DCQ: Answer any two in about 500 words each.

1. How do we study society? Discuss.
Ans: We study society from the origin of its people, their evolving culture and the changing behavioural pattern through generations. Social scientists, therefore, involve in the study anthropology, sociology, psychology etc.

In the study of society, we study the individual and collective behaviour of human beings, their attitude towards their kin and that with people at large. People have several identities, for example they are fathers, sons, husbands, office workers, politicians and so on; therefore, it is very important to study all of these roles in order to study the make up of a society. Normal societal behaviour is studied as much as errant or deviant behaviour. Both individual and collective behaviour is documented.

Religious beliefs, political leanings, culinary and eating habits, climatic conditions and so on all have a bearing on the social mores prevalent in a region or a country. Each of these ought to be studied in great detail in order for us to be able to accurately document a society.

Study of society is a dynamic one over a period of time as newcomers from elsewhere or external influences affect a society, for instance Indians have been influenced in many ways by Europeans who came to this country from England, France, Portugal, Denmark, Holland and so on.

2. Are the Fundamental Rights are basic to our Constitution? Discuss.
Ans: Fundamental Rights are the basic rights of the common people and inalienable rights of the people who enjoy it under the charter of rights contained in Part III(Article 12 to 35) of Constitution of India. It guarantees civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. These include individual rights common to most liberal democracies, such as equality before law, freedom of speech and expression, religious and cultural freedom and peaceful assembly, freedom to practise religion, and the right to constitutional remedies for the protection of civil rights by means of writs such as habeas corpus, Mandamus, Prohibition, Certiorari and Quo Warranto. Violation of these rights result in punishments as prescribed in the Indian Penal Code or other special laws, subject to discretion of the judiciary. The Fundamental Rights are defined as basic human freedoms that every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of race, place of birth, religion, caste or gender. Though the rights conferred by the constitution other than fundamental rights are equally valid and their enforcement in case of violation shall be secured from the judiciary in a time consuming legal process.

However, in case of fundamental rights violation, the Supreme Court of India can be approached directly for ultimate justice per Article 32. The Rights have their origins in many sources, including England’s Bill of Rights, the United States Bill of Rights and France’s Declaration of the Rights of Man.

The six fundamental rights recognised by the Indian constitution are the right to equality, right to freedom, right against exploitation, right to freedom of religion, cultural and educational rights, right to constitutional remedies. The right to equality includes equality before law, prohibition of discrimination on grounds of religion, race, caste, gender or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles. The right to freedom includes freedom of speech and expression, assembly, association or union or cooperatives, movement, residence, and right to practice any profession or occupation, right to life and liberty, protection in respect to conviction in offences and protection against arrest and detention in certain cases. The right against exploitation prohibits all forms of forced labour, child labour and trafficking of human beings. The right to freedom of religion includes freedom of conscience and free profession, practice, and propagation of religion, freedom to manage religious affairs, freedom from certain taxes and freedom from religious instructions in certain educational institutes. Cultural and educational rights preserve the right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice. The right to constitutional remedies is present for enforcement of Fundamental Rights. The right to privacy is an intrinsic part of Article 21(Right to Freedom) that protects the life and liberty of the citizens.

Fundamental rights for Indians have also been aimed at overturning the inequalities of pre-independence social practices. Specifically, they have also been used to abolish untouchability and thus prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth. They also forbid trafficking of human beings and forced labour (a crime). They also protect cultural and educational rights of religious and linguistic minorities by allowing them to preserve their languages and also establish and administer their own education institutions. They are covered in Part III (Articles 12 to 35) of Indian constitution. Some Features of indian constitution -
1. It provides safeguard if any political leader misuses his power. 2. It also provides safeguard against discrimination. 3. It says "all persons are equal before law." 4. It provides fundamental rights.

3. How has the nature of peace and conflict changed in the current phase of globalisation?
Ans: The current situation for peace conflict and conflict resolution has taken a different direction this decade. People are tending to get into diplomatic means than going literally into war. The people have taken civilization to different angle of which it is a different case with what happened in the previous world. The people were easily provoked and the means of settling their scores was simply getting to war.

It is also worth highlighting that conflicts do not only dampen the magnitude of trade but also drive away potential trading partners. However, a common argument exist that international trade minimises the occurrences of conflicts given that potential losses from trading suppress the willingness to engage in any form of conflict. Such a perception has consequently contributed in the formation of regional trading blocs as evidenced in the current world trading system and according to Scollay the wave of regionalism has been on the increase since the 1990s. The last two decades witnessed an enormous proliferation of Regional Trade Agreements (RTAs) whilst the year 2002 alone recorded over 25 percent of regional trading conducted globally. The World Trade Organization (WTO)