

**ADDITIONAL TEXTBOOK
FOR CLASS XI**

POLITICAL SCIENCE



**Government of Kerala
Department of General Education**



State Council of Educational Research and Training (SCERT) Kerala

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THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka, jaya he
Bharatha-bhagya-vidhata
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata
Jaya he, jaya he, jaya he,
Jaya jaya jaya, jaya he

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage.
I shall always strive to be worthy of it.

I shall give respect to my parents, teachers, and all elders, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

prepared by

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Dear learners,

As learners of Social Sciences, internalising the principles of democracy, secularism and humanism is of cardinal importance in making learning organic and meaningful. Developing and strengthening democratic values help one adhere to higher ideals such as social responsibility and commitment. The publishing of Additional Textbooks was necessitated by the omission of some pertinent areas from the content in History, Economics, Sociology and Political Science textbooks, prescribed for Class XI and XII. The purpose of this additional textbook is primarily to bridge the gap created by the deletion of certain topics and also to make you get familiarised with the values and ideals embedded in what has been removed. The sections incorporated herein have been meticulously chosen in strict accordance with the directives of the Kerala State School Curriculum Steering Committee. I hope this venture will be highly beneficial for you, enabling you to make learning meaningful and fruitful.

Dr Jayaprakash R K
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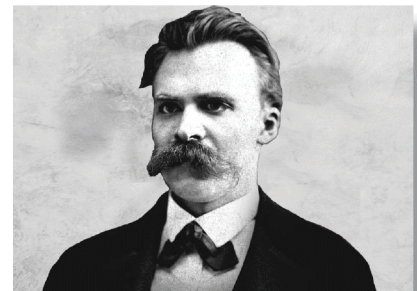
1. PEACE

1.1 Meaning of Peace

Peace can be defined as the absence of war or the absence of all kinds of violent conflicts such as riots, massacre, assassinations, physical assault etc. The structure of the society is composed of different elements of violence. Inequalities produced by institutions such as caste, class and gender create violence in the society. Peace is a condition of societal friendship and harmony. Many thinkers in the past have interpreted peace negatively. Friedrich Nietzsche, the nineteenth century German philosopher, glorified war and denounced peace. According to Nietzsche conflict was a necessary condition as only conflict could facilitate the growth of civilisation. Another thinker, Vilfredo Pareto, from Italy categorised people with capability and willingness to use force to achieve their goals as 'governing elites or lions'.


1.2 Forms of Structural Violence

Structural violence is a form of violence where in, a social, political, economic or cultural structure may harm people by preventing them from realising their fundamental human needs. Let us go through the important forms of structural violence that prevail in our society.



Friedrich Nietzsche





Caste System -In post-independent India, caste system was outlawed by the Constitution of India. Despite the constitutional directive, the caste system continues to hold sway over Indian society. The practice of casteism considered certain sections of people as untouchables. The social order based on caste creates a class of labourers who are fit into water tight compartments within the society. Despite the presence of strict laws and rules, caste based discrimination and violence are prevalent within Indian society.

Patriarchy is a form of social arrangement which creates a hierarchy that leads to subordination of women and discrimination against them. Patriarchy is expressed through selective abortion of female foetus, denial of adequate nourishment and education to the girl child, child marriage, wife battering, dowry related crimes, sexual harassment at workplace, rape, honour killings etc. For example, the nature of patriarchy is revealed by the sex ratio of the 2011 Census wherein there are only 919 females per 1000 males in India.

Colonialism is another form of structural violence in which a powerful state colonises other countries for economic, political and cultural benefits. It is the domination of a group of people over another. Though now a rare one, there are continuing examples for colonialism. For example, the Israeli encroachment in Palestine is a contemporary example for colonialism. Most of the Afro-Asian countries that have experienced the taste of European colonialism continue to suffer from the past imperial policies.

Racism and Communalism is a condition in which an entire racial group or community is subjected to stigmatisation and discrimination. The practice of Slavery in the US, the Nazi Holocaust of Jews in Germany, the Apartheid policy against Native population of former South Africa till 1992 etc. can be considered as examples of racial discrimination. Racism is still practised in Western countries even though now it is directed against immigrants from Asia, Africa and Latin America. In South Asian countries, racism assumes the form of communalism where minority religious groups are the victims.

1.3 Can Violence ever Promote Peace?

Sometimes, violence brings peace. The liberation struggle of oppressed people against Tyrants and Oppressors may sometimes result in violence. For e.g. revolutionary violence led to the overthrowing of the oppressive regime of France in 1789. However, though deployed for positive ends, once deployed, it tends to be out of control leading to death and destruction. Due to this destructive nature of violence, Pacifists condemn violence and abstain from resorting to it in any form.

Mahatma Gandhi and Non-violence

Mahatma Gandhi was the greatest practitioner of the doctrine of Ahimsa or non-violence in modern times. October 2nd, the birthday of Mahatma Gandhi is observed as the International Day of Non-violence. Gandhiji rejected the understanding of non-violence as an act of not causing physical injury. He also rejected non-violence as being a way of the weak. For Gandhi, non-violence was not just refraining from inflicting physical and mental violence, or loss of livelihood, but giving up even the thought of harming anyone. According to Gandhi, "I would be guilty of violence, if I helped someone in harming someone else or if I benefited from a harmful act". For him, non-violence means a positive and active pursuit of well being and goodness and therefore was opposed to passive spiritualism. Hence, even under the gravest provocation, people must exercise physical and mental restraint.

1.4 Peace and the State

The existence of modern nation-state has been generally perceived as a barrier to peace. Sovereign states as independent entities tend to pursue their self-interest. States have also amassed instruments of coercion and force, which are often used against their own citizens in order to control dissent. This is widely visible in the case of authoritarian-military regimes such as Myanmar. In a world order composed of sovereign states, the possible solution to establish peace is by making states more accountable through democratising and ensuring a charter of basic rights.

1.5 Approaches to the Pursuit of Peace

There are mainly three different approaches for the pursuit and maintenance of peace. The first approach respects the sovereignty of the state and the proper management of the competition between states by using methods like 'balance of power'. For example, in the 19th century, European countries formed alliances to prevent the outbreak of a full scale war. The second approach underscores the growing social and economic co-operation among nations. This approach was used in the post-Second World War era by Europe to secure peace and stability by forming economic and political unification i.e., European Union. The third approach points to the emergence of a supra-national order as well as a global community. Interaction and coalition across state boundaries between people, emergence of multinational companies, spread of information technology and the ongoing processes of globalisation diminish the role of the state and create a platform to establish world peace.

1.6 Contemporary Challenges to Peace

World peace continues to be threatened by reckless actions of various actors. Despite the presence of international organisations such as UNO, the dominant states have tried to assert their power through direct military action and occupation of foreign territories. For example, the intervention of USA in Afghanistan and Iraq led to the loss of many lives.

Terrorism poses another great threat to world peace through the use of modern and advanced weapons. Terrorism partly emerges as a reaction against the self-centered and exploitative interventions of dominant state. The attack on World Trade Centre by Islamic terrorists on 11th September, 2001 was one of the major terrorist attacks the world has ever witnessed.

Genocide is another major contemporary challenge to peace. It involves a planned mass extermination of an entire group of people. For example, Rwanda, an African country witnessed genocide of nearly half a million Tutsis by Hutus in 1994.

However, despite the above mentioned challenges there are rays of hope. For example, Japan and Costa Rica's decision not to maintain a military force, establishment of nuclear weapon free zones, peace movements and peace study centres etc. act as a bulwark against rising threats to peace.



Washington Post Picture on World Trade Centre


2. DEVELOPMENT

2.1 Meaning of Development

Development in its broader sense encompasses a notion of an improved standard of living, progress and overall welfare. Development refers to an optimistic transformation in human life caused by the changes in physical, economic and social habitat. Parallel to this broad conception of development, its narrower conception is restricted to achieving rapid economic growth through industrialisation and completion of large infrastructure projects such as dams or factories. While such a narrow process may benefit some, certain others may have to suffer in terms of loss of their property, livelihood or way of life without any compensatory gain.

The concept of Development received widespread popularity in the post World-War era, especially in the newly independent countries of Asia and Africa. These countries were characterised by impoverishment, population explosion, low standards of living and poor standards of education and health. They were generally referred to as Under-developed or Developing, in comparison to Developed countries.

Most of these countries contended that the reason for their conditions of underdevelopment was their European colonisers who had extracted the resources of the colonies for their own benefit. In order to overcome the condition of backwardness, developing countries




followed the European model of development based on rapid economic growth. This led to the growth of industries, modernisation of agriculture and spread of modern education.

But this model of development itself had undergone severe criticism from various quarters leading to some rethinking and revision of goals and the process of development. This revisionist perspective demands development to be a process aiming to improve the quality of life of people instead of being a condition measured by rapid economic growth.

2.2 Criticism of Development Models

Social costs of development

Social cost refers to the costs incurred in social life owing to the process of development. Displacement caused by developmental activities such as urbanisation and industrialisation has resulted in the loss of livelihood and increased impoverishment. In the case of rural agricultural communities, displacement pushes them to the margins of society. Displacement results in the loss of community life. This leads to the loss of their culture as the traditional skills acquired over a period of time are also lost. It has led to struggles across many countries. For example, the Narmada Bachao Andolan is a movement against the displacement caused by the Sardar Sarovar Project on the river Narmada. The proposed dam is believed to generate electricity, help irrigate large areas of land and also provide drinking water to the large areas of Kutch and Saurashtra.



However, the people who opposed the construction of the dam argue that its installation would displace nearly one million people.

Ecological costs of development

Development has not just displaced people, but led to extreme levels of environmental degradation in many countries, affecting the entire population. For example, atmospheric pollution is already a problem which affects both the rich and the poor. The depletion of mangroves and commercial construction along the shorelines were responsible for the damage created by Tsunami on the South and South East Asian coast in 2004. The Green House Gas emission has intensified the process of Global warming. The melting of the Arctic and Antarctic ice caps has the potential to cause floods and submerge low lying areas like Bangladesh and Maldives. Deforestation also affects forest-dwellers who are dependent on forest wealth for a variety of needs like firewood, timber, medical herbs or food.

2.3 Alternative Conceptions of Development

Alternative conceptions of development refer to perspectives that challenge or offer different approaches to understand and achieve development. These perspectives often question the dominant economy-centric and Western-centric models of development and emphasise on broader aspects of human well-being, sustainability and cultural diversity.

Right Claims

The alternative development approach, Right Claims is rooted in the understanding that development should not solely be measured by economic indicators or GDP growth, but should also address social justice, equality, and the well-being of all. Right Claims is a perspective that emphasises on the rights of marginalised and vulnerable groups in development processes. It argues that development initiatives should prioritise the protection and fulfilment of human rights, particularly those belonging to the most disadvantaged and marginalised communities. It asserts that development must go beyond material progress and encompass the protection and promotion of civil, political, economic, social and cultural rights.

By placing human rights at the center of development, the approach of Right Claims seeks to create a more inclusive, just and sustainable approach to development. It aims to challenge power imbalances, promote social cohesion, and ensure that development benefits all individuals and communities, especially those who have been historically marginalised or excluded.

Human Development Report (HDR)

The Human Development Report (HDR) is an annual human development index report published by the United Nations Development Programme (UNDP). The first HDR was published in 1990.

Human Development Reports have an extensive influence on the development debate worldwide. Human Development Index is an index calculated by means of statistical methods to measure the average achievements of a country in three key areas of human development. These three key areas are 1. a long and healthy life, 2. access to education and literacy and 3. a decent standard of living. It is a geometric mean of normalised indices for each of the above mentioned areas. The HDI will help us understand the changes in developmental parameters over a particular period of time. Further, it helps us to make a comparative analysis of levels of development achieved by different countries.

Democratic Participation

The alternative development approach of democratic participation emphasises on the importance of inclusive and participatory decision-making processes in development initiatives. It recognises that only sustainable and equitable development can be achieved, when all stakeholders, particularly marginalised and affected communities have a genuine voice in shaping development policies and programmes. By promoting democratic participation in development, this alternative approach aims to enhance the effectiveness, legitimacy and sustainability of development initiatives. It recognises that local communities have valuable knowledge and insights that can contribute to better-informed decision-making and ultimately lead to more inclusive, equitable, and people-centered development outcomes.

Exercises

1. Name the 19th century German philosopher who glorified war.
2. Define the concept of peace.
3. List out different forms of Structural Violence.
4. Evaluate the role of State in perpetuating peace.
5. Narrate the contemporary challenge to peace.
6. Differentiate between the narrow and broader views of development.
7. Evaluate the alternative concepts of development.
8. Explain the criticism of development.

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