

CBSE Class-12 Sociology Test Paper-04
Story of Indian Democracy

General Instruction:

- Question 1-5 carries two marks each.
 - Question 6-8 carries four marks each.
 - Question 9-10 carries six marks each.
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1. What do the developmental activities of the Panchayats include?
2. What is the role of Nayaya Panchayats?
3. What are Van Panchayats?
4. What is 'Durbar Kur'?
5. List two associations formed by industrialists.
6. Tribal institutions in themselves need not necessarily be democratic in its structure and functioning. Comment on this.
7. Discuss the role of political parties in a democratic form of government.
8. Explain Max Weber's perspective of political parties.
9. Illustrate with examples the different experiences of democracy at grassroots levels.
10. Many tribal areas have had a rich tradition of grassroots democratic functioning. Illustrate with examples.

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Story of Indian Democracy

1. The development activities of Panchayats include the construction of roads, public buildings, wells, tanks and schools. They also promote small cottage industries and take care of minor irrigation works. Many government schemes like the Integrated Rural Development Programme (IRDP) and Integrated Child Development Scheme (ICDS) are monitored by members of the Panchayat.
2. Nyaya Panchayats are village courts and possess the authority to hear some petty, civil and criminal cases. They can impose fines but cannot award a sentence. These village courts have often been successful in bringing about an agreement amongst contending parties. They have been particularly effective in punishing men who harass women for dowry and perpetrate violence against them.
3. Vanchapayats were set up in Uttarakahnd to overcome the problem of deforestation. Members of the van-panchayats develop nurseries and nurture tree saplings for planting on the hill slopes. Members also police nearby forests to keep an eye on illegal felling of trees. The Chipko movement – where women hugged trees to prevent them from being cut had its beginnings in this area.
4. In the traditional political system of the Khasis each clan had its own council known as the ‘Durbar Kur’ which was presided over by the clan headman.
5. Two associations formed by industrialists are: i) Federation of Indian Chambers and Commerce (FICCI) ii) Association of Chambers of Commerce (ASSOCHAM)
6. Commenting on the Bhuria Committee Report that went into this issue Nongbri remarks that while the Committee’s concern for the traditional tribal institutions is appreciable, it fails to take stock of the complexity of the situation. For notwithstanding the strong egalitarian ethos that characterised tribal societies the element of stratification is not altogether absent. Tribal political institutions are not only marked by open intolerance to women but the process of social change has also introduced sharp distortions in the system, making it difficult to identify which is traditional and which is not.
7. In a democratic form of government political parties are key actors. A political party may be defined as an organisation oriented towards achieving legitimate control of government through an electoral process. Political Party is an organisation established with the aim of achieving governmental power and using that power to pursue a specific

programme. Political parties are based on certain understanding of society and how it ought to be. In a democratic system the interests of different groups are also represented by political parties, who take up their case.

8. Whereas the genuine place of classes is within the economic order, the place of status groups is within the social order. But political parties live in a house of power. Party actions are always directed towards a goal which is striven for in a planned manner. The goal may be a 'cause' (the party may aim at realising a program for ideal or material purposes), or the goal may be 'personal' (sinecures, power, and from these, honour for the leader and followers of the party).
9. Traditional caste panchayats are reasserting themselves as guardians of village morality. For instance, the first case that hit the headlines was in October 2004, when the Rathikhap panchayat in Asanda village of Jhajjar district ordered Sonia, who had already been married a year by then, to dissolve her marriage with Ram Pal, abort her unborn child and accept her husband as a brother if she wanted to stay in the village.
The couple's fault: sharing the same gotra even though the Hindu Marriage Act recognises such unions. Sonia and Ram Pal could live together again only after the high court directed the Haryana government to provide them security.
One such jaati panchayat of Ansaris in Muzafarnagar decided in June last year that Imrana's rape by her father-in-law had made her a mother to her husband. Another in a Meerut village ruled that Gudiya, pregnant with the child of her second husband, should return to her first who had reappeared after five years.
10. Many tribal areas have had a rich tradition of grassroot democratic functioning. This can be illustrated with the example from Meghalaya.
All the three major ethnic tribal groups, namely, the Khasis, Jaintias and the Garos have their own traditional political institutions that have existed for hundreds of years. These political institutions were fairly well-developed and functioned at various tiers, such as the village level, clan level and state level. For instance, in the traditional political system of the Khasis each clan had its own council known as the 'Durbar Kur' which was presided over by the clan headman.
Though there is a long tradition of grassroot political institutions in Meghalaya, a large chunk of tribal areas lies outside the provisions of the 73rd Amendment.
This may be because the concerned policy makers did not wish to interfere with the traditional tribal institutions.