

APPLO

STUDY CENTRE

TNPSC GROUP I MAIN - 2021 ENLIVEN TEST - PAPER I, II, III

Time: 3 hours

Total marks: 250

SECTION A

10 x 10 = 100

Answer All the questions. Answer not exceeding 150 words each

PAPER I

1. Explain the organization of Palayakkarar system in South Tamilnadu
தென் தமிழகத்தில் பாளையக்காரர் முறையை விளக்குக

(a) Palayams and Palayakkarars

The word "palayam" means a domain, a military camp, or a little kingdom. Palayakkarars (Poligar is how the British referred to them) in Tamil refers to the holder of a little kingdom as a feudatory to a greater sovereign. Under this system, palayam was given for valuable military services rendered by any individual. This type of Palayakkarars system was in practice during the rule of Pratapa Rudhira of Warangal in the Kakatiya kingdom. The system was put in place in Tamilnadu by Viswanatha Nayaka, when he became the Nayak ruler of Madurai in 1529, with the support of his minister Ariyanathar.

Traditionally there were supposed to be 72 Palayakkarars. The Palayakkarars were free to collect revenue, administer the territory, settle disputes and maintain law and order. Their police duties were known as Padikaval or Arasu Kaval. On many occasions the Palayakkarars helped the Nayak rulers to restore the kingdom to them. The personal relationship and an understanding between the King and the Palayakkarars made the system to last for about two hundred years from the Nayaks of Madurai, until the takeover of these territories by the British.

Eastern and Western Palayams Among the 72 Palayakkarars, created by the Nayak rulers, there were two blocs, namely the prominent eastern and the western Palayams. The eastern Palayams were Sattur, Nagalapuram, Ettayapuram, and Panchalamkurichi and the prominent western palayams were Uthumalai, Thalavankottai, Naduvakurichi, Singampatti, Seithur. During the seventeenth and eighteenth centuries the Palayakkars dominated the politics of Tamil country. They functioned as independent, sovereign authorities within their respective Palayams.

Revenue Collection Authority to the Company Rule

The Nawab of Arcot had borrowed money from the East India Company to meet the expenses he had incurred during the Carnatic Wars. When his debts exceeded his capacity to pay, the power of collecting the land revenue dues from southern Palayakkarars was given to the East India Company. Claiming that their lands had been handed down to them over sixty generations, many Palayakkarars refused to pay taxes to the Company officials. The Company branded the defiant Palayakkarars as rebels and accused them of trying to disturb the peace and tranquillity of the country. This led to conflict between the East India Company and the Palaykkarars.

2. What are the salient features of POCSO Act, 2012?

POCSO சட்டம் 2012-இன் சிறப்பம்சங்கள் யாவை?

POCSO Act - Protection of Children from Sexual Offences Act The Protection of Children from Sexual Offences Act, 2012 regards the best interest of the child as being of paramount importance at every stage.

Salient features of POCSO Act

- ❖ The Act defines a child as any person below eighteen years of age, to ensure the healthy, physical, emotional, intellectual and social development of the child.
- ❖ When the abuse is committed by a person in a position of trust or authority vis-à-vis the child, like a family member, neighbours or any other acquaintances.
- ❖ The statement of the child is to be recorded exactly as the child narrates.
- ❖ A child not to be called repeatedly to testify.

An ordinance providing the death penalty for rapists of girls below 12 years of age and other stringent penal provisions for rape has been promulgated in April 2018. The Criminal Law Amendment Ordinance, 2018, amended the Indian Penal Code. Another salient feature of this amendment is that the fine imposed shall be just and reasonable to meet the medical expenses and rehabilitation of the victim.

PAPER II

3. Mention the differences between Fundamental Rights and Directive Principles of State Policy.

அடிப்படை உரிமைகள் மற்றும் அரசுக்கு வழிகாட்டும் நெறிமுறைகளுக்கிடையேயான வேறுபாடுகள் யாவை?

Differences between Fundamental Rights and Directive Principles of State Policy

Fundamental Rights	Directive Principles of State Policy
It was derived from the Constitution of the USA.	It was drawn on the model of the Constitution of Ireland.
Even the Government cannot take away or abridge these rights.	These are mere instructions to the Government.
These are enforceable by a court of law.	These are not enforceable in any court.
These have legal sanctions.	These have moral and political sanctions.
These rights strengthen political democracy in the country.	The implementation of these principles ensures social and economic democracy.
These are natural rights.	These lead to protect human rights.

4. What are the functions of Political Parties?

அரசியல் கட்சிகளின் பணிகள் யாவை?

Functions of Political Parties

- Parties contest elections. In most democracies, elections are fought mainly among the candidates put up by political parties.
- Parties put forward their policies and programmes before the electorate to consider and choose.
- Parties play a decisive role in making laws for a country. Formally, laws are debated and passed in the legislature.
- Parties form and run the governments.
- Those parties that lose in the elections play the role of the Opposition to the party or a group of coalition parties in power, by voicing different views and criticising the government for its failures or wrong policies.
- Parties shape public opinion. They raise and highlight issues of importance.
- Parties function as the useful link between people and the government machinery.

5. Write a note on
குறிப்பு வரைக

a. South Indian Liberal Federation
தென்னிந்திய நல உரிமை சங்கம்

As World War I was in progress the British government was considering the introduction of representative institutions for Indians after the War. Fearing that such political reforms would further strengthen the political power of Brahmins, educated non-Brahmins decided to organise themselves politically. On 20 November 1916 around 30 prominent non-Brahmin leaders including Dr. C. Natesanar, Sir Pitti Theyagarayar, T.M. Nair and Alamelu Mangai Thayarammal came together to form the South Indian Liberation Federation (SILF). In the meantime, at a meeting held in the Victoria Public Hall the Non-Brahmin Manifesto was released in December 1916. The manifesto articulated the voice of the non-Brahmin communities and surveyed the general condition of the non-Brahmins in Madras Presidency.

The association started publishing three newspapers: Dravidian in Tamil, Justice in English and Andhra Prakasika in Telugu, to propagate the ideals of the Party.

b. Non-Brahmin Manifesto
பிராமணர் அல்லாதோர் அறிக்கை

The Non-Brahmin Manifesto pointed out that though "Not less than 40 out of the 411/2 millions" of the Madras Presidency were non-Brahmins, "in what passes for the politics in Madras they have not taken the part to which they are entitled". Arguing that a government conducted on "true British principles of justice and equality of opportunity" was in the best interests of India, it declared, that "we are deeply devoted and loyally attached to British rule".

PAPER III

6. Answer the following questions

பின்வரும் வினாக்களுக்கு விடையளி

a. IMF

சர்வதேச பண நிதியம்

International Monetary Fund

The purpose of International Monetary Fund is to secure and promote economic and financial cooperation among member countries. The IMF was established to assist the member nations to tide over the Balance of Payments disequilibrium in the short term. At present, the IMF has 189 member countries with Republic of Nauru joined in 2016.

Objectives Of IMF

- i. To promote international monetary cooperation among the member nations.
- ii. To facilitate faster and balanced growth of international trade.
- iii. To ensure exchange rate stability by curbing competitive exchange depreciations.
- iv. To eliminate or reduce exchange controls imposed by member nations.
- v) To establish multilateral trade and payment system in respect of current transactions instead of bilateral trade agreements.
- v. To promote the flow of capital from developed to developing nations.
- vii) To solve the problem of international liquidity.

Functions of IMF

- i. Bringing stability in exchange rate
- ii. Correcting BOP Disequilibrium
- iii. Determining par values
- iv. Balancing demand and supply of currencies
- v. Reducing trade restrictions
- vi. Providing credit facilities

The functions of the IMF are grouped under three heads.

1. Financial - Assistance to correct short- and medium-term deficit in BOP;
2. Regulatory - Code of conduct and
3. Consultative - Counseling and technical consultancy.

Facilities offered by IMF

- i. Basic Credit Facility:
- ii. Extended Fund Facility
- iii. Compensatory Financing Facility
- iv. Buffer Stock Facility
- v. Supplementary Financing Facility
- vi. Structural Adjustment Facility
- vii. SDR

Achievements Of IMF

- i. Establishment of monetary reserve fund
- ii. Monetary discipline and cooperation
- iii. Special interest in the problems of UDCs

India and IMF

Till 1970, India stood fifth in the Fund and it had the power to appoint a permanent Executive Director. India has been one of the major beneficiaries of the Fund assistance. It has been getting aid from the various Fund Agencies from time to time and has been regularly repaying its debt. India's current quota in the IMF is SDRs (Special Drawing Rights) 5,821.5 million, making it the 13th largest quota holding country at IMF with shareholdings of 2.44%. Besides receiving loans to meet deficit in its balance of payments, India has benefited in certain other respects from the membership of the Fund.

b. World Bank

உலக வங்கி

International Bank For Reconstruction And Development (IBRD) or World Bank

The International Bank for Reconstruction and Development (IBRD), otherwise called the World Bank (WB) was established in 1945 under the Bretton Woods Conference in 1944. The purpose is to bring about a smooth transition from a war-time to peace-time economy. It is known as a sister institution along with the International Monetary Fund. The membership in International Monetary Fund is a prerequisite to become a member of IBRD. The IBRD was established to provide long term financial assistance to member countries.



Objectives of IBRD

Objectives of the World Bank

1. Reconstruction and Development
2. Encouragement to Capital Investment
3. Encouragement to International Trade
4. Establishment of Peace-time Economy
5. Environmental Protection

Functions of IBRD

1. Investment for productive purposes
2. Balanced growth of international trade
3. Provision of loans and guarantees
4. Promotion of foreign private investment
5. Technical services

Achievements of World Bank

- i. It is noted that the Bank's membership has increased from the initial number of 30 countries to 68 countries in 1960 and to 151 countries in 1988. The IBRD has 189 member countries.
- ii. The Bank grants medium and long-term loans (i.e., payable over a period of 15-20 years) for reconstruction and development purposes to the member countries. The actual term of a loan depends upon the estimated useful life of the equipment or plant financed.
- iii. Initially the World Bank's loans were mainly directed at the European countries for financing their programmes of reconstruction. Later it changed its development loan strategy and lays more emphasis of financing schemes for the poor masses of the developing countries.
- iv. The World Bank grants loans to member countries only for productive purposes particularly for agriculture, irrigation, power and transport. In other words, the Bank strengthens infrastructure needed for further development.
- v. The International Development Association (IDA), the Soft Loan Window of the Bank provides loans to UDCs at very low rate of interest. However, the economic inequality among the member-countries goes on increasing. Many African countries are yet to improve their economic status.

India and World Bank:

The name "International Bank for Reconstruction and Development" was first suggested by India to the drafting committee. Since then the two have developed close relationship with each other from framing the policies of economic development in India to financing the implementation of these policies. The World Bank has given large financial assistance to India for economic development. Special mention may be made of the assistance World Bank has given to India in the development of infrastructure such as electric power, transport, communication, irrigation projects and steel industry.

The World Bank has assisted a number of projects in India. The IFC has identified five priority areas, namely, capital market development, direct foreign investment, access to foreign markets, equity investments in new and expanding companies and infrastructure. The World Bank has also assisted India in accelerating programmes of poverty alleviation and economic development. Until China became the member of World Bank in 1980, India was the largest beneficiary of the World Bank assistance.

7. Write a note on major tribes in India.

இந்தியாவில் உள்ள முக்கிய பழங்குடியினர் பற்றி குறிப்பு வரைக

Tribal in India

India is the home to large number of indigenous people, who are still untouched by the lifestyle of the modern world. With more than 84.4 million, India has the largest population of the tribal people in the world. These tribal people also known as the adivasis are the poorest in the country, which are still dependent on hunting, agriculture and fishing. Some of the major tribal groups in India include Gonds, Santhals, Khasis, Angamis, Bhils, Bhutias and Great Andamanese. All these tribal people have their own culture, tradition, language and lifestyle. There are more than 50 tribal groups in India. Most of the tribal belong basically to the Negrito, Australoid and Mongoloid racial stocks.

Bhils

Bhils are popularly known as the bow men of Rajasthan. They are the most widely distributed tribal groups in India. They form the largest tribe of the whole South Asia. Bhils are mainly divided into two main groups the central or pure bills and eastern or Rajput Bhils.

Gonds

The Gonds are the tribal community mostly found in the Gond forests of the central India. They are one of the largest tribal groups in the world. Gonds have been largely influenced by the Hindus and for the long time have been practicing the Hindus culture and traditions.

Santhals

Santhals are the third largest tribe in India. They are mostly found in the states of West Bengal, Bihar, Odisha, Jharkhand and Assam. They belong to the pre- Aryan period and have been the great fighters from the time of the British.

Munda

Munda tribe mainly inhabit in the region of Jharkhand, although they are well spread in the states of West Bengal, Chhattisgarh, Odisha and Bihar. Munda generally means headman of the village. Hunting is the main occupation of the Mundas tribe.

Khasi

Khasi tribe is mainly found in the Khasi Jaintia hills in Meghalaya and in the states of Punjab, Uttar Pradesh, Manipur, West Bengal and Jammu and Kashmir. They form the large part of the population in the state of Meghalaya.

Angami

Angami tribe belongs to the extreme north eastern part of the country, in the state of Nagaland. The total population of the Angamis is around 12 million. They are quite popular for their woodcraft and artwork. Sekrenyi is the main festival celebrated among the Angamis in Nagaland.

Bhutia

Bhutia tribes are of the Tibetan origin. They migrated to Sikkim around 16th century. In the northern part of the Sikkim they are known as the Lachenpas and Lachungpas. Bhutias forms 14% of the total population of Sikkim. Losar and Losoong are the main festivals celebrated among the Bhutia tribes.

Chenchu

Chenchu inhabit in the Nallamalai hills, which have been the part of the Nagarjuna Segar Tiger Sanctuary for centuries in Andhra Pradesh, India. They are mainly found in the districts of Mahabubnagar, Nalgonda, Praksham, Guntur, and Kurnool.

Great Andamanese

Great Andamanese is the Negrito tribe inhabitant in the Andaman group of Islands. They form the largest population among the other tribes found in these islands. According to the census the population of Great Andamanese is now limited to few individuals.

8. What are functions of NITI Aayog?

நிதி ஆயோக்கின் பணிகள் யாவை?

Functions of NITI Aayog

1. **Cooperative and Competitive Federalism:** To enable the States to have active participation in the formulation of national policy.
2. **Shared National Agenda:** To evolve a shared vision of national development priorities and strategies with the active involvement of States.
3. **Decentralized Planning:** To restructure the planning process into a bottom-up model.
4. **Vision and Scenario Planning:** To design medium and long-term strategic frameworks towards India's future.
5. **Network of Expertise:** To mainstream external ideas and expertise into government policies and programmes through a collective participation.
6. **Harmonization:** To facilitate harmonization of actions across different layers of government, especially when involving cross-cutting and overlapping issues across multiple sectors; through communication, coordination, collaboration and convergence amongst all the stakeholders.
7. **Conflict Resolution:** To provide platform for mutual consensus to intersectoral, inter-departmental, inter-state as well as centre-state issues for all speedy execution of the government programmes.
8. **Coordinating Interface with the World:** It will act nodal point to harness global expertise and resources coming from International organizations for India's developmental process.
9. **Internal Consultancy:** It provides internal consultancy to Central and State governments on policy and programmes.
10. **Capacity Building:** It enables to provide capacity building and technology up-gradation across government, benchmarking with latest global trends and providing managerial and technical know-how.
11. **Monitoring and Evaluation:** It will monitor the implementation of policies and programmes and evaluate the impacts.

9. **A good tax system should have a proper combination of all kinds of taxes having different canons. Discuss**

ஒரு நல்ல வரி அமைப்பு என்பது அனைத்து வகை வரிகளை சரியாக இணைத்து புனித விதிகளை பெற்றிருக்க வேண்டும். விவாதி

Canons of Taxation:

The characteristics or qualities which a good tax should possess are described as canons of taxation. It must be noted that canons refer to the qualities of an isolated tax and not to the tax system as a whole. A good tax system should have a proper combination of all kinds of taxes having different canons. According to Adam Smith, there are four canons or maxims of taxation. They are as follows:

1. Canon of Ability

The Government should impose tax in such a way that the people have to pay taxes according to their ability. In such case a rich person should pay more tax compared to a middle class person or a poor person.

2. Canon of Certainty

The Government must ensure that there is no uncertainty regarding the rate of tax or the time of payment. If the Government collects taxes arbitrarily, then these will adversely affect the efficiency of the people and their working ability too.

3. Canon of Convenience

The method of tax collection and the timing of the tax payment should suit the convenience of the people. The Government should make convenient arrangement for all the tax payers to pay the taxes without difficulty.

4. Canon of Economy

The Government has to spend money for collecting taxes, for example, salaries are given to the persons who are responsible for collecting taxes. The taxes, where collection costs are more are considered as bad taxes. Hence, according to Smith, the Government should impose only those taxes whose collection costs are very less and cheap

10. **Even though India is one of the 17 identified mega diverse countries of the world, it faces lots of threats to its biodiversity. Discuss**

உயிரிய மிகைப் பல்வகைத்தன்மை உடைய மண்டலங்கள் என்று அறிவிக்கப்பட்ட 17 நாடுகளில் இந்தியாவும் ஒன்றாக இருப்பினும், அதன் உயிரியப் பல்வகைத்தன்மை

Threats to biodiversity

Even though India is one of the 17 identified mega diverse countries of the world, it faces lots of threats to its biodiversity. Apart from natural causes, human activities, both directly and indirectly are today's main reason for habitat loss and biodiversity loss. Fragmentation and degradation due to agricultural practices, extraction (mining, fishing, logging, harvesting) and development (settlements, industrial and associated infrastructures) leads to habitat loss and fragmentation leads to formation of isolated, small and scattered populations and as endangered species.

Some of the other threats include specialized diet, specialized habitat requirement, large size, small population size, limited geographic distribution and high economic or commercial value. Large mammals by virtue of their size require larger areas to obtain the necessities of life - food, cover, mates than do smaller mammals. Individual home range of Lion can be about 100 square Km. Mammals have specialized dietary needs such as carnivores, frugivores and the need to forage over much larger areas than general dietary herbivores and omnivores. Mammals also have low reproductive output other than small rodents.

Causes of biodiversity loss

The major causes for biodiversity decline are:

- Habitat loss, fragmentation and destruction (affects about 73% of all species)
- Pollution and pollutants (smog, pesticides, herbicides, oil slicks, GHGs)
- Climate change
- Introduction of alien/exotic species
- Over exploitation of resources (poaching, indiscriminate cutting of trees, over fishing, hunting, mining)
- Intensive agriculture and aqua cultural practices
- Hybridization between native and non-native species and loss of native species
- Natural disasters (Tsunami, forest fire, earth quake, volcanoes)
- Industrialization, Urbanization, infrastructure development, Transport – Road and Shipping activity, communication towers, dam construction, unregulated tourism and monoculture are common area of specific threats
- Co-extinction

Habitat Loss

Habitat fragmentation

Over exploitation

Exotic species invasion

Global Climate changes

SECTION - B

10 x 15 = 150

Answer All the questions. Answer not exceeding 250 words each

PAPER I

11. Highlight the Social Reform Movements in Tamilnadu

தமிழக சமூக சீர்திருத்த இயக்கங்கள் பற்றி எழுதுக

Ramalinga Swamigal

Popularly known as Vallalar, Ramalinga Swamigal or Ramalinga Adigal (1823-1874), was born in Marudhur, a village near Chidambaram. After his father's death, his family moved to his brother's house at Chennai. Despite having no formal education he gained immense scholarship. Ramalinga emphasised the bonds of responsibility and compassion between living beings. He expressed the view that 'those who lack compassion for suffering beings are hardhearted, their wisdom clouded'. He showed his compassion and mercy on all living beings including plants. This he called jeevakarunya.

He established the Samarasa Vedha Sanmarga Sangam in 1865 and it was renamed "Samarasa Suddha Sanmarga Satya Sanga" which means "Society for Pure Truth in Universal self-hood". Ramalinga also established a free feeding house for everyone irrespective of caste at Vadalur (1867), in the wake of a terrible famine in south India in 1866. His voluminous songs were compiled and published under the title Thiruvarutpa (Songs of Grace). His radical views deeply disturbed Saiva orthodoxy, who condemned his writings as Marutpa (songs of ignorance).

Vaikunda Swamikal

Vaikunda Swami (1809-1851), one of the earliest crusaders for social justice in south India was born at Sasthan Koil Vilai, the present Samithoppu, a village near Kanyakumari. His original name Mudichudum Perumal was changed to Muthukutty by his parents due to objection raised by the upper caste Hindus. Muthukutt had no opportunity to have any systematic school education but acquired knowledge of various religious texts. He preached the ideas of equality and advocated the rights of depressed class people in the face of stiff opposition from upper castes as well as the princely state of Travancore. Vaikunda Swamikal criticised the rule of the British and the rule of Rajah of Travancore as the rule of White devils and Black devils respectively.

He visited Tiruchendur temple and experienced a new vision. Calling himself Vaikundar, he requested the people to give up all the irrelevant rites and rituals in their worship. His preaching's against the prevailing religious order brought about a considerable change in the attitude of the lower caste people. In 1833, Vaikundar commenced his meditation at Samithoppu for the abolition of caste differences and social integration of the society. During this period, he led a life of a hermit. In south Travancore, there were many restrictions on lower caste people such as what they could wear and not wear. At a time when there was prohibition on certain sections on wearing headgear he advocated the wearing of a turban in protest. It gave a sense of honour to the oppressed people and offered a spirit of self-respect.

A new confidence was installed in the minds of his followers. Like the other contemporary reform movements of India in the 19th century, Vaikunda Swamigal condemned the worship of idols. The low caste people had no temples for their gods, they erected small pyramids of mud or bricks in their honor, plastered and white-washed. He considered this kind of worship as an uncivilized custom. The people sacrificed goats, cocks and hens. He condemned these religious customs and campaigned against animal sacrifice.

Vaikunda Swamigal founded Samathuva Samajam to unite all the people of various castes. He organized inter-dining to accomplish it. Even though he was imprisoned by the Maharajah of Travancore, he never gave up his principles. His followers called him respectfully as Ayya (father). His cult was also known as Ayya Vazhi (The Path of Ayya). His message emancipated the people from the unjust social customs and superstitious beliefs. His ideas are collected into a text called Akila Thirattu.

C. Iyothee Thassar

Pandithar Iyothee Thassar (1845–1914) was a radical Tamil scholar, writer, siddha medicine practitioner, journalist and socio-political activist. Born in Chennai, he was fluent in Tamil, English, Sanskrit and Pali languages. He initiated a new knowledge practice by using journalism as a tool to make inroads into the print public sphere, which, was hitherto an upper caste domain. He campaigned for social justice and worked for the emancipation of the “untouchables” from the caste clutches.

He worked for the construction of a casteless identity and castigated caste hegemony and untouchability. He considered education as an important tool for empowerment and became the driving force behind the establishment of several schools for the “untouchables” in Tamil Nadu. Pandithar Iyothee Thassar founded the Advaidananda Sabha to raise the voice for the temple entry of the “untouchables”. In 1882, John Rathinam and Iyothee Thassar established a movement called, Dravida Kazhagam and launched a magazine called Dravida Pandian in 1885. He founded the Dravida Mahajana Sabha in 1891 and organised the First Conference of the association at Nilgiris.

He started a weekly journal, Oru Paisa Tamilan, in 1907 and published it until his demise in 1914. Pandithar Iyothee Thassar was disappointed with the Hindu dharma, which served as the basis for propagating and validating caste in Hindu society. Influenced by the Theosophist organizer, Colonel H.S. Olcott, he went to Sri Lanka in 1898 and converted to Buddhism. In the same year, he founded the Sakya Buddhist Society at Madras to construct the rational religious philosophy through Buddhist religion. He argued that the so-called untouchables were originally Buddhists who were stigmatized by Brahminism.

He further constructed an alternative history through the interpretation of Tamil literature and folk traditions of Tamil from a Buddhist standpoint. In addition, he stated that the revival of Buddhism could liberate the people from the evil of caste that afflicted the Hindu society. He called the “untouchables” Sathi Petham Atra Dravidar (Casteless Dravidians) and urged them to register as casteless Dravidians in the Census.

12. Write a detailed note on Child and Women Rights in India

இந்தியாவில் குழந்தைகள் மற்றும் பெண்கள் உரிமைகள் பற்றி விரிவாக எழுதுக

Child Rights

Apart from the fundamental rights described by the Constitution, we have to ensure certain other rights. A child is a person who has not completed the age of 18 years i.e. a minor as per UNO. This principle is exhibited in Articles 25 of the Universal Declaration of Human Rights. Based on these principles, the declaration of the Rights of the child was accepted and adopted in the UN General Assembly on 20th November, 1989.

POCSO Act - Protection of Children from Sexual Offences Act



The Protection of Children from Sexual Offences Act, 2012 regards the best interest of the child as being of paramount importance at every stage.

Salient features of POCSO Act

- The Act defines a child as any person below eighteen years of age, to ensure the healthy, physical, emotional, intellectual and social development of the child.
- When the abuse is committed by a person in a position of trust or authority vis-à-vis the child, like a family member, neighbours or any other acquaintances.
- The statement of the child is to be recorded exactly as the child narrates.
- A child not to be called repeatedly to testify.

An ordinance providing the death penalty for rapists of girls below 12 years of age and other stringent penal provisions for rape has been promulgated in April 2018. The Criminal Law Amendment Ordinance, 2018, amended the Indian Penal Code . Another salient feature of this amendment is that the fine imposed shall be just and reasonable to meet the medical expenses and rehabilitation of the victim.

- Right to life
- Right to family environment
- Right to Education
- Right to benefit from Social security
- Right against sexual exploitation
- Right against sale or trafficking
- Right against other forms of exploitation like Child labour.

Women Rights

The National Commission for Women (NCW) is constituted in India to review the Constitutional and legal safeguards for women, recommends remedial measures and advises the government on all matters of policy affecting the welfare and development of women in the country.

Women's rights under the Constitution of India mainly include equality, dignity, and freedom from discrimination; additionally, India has various statutes governing the rights of women.

Reservations

The state of Tamil Nadu provides 69% of reservation to the Scheduled Classes, Scheduled Tribes, Backward Classes, Most Backward Classes, Most Backward Classes, Denotified communities and Minorities. in employment and educational institutions. Government of Tamil Nadu provides inner reservations for Muslims in BC and for Arunthathiyar in SC category. The following table gives us a very clear picture of the percentage of reservations for various communities by the Government of Tamil Nadu.

Communities	Reservation in (%)
Backward Classes	26.5
Backward Class Muslims	3.5
Most Backward Classes/Denotified Communities	20
Scheduled Castes	18
Scheduled Tribes	3
Total	69

Under each reserved category and in General category 33% is reserved for women and 4% is reserved for differently abled persons. Special reservation offered to Arunthathiyars within the seats reserved for Scheduled castes. For persons studied in Tamil medium 20% seats are offered under each category on priority basis.

PAPER II

13. Discuss the contribution of Indian Diaspora to India and to the World.

புலம் பெயர்ந்த இந்தியர்கள் மற்றும் அவர்கள் இந்தியா மற்றும் உலகிற்கு ஆற்றிய பங்களிப்பு பற்றி விவாதி.

Indian Diaspora refers to the movement of the population from its original homeland meaning a country's native people move out to some other homeland or country. A group of people with the same culture or belonging to the same country might vacate their original homeland and relocate in some other country or homeland due to several reasons such as economy, livelihood, political situations and other social conditions.

Sometimes people are even chosen to leave their homelands and settle elsewhere. Such movement or relocation of the population can be either voluntary or forced due to traumatic events, wars, colonialization, slavery or from natural disasters. Feeling of persecution, loss and yearning to go back home is common amongst the people of the forced diaspora. Voluntary diaspora consists of a community of people who have left their homelands in order to search for better economic opportunities, for example, the gigantic emigration of people from depressed regions of Europe to the United States during the late 1800s. Unlike the forced diaspora, people from voluntary diaspora take immense pride in their shared experience and are convinced of the strength in numbers both socially and politically.

Presently, the needs and demands of a large diaspora influence government policy ranging from foreign affairs, economic development to immigration. Diasporas play a major role in the economic development of their homeland. They also act as senders of remittances, they promote trade and FDI, create and nurture entrepreneurship and help in exchange of new knowledge and skills.

The Indian diaspora is a common term used to represent the people who have migrated from territories and states that come under the jurisdiction of the Republic of India. This diaspora is presently estimated to be over 30 million, encompassing NRIs (Non-Resident Indians) and PIOs (Persons of Indian Origin) spread all over the world.

The Indian Diaspora is categorised as:

NRI - Indian citizens living abroad for an indefinite period of time for whatsoever purpose.

PIO - Overseas Indians who have claimed the citizenship of another country and have settled there.

SPIO - Stateless Person of Indian Origin, those citizens who do not have documents to substantiate their origination as Indian.

The Indian government recognises the significance of Indian Diaspora, as it has brought economic, financial and global recognition. These citizens have been away from India but are striving to make India shine on the global arena.

In the period after India became free, Prime Minister Jawaharlal Nehru pursued a policy of “active dissociation” from the Indian diaspora. He was concerned about the impact of connecting with and advocating for, this diaspora on the sovereignty of host countries. Nehru’s policy left a bitter taste for generations among Indian-origin societies abroad. Indian community globally was considered as ‘one’ only on national days or other important occasions. It was under the regime of Rajiv Gandhi that there was a boost in the diaspora policy. He offered support at Fiji Indian crisis in 1986. Besides, having realized Indian diaspora as a strategic asset, he took administrative measures to establish the Indian Overseas department in 1984.

The policy of reaching out to the Indian diaspora began during the leadership of Atal Bihari Vajpayee. During his tenure as the Prime Minister, the Pravasi Bharatiya Divas was first launched in 2003. It is to be celebrated on 9th of January which marks the day when Mahatma Gandhi returned to India from South Africa. The government planned to celebrate it annually by holding events including conferring awards on the prominent members of the Indian diaspora. The initiatives undertaken by the Indian government during last two decades has bolstered the role and significance of Indian diasporic community in the development of the country, in addition to attracting global investment, aids and technology. India’s diaspora has sent \$79 billion back home, retaining its position as the world’s top recipient of remittances.

Tamil Diaspora

The Tamil Diaspora refers to the people who emigrated from their native lands in Tamil Nadu, Puducherry and Sri Lanka. They are spread over fifty countries across the world in South East Asia, Oceania, the Americas and the Caribbean, Europe, Middle East and Africa. Throughout ancient history, the Tamils have been seafarers with a strong interest in exploring beyond their lands. The Tamils hence have a long history of overseas migration.

The early settlement patterns could be traced to sugarcane plantations in Mauritius, Jamaica, Trinidad and Tobago, Suriname, Guyana, rubber estates and railways in Malaysia, coffee and tea plantations in Sri Lanka. In addition to being taken as labour, there were voluntary emigrants who took up clerical, administrative and military duties. It is these emigrants who gradually became dominant in trade and finance in South East Asia, particularly in Myanmar, Singapore, Malaysia and South Africa.

The modern Tamil diaspora accounts for around 3.5 million people who voluntarily migrated as skilled professionals to several countries across the world which includes Singapore, the United Kingdom and the United States. Singapore has a dedicated Tamil newspaper, Tamil TV channel and radio for the promotion of the language. Many Tamil diasporas across the world participate in the annual Pravasi Bharatiya Divas festival. Despite moving out of their homeland, they remain culturally engaged and contribute to the spreading of Indian and Tamil culture across the world.

14. Give detailed note on Centre-State Relations

மத்திய மாநில உறவுகள் பற்றி விரிவாக எழுதுக

Centre-State Relations

The Constitution of India, being federal in structure, divides all powers between the Centre and the States. The Centre-state relations can be studied under three heads:

Legislative relations

The Union Parliament has the power to legislate for the whole or any part of the territory of India, which includes not only the States but also the Union Territories or any other area for the time being, included in the territory of India. The Seventh Schedule of the Constitution embodies three lists namely, the Union List, State List and Concurrent List consisting of 97, 66 and 47 items respectively. The Parliament enjoys the exclusive power to legislate on subjects enumerated in the Union List. The State Legislature has exclusive right to legislate on the State List. Both Parliament and State Legislatures have power to legislate on subjects contained in the Concurrent List. But in case of conflict between the law of the State and the Union on a subject in the Concurrent List, the law of Parliament prevails.

Administrative relations

The Administrative power of a State extends only to its own territory and with respect to which it has legislative competence, whereas the Union has exclusive executive power over:

- a) The matters with respect to which Parliament has exclusive power to make laws and
- b) The exercise of its powers conferred by any treaty or agreement.

Financial relations

Article 268-293 in Part XII deal with the financial relations between centre and the states. The Centre and States are empowered by the Constitution to impose various kinds of taxes. And certain taxes are imposed and collected by the centre and divided between centre and states based on the recommendation of the Finance Commission appointed by the President under Article 280 of the Constitution. Late Prime Minister Indira Gandhi appointed the Sarkaria Commission in 1983 to make an enquiry into the Centre-State relations. The Central government has implemented 180 (out of 247) recommendations of the Commission. The most important is the establishment of the Inter-State Council in 1990.

15. What is Pressure Group? Discuss Pressure Groups in India.

அழுத்தக்குழு என்றால் என்ன? இந்திய அழுத்தக்குழுக்கள் பற்றி விவாதி

Pressure Groups

The term 'pressure group' originated in the USA. A pressure group is a group of people who are organized actively for promoting and defending their common interest. It is so called as it attempts to bring a change in the public policy by exerting pressure on the government.

The pressure groups are also called 'interest groups' or vested groups. They are different from the political parties in that they neither contest elections nor try to capture political power.

Examples for Pressure Groups

1. Federation of Indian Chamber of Commerce and Industry (FICCI)
2. All India Trade Union Congress (AITUC)
3. All India Kisan Sabha

4. Indian Medical Association (IMA)
5. All India Students Federation (AISF)
6. All India Sikh Students Federation
7. Young Badaga Association
8. Tamil Sangam
9. Tamil Nadu Vivasayigal Sangam
10. Narmada Bachao Andolan

Pressure Groups in India

A large number of pressure groups exist in India. But, they are not developed to the same extent as in the USA or the Western countries like Britain, France, Germany and so on.

The pressure groups in India can be broadly classified into the following categories:

1. Business groups
2. Trade unions
3. Agrarian groups
4. Professional associations
5. Student organisations
6. Religious organisations
7. Tribal organisations
8. Linguistic groups
9. Ideology-based groups
10. Environmental protection groups

Functions of Pressure Groups in India

Pressure groups are the interest groups that work to secure certain interest by influencing the public policy. They are non-aligned with any political party and work as an indirect yet powerful group to influence the policy decisions. Pressure groups carry out a range of functions including representation, political participation, education, policy formulation and policy implementation.

16. **Estimate Periyar E.V.R's decisive contribution to the social transformation of Tamil Nadu.**
தமிழகத்தில் சமூக மாற்றத்திற்கு பெரியாரின் முக்கிய பங்களிப்பு பற்றி மதிப்பீடு செய்க

Periyar E.V.R.

- Anti liquor movement
- Seranmadevi incident
- Temple Entry Movement
- Vaikom
- Non-Brahmin Movement
- Role on Gender Rights, human rights etc.
- Women Empowerment
- Anti-untouchability stance
- Kulakalvi Thittam
- Self-Respect Movement
- Rationalism

Periyar's Anti-Hindi Stance

Periyar on Religion Periyar, a Feminist

17. Attempt an essay on the foundation and development of Tamil Renaissance in the 19th Century.

19ஆம் நூற்றாண்டின் தமிழ் மறுமலர்ச்சியின் அடித்தளம் மற்றும் வளர்ச்சி குறித்து ஒரு கட்டுரை வரைக

Tamil Renaissance

Advent of the Printing Technology

Tamil was the first non- European language that went into print. As early as in 1578, Tamil book, Thambiran Vanakkam, was published from Goa. In 1709, a full-fledged printing press had been established thanks to in Tranquebar. Thirukkural was one of the earliest Tamil literary texts to be published in 1812. This led the resurgence of interest among Tamil scholars in publishing the more ancient Tamil classics around that period.

In the nineteenth century, Tamil scholars like C.W. Damotharanar (1832-1901), and U.V. Swaminathar (1855-1942) spent their lifetime in the rediscovery of the Tamil classics. C. W. Damotharanar collected and edited different palm-leaf manuscripts of the Tamil grammar and literature. His editions included such texts as Tolkappiyam, Viracholiyam, Iraiyanar-Akapporul, IlakkanaVilakkam, Kaliththokai and Culamani. U.V. Swaminathar, a student of Meenakshisundaranar, took efforts to publish the classical texts such as Civakachinthamani (1887), Paththupattu (1889), Chilapathikaram (1892), Purananuru (1894), Purapporul-Venpa-Malai (1895), Manimekalai (1898), Ainkurunuru (1903) and Pathitrupathu(1904). This provided the Tamil people with a revelation about their heritage.

Therefore, the rediscovery of ancient classics and their publication is considered the foundation of Tamil renaissance.

The publication of these ancient literary texts created an awareness among the Tamil people about their historical tradition, language, literature and religion. Modern Tamils founded their social and cultural identity on the ancient Tamil classics, collectively called the Sangam literature. Linguists, historians and Tamil scholars recognised the uniqueness of Tamil culture, which had a separate and independent cultural existence before the coming of the Aryans into the Tamil land.

In 1816, F.W. Ellis (1777-1819) who founded the College of Fort St George, formulated the theory that the south Indian languages belonged to a separate family which was unrelated to the Indo-Aryan family of languages. Robert Caldwell (1814-1891) expanded this argument in a book titled, A Comparative Grammar of the Dravidian or South Indian Family of Languages, in 1856. He established the close affinity between the Dravidian languages in contrast with Sanskrit and also established the antiquity of Tamil.

Tamil intellectuals of this period identified the fundamental differences between Tamil/Dravidian/ Egalitarian and Sanskrit/ Aryan/Brahmanism. They argued that Tamil was a language of Dravidian people, who are non-Brahmin and their social life was casteless, gender-sensitised and egalitarian. Tamil renaissance contributed to the origin and growth of

Dravidian consciousness in the Tamil country. These ideas are exemplified in the Tamil invocation song in the play, Manonmaniam written by P. Sundaranar (1855–1897).

Tamil renaissance questioned the cultural hegemony of Brahminism. These developments were reflected in art, literature, religion, etc. Ramalinga Adigal (1823–1874), popularly known as Vallalar, questioned the existing Hindu religious orthodoxy. Abraham Pandithar (1859–1919) gave prominence to Tamil music and published books on the history of Tamil music. C.W. Damotharanar, U.V. Swaminathar, Thiru Vi. Kaliyanasundaram (1883–1953), Parithimar Kalaignar (1870–1903), Maraimalai Adigal (1876–1950), Subramania Bharathi (1882–1921), S. Vaiyapuri (1891–1956), and the poet Bharatidasan (1891–1964), in their own ways and through their writings, contributed to the revival of Tamil literature. Meanwhile, M. Singaravelar (1860–1946) an early pioneer in Buddhist revival, promoted communism and socialism to counter the colonial power.

Pandithar Iyothethassar (1845–1914) and Periyar E.V. Ramasamy (1879–1973) held high the radical philosophy to defend the rights of the socially underprivileged and marginalised section of the people. In addition, the twentieth century Tamil language movements such as Tani Tamil Iyakkam and Tamil Isai Iyakkam, made a significant cultural impact in creating a pure Tamil free from the influence of Sanskrit.

V.G. Suryanarayana Sastri (Parithimar Kalaignar)

V.G. Suryanarayana Sastri (1870–1903), born near Madurai, was professor of Tamil at the Madras Christian College. He was one of the earliest scholars to identify the influence of Sanskrit on Tamil, and adopted a pure Tamil name for himself: Parithimar Kalaignar. He was the first to argue that Tamil is a classical language, and demanded that the University of Madras should not call Tamil a vernacular language. Influenced by Western literary models, he introduced the sonnet form in Tamil. He also wrote novels and plays, and a number of essays on science. Tragically, he died at the young age of only 33.

Maraimalai Adigal

Maraimalai Adigal (1876–1950) is considered the father of Tamil linguistic purism and the founder of Tani Tamil Iyakkam (Pure Tamil Movement). He wrote commentaries on the Sangam texts, Pattinappalai and Mullaipattu. As a young man, he worked in a journal, Siddhanta Deepika. Later he served as a Tamil teacher in the Madras Christian College for many years. He was inclined towards non-Brahmin movement. His teachers such as P. Sundaranar and Somasundara Nayagar were key influences in his life.

Tani Tamil Iyakkam (Pure Tamil Movement)

Maraimalai Adigal promoted the use of pure Tamil words and removal of the Sanskrit influence from the Tamil language. The movement made a great impact on Tamil culture especially in language and literature. The beginnings of the movement are usually dated to 1916 even though the process of identifying influence of foreign words in Tamil and eliminating them can be dated much earlier to the late nineteenth century. His daughter Neelambikai, played an important role in its foundation. He changed his own name Vedachalam and took on the pure Tamil name of Maraimalai Adigal. His journal Jnanasagaram was renamed Arivukkadal and his institution, Samarasa Sanmarga Sangam,

was re-christened as Potu Nilai Kalakam. The movement was critical of Hindi, Sanskrit and the Brahminical hegemony in Tamil society. Neelambikai compiled a dictionary that provided pure Tamil equivalents to Sanskrit words that had crept into Tamil vocabulary. This movement paved the way for later social movements that countered Brahminical and the Sanskrit tradition in Tamil society.

18. Write a detailed note on common diseases in human beings.

மனிதர்களில் பொதுவான நோய்கள் குறித்து விரிவாக எழுதுக

Common diseases in human beings

Disease can be defined as a disorder or malfunction of the mind or body. It involves morphological, physiological and psychological disturbances which may be due to environmental factors or pathogens or genetic anomalies or life style changes. Diseases can be broadly grouped into infectious types. Diseases which are transmitted from one person to another are called infectious diseases or communicable diseases. Such disease causing organisms are called pathogens and are transmitted through air, water, food, physical contact and vectors.

The disease causing pathogen may be virus, bacteria, fungi, protozoan parasites, helminthic parasites, etc.. Infectious diseases are common and everyone suffers from such diseases at some time or the other. Most of the bacterial diseases are curable but all viral diseases are not. Some infectious diseases like AIDS may be fatal. Non-infectious diseases are not transmitted from an infected person to a healthy person to a healthy person. In origin they may be genetic (cystic fibrosis), nutritional (vitamin deficiency diseases) and degenerative (arthritis, heart attack, stroke). Among non-infectious diseases, cancer is one of the major causes of death.

Common human diseases				
Bacterial diseases	Viral diseases	Fungal diseases	Protozoan diseases	Helminthic diseases
<ul style="list-style-type: none"> • Dysentery • Plague • Diphtheria • Cholera • Typhoid • Pneumonia 	<ul style="list-style-type: none"> • Common cold • Mumps • Measles • Viral hepatitis • Dengue fever • Chikungunya • Chicken pox • Poliomyelitis 	<ul style="list-style-type: none"> • Candidiasis • Athlete's foot 	<ul style="list-style-type: none"> • Malaria • Amoebiasis • African sleeping sickness • Kala-azar 	<ul style="list-style-type: none"> • Ascariasis • Filariasis

PAPER III

19. Answer the following questions

பின்வரும் வினாக்களுக்கு விடையளி

a. Mention the features of SHGs.

மகளிர் சுயஉதவிக்குழுக்களின் அம்சங்கள் பற்றி எழுதுக

Self-Help Groups (SHGs)

Self Help Groups are informal voluntary association of poor people, from the similar socio-economic background, up to 20 women (average size is 14). They come together for the purpose of solving their common problems through self-help and mutual help. The SHG promotes small savings among its members. They save small amounts Rs.10 to Rs.50 a month. The savings are kept with a bank. After saving regularly for a minimum of 6 months, they lend small amounts to their members for interest. Based on their performance, they are linked with the bank for further assistance under SHG Bank Linked Programme (SBLP) started in 1992. It is a holistic programme of micro-enterprises covering all aspects of self-employment, organization of the rural poor into self Help groups and their capacity building, planning of activity clusters, infrastructure build up, technology, credit and marketing.

In 2009-10, the number of new SHGs having credit-linked with banks was 1.59 million and a bank loan of Rs.14,453 Crores was disbursed to these SHGs. Further, the number of SHGs which maintained savings accounts with banks at the end of March 2010 was 6.95 million.

The main objective of this programme is to bring the beneficiaries above the poverty line by providing income generating assets to them through bank credit and government subsidy. NABARD estimates that there are 2.2 million SHGs in India, representing 33 million members that have taken loans from banks under its linkage program to date. The SHG Banking Linkage Programme since its beginning has been predominant in certain states, showing spatial preferences especially for the southern regions like Andhra Pradesh, Tamil Nadu, Kerala and Karnataka. These SHGs have helped the Banks to accumulate more funds. Actually the banks charge higher interest for the SHGs than car owners.

Under NABARD SHG Linkage Programme, SHGs can borrow credit from bank on showing their successful track record of regular repayments of their borrowers. It has been successful in the states like Andhra Pradesh, Tamil Nadu, Kerala and Karnataka during 2005-06. These States received approximately 60 per cent of SHG linkage credit (Taruna and Yadav, 2016).

Major Features of SHGs are

1. SHG is generally an economically homogeneous group formed through a process of self-selection based upon the affinity of its members.
2. Most SHGs are women's groups with membership ranging between 10 and 20.

3. SHGs have well-defined rules and by-laws, hold regular meetings and maintain records and savings and credit discipline.
4. SHGs are self-managed institutions characterized by participatory and collective decision making.

b. List out the objectives of MUDRA Bank.

முத்ரா வங்கியின் நோக்கங்களை பட்டியலிடுக

Micro Units Development and Refinance Agency Bank (MUDRA Bank)

It is a public sector financial institution which provides loans at low rates to micro-finance institutions and non-banking financial institutions which then provide credit to Micro, Small and Medium Enterprises (MSMEs). It was launched on 8th April 2015.

Mudra Bank
Micro Units Development and Refinance Agency
Regulate and Refinance and Micro finance Institutions

The principal objectives of the MUDRA Bank are the following

1. Regulate the lender and the borrower of microfinance and bring stability to the microfinance system.
2. Extend finance and credit support to Microfinance Institutions (MFI) and agencies that lend money to small businesses, retailers, self-help groups and individuals.
3. Register all MFIs and introduce a system of performance rating and accreditation for the first time.
4. Offer a Credit Guarantee scheme for providing guarantees to loans being offered to micro businesses.
5. Introduce appropriate technologies to assist in the process of efficient lending, borrowing and monitoring of distributed capital.

20. Give a detailed note on Biodiversity and its Conservation.

உயிரிய பல்வகைத்தன்மை மற்றும் அதன் பாதுகாப்பு குறித்து விரிவாக எழுதுக

Biodiversity and its conservation

The natural resources of the Earth, including air, water, land, flora and fauna of natural ecosystems must be safeguarded for the benefit of the present and future generations through careful planning and management, as appropriate - Principle of the Stockholm Declaration, 1972. The large-scale loss of biodiversity and its global impact makes conservation the need of the hour. Conservation of biodiversity is protection and scientific management of biodiversity so as to maintain it at its optimum level and derive sustainable benefits for the present as well as future generations. It aims to protect species from extinction and their habitats and ecosystems from degradation.

General strategies in conservation

- identify and protect all threatened species
- identify and conserve in protected areas the wild relatives of all the economically important organisms
- identify and protect critical habitats for feeding, breeding, nursing, resting of each species
- resting, feeding and breeding places of the organisms should be identified and protected
- Air, water and soil should be conserved on priority basis
- Wildlife Protection Act should be implemented

There are two aspects of conservation strategies (Fig. 12.3)

- In-situ conservation**
- Ex-situ conservation**

In-situ Conservation (Conservation in the natural habitat):

This is the conservation of genetic resources through their protection within a natural or manmade ecosystem in which they occur. It is conservation and protection of the whole ecosystem and its biodiversity at all levels in order to protect the threatened species. Maximum protection of biodiversity hotspots regions with very high levels of species richness. Although all the biodiversity hotspots together cover less than 2 percent of the earth land area, the number of species they harbour is extremely high and protection of these hotspots could reduce the ongoing mass.

Protected Areas:

These are biogeographical areas where biological diversity along with natural and cultural resources is protected, maintained and managed through legal measures. protected areas include national parks, wild life sanctuaries, community reserves and biosphere reserves. World Conservation monitoring centre has recognized 37,000 protected areas world-wide. India has about 771 protected areas covering 162099 km² comprising of National Parks (104), Wild Life Sanctuaries (544), biosphere reserves (18) and several sacred groves.

National Parks (NP):

It is a natural habitat that is notified by the state government to be constituted as a National Park due to its ecological, faunal, floral, geomorphological, or zoological association of importance. No human activity is permitted inside the national park except the activities permitted by the Chief Wildlife Warden of the state under the conditions given in CHAPTER IV, of the Wildlife Protection Act (WPA) 1972