

General Knowledge Today



Indian Society Module-2: Questions & Answers

[Integrated IAS General Studies:2016-17](#)

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Topic 1. Sociological Problems of Poor Sanitation

1. Critically discuss the sociological challenges posed by poor sanitation and open defecation in India.

Answer:

Open defecation leads to a number of sociological challenges. In India, open defecation is a well-established traditional practice deeply ingrained from early childhood. Sanitation is not a socially acceptable topic, and as a result, people do not discuss it. Open defecation has persisted as a norm for many Indians. In addition to tradition and the communication taboo, the practice still exists due to poverty. Many of the poorest people will not prioritise toilets. Building and owning a toilet is seen as the government's responsibility, rather than a priority that individual households should take responsibility for. The challenge is to motivate people to see a toilet as fundamental to their social standing, status and well-being.

The practice of open defecation is not limited to rural India. It is found in urban areas as well. In urban areas it is driven by a number of reasons including, lack of space to build toilets in high-density settlements and tenants unwilling to invest in toilets where landlords do not provide them.

The measures which can be undertaken to curb the practice are:

- Involvement of NGOs and Gram Panchayats to spread awareness of hygienic living and the importance of sanitation.
- Educating the children in school will also go a long way in creating awareness about the importance of sanitation.

To curb open defecation and promote sanitation has been the motto ever since Gandhiji's time. It has been rightly promoted by our current prime minister to curb open defecation.

Topic 2. Uniform Civil Code

2. Discuss the various factors that inhibit India from enacting for its citizen a uniform civil code. To what extent, a uniform civil code can solve the problems of multiplicity of personal laws in India?

Answer:

Under Article 44, the Indian Constitution directs the state to make efforts towards securing a uniform civil code for all citizens. However, no consensus has been reached due to variety of factors.

Firstly, India is a land of diversity as far as population composition is concerned. People come from different religious and ethnic groups that make it difficult to agree on a uniform civil



code. *Secondly*, there are ideological differences among various section of the population. While one section readily welcomes uniform code, others driven by orthodox mind set want existing laws to continue. *Thirdly*, uniform civil code if enacted would be in conflict with the existing religious laws and as such it is not acceptable to various religious groups. *Fourthly*, civil laws pertain to social change. They cannot be forced from above without taking citizens into confidence.

Finally, lack of political-will can also be partly blamed for non-enactment of a uniform civil code. The historic decision of Supreme Court in *Shah Bano Case* was subsequently nullified by enactment of Muslim women (Protection of Rights of Divorce) Act, 1986.

Implementation of Uniform Civil Code will promote real secularism. A uniform civil code means that all citizens of India have to follow the same laws whether they are Hindus or Muslims or Christians or Sikhs. Second, it will uphold right to equality in real sense. Third, it will give more rights to women, who are extremely disadvantaged under personal laws. A uniform civil code will help in changing these age old traditions that have no place in today's society where we do understand that women should be treated fairly and given equal rights.

Topic 3. Female LFPR

3. **Labour Force Participation Rate (LFPR) of Indian Women is staggeringly low. Suggest various measures to increase the same.**

Answer:

The Labour Participation Rate of Indian Women is staggeringly low. It can be attributed a lot to the Cultural Barriers. Involving women to work can significantly increase our GDP and will have multiplier effects all over the system. Some ways to increase the participation rate are as follows:

- *10 year extra window*: For a lot of Indian women, 20s is the time of wedding and childbearing. Once they are past that, there is no easy way to join the work force. All government jobs should have an extra 10 year window for women with kids to enter the workforce.
- *Middle age placements*: One of the biggest advantages of a college is the campus placement. Government should conduct such large scale placement companies for women in their 30s. This will substantially ease the process for educated women.
- *Government funded quality childcare*: Government must be able to provide quality, subsidized childcare for urban women.
- *Deep tax incentives*: Married women filing jointly can get even further tax incentives –



with far higher tax deductions.

- *Cultural campaigns:* Sometimes in urban India, the women themselves give up looking for jobs even if they don't have any extra family responsibility. Men or women, everyone must work.

The sexist idea of women for taking care of home and men are for earning must end. Also the Government could work with religious leaders and social workers to create cultural campaigns for increasing the number of women participation at work.

Topic 4. Globalization and Middle Class

4. Discuss the impacts of globalization upon middle class in India.

Answer:

The middle class in modern societies is viewed with favourable eyes. The group is seen as directly or indirectly underlying social stability and driving growth of the economy. The Pew Research Centre, an independent think tank, for example, has found that members of the middle class defined as belonging to a specific income range were more satisfied with their social condition and positive about their future than the poor. That makes them a force for stability, when compared with the poor or near-poor who are likely to be dissatisfied by their condition and not as hopeful given past experience. And the very presence of the rich, who are always a small minority, is likely to generate unrealisable aspirations and a sense of injustice that cannot contribute to stability. What is more, the Pew study found that the middle class is more likely to favour forms of parliamentary democracy, the rule of law and freedom of speech and expression, making it a force for political fairness and stability.

From an economic perspective, the middle class has been seen as a force for growth. A burgeoning middle class is seen as expanding the domestic market because of a rising share of income available for discretionary spending after satisfying its demand for basic necessities.

The LPG post 1991 have opened a Pandora box for the middle class in the form of opportunities and challenges. The opportunities are in the form of education, jobs, ICT revolution and enablement and increase in consumerism for goods and services.

However, it has also posed challenges such as increased exposure to outside world which ultimately erodes traditional values and beliefs, increased stress which comes along with high paying jobs and lastly financial crisis such as the 2008 one which can also have negative bearing on the middle class.

Topic 5. Cities as Engines of Economic Growth

5. "Cities are engines of economic growth." Analyse.



Answer:

Healthy, dynamic cities are an integral part of sustained economic growth. As countries develop, cities account for an ever-increasing share of national income. Urban areas generate 55 percent of gross national product (GNP) in low-income countries, 73 percent in middle-income countries, and 85 percent in high income countries as noted by World Development Report 1999/2000. The growth sectors of the economy— manufacturing and services—are usually concentrated in cities, where they benefit from agglomeration economies and ample markets for inputs, outputs, and labor, and where ideas and knowledge are rapidly diffused. The way cities manage development, including the arrival of industries, goes far in determining the rate of economic growth. Urban governments can foster economic development, or they can slow it down. Examining the urbanization process—the agglomerative forces and locational inducements that shape cities—is a useful way of identifying what role governments should play. Therefore, government can play an active role by fostering urbanisation and developing cities which ultimately can usher more economic growth.

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However, cities should not be developed at the cost of villages. In principle, urban and rural economies can enjoy a symbiotic relationship. Cities benefit when agricultural productivity increases. Growing rural areas provide new, important markets for urban services and manufactured goods. Mechanization and the use of fertilizers, pesticides, and herbicides spur demand for these products. A boom in commercial agriculture boosts demand for marketing, transportation, construction, and finance, which urban centres can provide.

Topic 6. De-urbanization in British India

6. One of the important implications of British colonialism was de-urbanization. What do you understand by de-urbanization? How and when it happened? Discuss.

Answer:

In the late eighteenth century; Calcutta, Bombay and Madras rose in importance as they became the Presidency cities. These three cities became the centres of British power in different regions of India. Around the same time, many smaller cities declined in importance. Many towns which were important manufacturing centres declined in importance because of a drop in the demand for what they produced. When the flow of trade moved to new centre, old trading centres and ports could not survive.

When the local rulers were defeated by the British, many earlier centres of regional power



collapsed and new centres of administration emerged. This process is called de-urbanisation. Machlipatnam, Surat and Seringapatam were some of the cities which were deurbanized during the nineteenth century. By the early twentieth century, only 11 per cent of Indians were living in cities.

Topic 7. Manual Scavenging

7. **Manual scavenging is not only a social issue but also as an environmental issue.” Discuss critically.**

Answer:

Manual Scavenging is the manual removal of human excreta from dry latrines and sewers. Census 2011 has found 7.94 lakh cases of human scavenging in the country. People engaged in this activity are the worst victims of untouchability. They are considered untidy and impure, and are placed at the lowest level of the caste hierarchy. The 'Manual Scavengers and Construction of Dry Latrines (Prohibition) Act' enacted in 1993 by the Government of India prohibits manual scavenging in the country. Though many states claim that they are free from this practice, the recent census reveals contrary information.

Social issues associated with manual scavenging include untouchability, poverty, low income jobs, segregation, diseases, etc.

Coupled with the social issues, there are environmental costs also associated with manual scavenging. In places where groundwater is extensively used to meet the domestic water requirement and at the same time, simple pit toilets are used because they are cheap, there is a possibility of human and ecological health impacts due to the pollution of groundwater. Where there is a shallow water table and fractured rock aquifer, high concentrations of faecal coliforms were found in domestic wells located near pit latrines and septic tanks.

Therefore, the issue of manual scavenging should not only be addressed as a social issue but also as an environmental issue as it is closely related to sanitation. Hence a comprehensive approach is essential. For instance, the railways can have Bio-toilets in trains and mechanized suckers at the railway stations. Bio-toilets ensure 100% sludge-free disposal of human waste eliminating the need for manual scavenging.

Topic 8. 2015 SC Verdict on Hindu Minority and Guardianship Act

8. **To what extent the recent Supreme Court Judgement upon Hindu Minority and Guardianship Act tries to remove gender inequality perpetuated by this law? Examine.**

Answer:



Under the Hindu Minority and Guardianship Act, a child's natural guardian, both of person and property, is first the father and then the mother. The law thus buttresses the patriarchal structure. From school admission and bank account opening forms to investment papers, official documentation insists on the father's name.

Such an act perpetuates social inequality on the basis of gender and strengthens gender gap. It also questions the capability of the women on the contrary she has made progress in every field.

The recent judgment allowing unwed mothers to apply for sole guardianship of minor children, the Supreme Court has removed one more brick from this edifice and is a welcome move. This ruling will have far-reaching implications for women in India, who have fought long for equal rights in the matter of guardianship. The court has declared that both parents must be considered equally as natural guardians, and the word 'after' in the Hindu Minority and Guardianship Act should not be construed as making the mother's position secondary. In many countries, the law gives both parents equal guardianship. The new ruling not only gives single mothers a strong legal standing but also protects the rights of children born out of wedlock. It is of special significance to children born to sex workers. It gives a fillip to single women who want to adopt.

Topic 9. United Nations Security Council Resolution 1,325

9. Underline the importance of United Nations Security Council Resolution 1325 towards women empowerment.

Answer:

UNSCR 1325 is a landmark resolution by UNSC which calls for an increase the participation of women and incorporate gender perspectives in all United Nations peace and security efforts

The Security Council acknowledged the changing nature of warfare, in which civilians are increasingly targeted, and women continue to be excluded from participation in peace processes. Very often, women's roles are marginalized because they are not seen in terms of their leadership. We must see women as leaders, not victims. We must also view their participation not as a favor to women, but as essential to peace and security. This will bring about women empowerment.

Topic 10. Drug Addiction: Legal / Constitutional Framework

10. Discuss the legal and constitutional framework around Drug Addiction in India.



Answer:

Under DPSP, article 47 says that the state shall Endeavour to bring about prohibition of the consumption except for medicinal purposes of intoxicating drinks and of drugs which are injurious to health.

India is signatory to Legal Provisions Convention on Narcotic Drugs, 1961; Convention on Psychotropic Substances, 1971 and Convention against Illicit Traffic in Narcotic Drugs and Psychotropic Substances, 1988. Thus, India also has an international obligation to curb drug abuse.

Drug abuse comes under **Narcotic Drugs and Psychotropic Substances (NDPS) Act, 1985**, which prohibits, except for medical or scientific purposes, the manufacture, production, trade, use, etc. of narcotic drugs and psychotropic substances.

Illegal cultivation of opium poppy (*Papaver somniferum*) and cannabis (*Cannabis sativa*) are offences under the NDPS Act.

Matters pertaining to Prevention of Alcohol and Substance Abuse are handled by the Ministry of Social Justice & Empowerment (MSJE). It has also been implementing a Scheme for Prohibition and Drug Abuse Prevention since the year 1985-86.

The Ministry of Health, which is responsible for all health issues, runs several drug de-addiction centres in the Government hospitals across the country.

The Narcotics Control Bureau, under the Ministry of Home Affairs, coordinates actions by various functionaries (Central and State) under the NDPS Act.

The State Governments also have their own Health Departments and Social Welfare Departments each of which has its own set of activities relating to Drug Demand Reduction.

Topic 11. Drug Addiction: The Punjab Drug Problem

11. Discuss the extent and driving factors towards the drug problem in Punjab while suggesting suitable steps to curb its menace.

Answer:

In Punjab, drug trade flourishes because of links between political leaders, businessmen and drug smugglers. The youth in the state are mainly getting killed by synthetic, semi-synthetic and regular prescription drugs which are making major inroads into the new rural as well as urban pockets of Punjab. The three main killer drugs affecting Punjab are **Opiates, Benzodiazepines and propoxyphene**, a commonly injected drug. Opiates are opium-based drugs such as heroin, smack; and prescription drugs such as pain killers, cough syrups and anti-spasmodics. Benzodiazepines are sedatives and relaxants.



Extent of Problem

- Roughly 60 per cent of all illicit drugs confiscated in India are seized in Punjab
- Roughly 40% of the Punjabi youth in the age group of 15 to 25 years have fallen prey to drugs, which poses threat of devastating results for the state's demography.
- *Punjab's case is peculiar. This is because in most cases, Drug is linked to urbanization but in Punjab, it occurs predominantly in the rural context.*

Driving Factors

- Unemployment: Over-mechanization of the agricultural sector, the huge influx of cheap migrant labour into Punjab, both during and after the Green Revolution, has contributed to the inability of Punjab's farms to provide suitable employment for local youth.
- Educated rural youth do not find farming profitable enough
- Cultural reasons and Punjabi sense of masculinity is also linked to drug abuse to a great extent.

Suggested steps:

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- Seal the border using latest technology
- *Should be seen as a national problem. Special cell or SIT dedicated to tackle the problem should be set up*
- Government needs to launch one-point programme to eradicate the drug abuse

There is a strong nexus between the Punjab police, drug sellers and political leaders. Political leaders involved in this trade should be boycotted and brought under law.

Topic 12. Poverty and Population

12. **While establishing a link between poverty and growing population, critically examine if former is the cause of later or vice versa.**

Answer:

Poor countries tend to have a high population growth and high population growth rate can lead to poverty. Both these phenomenon are visible in India leading to a vicious cycle. It is true that rapidly growing population can exacerbate poverty. A high population increases the pressure on resources as they can support only a small number of people. It strains the ability of the government to provide for every citizen. It increases the competition for a limited number of jobs. Poverty on the other hand can also lead to an increase in population. Poor people tend to have more children so as to put them to work and support them economically. Poor also have lower access to education and healthcare and thereby are not able to do family planning properly.



They also tend to get married early and therefore have more time to have children. In the context of India, we can see that both the factors are at work, but none of them can present the true picture on its own. The states in India with a high population density and fertility rate tend to be poorer. But then there is Kerala with a high population density and still doing quite well on the human development index.

States with lower per capita income such as Bihar, Uttar Pradesh etc, have a high fertility rate while states with a higher per capita income such as Punjab, Delhi, Kerala, Tamil Nadu have a low fertility rate. Globally, many European nations with a high population density such as Belgium, Holland, etc, are highly developed while nations with a low population density such as in Africa can be poor. Thus, we can say that overpopulation can exacerbate poverty by putting pressure on resources such as land, government services etc, but it is poverty which is the root cause of high population growth

Topic 13. Foreign Universities and Quality of Education

13. **To what extent, entry of the foreign educational institutions can help to improve the quality of higher and technical education in India? Discuss critically.**

Answer:

The higher educational scenario in India lacks the edge to match up to the global competitiveness. When we compare global rankings, Indian universities fair rather poorly. The problem that higher education in India faces is primarily low quality of teaching and learning. The greatest challenge that higher education in India faces is chronic shortage of faculty. Other issues that compound the problems include:

- Poor infrastructure, low investment on teacher education
- Outdated rigid curricula and absence of employer engagement in course content and skills development.
- Opportunities for interdisciplinary learning are limited.
- Pedagogies and assessment are focussed on input and rote learning. Students have little opportunity to develop a wide range of transversal skills.
- High student: teacher ratio due to lack of teaching staff.
- An ineffective quality assurance system and a complete lack of accountability by institutions to the government, students and other stakeholders. .

These problems are endemic across higher education institutions in India. including many of the top tier institutions. The government has been looking towards allowing the foreign



universities to open their campuses here, but so far India has followed policy of protectionism.

The entry of foreign universities has many advantages. Mere presence of foreign institutions will increase competition among Indian institutions to improve quality. It will also bring the culture of rigor and excellence in research and academic standards. Foreign educational institutions will help supplement Indian content-rich curricula with activity based learning and bridge the gap between academics and industry. This will also help in filling the 'skill gap' that hurt the current technology boom.

However, there is also a need of caution. The danger of leading foreign institution garnering our best faculty can be debilitating for existing institutions. Global experiences shows that majority of institutions entering foreign market are not prestigious universities but rather low-end institutions seeking market access and income opportunities. There are also chances that reputed international institution may adopt double standard.

To address these concerns, the recent idea of allowing foreign university in campuses seems to be a positive step towards experimenting. Any bill or policy in this direction must be subjected to intensive consultation with all stakeholders.

Topic 14. Sufism failed to modify society considerably

14. **Critically examine the achievements of Sufis and Mystic saints towards modifying the religious ideas and practices and bring substantial change in societies.**

Answer:

Sufis and medieval mystic saints evolved as a reaction to orthodox and tyrannical practices prevalent in the society of the day, orthopraxy, superstitions and so on. These attained fame due to the messages of divine peace, harmony, love, humanity and attainability of God. They attracted the common men as their main aim was to spend pious life, recite name of Gods and get rid of evil practices. However, in spite of their persistent teachings and preaches, it failed to modify any considerable religious ideas and practices as evident from the continued idol worship, human and animals sacrifices, untouchabilities, Sati practices, polygamy, pathetic plight of women, child marriages and so on. The religions were still dominated by obscurantist and superstitious priests interpreting the religion for their own advantages. Sufis and medieval mystic saints did not have a defined vision to bring religious change across the sub-continent. These movements were localised in nature and lacked any considerable institutional set-up thereby failed to make up prolonged changes. Moreover, they



undoubtedly delineated social evils, but failed to provide an alternative solution for the same. Gradually, these movements evolved as Guru-Shishya practices thereby increasing factionism, competition etc. All these factors together acted as dampeners for modifying religious ideas and practices or the outward structure of Hindu / Muslim societies to any appreciable extent. However, it must be mentioned that the sole objective of sufis and mystic saints and their movement was to propagate the ideas of devotion to the God and recitation within worldly affairs. They never made attempts to work for the modification of societies.

Topic 15. Patriarchy and Middle Class Working Women

15. Critically discuss the impacts of patriarchy upon position of the middle class working women in India.

Answer:

Patriarchy refers to the dominance of society by male counterparts, intruding considerably in the autonomy of females. It has hampered the position of the middle class working women in India in contemporary times owing to prolonged practices of the past and submissiveness of the females.

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Position of the middle class working women is made to be subordinate to that of males. The formers are provided with low skilled and low paying jobs relative to their male counterparts. In fact, for the same quality and quantity of work, women are paid less. Moreover, the domestic works are not even considered as being considerable contribution.

Women's job in India is understood as completely attached to their spouse's. A woman has to seek transfer or even leave their job if her husband has moved. Moreover, in times of exigencies, it is females who have to sacrifice their jobs in the name of necessary for family.

Women are expected to perform dual roles of job as well household works with the latter being prominent. Their earnings are considered just as extra incomes for a family. Unfortunately, this happens even if husband and wife have same designation, same roles and same job profile.

The major problems for working women arise out of the dual responsibilities of the working women's house work and the office work. Krishna Chakraborty in her study, "The conflicting worlds of working mother." found the employed housewives all over the world have to face this problem of adjustment among their varied role expectations.

Another issue arises as the patriarchal society forces the middle class working women to feel that the children are not properly looked after, when the mother is working. Patriarchy has definitely been striking a blow for rising women's participation in India and if continued, it is



well slated to create nuisance for human development and gender neutrality.

Topic 16. Impacts of Economic Factors on Families

16. Joint family system doesn't seem to be a core feature of Indian society any more. Critically examine if economic factors are alone responsible for it.

Answer:

As the society is rapidly transitioning from rural to urban, from agriculture to non-agriculture and from localised to globalised, the joint family system doesn't seem to be core features of Indian society any more. Job transfers, postings, livelihood opportunities, business and trade are the most important driving forces of family in contemporary India. Since, all the members of joint family are not in sync on this account, evolution of nuclear families have been fast into practices. These economic policies override the effect of social values.

The farm size of India has been continuously shrinking due to continuous rise in the population. In order to soothe that pressure, joint families are splitting into nuclear. Family members are taking alternate occupations, which no more sutures them into joint work or families. The want of better standard of living, better civic amenities and more facilitation of opportunities also stand a good reason for dilution in the joint family system of today's India.

The rise of industrialisation affects all social units whose members become involved in serving economic goals. Large joint families disintegrate, giving way to more flexible and less committing nuclear families.

It has also been observed that after the age of retirement, people are seen to return back to the native places and rural homes mostly in the joint family set-up. Moreover, even the existence of nuclear families has not been in true sense and they are always in contact with their near and extended families, attending festivals, ceremonies and other 'samskar' together giving it the effect of virtual. joint family. Hence, stating the economic factor as the sole reason for disintegration of joint family systems may not be appropriate in precise manner.

Topic 17. Regionalism and Globalization

17. Establish the link between regionalism and globalization while elucidating if former is a stumbling block to the later.

Answer:

It has been a subject of debate whether regionalism poses a serious challenge and threat to Globalisation or that that Regionalism builds on Globalisation and that it could only develop the way it did because of Globalisation. There are different arguments as follows:

Regionalism challenges Globalisation

This argument says that Regionalism inhibits multilateral trade liberalization and it serves as



a form of resistance to globalization and as a platform where alternative norms and practices can be developed. However, this fear could be sidelined as Regionalism and Globalisation are by definition two entirely different concepts, where one could never act as a replacement for the other. Globalisation, on the one hand, is an ongoing process that is not largely initiated by states. Regionalism, on the other hand, is a process that happens on a more conscious level.

Regionalism builds on Globalisation

The technological revolution that was brought about by Globalisation definitely forms a vital basis for Regionalism to flourish. Had it not been for the greater ease with which states and individuals can nowadays communicate with each other or send and receive information, it would have been difficult if not impossible to form regional institutions of scale, like the European Union, for example. So, in a way, it could be argued that regionalism emerges in response to globalisation and that thus Regionalism partly builds on Globalisation.

Concept of 'open regionalism'

Regional cooperation provides a good preparation for an open international economy. This makes us conclude that Regionalism provides a 'safer' version of Globalisation and acts as a stepping-stone towards a global economy. This view of Regionalism is often called 'open-regionalism' and it is the dominant theoretical model of the globalisation-regionalism relationship. Therefore, Regionalism is not only "a way station to globalization", but also its institutions and regional economies can act as a sort of 'training camp' for national businesses and organisations that are trying to go global. Since Regionalism is concerned with an increase in political and economic cooperation based on shared interests, norms and values in a certain region, this makes it possible for large companies to expand and train for world competition and ultimately aids globalisation.

Therefore, it would be wrong to say that Regionalism is a stumbling block to globalisation. Rather, regionalism is a stepping-stone towards Globalisation. Regionalism is certainly linked with globalisation. We cannot compartmentalise the two in two water tight compartments. It definitely would take two to tango- Globalisation and Regionalism.

Topic 18. Socio-Cultural Regionalism

18. What do you understand by socio-cultural Regionalism? What are its objectives? Discuss in the light of suitable examples.

Answer:

Socio-cultural regionalism refers to those regional movements which draw their substance exclusively from the social and cultural contours of a particular region. It underlines the assertion of ethnic-cum-cultural consideration to inter-regional relations or conflicts. People



participate in these movements for reasons of self-identity viz. Culture, language or other ethnic components.

Though socio-cultural regionalism is based on combination of several factors yet at times, one factor is most dominant and defines the purpose of the movement. For example, *Linguistic cultural regionalism* [at present, there are demands to put 38 more languages in the Eighth Schedule to the Constitution including Bhojpuri, Bundelkhandi, Lepcha, Khasi, Karbi, Limbu and so on [\[list\]](#).]; tribal regionalism [demand for new states on the basis of tribes and tribal organization], extra-territorial regionalism on the basis of race, caste etc. [Tamil Nationalism, Naga Nationalism – these are nothing but manifestations of extra-territorial socio-cultural regionalism] .

The key objectives of the socio-cultural regionalism can be:

- Demand for creation of separate state / re-organization of existing state on the basic of maximum social / cultural homogeneity.
- Functional elevation of mother tongue to the level of official language in state and inclusion in 8th suraj_winner | rajawat.rs.surajsingh@gmail.com | 19254
- Linguistic purism

Non-dilution of the contents {word stock} of the language and restoring puritan entity of language is called Linguistic purism. The movements for purification of Tamil language and Sanskritization of Hindi are some examples.

Topic 19. Administrative Regionalism

19. Critically examine the various dimensions / types of administrative regionalism in India while giving an overview of state response to the same.

Answer:

Administrative Regionalism or Politico-economic Regionalism functions within the realm of division of powers between centre and states in a federal polity. The principal actors under this are the federating states themselves. The administrative regionalism includes within its ambit the following sub-varieties:

Inter-state

Regionalism which is with respect certain issues pertaining to land and the river-water disputes between the states. One example is the border dispute between Karnataka and Tamil Nadu. With respect to inter-state territorial disputes, the identification with the state and broader territorial loyalty takes precedence over other in group identities. This can be understood with riots over Cauvery water dispute between people of Karnataka and Tamil



Nadu.

Intra-state or Sub-state Regionalism

The major reason for this sort of regionalism is the feeling of relative deprivation, neglect and under-development among the people of a particular sub-region within a state. Sub-regional conflicts become intense especially when ethnic composition of two sub-regions are distinctively different from each other. The objective of sub-regionalism is ensuring a fair and equitable share and partnership in the political power structure and economic resource of the state achieved through administrative arrangements. The objective of this type of regionalism is demand for sub-state formation within the existing state itself {in shape of 'regional council' or 'district council'}. The creation of states such as Jharkhand and Chhattisgarh; and creation of Bodoland Territorial Council and other such councils in north east are examples of state response to such regionalism.

State-regionalism

This kind of regionalism focussed against the central authority. Under this, it is directed towards the entire array of centre-state relations like large share in revenue, sharing and distribution of resources and devolution and administrative decentralization of political powers and accountability. It basically is demanding a share in the central authority.

State Response

The state response to administrative regionalism in India can be summarized as follows:

- There is no concession to secessionist demands. Such movements aimed at secession from India are suppressed by all means available including military action.
- Government of India does not consider the regional demands based on religious differences. No state or other such mechanism has been created purely on religious basis.
- Government of India does not consider the demand for separate linguistic state merely on the ground that a particular language dominates in a region. Thus, ONLY language has not been the sole basis of formation of a state or reorganization of a state.

Topic 20. National Policy for Children 2013

20. Do you think that the National Policy for Children, 2013 satisfactorily includes the needs of the children with disabilities? Bring out its salient features.

Answer:

The [National Policy for Children, 2013](#) aims to protect and encourage the rights of the children to survival, health, nutrition, education, development, protection and participation.



The policy, as notified, is a paradigm shift from the more common patronizing approach to children with disabilities seen in the mainstream. Further it has incorporated major inputs of various organizations regarding the needs of children with disabilities.

The salient features of the children's policy with reference to Children with disabilities include the following:

- It focuses on the prevention of disabilities. Since it has been estimated that a large percentage of disabilities in India are preventable, so it is expected that with **early interventions, further disabilities could be treated and managed**, after which rehabilitation and social support measures need to be provided.
- It recognizes that, at times, children with disabilities are not given access to education and may be in need of additional care and protection. They are included in a larger group of vulnerable children who need to be tracked and have access to their right to education.
- It highlights the need for schools to be inclusive and for the availability of trained teachers and special educators, appropriate pedagogy and education material, barrier-free access for mobility, functional toilets and co-curricular activities towards the development of a child's fullest potential and autonomy, as well as dignity and self-worth.
- It specifically states that the views of children with disabilities must be promoted and strengthened within the family, community, schools and institutions, different levels of governance, as well as in judicial and administrative proceedings concerning them.
- It is the first policy document in India that specifically highlights "disability" as a ground for discrimination that must be countered.

Though some suggestions of the civil society did not make it to the final draft, still, these provisions are a good reflection of the United Nations Convention on the Rights of Persons with Disabilities, which emphasizes the rights of children with disabilities to express their views freely on all matters affecting them, on an equal basis with other children.

Though it is yet to be seen how this translates into real practice, still it gives the hope that children in our country can look forward to a future without discrimination.

Topic 21. NIMBY syndrome

21. **As an Individual, what difference can you make to tackle the issue of waste being generated in metro cities? Suggest sustainable solutions to tackle the menace created due to urbanization.**



Answer:

There is a typical middle-class Indian mentality which is known as 'Not in my backyard' (NIMBY) which simply means we are complaining about the garbage being piled up in our cities but are not ready to do anything from our end to contribute to the menace of waste generation.

Rather than always waiting for the municipality to do the work, there is actually a lot one can do at an individual's level.

Certain sustainable solutions to tackle the menace can be summed up below-

- Segregating the garbage at the household level. There is some garbage which is organic in nature. One can composts it or make biogas out of its wet waste.
- Enshrining the principle of "polluter pays" and the element of "eco-responsibility" can go a long way in tackling waste reduction, recovery and recycling.
- India is a country of festivals. There is a lot of waste generated during festival seasons. Therefore, as an individual one can dispose of the waste generated while enjoying the celebrations.
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- When going for shopping, one can carry cloth bags rather than asking for plastic bags at the counter. This would discourage the use of plastic and lessen degradation.
- The three R's of sustainability: reduce, reuse and recycle must be practised sincerely in reality and not just exist in letter.
- Lastly, the informal sector which consists of the waste pickers are generally ostracized for the work they are doing in segregation, collection and disposal of waste. Their role must be appreciated for they are contributing in keeping the cities cleaner and greener.

Gandhiji has rightly stated that be the change you want to see. One must act as an inspiration for the other and motivate the rest in the locality to tackle to issue of waste generation sustainably.

Topic 22. Spatial Planning and GIS in Smart City Mission

22. Why is Spatial Planning a pre-requisite for a concept like Smart City to be achieved in reality? Discuss.

Answer:

There is no universally accepted definition of Smart City. However, in simple language it implies there are smart solutions for everything which ultimately would drive the economic growth and improve the quality of life of the people. Spatial Planning through the use of GIS



can be very useful in achieving this dream due to the following reasons:

1. Spatial Planning would envisage efficient allocation of land and resources.
2. Local area planning and energy efficient urban design involving citizens/stakeholders.
3. Sustainable Urban Transport road design to bring about more equitable allocation of road space for movement of people, rather than only vehicles by providing compact, well-designed and well-coordinated pedestrian and Non Motorized Transport oriented infrastructure.
4. Infrastructure Planning & resource mobilization.

Further, GIS technology and geospatial analyses can also improve service delivery. In terms of the environment, geospatial technologies can help us get a better handle on the balance to improve efficiency and help us respond and manage threats facing cities.

Topic 23. Urbanization & Exclusion

23. **“India’s current mechanisms of urbanisation have less to offer for its disadvantaged citizens, especially for its religious minorities, new migrants and poor.” Discuss critically.**

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Answer:

The current trends show that Indian cities are on a slow but definite path towards religious- and caste-based crises. These trends need to be reversed in order to ensure just social growth. Cities have generally been viewed as liberating spaces wherein there is no rigid social structures. This made Babasaheb Ambedkar call upon the oppressed communities to leave the “narrow-minded” villages for city life.

The last decade has seen 40% Dalits opting for urban living. Cities have also been prime locations for India’s religious minorities, especially Muslims and Christians 40% of which live in urban areas.

However, Indian cities are now considered as spaces of discrimination. Indian cities are also entrenched in the caste system and social customs. There is residential segregation and identity-based discrimination on steady rise in urban spaces. Dalits and Adivasis are concentrated within certain geographical areas of cities, mostly in unauthorised settlements and poor neighbourhoods.

It has been observed that slums are generally overpopulated by Dalits, Adivasis, Muslims and recent migrants. This depicts the trend of residential segregation.

Secondly, the location of a neighbourhood greatly determines the services it receives. Slums and informal settlements located on city peripheries do not receive basic services such as



drinking water, sanitation, healthcare and food stamps. This backlash urban planning can be called as “planning black holes” phenomenon.

Thirdly, even the municipal services are not available to the people residing in the slums.

The socially oppressed and spatially disadvantaged continue to flock to cities and towns to escape degrading social practices of segregation and discrimination, and also, importantly, to move up social mobility ladders. However, they are not able to come out of this trap of exclusion even when migrating to urban areas.

Therefore, India’s current mechanisms of urbanisation have less to offer for its disadvantaged citizens, especially for its religious minorities, new migrants and poor. Cities are thus not only mimicking rural social and cultural structures of inequality and exclusion, but they are also creating faultlines for future conflicts. In this game, urbanization is creating “urban winners” and “urban losers”. This calls upon the urban planners and key policy makers to make necessary reforms.

Topic 24. Ladies in Constituent Assembly

24. **Several women leaders contributed immensely in shaping the constitution of India by participating in the debates of the Constituent Assembly of India. Discuss prominent contribution by women leaders in making constitution of India.**

Answer:

There were 15 ladies in the constituent assembly of India, some of them contributed immensely in the making of Indian Constitution. These were as follows:

1. Ammu Swaminathan: pitched for a concise and simple language constitution
2. Annie Mascarene
3. Begum Aizaz Rasul: Only Muslim women of constituent assembly. Worked as member of Minority Rights Sub-committee; opposed separate electorates and opposed reservation of seats.
4. Dakshayani Velayudhan: First Dalit Graduate of India and only Dalit lady in constituent assembly. Pitched for making untouchability unlawful.
5. Durgabai Deshmukh: Iron Lady, founder of AMS institutions, gave important inputs on method of appointing judges in provincial high courts, independence of judiciary, process of appointing the governor, establishment of new high courts in new states. She had also suggested to important amendments to the draft constitution:
 - To ensure that “Every judge shall be a citizen of the union of India”.



- To lower the age from 35 to 30 for holding a seat in the council of states.
 - In the assembly debates, she spoke on various matters such as human trafficking, responsibility of the government towards protection of children and youth from exploitation and abandonment.
 - She made a case for Hindustani (Hindi+Urdu) as a national language of India but expressed feared about the forceful campaign in favour of Hindi in South India.
6. Hansa Mehta: made a case for dalit rights. State should not make or sell liquor.
 7. Purnima Banerjee: opposed restrictive provisions on fundamental rights. There should be no statutory safeguard for permanency in public services
 8. Renuka Ray: opposed separate electorates and reservation for women in assembly.
 9. Sarojini Naidu
 10. Vijayalakshmi Pandit: in an independent India minorities will not be able to look to outside powers for help without being termed 'traitors'.
 11. Sucheta Kripalani: She was a member of the subcommittee on laying down the charter for the constitution of India. On 15 August 1947 she sang Vande Mataram in the Independence Session of the Constituent Assembly.
 12. Kamla Chaudhary
 13. Leela Rai
 14. Malti Chaudhary: Emphasized the role of education, especially adult education in rural reconstruction.
 15. Rajkumari Amrit Kaur : Championed the cause of universal suffrage. (Kindly refer to 2014-CGS-11 for more details on this topic)

Topic 25. Various Regions and India's Composite Culture

25. 'Different regions of India have contributed to the advancement of social and religious reform in the past to make the culture of India a composite one.' Analyze.

Answer:

Like the contribution in Literature and higher learning, similar contribution by each region can be seen in the long list of religious and social leaders.

While Ramachandra and Krishna, the two ideal leaders of the Hindus, were born in Uttar Pradesh, Bihar gave birth to two of the greatest religious reformers, Mahavira and Gautama Buddha.



In South India the devotional poetry of the Saiva saints (Nayanars) and the Vaishnavasaints (Alvars) gave an impetus to the path of devotion.

When Hinduism was plagued by the prevalence of left-handed practices (Vamamarga) Sankaracharya who was born in Malabar but who looked upon the whole of India from Cape Camorin to the Himalyas as his field of action purged Hinduism of the baneful influence of Tantrikism and brought about cultural unity of India by establishing four great monasteries locating them almost at the four corners of India. One of these was in the South at Sringeri in Mysore, another at Puri on the east coast, the third at Dwarka in Kathiawar on the west coast and the fourth at Badarinatha in the Himalayas

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