

Chapter-1

Participation of Power in Democracy

Introduction:

Earlier we discussed democratic character and further tried to know how democracy developed in the global perspective. In this chapter, of this class, we shall try to know how the elements of conflict are inherent in democracy due to social inequalities. How do the caste and communal diversification affect democracy and how does the democratic behaviours change on the basis of gender discrimination?

We shall also see, in this chapter, how democracy tries to present amicable solution to all social variations, differences and disparities by maintaining equilibrium among them. Elaborating on these concepts, we shall try to know how social variations assume distinctive forms and how social variations and democratic politics affect each other. In the second part of this chapter we shall focus on three social disparities based on social division and distinction - caste, religion and sex. We shall focus on distinctively what are the types of disparities based on these three elements and how they are expressed in politics; .

Dialectics in Democracy:

Elements of dialectics in democracy: Students! We studied in the chapter-2 of class IX that the people are the local point of governance in the democratic form of government. Democracy is such a system of government in which the people are ruled by the people. The people representatives, in the governance, want to give paramount importance to the interest and desire of the people. That is why the democratic practice of governance is

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affected by the emerging conflict in the society. To understand it better, we shall examine the following few events and issues. The population of Marathi people which was 34 percent in 1961, increased fairly and reached above 57 percent in 2001. It is true that the number of migrants from Chennai, Bangaluru and Hyderabad in South India, to Mumbai has fairly decreased due to development in that region. Similarly the number of migrants from Surat, Ahmedabad, and Vadodara, etc to Mumbai has decreased due to development in Gujarat.

Now the people who come here in search of job are Hindi speaking. They are confined in the sub urban areas such as - Meera-Bhaiwair, Thane, Kalyan, Ope and Navi Mumbai. The Tata Institute of Social Sciences, in a study, found that more than 49 percent migrants are related to productive works. The Marathis, on the other hand, have their supremacy in the white collar job with high wages and privileges. They hate the poor **Bhaiyya** (North Indian Hindi speaking people, particularly from Bihar and Uttar Pradesh). Who earn their livelihood through menial work and render their affordable services to the natives in different ways. If India is a country of all Indians, in the same way Mumbai is a state of all Indians. In Mumbai there are many public undertakings in which there is a heavy investment of public income. The people in backward states like- Bihar and U.P. can get, only one fourth of the total amount deposited in banks, as loan but the situation in Mumbai is different, that is why today Mumbai is the 'Financial Capital' of India. Recently, few politicians out of appeasement policy provoked the sentiments and feelings of Marathis and got the people of Hindi speaking region thrashed mercilessly and compelled them to leave Mumbai. Many people lost their lives because of manhandling.

Similarly, the Bihari students were beaten up during Railway Recruitment Board Examination in Mysore. The Biharis were killed in the North East state in Assam also. It is worth considering that the sufferers in the violence were identified on the basis of their region, rather than caste, religion and community. In other words, the basis of violent action in Mumbai and Mysore was regional division. Certainly, it is an adverse action to the

established principles of democracy guaranteeing the right of its citizen to live and make their home in any part of country. But under the policy of appeasement such actions are not resisted by the ruling parties. A direct effect of this dialectical aspect implies on the democratic principles and practices.

The nature of opposing the Mexico Olympic was based on racial discrimination. 59 percent population of Belgium resides in Flemish region and speaks Dutch. The rest 41 percent people live in Wallonia region and speak French. In the Brussels, 80 percent population is French speaking and only 20 percent people speak Dutch language. The French speaking people are more prosperous and substantial while the position of Dutch speaking people is not satisfactory. Mounting tension between both groups was quite natural and its start experience was reflected in Brussels. This conflict set the direction of democratic government and many powers of the Central Government in Belgium was ceded to the two regional governments. Namely, the State Governments are not in the control of Central Government. There is a separate government of the equal representatives of both the communities in Brussels. For issues, such as Culture, Education and language the Dutch, French and German speaking people form their community government; viz in Belgium, race and caste is not the basis of social division rather language is the main factor in social division. In Sri Lanka, social division is on both the levels, regional as well as social.

But just opposite to it, social division in India is extremely complex. Here is a great difference between the culture of North Indians and South Indians and there is a big linguistic difference too. Tendency of friction and tension among caste is omnipresent. There is conflict in the interests of forward and backward castes. The backwards and the suppressed have their own problems. In Bihar, recently a new identification for dalit and mahadalit is established. The imposition of the effect of the inter-conflict on the different element of democratic government is quite natural.

Now we shall discuss the politics of social division by explaining the region of social discrimination, harmony and conflict among these variations and the changing behaviour of democracy.

Come! let us discuss these issues

Students! You have read the above mentioned instances. Now some important issues are presented before you for consideration. Think on the issues and tell whether you agree to these issues

Issue No.-1 : Article 19 of our constitution guarantees right to freedom to all the citizen of country. Every citizen has right, to reside and live anywhere, in any part of Indian states, to adopt any occupation, trade and business. Similarly under Article 15 of the constitution any type of distinction and discrimination on the basis of religion, race, caste or birth place is prohibited. In the light of the constitution it is obvious that the atrocities done against the North Indians in Mumbai under leadership of Raj Thakray and the so called Marathis is absolutely a sordid attempt to shatter the social system for which there should be provision of severe punishment.

Issue No.-2 : If under the influence of Article 19, arrival of outsiders continued to increase in any town or city, the feature of population growth of the town and city will change tremendously and all types of social evils will arise there. Exploitation of economic resources of the local people will start. Consequently, their existence may be in danger. Therefore, there should be concern for the interest of the locals instead of taking action against the insurgents. If not done so, the civil services in many cities besides Mumbai, Delhi or Kolkata will begin to shackle and there would began conflict among different groups. Definitely, against the pious principles of democracy, the leaders will shatter the ideology of tolerance and integrity of the country for their political gains.

Issue No. 3 : Caste and race are not identical because basis of caste is social whereas the basis of race is biological. Therefore, national awakening against race is biological and natural. So, raising voice against caste exploitation may be considered justified. However in my opinion, the retaliation against apothecial in Mexico Olympic games by Smith, Carlos and Norman cannot be considered rational and justified.

Issue No. 4 : Race is not purely biological. In some extent like caste it is sociological and statutory classification, which is a subversive element of conflict for a democratic country. There should be remedy of this situation.

The Nature of social division in democratic system:

If you will think over the above instances you will find that there are many characters of social division and all these have their own ways of protests.

The social division and discrimination is based on regional sentiments that leads to protests and conflict. It is discussed in the later unit. The violent actions in Mumabi, Delhi and Kolkata against the north Indian people of Bihar and Uttar Pradesh states are its best examples.

The most suitable example of apartheid can be seen in the Mexico Olympic Games in 1968. During medal ceremony of 200 m race in Mexico Olympis 1968, the winner Afro-American sprinters Tommie Smith and John Carlos exposed from their behaviour the tyranny and apartheid on a black American. Austrian sprinter Peter Norman, who was neither American nor black, opposed apartheid by supporting Carlos and Smith. In Belgium and Sri Lanka this division was prevalent on both levels - regional as well social. The division in Srilanka seems on both the basis of language and religion. Social diversity in India is in different forums. In India, social division is on the basis of language, region, culture, religion, caste sex etc.

Origin of social discrimination and diversity:

Selection of community or caste is not in the control of individuals. A person becomes a member of a community on the basis of birth. A child born in a family becomes a normal member of the community. Man-woman, black-fair, tall-short etc. are results of birth. These types of social divisions are called birth based social divisions.

But all divisions are not birth based divisions. Some of them we select on our own, as several persons change religion with their will and become member of another community. Some people become atheist, while all members of the family are theist. Members of the same family can follow Shaiv, Shakt, Vaishnava religion. It also depends on the desire or person that member of the some family can select a profession.

It is possible that many members of a family may adopt profession of farmer, government servant, businessman, pleader, etc. Consequently, their community changes and their personal interest can be different.

Difference between social variation and social division:

All social variations are not necessarily basis of social division. It may be possible that different communities have different opinions, but their interests will be the same. For example, castes of the people who suffered atrocities in Mumbai were different. Their religion and sex were also different, but their region was the same. The all belonged to the same region, the North India. They had common interest and they all were engaged in their occupation.

Thus, social variation could not take the form of social division. However, ideology of distinction formed among persons due to social variation sporadically plays a main role due to common interest. The Indian students who live in Australia may be related to different communities of Indian society, but there is similarity and likeness due to common interest;

beyond their groups and limits. It was the reason that some Indian students became victim of violence of Australian rowdies. Similarly both Carlos and Smith were Afro-American and same in some sense viz. the black American. While Norman was white Australian. But there was one uniformity among the three, they were against apartheid. The followers of Hinduism, Christianity, Jainism, Buddhism and Islam are of same caste and community. Though there we find unity among them on the basis of religion, but there is possibility of opposite ideology based on region, caste, colour and sex. Again, the people of different religion being member of same race, caste and colour, may follow the same ideology. In so much as, there might be conflict of ideologies among the rich and the poor members of the same joint family.

However, in conclusion, we can say that we all have more than one identification that can be a part of more than one social groups. In one word we can say “our identification in each context makes its own nature.”

There is a great difference between social variation and social division. Social division occurs when some social difference overlaps with other difference. Difference of upper castes and schedule castes is a social division because across the country the scheduled caste are commonly poor, deprived, homeless and victims of discrimination whereas the upper castes are commonly well off and privileged. Therefore, member of the scheduled castes began to feel that they are from other communities. So we can say, when a difference becomes more important than the other and the people begin to feel that they are from other community, it leads to a situation of social division. The difference of white and black in America is a social division.

Sometimes, it seems that social dissimilarities are prevalent in many groups. Therefore, the interest of several groups on an issue can be similar while there may be difference in views on other issues. For example, the interest of suppressed and deprived are similar in all religion. Although they have similarity in their social interest while there may be difference in religious views and create tension. This division clearly appears on world level also. For example, both Northern Ireland the Netherlands are Christian dominated country. People of the countries are divided into two sections: Catholic and Protestant. But the basis of social division between the two groups are not similar. The Catholic community of Northern Ireland is poor and deprived, and have been victims of exploitation since long. So there is very close relation between class and religion in Northern Ireland. In other words, we can say that there seems complete equality and unity among the Catholic of Ireland, while in the Netherlands, Catholics and the Protestants are both rich and poor. Therefore, direct fighting and killing goes on between the Catholics and the Protestants in Northern Ireland, while there is nothing such in Netherlands because there does not seem any similarities between religion and class. Any country whether it is big or small, social division and variation is clearly visible.

Conflict and harmony are ladder of democracy passing through which *Lok Satta* determines its policies. These policies are not easily settled but tries to make harmonious atmosphere by passing through the tough situation of rivalry. According to a situation all fighting groups finally accept it and the policies are determined. Endeavour for reservation of backwards in government jobs and educational institutions started years before. The provision of reservation was implemented after violent tensions and a prolonged struggle from Kaka Kalekar report to the recommendations of the Mandal Commission. Whenever such situation creates a situation conflict emerges among political parties and labelling of caste on political parties starts.

Effects of Caste on Politics:

In other words we can say that caste becomes dominant on politics, and the way of politics establish under the social justice. When we see the scenario of Indian politics, we shall meet with such concepts.

The plight of the scheduled castes in the seventies is mentioned in the poem of the Maharashtrian poet Nander Dhasal.

Travelled for centuries!

Those!!

But now we have opening lips;

No! from this pathway of darkness!

Yes! Our ancestors, swayed carrying darkness,

But now we have to let down,

The burden from their backs!!

For this matchless city

Discharged our blood,

And got this stone in return....

The poem composed in the seventies more or less draws our attention towards the social structure of whole of India and expresses that existence of recognition and access of scheduled castes was far from politics.

Before seventies the Indian politics swunged between the privileged interest groups. In other words it is not exaggeration to say that till 1967 the upper castes had their supremacy in politics.

Struggle for possession of power continued between scheduled castes and middle class backward castes during seventies to nineties. After nineties supremacy of backward castes and concepts of awakening in scheduled castes continued to register their presence in the political corridors and influenced the politics. In the *Mahamanthan* of the Indian politics, the struggle of backwards and scheduled castes remains effective. In the year of

modern decade, the balance of politics looks fitting in favour of dalits and mahadalits (in context of Bihar). In all contexts of government policies, the recognition of scheduled caste's Justice has become the centre point.

The situation of politics has been the same not only in India, but whole of the world. The political parties start competition in tune with the divisions prevalent in the society. Thus political division becomes social division. The country goes towards disintegration if harmony is not established among the destructive elements. We can take example of Ireland mentioned above. Northern Ireland is a part of Great-Britain and has been in the grip of violence, caste feeling and political conflict. The population of Ireland is mainly Christian and they are divided into two sects. 53 percent population represent protestant while 44 percent population of Roman Catholics are represented by Nationalist parties. They demand to merge the Northern Ireland with Ireland republic, that is dominated by Catholic. The protestants represented by Unionist parties, are in favour of living with Great-Britain because Britain is mainly Protestant dominated. Hundreds of people and army jawans have been killed in Britain in violent clashes between Unionists and nationalists. In 1998 a peace agreement was made between the government of Britain and the Nationalists in which both the parties agreed to suspend violent movement. But in Yugoslavia the story did not end in such a pleasant way. Yugoslavia divided into many parts out of political race that began on the basis of religious and caste divisions.

In most of the countries in the world, there is a social division of one kind or other and such divisions adopt political form. For the political parties, in democracy, it is quite natural phenomenon to talk about social divisions and make separate commitments to different groups. Efforts of providing reasonable representation to different communities and making policies

fulfilling the genuine demands of different communities are part of the chain. In most of the countries a direct relation appears between nature of voting and social divisions. Many parties pay attention to their communities and politicize in their interest, but its results does not affect the integration of the country.

Three determinant factors of social division :

Social division depends on three factors of politics :

First :

The people want to confine their recognition to self-existence because besides national thought the people have sub-national or regional thought also. When any one thought goes on violent at the cost of other thoughts, social imbalance emerges. For example, as long as the people of Northern Ireland see them only as Protestant or Catholic, their violence will not stop. The unity, integrity and harmony of India will remain in danger unless the regional feelings like Bengal for Bengalis, Tamil Nadu for Tamils, Maharashtra for Marathis, Assam for Assamese and Gujarat for Gujratis are not suppressed. So, it is reasonable that all feelings or recognition remain in their limits and should not interfere in other's limit. In other words there will be no problem if people recognize their multiple identities as a part of national identity. For example, the people of Belgium consider themselves as Belgian even if they speak Dutch or German. Most the people in our country, have such views in terms of their recognition. There are many variations, in India; still all citizens consider themselves as Indian first. That is why our country is a symbol of unity and integrity.

Second :

The second important factor is, how the political parties have been raising demands of any community or particular region. It is easy to accept the demands that are within the ambit of the constitution and not detrimental to others. It is clear from the above discussion how political scenario of pre-seventies and post eighties and nineties changed but the harmony in Indian society is still intact. Contrary to it, leaders of the different communities in Yugoslavia put such demands on behalf of their caste groups which were impossible to fulfil within the border of a country. Consequently, Yugoslavia disintegrated and divided into different parts.

Third :

Result of the politics of social division depends on the form of government. It is also important what reactions the government expresses on these demands. If the government had injected the demands of justice related to backwards and Dalits, India would have been on the brink of destruction. But the government considering their social justice just gave them participation in power and tried honestly to bring them into mainstream. So inspite of trivial conflicts, peace and harmony prevalent in the Indian society. In Belgium, too, interests of community were given proper representation in the community government. But in Sri Lanka, justified demands of Tamils are suppressed in the name of national integration. The effort to maintain integration on the basis of power often takes a country towards division.

In democracy, political manifestation of social division is a common phenomenon and it is a symbol of healthy politics also. The expression of social division through various forums in politics works as agent to maintain harmony among such divisions. Consequently, none of the social divisions could be violent more than a certain limit and this tendency is helpful also in making democracy stronger. People raise their demands peacefully in constitutional way, give pressure through elections and make efforts to get solution.

Nature of Caste, Religion and Sex discrimination in social division:

Among the three manifestations of social division, concept of caste is most important. Both its positive and negative aspects have importance in politics. Caste system plays various roles in politics. On the one side, caste variations and dissimilarities in politics make place for the deprived and the weaker communities to push their matters forward and make demand for their participation in power. In this context caste politics has created situation, for dalits and backward castes to access power and influence the decision making process in a better way. On the other side, merely emphasising on caste may lead to a great loss. Politics based only on racial identification is not good for democracy.

Caste Inequalities:

In all societies across the world, there are communities based on social inequalities and division of labour. Like India, in other countries also basis of occupation is hereditary. Occupation automatically transforms from one generation to others.

The community systems based on occupation is called caste. When it is consolidated, it is called radical form of division of labour and we begin to call it caste. In a particular sense, it differs from other community in society. The community based on hereditary occupation is called caste and it is ratified through rituals also. It is recognized as a separate community and all the members of the community have similar type of occupation. Marriage of their sons and daughters are arranged in their own community and they invite their own community for feast. Marriage of their offspring can not be done in other communities nor do they try to do so. They eat sitting together on important family and community occasion. Sporadically,

if their sons and daughters get married in other community, their own community stops having common feast with them and later they are expelled from the community.

Varna System:

Varna system is a large group based on castes. It consists of several castes. Therefore, Varna system is a hierarchy system of caste groups, in which one caste will remain on the upper rung and the others will remain below accordingly. For example, there is a systematic of Varna Vyavastha system in Hindus according to which Brahmin, Kshatriya, Vaishya and Shudra are hierarchical order. In the beginning, this system was based on division of 'Karma' or occupation and except their respective works they had mutual feast and marriage. But later on the system became more rigid and permanent and common feast and marriage were confined to the same Varna. Again, the Varna was divided into several communities which is very radical. It is called caste system. Further, many sub-castes emerged among them. It was a negative tendency of the caste system in the Indian society. Under caste system the condition of the Vaishya and the Shudra is dissatisfactory, while the condition of the Brahmin and Kshatriya is better. The Indian society was completely divided into forward and backward castes. The reign of political power remained in the bands of forward classes from the very beginning and they got satisfactory share in powers. And the castes of the lower rungs were called untouchables and the system of untouchability came in vogue. The dalit castes belonging to untouchable community remained completely deprived of powers. But the nature of Indian politics changed in the later half of the previous century. The dalit castes were awakened. The politicians and social reformers like Jyotiba Phule, Mahatma Gandhi, Dr. Bhim Rao Ambedkar and Periyar Ramaswamy advocated for forming a society free from caste distinction and they succeeded in their efforts. As a result of the efforts of these great men and the

awakening in the backward class, dalits and deprived community, a great change occurred in the caste structure and caste system in modern India. The socio-economic change has also played an important role breaking the caste system. All round economic development, growth in literacy rate and education, freedom of adopting occupation, expansion of urbanisation also weakened the caste system. A change has been emerging in the mentality based on the traditional nature of caste and Varna system even in villages.

A rapid change has occurred in the old form of caste system and caste based narrow mindedness in towns in comparison to villages because people belonging to various caste reside in the same mohalla so more openness has emerged in their thought due to feelings of neighbourhood. Feast is definitely not limited to caste community, but on the occasion of family function and other occasion all people of the mohalla do not hesitate in having their feast sitting together. There is no wonder over inter-caste and inter-religion marriages. There is no objection in travelling sitting together in trains or buses, and eating in hotels. In the third part of our constitution caste distinction is prohibited. The constitution guarantees freedom to everyone to choose occupation of his/her choice. Government has made laws under the provision prohibiting caste feelings mentioned in the constitution and declared the feeling of untouchability as punishable act. Provision of punishment has been done for this.

Still in India caste-practices have not been completely uprooted. Marriages are mostly done in the same caste and it is accepted as the best. In spite of clear constitutional provision, untouchability is still prevalent in our society. From centuries, some caste-group are in position of advantages and some are suppressed. Some powerful castes have remained on the vanguard in education and for that reason they have influence in education even today.

Some caste community (dalit castes) are still deprived of education. Naturally they are backward. This is the reason that among the urban middle class the ratio of powerful caste community is more and there is more consciousness among them. As caste and economic condition have close relationship, their social status is also better and they have supremacy in society. It would not be an exaggeration to say, in other words, that caste is also an important basis of economic inequalities. The caste having more access on resources will flourish and those who have no access will be backward and deprived. In ancient times, untouchable or Shudra had no right to have land. In ancient times, dalits had even no right to get education. Only the twice-born caste (dwij) had right to get education. However, such type of ideas based on caste have been prohibited and such type of act is declared illegal. Still the impact of attitude that kept few deprived communities in profit or loss, is still present in the society. These inequalities have not be obliterated completely rather some other inequalities have increased.

However, an average change has emerged in the social structure. The old circumstances of the position of caste economy is not completely present rather it has also changed.

There are some special characteristics for determining caste-based social structure and economic status. In this context, some following points can be focussed:

1. The average economic status has very close relation with Varna system
2. Though affluence and poverty is prevalent in all castes but poverty among the lower castes like dalits and tribals is on large scale. The condition of dalits and mahadalits are more miserable. Therefore, people living below the poverty line (each person per month 327 rupees (rural) and 455 rupees (urban) are mostly related to dalits and tribals. More number of the rich is among the upper caste community.

**Percentage ratio of the person's living below the poverty line
(Year 1999-2000)**

Caste and community	Rural	Urban
Scheduled Tribes	45.8	35.6
Scheduled Castes	35.9	38.3
Other Backward Castes	27.00	29.5
Muslims Upper Castes	26.80	37.2
Hindus Upper Castes	11.7	9.9
Christians Upper Castes	9.6	5.4
Sikh of Upper Castes	0.0	4.9
Other Upper Castes	16.0	2.7
Other groups	27.0	23.4

Courtesy : National sample survey 5th round 1999-2000

Castes in Politics:

It is said that caste is the basis of community and society because the member of the same caste form a natural community. People of the community have common interest; their interests are different from the interests of other communities. Consequently there is no uniformity in the interests of different caste community, but on the basis of experience we should accept that caste is an aspect of our life but it is not the only and the most important aspect. There might be many aspects of castes in politics. As -

1. At the time of election, in course of finalising a candidate the political parties keep the caste equation in mind. Parties put their candidates from the caste having large number of voters in that constituency so that they could get large number of votes to win the election. Even in the formation of government, caste equation is kept in mind. It is taken into care that different castes and able persons should be given proper representation.
2. Political parties try to use the caste feeling to win the election. Some special parties are identified on the basis of caste feeling.
3. During election, parties try to present themselves clean and above caste feeling for making reputation among the voters.
4. During election, importance of lower castes and dalits increases. Candidates of upper castes also go before the lower castes in a polite requesting way to win their heart. On these occasions, self-respect and self-esteem awaken among the lower castes. However, these parties have opportunity to get political consciousness.

Tendency to decrease casteism in elections:

Often caste-feelings are emphasised in election and this concept develops that election is nothing but play of castes. But this is not so. The other concepts, in politics are not of lower importance as

1. No electoral constituency is carved in such a way that consists of the electoral of same caste. It is possible that number of a particular caste is fairly large, but members of other castes also play decisive role. Therefore each party wants to win the favour of the people of more castes.

2. It would not be right to say that a particular party comes into power by getting the votes of only one caste. When people say a particular caste as a vote bank of a party it means most of the member of that caste, vote in favour of the party.

3. All political parties field their candidate of the caste belonging to the caste that has large number of voters in a parliamentary or legislative constituencies. It is possible that the voters of a particular caste have no candidate of their caste.

4. If caste feeling had been permanent and unbroken, the parties to come in power polarising caste would never have been defeated. It may be accepted that the regional parties come into power by tying relation with caste-groups, but to have recognition on All India basis it is necessary to have thought free from caste and communal feelings.

After taking into account the above mentioned facts, we come to the conclusion that though the role of caste is important in politics, but the other factors are also not less effective. The voters often have more close relation with political parties than their relationship with their respective castes. The poor and the rich of the same caste vote to different parties. Fame of government and state leaders does not increase due to their caste mask rather it increases due to their works.

Politics within caste means 'politics also affects the caste — We have seen above that the role of caste in politics is very important. Therefore, caste affects politics. But it should not be taken as there in one sided relation between politics and caste. Politics too, affects caste and instigates caste feelings. Specific castes try to take favour of community that was isolated from them.

1. Sometimes politics tries to make an alliance of many castes having more or less same position to attain political power. This scenario is obviously seen in some states of northern India. Negotiation and dialogue go on among the castes of alliance. In other words, we can name them as politicization of castes.

2. The entire Indian politics today is moving around the backward, dalit, minority and deprived communities. To increase their power, they are engaged in ameliorating the bad conditions of their communities. The most important advantage of this is all round development of India. The centre of politics today is around these deprived and exploited groups. May be unconsciously but it is a positive aspect of politics. Therefore, the main objective of politics of today is to provide land, resources and opportunities to dalits, deprived and the backward castes. So that their economic condition could improve. More and more commitments are made for their participation in power and their importance in the form of vote bank has considerably increased.

Religion, Communalism and Politics:

Now we shall discuss other type of social division. This social division is based on religion. This type of social division based on religion seems not only in India but in the whole world. Like India, followers of different religion are present in all countries. Their faith can be different from the faith of others and their thought based on their faith can also be different. As we have seen earlier that there are two separate communities Roman Catholic and Protestant of the same religion in Ireland. There is tension between them over supremacy.

There is tradition of many faiths of the same religion in India. As in the Hindu religion, there are Shaiva and Vaishnava, Kabir Panthi, Jains and Buddhist.

Politicization of religion almost seems in most of the countries. We can view them from the following points of view:

1. Once Gandhi ji said that religion could not be separated from politics. We should not infer that the foundation of politics should be the religion of Hindu and Muslims. He believed that moral values should be based on politics and politics should be guided through the values established in religion.
2. According to the report of human rights group, the biggest victim and sufferer of communal riots in India is the minority community. Therefore, there should be special arrangement for their protection.
3. The women movements have tried to explain through a report that all family laws in all religion discriminate with women. Therefore, the provision of family law is more inclined towards males, by which there is much place for women, insecurity, exploitation and oppression. So there should be amendment in such laws. But no party looks ready to do so.

All these things are related to religion and politics. Do such feelings come into mind, after thinking deeply on the above mentioned matters that religion is a wrong view and it should be kept separated from politics? In reality, inclusion of good ideas, ideals and values of different religion in politics will make the country better. It can play an important role in politics.

Being a member of religious community everyone should have right to raise strongly their needs, interests and justified demands in politics. The political authority should pay special attention on these matters. But the political authority should also watch that no religion makes distinction with other or is oppressive towards others. Prohibition of such type of activities is a must in politics.

Communalism:

Religion becomes a problem in politics when

1. Religion is recognized as base of nation.
2. Manifestation of religion in politics is done for the excellence and individually of a particular community.
3. Politics begins to support the demands of a particular religion.
4. The follower of a particular religion stands against others; it happens only when the beliefs of a religion is considered superior to other religious beliefs and one religious group presents its demand against other religious groups. In this process the state starts to use its power in favour of a particular religion and the problems become more complex and riot begins between the two communities.

The usage of religion in politics in this way is called communalism.

Definition of Communalism:

When we begin to say that very religion forms community, communalism germinates into politics and the thinking based on this concept is communalism. According to this, the believers in one religion belong to same community and their basic and important interests remain the same. Although their right may be difference of opinion among the members of the particular community, yet the differences are meaningless and all need to have same type of thought. The members of the particular religious community have this very view that the thought and interest of the members of other religion is opposite to theirs. Although many religious communities display unity in their thought, that is totally superfluous. The interest of different religion will definitely be different and there will be more

chance of tension. When the thinking of the particular community goes on the tension becomes violent, and riot begins. There is growing belief that the members of other religion cannot live like common citizen in the same nation. The followers of the other religion, on the basis of such mentality are compelled to create their separate Nations/state or accept the supremacy of their religion and carry out directions imposed on them.

This type of thinking is false because desires and aspirations of every one can definitely be not the same. Everybody has a separate role in the society and their position and status is also not the same. They have individual thought and the expression of their thought may also differ. Therefore, it is illogical and unjustified attack on the followers of other religion, to oppose them and take them out of country by every religious community. To see all persons related to a religion collectively in non-religious context is to suppress the different voices, concepts and thoughts of that community.

Features of Communalism in Politics:

We feel and see every day the manifestation of communalism as religious prejudices, stereotypes of religious thinking and belief in the superiority of one religion over the other religion. Though these are very common phenomena but this thinking is hidden within us. Therefore, this is also a type of communalism.

1. The communal thinking generally wants to keep the superiority of their religious community in politics. This effort of the people of the majority community takes the form of majoritarian dominance. For example, the majoritarian dominance of Sinhalese in Sri Lanka. Here, even the government elected through democratic way took many steps to maintain the supremacy of Sinhalese community under majoritarian measures. As declaration of

Sinhali as the only state language in 1956, priority to Sinhalese in universities and government jobs, took many steps for the protection of Buddhist religion, etc.

2. Political mobilisation on religious line is another form of communalism. For this, help is taken from sacred symbols, religious guides, emotional appeals etc. It is often seen at the time of election when special appeal is made by a particular follower of a particular religion to vote in favour of a particular party.

3. Finally, we see the worst form of communalism, when there is violence, riot and massacre on the communal basis. We have faced this tragedy at the time of partition. Even after independence, major communal riots have broken out in many places.

Concept of Secular Government:

Our constitution makers had already anticipated this terrifying face of communalism. So the secular model of government was adopted in India and our country became a secular nation. Many provisions are made in our constitution for the formation of secular society

1. In our country no religion is accepted as the state religion. Contrary to the status given to Buddhism in Sri Lanka, Islam in Pakistan and Christianity in England, the Indian constitution does not give any special status to a religion.

2. The constitution guarantees right to every citizen to embrace any religion through his/her own belief. On the basis of this, he/she will not be deprived of any opportunity. Members of all religion have right to follow and peaceful propagation of their religion. For this purpose, they can establish and carry out education institutions.

3. According to our constitution, any type of distinction on the basis of religion is declared unconstitutional.

4. To maintain equity in religious community, interference can be made even in religious matters in accordance with the constitution.

For example, the government does not permit untouchability.

Secularism is not only an ideology but foundation of our constitution while communalism is a challenge for the basic concept of India.

Gender Issues and Politics:

Gender disparity is an important form of social disparity. Though the gender disparity is visible in all areas of social structure, yet in the study of politics it is hardly recognised. Here we shall not focus on the biological structure of male and female, rather discuss the prevalent traditional images and settled roles related to them.

Social division based on gender discrimination is clearly visible in both public as well as private sectors. In course of upbringing of boys and girls this feeling occurs that the main responsibility of girls in the future are limited to manage family and rear children and it is corroborated through gender division of labour. This tendency can be seen more or less in all families. The area of women-work is limited within home. Cooking, cleaning of clothes, sewing and rearing of children are their job. It has no biological foundation. Males can also do these jobs in a better way. But this ideology has settled into mind of male group that women are born to do these jobs only. The male group accepts this settled social role of women. But the males do this job happily where the remuneration is paid for jobs of this nature. They do not feel themselves inferior to do such job. If the males clean utensils in their house, cook food, do sewing-stitching they called feminine. Sarcastic remarks are passed on them in society.

We see it also that most of the cooks in hotel are males and similarly females, like males bring water from outside to meet the demand in home. They gather fuels also and work in fields, though they are not paid for these jobs. The women who do domestic work in a middle class family are paid remuneration. The women of middle class family attend office. Here in terms of women this truth will have to be accepted that the women who work for additional income in addition to their domestic work are not considered as more valuable. They have no credit for their day-night job.

However, in modern time the women have been registering their presence in all sphere of life. India is an agriculture based country and main source of livelihood for the people of this country is agriculture. On the utterance of 'farmer' in English and 'Kisan' in Hindi the people visualise the face of males. From creators of words to policy-makers all have underestimated the contribution of women related to agricultural sector. While the truth is that there has been stabilisation in agriculture today. The census data of 1991 and 2001 tell that there has been an increase in the numbers of women in agricultural sector in the previous decades. The following data confirm it:

1. In agricultural sector, participation of women is 40 percent.
2. In agricultural sector, today 53 percent males are in the total male workers while the percentage of female workers are 75 percent in total female workers.
3. Among the rural women workers, 85 percent women do different works related to agriculture.

Thus we find that the participation of women in agriculture, the main economic sector of India, is fairly good. But the irony is that the women related to agriculture are not paid remuneration equal to males. Towards

them, no change of view has come in society. The women began to raise their voice against this type of exploitation. They started mobilisation to get equal status in every area like that of males. Women movement is a chain of this sequence.

In fact, different areas of public life are in the grip of males. Though women have half share in human population, in public life especially in politics their role is insignificant. Earlier only the male class had right to participate in public matters, to vote or fight election for public posts. The women had to labour hard very much, for participation in public life. Gradually issues were raised in politics and the women started to get opportunity in public life. The women got right to vote first in England in 1918. Gradually they got right to vote in other democratic countries. Actually, the political expression of gender division and political mobilisation on this issue helped in taking ahead the role of women in public life.

Today we witness women's participation in every field. Today they are working as scientist, doctor, engineer, manager, teacher in college and universities. The level of women participation in public life is very high in Norway, Sweden and Finland.

The figure in India is not yet satisfactorily. Till date, our society is patriarchal society. Many types of discrimination happen with women. We get signs of this through following facts:

1. Even now the female literacy rate is only 54 percent while male literacy rate is 76 percent. Though in many places, girls have been getting first position in school education yet the percentage of girls pursuing higher education is very low. For this aspect there is difference in the thinking of parents. Parents have mentality to spend more on boys. This is the reason that the number of girls in higher education is limited.

2. Due to this backwardness of girls in education even now the number of women achieving higher posts and getting higher salary is very less.
3. Although, according to a survey, a woman on an average works more than seven and a half hours every day while a male's daily average working is six hours. Still the work done by males looks more, because they get income. Although women do so many works of such types that get indirect income but most of their work are done within the walls of home. They do not get money for this so their work is not visible.
4. The dark side of gender bias is very agonizing while the parents have desire of only male baby in most parts of India. The tendency of female foeticide is result of this mentality.

Political representation of females:

Due to this inferior thinking of society towards woman, movements began to start. The demand of participation in power remained on the top among the main demands of women movement.

The women started thinking that these problems can not be solved unless they get control in power. Consequently it became a matter of discussion in the political corridor that the best way to achieve this goal is to increase the participation of electoral representation. Although the number of female representatives in Lok Sabha has increased upto 59, still its percentage is below 11 percent. Even in the developed countries, the number of female representatives in legislature is not satisfactory. In Great-Britain the percentage of female representative is 19.3 and the percentage in the USA is 16.3. Similarly in Italy, even now the percentage of female representatives is 16.1, its percentage in Ireland is around 16.2. The percentage of female representatives even in a developed country like France is 13.9. In the western countries 70 percent women come off the family that have political

background. In the previous Lok Sabha elections, 40 percent women belonged to the family having criminal background. But this time in the 15th Lok Sabha elections the voters have rejected the criminals. 90 percent women MPs are graduate (in India). Even today the opportunity for the women of common family becoming parliamentarian is meagre. Increasing of women representatives is good for democracy.

Victor Hugo has written in this context:

Males have a vision
and women have insight
so they can see things
that are relatively far away.

Questions

1. Every social variation does not take the form of social division. How?
2. How and when social differences take the form of social division?
3. As a consequence of politics of social divisions, changes happen in the behaviour of democracy. Explain it in the context of Indian democracy.
4. Explain briefly the journey of Indian democracy from the seventies to modern decades (in context of social justice).
5. On which things does the result of the politics of social division depend?
6. In the context of controlling the social divisions which statements from these do not apply on the democratic system?
 - a. Out of political rivalry in democracy the reflection of social division appears on politics too.
 - b. In democracy it is possible for different communities to put their complaints in a peaceful manner.

- c. Democracy is the best system to accommodate social divisions.
- d. On the basis of social division, democracy takes society towards disintegration.

7. Think over the following three statements

- a. Where social differences overlap one another, social division happens.
- b. It is possible that a person has multiple identity.
- c. Social division happens only in the large countries like India.

Among these statements which are true?

(1) a, b & c (2) a and b (3) c and d (4) only c

8. Who among the following persons were not against apartheid in democracy?

- a. King Martin Luther b. Mahatma Gandhi
- c. Olympic runner Tommie Smith and John Carlos
- d. Jade Gudi

9. Match the following:

- | | |
|-------------|---------------|
| a. Pakistan | a. Secular |
| b. India | b. Islam |
| c. England | c. Protestant |

10. Write a short note on the responsibility and objective of democracy in the coming society.
11. How are the caste based differences prevalent in India? Explain.
12. Why can't the election results in India be decided on the basis of caste only? Mention any two reasons?
13. Give detail of different types of communal politics and cite one example for each.
14. Mention different aspects of life in which in India there is discrimination against women and they are in weak position.
15. What is the position of women representation in the legislatures of India?
16. Mention any two provisions that make India a secular country.

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17. When we talk about gender division, we mean

- a. Biological differences between female and male.
- b. The in-equal roles assigned to females and males in the society.
- c. Ratio of the number of boys and girls.
- d. Missing the right to vote to women in democratic system

18. Here in India there is provision of reservation for women

- a. Lok Sabha b. Assembly
- c. Cabinet d. Panchayati Raj Institutions

19. For the meaning of communal politics, think over following statements. Communal politics is based on which

- a. A religion is superior to other
- b. People of different religions, live together happily like common citizen
- c. Followers of a religion make a community
- d. To maintain supremacy of a religious group on all other religions the power of government cannot be used.

20. Which statement among these is correct in connection with Indian constitution?

- a. It rejects discrimination on the basis of religion.
- b. It makes a religion as state religion.
- c. Gives freedom to all people to follow any religion
- d. Give right to equality to all citizens in any religious community.

21. _____ based division is only in India.

22. Match the list I to list II

List - I		List - II
1.	The person considering female and male equal in terms of rights and opportunities	a. Communal
2.	The person considering religion as the main basis of community	b. Feminist
3.	The person considering caste as the main basis of community	c. Secular
4.	The person having no distinction on the basis of religious beliefs among the people.	d. Casteist



System of Power Sharing

Introduction:

During the journey to democracy we got familiar with some of the basic political concepts, organizations and democratic rules. Now we shall concentrate ourselves on political processes in place of doctrines and institutions. The basic thing of political process is the effort of power sharing. So, to understand the democratic polity, the concern of power sharing will be the main theme of our studies. At first, we will study how democracy embeds different social groups in itself after endowing them with expression and recognition through this process. For this the democratic organisations take up different and comprehensive ways of power distribution. We will see it in the next unit. There, we will study federal system of governance as the most impressive system. In this context, we will analyse the theoretical and practical aspects of Indian federal system. We must also know how the architects of our constitution included uniformity in federal system to keep the national unity and integrity intact keeping the diverse social structure and socio-political situations of India in mind.

Afterwards, we will study local self-government, the lowest system of power decentralization. In order to do it, we will have a critical overview of the Panchayati Raj in Bihar.

In the previous chapter we saw that when the human groups based on caste, religion, colour, language etc. don't get proper recognition and share in power, their dissatisfaction creates social division, political instability, cultural hold and economic set-back. We have seen these thing clearly by the examples of Belgium and Srilanka in the previous chapter. We have also mentioned the events of conflict and collision in India on the basis of language, caste, religion and region. Belgium turned the growing tension among language and caste groups aside by involving them in power sharing. For this, Belgium made some amendments in its constitution with some special provisions so that different linguistic and caste group could get proper representation in power. On the contrary, in Srilanka the Sinhalese community which was regular in power neglected the Tamil Community. Consequently, the tension between the Sinhalese and the Tamil assumed the form of dire civil war. So it is very clear that power sharing among different social groups is very necessary because it provides expression in recognition for different social groups. Their interests and needs get respect. It reduces the possibilities of tension among different social groups. So this system of power sharing is the first condition of unity, integrity and validity of political society.

For a long time it has been considered that political power cannot be shared. The power of government should be centralised in the hands of a single person or group. If the power of government is decentralised, the capacity of decision is affected. So it will be impossible to make decision and implement it. But democracy refuted this assumption and accepting power sharing as its basic conception. The public is the source and consumers of all the powers in democracy. They themselves rule through the institution of public self-government. Everybody participates in general decisions. Different social groups and opinions get respect in democracy.

Diversity is an essential characteristic of human society. In the process of long term development of human civilization, the impact of different factors causes the formation of different human groups based on caste, colour and religion. There are differences in the opinions, interests, desires and assumptions of these different human groups. So there are natural competition and conflict among these groups to get recognition and nurture their desires, likeness, interests and needs. In spite of these diversities, it is necessary for them to live together naturally in society to fulfil their needs. So a particular system is necessary to solve such conflicts and change this emulsion into co-operation. This system is the system of power sharing and the system of agreement among all. If efforts are made to solve these emulations and conflicts among different human groups by the force of strength and violence, the strong group will suppress the other. They will not respect their desires and interests. The weaker group will have to obey the stronger group. So it will evoke dissatisfaction and fury among them. In this situation, different groups will not live together for a long time. To keep them satisfied such a political system is needed that there should be no permanent winner or loser. In a legitimate governing system, all the people are connected with the system through their participation. Democratic system of government is the only system in which all the people have power and right to participate in and share political powers. In an un-democratic government like monarchy, dictatorship, totalitarianism and others, there is no need and possibility for the citizens to share powers. Non-democratic systems generally neglect their internal groups and their diversities, differences and conflicts or suppress them whereas democratic systems develop their own process to tackle the emulation and social divisions of their various internal groups. It reduces the fear of conflict eruption.

No society can end its diversities and differences permanently but co-operation, harmony and stability in society can be created by sharing powers with them and respecting their differences, distinctions and diversities. Democratic systems are the best for this purpose because a lot of provisions for power sharing are made in modern democratic systems.

Let's come and see how it works in democracy.

In democracy, power is distributed among linguistic, religious and other social groups. The equal number of the French and the Dutch ministers in the community government of Belgium is an example. In a number of constitutions in the world, special arrangements are made for the socially weaker sections and women to give them shares in legislator and administration. Our Indian constitution is also one of them in which a number of special provisions have been made to ensure the power sharing among women. Similarly our constitution also provides some special facilities for the minority and weaker communities.

In democracy, some target groups like traders, industrialists, farmers, teachers and industrial workers share powers through the representation in different committees and influence the decisions of the government by putting pressure indirectly. When various groups are active, there can be no supremacy of a single group on society. If a single group makes pressure on the government to make policy for its interest, the other group opposes it. So the government also comes to know what the different groups want and how much share they should be given in powers.

Political party is the most vivacious form of power sharing. It is a strong medium to bargain which works with the aim of contesting elections and grasping political powers.

So different political parties compete for gaining powers. Their competition ensures that the power should not be in one hand or in the hands of one organised group for ever.

If we observe the history of political parties, we see that the political parties of different groups and ideology assume power turn by turn.

We see the power sharing directly when two or more parties contest election and form the government together. So the most up-to-date form of power sharing is seen in a coalition politics or in a coalition government, when the political parties of different ideologies, social groups and regional and local interests share powers together at a time at one level.

Different interests and visions are expressed in democracy by organised public movements besides political parties. Unlike pressure groups, different interest groups are involved in these struggles and movements or it is possible that they are struggling for some general interests.

The end of monarchy and movements for transferring powers into the hands of the public in Nepal, Water war in Bolivia, struggle for the reservation of women and movement for right to information are the direct or indirect examples of power sharing.

In democracy, the whole power of the government is not invested only to a single part, but it is shared by different parts of components of the government. This sharing is done at a single level of the government. For example, the power is distributed among all the three parts of the government — legislature, executive and judiciary, and these parts share power by using them at a single level. Such a distribution of powers discards the possibilities of coagulation of power in one hand and its misuse. By this way every part has control over another. This is the system of control and balance. A lot of democratic countries in the world like America, India and others adopted this system.

At one level of government, such type of the distribution of power is called horizontal.

In other system of power sharing, power is distributed at different levels of government. Such distribution of power is called vertical.

This kind of system is a general government for the whole country. The governments are different at provincial and regional levels. The system of power sharing between the both is done according to constitution or written documents. The power is also shared to lower level — at central, state or regional level. It is called local self-government.

This distribution of power is generally known as federalism. It is the most popular form of power sharing in modern democracy. Federal system of government is contrary to totalitarianism in which there is only one level of government and the other units work under it. Provincial units have to toe the line of the central government.

We can mention the characteristics of the federal system of government as follows:

- In federal system of government, the power is distributed between the central and its different associate units.
- There is a dual government in federal system. One is the central government which has the subjects of national importance in its jurisdiction and the other is the state or regional government which has the subjects of local importance in its jurisdiction.
- The government at every level is autonomous and responsible to its people.

- The citizens also have dual recognition and constancy as they belong to their region as well as their nation. For example, one of us may be Bihari, Bengali or Marathi as well as Indian.
- The dual system of government is well managed by a written constitution.
- The right of the governments at different levels are clearly written in the constitution. So it is the main source of rights and powers for both the governments.
- No government can change the basic provisions of the constitution alone. For it, a special process is adopted and the consent of both the governments is necessary.
- There is a system of independent judiciary. It has the right to manage the process of the governments at different levels. It also solves the legal conflicts related to the distribution of rights and powers between the central and state governments.

Formation of federal system - Federal system is generally formed by two ways.

Many times several independent and sovereign states accept a common sovereignty together and form a federal state. The United States of America, Switzerland and Australia are the examples of federal states formed by this way.

In this type of federal system, the states have autonomy and feeling of their own recognition. So the states which join the federation have equal rights. They are more powerful than the central government because they generally assume the remaining rights.

On the contrary, when a big country is divided into several political units and local or provincial governments are formed but and there remains another government at the central level, it is also known as federal system of government. In this system, powers are distributed between the state and central governments. The federal system of government is formed on this pattern in India, Belgium and Spain.

In this type of federal system, the central government is more powerful than the state governments. The remaining power is invested to the central government.

Different states have equal rights but some of the states are endowed with special rights as per need, i.e., Jammu and Kashmir, Arunachal Pradesh and Sikkim have gained special privileges in India.

Thus federal system of government carries on dual aims to respect the regional and other diversities and save the unity and integrity of the nation. So federalism has no curtain and rigid rules. As a doctrine of governance, federalism assumes different forms in different situations. For example, federal system of government began in America, but when the other countries adopted this system, its form was changed. That is why the federal system in Germany, India and Switzerland differs from that of America.

The distribution of powers between the centre and the states in every federal government is done as per social and political needs and historical experiences. It also depends on the historical context in which the federation is established.

Let's come and see how a federal system is helpful in enhancing the values of national unity. At first, we will try to observe it in the context of our own country, India.

From geographical point of view, India is a vast country and from the view point of caste, religion, language and culture, it is full of diversities. Mainly twenty languages but hundreds of other languages are spoken here.

If we have to adopt a democratic system in such a country, it is necessary to recognise and sustain these diversities. A system should be developed for different regions and the people speaking different languages to share powers so that they may get opportunity for self-governance or autonomy. It is needed to distribute powers between the regional and the central governments and it is possible only in a federal system of government. India was under a foreign rule for a long time. So it was not very capable from social, economic and political point of view. If unitary governments were formed in several small states of India, they could not save themselves from imperial powers.

Moreover, Indian freedom Act 1947 gave right to the 563 estates present that time in India that they should join either India or Pakistan or remain free. In such a situation, a great number of states could join India only when there was a federal system of government in the country.

The development of federalism in India:

The congress party which led the national movements during freedom struggle was the supporter of federal system. Its own organisational structure was based on it. The base of constituent assembly formed in 1946 was federation because the state representatives were elected through communal electoral system by the legislative assembly and most of representatives of estates were nominated by their rulers.

Thus federal system of government was formed to enhance the values of national unity with the recognition of diversities.

Federal system of government in India:

Let's see whether the characteristics of federalism discussed above are present in Indian ruling system or not:

- As a first condition of federal system, dual system of governments has been formed in India — one for the whole nation called federal government or central government and another for the state called provincial or state government.
- The constitution clearly divided the working areas and rights between the central and state governments. Legislative powers have been mentioned in three lists.
- The issues of national importance such as like defence, foreign policy, means of communications, currency, banking etc. are put into the union list. Only the central government has right to legislate on these issues.
- The issues of regional importance such as jail, health, education, police etc. have been put into the state list. The state government can legislate on these issues.
- The issues which are important for both the state and the central government have been put into the concurrent list. Both the state and the central government can legislate on these issues. But when both the state and the central government legislate on the same issue or there is conflict over the legislation done by them, the legislation done by the central government is valid.
- The issues which do not fall under these three lists have been given to the central government and it has right to legislate on the remaining issues.

- As said above, all the associate units in a federal system do not get equal rights. Even in the federation of India, some of the states like Jammu and Kashmir have got special privileges. It has its own constitution and several provisions of Indian constitution cannot be promulgated there without its consent. No Indian citizen except local inhabitants can own land or house there. Some special provisions have also been made for some other Indian states like Arunachal Pradesh, Sikkim, Manipur, etc. There are some regions also which cannot be independent states or dissolved into any other existing states due to their geographical or other reasons. The central government has right to govern there. So they are called territorial states. Chandigarh, Lakshdeep etc. are territorial states.
- Indian constitution is rigid because the provisions of the distribution of powers between centre and state cannot be changed easily or without the consent of the states. The approval of two-third majority of both the houses of the parliament and at least half of the state legislative assemblies is necessary for any kind of change.
- There is an independent and uppermost judiciary which has right to explain the constitutions, decide the conflicts between the centre and the states and declare them illegal or against the constitution.
- The centre and the states have power to impose taxes, manage resources and collect revenues to govern and discharge their responsibilities.

Execution of Federal System:

We have discussed above the constitutional and institutional provisions of Indian federal system, but only written provisions constitution are not enough for its execution. The execution of federal theories is directed by political and cultural ideology and historical realities. If there is culture or feeling of mutual belief, co-operation, respect and restraint among federal units, the execution of federal system is easily carried on. The success and failure of federal system is also directed by the presence of political parties and their efforts and attitude of power sharing. If a unit, state, linguistic community or ideology wants its monopoly on powers or makes efforts for it, repugnance and dissatisfaction thrive among other units, states or linguistic communities which are not in favour of this effort or on which the power is being imposed or which as shareholders of powers are neglected. In such a situation, the disappointed units can protests, demand for separation or indulge in violence. It can be resulted in civil war or disintegration. A number of countries in the world had to have this type of experience.

Let's take examples of some of the countries in the world where federal system was adopted to respect the regional and linguistic diversities and analyse how much useful this system proved as an effective agency of power sharing.

The Union of Soviet Socialist Republic rose as a great power of the world but it was disintegrated into several countries after 1989.

The main reasons of the disintegration of the Soviet Union were congelation of powers and attitudes of excessive centralization. The main axis of the Soviet political system was the communist party. It neglected the desires and interests of Uzbekistan and other regions of different languages and cultures. The effort of Russian dominance on them also provoked their disintegrative attitude. The other nations and races had complaint that the

language and culture of Russia, the biggest republic of the union were being imposed on them. The citizens of Russian origin were dominant in power sharing. In 1986, though the Russians were 52 percent of the total population, but their percentage in the central committee was 85, in the central cabinet 88 and in the army 88 occupying high ranking. The number of the Russian citizens was increasing in different republics and they were more urbanised and prosperous than the local people.

Federalism in West Indies

The Union of West Indies was formed in 1958. But it was dissolved in 1962 due to the weaknesses of the central government and political rivalry among federal units. But by the treaty of Chaguaramas, there independent islands made some joint institutions like Parliament, Supreme Court, Currency and Common market named Caribbean Community. They had a common executive and the heads of the member countries were its members. Thus the units there could remain neither as nations nor as separate units.

Federation in Nigeria

If different regions and communities of a country have no faith in one another, the federal system does not succeed. We can understand it through the example of Nigeria. The federal system was established in Nigeria in 1950 but the three main racial groups of Nigeria— The Yoruba, the Ibo and the Hausa Fulani made efforts to increase their supremacy and an environment of fear and conflicts among other racial groups were created. So a military rule was established there. In 1999, democracy was established there the second time but religious conflicts remained intact. It was also a problem before the union of Nigeria who would have control over the revenue gained by oil resources.

So the republics raised their voice to share more and more powers and their negligence at last disintegrated in Soviet Union in 1989.

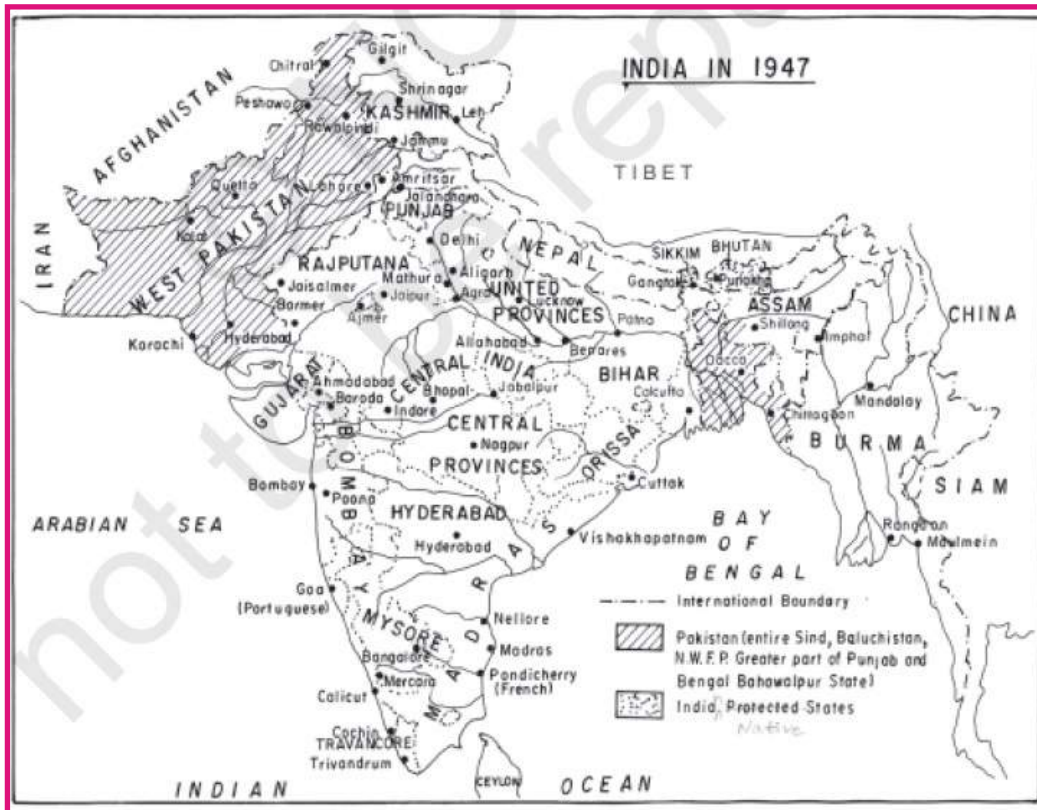
Similarly, some other states like Czechoslovakia, Yugoslavia and Pakistan had to suffer disintegration.

For the intact form of Indian union, the credit of the execution of Indian federal system goes to its democratic characteristics. The Union of India also had to face several tensions, problems and challenges. To hold up its diversities and differences, the republic of India also made many efforts to share powers among them. Indian federal units were reformed to strengthen the federal system. Some states were formed to bring one linguistic community under one geographical region and some were formed to underscore the cultural, geographical or racial diversities and respect them. The states like Nagaland, Uttarakhand and Jharkhand are related to language.

Language Policy:

A great many languages are spoken in India. Linguistic discrimination was the main reason of political instability in Srilanka. Indian constitution accepted Hindi as its national language because it is the language of the forty percent of the population. Efforts are also made for the use, conservation and enhancement of other languages as well. The use of English also continued due to demand of non-Hindi speaking states in spite of prohibition from using English as an official language according to the constitution.

There broke out a public movement in Tamilnadu for this purpose. The government solved this problem by allowing the use of English as well as Hindi as official language.



India in 1947

At what extent the decentralization of powers is helpful in enhancing the values of national unity. The Union of India validates the recognition of different region by decentralizing powers, still it gives more power to the centre. The architects of the constitutions were in favour of federal system to take in the diversities but they also wanted a powerful central government to check the destructive attitudes and accelerate the social and political change. They also needed the required support of the states for doing so. Planning and co-ordination were also needed to solve some problems like poverty, illiteracy, economic inequality, etc. So we can see the powerful position of the central government by this way.



India Political 2013

The parliament has control over the existence and stability of geographical borders of a state. It can change the border or name of any state. But to check the misuse of this power, the opportunity to express its opinion has been provided to the legislator of the affected states.

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Linguistic diversity of India

How many languages are there in India? The answer of this question depends on how you count the languages. We can get the authorised newest information about it from the data of 1991 census. In this census, more than 1500 languages were recorded as mother tongues. Some of these languages were grouped with the main languages such as Bhojpuri, Magahi, Bundelkhandi, Chhatisgarhi, Rajasthani, bhili and other similar languages are added to Hindi. In spite of this type of grouping, there were 114 main languages and 22 of the them were put into the 8th schedule of the constitution known as scheduled languages. Rest of the languages are non-scheduled languages. From the view point of language, India is the most diverse country of the world. It is very clear from the list given along with that no one language is the mother tongue of the majority of Indians. Only 0.20 per cent of the people accepted Hindi, the largest speaking language as their mother tongue. Only 11 percent of the people knew Hindi as a second or third language.

Observe this list carefully. Don't memorise it. Do these activities:

- Draw a bar or pie chart on the basis of this information.
- Draw a map demonstrating linguistic diversities of India. Colour the different areas with different colours and show which language the people speak in those areas.
- Find out three languages which are spoken in India but not mentioned in this list.

Scheduled Languages of India	
Language	Ratio (%) of speakers
Asamia	1.6
Bangla	8.3
Bodo	0.1
Dogri	0.2
Gujrati	4.9
Hindi	40.2
Kannad	3.9
Kashmiri	0.5
Konkani	0.2
Maithili	0.9
Malyalam	3.6
Manipuri	0.2
Marathi	7.5
Nepali	0.3
Odiya	3.4
Punjabi	2.8
Sanskrit	0.01
Santhali	0.6
Sindhi	0.3
Tamil	6.3
Telagu	7.9
Urdu	5.2

The languages mentioned in the schedule 8 of the India constitution have been written in the first column of this chart. The ratio percent of the population speaking these languages has been given in the column second. These data based on the 1991 census except Kashmiri and Dongri because the census was not done in Jammu and Kashmir in 1991.

- There are some emergency provisions in the constitution which makes the centre very powerful. When these provisions get implemented, they change the federal system into centralised system. The powers during emergency are centralised legally. The parliament gets the power of making laws even on the subjects which fall under the state jurisdiction.
- Even in a normal situation, the central government has very impressive financial powers and responsibilities. The centre has control over the main resources of income. The planning commission formed by the central government keeps a watch on the resources of the state and their management. Besides it, the central government uses its privileges and provides loan and grants to the state.
- The governor sends any bill passed by the state legislator to the president for approval. He can also send recommendation to the president to dismiss the state government and dissolve the assembly.
- The central government can legislate on the subjects coming under the state list in some special classes.
- Indian administrative system is monotonous. The selected officers in this service work in the state but the state can neither take any disciplinary action against them nor put them out of the service.

The two articles 33 and 34 of the constitution enhance the power of the central government when there is a 'military rule' in the region. In this situation the parliament has right to legally validate any action taken by the central or state officer to maintain peace. Thus we find that through some special provisions it has been tried to administer the powerful centralised system and enhance Unitarianism in federation.

Centre-state relationship :

The co-operation and conflict in federal system — On the one hand, the centre is very powerful and on the other hand, the identity of the state is also intact and valid. So the relationship between the state and the centre is the touchstone to examine the execution of federal system. A single political party had supremacy in the centre and state in our country for a long time. During this period the relationship between the centre and the state remained normal. But when there were government of different parties in the centre and the state, the central government ignored the rights of the states. So the states started opposing the powers of the central government and demanded more autonomy and powers for the states. In those days, the central government often dissolved the governments of opposition parties by misusing the constitutional provisions. In the decade 1980, the central government dismissed the elected government of Jammu and Andhra. It was an action opposite to the constitution. The role of the governors in Indian federal system has always been a matter of debate especially when there were the governments of different parties in the centre and the state. The governors were appointed by the central government, so their decisions and recommendations are often taken as interference in the state affairs.

But the situation changed after 1990. The supremacy of the congress party reduced and the coalition politics came into existence in the centre. When not a single party got clear cut majority, the main national parties have to form coalition government with the help of several regional parties. So a new culture of power sharing and respecting the autonomy of states grew up. A great decision of the Supreme court also enforced this attitude. Due to this decision, it became difficult for the central government to dismiss the state government arbitrarily.

Decentralization in India:

In a vast and diverse country like India, the governance could not be done by decentralised system at only two levels. So the power was decentralised to the third and lower levels so that the powers taking from the centre and state should be given to local governments.

Thus it was feeling behind the decentralisation that the people should have power to do the work which can be done at local level. They should be connected with the process of decision on the issues, needs and development related to local life. Local people are more familiar with the local problems than the state or central government is, because they have impact on their daily life. Through the participation in local decisions people get habituated of the democratic participation.

The presence of local institutions has strengthened the roots of democracy by creating environment and broad forum for the participation of people in governance. The presence of a large number of women was ensured in local bodies due to the provision of reservation for women in the Panchayats and Municipalities. Social structure has also been changed due to reservation for schedule castes and tribes and democracy became meaningful by providing shares for the socially and economically deprived people.

In spite of it, there are a lot of problems which do not let the activities local governance run smoothly. Most of the states have not provided sufficient rights and resources for the local governments. The election of the Panchayat is conducted regularly but the meetings of the Gram Sabhas are not held systematically. The experiences of the performance of the local bodies in the last decades show that they have less freedom to do their activities effectively.

A glimpse of the Panchayati Raj System in Bihar:

The roots of autonomy are very old in Bihar. The republic of Lichchavi was the best example of local autonomy. The institutions like 'Sabha' and 'Samiti' (assembly and committee) are mentioned in the Vedas. That the village is the basic unit of local administration has been a unique characteristic of our cultural heritage. Our father of nation, Mahatma Gandhi, also used to say that the soul of India lives in villages. Appreciating the values of Gandhism and heritage of the country in Indian constitution, local self-government has been enshrined in the article 40 of the directive principles of the state policy. Through this article, the states have been given the accountability to form the Gram Panchayats and make them able to function as a unit of self-government by endowing them with powers and authority.

The Panchayati Raj System at the national level was formally started in Nagore district of Rajasthan on 2nd October, 1959 on the basis of the recommendations of Balwant Rai Mehta Committee. The Panchayati Raj system in Andhra Pradesh was also started in 1959. After that the other states of the country began to form the Panchayati Raj Institutions.

Balwant Rai Mehta Committee recommended three-tier structure of the Panchayati Raj System

1. Panchayat at the village level
2. Panchayat Samiti or regional committee at the block level
3. Zila Parishad at the district level.

Since local self-governance is the matter of the state, the states formed the Panchayati Raj on the recommendations of the committee according to their own needs. So there is lack of uniformity in the Panchayati Raj Systems. To maintain the uniformity of the Panchayati Raj System in the

country the bill for the 73rd amendment in the constitution was placed in the parliament in 1991 which was passed on December 22-23, 1992 by the Lok Sabha and Raja Sabha. As a result, Panchayati Raj bill was included as new chapter in the constitution. A new article 243 comprising 13 articles was also included. A new schedule (11th schedule) was also included by this amendment in which 29 issues have been mentioned which fall under the jurisdiction of the Panchayati Raj. The Panchayati Raj system was established in order to awaken democratic consciousness. It is also expected that it will bring social change and the unfinished work of social justice will be completed.

The three-tier form of the Panchayati Raj in Bihar

- (a) The Gram Panchayat
- (b) The Panchayat Samiti
- (c) The Zila Parishad

Duration — Five years

A. The Gram Panchayat

The Gram Panchayat in Bihar is the lowest of the autonomous institutions in rural areas but it occupies the most important place. The state government forms the Gram Panchayat on the basis of average population about 7000. A Gram Panchayat is divided into 15-16 wards having about 500 population each. A ward member is selected by each voter. The head of the Gram Panchayat is Mukhia and there is a post of Up-Mukhia to assist him. A Panchayat Sewak is appointed in each Panchayat who works as a Secretary.

There is a provision to reserve seats for the schedule caste, schedule tribe and backward class on the basis of population in each Panchayat. According to the Panchayati Raj bill 2006, 50% of the total seats are reserved for women in Bihar. The head of the Gram Panchayat is Mukhia. Mukhia or Up-Mukhia can resign himself or can be dismissed. He can willingly send his resignation to the District Panchati Raj Officer. If two-third of Gram Panchayat members pass the vote for no-confidence motion, the Mukhya or the Up-Mukhiya can be dismissed.

General duty of the Gram Panchayat :

- i. To prepare annual planning and annual budget for the development of the Panchayat
- ii. To help in natural calamity.
- iii. To remove encroachment from public property.
- iv. To organise voluntary labourers and help in community activity.

The powers of the Gram Panchayat:

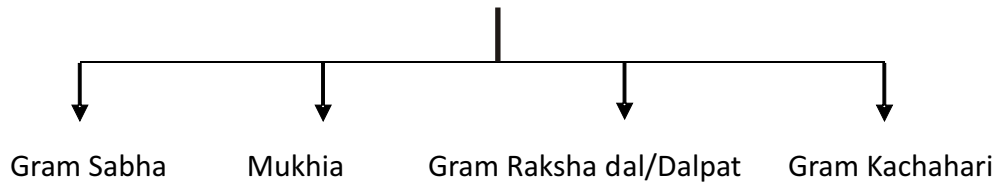
- i. The powers to acquire and keep property, to sort out any dispute and issue tender.
- ii. Imposition of taxes (annual taxes) i.e. water tax, sanitation tax, tax on fairs and hats, tax on vehicle registration, tax on trade and employment.
- iii. Right to receive grant from cumulative fund on the recommendation of state finance commission.

The source of income of the Gram Panchayat :

- i. Taxation : Holding, trade, business, occupation and employment
- ii. Fees and rent : Registration of vehicles, religious places, hats and fairs, water supply, light, streets and other places, lavatory and urinals.

- iii. Financial grants: the state government gives grant to the Panchayats from the cumulative fund on the recommendations of the state finance commission.

Main parts of the Gram Panchayat



Gram Sabha :

It is the executive body of the Panchayat. All men and women above 18 years residing in the Gram Panchayat area are its members. The meeting of the Gram Sabha will be held at least four times in a year. The Mukhia will call the meeting and preside over it.

Gram Rakshadal:

It is policing system of the village. The youths aged 18 to 30 years can join it. The Dalpati is its leader. It is responsible for peace and safety in the village.

Gram Kachahari:

it is the court of the Gram Panchayat which has been allotted judicial responsibility. The executive and judiciary of the Gram Panchayat in Bihar have been kept aloof from each other. There will be a gram Kachahari in each Panchayat which has a directly elected Sarpanch and some Panchs who are elected as per 500 population. The tenure will be five years. The Sarpanch will be in charge of the gram Kachahari. The Gram Kachahari has to take up both the civil and criminal cases. The Sarpanch can hear the cases of maximum 10 thousand rupees. There are a Nyay Mitra and Nyay Sachiv in the Gram

Kachahari. The post of Nyay Mitra and Nyay Sachiv should be created by Bihar government. The Nyay Mira assists in the affairs of the Sarpanch and the Nyay Sachiv keeps the papers.

C. Panchayat Samiti:

The Panchayat Samiti is the second or middle level of the Panchayati Raj system. It is really a link between the Gram Panchayat and the Zila parishad. About 5000 people of a certain area elect the member of the Panchayat Samiti. Besides it, the Pramukh of the Samiti which comes under the area of the Panchayat Samiti is elected indirectly. The candidates of Pramukh or Up-Pramukh are the directly elected members and they are also elected by them. The Pramukh is the head of the Panchayat Samiti. He calls in the meeting and preside over it. He observes the activities of the Panchayat Samiti and have control over the Block Development Officer.

The Block Development Officer is the ex-officio secretary of the Panchayat Samiti. He calls in the meeting by the order of the Pramukh. He executes the decisions of the Panchayat Samiti and spends money from its fund. He looks into the matter of the Panchayat and performs other important activities.

The function of the panchayat Samiti : The Panchayat Samiti discusses the annual planning of all the Gram Panchayats and presents consolidated planning to the Zila Parishad.

It performs such activities that the state government or the Zila Parishad allots. Besides it, community development work and management of relief at the time of natural calamity are its main responsibilities.

The Panchayat Samiti performs most of its responsibilities through its permanent committees.

A. Zila Paishad

The Zila parishad is the third tier of the Panchayati Raj System in Bihar. The member of the Zila Parishad is elected on the population of 50,000 each. Like Gram Panchayat and Panchayat Samiti, there is also provisions of reservation for schedule casts, schedule tribes, backward class and women. All the Panchayat Samitis of the district comes under the jurisdiction of the Zila Parishad.

The tenure of the Zila Parishad is five years. All the Pramukhs of the Panchayat Samitis of the district are its members. Every Zila Parishad has a Chairman and a Vice-Chairman. The members of the Zila Parishad elect them from themselves to strengthen and empower the Panchayati Raj System. At the end of every five years, the State Finance Committee is formed to review the financial conditions of the Panchayats.

After availing the constitutional validity, it is difficult to dissolve the Panchayati Raj Institutions arbitrarily. In the situation of dissolution, election is necessary in 6 months. The election commission is responsible for preparing the set of rules and conducting and controlling the process of election. The election commission for the Panchayat election was appointed by the governor. In the light of the Panchayati Raj bill, 2006, 50% of the total seats was reserved for women. Besides it, there is also a provision of reservation for the schedule castes, schedule tribes and backward class.

Urban administrative system in Bihar

There has been a glorious history of local self-government in the cities and towns of Bihar. It is mentioned in the Manusmriti and the Mahbharata. The Greek scholar 'Magasthenese' has mentioned in detail the municipal organisation in Patliputra, the capital of the Maurya Empire in his book 'Indica'. Chanakya, the Prime Minister of Chandragupta also described the municipal administration of Patliputra. After the independence, the municipal administration has been completely recognised and improved.

The urban administration system like the Gram Panchayat has been in vogue in Bihar from the earliest times. Indian Parliament first validated the municipal administration system in 1992 by passing the 74th amendment bill in constitution. The jurisdiction of the municipality has been mentioned in the 12th schedule of the constitution.

Since Bihar has no metropolis, there are three institutions in our state for the local administration in cities:

- i. Nagar Panchayat
- ii. Nagar Parishad, and
- iii. Municipal Corporation

1. Nagar Panchayat:

The Nagar Panchayat is formed to govern the villages which are transforming into towns. It is formed in a town having the population of 12,000-40,000 and the three-fourth of the population should be engaged in the activities other than agriculture. The members of the Nagar Panchayat are directly elected by the voters of the wards. The state government also nominates some of the members. The number of members is 10-37. The tenure is five years. There is a Chairman and a Vice-Chairman who are elected from among the members. The Chairman performs all the activities of the Nagar Panchayat. The Vice-Chairman performs the duties in the absence of the Chairman.

2. Nagar Parishad:

The Nagar Parishad is formed in the towns larger than the Nagar Panchayat having the population of 2,00,000-3,00,000 and the three-fourth of the population should be indulged in the activities other than agriculture. The density of the town should be 400 people per kilometre.

Parts of the Nagar Parishad : There are four parts of the Nagar Parishad

- i. Council
- ii. Committees
- iii. Chairman and Vice-Chairman; and
- iv. Executive Officer

i. Council: The Council is the main agency of the Nagar Parishad. Its members are called councillor or Commissioner. The number of members is 10 to 40.

80% percent of the members are elected and the rest 20% are nominated. The tenure of the Counsellors is 5 years. The state government can dissolve the council. Its meeting is held once a month. The members of the Council elect a Chairman and a Vice-Chairman among themselves.

ii. Committees : There are several committees to execute the Nagar Parishad properly. The Nagar parishad appoint the committees. There are 3 to 6 members in these committees. These committees are on different issues as Education Committees, Public health committees, etc. These committees advise the Nagar Parishad and perform other activities.

iii. Chairman and Vice-Chairman: There are a Chairman and a Vice-Chairman in each Nagar Parishad in Bihar. Both of them are elected by the members of the Nagar Parishad. Their tenure is of five years. But they can be removed before the completion of their tenure. The Chairman is the head of the Nagar Parishad. He keeps watch on all its activities. He implements the rules of the Nagar Parishad. He is considered the first citizen of this town. The Vice-Chairman performs all the activities in the absence of the Chairman.

iv. Executive Officer: There is a post of Executive Officer in each Nagar Parishad. The state government appoints him. He is the main officer who administrates the Nagar Parishad.

There are some other officers and staffs in the Nagar Parishad as medical officers, school inspectors, junior engineers, tax daroga, etc. All of these help and advise the Executive Officer.

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Functions of the Nagar Parishad:

We have seen that the Nagar Parishad is an important unit under the urban governing system and so it has to perform a lot of activities. The nagar parishad has to do two types of functions: Compulsory and Voluntary. The compulsory functions are those which the Nagar Parishad is compelled to do but it does the voluntary functions willingly or as per the need.

The compulsory functions of the Nagar Parishad area as follows:

1. To make the town clean
2. To manage light for roads and streets
3. To manage drinking water
4. To build and repair roads
5. To keep the drains clean
6. To manage for Primary education as opening and running schools
7. To take steps for vaccination and protection from epidemic diseases
8. To open hospitals for humans and cattle
9. To safeguard from fire
10. To manage for cremation-ground
11. To register birth and death and keep account of them

Voluntary functions:

1. To construct new roads
2. To make streets and drains
3. To make the slum areas fit to settle
4. To make houses for poor
5. To manage electricity
6. To organise exhibition
7. To make park, garden and museum
8. To establish library and auditorium

Source of Income of the Nagar Parishad:

The Nagar Parishad imposes and collects many types of taxes, such as holding tax, water tax, light tax, drain tax, market tax, entertainment tax and so on. Besides them, the Nagar Parishad collects *Chungi* on the goods which are brought to the town for sale from other areas.

The Nagar Parishad collects annual tax from the bullock cart, horse-carriage, cycle, rickshaw, etc. The state government also gives grants to the Nagar Parishad. It is also a source of its income.

3. Municipal Corporation:

As we know there are three types of institutions for the local governance in the towns. The municipal corporations are established in big cities. That is to say that the corporation is established in a town having more than 3 lacs population. The municipal corporation was first established in Madras (Chennai) in 1688. But the Corporation in Bihar was first established in Patna in 1952. Every municipal corporation is divided into many parts according to population. They are called Wards. The number of Wards depends on the existing population of the city. The rules of reservation are followed in the allocation of wards and reservation for schedule castes, schedule tribes and extreme backward classes is also maintained. 50% seats are reserved for women in the municipal corporation of Bihar. There could be 37-75 wards in a corporation of Bihar. Patna Municipal Corporation consists of 72 wards, Gaya Corporation 35 Wards, Bhagalpur 51 words, Muzaffarpur and Darbhanga 48 wards, etc. Biharsharif 46 and Arah Municipal Corporation consists of 45 wards.

Main parts of the municipal corporation:

The main parts of Municipal Corporation in Bihar are as follows:

- i. Corporation Council
- ii. Powerful Local Committee
- iii. Advisory Committee
- iv. Town Commissioner

i. Corporation Council :

A municipal corporation is divided into several wards and the people of each ward elect their representatives. They are called ward parishads or ward councillors. Their tenure is five years. Besides elected members, some representatives of particular interests such as chamber of commerce, trade union and registered graduates are also the members of the council. All elected members as well as nominated members elect several co-opted members. Besides them, the M.P., Local MLAs and MLCs are its invited members. The meeting of corporation council is held every month. The main function of the corporation council is to make work rule, take decision and impose taxes.

Mayor and Deputy Mayor : The corporation council elects a Mayor and a Deputy Mayor from among its elected members. They assume their office for five years. The Mayor is the speaker of the corporation council and presides over its meeting. He is the first citizen of the city and so he welcomes the guest coming to the city. The Deputy Mayor performs all the activities of the corporation council in the absence of the Mayor.

ii. Powerful Local Committee:

It is the second main part of the corporation. Mayor and Deputy Mayor are the members of this committee. The Mayor presides over this committee. Almost all the activities of the corporation council are performed by the powerful committee. This committee appoints some of the staffs and has control over the town commissioner.

iii. **Advisory Committees :**

There are also some advisory committees in the Municipal Corporation such as Education Committee, market and part committees etc. These Committees give advice to the corporation council.

iv. **Town Commissioner :**

This Officer of the municipal corporation is appointed by the government of Bihar. He is often an officer from Indian Administrative Services. He is the main administrator of the Municipal Corporation and keeps a watch on the activities of all staffs. He also appoints some staffs. The town commissioner performs the activities according to the decisions taken in powerful permanent committee and corporation council.

Main functions of the municipal corporation:

The Municipal Corporation performs many activities for local needs and facilities of the citizens. Some of the main functions of the municipal corporation are as follows:

1. To construct drains, urinals, lavatories etc. and keep a watch on them.
2. To clean garbage and dirt.
3. To make arrangement for drinking water.
4. To construct and clean streets, bridges and parks.
5. To establish hospitals for humans and animals and make efforts for checking epidemic diseases.
6. To establish and make arrangements for elementary level government schools, libraries, museums etc.
7. To establish and look after various welfare centres as mother centre, infant centre, old age home etc.
8. To check the dangerous trades and to make arrangement for killing the dangerous animals and mad dogs.
9. To establish and make arrangement for dairy.

10. To make arrangement for extinguishing fire.
11. To set up recreation centre.
12. To make arrangement for the registration of birth and death.
13. To do census in the city.
14. To set up new markets.
15. To make arrangements for city buses.
16. To watch the cremation and burial ground.
17. To set up cottage industry and co-operative godowns.

Main income source of the Municipal Corporation:

The main sources of the income of the Municipal Corporation are the followings:

1. The Municipal Corporation imposes many types of taxes as holding tax, water tax, laboraty tax, taxes on animals and small vehicles, etc.
2. Time to time financial grants given by the governor of Bihar

Questions

Objective Questions :

I. Choose the right option

1. Which is not a characteristic of a federal state?

(a) Written constitution	(b) Power distribution
(c) Unitary ruling system	(d) Supreme Judiciary
2. The example of federal government is

(a) America	(b) China
(c) Britain	(d) None of the above

3. How many lists are there in India to distribute rights between the centre and states?
- (a) Central list, State list
 - (b) Central list, State list, Concurrent list

II. Which of the following statements are true:

1. Power sharing is right because
 - (a) It tucks the diversities in itself
 - (b) It weakens the unity of the country
 - (c) It delays the decision
 - (d) It minimises the collision among different communities
2. Federalism is favourable to democracy
 - (a) Federal system limits the power of central government
 - (b) Federalism ensures cordiality and faith among the people living under this ruling system. They will not have fear that the language, culture and religion of one group will be imposed on another.

III. Some arguments have been given below in favour of Local Self-government. Arrange them in preferential order:

1. The government can complete its plans or lower expense by including local people.
2. Local people know about the needs, problems and preferences of their locality.
3. It is difficult for common people to make contact with their state or national legislator representatives.
4. The planning made by local people is more acceptable than made by government officers.

Very Short Answer Questions:

1. Give meaning of the federal state.
2. Write two characteristics of federal government.

Short Answer Questions:

1. What do you mean by power sharing?
2. What is the importance of power sharing in democracy?
3. What are the different ways of power sharing?

Long Answer Questions:

1. How do the political parties do power sharing?
2. Who are the shareholders of power in a coalition government?
3. How do pressure groups share power by influencing the governor?

Answer in 50 words in favour of one of the following statements:

- Every society needs share in powers, whether it is small or there is no social division in it.
- Large countries having regional divisions need power sharing
- The society having divisions at regional, linguistic and caste level needs power sharing.



Chapter-3

Competition and Contestation in Democracy

Why division of power is necessary in democracy, has been explained in previous chapters. We have also explained how in this system different organs of government and different social groups participate in the governance / power. In this chapter we will discuss that people sitting at the top is not so free that to do at their will. In any condition ruler can't separate themselves from influence and pressure. The system of democracy is an ideal system in which conflicts between people for their mutual benefits are always there. Therefore, it is the demand of democracy the ruling system has to ensure balance and understanding between different sections and demands. In this chapter we will analyse how roots of democracy are becoming strong amidst demands and pressure of philosophers from different walks of the society. It will be not exaggeration if we say that democracy is growing up among the demands and pressure. In this chapter we will study the functioning of people and organisations and will try to know the effects of their constructive role in the democratic system.

In this chapter we will try to know the importance of political parties in democratic ruling system. After knowing the simple and short definition of political party, we will also try to know the main functions of political parties in democratic system. Along with this, will also know how competitions of

political parties strengthen democracy and its contribution towards national development. And at last will know about the major national, state or local parties.

Meaning of Completion and Mass Struggle:

In the whole world the development of democracy has been due to competition and mass struggle. There will be no exaggeration if we say that the development of democracy is due to mass movement. When there is a clash between rulers and willing to be rulers then decisive moment of democracy occurs. This happens in any democracy when a country moves ahead on the path of democracy, ensuring extension of democracy. Situation of democratic fight is possible with the help of unity of people. Sometimes these fights and struggles are solved by the present organisation like Member of Parliament or judiciary. In democratic countries base of mass struggle and competitions are politically organised. Involvement of citizens in mass struggle may be *suo moto*, common participation is possible through political organisation. Political parties, pressure groups and revolutionary groups are the constructive mediums of organised politics.

It is evident from the struggles of Nepal and Bolivia that in democratic system, many organisations are there behind any struggle, which plays two types of role in democracy. Generally, in democracy there is a well-known way to affect any decision. The real participation in democracy is done through political parties, participation in election and formation of government takes place. But if all people of the society are not participating directly in democracy. There may be many reasons, for example no wish to participate in political issues, lack of required / necessary skills or any other

reason. So, there are many indirect ways with the help of which citizens can demand from the government. There may be many reasons, for example no wish to participate in political issues, lack of required / necessary skills or any other reason. So, there are many indirect ways with the help of which citizens can make demand to the government. For this, people of the society and country can make organisation and monitor the activities of their benefits or promotion of their views. Sometimes, it also happens that people decide to combine together for demands without making organisation. These groups are known as mass struggle or revolution.

Role of Mass Struggle in Democracy:

To strengthen the democracy and to make it stable, mass movements have a crucial role. When India liberated from the British slavery on 15th August, 1947 and formulated its own republic on 26th January, 1950, since then it is strengthening the base of democracy day-by-day. During seventh decade in 19th century, many social and popular mass struggles began in India which lead the path of democracy. In the history of Indian democracy, the decade of 1970s is very important on various aspects because Mrs. Indira Gandhi who was on the top, showed her dominance and calibre in the general election of 1971 and re-established the congress and government was formed under the leadership of Mrs. Gandhi. After that Mrs. Gandhi tried to change the basic structure of the constitution. The way she declared emergency in 1975 and explained democracy — all these boosted mass struggles against her government. These movements affected the democracy at large scale. These types of struggles seek to throw anti-democratic government out of power and try to establish a democratic government. As we saw in 1977 when Janta Party led government came to power. In this way we can understand that mass-struggle has an important role in the democracy.

Democracy develops through mass struggle. In democracy decisions are taken consensually. If government ignores the views of common people in taking decisions then mass struggle takes place against such decisions and government is forced to consensual decisions. This paves the path of development. This removes hurdles that come in the way of development.

Mass struggle checks the government to become dictator and taking wilful decisions, because conflicts in democracy is a common phenomenon. Sometimes these types of struggles which threaten the government, are solved by the institution like parliament or judiciary. Thus, government avoid being dictator and taking wilful decisions.

Political organisation develops from such mass struggle. The political organisation helps in solving the problems by the participation of commons. These political organisations are identified as political party, pressure group and revolutionary groups.

In this way we understand that mass struggle has critical role in democracy. Many such mass struggles have taken place in the country, in our own state and in other neighbouring countries which affected democracy in the broader form. Come let's understand these mass struggle briefly.

Student Movement of Bihar:

In the general election of 1971, ruling congress gave the slogan 'Garibi hatao' and formed the government in centre by getting majority. But even after year 1971-72 there were no change in the socio-economic conditions. Economic conditions worsened due to the inflow of refugees from Bangladesh. Internationally also the U. S. banned all types of help after emergence of Bangladesh. Unexpected increase in the cost of oil in

international market imbalanced the economic condition of India. Due to failure of monsoon in 1972-73, agricultural output dropped sharply. As a result, unsatisfactory environment was created in the entire country. In March 1974, due to unemployment, corruption, lack of food grain and unexpected increase in prices, students of Bihar revolted against the government. To lead the revolutionary movement of Bihar, Bihari students invited Jay Prakash Narayan. Jay Prakash Narayan accepted the invitation of students on the condition that revolution will be non-violent and it will not be limited to Bihar only. From this point of view, student's movement became political. At request of Jay Prakash Narayan, people of all walks, joined this movement. Jay Prakash Narayan demanded the dismissal of the congress govt. of Bihar. He called for complete revolution in social, economic and political areas. The objective of Jay Prakash Narayan was to establish true democracy in India. Series of struggles, strikes and Gheraos was asking the resignation of the Bihar government. In spite of all this, government didn't resign. It was the wish of Jay Prakash Narayan that this movement of Bihar must reach other parts of India. It must be noted that when this movement was going on under Jay Prakash Narayan in Bihar at the same time railway workers also called nation-wide strike against the central government. This strike had a broader impact. In 1975 Jay Prakash Narayan led the parliament march in Delhi. Till date no such big rallies were organised in Delhi. In this way movement of Bihar and Gujarat were considered as anti-congress movement.

On June 12, 1975 in a historical judgement, the Allahabad high court declared Indira Gandhi's election as illegal. It was clear from this judgement that Indira Gandhi was no more a member of parliament. In this way the ground was ready for a big political struggle. Under the leadership of

Jay Prakash Narayan' opposition parties started pressurizing for the resignation of Indira Gandhi. In the Ramlila Maidan of Delhi, Jay Prakash Narayan organised a huge rally and demanded for Ms. Gandhi's resignation. He also called for a nation wide Satyagrah. In his call he requested military, police and government employees not to obey the government order. Indira Gandhi considered this movement a conspiracy against her and declared emergency on 25th June, 1975 which put Jayprakash Narayan along with leaders of all political parties behind the bar.

Government started misusing *nivark nazarbandi* at high level. Under it, political workers cannot challenge their arrests in the court.

During emergency of 1975, many biased acts were done by the government, which is not seen in democratic countries. Emergency brought out the weaknesses of Indian democracy. In the real sense, India was not democratic during emergency.

As emergency ended, Lok Sabha elections were declared. Lok Sabha Election of 1977 was a referendum about experiences of people during emergency. After 18 months of emergency, in January, 1977, with the announcement of General Election, all political leaders and workers were released from the jail. At the time of 1977's election, opposition parties organised a one political party as Janta Party, which got success in Lok Sabha. It is amazing that in the election of 1977, Janta Party and its alliance got 330 seats out of 542. Indira Gandhi from Raybrali and her son Sanjay Gandhi from Amethi lost their elections.

From the above discussion on this topic, don't you feel that such movements and struggles have special place in democracy, which can't be ignored by the democratic governments? In 1977, the formation of Janta

Party government and the failure of India Gandhi strengthened the Indian democratic process in comparison to the other countries. For the implementation of objectives of Indian constitution and fulfilment of regional demands such struggles have been consciously, affecting politics in one form or another.

In 1977, the formation of Janta Party government and its allies also influenced Indian democracy. Indira Gandhi as Prime Minister can be said to be a good example of unexpected political regional expression in Indian democracy.

Different parties and groups of country in democratic politics put pressure on government by the name of regional identity demand or any special regional problems. Example, in Tamil Nadu there was a strong movement against imposing Hindi as Rajbhasha. Similarly, Punjabi people demanded for separate state, which was accepted and Punjab and Haryana became two states. Latter Chhatisgarh, Jharkhand and Uttrakhand were also formed on regional demands of the people. Now we will discuss the different movements of states and regions which opt the way of more struggle and drew attention of government towards their problems. In short, these movements are given below:

Chipko Movement:

This movement started in 2-3 villages of Uttrakhand. Villages requested the forest department to permit them to cut the angu trees for making agricultural equipments. Forest department didn't permit villagers and allotted that piece of land to sports equipment's manufacturer.

Villagers were very disappointed with this action of the forest department and strongly condemned this decision. This opposition soon spread into other parts of Uttarakhand. As a result, questions were raised about ecological balance, economic exploitation. Then villagers demanded the government that any contract of cutting of forests should not be given to outsiders.

They clearly demanded that the contract be given to local people only on the natural resources, like water forest land etc. This movement raised the issue of local landless forest employed people and demanded to ensure minimum wages for them.

It's worth mentioning here that women played an active role in Chipko movement. The role of women was also important because a number of contractors assured to supply wine to the local men. In maximum households, men turned alcoholic which adversely affected their economic condition. As a result, women raised their voice against alcoholism, which increased the area of Chipko movement. Other social issues also got added to this movement. Lastly, this movement got success and government banned on cutting of tree in Himalayan region for 15 years. This movement became a symbol of other movement that took place in different parts of the country after 1970s.

During the decades of 1970 and 1980 different social groups in the society were dissatisfied with the working styles of political parties. Its immediate cause was the failure of non-congress govt. in 1977. Janta Party and its allies couldn't show any deep impact. As unsatisfaction increased between different social groups due to this Indian democratic system, they lost faith in the democratic system. Different groups detached themselves from politics and worked to strengthen their movements. They started influencing common people. In this way independent movement started.

Dalit Panthers:

Dalit panthers is related to social and economic changes of Maharashtrian dalit Dr. Ambedkar. He tried his best to give a respectable position in the society to dalit away from Hindu caste system. This community has tolerated humiliating and careless injustice for quite a long time in Indian society. In the decades of 1970s, first generation of literate dalit society raised their voice on different forum, about their rights, mentioned in the Indian constitution. Generation of these literate dalit society spent their life in slums. In this way, for the welfare of dalit, an organisation was set up in 1972 called 'Dalit Panthers'. Although Indian constitution has abolished untouchability but is still in practice in Indian society. During 1960 and 1970 govt. introduced many bills, but society's response towards dalits continued to be weak, biased and violent. Misbehaviour toward Dalit women was common right. Laws related to social and economic exploitation of dalits were proving ineffective. On the other hand, Dalits were supporting political parties, like Republican Party of India, but these parties were not succeeding politically. All such cases were responsible for the upcoming of Dalit Panthers.

Main responsibility for dalit panthers was to fight against the exploitation of the dalit in different parts of Maharashtra. It a movement against the issue of exploitation of dalits. As a result, in 1989, government made a strict law, with the provision & severe punishment. Many programmes like abolition of caste system were accepted. The success of Panther groups owed to problems of landless poor, urban industrial labourers. The educated dalit youths got a platform through this movement of panthers dalit, where they can use creativity to show their anguish.

Indian Farmer Union:

In the later part of 1980, efforts were made for the liberalisation of Indian economy, which created a problem for the cash crops in the market. It was worth mentioning then in final years of 1960s due to green revolution. Farmers of Haryana, Punjab and Western U. P. were benefitted a lot.

After that sugarcane and wheat became the main cash crops in this area. Indian farmer union demanded to increase the governments' cost price of sugarcane and wheat. To remove the restrictions on transportation of Agro based products in different states, to encourage guaranteed power supply at reasonable rate to waive off the standing loans of the farmers and to start

The Chief of Bhartiya Kisan Union Pramukh: Pramukh of Indian Farmer Union was Mahendra Singh Tikait and they convenor of committee was M. Yudi Vir Singh, threatened that if India will not take step to keep farming away from the world trade organisation then country has to face its social and economical consequences.

pension programme for the farmers. These were such demands which are arose by the other farmer unions of the country. Movement started by the Shetkari Sangathan of Maharashtra. Considered the movement opualied by farmers as aserolt of rural agricultural areas.

To press their demands, Indian Farmer Union took the help of rallies demonstrations and fill the jail (Jail

bharo) abhiyan activities. Thousands of farmers of western U. P. and adjoining areas participated and acted as a pressure group on Indian politics. In January, 1980, at Meerut, U.P., twenty thousand farmers strongly opposed the hike in electricity rate and tried to *Gherao* government on economic issues.

Tadi Virodhi Andolan / Movement:

Tadi virodhi andolan was a movement of the women in Andhra Pradesh. Through this movement, women were demanding to stop the selling of liquor in their neighbourhood. In the months of September-October 1992, these rural women wanted to improve their economic condition by initiating the movement against the liquor. It may be noted here that in a far off village Dubarganta of Nellore district of Andhra Pradesh in 1990 an adult education programme for women was started. In this programme, women in large number registered themselves in the class and complaint against the men about the alcoholism. It is because alcoholism turned men physically and mentally weak and they could not help in the house hold works. Women were facing maximum problems because of day by day dilapidating conditions. As a result, other village women of that district came forward and put pressure on the government to close the liquor shops. The news of this awareness spread rapidly and women of about 5000 villages participated in this Tadi virodhi andolan and sent a proposal to the district magistrate to ban the tadi. In this way this movement of Nellore spread widely.

Later on this Tadi andolan became the part of a women andolan whose slogan was '*Tadi ki bikri band karo*' (Stop the selling of liquor). This common slogan not only changed the life of women rather it brought forward this social economic and political issues before the country and put a question mark on the functioning of democratic government. Later on this movement or the Tadi Virodhi Andolan protested openly against other social issues. This was reason that in 1990s women movement demanded for political representation and fix a representation in the local bodies. By 73rd and 74th amendment they got representation in local bodies.

Save Narmada Movement:

Chipko movement emphasised on environmental issues. At the same time it showed deep anger people towards government's irresponsiveness towards agricultural sector. It is describable that immediately after 1980 under the development project on Narmada Valley crossing Gujarat, Maharashtra, M. P. proposed to construct 30 large, 135 medium & 300 small dams across river Narmada and its tributaries. As a result of this 245 villages were suspected to be drowned if the proposed project was to be implemented. As a result, local workers launched a movement against the government on the issue of rehabilitation of 2.5 lakhs people of affected villages. During 1988-99, different organisations organised themselves under the name of Narmada Bachao Movement and gave an example of a mass struggle. In the beginning of the movement, it was demanded that there should be proper rehabilitation of people affected directly or indirectly by this project. The greatest achievement of this movement was that it took the democratic dimension to the villages, because 'save Narmada movement' emphasised the involvement of locals in decisions making. These types of projects could establish their control on water, forest land etc. like natural resources.

This movement also raised the question that for the benefits of a few people others should not be harmed. Later on this movement openly opposed construction of large dams. It will not be an exaggeration if we say that National Rehabilitation Policy of 2003 is the achievement of social movements like 'Save Narmada'.

Right to Information movement:

RTI movement can be called an important example of people's movement. This movement got success in fulfilling one big demand from the government. A spark coming from a small village of Rajasthan started taking shape. In 1994 and again in 1996 people's hearing was organised. Under the pressure of the movement, the government amended in the Panchayati Raj Adhiniyam and allowed to provide the photocopies of documents. In 1996 a National Committee was set up in Delhi on R.T.I. In 2002 freedom of information bill was passed but due to many short comings it would not be executed. In 2004, RTI bill was presented in the parliament which got approval of the president in 2005.

Beginning of Right to Information:

First of all started in extremely, backward area 'Bhim Tehsil' of Rajasthan. In which villagers demanded a copy of their salary payment bills from administration. Villagers felt heavy irregularities in the payment of their wages.

People's struggles & movements in Neighbouring countries :

India is the largest democratic country of the world. Internal conflicts, struggle and movements of Indian democracy have already been discussed. Indian democracy will be stronger when democratic process will run in its neighbouring countries. For instance first of all we could consider Nepal.

Democratic movement in Nepal: Aim of democratic movements of Nepal was to compel the King to take back his orders, by which the king

abolished democracy in Nepal. It may be noted that in Nepal democracy came in 1990. The King remained the former head of the state but real power came in the hands of representatives elected by the people.

This constitutional autocracy was accepted earlier by the King Birendra. After his assassination King Gyanendra was not in condition to accept the democracy. In 2005, King Gyanendra not only dethroned the then prime minister but also dismissed/dissolved the government elected by the people. As a result, a movement started in 2006, with the only aim to transfer the power of government from the hand of king to the hands of common men.

To establish democracy in Nepal, all big political parties of Nepalese parliament made an alliance, which is known as Saptadaliya Gathbandhan (seven party alliance). This alliance appealed for 4 days strike in the capital Kathmandu, which greatly involved the people of Nepal. Approx. 1 lakh people daily collected to demand the establishment of democracy. On 23rd April, 2006 the number of movement workers reached about 5 lakh. On 24th April, 2006 King Gyanendra accepted the all party government and formation of a new constituent assembly. The Alliance elected Girija Prasad Koirala as the Prime Minister of the interim government. The Parliament was re-established and in the first meeting, parliament passed many laws and restricted most of the powers of the King. It is describable that struggle of people of Nepal for the restoration of democracy became the source of inspiration for the whole world.

People's struggle in Bolivia:

People of Bolivia started a successful struggle for the privatisation of water. Bolivia is a poor country in Latin America. When World Bank

pressurised the government to give up its control on municipal water supply, then government handed over the right to a multinational company (MNC). The company immediately increased the price of water by four times. Many people received monthly water of Rs. 1000 in the country. This led to a spontaneous popular protest. Many times government and labours, human right workers and social leaders confronted one another. The imposed marshal law was against the people. But, lastly government had to surrender in front of the demands of the people and multinational company was compelled to leave. The Government had to accept all demands of the agitators/revolutionaries.

Struggle for democracy in Bangladesh:

In 1971 after its formation, Bangladesh it made its constitution and declared itself a secular, democratic and socialist country. In 1975, Sheikh Mujiburrahman amended the constitution and got the approval for the presidential form and abolished all political parties except Awami League. This led to revolution against him. In 1975, military revolted against him and he was shot dead. From then till December, 2008 people were continuously struggling for the restoration of democracy. On 29th December, 2008 General Elections were held in Bangladesh under the leadership of Prime Minister Sheikh Haseena. The alliance under her and party Awami League got a historical success in the general election, and now people have started to feel a happy morning of democracy.

Struggle for democracy in Srilanka:

Srilanka situated in the south of India is an important country of South Asia. In 1948 from its independence till now democracy is established there.

Srilanka is engaged in serious caste struggle and racial conflict. Demand of separate state by the Tamil population has turned into a serious race conflict. The government's biased behaviour toward Srilankan Tamils and disrespect to them has paved the path of this caste struggle.

Meaning of Political Party:

Now we will study the behavioural side of democracy. Political parties have an important place in the behavioural side of democracy. Political parties play important role in the running of government. Now we will understand the political party in detail.

Generally political party implies those groups of people who work for a common objective/aim. If aims of the party is related with the political activities, we call it a political party. In any political party, people get together for a general aim; for example, to caste vote, to contest election, to fix policies and programme etc. It is noted here that people may have different opinions on any common objective, but as far as the question of political party is concerned their members have common views on a general aim. Along with it, the members of a political party try to make others understand that their general aim is better than other people's aim. In this context we have to understand one more thing, that when groups of people organise to form a political party then their only aim is to achieve power or to influence power. For this, a political party prepare, its own policies and programmes.

In India, party system is considered to start in 1885 with the establishment of Indian National Congress. After independence, many national and regional parties came into existence. Here, it is necessary to know that the political party first originated in the world in Britain. Here in 1688 after the bloodless revolution two political parties were formed namely Whig and Tory which later on known by the Liberal and the Conservatives respectively. In United States of America, political parties were formed after the formation of constitution.

Function of Political Parties:

Political party became a part of life in democratic countries. Therefore they are called life 'blood of democracy'. Main functions of political parties in democratic system are:

1. To fix policies and programmes:

Political parties prepare policies and programmes to get the support of the people. They fight election on the basis of these policies and programmes. Political party present their policies and programmes to the people through speech on radio, newspaper, etc. Political party whose policies and programmes are for the welfare of people and to strengthen the national interest attract the voters.

2. To handle administration:

The Political party handles the government by getting majority in the election. The political party which is known as opposition party keeps a check on government and stops the government from doing any irregularities.

3. To handle election:

As political parties are necessary for democratic system in the same way election is necessary in party system. We already know that all political parties frame their programmes and policies according to their views and principles. The same programmes and policies are kept before people at the time of election which is same as election manifesto. Political parties nominate their candidates and try to win the election. Therefore one main function of political party is also to handle the election.

4. Formation of public opinion:

In democracy power is gained by the support of the people. For this you need to have public opinion on the policies of government and this kind

of public opinion can be formed only by political parties with help of public meets, rallies, newspapers, radio, television etc.

5. To work as a mediator between government & people : One main function of the political party is to be a link between government and people. Political party put the problems and necessities of the people before the government and take the government's welfare projects and programmes to the people. In this way political party works as a bridge between government and the people.

6. Political Training: Political parties also work to give political training to the voters, especially during the election to their supporters for the political works like how to cast vote in election or criticise the policies of government etc. Beyond this, all political parties accelerate their political and educational activities to connect the voters with themselves, which could make political consumers among them.

7. Party function: Every political party also does some party related work, like to make maximum voters as their party member, to advertise their policies and programmes, and to collect contributions for the party.

8. Non-Political functions : Political parties not only do the political work / function, they also do the non-political work, like relief in natural disasters, flood, drought, earthquake, etc.

Need of Political Parties in democracy:

Till now we have understood that political parties play an important role in democratic system. Political parties play important role in solving the different problems of the people. Now the question that arises before us is : why are political parties needed in modern democracy? Whether democratic

system can run successfully in absence of the political parties? In fact political parties are called soul of democracy. Therefore, in democratic system the importance of political parties can't be ignored. In any functioning system thousands of people give their views on any issue, but these view and opinions cannot have any meaning until opinions are not related with any party's view. Political parties connect the thoughts and emotions of the people of country. From this view political parties are necessary for us. In addition to this, political party is also necessary in democracy because if party is not there, then all candidates will be independent. Candidates will frame their policies, especially for the region from where they are fighting in election and not for the nation's benefit. In this situation, nation's unity and integrity will be in danger and the development of the country will be affected. To avoid this problem, the existence of political parties is necessary. Policies and programmes of political parties in totality are not for any special region. Members of political party are of different castes, religions, regions and genders. Due to this political party put the problems of all the people before the government of the country and seeks solution. Thus, we can say that political parties are necessary in democracy.

Competition between political parties and its effect on empowerment of public opinion:

Three forms of party system is prevalent in the world.

- (i) One party system
- (ii) Two party system and
- (iii) Multi-party system.

In these three party systems two party and multi-party system have competition between them. Generally, people believe that competition

among political parties is good. Main reason for the competition among parties is attaining power. Ultimate goal of all these parties is attaining power, for this all political parties want to get supports of the maximum people. Due to the competition among political parties voters have the option of supporting or opposing the political parties. Therefore, healthy competition among political parties is considered good for democracy.

We know that political party is the 'soul of democracy'. Political parties are also considered as the foundation of democracy. Therefore, we can also accept that democracy becomes strong with the competitions among political parties. Such competitions make policies and programmes more oriented to the people. All parties raise the problem of people in an effective manner and try to solve it as soon as possible. There is a belief among the political parties that if they do not work according to the wish, desire and necessity of the people, then they will not get the support of the people and they will fail in achieving their final goal, i.e. the power. The ruling party tries to benefit the people with its programme because people have the option to make the government of other parties also. So, we can say that democracy becomes stronger with the competition among political parties.

Contribution of political parties in the national development.

The development of any country depends on the conditions of its political parties. The country whose political parties have broad thoughts, principles and values, their development will be more. Therefore, it is said that in the development of any nation, political parties have important role. In fact for national development it is necessary that people are aware of this unity in society and state and there is political stability. All political parties

play a significant role in country development. Generally it is seen in democracy that people remain satisfied with whatever they get. They have less desire to get more. Its main reason is the lack of awareness. In this condition political parties make the people aware towards their rights (or motivate the people towards their rights).

Unity in state and society is necessary for the development of the nation. For this, political parties work as an important institution. Political parties have members of different castes, religions, level and genders. They all represent their own caste, religion, level and gender. These representatives immediately solve if any dispute occurs (discrimination occurs) which keeps unity in the state. Political stability is one of the main conditions of national development. Political party can bring political stability in any country. For this, it is necessary that in spite of opposing they should do constructive criticism of the government. It is also necessary for the national development that all must support and participate in the decision of ruling party. This type of work is also done by political party. Political parties also do constructive work in crisis like relief work during natural disasters etc. For national development the government prepares different types of policies and programmes in democratic countries. This type of policies and programmes must be approved by legislation. With the help of ruling and opposition parties the legislation is passed for these policies and programmes. On the basis of these points, we can understand that political parties play an important role in the national development.

Main challenges for political parties:

We know that in democratic system of government, governance is done by any political party. We also know that the government which doesn't fulfil the wish, need and desires of the people, or any loopholes in the

governing system, then its complete, responsibility is on political party and often it is blamed that political party is not working properly. In true sense there are some challenges before the political parties which do not allow achieving their objectives. Following are the challenges:

1. Lack of internal democracy:

All rights of political parties of democratic countries are concentrated to one person or in group of some persons. Every member is not involved in the internal decision making process of the party. Major party post are occupied by the relatives of the party leader. Internal election in the party is also not done on time. Decisions taken inside the parties are also not known to all the members. In country like India, there is a lack of internal democracy inside the political parties which is a serious challenge for the party.

2. Lack of leadership:

Almost in all political parties of India, there is a lack of leadership. In real sense today in maximum political parties there is no any leader who is universally accepted and could give right direction to the party. Beyond this, lack of youth and female leadership is also seen. The youth of the country are running after job, business and trade. Youths do not feel their future secure in politics. As a result, there is a lack of leadership in the political parties.

3. Kinship:

Generally it is seen that the top leaders of all political parties take undue advantage by providing main post to their relatives and friends. There is very less possibilities to get any high post for any common worker. In India Congress and other political parties are often blamed for kinship. So, abolition of hereditary is a main challenge before the political parties.

4. Impact of black money and criminals:

Today black money and increase in the impacts of criminals are major challenges. We know that today contesting election is a costly affair. As a result, political parties do not hesitate in opting legal or illegal ways. In elections capitalists are given party ticket, who use their black money in the election. Apart from this, at the time of election, political parties get heavy amount as a donation from these capitalists or industrialist, which is a type of black money. These businessmen take undue advantage from these political parties after election. Now a days impact of criminals have increased in political parties. All political parties take the helps of criminals during election and after election help them in increasing their crimes.

5. Condition of lack of principle:

Now a days political parties have no firm principle of their own. No party sticks to its principle; to achieve power they leave their principle. Whereas political parties of countries like United States of America stick to their basic principles from the day of inception till date.

6. Alliance of Political Parties :

Tradition of alliance politics is common in a multi-party political system like India, because no single party is getting required majority to form government. Therefore political parties make alliance before and after the elections, whose thoughts and principles are far different from them own. Sometimes it also happens that many parties fight election against each other and after election they form an alliance to form government. This type of alliance is opportunists. For example after 2004 after General Lok Sabha election Congress & Left parties along with other political parties combined together to form the government, where Congress and Left party fought election against each other. This type of alliance brings indiscipline in the political parties and it is also not good for democracy.

Measures to make political parties effective :

So far we have understood that there are many challenges before the political parties. Now we will try to understand how to enable the political parties to fight against these challenges? If political parties do not face these challenges the democratic system will collapse in achieving its objectives. So, following guidelines have been given to make the political parties effective.

1. Implementation of anti-defection law:

Law should be implemented to stop the incumbency of MLA and MP. Law has been made by amending the constitution. These laws should be implemented fully without any disparity.

2. Order of judiciary should be executed : Supreme court has passed an order to stop the misuse of the black money and to stop the power of criminals inside the political parties. According to the order all candidates fighting in the election have to declare their property and their criminal background's report. Details must be given to the election commission. Supreme Court has banned those candidates from fighting election who have criminal backgrounds.

So, after implementation of these orders of court there will be decrease in the number of criminals in the political parties and political party will be effective.

3. Internal democracy should be restored in democratic parties: To make the political parties effective it is necessary that all political parties must follow their own constitution. Time-to-time they must conduct organisational election and give equal opportunity to every member of the political parties.

4. Political parties can increase : their effects by providing proper representation to youth and women. Parties will get new energy and direction by inducting youth in the political parties.

5. To make political parties effective one suggestion could be given that expenditure of election must be borne by the government. Petrol, paper and clothes, telephone etc. which are used in the election must be made available by the governments.

If political parties and government pay attention to these suggestions, then political party could be made effective. Except this, one must take initiative to make the political parties effective. By taking the role of opposition and by giving constructive supports to the government one could make him/her self effective.

Introduction of main political parties of India:

In Indian political system two aspects of political parties are seen — One type has nation-wide existence. Its policies and programmes are of national level. Such parties have units at state level also. They are known as national political parties. Second, those parties whose programmes, policies and ideology are limited to any state or particular region. These types of parties are known as state level or regional parties. Which political party is national or which is state level, is decided by election commission. Symbols of political parties are also allotted by the election commission.

To get the status of national political party, a party should get 6% of the valid votes in 4 or more states along with the minimum 4 Lok Sabha seats from any state in the election of Lok Sabha or Vidhan Sabha . Alternatively it is necessary to get minimum 2% seats of Lok Sabha which means 11 seats should be at least from 3 states.

In the same way to get the affiliation of state level political party that party should get 6% valid votes along with 3% seats or 3 seats of State Vidhan Sabha.

Come, let's know about some major political parties of India.

Indian National Congress (INC):

Indian National Congress was founded in 1885. It has experienced many splits since then. At present it is also known as Congress (I). Main objective of Congress Party is to ensure progress of the people of India and to establish India as a socialist state by peaceful and constitutional means. It must be based on parliamentary democracy. It must have opportunity and equal social, political and economic rights and must aim to attain global brotherhood. Congress is a secular party. It is one of the oldest political parties of the world. It ruled over the country from independence to 1971 and from 1980 to 1989. In 2004, this party is ruling over the country under the banner of United Progressive Alliance (UPA).

Bhartiya Janta Party (BJP):

Founded in 1980 by reviving the erstwhile Bhartiya Jana Sangh. Atal Bihari Vajpayee was made the first President of Bhartiya Janta Party. Main aim of Bharity Janta Party was to build a strong and modern India by drawing inspiration from India's ancient culture and values. Bhartiya Janta Party promotes cultural nationalism and is in favour of implementing Common Citizen Code of Conduct. It is against giving special status to Jammu & Kashmir. Bhartiya Janta Party came to power in 1998 by forming the NDA (National Democratic Alliance) and ruled till 2004.

Communist Party of India (CPI):

In India, Communist Party of India was formed in 1925 with the help of S. A. Dange. CPI believes in secularism and democracy and is against communalism. It accepts parliamentary democracy as a means of promoting the interest of the working class farmers and the poor. It has an extensive base in Kerala, West Bengal, and Bihar. In 2004 it built a part of UPA and supported government from outside.

Communist Party of India Marxist: (CPI-M):

In 1964 splits in communist party gave birth to a new party Communist party of India (Marxist). Its main leader are Jyoti Basu, Somnath Chatterjee, A. K. Gopalan and V. Ramamurthi.

This party supports socialisation, secularism, and democracy by keeping faith in the thoughts of Marx and Lenin. Leaders of this party want to establish the rule of farmers and labourers. This party believes that aim of social and economic justice can be achieved by election. In 2004, this party also supported the UPA government from outside and thus became a part of government.

Bahujan Samajwadi Party (BSP):

BSP is formed from All India Backward and Minority workers committee. BSP is formed in 1984 under the leadership of Kanshi Ram. Main ideology of this party is to unite dalits and backwards and minorities to come to power. Its birth place is U.P. therefore, its main force is also in U. P. Now it has expanded itself in Haryana, Delhi, M.P. and Bihar

National Congress Party (NCP):

On the issue of Citizen of Indian origin in 1999, NCP was established after separation from Indian National Congress. Its main leaders are Sharad Pawar and Tarique Anwar. Its main thoughts are democratic social justice and strengthen federalism. This party emphasises on giving the persons of Indian origin any government and non-government posts.

Rashtriya Janta Dal (RJD):

In 1997, Janta Dal split and then the then Chief Minister of Bihar Shri Lalu Prasad Yadav formed Rashtriya Janta Dal. Rashtriya Janta Dal focuses on the establishment of social justice. This party focuses on achieving the power by uniting backwards, dalits and minorities. RJD opposes communalism and imperialism and trusts in secularism.

Janta Dal United (JDU):

In 1999 by splitting from Janta Dal, under the leadership of Sharad Yadav, Janta Dal United was formed. Later on Samta Party under leadership of George Fernandez dissolved itself Janta Dal United. The main objective of this party is to establish socialism and increase social equity. It wants to establish social justice with development of dalits, backwards and minorities. It also demands for special rights of the states.

Lok Jan Shakti Party (LJP):

LJP was formed in 2000 under the leadership of Ram Vilas Paswan. The main aims of this party is the development of dalits, backwards and minorities. This party also focuses on social justice. LJP talks about the autonomy of the states and focuses on encouragement of the small scale industries, so that youth could get more job opportunities.

Samajwadi Party:

Under the leadership of Mulayam Singh in 1992, Samajwadi party was formed. This party focuses on the establishment of national and indigenous companies and opposes multi-national companies. This party gives special emphasis on the development of agriculture. Its main base is in Uttar Pradesh. But now its base has reached Bihar, Punjab, Madhya Pradesh, etc.

Jharkhand Mukti Morcha (JMM):

Jharkhand Mukti Morcha was formed in 1973 in Bihar. After the formation of Jharkhand, its main base is in Jharkhand. Its existence is also seen in Odisha and West Bengal.

After the above discussion it is necessary to be clear that there are other national and state level parties other than state level parties existing in Bihar, which is playing important role in the national politics. Such parties are Akali Dal, Dravid Munetra Kadgam, Muslim League, Telgudesham, Asam Gan Parishad, Viju Janta Dal, etc.

Questions

Objective Question:

I. Select the correct option

1. Year 1975 in Indian politics is known for what?
 - (a) General election held this year
 - (b) Smt. Indira Gandhi became Prime Minister
 - (c) Emergency declared in the country
 - (d) Government formed by Janta Party
2. In which decade Indian democracy people's revolt begin against the government?
 - (a) In 1960s decades
 - (b) In 1970s decade
 - (c) In 1980s decade
 - (d) In 1990s decade
3. Who among the following led the Sampurna Kranti (Complete Revolution) in Bihar?
 - (a) Morarji Desai
 - (b) Nitish Kumar
 - (c) Indira Gandhi
 - (d) Jay Prakash Narayan
4. Which party got majority in the general election held in 1977 in India?
 - (a) Congress Party
 - (b) Janta Party
 - (c) Communist Party
 - (d) No any party
5. 'Chipko movement' is associated with which of the following?
 - (a) Permission of cutting angu trees
 - (b) From relieving economic exploitation
 - (c) Voice against wines
 - (d) From opposition of congress party
6. Who among the following is not associated with 'dalit panthers'?
 - (a) Abolition/eradication of caste system
 - (b) Formation of dalit army
 - (c) Progress of landless poor farmer
 - (d) Releasing industrial labours from exploitation
7. Who among the following was the head of Bhatiya Kisan Union?
 - (a) Morarji Desai
 - (b) Jay Prakash Narayan
 - (c) Mahendra Singh Tikait
 - (d) Choudhary Charan Singh

8. In which state 'Tadi Virodhi Andolan' was started?
 (a) Bihar (b) Uttar Pradesh
 (c) Andhra Pradesh (d) Tamil Nadu
9. Which states are associated with 'Narmada Gihati Project'?
 (a) Bihar, Uttar Pradesh, Madhya Pradesh
 (b) Tamil Nadu, Kerala, Karnataka
 (c) West Bengal, Uttar Pradesh, Punjab
 (d) Gujrat, Maharashtra, Madhya Pradesh
10. Where was 'Right to Information' movement started?
 (a) Rajasthan (b) Delhi
 (c) Tamilnadu (d) Bihar
11. When was the law related to 'Right to Information' passed?
 (a) In 2004 (b) In 2005
 (c) In 2006 (d) In 2007
12. What was the main objective of Saptadaliya Alliance in Nepal?
 (a) To compel the king to leave the country
 (b) To establish democracy
 (c) To make good relation between India and Nepal
 (d) To establish all party government
13. What was the main reason of mass struggle in Bolvia?
 (a) Increase in the cost of water
 (b) Increase in the cost of eatables
 (c) Increase in the cost of petrol
 (d) Increase in the cost of life saving medicine
14. When Srilanka got freedom?
 (a) In 1947 (b) In 1948
 (c) In 1949 (d) In 1950
15. Meaning of Political party is —
 (a) Group of Officers (b) Group of Military
 (c) Group of People (d) Group of Farmers

16. Which of the following is generally the main objective of all political parties?
- (a) To get power
 - (b) To get government posts
 - (c) To fight election
 - (d) None of these
17. Which country laid the foundation of political parties?
- (a) Britain
 - (b) India
 - (c) France
 - (d) U.S.A.
18. Which of the following is considered as the soul of democracy?
- (a) Government
 - (b) Judiciary
 - (c) Constitution
 - (d) Political party
19. Which of the following work is not done by political party?
- (a) Fight election
 - (b) Criticize the government
 - (c) Relief in natural disaster
 - (d) Work related to the appointment of officers
20. Which of the following views are not related to the political parties?
- (a) Political party put the views and emotions of the people before the government.
 - (b) Political party is a medium of establish unity and integrity in the country.
 - (c) Political party creates hindrance in development of government policies.
 - (d) Political party brings out the problems of different classes, castes, and religions to the government.
21. Which country does not have multy-party system?
- (a) Pakistan
 - (b) India
 - (c) Bangladesh
 - (d) Britain
22. Which party system has the possibility of making alliance government?
- (a) One party system
 - (b) Two party system
 - (c) Multi-party system
 - (d) None of the above

23. Which of the following is not needed for the political stability in any country?
- (a) All parties need to give constructive support to the government.
 - (b) To dismiss the government by any means.
 - (c) Govt. need to consider public opinion in the decision making process.
 - (d) To ignore opposition party by the government. Government should keep the opposition parties under house arrest.
24. Which of the following is not the challenge before the political parties?
- (a) No organisational election on time in political parties.
 - (b) No proper representation of youth and women in the political parties
 - (c) To put the problems of people in front of the government by the political parties.
 - (d) To make alliance with the political parties having opposite principles.
25. Defection law is implemented on which of the following?
- (a) On MPs and MLAs
 - (b) On President
 - (c) On Vice President
 - (d) On all of the above
26. Affiliation of political parties and their symbols are given by whom?
- (a) President's Secretary
 - (b) Prime Minister's Secretary
 - (c) Election Commission
 - (d) Member of Parliament
27. Which of the following is not the national party?
- (a) Rashtriya Janta Dal
 - (b) Bahujan Samaj Party
 - (c) Lok Jan Shakti Party
 - (d) Bhartiya Janta Party
28. When was Janta Dal (United) party formed?
- (a) 1992
 - (b) 1999
 - (c) 2000
 - (d) 2004

I. Match the following:

Match (i)

Column-I

1. Samajdwadi Party
2. Rashtriya Janta Dal
3. Lok Jan Shakti Party
4. J. D. U.

Column-II

- Lantern
Arrow
Bangla
Cycle

Match (ii)

Column-I

1. Congress Party
2. Bhartiya Janta Party
3. Communist Party
4. Jharkhand Mukti Morcha

Column-II

- N.D.A.
Regional Party
U.P.A.
Third front

Short Answer Questions:

1. What were the main reasons for the 'Student Movement' in Bihar?
2. What were the main objectives of 'Chipko Movement'?
3. What is independent political organisation?
4. What were the main demands of 'Indian Farmer Union' (Bhartiya Kisan Union)?
5. What do you mean by National Political Party?

Long Answer Questions:

1. “Democracy is strengthened with Mass Struggle (Jan-Sangharsh)”. Do you agree with this statement? Give reasons in your favour.
2. On which basis you can say that student movements started from Bihar has turned national?
3. **Read the following statements and give reasons in favour of your argument.**
 - (a) Regional feeling strengthens democracy.
 - (b) Pressure group is the group of selfish elements.
 - (c) Man is struggle is against democracy.
 - (d) The role of women is negligible in democratic movements in India.
 - (e) Why is political party said to be soul of democracy?
 - (f) In what way do political parties contribute in the national development?
 - (g) List the main functions of political parties.
 - (h) Who gives affiliation to national and state level political parties and what are its dimensions criteria?



Outcomes of Democracy

Introduction:

In class IX we have studied in details the basics of democracy, its organisations as well as its rules and regulations. Along with that we have got to know the delicacies of democracy. We have observed politics very closely while moving through the process of democracy. It is important for us to know certain issues such as ideal and ideas, co-operation and co-ordination, conflict and competition etc. If democracy is the best form of governance then why is it not proving itself in tackling issues like social problems, equality and independence and pride of the people? This is so because democracy due to its qualities brings hope. So, this question is obvious and positive and this will guide us. We can try to evaluate the achievements of democracy. In this process not only our queries will be answered but also lead us to the development of healthy democracy. In this chapter evaluation of democracy will be done at different levels, so that continuous discussion goes on with common understanding of democracy. In this way we will evaluate the achievements of Indian democracy.

Whether democracy is achieving its goal?

Today in about 100 countries democracy is there in one form or the other. Continuous extension of democracy and citizen supports, has been getting proves that democracy is better than all other forms of government.

The citizens' equal opportunity, liberty and dignity are some of the important attractions of democracy. It also has immense potential to minimize the frictions and possibilities of improvement on the basis of merits- demerits. It is also important in this context that decision in democracy is not taken individually but are unanimous. This feature is even the main objective of democracy. With the hopes of people intact there is no less complains towards the democracy.

People expect so much from democracy that even its little deficiency hurts the people. Sometimes we took a risk to consider democracy as the panacea of all diseases and also consider it as a magical remedy for all social, political and economic diversities. This type of extreme expectation at times lead to disinterest and ignorant attitude among the people towards it. But this view towards democracy is not acceptable either in theoretical form or on practical ground. Therefore, before evaluating the achievements of democracy we have to understand that democracy is better than other forms of government and its people oriented-ness creates a condition to achieve different goals. Now it is the responsibility of citizens to achieve the goal by taking advantage of these conditions.

The achievement of Indian democracy should be measured in this context. This is true that there are plenty of examples which show the dark side of the Indian democratic system. In the history of last 60 years, after independence the story of corrupted politicians and story distracting the main objects of constitution are no less in number. In spite of these weaknesses, our democracy is unique compared to western democracy, as it is becoming strong and refined day by day.

We should visualising it as the best system of governance and evaluate its achievements accordingly. Come lets try to examine the basic elements of democracy and compare it with non-democratic governing system and try to create a constructive/positive understanding towards it.

Responsible and constitutional governance:

To evaluate how democracy is responsible towards people and upto which extent it is valid/constitutional it is necessary to raise a few question.

- (a) Whether in democracy, people have right to elect their representatives?
- (b) Whether elected government is capable of meeting people's expectations?
- (c) Whether government is taking decision quickly and are those decisions good for the welfare of people?

If we evaluate democracy in the light of above questions, then we see that people participate in elections, and elect their representatives. This is another thing that socially and economically strong people have great influence of them. Inspite of this due to increasing awareness among the people and massive opposition, democracy is getting better day by day. Due to broader publicity and increasing literacy today people are highly using their voting rights whereas in past either they were kept aloof or were not interested. If we see this in Indian context then it is satisfactory. Marginalized class of people were kept away from voting by the aristocrats of the society but today they are using their voting rights and discussing about their rights. If we see carefully then there is no basic structural changes in Indian democracy; but the conditions have changed due to people's faith in democracy. Today people are not using their franchise but also interfere in the decision making process of the government. This is the reason that government has to be responsible towards people; because it feels the danger of being rejected by the people.

Now we think in an other context. It is true that decisions are taken in democracy after a long process of discussion and counter arguments. As the decisions are taken through a long process of legislation. It is obvious that all this will take time. At times it takes so long that decisions become meaningless. On the other hand if we see the case of delaying decisions from non-democratic system, then decisions are take quickly and effectively. One point to be focussed here is that, in non-democratic system decisions are taken by any particular person without any decisions. These decisions need not go through a long process of legislation. At times these decisions are contextual as well as judicious. People also feel relaxed. But if we see these decisions in totality then it is quite disappointing. Reason is very clear that in non-democratic system there is possibility of personal prejudice which is not suitable for the mass welfare of the people. Whereas in democratic system people have the right to know how and in what way decisions are being taken. This means democratic system has transparency and trust of the people, whereas in non-democratic system there is no such possibilities. While concluding we see that in democratic system elections are held regularly. When government makes any law, then it keeps on discussing with the representatives and the common people openly.

The democratic system thus is the best system of governance inspite of a few shortcomings. After comparing with non-democratic system of governance there is no doubt that democratic system is a more responsible and valid governing system. This is the reason that today in the entire world trust towards democracy is increasing and all countries feel proud in cleaning there country to be democratic.

Economic Prosperity and Development:

On the basis of information we have, we can say that democracy is valid and responsible towards the people. On this basis it is not

un-contextual, that this system gives good government. It will also have economic prosperity as well as lead in terms of development. But when we compare economic happiness and the rate of development between democratic system and autocratic/dictatorship ruling system, then we feel very sad and disappointed. One question also arises after having a glance at the chart given below that on the basis of economic prosperity and development whether democratic system is better than autocratic system? Look at the chart carefully.

Rate of economic development in different ruling system (1950-2000)

Types of ruling system	Development rate
All democratic ruling	3.95
All autocratic	4.42
Poor countries under autocracy	4.34
Poor countries having democracy	4.28

After studying the above data one feels disappointed with democratic system. But the economic development of any country depends on the population, economic priorities, co-operation from other countries along with global aspect. In spite of low rate of development, it is better to opt for democracy because it has many positive and reliable benefits.

Social Imbalance and Adjustment:

Democracy helps in developing mutual trust and understanding among many social imbalances and diversities that exist in any society. It means that democracy helps citizens to live peacefully. In chapter-two we have seen with examples that democracy is helpful in reducing conflicts and

differences between different castes and religions. It also prevents them from getting violent and unruly. In our country also, democracy has been helpful in reducing caste and communal conflicts to a great extent. Now it is confirmed that if democratic system had not been there, then definitely conditions would have been worst.

It is true that no governance can claim to completely stop the clash and conflict among people of different castes, languages and communities. There are many social, economic and cultural reasons for such conflicts. When their expectations and demands are ignored or suppressed then conflicts occur. Usually such attitudes are seen in non-democratic system. Recently citizens' demands were ignored and suppressed in Nepal by the Monarch's family. But at the end the citizens won. The role of democracy is important in ending social conflicts and differences, by creating an environment of common understanding. Democracy develops the respect towards social and cultural differences among the people. It can be said confidently that between different social disparities and differences only democracy is successful. These issues are well addressed in the story of people's struggle in history books.

Other than this, from dignity and freedom of citizen's point of view also democracy is not only ahead but superior to all other forms of governance too. The most important feature of democracy is that there is always great possibility of regular dialogue among people. Aim of these dialogues is to reach a positive conclusion. That means to develop a healthy tradition of presenting one's own point boldly and listening to others patiently. Now it is clear that no other governing system is better than democracy as it provides freedom of all sorts.

Your examinations occur twice or thrice in a year, but democracy has its examination daily which is taken by people.

Thus, we arrive at a conclusion that inspite of social disparities and differences democracy is better in comparison to other governing systems in establishing mutual understanding and adjustments as it is open to dialogues all the times.

How successful is Indian democracy?

When we see Indian democracy in terms of its achievements and results, then we get mix responses. At times we feel disappointed but hopes are still alive. Our disappointments first appear in the form that either there is no democracy in India, or India is not suitable for democracy. Sometimes such comments are also heard that democratic system is unsuccessful and crippled in comparison to all other ruling system. It is obvious that democracy has to pass through several processes. Therefore its pace will definitely be slow. Delay in justice, slow rate of development or progress make people feel that democracy is not better. In monarchy and autocracy its pace is more but there is lack of common people welfare from one end. It absolutely lacks quality.

Even among these disappointments, there is ray of hope. Where we see the bad impacts of quick decisions taken in non- democratic systems, there we feel there is no better governing system than democracy. When we see this in the 60 years of Indian democracy then we feel we are very successful in terms of time line. There was a time when people talk in the proverb “ koi nrip hohu hamen ka haani “. People never felt themselves as a part of governance. People use to caste their voter on emotions. Candidates with the rich and criminal background are still capable to purchase the votes. But, when we evaluate the 15th Lok sabha election in 2009, then we observe that citizens of India rejected the candidates having criminal background throughout the country. People got the confidence that they can play a decisive role through their votes. Today in the whole world Indian trust

towards democracy has risen and other democratic countries inspired by its success. This is true, democracy has to prove itself regularly before the people. Where people get little benefit in democracy, their expectations rise. They expect better work from democracy. Therefore, when you ask about working and future of democracy people start talking about their personal or common problems. Expectations and queries of citizens towards democracy is the evidence that shows dynamism and success of democracy. People's satisfaction indicates two things. First thing is that in autocracy citizens are forcibly satisfied and second, people are not interested in democracy. The evaluation of work of any dictator is not done because of fear whereas in democracy evaluation of work of the people sitting in the system is done every day. When we evaluate Indian democratic context, we find the situation satisfactory. Today in India people are continuously in the process of becoming citizens.

Basic Elements behind success of Indian Democracy:

Undoubtedly, the credit of Indian democracy has increased in the whole world. Its continuous development has enabled more participation of common people. Then also Indian democracy has not attained maturity. People still do not have direct control. Therefore for democracy to succeed in India it is necessary to educate people. Education can create awareness. This is true that democratic government is formed on the basis of majority, but democracy does not mean system that runs on majority rather here it is necessary to give attention to expectations of minority.

Faith and internal Democracy:

The success of Indian democracy is that the government must provide opportunity to every citizen to become a part of majority. It is also necessary for the success of democracy that along with people there must be internal democracy inside democratic organisations. It means that there should be open and wide discussion on common issues. It is very important for the

political parties because their aim is to take the control of the government. It is unfortunate that there is a lack of internal discussion and healthy practices of internal democracy in different political parties as well as among the common man. It is obvious that as an adverse effect of all, the character and behaviour of ruling people will be seen as non-democratic and there will be lack of faith towards democracy. It can be eliminated by our active participation and continuous faith in democracy.

Questions

Long Answer Questions :

1. How does democracy lead to the formation of a responsible and valid government?
2. How is democracy helpful in economic prosperity and development?
3. In which conditions is democracy helpful in resolving social discriminations and constructing environment of co-operation?
4. On which of the following points did democratic systems get success?
 - (a) Abolished the political differences.
 - (b) Abolished the conflicts between the people.
 - (c) Majority and minority groups are treated equally.
 - (d) Reduces the economic grade for the people standing in the last line.

5. Which one of the following is not according to the democratic system?

- (a) Equality before law.
- (b) Free and fair election.
- (c) Responsible ruling system.
- (d) Rule of majority.

6. In the Context of political and social discriminations in democratic system which survey is true or false?

- (a) Democracy and development go parallel.
- (b) Differences remain in democratic systems.
- (c) No indifferences in autocracy.
- (d) Autocracy proved better than democracy.

7. Which of the following statements are true or false in relation with the achievement of Indian democracy?

- (i) Today people understand their voting rights much better.
- (ii) From the administrative point of view Indian democratic system is not better than British administration.
- (iii) Marginalised group people cannot be the candidate in the elections.
- (iv) Women participations in politics has increased from earlier times.

8. How do you see the future of democracy in India?

9. How could democracy be successful in India?



Challenges of Democracy

Democracy in theory and practical is of the people, by the people and for the people. It has been declared in the preamble of Indian constitution that India is a democratic state. This is the largest democratic country of the world. On the basis of the new world survey, 71 crore voters are in the India. In the previous chapter, we have seen the development of democracy in the world in the last 100 years. In one-fourth part of the world, still there is no democratic system of governance. No other form of government is parallel to this. There is a system in democracy that people can select the government according to their own wish. Democracy is a type of governance, a principle of a social system, special type of mentality/mind set and an ideal economy.

Now the question arises — which form of government will be called democratic?

Whether elected ruler in democracy can do everything according to their wish or work the democratic government within the limits.

There are some challenges too in the democracy over which we

Maowadi leader Pushpa Kamal Dahal 'Prachand' and his allies want to adopt the principles of cabinet system of Britain and India in Nepal too, which the people of Nepal cannot accept. In countries like Britain, Canada, Australia and New Zealand head of state is like a rubber stamp. India has adopted similar ruling system but here the president is not a rubber stamp. This is not at all possible in Nepal.

have to think seriously. Different countries have different challenges in front of them. These challenges are not like the ordinary/common problems. We generally call those problems as challenges which are important but can be solved too.

Those countries which do not have democratic system, it's challenging to create a platform for the formation of democratic government.

Northern Ireland where Catholic and Protestants turned violent, Tony Blair succeeded in forming a coalition government for years ago but that too is now about to break.

For example in our neighbouring country Nepal after the abolition of monarchy, democracy is still in experimental stage.

Prachand along with all Maoist leaders should understand that in democracy and combined government, that too in a coalition government it is impossible to impose one's own view.

Most of the established democracy systems have challenges of their own. It includes the implementation of democratic rule among all people, all social events and in different organisations/institutions. To make local government more powerful, to implement the principles of federal to government of union into practice to give reasonable share to women and minorities etc. are some of these challenges.

In the parliament of Nepal, Madan Kumar Nepal, of Communist part of Nepal, United Marxist and Leninist was elected new Prime Minister. He got support of 21 political parties among 24. Nepal was made a democratic country by abolishing 240 years old monarchy. Country needed to strengthen her democracy.

Third challenge is to strengthen democracy. This challenge is present before democratic system in one form or the other. To strengthening the work structure of democratic institutes means that people's control get increased.

At present even in India democracy is facing great challenges. Indian democracy is representative democracy in which government is run by the representatives of the people. Indian democracy has three parts-legislative, executive and judiciary. Legislative is responsible towards executive and executive is responsible towards judiciary. For the success of any democracy, independent and unbiased role of judiciary is a widely accepted truth. Success of democracy in America and Britain is the success of their judiciary to a great extent.

Among the writer of American constitution one Alexander Hamilton said that legislative should have energy, farsightedness in executive and judiciary should have faith towards truth and patience.

In Indian democracy there are many long term and new contemporary problems, which attract our attention. All these problems need to be addressed beyond narrow political party lines. Among these problems, inflation unemployment, economic recession, global warming, climatic change, foreign policy, internal security, decency etc. are many burning topics, on which sincere debate is required. There should be extensive discussion on those forces which are becoming a threat to the unity and integrity of the country. This threat is not only due to terrorism, isolationist of North-East or Naxal activities and illegal refugees but also due to economic offence. Illegal inflow of foreign currency, deposit of huge amount by Indians, corruption at higher and judicial posts, inequality and misbalance are the challenges of Indian democracy.

Internal conflicts of centres and states come as a hindrance in the smooth working to face terrorism, people welfare projects (education, caste biasness, gender-bias, women exploitation, child labour and social malpractice/evils etc.), whereas to achieve any expected goal it is necessary to have good understanding and adjustment. There is need to find a final effective solution to check population.

The major challenges of democracy include huge election expenditure of lok-sabha and rajya-sabha election, distribution of tickets to candidates and transparency of elections. Caste and creed, regional parties and politics of alliance also play important role. In absence of clear majority, small regional parties get combined to form government. Election of those representatives who have criminal background, is a different challenge for the democracy.

In the 15th lok-sabha elections United Progressive Alliance (UPA) got victory over 265 seats among 543 seats. Although they performed better than expected they were still little less than the complete majority 272, whereas congress got 202 seats only. Then also it had to face the pressure of Dr. Ambedkar and Trinamul congress.

The political parties involved in Alliance simply do as for their own selfish interests and obligations which results in poor control of government and administration. In the new lok sabha the number of billionaire MPs has reached its highest. Increase in number of MPs having criminal image in all parties is a challenge for democracy.

In the election of Nigeria, the counting officer knowingly increased the number of votes of a candidate and declared him elected. Afterwards the court found that 5 lakhs votes of second candidate were also registered wrongly in favour of the winning candidate.

Participation of women in the politics of Britain is 19.3 %, in America 16.3 %, in Italy 16.01 %, in Ireland 14.2 % and in France it is 13.9%.

Involvement of women in democracy is also a matter of discussion. In the National Education policy maximum priorities have been given to eradicate the illiteracy among women, to remove the hurdles in

education and to keep them enrolled in elementary education. As a result along with other fields, in politics too the participation of women is apparently increasing. After the 15th Lok-sabha election participation of women has increased more than 10 percent. The parliament has still not passed the women reservation bill which provides 33 % reservation to women, but women on their own credit has brought India near the developed countries.

Today's women is working shoulder to shoulder with men for the progress of the country. They are in farming, in space and serving also as pilot. In spite of this they are ignored. For rural women government has kept the provision of reservation in panchayati Raj system. Even today in villages women who are elected as Panch and sarpanch, are working mainly under the influence of men of their family. It is seen that in village panchayat or nagar parishads in place of women their husbands sons are using their influence. Indirectly this is also a major challenge before Indian democracy.

Till now we have seen the challenges of democracy in Indian context. Let's have a glance at the challenges of democracy in Bihar. Like other states of India, in Bihar also healthy democracy is established. Other than this, here challenges are present at regional and local level. Even today corruption, casteism, feminism etc. play decisive role. In recent decades a trend came into practice that any seat that lies vacant due to death of a representative is given to their relatives. This shows the short coming of Indian democracy.

During 2009 of Bihar legislative Assembly the ruling party JD (U) announced that no relatives will be given ticket in the by election. This led to internal conflicts in JD (U).

Now it has to be observed, whether JD (U) remains firm on its stand regarding distribution of ticket or surrenders. Some leaders and political parties are enjoying power for years because of caste based politics. Coming general election of 2010 in Bihar will reveal whether caste based vote bank will be effective or not. It has been seen that those leaders who have made a secured fort based on vole bank didn't take any interest in the development of common people after coming into power. These leaders try to give benefit personally or in group to only selected caste groups or people from government level. This pattern of politics is hampering Bihar. Political corruption and crime, bureaucracy, loots, economic backwardness, lack of education, natural disaster, poor condition of women, and corruption at panchayats and block levels are all the challenges before democracy in Bihar.

Different types of challenges:

Example and context	In this case your description on challenges of democracy.
Chilli: Government of General Panache defeated in election, but still there is control of army on many organisation.	(Example): Control of citizen on every government organisation, to conduct first multi-party election, to call elected leaders into the country.
Poland: After the first success of Solidarity military rules were implemented and banned over Solidarity.	
Ghana: Attained freedom and Enkruma was elected president.	

Example and context	In this case your description on challenges of democracy.
Myanmar: Suu Kyi under house arrest for more than 15 years, military rule approved internationally.	
International organisation: The only left over super power America is not bothered about United Nations and takes decision on its own.	
Mexico: After defeat of P.R.E. the second freedom in 2000.	
Election: Defeated candidate's complaint against electoral malpractices.	
China: Communist Party opt economic reforms but keeps exclusive rights on political authority.	
Pakistan: General Musharraf conducted referendum and complaint about irregularities in the electoral roll.	
Iraq: New government fails to establish its authority, communal violence at large scale.	
South Africa: Retirement of Mandela from active politics, pressure on his successor Mbeki to withdraw the favours given to white minorities.	
American Guantanamo Bay : Secretary general of United Nation Organisation considers it as a violation of international law, denial of U.S to U.N. resolution.	

Example and context	In this case your description on challenges of democracy.
Saudi Arab: No permission given to women to participate in public activities, no freedom to religious minorities.	
Yugoslavia: In Kosovo region racial tension between Serbs and Albanians; disintegration of Yugoslavia.	
Belgium: Constitutional reforms took place on large scale but Dutch people still unsatisfied, demanding for more autonomy.	
Srilanka: Peace talks adjourned between government and LTTE, outbreak of violence.	
America Citizen Rights: Equal rights given to black people but still they are poor, less educated and less unpowered.	
Northern Ireland: Domestic violence ended but there is lack of faith between Catholics and Protestants.	
Nepal: Elections to be held for the formation of constituent assembly, unrest in terai, maowadis still not surrendered their arms.	
Bolivia: Supporters of Bal-Sangharsh, Morales became Prime Minister. Multinational companies had threatened that.....? will Go Prision!	

Different types of challenges:

Now, when you have written all the challenges let's put them in broad categories. Some important features of democratic politics are mentioned below. In the previous table you have been told about some challenges of one or more countries. You can write these challenges in the boxes given below. Besides also mention one example in each boxes from India. If you do not find any suitable example against the mentioned challenges, then you may make separate categories and can put them there.

Constitutional structure	
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Democratic rights	
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Functions of organisations/institution	
--	--

Election	
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Unitary Decentralisation	
--------------------------	--

Encompassing / Incorporating Diversity.	
---	--

Political Organisation	
------------------------	--

Any Other category	
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Any Other category	
--------------------	--

Come, let's make new division of these categories. This time, for these we will make those standards as base. For all these categories at least search one example from India.

Challenges to make base	
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Challenges to extension	
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Challenges to provide deep rooted strength to democracy	
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Now, let's think only about India and focus on challenges prevailing in the contemporary India. Make a list of five challenges which need immediate attention. Prioritize these challenge according to their importance. Give one example of those challenges which are not included in your priority list. Give reasons as well.

Priorities	Challenges of Democracy	Example	Reason of priority
1			
2			
3			
4			
5			
6			
7			
8			
9			
10			

Political Reforms :

Every Challenge has Possibility of reforms. We discuss these challenges only because we think it is possible to reach its solution. There are solutions to every challenge of democracy. If challenges of all countries are not similar then it does not mean there can be common solution to these different problems. We can make some proposal for nation-wide reforms. But it may be possible that real challenger of reformation is not of national level. Some important matters can be tackled at state or local level. It may be attractive to make law for political reformation but restriction on this is also compulsory. Law made carefully will discourage wrong political practices and

will encourage good works, but merely inducting these lawfully constitutional changes can't solve the challenges of democracy. Political reforms can truly be made by political workers, party, movements and politically aware citizens. Many a times legal changes have reverse impact, for example- many states have strictly prohibited the persons to contest elections having more than two children, due to these many men and women are devoid of this opportunity in democracy, whereas government was not wishing so.

To support good works of political workers legal changes are needed those are the best law which enable people to bring democratic reforms.

Law regarding right to information is a good example of making people aware and informed of democracy. This law checks corruption. Therefore, political reforms should mainly focus on strengthening democratic functioning.

The proposal of democratic reforms relying on democratic movements, organisations and media have greater possibility of being successful.

Questions

Objective Question:

I. Choose the right option

1. Success of democracy depends on

- a) Disinterest of citizens.
- b) Illegal activities of citizens.
- c) active participation of the citizens
- d) secure the benefits of their caste by the citizens

2. Participation of women in democracy before 15th Lok Sabha Election —

- | | |
|---------|---------|
| (a) 10% | (b) 15% |
| (c) 33% | (d) 50% |

3. Democracy is a government of the people, for the people and by the people; - is stated by

(a) Aristotle	(b) Abraham Lincoln
(c) Rousseau	(d) Green

4. On the basis of the new world survey the number of voters in India is about

(a) 90 crore	(b) 71 crore
(c) 75 crore	(d) 95 crore

5. Bad effect of feeling of regionalism is-

(a) Separation from our region	(b) national interest
(c) National Integration	(d) Separationalism

II. Fill in the blanks.

1. Indian democracy isdemocracy. (Representative/Unitary)
2. In judiciary one should have faith in(Truth/violence)
3. In India politics there is a demand to give% of reservation to the women. (33/15)
4. Presently governance of Nepal is..... (democratic/monarchy).
5. In 15th lok sabha election UPA got victory gotseats. (265/543)

Very short answer:

1. Democracy is the rule of the people, by the people and for the people. How?
2. How is democracy is affected by the internal conflict between national and state government?
3. What is feminism?
4. Clarify the meaning of economic offence.
5. Right to Information Act is the keeper of democracy. How?

Short Answer Questions

1. What do you understand by democracy?
2. How does collision politics affect democracy?
3. Which type of governance does Nepal have? What are the obstacles in the way of establishing democracy there?
4. Is lack of education a challenge for democracy?
5. Terrorism is a challenge of democracy. How?

Long-Answer Questions.

1. At present what are the challenges of democracy in Indian politics? Illustrate with examples.
2. How much supporting is participation of women in politics of Bihar in the development of democracy?
3. How does feminism and castiesm in Bihar affect democracy?
4. Can elected rulers do anything they want?
5. How is the role of judiciary a challenge in democracy? What is the solution/ way of its reformation? What measures can change it?
6. Is terrorism a challenge to democracy? Enumerate it.

