UNIT 9: CIVIL SOCIETY AND ALTERNATIVE DISCOURSES OF DEVELOPMENT

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9.1 LEARNING OBJECTIVES

After going through this unit, you will be able to-

- understand the meaning, emergence and significance of civil society
- explain the meaning and significance of N.G.O.
- understand the nature of Corporate Social Responsibility and Institutional Social Responsibility
- analyze Significance of Corporate Social Responsibility and Institutional Social Responsibility in the development process

9.2 INTRODUCTION

This unit discusses important concepts like civil society, N.G.O., CSR, ISR, etc. Civil society and nongovernment organizations (NGOs) have the power to influence individual behavior and the institutions that are involved

in shared perception of general well-being of a society. Civil society and nongovernmental organizations can:

- lead grass-roots mobilization and advocate for any issue which involves the good of society and should be placed on the public agenda for opinion and discussion
- support the wide dissemination of information on the prevention of social ills, health issues amongst many others
- form networks and action groups to promote the availability of information on various issues which they intended to highlight in the public domain
- advocate and support multifarious activities which would raise awareness level and thus create pressure on the state to deliver
- monitor and work with other stakeholders such as private sector entities
- Contribute in putting knowledge and evidence into practice.

Corporate social responsibility (CSR) is a business approach that contributes to sustainable development by delivering economic, social and environmental benefits for all stakeholders.CSR is a concept with many definitions and practices. The way it is understood and implemented differs greatly for each company and country. Moreover, CSR is a very broad concept that addresses various issues such as human rights, corporate governance, health and safety, environmental effects, working conditions and contribution to economic development. Whatever the definition is, the purpose of CSR is to drive change towards sustainability.

On the other hand Institutional Social Responsibility is practiced by those institutions which are ardently committed to social responsibility and accordingly are proactive and increasingly responsive to community-based development initiatives. Being active agents of social change is not only considered a strategic priority for them but is also seen as a much needed responsibility. Sensitization of intended beneficiaries and other stakeholders

is the key agenda behind any of their social initiatives and the organization are committed to being a socially responsible group.

9.3 MEANING OF CIVIL SOCIETY

The term civil society means associations or communities that work above and beyond the state. Civil society thus consists of a host of institutions that look after the activities, which are not taken up by the state.These may relate to various religious, cultural, economic and other activities of a society. The medieval church of Europe, Hindu Mutts, Sikh Gurdwaras, Muslim Mosques, and other religious trusts in India, caste and kinship associations, business, sports and cultural associations represent the civil society.

It is important to note that civil society is also referred to for its moral value and authority; as the state is more akin to an administrative unit. Civil society, in opposition to the state, lays the moral foundation of society. It is in this sense that civil society has widely been viewed as an epitome not only of moral authority but also as a bastion of culture against the state, the law and capitalism. However, the dimension of opposition in civil society has been in a state of flux as its relationship with the state, the market and capitalism has not always been the same everywhere and every time. However, today we tend to see civil society as the home of culture, of freedom, of independence, which enables us to rein in the state.

Importantly, Civil society has long been playing a pivotal role in influencing the state's policy on social welfare, articulating views on current issues, serving as the voice of constructive debate, providing a forum for the exchange of new ideas and information, initiating social movements by way of creating new norms, identities, institutions. Civil society is, together with the state and the market, one of the three spheres that interface in the making of democratic societies.Civil society is the sphere in which social movements become organized. The organization of civil society, which represents many diverse and sometimes contradictory social interests, is

shaped to fit the social base, constituency, thematic orientations (e.g. environment, gender, human rights) and types of activity. They include church related groups, trade unions, cooperatives, service organisation, community groups and youth organisations as well as academic institutions. Civic involvement has always been an inseparable part of the development process of human society. In Putnam's argument, higher levels of civil involvement gives rise to "social capital" which in turn makes possible more civic involvement.

In Gramscian sense, civil society is the terrain where the state, the people and the market interact and where people wage war against the hegemony of the market and the state. The status of civil society organisations has been widely explained in terms of their relationship with the state and the market. In Tocqueville's view, civil society represents a vision of politics and democracy that is non-state centred and that has taken root in contemporary social movements and non-governmental organisations (NGOs).

However to the liberals and the neo-liberals, civil society is organised around the market economy as a non-political privatised delivery system for services such as welfare, education, healthcare, clean water and so on. In recent years, there has been a phenomenal proliferation of the civil societies all over the globe. Social scientists have attributed this phenomenon to the crises in the states on the one hand, and the market triumph on the other. At times the state is beset with a legitimisation deficit that destroys the conditions of its own stability, paving the way for the civil society.

Notwithstanding such a debate on the pro or anti state stand of civil societies or that of state failure of legitimisation crises, civil societies have been viewed as a force for democratisation, counterweights to the state and economic power and have emerged as alternative vehicles of citizens' participation at both the national and transnational levels of governance. Their activism and initiatives have also been viewed as a movement for

transformation of regional, national and global politics and economics. Many scholars, however, see the civil society beyond the state and market syndrome, as the state and the market contribute something, but not everything towards the cohesion and the dynamics of the society.

Indeed there is a need to view the civil society both as a structure (of organisation, social and political space and relationship) and also as a process (the ways in which the elements of structure come into being, and interrelate). In the wake of globalisation, introduction of the structural adjustment programme and paradigm shift in the social development strategy there has been an attempt to redefine the role of the state and the civil society. In the emerging scenario the emphasis has been (a) on the increasing roles of the civil societies "to take the burden off the state, by involving citizens and communities in the delivery of the collective goods" and (b) on "strengthening of the abilities and opportunities of civil society and local communities" to ensure the process of empowerment of the marginalised in society. However, in the contemporary development discourse, there has been a process of involvement of civil society organisations along with the state in the formulation and implementation of development initiatives.

In the context of globalisation or otherwise there have been claims of universality of civil societies. It is argued at one point that specific economic, social and political conditions influence the growth and functioning of civil societies and thereby it can't be universal. On the other hand, there has been the argument that as there have been universal processes like modernisation, secularisation, democratisation, globalisations and so on the claim of universality of civil society has emerged to be a reality.

In view of the emergence of global social movements like human right, animal right, ecological and environmental movements etc., global civil society has been a reality. Phenomenal expansion of Information and Communication Technologies (ICTs) has smothered the global emergence

and networking of civil societies as a social movement. In this backdrop, let us examine the interface between civil society and social movements.

There are important parallels between social movements and civil society initiatives. It is rather at times pointed out that civil society initiative is a variant of social movements. Here, before we go into identifying the variants, we should know the parallels.

i. Both social movements and civil societies are having structures like organisations, a well- identified leadership and ideology

ii. Civil society initiatives and social movements are social processes, which undergo several stages of progression from mobilisation to intensive collective action.

iii. Both structures and the processes have support bases or bodies of followers who are mobilised through diverse means to get their objectives fulfilled.

iv. In general both social movements and civil societies pledge for change in established order of the society. However, many civil societies or social movements also work to resist change in society. For example, many religious organisations pledge for the fundamentalist position in society.

v. Both civil society and the social movement occupy a civil space in society.

vi. The creation of a new collective identity is an essential part both of social movements and civil societies. Collective identities are evolved either based on certain issues or ideological choices. However, identities also get reconstructed or transformed through the processes of sustained mobilisation.

vii. Though a good deal of moral authority and idealism are attached to civil society activism and to social movements, at times both these

processes are initiated by enterprising people for the maximisation of specific interests.

However, notwithstanding these parallels, social movements are broader categories or agencies. At times social movements look for a radical change by attacking the pre-existing power structure of society, e.g., the Naxalite movement. Civil society, on the other hand, looks for gradual change within the existing arrangement. Though civil society initiatives tend to be a political one, many a time they ask political questions and political solutions through developmental activities. Indeed in the contemporary development discourse of development with empowerment, civil society division is very much involved in the political issues at the grassroots.



CHECK YOUR PROGRESS

Q1: Mention one similarity between social movement and civil society.

9.3.1 Emergence of the idea of civil society

The notion of civil society reemerged in political and sociological theories during transitions from authoritarian rule toward more liberal democratic governments in Eastern and Central Europe, South America, and, recently, Asia and Africa. Many struggles against communist and military dictatorships have revived the concept of civil society.

Let us examine in brief the contributions of various thinkers on this concept .Over two thousand years ago, classical philosophers were grappling with the concepts surrounding communal life in the polis, the Greek city-state. How could people obtain the 'good life' given the inherent conflicts between their needs as individuals and the needs of their society? Socrates, according to Plato, advocated that issues be resolved via public argument using the dialectic, a form of rational dialogue in which the arguers

test propositions against other propositions in order to uncover the truth, that is, until they achieve a reasoning that cannot be refuted. Plato described a person's soul, or personality, as having three parts: an appetite, which seeks physical satisfactions; a spirit, which seeks social approval; and reason, which seeks truth. A just person is one in whom reason, aided by a strong spirit, constraints the demands of the appetite. A just society is one in which people dedicate themselves to the common good, practice civic virtues of wisdom, courage, moderation and justice, and perform the occupational role to which they are best suited. Plato's ideal state is ruled by philosopher-kings, who make decisions based solely on the common good.Martin Luther and John Calvin founded the Protestant religion at the beginning of the Renaissance period as a protest against the authority of the Roman Catholic Church, which they viewed as being corrupt. Their main contribution to the idea of civil society was not that the State should be similarly replaced, but rather that people should be free to choose their own religious commitments while demonstrating charity and service to their neighbours.Thomas Hobbes lived at the time of the English civil war of 1642 to 1651, which pitted the King and his supporters, fighting for traditional government in Church and State, against the supporters of Parliament, who sought radical changes in religion and a greater share of power at the national level. Hobbes believed that in their original 'state of nature', people regarded themselves as equal to all others and, in competing for scarce resources, lived in a society of "all against all". Upon realizing that such a state of constant struggle for individual power limits social developments and common wealth, people would seek a new basis for society in which civic virtues are derived from natural laws, the first of which is that all persons ought to seek peace. The second, derived from the Bible's Golden Rule, is that one should respect the rights of others in order to safeguard one's own rights.

Reflecting the growth in economic transactions in society, Hobbes stated that social relations are to be based on equality and mutual trust, and each person must live up to their agreements and contracts

Jean-Jacques Rousseau in the mid-1700s devised the idea of the social contract as a means whereby citizens would make the common good their highest priority. This is accomplished by each person subjugating their right for the individual pursuit of happiness to that of their community's right for collective well-being. The state is the arena for defining the nature of the common good, and civil liberty emerges when all people are willing to abide by the general will. Since common people are to be the law-makers, they will promulgate laws that result in moderating accumulation of individual wealth and thereby promote equality and trust.Immanuel Kant's main principle regarding civil society was that people should treat other people as ends in themselves rather than means to the ends of others. In other words, we must consider how others would benefit themselves from our actions, rather than how we might use them only for our own benefit, and we must ensure that whatever means we use to pursue our own self-interests does not interfere with others' rights to pursue theirs.Alexis de Toqueville was a French sociologist and politician who provided a contemporary analysis of American society from the beginning of the democratic state. He felt that Americans based their actions on two primary concepts, individualism and equality. While de Toqueville felt that too much emphasis on individualism would lead to widespread egoism and a breakdown in civic virtue, he acknowledged that Americans had a saving grace in their promotion of equality. It is through a feeling of being equal to others that allows people the mutual respect needed to encourage successful public participation in political life.Karl Marx was also concerned about the growing power of the owning class. Although he believed that a democracy was the best type of state, he felt that Hegel incorrectly idealized the state, erroneously assuming it could set the moral tone of the society and ensure the common good among competing interests. Marx felt that the private dimension of civil society overpowered the public aspect, which, in a market-oriented society, resulted in an overemphasis on the rights of the individual to pursue self-interest and a corresponding de-emphasis on the rights of the citizen to pursue communal interests.

People, he thought, in a society characterized primarily of a system of production and consumption, became alienated insofar as they were prohibited from developing their full talents and powers as human beings. Being atomized and estranged from others, they also are less likely to cultivate civic virtues, and more likely to treat others as means, not ends. In a capitalist market economy, in which the quest for money is encouraged, avarice is a common value. One's feeling of self-worth and identity rests less on traditional virtues, and more on one's occupation, income and possessions.

Under capitalism, wealthy owners of the means of production treat workers as a commodity, using them as machine tenders in increasingly sophisticated technologically-based systems of goods manufacture. They expropriate the surplus value of their labour, and use this capital both to enrich themselves and to further expand and develop their business. As these enterprises grew, they became increasingly important to the national interests in a highly competitive international arena. This, said Marx, meant that the state was even more likely to protect their interests against the interests of the workers. This domination of one class over another is inevitable under capitalism and would continue until a revolution occured, instilling a classless society in which a true civil society would flourish.John Rawls is one of the foremost political thinkers of this century. His main contribution to the concept of civil society is his theory of justice. To set a common standard viewpoint by which to judge the various means of allocating what Rawls calls primary goods, such as rights, powers, opportunities, income, wealth, and the bases for self-respect, he postulates a "veil of ignorance" that assumes that one's position and situation in life is not known. This makes it likely that decisions regarding distribution of primary goods will be made on the basis of providing a decent life for those in the worst possible situations, since the decision-makers may find that, upon lifting the veil, that is the position they themselves are in.

In addition to a principle of equal liberty, which includes the right of all people to vote and hold public office, freedom of speech, conscience, thought, association, the right to private property, and due process of law, he adds a second principle of equal opportunity to compete for any position in society. These principles underscore Rawls' idea of 'political liberalism', in which he differentiates between a political realm, consisting of public institutions and social structures, and a nonpublic cultural realm, in which people interact with others in a diversity of associations according to shared moral doctrines. No single morality arising from a non-public setting should be allowed to become the basis of justice, lest the state becomes a repressive regime.

To ensure the values of a constitutional democracy, which Rawls feels is the best kind of government since it allows for pluralism as well as stability, a constitutional consensus must be achieved through equal rights, a public discourse on political matters, and a willingness to compromise.

9.3.2 Significance of Civil society

By civil society it is meant the entire range of organized groups and institutions that are independent of the state, voluntary, and at least to some extent self-generating and self-reliant. This includes non-governmental organizations, independent mass media, think tanks, universities, and social and religious groups. To be part of civil society, groups must meet some other conditions as well. In a democracy, civil society groups have respect for the law, for the rights of individuals, and for the rights of other groups to express their interests and opinions. Part of what the word "civil" implies is tolerance and the accommodation of pluralism and diversity. Civil society groups may establish ties with political parties and the state, but they must retain their independence, and they do not seek political power for themselves. Civil society organizations engage in advocating the public's rights and wishes of the people, including but not limited to health, environment and economic rights. They fulfill important duties of checks and balances in democracies, they are able to influence the government

and hold it accountable. Therefore, free and active civil societies are an indicator of a healthy participatory democracy. However, they can only function where freedom of speech and right of free assembly are guaranteed.

What, then, can the independent, voluntary, law-abiding, tolerant and pluralistic organizations of civil society do to build and maintain democracy?

The first and most basic role of civil society is to limit and control the power of the state. Of course, any democracy needs a well-functioning and authoritative state. But when a country is emerging from decades of dictatorship, it also needs to find ways to check, monitor, and restrain the power of political leaders and state officials. Civil society actors should watch how state officials use their powers. They should raise public concern about any abuse of power. They should lobby for access to information, including freedom of information laws, and rules and institutions to control corruption.

This constitutes a second important function of civil society: to expose the corrupt conduct of public officials and lobby for good governance reforms. Even where anti-corruption laws and bodies exist, they cannot function effectively without the active support and participation of civil society.

A third function of civil society is to promote political participation. NGOs can do this by educating people about their rights and obligations as democratic citizens, and encouraging them to listen to election campaigns and vote in elections. NGOs can also help develop citizens' skills to work with one another to solve common problems, to debate public issues, and express their views.

Fourth, civil society organizations can help to develop the other values of democratic life: tolerance, moderation, compromise, and respect for opposing points of view. Without this deeper culture of accommodation, democracy cannot be stable. These values cannot simply be taught; they must also be experienced through practice. We have outstanding examples from other countries of NGOs-especially women's groups-that have

cultivated these values in young people and adults through various programs that practice participation and debate.

Fifth, civil society also can help to develop programs for democratic civic education in the schools as well. After dictatorship, comprehensive reforms are needed to revise the curricula, rewrite the textbooks, and retrain teachers in order to educate young people about the crimes of the past and teach them the principles and values of democracy. This is too important a task to leave only to officials in the education ministry. Civil society must be involved as a constructive partner and advocate for democracy and human rights training.

Sixth, civil society is an arena for the expression of diverse interests, and one role for civil society organizations is to lobby for the needs and concerns of their members, as women, students, farmers, environmentalists, trade unionists, lawyers, doctors, and so on. NGOs and interest groups can present their views to parliament and provincial councils, by contacting individual members and testifying before parliamentary committees. They can also establish a dialogue with relevant government ministries and agencies to lobby for their interests and concerns.

Also, it must be noted that it is not only the resourceful and the well organized groups who can have their voices heard. Infact, over time, many groups that have historically been oppressed and confined to the margins of society may organize themselves to assert their rights and defend their interests as well.

A seventh way civil society can strengthen democracy is to provide new forms of interest and solidarity that cut across old forms of tribal, linguistic, religious, and other identity ties. Democracy cannot be stable if people only associate with others of the same religion or identity. When people of different religions and ethnic identities come together on the basis of their common interests as women, artists, doctors, students, workers,

farmers, lawyers, human rights activists, environmentalists, and so on, civic life becomes richer, more complex, and more tolerant.

Eighth, civil society can provide a training ground for future political leaders. NGOs and other groups can help to identify and train new types of leaders who have dealt with important public issues and can be recruited to run for political office at all levels and to serve in provincial and national cabinets. Experience from other countries shows that civil society is a particularly important arena from which future women leaders and other leaders are recruited.

Ninth, civil society can help to inform the public about important public issues. This is not only the role of the mass media, but of NGOs which can provide forums for debating public policies and disseminating information about issues before parliament that affect the interests of different groups, or of society at large.

Tenth, civil society organizations can play an important role in mediating and helping to resolve conflict. In other countries, NGOs have developed formal programs and training of trainers to resolve political and ethnic conflict and teach groups to solve their disputes through bargaining and accommodation.

Eleventh, civil society organizations have a vital role to play in monitoring the conduct of elections. This requires a broad coalition of organizations, unconnected to political parties or candidates, that deploys neutral monitors at all the different polling stations to ensure that the voting and vote counting is entirely free, fair, peaceful, and transparent. It is very hard to have credible and fair elections in a new democracy unless civil society groups play this role.



CHECK YOUR PROGRESS

Q2: Mention one function of civil society.

9.4 MEANING OF NON-GOVERNMENT ORGANISATIONS

A non-governmental organization (NGO) is any non-profit, voluntary citizens' group which is organized on a local, national or international level. Task-oriented and driven by people with a common interest, NGOs perform a variety of services and humanitarian functions, bring citizen concerns to governments, advocate and monitor policies and encourage political particpation through provision of information. Some are organized around specific issues, such as human rights, environment or health. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements.

9.5 SIGNIFICANCE OF N.G.Os IN DEVELOPMENT PROCESS

There is a very wide range of non-government organizations (NGOs). NGOs are groups of concerned citizens who are independent of the government and business, and are thus nominally non-political and non-profit organizations. NGOs typically have charity status and raise funds through a combination of voluntary donations from the public, and also grants from governments and other international development institutions.

Many NGOs are tiny, focusing on development in one region and specializing in one area, others, however, are global institutions, have huge budgets and work in several countries on numerous types of development project. This section focuses on these larger 'aid organisations' with an

international focus - such as Oxfam and Action Aid. Although such organisations have an international focus, they still have a tendency to divide their attention so that they can focus on hundreds of different micro-level projects at one time.

Following are some of the primary functions of NGOs:

1. The development function - This typically involves focusing on small scale aid projects such as local irrigation schemes, or developing rural health and education schemes in conjunction with local communities.

2. The Empowerment Function - NGOs aim to 'empower' local communities "This involves striving to give local communities a role in how aid projects are developed, and also lobbying at international institutions like the European Union to establish trade rules which do not unfairly advantage Western companies and farmers."

3. The Education Function - Oxfam is a good example of an NGO that puts a lot of money into developing education for schools and advertising to keep developing world issues in the public consciousness.

4. The Emergency Aid Function - when natural or social disasters occur, for example earthquakes, hurricanes, famines, etc. NGOs are often in the front line in the delivery of emergency aid.



CHECK YOUR PROGRESS

Q3: Mention two functions of NGOs.

9.6. MEANING OF CORPORATE SOCIAL RESPONSIBILITY AND INSTITUTIONAL SOCIAL RESPONSIBILITY

The term CSR refers to a company's obligation to maximize its positive impact on society, accommodating changing social, market and stakeholder pressures in an effort to achieve sustainable economic, social & environmental development throughout its operations and activities. CSR puts expectations, continuous improvement and innovation at the heart of business strategies and the four dimensions of social responsibility are generally considered to be economic, legal, ethical and philanthropic.

Institutional Social Responsibility bound institutions are those institutions which are an active agent of social change. These institutions undertake voluntary actions in the creation of a culture of social responsibility in society through a myriad of activities that address both their competitive interests in the public domain and welfare of the society in which they operate. Many universities in India under their guidance actively promote institutional social responsibility within and outside their campuses.The young students who enter universities and colleges are energetic, curious and interested to make some contributions. Proper guidance and support by the institutions at this juncture can reinforce their ethical and social responsibilities. While many individuals in such institutions have undertaken innovative efforts, there has not been an adequate institutional mechanism for promoting the same.

It is with this view that the Planning Commission has recommended inclusion of 'fostering social responsibility' as an integral part of the strategy for advancing higher education in the 12th Plan. As greater public and private investments in higher education take place over the next five years, it is imperative that the expanding access is complemented with improved quality of learning. The products of such educational institutions should not only improve their livelihoods and advance their professional opportunities, but also become and act like good citizens of the country.

It is in this context that 'fostering social responsibility in higher education' needs to be placed as an important pillar of the future directions. By improving engagements with the community, institutions of higher education can reinforce the values of social responsibility amongst the youth. Partnerships with communities and civil society need to be encouraged to realize this potential.

9.6.1 Significance of Corporate Social Responsibility and Institutional Social Responsibility in the development process

The growth of CSR has been influenced by many factors. A global economy and improvements in technology have enabled the public access to information relating to how socially responsible and ethical corporations are being, which has resulted in increased worldwide sensitivity to ethical issues. Consumers are taking more interest in the companies which they use, their impact on the environment, on local communities, and in how they treat their workforce. For example, Nike was widely condemned over their treatment of workers and use of child labour in their production sites in developing countries. Investors are making investment decisions based on social sustainability and governments have tightened legislation and developed economic, environmental and social initiatives to encourage CSR. Many companies as a part of their annual policy document incorporate report on social and environmental issues affecting their business. These factors mean that organizations are now evaluated on the basis of financial, social and environmental performance and are being forced to address social problems, previously perceived as the responsibility of government & civil society.

In order to succeed and be perceived as good corporate citizens, more organizations are integrating social and environmental concerns into their business operations, creating value and profit by producing goods and services that society demands.

Two global organizations that see CSR as integral part of their business and operations are Tata's and Infosys. Both companies implement CSR strategies that contribute value to business and society, demonstrating their commitment by being involved in the planning, execution, measurement and reporting of their policies.

Institutional Social Responsibility aims to contribute to the society around it. To achieve this goal and develop such standards within all stakeholders, with which it interacts, an institution formulates the policy on institutional social responsibility. For instance an educational institution of higher learning can address the issue of institutional social responsibility by promoting social learning among the students and faculties of university. This would help in the following ways

- To ensure Leadership, Community and Team Building Skills in students.
- By providing civil education, enriching the ideas of health and hygiene of community.
- To generate sensibility for challenges in society.
- To spread awareness for social responsibility.



9.7 LET US SUM UP

- Civil society consists of institutions that look after the activities, which are not taken up by the state.
- Civil society and non-governmental organizations (NGOs) have the power to influence individual behavior and institutions.
- Civil society has the ability to influence the state's policy on social welfare, assert views on current issues, serve as the voice of constructive debate, provide a forum for the exchange of new ideas and information, and initiate social movements.

- There are important parallels between social movements and civil society initiatives.
- Civil society organizations engage in advocating the rights and demands of people.
- A non-governmental organization (NGO) is any non-profit, voluntary citizens' group which is organized on a local, national or international level.
- The term CSR refers to a company's obligation to maximize its positive impact on society, through the adoption of welfare measures.
- Institutional Social Responsibility acts as an active agent of social change. These institutions undertake voluntary actions in the creation of a culture of social responsibility in society through various activities.



9.8 FURTHER READING

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9.9 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No 1: Both civil society and social movement are characterized by an identified leadership, an ideology, and organization.

Ans to Q No 2: One of the functions of civil society is to promote political participation.

Ans to Q No 3: Development function, Empowerment function.

9.10 MODEL QUESTIONS

A) Short Questions (Answer each question in about 150 words)

Q 1. Briefly explain Gramsci's notion of the civil society.

Q 2. State Rousseau's idea of Social Contract.

B) Long Questions (Answer each question in about 300-500 words)

Q 1. Trace the evolution of civil society as a theoretical construct.

Q 2. Explain the necessity of N.G.O's in contemporary Development scenario.

Q 3. How is Institutional Social Responsibility instrumental in nation building?

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