



**Exclusively For  
UPSC Mains 2022**

**SOCIETY  
GS-1  
MAINS WORK  
BOOK**



# MIETIS 2022

## Mentoring and Enabling Through Intelligent Support System

# TOPICS AND POINTERS

2022- MAINS STUDY MODULE



**SIVARAJAVEL IAS ACADEMY**  
FOUNDER - DIRECTOR OF SMART LEADERS IAS

# TOPICS & POINTERS

## ABOUT

The material aims to equip the aspirants with enough knowledge to attempt mains questions by incorporating various dimensions. This material will be provided every week as per the test module.

## HOW TO READ THIS ?

1. Only key points will be provided .
2. Readers are advised to make a synopsis from topics and points given.
3. Make your own chart, diagrams and maps after reading the topics.
4. Understand the topics. Don't try to memorise them but link organically
5. Make sure to complete the module before the Test on Sunday.
6. Revise, Write, Practice- Repeat

## MAINS ANSWER WRITING CHALLENGE

 [t.me/srvmetis](https://t.me/srvmetis)

Starting from 13<sup>th</sup> of June till the end of the test schedule every day two questions will be posted and answers may be provided in the evening.



**SIVARAJAVEL IAS ACADEMY**  
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### Society - Mains Important Themes & PYQ's 2013-2021

**Salient features of Indian society :**

1. Caste system -relevance
2. Modernity and traditionality –Traditional social values .
3. Diversity and pluralism
4. Family,Joint family
5. Spirit of tolerance and love

**Population associated issues, poverty and developmental issues:**

1. Population education
2. Women and population growth
3. Globalization and population
4. Population and poverty- interconnection
5. Disasters (Covid 19 ) and its consequences on poverty .
6. Poverty and implementation of associated programmes
7. Poverty and deprivation

**Role of women and women's organization**

1. Challenges to women.
2. Patriarchy .
3. Middle class working women.
4. Sex ratios and its interconnection with the region's growth .
5. Sex ratio among castes and their development
6. Women's movement in India -its connection with lower strata women .
7. Socio religious reform movements and Women's movement.
8. Male membership in women's organization

**Social empowerment, communalism, regionalism and secularism**

1. Basis for regionalism.
2. Regionalism and separate state demand.
3. Regionalism and Unity of India.
4. Secularism: West vs. India debate.
5. Secularism and cultural practises.
6. Secularism and religious freedom.
7. Causes of communalism.
8. Communalism and impact on society harmony.
9. Social empowerment of vulnerable groups.

**Effects of globalisation on Indian society:**

1. Effects on cultural diversity.
2. Impact on local traditions.
3. Positive changes due to globalisation.
4. Globalisation and demographic profile.
5. Globalisation and women empowerment.
6. Debate around 'Globalisation' definition.

**Urbanisation, their problems and their remedies:**

1. Socioeconomic problems in Urban cities.
  2. Schemes for urban cities.
  3. Demographic changes in urban cities.
  4. New Industries around Urban settlements and its impact.
- Cultural changes arises out of Urbanisation.

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### Previous year questions

#### **Salient features of Indian society:**

1. Has caste lost its relevance in understanding the multi-cultural Indian Society? Elaborate your answer with illustrations.
2. "Caste system is assuming new identities and associational forms. Hence, the caste system cannot be eradicated in India." Comment.
3. Are diversity and pluralism in India under threat due to globalisation? Justify your answer
4. Customs and traditions suppress reason leading to obscurantism. Do you agree?
5. How does the Indian society maintain continuity in traditional social values? Enumerate the changes taking place in it.
6. The spirit of tolerance and love is not only an interesting feature of Indian society from very early times, but it is also playing an important part in the present. Elaborate.
7. Describe any four cultural elements of diversity in India and rate their relative significance in building a national identity.
8. The life cycle of a joint family depends on economic factors rather than social values. Discuss.

#### **Population associated issues, poverty and developmental issues**

1. COVID-19 pandemic accelerated class inequalities and poverty in India. Comment.
2. Discuss the main objectives of Population Education and point out the measures to achieve them in India in detail.
3. "Empowering women is the key to control population growth". Discuss.
4. Despite the implementation of various programmes for eradication of poverty by the government in India, poverty is still existing'. Explain by giving reasons.
5. An essential condition to eradicate poverty is to liberate the poor from the process of deprivation." Substantiate this statement with suitable examples.
6. Critically examine whether a growing population is the cause of poverty OR poverty is the mains cause of population increase in India.
7. How do you explain the statistics that show that the sex ratio in Tribes in India is more favourable to women than the sex ratio among Scheduled Castes?
8. Why do some of the most prosperous regions of India have an adverse sex ratio for women? Give your arguments.
9. Critically examine the effects of globalization on the aged population in India.

#### **Role of women and womens organization**

1. What are the continued challenges for women in India against time and space?
2. Women's movement in India has not addressed the issues of women of lower social strata.' Substantiate your view.
3. The women's questions arose in modern India as a part of the 19th century social reform movement. What are the major issues and debates concerning women in that period?
4. How does patriarchy impact the position of a middle-class working woman in India?

#### **Social empowerment, communalism, regionalism and secularism**

1. What is the basis of regionalism? Is it that unequal distribution of benefits of development on a regional basis eventually promotes regionalism? Substantiate your answer.
2. Growing feeling of regionalism is an important factor in the generation of demand for a separate state. Discuss.

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3. Do you agree that regionalism in India appears to be a consequence of rising cultural assertiveness? Argue.
4. How do the Indian debates on secularism differ from the debates in the West?
5. How is the Indian concept of secularism different from the western model of secularism? Discuss.
6. What are the challenges to our cultural practices in the name of secularism?
7. 'Communalism arises either due to power struggle or relative deprivation.' Argue by giving suitable illustrations.
8. Customs and traditions suppress reason leading to obscurantism. Do you agree?

### **Effects of globalisation on Indian society:**

1. To what extent has globalisation influenced the core of cultural diversity in India? Explain.
2. Critically examine the effects of globalization on the aged population in India
3. Globalisation is generally said to promote cultural homogenisation but due to these cultural specificities appear to be strengthened in the Indian society.' Elucidate.
4. Are we losing our local identity for the global identity? Discuss.
5. Are diversity and pluralism in India under threat due to globalisation? Justify your answer.

### **Urbanisation, their problems and their remedies:**

1. Discussion the various social problems which originated out of the speedy process of urbanization in India.
2. With a brief background of the quality of urban life in India, introduce the objectives and strategy of the 'Smart City Programme.'
3. What are the main socio-economic implications arising out of the development of IT industries in major cities of India?

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### SALIENT FEATURES OF INDIAN SOCIETY

<b>1</b>	<b>Cultural diversity of India and its role in Nation building (Both positive and negative)</b>	
	<p><b>Intro:</b> Mention about 8 main religions, 1632 languages, 20000 plus sub castes, 705 tribal groups etc...</p> <p><b>Body:</b> Advantages : If aspirations are met adequately then these are advantages : →Rich civilizational culture, →endurance to hardships, →diverse ideas and innovations, →open mindedness, →wide cultural and environment potential, →economic opportunities Disadvantages : → Communalism,→ caste conflicts, →xenophobia, →vote bank and petty politics, →civic disengagement, →minority appeasement, →majority domination and exploitation, →mutual suspicion.</p> <p><b>Conclusion:</b> Success of India vs failure of Pakistan in 75 years, Sachar committee report.</p>	
<b>2</b>	<b>Nation – state debate. Whether India is a nation state or not?</b>	
	<p><b>Intro:</b> Territorially bounded sovereign polity—i.e., a state—that is ruled in the name of a community of citizens who identify themselves as a nation.</p> <p><b>Body:</b> Nation state is a western concept. India is not strictly a nation state. It is a civilizational state with its →own shared Diverse culture (religion, caste, language etc.), →shared history, →integration but not assimilation, →shared territory, →shared sovereignty, →states with relative autonomy, →sense of Indianness, →sense of brotherhood, →Composite culture.</p> <p><b>Conclusion:</b> India is a “nation in making” without compromising its unique composite culture.</p>	
<b>3</b>	<b>Contributions of Multi ethnic/linguistic/religious identity to the salient features of Indian society</b>	
	<p><b>Intro:</b> Debate, discussion, dissent are main features of Indian society which she got from multi-cultural origin.</p> <p><b>Body:</b> →Add colours to monotonous modern life(vibrant cities),→ Dilutes extremism and promote peace, →Concept of acceptance and tolerance,→ multi religious doctrines helps to find eternal truth(via healthy debate), →reduces biasedness and prejudices,→ rich values and ethos from sacred books, →Protection of minorities.</p>	

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	<p>On the other hand, some ugly some aspects of Indian society also stems from its multi-cultural aspects : 1990s communal riots, secession demand, cow vigilante killings, anti-Hindi agitation etc.</p> <p><b>Conclusion:</b> United we stand, divided we fall, Diversity can be seen either as a challenges or opportunities. India's vasudeva kutumbagam concept accepts whole world as one family despite the differences.</p>	
4	<b>One nation – One culture. Critically evaluate.</b>	
	<p><b>Intro:</b> Indian society – Pluralist, complex social order – results, cultural variations. Globalisation/westernisation, narrow-minded policies – threat to diversity.</p> <p><b>Body:</b></p> <ul style="list-style-type: none"> <li>• Positives: Administrative convenience, understand whole people, less possibility of separatism/vested interests, unity,</li> <li>• Negatives: Fade away cultural vibrance, trust issues, against natural/fundamental rights.</li> </ul> <p><b>Conclusion:</b> Accepting &amp; embracing the diversity – need of the hour.</p>	
5	<b>Balance between traditionalism and modernity in Indian society</b>	
	<p><b>Intro:</b> Both tradition and modernity are value added terms, which is time space specific. If people accepts a new idea which is entirely different from previous one can be attributed to modernity</p> <p><b>Body:</b> Traditional values still we respect : →Spiritualism, →Sacred grooves(environment), →Gandhian way of life (economy) →Ayurvedic medicines, →importance to family, →ethos like “aditi devo bhava”, “vasudhaiva kutumbakam”, yadhum oorae yavarum kaeleer. Modernity we endorsed: →Culture (Equality in terms of gender, caste, religion), →abolition of social evil, →Polity (Democracy, justice, secularism) →Technology (Communication, productivity in economic production)</p> <p><b>Conclusion:</b> Tradition should make way for the modernity without disrupting the existing social order. India tries to find its right balance in this modern - tradition conundrum.</p>	
6	<b>Balance between spiritualism and materialism in Indian society</b>	
	<p><b>Intro:</b> Nehru said, PSUs and industries are “temples of modern India”. Vivekananda bats for both spiritual and materials aspects of Indian society.</p>	

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	<p><b>Body:</b></p> <p>In past →Buddhism supports both spirituality and prosperity, →both Samkhya and charvaka philosophy co-existed, →thirukural (aram,porul,inbam), →both grihastha and sanyasa are part of 4 ashramas.</p> <p>In present: →growing unicorn startups are balanced by mushrooming cults and sects, →weekend spiritual sessions in MNCs, →commercial products are sold by spiritual gurus, →economic boom during kumbh melas, →huge gold reserves in temples. →Different darshan based on special tickets, →skyrocketing yoga classes.</p> <p><b>Conclusion:</b></p> <p>India – net exporter of both material services and spirituality. It is right time for government to focus on both GDP and happiness index.</p>	
7	<b>Kinship and family are an integral part of Indian society.</b>	
	<p><b>Intro:</b></p> <p>In India, marriages are not between individuals but between families, Trio of family, caste, kinship forms the base for Indian society. It is integral because of its multi-functional role.</p> <p><b>Body:</b></p> <p>→Embodies collectivist culture, →satisfy emotional needs, →family as an economic grouping (Family business), →ascriptive value from family(status), socio political sustainability, →source of cultural capital, →Caste endogamy made kinship a functional group for many generations, →family gives societal acceptance.</p> <p>On the other hand, →Family is losing its value : →separation of family and market, →role of state increasing, →out of wedlock concept.</p> <p><b>Conclusion:</b></p> <p>Family is an institution in itself. Differentiation of roles are increasing in society and so in family but its importance in maintaining social order is more important now, than ever in the past.</p>	
8	<b>Syncretic and dynamic features of Indian society.</b>	
	<p><b>Intro:</b></p> <p>Indian society - amalgamation of multiple cultures (Composite not common) so it gives dynamic nature to itself. From plastic banana leaf to readymade dhoti – Indian society loves syncretic nature.</p> <p><b>Body:</b></p> <p>Family – nuclear in structure but joint in function, →from patrilocal to neo local families, →overt form of caste are undermined but its covert expression increases, →polygamy is replaced by serial/sequential marriages, →Indian model of evolving secularism, →love cum arranged marriages are increasing, →open to other caste marriages</p>	

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	<p>provided both caste are in same social status, →embracing both little and great tradition, →McDonaldization of Indian foods.</p> <p>Having said that, some static nature : Caste as a tool for differentiation, Patriarchal mind set, Hierarchical setup in socioeconomic conditions.</p> <p><b>Conclusion:</b></p> <p>Indian society is a “salad bowl” which will accept all functional novel ideas and reflect its dynamic nature.</p>	
9	<b>Patriarchy is one of the salient features of our society</b>	
	<p><b>Intro:</b></p> <p>Patriarchy - male domination and to the power relationships by which men dominate women</p> <p><b>Male dominance:</b></p> <p>Hold all positions of power and authority.</p> <p>Majority of Decisions are taken by men at both personal and societal levels .</p> <p>Women Lok sabha MP's-78 /543, in the 17<sup>th</sup> lok sabha .</p> <p><b>Protecting the authority of men:</b></p> <p>Through crimes such as Sexism, negative attitudes, domestic violence, female foeticide and infanticide.</p> <p>According to NCRB DATA around 90 rapes cases are recorded everyday but with less than 30% conviction rates</p> <p><b>Discrimination against women</b></p> <p>Preference for male child, early marriage, lack of jobs, domestic violence, economic and social freedom are some of the many examples of such discrimination.</p> <p>India -lowest female labour participation rate -around 20 %.</p> <p><b>Traditional beliefs and stereotypes regarding women's' roles in the society:</b></p> <p>Power and dominance -behind -stereotypes and violence - women</p> <p><b>Constructing notions of masculinity and femininity:</b></p> <p>Characteristics, traits, and activities that are “deemed” appropriate for men and women are referred to as ‘gender stereotypes’.</p> <p><b>Conclusion::</b></p> <p>Modern rational society is witnessing watered down patriarchal structure.</p>	
10	<b>India caste and class same or not? If yes /no explain</b>	
	<p><b>Intro:</b></p> <p>Caste and class -forms -Social stratification .Castes - hereditary groups -fixed ritual status, Classes - relations of production.</p>	

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	<p><b>Body:</b></p> <ul style="list-style-type: none"> <li>• Caste -basis of marriage (endogamy ) whereas class is not around only 6 % of intercaste marriage exists(2011 census).</li> <li>• Caste -has religious connotations -class does not</li> <li>• Caste and occupations nexus still prevails . 73.31% of manual scavengers from Scheduled Castes.</li> <li>• Identity politics -Demand caste based reservations - Example: Vanniar Reservation ,Maratha reservation</li> <li>• Kith and Kin belonging to same caste ,class differences are neglected</li> </ul> <p><b>Withering away of caste and moving towards class ?</b> Percolation of modern education among middle class - Social mobility . Occupation is based on merit - caste holding division of labour in modern ,rational society is negligible Reservation based on economic criteria -Economic weaker section .103 constitutional amendment act</p> <p><b>Conclusion:</b> Transformation of society is marked up by transition from closed form of stratification to open form of stratification</p>	
11	<p><b>Caste acting as a uniting tool in this diverse country/ divisive tool in the society</b></p>	
	<p><b>Intro:</b> Caste as an institution sustained 2000 plus years, so it is obvious that it has both uniting and divisive factors. Caste divisive tool -diverse country :</p> <ul style="list-style-type: none"> <li>• A person -norm violation - ostracized and devalued. untouchability . Influence of khap panchayat. loss of individual liberty and freedom.</li> <li>• Stratification among the sections of population .caste conflicts . Threat to social order, stability, peace and harmony. Crimes against Dalits increased by 6% from 2009 to 2018.(NCRB DATA )</li> <li>• Identity politics .Nomination of legislators -dominant caste -by most of the political parties .Pressure groups -caste based -caste centric reservation demands ,protests .</li> <li>• Work of an individual -based -ascribed criteria .Jajmani system -bonded labour .</li> <li>• Promotion of same caste marriage-endogamy -intercaste marriage -honour killing .</li> </ul> <p>Caste uniting tool -diverse country</p> <ul style="list-style-type: none"> <li>• Foundation of kith and kin – caste .</li> <li>• Caste -creates solidarity among its own people .</li> <li>• Caste – helps in preservation of culture</li> <li>• Promotes economic development among its group people .</li> <li>• Protects individual from exploitation of other caste members</li> <li>• It helps in socialization</li> </ul> <p><b>Conclusion:</b> Caste as a divisive tool outweighs caste as a uniting tool to the society .</p>	

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12	<b>Caste losing its significance in multi-cultural society/ caste is still strong in society as it has the ability to adapt in challenging environment</b>	
	<p><b>Intro:</b></p> <ul style="list-style-type: none"> <li>Agents of modernity - modern education, industrialization, urbanization, Indian Constitution etc. has contributed -to loosing sheen of caste .</li> </ul> <p><b>Body:</b></p> <p>Caste losing -significance -multicultural society</p> <ul style="list-style-type: none"> <li>Growing dissociation between caste and hereditary occupation</li> <li>All castes have given importance in the socio-political field-policies and schemes have been stiched to the demands of every sections of the population.</li> <li>Identity of people has been moved from caste based (ascribed) to achievement criteria.</li> <li>Indian society is more tolerant of inter-caste marriage-modern forms of marriage such as LGBTQ+, love marriages has eroded the prevalence of caste on marriages .</li> <li>Infrastructure -westernized -Restaurants, shopping malls, regional celebrations, local festivals, public institutions, private establishments, do not consider the caste factor.</li> </ul> <p>Caste is still strong – ability to adapt -multicultural society.</p> <ul style="list-style-type: none"> <li>Endogamy of caste -reinforced through caste based matrimony</li> <li>Usage of technology -new forms of caste based associations -whatsapp group, facebook group</li> <li>Manual scavenging -swatch bharat mission -unholy nexus</li> <li>last names - indications of what caste a person belongs to.</li> </ul> <p><b>Conclusion:</b></p> <p>Due to differentiation of society (complex society ) the role played by caste institution are increasingly replaced /refuted by modern institutions like state ,education ,civil society .</p>	
13	<b>Caste losing its significance in multi-cultural society/ caste is still strong in society as it has the ability to adapt in challenging environment</b>	
	<p><b>Intro:</b></p> <ul style="list-style-type: none"> <li>Agents of modernity - modern education, industrialization, urbanization, Indian Constitution etc. has contributed -to loosing sheen of caste .</li> </ul> <p><b>BODY :</b></p> <p>Caste losing -significance -multicultural society</p> <ul style="list-style-type: none"> <li>Growing dissociation between caste and hereditary occupation</li> <li>All castes have given importance in the socio-political field-policies and schemes have been stiched to the demands of every sections of the population .</li> <li>Identity of people has been moved from caste based (ascribed) to achievement criteria .</li> </ul>	

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<b>14</b>	<b>Dalit assertion annihilates caste vs reinforcing it</b>	
	<p><b>Intro:</b> Dalits-An umbrella term for the Schedules classes which were Historically categorized as untouchables. Subjective awareness of exploitation and exclusion→Dalit assertion</p> <p><b>Body:</b> Dalit assertion→ Based on Markers of Caste identity→ Pre-Ambedkar (Temple Entry, Access to Education, Patronage)→Post-Ambedkar (Socio, Political, Economic Equality)</p> <p>A. <b>Dilutes Caste:</b> Informing and Debating the Atrocities, Articulating the Collective injustice, Civilised Appeal, Liberal Attitudes Developed, Inclusivity in Politics resulted in Sensitivity,Urbanisation, Counter Currents over Caste and dilution of caste atrocities.</p> <p>B. <b>Reinforces Caste:</b> Polarizes Sections, Caste-Binary based Assertion consolidates the caste hierarchy-only Political level dilution→socially stronger. (Brahmanism vs Dalit Consciousness) Ex: Bhima Koregaon Violence.</p> <p>Dalit Middle Class and disconnect with Dalit Massses.</p> <p><b>Conclusion:</b> Ambedkar's →annihilation of caste remains elusive →Dalit Assertion used as a plank</p>	

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15	<b>Tribal knowledge vs Mainstream knowledge?</b>			
	<p><b>Intro:</b> Awareness and cognition→ observed and orally transmitted tradition</p> <p><b>Body:</b></p> <table><tr><td><p><b>Tribal:</b> Undocumented, orally transmitted, paintings etc Based on Observation, Subjective Experience Simple, Sustenance Tech Subject to nature and linked to Natural Resources Intrinsically Linked to Sustainability Less of Material and Monetised culture Resilient to climate change Nutritious Dieting</p></td><td><p><b>Mainstream:</b> Documented and Written Transmission, Tech based today Based on Scientific Methods, Objective Complex and Spohisticated tech Brings nature under subjection More focus on economic growth More Materialistic and Monetised Vulnerable to climate change Unhealthy Pattern of consumption</p></td></tr></table> <p><b>Examples: Sacred Grove, Disaster Management (Bajo <i>Tribe</i>: cyclone), Indigineous Medicine etc</b></p> <p><b>Conclusion:</b> Mainstream Knowledge protected by Patent, IP rights→Traditional needs Preservation.</p>	<p><b>Tribal:</b> Undocumented, orally transmitted, paintings etc Based on Observation, Subjective Experience Simple, Sustenance Tech Subject to nature and linked to Natural Resources Intrinsically Linked to Sustainability Less of Material and Monetised culture Resilient to climate change Nutritious Dieting</p>	<p><b>Mainstream:</b> Documented and Written Transmission, Tech based today Based on Scientific Methods, Objective Complex and Spohisticated tech Brings nature under subjection More focus on economic growth More Materialistic and Monetised Vulnerable to climate change Unhealthy Pattern of consumption</p>	
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16	<b>Tribal people losing their unique culture due to homogenization</b>			
	<p><b>Intro:</b> Tribal culture→Rich, Unique and Hetetogenous, Homogenisation: Flattening of cultures.</p> <p><b>Body:</b> 8.6% ST population, PVTG's, UNESCO-250 language lost in 50 years. Tribal Culture- Diversity; Mainstream Bias→ Inferior Culture. <b>Westernisation:</b> Loss of Language, Crafts and <b>McDonaldisation:</b> Homogenisation of Taste <b>Walmartisation</b>→Consumption pattern Christianisation and <b>Sanskritisation</b> of Tribes→Loss of Tribal Religion <b>Globalisation:</b> WTO norms Assimilation Approach towards tribes (Present Education Policy→tries to mainstream. Does not Impart Tribal Education)</p>			

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	<p><b>Conclusion:</b> Needs Preservation, <b>Protection</b> of less tangible <b>tribal cultural</b> resources is also critical to preserving <b>tribal culture</b>.</p> <p><b>Extra:</b> Schemes: Schedule 5,6 PVTG, Eklayva Model Schools, Van Dhan, Adi Mahotsav. Etc</p>	
<b>17</b>	<b>Integration vs assimilation of tribes in India</b>	
	<p><b>Intro:</b> 3 approaches in Acculturation: Integration- Assimilation. Integration- (Distinct Identity maintained), Assimilation (Fused with Mainstream), Autonomy</p> <p><b>Body:</b> G.S Ghurye- Proponent of Assimilation Verrier Elwin- Isolation Policy Tribal Panchsheel- Integration <b>Variations in acculturation:</b> Ex: Central India Tribes more assimilated than North Eastern Tribes <b>Assimilated Tribes</b> → Alienation → Survivalistic Living → Become Cheap Labour → Tribal Identity at stake. <b>Schedule 5, 6, ILP (Inner Line)</b> → Tribal Autonomy <b>Challenges:</b> Tribal Sub Nationalism, Christianisation, Islamisation, Hinduisation of Tribes, Lack of script- Loss of Culture.</p> <p><b>Conclusion:</b> Development through own genius → Tribal based schemes not universal schemes. Assimilation—inevitable but policy of integration is needed to protect its socio-cultural fabric intact.</p>	
<b>18</b>	<b>North east Indian tribal assertion is increasing in the recent past. Reasons?</b>	
	<p><b>Intro:</b> NE India boasts- large no of Tribal population- 200+ ST out of 619 ST (India), Naga, Mizo, Meghalaya-80% Tribes</p> <p><b>Body:</b> NE Tribes are distinct from other Tribes—Higher Territorial Affinity <b>Reasons:</b> Drawn towards Insurgency → Perceived threat to Autonomy → Economic Resources Lesser → Porous Border → Ethnic Sub Nationalism stronger than Nationalism → Parochialism → Lesser Employment opportunity → Mainland Insensitivity towards NE (Ex: Use of Derogatory words) → AFSPA → Militarization of Region</p> <p><b>NE Tribal Assertion:</b> Naga Tribal Groups Protesting AFSPA, Mizo National Front, ULFA, Bodo Organisations,</p> <div style="border: 1px solid black; padding: 5px; margin-top: 10px;"> <p>Important Tribes: Sumi, Kuki, Bru, Bodo, Khasi etc</p> </div>	

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	<b>Conclusion:</b> Tribals & non-tribals relationship → changing. Tribals as a category are no longer despised or inferior → Becoming dominant group in the state. Mutual respect of cultures needed. Inclusivity of NE in Policy formulation	
19	<b>How far does Indian society value i) Privacy ii) Democracy iii) Critical thinking iv) Tolerance</b>	
	i) Privacy Fundamental right, nuclear families, data protection policies, right to be forgotten, social media restrictions. ii) Democracy Founding stone, modern social values, unite the diversity, no one is above law, political/economical/social justice. iii) Critical thinking Government schemes, youth initiatives, Freedom of speech & expression, meritocracy through socialism (not communism), scientific education (not religious/orthodox). iv) Tolerance Rule of law not of men, no populist measures, religious philosophies, teachings of great personalities.	
<b>POPULATION AND ASSOCIATED ISSUES, POVERTY AND DEVELOPMENT ISSUES</b>		
20	<b>Increasing trend of conversion of joint family to nuclear family.</b>	
	<b>Intro:</b> Earlier Indian society - mostly joint/extended family, industrialisation & urbanisation - subsequent change to nuclear family. <b>Body:</b> <ul style="list-style-type: none"> <li>Causes: Bureaucratic organisations, individualisation, migration, education, nuclearization, contraceptives.</li> <li>Positives: Women empowerment, erosion of caste identity, meritocracy, urbanisation, cultural assimilation.</li> <li>Negatives: Eroding values, reduced solidarity, fragmentation of family system, increasing divorce, domestic violence</li> </ul> <b>Conclusion:</b> <ul style="list-style-type: none"> <li>Shortcomings in joint family - results, nuclear family. Further to single-parent families, homosexuals, no marriage etc.</li> </ul>	
21	<b>Indian families are structurally nuclear but functionally joint in nature.</b>	
	<b>Intro:</b> Contemporary Indian family system - neither joint nor nuclear - mix of both (Transition stage).	

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	<p><b>Body:</b></p> <ul style="list-style-type: none"> <li>Structurally nuclear: limited members (mostly 2 generations), migration, self-sustaining, suicides, individualism, organic solidarity.</li> <li>Functionally joint: Festivals, family gatherings, fewer divorces than west, caste, economical savings, existing values, respect for elders,</li> </ul> <p><b>Conclusion:</b> While adapting to modernity, need to embrace the past glory of oneness.</p>	
22	<b>Population lead to poverty or poverty leads to more population?</b>	
	<p><b>Intro:</b></p> <p>Vicious cycle in poor &amp; developing countries- intergenerational cycles of poverty- that's why population &amp; poverty are main agenda of govt (planning commission) since 1<sup>st</sup> five-year plan.</p> <p><b>Body:</b></p> <p>Population → poverty</p> <ul style="list-style-type: none"> <li>If Population ↑ → per capita income reduces, pressure on resources increases (landlessness, water scarcity, food insecurity), disguised unemployment, constraints on state's capacity, High income inequality,</li> </ul> <p>Poverty → population If poverty ↑,</p> <ul style="list-style-type: none"> <li>Hand to mouth condition, no investment in health &amp; education (women in particular), high infant mortality, life expectancy decreases (hence more children), high fertility, child marriage, reduced access to contraceptives</li> </ul> <p><b>Conclusion :</b></p> <ul style="list-style-type: none"> <li>NFHS-5 report - TFR was 2 in 2019-2021, just below the replacement fertility rate of 2.1</li> <li>According to a World Bank working paper, India more than halved the proportion of its extremely poor people.</li> <li>International Monetary Fund (IMF) study estimate that taking food subsidy into account, India had almost eliminated extreme poverty by 2020-21.</li> <li>India successful in achieving a balance</li> </ul>	
23	<b>Despite efforts why poverty still exists? Why poverty is a social issues?</b>	
	<p><b>Intro:</b></p> <p>SDG 1 to end poverty, Global multi poverty index, Rangarajan committee report on BPL, global hunger index Government efforts:</p> <ul style="list-style-type: none"> <li>MGNREGA, Pradhan Mantri Awas Yojana and Housing for All by 2022 Scheme, Integrated Rural Development Program (IRDP), Ujjwala scheme to distribute 50 million</li> </ul>	

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	<p>LPG connections to women of Below Poverty Line families., Garibi Hatao abhiyan</p> <p><b>Reasons for failure of poverty alleviation efforts</b></p> <ul style="list-style-type: none"> <li>No proper validation method, Climate change, Gender disparity Non inclusive development, High population, Urbanization and Lack of expenditure in public sector</li> </ul> <p><b>Poverty as a social issue</b></p> <ul style="list-style-type: none"> <li>Caste discrimination, Inherent laws, Justice become expensive and delayed, Women early marriage (IMR MMR), Child labour, Human trafficking, Black economy and Juvenile delinquency</li> </ul> <p><b>Way forward</b></p> <ul style="list-style-type: none"> <li>Realistic Assessment of poverty, Direct income transfer, Taxing wealth of rich people, improving social infrastructure, Increase job opportunities and Increase investment in agriculture to reduce rural poverty</li> </ul> <p><b>Conclusion:</b></p> <p><b>Global Multidimensional Poverty Index,</b> use of technology for social sector programs</p>	
<b>24</b>	<b>Women empowerment and population control</b>	
	<p><b>Intro:</b></p> <p>Empowering women - most effective way to reduce fertility rates- Women's Empowerment and Population Stabilization Go Hand in Hand – what an empowered women want is not “more children, but more for their children.”</p> <p><b>Body:</b></p> <ul style="list-style-type: none"> <li>Access to education, health &amp; work – Improvement of women's health condition - equal opportunity - economic empowerment – eliminates patriarchal attitudes- inclusion of women in decision making - Ending child and forced marriage- increased marriage age -sovereignty over their bodies -increased awareness - access to modern contraception and abortion &amp; institutional delivery – increased birth spacing - reduced total fertility ratio &amp; child mortality &amp; maternal mortality rates– improved child health -stabilizes the population – economic growth.</li> <li>Acc. to a study – illiterate women + son preference, Low age @ marriage – reason for High fertility rates – can be tackled by education.</li> <li>A 'law-based population control policy' has brought greater gender inequalities in Chinese society and is responsible for elimination of millions of girls.</li> <li>Sex ratio @ birth continues to decline as a result of sex-selective abortions in India. Women empowerment – push towards gender equality &amp; reduces fertility rates – viable solution</li> </ul> <p><b>Conclusion:</b></p> <ul style="list-style-type: none"> <li>Women empowerment – not only stabilize the population but also improve the quality of the population - greater economic dividends.</li> </ul>	

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	<ul style="list-style-type: none"> <li>Gender dividend contributes a major share to the demographic dividend.</li> <li>Achieves SDG</li> </ul>	
<b>25</b>	<b>Increase divide between rich and poor.</b>	
	<p><b>Intro:</b> World Inequality Report 2022.</p> <p><b>Body:</b></p> <ul style="list-style-type: none"> <li>Gini coefficient, Pandemic impact, Oxfam report, Multi-dimensional Poverty Index, Education ASER report, Capitalism, Upper and lower caste, Lack of development and jobless growth, In quality goes against the constitutional ideas and Regional imbalance lead threat to cooperative federalism</li> </ul> <p>Way forward</p> <ul style="list-style-type: none"> <li>Nordic economic model, Political empowerment, Redistribution of wealth (world in equality report) and Employment generation</li> </ul> <p><b>Conclusion:</b> Prevention policies cannot replace direct redistribution. The best performing countries have a large welfare state that invests in people, stimulating them to be active and adequately protecting them when everything else fails. This continues to offer the best prospect for rich countries pursuing growth with equality</p>	
<b>26</b>	<b>Social causes of poverty</b>	
	<p><b>Intro:</b> Poverty</p> <p><b>Body:</b></p> <ol style="list-style-type: none"> <li>Marginalisation - lack of equal opportunity, <ul style="list-style-type: none"> <li>Religion - Sachar committee report, backwardness of a Muslims = marginalisation</li> <li>Ethnicity - Sri Lankan Tamils in Sri Lanka,</li> <li>Caste - SC/ STs</li> <li>Region - Telangana from Andhra, Jharkhand formation</li> <li>Language - Tulu etc.,</li> </ul> </li> <li>Under nourishment - vicious cycle - fuelling poverty <ul style="list-style-type: none"> <li>SC / ST <ul style="list-style-type: none"> <li>SC and ST children show stunting levels of 42.8% and 43.8%, respectively, while all groups taken together record a lower 38.4%, according to NFHS-4.</li> <li>Similarly, a greater proportion of SC (39.1%) and ST (45.3%) children are underweight compared to all groups (35.8%).</li> <li>SC children show levels of wasting (21.2%) just above all groups at 21%; ST children show 27.4%.</li> </ul> </li> </ul> </li> </ol>	

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	<ul style="list-style-type: none"> <li>▪ For maternal nutrition outcomes such as anaemia among women, SC and ST groups show much higher levels at 55.9% and 59.9%, respectively, compared to all groups at 53.1%.</li> <li>○ Women – unhealthy = Child unhealthy = reduces economic prospects</li> <li>○ As per the recent report of National Family Health Survey (NFHS) – 4, 2015-16, 22.9% women (15-49 years of age) are underweight</li> <li>○ NFHS-4, the percentage of wasted, stunted and malnourished children in 2015-16 stood at 21, 38.4 and 35.7 respectively.</li> <li>○ PDS, NFSA, Poshan maa- ensures food security</li> </ul> <p>3. Lack of opportunity in education – no skills-unemployed – difficult to self-sustain- hand to mouth- no schooling to children -intergenerational poverty continues.</p> <p>4. Ethnic barriers</p> <ul style="list-style-type: none"> <li>○ Developing nations with diverse ethnic groups usually report higher poverty rates.</li> <li>○ ethnic minorities often earn less than the dominant ethnic group</li> <li>○ Disproportionate Employment and Pay Disparities</li> <li>○ E.g. SL Tamils</li> </ul>	
<b>27</b>	<b>Post COVID world and inequality</b>	
	<p><b>Intro:</b> Widespread inequality – nearly in all spheres of society and all sectors of economy</p> <p><b>Body:</b></p> <ul style="list-style-type: none"> <li>• <b>Unequal impact among the classes:</b> Higher pay jobs like White collar jobs – Work From home / Sustained wages. Middle- and Lower-income jobs (Blue collar) – Job loss / Reduced wages.</li> <li>• <b>Gender inequality:</b> Women were fired first</li> <li>• <b>Impact of small business:</b> Failure of micro and small enterprises was prevalent than medium and large scale business.</li> <li>• <b>K – Shaped recovery:</b> A K-shaped recovery -different parts of the economy recover at different rates, times, or magnitudes.</li> <li>• <b>Education inequalities:</b> e learning -difficulties -Drop out ratio high among BPL children</li> <li>• As per Oxfam report, -top 10% of the Indian population holds 77% of the total national wealth.</li> </ul> <p><b>Conclusion:</b> Policy decisions to address inequality, Inclusive growth</p>	

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28	<b>Analyse the role of mixed economy in poverty eradication</b>	
	<p><b>Intro:</b> India pulled millions out of absolute poverty since 1947, Mixed economy in the line of Gandhian model, mixed economy combines the best of capitalist and socialist model of economy</p> <p><b>Body:</b> →Demarcation in reducing the causes of poverty between State(Social cause) and market (economic cause) →unlike capitalist model, private player in mixed economy profit is not the sole moto but development of country is. →Indian mixed economy prevents exploitation of labour→prevents accumulation of wealth→progressive tax→space for special treatment of vulnerable people →CSR, PMCARES fund are contributed by capitalist which helped in poverty reduction during COVID Despite that, Income inequity is skyrocketing (Oxfam report), relative poverty and malnourishment is increasing for years, increasing privatisation give ways to capitalist economy.</p> <p><b>Conclusion:</b> In present time, no country follows pure capitalism or socialism model of economy, all economy is mixed. For a developing country like India, balancing the productivity of market and poverty reduction of people in paramount</p>	
29	<b>Recent trends in migration i) Inside and ii) Outside India</b>	
	<p><b>Intro:</b> Migration and historical factors</p> <p><b>Body:</b> The census of India, - 7 broad reasons for migration. business, work and employment, Marriage, Moved at birth , Moved with families ,Political reasons, Education. <b>India's Internal Migration:</b> roughly half of India is living in a place where it wasn't born. <b>Intra-State Migration:</b> An estimated 400 million Indians "migrate" within the district they live in. The next 140 million migrate from one district to another but within the same state. Inter-State Migration: And only about 60 million — that is, just 10% of all internal migrants — move from one state to another. <b>Rural Migration:</b> rural to rural areas -dominant form of migration <b>Urban Migration:</b> 20% of the total migration is from one urban area to another urban area. <b>Outside India:</b> Global migration report ,2020-Indians represent 17.5 million diaspora-Highest remittance receiving nation, India . 2011 census reports that only 1% of people migrate to other countries .</p>	

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	<p>The United Arab Emirates, the US and Saudi Arabia were the top destinations of the Indian diaspora.</p> <p><b>Conclusion:</b> The SDGs' central reference to migration - target 10.7.</p>	
<b>30</b>	<b>Digital poverty in India</b>	
	<p><b>Intro:</b> Define digital poverty / digital divide and mention its various forms</p> <p><b>Body:</b></p> <ul style="list-style-type: none"> <li>• <b>Rural – Urban divide:</b> Low level of internet and gadgets penetration in rural areas. E-commerce and other services limited in the rural areas.</li> <li>• <b>Gender divide:</b> Only 21% of women in India in comparison to 42% of men are mobile internet users, according to GSMA's 2020 mobile gender gap report. The report says, while 79% of men own a mobile phone in India where the number for women is 63%.</li> <li>• <b>Linguistic factor:</b> Lack of regional languages in the digital world hampers proliferation.</li> <li>• <b>In Education sector:</b> Several surveys suggest that between 27% and 60% could not access online classes for a range of reasons: lack of devices, shared devices, inability to buy "data packs", etc.</li> </ul> <p><b>Conclusion:</b> Discuss government initiatives like Diksha, e-pathsala, Bharatnet project aiming at reducing the digital poverty in India.</p>	
<b>ROLE OF WOMEN AND WOMEN'S ORGANISATION</b>		
<b>31</b>	<b>Prosperous region but adverse sex ratio. Tribal people have healthy sex ratio than non-tribal people. Explain both.</b>	
	<p><b>Intro:</b> Child sex ratio has come down to 919(2011) from 927(2001).</p> <p><b>Body:</b> Factors affecting sex ratio in India: Life expectancy, sex ratio at birth, migration, son meta preference etc. female foeticide, dowry, violence against women.</p> <p><b>Sex ratio -adverse -prosperous regions</b> Punjab, Haryana, Gujarat etc. -worst sex ratio at birth-patriarchal society, ownership of property and carrying family lineage - lower urban sex ratio than rural due to migration, prejudice towards girl child – Son meta preference in these states are over 65% while the national average is around 50%. Misuse of technology – female foeticide/infanticide, lack of ethics in doctors, administrative apathy towards abuse of laws</p>	
	<p><b>Sex ratio -tribals</b> Sex ratio of 990 among tribes -lower literacy rates.</p>	

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	<p>Reasons: cultural gender parity as well as lack of access to pre-natal diagnostic technology, no social bias against women in tribal communities as opposed to non-tribals, money is paid to the girl's family at the time of marriage, lack of rigid patriarchal family templates, better status of women – financially and socially.</p> <p><b>Way forward:</b> Behavioural nudge and schemes like Beti Bachao Beti Padhao, Sukanya Samriddhi Account, Pre-Natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act 1994, gender budgeting.</p>	
32	<b>Women issues in 19th century and contemporary issues of women in present time.</b>	
	<p><b>Intro:</b> Different in nature but may have a common root.</p> <p><b>Comparison:</b> 19<sup>th</sup> century: Evil practices like Sati, Purdah system, child marriage, female infanticide, dowry, bride pricing, polygamy, Devadasi system, social ban on widow remarriage, violence, etc. existed. These practices existed because: lack of property rights for women, no education/skill dev, lack of political rights, financial dependence, poor sanitary and health conditions, colonial governments upholding rigid and patriarchal Hindu and Islamic personal laws.</p> <p>Problems at present: violence against women, selective abortion, dowry, disparity in employment (gender wage gap, falling LFPR, glass ceiling), education (literacy rate gap), political status (only 14% in Lok Sabha, sarpanch pati), sexual harassment, feminisation of the elderly population (by 2050), marital rape, feminisation of agriculture, etc. Problems are occurring in new dimensions like sexual harassment at workplace, household inequality where only women do chores even if they too work, objectification in media, gender role stereotyping ('pink collar' jobs), etc.</p> <p><b>Conclusion:</b> Such changing dimensions of women issues are reinforced by the patriarchal structure in a society.</p>	
33	<b>Divide between so called lower caste/class women and so called upper caste women in terms of their empowerment.</b>	
	<p><b>Intro:</b> Define women empowerment and briefly mention how it is asymmetrical across castes.</p> <p><b>Body:</b> Common problems faced by women: violence, unequal treatment across all social dimensions etc.</p> <p><b>Specific problems faced by</b></p>	

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	<p>Upper caste women: rigid patriarchal structure, Khap panchayats, honour killings, endogamy, constant domestic labour.</p> <p>Lower caste women: dual victims of caste based and gender based violence, unpaid work, lack of healthcare, disempowerment, manual scavenging, constant domestic labour along with outside work.</p> <p>Feminist movements and women's organisations historically dominated by women of upper caste. Mention Dalit feminism.</p> <p>Divide in education and quality employment.</p> <p>Politics: Lopsided representation of women across caste lines.</p> <p><b>Conclusion:</b></p> <p>Mention gender and caste intersectionality in India and suggest measures to overcome the twin problems.</p>	
<b>34</b>	<b>Millennial women problems and ways of expressing it</b>	
	<p><b>Intro:</b></p> <p>New age brought new problems &amp; solution to Women related issues</p> <p><b>Body:</b></p> <p><b>Problems</b></p> <ul style="list-style-type: none"> <li>• Lack of Sexual and Reproductive Rights</li> <li>• Marital rape</li> <li>• Cyber bullying, stalking, Online abuse <ul style="list-style-type: none"> <li>◦ Metaverse – women harassment</li> <li>◦ GitHub case- Bulli Bai case</li> <li>◦ Club house - forum for hate, and sexist, racist remarks.</li> </ul> </li> <li>• Normalization of Misogyny</li> <li>• Sexual harassment workplace-Gender disparity – Workplace Discrimination (pay scale), glass ceiling effect, lack of maternity benefits, absence of Creche facility etc.,</li> <li>• Dual Burden - immense chronic stress – Gen-Z and Millennial females → most anxious generations - Mental health problems</li> <li>• Digital divide</li> <li>• Discrimination based on preference for sexual orientation and gender identity</li> <li>• gender stereotyping, objectification of women</li> <li>• Shadow pandemic</li> <li>• Low political representation - The global average for the share of women parliamentarians stood at 24.6% → lack of women's perspective in law made for women-- loopholes</li> <li>• Exploitation of women – surrogacy, Commercialization of ovum &amp; zygote etc.,</li> <li>• Non recognition of Care giving, house hold work</li> </ul>	

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	<p><b>Ways of expression -</b></p> <ul style="list-style-type: none"> <li>• <b>Novel methods</b> <ul style="list-style-type: none"> <li>○ Cyber feminism</li> <li>○ #Metoomovemnt</li> <li>○ #TamponTax (stop taxing periods)</li> </ul> </li> <li>• Conventional <ul style="list-style-type: none"> <li>○ Pinjra Tod (Break the cage) in India</li> <li>○ StopAcidSale'</li> </ul> </li> </ul> <p><b>Conclusion</b>  “Gender equality and the empowerment of women and girls is not just a goal in itself, but a key to sustainable development, economic growth, and peace and security”.  (SDG 5- gender equality)</p>	
<b>35</b>	<b>Gender Sensitization</b>	
	<p><b>Introduction</b>  Importance for developing gender sensitization right from the school level to the family and then the society.</p> <p><b>Body</b></p> <p><b>Reasons for gender discrimination</b>  patriarchy– Meta son preference – Role of cultural institutions  – Assumed role of women like child care – Discrimination at work  – Imbided prejudices in the mindset of the people even in women</p> <p><b>Gender sensitization Process</b>  Change in perception → Recognition → Accomodation → Action</p> <p><b>Gender gap in Judiciary</b>  The SC women Judges = 2/34  Other women judges =80/1182  Even Judges: “old school” ,“patriarchal” in outlook, pass orders objectifying women in such cases.</p> <p><b>Government initiatives</b></p> <ol style="list-style-type: none"> <li>1. Beti Bacho Beti Padhao (BBBP) →Child Sex Ratio</li> <li>2. Swadhar Greh Scheme → relief and rehabilitation</li> <li>3. Ujjawala→re-integration of victims of trafficking</li> <li>4. Rashtriya Mahila Kosh (RMK) to provide loan to poor women</li> </ol> <p>Gender sensitization could be realized through</p> <ul style="list-style-type: none"> <li>• Inclusion in Curriculum, co-curricular activities→community based activities involving the triangle of parents, teachers and media.</li> <li>• Providing an ambience in the school campus to nurture mutual gender -understanding.</li> <li>• Training the teachers to understand the challenges and planning their activities.</li> </ul> <p><b>Conclusion</b>  Delhi Model of schooling; awareness →education--great social change.</p>	

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36	<b>Raising legal marriage age of women i) Pro and ii) anti pro</b>	
	<p><b>Intro:</b> PM in his independence-→ talks about raising legal marriage age of women in country, economic survey and law commission talked about the pros and cons of this move in the past</p> <p><b>Body:</b> <b>PRO:</b> →gender-neutrality →reduce IMR, MMR, improve nutrition level →reduce risk of early pregnancy → delaying marriage will give more control over life choices →Access to education and jobs for women → reaping the demographic dividend and increasing productivity →give legal rights for those women who want to pursue their dreams against family compulsion <b>AGAINST:</b></p> <ul style="list-style-type: none"> <li>• Eligible enough to select rulers of nation but not for deciding own life?</li> <li>• no strong scientific backing for linking undernutrition with early marriage</li> <li>• it will criminalise 54% of women who got married under 21. Legal battle.</li> <li>• it will exclude those victims(married under 21) from government schemes</li> <li>• mean age of marriage for women is already around 21 across countries.</li> </ul> <p><b>Conclusion:</b> Access to education and health is the proven model for women empowerment, marriages are social event which can't be changed by coercive law, persuasion is the key/</p>	
37	<b>Parliamentary representation of women i) will change ground reality? or ii) just a symbolic move?</b>	
	<p><b>Intro:</b> Bill was talked in the parliament for last 2 decades, 33% is the preferred quota, we already have women reservation in PRS, low ranking in Gender inequality index,</p> <p><b>Body:</b> Will change ground reality: →participation in legislative areas which talks about their agency and <b>Body:</b> is bare minimum right →Political empowerment is a tool for gender equality →setting example right at the top will have spill over effect →Dalit empowerment can be replicated in women too →Successful women legislators will act as a positive reference group Symbolic move : →In panchayat system, results are not encouraging like sarpanch pathi system, →reservation perpetuate the unequal status of women</p>	

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	<p>→scheduled caste and tribes women won't get benefit as against others. →we had a history of successful women PM and CM but ground reality remains same</p> <p><b>Conclusion:</b> Ambedkar : the real progress of the country is measured through the development of the women community in the country. We should focus on political, socio economic development holistically.</p>	
38	<b>Cyber security and women safety</b>	
	<p><b>Intro:</b> Violence against women □ Digital Proliferation</p> <p><b>Body:</b> NCRB statistics show that total cybercrimes in India during 2020 were 50,035, and those specifically against women were only 10,405.</p> <p><b>Issues:</b> Reluctance to file case – Delay in redressal – Lack of awareness Forms of threats: Online rape threats, online harassment, cyber-stalking, blackmail, trolling, slut-shaming and more. Need for targeted legislation towards a cyber-safe space.</p> <p><b>Government initiatives</b> – Web portal – Toll free number</p> <p><b>Conclusion:</b> Creating awareness among the people through education</p>	
39	<b>Gig economy and women empowerment</b>	
	<p><b>Intro:</b> Gig economy definition / As 85% workforce in India is informal, gig economy brings much needed innovation and flexibility, women needed this free run regarding their job.</p> <p><b>Body:</b> →It is an on demand work, so flexibility to switch traditional roles →Work from home solved the issue of security of women →Additional income gives financial independence →Open wide array of employment which is difficult in conventional economy →social capital →leaping board for their careers On the other hand, some disadvantages in gig economy for women. →Financial Exploitation(low wage) →Differential pay system(gender inequality)→lack of social security→crowding in pink collar jobs →commercialisation of emotional labour.</p> <p><b>Conclusion:</b> Gig economy need to be regulated through laws, awareness need to be given and should focus on converting gig economy from urban centric to rural centric which will benefit larger population.</p>	

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### SOCIAL EMPOWERMENT, COMMUNALISM, REGIONALISM AND SECULARISM

40	<b>Basis of Regionalism:</b>	
	<p><b>Relative deprivation</b></p> <ul style="list-style-type: none"> <li>- caused by economic or other social inequalities among various social groups.</li> <li>- Struggle for scarce economic resources</li> <li>- Relative deprivation in terms of political representation (Uttarakhand – UP)</li> <li>- Survival of one upon the benefits of another (Chhota Nagpur plateau)</li> <li>- Culturally deprived as their norms and values are neglected (Bodoland)</li> <li>- Intra state geographical deprivation (Coastal and inland Andhra Pradesh)</li> </ul> <p><b>Son-of-the-soil ideology</b></p> <ul style="list-style-type: none"> <li>- Due to fast urbanization and cultural shock, sons of soil protest are in rise</li> <li>- Mismatch between jobs available and local job seeker is a major concern (NLC protest in Tamil Nadu)</li> <li>- Relative autonomy experienced by the regions shows resistance (6<sup>th</sup> Schedule areas)</li> <li>- Fear of cultural demography change (Abrogation of Art 370 and right to property)</li> </ul> <p><b>Development issues (economic under development, continuous neglect of a region)</b></p> <ul style="list-style-type: none"> <li>- India moved from ethnic identity to developmental agenda for the basis of state</li> <li>- Recent telengana state formation talks about developmental issues</li> <li>- Misgovernance of a region and people distrust (Bihar and Jharkhand)</li> <li>- Failing to provide social and economic equity</li> <li>- Difficulty in ensuring Food and water security (Marathwada and Vidarbha region)</li> <li>- Too diverse to handle ( UT of Pudhuchery)</li> </ul> <p><b>Linguistic aspirations</b></p> <ul style="list-style-type: none"> <li>- State reorganization is primarily based on linguistic aspirations</li> <li>- Need for better linguistic cultural unity (Division of Bombay and madras provinces)</li> <li>- Need to be recognised within the 8<sup>th</sup> schedule (Tulu nadu protest)</li> <li>- Questioning the majority dominance (Anti Hindi protests in 1960's)</li> </ul>	

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	<ul style="list-style-type: none"> <li>- Cultural assertiveness because of rich heritage (Dravida nadu protests)</li> </ul> <p><b>Political vested interests</b></p> <ul style="list-style-type: none"> <li>- To gain in caste-based identity politics (Kongu protest in Tamil Nadu)</li> <li>- Protests in the state of Maharashtra in 1960's against south indians</li> </ul>	
<b>41</b>	<b>Impact of Regionalism in India</b>	
	<p><b>Intro:</b></p> <p>Impact of regionalism → has both positive and negative effects - nations -socio-economic and political parameters</p> <p><b>Positives:</b></p> <ul style="list-style-type: none"> <li>- Plays important role in building the nation-demands met. (co-operative federalism &amp; competitive federalism ).</li> <li>- Helped - art and culture - flourish.-languages in particular.</li> <li>- Internal self-determination of community. Ex: Autonomous district council -ART 244 A -Protects the welfare -community - than Regional or national government.</li> <li>- Scope for balanced regional development. -putting an end - relative deprivation.</li> <li>- Demands Regional identities-recognized -democratic process.</li> </ul> <p><b>Negatives:</b></p> <ul style="list-style-type: none"> <li>- Internal security challenges.</li> <li>- Serious impediment -development. (ex:Naxalism and Nagalism ).</li> <li>- National policies are now dominated by regional demands-coalition government and Alliances.</li> <li>- Identity politics -based on caste, Language -against healthy democratic policies .</li> <li>- Regionalism - hurdle - international diplomacy. -example -the nexus between Sri lankan tamil issue and Tamil Nadu .</li> <li>- India's status -global order -diminished-with protest and agitation.</li> </ul> <p><b>Conclusion:</b></p> <p>Unless regionalism takes a militant and aggressive turn - regionalism need not be regarded as an unhealthy or anti-national phenomenon.</p>	
<b>42</b>	<b>Regionalism -Manifestations &amp; Measures to handle regionalism demand</b>	
	<p><b>Intro:</b></p> <p>Regionalism - common sense of identity and purpose by people - specific geographical region, united - language, culture, language, etc.</p> <p><b>Manifestations -regional movements :</b></p> <ul style="list-style-type: none"> <li>- <b>Secessionism</b> -militant and fundamentalist groups -seperation from India -demands of Dravida nadu from Tamil Nadu.</li> <li>- <b>Separatism</b> -Separate statehood -sub regional movement - Uttarakhand, Jharkhand, Chhattisgarh, and Telangana.</li> </ul>	

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	<ul style="list-style-type: none"><li>- <b>Demand for Full Statehood</b>-the union territories →such demands - Manipur, Tripura, Mizoram, Arunachal Pradesh, Himachal Pradesh demands have been met .</li><li>- <b>The Demand for Autonomy</b>→the emergence of regional parties→due to centres influence .Tamil Nadu the DMK, in Punjab the Akali Dal, in Andhra Pradesh the Telgu Desham,</li><li>- <b>Demand for Regional Autonomy within a State</b>→people → various regions → demanding recognition of their regional identities.--&gt;reason regional imbalances→the Ladakh-demanding a regional status.</li></ul> <p><b>Measures to handle Regionalism :</b></p> <ul style="list-style-type: none"><li>- Role of the National Integration council – revamped.</li><li>- Fairs and festivals →promote national identity. “Ek Bharat-Shreshtha Bharat”.</li><li>- Cultural sensitization programs → colleges +schools →to remove hatred .</li><li>- Development of underdeveloped, backward regions and Naxal hit areas -priority.</li><li>- Unifying factors -sports +cinema →promoted -throughout nation</li><li>- Political parties -Should avoid -divisive agenda .</li></ul> <p><b>Conclusion :</b> Unity in Diversity → preserved → pluralistic character of the Indian nation state.</p>											
43	<b>Secularism- West vs India</b>											
	<p><b>Intro:</b> Secularism is the practice where a state does not uphold and/or promote one single religion, at the exclusion of all other religions. It treats all the religions equally and promotes equality within and among the religions.</p> <table><tr><th>Indian Secularism</th><th>Western Secularism</th></tr><tr><td>Equal protection by state to all religion. i.e. the idea of <b>inter-religious equality</b> is crucial to the Indian conception.</td><td>Strict separation of state and the religion. i.e. the state will not intervene in the affairs of the religion and the religion will not intervene in the affairs of the state. Each has a separate sphere of its own with independent jurisdiction.</td></tr><tr><td>Equal freedom for the individuals either to profess and practice any religious beliefs and practices or the absence thereof (<b>Art. 25</b>)</td><td>No policy of the state can have an exclusively religious rationale; and no religious classification can be the basis of any public policy.</td></tr><tr><td>Marked by a <b>culture of inter-religious tolerance.</b></td><td>The state will not aid any religious institution, and will not give any financial support to educational institutions run by the religious communities.</td></tr><tr><td>Scope for state-supported religious reforms.</td><td>The state cannot hinder the activities of religious communities, as long as they are within the broad limits set by the law of the land</td></tr></table>	Indian Secularism	Western Secularism	Equal protection by state to all religion. i.e. the idea of <b>inter-religious equality</b> is crucial to the Indian conception.	Strict separation of state and the religion. i.e. the state will not intervene in the affairs of the religion and the religion will not intervene in the affairs of the state. Each has a separate sphere of its own with independent jurisdiction.	Equal freedom for the individuals either to profess and practice any religious beliefs and practices or the absence thereof ( <b>Art. 25</b> )	No policy of the state can have an exclusively religious rationale; and no religious classification can be the basis of any public policy.	Marked by a <b>culture of inter-religious tolerance.</b>	The state will not aid any religious institution, and will not give any financial support to educational institutions run by the religious communities.	Scope for state-supported religious reforms.	The state cannot hinder the activities of religious communities, as long as they are within the broad limits set by the law of the land	
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	<p>Negative engagement: the state's interference into the abolition of certain religious practices like untouchability (<b>Art. 17</b>), triple talaq (<b>Shayara Bano case, 2017</b>) and the passage of <b>The Muslim Women (Protection of Rights on Marriage) Act, 2019</b>.</p>		
	<p>Positive intervention: promotes special provisions for the protection and empowerment of religious minorities under <b>Art. 29 &amp; 30</b>.</p>	<p>In principle, Indian Secularism is much more than mere peaceful coexistence or toleration, and allows for <b>principled state intervention</b> in all religions.</p> <p><b>Threats to Indian Secularism:</b></p> <ol style="list-style-type: none"> <li>Rise of religious vote bank politics/ the politicisation of religions – leads to increased communal violence and mistrust/suspicion among religious communities.</li> <li>State intervention being viewed as unnecessary intrusion into personal religious practices and beliefs.</li> </ol> <p>The protest against the triple talaq bill, was a case in point.</p> <ol style="list-style-type: none"> <li>Radicalisation of youths in the name of religion – affects their education, employment opportunities – contribution to national economy and growth. (Wastage of demographic dividend)</li> <li>Rise of cow vigilantism and the mob attacks against certain religious communities.</li> <li>The threat of loss of religious identity in the wake of increasing globalization trend – more immigration and emigration alters the religious demographic profile of India</li> </ol> <p>Indian Secularism should be protected against any narrow sectarian politics to ensure a peaceful coexistence of all the religious communities, as envisioned by our constitution-framers.</p>	
44	<b>Secularism and cultural practices</b>		
	<p><b>Refer Above for Intro:</b></p> <p>Art 14-Secularism is not standalone -It flows from and towards Equality and Non-Discrimination. The neutrality of State in Religious Matters- Secularism</p> <p><b>Some Sentences to use:</b></p> <p>Religion as politics has nothing to do with religion as faith→Secularism is not the binary opposite of communalism-- Secularism is the diametric opposite of theocracy.</p> <p>→Indian Society is fractured both ways- Vertical (Class, caste gender) &amp; Horizontal- Language, Religion, Ethnicity</p>		

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	<p><b>Cultural Practices and Secularism:</b> Cultural Practices in India are interwoven with Religion, Religious Festivals, Jallikattu ban, Sabarimala Issues, (Inter-Religious Marriages upheld, So-called Love- Jihad)—Feeling that Modern secular ethos conflict with traditional family values→ Hijab Issue →Ayodhya Dispute etc→ Marginalisation of Minorities→ Pseudo Secularism</p> <p><b>Ashish Nandy's Critic of India's Secularisation:</b> Faiths were challenged by secularism→Tried to substitute faith with Secularism→ It is a Western notion that wanted to replace religion → India has always been a Secular State from times immemorial→ Artificial Imposition of State</p> <p><b>Conclusion</b> →However, SC has reiterated that India's constitution and secularism in fact protect and promote cultural practices. Culture Evolves and so does values→Certain practices don't fit into contemporary standards. →The challenge to secularism has not come from personal faith or religion, but from religious groups that struggle for power.</p>	
45	<b>Communalism</b>	
	<p><b>Intro:</b> Ram Ahuja → Communalism - The antagonism practiced by the members of one community against the people of other community and religion.</p> <p><b>Causes:</b></p> <ul style="list-style-type: none"> <li>• <b>Historical reasons</b> <ul style="list-style-type: none"> <li>- In ancient Indian society, people of different faith coexisted peacefully.</li> <li>- Medieval India → arrival of Islam in India marked by occasional occurrences of violence. <ul style="list-style-type: none"> <li>o Mahmud Ghazni's destruction of Hindu temples and</li> <li>o Mahmud of Ghor's attack on Hindus, Jains and Buddhists.</li> <li>o sectarian rulers like Aurangzeb were among the least tolerant.</li> </ul> </li> <li>- British Imperialism and their Policy of "Divide and Rule".</li> <li>- stagnant economy of India during the British rule.</li> <li>- Partition of the country.</li> </ul> </li> </ul> <p><b>Identity politics</b></p> <ul style="list-style-type: none"> <li>- Divisive Politics – Communalism is often defined as a political doctrine that makes use of religious and cultural differences in achieving political gains.</li> <li>- communal politics till 1937 - organised around government jobs, educational concessions and political positions - seats in legislative councils, municipal bodies.</li> <li>- demand for a separate electorate and the organization of the Muslim League.</li> <li>- politics of opportunism by the middle/ upper class for secular gains.</li> </ul> <p><b>Separatism, Relative deprivation of religious minorities.</b></p> <ul style="list-style-type: none"> <li>- Dravidian movement and Anti-Hindi agitation.</li> </ul>	

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	<ul style="list-style-type: none"> <li>- 1983 Assam Agitation against Indira Gandhi's decision to give 4 million immigrants from Bangladesh the right to vote.</li> <li>- 1984 - Anti-Sikh riots.</li> <li>- Shah Bano controversy in 1985 and the Babri Masjid-Ram Janmabhoomi controversy.</li> <li>- 2002 - Gujarat communal riots.</li> <li>- 2015 mob lynchings against Muslims.</li> <li>- Hijab controversy.</li> <li>- Nupur Sharma → Prophet defaming issue.</li> </ul> <p><b>Majoritarianism vs Minoritarianism.</b></p> <ul style="list-style-type: none"> <li>• Politics of Appeasement.</li> <li>• Religious fundamentalism among youth.</li> <li>• Isolation and Economic Backwardness of Muslim Community.</li> <li>• lack of inter-personal trust and mutual understanding.</li> <li>• Media sensationalism and spread of rumours.</li> </ul>	
<b>46</b>	<b>Communalism and its Impact on society</b>	
	<p><b>Intro:</b></p> <ul style="list-style-type: none"> <li>- threat to the unity and integrity of the nation as a whole.</li> <li>- hatred among different religious sections → social fabric of the society gets irreparably damaged and conditions of mistrust.</li> <li>- threat to Indian constitutional values.</li> <li>- Influence Voters to vote on communal lines → biggest casualty is democracy.</li> <li>- Barrier to nation building - investment attitude towards the country from foreign investors would be cautious.</li> <li>- Violence and mass exodus – hooliganism, plundering, .</li> <li>- massive destruction of public properties.</li> <li>- Deployment of large-scale security forces dissipates the state exchequer.</li> <li>- India's global image gets tarnished and affects IR.</li> </ul> <p><b>Governmental policies and programmes.</b></p> <ul style="list-style-type: none"> <li>- Identification and mapping of riot prone areas. For Example, the Delhi police used drones to monitor to maintain vigil.</li> <li>- Representation of Peoples' Act, 1951 prohibits communal canvassing.</li> <li>- The Abhiram Singh judgment → declared communal canvassing an electoral offence.</li> <li>- Model code of conduct.</li> <li>- Section 123(3) of the Representation of the People Act, 1951 prohibits a candidate from making sympathetic appeal based on religion.</li> <li>- Role of National Integration Council.</li> <li>- Skilling of minority communities through various programmes. Ex. Nai Roshni,</li> <li>- Ranganath Mishra Commission → to suggest practical measures for the upliftment of the socially and economically backward sections among religious and linguistic minorities.</li> </ul> <p><b>Conclusion:</b></p> <p>The process of Socialization must be reoriented to include social harmony and brotherhood in every instance of socialization like education, employment.</p>	

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47	<b>Social Empowerment of Vulnerable Groups</b>	
47 A	<b>Schedule Castes</b>	
	<p><b>Problems faced by SCs</b></p> <ul style="list-style-type: none"> <li>- A scheduled caste (SC) person faced crime every 10 minutes in India in the past year, cumulating to a total of 50,291 cases registered in 2020, an increase of 9.4% from the previous year - <b>NCRB DATA</b></li> <li>- The rate of crimes – which is a measure of crime cases relative to the population of SC -- was highest in Rajasthan, followed by Madhya Pradesh and Bihar.</li> <li>- <b>Average asset ownership</b> is still the lowest among Dalits.</li> <li>- The representation of Dalits above the mandated quota is abysmal</li> <li>- Dalit literate population still remains much lower than that of the rest of India.</li> <li>- Dalits of India continue to experience low enrolment rates and a lack of access to primary education in comparison to the rest of India.</li> </ul> <p><b>Constitutional Provisions For Upliftment of the Schedule Caste</b></p> <ul style="list-style-type: none"> <li>- <b>Article 15(4)</b> refers to the special provisions for their advancement.</li> <li>- <b>Article 16(4A)</b> speaks of “<b>reservation in matters of promotion</b>”</li> <li>- <b>Article 17</b> abolishes Untouchability.</li> <li>- <b>Article 46</b> educational and economic interests of the weaker sections</li> <li>- <b>Article 335</b> claims of the members of the Scheduled Castes and the Scheduled Tribes - appointments</li> <li>- <b>Article 330 and Article 332- reservation in the House of the People and in the legislative assemblies</b> of the States.</li> <li>- Under <b>Part IX</b> relating to the <b>Panchayats</b> and <b>Part IXA</b> of the Constitution relating to the Municipalities, reservation for SC and ST in local bodies has been envisaged and provided.</li> <li>- Article 338 – NCSC</li> <li>- Ministry – Ministry of Social justice and Empowerment</li> </ul> <p><b>Social Empowerment</b></p> <ul style="list-style-type: none"> <li>- <b>The Protection of Civil Rights Act, 1955:</b> In pursuance of Article 17 - The Act extends to the whole of India and provides punishment for the practice of untouchability.</li> <li>- <b>Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989:</b> Financial assistance is provided to the States/ UTs for implementation of these Acts, by way of relief to atrocity victims, incentive for inter-caste marriages, awareness generation, setting up of exclusive Special courts, etc.</li> <li>- <b>Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Rules, 1995:</b> PoA Rules were amended in June 2014 for enhancing the relief amount to the victims of atrocities to.</li> <li>- <b>The ‘Prohibition of Employment as Manual Scavengers and their Rehabilitation Act, 2013’ (MS Act, 2013):</b> Eradication of dry latrines and manual scavenging and rehabilitation of manual</li> </ul>	

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	<p>scavengers in alternative occupation - Towards this end, a multi-pronged strategy and interventions:</p> <ol style="list-style-type: none"> <li>1. Enactment of "Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993(1993 Act);"</li> <li>2. Integrated Low Cost Sanitation (ILCS) Scheme for conversion of dry latrines into sanitary latrines in urban areas; and</li> <li>3. Launching of National Scheme for Liberation and Rehabilitation of Scavengers (NSLRS).</li> <li>4. Self-Employment Scheme for Rehabilitation of Manual Scavengers</li> </ol> <p><b>Economic empowerment</b></p> <ul style="list-style-type: none"> <li>- <b>National Scheduled Castes Finance and Development Corporation (NSFDC):</b> - refinancing loans, skill training, Entrepreneurship Development Programmes and providing marketing support through State Channelizing Agencies, RRBs, Public Sector Bank and Other Institutions</li> <li>- <b>National Safai Karamcharis Finance and Development Corporation (NSKFDC):</b> - manual scavengers and their dependants for income generating activities for socio-economic development through State Channelizing Agencies</li> <li>- <b>Special Central Assistance (SCA) to Scheduled Castes Sub-Plan (SCSP):</b> - to ensure flow of targeted financial and physical benefits from all the general sectors of development for the benefit of Scheduled Castes.</li> <li>- <b>Credit Enhancement Guarantee Scheme for Scheduled Castes:</b> The objective of this Scheme is to provide credit guarantee facility to Young and start-up entrepreneurs, belonging to Scheduled Castes,</li> <li>- <b>Venture Capital Fund for Scheduled Castes:</b> promote entrepreneurship amongst the Scheduled Castes</li> <li>- <b>Stand up India - to facilitate bank loans</b> between <b>Rs.10 lakh and Rs.1 crore to at least one SC or ST borrower</b> and at <b>least one woman borrower</b> per bank branch of Scheduled Commercial Banks <b>for setting up a Greenfield enterprise.</b></li> </ul> <p><b>Other Schemes:</b></p> <ul style="list-style-type: none"> <li>- <b>Pradhan Mantri Adarsh Gram Yojana (PMAGY):</b> The Centrally Sponsored Pilot Scheme 'Pradhan Mantri Adarsh Gram Yojana' (PMAGY) is being implemented for integrated development of Scheduled Castes (SC) majority villages</li> <li>- <b>Babu Jagjivan Ram Chhatrawas Yojna:</b> The primary objective of the Scheme is to attract implementing agencies for undertaking hostel construction programme with a view to provide hostel facilities to SC boys and girls studying in middle schools, higher secondary schools, colleges and universities.</li> </ul>	
<b>47 B</b>	<b>Women</b>	
	<p><b>General problems faced by women/Data to quote in answers</b></p> <ul style="list-style-type: none"> <li>- Prevalence of child marriage - The share of <b>women aged 20-24</b> who married before turning 18 has <b>declined from 27% to 23% in the last five years.</b></li> </ul>	

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- **West Bengal and Bihar**, with around 41% such women each, had the highest prevalence of girl child marriage.
- As many as **57% women aged 15-49 were anaemic in 2019-21**,
- While the percentage of women who had a house or land registered in their name in 2015-16 was around 35%, it dipped to 22.7% in 2020-21.
- **Bank Account** - It has **gone up 8%** and women who have a mobile phone that they use is **up by 7%**.
- While **41.3% of women are now overweight or obese, this figure is 38% for men**.
- The percentage of women who have **ever used the internet was around 64%** as compared to 85% men.
- India's FLFPR (24.5% in 2018-19) has also been **declining** and is **well below the global average of 45%**.
- A study analysed data from **Crime in India** published by the **National Crime Records Bureau (NCRB)** and assessed crimes that deter women from stepping out to work and raise perceptions of lack of safety.

### Major Women Empowerment initiatives in India

- **Beti Bachao Beti Padhao Scheme** - To prevent gender-biased sex selective elimination, To ensure survival & protection of the girl child, To ensure education and participation of the girl child
- **One-Stop Centre Scheme** - To provide support and assistance to women affected by violence, both in private and public spaces, To Facilitate/Assist in filing First Information Report (FIR/NCR), To provide psycho-social support and counselling to women/girl
- **Women Helpline Scheme** - To provide toll-free 24-hours telecom service to women affected by violence. To facilitate crisis and non-crisis intervention through referral to the appropriate agencies such as police/Hospitals/Ambulance services/District Legal Service Authority (DLSA)/Protection Officer (PO)/OSC.
- **UJJAWALA** - a Comprehensive Scheme for the prevention of trafficking and for rescue, rehabilitation, reintegration and repatriation of victims of trafficking for commercial sexual exploitation.
- **Scheme for Adolescent Girls** aims at girls in the age group 11-18, to empower and improve their social status through nutrition, life skills, home skills and vocational training.
- **Pradhan Mantri Mahila Shakti Kendra scheme** to promote community participation through the involvement of Student Volunteers for the empowerment of rural women.
- **National Crèche Scheme** to provide day-care facilities to children of the age group of 6 months to 6 years of working women who are employed.
- **Rashtriya Mahila Kosh (RMK)** to provide micro-credit to poor women for various livelihood support and income-generating activities at concessional terms.
- **Swadhar Greh** to provide relief and rehabilitation to destitute women and women in distress.
- **Gender Budgeting Scheme** is being implemented as a tool for mainstreaming gender perspective at various stages of planning,

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	<p>budgeting, implementation, impact assessment and revisiting of policy/programme objectives and allocations.</p> <ul style="list-style-type: none"> <li>- <b>Protection of Women from Domestic Violence Act 2005</b> <ul style="list-style-type: none"> <li>o Protection against all forms of Violence: <b>Physical, Economic, Social, and Psychological.</b></li> <li>o <b>Immediate Support</b> to women victims: <b>Shelter, Medical facility, Protection, Compensation.</b></li> <li>o Maintenance orders as well as orders for <b>temporary Custody of Children.</b></li> </ul> </li> <li>- <b>Pradhan Mantri Ujjwala Yojna (PMUY) aims to safeguard the health of women by providing them with clean cooking fuel and also from drudgery of collecting firewood.</b></li> </ul>	
<b>47 C</b>	<b>Tribals</b>	
	<p><b>Data</b></p> <ul style="list-style-type: none"> <li>- Crimes against scheduled tribe (ST) communities also increased by 9.3% to a total of 8,272 cases in the year. – NCRB 2020</li> <li>- <b>Census of 2011:</b> Total population of Scheduled Tribes - 8.6 per cent of the population of India.</li> <li>- As per the <b>Census of India 2011</b>, the number of individual groups notified as Scheduled Tribes is 705.</li> <li>- Over 80% of Scheduled Tribes work in the primary sector against 53% of the general population.</li> <li>- The sex ratio among the Scheduled Tribes is 991 females to every 1000 males in rural areas and 980 females to every 1000 males in urban areas, the average being 990.</li> <li>- Proportion of ST population in the rural areas is 11.3% and in urban areas is 2.8%.</li> <li>- <b>Particularly Vulnerable Tribal Groups (PVTGs) – Based on Dhebar Commission report</b></li> <li>- <b>21.53%</b>, or 3.86 crores, families living in villages belong to SC/ST categories.</li> <li>- <b>Overall literacy:</b> The percentage of literacy of tribes was only 8.54 percent in 1961 which has increased to 63.1 percent in 2011.</li> <li>- <b>Male vs Female:</b> But female literacy of tribes is only 54.4 percent compared to male literacy of 71.7 percent.</li> <li>- <b>Drop-out:</b> Nearly 50% of the children from this social group drop out while transitioning from primary to secondary grades (based on the educational status recorded in the same census).</li> </ul> <p><b>General Problems Faced by STs in India ( use the above mentioned data)</b></p> <ul style="list-style-type: none"> <li>- Poverty and exploitation.</li> <li>- Economic and technological backwardness.</li> <li>- Socio-cultural handicaps.</li> <li>- Problems of assimilation with the non-tribal population.</li> <li>- Illiteracy among tribals is a major hindrance to their development.</li> <li>- The problem of health and nutrition – lack of access</li> <li>- Indebtedness.</li> <li>- Tribals living in a village along with caste groups, sects and religious groups and maintaining their identity</li> <li>- Tribals who have been degraded to the status of untouchables.</li> </ul> <p><b>Constitutional Provisions For Upliftment of the Schedule Tribes</b></p>	

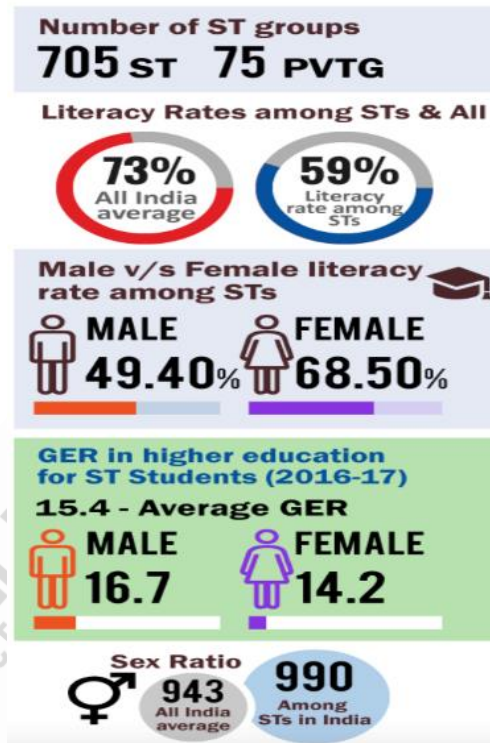
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- Same provisions as that of SCs + 5<sup>th</sup> and 6<sup>th</sup> Schedule, 338 A-NCST, Tribal ministry

### Empowerment of Tribals

- **Pradhan Manti Van Dhan Yojana:** It is a market-linked tribal entrepreneurship development program for creating clusters of tribals and strengthening them.
- **Van Bandhu Kalyan Yojana:** - creating enabling environment for need based and outcome oriented holistic development of the tribal people.
- **Ekalavya Model Schools:** To provide good quality middle and high-level education to Scheduled Tribe students in remote areas
- **Minor Forest Produce:** To safeguard fair monetary returns to MFP gatherers
- **Vocational Training Centres in Tribal Areas:** The main aim of this scheme is to upgrade the skills of the tribal youth in various traditional/ modern vocations depending upon their educational qualification, present economic trends and the market potential.
- **Forests Rights Act 2006** - recognizes and vest the forest rights and occupation in Forest land in **Forest Dwelling Scheduled Tribes (FDST)** and **Other Traditional Forest Dwellers (OTFD)** - **Gram Sabha** is the authority to initiate the process for **determining the nature and extent** of **Individual Forest Rights (IFR)** or **Community Forest Rights (CFR)** or both that may be given to **FDST and OTFD**.
- **Tech for Tribal” programme** - It aims to **transform 5 crore Tribal Entrepreneurs** and aims at capacity building and imparting entrepreneurship skills to tribal forest produce gatherers enrolled under the **Pradhan Mantri VanDhan Yojana (PMVDY)**.



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### EFFECTS OF GLOBALISATION ON INDIAN SOCIETY

48	<b>Globalisation and cultural diversity</b>	
	<p><b>Introduction:</b> The essence of Indian society - harbouring diverse and distinct identities, ethnicities, languages, religions and culinary preferences.</p> <p><b>Body:</b> Globalization - process of interaction and integration among the people, organizations, and governments of different nations, a process driven by international trade and investment and aided by information technology.</p> <p><b>Cultural diversity:</b> Indian society succeeded and is unique because of its various peculiarities: A Cosmic Vision - Sense of Harmony – Tolerance - Continuity and Stability – Adaptability - Caste System and Hierarchy</p> <p><b>Pros of globalisation</b> The growth rate of the GDP of India has been on the increase from 2.6 percent during 1980- 90 to around 6% percent shown by the union budget 2016-17 - The greater and faster flow of information between countries - greater cultural interaction - to overcome cultural barriers - Increased FDI and FII - Benefits for consumers - lower prices of goods and a wide range of goods available to choose from.</p> <p><b>Cons of globalization</b> Social insecurity - drastic increase in child labor due to LPG policy - high rate of unemployment in India - globalization as a double-edged weapon - Psychological Impact - Stress and insecurity - Self-selected culture.</p> <ul style="list-style-type: none"> <li>- <b>Inducing homogenization:</b> Family structure – increase in nuclear family - increasing number of old age homes</li> <li>- Use of English has increased manifold in urban areas, this has led to a homogenization in language across the country, but the rural areas have been less affected by it.</li> <li>- <b>Impact on cuisine and clothing:</b> westernisation in food habits like KFC &amp; McDonalds and in clothing</li> <li>- <b>Impact on festivals:</b> Celebration of friendship day, brothers day</li> <li>- Multiplex theatres – commercialization of food, clothing, cinema everything.</li> <li>- <b>Impact on Caste system:</b> Inter-caste marriages, intermingling, and socializing - expansion of economic opportunities, education, and liberal thoughts, which has resulted in the weakening of the caste system.</li> <li>- <b>Impact on tribal culture:</b> constitute 8.6% of the nation's total population, over 104 million people - In the name of up-gradation of the lifestyle of poor indigenous tribal people, the market forces have created wealth for their interests at the cost of livelihood and security of these tribes in the areas.</li> </ul>	

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	<ul style="list-style-type: none"> <li>- In poverty-stricken tribal areas, large scale migration has revealed the increasing movement of young women towards urban centers in search of work.</li> <li>- Their living conditions are unhygienic, the salary is poor and tribal women are vulnerable to exploitation by unscrupulous agents.</li> <li>- Tribals are being forcefully integrated into the society leading to them losing their unique cultural features and their habitat threatened.</li> <li>- Land Alienation of Tribals:</li> <li>- Displacement of Tribals: The construction of over 1500 major irrigation development projects since independence, over 16 million people were displaced from their villages, of which about 40 percent belong to the tribal populations.</li> </ul> <p><b>Conclusion:</b> Indian society - enjoy 'enormous cultural autonomy'. This provides colossal cultural resilience to communities in India to filter the effect of globalization through refractory and prismatic adaptation. That is why India's core values have never changed despite giving shelter to divergent religions of the world and accommodating them within its civilization.</p>	
49	<p><b>Globalisation and local traditions</b></p> <p><b>Introduction:</b> Ritzer (2004) - coined <i>Glocalisation</i> - "growth imperatives (pushing) organizations and nations to expand globally and to impose themselves on the local".</p> <p><b>Body:</b> <i>Glocalization</i> - refers to the mixing of the global with the local. It is not entirely spontaneous. Nor is it entirely delinked from the commercial interests of globalisation. foreign television channels like Star, MTV, Channel V and Cartoon Network use Indian languages. Paneer Tikka Burger in McDonalds. Popularity of 'Bhangra pop', 'Indi pop', fusion music and even remixes.</p> <ul style="list-style-type: none"> <li>- <b>Changes in Norms and rules:</b> changes conventional social structure, consolation of secularization, decrease in social solidarity and making many-sided quality in social relations - professionalism, improvement in education, etc. - employment opportunities - improving the conditions of the vulnerable.</li> <li>- <b>Influence on Marriage:</b> Importance of marriage is decreasing - an increase in divorce, increase in live-in relationships, and single parenting.</li> <li>- Marriage used to be considered as bonding of the souls; but today marriage is becoming professional and contractual. However, despite change in forms of marriage, it has not declined as an institution.</li> <li>- <b>Impact on local economy:</b> Prices in global markets able to impact local prices eg. the sugar industry - casualization of labor encourage formal firms to shift formal wage workers to informal employment arrangements without minimum wages, assured work, or benefits - shift in the composition of the labour force in favor of the skilled laborers</li> </ul>	

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	<p>- <b>Impact on Women:</b></p> <ul style="list-style-type: none"> <li>○ <b>+ve:</b> promoted ideas and norms of equality for women - an increase in the independence of women, especially in urban areas - Changes in the attitude of women-more acceptance of western clothes, dating has become common in urban areas, increased use of contraception in rural as well as urban areas.</li> <li>○ <b>-ve:</b> most crowded in low paying jobs, have less social security - persistence of the patriarchal mindset of Indians, this has led to problems for women like the commodification of women, the use of social media to harass women, increase in violence against women - prostitution, abuse, and dowry related suicides are increasing.</li> </ul> <p><b>Conclusion:</b> Innovate educational institutions and aggressively close the skills gap - Focus on the most vulnerable populations - Stop climate change - Build a movement focused on equity - Invest in strengthening local and regional economies</p>	
<b>50</b>	<b>Positive changes due to globalisation.</b>	
	<p><b>On Education:</b></p> <p>E-learning, foreign universities collaborating with Indian institutions, Women's education, information sharing -&gt; spread of culture, equal access to education.</p> <p><b>On Economy:</b></p> <p>More choices to consumers, higher disposable incomes, more jobs, aid from international institutions, better service delivery &amp; product quality, more investments.</p> <p><b>On Women:</b></p> <p>Awareness about women's status, better recognition of women's rights, Rise in consumerism -&gt; more home appliances -&gt; more time for women (education &amp; employment), decline in child marriage &amp; other social evils, improving health indicators, more political participation (PRIs have 49% women representation), Decline in caste-based occupations in rural &amp; rise in class-based occupations in urban.</p> <p><b>On Tribes:</b></p> <p>Promotion to tribal arts/crafts/products/practices, educational opportunities (Vanavasi Kalyan, Eklavya schools), decline in superstitions (burial of new-born with dead mother in Khasi tribes -&gt; stopped), Removed their isolation &amp; helped national integration.</p> <p><b>On Environment:</b></p> <p>Increased &amp; integrated environmental consciousness ('Fridays for Future' -&gt; Greta Thunberg), global coalition/organisations against climate change (UNFCCC, IUCN etc)</p> <p><b>On culture:</b></p> <p>Social mobility -&gt; due to merit-based economy (not traditional caste-based division of labour), decreasing religiosity (more people become atheists &amp; agnostic), standardisation &amp; uniformization of</p>	

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	<p>culture, change of cuisine, Trans-national languages -&gt; education, employment etc.</p> <p><b>On Family:</b></p> <p>More individualism (individual rights &amp; duties), web-based matrimony services (scope for inter-caste &amp; inter-religious marriages), nuclear families, dual family income, joint-conjugal roles.</p>	
51	<b>Globalisation and demographic profile.</b>	
	<p><b>Impact on adulthood:</b></p> <p><b>Positive:</b> Access to advanced medical services &amp; technology, institutional care services, improved life expectancy, rising continued &amp; re-employment -&gt; “ageless society”, communication technologies -&gt; helped interaction with family, sending money etc.</p> <p><b>Negatives:</b> Dis-integration of joint families, anxiety due to changing culture, alienation from family &amp; society, inability to adapt to new technology &amp; evolving values.</p> <p><b>Impact on children:</b></p> <p><b>Positives:</b> Ease of access to internet &amp; virtual learning (smart classrooms, e-learning), reducing infant mortality rates -&gt; due to more institutional deliveries, social networking -&gt; contact building -&gt; skills &amp; employment.</p> <p><b>Negatives:</b> Social media -&gt; less physical activity, more consumerism -&gt; physical, emotional &amp; social impacts, exploitation (child labour, sexual abuse, trafficking), exposure to pornography /drugs/terrorist ideologies.</p> <p><b>Impact on working population:</b></p> <p><b>Positives:</b> More migration (intra-national &amp; international) -&gt; social mobility, higher disposable incomes, more jobs, merit-based economy (not traditional caste-based division of labour), Market liberalization policies &amp; employment (1991 LPG reforms), Growth of new segments (IT, agro-products, beauty/health care etc.) -&gt; rise in demand &amp; supply, Improvement in standard of living, Organic solidarity.</p> <p><b>Negatives:</b> Deteriorating working conditions -&gt; wages, health/safety, working hours, social security, representation, exploitation of women &amp; children (physical/mental/sexual), alienation from product &amp; process, brain drain, under-employment.</p> <p><b>Impact on women empowerment:</b></p> <p><b>Positives:</b> Awareness about women’s status, better recognition of women’s rights, Rise in consumerism -&gt; more home appliances -&gt; more time for women (education &amp; employment), decline in child</p>	

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	<p>marriage &amp; other social evils, improving health indicators, More political participation (PRIs have 49% women representation), Decline in caste-based occupations in rural &amp; rise in class-based occupations in urban.</p> <p><b>Negatives:</b> Commoditization of women -&gt; due to manipulated consciousness of colour &amp; beauty, unhealthy lifestyles -&gt; more non-communicable diseases, feminization of informal/manual jobs (deprived of social security), feminization of agriculture (led to ruralisation &amp; feminization of poverty), pink-collar jobs (role-base stereotypes).</p>	
<b>52</b>	<b>Debates around Globalization Definition</b>	
<b>52 a</b>	<b>Globalization vs. Westernization:</b>	
	<p><u>Globalization</u> is the process of integration of a nation's culture, economy, trade &amp; commerce, etc. with the global market and society, leading to the development of a 'global village'.</p> <p><u>Westernization</u> is the process of emulation and adoption of western cultures and practices, esp. that of the U.S. in other developing and least developed nations.</p> <p><b>Are they both the same?</b> <b>Yes: How?</b></p> <p><b>Culturally</b>, most of the Asian and African nations emulate the western practices in their cultural celebrations, food habits, dressing styles, etc. even at the cost of local practices. E.g. the increased adoption of suits replacing the traditional dhotis and sarees → the celebration of English New Year; <b>McDonaldization</b> of food consumption habits → Fast Food, Pepsi Coke Culture</p> <p><b>Economically</b>, most outsourcing jobs from the western nations have led to changes in work hours and culture, attuned to the U.S. time zones. e.g. the rise of BPOs with rotational shifts, etc. Also, the U.S dollar continues to exert immense pressure in other nations' economic &amp; monetary policies.</p> <p><b>Politically</b>: In the current unipolar world, any policy decision in the U.S affects the policies and programs of other nations in one way or the other- restricting the scope of a nation's political sovereignty.</p> <p><b>Socially</b>: Educated youths from across the world throng to the U.S not just for lucrative employment opportunities but also for a possible U.S. citizenship- lead to knowledge flight.</p> <p><b>No: Why?</b></p> <ol style="list-style-type: none"> <li>Although the U.S. is a dominant global power now, regional powers like China, India, Russia are rising to the occasion, asserting and reclaiming their cultural identity and practices. e.g. promotion of national &amp; regional cultural activities like Yoga Day (June 21), Tribal Utsav, celebration of regional new years, Pongal, etc.</li> <li>Rise of consciousness towards the preservation of local/traditional knowledge and practices like Traditional Digital Knowledge Library (TDKL), etc.</li> </ol>	

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	<p>iii) Increased push towards localization of data storage and processing. (asserting digital sovereignty)</p> <p>iv) Sovereign Economic &amp; Political policies &amp; decisions: despite the threat of U.S sanctions, India continues to import crude oil from Russia, in the midst of ongoing Russia-Ukraine crisis.</p> <p>Also, despite the nudging by the U.S. and the G7 nations, towards sanctioning Russia in various international fora, India continues to take a neutral stand, driven by its domestic conditions and the strategic bilateral relations with Russia. (Political sovereignty). Thus, though globalization does mean integration/ sameness, it equally means difference, largely driven by local factors. And, globalisation never means the extinction of cultural diversity, but only the interchange of ideas, values people, goods, etc. among different nations.</p>	
<b>53 b</b>	<b>Globalization vs. Homogenisation</b>	
	<p><u>Globalisation</u> is the interchange of ideas, values, thoughts, people, goods, etc. amongst the nations. The rise of ICT technologies have greatly aided in the speeding up this process of global integration.</p> <p>Homogenisation is the commingling of various beliefs, cultures, ideas and values into an integrated whole. The resulting entity will be larger than the sum of all the individual cultures and contributions.</p> <p><b><u>Does globalisation mean homogenisation?</u></b></p> <p>Although, globalisation aids in the process of homogenising the various facets of people's lives, it doesn't completely replace local culture and practices.</p> <p>Instead, it only means an assimilation of diverse cultures into one diverse homogeneity (global homogeneity with local differences/variations).</p> <p><b><u>Sectors most impacted:</u></b></p> <p><b>Education:</b> English, being regarded as the most preferred language of education due to its potential for global connect and employment opportunities. Also, due to the availability of material resources mostly in English language.</p> <p><b>Technology:</b> ICT-enabled sectors see a faster integration towards a homogenous, global data storage and management. e.g. Facebook, Gmail, Twitter, etc. collect and store users data in U.S. far away from the domestic markets from where the data is being generated.</p> <p><b>Health:</b> rise in tele-consultation, tele-medicine from across the globe enables specialist consultation even in the remotest areas with sufficient network infrastructure.</p> <p><b>Trade &amp; Commerce:</b> The world is more integrated now than ever before in terms of trade and commerce through various multilateral and international forums like RCEP, SAFTA, WTO, MERCOSUR, etc.</p> <p><b>Economy:</b> the U.S. dollar serves as the reference point for the demand, movement and valuation of almost all other currencies. Also, most countries store their foreign reserves in the U.S. dollars to hedge against any global impacts.</p>	

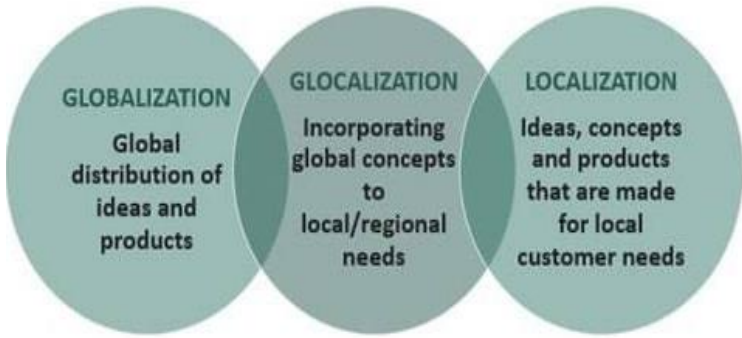
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	<p><b><u>Negative fall-outs:</u></b></p> <ul style="list-style-type: none"> <li>i) <b>Language extinction:</b> In India alone, there are about 600 potentially endangered languages, according to the <b>UNESCO's Atlas of World's Languages in Danger</b>.</li> <li>ii) <b>Global value chain:</b> the recent Russia-Ukraine crisis throws light on the impact of an integrated global value chain in the event of any potential crisis somewhere in the value chain. The crisis impacted the supply of essential commodities like wheat, sunflower oil, etc. and the supply of rare earth elements like palladium, indium, etc. that are very crucial to the electronics industries (used in semiconductors and IC chip manufacturing)</li> <li>iii) <b>U.S. dominant unipolar world:</b> there is the constant threat of U.S sanctions any developing nations that trade with its adversaries like Iran, Russia, etc., through its CAATSA Act (2020)- threat of loss of political &amp; economic sovereignty.</li> <li>iv) <b>Global repercussions</b> of any major disease outbreaks like the recent COVID pandemic, ransomware &amp; other malware attacks against the tech supergiants like Facebook, Microsoft, etc.</li> </ul> <p><b><u>Benefits of homogenisation:</u></b></p> <ul style="list-style-type: none"> <li>i) <b>Seamless global collaboration</b> on significant global issues like the recent pandemic - resultant sharing of genome data – led to faster vaccine developments across different nations – helped contain the rapid spread of the virus and it's various strains.</li> <li>ii) <b>Effective global cooperation</b> in addressing various international issues like corruption (FATF, Interpol, etc), tax evasion by MNCs (global minimum tax of 15% by OECD, Base Erosion and Profit Shifting, etc), global warming (2015 Paris Climate Summit, 2021 Glasgow Climate Pact, etc).</li> <li>iii) The reduction in the area of ozone hole is a testament to the effective global collaboration in the fight against a global issue and the resultant success. (Montreal Protocol on Ozone Depleting Substances, 1987 and the recent Kigali Amendment) Emulation of best governance practices from across the world. e.g. the increasing adoption of Miyawaki afforestation technique in India's urban centres, under Urban Forestry Programme.</li> <li>iv) mutual sharing of global common goods. E.g. GPS data used across various nations in Humanitarian and disaster relief activities, cyclone warning, etc., the benefit of reduced ozone hole for the whole world, etc.</li> </ul> <p><b>Conclusion</b></p> <p>Homogenisation of the diverse cultures should not be viewed from a narrow sense as the extinction of local cultural values and practices, but as the one assimilating, promoting and respecting the diverse cultures and moulding them into one global diverse culture (an all-inclusive homogeneity).</p>	
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53 c	<p><b>Globalization vs. glocalization</b></p> <p><u>Glocalization</u> is the practice of incorporating the global concepts and practices to local/ regional needs. Recently, an increasing need is being felt to address global issues from the local perspectives with the active participation of local communities (bottom-up approach).  <u>Some practices:</u></p> <p style="text-align: center;"><b>What is Glocalization?</b></p>  <ul style="list-style-type: none"> <li>i) <b>Miyawaki afforestation techniques</b> being adopted in Indian cities – helps ease the urban heat island problem and serves as a natural air purification system.</li> <li>ii) <b>Green belt initiative</b> along the Thar desert region emulating the <u>Green Wall initiative</u> of Africa to prevent desertification and promote afforestation and increase tree cover (carbon sink)</li> <li>iii) <b>Elimination of leaded petrol</b>, a carcinogenic agent harmful to human health. Recently, Algeria became the last country in the world to eliminate leaded petrol from its economy.</li> <li>iv) <b>Adoption of NDCs</b> by nations towards 2015 Paris Climate Summit goal of containing the global temperature rise to well below 2°C, possibly 1.5°C, from the pre-industrial levels by 2100.</li> <li>v) <b>Adoption of BRSR reporting</b> by SEBI, towards promoting sustainable and environment –friendly resource uses by the top 1000 listed companies.</li> <li>vi) <b>Adoption and localisation of SDG Goals</b> to eradicate Poverty (Goal-2), promote gender equality (Goal-5), reduce inequalities (Goal-10), etc.</li> </ul> <p><b>Benefits/Advantages:</b></p> <ul style="list-style-type: none"> <li>ii) Effective <b>local people's participation</b> towards a global cause – promotes a sense of responsibility and commitment.</li> <li>iii) The best practices are modified to suit the needs and demands of local communities.</li> <li>iv) Implementation and evaluation become easier at the local level than at the global level – ensuring accountability and responsibility.</li> </ul>	
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	<p><b>Challenges/Limitations:</b></p> <ul style="list-style-type: none"> <li>i) <b>Funding:</b> mere lip service from the developed nations to developing countries, LDCs, and Small &amp; Developing small island nations, towards their adaptation and mitigation processes greatly hinders the active and committed implementation of various policies and programs.</li> <li>ii) <b>Lack of accountability mechanism</b> at the global level allows Manu countries to evade responsibility. e.g. the U.S. despite being one of the largest polluters has not ratified the Paris Agreement.</li> <li>iii) Technology transfers: lackadaisical approach in this regard from the developed nations greatly hinders any meaning process, esp. in the adoption of renewable energy practices (solar panels), global warming (replacement to HCFC), etc.</li> <li>iv) <b>Common but different responsibilities</b> – proposed by developing nations, but opposed by developed countries.</li> </ul> <p><b>Conclusion</b></p> <p>Effective global cooperation in terms of finance &amp; technology transfers, knowledge sharing, and devising an effective accountability mechanism in the global for a would greatly help in addressing the global issues locally and effectively , which is the utmost need of the hour.</p>	
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## URBANISATION, THEIR PROBLEMS AND THEIR REMEDIES

<b>54</b>	<b>Socio Economic problems in Urban cities</b>	
	<ul style="list-style-type: none"> <li>- 60% of the global population will live in urban areas until 2030.</li> <li>- Urbanization has long been associated with human development and progress, but recent studies hold opposite view.</li> <li>- Has adverse impact most pronounced on poor, weaker sections.</li> <li>- Overpopulation, haphazard and unplanned growth of urban areas, lack of social infrastructures is major cause of concern.</li> <li>- <b>Proliferation of slums</b> <ul style="list-style-type: none"> <li>o Cities - play multifaceted functions in all societies, heart of technological development and economic growth</li> <li>o Also, breeding ground for poverty, inequality, sanitary problems, drug menace, environmental hazards, and communicable diseases (slums being hotspots of covid e.g., Daravi slum most affected)</li> <li>o Poverty, unemployment and underemployment in rural areas → migration to urban cities for better opportunities. Being poor, marginalized to congested, unclean, unsafe areas</li> <li>o beggary, thefts, dacoities, burglaries and other social evils, crime against women, Poverty, housing problem - prominent</li> <li>o overburdened public transport system</li> <li>o challenging Solid waste management - plastic waste greatest threat</li> </ul> </li> </ul>	

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	<p>- <b>Cultural shock</b></p> <ul style="list-style-type: none"> <li>○ Migrants may experience cultural bereavement, culture shock or culture conflict. Also, play a major role in becoming cities a cosmopolitan one, people speaking diff languages, celebrates diff festivals, etc., kind of assimilation takes place E.g., Tamils celebrating Holi in Daravi.</li> <li>○ Social media provide spaces for xenophobic, Anti-immigration, racist discourse online, hatred towards innocent migrants → mob lynching             <ul style="list-style-type: none"> <li>- Relative deprivation and lack of social capital → lack of education, low skill, no job, child labour, poverty trap, intergenerational poverty.</li> <li>- CULTURAL BEREAVEMENT - "the experience of the uprooted person - or group - resulting from loss of social structures, cultural values and self-identity</li> <li>- CULTURAL SHOCK - Culture shock refers to feelings of uncertainty, confusion, or anxiety that people may experience when moving to new country or surroundings.</li> </ul> </li> </ul>			
<b>55</b>	<b>Schemes for urban cities and its impact</b>			
	<b>SCHEMES</b>	<b>GOAL</b>	<b>PROGRESS</b>	
	AMRUT Mission	<ul style="list-style-type: none"> <li>○ To ensure that every household has access to a tap with the assured supply of water and a sewerage connection.</li> <li>○ To increase the amenity value of cities by developing greenery and well-maintained open spaces (e.g., parks).</li> <li>○ To reduce pollution by switching to public transport or constructing facilities for non-motorized transport (e.g., walking and cycling).</li> </ul>	<ul style="list-style-type: none"> <li>○ The Government of India has so far allocated Rs 39,011 crores for drinking water supply projects and Rs 32,546 crores for sewerages and septage projects under the scheme.</li> <li>○ The scheme has provided 79 lakhs of household tap water connections and 45 lakhs of sewer connections.</li> <li>○ The scheme promoted energy efficiency by replacing 76 lakhs of street lights with energy efficient LED street lights.</li> </ul>	

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			<ul style="list-style-type: none"> <li>○ Raised ease of doing Business in India</li> </ul>	
	Swachh Bharath	<ul style="list-style-type: none"> <li>○ To promote cleanliness and hygiene in a wholistic manner.</li> <li>○ To reduce the incidence of open defecation</li> <li>○ To bring improvement in the quality of life in rural areas</li> <li>○ To encourage the concept of sustainable sanitation practices</li> <li>○ To create awareness about health and hygiene.</li> <li>○ To help India reach to India Sustainable Development Goal 6 (SDG 6).</li> <li>○ To encourage cost-effective sanitation efforts.</li> <li>○ To develop community managed sanitation systems</li> <li>○ To focusing on scientific Solid &amp; Liquid Waste Management systems.</li> <li>○ To create a positive impact on gender and promote social inclusion</li> </ul>	<ul style="list-style-type: none"> <li>○ National sanitation coverage rose to 65% in 2017 as compared to the low-figure of 38.7% in 2014. In August 2018, this figure touched the soaring 90%.</li> <li>○ Bill &amp; Melinda Gates Foundation also released a study that displays a significant improvement in diarrhea prevalence and stunting among children in ODF villages due to the convergence of activities under Clean India mission.</li> <li>○ Swachh Survekshan Survey - The government has also come out with ODF+ and ODF++ status to declare a location's sanitation standard.</li> </ul>	
	Awas yojana	<ul style="list-style-type: none"> <li>○ affordable housing will be provided to the urban poor with a target of building 2 crore affordable houses.</li> <li>○ This scheme is converged with other schemes to</li> </ul>	<ul style="list-style-type: none"> <li>○ So far, according to the database maintained by the Union Rural Development Ministry, 1.8 crore</li> </ul>	

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		<p>ensure houses have a toilet, Saubhagya Yojana electricity connection, Ujjwala Yojana LPG connection, access to drinking water and Jan Dhan banking facilities.</p>	<p>houses have been constructed.</p> <ul style="list-style-type: none"> <li>○ This is 67.72% of the target.</li> </ul>	
	Light house projects	<ul style="list-style-type: none"> <li>○ Six LHPs consisting of about 1,000 houses each with physical &amp; social infrastructure facilities are being constructed at six places across the country namely Indore (Madhya Pradesh), Rajkot (Gujarat), Chennai (Tamil Nadu), Ranchi (Jharkhand), Agartala (Tripura) and Lucknow (Uttar Pradesh).</li> <li>○ LHPs will demonstrate and deliver ready to live mass housing at an expedited pace as compared to conventional brick and mortar construction and will be more economical, sustainable, of high quality and durability.</li> </ul>		
	Smart cities	<ul style="list-style-type: none"> <li>○ to promote cities that provide core infrastructure, clean and sustainable environment and give a decent quality of life to their citizens through the application of 'smart solutions'.</li> <li>○ The Mission aims to drive economic growth and improve quality of life through comprehensive work on social, economic, physical and institutional pillars of the city.</li> </ul>	<ul style="list-style-type: none"> <li>○ Projects developed under the Smart Cities Mission are multi-sectoral and mirror the aspirations of the local population. As on date, 70 Smart cities have developed and operationalised their Integrated Command and Control Centres (ICCCs) in the country.</li> </ul>	

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		<ul style="list-style-type: none"> <li>○ The focus is on sustainable and inclusive development by creation of replicable models which act as lighthouses to other aspiring cities. 100 cities have been selected to be developed as Smart Cities</li> </ul>	<ul style="list-style-type: none"> <li>○ the Smart solar, Smart Water and Vibrant Public Spaces projects are heading towards progressive paths in the Mission.</li> </ul>	
<b>56</b>	<b>New Industries around Urban settlements and its impact</b>			
	<p><b><u>(Mention what impacts these subheadings do on urban society)</u></b></p> <p><b>IT and software industries</b></p> <ul style="list-style-type: none"> <li>- Site for glocalization. (Globalization + localization)</li> <li>- Rise of Gated communities.</li> <li>- Manifestation of post modernity</li> <li>- Diffuse of corporate culture in urban culture. (Rationalization, impersonalization, etc.)</li> <li>- Change in family values (DINK families, weekend families, rise in divorce rate)</li> <li>- Increase the autonomy of women compared to other sectors.</li> </ul> <p><b>Startups culture around cities</b></p> <ul style="list-style-type: none"> <li>- Cradle for innovation</li> <li>- New avenues for urban employment</li> <li>- City specific urban governance.</li> <li>- Enhances Rurban (Rural + urban) infrastructure</li> <li>- Reduces pressure on traditional sectors.</li> <li>- Ease of living.</li> </ul> <p><b>Cosmopolitan culture.</b></p> <ul style="list-style-type: none"> <li>- values including autonomy, freedom, egalitarianism, and mutual respect</li> <li>- ethnically diverse and racially tolerant</li> <li>- opportunities for unique and novel experiences.</li> <li>- creativity and excitement as key features</li> <li>- cultural shock for new migrants.</li> </ul> <p><b>Miscellaneous</b></p> <ul style="list-style-type: none"> <li>- Labour intensive sectors around cities creates Slum and ghettos</li> <li>- Lack of social security in unorganized sectors manifests into urban poverty</li> <li>- Commodification of women are new problems of urban media and film industries.</li> <li>- Growing divide between ghettos and gated community</li> <li>- Lack of social solidarity and social capital.</li> </ul>			