Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICAL SCIENCE
Block: A   **Unit: I**   **Lesson: 1**

INTRODUCTION OF POLITICAL THEORY

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

Human beings are unique in two respects: they possess reason and the ability to reflect on their actions. They also have the capacity to use language and communicate with each other. Unlike other species, they can express their innermost thoughts and desires; they can share their ideas and discuss what they consider to be good and, desirable.

Political theory has its roots in these twin aspects of the human self. It analyzes certain basic questions such as how should society be organized? Why do we need government? What is the best form of government? Does law limit our freedom? What does the state owe its citizens? What do we owe each other as citizens?

In this lesson, we shall try to find answers to these questions. We shall discus about the various introductory aspects of political theory.

First, we shall get introduced to Political Theory. We shall discuss the Various Aspects of Political Theory, Putting Political Theory to Practice, and Importance of Political Theory. The lesson structure shall be as follows:

1.0   Objectives

1.1   Introduction

1.2   Presentation of Content

1.2.1   Political Theory - An Introduction

1.2.2   Various Aspects of Political Theory

1.2.3   Putting Political Theory to Practice

1.2.4   Importance of Political Theory

1.3   Summary

1.2.1   POLITICAL THEORY: AN INTRODUCTION:

Political leaders, and persons who contest elections and hold political office, may argue that it is a kind of public service. Some others associate politics with manipulation and intrigue undertaken to pursue ambitions and satisfy wants. A few think of politics as what politicians do. If they see politicians defecting from parties, making false promises and tall claims, manipulating different sections, pursuing personal or group interests ruthlessly and in worst cases stooping to crime, they link politics with 'scams'.

So prevalent is this way of thinking that when we see people in different walks of life trying to promote their interests by any means possible, we say they are playing politics. If we see a cricketer manipulating to stay in the team, or a fellow student trying to use his father's position, or a colleague in office mindlessly agreeing with the boss, we say he or she is playing 'dirty' politics. Disillusioned by such pursuits of selfishness we despair of politics. We say, "I am not interested in politics" or that "I am going to stay away from politics".

It is not only ordinary people who despair of politics; even businessmen and entrepreneurs routinely blame politics for their woes even as they benefit from and fund various political parties. Cinema stars also complain of politics though they seem to be adept at the game once they join it.

We are thus confronted with conflicting images of politics. Is politics an undesirable activity that we should stay away from and get rid off? Or, is it a worthwhile activity, which we must engage with in order to make a better world?

It is unfortunate that politics has come to be associated with the pursuit of self-interest by any and every method. We need to realize that politics is an important and integral part of any society. Mahatma Gandhi once observed that politics envelops us like the coils of a snake and there is no other way out but to wrestle with it. No society can exist without some form of political organization and collective decision-making. A society that wants to sustain itself needs to take into account the multiple needs and interests of its members.

A number of social institutions such as the family, tribes, and economic institutions have emerged to help people fulfill their needs and aspirations. Such institutions help us find ways of living together and acknowledging our obligations to each other. Among such institutions governments play an important part. How

1.2.2   VARIOUS ASPECTS OF POLITICAL THEORY:

If we look around us what we see would be movements, development and change. But if we look deeper we would also see certain values and principles that have inspired people and guided policies. Ideals like democracy, freedom or equality for instance. Different countries may try to protect such values by enshrining them in their constitutions, as is the case with the American and Indian constitutions.

These documents did not just emerge overnight; they are built upon the ideas and principles debated almost since the time of Kautilya, Aristotle to Jean Jacques Rousseau, Karl Marx, Gandhi and Ambedkar. As far back as fifth century BC, Plato and Aristotle discussed with their students whether monarchy or democracy was better. In modern times, Rousseau first argued for freedom as a fundamental right of humankind. Karl Marx argued that equality was as crucial as freedom.

Closer home, Gandhi discussed the meaning of genuine freedom or swaraj in his book 'Hind Swaraj'. Ambedkar vigorously argued that the scheduled castes must be considered a minority, and as such, must receive special protection. These ideas find their place in the Indian Constitution; our preamble enshrines freedom and equality; the rights chapter abolishes untouchability in any form; Gandhian principles find a place in Directive Principles.

Political theory deals with the ideas and principles that shape Constitutions, governments and social life in a systematic manner. It clarifies the meaning of concepts such as freedom, equality, justice, democracy, secularism and so on. It probes the significance of principles such as rule of law, separation of powers, judicial review, etc. This is done by examining the arguments advanced by different thinkers in defense of these concepts. Though Rousseau or Marx or Gandhi did not become politicians, their ideas influenced generations of politicians everywhere. There are also contemporary thinkers who draw upon them to defend freedom or democracy in our own time.

Besides examining arguments, political theorists also reflect upon our current political experiences and point out trends and possibilities for the future.

But is all this relevant for us now? Have we not already achieved freedom and democracy? While India is free and independent, questions regarding freedom and equality have not ceased to crop up. This is because issues concerning freedom, equality, democracy, arise in many aspects of social life and they are in progress in

well as new threats to freedom. For instance, global communications technology is making it easier for activists to network with one another across the world for protecting tribal cultures or forests. But it also enables terrorists and criminals to network.

Moreover, Internet commerce is all set to increase in the future. This means that the information we give about ourselves online to buy goods or services must be protected. So even though netizens (citizens of the internet) do not like government control, they recognize that some form of regulation is necessary to safeguard individual security and privacy. As a result, questions are raised regarding how much freedom should be given to people using the net.

For instance, should they be allowed to send unsolicited e-mails to strangers? Can you advertise your products in chat rooms? Should governments be allowed to read private e-mails to track down terrorists? How much regulation is justified and who should regulate, governments or some independent regulator ? Political theory has a lot to teach us about possible answers to these questions and is therefore very relevant.

1.2.3   PUTTING POLITICAL THEORY TO PRACTICE:

Here, we confine ourselves to one aspect of political theory — that which deals with the origins, meaning and significance of political ideas that we are familiar with such as freedom, equality, citizenship, justice, development, nationalism, secularism and so on. When we begin a debate or argument on any topic, we usually ask "what does it mean?" and "how does it matter"?

Political theorists have asked what is freedom or equality and provided diverse definitions. Unlike in mathematics where there can be one definition of a triangle or square, we encounter many definitions of equality or freedom or justice.

In ancient Greece, in the city of Athens, Socrates was described as the 'wisest man'. He was known for questioning and challenging popularly held beliefs about society, religion and politics. For this he was condemned to death by the rulers of Athens.

His student Plato wrote extensively about the life and ideas of Socrates. In his book 'Republic', he created the character Socrates and through him examined the question- what is justice ?.

The book opens with a dialogue between Socrates and Cephalus. In the course of this dialogue Cephalus and his friends come to recognize that their understanding

special treatment be given? Should poor children be given midday meals to encourage them to stay in schools? These are some questions, which they address. As you can see, these issues are eminently practical; they provide guidelines for framing public policies on education and employment.

1.2.4 IMPORTANCE OF STUDY OF POLITICAL THEORY:

We may have political ideas but do we need to study political theory? Is it not more suited for politicians who practice politics? Or for bureaucrats who make policies? Or for those who teach political theory? Or for lawyers and judges who interpret the Constitution and laws? Or for activists and journalists who expose exploitation and demand new rights? What do we (high school students) gain by knowing the meaning of freedom or equality?

First of all, political theory is relevant for all the above target groups. As high school students, we may choose one of the above professions in the future and so indirectly it is relevant for us even now. Do we not learn mathematics although not all of us will become mathematicians or engineers? Is it not because basic arithmetic is useful to life in general?

Secondly, we are all going to be citizens entitled to vote and decide other issues. To act responsibly, it is helpful to have a basic knowledge of the political ideas and institutions that shape the world we live in. In the information society, it is crucial that we learn to be reasonable and informed if we are to participate in gram sabhas or offer our views on websites and polls. If we simply express arbitrary preferences, we will not be very effective.

As citizens, we are a bit like the audience in a music concert; we are not the main performers interpreting the song and melody. But we set the agenda, appreciate the output, and put in new requests. Have you noticed that musicians perform better when they know the audience is knowledgeable and appreciative? So also an educated and vigilant citizenry makes those who play politics more public-spirited.

Thirdly, freedom, equality and secularism are not abstract issues in our lives. We daily encounter discrimination of various sorts in families, schools, colleges, shopping malls and so on. We ourselves have prejudices against people who are different from us, be they of a different caste or religion or gender or class. If we feel oppressed, we want it redressed and if that is delayed, we feel violent revolution is

articulate our demands. We negotiate with others and try to shape the goals that governments pursue.

o When we disagree with the policies of the government, we protest and organize demonstration to persuade our governments to change the existing laws. We passionately debate the actions of our representatives and discuss whether corruption has increased or decreased.

o Political theory involves what governments do and how they relate to the aspirations of the people; at another level, it involves how people struggle and influence decision-making. People may be said to engage in political activity whenever they negotiate with each other and take part in collective activities, which are designed to promote social development and help to resolve common problems.

o The reason we have many definitions is because the meaning of equality is dependent on the context. We started with what it meant for ourselves and then proceeded to consider others (the poor, disadvantaged, senior citizens etc). We discovered many layers of meaning. We have been doing political theory without realizing it.

o Political theorists clarify the meaning of political concepts by looking at how they are understood and used in ordinary language. They also debate and examine the diverse meanings and opinions in a systematic manner. When is equality of opportunity enough?

1.4   KEY WORDS:

Political theory: It examines various concepts related to politics–such as freedom, equality and justice. It explains the meanings and significance of these and other related concepts. It clarifies the existing definitions of these concepts by focusing on some major political thinkers of the past and present. It also examines the extent to which freedom or equality are actually present in the institutions that we participate in everyday such as schools, shops, buses or trains or government offices.

Constitutions: Constitutions are built upon the ideas and principles debated almost since the time of Kautilya, Aristotle to Jean Jacques Rousseau, Karl Marx, Gandhi and Ambedkar. As far back as fifth century BC, Plato and Aristotle discussed with their

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: A   **Unit: II**   **Lesson: 2**

POWER

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various aspects of *power*. The lesson structure shall be as follows:

2.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of power.

The objectives of this lesson are:

- o   To Get an Introduction to Power
- o   To Know About various Types of Power
- o   To Understand Sources of Power
- o   To Know About Alvin Toffler & Power
- o   To Understand Political Power

Steven Lukes 'Power : A Radical View', where he discusses the three dimensions of power. Thus, power can be seen as various forms of constraint on human action, but also as that which makes action possible, although in a limited scope. Much of this debate is related to the works of the French philosopher Michel Foucault (1926-1984), who, following the Italian political philosopher Niccolò Machiavelli (1469-1527), sees power, as "a complex strategic situation in a given society [social setting]". Being deeply structural, his concept involves both constraint and enablement.

2.2.2 TYPES OF POWER :

Power is the ability to get what you want. As what you want is often constrained by other people, the use of power often includes changing or influencing what others think, believe and do. It is at the heart of all techniques of changing minds.

The most common description of power the one given by French and Raven (1960). This divides power into five different forms.

- *Coercive power*
- *Reward power*
- *Legitimate power*
- *Referent power*
- *Expert power*

COERCIVE POWER

This is the power to force someone to do something against their will. It is often physical although other threats may be used. It is the power of dictators, despots and bullies. Coercion can result in physical harm, although its principal goal is compliance. Demonstrations of harm are often used to illustrate what will happen if compliance is not gained.

Coercion is also the ultimate power of all governments. Although it is often seen as negative, it is also used to keep the peace. Parents coerce young children who know no better. A person holds back their friend who is about to step out in front of a car.

Other forms of power can also be used in coercive ways, such as when a reward or expertise is withheld or referent power is used to threaten social exclusion.

REWARD POWER

Thomas Hobbes (1588-1679) was a 17th century thinker who sought to apply the new methods of science and the Greek rigor of logic to sociology. In his 1660 masterwork, 'Leviathan', he describes power and promotes the notion of a commonwealth as an effective society.

Hobbes divided motivation into appetites and aversions, predating Freud and his pleasure-pain principle by a couple of centuries.

HOBBES' CLASSIFICATION:

Natural Power: Hobbes defined power as the ability to secure well-being or personal advantage 'to obtain some future apparent good'. He saw people as having 'Natural Power' that come from internal qualities such as intellectual eloquence, physical strength and prudence.

Instrumental Power: He also noted that we have 'Instrumental Power' which has the sole purpose of acquiring more power. This includes wealth, reputation and influential friends.

He thus saw the quest for power as the quest for command over the power of others. If I can get you to use your power on behalf of my purpose, then I can add your power to my arsenal. In its most simple form, we buy the compliance of others.

'The value or worth of a man is, as of all other things, his Price; that is to say, so much as would be given for the use of his Power.

RELATIVE POWER

Hobbes noted that power is relative only to the power of others. If I have less power than you, then I am effectively powerless in your presence. This leads us to a perpetual power struggle with other people, each vying for ever greater power and each seeking to acquire the power of others.

He also noticed that there are some people who can never get enough power, and who seek to use others rather than cooperate and live in harmony with them. This he considered a dysfunction.

DIMENSIONS OF POWER

PHYSICAL POWER: This is power derived from material or physical advantage. Individually, it can come from strength or skill, such as the power of a wrestler. It can also come from having weapons, which can be the ultimate power of groups and governments.

2.2.3 SOURCES OF POWER:

Power may be held through:

- · *Delegated authority (for example in the democratic process)*
- · *Social class*
- · *Personal or group charisma*
- · *Ascribed power (acting on perceived or assumed abilities, whether these bear testing or not)*
- · *Expertise (Ability, Skills) (the power of doctors to bring about health; another famous example would be "in the land of the blind, the one-eyed man is king" - Desiderius Erasmus)*
- · *Persuasion (direct, indirect, or subliminal)*
- · *Knowledge (granted or withheld, shared or kept secret)*
- · *Money (financial influence, control of labour, control through ownership, etc)*
- · *Force (violence, military might, coercion).*
- · *Moral persuasion (possibly including religion)*
- · *Application of non-violence*
- · *Operation of group dynamics (such as the science of public relations)*
- · *Social influence of tradition (compare ascribed power)*
- · *In relationships; domination/submissiveness*

2.2.4 ALVIN TOFFLER AND POWER:

Futurist Alvin Toffler describes three forms of power and shows how these have changed over time. Alvin Toffler's *Powershift* argues that the three main kinds of power are violence, wealth, and knowledge with other kinds of power being variations of these three (typically knowledge). Each successive kind of power represents a more flexible kind of power.

Violence can only be used negatively, to punish. Wealth can be used both negatively (by withholding money) and positively (by advancing/spending money). Knowledge can be used in these ways but, additionally, can be used in a transformative way. Such examples are, sharing knowledge on agriculture to ensure that everyone is capable of supplying himself and his family of food; or one can use knowledge as a tactical/strategic superiority in Intelligence (information gathering).

wealth as the primary source of power. If you have the right knowledge, you can get a lot done without recourse to money. Power is thus moving to the educated elite (and masses). The internet is a great leveller of power in this regard.

2.2.5 POLITICAL POWER:

Political power is a type of power held by a person or group in a society. There are many ways to hold such power. Officially, political power is held by the holders of sovereignty. Political powers are not limited to heads of states, however, and the extent to which a person or group holds such power is related to the amount of societal influence they can wield, formally or informally. In many cases this influence is not contained within a single state and it refers to international power.

Political scientists have frequently defined power as "the ability to influence the behaviour of others" with or without resistance.

DIVISION OF POWER

A similar concept, termed Division of Power, also consists of differentiated legislative, executive, and judicial powers. However, while Separation of Power prohibits one branch from interfering with another, Division of Power permits such interference. For example, in Indonesia, the President (who wields executive power) can introduce a new bill, but the People's Consultative Assembly (holding legislative power) chooses to either legalize or reject the bill.

POWER PROJECTION

Power projection (or force projection) is a term used in military and political science to refer to the capacity of a state to implement policy by means of force, or the threat thereof, in an area distant from its own territory. The United States Department of Defense, in its publication J1-02: Department of Defense Dictionary of Military and Associated Terms, further defines power projection as

> The ability of a nation to apply all or some of its elements of national power - political, economic, informational, or military - to rapidly and effectively deploy and sustain forces in and from multiple dispersed locations to respond to crises, to contribute to deterrence, and to enhance regional stability.

This ability is a crucial element of a state's power in international relations. Any state able to direct its military forces outside the limited bounds of its territory might be said

est" - "for knowledge itself is power", assumed authority as given. Many will know that unless someone with authority heeds, there is no political power. The kingmaker is not the king.

It is said democracy is the best method of informing those entrusted with authority. They are best able to use authority without ignorance to maximize political power. Those who exercise authority in ignorance are not powerful, because they do not realize their intentions and have little control over the effects of using their authority.

CONSTITUENTS OF POWER

To have power someone must be able to make a knowing decision and it must be carried out. Power therefore needs information and the authority to follow through. The simple formula Information with Authority permits the exercise of Power applies.

If you know but cannot do then you have no power, except to provide information to someone who 'can do' who in turn will be powerful. 'If you can do, but do not know' then anything done will be in ignorance and will only achieve your ends by luck, and in most cases will bring unintended and nearly always unwished for results.

Democracy is the best way to bring information and authority together because it maximises political power by bringing together its vital constituents.

2.3   SUMMARY:

- Power is the ability of a person to control or influence the choices of other persons. The term authority is often used for power perceived as legitimate by the social structure. Power can be seen as evil or unjust; indeed all evil and injustice committed by man against man involve power.

- Coercive power is the power to force someone to do something against their will. It is often physical although other threats may be used. It is the power of dictators, despots and bullies. Coercion can result in physical harm, although its principal goal is compliance. Demonstrations of harm are often used to illustrate what will happen if compliance is not gained.

- Reward power is one of the main reasons we work is for the money we need to conduct our lives. There are many more forms of reward — in fact anything we find desirable can be a reward, from a million dollar yacht to a pat on the back.

- Legitimate power is that which is invested in a role. Kings, policemen and

information plus authority permits the exercise of power. Political power is intimately related to information. Sir Francis Bacon's statement: "for knowledge itself is power", assumed authority as given. Many will know that unless someone with authority heeds, there is no political power. The kingmaker is not the king.

· It is said democracy is the best method of informing those entrusted with authority. They are best able to use authority without ignorance to maximize political power. Those who exercise authority in ignorance are not powerful, because they do not realize their intentions and have little control over the effects of using their authority.

· To have power an someone must be able to make a knowing decision and it must be carried out. Power therefore needs information and the authority to follow through. The simple formula Information with Authority permits the exercise of Power applies.

· Democracy is the best way to bring information and authority together because it maximizes political power by bringing together its vital constituents.

2.4   KEY WORDS:

Power: Power is the ability of a person to control or influence the choices of other persons. The term authority is often used for power perceived as legitimate by the social structure. Power can be seen as evil or unjust; indeed all evil and injustice committed by man against man involve power.

Coercive power: This is the power to force someone to do something against their will. It is often physical although other threats may be used. It is the power of dictators, despots and bullies. Coercion can result in physical harm, although its principal goal is compliance. Demonstrations of harm are often used to illustrate what will happen if compliance is not gained.

Reward power: One of the main reasons we work is for the money we need to conduct our lives. There are many more forms of reward — in fact anything we find desirable can be a reward, from a million dollar yacht to a pat on the back.

Legitimate power: Legitimate power is that which is invested in a role. Kings, policemen and managers all have legitimate power. The legitimacy may come from a higher power, often one with coercive power. Legitimate power can often thus be the acceptable

power. Those who exercise authority in ignorance are not powerful, because they do not realize their intentions and have little control over the effects of using their authority.

Constituents of power: To have power an someone must be able to make a knowing decision and it must be carried out. Power therefore needs information and the authority to follow through. The simple formula Information with Authority permits the exercise of Power applies.

2.5   SELF-ASSESSMENT QUESTIONS (SAQs):

1. Write a detailed note on the concept of Power.
2. Write a detailed note on the various types of Power.
3. Write a detailed note on the various sources of Power.
4. Discuss the observations of Alvin Toffler on Power.
5. Write a detailed note on political power.

2.6   REFERENCES / SUGGESTED READING:

- Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
- Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
- Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
- Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
- Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
- Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

by both the powerful and the powerless. Weber divided authority into three types:

The first type discussed by Weber is the 'Traditional authority' which according to him derives from long-established customs, habits and social structures. When power passes from one generation to another then it is known as traditional authority. The right of hereditary monarchs to rule furnishes an obvious example. There are several examples in this regard. The Tudors in England, and the ruling families of Mewar in Rajasthan (India) are some examples of traditional authority.

The second type of authority is 'Rational-legal authority'. It is that form of authority which depends for its legitimacy on formal rules and established laws of the state, which are usually written down, and are often very complex.

The power of the rational legal authority is mentioned in the constitution. Modern societies depend on legal-rational authority. Government officials are the best example of this form of authority which is prevalent all over the world.

The third form of authority is 'Charismatic authority'. Here, the charisma of the individual or the leader plays an important role.

Charismatic authority is that authority which is derived from "the gift of grace," or, when the leader claims that his authority is derived from a "higher power" (e.g. God or natural law or rights) or "inspiration" that is superior to both the validity of traditional and rational-legal authority, and followers accept this and are willing to follow this higher or inspired authority in the place of the authority that they have hitherto been following.

Some of the most prominent examples of charismatic authority can be politicians or leaders who come from a movie or entertainment background. These people become successful because they use their grace and charm to get more votes during elections.

Examples in this regard can be NT Rama Rao, a matinee idol who went on to become one of the most powerful Chief Ministers of Andhra Pradesh. History has witnessed several social movements or revolution against a system of traditional or legal-rational authority, which are usually started by Charismatic authority.

What distinguishes authority from coercion, force, and power on the one hand and leadership, persuasion and influence on the other hand is legitimacy.

Superiors feel that they have a right to issue commands; subordinates perceive an obligation to obey. Social scientists agree that authority is but one of several resources available to incumbents in formal positions.

1.2.2   RELIGIOUS PERCEPTIONS ON AUTHORITY:

Religions around the world, including Hinduism, Islam, and Christianity have always considered God as the supreme authority. All the religious scriptures have considered God to have authority and wisdom, which is infinitely superior than any human being.

The source or reason behind this authority usually involves tremendous power and compassion along with the importance attached to the physical and spiritual realms. That which is divine is usually thought of as the creator and therefore superior to ordinary creatures.

Divinity, as presented in the religious scriptures, makes claim to the final authority for all truth and reality, and provides rules and directions for the use of creation. The question of authority in such a system is "what does God want from me and how do I know this?"

The source for answers to these types of questions in a divine authority consideration is variable in the human experience. Absolutism is often the result of receipt of what has been considered a divinely authored experience. The common experience of man is a religious history.

Methods of understanding the connection to divinity are multiple, all seem to require some measure of faith in divinity and contemplation of perhaps multiple methods of communication.

The written scriptures offer an opportunity for readers to consider information, determine if it is underwritten authoritatively, and then determine to obey. Obedience is the essence of human action toward authority.

1.2.3   AUTHORITY AND THE STATE:

Every state has a number of institutions which exercise authority based on longstanding practices. In India, the British created the institution of the Civil Service, which is still in place after 150 years.

The Armed Forces of India is another institution which is subordinate to the government but is a very old and prominent institution. Apart from this, every state sets up agencies which are competent in dealing with one particular matter. All this is set up within its charter.

example. There are several examples in this regard. The Tudors in England, and the ruling families of Mewar in Rajasthan (India) are some examples of traditional authority.

- Rational-legal authority is that form of authority which depends for its legitimacy on formal rules and established laws of the state, which are usually written down, and are often very complex.

- Charismatic authority involves the charisma of the individual or the leader plays an important role. Charismatic authority is that authority which is derived from "the gift of grace," or, when the leader claims that his authority is derived from a "higher power" (e.g. God or natural law or rights) or "inspiration" that is superior to both the validity of traditional and rational-legal authority, and followers accept this and are willing to follow this higher or inspired authority. Some of the most prominent examples of charismatic authority can be politicians or leaders who come from a movie or entertainment background.

- Authority is the power to influence or command thought, opinion, or behavior. In politics, authority (Latin *auctoritas*) is often used interchangeably with the term "power". However, their meanings differ: while "power" refers to the ability to achieve certain ends, "authority" refers to the legitimacy, justification and right to exercise that power.

- Most religions around the world, whether Hinduism, Islam, or Christianity have always considered God as the supreme authority. All the religious scriptures have considered God to have authority and wisdom, which is infinitely superior than any human being.

- Divinity, as presented in the religious scriptures, makes claim to the final authority for all truth and reality, and provides rules and directions for the use of creation. The question of authority in such a system is "what does God want from me and how do I know this?"

- According to Michaels, in the Encyclopedia of Social Sciences, authority is the capacity, innate or acquired for exercising ascendancy over a group. But Kiersten's argues that authority is not a capacity, it is a relationship. It is sanctioned power, institutionalized power.

1.5   SELF-ASSESSMENT QUESTIONS (SAQs):

1. Write a detailed note on Authority.
2. Write a detailed note on the Religious Perspectives on Authority.
3. Write a detailed note on Authority and the State.

1.6   REFERENCES / SUGGESTED READING:

- Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
- Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
- Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
- Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
- Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
- Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

o   To Understand the   Rights of Citizenship

o   To Know About the Making of Good Citizens

4.1   INTRODUCTION:

Citizenship is membership in a society, community, (originally a city or town but now usually a country) and carries with it rights to political participation. A person having such membership is a citizen. Citizenship status often implies some responsibilities and duties. It is largely coterminous with nationality, although it is possible to have a nationality without being a citizen (i.e., be legally subject to a state and entitled to its protection without having rights of political participation in it); it is also possible to have political rights without being a national of a state. In most nations, a non-citizen is a non-national and called either a foreigner or an alien. Citizenship, which is explained above, is the political rights of an individual within a society. Thus, you can have a citizenship from one country and be a national of another country.

Citizenship derives from a legal relationship with a state. Citizenship can be lost, as in denaturalization, and gained, as in naturalization.

The term Active Citizenship implies working towards the betterment of one's community through economic participation, public service, volunteer work, and other such efforts to improve life for all citizens.

In this lesson we shall try to cover some introductory aspects of Citizenship.

4.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

-       Citizenship- An Introduction

-       Responsibilities of Citizenship

-       Challenges Before Citizenship

-       Themes of Citizenship

-       Rights of Citizenship

-       Making of Good Citizens

4.2.1   CITIZENSHIP- AN INTRODUCTION:

The concept of citizenship is composed of three main elements or dimensions. The

especially admirable or worthy of the distinction.

By act of United States Congress and presidential assent, honorary United States citizenship has been awarded to only six individuals.

Honorary Canadian citizenship requires the unanimous approval of Parliament. The only people to ever receive honorary Canadian citizenship are Raoul Wallenberg posthumously in 1985, Nelson Mandela in 2001, the 14th Dalai Lama Tenzin Gyatso in 2006, and Aung San Suu Kyi in 2007.

In 2002, South Korea awarded honorary citizenship to Dutch football (soccer) coach Guus Hiddink who successfully and unexpectedly took the national team to the semi-finals of the 2002 FIFA World Cup. Honorary citizenship was also awarded to Hines Ward, a black Korean American football player, in 2006 for his efforts to minimize discrimination in Korea against half-Koreans.

American actress Angelina Jolie received an honorary Cambodian citizenship in 2005 due to her humanitarian efforts.

Cricketers Matthew Hayden and Herschelle Gibbs were awarded honorary citizenship of St. Kitts and Nevis in March 2007 due to their record-breaking innings' in the 2007 Cricket World Cup.

In Germany, the honorary citizenship is awarded by cities, towns and sometimes federal states. The honorary citizenship ends with the death of the honored, or, in exceptional cases, when it is taken away by the council or parliament of the city, town or state.

4.2.2 RESPONSIBILITIES OF CITIZENSHIP:

The legally enforceable duties of citizenship vary depending on one's country, and may include such items as:

- Paying taxes (although tourists and illegal aliens also pay some taxes such as sales taxes, etc)
- Serving in the country's armed forces when called upon (in the US even illegal immigrants must serve in case of a draft).
- Obeying the criminal laws enacted by one's government, even while abroad.
- Purely ethical and moral duties tend to include:
- Demonstrating commitment and loyalty to the democratic political community

claim that citizenship can be exercised in a multiplicity of 'sites' both below and above the nation-state.

4.2.4 THEMES OF CITIZENSHIP:

There are five themes of citizenship. The five citizenship themes are **honesty, compassion, respect, responsibility,** and **courage**.

Honesty is the basic theme of good citizenship. A person must be honest with others, and with himself or herself, in order to be a good citizen.

Compassion is the emotion of caring for people and for other living things. Compassion gives a person an emotional bond with his or her world.

Respect is similar to compassion but different in some ways. An important aspect of respect is self-respect, whereas compassion is directed toward others. Respect is also directed toward inanimate things or ideas as well as toward people. For example, people should have respect for laws. Finally, respect includes the idea of esteem or admiration, whereas compassion is a feeling people can have for others they don't necessarily admire.

Out of honesty, compassion, and respect comes Responsibility, which includes both private or personal responsibility and public responsibility. Individuals and groups have responsibilities. Responsibility is about action, and it includes much of what people think of as good citizenship. You may wish to point out that one of the main responsibilities of students is to learn. They must educate themselves so that they can live up to their full potential.

Finally, the theme of Courage is important to good citizenship. Human beings are capable of moving beyond mere goodness toward greatness. Courage enables people to do the right thing even when it's unpopular, difficult, or dangerous. Many people—including Ben Franklin, Thomas Jefferson, Martin Luther King Jr., Susan B. Anthony, and Mohandas Gandhi—have had the courage to change the rules to achieve justice.

ACTIVITIES FOR EXPLORING THE FIVE THEMES OF CITIZENSHIP:

Tell the truth.

Be caring.

Respect others.

peacetime military service may be unwelcome for individuals. But the citizen-soldier in a democracy serves with the knowledge that he is discharging an obligation that his society has freely undertaken.

The members of a democratic society, moreover, have it within their power to act collectively and change this obligation: to eliminate mandatory military service and create an all-volunteer army, as the United States and other countries have done; change the period of military service, as happened in Germany; or, as in the case of Switzerland, maintain reserve military service for men as an essential part of citizenship.

Citizenship in these examples entails a broad definition of rights and responsibilities, since they are opposite sides of the same coin. An individual's exercise of his rights is also his responsibility to protect and enhance those rights—for himself and for others. Even citizens of well-established democracies often misunderstand this equation, and too often take advantage of rights while ignoring responsibilities. As political scientist Benjamin Barber notes, "Democracy is often understood as the rule of the majority, and rights are understood more and more as the private possessions of individuals and thus as necessarily antagonistic to majoritarian democracy. But this is to misunderstand both rights and democracy."

It is certainly true that individuals exercise basic, or inalienable, rights—such as freedom of speech, assembly, and religion—which thereby constitute limits on any democratically based government. In this sense, individual rights are a bulwark against abuses of power by the government or a momentary political majority.

But in another sense, rights, like individuals, do not function in isolation. Rights are not the private possession of individuals but exist only insofar as they are recognized by other citizens of the society. The electorate, as the American philosopher Sidney Hook expressed it, is "the ultimate custodian of its own freedom." From this perspective, democratic government, which is elected by and accountable to its citizens, is not the antagonist of individual rights, but their protector. It is to enhance their rights that citizens in a democracy undertake their civic obligations and responsibilities.

Broadly speaking, these responsibilities entail participating in the democratic process to ensure its functioning. At a minimum, citizens should educate themselves about the critical issues confronting their society—if only to vote intelligently for candidates running for high office. Other obligations, such as serving juries in civil or

You can be a positive role-model for citizenship by doing the following:
- Show concern for the success and safety of others.
- Use non-judgmental language that does not offend or demean.
- Do the right thing, especially when it is difficult.
- Do the right thing, even when no one is looking.
- Take responsibility for your actions.

4.3   SUMMARY:
- Citizenship is membership in a society, community, (originally a city or town but now usually a country) and carries with it rights to political participation; a person having such membership is a citizen. Citizenship status often implies some responsibilities and duties. It is largely coterminous with nationality, although it is possible to have a nationality without being a citizen. In most nations, a non-citizen is a non-national and called either a foreigner or an alien.
- Citizenship derives from a legal relationship with a state. Citizenship can be lost, as in denaturalization, and gained, as in naturalization.
- The concept of citizenship is composed of three main elements or dimensions. The first is citizenship as legal status, defined by civil, political and social rights. Here, the citizen is the legal person free to act according to the law and having the right to claim the law's protection. It need not mean that the citizen takes part in the law's formulation, nor does it require that rights be uniform between citizens. The second considers citizens specifically as political agents, actively participating in a society's political institutions. The third refers to citizenship as membership in a political community that furnishes a distinct source of identity.
- Some countries extend "honorary citizenship" to those whom they consider to be especially admirable or worthy of the distinction.
- In Germany the honorary citizenship is awarded by cities, towns and sometimes federal states. The honorary citizenship ends with the death of the honored, or, in exceptional cases, when it is taken away by the council or parliament of the city, town or state.
- The legally enforceable duties of citizenship vary depending on one's country, and may include such items as: Paying taxes (although tourists and illegal

achieve justice.

- Citizen participation in a democratic society is broader than just taking part in election contests. At the neighborhood or municipal level, citizens may serve on school committees or form community groups, as well as run for local office. At the state, provincial, or national level, citizens can add their voices and pens to the continuing debate over public issues, or they can join political parties, labor unions, or other voluntary organizations.

- Good citizens understand that they have a responsibility to the community, environment and law. You can instill in your child the virtue of citizenship by explaining the difference between good and bad citizenship.

- Traits of good citizenship are: being a good neighbor by caring about others, sharing your time and skills to the community to make it better, cleaner and safer, conserving resources by practicing the three R's: Reduce. Re-use. Recycle, and staying informed on issues and voicing your opinions by voting.

- Traits of bad citizenship are: Looking out only for one's own rself, littering and wasting resources, and leaving all political matters to the so-called "experts."

- One can be a positive role-model for citizenship by doing the following: showing concern for the success and safety of others, using non-judgmental language that does not offend or demean, doing the right thing, especially when it is difficult, doing the right thing, even when no one is looking, and taking responsibility for one's own actions.

4.4   KEY WORDS:

Citizenship: Citizenship, both as a legal status and as an activity, presupposes the existence of a territorially bounded political community, which extends over time and is the focus of a common identity. In the last fifteen years, this premise has come under close scrutiny.

Honorary citizenship: Some countries extend "honorary citizenship" to those whom they consider to be especially admirable or worthy of the distinction.

In Germany the honorary citizenship is awarded by cities, towns and sometimes federal states. The honorary citizenship ends with the death of the honored, or, in exceptional cases, when it is taken away by the council or parliament of the city, town or state.

moving beyond mere goodness toward greatness. Courage enables people to do the right thing even when it's unpopular, difficult, or dangerous. Many people—including Ben Franklin, Thomas Jefferson, Martin Luther King Jr., Susan B. Anthony, and Mohandas Gandhi—have had the courage to change the rules to achieve justice.

Citizen participation: Citizen participation in a democratic society is broader than just taking part in election contests. At the neighborhood or municipal level, citizens may serve on school committees or form community groups, as well as run for local office. At the state, provincial, or national level, citizens can add their voices and pens to the continuing debate over public issues, or they can join political parties, labor unions, or other voluntary organizations.

Traits of good citizenship: Traits of good citizenship are: being a good neighbor by caring about others, sharing your time and skills to the community to make it better, cleaner and safer, conserving resources by practicing the three R's: Reduce. Re-use. Recycle, and staying informed on issues and voicing your opinions by voting.

4.5   SELF-ASSESSMENT QUESTIONS (SAQs):
1. Write a detailed note on citizenship.
2. Write a detailed note on the various types of citizenship.
3. Discuss the role of citizens.
4. Write a detailed note on the various aspects of citizenship.
5. Write a brief note on the good citizenship practices.

4.6   REFERENCES / SUGGESTED READING:

- Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
- Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
- Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
- Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
- Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
- Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

or the commencement of this Act, whichever is later, or, with the permission of the Central Government, after the expiry of the said period; or

(b)   his father is, at the time of his birth, in service under a Government in India:

Provided further that if either of the parents of a person referred to in clause (b) was a citizen of India by descent only, that person shall not be a citizen of India by virtue of this section unless-

(a)   his birth is registered at an Indian consulate within one year of its occurrence or on or after the 10th day of December, 1992, whichever is later, or, with the permission of the Central Government, after the expiry of the said period; or

(b)   either of his parents is, at the time of his birth, in service under Government of India:

Provided also that on or after the commencement of the Citizenship (Amendment) Act, 2003, a person shall not be a citizen of India by virtue of this section, unless his birth is registered at an Indian consulate in such form and in such manner, as may be prescribed,-

(i)   within one year of its occurrence or the commencement of the citizenship (Amendment) Act, 2003, whichever is later; or

(ii)   with the permission of the Central Government, after the expiry of the said period:

Provided also that no such birth shall be registered unless the parents of such person declare, in such form and in such manner as may be prescribed, that the minor does not hold the passport of another country.

(1A) A minor who is a citizen of India by virtue of his section and is also a citizen of any other country shall cease to be a citizen of India if he does not renounce the citizenship or nationality of another country within six months of attaining full age.

(2)   If the Central Government so directs, a birth shall be deemed for the purposes of this section to have been registered with its permission, notwithstanding that its permission was not obtained before the registration.

(3)   For the purposes of the proviso to sub-section (1), any male person born outside undivided India who was, or was deemed to be, a citizen of India at

(2)   The person to whom a certificate of naturalization is granted under sub-section (1) shall, on taking the oath of allegiance in the form specified in the Second Schedule, be a citizen of India by naturalization as from the date on which that certificate is granted.

9.   Termination of citizenship.- (1) Any citizen of India who by naturalization, registration otherwise voluntarily acquires, or has at any time between the 26th January, 1950 and the commencement of this Act, voluntarily acquired the citizenship of another country shall, upon such acquisition or, as the case may be, such commencement, cease to be a citizen of India:

Provided that nothing in this sub-section shall apply to a citizen of India who, during any war in which India may be engaged, voluntarily acquires, the citizenship of another country, until the Central Government otherwise directs.

(2)   If any question arises as to whether, when or how any citizen of India has acquired the citizenship of another country, it shall be determined by such authority, in such manner, and having regard to such rules of evidence, as may be prescribed in this behalf.

17.   Offences.- Any person who, for the purpose of procuring anything to be done or not to be done under this Act, knowingly makes any representation which is false in a material particular shall be punishable with imprisonment for a term which may extend to five years, or with fine which may extend to fifty thousand rupees, or with both.

5.1   INTRODUCTION:

In modern English and European systems of jurisprudence and law, a right is the legal or moral entitlement to do or refrain from doing something or to obtain or refrain from obtaining an action, thing or recognition in civil society. Compare with duty, referring to behaviour that is expected or required of the citizen, and with privilege, referring to something that can be conferred and revoked.

The specific enumeration of rights accorded to citizens has historically differed greatly from one century to the next and from one regime to the next, but nowadays is normally addressed by the constitutions of the respective nations. Generally speaking (within the English and European systems) a right corresponds with a complementary obligation that others have on the same object or realm; for instance, if someone has a right to something, simultaneously another party or parties have an obligation to do something (or to abstain from doing something) in order to respect that right or to give concrete execution to that right to be(...).

Property rights provide a good example: society recognizes that individuals have title to particular property as defined by the transaction by which they acquired the property granting the individual free use and possession of the property. In many cases, especially regarding ideological and similar rights, the obligation depends on the legal system in its entirety, or on the state, or on the generical universality of other subjects submitted to the law.

Societal rights or civil rights are bestowed to its citizenry by society and are a set of obligations that are purported as a social contract. Societal rights are a privilege of membership and the benefits are limited to its members though may be extended to temporary guests. Access to societal rights are dependent government grants and on the citizen fulfilling their obligations e.g. complying with laws and paying taxes.

The right can therefore be a faculty of doing something, of omitting or refusing to do something or of claiming something. Some interpretations express a typical form of right in the faculty of using something, and this is more often related to the right of ownership of property. The faculty (in all the above mentioned senses) can be originated by a (generical or specific) law, or by a private contract (which is sometimes exactly defined as a specific law between or among volunteer parties).

Other interpretations consider the right as a sort of freedom of something or as

later, during the Age of Enlightenment.

It is not generally considered necessary that a right should be understood by the holder of that right; thus rights may be recognized on behalf of another, such as children's rights or the rights of people declared mentally incompetent to understand their rights. However, rights must be understood by someone in order to have legal existence, so the understanding of rights is a social prerequisite for the existence of rights. Therefore, educational opportunities within society have a close bearing upon the people's ability to erect adequate rights structures.

There are two fundamental controversies surrounding the notion of rights: First, there is the question of the basis for rights (on what basis rights can be said to exist). Second, there is the question of the content of rights (what the rights of a person actually are).

5.2.2 TYPES OF RIGHTS:

Aristotle, in the Nicomachean Ethics, claims that there is a large difference between written (generalized) justice and what is actually right for the (specific) individual.

But what obscures the matter is that though what is equitable is just, it is not identical with, but a correction of, that this is just according to law.

The reason of this is that every law is laid down in general terms, while there are matters about which it is impossible to speak correctly in general terms. Where, then, it is necessary to speak in general terms, but impossible to do so correctly, the legislator does not lay down that which holds good for the majority of cases, being least aware of that which does not hold good for all.

Rights can be divided into: individual rights, that are held by citizens as individuals (or corporations) recognised by the legal system, and collective rights, held by an ensemble of citizens or a subgroup of citizens who have a certain characteristic in common. In some cases there can be an amount of tension between individual and collective rights. In other cases, the view of collective and individual rights held by one group can come into sharp and bitter conflict with the view of rights held by another group.

With reference to the object of the right, a common general distinction is among: Intellectual rights, which include:

- Civil rights
- Collective rights
- Equal rights
- Fathers' rights
- Gay rights
- Group rights
- Human rights
- Inalienable rights
- Individual rights
- Legal rights
- Men's rights
- Natural right
- Negative & positive
- Reproductive rights
- Self-defense
- Social rights
- "Three generations"
- Women's rights
- Workers' rights
- Youth rights
- Animal rights

IMPORTANT DOCUMENTS

Magna Carta (1215; England): Required the BIling of England to renounce certain rights and respect certain legal procedures, and to accept that the will of the king could be bound by law.

Bill of Rights 1689 (England): Declared that Englishmen, as embodied by Parliament, possess all civil and political rights that must be taken away.

Declaration of the Rights of Man and of the Citizen (1789; France): One of the fundamental documents of the French Revolution, defining a set of individual rights and collective rights of the people.

United States Bill of Rights (1789/1791): The first ten amendments of the United

By transforming every human aspiration into a right, however, governments run the risk of increasing cynicism and inviting a disregard of all human rights.

BASIC HUMAN RIGHTS
- **Freedom of speech, expression, and the press.**
- **Freedom of religion.**
- **Freedom of assembly and association.**
- **Right to equal protection of the law.**
- **Right to due process and fair trial.**

5.2.4 LIBERTY- AN INTRODUCTION:

Liberty, in modern time, is generally considered a concept of political philosophy and identifies the condition in which an individual has the ability to act according to his or her own will.

Individualist and liberal conceptions of liberty relate to the freedom of the individual from outside compulsion; A socialist perspective, on the other hand, associates liberty with equality in wealth. As such, a socialist connects liberty (i.e. freedom) to the equal distribution of wealth, arguing that liberty without equal ownership amounts to the domination by the wealthy. Thus, freedom and material equality are seen as intrinsically connected. On the other hand, the individualist argues that wealth cannot be evenly distributed without force being used against individuals which reduces individual liberty.

John Stuart Mill, in his work, **On Liberty**, was the first to recognize the difference between liberty as the freedom to act and liberty as the absence of coercion. In his book, Two Concepts of Liberty, Isaiah Berlin formally framed the differences between these two perspectives as the distinction between two opposite concepts of liberty: positive liberty and negative liberty. The latter designates a negative condition in which an individual is protected from tyranny and the arbitrary exercise of authority, while the former refers to having the means or opportunity, rather than the lack of restraint, to do things.

Mill offered insight into the notions of soft tyranny and mutual liberty with his harm principle. Overall, it is important to understand these concepts when discussing

have disagreed on the extent of this realm while accepting the main point that liberty defines that realm in which one may act unobstructed by others.

Second, the restriction (on the freedom to act) implicit in negative liberty is imposed by a person or persons and not due to causes such as nature, lack, or incapacity. Helvetius expresses this point clearly: "The free man is the man who is not in irons, nor imprisoned in a gaol (jail), nor terrorized like a slave by the fear of punishment... it is not lack of freedom not to fly like an eagle or swim like a whale."

The dichotomy of positive and negative liberty is considered specious by political philosophers in traditions such as socialism, social democracy, libertarian socialism, and Marxism. Some of them argue that positive and negative liberty are indistinguishable in practice, while others claim that one kind of liberty cannot exist independently of the other. A common argument is that the preservation of negative liberty requires positive action on the part of the government or society to prevent some individuals from taking away the liberty of others.

The social contract theory, invented by Hobbes, Locke and Rousseau, were among the first to provide a political classification of rights, in particular through the notion of sovereignty and of natural rights. The thinkers of the Enlightenment reasoned the assertion that law governed both heavenly and human affairs, and that law gave the king his power, rather than the king's power giving force to law. The divine right of kings was thus opposed to the sovereign's unchecked auctoritas.

The modern conceptions of democracy, whether representative democracies or other types of democracies, are all found on the Rousseauist idea of popular sovereignty. However, liberalism distinguishes itself from socialism and communism in that it advocates for a form of representative democracy, while socialism claims to work for a direct democracy.

Liberalism is a political current embracing several historical and present-day ideologies that claim defence of individual liberty as the purpose of government. Two main strands are apparent, although both are founded on an individualist ideology. In continental Europe the term usually refers to economic liberalism, that is the right of individual to contract, trade and operate in a market free of constraint. In the United States it often refers to social liberalism, including the right to dissent from orthodox tenets or established authorities in political or religious matters. Both are core political

thing or recognition in civil society. Rights serve as rules of interaction between people, and, as such, they place constraints and obligations upon the actions of individuals or groups (for example, if one has a right to life, this means that others do not have the liberty to kill him).

· Rights can be divided into: individual rights, that are held by citizens as individuals (or corporations) recognised by the legal system, and collective rights, held by an ensemble of citizens or a subgroup of citizens who have a certain characteristic in common. In some cases there can be an amount of tension between individual and collective rights.

· Intellectual rights include: Civil rights, Religious rights, and Rights of opinion.

· Real rights include: Property rights, Rights of use, Liberties, and Personal rights, as a credit.

· Legal status of Persons are: Citizenship, Nationality, Naturalization, Leave to Remain, Immigration, Illegal immigration, and Statelessness.

· The legal designations for individuals are: Citizen, Native-born citizen, Naturalized citizen, Dual-citizen, Alien, Migrant worker, Refugee, Illegal immigrant, Political prisoner, Stateless person, and Administrative detainee.

· The basic Human Rights are:Freedom of speech, expression, and the press; Freedom of religion; Freedom of assembly and association; Right to equal protection of the law; and Right to due process and fair trial.

· Liberty, in modern time, is generally considered a concept of political philosophy and identifies the condition in which an individual has the ability to act according to his or her own will.

· The socialist perspective, on the other hand, associates liberty with equality in wealth. As such, a socialist connects liberty (i.e. freedom) to the equal distribution of wealth, arguing that liberty without equal ownership amounts to the domination by the wealthy. Thus, freedom and material equality are seen as intrinsically connected. On the other hand, the individualist argues that wealth cannot be evenly distributed without force being used against individuals which reduces individual liberty.

· Positive liberty is often described as freedom to achieve certain ends, while negative liberty is described as from external coercion. For example, Puritans

on the legal system in its entirety, or on the state, or on the generical universality of other subjects submitted to the law.

Civil rights: Societal rights or civil rights are bestowed to its citizenry by society and are a set of obligations that are purported as a social contract. Societal rights are a privilege of membership and the benefits are limited to its members though may be extended to temporary guests. Access to societal rights are dependent government grants and on the citizen fulfilling their obligations e.g. complying with laws and paying taxes.

Intellectual rights: Intellectual rights include: Civil rights, Religious rights, and Rights of opinion.

Real rights: Real rights include: Property rights, Rights of use, Liberties, and Personal rights, as a credit.

Legal status of Persons: Legal status of Persons are: Citizenship, Nationality, Naturalization, Leave to Remain, Immigration, Illegal immigration, and Statelessness.

Legal designations: The legal designations for individuals are: Citizen, Native-born citizen, Naturalized citizen, Dual-citizen, Alien, Migrant worker, Refugee, Illegal immigrant, Political prisoner, Stateless person, and Administrative detainee.

Basic Human Rights: The basic Human Rights are:Freedom of speech, expression, and the press; Freedom of religion; Freedom of assembly and association; Right to equal protection of the law; and Right to due process and fair trial.

Universal Declaration of Human Rights (1948): An over-arching set of standards by which Governments, organisations and individuals would measure their behaviour towards each other. The preamble declares that the "...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world..."

Social contract theory: The social contract theory, invented by Hobbes, Locke and Rousseau, were among the first to provide a political classification of rights, in particular through the notion of sovereignty and of natural rights. The thinkers of the Enlightenment reasoned the assertion that law governed both heavenly and human affairs, and that law gave the king his power, rather than the king's power giving force to law. The divine right of kings was thus opposed to the sovereign's unchecked auctoritas.

Liberalism: Liberalism is a political current embracing several historical and present-

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: B   Unit: I   Lesson: 6

EQUALITY & JUSTICE

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Equality and Justice. The lesson structure shall be as follows:

6.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Equality and Justice. The objectives of this lesson are:

o   To Get an Introduction to Equality

o   To Know About the Justice

o   To Understand the   Principles of Equality and Justice

6.1   INTRODUCTION:

'Equality' and 'equal' generally generate one question: equal in what respect? Equality

"equal," and "equally" signify a qualitative relationship. 'Equality' (or 'equal') signifies correspondence between a group of different objects, persons, processes or circumstances that have the same qualities in at least one respect, but not all respects, i.e., regarding one specific feature, with differences in other features.

'Equality' needs to thus be distinguished from 'identity'- this concept signifying that one and the same object corresponds to itself in all its features: an object that can be referred to through various individual terms, proper names, or descriptions. For the same reason, it needs to be distinguished from 'similarity' — the concept of merely approximate correspondence. Thus, to say e.g. that men are equal is not to say that they are identical. Equality implies similarity rather than 'sameness.'

In distinction to numerical identity, a judgment of equality presumes a difference between the things being compared. According to this definition, the notion of 'complete' or 'absolute' equality is self-contradictory. Two non-identical objects are never completely equal; they are different at least in their spatiotemporal location. If things do not differ they should not be called 'equal,' but rather, more precisely, 'identical,' as e.g., the morning and evening star. Here usage might vary. Some authors do consider absolute qualitative equality admissible as a borderline concept.

'Equality' can be used in the very same sense both to describe and prescribe, as with "thin": "you are thin" and "you are too thin." The approach taken to defining the standard of comparison for both descriptive and prescriptive assertions of the concept of equality is very important. In the case of descriptive use of equality, the common standard is itself descriptive, e.g. two people weigh the same. A prescriptive use of equality is present when a prescriptive standard is applied, i.e., a norm or rule, e.g. people ought to be equal before the law. The standards grounding prescriptive assertions of equality contain at least two components.

On the one hand, there is a descriptive component, since the assertions need to contain descriptive criteria, in order to identify those people to which the rule or norm applies.

Equality can mean several things:
·   Equality of outcome or equality of condition
·   Equality of opportunity
·   Equality of treatment

a property of people, and only derivatively of their actions and the institutions they create. Others emphasize actions or institutions, and only derivatively the people who bring them about. The source of justice has variously been attributed to harmony, divine command, natural law, or human creation.

THE IMPORTANCE OF JUSTICE

Justice concerns the proper ordering of things and persons within a society. As a concept it has been subject to philosophical, legal, and theological reflection and debate throughout history. According to most theories of justice, it is overwhelmingly important: John Rawls, for instance, claims that "Justice is the first virtue of social institutions, as truth is of systems of thought.": Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion. Research conducted in 2003 at Emory University, Georgia, involving Capuchin Monkeys demonstrated that other cooperative animals also possess such a sense and that "inequality aversion may not be uniquely human." indicating that ideas of fairness and justice are of an instinctual nature.

JUSTICE AS HARMONY

In his dialogue Republic, Plato uses the character of Socrates to argue for a single account of justice which covers both the just person and the just city-state. Justice is a proper, harmonious relationship between the warring parts of the person or city. A person's soul has three parts – reason, spirit and desire – and the just person is the one in whom reason commands the other two and each keeps to its task. Similarly, a city has three parts – lovers of wisdom, guardians and workers – and the just city is the one in which the lovers of wisdom rule the other two, and in which everyone sticks to his or her own, appropriate tasks.

Socrates uses the parable of the chariot to illustrate his point: a chariot works as a whole because the two horses' power is directed by the charioteer. Lovers of wisdom – philosophers, in one sense of the term – should rule because only they understand what is good. If one is ill, one goes to a doctor rather than a quack, because the doctor is expert in the subject of health. Similarly, one should trust one's city to an expert in the subject of the good, not to a mere politician who tries to gain power by giving people what they want, rather than what's good for them.

Socrates uses the parable of the ship to illustrate this point: the unjust city is

Justice as authoritative command

According to thinkers including Thomas Hobbes, justice is created by public, enforceable, authoritative rules, and injustice is whatever those rules forbid, regardless of their relation to morality. Justice is created, not merely described or approximated, by the command of an absolute sovereign power. This position has some similarities with divine command theory, with the difference that the state (or other authority) replaces God.

Justice as mutual agreement

According to thinkers in the social contract tradition, justice is derived from the mutual agreement of everyone concerned; or, in many versions, from what they would agree to under hypothetical conditions including equality and absence of bias. This account is considered further below, under 'Justice as fairness'.

Justice as a subordinate value

According to utilitarian thinkers including John Stuart Mill, justice is not as fundamental as we often think. Rather, it is derived from the more basic standard of rightness, consequentialism: what is right is what has the best consequences (usually measured by the total or average welfare caused). So, the proper principles of justice are those which tend to have the best consequences. These rules may turn out to be familiar ones such as keeping contracts; but equally, they may not, depending on the facts about real consequences.

Either way, what is important is those consequences, and justice is important, if at all, only as derived from that fundamental standard. Mill tries to explain our mistaken belief that justice is overwhelmingly important by arguing that it derives from two natural human tendencies: our desire to retaliate against those who hurt us, and our ability to put ourselves imaginatively in another's place. So, when we see someone harmed, we project ourselves into her situation and feel a desire to retaliate on her behalf. If this process is the source of our feelings about justice, that ought to undermine our confidence in them.

Egalitarianism

According to the egalitarian, goods should be distributed equally. This basic view can be elaborated in many different ways, according to what goods are to be distributed–

6.2.3   PRINCIPLES OF EQUALITY AND JUSTICE:

Equality in its prescriptive usage has, of course, a close connection with morality and justice in general and distributive justice in particular. Throughout history, people and emancipatory movements use the language of justice to pillory certain inequalities. But what exactly is the connection between equality and justice, i.e., what kind of role does equality play in a theory of justice?

The role and correct account of equality, understood as an issue of social justice, is itself a difficult philosophical issue. To clarify this, philosophers have defended a variety of principles and conceptions of equality.

Through its connection with justice, equality, like justice itself, has different justitianda, i.e., objects the term 'just' or 'equal' or their opposites can be applied to. These are mainly actions, persons, social institutions, and circumstances (e.g. distributions). These objects of justice stand in an internal connection and order that can here only be hinted at. The predicates "just" or "unjust" are only applicable when voluntary actions implying responsibility are in question.

Justice is hence primarily related to individual actions. Individual persons are the primary bearer of responsibilities (ethical individualism). Persons have to take responsibility for their individual actions and for circumstances they could change through such actions or omissions.

Establishing justice of circumstances (ubiquitously and simultaneously) is beyond any given individual's capacities. Hence one has to rely on collective actions. In order to meet this moral duty, a basic order guaranteeing just circumstances must be justly created. This is an essential argument of justice in favor of establishing social institutions and fundamental state structures for political communities; with the help of such institutions and structures, individuals can collectively fulfill their responsibility in the best possible manner.

If circumstances can be rightly judged to be unjust, all persons have the responsibility and moral duty, both individually and collectively, to change the pertinent circumstances or distributive schemes into just ones. In the following sections, the objects of equality may vary from topic to topic. However, as indicated, there is a close relationship between the objects. The next three principles of equality hold generally and primarily for all actions and treatment of others and for resulting circumstances.

- Equality can also mean: Formal Equality, Proportional Equality, and Moral Equality.

- Justice is a collective term that can be divided into two broad categories: just behavior, the treatment of others with genuine respect and in an equitable manner, and the administration of law, in which a judge or panel of judges, a magistrate, or a jury enforce legislation, with the objectives of protecting victims and lawfully punishing perpetrators.

- Retributive justice regulates proportionate response to crime proven by lawful evidence, so that punishment is justly imposed and considered as morally-correct and fully deserved. The lex talionis (law of retaliation) is a military theory of retributive justice, which says that proper punishment should be equal to the wrong suffered; "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound, stripe for stripe."

- Justice concerns the proper ordering of things and persons within a society. As a concept it has been subject to philosophical, legal, and theological reflection and debate throughout history. According to most theories of justice, it is overwhelmingly important: John Rawls, for instance, claims that "Justice is the first virtue of social institutions, as truth is of systems of thought.": Justice can be thought of as distinct from and more fundamental than benevolence, charity, mercy, generosity or compassion.

- For advocates of the theory that justice is part of natural law, it involves the system of consequences which naturally derives from any action or choice. In this, it is similar to the laws of physics: in the same way as the Third of Newton's laws of Motion requires that for every action there must be an equal and opposite reaction, justice requires according individuals or groups what they actually deserve, merit, or are entitled to. Justice, on this account, is a universal and absolute concept: laws, principles, religions, etc., are merely attempts to codify that concept, sometimes with results that entirely contradict the true nature of justice.

- Justice is hence primarily related to individual actions. Individual persons are the primary bearer of responsibilities (ethical individualism). Persons have to take responsibility for their individual actions and for circumstances they could

of condition, Equality of opportunity, Equality of treatment, Equality before the law, Racial equality, Sexual equality, and Social equality. Equality can also mean: Formal Equality, Proportional Equality, and Moral Equality.

Justice: Justice is a collective term that can be divided into two broad categories: just behavior, the treatment of others with genuine respect and in an equitable manner, and the administration of law, in which a judge or panel of judges, a magistrate, or a jury enforce legislation, with the objectives of protecting victims and lawfully punishing perpetrators.

Retributive justice: Retributive justice regulates proportionate response to crime proven by lawful evidence, so that punishment is justly imposed and considered as morally-correct and fully deserved. The lex talionis (law of retaliation) is a military theory of retributive justice, which says that proper punishment should be equal to the wrong suffered; "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, wound for wound, stripe for stripe."

Disitributive justice: Distributive justice is directed at the proper allocation of things - wealth, power, reward, respect - between different people.

Oppressive Law exercises an authoritarian approach to legislation which is totally unrelated to justice, a tyrannical interpretation of law is one in which the population lives under restriction from unlawful legislation.

Justice as divine command: Advocates of divine command theory argue that justice, and indeed the whole of morality, is the authoritative command of a deity or deities, for instance, the Christian God. Murder is wrong and must be punished, for instance, because, and only because, God commands that it be so. A common response to Divine Command Theory is the Euthyphro dilemma, which asks: is what is right right because it is commanded by God, or does God command what is in fact morally right?

Justice as natural law: For advocates of the theory that justice is part of natural law, it involves the system of consequences which naturally derives from any action or choice. In this, it is similar to the laws of physics: in the same way as the Third of Newton's laws of Motion requires that for every action there must be an equal and opposite reaction, justice requires according individuals or groups what they actually deserve, merit, or are entitled to.

6.6   REFERENCES / SUGGESTED READING:

- Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
- Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
- Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
- Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
- Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
- Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

7.1   INTRODUCTION:

An elite is the result of economic and political forces within a social structure. Upon formation, societies have often had the tendency to stratify due to a combination of politics and ability. The position of an elite at the top of the social strata almost invariably puts it in a position of leadership and often subjects the holders of elite status to pressure to maintain their position as part of the elite.

However, in spite of the pressures borne by its members, the existence of the elite as a social stratum is usually unchanged.

In this lesson we shall try to cover some introductory aspects of Elite.

7.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

- · *Introduction to Elite*
- · *Types of Elite*
- · *Military as Elite*
- · *Elitism or Elite Theory*

7.2.1   ELITE- AN INTRODUCTION:

Elite (also spelled Élite) is taken originally from the semitic word "elit" and from the Latin, eligere, "to elect". In sociology as in general usage, the élite is a relatively small dominant group within a larger society, which enjoys a privileged status which is upheld by individuals of lower social status within the structure of a group. When applied to an individual, as in the phrase "many elites come from this squad," the usage quite economically both refers to an individual within that class and establishes the speaker as non-elite.

Economic and political forces within a social structure lead to the creation of elites. These elites are usually positioned at the top of the social strata due to certain differentiating factors. Because of this prime position at the top of the social strata, elites usually have leadership thrust upon them.

7.2.2   TYPES OF ELITE:

There are many types of elites. Some major types of elite are:

and political power, more rigorous education largely free of indoctrination, resulting in cultural influence, and leadership.

Elites may justify their existence based on claims of inherited position; with the rise in authority of science, certain 19th and 20th century elites have embraced pseudoscientific justifications of genetic or racial superiority. In Nazi Germany, genetic superiority was used as the basis of an imagined "Aryan" elite. Elite classes headed by monarchies have traditionally employed religious sanctions for their position.

Meritocracy is a facet of society that tries to promote merit as a route to the elite. Societies such as that of the United States have it in their culture to promote such a facet. However, while it tends to be imperfect it sheds light as to what many believe to be the "ideal" elite: an elite that is porous and whose members have earned their position as society's top class.

Aristocracy and oligarchy are social systems which feature an elite as the ruling class. An elite group, ranged round the alpha male, is a distinct feature of other closely-related social primates.

EDUCATIONAL ELITE

Elites are educated to govern. While common public education is often designed to educate the general population to produce knowledgeable and skilled citizens, the elite approach to education is often presented at a more intellectual and demanding level, and is geared to produce leaders of a sort.

It can be idealized as an education geared to producing an individual capable of thinking at an intellectual level more advanced than the general population, consisting of diverse philosophical ideals and theories in order to enable the elite to logically evaluate situations.

However in some systems, such as that of the Scholar-bureaucrats that administered China for 1300 years, elite education is used to select and skim off the most able students regardless of class or financial background. In order to pass these Imperial examinations, students had to be versed in the Confucian classics and neo-Confucian commentaries, creating a cohesive and socially homogeneous scholar-gentry. This co-opted into its service those who would have potentially been the most dangerous to the state and left would be malcontents either leaderless or those it did have uneducated.

were detached from a number of battalions and grouped together to form ad hoc grenadier and light infantry battalions. It is also argued that an especially competent soldier does more good as an NCO (non-commissioned officer) or as just the man who sets a good inspiring example for his comrades. Conversely, some theorists point out that a more powerful unit has a disciplinary effect on the general military core.

However, most nations will maintain elite military forces for the purposes of Power projection and for the purposes of expeditionary warfare. The limiting factor in such operations is usually the availability of airlift and sealift assets, rather than manpower, first to get forces in theatre and then to sustain these forces with stores and supplies e.g. Britain in the Falklands War.

Such amphibious and airborne forces, usually operating with minimal armor, artillery and logistics support will normally face enemies with superior numbers, prepared positions and interior lines of communications. Under such circumstances the additional effort and cost needed for the selection, training, indoctrination and equipping of elite formations is not only worthwhile, but essential for success.

Superior units can also be created by other means than picking the most promising soldiers and recruits from regular forces. Such forces can also be created by having a completely different, parallel recruitment process with higher standards than the normal troops. Sometimes a completely different recruitment pool is used such as recruiting internationally or recruiting from a people that is thought to have superiour soldier qualities.

The French Foreign Legion recruits professionals internationally and British Gurkha troops are recruited from the Nepales -a people that impressed the British with their soldier qualities. In the very strictest sense of the word these are not elite units since the soldiers are not chosen from regular soldiers or recruits but they are usually called elite units nonetheless.

Historically at times of military and technological change it would have been impossible financially to re-equip the entire army with new weapons at the same time. To maximize the benefit of new weapons, elite units may be formed, who would be superior to the regular troops because of both the new weapons and additional training and expectations.

For example, in the British Army the Rifle Regiments were armed with rifles

just like other units. However, sometimes the words "elite unit" are somewhat sloppily used to simply imply "unit that is better than other".

US military use "elite" forces for covert missions which require better trained soldiers who are more disciplined and mentally and emotionally stronger.

7.2.4 ELITISM OR ELITE THEORY:

In elite theory as developed by Marxist political scientists like Michael Parenti, all sufficiently large social groups will have some kind of elite group within them that actively participates in the group's political dynamics. When a group is arbitrarily excluded from the larger society, such as in the case of the racism that was widespread in the United States prior to the success of the American Civil Rights Movement, then elite members of the excluded group may form a counter-elite to fight for their group's interests (although they may be fighting for those interests only to the extent they mesh with the counter-elite's interests).

Of course, the dominant elite can neutralize the counter-elite through the classic divide-and-conquer strategy of admitting key members of the counter-elite into the elite.

Elitism usually draws envy and resentment from the lower classes and the counter-elite. There are cases where elites arguably use this resentment of an elite to maintain their position.

7.3 SUMMARY:

- Economic and political forces within a social structure lead to the creation of elites. These elites are usually positioned at the top of the social strata due to certain differentiating factors. Because of this prime position at the top of the social strata, elites usually have leadership thrust upon them.
- There are many types of elites. Some major types of elite are: Social Elite, Religious Elite, Linguistic Elite, Political Elite, Business Elite, Educational Elite, Financial Elite, and Military as Elite.
- In society, the elite are a small collection of people, such as the upper class. Members of the elite are often protective of their group to which they belong and do not welcome newcomers, such as the Nouveau riche.

Upon formation, societies have often had the tendency to stratify due to a combination of politics and ability. The position of an elite at the top of the social strata almost invariably puts it in a position of leadership and often subjects the holders of elite status to pressure to maintain their position as part of the elite.

Types of Elites: There are many types of elites. Some major types of elite are: Social Elite, Religious Elite, Linguistic Elite, Political Elite, Business Elite, Educational Elite, Financial Elite, and Military as Elite.

Social Elite: In society, the elite are a small collection of people, such as the upper class. Members of the elite are often protective of their group to which they belong and do not welcome newcomers, such as the Nouveau riche.

Political Elite: Political elites play a more important role in contemporary societies than any other category of elites. Their recruitment and socialization processes have been discussed in hundreds of academic books. But, the concept of political elites is challenged because many citizens believe that politicians don't constitute a true elite.

Business Elite: Elite advantages are the usual ones of a dominant social class: easier access to capital and political power, more rigorous education largely free of indoctrination, resulting in cultural influence, and leadership.

Meritocracy: Meritocracy is a facet of society that tries to promote merit as a route to the elite. Societies such as that of the United States have it in their culture to promote such a facet. However, while it tends to be imperfect it sheds light as to what many believe to be the "ideal" elite: an elite that is porous and whose members have earned their position as society's top class.

Aristocracy and oligarchy: Aristocracy and oligarchy are social systems which feature an elite as the ruling class. An elite group, ranged round the alpha male, is a distinct feature of other closely-related social primates.

Educational Elite: Elites are educated to govern. While common public education is often designed to educate the general population to produce knowledgeable and skilled citizens, the elite approach to education is often presented at a more intellectual and demanding level, and is geared to produce leaders of a sort.

Financial Elite: Wealth isn't a sure sign of elite status, as the "new rich" are frequently seen as arriving from non-elite positions. Neither does an elite necessarily show a sense of public obligation.

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: B   Unit: II   Lesson: 8

POLITICAL PARTICIPATION

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Political Participation. The lesson structure shall be as follows:

8.0   Objectives

8.1   Introduction

8.2   Presentation of Content

8.2.1   Political Participation- An Introduction

8.2.2   Voting

8.2.3   Political Parties

8.2.4   Protests

8.2.5   Political Debates on News Media

8.2.6   Democracies and Economics

8.2.7   Democracies and People's Voices

8.3   Summary

8.4   Key Words

8.5   Self-Assessment Questions (SAQs)

8.6   References/Suggested Reading

8.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Political Participation.

The objectives of this lesson are:

o   To Get an Introduction to Political Participation

o   To Know About Voting

8.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

- Introduction to Political Participation
- Voting
- Political Parties
- Protests
- Political Debates on News Media
- Democracies and Economics
- Democracies and People's Voices

8.2.1   POLITICAL PARTICIPATION- AN INTRODUCTION:

Citizens cannot be required to take part in the political process, and they are free to express their dissatisfaction by not participating. But without the lifeblood of citizen action, democracy will begin to weaken. Citizens of democratic societies have the opportunity to join a host of private organizations, associations, and volunteer groups.

Many of these are concerned with issues of public policy, yet few are controlled or financed by the government. The right of individuals to associate freely and to organize themselves into different sorts of nongovernmental groups is fundamental to democracy. When people of common interests band together, their voices can be heard and their chances of influencing the political debate increased.

The myriad groups to be found in democratic societies can be classified in several ways. Those that function primarily to pressure government with regard to particular issues are referred to as interest groups, or lobbies. Private interest groups, such as business associations, professional groups, or labor unions, usually have an economic stake in the policies they advocate, although they may also take public positions on issues far outside their area of specialization.

So-called public interest groups, like environmental and social welfare organizations, seek what they perceive to be a public, or collective, good. This does not make such public interest groups wiser or more virtuous than those with private interests. Rather, the degree of self-interest is often secondary in the positions they take on public issues.

Both types of interest groups are active in any democracy. Both pay close

8.2.3   POLITICAL PARTIES:

Political parties recruit, nominate, and campaign to elect public officials; draw up policy programs for the government if they are in the majority; offer criticisms and alternative policies if they are in opposition; mobilize support for common policies among different interest groups; educate the public about public issues; and provide structure and rules for the society's political debate.

In some political systems, ideology may be an important factor in recruiting and motivating party members; elsewhere, similar economic interests or social outlook may be more important than ideological commitment.

Party organizations and procedures vary enormously. On one end of the spectrum, in multiparty parliamentary systems in Europe, political parties can be tightly disciplined organizations run almost exclusively by full-time professionals. At the other extreme is the United States, where rival Republican and Democratic parties are decentralized organizations functioning largely in Congress and at the state level. This situation changes every four years when national Republican and Democratic party organizations, relying heavily on volunteers, coalesce to mount presidential election campaigns.

Political parties are as varied as the societies in which they function. The election campaigns they conduct are often elaborate, usually time-consuming, sometimes silly. But the function is deadly serious: to provide a peaceful and fair method by which the citizens of a democracy can select their leaders and have a meaningful role in determining their own destiny.

8.2.4   PROTESTS:

In a democratic society, citizens have a right to gather peacefully and protest the policies of their government or the actions of other groups with demonstrations, marches, petitions, boycotts, strikes, and other forms of direct citizen action.

Direct action is open to everyone in a democracy, but it traditionally has been used by oppressed, disadvantaged, or minority groups who feel excluded from other means of influencing government policies. Such protests have always been part of democratic society. Today, nonviolent protest, often designed to attract the attention of the news media, encompasses a wide array of issues, from environmental pollution to

other powerful institutions in the society. By holding to a standard of independence and objectivity, however imperfectly, the news media can expose the truth behind the claims of governments and hold public officials accountable for their actions.

If they choose, the media can also take a more active role in public debate. Through editorials or investigative reporting, the media can campaign for specific policies or reforms that they feel should be enacted. They can also serve as a forum for organizations and individuals to express their opinions through letters to the editor and the printing of articles with divergent points of view.

Commentators point to another increasingly important role for the media: "setting the agenda." Since they can't report everything, the news media must choose which issues to report and which to ignore. In short, they decide what is news and what isn't. These decisions, in turn, influence the public's perception of what issues are most important. Unlike countries where the news media are government-controlled, however, in a democracy they cannot simply manipulate or disregard issues at will. Their competitors, after all, as well as the government itself, are free to call attention to their own list of important issues.

Few would argue that the news media always carry out these functions responsibly. Newspaper reporters and television correspondents may aspire to a standard of objectivity, but the news is inevitably filtered through the biases and sensibilities of individuals and the enterprises for which they work. They can be sensational, superficial, intrusive, inaccurate, and inflammatory. The solution is not to devise laws that set some arbitrary definition of responsibility or to license journalists, but to broaden the level of public discourse so that citizens can better sift though the chaff of misinformation and rhetoric to find the kernels of truth. Oliver Wendell Holmes, Jr., a distinguished justice of the U.S. Supreme Court, said in 1919: "The best test of truth is the power of the thought to get itself accepted in the competition of the market."

8.2.6   DEMOCRACY AND ECONOMICS:

Democracy implies no specific doctrine of economics. Democratic governments have embraced committed socialists and free marketeers alike. Indeed, a good deal of the debate in any modern democracy concerns the proper role of government in the economy. Nevertheless, it would be fair to say that the proponents of democracy

diverse in the details, share fundamental features.

In recent years, the collapse of centrally planned economies in many parts of the world has reinforced the emphasis on the critical role of free markets. In economic as in political affairs, it seems, the indispensable element remains freedom.

As Morris Abram, former U.S. ambassador to the United Nations Human Rights Commission and now chairman of UN Watch in Geneva, has said, "Freedom alone may not guarantee economic success. But repression most certainly guarantees economic failure." Even in those rare cases where authoritarian regimes have made significant economic strides, they have done so by granting the freedom in the economic realm that they deny their citizens politically. Moreover, their success generally has not strengthened the hand of the regime over the long term but has contributed, as in the case of Chile and Taiwan, to demands by the people for political freedom commensurate with their economic freedom.

Democracies will continue to debate economic issues as vigorously in the future as in the past. But increasingly, the debate is focusing not on the failed alternative of state-run command economies but on ensuring the benefits of the free market for all in an increasingly interdependent world.

8.2.7 DEMOCRACY AND PEOPLE'S VOICES:

Democracies make several assumptions about human nature. One is that, given the chance, people are generally capable of governing themselves in a manner that is fair and free. Another is that any society comprises a great diversity of interests and individuals who deserve to have their voices heard and their views respected. As a result, one thing is true of all healthy democracies: They are noisy.

The voices of democracy include those of the government, its political supporters, and the opposition, of course. But they are joined by the voices of labor unions, organized interest groups, community associations, the news media, scholars and critics, religious leaders and writers, small businesses and large corporations, churches and schools.

All of these groups are free to raise their voices and participate in the democratic political process, whether locally or nationally. In this way, democratic politics acts as a filter through which the vocal demands of a diverse populace pass on the way to

societies have the opportunity to join a host of private organizations, associations, and volunteer groups.

- Voting in the election of public officials is the most visible and common form of participation in modern democracies and also the most fundamental. The ability to conduct free and fair elections is at the core of what it means to call a society democratic.

- Political parties are as varied as the societies in which they function. The election campaigns they conduct are often elaborate, usually time-consuming, sometimes silly. But the function is deadly serious: to provide a peaceful and fair method by which the citizens of a democracy can select their leaders and have a meaningful role in determining their own destiny.

- Protests are a testing ground for any democracy. The ideals of free expression and citizen participation are easy to defend when everyone remains polite and in agreement on basic issues. But protesters—and their targets- -do not agree on basic issues, and such disagreements may be passionate and angry. The challenge then is one of balance: to defend the right to freedom of speech and assembly, while maintaining public order and countering attempts at intimidation or violence.

- The news media in a democracy have a number of overlapping but distinctive functions. One is to inform and educate. To make intelligent decisions about public policy, people need accurate, timely, unbiased information. Because opinions diverge, they also need access to a wide range of viewpoints.

- A second function of the media is to serve as a watchdog over government and other powerful institutions in the society. By holding to a standard of independence and objectivity, however imperfectly, the news media can expose the truth behind the claims of governments and hold public officials accountable for their actions.

- Democratic governments have embraced committed socialists and free marketeers alike. Indeed, a good deal of the debate in any modern democracy concerns the proper role of government in the economy. Nevertheless, it would be fair to say that the proponents of democracy generally regard economic freedom as a key element in any democratic society.

organizations, seek what they perceive to be a public, or collective, good. This does not make such public interest groups wiser or more virtuous than those with private interests. Rather, the degree of self-interest is often secondary in the positions they take on public issues.

Voting: Voting in the election of public officials is the most visible and common form of participation in modern democracies and also the most fundamental. The ability to conduct free and fair elections is at the core of what it means to call a society democratic.

Political parties: Political parties recruit, nominate, and campaign to elect public officials; draw up policy programs for the government if they are in the majority; offer criticisms and alternative policies if they are in opposition; mobilize support for common policies among different interest groups; educate the public about public issues; and provide structure and rules for the society's political debate.

Protests: Protests are a testing ground for any democracy. The ideals of free expression and citizen participation are easy to defend when everyone remains polite and in agreement on basic issues. But protesters—and their targets- -do not agree on basic issues, and such disagreements may be passionate and angry. The challenge then is one of balance: to defend the right to freedom of speech and assembly, while maintaining public order and countering attempts at intimidation or violence.

News Media and Democracy: The news media in a democracy have a number of overlapping but distinctive functions. One is to inform and educate. To make intelligent decisions about public policy, people need accurate, timely, unbiased information. Because opinions diverge, they also need access to a wide range of viewpoints. This role is especially important during election campaigns, when few voters will have the opportunity to see, much less talk with, candidates in person. Instead, they must rely on newspapers and television to explain the issues and characterize the respective positions of candidates and their political parties.

WatchDog Function of Media: By holding to a standard of independence and objectivity, however imperfectly, the news media can expose the truth behind the claims of governments and hold public officials accountable for their actions.

Setting the agenda: Since they can't report everything, the news media must choose which issues to report and which to ignore. In short, they decide what is news and what isn't. These decisions, in turn, influence the public's perception of what issues are

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: B   Unit: II   Lesson: 9

NATION & STATE

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Nation and State. The lesson structure shall be as follows:

9.0   Objectives

9.1   Introduction

9.2   Presentation of Content

9.2.1   State- An Introduction

9.2.2   Nation and Nation-State- An Introduction

9.2.3   Nationalism

9.3   Summary

9.4   Key Words

9.5   Self-Assessment Questions (SAQs)

9.6   References/Suggested Reading

9.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Nation and State. The objectives of this lesson are:

o   To Get an Introduction to State

o   To Get an Introduction to Nation and Nation-State

o   To Understand Nationalism

9.1   INTRODUCTION:

Country, State, and Nation…… These words are often confusing. While the terms country, state, and nation are often used interchangeably, there is a difference. A State

countries.

- There are currently 195 independent countries or States around the world. Territories of countries or individual parts of a country are not countries in their own right.

- Examples of entities that are not countries include: Hong Kong, Bermuda, Greenland, Puerto Rico, and most notably the constituent parts of the United Kingdom. (Northern Ireland, Wales, Scotland, and England are not countries.)

- A "state" (with a lower-case "s") is usually a division of a federal State (such as the states of the United States of America).

9.2.2   NATION AND NATION-STATES- AN INTRODUCTION:

Nations are culturally homogeneous groups of people, larger than a single tribe or community, which shares a common language, institutions, religion, and historical experience.

When a nation of people has a State or country of their own, it is called a nation-state. Places like France, Egypt, Germany, Japan, and New Zealand are excellent examples of nation-states. There are some States which have two nations, such as Canada and Belgium. Even with its multicultural society, the United States is also referred to as a nation-state because of the shared American "culture."

There are nations without States. For example, the Kurds are stateless people.

A nation-state is a state, or country, that has defined borders and territory. It is additionally a country in which a nation of principally the same type of people exists, organized by either race or cultural background. In the nation-state, generally, everyone would speak the same language, probably practice the same or similar types of religion, and share a set of cultural, "national," values.

From this strict definition it's easy to see that the US is not a nation-state. The US has multiple ethnicities, numbers of religions practiced, and different cultural norms. Even though citizens of the US share the same borders and territory, we do not, in the sense of the nation-state, share a common nationality.

Another way in which a nation-state cannot exist is when there is a defined ethnic and cultural group that exists without territorial borders, and complete right of ownership to those borders. For example, when immigrants to the US declared the

ethnic entity. The term "nation state" implies that they geographically coincide, and this distinguishes the nation state from the other types of state, which historically preceded it. If successfully implemented, this implies that the citizens share a common language, culture, and values — which was not the case in many historical states. A world of nation states also implements the claim to self-determination and autonomy for every nation, a central theme of the ideology of nationalism.

Portugal is one example of a nation state. Although surrounded by other lands and people, the Portuguese nation has occupied the same territory for almost 900 years. Since its foundation, in 1143, Portugal remained as a single nation living in a single country. Ethnically, Portuguese people are related to various peoples that passed through and settled in the territory of modern Portugal: native iberian peoples, ancient mediterraneans (Greeks, Phoenicians) Celts, Romans, Germanic peoples like the Suebi and the Visigoths, invading Berbers and Arabs and Jews. The modern Portuguese people is a very old amalgam of distinct historical populations. Portugal, particularly the south of what is now that country, was ruled by the Moors for around 500 years. Portugal had a large colonial Empire for more than 500 years. Nowadays, Portugal is a very singular country that is still seen as a nation state. However, Galicians are still considered by some as the same ethnic stock as the Portuguese (specially those in the north).

Iceland is often seen as a strong example of a nation state. Although the inhabitants are ethnically related to other Scandinavian groups, the national culture and language are found only in Iceland. There are no cross-border minorities — the nearest land is too far away.

Both Iceland and Japan are island nations. Portugal, curiously, is not an island and is surrounded by other historic nations in Europe.

The notion of a "national identity" also extends to countries which host multiple ethnic or language groups. For example, Switzerland is constitutionally a confederation of cantons, and has four official languages, but it has also a 'Swiss' national identity, a national history, and a classic national hero, Wilhelm Tell.

Many historical conflicts have arisen where political boundaries do not correspond with ethnic or cultural boundaries. For example, the Hatay Province was transferred to Turkey from Syria after the majority-Turk population complained of

states. For a start, they have a different attitude to their territory, compared to the dynastic monarchies: it is semi-sacred, and non-transferable. No nation would swap territory with other states simply, for example, because the king's daughter got married. They have a different type of border, in principle defined only by the area of settlement of the national group, although many nation states also sought natural borders (rivers, mountain ranges).

The most noticeable characteristic is the degree to which nation states use the state as an instrument of national unity, in economic, social and cultural life.

The nation state promoted economic unity, first by abolishing internal customs and tolls. In Germany this process - the creation of the Zollverein - preceded formal national unity. Nation states typically have a policy to create and maintain a national transportation infrastructure, facilitating trade and travel. In 19th-century Europe, the expansion of the rail transport networks was at first largely a matter for private railway companies, but gradually came under control of the national governments.

The French rail network, with its main lines radiating from Paris to all corners of France, is often seen as a reflection of the centralised French nation state, which directed its construction. Nation states continue to build, for instance, specifically national motorway networks. Specifically trans-national infrastructure programmes, such as the Trans-European Networks, are a recent innovation.

The nation states typically had a more centralised and uniform public administration than its imperial predecessors: they were smaller, and the population less diverse. In many cases, the regional administration was also subordinated to central (national) government. This process was partially reversed from the 1970s onward, with the introduction of various forms of regional autonomy, in formerly centralised states such as France.

However, the most obvious impact of the nation state, as compared to its non-national predecessors, is the creation of a uniform national culture, through state policy. The model of the nation state implies that its population constitute a nation, united by a common descent, a common language, and many forms of shared culture. When the implied unity was absent, the nation state often tried to create it. It promoted a uniform national language, through language policy.

The creation of national systems of compulsory primary education and a

Republic's 1880s laws on public instruction, facilitated the creation of a national identity, under this theory.

The theorist Benedict Anderson argues that nations are "imagined communities" (the members cannot possibly know each other), and that the main causes of nationalism and the creation of an imagined community are the reduction of privileged access to particular script languages (e.g. Latin), the movement to abolish the ideas of divine rule and monarchy, as well as the emergence of the printing press under a system of capitalism (or, as Anderson calls it, "print-capitalism").

The "state-driven" theories of the origin of nation states tend to emphasise a few specific states, such as France and its rival England. These states expanded from core regions, and developed a national consciousness and sense of national identity ("Frenchness" and "Englishness").

9.3   SUMMARY:

- The terms country, state, and nation are often used interchangeably. But there is a difference. A State is a self-governing political entity. The term State can be used interchangeably with country. A nation, however, is a tightly-knit group of people which share a common culture. A nation-state is a nation which has the same borders as a State.

- An independent State: has space or territory which has internationally recognized boundaries (boundary disputes are OK), has people who live there on an ongoing basis, has economic activity and an organized economy. A country regulates foreign and domestic trade and issues money, has the power of social engineering, such as education, has a transportation system for moving goods and people, has a government which provides public services and police power, and has sovereignty.

- Nations are culturally homogeneous groups of people, larger than a single tribe or community, which shares a common language, institutions, religion, and historical experience.

- When a nation of people has a State or country of their own, it is called a nation-state. Places like France, Egypt, Germany, Japan, and New Zealand are excellent examples of nation-states. There are some States which have

themselves, the answer is that the nation existed first, nationalist movements arose to present its legitimate demand for sovereignty, and the nation state met that demand.

9.4 KEY WORDS:

State: A State is a self-governing political entity. The term State can be used interchangeably with country.

Nation: A nation, however, is a tightly-knit group of people which share a common culture. A nation-state is a nation which has the same borders as a State. Nations are culturally homogeneous groups of people, larger than a single tribe or community, which shares a common language, institutions, religion, and historical experience.

An independent State: An independent State has space or territory which has internationally recognized boundaries (boundary disputes are OK), has people who live there on an ongoing basis, has economic activity and an organized economy. A country regulates foreign and domestic trade and issues money, has the power of social engineering, such as education, has a transportation system for moving goods and people, has a government which provides public services and police power, and has sovereignty.

Nation-State: When a nation of people has a State or country of their own, it is called a nation-state. Places like France, Egypt, Germany, Japan, and New Zealand are excellent examples of nation-states. There are some States which have two nations, such as Canada and Belgium. Even with its multicultural society, the United States is also referred to as a nation-state because of the shared American "culture." There are nations without States. For example, the Kurds are stateless people.

Nationality: The state is a political and geopolitical entity; the nation is a cultural and/or ethnic entity. The term "nation state" implies that they geographically coincide, and this distinguishes the nation state from the other types of state, which historically preceded it. If successfully implemented, this implies that the citizens share a common language, culture, and values — which was not the case in many historical states. A world of nation states also implements the claim to self-determination and autonomy for every nation, a central theme of the ideology of nationalism.

National Identity: The notion of a "national identity" extends to countries which host

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: B   Unit: II   Lesson: 10

FORMS OF GOVERNMENT

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Forms of Government. The lesson structure shall be as follows:

10.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Forms of Government. The objectives of this lesson are:

o   To Get an Introduction to Forms of Government

o   To Know About the various Attributes of Government

o   To Understand the   Problems of Forms of Government

o   To Get an Introduction to Federalism

but most have an official name which identifies their form of government, or at least the form of government toward which they are striving:

·   Australia, the Bahamas, and Dominica are each officially a commonwealth.

·   Luxembourg is a Grand duchy.

·   The United Arab Emirates is a collection of Muslim states, each an emirate in their own right

·   Russia, Switzerland, and Saint Kitts & Nevis are each a federation.

·   Libya is a jamahiriya

·   There are 33 kingdoms in the world, but 18 termed as such (the other 15 are known as realms). Jordan is specifically a Hashemite Kingdom, and Great Britain and Northern Ireland highlights its separate historical regions by calling itself a United Kingdom.

·   Andorra, Liechtenstein, and Monaco are each a principality

·   Republic is the most numerous form of government, at least officially, with 132 nations claiming to be republics in their official names. Many specify a type of republic. For instance, Egypt and Syria are specifically Arab Republics, Guyana is specifically a Cooperative Republic, and Algeria claims to be a Democratic & Popular Republic.

·   The invocation of democracy is common in the official names of republics - North Korea is a Democratic People's Republic, four states are simply Democratic Republics, and Sri Lanka is a Democratic Socialist Republic.

States which wish to emphasize that their provinces have a fair amount of autonomy from the central government may specifically state this:

·   Germany and Nigeria are each a Federal Republic, Ethiopia is a Federal Democratic Republic, the Comoros is a Federal Islamic republic, and Brazil is a Federative Republic. The sometimes utilized name Former Yugoslav Republic of Macedonia emphasizes this nation's separateness from the neighboring Greek region of the same name.

·   Government ideology is also a common signifier appended to "republic". Besides the Comoros, four other nations specifically dictate that they are Islamic Republics. Asian nations influenced by Maoism may emphasize their belief system by specifying the People as a whole in their official names: Laos is a

- Unanimity - (100% votes wins) (such as for the board of directors of a company)

TYPE OF ECONOMIC SYSTEM:

- Prevalent ideologies and cultures
- Strong institutional capacity (US) or weak capacity (Iraq)
- Legitimate (South Africa) or illegitimate (former communist Romania)
- De facto (effective control) or De jure (nominal control) of government
- Sovereign (US), semi-sovereign (Puerto Rico), or not sovereign (Chechnya)
- Racial segregation (Rhodesia) or desegregation

10.2.3 PROBLEMS WITH FORMS OF GOVERNMENT:

On the surface, identifying a form of government appears to be easy. Most would say that the United States is a democratic republic while the former Soviet Union was a totalitarian state. However, defining regimes is tricky.

In political science, it has long been a goal to create a typology or taxonomy of polities, as typologies of political systems are not obvious. It is especially important in the political science fields of comparative politics and international relations. One important example of a book which attempts to do so is Robert Dahl's Polyarchy.

One approach is to further elaborate on the nature of the characteristics found within each regime. In the example of the US and the Soviet Union, both did conduct elections, and yet one important difference between these two regimes is that the USSR had a single-party system, with all other parties being outlawed. In contrast, the United States effectively has a bipartisan system with political parties being regulated, but not forbidden.

A system generally seen as a representative democracy (for instance Canada, India and the United States) may also include measures providing for: a degree of direct democracy in the form of referendums and for deliberative democracy in the form of the extensive processes required for constitutional amendment.

Another complication is that a number of political systems originate as socio-economic movements and are then carried into governments by specific parties naming themselves after those movements.

Experience with those movements in power, and the strong ties they may have to particular forms of government, can cause them to be considered as forms of

federalism" means sub-national states having more power than the national government, in contrast with a centralist system.

In Canada, federalism means opposition to sovereigntist movements (usually that of Quebec). The same is historically true in the United States. Advocates of a weaker federal government and stronger state government are those that generally favor confederation, often related to "anti-federalists". The state or regional governments strive to cooperate with all the nations. The old statement of this position can be found in The Federalist, which argued federalism helps enshrine the principle of due process by limiting arbitrary action from the state. First, federalism can limit government power and infringe rights, since it allows the possibility that a legislature wishing to restrict liberties will lack the constitutional power. The level of government that possesses the power lacks the desire. Second, the legalistic decision making processes of federal systems limit the speed with which governments can act.

FEDERALISM IN INDIA

The Government of India referred to as the Union Government or Central Government, was established by the Constitution of India, and is the governing authority of a federal union of 28 states and 7 union territories. The governance of India is based on a tiered system, wherein the Constitution of India appropriates the subjects on which each tier of government has executive powers. The Constitution uses the Seventh Schedule to delimit the subjects under three categories namely the union list, the state list and the concurrent list. The Union government has the powers to enact laws on subjects under the union list, while the state governments have the powers to enact laws on subjects under the state list. Both the Union as well as the state governments can enact laws on subjects under the concurrent list. India is has a multiparty system, necessitated by its large diversity in language, religion and ethnicity and its size in area and population. This multiparty system leads to further devolution of power to the states, while weakening the authority of the Union Government.

FEDERALISM IN EUROPE

Several Federal systems exist in Europe, such as in Switzerland, Austria, Germany, and Belgium. In Germany during the first part of the twentieth century, Adolf Hitler viewed federalism as an obstacle, and he wrote in Mein Kampf as follows: "National Socialism must claim the right to impose its principles on the whole German nation,

and proper" for the execution of its express powers. Powers that the Constitution does not delegate to the federal government or forbid to the states—the reserved powers—are reserved to the people or the states. The power delegated to the federal government was significantly expanded by amendments to the Constitution following the Civil War, and by some later amendments— as well as the overall claim of the Civil War, that the states were legally subject to the final dictates of the federal government.

10.3 SUMMARY:

- A form of government is a term that refers to the set of political institutions by which a state is organized in order to exert its powers over a Community politics. Synonyms include "regime type" and "system of government". This definition holds valid even if the government is unsuccessful in exerting its power. Regardless of its qualities, a failed government is still a form of government. Churches, corporations, clubs, and other sub-national entities also have "government" forms, but in this lesson only the organization of states is discussed.

- Eighteen nations in the World do not explicitly name their government forms in their official names (the official name of Jamaica, for instance, is simply "Jamaica"), but most have an official name which identifies their form of government, or at least the form of government toward which they are striving:

- Germany and Nigeria are each a Federal Republic, Ethiopia is a Federal Democratic Republic, the Comoros is a Federal Islamic republic, and Brazil is a Federative Republic. The sometimes utilized name Former Yugoslav Republic of Macedonia emphasizes this nation's separateness from the neighboring Greek region of the same name.

- Rules of the electoral system are: Plurality (most votes wins) - known as "First past the post" (U.K), Majoritarian (50% + 1 vote), including run-off elections (Argentina, France), Supermajoritarian (usually from 55% to 75% - there is a 60% cloture rule in the U.S. Senate, and there was a 55% independence vote for Montenegro), Unanimity - (100% votes wins) (such as for the board of directors of a company).

- A system generally seen as a representative democracy (for instance Canada,

2007.

- Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
- Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
- Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
- Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
- Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

ANNEXURE: Examples of Forms of Government

It has been suggested that every government which has ever existed has been a prime example of kakistocracy, or the rule of the worst, but this list of 169 different types of leadership suggests that that might be a bit too simplistic. Each of the following words indicates a type of government by a certain kind of person or institution.

Etymologically-minded folks should note the difference between the suffix 'archy', meaning 'rulership', and 'cracy', meaning 'power', which both come from Greek roots. This fact, of course, should suggest to any reasonable-minded person that the Greek people are inherently more fit to rule than all other groups.

Word	Definition
ACRACY	government by none; anarchy
ADHOCRACY	government in an unstructured fashion; an unstructured organization
ALBOCRACY	government by white people
ANARCHY	government by none
ANDROCRACY	government by men
ANEMOCRACY	government by the wind or by whim
ANGELOCRACY	government by angels
ANTARCHY	opposition to government; ANARCHY
ARGENTOCRACY	government by money
ARISTARCHY	government by the best
ARISTOCRACY	government by the nobility
ARITHMOCRACY	government by simple majority

DULOCRACY	government by slaves; doulocracy
DYARCHY	government by two people; diarchy
ECCLESIARCHY	government by clerics or ecclesiastical authorities
ENDARCHY	centralised government
ERGATOCRACY	government by the workers or the working class
ETHNARCHY	government over an ethnic group
ETHNOCRACY	government by an ethnic group or race
EXARCHY	government by bishops
FOOLOCRACY	government by fools
GERONTOCRACY	government by the aged
GUNARCHY	government by women; gynarchy
GYMNASIARCHY	government over a school or academy
GYNAECOCRACY	government by women; gynarchy
GYNARCHY	government by women
GYNOCRACY	government by women; gynarchy
HAGIARCHY	government by saints or holy persons
HAGIOCRACY	government by holy men
HAMARCHY	government by a cooperative body of parts
HECATARCHY	government by one hundred people; hecatontarchy
HECATONTARCHY	government by one hundred people
HENDECARCHY	government by eleven people
HEPTARCHY	government by seven people
HEROARCHY	government by heroes
HETAEROCRACY	government by paramours
HETERARCHY	government by a foreign ruler
HIERARCHY	government by a ranked body; government by priests
HIEROCRACY	government by priests or religious ministers
HIPPARCHY	rule or control of horses
HOPLARCHY	government by the military
HYPERANARCHY	condition of extreme anarchy
HYPERARCHY	excessive government
IATRARCHY	government by physicians

PANTARCHY	government by all the people; world government
PANTISOCRACY	government by all equally
PAPARCHY	government by the pope
PAPYROCRACY	government by newspapers or literature
PARSONARCHY	government by parsons
PARTOCRACY	government by a single unopposed political party
PATRIARCHY	government by men or fathers
PEDANTOCRACY	government by pedants or strict rule-bound scholars
PENTARCHY	government by five individuals
PHALLOCRACY	government by men
PHILOSOPHOCRACY	government by philosophers
PHYLARCHY	government by a specific class or tribe
PHYSIOCRACY	government according to natural laws or principles
PIGMENTOCRACY	government by those of one skin colour
PLANTOCRACY	government by plantation owners
PLOUSIOCRACY	government by the wealthy; plutocracy
PLUTARCHY	government by the wealthy; plutocracy
PLUTOCRACY	government by the wealthy
POLARCHY	government by many people; polyarchy
POLICEOCRACY	government by police
POLLARCHY	government by the multitude or a mob; ochlocracy
POLYARCHY	government by many people
POLYCRACY	government by many rulers; polyarchy
POPOCRACY	government by populists
PORNOCRACY	government by harlots
PROPHETOCRACY	government by a prophet
PSEPHOCRACY	government resulting from election by ballot
PTOCHOCRACY	government by beggars or paupers; wholesale pauperization
PUNDITOCRACY	government by political pundits
QUANGOCRACY	rule of quasi-autonomous non-governmental organizations
ROTOCRACY	government by those who control rotten boroughs
SEPTARCHY	government by seven rulers; heptarchy

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: B   Unit: II   Lesson: 11

PARLIAMENTARY & PRESIDENTIAL GOVERNMENT

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about some introductory aspects of Parliamentary and Presidential forms of Government. The lesson structure shall be as follows:

11.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Parliamentary and Presidential Government.

The objectives of this lesson are:

o   To Get an Introduction to Parliamentary form of Government

o   To Know Get an Introduction to Presidential form of Government

11.1   INTRODUCTION:

A nation's type of government refers to how that state's executive, legislative, and judicial organs are organized. All nations need some sort of government to avoid

also differ between the two systems. Presidential system legislators make use of a filibuster, or the right to prolong speeches to delay legislative action. Parliamentary systems will call for closure or an end to debate so voting can begin.

In this lesson we shall try to cover some introductory aspects of Parliamentary and Presidential forms of Government.

11.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

- · *Parliamentary Government- An Introduction*
- · *Presidential Government- An Introduction*

11.2.1 PARLIAMENTARY GOVERNMENT- AN INTRODUCTION:

Parliament is a legislature, especially in those countries whose system of government is based on the Westminster system modeled after that of the United Kingdom. The name is derived from the French **parlement**, the action of **parler** (to speak): a **parlement** is a talk, a discussion, hence a meeting (an assembly, a court) where people discuss matters.

Legislatures called parliaments typically operate under a parliamentary system of government in which the executive is constitutionally answerable to the parliament. This can be contrasted with a presidential system, on the model of the United States' congressional system, which operate under a stricter separation of powers whereby the executive does not form part of, nor is appointed by, the parliamentary or legislative body. Typically, congresses do not select or dismiss heads of governments, and governments cannot request an early dissolution as may be the case for parliaments. Some states have a semi-presidential system which combines a powerful president with an executive responsible to parliament.

Parliaments may consist of chambers or houses, and are usually either bicameral or unicameral—although more complex models exist, or have existed (Tricameralism).

The lower house is almost always the originator of legislation, and the upper house is usually the body that offers the "second look" and decides whether to veto or approve the bills.

A parliament's lower house is usually composed of at least 200 members in

council. It was also established that the most important tenants-in-chief and ecclesiastics be summoned to the council by personal writs from the Sovereign, and that all others be summoned to the council by general writs from the sheriffs of their counties. Modern government has its origins in the Curia Regis; parliament descends from the Great Council later known as the parliamentum established by Magna Carta.

The first English Parliament was formed during the reign of King Henry III in the 13th century. In 1265, Simon de Montfort, 6th Earl of Leicester, who was in rebellion against Henry III, summoned a parliament of his supporters without any or prior royal authorisation. The archbishops, bishops, abbots, earls and barons were summoned, as were two knights from each shire and two burgesses from each borough. Knights had been summoned to previous councils, but the representation of the boroughs was unprecedented. De Montfort's scheme was formally adopted by Edward I in the so-called "Model Parliament" of 1295. At first, each estate debated independently; by the reign of Edward III, however, Parliament had been separated into two Houses and was assuming recognizably its modern form.

PARLIAMENTARY SYSTEM

A parliamentary system, also known as parliamentarianism, is distinguished by the executive branch of government being dependent on the direct or indirect support of the parliament, often expressed through a vote of confidence. Hence, there is no clear-cut separation of powers between the executive and legislative branches, leading to a differing set of checks and balances compared to those found in a presidential republic.

Parliamentary systems usually have a clear differentiation between the head of government and the head of state, with the head of government being the prime minister or premier, and the head of state often being an elected (either popularly or through parliament) president or hereditary monarch. Though in Parliamentary systems the prime minister and cabinet will exercise executive power on a day-to-day basis, actual authority will usually be bestowed in the head of state, giving them many codified or un-codified reserve powers, providing some balance to these systems.

The term parliamentary system does not mean that a country is ruled by different parties in coalition with each other. Such multi-party arrangements are usually the product of an electoral system known as proportional representation. Parliamentary countries that use "first past the post" voting usually have governments composed of

upon the absorption of the GDR by the FRG).

There also exists a Hybrid Model, the semi-presidential system, drawing on both presidential systems and parliamentary systems, for example the French Fifth Republic. Much of Eastern Europe has adopted this model since the early 1990s.

Implementations of the parliamentary system can also differ on whether the government needs the explicit approval of the parliament to form, rather than just the absence of its disapproval, and under what conditions (if any) the government has the right to dissolve the parliament. Like Jamaica and many others.

ADVANTAGES OF A PARLIAMENTARY SYSTEM

Some believe that it is easier to pass legislation within a parliamentary system. This is because the executive branch is dependent upon the direct or indirect support of the legislative branch and often includes members of the legislature. Thus, this would amount to the executive (as the majority party or coalition of parties in the legislature) possessing more votes in order to pass legislation. In a presidential system, the executive is often chosen independently from the legislature. If the executive and legislature in such a system include members entirely or predominantly from different political parties, then stalemate can occur.

Former US President Bill Clinton often faced problems in this regard, since the Republicans controlled Congress for much of his tenure. Presidents can also face problems from their own parties, however, as former US President Jimmy Carter often did. Accordingly, the executive within a presidential system might not be able to properly implement his or her platform/manifesto. Evidently, an executive in any system (be it parliamentary, presidential or semi-presidential) is chiefly voted into office on the basis of his or her party's platform/manifesto. It could be said then that the will of the people is more easily instituted within a parliamentary system.

It can also be argued that power is more evenly spread out in the power structure of parliamentarianism. The premier seldom tends to have as high importance as a ruling president, and there tends to be a higher focus on voting for a party and its political ideas than voting for an actual person.

In The English Constitution, Walter Bagehot praised parliamentarianism for producing serious debates, for allowing the change in power without an election, and for allowing elections at any time. Bagehot considered the four-year election rule of

minority parties, votes of no confidence, and threats of such votes, make or have made effective governance impossible.

Defenders of parliamentarianism say that parliamentary instability is the result of proportional representation, political culture, and highly polarized electorates.

Former Prime Minister Ayad Allawi criticized the parliamentary system of Iraq, saying that because of party-based voting "the vast majority of the electorate based their choices on sectarian and ethnic affiliations, not on genuine political platforms."

Although Walter Bagehot praised parliamentarianism for allowing an election to take place at any time, the lack of a definite election calendar can be abused. In some systems, such as the British, a ruling party can schedule elections when it feels that it is likely to do well, and so avoid elections at times of unpopularity.

Thus, by wise timing of elections, in a parliamentary system a party can extend its rule for longer than is feasible in a functioning presidential system. This problem can be alleviated by setting fixed dates for parliamentary elections, as is the case in several of Australia's state parliaments. In other systems, such as the Dutch and the Belgian, the ruling party or coalition has some flexibility in determining the election date.

Alexander Hamilton argued for elections at set intervals as a means of insulating the government from the transient passions of the people, and thereby giving reason the advantage over passion in the accountability of the government to the people.

Critics of parliamentary systems point out that people with a lot of popular support in the community are prevented from becoming prime minister if they cannot get elected to parliament since there is no option to "run for prime minister" like one can run for president under a presidential system. Additionally, popular prime ministers may lose their position solely because they lose their seat in parliament, even though they may still have a lot of support nationally.

Supporters of parliamentarianism can respond by saying that as a member of parliament, the prime minister is elected firstly to represent his/her electoral constituents and if he/she loses their support then he/she as a consequence is no longer entitled to be prime minister.

In parliamentary systems, the role of the statesman who represents the country as a whole goes to the separate position of head of state, which is generally non-

Saint Kitts and Nevis	National Assembly	
St Vincent & Grenadines	House of Assembly	
Samoa	Fono	
Serbia	National Assembly	
Singapore	Parliament	
Slovakia	National Council	
Sri Lanka	Parliament	
Sweden	Riksdag	
Turkey	Grand National Assembly	
Ukraine	Verhovna Rada	
Vanuatu	Parliament	

COUNTRIES WITH A BICAMERAL PARLIAMENTARY SYSTEM OF GOVERNMENT

Country	Upper chamber	Lower chamber
Australia	Senate	House of Representatives
Austria	Federal Council	National Council
Antigua & Barbuda	Senate	House of Representatives
The Bahamas Senate		House of Assembly
Barbados	Senate	House of Assmebly
Belize National	Senate	House of Representatives
Belgium	Senate	Chamber of Representatives
Bhutan	National Council	National Assembly
Canada	Senate	House of Commons
Czech Republic	Senate	Chamber of Deputies
Ethiopia	House of Federation	House of People's Representatives
European Union	Council of the E. U.	European Parliament
Germany	Bundesrat (Federal Council)	Bundestag (Federal Diet)
Grenada	Senate	House of Representatives
India (Sansad)	Rajya Sabha (Council of States)	Lok Sabha (House of People)

or the Estates of Scotland. The concept of separate spheres of influence of the executive and legislature was copied in the Constitution of the United States, with the creation of the office of President of the United States. Perhaps ironically, in England and Scotland (since 1707 as the Kingdom of Great Britain, and since 1801 as the United Kingdom) the power of a separate executive waned to a ceremonial role and a new executive, answerable to parliament, evolved while the power of the United States's separated executive increased. This has given rise to criticism of the United States presidency as an "imperial presidency" though some analysts dispute the existence of an absolute separation, referring to the concept of "separate institutions sharing power".

Although not exclusive to republics, and applied in the case of absolute monarchies, the term is often associated with republican systems in the Americas.

REPUBLICAN PRESIDENTIAL SYSTEMS

The defining characteristic of a republican presidential system is how the executive is elected, but nearly all presidential systems share the following features:

The president does not propose bills. However, in systems such as that of the United States, the president has the power to veto acts of the legislature and, in turn, a supermajority of legislators may act to override the veto. This practice is derived from the British tradition of royal assent in which an act of parliament cannot come into effect without the assent of the monarch.

The president has a fixed term of office. Elections are held at scheduled times, and cannot be triggered by a vote of confidence or other such parliamentary procedures. However, many presidential systems incorporate provisions for the president's trial and subsequent removal from office by the legislature if he or she is found to have committed a crime.

The executive branch is unipersonal. Members of the cabinet serve at the pleasure of the president and must carry out the policies of the executive and legislative branches. However, presidential systems frequently require legislative approval of presidential nominations to the cabinet as well as various governmental posts such as judges. A president generally has power to direct members of the cabinet, military or any officer or employee of the executive branch, but generally has no power to dismiss or give orders to judges.

A power to pardon or commute sentences of convicted criminals is often

but are in practice similar to prime ministers. Other countries with the same system include Botswana, the Marshall Islands, and Nauru. Incidentally, the method of legislative vote for president was a part of Madison's Virginia Plan and was seriously considered by the framers of the American Constitution.

Some political scientists consider the conflation of head-of-state and head-of-government duties to be a problem of presidentialism because criticism of the president as head of state is criticism of the state itself.

Presidents in presidential systems are always active participants in the political process, though the extent of their relative power may be influenced by the political makeup of the legislature and whether their supporters or opponents have the dominant position therein. In some presidential systems such as South Korea or the Republic of China (on Taiwan), there is an office of prime minister or premier but, unlike in semi-presidential or parliamentary systems, the premier is responsible to the president rather than to the legislature.

ADVANTAGES OF PRESIDENTIAL SYSTEMS

Supporters generally claim four basic advantages for presidential systems:

Direct mandate — in a presidential system, the president is often elected directly by the people. To some, this makes the president's power more legitimate than that of a leader appointed indirectly. In the United States, the president is not elected directly, but by an electoral college, although the post is still considered to be popularly elected.

Separation of powers — a presidential system establishes the presidency and the legislature as two parallel structures. Supporters claim that this arrangement allows each structure to supervise the other, preventing abuses.

Speed and decisiveness — some argue that a president with strong powers can usually enact changes quickly. However, others argue that the separation of powers slows the system down.

Stability — a president, by virtue of a fixed term, may provide more stability than a prime minister who can be dismissed at any time.

CRITICISM OF PRESIDENTIAL SYSTEMS

Critics generally claim three basic disadvantages for presidential systems:

Tendency towards authoritarianism — some political scientists say that presidentialism is not constitutionally stable. According to some political scientists,

alone, by the Prime Minister and cabinet, or by the cabinet.

- In a presidential system, the president usually has special privileges in the enactment of legislation, namely the possession of a power of veto over legislation of bills, in some cases subject to the power of the legislature by weighed majority to override the veto. However, it is extremely rare for the president to have the power to directly propose laws, or cast a vote on legislation. The legislature and the president are thus expected to serve as checks and balances on each other's powers.

- Presidential system presidents may also be given a great deal of constitutional authority in the exercise of the office of Commander in Chief, a constitutional title given to most presidents. In addition, the presidential power to receive ambassadors as head of state is usually interpreted as giving the president broad powers to conduct foreign policy. Though semi-presidential systems may reduce a president's power over day to day government affairs, semi-presidential systems commonly give the president power over foreign policy.

- Presidential systems also have fewer ideological parties than parliamentary systems. Sometimes in the United States, the policies preferred by the two parties have been very similar (but see also polarization). In the 1960s, during the leadership of Lyndon Johnson, the Senate Democrats included the right-most members of the chamber - Harry Byrd and Strom Thurmond, and the left-most members - Paul Douglas and Herbert Lehman. This pattern prevails in Latin American presidential democracies and the Philippines as well.

In reality, elements of both systems overlap. Though a president in a presidential system does not have to choose a government answerable to the legislature, the legislature may have the right to scrutinise his or her appointments to high governmental office, with the right, on some occasions, to block an appointment. In the United States, many appointments must be confirmed by the Senate. By contrast, though answerable to parliament, a parliamentary system's cabinet may be able to make use of the parliamentary 'whip' (an obligation on party members in parliament to vote with their party) to control and dominate parliament, reducing its ability to control the government.

Some countries, such as France have similarly evolved to such a degree that they can no longer be accurately described as either presidential or parliamentary-

DEVELOPMENT OF THE SYSTEM OF GOVERNANCE IN INDIA:

In very ancient India, during the Vedic civilization, there are mentions of two Parliament-like gatherings of the Indo-Aryan kingdoms called the Sabha and the Samiti. During the time of the Buddha, many states were even tribal republics, called the Sanghas.

The Sabha has been interpreted by the historians as a representative assembly of the elect—the important men of the clan, which ran day-to-day business with the king. The Samiti seems to be a gathering of all the male members of the kingdom, and probably convened only for the ratification/election of a new king.

The two largely democratic institutions, which kept a check on the absolutism of the king, were given a sacred position, and have been called the daughters of the deity Prajapati in the Vedas, the holiest of all Hindu scriptures and the earliest Indo-European literature. However, these democratic institutions became weaker as republics became larger and elected chieftainship moved towards hereditary and absolute monarchy.

The Sabha and the Samiti bear almost no mention in later literature. After this, India would not have any democratic legislature till the British times, culminating in its modern democratic Parliament (whose two Houses still bear the name of Sabha).

RETHINKING PARLIAMENTARY SYSTEM IN INDIA

Many people think that the parliamentary system we borrowed from the British has become, in Indian conditions, nothing but a recipe for governmental instability. And instability is precisely what India, with its critical economic and social challenges, cannot afford. We must have a system of government whose leaders can focus on governance rather on staying in power.

Once again there is talk of a new election sooner or later. But quite apart from the horrendous costs, can we, as a country, afford to keep expecting elections to provide miraculous results when we know that they are all but certain to produce inconclusive outcomes and more coalition governments? Isn't it time we realised the problem is with the system itself?

Pluralist democracy is our greatest strength, but its current manner of operation is the source of our major weaknesses. India's many challenges require political arrangements that permit decisive action, whereas ours increasingly promote drift and indecision. The parliamentary system has not only outlived its utility; it was from the

terms they are all equally loath to define. No wonder, the Communists had no difficulty signing on to the 'Common Minimum Programme'. (The BJP used to be thought of as an exception, but in its attempts to broaden its base of support it sounds - and behaves - more or less like the other parties, except on the emotive issue of national identity.)

So, our parties are not ideologically coherent, take few distinct positions and do not base themselves on political principles. As organisational entities, therefore, they are dispensable, and are indeed cheerfully dispensed with (or split/reformed/merged/dissolved) at the convenience of politicians. The sight of a leading figure from a major party leaving it to join another or start his own - which would send shock waves through the political system in other parliamentary democracies - is commonplace, even banal, in our country. (Ajit Singh, if memory serves, has switched parties nine times in the last 15 years.)

In the absence of a real party system, the voter chooses not between parties but between individuals, usually on the basis of their caste, their public image or other personal qualities. But since the individual is elected in order to be part of a majority that will form the government, party affiliations matter.

So, voters are told that if they want an Indira Gandhi as prime minister, or Karunanidhi as their chief minister, they must vote for someone else in order to indirectly accomplish that result. It is an absurdity only the British could have devised: to vote for a legislature not to legislate but in order to form the executive.

So much for theory. But the result of the profusion of small parties is that today we have a coalition government of 20 parties, some with just one or two members of parliament, which has succeeded an earlier coalition government of 23 parties. And, as we have just seen in the debacle over the Indo-US nuclear deal - which instead of being hailed as a major diplomatic triumph for India was stymied by the opposition of the Communists, without whose votes the government would fall - a small minority can hamstring the government. Under the current system, India's democracy is condemned to be run by the lowest common denominator - hardly a recipe for decisive action.

The disrepute into which the political process has fallen in India, and the widespread cynicism about the motives of our politicians, can be traced directly to the workings of the parliamentary system. It is time for a change.

MILITARY REGIMES

In military governments, the head of state achieves a ruling position by virtue of a place in the military chain of command or support of the armed forces. When there is deadlock between an executive and a legislature in a political system that is otherwise not very stable, it is often the military that steps in as the "tie-breaker."

Military rule is typically authoritarian and one-party and has a similar affect on the power of legislative bodies. In the late 1980's a number of Latin American countries emerged from military rule, including Chile, Argentina, Uruguay and Brazil. The legacy of military rule has varied from state to state. In Brazil and Argentina, heavy military spending resulted in large debts and a bloated state. In Chile, a history of bloody repression led to a transition where military officers insisted on protection and retained a certain degree of representation in the upper house of the bicameral parliament. In Thailand, frequent military coups resulted in frequent changes in the parliament, where until legislative elections in 1995, the MPs had to be approved by the military.

DIFFERENCE BETWEEN A PARLIAMENTARY AND PRESIDENTIAL SYSTEM OF GOVERNMENT

In defining parliamentary and presidential systems of government, dictionary explanations may confuse rather than clarify, despite Mr. Webster's all around good intentions. According to the dictionary, a parliamentary government is one in which a prime minister or premier holds office as long as he or she commands a majority in the parliament, which is the primary legislative body concerned with public affairs. The presidential system refers to the chief executive of a government, which has no prime minister.

One major difference between a parliamentary system and a presidential form of government concerns the elections process. In a presidential government, the president and members of Congress are chosen in separate elections while in a parliamentary process, one size fits all, so to speak. Also in a parliamentary system the parliament can vote a governing body out of office, while the United States Congress, except in extreme cases of impeachment, cannot. Indirectly, this signifies a weak position for the chief executive in a presidential system of government. The president is unable to dissolve government and order a new election, which a British Prime Minister is well within his or her rights to do.

Parliamentary government is always democratic although a presidential system

the action of **parler** (to speak): a **parlement** is a talk, a discussion, hence a meeting (an assembly, a court) where people discuss matters.

· Parliaments may consist of chambers or houses, and are usually either bicameral or unicameral—although more complex models exist, or have existed (Tricameralism).

· A nation's Prime Minister ("PM") is almost always the leader of the majority party in the lower house of parliament, but only holds his or her office as long as the "confidence of the house" is maintained.

A parliamentary system is distinguished by the executive branch of government being dependent on the direct or indirect support of the parliament, often expressed through a vote of confidence. Hence, there is no clear-cut separation of powers between the executive and legislative branches, leading to a differing set of checks and balances compared to those found in a presidential republic.

· Presidential system, also called a congressional system, is a system of government where an executive branch exists and presides (hence the term) separately from the legislature, to which it is not accountable and which cannot in normal circumstances dismiss it.

· Countries with congressional and presidential systems include the United States, Indonesia, the Philippines, Mexico, South Korea and most countries in South America, as well as much of Africa and the Central Asian Republics.

· Some national presidents are "figurehead" heads of state, like constitutional monarchs, and not active executive heads of government. In a full-fledged presidential system, a president is chosen by the people to be the head of the executive branch.

· Presidential governments make no distinction between the positions of head of state and head of government, both of which are held by the president. Most parliamentary governments have a symbolic head of state in the form of a president or monarch. That person is responsible for the formalities of state functions as the figurehead while the constitutional prerogatives of head of government are generally exercised by the prime minister.

11.4   KEY WORDS:

Government: Government refers to how that state's executive, legislative, and judicial organs are organized. Democratic governments are those that permit the nation's

5. Write a detailed note on the Presidential form of Government.
6. Write a detailed note on the advantages of the Presidential form of Government.
7. Discuss the characteristics of the Presidential form of Government.
8. Discuss the criticisms of the Presidential form of Government.

11.6   REFERENCES / SUGGESTED READING:

-   Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
-   Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
-   Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
-   Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
-   Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
-   Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

- *To Know About the Pillars of Democracy*
- *To Understand Democracy and Government*

12.1   INTRODUCTION:

Democracy may be a word familiar to most, but it is a concept still misunderstood and misused in a time when totalitarian regimes and military dictatorships alike have attempted to claim popular support by pinning democratic labels upon themselves. Yet the power of the democratic idea has also evoked some of history's most profound and moving expressions of human will and intellect: from Pericles in ancient Athens to Vaclav Havel in the modern Czech Republic, from Thomas Jefferson's Declaration of Independence to Andrei Sakharov's last speeches.

In the dictionary definition, democracy "is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system." In the phrase of Abraham Lincoln, democracy is a government "of the people, by the people, and for the people."

In this lesson we shall try to cover some introductory aspects of Democracy.

12.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

Democracy- An Introduction
Majority Rule and Minority Rights
Democratic Society
Pillars of Democracy
Democracy and Government

12.2.1 DEMOCRACY- AN INTRODUCTION:

Freedom and democracy are often used interchangeably, but the two are not synonymous. Democracy is indeed a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. For this reason, it is possible to identify the time-tested fundamentals of constitutional government, human rights, and equality before the law that any society must possess

call a system fair or just that permitted 51 percent of the population to oppress the remaining 49 percent in the name of the majority. In a democratic society, majority rule must be coupled with guarantees of individual human rights that, in turn, serve to protect the rights of minorities—whether ethnic, religious, or political, or simply the losers in the debate over a piece of controversial legislation. The rights of minorities do not depend upon the goodwill of the majority and cannot be eliminated by majority vote. The rights of minorities are protected because democratic laws and institutions protect the rights of all citizens.

Diane Ravitch, scholar, author, and a former assistant U.S. secretary of education, wrote in a paper for an educational seminar in Poland: "When a representative democracy operates in accordance with a constitution that limits the powers of the government and guarantees fundamental rights to all citizens, this form of government is a constitutional democracy. In such a society, the majority rules, and the rights of minorities are protected by law and through the institutionalization of law."

These elements define the fundamental elements of all modern democracies, no matter how varied in history, culture, and economy. Despite their enormous differences as nations and societies, the essential elements of constitutional government—majority rule coupled with individual and minority rights, and the rule of law—can be found in Canada and Costa Rica, France and Botswana, Japan and India.

12.2.3 DEMOCRATIC SOCIETY:

Democracy is more than a set of constitutional rules and procedures that determine how a government functions. In a democracy, government is only one element coexisting in a social fabric of many and varied institutions, political parties, organizations, and associations. This diversity is called pluralism, and it assumes that the many organized groups and institutions in a democratic society do not depend upon government for their existence, legitimacy, or authority.

Thousands of private organizations operate in a democratic society, some local, some national. Many of them serve a mediating role between individuals and the complex social and governmental institutions of which they are a part, filling roles not given to the government and offering individuals opportunities to exercise their rights and responsibilities as citizens of a democracy.

12.2.5 DEMOCRATIC GOVERNMENT:

For authoritarians and other critics, a common misapprehension is that democracies, lacking the power to oppress, also lack the authority to govern. This view is fundamentally wrong: Democracies require that their governments be limited, not that they be weak. Viewed over the long course of history, democracies do indeed appear fragile and few, even from the vantage point of a decade of democratic resurgence. Democracies have by no means been immune to the tides of history; they have collapsed from political failure, succumbed to internal division, or been destroyed by foreign invasion. But democracies have also demonstrated remarkable resiliency over time and have shown that, with the commitment and informed dedication of their citizens, they can overcome severe economic hardship, reconcile social and ethnic division, and, when necessary, prevail in time of war.

It is the very aspects of democracy cited most frequently by its critics that give it resiliency. The processes of debate, dissent, and compromise that some point to as weaknesses are, in fact, democracy's underlying strength. Certainly, no one has ever accused democracies of being particularly efficient in their deliberations: Democratic decision-making in a large, complex society can be a messy, grueling, and time-consuming process. But in the end, a government resting upon the consent of the governed can speak and act with a confidence and authority lacking in a regime whose power is perched uneasily on the narrow ledge of military force or an unelected party apparatus.

One of the most important contributions to democratic practice has been the development of a system of checks and balances to ensure that political power is dispersed and decentralized. It is a system founded on the deeply held belief that government is best when its potential for abuse is curbed and when it is held as close to the people as possible.

As a general term, checks and balances has two meanings: federalism and separation of powers.

Federalism is the division of government between the national, state or provincial, and local levels. The United States, for example, is a federal republic with states that have their own legal standing and authority independent of the federal government. Unlike the political subdivisions in nations such as Britain and France, which have a

The separation of powers characteristic of the American-style presidential system is lacking, since parliament is the preeminent governing institution. Instead, parliamentary systems must rely much more heavily on the internal political dynamics of the parliament itself to provide checks and balances on the power of the government. These usually take the form of a single organized opposition party that "shadows" the government, or of competition among multiple opposition parties.

In a presidential system, both the head of government and the head of state are fused in the office of the president. The president is elected for a specified period directly by the people, as are the members of the congress. As one element of the separation of powers, members of the president's cabinet are usually not members of congress. Presidents normally can be removed from office before finishing their terms only for serious crimes or malfeasance in office. A legislative majority for the president's party can ease passage of his political program, but unlike prime ministers, presidents do not depend on such majorities to remain in office.

REPRESENTATIVES

Another important decision of any democracy is how to organize elections. The fundamental choices are again two: plurality elections or proportional representation. Plurality elections, sometimes referred to as "winner-take-all," simply mean that the candidate with the most votes in a given district wins—whether a plurality (less than 50 percent but more than any rival) or a majority (more than 50 percent). Presidents are elected in a similar fashion, but on a nationwide basis. Some systems provide for runoff elections between the top two candidates if no one receives an outright majority in the first round. Plurality systems tend to encourage two broadly based political parties that dominate the political scene.

By contrast, voters in a system of proportional representation, such as that employed in much of Europe, usually cast ballots for political parties, not for individual candidates. Party representation in the national legislature is determined by the percentage, or proportion, of votes received by each party in the election. In a parliamentary system, the leader of the majority party becomes the prime minister and selects the cabinet from the parliament. If no party has received a majority, the parties engage in intensive negotiations to form a ruling coalition of parties. Proportional representation tends to encourage multiple parties that, even though each commands

abuse of a transient majority in the legislature will assert the authority of the president.

The weakness of separately elected presidents and legislatures is potential stalemate. Presidents may not possess the votes to enact their program, but by employing their veto power, they can prevent the congress from substituting its own legislative program.

Presidents, by virtue of their direct election, may appear more powerful than prime ministers. But they must contend with legislatures that, whether or not controlled by the opposition, possess an election base independent of the president's. Party discipline, therefore, is considerably weaker than in a parliamentary system. The president cannot, for example, dismiss or discipline rebellious party members as a prime minister usually can. A prime minister with a firm parliamentary majority is assured of passage of the government's legislative program; a president dealing with a congress jealous of its own prerogatives must often engage in protracted negotiations to ensure a bill's passage.

Which system best meets the requirements of a constitutional democracy: parliamentary or presidential? The answer is the subject of continuing debate among political scientists and politicians, in part because each system has unique strengths and weaknesses. It should be noted, however, that both are compatible with constitutional democracy, although neither guarantees it.

12.3   SUMMARY:

· Democracy "is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system." In the phrase of Abraham Lincoln, democracy is a government "of the people, by the people, and for the people."

· Democracy is a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. For this reason, it is possible to identify the time-tested fundamentals of constitutional government, human rights, and equality before the law that any society must possess to be properly called democratic.

· Democracies fall into two basic categories, direct and representative. In a direct

such as the operation of schools and police departments, to local communities.

- One important decision of any democracy is how to organize elections. The fundamental choices are again two: plurality elections or proportional representation. Plurality elections, sometimes referred to as "winner-take-all," simply mean that the candidate with the most votes in a given district wins— whether a plurality (less than 50 percent but more than any rival) or a majority (more than 50 percent).

12.4   KEY WORDS:

Democracy: Democracy is government by the people in which the supreme power is vested in the people and exercised directly by them or by their elected agents under a free electoral system." In the phrase of Abraham Lincoln, democracy is a government "of the people, by the people, and for the people.

Democracy Defined: Democracy is a set of ideas and principles about freedom, but it also consists of a set of practices and procedures that have been molded through a long, often tortuous history. In short, democracy is the institutionalization of freedom. For this reason, it is possible to identify the time-tested fundamentals of constitutional government, human rights, and equality before the law that any society must possess to be properly called democratic.

Types of Democracies: Democracies fall into two basic categories, direct and representative. In a direct democracy, all citizens, without the intermediary of elected or appointed officials, can participate in making public decisions. Such a system is clearly only practical with relatively small numbers of people—in a community organization or tribal council.

Democratic System: All democracies are systems in which citizens freely make political decisions by majority rule. But rule by the majority is not necessarily democratic: No one, for example, would call a system fair or just that permitted 51 percent of the population to oppress the remaining 49 percent in the name of the majority.

Democratic Society: In a democratic society, majority rule must be coupled with guarantees of individual human rights that, in turn, serve to protect the rights of minorities—whether ethnic, religious, or political, or simply the losers in the debate over a piece of controversial legislation.

and compromise as parties struggle to form a ruling coalition. Should the coalition collapse or the party lose its mandate, the prime minister resigns and a new government forms or new elections take place—all without a crisis threatening the democratic system itself.

Presidential Democracy: For presidential systems, on the other hand, the principal claims are direct accountability, continuity, and strength. Presidents, elected for fixed periods by the people, can claim the authority deriving from direct election, whatever the standing of their political party in the Congress. By creating separate but theoretically equal branches of government, a presidential system seeks to establish strong executive and legislative institutions, each able to claim its electoral mandate from the people and each capable of checking and balancing the other.

12.5   SELF-ASSESSMENT QUESTIONS (SAQs):
1. Write a detailed note on Democracy.
2. Write a detailed note on Majority Rule and Minority Rights.
3. Discuss the importance of Democratic Society.
4. Write a detailed note on the Pillars of Democracy.
5. Write a detailed note on Democracy and Government in India.

12.6   REFERENCES / SUGGESTED READING:
-   Man and his work :M.N. Srinivas & P.K. Mishra; Eastern Book Corporation, 2007.
-   Sociology : Basic Concepts : H.K. Rawat; Eastern Book Corporation, 2007
-   Social Justice & Empowerment; Mahendra G.J. Eastern Book Corporation, 2007
-   Tribe, Caste and Society ; Chitrasen Pasayat; Mohit Publications, 2007
-   Contributions to Indian Society; Ed: Amita Bhabiskar & Nandini S; Sahe Publication, 2006
-   Social Thaqht; Sangeeta Goet and Sunil Goel; RBSA Publication, 2007

o *To Know About the Influences of Other Constitutions*

o *To Understand the   Philosophies behind Indian Constitution*

o *To Get a Detailed Account Indian Constitution*

o *To Understand the   Parts and Schedules of the Indian Constitution*

o *To Know About Amendments in the Indian Constitution*

o *To Understand the   Criticism of the Indian Constitution*

o *To Know About the Architect of the Indian Constitution*

13.1   INTRODUCTION:

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

> **JUSTICE, social, economic and political;**
>
> **LIBERTY of thought, expression, belief, faith and worship;**
>
> **EQUALITY of status and of opportunity; and to promote among them all FRATERNITY assuring the dignity of the individual and the unity and integrity of the Nation;**

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

This is the preamble of the Indian Constitution. This embodies the spirit and the philosophy of India and governance in India.

In this lesson we shall try to cover some major aspects of the Indian Constitution.

13.2   PRESENTATION OF CONTENT:

The content of this lesson shall be presented as follows:

o *Introduction to Indian Constitution*

o *Influences of Other Constitutions*

o *Philosophies behind Indian Constitution*

o *Indian Constitution- A Detailed Account*

o *Parts and Schedules of the Indian Constitution*

o *Amendments in the Indian Constitution*

Prasad Mukherjee were some important figures in the Assembly. There were more than 30 members of the scheduled classes.

Frank Anthony represented the Anglo-Indian community, and the Parsis were represented by H. P. Modi and R. K. Sidhwa. The Chairman of the Minorities Committee was Harendra Coomar Mookerjee, a distinguished Christian who represented all Christians other than Anglo-Indians.

Prominent jurists like Alladi Krishnaswamy Iyer, B. R. Ambedkar, Benegal Narasingh Rao and K. M. Munshi Ganesh Mavlankar were also members of the Assembly. Sarojini Naidu, Hansa Mehta, Durgabai Deshmukh and Rajkumari Amrit Kaur were important women members.

The first president of the Constituent Assembly was Sachidanand Sinha later, Rajendra Prasad was elected president of the Constituent Assembly. The members of the Constituent Assembly met for the first time in the year 1946 on December 9.

DRAFTING

In the August 14, 1947 meeting of the Assembly, a proposal for forming various committees was presented. Such committees include Committee on Fundamental Rights, the Union Powers Committee and Union Constitution Committee. On August 29, 1947, the Drafting Committee was appointed, with Dr. Ambedkar as the Chairman along with six other members. A Draft Constitution was prepared by the committee and submitted to the Assembly on November 4, 1947.

The Assembly met, in sessions open to public, for 166 days, spread over a period of 2 years, 11 months and 18 days before adopting the Constitution. After many deliberations and some modifications, the 308 members of the Assembly signed two hand-written copies of the document (one each in Hindi and English) on the January 24, 1950. Two days later, the Constitution of India became the law of all the Indian lands.

13.2.2 INFLUENCE OF OTHER CONSTITUTIONS:

There are many adoptions from other Constitutions in the Indian Constitution. Here are some major influences of other Constitutions on the Indian Constitution.

BRITISH CONSTITUTION

· Parliamentary form of government

13.2.3 PHILOSOPHY BEHIND THE INDIAN CONSTITUTION:

Every law does not explicitly promote morality, but some laws demonstrate a commitment to moral values. For example, laws against discrimination are connected to the moral value of equality. Therefore, there is a connection between laws and moral values. A philosophical approach to the constitution is needed not only to find out the moral content expressed in it and to evaluate its claims; but to use it to arbitrate between varying interpretations of the many core values in Indian polity.

The Constitution of India was drawn base upon several principles of liberal democracy:

- Individual freedom
- Social Justice
- Respect for diversity and minority rights
- Secularism
- Universal franchise
- Federalism

The Constitution of India draws extensively from Western legal traditions in its enunciation of the principles of liberal democracy. It is distinguished from many Western constitutions, however, in its elaboration of principles reflecting aspirations to end the inequities of traditional social relations and enhance the social welfare of the population. According to constitutional scholar Granville Austin, probably no other nation's constitution "has provided so much impetus toward changing and rebuilding society for the common good."

13.2.4 INDIAN CONSTITUTION- A DETAILED ACCOUNT:

Here are some detailed accounts from the Indian Constitution:

STRUCTURE OF THE UNION GOVERNMENT

Dr. Bhimrao Ramji Ambedkar as chairman of the Constitution Drafting Committee was one of Constitution's chief architects. The basic form of the Union Government envisaged in the Constitution was introduced by Dr. Ambedkar as follows,

"A democratic executive must satisfy two conditions:

      1. It must be a stable executive, and

      2. It must be a responsible executive.

part of the Constitution.

An interesting side note concerns the words "SOCIALIST" and SECULAR in the preamble. The original drafting used the words "SOVEREIGN DEMOCRATIC REPUBLIC". The two additional words "SOCIALIST" and SECULAR were introduced by the controversial 42nd amendment. The amendment was pushed through by Indira Gandhi in 1976, when she had dictatorial powers. A committee under the chairmanship of Sardar Swaran Singh recommended that this amendment be enacted after being constituted to study the question of amending the constitution in the light of past experience.

Interpretation

The wording of the Preamble highlights some of the fundamental values and guiding principles on which the Constitution of India is based. The Preamble serves as a guiding light for the Constitution and judges interpret the Constitution in its light. In a majority of decisions, the Supreme Court of India has ruled that neither it nor any of its content is legally enforcible.

The first words of the Preamble - "We, the people" - signifies that power is ultimately vested in the hands of the people of India. It also tells that the constitution is made by & made for the people of India and not given to them by any outside powers.The Preamble lays down the most important national goals which every citizen and the government must try to achieve, such as socialism, secularism and national integration. Lastly, it lays down the date for the adoption of the Constitution - 26 November 1949.

Sovereign

The word sovereign means supreme or independent. India is internally and externally sovereign - externally free from the control of any foreign power and internally, it has a free government which is directly elected by the people and makes laws that govern the people.

Socialist

The word socialist was added to the Preamble by the 42nd amendment act of 1976, during The Emergency (India). It implies social and economic equality. Social equality in this context means the absence of discrimination on the grounds only of caste, colour, creed, sex, religion, or language. Under social equality, everyone has equal status and opportunities. Economic equality in this context means that the government

Preamble plays pivotal role when there is ambiguity in provisions of any Article or interpretation becomes confusing, spirit of preamble becomes guiding factor. Preamble is stem, root and source of constitution.

13.2.5 PARTS AND SCHEDULES OF THE INDIAN CONSTITUTION:

Here are the various parts and schedules of the Indian Constitution:

PARTS OF THE INDIAN CONSTITUTION

· Part I - Union and its Territory
· Part II - Citizenship.
· Part III - Fundamental Rights.
· Part IV - Directive Principles and Fundamental Duties.
· Part V - The Union.
· Part VI - The States.
· Part VII - States in the B part of the First schedule.
· Part VIII - The Union Territories
· Part IX - Panchayat system and Municipalities.
· Part X - The scheduled and Tribal Areas
· Part XI - Relations between the Union and the States.
· Part XII - Finance, Property, Contracts and Suits
· Part XIII - Trade and Commerce within the territory of India
· Part XIV - Services Under the Union, the States and Tribunals
· Part XV - Elections
· Part XVI - Special Provisions Relating to certain Classes.
· Part XVII - Languages
· Part XVIII - Emergency Provisions
· Part XIX - Miscellaneous
· Part XX - Amendment of the Constitution
· Part XXI - Temporary, Transitional and Special Provisions
· Part XXII Short title, date of commencement, Authoritative text in Hindi and Repeals.

SCHEDULES OF THE INDIAN CONSTITUTION

Schedules can be added to the constitution by amendment. The twelve schedules in force cover the designations of the:

matters addressed by ordinary statute in most other democracies.

In 1974, the Supreme Court of India in the landmark case of Kesavananda Bharati vs. The State of Kerala enunciated the Basic Structure Doctrine, which expanded the scope of judicial review to include the power to review Constitutional Amendments passed by the Legislature. Using this doctrine, the Supreme Court has struck down the 39th Amendment and parts of the 42nd Amendment as being violative of the Basic Structure of the Constitution. Some noted authors of Constitutional law, such as HM Seervai, have argued that this is an usurpation of amending power by the judiciary, which was never intended by the framers of the Constitution. However, it can be argued that this doctrine is necessary to protect basic human rights from being legislated away. Amendment 44 has repelled many of 42nd amendments during Morarj Desai's Janata Party raj in 1977.

There have been a total of 94 amendments to the constitution of India, as of 2006. It has now crossed the 100 mark. One of the major amendment (74) was to reserve one third of PRI seat for women. It was a landmark amendment for affirmative actions to empower women. After 1994, more than a million women can enter politics to share power with men.

METHODS OF AMENDMENT

·   **By simple majority of the Parliament:** Amendments in this category can be made by a simple majority of members present and voting, before sending them for the President's assent.

·   **By special majority of the Parliament:** Amendments can be made in this category by a two-thirds majority of the total number of members present and voting, which should not be less than half of the total membership of the house.

·   **By special majority of the Parliament and ratification of at least half of the state legislatures by special majority**: After this, it is sent to the President for his assent.

13.2.7 CRITICISM OF THE INDIAN CONSTITUTION:

The strongest critics of the Constitution claim that it is unwieldy, unrepresentative and that it is alien to Indian conditions.

It is true that the Indian Constitution is modern and partly western. But it was never a blind borrowing. It was innovative borrowing. Besides, this does not make it entirely alien.

Many Indians have not only adopted modern ways of thinking, but have made these their own. For them westernisation became a form of protest against the weaknesses in their own tradition. Rammohan Roy started this trend and it is continued to this day by Dalits. As early as 1841, it was noticed that the Dalit people of northern India were not afraid to use the newly introduced legal system and bring suits against their landlords. So, this new instrument of modern law was effectively adopted by the people to address questions of dignity and justice.

When western modernity began to interact with local cultural systems, something like a hybrid culture began to emerge, possibly by creative adaptation, for which a parallel can be found neither in western modernity nor in indigenous tradition. This cluster of newly developed phenomenon forged out of western modern and indigenous traditional cultural systems have the character of a different, alternative modernity. In non-western societies, different modernities emerged as non-western societies tried to break loose not only from their own past practices but also from the shackles of a particular version of western modernity imposed on them. Thus, when the founding fathers were drafting the Constitution, efforts were made to amalgamate western and traditional Indian values.

13.2.8 ARCHITECT OF THE INDIAN CONSTITUTION:

Dr. Bhimrao Ramji Ambedkar (April 14, 1891 — December 6, 1956) is considered the primary architect of the Indian Constitution. He was an Indian jurist, scholar, Bahujan political leader and a Buddhist revivalist, who is the chief architect of the Indian Constitution, also known as Babasaheb. Born into a poor Untouchable community, Ambedkar spent his life fighting against the system of Chaturvarna and the Indian caste system. He is also credited for having sparked the Dalit Buddhist movement. Ambedkar has been honoured with the Bharat Ratna, India's highest civilian award, given for the highest degree of national service.

Overcoming numerous social and financial obstacles, Ambedkar became one of the first "untouchables" to obtain a college education in India. He went on to pursue

reason will not be that we had a bad Constitution. What we will have to say is that Man was vile.

Ambedkar resigned from the cabinet in 1951 following the stalling in parliament of his draft of the Hindu Code Bill, which sought to expound gender equality in the laws of inheritance, marriage and the economy. Although supported by Prime Minister Nehru, the cabinet and many other Congress leaders, it received criticism from a large number of members of parliament. Ambedkar independently contested an election in 1952 to the lower house of parliament, the Lok Sabha but was defeated. He was appointed to the upper house of parliament, the Rajya Sabha in March 1952 and remained a member until his death.

13.3   SUMMARY:

o   The Constitution of India declares India to be a sovereign, democratic republic, assuring its citizens of justice, equality, and liberty; the words "socialist" and "secular" were added to the definition in 1976 by constitutional amendment. India celebrates the adoption of the constitution on January 26 each year as Republic Day. It is the longest written constitution of any independent nation in the world, containing 395 articles, 12 schedules and 83 amendments, for a total of 117,369 words in the English language version.

o   The Constitution of India is the supreme law of India. It lays down the framework defining the fundamental political principles, and establishing the structure, procedures, powers and duties, of the government and spells out the fundamental rights, directive principles and duties of citizens. Passed by the Constituent Assembly on November 26, 1949, it came into effect on January 26, 1950.

o   In 1946, at the initiative of British Prime Minister Clement Attlee, a cabinet mission to India was formulated to discuss and finalize plans for the transfer of power from the British Raj to Indian leadership and providing India with independence under Dominion status in the Commonwealth of Nations. The Mission discussed the framework of the constitution and laid down in some detail the procedure to be followed by the constitution drafting body. The Constitution was drafted by the Constituent Assembly, which was elected by

is an entity in which the head of state is elected, directly or indirectly, for a fixed tenure.

o Basic structure of constitution can not be amended by any means. On paper, an amendment to the Constitution is an extremely difficult affair, and normally needs at least two-thirds of the Lok Sabha and Rajya Sabha to pass it. However, the Constitution is one of the most frequently amended governing documents in the world; amendments average about two a year.

o The strongest critics of the Constitution claim that it is unwieldy, unrepresentative and that it is alien to Indian conditions.

o Dr. Bhimrao Ramji Ambedkar (April 14, 1891 — December 6, 1956) is considered the primary architect of the Indian Constitution. He was an Indian jurist, scholar, Bahujan political leader and a Buddhist revivalist, who is the chief architect of the Indian Constitution, also known as Babasaheb. Born into a poor Untouchable community, Ambedkar spent his life fighting against the system of Chaturvarna and the Indian caste system. He is also credited for having sparked the Dalit Buddhist movement. Ambedkar has been honoured with the Bharat Ratna, India's highest civilian award, given for the highest degree of national service.

13.4 KEY WORDS:

The Constitution of India: The Constitution of India is the supreme law of India. It lays down the framework defining the fundamental political principles, and establishing the structure, procedures, powers and duties, of the government and spells out the fundamental rights, directive principles and duties of citizens. Passed by the Constituent Assembly on November 26, 1949, it came into effect on January 26, 1950. It declares India to be a sovereign, democratic republic, assuring its citizens of justice, equality, and liberty; the words "socialist" and "secular" were added to the definition in 1976 by constitutional amendment.

The Cabinet Mission Plan: In 1946, at the initiative of British Prime Minister Clement Attlee, a cabinet mission to India was formulated to discuss and finalize plans for the transfer of power from the British Raj to Indian leadership and providing India with independence under Dominion status in the Commonwealth of Nations.

The Constituent Assembly: The Constitution was drafted by the Constituent Assembly,

amended by any means. On paper, an amendment to the Constitution is an extremely difficult affair, and normally needs at least two-thirds of the Lok Sabha and Rajya Sabha to pass it. However, the Constitution is one of the most frequently amended governing documents in the world; amendments average about two a year.

The strongest critics of the Constitution claim that it is unwieldy, unrepresentative and that it is alien to Indian conditions.

Unwieldy Constitution: The criticism that it is unwieldy is based on the assumption that the entire constitution of a country must be found in one compact document. But this is not true even of countries such as the US which do have a compact constitution. The fact is that a country's constitution is to be identified with a compact document and with other written documents with constitutional status. Thus, it is possible to find important constitutional statements and practices outside one compact document. In the case of India, many such details, practices and statements are included in one single document and this has made that document somewhat large in size.

Unrepresentative Constitution: The second criticism of the Constitution is that it is unrepresentative. At that time, adult franchise was not yet granted and most members came from the advanced sections of the society. Here the distinguishing components of representation are "voice" and "opinion". The voice component of representation is important. People must be recognised in their own language or voice, not in the language of the masters. Indian Constitution from this dimension, it is indeed unrepresentative because members of the Constituent Assembly were chosen by a restricted franchise, not by universal suffrage.

Alien Constitution: The final criticism alleges that the Indian Constitution is entirely an alien document, borrowed article by article from western constitutions and sits uneasily with the cultural ethos of the Indian people. This criticism is often voiced by many. Even in the Constituent Assembly itself, there were some voices that echoed this concern.

13.5   SELF-ASSESSMENT QUESTIONS (SAQs):

1. Write a detailed note on the Indian Constitution.
2. Write a detailed note on the Influences of Other Constitutions on the Indian Constitution.

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: C   Unit: II   Lesson: 14

POLITICAL PARTIES

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Political Parties.
The lesson structure shall be as follows:

14.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of Political Parties.
The objectives of this lesson are:

o   To Get an Introduction to Political Parties

o   To Get an Introduction to Political Systems

o   To Understand Party Funding

united for working together for the national interest, according to the particular principle they agreed upon."

In 1816, Benjamin Constant formulated the ideological definition of parties, which since that time remained accurate only for those parties that belonged to the grand ideological families, but not for opportunist or pragmatic parties, concerned with access to power, regardless the political doctrine or ideology. For him, a political party is "a reunion of men professing the same political doctrine." Marxists used a definition related with the central axiom of their doctrine (politics as class struggle): "a political party is the organization of the most conscious elements of a social class."

Max Weber kept the function formulated by Burke (realization of a political ideal, but also enlarged the definition, in order to include parties animated by material interests. For him, a party is "an associative relation, an affiliation based on free recruitment. Its goal is to ensure the power for its leaders within an institutionalized group, having as aim the realization of an ideal or obtaining material advantages for its militants."

After World War II, political scientists and other researchers concentrated more on the technical and electoral nature of parties. For Anthony Downs, a political party is "a team of men seeking to control the governing apparatus by gaining offices in a duly constituted election". Traditionally, political scientists have focused on the role of political parties as instruments of promoting candidacies in elections to public office. Crotty defines political parties as:

> "A political party is a formally organized group that performs the functions of educating the public to acceptance of the system as well as the more immediate implications of policy concerns, that recruits and promotes individuals for public office, and that provides a comprehensive linkage function between the public and governmental decision makers."

Similarly, according to Coleman, a political party is:

> "An association that competes with other similar associations in periodic elections in order to participate in formal government institutions and thereby influence and control the personnel and policy of government."

However, not all political scientists agree that participation is the defining criteria of political parties. Neuman utilizes a broader definition that:

circumstances, and public opinion are the reason for others parties' failure. Sometimes, typically in countries with less of an established democratic tradition, it is possible the dominant party will remain in power by using patronage and sometimes by voting fraud. In the latter case, the definition between Dominant and single-party system becomes rather blurred.

Examples of dominant party systems include the People's Action Party in Singapore and the African National Congress in South Africa. One party dominant system also existed in Mexico with the Institutional Revolutionary Party until the 1990s, in the southern United States with the Democratic Party from the 1930s until the 1970s, and in Indonesia with the Golongan Karya (Party of the Functional Groups) from early 1970s until 1998.

Two dominant parties system

Two-party systems are states such as the United States and Jamaica in which there are two political parties dominant to such an extent that electoral success under the banner of any other party is extremely difficult. One right wing coalition party and one left wing coalition party is the most common ideological breakdown in such a system but in two-party states political parties are traditionally catch all parties which are ideologically broad and inclusive.

A plurality voting system (such as that in the United States) usually leads to a two-party system, a relationship described by Maurice Duverger and known as Duverger's Law.

Multiple parties system

Multi-party systems are systems in which more than two parties are serious contenders to participate in ruling.

Canada, the Republic of Ireland and and the United Kingdom are examples where there are two strong parties, with a third party that is electorally successful. This "third" party may frequently rank second in elections, and pose a threat to the other two parties, but has still never led the government. Such a party is particularly influential when its support or opposition sustains or ends a minority government.

Finland is a rare case of a nation where three parties routinely hold top office. It is very rare for a country to have more than three parties who all have a roughly equal chance of independently forming government.

increases in population over that period.

In Ireland, elected representatives of the Sinn Féin party take only the average industrial wage from their salary as a representative, while the rest goes into the party budget. Other incomes they may have are not taken into account. Elected representatives of the Socialist Party (Ireland) take only the average industrial wage out of their entire earnings.

Some nations, such as Australia, give political parties public funding for advertising purposes during election periods.

14.2.4 COLOURS AND EMBLEMS OF POLITICAL PARTIES:

Generally speaking, over the world, political parties associate themselves with colors, primarily for identification, especially for voter recognition during elections. Red usually signifies leftist, communist or socialist parties. Conservative parties generally use blue or black.

Pink sometimes signifies moderate socialist. Yellow is often used for libertarianism or classical liberalism. Green is the color for green parties, Islamist parties and Irish nationalist and republican parties in Northern Ireland. Orange is sometimes a color of nationalism, such as in The Netherlands.

In Israel with the Orange Camp or with Ulster Loyalists in Northern Ireland; it is also a color of reform.

In the past, Purple was considered the color of royalty (like white), but today it is sometimes used for feminist parties. White also is associated with nationalism. "Purple Party" is also used as an academic hypothetical of an undefined party, as a centralist party in the United States (because purple is created from mixing the main parties' colours of red and blue) and as a highly idealistic "peace and love" party- in a similar vein to a Green Party, perhaps.

Black is generally associated with fascist parties, going back to Mussolini's blackshirts, but also with Anarchism. Similarly, brown is often associated with Nazism, going back to the Nazi Party's brown-uniformed storm troopers.

Color associations are useful for mnemonics when voter illiteracy is significant. Another case where they are used is when it is not desirable to make rigorous links to parties, particularly when coalitions and alliances are formed between political parties

doing pretty well. A list of regional parties of India is given at the end of this lesson. These regional political parties play important roles as power brokers during hung parliaments and coalition governments.

The Congress Party was the most dominant party for the first three decade of Indian Independence. It won absolute majority in all the Parliamentary elections upto 1971. The dominance of the Indian National Congress was broken for the first time in 1977, with the defeat of the party led by Indira Gandhi, by an unlikely coalition of all the major other parties, which protested against the imposition of a controversial Emergency from 1975-1977. The weak coalition was marked by a strong undercurrent of dissent and lead to its breaking apart in 1979. A similar coalition, led by VP Singh was swept to power in 1989 in the wake of major allegations of corruption by the incumbent Prime-Minister, Rajiv Gandhi. It too lost its steam in 1990.

In 1992, the heretofore one-party-dominant politics in India gave way to a coalition system wherein no single party can expect to achieve a majority in the Parliament to form a Government, but rather has to depend on a process of coalition building with other parties to form a bloc and claim a majority to be invited to form the Government. This has been a consequence of strong regional parties which ride on the back of regional aspirations. While parties like the TDP and the DMK had traditionally been strong regional contenders, the 1990s saw the emergence of other regional players such as the Lok Dal, Samajwadi Party, Bahujan Samaj Party and Janta Dal. These parties are traditionally based on regional aspirations, e.g. Telengana Rastra Samiti or strongly influenced by caste considerations, e.g. Bahujan Samaj Party which claims to represent the Dalits.

Presently, the United Progressive Alliance led by the Congress Party is in power, while the National Democratic Alliance forms the opposition.

14.2.6 POLITICAL PARTIES IN INDIA AND ELECTIONS:

Political parties are an established part of modern mass democracy, and the conduct of elections in India is largely dependent on the behaviour of political parties. Although many candidates for Indian elections are independent, the winning candidates for Lok Sabha and Vidhan Sabha elections usually stand as members of political parties, and opinion polls suggest that people tend to vote for a party rather than a particular

- Dravida Munnetra Kazhagam
- Federal Party of Manipur
- Goa Rajiv Congress Party
- Haryana Vikas Party
- Hill State People's Democratic Party
- Himachal Vikas Congress
- Indian National Lok Dal
- Jammu & Kashmir National Conference
- Janata Party
- Jharkhand Mukti Morcha
- Kerala Congress
- Kerala Congress (M)
- Lok Shakti
- Maharashtrawadi Gomantak Party
- Manipur People's Party
- Manipur State Congress Party
- Marumalarchi Dravida Munnetra Kazhagam
- Mizo National Front
- Mizo National Front (Nationalist)
- Mizoram People's Conference
- Muslim League Kerala State Committee
- Nationalist Congress Party
- NTR Telugu Desam Party (Lakshmi Parvathi)
- Pattali Makkal Katchi
- People's Democratic Movement
- Rashtriya Janata Dal
- Republican Party of India
- Revolutionary Socialist Party
- Samajwadi Party
- Samata Party
- Samajwadi Janata Party (Rashtriya)
- Shiromani Akali Dal

required to accept the leadership of the dominant party. This party may not always be identical to the government, although sometimes positions within the party may in fact be more important than positions within the government.

o   In dominant-party systems, opposition parties are allowed, and there may be even a deeply established democratic tradition, but other parties are widely considered to have no real chance of gaining power. Sometimes, political, social and economic circumstances, and public opinion are the reason for others parties' failure.

14.4   KEY WORDS:

Political party: A political party is a political organization that seeks to attain political power within a government, usually by participating in electoral campaigns. Parties often espouse a certain ideology and vision, but may also represent a coalition among disparate interests.

Political party Defined: "A political party is a formally organized group that performs the functions of educating the public to acceptance of the system as well as the more immediate implications of policy concerns, that recruits and promotes individuals for public office, and that provides a comprehensive linkage function between the public and governmental decision makers."

Political party Defined: "An association that competes with other similar associations in periodic elections in order to participate in formal government institutions and thereby influence and control the personnel and policy of government."

Nonpartisan political system: In a nonpartisan system, no official political parties exist, sometimes reflecting legal restrictions on political parties. In nonpartisan elections, each candidate is eligible for office on her or his own merits. In nonpartisan legislatures, there are no typically formal party alignments within the legislature.

Single dominant party system: In single-party systems, one political party is legally allowed to hold effective power. Although minor parties may sometimes be allowed, they are legally required to accept the leadership of the dominant party. This party may not always be identical to the government, although sometimes positions within the party may in fact be more important than positions within the government.

launched by Mahatma Gandhi. Tilak's catch phrase, "Freedom is my birthright, and I shall have it," had nationalist sentiments soaring to new heights.

Mahatma Gandhi's entry into active politics in 1919 began a new era in Indian national politics. The Jallianwala Bagh massacre and the atrocities perpetuated in Punjab following the incident, convinced the Congress to give up the old methods. At a special Congress session in Calcutta in 1920, Gandhiji decided to start the Non-Cooperation Movement, strictly adhering all the while to the principles of ahimsa (non-violence).

Leaders like Jawaharlal Nehru and Subhas Chandra Bose changed the ideological climate of the national movement by disseminating the ideals of socialism. The Congress became a genuinely revolutionary organisation and a mass movement.

The All India Congress Committee (AICC) was formed in 1929 to launch a civil disobedience programme which included the non-payment of taxes. January 26, 1930, was declared Independence Day and the Independence Pledge, which would be repeated year after year, was taken by the Indian people.

The Satyagraha Era began with the Dandi March against the Salt Tax. Before his arrest, Gandhiji exhorted Indians to unity: "Hindus, Muslims, Parsis and Christians, all should heartily embrace one another."

By the time the Civil Disobedience movement came to an end in April 1934, the Congress had substantially succeeded in lowering the import of British goods to India. The seeds of another social revolution had also been sown: the emancipation of women through their active role in the struggle for freedom.

Annie Besant, Sarojini Naidu and Nellie Sengupta were presidents of various Congress sessions, and an inspiration to their contemporaries.

The non-violent Quit India movement was launched in July 1942. A resolution passed by the AICC in August of the same year demanded the end of British rule in India. Speaking on the resolution after it was passed, Gandhiji said that he wanted freedom immediately: "I am today a free man and will no longer depend on you. Every true Congressman or woman will join the struggle with an inflexible determination not to remain alive to see the country in bondage and slavery. We shall either free India or die in the attempt."

The events that followed forced the government to reach a settlement. However,

Now, over a century later, its mass base involving people from every caste, class and creed of society, accounts for its long-standing dominance of the Indian political scene since Independence.

BHARTIYA JANATA PARTY

The Bharatiya Janata Party [BJP] was created in 1980, is a major centre-right Indian political party. It projects itself as a champion of the socio-religious cultural values of the country's majority, conservative social policies, self reliance, strong enconomic growth, foreign policy driven by strong nationalist agenda, and strong national defense. Its constituency is strengthened by the broad umbrella of nationalist organizations, informally known as the Sangh Parivar (League of Indian nationalist organizations), in which the Rashtriya Swayamsevak Sangh plays a leading role. It is the first party to provide 33% reservation for women in the organisation.

Since its inception, the BJP has projected itself as a prime alternative to the existing family based politics of the Indian National Congress. By infusing an alternative ideology to Indian politics, BJP has sought balance to Indian political structure missing since its independence in 1947. It has allied with regional parties to roll back religious opportunism and the left inclined tendencies formerly practiced and endorsed by the Congress Party, which dominated Indian politics for four decades. The ideological rallying cry of the BJP is strong nationalism.

The BJP, in alliance with several other parties, led the Government of India between 1998 and 2004, under Prime Minister Atal Bihari Vajpayee and Deputy Prime Minister Lal Krishna Advani, its most senior leaders. It is the leading party within the National Democratic Alliance and leads the opposition.

The Bharatiya Jana Sangh (BJS, Indian People's Union) was founded in 1951 by Syama Prasad Mookerjee, a Bengali nationalist leader, former Union Minister and freedom-fighter. It was considered the political wing of the Rashtriya Swayamsevak Sangh. But the fortunes of the young party took a dip in 1953, when Mookherjee was jailed in Kashmir by then Indian Prime Minister, Jawaharlal Nehru and believed to be murdered in jail during when he propagated a slogan of uniform one India inclusive of Kashmir. The BJS lasted for 24 more years, but did not project itself as a political alternative to existing Indian Cogress in state or central level. It was never meant to

majority and So, Vajpayee resigned after serving the shortest time as prime minister in india i.e, 13 days in power. A broad centre-left coalition government that proved its majority formed the govt. known as the United Front.

Lok Sabha elections were again held in 1998, and the NDA National Democratic Alliance obtained a simple majority. This time, the BJP (NDA) had allied with the AIADMK and the Biju Janata Dal besides its old allies, the Samata Party, the Shiromani Akali Dal and Shiv Sena. The BJP got outside support from the Telugu Desam Party. The NDA had a slim majority, and Vajpayee returned as Prime Minister. But the coalition ruptured in May 1999 when the leader of AIADMK, Jayalalitha, withdrew her support, and fresh elections were again called. The BJP-led government lost vote of confidence by only one vote in the Lok Sabha.

On October 13, 1999, the BJP-led NDA won as many as 303 seats although the BJP won only 183. Vajpayee was apppointed as PM for the third time, and Advani became the Deputy Prime Minister and Home Minister. This NDA Government however lasted only four years because PREMATURE dissolution was requested by the ruling combine. But, BJP's strategic miscalculation meant that UPA came to power.

The BJP-led National Democratic Alliance passed the Prevention of Terrorist Activities Act in 2002, a draconian law similar to TADA act, increasing the powers of police authorities and intelligence agencies in an effort to curb subversive political activities and terrorism. The POTA was promulgated chiefly in response to the December 13, 2001 terrorist attacks on the Union Parliament. It was however misused for political vendetta & a NDA minister was put behind bars using the act that NDA had passed to tackle terrorism.

Vajpayee and his economic team, led by Finance Minister Yashwant Sinha, pushed through the sell off of profitable Government corporations, & provided a stable continuation of the P.V. Narasimha rao & manmohan singh govt.'s macroeconomics of liberalization of trade under World Trade Organization rules, opening the skies to commercial airlines, foreign investment and ownership and developed "Special Economic Zones" where industries could enjoy special infrastructure. The government especially catered to the rising information technology industry, and lowered taxes for middle-class Indians and businesses. But, the railways ministry fared poorly. Record increases in agricultural and industrial production were matched by hungry middle-

politics, the Indian communists changed their relation to the Indian National Congress. The communists joined the Congress Socialist Party, which worked as the left wing of Congress. Through joining CSP the CPI accepted the CSP demand for Constituent Assembly, which it had denounced two years before. The CPI however analysed that the demand for Constituent Assembly would not be a substitute for soviets.

In July 1937, the first Kerala unit of CPI was founded at a clandestine meeting in Calicut. Five persons were present at the meeting, E.M.S. Namboodiripad, Krishna Pillai, N.C. Sekhar, K. Damodaran and S.V. Ghate. The first four were members of the CSP in Kerala. The latter, Ghate, was a CPI Central Committee member, who had arrived from Madras.[15] Contacts between the CSP in Kerala and the CPI had begun in 1935, when P. Sundarayya (CC member of CPI, based in Madras at the time) met with EMS and Krishna Pillai. Sundarayya and Ghate visited Kerala at several times and met with the CSP leaders there. The contacts were facilitated through the national meetings of the Congress, CSP and All India Kisan Sabha.

In July 1942, the CPI was legalised. Communists strengthened their control over the All India Trade Union Congress. At the same time, communists were politically cornered for their opposition to the Quit India Movement.

During the period around and directly following Independence in 1947, the internal situation in the party was chaotic. The party shifted rapidly between left-wing and right-wing positions. In 1948, at the 4th Party Congress in Palghat, B.T. Ranadive (BTR) was elected General Secretary of the party. The conference adopted the 'Programme of Democratic Revolution'. This programme included the first mention of struggle against caste injustice in a CPI document.

In several areas the party led armed struggles against a series of local monarchs that were reluctant to give up their power. Such insurgencies took place in Tripura, Telangana and Kerala. The most important rebellion took place in Telangana, against the Nizam of Hyderabad. The communists built up a people's army and militia and controlled an area with a population of three million. The rebellion was brutally crushed and the party abandoned the policy of armed struggle. BTR was deposed and denounced as a 'left adventurist'.

Ideological differences lead to the split in the party in 1964 when two different party conferences were held, one of CPI and one of the Communist Party of India

international and national level, in order to defend the scientific and revolutionary tenets of Marxism-Leninism and its appropriate application in the concrete Indian conditions. The CPI(M) combines the fine heritage of the anti-imperialist struggle and the revolutionary legacy of the undivided Communist Party which was founded in 1920. Over the years, the Party has emerged as the foremost Left force in the country.

The CPI(M) has grown steadily since its formation in 1964. The membership of the Party, which was 118,683 at the time of its formation, has grown to 9,76,622 in 2007. The Party has sought to independently apply Marxism-Leninism to Indian conditions and to work out the strategy and tactics for a people's democratic revolution, which can transform the lives of the Indian people. The CPI(M) is engaged in bringing about this basic transformation by carrying out a programme to end imperialist, big bourgeois and landlord exploitation. The CPI(M) as the leading Left party is committed to build a Left and democratic front which can present a real alternative to the existing bourgeois-landlord policies.

In the last few elections, contesting on an average 15 percent of the total seats, the CPI(M) has been getting around 6 percent of the votes. (India follows the "first past the post" system and not proportional representation) In the 2004 elections to the Lok Sabha (lower house of the Indian Parliament) the CPI(M) won 44 seats adding 11 more to its earlier tally of 33 in the 1999 elections. This is the highest ever won by the Party. The Lower House of Parliament has a strength of 543. The combined Left has a strength of 61. In the position of parties, the CPI(M) is the third group in the Parliament. In the Rajya Sabha (Upper House) the CPI(M) has 14 members.

The CPI(M) is heading three state governments. The Left Front government headed by the CPI(M) has been uninterruptedly in power in West Bengal since 1977. In Kerala, it has been in and out of office. Currently, the Left Democratic Front headed by the CPI(M) is in office. In Tripura, the CPI(M) was first elected to office in 1977. Though it lost the subsequent elections due to largescale rigging, in all elections since 1987 it has been voted to office. Though uneven, the CPI(M) has representation in fourteen state legislative assemblies.

The 2004 elections in India saw the defeat of the right reactionary regime headed by the Bharatiya Janata Party and the ushering in of an alternative secular government which is dependent on the support of the CPI(M) and the Left for its survival. The

Bachelor of Mass Communication (1ˢᵗ year)
(BMC-107) POLITICALSCIENCE
Block: C   Unit: II   Lesson: 15

ELECTION PROCESS IN INDIA

Writer: Prof. M. L. Goyal
Vetter: Prof. B. K Kuthiala

LESSON STRUCTURE:

In this lesson we shall discus about the various introductory aspects of Election Process in India. The lesson structure shall be as follows:

15.0   OBJECTIVES:

In this lesson we shall try to cover some introductory aspects of the Election Process in India.

The objectives of this lesson are:
   o   To Get an Introduction to the Elections
   o   To Get an Introduction to the Indian Electoral System
   o   To Understand the   Election Process in India
   o   To Know About the Electronic Voting Machines

have today become the most visible symbol of the democratic process. They say elections are carnival of democracy.

But this kind of direct democracy cannot be practiced when a decision has to be taken by lakhs and crores of people. That is why rule by the people usually means rule by people's representatives. In such an arrangement citizens choose their representatives who, in turn, are actively involved in governing and administering the country. The method followed to choose these representatives is referred to as an election. Thus, the citizens have a limited role in taking major decisions and in running the administration. They are not very actively involved in making of the policies.

Citizens are involved only indirectly, through their elected representatives. In this arrangement, where all major decisions are taken by elected representatives, the method by which people elect their representatives becomes very important.

A large number of nondemocratic countries also hold elections. In fact nondemocratic rulers are very keen to present themselves as democratic. They do so by holding election in such a way that it does not threaten their rule. Can you think of some examples of such non-democratic elections? What do you think would distinguish a democratic from a nondemocratic election? What can be done to ensure that elections in a country would be conducted in a democratic way?

This is where constitution comes in. The constitution of a democratic country lays down some basic rules about elections. The details are usually left to be worked out by laws passed by the legislatures. These basic rules are usually about
- Who is eligible to vote?
- Who is eligible to contest?
- Who is to supervise elections?
- How do the voters choose their representatives?
- How are the votes to be counted and representatives elected?
- What is the need of writing these rules in the constitution?
- Why can't these be decided by the Parliament? Or by all the parties before every election?

Like most democratic constitutions, the Constitution of India answers all these questions. As you can see, the first three questions are about ensuring that elections are free and fair and can thus be called democratic. The last two questions are about ensuring a fair representation. In this chapter you will consider both these aspects of the Constitutional provisions about elections.

direct cost of organising the election amounted to approximately Rs. 5,180 million.

CONSTITUENCIES & RESERVATION OF SEATS

The country has been divided into 543 Parliamentary Constituencies, each of which returns one MP to the Lok Sabha, the lower house of the Parliament. The size and shape of the parliamentary constituencies are determined by an independent Delimitation Commission, which aims to create constituencies which have roughly the same population, subject to geographical considerations and the boundaries of the states and administrative areas.

RESERVATION OF SEATS

The Constitution puts a limit on the size of the Lok Sabha of 550 elected members, apart from two members who can be nominated by the President to represent the Anglo-Indian community. There are also provisions to ensure the representation of scheduled castes and scheduled tribes, with reserved constituencies where only candidates from these communities can stand for election. There was an attempt to pass legislation to introduce reserved one third of the seats for female candidates but the dissolution of Lok Sabha for the 1998 election occurred before the bill had completed its passage through parliament.

THE PARLIAMENT

The Parliament of the Union consists of the President, the Lok Sabha (House of the People) and the Rajya Sabha (Council of States). The President is the head of state, and he appoints the Prime Minister, who runs the government, according to the political composition of the Lok Sabha. Although the government is headed by a Prime Minister, the Cabinet is the central decision making body of the government.

Members of more than one party can make up a government, and although the governing parties may be a minority in the Lok Sabha, they can only govern as long as they have the confidence of a majority of MPs, the members of the Lok Sabha. As well as being the body, which determines whom, makes up the government, the Lok Sabha is the main legislative body, along with the Rajya Sabha.

RAJYA SABHA - THE COUNCIL OF STATES

The members of the Rajya Sabha are elected indirectly, rather than by the citizens at large. Rajya Sabha members are elected by each state Vidhan Sabha using the single transferable vote system. Unlike most federal systems, the number of members returned by each state is roughly in proportion to their population. At present there are 233

INDEPENDENT ELECTION COMMISSION

An independent Election Commission has been established under the Constitution in order to carry out and regulate the holding of elections in India.

The Election Commission was established in accordance with the Constitution on 25th January 1950. Originally a Chief Election Commissioner ran the commission, but first in 1989 and later again in 1993 two additional Election Commissioners were appointed.

The Election Commission is responsible for the conduct of elections to parliament and state legislatures and to the offices of the President and Vice-President.

The Election Commission prepares, maintains and periodically updates the Electoral Roll, which shows who is entitled to vote, supervises the nomination of candidates, registers political parties, monitors the election campaign, including candidates' funding. It also facilitates the coverage of the election process by the media, organises the polling booths where voting takes place, and looks after the counting of votes and the declaration of results. All this is done to ensure that elections can take place in an orderly and fair manner.

The Commission has its headquarters in New Delhi, with a Secretariat of some 300 staff members. At the state level a Chief Electoral Officer with a core staff of varying numbers, is available on a full time basis. At the district and constituency level, officers and staff of the civil administration double up as Election officials. During actual conduct of elections, a vast number of additional staff are temporarily drafted for about two weeks. They function mainly as polling and counting officials.(Back)

WHO CAN VOTE?

The democratic system in India is based on the principle of universal adult suffrage; that any citizen over the age of 18 can vote in an election (before 1989 the age limit was 21). The right to vote is irrespective of caste, creed, religion or gender. Those who are deemed unsound of mind, and people convicted of certain criminal offences are not allowed to vote.

There has been a general increase in the number of people voting in Indian elections. In 1952 61.16 per cent of the electorate voted. By 1996 the turnout for the general election was 57.94 per cent. There have been even more rapid increases in the turnout of women and members of the scheduled castes and scheduled tribes, who had tended to be far less likely to participate in elections, and voting for these groups has moved closer to the national average.

increasingly difficult to stay in power for the full term of a Lok Sabha in recent times, and so elections have often been held before the five-year limit has been reached. A constitutional amendment passed in 1975, as part of the government declared emergency, postponed the election due to be held in 1976. This amendment was later rescinded, and regular elections resumed in 1977.

SCHEDULING THE ELECTIONS

When the five-year limit is up, or the legislature has been dissolved and new elections have been called, the Election Commission puts into effect the machinery for holding an election. The constitution states that there can be no longer than 6 months between the last session of the dissolved Lok Sabha and the recalling of the new House, so elections have to be concluded before then.

In a country as huge and diverse as India, finding a period when elections can be held throughout the country is not simple. The Election Commission, which decides the schedule for elections, has to take account of the weather - during winter constituencies may be snow-bound, and during the monsoon access to remote areas restricted -, the agricultural cycle - so that the planting or harvesting of crops is not disrupted, exam schedules - as schools are used as polling stations and teachers employed as election officials, and religious festivals and public holidays.

WHO CAN STAND FOR ELECTION?

Any Indian citizen who is registered as a voter and is over 25 years of age is allowed to contest elections to the Lok Sabha or State Legislative Assemblies. For the Rajya Sabha the age limit is 30 years. Candidates for the Rajya Sabha and Vidhan Sabha should be a resident of the same state as the constituency from which they wish to contest.

Every candidate has to make a deposit of Rs. 10,000/- for Lok Sabha election and 5,000/- for Rajya Sabha or Vidhan Sabha elections, except for candidates from the Scheduled Castes and Scheduled Tribes who pay half of these amounts. The deposit is returned if the candidate receives more than one-sixth of the total number of valid votes polled in the constituency. Nominations must be supported at least by one registered elector of the constituency, in the case of a candidate sponsored by a registered Party and by ten registered electors from the constituency in the case of other candidates. Returning Officers, appointed by the Election Commission, are put in charge to receive nominations of candidates in each constituency, and oversee the

given for any complaint that the ruling party has used its official position for the purposes of its election campaign.

POLLING DAYS

Polling is normally held on a number of different days in different constituencies, to enable the security forces and those monitoring the election to keep law and order and ensure that voting during the election is fair.

BALLOT PAPERS & SYMBOLS

After nomination of candidates is complete, a list of competing candidates is prepared by the Returning Officer, and ballot papers are printed. Ballot papers are printed with the names of the candidates (in languages set by the Election Commission) and the symbols allotted to each of the candidates. Candidates of recognised Parties are allotted their Party symbols. Some electors, including members of the armed forces or government of India.

HOW THE VOTING TAKES PLACE?

Voting is by secret ballot. Polling stations are usually set up in public institutions, such as schools and community halls. To enable as many electors as possible to vote, the officials of the Election Commission try to ensure that there is a polling station within 2km of every voter, and that no polling stations should have to deal with more than 1200 voters. Each polling station is open for at least 8 hours on the day of the election.

On entering the polling station, the elector is checked against the Electoral Roll, and allocated a ballot paper. The elector votes by marking the ballot paper with a rubber stamp on or near the symbol of the candidate of his choice, inside a screened compartment in the polling station. The voter then folds the ballot paper and inserts it in a common ballot box which is kept in full view of the Presiding Officer and polling agents of the candidates. This marking system eliminates the possibility of ballot papers being surreptitiously taken out of the polling station or not being put in the ballot box.

LIMIT ON POLL EXPENSES

There are tight legal limits on the amount of money a candidate can spend during the election campaign. In most Lok Sabha constituencies the limit as recently amended in December, 1997 is Rs 15,00,000/-, although in some States the limit is Rs 6,00,000/- (for Vidhan Sabha elections the highest limit is Rs 6,00,000/-, the lowest Rs 3,00,000/-). Although supporters of a candidate can spend as much as they like to help out with a campaign, they have to get written permission of the candidate, and whilst parties

Officers and Observers appointed by the Election Commission. After the counting of votes is over, the Returning Officer declares the name of the candidate to whom the largest number of votes has been given as the winner, and as having been returned by the constituency to the concerned house.

MEDIA COVERAGE

In order to bring as much transparency as possible to the electoral process, the media are encouraged and provided with facilities to cover the election, although subject to maintaining the secrecy of the vote. Media persons are given special passes to enter polling stations to cover the poll process and the counting halls during the actual counting of votes.

Media are also free to conduct Opinion Polls and Exit Polls. By a recent set of Guideline issued, the Election Commission has stipulated that the results of opinion polls can not be published between two days before the start of polling and after the close of poll in any of the constituencies. Results of exit polls can only be published or made otherwise known only after half an hour of the end of polling hours on the last day of poll 28th of February in the present election of 1998.

ELECTIONS HELD IN INDIA

Presidential elections: 1950 • 1962 • 1967 • 1969 • 1974 • 1977 • 1982 • 1987 • 1992 • 1997 • 2002 • 2007

General elections: 1951 • 1957 • 1962 • 1967 • 1971 • 1977 • 1980 • 1984 • 1985 • 1989 • 1991 • 1996 • 1998 • 1999 • 2004 • 2009(Scheduled)

15.2.4 ELECTRONIC VOTING MACHINES:

Electronic Voting Machine (EVM) retains all the characteristics of voting by ballot papers, while making polling a lot more expedient. Being fast and absolutely reliable, the EVM saves considerable time, money and manpower. And, of course, helps maintain total voting secrecy without the use of ballot papers. The EVM is 100 per cent tamper proof. And, at the end of the polling, just press a button and there you have the results.

The EVM consists of two units that can be inter-linked. One is a ballot unit which a voter uses to exercise his vote. And the other, a control unit – used by the polling officials.

The Ballot Unit is an electronic ballot box. It is a simple voting device, it displays the list of candidates. A facility to incorporate party names and symbols is in-built. All

more like a festival, an indication of jubilance, a show of loyalty, a change of power, and above all ensuring the importance of the individual in a democracy, the voter.

- General Elections in India involve a number of step-by-step processes from announcement of election dates by the Election Commission of India, which brings into force the 'model code of conduct' for the political parties, to the announcement of results and submission of the list of successful candidates to the executive head of the state or the centre. The submission of results marks the end of the election process, thereby paving way for the formation of the new government.

- India is a constitutional democracy with a parliamentary system of government, and at the heart of the system is a commitment to hold regular, free and fair elections. These elections determine the composition of the government, the membership of the two houses of parliament, the state and union territory legislative assemblies, and the Presidency and vice-presidency.

- The country has been divided into 543 Parliamentary Constituencies, each of which returns one MP to the Lok Sabha, the lower house of the Parliament.

- The Constitution puts a limit on the size of the Lok Sabha of 550 elected members, apart from two members who can be nominated by the President to represent the Anglo-Indian community.

- The Parliament of the Union consists of the President, the Lok Sabha (House of the People) and the Rajya Sabha (Council of States). The President is the head of state, and he appoints the Prime Minister, who runs the government, according to the political composition of the Lok Sabha.

- The members of the Rajya Sabha are elected indirectly, rather than by the citizens at large. Rajya Sabha members are elected by each state Vidhan Sabha using the single transferable vote system.

- The President is elected by the elected members of the Vidhan Sabhas, Lok Sabha, and Rajya Sabha, and serves for a period of 5 years (although they can stand for re-election). A formula is used to allocate votes so there is a balance between the population of each state and the number of votes assembly members from a state can cast, and to give an equal balance between state and national assembly Parliament members.

Independence in 1947, to protect the interests of the departing ruling class. The 543 members are elected under the plurality ('first past the post') electoral system.

Rajya Sabha: The House of the States (Rajya Sabha) has 245 members, 233 members elected for a six year term, with one third retiring every two years. The members are elected by legistators of the state and union (federal) territories. The elected members are chosen under the system of proportional representation by means of the Single Transferable Vote. The twelve nominated members are usually an eclectic mix of eminent artists (including actors), scientists, jurists, sportspersons, businessmen and journalists.

State Assemblies: India is a federal country, and the Constitution gives the states and union territories significant control over their own government. The Vidhan Sabhas (legislative assemblies) is directly elected bodies set up to carrying out the administration of the government in the 25 States of India. In some states there is a bicameral organisation of legislatures, with both an upper and Lower House. Two of the seven Union Territories viz., the National Capital Territory of Delhi and Pondicherry, have also legislative assemblies.

Election Commission: The Election Commission was established in accordance with the Constitution on 25th January 1950. Originally a Chief Election Commissioner ran the commission, but first in 1989 and later again in 1993 two additional Election Commissioners were appointed.

Universal adult suffrage: The democratic system in India is based on the principle of universal adult suffrage; that any citizen over the age of 18 can vote in an election (before 1989 the age limit was 21). The right to vote is irrespective of caste, creed, religion or gender. Those who are deemed unsound of mind, and people convicted of certain criminal offences are not allowed to vote.

Electoral Roll: The electoral roll is a list of all people in the constituency who are registered to vote in Indian Elections. Only those people with their names on the electoral roll are allowed to vote. The electoral roll is normally revised every year to add the names of those who are to turn 18 on the 1st January of that year or have moved into a constituency and to remove the names of those who have died or moved out of a constituency.

Candidature: Any Indian citizen who is registered as a voter and is over 25 years of age is allowed to contest elections to the Lok Sabha or State Legislative Assemblies.