Nationalism in India PYQ 2017

Q1. What do you understand by nationalism? Explain with special reference to nationalist and subaltern perspectives.

Ans. Nationalism refers to the strong attachment and loyalty to one's nation or the idea of a nation-state. It is a political ideology that emphasizes the collective identity, culture, and interests of a particular nation and asserts the right to self-determination and self-governance.

Nationalism can be understood from **different perspectives**, including the nationalist perspective and the subaltern perspective:

Nationalist Perspective: The nationalist perspective views nationalism as a unifying force that strengthens the identity, pride, and unity of a nation. Nationalists often emphasize common language, culture, history, and values as the basis for national identity. They believe in preserving the nation's sovereignty, promoting its interests, and maintaining social cohesion. Nationalism from this perspective can be inclusive or exclusive, depending on how it treats minority communities or other identities within the nation.

Subaltern Perspective: The subaltern perspective challenges the dominant narratives of nationalism and focuses on marginalized groups or subaltern communities. It highlights the experiences and voices of those who have been historically oppressed, colonized, or excluded from mainstream nationalist movements. The subaltern perspective critiques the homogenizing tendencies of nationalism and argues for recognizing the diversity and multiple identities within a nation. It seeks to address the social, economic, and cultural inequalities faced by marginalized groups and promotes social justice and inclusivity.

Nationalism, from both perspectives, plays a significant role in shaping political movements, cultural expressions, and collective identities. It can have both positive and negative impacts, depending on how it is practiced and the goals it seeks to achieve.

Nationalism has been associated with various historical movements, such as anti-colonial struggles, self-determination movements, and the formation of nation-states. It has also been a source of conflict and division in some cases, leading to ethnocentrism, xenophobia, and exclusionary practices.

Understanding nationalism from both nationalist and subaltern perspectives provides a more comprehensive and nuanced understanding of its complexities and implications. It allows for a critical examination of power dynamics, inequalities, and the need for inclusive and equitable approaches to nation-building and identity formation.

Q2. The social and religious reform movements of the nineteenth century provided the foundation for nationalism in India, Elucidate.

Ans. **The social and religious reform movements of the nineteenth century played a crucial role in shaping the foundation for nationalism in India**. These movements emerged as a response to the

socio-cultural, economic, and political challenges faced by Indian society under colonial rule. They sought to bring about social and religious reforms, promote education, and raise awareness among the masses.

Socio-religious Reforms: The social and religious reform movements aimed to challenge the regressive practices prevalent in Indian society, such as caste discrimination, untouchability, child marriage, sati (widow burning), and female seclusion. Leaders like Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, and Jyotirao Phule advocated for social equality, women's rights, and the abolition of social evils. These reformers emphasized the principles of human dignity, individual rights, and social justice, which laid the groundwork for nationalist ideas of equality and liberation from oppressive systems.

Promotion of Education: The reform movements also recognized the importance of education as a means to empower individuals and foster social progress. They established schools, colleges, and other educational institutions to promote modern education and spread knowledge among the masses. Education became a tool for enlightenment, social mobility, and the creation of a new generation of educated individuals who could challenge colonial rule and contribute to the nation's development.

Cultural Revival and Identity Assertion: The reform movements sought to revive and celebrate India's rich cultural heritage, languages, and traditions that had been marginalized under colonial rule. They emphasized the importance of Indian languages, literature, and art forms as integral parts of the national identity. Cultural revivalism fostered a sense of pride and unity among Indians and laid the foundation for a shared national consciousness.

These social and religious reform movements created a sense of awakening and self-awareness among the people of India. They provided a platform for intellectual discussions, social mobilization, and the formation of networks that would later contribute to the nationalist movement. The ideals of social equality, individual rights, education, and cultural pride espoused by these movements served as the building blocks for the subsequent nationalistic aspirations and the fight for independence from British colonial rule.

In summary, the social and religious reform movements of the nineteenth century in India not only addressed immediate social issues but also sowed the seeds of nationalism. They instilled a sense of pride, identity, and social justice among the people, which eventually fueled the nationalist movement and laid the groundwork for India's struggle for independence.

Q3. Compare the ideology and methodology of the Swadeshi nationalists and the Liberal Constitutionalists.

Ans. The Swadeshi nationalists and the Liberal Constitutionalists were two prominent ideological streams during the Indian nationalist movement, each with its distinct ideology and methodology. Let's compare them:

Ideology:

a. Swadeshi Nationalists: Swadeshi nationalists, inspired by the likes of Bal Gangadhar Tilak and Bipin Chandra Pal, advocated for a more radical and assertive approach to achieve independence. They emphasized the revival of indigenous industries, promotion of indigenous products, and

boycotting of British goods. They believed in the concept of self-reliance and promoted Indian nationalism rooted in cultural and economic independence.

b. Liberal Constitutionalists: Liberal Constitutionalists, represented by leaders like Dadabhai Naoroji and Gopal Krishna Gokhale, believed in a more moderate and gradualist approach to attain political rights and independence. They focused on seeking constitutional reforms, representation in the legislative bodies, and cooperation with the British government. They believed in the power of dialogue, constitutional methods, and education to achieve their goals.

Methodology:

a. Swadeshi Nationalists: Swadeshi nationalists encouraged mass mobilization, including boycotts, protests, and civil disobedience, as a means to challenge British rule. They promoted Swadeshi (indigenous) industries, organized public meetings, and used vernacular languages to connect with the masses. They emphasized a more assertive and direct confrontation with the British authorities.

b. Liberal Constitutionalists: Liberal Constitutionalists believed in working within the existing political framework to bring about change. They focused on political representation, public petitions, lobbying, and using constitutional means to push for reforms. They established organizations and used platforms like the Indian National Congress to articulate their demands and negotiate with the British government.

While the Swadeshi nationalists and Liberal Constitutionalists had different approaches, they shared the ultimate goal of independence and the welfare of the Indian people. They differed in their methods and level of radicalism, with Swadeshi nationalists adopting a more confrontational stance and Liberal Constitutionalists pursuing a more moderate and negotiated path.

It is worth noting that the ideologies and methodologies of these groups evolved over time, and there were instances of overlapping and collaboration between them. The nationalist movement was a diverse and dynamic process, with various strands of thought and action working together towards a common objective – the liberation of India from British colonial rule.

Q4. How did the social base of the nationalist movement expand under Gandhiji's leadership?

Ans. Under Mahatma Gandhi's leadership, the social base of the nationalist movement in India expanded significantly. Gandhi's approach to nationalism was rooted in mass mobilization, inclusivity, and empowerment of marginalized sections of society. Here are some key ways in which the social base of the nationalist movement expanded under Gandhiji's leadership:

Inclusion of the Masses: Gandhiji believed in the power of the masses and actively sought to involve people from all walks of life in the struggle for independence. He focused on mobilizing peasants, workers, women, students, and marginalized communities such as Dalits and Adivasis. Through his mass campaigns, he brought the nationalist movement to the grassroots level and made it more accessible to the common people.

Emphasis on Nonviolence and Satyagraha: Gandhiji's philosophy of nonviolence (Ahimsa) and his strategy of nonviolent resistance (Satyagraha) resonated with people from diverse backgrounds. His emphasis on peaceful methods of protest and civil disobedience appealed to a wide range of individuals who were inspired by his moral and ethical approach to political activism.

Engagement with Rural India: Gandhiji recognized the importance of rural India in the national struggle and placed a strong emphasis on engaging with rural communities. His campaigns like the Champaran and Kheda Satyagrahas addressed the issues faced by farmers and peasants. By championing causes that directly impacted rural India, Gandhiji gained the support and participation of millions of villagers.

Women's Participation: Gandhiji played a crucial role in mobilizing women and recognizing their agency in the nationalist movement. He encouraged women to actively participate in protests, boycotts, and civil disobedience campaigns. This not only expanded the social base of the movement but also contributed to the empowerment of women and the advancement of gender equality.

Unity Across Religious and Caste Divides: Gandhiji worked towards fostering unity among people of different religions and castes. He believed in the principles of religious tolerance and emphasized the unity of Hindus and Muslims in the struggle for independence. Gandhiji's efforts to bridge communal and caste divides helped in broadening the social base of the nationalist movement and promoting a sense of shared identity and purpose.

Gandhiji's leadership style, emphasis on inclusivity, and focus on grassroots mobilization played a pivotal role in expanding the social base of the nationalist movement in India. His ability to connect with people from diverse backgrounds and his commitment to social justice made the movement more representative and inclusive, ultimately contributing to its success in achieving independence.

Q5. Elaborate the nature of participation and role of women in the Indian national movement.

Ans. The participation and role of women in the Indian national movement was significant and multifaceted. Women played a crucial role in various aspects of the movement, from organizing protests and boycotts to leading social reforms and advocating for women's rights. Here are some key features of women's participation in the Indian national movement:

Mass Mobilization: Women actively participated in mass mobilization efforts during the national movement. They joined protests, marches, and public meetings, and made significant contributions to the overall strength and reach of the movement. Women's participation helped to create a broader base of support and brought diverse perspectives to the forefront.

Civil Disobedience Movements: Women actively participated in civil disobedience movements, including the Salt March, the Quit India Movement, and various satyagrahas. They defied colonial laws, participated in acts of civil disobedience, and faced arrests and imprisonment for their participation.

Women's Organizations: Women's organizations played a crucial role in mobilizing women and advocating for their rights within the national movement. Organizations like the All India Women's Conference (AIWC) and the Women's Indian Association (WIA) provided platforms for women to voice their concerns, fight for social reforms, and actively participate in the nationalist struggle.

Social Reforms: Women leaders like Sarojini Naidu, Kamaladevi Chattopadhyay, and Annie Besant worked towards social reforms, including women's education, abolition of child marriage, and women's suffrage. They connected the nationalist movement with the broader goals of social justice and gender equality.

Nonviolent Resistance: Women actively embraced the principles of nonviolent resistance (Satyagraha) promoted by Mahatma Gandhi. They organized picketing, protests, and boycotts, and participated in acts of nonviolent civil disobedience.

Role in Propaganda and Journalism: Women played an important role in spreading nationalist ideas through newspapers, magazines, and other forms of media. Many women became influential writers, journalists, and poets, using their words to inspire and mobilize others.

Leadership Roles: Women held leadership positions within the national movement. Prominent leaders like Sarojini Naidu, Aruna Asaf Ali, Kasturba Gandhi, and Vijaya Lakshmi Pandit played key roles in shaping the direction of the movement, representing the interests of women, and fighting for their rights.

Despite their significant contributions, women faced various challenges and obstacles in their participation in the national movement. They had to combat gender stereotypes, social restrictions, and patriarchal norms. However, their active involvement and resilience paved the way for greater gender equality and the recognition of women's rights in post-independence India.

The participation and role of women in the Indian national movement challenged traditional gender roles, expanded the scope of women's agency, and contributed to the larger struggle for independence, social justice, and gender equality. Their contributions continue to inspire and serve as a reminder of the important role that women play in shaping the destiny of nations.

Q6. Peasants and tribal movements had a huge impact on the National Movement. Discuss.

Ans. Peasants and tribal movements had a significant impact on the National Movement in India. These movements represented the struggles and aspirations of rural communities, especially peasants and tribal populations, who were deeply affected by oppressive colonial policies, economic exploitation, and social injustices. Here are some key points highlighting the impact of peasants and tribal movements on the National Movement:

Resistance against Land Revenue and Taxation Policies: Peasants faced heavy land revenue burdens imposed by the British colonial administration. They often struggled to pay taxes and faced the threat of land dispossession. Peasant movements like the Champaran Satyagraha led by Mahatma Gandhi and the Tebhaga Movement in Bengal demanded relief from oppressive land revenue policies and fought for the rights of peasants to retain their land and resources.

Agrarian Protests and Tenancy Reforms: Peasants' movements sought to address issues related to land ownership, tenancy rights, and fair agricultural practices. Movements like the Kisan Sabha and the Telangana Armed Struggle in Andhra Pradesh fought for land redistribution, tenancy reforms, and fair prices for agricultural produce. These movements brought to the forefront the demands of rural communities and pressured the colonial government to enact agrarian reforms.

Tribal Movements and Forest Rights: Tribal communities faced displacement, exploitation, and loss of traditional livelihoods due to colonial forest policies and commercial exploitation of resources. Movements like the Santhal Rebellion, the Munda Rebellion, and the movement led by Birsa Munda highlighted the struggles of tribal communities against land encroachments, forced labor, and cultural marginalization. These movements emphasized the need for recognition of tribal rights, self-governance, and preservation of indigenous culture and identity.

Unity and Solidarity with Nationalist Cause: Peasants and tribal movements aligned themselves with the broader nationalist cause, recognizing the connection between their local struggles and the larger fight for independence. Many leaders and activists from these movements actively participated in the National Movement, providing a strong base of support from rural areas and bringing the voices and concerns of marginalized communities to the forefront.

Influence on Policy and Legislative Reforms: The demands and struggles of peasants and tribal communities had a direct impact on policy and legislative reforms. The Indian National Congress, under the influence of leaders like Mahatma Gandhi, recognized the importance of agrarian and tribal issues and incorporated them into their political agenda. The demands for land reforms, protection of tribal rights, and social justice for rural communities found expression in the policies and programs implemented by the post-independence Indian government.

The impact of peasants and tribal movements on the National Movement cannot be understated. These movements not only shaped the course of the struggle for independence but also brought attention to the socio-economic inequalities and injustices faced by rural communities. They laid the foundation for agrarian and tribal reforms in independent India and continue to inspire grassroots movements advocating for the rights of peasants and tribal populations.

Q7. Write an essay on the rise of communalism in colonial India.

Ans. **Title**: The Rise of Communalism in Colonial India

Introduction:

Communalism refers to the identification of individuals with a particular religious or ethnic group, often resulting in conflict and division based on religious or communal lines. The rise of communalism in colonial India was a complex phenomenon that had far-reaching consequences on the country's social fabric and its struggle for independence. This essay explores the factors that contributed to the rise of communalism in colonial India and the consequences it had on the nation.

Colonial Divide and Rule Policy:

One of the major factors that fueled communalism in colonial India was the British policy of "Divide and Rule." The British adopted a strategy of exploiting existing religious and communal fault lines to maintain their hold over the subcontinent. They implemented policies that favored one community over another, creating a sense of competition and resentment among different religious groups. The British used communal tensions as a means to control and manipulate the diverse Indian population.

Religious Revivalism and Reform Movements:

The 19th century witnessed a resurgence of religious revivalism and reform movements in India. These movements sought to restore and preserve religious traditions and cultural practices. However, they also inadvertently contributed to communal tensions by reinforcing religious identities and promoting exclusivity. The Arya Samaj, the Aligarh Movement, and the Hindu Mahasabha were some of the organizations that propagated communal ideologies during this period.

Partition of Bengal:

The partition of Bengal in 1905 by Lord Curzon exacerbated communal tensions in India. The decision to divide Bengal along religious lines was met with widespread protests and agitation from both Hindu and Muslim communities. This event not only deepened the divide between Hindus and Muslims but also laid the groundwork for future communal conflicts.

Separate Electorates and Communal Representation:

The British introduced the system of separate electorates and communal representation, which further deepened communal divisions. This system allowed different religious communities to elect their own representatives, leading to the politicization of religion and the strengthening of communal identities. The introduction of separate electorates gave rise to communal political parties, such as the All India Muslim League and the Hindu Mahasabha, which further polarized the population along communal lines.

Role of Political Leaders:

Certain political leaders and organizations played a significant role in fueling communalism. The Muslim League, under the leadership of Muhammad Ali Jinnah, advocated for the rights and interests of the Muslim community, often employing communal rhetoric. Similarly, the Hindu Mahasabha and the Rashtriya Swayamsevak Sangh (RSS) promoted Hindu nationalism and pushed for the idea of a Hindu homeland.

Consequences of Communalism:

The rise of communalism had severe consequences for Indian society. It led to communal violence, riots, and the loss of countless lives and property. The communal tensions created a sense of mistrust and animosity between religious communities, hindering the nation's progress and unity. Communalism also posed a significant challenge to the freedom struggle, as it diverted attention from the broader goal of independence and resulted in the partition of India in 1947.

Conclusion:

The rise of communalism in colonial India was a complex and multi-faceted phenomenon. It was fueled by various factors such as the British policy of divide and rule, religious revivalism, political opportunism, and socio-economic disparities. Communalism not only deepened the divide between religious communities but also had far-reaching consequences for the struggle for independence and the subsequent partition of India. It serves as a reminder of the dangers of divisive politics and the importance of fostering communal harmony and a shared sense of national identity.

Q8 Write short notes on any two of the following:

a Government of India Act of 1935

Ans. The Government of India Act of 1935 was a significant constitutional reform introduced by the British government in India during the colonial era. It aimed to provide a framework for governance and administration in India, granting certain powers and limited autonomy to Indians while still maintaining British control over the country. The Act marked a shift in the British approach towards governance in India and laid the foundation for subsequent constitutional developments.

Key Features of the Government of India Act of 1935:

Provincial Autonomy: The Act introduced the concept of provincial autonomy, granting provinces greater powers in terms of legislation and governance. It established provincial legislative assemblies with elected members who had the authority to make laws in specific areas of provincial jurisdiction.

Federal Structure: The Act proposed a federal structure for India, dividing power between the central government and provincial governments. However, the federal provisions were never fully implemented due to various challenges and political disagreements.

Separation of Powers: The Act provided for the separation of powers between the executive and legislative branches of government. It established bicameral legislatures at the provincial level and introduced a federal legislature at the center, consisting of two houses - the Council of States and the Federal Assembly.

Franchise Expansion: The Act expanded the electorate by increasing the number of eligible voters, including a limited number of women and the urban middle class. However, the voting rights were still restricted based on property ownership and other qualifications.

Reservation of Seats: The Act introduced the system of reserved seats for religious minorities, including Muslims, Sikhs, and others, ensuring their representation in the legislative bodies.

Limited Responsible Government: The Act aimed to introduce a system of limited responsible government in the provinces, where elected representatives would have control over certain areas of governance. However, the Governor retained significant powers and could veto legislative decisions.

Administrative Reforms: The Act brought about administrative reforms, including the establishment of a Public Service Commission to ensure impartiality in civil service recruitment. It also introduced a system of provincial public service commissions.

Critique of the Government of India Act of 1935:

Limited Representation: The Act still fell short of providing full representation and participation to the Indian population. The voting rights were restricted, and significant power remained in the hands of British officials.

Communal Divide: The Act's provisions for separate electorates and reservation of seats based on religious identity further entrenched communal divisions and hindered the development of a united national identity.

Incomplete Federal Structure: The Act's federal provisions were not fully implemented, leading to a weaker central government and an imbalance of power between the center and provinces.

Lack of Popular Consent: The Act was formulated without the active participation or consent of Indian political leaders and lacked widespread popular support.

Despite its limitations, the Government of India Act of 1935 marked a significant step towards self-governance in India. It provided Indians with some degree of political representation and autonomy at the provincial level, setting the stage for further constitutional reforms and eventually leading to India's independence in 1947.

Q8 b Two Nation theory

Ans. **The Two Nation theory was a political ideology that played a crucial role in the partition of India and the creation of Pakistan as a separate homeland for Muslims**. It was articulated by Muslim leaders, particularly Muhammad Ali Jinnah, the founder of Pakistan, and sought to assert the distinct identity and political rights of Muslims in India.

The essence of the Two Nation theory can be summarized as follows: Muslims and Hindus in the Indian subcontinent were two distinct nations based on their religious, cultural, and historical differences. According to this theory, Muslims had a separate and unique identity that could not be assimilated within a Hindu-majority India. Therefore, it argued for the creation of a separate Muslim state to safeguard the political, economic, and social interests of the Muslim community.

The Two Nation theory gained momentum during the early 20th century as Muslims increasingly felt marginalized within the Indian National Congress and feared being subsumed by the Hindu majority. The theory was fueled by concerns about the protection of Muslim rights, fears of Hindu domination, and a desire for self-determination. Advocates of the theory argued that Muslims needed a separate homeland to preserve their distinct cultural and religious identity and to ensure a secure and prosperous future for themselves.

The demand for a separate Muslim state gained significant traction during the 1940s, culminating in the Lahore Resolution of 1940, which called for the establishment of independent states for Muslims in the regions where they were in a numerical majority. This ultimately led to the partition of India in 1947, creating the sovereign states of India and Pakistan.

Critics of the Two Nation theory argue that it was a divisive ideology that emphasized religious identity over shared history, culture, and pluralism. They contend that it reinforced communal divisions and fueled religious tensions, leading to violence and the mass migration of populations during the partition. Additionally, critics argue that the theory oversimplified the complex and diverse nature of Indian society, neglecting the rich intermixing and shared heritage of various religious communities.

The legacy of the Two Nation theory continues to shape the political discourse and communal dynamics in the Indian subcontinent. While Pakistan was established as a separate Muslim-majority state, India, despite being a secular democracy, still grapples with issues of religious identity, communalism, and the challenges of accommodating its diverse population.

Overall, the Two Nation theory remains a significant and contentious aspect of South Asian history, reflecting the complexities and ongoing debates surrounding religious identity, nationalism, and the partition of the subcontinent.

Q8 c Quit India Movement

Ans. **The Quit India Movement, also known as the August Movement or Bharat Chhodo Andolan, was a major civil disobedience movement launched by Mahatma Gandhi** and the Indian National Congress in 1942 during the struggle for India's independence from British colonial rule.

The Quit India Movement aimed to demand an immediate end to British rule in India and the establishment of a sovereign, independent nation. It was a response to growing popular discontent with British policies, particularly regarding India's involvement in World War II and the denial of political freedoms.

The movement gained momentum with Gandhi's call for "Do or Die" in his famous speech on August 8, 1942. It called upon Indians to engage in nonviolent resistance, civil disobedience, and mass protests against British rule. The slogan "Quit India" became a rallying cry for millions of Indians who sought to free their country from British domination.

During the movement, there were widespread demonstrations, strikes, and acts of civil disobedience across the country. The British responded with a heavy-handed crackdown, arresting thousands of Indian leaders and activists, imposing strict censorship, and using force to suppress the protests. The movement faced significant repression, but it also marked a turning point in India's struggle for independence and had a profound impact on the subsequent events leading to freedom.

The Quit India Movement demonstrated the resilience and determination of the Indian people in their fight for independence. It also showcased the power of nonviolent resistance as a tool for political change. The movement saw the active participation of people from all walks of life, including students, workers, farmers, and women, contributing to a broad-based and inclusive struggle for freedom.

Although the Quit India Movement did not immediately achieve its objective of driving the British out of India, it significantly weakened British authority and accelerated the process of decolonization. It also served as a unifying force for the Indian National Congress and played a crucial role in shaping the post-independence political landscape.

The Quit India Movement remains a significant chapter in India's history, representing the courage, determination, and sacrifice of countless individuals who fought for the nation's independence. It serves as a reminder of the power of mass mobilization and the enduring spirit of freedom in the face of adversity.

Q8 d Anti-reform movement

Ans. The anti-reform movement refers to a historical period in various countries when there was significant opposition and resistance to proposed reforms or changes in the political, social, or economic systems. These movements typically arise due to concerns about the potential consequences of reform or the perceived threat to existing power structures.

The nature and objectives of anti-reform movements can vary depending on the specific context and the reforms being proposed. They can arise in response to a wide range of issues, such as political reforms, social reforms, economic policies, or cultural changes. The motives behind anti-reform movements may include protecting vested interests, preserving traditional values or institutions, resisting perceived external influences, or maintaining existing power dynamics.

In some cases, anti-reform movements emerge as a response to perceived threats to established norms, traditions, or privileges. They may be fueled by fears of losing power, status, or economic advantages associated with the current system. Such movements often mobilize sections of society that benefit from the status quo or have concerns about the potential consequences of change.

Anti-reform movements can take various forms, including political opposition, protests, lobbying, or organized resistance. They may seek to challenge proposed reforms through legal means, public discourse, or even direct action. Some anti-reform movements rely on nationalist or populist sentiments to rally support and garner public sympathy.

While anti-reform movements often present themselves as defenders of tradition or stability, they can also face criticism for being resistant to progress or hindering societal development. Critics argue that these movements may impede necessary changes and perpetuate inequalities or injustices within the existing system. They may also be accused of promoting regressive ideologies or obstructing efforts towards greater social justice or equality.

It is important to note that not all opposition to reforms can be considered as part of an anti-reform movement. Constructive criticism, alternative proposals, and healthy debates on the merits and drawbacks of proposed reforms are essential components of democratic societies. However, when opposition turns into a broader movement aimed at obstructing or reversing reforms, it can be characterized as an anti-reform movement.

Overall, the dynamics of anti-reform movements are complex and multifaceted, influenced by historical, social, cultural, and political factors. They reflect the tensions and conflicts inherent in societies undergoing change and provide insights into the challenges of implementing reforms and navigating the diverse interests and perspectives within a society.