing Assamese language on them.
2. Even post completion of reorganisation of NE in 1972, demands for autonomy didn't end. In Assam, communities like **Bodos, Karbis and Dimasas** demanded separate States. Karbis and Dimasas have been granted autonomy under **District Councils** while Bodos were granted Autonomous Council within constitutional provisions.

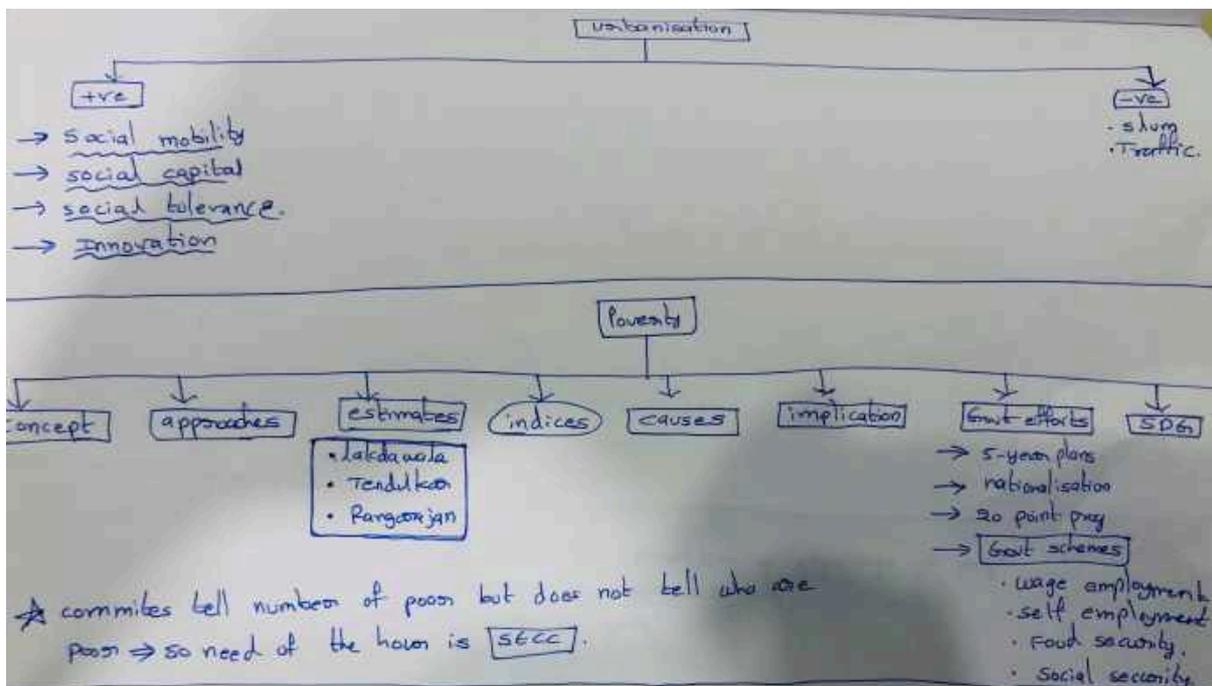
2. Secessionist movements

1. **Assam:** The United Liberation Front of Assam (**ULFA**) is a **separatist outfit operating in Assam**. It seeks to establish a sovereign Assam with an armed struggle.
2. **Nagaland:** Led by **Phizo**, a **section of Nagas declared independence** from India in 1951. The problem in Nagaland still continues.
3. **Mizoram:** After independence a movement for secession in

Mizo hills gained popular support. Two decades of insurgency led by Mizo National Front (MNF) ended after a peace agreement in 1986.

3. Movements against outsiders

1. Large scale migration into north-east gave rise to a special kind of problem that pitted 'local' communities against people who were seen as 'outsiders' or migrants. These latecomers are seen as encroachers on scarce resources.
2. The Assam Movement from 1979 to 1985 led by All Assam Students' Union (AASU) is best example of such movements against 'outsiders'. Assamese suspected that there were huge numbers of illegal Bengali Muslim settlers from Bangladesh.
3. Hostility of local population to Chakma refugees in Mizoram and Arunachal Pradesh.
4. Demands for inner line permit system (ILPS) and the associated violence in Manipur is another example of movement against outsiders.



Urbanisation

1. **It was not that there were no cities earlier.** But their character prior to industrialisation was different.
2. **Change of character of cities post industrial revolution**
 1. Cities were now marked by soot and grime of factories.
 2. They were marked by over-crowded slums of new working class.
 3. Bad sanitation and squalor was present due to high sanitation.
 4. New kinds of social interactions emerged in the cities. Anonymity and loneliness increased.
3. **Distress migration**
 1. The **rapid growth in urbanisation** shows that the town or city has been acting as a magnet for the rural population. Those **who cannot find work** in the rural areas go to the city in search of work.
 2. This flow of rural-to-urban migration has also been **accelerated by the continuous decline** of common property resources like ponds, forests and grazing lands. Now, these resources have been turned into private property, or they are exhausted.
 3. Sometimes the city may also be preferred for **social reasons**, specially the **relative anonymity** it offers. For the **socially oppressed groups** like the SCs and STs, this may **offer some partial protection** from the **daily humiliation** they may suffer in the village where everyone knows their caste identity.
 4. The **anonymity** of the city also allows the poorer sections of the socially dominant rural groups to **engage in low status work** that they would not be able to do in the village.
 5. With the **mass media's primary focus** on these cities, **the public face of India is becoming more and more urban** rather than rural. Yet in terms of the political power dynamics in the country, the rural areas remain a decisive force.
4. **Transformations in the nature of social relations**
 1. An **increase in the use of agricultural labour** as cultivation became more **intensive**.
 2. A shift from payment in kind to payment in **cash**.
 3. **Loosening of traditional bonds** or hereditary relationships between landowners and agricultural workers. This loosening of bonds

gave rise to growth of **migrant labourers**. The rise of a class of **free wage** labourers.

4. **Contract farming** developed.
5. Rich farmers belonging to the dominant castes began to **invest their profits from agriculture** in other types of **business** ventures. This gave rise to new **entrepreneurial groups** that moved out of rural areas and into the growing towns.
6. States such as Kerala have undergone a different process of development, in which **political mobilisation, redistributive measures**, and linkages to an external economy have brought about a substantial transformation of the rural countryside. **Rural in Kerala is a mixed economy** that integrates agriculture with a wide network of retail sales and services, and where a large number of families are dependent on remittances from abroad.
5. Unlike Britain where the impact of industrialisation led to more people moving into urban areas, in India the initial impact of the same British industrialisation led to more people moving into agriculture. Industrialisation is not just about new machine based production but also a story of the growth of new social groups in society and new social relationships.

What are the causes of Poverty

1. **Historical:** British land policy resulted into **fragmentation of land and impoverishment** of framers.
2. **Economic**
 1. **Lack of adequate economic growth:** In the first three decades of planned development (1951-81) in India, annual average growth in national income had been 3.6 percent. In the next two decades of development (1981-2000) national income increased on an average by 5.5 percent per annum.
 2. **Sluggish agricultural growth.**
 3. **Inequitable access to land.**
 4. **Deprivation of Resources:** Alienation of tribals of forest dwellers from forest pushed them towards poverty.
3. **Social causes**

1. **Caste system:** Lower caste people shunned from the society and pushed towards poverty. They are not allowed to venture into the general employment opportunities and are forced to do meager jobs. A lower caste person will not be allowed to become a businessman or a trader.
 2. **Abuse of power:** When power is abused, it has a biased outlook and never helps the downtrodden and poor.
 3. **Widespread ignorance and illiteracy:** Illiteracy is another major cause of poverty. Uneducated people are unable to tap their complete potential and hence their earning sources get limited.
 4. **Overpopulated places:** Over population in any place increases competition in the employment sector. As a result, poverty creeps in, in any overpopulated place since competition increases and opportunities decrease.
 5. **Feminisation of Poverty:** Feminine gender of the society should be given equally employment opportunities to eradicate feminization of poverty.
4. **Geographical Factors**
1. **Uneven distribution of fertile land:** Fertile lands provide agricultural employment to the local people and they do not have to strive for job opportunities to earn a living.
 2. **Differential rural and urban poverty:** The difference in rural and urban lifestyle has different effects in their poverty scenario. For example: Survival of the poor is more sustainable in rural areas than in urban areas due to high cost of living in the latter scenario.
5. **Environmental and climatic factors**
1. **Floods and droughts:** Natural calamities like floods can completely destroy farmlands and adversely affect the agricultural produce. Long spells of drought harm farmlands and the overall agricultural output. Droughts are a permanent cause of poverty in most nations.
 2. **Lack of seasonal rainfall:** Any abnormalities with the seasonal rainfall also can cause some serious poverty problems. Agricultural produce gets disturbed due to the absence of the predicted rainfall and hence causes inflation related poverty.
6. **Administrative causes**
1. **Lack of proper education:** Education is obviously essential for a

growing economy, but relevant education is even more important. This will help them land technical jobs easily and abolish poverty among the masses.

2. **Increasing competition:** A society that has a raised qualification standard faces increased competition in the job acquisition front. This also leads to increased competition and resultant poverty even among the educated population, especially in cities.
3. **More demand and less supply:** The demand-supply relationship has to be balanced to achieve a poverty free nation. The key to a balanced demand-supply state is population control..
4. **Mass migration to cities:** If the government can develop the rural areas sufficiently and provide good employment as well as educational opportunities to the rural population, they will remain content and stay put in their villages. This will reduce the urban poverty index and keep the population of cities in control as well.

Population policy

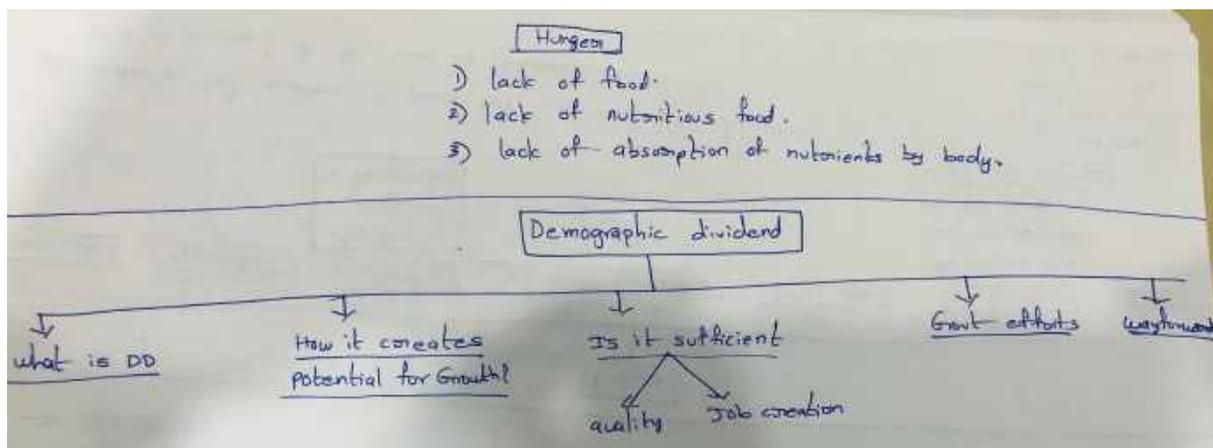
1. A **population policy** is aimed at achieving an **optimal level** of count of people. India was one of the first countries in the world to have a national population policy, even the Britishers wanted to control the **overburdening size** but due to the non interference policy after 1857 reforms they ignored it.
2. **Objectives of the national population policy**
 1. Policy **emphasises on educating people** about **reproductive health** and to ensure 80% institutional deliveries and 100% deliveries by trained professionals in bid to decrease MMR and IMR.
 2. Promoting 20 years as **marriageable age of girls**.
 3. **Universal education** to be provided till 14 years.
 4. Integration of **Indian traditional** medicines in providing reproductive health care to people.
 5. **Elimination of communicable diseases**.
3. **Need for a population policy**
 1. The **resource crunch**, growing competition, unemployment and poverty are directly linked with over-population.
 2. **Due to lack of medical facilities**, IMR and MMR is still high in India. Malnutrition, stunted growth leading to inefficient

demographic dividend is a burden on country.

3. **Stigmatisation attached with male vasectomy** and careless sterilisation surgeries make this option unfavourable.
4. **Lack of awareness, belief that more hands mean more income** is acting as a prime force in increasing population. Vicious cycle of pertinent poverty is created.

4. **Population stabilisation measures**

1. **Raising the minimum age of marriage** to 21 years for men and 18 years for women, fixed by law.
 2. Improving the status of women through impetus on **women empowerment** by strengthening their socio-economic and **educational status**, which ultimately translates into better family planning practices.
 3. The **myths and taboo around family planning** and contraception are being debunked through **mass awareness** programmes.
 4. **Freeze on the state-wise allocation of seats** in the Lok Sabha and the Rajya Sabha thus, enabling state governments to fearlessly and effectively pursue the agenda for population stabilisation.
 5. **Establishment of Jansankhya Sthirata Kosh** (National Population Stabilization Fund) to undertake activities aimed at achieving population stabilization.
 6. Scheme for **home delivery of contraceptives by ASHAs at doorstep of beneficiaries**.
 7. Services of **ASHAs** are being utilised for counselling of newly married couples to **ensure delay of 2 years in birth** after marriage and spacing of 3 years after the birth of 1st child.
 8. **Pregnancy testing kits have been made an integral part of ASHA kit** and are being used to diagnose pregnancy early.
5. **Failure of policy in 2000** should be taken as guiding steps for further decision makings, recent Census data are encouraging when for first time in over 80 years, **population increase reduced in absolute numbers**. These are encouraging signs, and should be taken cue of.



Communalism

1. **Communalism** is an **aggressive political ideology linked to religion**. Communalism is about politics and not about religion. Although communalists are intensely involved with religion, there is in fact no necessary relationship between personal faith and communalism. The key factor is the **attitude** towards those who believe in **other kinds of identities**, including other religion-based identities.
2. **Elements of communalism**
 1. **Mild:** It is the belief that people who follow the **same religion have common secular interests** i.e. common political, social and cultural interests.
 2. **Moderate:** In a multi-religious society like India, the **secular interests of followers of one religion** are **dissimilar** and **divergent** from the interests of the followers of another religion.
 3. **Extreme:** Interests of different religious communities are seen to be **mutually incompatible**, **antagonistic** and hostile.
3. **Features of communalism**
 1. One of the characteristic features of communalism is its claim that **religious identity overrides everything else**. Whether one is poor or rich, whatever one's occupation, caste or political beliefs, it is religion alone that counts.
 2. It is multifaceted process based on **orthodoxy** and **intolerance**.
 3. It also propagates intense **dislike of other religions** and stands for **elimination of other religions and its values**.
 4. It adopts **extremist tactics** including use of violence against other people.

5. **It is exclusive in outlook**, a communalist considers his own religion to be superior to other religions.

4. **Factors aiding Communalism in India**

1. **Political factors:** British policy of divide and rule led them to focus on using religion to divide India. This culminated in separate electorates for Muslims, which was later given to Sikhs and Anglo Indians. Other political factors include religion-based politics, partiality of political leaders towards their communities etc.
2. **Economic factors:** The demand for a separate nation of Pakistan got the fervour due to marked inequalities in socio-economic indicators including representation in the seats of power. The Mappila Rebellion, the first so-called communal clash was also more of a proletarian strike against the landed gentry than a communal riot.
3. **Historical factors:** British historians projected ancient India as being ruled by Hindus and Medieval period as the period of Muslim rule, when Hindus were exploited and threatened. Some influential Indians too supported this projection.
4. **Social factors:** Issues like beef consumption, Hindi/Urdu imposition, conversion efforts by religious groups etc., further created a wedge between the Hindus and Muslims.

5. **Evolution of communalism in India**

1. **Pre-Independence (liberal phase)**

1. Communalism in India got its initial start in the 1880s when **Syed Ahmed Khan opposed the national movement** initiated by the Indian National Congress.
2. Eventually, prominent Muslims like **Aga Khan, Nawab Moshin-ul-Mulk etc.**, founded the All India Muslim League, to consolidate Muslim interests. One of its major objectives was to keep the emerging intelligentsia among Muslims from joining the Congress.
3. Simultaneously, **Hindu communalism was also being born**. It manifested in Hindu leaders disseminating notions of tyrannical **Muslim rule, anti-cow slaughter propagation**, etc. They declared Urdu to be the language of the Muslims and Hindi of Hindus.

4. Eventually organizations like the Punjab Hindu Sabha (1909), **All India Hindu Mahasabha**, etc. were founded. **Revivalist movements like Arya Samaj, Shudhi Movement** (among Hindus), Wahabi Movement ,(among Muslims) etc. gave further impetus to communalist tendencies.
5. The British gave a momentum to the communalist divide through their administrative decisions and policies such as division of Bengal, Morley- Minto reforms (1909), Communal Award (1932) etc.

2. Pre-independence (extremist phase)

1. Post 1937, India witnessed extreme communalism based on the politics of **fear psychosis and irrationality**. During this phase, the **interests of Hindus and Muslims were deemed to be permanently in conflict**.
2. Communalism also became the **only political recourse of colonial authorities** and their policy of divide and rule.
3. During the period, **M.A. Jinnah declared that Muslims would be suppressed** under the Hindu dominated Congress after the British left India and thus, the only recourse would be a separate state for Muslims i.e. creation of Pakistan.
4. **Hindu communalism too did not lag behind**. The Hindu Mahasabha and the Rashtriya Swayamsevak Sangh (RSS), began propagating extreme communalism. They demanded that the non-Hindu groups of India adopt the Hindu culture and language and hold Hindu religion in reverence.
6. But we should not forget that we also have a long tradition of religious pluralism, ranging from peaceful co-existence to actual inter-mixing or syncretism. Ex: **Bhakti and Sufi movements**.

Secularism

1. Preamble of India says, we are a **secular nation**. Secularism is a principle which advocates **separation of religion from politics**. Secularism opposes inter religious domination. Ex: Religious persecution. An equally important dimension is intra religious domination. Ex: untouchability in Hinduism, unequal treatment of

women in all religions, etc.

2. **Just separation of state and religion is not sufficient** for secularism. For example, the state in England was not run by any priestly class but still it favoured anglican church, **Pakistan has official state religion**, namely sunni islam. Such regimes may have little scope for dissent. So to be truly secular, a state must not only refuse to be theocratic but must have no formal allegiance with any religion.
3. But the **nature of separation can be different**. All secular states have one thing in common. They are neither theocratic nor have any official allegiance to any religion.
4. **Western model vs Indian model**
 1. Secularism in India means **equal treatment of all religions** by the state. Unlike the Western concept of secularism which envisions a separation of religion and state.
 2. In western model of secularism, separation of state and religion meant **exclusion**. That is **one cannot interfere in other** under any circumstances. But in India, **state sponsored religious reform** is present. It can interfere in matters of religion to ensure equality within religious communities. Ex: Women's entry into temples, Untouchability.
 3. Similarly in western model state **cannot give financial support** to any religious institutions. But Indian law also allows **Islamic religious schools to receive financial support from state** and central government of India, to offer religious indoctrination.
 4. Indian secularism **does not only deal with religious freedom** of individuals but also **freedom of minority communities**. With in it, he has the right to profess the religion of his/her choice. Like wise religious minorities have right to exist and maintain their own culture and educational institutions.
 5. **India doesn't have a uniform civil code**, that is equal personal laws for every citizen irrespective of his or her religion. It recognises that people from different religions are culturally different. While in western model no such distinction is present.

Some Judicial Pronouncements Regarding Secularism in India

- Secularism has been deemed as one of the pillars of “Basic Structure of the Indian Constitution”. The Supreme Court in the **Keshavanada Bharati case (1973)** held that the basic structure of the Constitution cannot be altered by the Parliament.
- In the **S. R Bommai vs Union of India case (1994)**, the Supreme Court observed the following, “Notwithstanding the fact that the words 'Socialist' and 'Secular' were added in the Preamble of the Constitution in 1976 by the 42nd Amendment, the concept of Secularism was very much embedded in our constitutional philosophy” Thus, secularism which was implicit in the Constitution was made explicit.
- In **Stanislaus vs State of Madhya Pradesh case (1977)**, The Supreme Court held that the right to propagate religion (under Article 25) does not include right to forcible conversion as it may disturb public order.
- In **Ratilal vs State of Bombay (1954)**, it was held that regulations by the state should not interfere with essentials of religion.
- In the **Church of God (Full Gospel) in India vs K. K. R. Majestic Colony Welfare Association (2000)**, it was held that as the right to religion is subject to public order, no prayers (through voice amplifiers or beating of drums) should be performed by disturbing the peace of others.
- In **St. Stephen’s College vs University of Delhi (1992)**, the court held that autonomy of a minority institution cannot be taken away as it will defeat the purpose of right to establish and administer educational institutions by minorities.

Structural changes during Colonialism

1. There is a vital difference between the **empire building of pre-capitalist times** and that of capitalist times. Apart from **outright pillage**, the pre-capitalist conquerors benefited from their domination by exacting a **continuous flow of tribute**. On the whole they did not interfere with the economic base.
2. In contrast **British colonialism**, which was based on a capitalist system, directly interfered to ensure greatest **profit and benefit to British capitalism**. Every policy was geared towards the strengthening and expansion of British capitalism. For instance it **changed the laws of the land**. It changed not just land ownership laws but decided even what **crops** ought to be grown and what ought not to be.
3. It meddled with the **manufacturing** sector. It **altered the way of production** and distribution of goods took place. It entered into the **forests**. It cleared trees and started **tea plantations**. It brought Forest Acts that changed the lives of **pastoralists**. They were prevented from entering many forests that had earlier provided valuable forage for their

cattle.

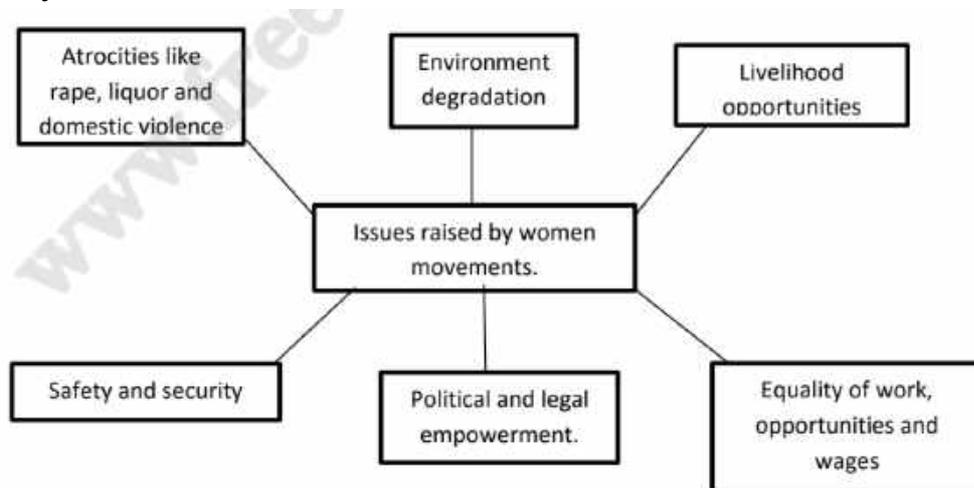
4. The **advent of the railways** in Bengal marked an important turning point, which saw the conversion of **British forest policy in Assam**. The demand for railway sleepers transformed the forests in Assam from an unproductive wilderness into a lucrative source of revenue for the colonial administration.
5. Colonialism also led to **considerable movement of people**. For instance, people from present day Jharkhand moved to Assam to work on the **tea plantations**. A newly emerging **middle class** moved as government employees and professionals like **doctors** and **lawyers** moved to different parts of the country. People were **carted in ships from India** to work on other **colonised lands** in distant Asia, Africa and Americas.
6. To facilitate the smooth functioning of its rule, colonialism introduced a wide array of changes in every sphere, be it **legal** or **cultural** or **architectural**. Western colonialism was inextricably connected to the growth of **western capitalism**.
7. Many official reports show that the colonial government often used **unfair means to hire and forcibly keep labourers** and they clearly acted on behalf of the British planters. they benefited the planters. They were fully aware that the laws of a colonised country did not have to stick to the democratic norms that the British back home had to follow in Britain.
8. Since **Assam was sparsely populated** and the tea plantations were often located on uninhabited hillsides, bulk of the labour had to be imported from other provinces. But tea-planters of Assam were unwilling to offer any kind of financial incentives to workers coming from far off lands. Instead, they had recourse to fraud and coercion and they persuaded the government to aid and abet them in this unholy task by passing penal laws.

Role of women and women's organisations

1. The **roots** of the Indian women's movement go back to the **nineteenth century male reformers** who took up issues concerning women. Women started forming their **own organisation** from the **end of the nineteenth century**. In the years before independence, the two main issues they took up were **political rights** and **reform of personal laws**. Women's

participation in the freedom struggle broadened the base of the women's movement.

2. The **Constitution guaranteed equality to all citizens** irrespective of caste, creed or gender (**Article 14**), which made it **redundant to demand the same** through **women's movement**. There **was a lull in the women movements** for over twenty years after independence. However, very soon women realized that Constitutional rights of women will not be automatically enforced. Post this realisation, from mid 1960s, there was an upsurge of different women movements which raised a number of women issues like land rights, wages, security of employment, equality.



3.

4. **First phase of women's movement**

1. **Nineteenth century social reformers** were primarily concerned with issues that **affected urban upper caste women** such as **purdah, sati, education, age of marriage and widow remarriage**. They argued that uplift of women was necessary because women are the **mothers of future generations**. They did not question the traditional role of mother and wife. They argued that women could bring a **special knowledge of the household**.
2. Later Women's movements advocated **women education**, abolition of **sati**, ending **polygamy** and encouraged **widow remarriage**. In the years before independence, the two main issues they took up were **political rights** and **reform of personal laws**.
3. By the end of the nineteenth century, a **few women** emerged from within the reformed families who **formed organisations** of their own. One of the first to do was **Swarnakumari Devi** who formed **Ladies Society in Calcutta** in 1882 for **educating and imparting**

skills to widows and other poor women to make them economically self reliant.

4. The National Conference was formed at the third session of the Indian National Congress in 1887 to provide a forum for the discussion of social issues. It focused on abolition of child marriage, condition of widows, dowry and other evil customs. The Parsis, the Muslims and the Sikhs all formed their own women's organisations.
5. The early women's organisations had been confined to a locality or city. In 1910, Sarala Devi Chaudarani formed the Bharat Stree Mandal with the object of bringing together women of all castes, creeds, classes and parties.
6. For the first time in 1917, the demand for women's right to vote was raised. A deputation of women including Sarojini Naidu and Margaret Cousins met the viceroy to put forward the demand for female franchise. This led to formation of Women's India Association (WIA).
7. The All India Women's Conference (AIWC) was established in 1927 at the initiative of Margaret Cousins to take up the problem of women's education. AIWC's initial concern was with education but it realised that girls did not go to school because of purdah, child marriage, and other social customs. It therefore took up these issues. It waged a vigorous campaign for raising the age of marriage which led to the passing of the Sarda Act in 1929. AIWC took up the cause of reform of personal law. As there was some opposition to a common civil law, it demanded reform of Hindu laws to prohibit bigamy, provide the right to divorce and for women to inherit property.
8. In 1917 Anasuya Sarabhai had led Ahmedabad textile workers strike and in 1920 under her leadership the Majoor Mahajan, the Ahmedabad textile mill workers union was established. By the late 1920s, the presence of women in the workers movement was noticeable.
9. Similar movements began, within the Islamic community in the late nineteenth century. However, emphasis on purdah system and slow spread of education. People like Begum of Bhopal, Syed Ahmad Khan and Sheikh Abdullah in Aligarh spearheaded a movement to improve women's education. The traditionalists

disapproved such activities and were enraged by the resolution passed by the Muslim **Women's conference in 1917**.

10. **Gandhiji** took interest in collective mobilisation of women to fight for political freedom as well as for their **social and political rights**. He felt that women were **most suited for Satyagraha** as they have great qualities appropriate for non violent struggle. While **women who picketed shops**, marched in processions or went to jail or threw bombs did not question male leadership or patriarchal values, it did generate in them a sense of self confidence and a realisation of their own strength. It helped in breaking several of the **old barriers** of tradition and custom.
11. **Women's organisation** side by side raised their **voices** for removal of social injustice meted to them, which resulted in passing of the resolution on **Fundamental Right of equal rights for both the sexes** at the Karachi session of the Indian National Congress in 1930.
12. Some **foreign women** also worked with Indian **revolutionaries abroad**. Bhikaji Cama, Perm D S Captain, Saraladevi Chaudhurani (Bengal), Sushila Devi and Durga Devi (Punjab), Roopavati Jain (Delhi), **Kalpana Dutt** and **Kamala Dasgupta** (Calcutta), **Lakshmi Sahgal** were involved in revolutionary activities.

5. Analysis

1. All these movements had a very **limited perspective** of **changing the position of women** within the **family** without challenging the social structure and caste inequalities. They argued that women could bring a **special knowledge of the household** and family matters to forums where public policy was debated and formulated.
2. Their appeal was limited to urban **middle class**. The gender bias is visible from the demand for education to improve women's efficiency as housewives and mothers. **Gender equality was not on their agenda**.

6. Second phase of women's movement

1. Free India's constitution gave universal **adult franchise** and by the mid fifties India had fairly liberal laws concerning women. Most of the demands of the women's movement had been met and there seemed few issues left to organize around.
2. Women had participated in all streams of the national movement

from **Gandhian** to Socialist to Communist to **revolutionary terrorist**. They had been in peasant movements and in **trade union** struggles.

3. In **tebhaga peasant** movement, women had organised themselves on a separate platform of the **Nari Bahini** and they **ran shelters** and maintained lines of communication. In another major Communist peasant struggle of that time in the **Telangana** area of Hyderabad State from 1946-1950, women's participation was also quite significant, and the leadership did pay attention to women's issues such as **wife-beating**.
4. In the 1970s, the emphasis was on **modern issues** such as the **rape of women in police custody** (**Mathura rape** case, which saw changes in Indian rape law), **dowry murders**, the representation of women in popular media, and the consequences of unequal development.
5. The **law was a major site for reform in the 1980s**. Legal battle against restrictions on entry into **Shani Shiganapur temple**, **Haji Ali Dargah** and **abolition of Triple Talaq**. Movement for grant of **reservation** to women in legislatures, which resulted into draft women reservation bill in 2008.
6. **There was an anti-alcohol agitation** (Anti-Arrack movement in AP in 1970s) as men used to get drunk and beat their wives. Women went round villages breaking pots in liquor dens.
7. **SEWA organisation** was formed for **providing training, technical aids** and collective bargaining to women.
8. The **Anti-price rise movement** of 1973–75 organized by Communist and Socialist women in the urban areas of Maharashtra, saw thousands of **housewives joining public rallies** and those who could not leave their houses joined by **beating thalis**.
9. In Chattisgarh in Madhya Pradesh, women were very **militant** in the **Chattisgarh Mines Shramik Sangh** which was set up in 1977 in the tribal belt to protest against the **Bhilai steel plant's policy of mechanisation**.
10. The **Chipko movement** got its name from the Hindi word 'chipko' which means to cling. **This clinging to trees** was a particular action people used to save trees, which were **crucial to their lives, from being felled**.

11. As we enter the twenty first century, new sites of gender injustice are emerging. The **sharp fall in the child sex ratio** and the implicit social bias against the girl child represents one of the new challenges of gender inequality.

7. SEWA

1. SEWA (self employed women's association) is a **membership organisation** and a movement rather than a program. Its objective is to empower poor women working in the **informal sector** so they can achieve **secure employment** and **self reliance**. All other SEWA activities have emerged and evolved in **direct response to member needs**.
2. SEWA enabled women to **gain access to markets** through **information campaigns**, assistance with product improvement, and SEWA run **marketing services**. They have also gained access to **banking facilities** that allow them both to save and to borrow.
3. At the same time, large number of members have achieved **self reliance**. By organising poor women and **providing training and capacity building** of various kinds, SEWA has developed their **leadership** abilities, their self-confidence, and their life skills.
4. From small beginnings in 1972, as a group of poor, illiterate women working as casual labourers in the wholesale textile markets, **SEWA's membership has grown to 535,000** in its home state of Gujarat, and to around 700,000 throughout India.
5. SEWA bank has introduced the **habit of regular saving** to tens of thousands of poor women. They still have debts, but they are able to see progress in paying them down. SEWA has pioneered the **provision of insurance to poor women**, drawing on both SEWA Bank and the government insurance companies.

8. Women's autonomous organisations

1. In **the late nineteen seventies** several women's organisations emerged which were **not affiliated to political parties** or to trade unions. They were called **autonomous women's** organisations. These formed in the **urban centres** around 70s. Many of these consisted of women who had been **active in or influenced by the Maoist** or Naxalite movement and its decline in the early seventies triggered off a process of debate and **rethinking** in which the issues of **gender relations** and the place of women in political organisations were prominent.

2. Among the earliest of Autonomous organisations was the **Progressive Women's Organisation in Osmania University** in Hyderabad in 1974, and the Purogami Stree Sangathana in Pune and the Stree Mukti Sangathana in Bombay in 1975
3. The issue of **custodial rape was prevalent**. A bill was introduced in 1980 itself to amend the existing law on rape. Passed in 1983, the main change that it brought about was that **custodial rape** was treated as a more **heinous crime** than other forms of rape and the burden of proof was shifted from the **victim to the accused** and this made a sea change in the possibility of bringing about convictions of offenders.
4. Among the autonomous women's groups, by the eighties there was a clear **shift away from mass campaigns** to less dramatic work such as setting up of women's centres for **legal aid, counselling, documentation, research**, publication and the like, at least partly because it was felt that the mass campaigns with their focus on **legal reform** had not really succeeded in solving the problems they had set out to address.

Shah Bano

1. The **Shah Bano** case upheld a muslim woman's **unrestricted right to maintenance** under provisions of the CrPC on **par with other women** belonging to other religions. Not only did the SC go against the conventionally accepted Shariah law, it also observed that the Government must move towards **a Uniform Civil Code**.
2. **Achievements of the Shah Bano case**
 1. **Muslim women are not as educated** as the rest of the Woman. They are not allowed to work either, hence, post divorce, the need for **maintenance only becomes greater** in them. The judgement reiterated it.
 2. While, the judgement was concerned with the **rights of muslim women** in particular, it **strengthened** women's **movements of all hues** fighting for justice and equality.
 3. It **triggered introspection** in **many other personal laws**.
 4. Case highlighted the need for the **enactment** of **Uniform Civil**

- Code (UCC), as propounded under Article 44 of the Constitution.
3. But it began a **political battle over personal law**. Under pressure from Muslim leaders, government enacted the retrograde **Muslim Women Act, 1986**. Diluting the Supreme Court judgment, the act allowed **maintenance** to a divorced woman only during the **period of 90 days** after the divorce, according to the provisions of Islamic law. This was seen as a means of appeasement.
 4. In the **Shayara bano** case, SC nullified instant triple Talaq as it is against constitutional equality. Govt has to show greater political will to enable consensus building on **Universal civil code (UCC)** to enable **taking into account of diverse views** on an emotionally charged issue.

Feminisation of migration

1. In **2001 census**, out of total **309 million** internal migrations, **female migrants constitute 218 million** where as **male are 91 million** based on place of last residence. This is **again supported by 2011 census** which indicated women migration is more in recent period than past.
2. **Social factors**
 1. **Decreasing sex ratio in several states** have compelled the local males to **marry** girls from other regions of country.
 2. More **nuclear families**, less **land holdings**, poor **resource distribution**, more **patriarchal mindset**, atrocities against women, less respect, **honour killing**, khap Panchayat etc., have **resulted into more migration** towards cities and urban areas.
3. **Economic factors**
 1. **Technical intervention in agriculture** replaces labour force significantly in terms of total labour availability.
 2. Also, there is **increase in the financial needs** for child education, health, and other goods, **force both members to work**. New **economic opportunities** like construction labour work, **textile work**, household work in cities, and so on which women are also taking.
4. **Policy role**
 1. **Government push for city development** lured many people including females to move to nearby city areas to avail job and

other economic opportunities.

2. **Regional disparity** pushed for migration irrespective of gender.

5. **Natural factors**

1. Various natural calamities like **heavy floods in Uttarakhand, landslide in hilly regions etc.**, have prompted many families to shift to safe and secure urban and suburban regions.
6. Higher migration pattern among women necessitate the requirements of various social, economic, political, environment, legal and behavioural changes in society and among people so that smooth transition can take place and government also utilise this opportunity to provide various development needs in long run so that our society can become sustainable and egalitarian and more equitable, and inclusive.

Strong laws to protect women

1. **Crimes** committed against women include **rape, sexual harassment, dowry deaths** etc. This justifies the presence of strong laws which deter violence and discrimination against women. However, despite having various laws like **Domestic Violence Act, Dowry Prohibition Act**, sections of Indian Penal code etc., many women continue to live in abusive relationships.
2. **Administrative reasons**
 1. Many women go for **out-of-court settlements**, many are not aware of these provisions especially in **rural areas**.
 2. **Apathy of administration and judicial proceedings** which open them for public shaming.
 3. State also fails to provide **adequate infrastructure** to victims.
 4. Problems of **inadequate budgets**, unspent budgets and unplanned expenditure on the part of state governments.
3. **Social and Cultural reasons**
 1. Often **society puts pressure on women to withdraw the case due to patriarchy**, regressive mind-set and low status of women.
 2. Lack of education or **financial dependence** of women on her partner.
 3. **Family pressure to make a marriage work**.
 4. **Vested interest** in the woman's property is another reason why

family members turn their backs on their own sisters and daughters.

4. Misuse of these provisions

1. Misapplication and **misinterpretation of various acts**.
2. **Absence of gender neutrality in legislation** (for example no protection of men in Domestic Violence Act, 2005).
3. **Regressive sections** in legislations. For example **POSCO Act** criminalises all consensual sexual activity below the age of 18. This open the floodgates for prosecution of boys for offences of rape even for consensual acts.
4. Only in very rare case, a complainant is punished for filing **false complaints**.

5. To arrest the trend

1. If provisions of law is misused and subjected to the abuse of the process of law, it is for the legislature to amend, modify or repeal it, if deemed necessary.
2. Making certain sections bailable and compoundable is desirable.

Caste system

1. Previously

1. There is a close **connection** between the **caste system** and the **economy**, in terms of **landholding**, occupational differentiation, and so on.
2. Similarly, **trading** and **banking activities** were organised through caste and kinship relationships. For instance, extensive caste-based social networks allowed **Chettiar** (TN) merchants to expand their activities into Southeast Asia and Ceylon.

2. Today

1. **Occupation based on caste-lines has blurred** to large extent today. There is free mixing of various castes in various work environments.
2. **Inter-caste marriages are not uncommon** in today's society unlike in the past.
3. **Panchayats** earlier were tasked to protect **caste boundaries** but today an important objective of the Government is to reduce **caste barriers**.

4. Unlike in the past there is an **assertion of tribal identity** in the form of formation of political parties, mobilisation based on caste lines, etc.

3. Movements after independence

1. The **constitution extended political rights** to all citizens irrespective of caste. Constitutional provisions, socio-economic changes, etc., gave **impetus to Dalit movements**. Most remarkable of these Dalit movements were the **Dalit Panthers of Maharashtra**.
2. Most of the Dalit movements were **mainly political in nature**. Their **demands included reservation quotas** and more **political space** as they considered the politics as the mean of Dalit empowerment. Dalit political parties had to accommodate the **interests of upper castes**. The Dalit movements mainly **remained political** because the base for **political equality** was already created by **constitution**. It also allowed them **seek the attention of the nation** to the violence against **Dalits** as evident from Mirchpur case and others.
3. In an attempt to form **organisational movement for empowerment of Dalits**, **Kanshi Ram** established **BAMCEF** with the motto of educate, organise and agitate served as a base to **spread the ideas of Ambedkar**. He also fought against the attacks on the workers who were spreading awareness on the caste system.
4. But **focussing only on political aspect** of Dalit movement is actually undermining them as they were also for **creating and strengthening caste identity**. Installation of **statues of caste leaders**. Similarly the Dalits who have converted their **religion**, still like to **maintain their caste identity**. Some new SC dominated religious sects in Hinduism and Sikhism are also **reinforcing the Dalit cultural identity**.
5. Hence although the political aspect in the Dalit movements in post independent India has been prominent but there was another **socio-cultural** identity aspect. Along with political power Dalit movements are also trying **imprint their cultural identity** on Indian nation.

4. Features of today's Dalit movements

1. Dalit movements started using **new communication** techniques like **social media** to reach out and **spread their message to distant places**. Unlike Print media which has been discriminatory in the

past, Social media has a **democratising effect**.

2. The recent movements are **no longer geographically fragmented**. Infrastructure development, TV, internet penetration has brought them closer and they now **jointly assert their common demands**.
3. Their **share of 16% of votes in electoral politics** has ensured that political parties no longer find their demands irrelevant. **Forced even the PM** to speak out which is unprecedented.
4. Globalisation ensured exposure to **novel ideas of civil liberty** which gave impetus to their movement.
5. **Economic independence** of some from communities ensured elbow room in **raising their demands vocally** without any **fear**.
6. **PRI**, representation in political parties gave **legitimacy to their demands** and helped in public acceptance which was absent in the past.
7. Many Dalit movements **weren't just towards social empowerment** but were targeted towards the model of development which tend to compromise their livelihood via land encroachment.
8. No longer the movements has to **opt for traditional ways** but a large educated class from communities ensured newer ideas, methods to achieve the end.

5. **Following demands are articulated**

1. Despite reservation many not **accorded decision making power**. Would be achieved when done on true sense.
2. Still trapped in vicious **debt cycle**. Start up India a good move but need more lending to such groups
3. Filling up of **vacant seats** in **educational institutions** and running more bridge course instead of contemplating expulsion.
4. Ostracisation and **stigmatisation** needs to be stopped for the work they do for the benefit of society (Manual scavenging, skinning of dead animals).
5. **Land reforms** keeping in mind their interest.

6. **Dalit panthers**

1. In the post-Independence period, **Dalit** groups were mainly fighting against the **perpetual caste based inequalities** and **material injustices** that the Dalits faced in spite of constitutional guarantees of **equality** and **justice**. Effective implementation of **reservations**

and other such policies of social justice was one of their prominent demands.

2. **Dalit settlements** in villages continued to be set **apart** from the main village. They were **denied access** to common source of **drinking water**. Dalit women were **dishonoured** and **abused** and worst of all, dalits faced collective **atrocities** over minor, symbolic issues of caste pride. Legal mechanisms proved inadequate to stop the economic and social oppression of Dalits.
3. On the other hand, **political parties** supported by the Dalits, like the Republican Party of India, were **not successful** in electoral politics. These parties always **remained marginal** and had to ally with some other party in order to win elections and faced constant splits.
4. **Dalits students** started **asserting themselves** of the continued injustices meted out to them. **Dalit Panthers**, a militant organisation of the Dalit youth, was formed in Maharashtra in 1972 as a part of these assertions. Their activities mostly centered around **fighting increasing atrocities on Dalits** in various parts of the State.
5. The larger ideological agenda of the Panthers was to **destroy the caste system** and to build an organisation of all oppressed sections like the landless poor peasants and urban industrial workers along with Dalits.
6. **Dalit writers** protested against the brutalities of the caste system in their numerous **autobiographies** and other literary works published during this period. These works portraying the life experiences of the most downtrodden social sections of Indian society sent shock waves in Marathi literary world, made literature more broad based.

7. Caste system during British rule

1. Though the **caste system existed in India** before the British rule, **caste consciousness was localised** and the rulers did not interfere in the institution of caste at that time and though it had immense socio-economic impact, **it was essentially non-political**. However, major changes took place during colonial period.

8. Negative impact of British

1. From 1881, **census including caste of people** were carried out by

the British. Also, there was an attempt to build a hierarchy of caste based on the census data. The censuses became a catalyst for an increased consciousness.

2. The practice of giving **land ownership on basis of caste** further increased the importance of the system.
3. **Large scale irrigation schemes** like the ones in Punjab were accompanied by **settlement based on caste dimensions**.
4. To help the downtrodden castes and untouchables, **GOI act, 1935** gave **legal framework** to scheduled castes and scheduled tribes.
5. The **British policy of raising regiments** based on religion and region further strengthened the notion of separation of castes and strengthened caste identities. Ex: Maratha, **Sikh** and **Gurkha regiments**.
6. **Communal award of 1932** created separate electorate for Dalit, forward and backward caste for the first time.
7. Policies like reservation in **political**, employment and **education avenues** for the **deprived castes** continue to reinforce the caste consciousness among people.
8. The **Aryan invasion theory propagated by British** deepened the caste system as well as North-South divide within India.

9. **Positive impact of British**

1. However, at the same time due to advent of **Railways**, modern **law courts**, new **employment opportunities** and modern **industries**, gradual **urbanisation**, and modern army and police caste identities were diluted.
2. Hence, it can be said that though the **institution of caste underwent a major change** during colonial rule, yet its current state is also significantly influenced by the events post independence and the institution continues to be in a churning mode till now.

10. **Contemporary trends in caste**

1. **Caste Consciousness:** Caste consciousness of the members of caste groups has been increasing. Every caste wants to safeguard its interests. To achieve this end, castes have begun organising themselves on the model of labour unions or **caste association** like **Jat Mahasabha for reservation**.
2. **Sanskritisation and westernisation.**

Low sex ratio in India

1. A number of states in India have abysmally low sex ratios. Overall, India fares **poorly worldwide in terms of SR**. There are both social and economic implications of the low sex ratio.
2. **Reasons**
 1. **Women having to move to husbands houses** after marriage. So, they can't carry forward the family name.
 2. **Property** passing on to sons rather than daughters.
 3. **Dowry tradition** leads to extra costs on families during marriage of the girl child.
 4. Old age support from sons and **rituals performed by sons**.
 5. **Son preference** can also **manifest itself in a subtler form**. Parents may choose to keep having children until they get the desired number of sons. This is called son meta preference. A son meta preference is detrimental to female children because it may lead to **fewer resources devoted to them**.
3. **Social implications**
 1. Districts with lower proportion of females have **higher rates of murder** and crime **against women**.
 2. In regions with low sex ratio **men are asserting their supremacy** through **violence** and abuse.
 3. Since **women are vulnerable to crime**, parents don't prefer daughters, thus creating a vicious cycle.
 4. Low sex ratio breeds **human trafficking and prostitution**.
4. **Economic implications**
 1. It is hypothesised that in countries with high sex ratio, **men need to be more economically productive** to improve their standings in marriage market. This **leads to higher saving rates**, lower CAD and lower exchange rate.
 2. Linkages have been found in the **improvement of sex ratio** and inducing of **more entrepreneurship** and hard work in **China**, which stimulated economic growth.
 3. A sexist but economic argument is that **women are largest consumer of FMCGs, household products**, fashion and cosmetics

industries. Hence, they are driving force behind economic consumption.

4. **Low sex ratio breeds crime** and hence is not favourable for bringing in investment and talent.

5. Steps to be taken

1. **Control the prevalence of dowry**, through **use of mass media campaigns**, involvement of **Panchayats**, local religious leaders, **medical** professionals, etc.
2. **Higher level of education** among girls leads to lesser preference for son. So, introduction of **gender based quotas in colleges**, and other incentives for parents who participate in this process.
3. Government campaign should highlight **female achievers** from various fields to change the attitude of people towards potential of women.
4. To discourage female infanticide, Government could consider a **mothering allowance** to mother for first **six years** after the birth of a girl child.
5. **Strict implementation of PCPNDT Act** to curb abortions of female foetus. In South Korea, strict implementation of rules and punishment has led to improvement in sex ratio.
6. **Couples having only daughters** could be eligible for a **higher** than the normal universal old age **pension**, and even starting at earlier age than normal criteria.
7. The **government** may **assure the elderly by offering old age pension** covering not only the food and living but also accident and medical purposes. This **financial independence of elderly** may succeed in lowering the preference for male child.
8. **Income tax exemptions for women** who work for **public and private sectors**. As the income earned by women will be spent on family, the net loss of income tax can be compensated by increase in indirect taxes that women spend on family.

Industrialisation on joint family effect

1. **Factory system of production**, new system of organisation and management and **new style of life have affected the joint family system**

of India. It has made young men and women leave their joint family to far away places in search of better prospects and employment.

2. Effects of industrialization on joint family system

1. The family which was a **principal unit of production** has been transformed into a **consumption unit**. Instead of all the family members working together in an integrated economic enterprise, a few male members go out of the home to earn the family's living. This affected family relations.
2. **Many** of the **traditional skills, crafts and households industries** associated with the joint family have **declined** because of the onslaught system of production.
3. The **financial independence** of the youngsters has **weakened the authority of the head** of the household over those earning members.
4. In the changed social situation **children have ceased to be economic assets** and have become liabilities. Children's educational requirements have increased. They are too be supported for a very long time till they get into some good jobs.
5. **Industrialisation separated the home from the work**. This has made the working members to bear themselves all the burden and headache connected with their jobs. Their families can hardly lend support in this regard.

3. Factors responsible for disintegration of joint family

1. **Industrialisation:** The joint family is most suited to **agricultural families** as the members did not look for jobs. But in wake of **industrialisation** and the establishment of **new factories** have motivated the workers from the villages move to the cities and it breaks up the joint family.
2. **Communications:** Earlier, **difficulties of communication and travel** in ancient times compelled all the members of the family to live together and carry on the family occupation in agriculture and trade jointly. Now people go to the city and take up any **other occupation** or even living in the village.
3. **Decline of agricultural industries:** Today the **commodities produced by the village craftsmen** cannot compete in the **quality** or **price** with those produced in factories. Thus the closing down of the village industry the workers in villages also are compelled

to go to the city to find a job there.

4. **Lack of entertainment:** Besides the decline of agriculture and trade there are other causes as well which **induce people to move to the city**. These are due to lack of facilities for entertainment and **recreation**, less opportunities for employment for the educated and inadequate opportunities for the education of children.
5. **Impact of the west:** India today has been **greatly influenced** in the social outlook by **western thought** and ideology. The educated young men and women prefer to live a **married life separate from the family**.
6. **Changing role of women:** **Now women resist oppression** and are becoming more and **more independent**. This has contributed towards the emergence of nuclear families.
7. **Family quarrels:** In the joint family there is **bound to be clashes between the members** because of their diverse interests, different incomes. It becomes difficult in these circumstances to live peacefully in a joint family and the consequence is the disintegration of the joint family system.
8. **Problems of accommodation:** Increase in population has brought an **additional pressure upon the agricultural land**, leading to unemployment, reduced per capital income, food problem and thus disintegration in the joint family system.

Suicide

1. According to the NCRB data, **60,000 young ones commit suicide annually**, which is much lesser than other independent estimates. Suicide is also leading cause of death among young people in other countries.
2. **Why youth take to suicide**
 1. **Youth is a vulnerable period for suicide globally** because this is the **phase of life which is associated with dramatic changes** in one's self image and aspirations, and some of the most important life decisions related to education and relationships are made.
 2. This is why suicide attempts in youth, are **often impulsive, triggered by acute disappointments** such as **poor examination result** or loss of a romantic relationship.

3. However, **depression is also a major cause of suicide** and it is more gradual. Some risk factors of depression among youths are long drawn **academic pressure**, **alcohol consumption**, loss of a valued **relationship**, frequent change of residency, poor family patterns, etc. In some instances, there is a **history of social problems** like discrimination precipitating a clinical depression.
 4. Further, it is seen that such **suicides are more common** in developed States. Possibly a key reason for this is the growing gap between the aspirations of educated youth and the **harsh perception they have of society**. For example, the will to freely **choose their life partner** or to live a **life free of social prejudices** or to choose a **career of their choice** does come into conflict with what the society expects.
- 3. Strategies to tackle with suicide**
1. An **open dialogue** to challenge the **stigma surrounding mental health problems and** should facilitate easy access to treatments. Easy **access to trained personnel** to deliver psychological treatments in educational institutions and health-care facilities.
 2. **Building of life skills in schools** to strengthen **emotional regulation**, which can help build resilience to **cope with periods of loss of hope** that are **inevitable** in the transition from childhood to adulthood.
 3. **Parenting interventions** to reduce the pressures on young people to perform academically and to **choose their partner**.
 4. Ensuring freedom from violence, **gender discrimination**, and social exclusion of youth.
 5. A campaign to ensure the **safe storage of pesticides**, most commonly used suicide method.
4. No matter whether the suicide was impulsive or well planned, **no one attempts to end their lives** unless they have lost hope for their future. Hence, a well devised strategy to tackle problem of youth suicide is need of the hour.

Homosexuality

1. **Section 377 of IPC** is a **colonial law** that criminalises unnatural sex. It

includes sex between gay partners and even **sexual activities between heterosexuals**. This section has led to intense debate on its validity in a modern democratic society.

2. Arguments against the law

1. **Criminalising consensual adult sex** in private **violates Articles 21, 14 and 15** of Constitution and basic human rights of equality, dignity and privacy.
2. It can be used by anyone **against a gay person** to **harass him/her** even for unrelated reasons. Homosexuals are minuscule minority and criminalisation of homosexuality **leads to extreme marginalisation**.
3. It is a colonial era law, which has been **done away in England** itself which has legalised same-sex marriage.
4. **Ancient and Medieval India** had evidence of existence of homosexuality.
5. Since, SC has granted **status of third gender to transgenders**, Section 377 is inconsistent with the judgment.
6. **Criminalisation breeds secret sexual activities** leading to **risky practices** since sex in a normal, regular environment is infeasible. Access to health services and **awareness** building exercises is limited in a homophobic environment.

3. Challenges in its removal

1. Sec.377 has had long history in law books. Removal of it requires consensus across **political spectrum**, especially amongst **conservative members**.
 2. **Gay sex is still tabooed** in society. Before bringing any changes in the law, effort must be made to **bring awareness in the society**. This takes time.
 3. There is **strong opposition from religious communities**, which is acting as road block.
 4. There is a very **strong connection between homosexuality** and prevalence of HIV/AIDS.
4. Considering the fact it is **against the rights of individuals** in a democratic society and a source of harassment and discrimination, it would be appropriate to do away with this archaic law when most democracies have legalised same sex relationships or are moving

towards it.

Time slavery in IT sector

1. **Long working hours are central to the industry's work culture.** Ex: **Conference calls tend to take place in the evening** when the working day in the U.S. begins.
2. **Project costs and timelines** are usually **under estimated in terms of man days**, and because man days are based on an eight hour day, engineers have to put in extra hours and days in order to meet the deadlines.
3. **Extended working hours are legitimised** by the common management **practice of flexi-time**, which in theory gives the employee freedom to choose **his or her working hours** but which in practice means that they have to work as long as necessary to finish the task at hand.
4. But even when there is **no real work pressure**, they **tend to stay late in office** either due to peer pressure or because they want to show the boss that they are working hard.

Trade unions

1. In India, **Trade Union Act was passed in the year 1926**. This act was passed with the object of protecting the trade unions registered under this Act.
2. **Problems faced by trade unions**
 1. **Small size:** Small unions **fail in pressurising the Government** and the employers in the pursuit of meeting worker's demands.
 2. **Political influence:** Trade union in India have been an **arena for the struggle of the conflicting political ideologies**. Different political parties have always been trying to capture the labour movement.
 3. **Meagre funds:** The **workers fail to contribute their subscription**, some members do not even become member of the union just to avoid their contribution. Moreover, funds with the trade union do not contribute much to the labour welfare.
 4. **Multiplicity of unions:** Of late, trade unionism in India is also characterised by **multiplicity of unions** based on **caste, region and**

religion.

5. **Migratory character:** The migratory character of Indian labour has proved a great hindrance in the development of the movement.
6. **Lack of enlightened labour:** The lack of an educated labour force capable of manning and conducting the movement efficiently.
7. **Private:** It is also found that about 90% of workers in the public sector are unionised while in case of the private sector only 30% workers are unionised.
8. **Attitude of employers:** The attitude of the employers in India has been found to be hostile to the organisation of trade unions. They also victimise the leaders of labour movement.

Personal law boards

1. In India different religions are governed by their own personal laws. Every religion follows its own personal law in the matters pertaining to marriage, adoption, successions etc. All these matters are decided and mobilised by various personal law boards representing the religion.
2. Personal law boards are non-governmental organization and leading body of religious group opinion in India. These boards influence the Government and guide the general public about the critical issues. They primarily defend the personal laws from any laws or legislation that they consider infringes on it.
3. The decisions of these boards which are backed up by the legislations like that of the Hindu Law act (1955-56), Muslim personal law (shariat) application acts, 1937 etc. are binding on the citizens. However, those decisions which infringe upon the fundamental rights of the citizens are not binding, although not following them can have repercussions like community boycott or personal attacks.
4. The incongruence between the principles followed by them and those of the common law courts can be reconciled through greater interaction between them, judges, law-makers, religious leaders and community. This will help to iron out the differences in the legal opinion regarding matters of personal law. Hardly any forums for such interactions exist as of now.

5. Changes which can be brought

1. Clearly interpreting **Article 25 in conjunction** with **Article 44**.
2. Addressing the fears of **minorities** by citing **example of Hindu Law** which has become part of regular law courts and proved quite **progressive**.
3. Most vulnerable and victimised section that is **women** need to be brought into these Boards and codes should be made keeping their plights in minds.
4. A **comprehensive review** of the personal laws with an aim to align the with **modern progressive** ethos.

Trafficking

1. How globalization can be responsible

1. Traffickers take advantage of **transparent borders, internet, communication and political and economic upheaval** as well as mass migrations of people to misguide people.
2. **Poor** seek **opportunities in the west** to improve the quality of their lives, are the major victims of trafficking.
3. In other countries, where children are expected to provide for their parents, some parents act as agents, selling their children into the **commercial sex** industry or into forms of indentured servitude and slave labour.
4. **Instances of child labour** and trafficking have increased due to globalisation. **As per evidence, firms often employ children** to stay competitive as children do not form unions and can work at comparatively low wages.

2. Other factors that contribute to trafficking

1. **A large number of trafficked women** come from countries where the **rule of law and civil society are weak** (African nations).
2. Weakness of administration, law enforcement and **lax border security allow human trafficking**.
3. **Social and cultural traditions (forced marriage)** also contribute to conditions of **vulnerability** of women and children to being trafficked.
4. Others claim that, because **women are denied access to education**

and subsequent economic opportunities, they are vulnerable to exploitation.