

Chapter - 1 : The Demographic Structure Of Indian Society

Revision Notes

- Demography is the systematic study of the trends and processes associated with population
- It is composed of two words: *demos* (people) and *graphein* (describe)
- Different varieties of demography – formal demography and social demography
- Role of demography in establishment of academic discipline of sociology
- The practice of collecting social statistics by the state, acquired its modern form towards the end of eighteenth century
- Aggregate statistics are numerical characteristics that represent a large group
- Difference between formal demography and the field population studies

Theories and Concepts in Demography

- **The Malthusian Theory of Population Growth:**
 - Outlined in the Essay on Population (1798) by Thomas Robert Malthus
 - Growth of human population overtakes the growth of agricultural production
 - Positive checks to population growth are inevitable
 - The theory was refuted by the historical experiences of European countries and criticised by Marxists and liberal scholars
- **The Theory of Demographic Transition:**
 - Every society follows a typical pattern of development related growth
 - **Three basic phases of population growth:** Stage of low population growth in underdeveloped society, stage of Population Explosion or Demographic Transition, stage of low population growth in a developed society.
- **Expression of demographic concepts – rates and ratios**
 - **Rates:** birth rate, death rate, rate of natural increase, fertility rate, total fertility rate, infant mortality rate, maternal mortality rate.
 - **Ratios:** sex ratio, dependency ratio.
- Life expectancy refers to the estimated number of years that an average person is expected to survive.
- Age structure of the population is the proportion of persons in different age groups relative to the total population.
- Demographic dividend is the temporary benefit flowing from the changing age structure owing to the falling dependency ratio.
- India is the second most populous country in the world.
- The impact of demographic transition phase can be observed in the decade 1921-31.
 - Decline in death rate – control over famines and epidemic, advancement of medicine, improved sanitation.
 - Birth rate, a socio-cultural phenomenon, did not fall sharply.
- **Age Structure of Indian population**
 - Majority of Indian population is young with the average age less than that of other countries
 - Age structure varies across states as well
 - The bias towards younger age is perceived as an advantage, i.e., a demographic dividend
- **The Declining Sex-ratio in India**
 - The sex-ratio is improving according to the provisional data of Census of India 2011
 - Drastic fall in child sex-ratio – differential treatment of girl child, sex specific abortions increased with advancement in medical technology
- **Literacy**
 - Literacy levels improved after independence
 - It varies across gender, regions and social groups

Rural-Urban Linkage and Divisions

- A large part of Indian population lives in rural areas
- Census of India, 2011, shows an increase in the urban population share over a decade, along with a decrease in the rural population share
- The socio-economic significance of agrarian-rural way of life is declining in the light of modern developments
- Growth of non-farm occupations
- Mass communication and mass transit system are bridging the urban-rural gap

Reasons for rapid urbanisation

- Rural-to-urban migration in search for work
- Decline of common property resources in the rural areas
- City life offers anonymity to the oppressed

Population Policy in India

- India was one of the first countries to announce a population policy in 1952
- The National Family Programme was an important part of India's population policy
- The programme aimed at influencing the rate and pattern of population growth in desirable directions by promoting birth control measures, improving public health standards and public awareness
- The Family Planning programme suffered a setback during the time of Emergency (1975-76)
- The Programme was renamed as the National Family Welfare Programme after the Emergency



Chapter - 2 : Social Institutions: Continuity And Change



TOPIC-1 Caste and the Caste System

Revision Notes

Past

- Caste is unique to the sub-continent.
- Characteristic of Hindu society but has spread to other religions as well.
- Origins of English word 'caste' – Portuguese word 'casta'.
- Indian language terms – Varna and Jati.
- Caste in the late Vedic period (900-500 BC) was not rigid.
- **Defining features of a caste:**
 - It is determined by birth
 - Marriage is restricted to members of the group
 - It prescribes rules about food and food-sharing
 - It is arranged in a hierarchy of rank and status
 - A caste has sub-divisions within itself
 - It is traditionally linked to an occupation
- These features are prescribed in ancient scriptural texts.
- Two principles of caste system – difference & separation, and wholism & hierarchy.
- Hierarchy is based on the notion of purity and pollution.
- Castes are supposed to be complementary and non-competing groups.

Colonialism and Caste

- Caste as it is in the present has been shaped by changes during the colonial period as well as in the independent India.
- British administrative officials pursued surveys and studies to understand complexities of caste.
- **1901 Census under Herbert Risley:**
 - Information on social hierarchy

- Impacted social perception of caste
- Different castes claimed higher position
- Identities before were more fluid
- Land revenue settlements and related arrangements by the colonial state gave legal recognition to customary rights of the upper caste.
- Towards the end of the colonial period – Government of India Act, 1935 offered legal categories of Scheduled Castes and Scheduled Tribes, marking special treatment by the state.

Present

- Efforts to organise “depressed classes” and untouchable castes begun in the second half of nineteenth century by members of lower caste and upper caste reformers.
- The nationalist movement also viewed caste as a social evil and a ploy to divide Indians.
- Both Ambedkar and Gandhi were at the forefront of anti-untouchability protests.
- Gandhi’s approach had contradictions as he also took into account the interests of land owning upper caste.

Post-Independence:

- Inherited contradictions
- Constitution – abolishment of caste
- No radical reforms to curb economic basis of caste inequality
- State operated in caste-blind manner
- Modern industry created jobs for all irrespective of caste
- Urbanisation – caste segregated patterns of interaction
- Caste played important role in industry recruitment
- Endogamy prevailed
- Caste is central to electoral politics
- M.N. Srinivas’s conceptual contributions to the understanding of caste – ‘Sanskritisation’ and ‘Dominant Caste’.
- Caste in the contemporary times has become ‘invisible’ for the upper caste.

**TOPIC-2****Tribal Communities and Family & Kinship****Revision Notes****Tribe**

- The term tribe is used for oldest inhabitants of the sub-continent.
- Represents disparate communities.
- Introduced in colonial era.
- Tribes in India are defined in terms of what they are NOT:
 - Communities that did not practice religion with a written text
 - Communities that did not have a state or political form of a normal kind
 - Communities that did not have sharp divisions
- According to Census 2001, tribes constitute 8.2 percent of the total population of India.

Classification of Tribes

- Permanent traits – region, language, physical characteristics and ecological habitat.
- **Regional distribution:**
 - About 85 percent of tribal population lives in ‘middle India’
 - Over 11 percent lives in the North-Eastern states
 - Over 3 percent live in the rest of India
 - All North-Eastern states except Assam have over 30 percent concentration of tribal population
 - Besides, the concentration is less than 12 percent in the rest of the India, except for Odisha and Madhya Pradesh

Pradesh

- Linguistic classification – Indo-Aryan, Dravidian, Austric and Tibeto-Burman.
- Physical-racial classification – Negrito, Australoid, Mongoloid, Dravidian and Aryan.
- **Size:**
 - Biggest tribes – Gonds, Bhils, Santhals, Oraons, Minas, Bodos and Mundas
 - Small tribes – Andaman Islanders

- Acquired traits – mode of livelihood and extent of incorporation into Hindu society.
- Modes of livelihood – fishermen, hunters and gatherers, shifting cultivators, peasants, and plantation and industrial workers.
- **Assimilation:**
 - Tribe's perspective – tribes that are positively inclined towards Hinduism and tribes that resist or oppose it
 - Mainstream perspective – status accorded to tribes in Hindu society

Tribe As a concept

- 1960s – as one end of the continuum of the caste-peasant society.
- Supporters argued that tribes are only less stratified.
- Opponents argued that tribes do not have the notion of purity and pollution and were culturally different.
- 1970s – all major definitions of tribes were found to be faulty.
- Absorption of tribes into the Hindu Society:
 - Sanskritisation, acculturation
 - Cultural aspect and political & exploitative aspect
- It has also been argued that there is no coherent basis for treating tribes as 'pristine'.
- Tribes are "secondary" phenomena arising as a result of colonialist contact between state and non-state societies.
- The idea of tribes as hunters and gatherers and oppressed groups have also been challenged.

Mainstream Attitudes Towards Tribes

- Changes brought by colonialism:
 - Incursion of money lenders and non-tribal settlers
 - Government policy of reservation of forests
 - Introduction of mining activities
 - Appropriation of forest areas for resources
- Tribal rebellions of eighteenth and nineteenth century
- Isolationist versus Integrationist debate of the 1940s
 - Isolationists argued that the tribes need protection
 - Integrationists argues that the tribes are merely backward Hindus and must be integrated with the mainstream society
- National development in India has been at the expense of tribal development.

Tribal Identity Today

- Tribal identities are formed by interactional process.
- They are centered on ideas of resistance and opposition to the non-tribal world.
- **Positive impact:**
 - Achievement of statehood. E.g., Jharkhand & Chhattisgarh
 - Emergence of educated middle class among the communities
- However, there are other states where tribes have limits to their civil liberties. E.g., Manipur & Nagaland.
- Tribal identity assertions have taken a different form due to development of class divisions.
- Tribal Movements – issues related to control over economic resources and matters of ethnic-cultural identity.

Family and Kinship

- Family as a space for care and compassion.
- Family as a site of conflict – female infanticide, conflict over property, legal disputes.
- Family can be studied as a social institution and also in relation to other social institutions .
- Structure of the family is related to other structures of the society – political, economic, cultural, etc.
- Structural and compositional changes in family – migration of men, war, changing work schedule of members, children setting up separate household after marriage.
- Change in family and marriage norms are resisted violently.
- In the Indian context, family types that are discussed the most are nuclear and extended families.
- **Joint family:**
 - is viewed as symptomatic of India
 - is not a native category
 - is confined to certain sections and regions of the community
- **Different family forms are based on:**
 - residence – matrilocal and patrilocal
 - rules of inheritance – matrilineal and patrilineal
 - exercise of dominance or authority – patriarchal

- There is no historical or anthropological evidence of matriarchy
- An example of matriliney is the Khasi Matriliney
- Even in the Khasi matrilineal structure, the man controls the property inherited by his sister and the control is passed on to her son



Chapter - 3 : Patterns Of Social Inequality And Exclusion

Revision Notes

- The everydayness of social inequality and exclusion makes them appear inevitable and natural.
- Sociality of Inequality and Exclusion:
 - they are not about individuals but about groups
 - they are not economic, although there is usually a strong link between social and economic inequality
 - they are systematic and structured

Social Inequality

- It refers to the patterns of unequal access to social resources
- Social resources: money, property, education, health, and power
- Three forms of capital -
 - Economic - material assets and income
 - Cultural - educational qualification and status
 - Social - networks of contacts and social association

Social Stratification

- It refers to a system by which categories of people in a society are ranked in a hierarchy.
- Three key principles help explain social stratification:
 - It is a characteristic of society, not simply a function of individual differences.
 - It persists over generations. A person's social position is ascribed.
 - It is supported by patterns of belief, or ideology.
- Social exclusion and discrimination do not pertain to differential economic resources alone.
- Other bases of social exclusion - gender, religion, ethnicity, language, caste and disability
- **Prejudices:**
 - pre-conceived opinions or attitudes held by members of one group towards another
 - literal meaning - 'pre-judgement'
 - based on hearsay rather than on direct evidence
 - could be positive or negative
 - are grounded in stereotypes
- **Stereotypes:**
 - fixed and inflexible characterisations of a group
 - applied to ethnic and racial groups and to women
 - could be true but not at all times
 - refuse to recognise the variation across individuals, contexts or time
- **Discrimination:**
 - refers to actual behaviour towards another group or individual
 - practices that disqualify members of one group from opportunities open to others
 - may not be explicit
 - often presented as justifiable

Social Exclusion

- The ways in which individuals may become cut off from full involvement in the wider society
- There are a range of factors that prevents individuals and groups from having opportunities open to the majority
- Lack of essential goods and services - education, health, security, and so on
- It is involuntary

- Excluded groups may stop trying for inclusion due to prolonged experience of discrimination
- Despite protests and movements, social discrimination and exclusion continue to persist in India
- Groups that have suffered from serious social inequality and exclusion:
 - Dalits or the ex-untouchable castes
 - Adivasis
 - Women
 - Differently abled
 - **Transgender people:** Transgender is part of third gender in legal terms. So use only one term *i.e.* "third gender" to include all the gender apart from male and female.
 - People of third gender group

The Caste System as a Discriminatory System

- It legitimises and enforces practices of discrimination against people born into particular castes
- The caste system classified people in a hierarchy by their occupation and status in which they were 'born'
- Example, the Kshatriya rulers had secular power but Brahmins held a higher ritual status
- There fairly close correlation between social (*i.e.*, caste) status and economic status
- Although the correlation between caste and economic status is getting weaker, it remains remarkably stable at the macro level.
- Despite concerted attempts to suppress the public role of caste, it continues to affect the life chances of people.

Untouchability

- It prescribes social sanctions against members of castes located at the bottom of the purity-pollution scale
- The 'untouchable' castes are outside the caste hierarchy
- Notion of 'distant pollution' - mere presence or the shadow of an 'untouchable' person is considered polluting
- Three dimensions of untouchability – exclusion, humiliation-subordination and exploitation
- Untouchability is a pan-Indian phenomenon whose forms and intensity may vary across regions and contexts
- The so-called 'untouchables' are known by many names, most of which have a pejorative connotation
- Mahatma Gandhi - 'Harijan' - children of God
- 'Dalit' - a term coined by ex-untouchables and their leaders
 - Generally accepted term
 - Gained currency during caste riots in Mumbai in the early 1970s
 - Used by a radical group called Dalit Panthers

State and Non-state initiatives Addressing caste And Tribe Discrimination

- Pre-Independence programmes for SCs and STs - listing of 'Schedules' of caste & tribes in 1935
- Extension of special programmes to the OBCs since the early 1990s
- Most important state initiative - 'reservations'
 - Setting aside of some places or 'seats' for members of the SCs & STs in different spheres of public life
 - Examples - State and Central legislatures, government service, and educational institutions
 - Proportion of reserved seats is equal to the percentage share of the SCs & STs in the total population
 - Proportion is decided differently for OBCs
- **Laws:**
 - Caste Disabilities Removal Act of 1850
 - 93rd Constitutional Amendment
 - Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act of 1989
 - Article 17 of the Constitution
- The problem of caste discrimination cannot be solved by state action alone
- Contemporary political organisations - Bahujan Samaj Party in UP and Dalit Sangharsh Samiti of Karnataka
- Dalits have made significant contributions to literature

The Other Backward Classes

- Refers to the group of castes that were of low status and were also subjected to varying levels of discrimination short of untouchability
- Service and artisanal castes
- Need not be based on caste alone, but generally are identified by caste
- Socially and educationally backward
- Neither part of the 'forward' castes, nor of the Dalits
- Members of OBCs are not confined to Hinduism alone

- A much more diverse group than the Dalits or Adivasis
- First Backward Classes Commission - Kelkar Commission submitted its report in 1953
- Mid-50s - OBC issue became a regional affair
- Early twentieth century political agitations in southern states
- Janata Party and the return of OBC issue at the central level in late 1970s
- Second Backward Commission - Mandal Commission
- Implementation of Mandal Commission report in 1990
- OBCs have a huge potential for politicisation
- There are disparities between the upper OBCs and the lower OBCs
- Under-represented in all spheres except landholding and political representation
- Situation of urban OBCs is poor

Adivasi Struggles

- STs are social groups recognised by the Indian Constitution as specially marked by poverty, powerlessness and social stigma
- Jana or tribes: 'people of forest'
- Ecological isolation is not absolute
- Boundaries between 'caste' and 'tribe' are porous
- There are only areas of tribal concentration in India
- Economic and social conditions of tribes are usually much worse than those of non-tribals
- British policy of reservation of forests severed the rights of Adivasis
- **Life after Independence was not easy:**
 - Government monopoly over forests
 - Capital-intensive industrialisation
 - Acquisition of tribal land for mining and dam projects - Sardar Sarovar Dam project
 - Policy of economic liberalisation in 1990s - displacement of tribes
- **Adivasi:**
 - Political assertion
 - Means 'original inhabitants'
 - Coined in 1930s
 - Shared experiences of the loss of forests, the alienation of land, repeated displacements

The Struggle for Women's Equality and Rights

- Inequalities between men and women are social rather than natural
- Gender is a form of social inequality and exclusion with its own specific features
- Women's question in modern India
 - Part of nineteenth century social reform
 - Inspired by the democratic ideals of the modern west and our own democratic traditions of the past
 - People: Raja Rammohun Roy, M.G. Ranade, Jyotiba Phule, Sir Syed Ahmed Khan
- Raja Rammohun Roy's attempt to bring social reform in Bengal
 - Anti-sati campaign
 - Brahma Samaj, 1828
 - curious mixture of Western rationality and an assertion of Indian traditionality
- Widow remarriage movement
 - Bishop Joseph Butler's Analogy of Religion and Three Sermons on Human Nature
 - Ranade's The Texts of the Hindu Law on the Lawfulness of the Remarriage of Widows and Vedic Authorities for Widow Marriage
- Jyotiba Phule's attack on caste and gender oppression
 - Satyashodhak Samaj
 - To aid the two groups considered lowest in traditional Brahmin culture: women and untouchables
- Social reform in Islam by Sir Syed Ahmed Khan
 - Drew upon both modern western ideas as well as the sacred texts
 - Education of girls but within the precincts of their homes

- Books written by women reformers -
 - Tarabai Shinde's Stree Purush Tulana, 1882
 - Begum Rokeya Sakhawat's Sultana's Dream, 1905
- Women's rights in the nationalist vision - declaration on the Fundamental Rights of Citizenship in India - INC's Karachi session, 1931
- Resurgence of women's issues in 1970s - 'modern' issues - custodial rape, dowry, murder, media representation, unequal development
 - 1980s - legal reforms
 - 21st Century - new sites of gender injustice. Example - social bias against girl child

The Struggles of the Differently Aabled

- Society is built in a manner that does not cater to their needs of the 'disabled'
- The rights of the disabled have been recognised only very recently
- **Public perception of 'disability':**
 - Disability is understood as biologically given
 - Problems of the disabled person is perceived to be rooting from the person's impairment
 - Disabled person is viewed as a victim
 - It is often linked with the disabled individual's self-perception
 - The very idea of disability suggests that they are in need of help
- Disability is seen as essentially a characteristic of the individual in the dominant cultural construction in India
- It is portrayed negatively
- The very term 'disabled' challenges the cultural conceptions and assumptions that victimise and insult disability
- There is a close relationship between disability and poverty
- Recognition of disability is absent from the wider educational discourse



Chapter - 4 : The Challenges Of Cultural Diversity



TOPIC-1

Cultural Communities, Nation-state and Regionalism

Revision Notes

Importance of Community Identity

- Socialisation into a community anchors self-identity.
- Community provides one with language and cultural values.
- Community identity is based on birth and 'belonging' rather than acquired traits.
- Community identities provide sense of security and satisfaction.
- Ascriptive identities are hard to shake off.
- Our life derives meaning from expanding and overlapping circles of community ties – family, kinship, caste, ethnicity, religion, etc.
- Community feeling is universal.

Nation and Nation-States

- Nation is a community of communities – a large-scale community.
- Members share the desire to be part of same political collectivity – results in a 'state'.
- **State:**
 - An abstract entity consisting of political-legal institutions claiming control over a particular geographical territory and people living in it
 - Weber's definition of the state – "body that successfully claims a monopoly of legitimate force in a particular territory"
- **Nation:**
 - Easy to describe, hard to define
 - Founded on the basis of common cultural, historical and political institutions – however, it is not necessary
 - Each defining criterion has counter-examples
- The criterion that comes closest to distinguishing a nation is the state.
- Nations are communities that have a state of their own.

- Therefore, the two terms are joined with a hyphen to form the term 'nation-state'.
- However, this is only a recent development.
- The opposite can also be true – existing states are finding it necessary to claim that they represent a state.
- The nation is the most accepted or proper justification for a state.
- A nation draws its legitimacy from its people.
- There is no historically fixed or logically necessary relationship between a nation-state and the various communities it is based on.

Assimilationist Policy

- Assimilationist policies are aimed at persuading, encouraging or forcing all citizens to adopt a uniform set of cultural values and norms.
- These values and norms are of the dominant social group.
- The non-dominant groups are expected to give up their own cultural values and adopt the prescribed ones.

Integrationist Policy

- Integrationist policies insist that the public culture be restricted to a common national pattern.
- 'non-national' cultures are relegated to the private sphere.
- Here too, the national culture is usually that of the dominant group.
- There is no necessary relationship between specific forms of community and the modern form of state.

Cultural Diversity

- India is socially and culturally diverse.
- People speak about 1,632 languages and dialects.
- Religions in India: Hinduism, Islam, Christianity, Sikhism, Buddhism, Jainism, and so on.
- Although Indian state is secular, religion and language are not banished from the public sphere.
- India is an example of 'state-nation'.

Regionalism

- It is rooted in India's diversity of languages, cultures, tribes, and religions.
- It is also encouraged by geographical concentration of identity markers in particular regions.
- Federalism has accommodated regional sentiments.
- Post-Independence India was a semi-federal state:
 - Three multi-ethnic and multilingual provinces/presidencies: Madras, Bombay and Calcutta
 - There were also a large number of princely states and principalities
- Strong agitations led to the reorganisation of all these units into ethno-linguistic States.
- Language along with religious and tribal identity has served as the instrument of ethno-national identity.
- Indian Constitution also provides lists of 'subjects' or areas of governance for the State and the Central government.
- Periodic committees and commissions have been set up to decide on Centre-State relations.
- Contentious issues – E.g., liberalisation favoured already developed States.



TOPIC-2

The Nation-state and Religion-Related Issues and Identities, and the Civil Society

Revision Notes

The Nation-State and Religion-Related Issues and Identities

- Most contentious issues of cultural diversity are religious in nature.
- Two broad sets of issues – secularism-communalism & minority-majority.
- **Minority rights and Nation Building:**
 - Indian nationalism had an inclusive and democratic vision
 - The term 'people' was not seen in exclusive terms
 - Ideas of humanism influenced nationalists
 - Gandhi and Tagore commented on ugly aspects of exclusive nationalism
 - Special constitutional provisions protect minorities against the dominance of majorities
- **The sociological meaning of the term minority:**
 - Not merely numerical distinction
 - Involves a sense of relative disadvantage
 - Used without qualification for the disadvantaged group
 - Members have a strong sense of group solidarity due to common experience of facing prejudice or discrimination
 - Groups need to form a collectivity to be termed as minorities in sociological sense

- Minority groups may be disadvantaged in one sense and not in another – E.g., Parsis and Sikhs.
- Religious and cultural minorities are politically vulnerable.
- Article 29 and Article 30 of the Indian Constitution addresses the concerns of minorities and cultural diversity.
- Non-recognition of the rights of different groups could threaten national unity.
- Minorities are not peculiar to India.

Communalism

- It refers to aggressive chauvinism based on religious identity.
- It is peculiarly Indian, or South Asian.
- It has a different meaning from English term 'communal' which implies something related to a community or collectivity.
- There is no necessary relationship between personal faith and communalism.
- It is a political identity based on religion
- Communalists condemn or attack anyone who do not share their identity
- It claims that religious identity overrides everything else
- It has been a recurrent source of tension and violence in India
- Contemporary instances – anti-Sikh riots of 1984, anti-Muslim violence in Gujarat in 2002
- Communal riots in the pre-Independence times were often a result of the divide-and-rule policy of the colonial rulers
- However, colonialism did not invent communalism
- Communal conflicts are found in almost every phase of our history
- There has also been a tradition of inter-mixing and syncretism

Secularism

- Most complex term in social and political theory
- Western context – separation of religious and political authority
- Secularisation – arrival of modernity, rise of science and rationality
- Indian meaning – state does not favour any particular religion over others
- Secularism is opposite of religious chauvinism
- Equal respect for all religions
- E.g., Indian state declares public holidays to mark the festivals of all religions
- Conflict between the Western sense of secularism and Indian sense of secularism creates difficulties
- Another source of tension is the commitment of the Indian state to secularism as well as the protection of minorities
- Communalists have also added a further dimension of complexity to the problem
- The first generation of leaders chose to have a liberal, secular state governed by a democratic constitution
- State – conceived in neutral terms
- Nation – conceived as an inclusive territorial-political community of all citizens
- Nation building – a state-driven process of economic development and social transformation
- Expectations – universalisation of citizenship rights and induction of cultural pluralities into the democracy

State and Civil Society

- A state is crucial to the management of cultural diversity in a nation
- It can be independent of the nation and its people
- It has a potential of turning authoritarian
- Non-state actors help keep a watch on the state and its activities
- Civil society – the broad arena which lies beyond the private domain of the family, but outside the domain of both state and market
- Civil society is a sphere of active citizenship
- Civil society organisation should neither be state-controlled nor it should be a purely profit-making entity
- There may be grey areas in what qualifies as a civil society organisation
- The Emergency period saw active participation of people and civil society initiatives
- The Right to Information campaign is a significant initiative of the recent times