1. Critically examine the outcomes of Non-Violent Movements of the Gandhi.

Ans: Gandhi's championing of the cause of non-violence as the tool of India's freedom struggle was not without its share of criticism. That was, however, expected considering the fact that Gandhi entered the political scenario soon after the ascendancy of the extremists in the history of India's freedom struggle. Armed revolution was believed to be the only legitimate way to snatch political power from an oppressive regime. Gandhi's system of Satyagraha on the basis of non-violence and non-cooperation was largely unheard of, and generally distrusted. However, Gandhi's faith was strong. It was a faith based not on arms and antagonism, but on extreme moral courage that drew its strength from innate human truth and honesty. He applied his systems with success in South Africa and was convinced of its power. However, it was an uphill task for him to convince his countrymen. Gandhi slowly started to popularise the ideas in the ranks of the Indian National Congress, under proper guidance from his political mentor Gopal Krishna Gokhale. The Congress was suffering from a lack of national leadership following the arrest and execution of the extremist leaders like Tilak and Lala Lajpat Rai, and the protest to the insulting Rowlatt Act was an immediate necessity. Gandhi soon held the mantle and introduced his non-violence modes with great success in the non-cooperation movement. It was a new era in the history of Indian Freedom struggle. Though the movement ended on an abrupt note, yet its significance was immense. Non-violence played a very important role in defining the course of Indian national movement, from the 1920s to the final achievement of the freedom. It formed the basis of the methods of Satyagraha that became closely associated with the Gandhian whirlwind in Indian politics. Gandhi understood economic profit to be the guiding force of the imperialist project and attacked the British government at where it hurt most, which was financial gain. Picketing, non-cooperation and organised resistance to British modes of oppression were the main modes of the non-violent political movements in India. It shaped the course of the Civil Disobedience Movement as well. Even at a later time, during the Quit India Movement, Gandhi's theory of non-violence held strong in the face of the new and radical waves in the world of Indian politics like communism and armed revolution. Even at the dawn of independence, as Nehru was getting ready to eloquently unleash his 'tryst with destiny', Gandhi was busy on the troubled roads of Bengal, preaching non-violence to mad rioters. It was probably pre-ordained that he had to lay down his life for holding on to his ideals.

Gandhi was truly a martyr for the cause of non-violence, who not only preached but practiced what he preached. His life was a glorious example of his thoughts, and thousands of Indians from all walks of life, from cities and villages alike, took encouragement and force from his simple life and unshaken faith in the innate goodness of the human soul. He wielded the weapon of love and understanding, and succeeded to upturn even the strongest of the martial nations with it. Gandhi has left the world richer with a renewed faith in the dictates of non-violence.

2. Briefly explain the social and ecological issues that are affecting mankind today.

Ans: 1 Female Foeticide

Foeticide or feticide is primarily a legal issue referring to illegal killing of a foetus. In medical terminology, foeticide is the termination of a foetus. It might occur during the initial stages of a legitimate induced abortion of a foetus of female gender as a result of a sex-determination test. Female foeticide (also referred to as sex-selective abortion) and sex-determination tests are illegal in India. Abortion is legal and is allowed if the pregnancy does not exceed 12 weeks (3 months), or exceeds 12 weeks but does not exceed 20 weeks under the conditions that:

1. the continuance of pregnancy would involve a risk to the life of the pregnant woman or of grave injury to her physical or mental health; or
2. there is a substantial risk that if child were born, it would suffer from such physical or mental abnormalities to be seriously handicapped.

2 Honour Killings

An honour killing (also called a customary killing) is the murder of a family or clan members, where the murderers (and potentially the wider community) believe the victim to have brought dishonour upon the family, clan or community. This perceived dishonour is normally the result of:

(a) utilising dress codes unacceptable to the family or (b) engaging in certain sexual acts. These killings result from the perception that defence of honour justifies killing a person whose behaviour dishonours their clan or family.

3 Plight of Women Victims of NRI Marriages

The search for resources for a better life has been the human endeavour throughout history, and man has always been moving out in search of livelihood or better prospects. The migration to foreign counties is nothing new for the Punjabis who began migrating to foreign countries since the late nineteenth century. While some of them migrated to North America and South Asian countries, many were in the forefront of the struggle to liberate India from British imperialism and took an active part in the national liberation movement suffering innumerable hardships.

ECOLOGICAL ISSUES

Ecological problems are becoming more and more public and this is the reason why ecology has become a much general term despite its originally scientific character. Modern ecology is generally connected with Charles Darwin and his theory of evolution and natural selection where he pointed on firm connection between animals and their natural habitats. But this firm connection often gets ruined because in general, people think that