

FOUNDATION COURSE - I

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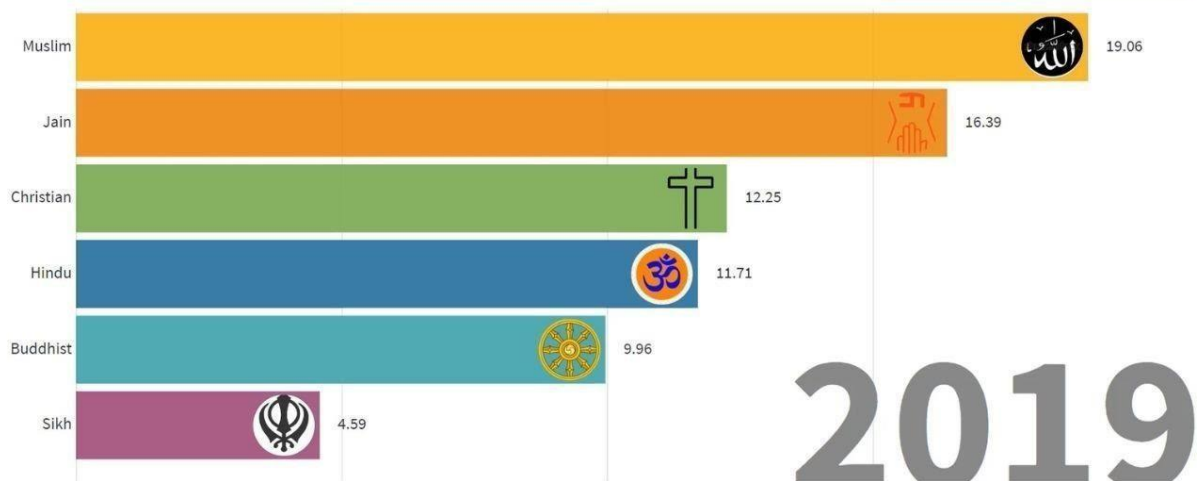
Overview of Indian Society

India is a Multicultural society

1. Multi Religion

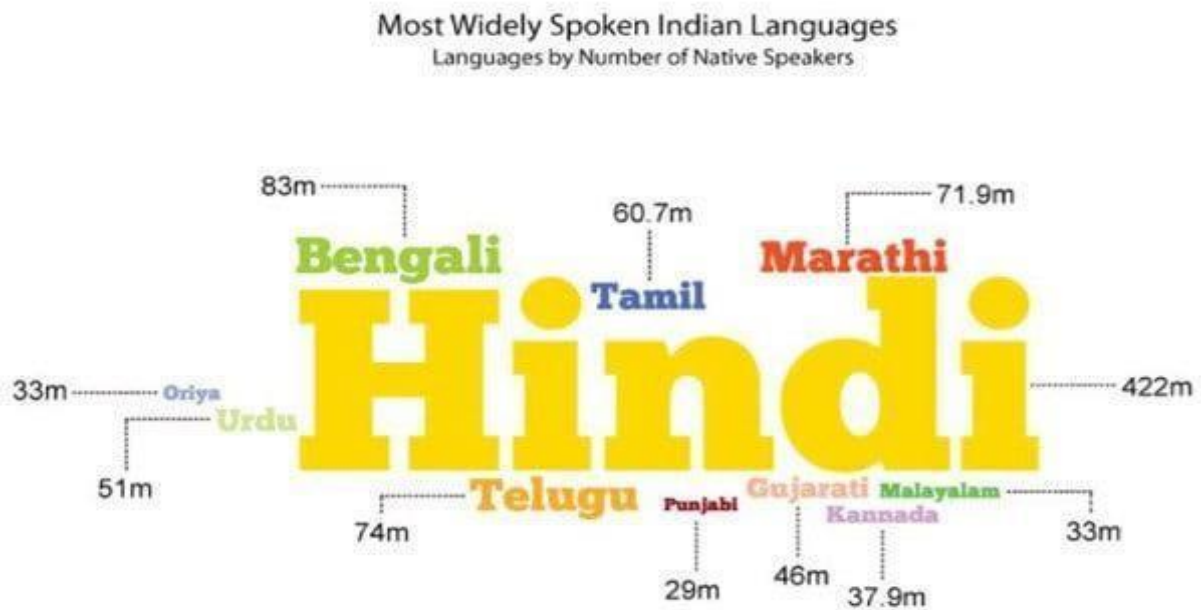
- Hinduism.
- Jainism.
- Buddhism.
- Sikhism.
- Islam.
- Christianity.
- Judaism.
- Zoroastrianism.

Population Growth - Religion (1950 - 2020)



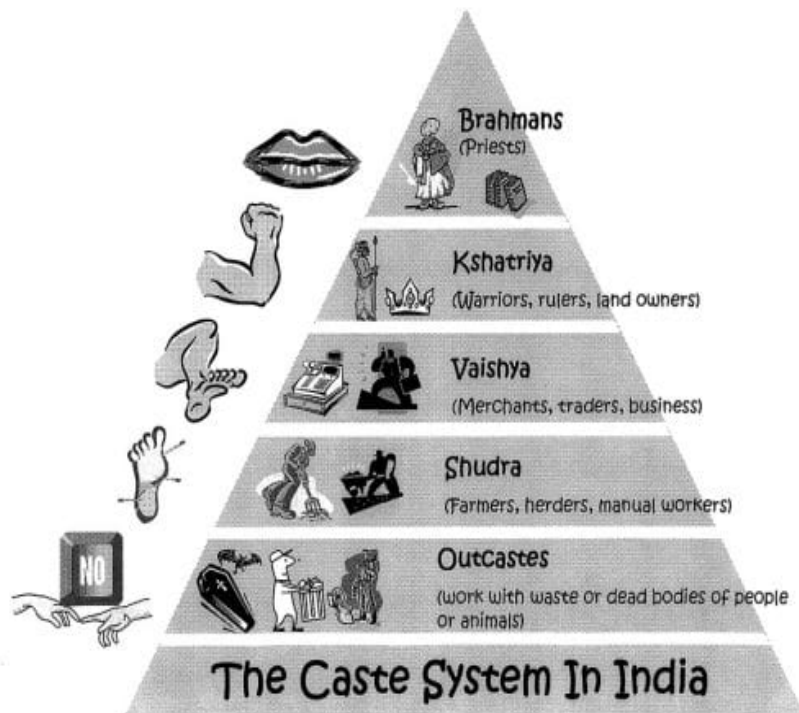
2. Multi-Lingual

- Estimated 1652 languages and dialects.
- The Constitution of India recognized 22 major languages.
- Hindi is a widely spoken language followed by Bengali and Telugu.
- Hindi & English are the official languages.
- English is spoken fluently by 2% to 3% of the Indian population and another understands simple or broken English.



3. Caste System

1. Brahmin.
2. Kshatriya.
3. Vaishya.
4. Shudra.



1. Brahmanas (Priests, Teachers, and Intellectuals)

The Brahmanas provide education and spiritual leadership. They determine the vision and values of any society. Traditionally their basic needs were fulfilled so that they could dedicate themselves to their spiritual tasks. They are expected to live very frugally.

- To study and teach the Vedas.
- To perform sacrifice and religious ceremonies, and teach others how to perform such rituals.
- To offer guidance, especially to the Kshatriyas.
- To provide medical care and general advice free of charge.
- To know Brahman (spirit, the self, God).
- To never accept paid employment.
- To develop all ideal qualities, especially honesty, integrity, cleanliness, purity, austerity, knowledge, and wisdom.

2. Kshatriyas (Warriors, Police, and Administrators)

The Kshatriyas are the nobility, the protectors of society. Though permitted several privileges, they are expected to display considerable strength of body and character.

- To protect the citizens from harm, especially women, children, cows, Brahmanas, and the elderly.
- To ensure that the citizens perform their prescribed duties and advance spiritually.
- To be the first into battle and never to flee the battlefield.
- To be true to their royal word.
- To never refuse a challenge.
- To develop noble qualities such as power, chivalry, and generosity.
- To levy taxes (from the vaishyas only) and to never accept charity under any circumstances.
- To take counsel, especially from the Brahmanas.
- To know the scriptures, especially the artha-shastras.
- To deal uncompromisingly with crime and lawlessness.
- To take responsibility for shortcomings in their kingdom.

3. Vaishyas (Farmers, Merchants, and Business People)

The vaishyas are the productive class. They and the two varnas below are called twice-born, indicating that they accept the sacred thread (symbolizing spiritual initiation) and must perform certain rituals and rites of passage.

- To protect animals (especially cows), and the land.
- To create wealth and prosperity.
- To maintain workers with abundant food, clothes, etc.
- To trade ethically.
- To give taxes to the Kshatriyas (ruling class).

4. Shudras (Artisans and Workers)

The Shudras are the only section of society allowed to accept another's employment; other varnas are occupationally and financially self-sufficient.

- To render service to others.
- To take pride in their work and to be loyal
- To follow general moral principles, (e.g. not to steal).

- To marry (the only compulsory rite of passage).

4. Intragroup Culture Differences

5. Influence of Western Culture

Religion-wise composition of Population in India

All India Religion Census Data 2011

Religion	Percent	Estimated	State Majority
All Religion	100.00 %	121 Crores	35
Hindu	79.80 %	96.62 Crores	28
Muslim	14.23 %	17.22 Crores	2
Christian	2.30 %	2.78 Crores	4
Sikh	1.72 %	2.08 Crores	1
Buddhist	0.70 %	84.43 Lakhs	-
Jain	0.37 %	44.52 Lakhs	-
Other Religion	0.66 %	79.38 Lakhs	-
Not Stated	0.24 %	28.67 Lakhs	-

1. Hinduism

- Holy book of Hindus – Bhagavad Gita.
- Four main Values – Dharma, Artha, Kama, and Moksha.
- Dharma – Virtues, right and wrong, fulfill duties.
- Artha – the desire for power and wealth.
- Kama – the desire for pleasure.
- Moksha – liberation.

2. Islam

- Not believe in idol worship.
- Prophet Mohammed – Greatest Prophet.
- Koran – holy book.
- Belief in Allah.
- Prayers five times.
- Giving alms.
- Fasting for a month – Ramzan.
- Pilgrimage to Mecca.

3. Christianity

- Gained roots after Portuguese.
- Holy book – Bible.

4. Sikhism

- Founder - Guru Nanak.
- Holy book – Guru Granth Sahib.
- 5 religious symbols.
- Kesh - hair.
- Kangha – comb.
- Kara – bracelet.
- Kirpan – sword.
- Kaccha – shorts.

5. Buddhism

- Follow Lord Gautam Buddha.
- Holy book – Tripitaka.
- Causes of dukkha are desire.
- Noble Eightfold path:
 1. Right view
 2. Right intention
 3. Right speech

4. Right action
5. Right livelihood
6. Right effort
7. Right Mindfulness
8. Right concentration

6. Jainism

- Follows the preaching of Lord Mahavira.
- Digambar and Shwetamber are two sects of Jainism.
- Three Jewels:
 1. Samyak Darshan – Right perception.
 2. Samyak Jnana- Right knowledge.
 3. Samyak Chitra – Right Conduct.

7. Zoroastrianism (Parsees)

- Follow the preaching of Zoroaster.
- Holy book – Zend Avesta.
- Small Minority.

8. Judaism(Jewish people)

- Holy book –Torah.
- First foreign religions to arrive in India.
- 50% live in Manipur & Mizoram and 25% in Mumbai.

Linguistic Diversity in India

- Constitution of India recognized 22 Major languages.
- 1652 languages and dialects.
- Follows a three-language policy.

Regional wise composition of Population in India

1. Literacy Rate

LITERACY LEVEL

TODAY		2020	
1	Kerala 90.9	1	Mizoram 95.15
2	Mizoram 88.5	2	Kerala 92.76
3	Goa 82.3	3	Goa 90.76
4	Delhi 81.8	4	Maharashtra 90.51
5	Pondicherry 81.5	5	Delhi 90.12
6	Maharashtra 77.3	6	Pondicherry 90.11
7	Himachal Pradesh 75.9	7	Himachal Pradesh 89.83
8	Tripura 73.7	8	Tripura 88.40
9	Tamil Nadu 73.5	9	Tamil Nadu 86.62
10	Punjab 70.0	10	Sikkim 85.02

2. Birth Rate and Death Rate

High – Bihar, MP, Rajasthan.

Low – Kerala, AP, Tamil Nadu.

3. Urbanization

High – Goa Mizoram.

Low – Mp, Bihar.

4. Poverty

Highest – Orissa, Bihar MP.

Lower - Goa, J & K, Punjab.

5. Infrastructure Development

Low – Bihar, Mp, Rajasthan and UP.

6. Level of Unemployment

High – Kerala, Goa, Tamil Nadu.

Low – Orissa, Bihar, MP.

7. Industrialisation

Highest – Maharashtra, Gujrat, Tamil Nadu.

Lower – Kerala, AP.

8. Income Inequalities

Bihar, M.P., U.P.

9. Gender Ratio

High – Kerala.

Low – Haryana.

Rural Characteristics

1. Caste system.
2. Intimate Relations.
3. Occupation.
4. Status of Women.
5. Location pattern.
6. Literacy.
7. Size of population.
8. Conservative Attitude.
9. Media Exposure.

Urban Characteristics

1. Social Heterogeneity.
2. Secondary Relations.
3. Social Mobility.
4. Size of the population.
5. Location pattern.
6. Literacy.
7. Occupation.
8. Poverty.
9. Media Exposure.
10. Unemployment.
11. Problems in Urban Population.
12. Work participation rate.

Tribal Characteristics

INTRODUCTION

The tribal community represent an important social category of Indian social structure. The tribals are said to be the original inhabitants of India. India is a country of multiracial stock.

Different types of groups occupy parts of India, having their own cultural characteristics and levels of development.

The Kurumba, the Irula, the panga in south India; the saora, the oraon, the gond, the Santhal, the bhils in central India; the bodo, the ahomin North East India are found in old classical Indian Literature.

D N Majumdar:

A tribe is a collection of families bearing a common name, members of which occupy the same territory, speak the same language and observe certain taboos regarding marriage, profession, or occupation and have developed a well-assessed system of reciprocity and mutuality of obligation.

W.J.Perry:

A tribe can be defined as a group speaking a common dialect and inhabiting a common territory. The constitution of India has accepted the use of the term "Scheduled Tribes(ST)" which was introduced for the first time by Simon's commission in 1982. The Constitution of India has recognized tribal communities in India under 'Scheduled 5' of the constitution.

Hence the tribes recognized by the constitution are known as "Scheduled Tribes". There are around 700 distinct tribes in India.

Scheduled Tribe comprises about 8.6% of India's population (according to the 2011 census). According to the 2011 Census of India. Bhils are the most populous tribe with a total population of 46,18,068, constituting 37.7% of the total ST population. Gond is the second-largest tribe, with a population of 43,57,918 constituting 35.6 percent.

Features of Tribal:

1. Common Territory:
 - Naga in Nagaland.
 - Khasis in Assam.
 - Bhils in Madhya Pradesh

2. Common Name:
 - Gond – Largest one
 - Bhils – Second Largest
 - Naga, Limbu, Munda

3. Common Language
4. Common Culture
5. Endogamous Group
6. Religion
7. Occupation
8. Caste System
9. Status of Women

Diversity as Difference

1. Pride in Cultural Heritage.
2. Intercultural influence.
3. Communal Harmony.
4. Rich Taste of Diverse Culture.
5. Promotes Humanistic Values at the workplace.
6. Exchange of innovative ideas.

Question: Do women belong to the same Varna as their husbands? Or do they have their separate varnas?

Answer: No, they do not necessarily belong to the same Varna as their husbands. Woman and man are separate souls, have done different kinds of karmas in their previous life, accordingly

have different kinds of swabhava, and thus have particular Varna., Logically, Varna is determined by one's own nature, which stands differently for every individual. Within a marriage, one spouse may have Brahmanical nature, and the other may have Vaishya's nature or vice versa and so, it would definitely be erroneous to say that wife has the same Varna as the husband's.

In fact, it would be appropriate to mention the two terms here that are Anulom marriages and Pratilom marriages, which basically talk about the husband and wife belonging to different varnas. The marriage in which the husband is from a higher Varna and the wife from the lower Varna is Anulom marriage, and vice versa is called Pratilom marriage. The very fact that such terms exist, indicates that the husband and wife have different varnas, and that does not remain the same always. However, above is the case at the time of marriage, but How is the Varna otherwise determined?

In a traditional Vedic society, the children would have the same Varna as their parents, because the parents would have a particular consciousness, and accordingly when they would unite, would attract a soul with similar consciousness. That's why, when a Brahman and a Brahmani would unite, they would have a Brahmanical child. However, this is not the primary defining characteristic.

The primary defining characteristic is an individual's nature, say if a man has a Brahmanical nature, and gets married to a woman of Vaishya's nature, it's not that either person's nature is going to suddenly change after marriage., therefore both women and men have separate Varnas. One such example can be cited from the Ninth Canto of Srimad Bhagwatam where Yayati, a Kshatriya marries the daughter of Shukracharya. a Brahmana, the marriage is between a Kshatriya and a Brahmani, and the wife is still treated like a Brahmani even though she is a Kshatrani, wife of Kshatriya but simultaneously, being born in a Brahmanical family is treated as a Brahmani.

The social roles constituted before marriage may not remain the exact way after marriage, in fact, may change, in the sense that a Kshatrani may not do the exact activities as a Brahmani would, because her husband is in a different role, and thus accordingly her roles may change slightly. However, the important point is that Varna doesn't change.

Hence one should not think of women as a mere appendage in the social system, as is the notion of some people, who propagate this idea that, women have no Varna apart from their

protectors. It is not true. Women are separate souls, have their own natures, and thus have their own Varna.

Traditional female values and duties are listed below:

- As a child, to be obedient and respectful to her parents and elders.
- In household life, to serve a worthy husband and treat his friends and relatives with affection.
- To avoid mixing intimately with other men.
- To be fully conversant in religious principles.
- To be an expert in household affairs, and to keep the home clean and well-decorated.
- To dress and decorate herself to please her husband. A wife should avoid dressing up if her husband is away from home.
- To control her greed and passions and to speak truthfully and pleasingly.
- To follow certain vratas (vows) such as fasting on days like Ekadasi (the 11th day of the moon).
- To love, protect and nurture children.
- In later life, to dedicate time to spiritual practices and to give counsel to younger family members.

Although women may be classified according to varna, they are also considered a section of society in their own right. They do not pass through the four stages available to men. Rather Manu Smriti talks of three stages for a woman:

- As a child protected by her father: Traditionally, girls did not receive a formal academic education. A woman's role, considered essential in preserving social and cultural values, was learned in the home.
- As a married lady, protected by her husband: Hinduism places great value on pre-marital chastity and this has significantly influenced practices. Girls were betrothed and married at a very young age. In married life, the wife's roles were centered on the home and she was not burdened with contributing towards the family income. Fulfilling one's responsibility as a loving and available parent was considered paramount.
- As a widow, protected by the eldest son: If the husband died or took sannyasa, then the widow would be looked after by the eldest living son. Elder ladies were always treated with great respect.

Fill in the blanks:-

1. Bhagavad Gita is the holy book of the Hindus.
2. Pravrtti Marg consists of satisfaction of bodily needs and enjoyment of desirable objects of the world.
3. The holy book of Christians is Bible.
4. The holy book of Zoroastrians is Zend Avesta.
5. Shwetamber and Digambar are the two sects of Jainism.
6. Lord Mahavir is the 24th Tirthankar of Jainism.
7. With reference to language, India officially follows a three-language policy.
8. Sikhism is the largest minority religion in India.
9. The Eightfold path was given by Buddha.
10. Hindi is the national language in India.

Concept of Disparity - I

SOCIAL STRATIFICATION AND INEQUALITY

In any society, its members are not equal. Every society ranks and rates its members depending upon certain factors such as caste, education, economic status, occupation, etc. For instance, based on economic status, individuals are placed in different social classes lower income, middle income, and upper income. The caste system ranks groups as upper castes and lower castes.

Social stratification is a system of structured inequality that rates and ranks members of a society based on definite criteria. It limits access to power, opportunities, privileges, and wealth.

Social stratification is an established system of classifying groups, based on caste, economic status, etc.

The system of social stratification bestows prestige and privileges on the elite class and restricts opportunities available to the masses.

SYSTEMS/TYPES OF SOCIAL STRATIFICATION

Sociologists have recognized three main systems of stratification:

1. Caste System.
2. Class System.

I. Caste System

The caste system as a form of social stratification is peculiar to India. The caste system is an integral part of traditional Hindu social organization (although many of its features are found in other religious groups like Christians, Muslims, and Sikhs). The caste system is the rigid form of stratification based on heredity status, traditional occupation, and restrictions on social relationships.

Some scholars equate the caste system with the original old Varna System.

The Varna system classified individuals into four groups based on the occupation which they performed in the society:

Brahmins - religious preachers, scholars, teachers, and the like.

Kshatriyas - rulers, administrators, and warriors.

Vaishyas - money lenders, artisans, traders, and the like.

Shudras -workers or labourers.

CHARACTERISTICS OF CASTE:

1. Hierarchy:

The caste is subject to social and religious hierarchy. The caste system represents a hierarchical pyramid with Brahmins at the top and a number of lower castes at the bottom, and thousands of other castes and sub-castes in the middle of the pyramid.

2. Heredity:

The social status of an individual is determined by the caste in which one is born. For instance, a child born in a Brahmin family is a Brahmin, and that in a Shudra family is a Shudra.

3. Endogamy:

The caste system follows the concept of Endogamy. Endogamy is the practice of marrying within a specific social group, caste, or ethnic group; thereby rejecting others from outside the group as unsuitable for marriage or for close personal relationships. Therefore, in the past, inter-caste marriages were strictly forbidden.

4. Social Unit:

Each caste is a social unit, which is headed by a leader. The leader of the group could punish the members for infringement of caste rules, through the imposition of fines, giving corporal

punishment, ex-communication, and so on.

5. Localized Groups:

There is no uniform standard that evaluates castes all over the country. For instance, a particular caste may be considered 'untouchable' in one region but not in another region.

6. Traditional Occupation:

In the old caste system, members of a particular caste followed a certain occupation, which was handed over from one generation to the next. For instance, the occupation of religious preachers was handed over from one generation to the other, and also in the case of moneylenders, traders, etc.

7. Theory of Pollution:

Relations between castes were traditionally determined by the concepts of pollution and purity. This theory asserted that the lower castes are polluting the higher castes. The theory of pollution and purity formed the basis of 'Untouchability'.

Dr. Ambedkar burnt Manu Smriti symbolically in 1927 to destroy untouchability and caste discrimination. The lower castes were denied access to the schools, places of worship, wells, and so on.

8. Food Habits:

There were certain restrictions regarding food habits. For instance, the pure Brahmins were restricted from consuming non-vegetarian food and alcoholic drinks. Also, people were restricted from eating and drinking from outside their own caste, especially in the case of the upper caste.

II. Class System

The class system is universal in nature. It is found in all the civilized societies across the globe. The class system refers to the classification of individuals based on their economic position in society. It is the individual's economic achievement that is considered rather than

the birth of a particular family. However, individuals born in wealthy and influential families have better access to opportunities and resources.

Normally, the classes are divided on the basis of economic classification - upper-income class, middle-income class, and lower-income class. Each of the classes is further sub-divided into three. For instance, the upper-income class is further sub-divided into upper-upper class, upper-middle-class, and upper-lower class.

FACTORS TO DETERMINE CLASSES:

Sociologists consider several factors to determine the classes:

1. Income and wealth - Income refers to the earnings of an individual and wealth is the sum of all assets - inherited and acquired - real estate, gold, precious stones, shares, and bonds, etc.
2. Level of education.
3. Type of occupation.
4. Material possession - luxury cars, and lifestyles.
5. Locality of residence - high-income group (HIG) society, MIG colony, low, LIG colony, slums, etc.
6. The status which a person enjoys in society.

STATUS OF WOMEN IN INDIA

The position of Indian women is a paradox right from the Vedic period to modern times. During the Vedic period, women were shown in a positive role as powerful, bestower of happiness, and destroyer of evil. However, in the present male-dominated society, women are shown in a passive role of a mother, wife, daughter, and sister. The status of women from the Vedic period to modern times is stated as follows:

I. DIGNIFIED STATUS OF WOMEN IN VEDIC PERIOD:

During the Vedic period, Indian women enjoyed a dignified and powerful status in society. The women enjoyed considerable freedom of expression and attained excellence in various activities. The ancient Hindu scriptures depict women as:

- Shakti, i.e., the energy or power, the energizing principle of the universe. References are made to Goddess Kali, as energetic and powerful, and destroyer of evil.
- Prakriti, i.e., nature, is the active female counterpart of the cosmic person 'Purusa'.

II. DECLINE IN STATUS OF WOMEN IN THE POST VEDIC PERIOD:

In the post-Vedic period, the woman was presented in a passive role as a mother, wife, daughter, and sister. The Manu Smriti and Dharma Shastras made women totally dependent on men, thereby, depriving them of their right of freedom of movement and expression. The Manu Smriti and Dharma Shastras laid down specific rules for the conduct of women and stressed the need to control women by men. The women were relegated to the second position in all walks of life including the household.

The secondary status of women was reinforced by certain practices such as:

1. The practice of sati.
2. System of a devadasi.
3. Restrictions on the education of females.
4. Practice of dowry system. Restrictions on widow marriage.
5. Practice of polygamy, etc.

III. PRESENT DAY STATUS OF WOMEN:

From the 19th century onwards, efforts were made by social reformers like Raja Ram Mohan Roy, Mahatma Jyotiba Phule, and others, to uplift the status of women in India. For instance, Raja Ram Mohan Roy organized a movement to oppose the practice of Sati. He succeeded in the passing of 'The Sati Abolition Act, 1829. Several other acts were subsequently passed including Hindu Women's Right to Property Act, 1926. Other than legislation, several other attempts have been made to uplift the women in India including:

Free education for girls up to 12th Standard.

Reservation of seats for women at Panchayat and other elections.

Higher tax exemption for females as compared to males.

The status of women has improved to a certain extent, especially, in urban areas. The literacy rate of women has increased. The abuse of women in households by males has declined. Women are holding top positions in several sectors including education, business, politics, etc. However, not much has changed for the majority of women, especially in rural areas. They are considered second-grade citizens. They are given secondary status in households, workplaces, social and public places. Women are exploited and harassed in most of the States of India, except a few states like Kerala, Goa, Mizoram- where the literacy rate is high both for males as well as females.

In most of the communities in India, the male members of a family are given priorities in respect of education, food, social celebrations, religious practices, and so on. The priority treatment for males is followed not only in poor and illiterate families but also in rich and educated families.

Female feticide is undertaken even by educated couples to get rid of the unborn girl child. Amniocentesis (the surgical procedure of inserting a hollow needle through the abdominal wall into the uterus of a pregnant woman and extracting amniotic fluid, which may be analyzed to determine the sex of the developing fetus or genetic defects, etc.) is often misused to determine the sex of the unborn child, and if it is a female fetus, it is often aborted.

There are several cases of atrocities on women such as dowry harassment, rape, etc., even in urban areas like Mumbai, Delhi, etc. Although there are several legislations to combat women's exploitation, yet, lethargic investigations and cumbersome procedures come in the way of justice to women. In recent times, efforts are being made by Women organizations and NGOs to protect and uplift the dignity and status of women in India.

DECLINING GENDER RATIO IN INDIA

In India almost all races (except a few tribes in the northeast) adopt the patriarchal system of a family in which the head of the family is the eldest male member. A few tribes in the northeast follow a matriarchal system of a family in which the head of the family is the eldest female member. In the patriarchal family system, male members are given more

importance as compared to female members. In India, a male child is considered an asset, and a female child a liability.

It is to be noted that although the overall gender ratio has improved in 2011 as compared to 2001, the child gender ratio (age group 0 to 6 years) has declined from 927 to 914 girls per 1000 boys. This indicates that there is a growing tendency for female foeticide in India. Not only, the overall sex ratio has declined, but there are imbalances in gender ratio across the States. Kerala is the only state where females outnumber males. Haryana has the worst gender ratio among the States in India. The southern States are better in terms of the female-male ratio, whereas, in the northern States, there is a worsening gender ratio.

Causes/Factors of Declining Gender Ratio:

In India, the gender ratio is in favor of males. This means males are more compared to females. This is especially true in the case of the Northern, and Western States of India.

The following are the factors responsible for the declining gender ratio in India:

1. Preference for Male Child:

In India across all cultures and religions, preference is given to the male child. The preference for male child results in hatred for a girl child. Most of the families (husband and wife, and in-laws) crave the birth of a male child. Some even undertake special prayers and visit various places of worship to get a male child. When a male child is born, there is a lot of rejoicing including special offers to the gods and goddesses. And if a girl child is born, it brings sadness and gloom, and she is often ill-treated.

2. Female Foeticide:

In India, a male child is considered an asset, and a female child a liability. This is mainly due to certain misconceived religious beliefs and the problem of dowry. In certain States, the girl child is killed immediately after birth. In certain other cases, amniocentesis is often misused to determine the sex of the unborn child and if it is a female fetus, it is aborted.

Female foeticide is resorted to even by educated and rich families. As a result of such practices, the sex ratio has worsened in certain States such as Rajasthan, Punjab, Haryana, Bihar, etc.

3 . Female Infant Mortality Rate:

The infant mortality rate is higher in the case of girls as compared to boys. The high female-infant mortality rate is mainly due to poor post-natal (birth) care of the girl child. Even in economically better off States like Punjab, there is often neglect of health care of female infants. As per 2016 estimates of the Central Intelligence Agency (US), the overall infant mortality rate in India is 40 deaths of infants out of every 1000 live births; the female infant mortality rate is 42 per 1000 live births, and that of male infant mortality rate is 39 per live births.

4. Poor Maternal Care:

Besides, neglect of the health of the girl child, there is a lack of pre-natal and post-natal maternal care. Due to poor maternal care, there is a high incidence of maternal mortality rate in India. At present, the maternal mortality rate is 200 per 1,00,000 live births, which is quite high as compared to developed countries like Japan (5 per 1,00,000 live births), Germany (7 per 1,00,000 live births), and France (8 per 1,00,000 live births).

5. Malnutrition of Females:

There is often malnutrition of the females including pregnant women. Preference for providing good food to the male members affects the health of females, which even results in the death of females, which in turn results in a declining gender ratio.

6. Poverty:

A major cause of the declining sex ratio is poverty. Poor families consider males as insurance against old age and girls as a liability. Therefore, poor treatment is meted out to the girls, including denial of education and malnutrition. Malnutrition, in turn, results in the deaths of female children across several States.

7. The Problem of the Dowry System:

In India, there is the wide-scale practice of dowry systems not only in the rural areas but also in the case of urban areas. The poorer families especially in certain parts of India like

Rajasthan and Tamil Nadu commit female infanticide, i.e., killing of female babies immediately after their birth.

Even in the case of middle-class and upper-class families, efforts are made for sex determination and subsequent abortion of the girl fetus so as to escape from the dowry net.

8. Small Family Concept:

Nowadays, there is a growing trend for a small family concept, especially in urban areas. A good number of couples do not go for a second child, especially, if the first child is a male. This tendency also affects the declining sex ratio, especially in urban areas.

9. Unemployment:

Unemployment is one of the reasons for the decline gender ratio in India. Some people consider girls as a liability and boys as an asset. The unemployed people find it difficult to raise a girl child and to give dowry at the time of marriage. Therefore, females are neglected and as such, some girls die at a very young.

VIOLENCE AGAINST WOMEN

Violence refers to acts that cause physical and mental harm to the victims. In India, there are several cases of violence against women within the household and also elsewhere.

Types of Violence against Women:

Violence against women can be classified into three groups:

I. Criminal violence such as:

- Rape and molestation.
- Abduction and murder.
- Trafficking of women.
- Bride burning.
- Sale or auction of women.
- Torturing women may even lead to suicide.

II. Domestic violence such as:

- Dowry harassment.
- Sexual abuse by family members.
- Maltreatment of women.
- Malnourishment of females
- Verbal abuse of women by family members.
- Isolation of females within the households.
- Denial of share in property

III. Social violence includes:

- Eve-teasing and lewd comments.
- Forcing a young widow to commit sati.
- Oppression of widows.
- Sexual harassment at the workplace.
- Sexual abuse in public transport and other places.
- False witness in courts against women.

Persons Responsible for Violence:

The perpetrators of violence are family members of the victim, and strangers or outsiders. According to one study, 60% of the women are abused by their own family members, and 40% by strangers. The family members include parents and other relatives, or in-laws.

For instance, there are cases of rapes by the victim's own father or other male members of the Victim's family. At times, mothers also abuse their daughters. The in-laws also harass the victims, especially the young brides for dowry and other matters. The strangers include any other person(s) other than the family members, including neighbors and others.

Causes of Violence against Women:

The causes of violence may be due to the following reasons:

1. Money Related Causes:

Violence may take place on account of money matters. For instance, women may be harassed for dowry by husbands or in-laws. The violence may be also due to non-compliance with unreasonable demands for money from working wives for gambling, drinking liquor, etc.

2. Personality Traits:

The personality traits may compel a person to indulge in violence against women. Some violence-prone personality traits include possessiveness, over suspiciousness, passion, irrational, immoral, jealousy, and unjust. For instance, over-possessive or over suspicious husbands may doubt their wife's integrity and may subject them to unwarranted violent behavior.

3. Victim Precipitated Violence:

At times, some women are to be blamed for the cause of violence. The indecent behavior of the victim may result in violence. For instance, the nagging behavior of a wife may severely irritate the husband, which may result in domestic violence against the wife.

4. Stressful Situations:

Violence against women can take place on account of stressful family situations. For instance, the children may not behave properly, and may even bring disgrace to the family through wrongful acts. In such a situation, the father may be stressed, and blame and bash his wife for no fault of her.

5. Male Dominance:

Violence may be due to male dominance over females. There is a number of cases where women are abused and assaulted by males to show their dominance. They may try to prove that they are always right, and if female tries to correct them, then that female may be subject to violence.

6. Addiction/ Intoxication:

Violence against women may be due to intoxication. Intoxication due to alcohol or drugs may lead to a state of inebriation and emotional excitement, and in such a situation may exhibit violent behavior towards females, including physical assault and rape.

7. Overexposure to Dark Media:

Violence may be due to overexposure to dark media programs, especially, violence against women-related films, and serials. Also, overexposure to blue films may lead to violence against women. Generally, teenagers and youngsters are involved in this type of violence.

8. Retaliatory Action:

Violence may be retaliatory in nature. For instance, a male may be falsely implicated by a female in certain crime cases, including rape. Such a person may develop hatred for females and may perpetrate violence against some other females.

Effects of Violence against Women:

The degree of effects depends upon the type of violence. Not only is the victim affected due to violence against her, but also the other members of her family, including the children.

The effects can be:

1. Mental Effects:

The victim may be mentally affected depending upon the type and degree of violence. For instance, in the case of abduction and rape, the effect may be severe and life-long. It would be difficult to get over the mental trauma on account of the violence. The victim may even take extreme effect of suicide.

2. Physical Effects:

The victim may be affected physically as well. This is true in the case of wife battering, or physical assault by in-laws or others. The victim may even become physically handicapped depending upon the degree of physical torture.

3. Effects on Health:

The health of the victim may be badly affected. The victim may not take proper food, or maybe even denied proper food by the in-laws, husband, and even by her own parents before marriage. The health effects may lead to chronic diseases, such as tuberculosis. Also effect on health may lead to lower efficiency at home and at the workplace, if the victimized woman is employed.

4. Social Effects on the Victim:

The victim may be affected socially as well. For instance, in the case of rape, the victim may not be able to move freely in society. People, especially, male chauvinists may pass lewd comments, which may be difficult to bear. Even the females in the neighborhood may blame the victim rather than provide social support.

5. Effects on Family Members of the Victim:

The family members may also be affected due to violence against women. For instance, maltreatment by the in-laws or the husband can adversely affect the children. If the children are exposed to violent behaviors in their childhood may also resort to such violent behavior in their adult life.

6. Effect on Society:

Violence against women may have an adverse effect on society. For instance, in several cases, where there is violence against women such as rape or murder, then there are civil disturbances, in the area, which can adversely affect the peaceful atmosphere in the village or area.

STEPS TO PREVENT VIOLENCE AGAINST WOMEN

The following initiatives/ steps may be taken up to prevent violence against women:

1. The government should effectively enforce laws that protect women from discrimination and violence, including verbal abuse, rape, etc.
2. The government should provide women with access to legal representation and opportunities to pursue justice against perpetrators of violence through the formal legal system.
3. The government should provide equal opportunities to women as men with regards to employment, payment of wages and salaries, and learning skills.

4. The judiciary should impose strict punishment in the cases of women violence, which may act as a great deterrent to the perpetrator.
5. The parents and educational institutes should encourage the girl child to pursue secondary and higher education.
6. The family members must encourage its women members for financial independence. This will promote the participation of women in economic development.
7. Women should empower themselves by being aware of their rights.
8. The women may seek the help of women's organizations and/ or police if they experience any form of violence.
9. The women may take up self-defense courses for protecting themselves.
10. The women should be educated about the issues and more discussions and forums may be organized where such topics are given wide publicity.
11. Social organizations can increase awareness to stop violence against women by highlighting unacceptable behaviors and conditions that some women experience.
12. The media should portray women in a meaningful role and not demean and relegate secondary or inferior status to women.
13. Social media may act as an effective medium to expose men who resort to women's violence.
14. The companies should set up 'Women's Grievance Cell' as a redressal mechanism in case of any complaints on women violence by their women employees.

PORTRAYAL OF WOMEN IN MASS MEDIA

The mass media include TV, radio, newspapers, magazines, outdoor hoardings, cinema, social media networks, and so on. The mass media play a positive as well as a negative role in the portrayal of women in India.

I. Positive Role of Mass Media towards Women:

1. Highlights Women-related Problems:

The mass media such as TV and newspaper news and programs highlight the problems faced by women folk in India. Violence against women-related incidents is highlighted in the media. This catches the attention of the police, judiciary, and the government.

For instance, a Mumbai-based judge (that too a lady judge) gave light punishment to a rapist. The media, especially the newspapers denounced the judgment, and the lady judge was subsequently transferred.

The media also reports atrocities against women, which awakens the police, and the government to take suitable action against the culprits.

2. Social Support to Women:

The mass media provide social and moral support to women in India.

The mass media makes women aware of their constitutional rights through various Programmes. The media, especially, the press media undertake social awareness campaigns, such as:

- Concern for the girl child.
- Anti-dowry campaign.
- Maternal and child care campaign, etc.

The media also carries special reports on certain occasions, such as on mother's day (the second Sunday of May), highlighting the important place of a mother or woman in the family.

3. Women Status in Society:

The mass media may try to improve women's status in society. Stories of successful women like Kiran Bedi (former IPS officer), Mrs. Indira Gandhi (politics), Mother Theresa (social work), Sania Nehwal (sports), etc., are highlighted in the press and other media. Such stories kindle a ray of hope and develop aspiration in the minds of young women, and they venture

out for successful careers. Due to success stories, parents are also induced to provide encouraging support to their daughters.

4. Women Empowerment:

Media boosts the morale of women and makes them fight against injustices and social evils. When women are encouraged by the media, they rise against the bad practices or evils in society. For instance, stories of women groups fighting against social evils like addiction to alcohol by male members, put pressure on village liquor shops to close down. Such stories are published in the media, which gives a boost to women in other villages to do the same.

II. Negative Role of Mass Media towards Women:

1. Depicts Women in Poor Taste:

Mass media depict women in poor taste.

For instance, mass media depict women in poor taste (vulgar) in some advertisements by unethical advertisers. This can have an adverse effect on males as well as young females.

Young female models are shown in certain ads with scanty clothes, and in vulgar poses. The media owners, instead of rejecting such ads, willingly accept on revenue ground. Apart from the ads, some newspapers show photographs of semi-nude young females, even on the front pages to attract attention.

At times, too much coverage is given to females with bare minimum clothes at certain parties or events.

2. Dramatizes Women-related Violent Programmes:

A good number of TV programs and serials depict women-related violence, such as abduction and rape. Overexposure to such programs corrupts the minds of youngsters. Some

of them even imitate the filmy scenes in reality, which affects innocent women folk in a bad way. The mass media must make efforts to minimize such programs, if not reject them.

3. Publicizes Derogatory Remarks Against Women:

At times, media may publish derogatory remarks made against women in a glamorous way. This gives male chauvinists a big boost to ridicule and harm females.

For instance, in September 2018, one politician made the following remark:

'Sir, I proposed to her, but she rejected me, please help'. I will help for sure. First, come to me with your parents. If they say yes, we also like that girl, then what will I do? I will kidnap the girl and hand her over to you (for marriage). This is what Ram Kadam, BJP MLA from Ghatkopar, Mumbai was seen telling the crowd in Marathi in a video clip that went viral on social media. Later, the MLA tended unconditional apology for the derogatory remark.

NOTES

Introduction:

The concepts of disparity and disability are often used interchangeably. However, it is essential to understand the difference between the two. Though the origin of both the terms comes from inequality, the nature of inequality and stratification is different in both concepts. The term disparity means to be different. Gender disparity for that matter is the differences between the genders which are often treated as unequal. Disability is the condition of being unable, impaired to maintain equality. The disparity is often man-made but disability can be natural too. For e.g. Women are physically weak and cannot do adventurous activities (which is not true) is a statement coming from gender disparity created by social systems.

Gender disparity- as a form of inequality:

Gender disparity as a form of inequality is a manifestation of socio-cultural discrimination against women in society. The physical difference between man and woman, which is biological in nature is regarded as “Sex”. However, there is no hierarchy attached to the phenomenon of “sex” i.e. biologically being a man or a woman does not attach superiority or inferiority to either of them. It is the socio-cultural norms and the structure of patriarchy that converts “sex” into „gender“ and then associate it with power and authority to one at the cost of the other. The term Patriarchy is derived from two words “Patri” and “arch” which means father and rule respectively. It means „rule of the father“ or male domination. And it is this patriarchal structure of society in general and of family, in particular, that creates gender disparity or gender bias.

Gender disparity can be defined as “a situation of unequal and hierarchical relations and the socially constructed roles or stereotypes assigned to women as that of a housewife and mother are considered as „norms“ to be followed invariably across class, caste, race, and culture. This bias often leads to denial of opportunities and injustice to women”

Female Foeticide:

Sex ratio is calculated as the number of females per thousand of males. The sex ratio of any country is not just a demographic variable but an important indicator of the country’s gender development index. India is one of those female deficit countries in the world where the sex ratio is calculated per thousand of males. In most of the developed nations sex ratio is always calculated as the number of males per thousand females as there is a natural tendency of a female fetus to survive longer than their male counterparts.

The sex ratio, which was 972 per 1000 men in 1901, has declined to 933 in 2001. It has marginally increased to 940 in the year 2011. There is also a concept of child sex ratio that is calculating the sex ratio in the age group of 0-6 years which is also declining drastically in India. From 976 in 1961 to 927 in 2001 and as per the provisional census report for 2011 it has further declined to a devastating 914.

Causes of Female foeticide:

Sex Determination (SD) and Sex-Selective Abortion(SSA) - With the introduction of new reproductive technologies in the 1970s in India ultrasound sonography was a big hit amongst doctors and families expecting a child. Apart from knowing the abnormalities in the fetus, this technology also revealed the sex of the child which helped the parents to determine the sex and abort an unwanted female fetus. This is considered to be the major reason for the declining sex ratio.

Female infanticide and foeticide - Several Indian states historically were known for their practice of female infanticide. With the idea of a girl child being a burden to the family, there was a rampant elimination of female infants through various practices like “doodhpiti” (drowning in milk) in Gujarat, suffocating the child, consumption of opium seeds, etc. After the new reproductive technologies were available the heinous practice shifted from infanticide to foeticide. Son preference and patriarchal value system- The patriarchal system reinforces certain norms from Indian religions and cultures.

Son is preferred in an Indian household for social, economic, and religious reasons. He is considered to be the breadwinner and support to parents in their old age. It is also believed that the son continues the family name and lineage (Vansh). According to Hindu tradition a son is required to ignite the funeral pyre of his parents for them to attain salvation. These myths and beliefs expect to have at least one son in the family and with a small child norm or one child norm in urban educated families, daughters are eliminated to maintain the family size and structure.

Dowry and burden of marriage cost - Dowry is the gifts in terms of cash or kind given by the bride’s parents to the groom’s family. The high demands of dowry convert a girl into a Liability for her parents and marrying her to a suitable groom becomes a burden. The increasing cost of marriages, which are forced to be borne by the bride’s family alone, and the ever-increasing evil of dowry practice are the root cause for considering a girl child in the family as a commodity to be disposed of through infanticide or foeticide to avoid the financial burden later.

Lower nutritional and health status of women - Biologically, female fetuses are stronger to sustain illness or escape miscarriages, but later the cultural inequalities end up in women of the house eating less, leftover, and last, making her susceptible to low nutritional value and low health status. Early and unsafe pregnancy, lack of maternal and postnatal health care all result in high female mortality rates leading to a low sex ratio declined to a devastating 914.

Causes of Violence against Women

India has always lived with a paradox with glorifying women as goddesses (Devi) on one hand and giving a devil treatment on the other. From cradle to death (in fact, much before she reaches a cradle) or from womb to tomb, she is subject to discrimination and stepmotherly treatment. At every level of her life in all the institutions of family, marriage, religion, education, economy, law, media, and politics, she faces brutal exploitation from the pre-existing and omnipresent structure of patriarchy.

Meaning of violence Against Women

United Nations Declaration 1993, defined violence against women as “any act of gender-based violence that results in or is likely to result in physical, psychological or sexual harm or suffering to a woman, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life”. This is an all-inclusive definition of VAW. The violence of her basic human rights often takes place in various ways. It may take the form of sex determination and sex-selective abortion, neglect of infant and girl child in the areas of nutrition health care, illiteracy and dropouts, underestimation of household work, inequality and harassment at the workplace, dowry, and related harassments including bride burning, sexual assault, rape, religious rituals, cultural practices, misrepresentation in media and many others.

According to the National Crime Records Bureau’s facts:

- Every three minutes there is a crime against women.
- Molestation happens every 15 minutes.
- Sexual harassment every 53 minutes.
- Rape case every 29 minutes.
- 4 out of 10 women in India face violence in their homes.
- A woman is killed for dowry every hour.

Types of Violence Against Women:

Violence against women can be classified broadly into three categories:

A) Domestic violence:

The violence which takes place within the household or by a known perpetrator is considered to be domestic violence. Wife beating, wife battering, dowry harassment, emotional torture by family members, sexual abuse, marital rape (sexual Intercourse which is non-consensual in nature), deprivation of basic rights necessities, discrimination in the family, and denial of economic all a part of domestic violence

B) Criminal violence:

The act which are considered to be a crime and punishable under Indian Penal Code termed as criminal violence. They are Rape, molestation, trafficking of women, sexual harassment at the workplace, bride burning, abduction and kidnapping, eve-teasing, female foeticide or infanticide are all part of Criminal Violence

C) Social violence:

The violence which women face due to societal norms and religious practices are part of social violence. It includes Sati, prohibition of widow remarriage, child marriage, devadasi, denial of entering or worshipping at religious places, atrocities against women in the name of caste, community, etc.

Measures of violence Against Women:

There are several government and non-government organizations working towards gender equality and fighting against all forms of violence against women. Following are some of the landmark legal measures and acts pertaining to women "s rights. There are several articles in the Indian Constitution that promise equal rights and liberties to each and every woman in India. There are special provisions for women in terms of positive discrimination or affirmative action in terms of reservation of women in local self-government, educational institutions, job opportunities, and public transport.

There are a number of government bodies, NGOs, and civil society organizations helping women to gain justice and equality in society. They work in the areas of research,

sensitization, awareness, lawmaking or amendment in the existing law, campaigns for the empowerment of women. There is a special ministry for women and child welfare at the center and state to look into the policies and programs for women in the nation. The National Commission for Women (NCW) is the statutory body of the Government of India at the central level that looks into matters pertaining to gender justice.

The portrayal of Women in Media:

Media is a plural form of medium. Media is a unit through which messages, information, data, thoughts, and ideas are transmitted or communicated. Mass media is a form of media where transmission and communication take place across society to a large number of people at the same time. Media can be classified as print media which includes newspapers, magazines, journals, pamphlets, leaflets, printed advertisements, etc. whereas audio-visual or electronic media includes television, films, radio, computers, the internet, etc.

Since these tools of media communicate to the masses at the same time and over a period of time, their content and ideas have a great influence on society's mindset. Media has been used to change the perception of society. Hence portrayal of women in media definitely influences and shapes the ideas and perception towards women in that society. Media can create awareness and sensitize people regarding issues pertaining to women. An affirmative image portrayed in media creates a positive environment towards women and traditional stereotyped images can create a degrading status of women.

Awareness and sensitization - Media especially newspapers, journals, and news channels help people to become aware of the current scenarios and status of women in society. It can analyze the problems of women and make its readers or viewers sensitive towards the same. For.e.g.recent television show Satyamev Jayate to some extent has covered several issues pertaining to women. or reported on cases of violence against women with a great sensitivity spreading the information regarding policies and programs for women.

Highlighting achievers - Women's achievements can be highlighted in the fields of science, technology, education, economy, industry, entertainment, art, literature, music, social work, or politics. For e.g. making the story of Kiran Majumdar Shaw as an industrialist or on Lata Mangeshkar as an artist create a positive image of women in the minds of people.

Women as sex symbols - Women in media have been misused as a sex symbol for selling products in advertisements or providing entertainment in TV shows or films.

Beauty pageants and western standards - Rampant beauty pageants where a woman is seen as a model with an ideal face and figure often misjudge her as a dumb character or beauty without brains. Western standards of fairness and slim figure have become a craze amongst young Indian girls thanks to media.

Conclusion:

World over with the advent of globalization and liberalization the status of women is changing. The disparity between men and women is decreasing with women being economically and socially advanced. However, she still faces many problems and discrimination of different kinds and which needs to be addressed with the help of legal measures and renewal of her role in media. There is a call for restructuring the patriarchal system and attitudes towards women.

Concept of Disparity - II

Concept of Diversity As Difference:

- One of the most ancient civilizations, India has always been an apt example of the concept of diversity.
- A collection of 28 states and 9 union territories, each having varied characteristics in terms of language, culture, attire, customs, and social practices.
- The differences extend further to deities and forms of worship, climatic conditions, geographical characteristics, and historical backgrounds.
- Hence 'diversity' is to be understood as 'difference'.
- The true understanding of diversity however should be in a positive sense as an appreciation of differences.
- It recognizes the different backgrounds that people come from and draws from the influences to create stronger bonds and achieve what is best for society as a whole.
- Unfortunately in India, there have been instances of these differences being exploited by groups with vested interests to promote Groupism and hatred resulting in social tension and riots.
- The feeling of nationalism has been endangered and to preserve it, these differences need to be resolved peacefully.

CONCEPT OF DISPARITY AS INEQUALITY:

- In any society members always experience differences.
- But it is the disparities that result out of these differences, which create problems. There is always stratification on social, economic, and other grounds. Value judgments are made about whether a person belongs to a majority or a minority group based on the criteria of gender, caste, religion, language, and domicile. etc.
- People are treated with prejudice or discriminated against because they come from a certain place or background.
- For Example - The urban-rural divide has led to people in cities perceiving rural people as backward and furthermore, there are definite differences in the utilities and amenities available between cities and villages that are responsible for the different levels of their development.
- Thus these disparities lead to inequalities in opportunities, benefits, and facilities that each member of a society should be able to avail of rightfully. However, over several years these disparities have become stark and reinforced the inequalities in our society.

- For Example - The gap between the rich and poor has in fact increased economically.
- Therefore policymakers in India always have a tough job when it comes to bridging this gap or solving the problem of interstate disparities.

INTERGROUP CONFLICTS:

- A group plays a very important role in the development of an individual's personality.
- A group is formed when two or more people come together as they may possess some common characteristics,
- For Example - they may speak the same language or belong to the same community.
- While most groups come together out of a common purpose or goal, some groups get formed coincidentally.
- Given that man is a social being who cannot do without interaction and communication with his fellow human beings, it is only natural that a person belongs to several groups at any given time.
- Thus formations of groups make man realize not only his full potential but also achieve what is best for everyone and this leads to the development of society.
- While some groups work towards improvement and positive change for all, others engage in destructive activities.
- When there are many groups, they may have conflicting interests. It is when these groups attain extreme positions and are willing to sacrifice common and national good for fulfilling their own selfish interests that it culminates into social chaos.
- Such imbalances lead to violence and aggression.
- For Example. communal tension, linguistic riots, regional strife, and even terrorist activities.
- To mention a few causative factors for intergroup conflicts, there are the stereotypes where a person is slotted as belonging to a certain category about which there are fixed perceptions and mistaken ideas.
- For Example, an urban dweller may look at a person coming from rural areas as lacking in education and sophistication. A religious person may be skeptical about the ideas and practices of people belonging to other religions.
- Also one often distinguishes between 'in-groups' ('my friends', 'my family', 'my country') and the 'out-groups' ('his friends', 'their family').
- It is when these feelings are motivated and encouraged aggressively that it affects the harmony of society.

- Furthermore, groups, as a whole, may suffer from superiority or inferiority complex and be made intensively aware of inequalities through discrimination.
- For Example. certain positions in a business organization may be held by male candidates only.
- There may also be differences in the political and philosophical leanings of an individual.
- Some or all of these become reasons for inter-group conflicts.

MAJOR INTERGROUP CONFLICTS IN INDIAN SOCIETY

There are four main inter-group conflicts in Indian society.

The important problems experienced in India are in the areas of –

1. Communalism.
2. Casteism.
3. Linguism.
4. Regionalism.

Communalism in India

Meaning:

- India is a secular nation where several religions co-exist and the Constitution asks each citizen to be tolerant of other religions. However, despite the provisions of the Indian Constitution to protect the interests of people belonging to all religions, communalism has often endangered the peace and harmony of our country in several instances in the past.
- Communalism actually stems from religious fundamentalism that makes one believe that one's own religion is the only true faith. Communalism itself is the ideology of a social, political, or religious group that their religion and practices are superior to that of other groups. Religion is a personal and sensitive issue for most people. Therefore
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any hint of antagonism or a sign of disrespect towards one's religion immediately triggers hatred and violence.

- Communalism is divisive in that it stresses the significance of one religion over the others. While effectively the preaching and values of all religions do not differ, it is the conflict of interests and desire for dominance that provokes hostility.
- It has also been observed on various occasions that religious leaders arouse fanatic behavior among followers through fundamentalist speeches and political leaders do the same to ensure themselves of a vote bank for attaining power.
- Historically communal tensions between Hindus and Muslims have occurred regularly. The seeds of this conflict lie in the Partition and formation of Pakistan. A case in point is the Ram Mandir – Babri- Masjid issue that was responsible for violent communal clashes across the nation and resulted in the loss of innocent lives and property.
- Religious fundamentalism and fanaticism have left such wounds on the psyche of the people that it has led to the building of stereotypes. Muslims are viewed suspiciously and often experience difficulties in assimilation.
- The New York Twin-Tower terror event has brought in its wake other issues like racial profiling at airports which is creating a greater sense of alienation in the Islamic community.
- Communal conflicts between Hindus and Sikhs, Hindus and Christians, or even Muslims and Christians have been observed but sparingly.
- In recent times communal strife has also spread to rural areas of the country implying prejudices can exist anywhere.

Causes:

The roots of communalism are found in the 'Divide and Rule' policy of the British rule in India. The British in order to establish their supremacy in its colonies and expand its power used divisive tactics of turning Hindu and Muslim rulers against each other. They also encouraged the setting up of communal organizations having extremist religious tendencies.

Vested political interests:

Certain politicians or political parties in order to further their own gains give indirect support or patronage to communal groups or activities. Some of them may have non- secular tendencies themselves and make political decisions partially encouraging communalism.

Flexibility in religion's civil code:

There is a lack of a uniform civil code. To assure itself of votes and return to power the government affords special provisions to certain religious communities to follow their own code while other smaller communities are not allowed the freedom to follow their own personal laws and may feel discriminated against.

Rise of communal organizations:

Communal organizations established on the pretext of propagating and promoting religion socially through cultural activities have instead worsened the problem of communal politics. SIMI, RSS, Bajrang Dal .etc. have been found to instigate communal violence

Religious fundamentalism:

Some religious leaders followed ardently by herds of devotees use their influence through inflammatory speeches to misguide the masses. Especially the ignorant masses get caught up in religious fervor and are willing to act violently.

Conversions:

Religious conversions are a sensitive issue in India. It is often undertaken by religious organizations on the promise of food, shelter .etc. to the poor and viewed suspiciously by everyone.

The politicization of local problems:

Local issues or problems involving different communities, which can be resolved by the local authorities, are sometimes magnified and given political dimensions to arouse communalistic passions and often lead to riots. Ex. Malegaon and Bhiwandi.

Law and Order:

The administration may fail to take care of minor communal disputes that could flare up into a major clash. There may be several anti-social elements who in the name of religion may engage in nefarious activities such as drug-peddling, smuggling, trafficking, robberies, murder, and so on. Their activities need to be curbed and they need to be brought to book to maintain social balance.

External threats:

There exist many foreign forces which train extremists and supply them with modern weapons to undertake terrorist activities to fuel communal unrest in the nation.

Consequences:

The consequences of communalism would be grave and could destroy the social fabric of society.

- Communalism leads to hatred and aggression against others.
- It creates prejudices and builds stereotypes about certain communities.
- It encourages hostility and provokes violent behavior causing clashes and riots.
- It does not extract the maximum potential out of each individual of each community from society.
- Riots lead to disruption of economic and social activities and affect the smooth functioning of businesses.
- It tarnishes the image of the country affecting the country's international trade, investments, and other interests.
- It hinders the objective of social harmony, national unity, and security.
- It alienates and isolates members of certain communities making the atmosphere suspicious and difficult.

Measures to control Communalism:

Following are some significant steps that can be taken to control communalism;

Role of Education:

The curricula should be devoid of any communal content and partial views about particular religions. It should in fact teach secular principles, appreciation, and respect for all religions. Schools and higher educational institutions should use various teaching aids promoting national values and communal harmony. Teachers should be trained to motivate students to conduct community programs with involvement from their parents, neighbors, and others to promote secularism, nationalism, cooperation, and tolerance.

Role of Religious Leaders:

Religious leaders have an important role to play as their preaching is followed by the masses. People look up to their leaders and hence these leaders should teach the importance of communal harmony through their discourses.

Role of Media:

The media should act responsibly and avoid delivering news in a manner that will further encourage violence. Instead, the media should identify and expose communal elements. It should create a forum for discussion where information about the ill effects of communal activities is disseminated.

Role of NGOs:

NGOs should go for large-scale publicity campaigns in media promoting communal harmony and national unity. They should draw public focus on more pressing national problems and educate people about the ill consequences of riots and destruction based on religious intolerance.

Ban on communal political parties:

The political parties having any direct or indirect connections with communal forces should be derecognized by the government. They should not be allowed to play with the religious sentiments of the public and exploit them for their political gains. This will help reinforce harmony among various communities.

Role of Law and order Administration:

The police have an important role to play in intercepting and diffusing communal riots and flare-ups before it assumes huge proportions. They should act responsibly to combat violence and work with the cooperation of peace committees and members of conflicting communities to resolve the tension.

Public Awareness:

Public awareness needs to be raised about the harmful impact of communalism. Our constitution, which labels India as a secular nation makes provisions to protect the interests of

all religions and goes beyond the code of any religion. Hence one must learn to put national interests above one's religious views.

Security:

All communities must be treated equally. The people belonging to smaller communities should not feel isolated. Instead, confidence should be instilled in them so that they feel safe and secure to uninhibitedly partake in the growth of the nation.

Casteism in India

Meaning:

The most oppressive system, the caste system plays a very important role in Indian society. It is a unique system that has initiated social stratification in Indian society. All the religions in India have their own caste differences.

For Example - Hinduism is divided into thousands of castes and sub-castes which find their origin in the Varna system of the ancient Rig-Veda. The Varna system classifies Hindus into four main castes: Brahmins, Kshatriyas, Vaishyas, and Shudras.

The most atrocious practice of the caste system was untouchability which though hardly found in urban areas, still exists in rural areas.

The caste system as followed in India is rigid and does not allow inter-caste marriage. The upper caste looks down upon the lower castes and this differentiation results in hatred and violence.

In India, there is excessive politicization of the caste system.

Organizations and political parties have formed to extract economic and social gains for themselves and the castes they support.

Northern states have experienced caste-related violence from time to time. Politicians in U.P., Maharashtra, Karnataka have played the caste card regularly to come to power.

The reservation policy accepted by the V.P. Singh government has brought in its wake a lot of social unrest.

There have been anti-reservation movements led by doctors and students in recent years that feel the policy has worked against their interests.

The government, in order to uplift the backward castes, offers free education, reservation of jobs in the public sector, seats in the Parliament, and also seats in the higher educational institutions teaching professional courses.

However, over the years the system has been exploited by those who are powerful and rich rather than benefitting the truly marginalized sections of society.

Consequences

- Casteism violates the fundamental right to equality as well as the democratic principles of our constitution.
- It is actually a form of communalism that creates disharmony and leads to conflicts and violence.
- It gives rise to increased corruption in politics. Selfish politicians with vested interests get voted into the parliament on false promises of promoting their loyalties to their castes.
- Casteism is responsible for promoting Groupism and the importance of certain castes over national interests.
- Casteism has intensified the majority-minority caste divide. The upper caste especially in villages still enjoys certain entitlements and privileges whereas the lower caste is still discriminated against.
- The social status and education of the backward castes are still an issue due to the narrow-minded approach of the upper castes.
- Many members of the backward castes migrate to cities to escape the shackles of the inhumane caste system in villages but end up suffering for lack of opportunities.
- There are several instances of ill-treatment meted out to lower castes : marginal farmers being denied loans by upper-caste loan officials, molestation and gang-rape of women, exploitation of children, and social boycotting.

Measures to control casteism

- While the caste system has become an integral part of the Indian society originating in ancient mythology, in keeping with the modern era a scientific approach should be taken in understanding the relevance of this system today.
- Casteism just like communalism is an obstacle in achieving national good and hence awareness must be raised among people about its peril. One should promote the notions of secularism and nationalism as principles higher than casteism.
- Both print and electronic media should conduct programs and arrange for discussions among scholars widely emphasizing the divisive influence of casteism on society.
- Scholars from different castes should enable better understanding among the masses about the concept of reservation as positive discrimination for creating equality in opportunities for the downtrodden that have been oppressed for centuries.
- Policymakers must work towards a more equitable distribution of wealth to overcome economic disparities among castes.
- Inter-caste marriages and increased social interactions among people of different caste should be encouraged and accepted. The youth can take the responsibility to raise social awareness about how a well-assimilated society is a better-off society.
- Forces forged from castes adhered to political parties or any other groups fuelling tension should be identified and banned immediately.
- The scars left on the hitherto 'untouchables' or backward castes can only be healed with humane and compassionate treatment being meted out.
- Access to a well-rounded education and equal entitlement to all the fundamental rights so also cultural development is the only way to give social justice to members of the lower castes.
- The caste system needs to be gradually phased out for the creation of a more equal and just society but serves far too many vested interests in our country to be removed completely.

Linguism in India

- India is a multi-lingual country. It is a nation of 28 states and 8 union territories where as many as 1652 languages are spoken and of these 22 languages are recognized as

official languages in the 8th schedule of the Constitution. The states in India were created based on linguistic barriers and hence an integral part of the state's identity.

- The First Official Language Commission was appointed by the Government of India under the chairmanship of Mr. B.G.Kher on 7th June 1955.
- On its recommendation English, the principal official language was to be replaced by Hindi, the subsidiary official language after 1965.
- However, when the Commission's report was published in 1958, it created disappointment and unrest among the southern states of the country. They were opposed to Hindi being imposed on them as the official language and preferred the use of English.
- To contain a possible outbreak of riots, the then Prime minister Pandit. J. Nehru pacified the angered states in the Lok Sabha saying Hindi would not be imposed on the non- Hindi speaking states and that English would continue to be an associate language for an indefinite period.
- Later when the Official Language Bill was passed in Parliament in 1963 and Hindi adopted as the principal official language of the union in 1965, anti- Hindi riots erupted in South India and W. Bengal against the imposition of Hindi.
- The agitation became strong with Tamil Nadu asking for statehood and several of these states threatening withdrawal of political support to the Congress in the Parliament.
- Finally, to control the situation from going out of hand, the Central Government agreed to reform the Act and made a statutory guarantee to the non- Hindi speaking states that English would not be replaced by Hindi for any official purposes.
- However, as a reaction to this move, anti-English riots broke out in Delhi and other parts of North India and turned violent against the imposition of English. It spurred retaliation in the south.
- Besides the Hindi vs. English riots, other states have also experienced linguistic conflicts.
- For Example - Maharashtra had disputes with Goa and Belgaum. Goa wished to assume two official languages .viz. Konkani and Marathi, whereas the Belgaum Municipal Corporation clashed with the Karnataka government when it wanted to adopt Marathi and not Kannada as its official state language.

Methods to resolve linguistic conflicts:

- As of today, the Union of India has adopted a Bi-lingual policy, where English and Hindi are both adopted by the government for official purposes and for use in Parliament. The Official Language Amendment Act 1968 has made provisions to control linguistic riots in the future.
- The Act allows optional use of Hindi or the State Official Language in addition to English.
- States which have not adopted Hindi as their official language can continue with the use of English for communication between the Union and the State, between States where either State may not accept Hindi, any communication has to be accompanied with its translation in English.
- States may adopt their regional language as their official language and use it as a medium of instruction in higher education. Candidates appearing for competitive examinations of the U.P.S.C. are given the freedom to write in their own regional language.
- Efforts are taken to promote the use of Hindi among non-Hindi-speaking people.

Regionalism in India

Meaning:

- There are various aspects that unite the people living in a particular region. A region is characterized by a common language, culture, demographic composition, geographical features, social, historical, and political backgrounds.
- Hence a person tends to be very loyal to a distinct region more than to the country.
- Regionalism implies excessive loyalty to one's region or state that tends to pose a danger to national unity.
- There are differences between the natural resources, endowments, and even the levels of development of various regions.
- These inequalities are actually intensified by politicians who for their vested interests have directed resources for the development of certain states and not others.
- Within states, certain regions are favored while others are neglected.
- These regional imbalances fuelled by political motivations are responsible for regional conflicts in India.
- Regional conflicts have assumed extreme forms from time to time whether it be the demand for autonomy, river disputes, or boundary disputes;

Instances:

Separatist agitations –

- The Kashmir debate has been raging for several decades now. The people of Kashmir always live in a state of fear as internal fundamentalist threats and cross-border terrorism seem to have become a daily reality for them.
- Telangana's demands in Andhra Pradesh, anti- Hindi stance as well as demand for statehood by Tamil Nadu have done irreparable damage to the national identity.
- Jharkhand, Chhattisgarh, and Uttaranchal were states created because of inter-state disparities.

Inter-state river water disputes –

- the Cauvery and Krishna river water issues between Karnataka, Tamil Nadu, and Kerala have led to bloodshed in the recent past.
- Punjab and Haryana have clashed over the issue of Ravi- Beas waters.

Border disputes –

- Belgaum which lies on the border of Karnataka and Maharashtra has a large Marathi-speaking population and was caught in a linguistic conflict with Karnataka.

Causes:

The causes of regional disputes lie in the interstate disparities and are briefly explained as follows:

- There are interstate disparities in the per capita incomes of various states. Certain states like Maharashtra, Punjab, Gujarat enjoy higher levels of Per Capita Income while the BIMARU states i.e. Bihar, Madhya Pradesh, and Orissa have low levels of PCI. The gap in purchasing power creates discontent.
- There are disparities in the degree of urbanization of states. A higher level of urbanization implies higher industrial development and therefore greater economic, social and political progress.
- Disparities in Agricultural production brought about by erratic rainfall in some and heavy monsoons, as well as sufficient irrigation facilities in other regions, imply a huge gap in their annual produce and hence farmers in Punjab are richer than those in Rajasthan.

- The industrial growth across states differs widely leading to better employment opportunities and greater economic progress of certain states over others.
- The cities and townships in developed states have far more sophisticated infrastructural facilities compared to states lagging in development.
- The states with a rich historical background may look down upon other states which tend to stir regional conflicts. Furthermore, there are prejudices and stereotypes that increase the interstate divide.

Measures to curb regionalism:

- Efforts should be made by the Central and State governments to promote national unity and solidarity.
- States should be willing to cooperate with each other to resolve their disputes in the larger interest of the nation. Cultural, Sports, and literary exchanges between states should be encouraged to foster regional cooperation.
- Fiscal and other incentives must be given to industrialists and businesses for setting up their plants and operations in backward areas to further their development. For Example - Subsidies and tax exemptions.
- Special Area Development programs should be undertaken in tribal, hilly, and desert regions for their growth.
- There should be well-coordinated planning between the Centre and states for fair allocation of funds for regional development. There should be a just and equitable distribution of natural resources.

**The Indian Constitution
&
Significant Aspects Of Political
Processes**

INDIAN CONSTITUTION

BASIC FEATURES OF INDIAN CONSTITUTION

The founding fathers of our constitution studied the various constitutions available in the various countries of the World and picked up the selected principles which would be suitable to Indian social-political, economic, cultural, religious conditions. The Constitution of India has provided the Indian citizen the best of the things for leading a happy and peaceful life.

Therefore, the basic features of it are as follows:-

Preamble

The Longest Written Constitution in the World:

When Indian Constitution was prepared, it had 395 articles 8 schedules, and 22 parts. It is the most detailed written document. The USA constitution has only 7 articles, the Australian constitution has 128 articles and the Constitution of Canada has 147 articles. Indian Constitution gives the details of administrative machinery, execution, legislation, and implementation details of the judiciary.

A country like England has no written constitution at all.

According to Constitutional Amendment 104 in the year 2020, the Indian constitution consisted of 448 Articles, 12 schedules, and 25 parts.

Popular Sovereignty

- It is clearly stated in the preamble that India is not under any outside control. It is a sovereign nation under the people.

- The people will have the right to elect their representatives to rule for themselves to the government. Hence, India has a democratic system of government.
- Any citizen who is above 18 years of age irrespective of religion, creed, caste, region, property, rich or poor, man or woman can execute an adult franchise and have his representative for his/her welfare.
- It is very of the significant provision in the constitution that the person may be from dire poverty or from an Industrialist will have right to one vote and one vote will have one value. Therefore, popular sovereignty is a very important feature of the Constitution of India.

Partly Rigid and Partly Flexible

- When we read our constitutional document then we come to know that sometimes, somewhere the articles of the constitution are very rigid to make any amendment, and somewhere some articles are easily amended according to the situation that exists.
- Article 368 of the Constitution provides for the amendment.
- At the same time, in the case of Jammu & Kashmir, the parliament has got limited rights to intervene in the affairs of this state. However, the present Amendment has led to the dissolution of the state of Jammu & Kashmir into the Union territories of Jammu & Kashmir and Ladakh.
- As against this, during 73 yrs. there are 104 amendments that have been made in the constitution and states like Nagaland, Sikkim, Jharkhand, Chhattisgarh, etc. have been newly created.
- Many articles are added according to the present context.

Provision of Fundamental Rights

The constitution of India guarantees the Fundamental Rights to every individual irrespective of birth, caste, creed, sex, religion, race, language, region, age, education, rich, poor, etc.:
Articles from 12 up to 35 mentions of Fundamental Rights.

The Fundamental Rights are as follows:-

- 1) Right to Equality (equality before the law for everyone).

2) Right to Liberty (includes freedoms).

- i) Freedom of speech and expression;
- ii) freedom of assembly;
- iii) freedom of practice any profession or occupation;
- iv) freedom of union or professional organization;
- v) freedom of staying anywhere in India;
- vi) freedom of movement anywhere in India;

3) Right to freedom of Religion.

4) Right against Exploitation.

5) Cultural and Educational Rights.

6) Right to Constitutional Remedies.

i) Habeas Corpus

ii) Mandamus

iii) Prohibition

iv) Quo-Warranto and

v) Certiorari

* The Right to Property has been deleted from the Constitution in 1979 by the 44th amendment.

* Article 17 of the constitution has abolished the practice of Untouchability and it is regarded as an offense cognizable.

* Article 23 prohibits forced labour.

Thus by the provision of Fundamental Rights, the constitution has woven the thread of unity of the Indians.

Fundamental Duties

The Constitution have also provided for the fundamental duties of each citizen/Nonetheless, when Fundamental Rights were specified, it was obvious that one should not violate another's rights is the duty of everybody to be understood. But by the 42nd constitutional amendment in 1976, the government clearly specified the Fundamental Duties.

Parliamentary Democracy

We have adopted the Parliamentary Democracy with President as its Constitutional and Executive head. It means that the Prime Minister and his Council of Ministers is the representative of the President. Therefore, it is said that President is the nominal head and the real power of the Union Government is lying in Prime Minister.

Parliament is bicameral and consists of i) Lok Sabha and ii) Rajya Sabha. These houses pass various laws, acts, with the majority of the members of the Parliament.

Federal System with Unitary Bias

- The Constitution has its supremacy over all the political governments. The powers have been divided among the various provinces and states between the Union Government.
- It also provides for single Citizenship.
- The Central and State governments must discharge their powers-and duties according to their subjects of legislation and execution.

- The Constitution has divided the subjects into three lists i.e. Central list, State list, and concurrent list. The central list has 97 subjects, the State list has 66, and the Concurrent list has 47 subjects as of now.
- It means that the central states can pass acts, make legislation only on the subjects listed in their list.
- So far subjects listed in the Concurrent list, both the Centre and State can make legislation on these subjects. But due to unitary biasness, the legislation of the Central government will be supreme over the state.
- It means we can experience the equal power share between State and Federal government but regarding Emergency (due to Constitutional Breakdown) Central government can dissolve the State government may be with bias attitude.

Directive Principles of the State Policy

- We find that these Principles are provided in the articles from 36 to 51. They are the extra-legal instructions and guidelines to the political governments. The government is supposed to take note of those principles for the welfare of the people and achieve necessary conditions within the concept of the welfare state. One can not go against the violation of these principles in a court of law.
- Despite governments must follow these instructions for succeeding the next tenure of power. Otherwise, people will not get political parties elected in the future by ballot boxes.
- For Example - Article 45 of the constitution provides for free and compulsory education to children between the age of 6 to 14. Then to provide education to them is the moral responsibility of that state government. Hence government starts schools, appoints teachers, pays their salaries to construct school buildings, etc. Therefore this one of the features has got a very significant role to play.

Principle of Secularism

- The word 'Secular' is adopted in the Preamble of the Constitution 1976 by the 42nd amendment. This means that the state has no 'State Religion'. At the same time, the government will not favor anybody's religion and also not disfavor the religion of

others. The state will not interfere with the religious affairs 'of the Individual and will be neutral about it. Religion is a private affair.

- According to former President of India R. Venkat Raman, "India is not pro-religious, non-religious and anti-religious" i.e. India is secular.
- Religion will have no influence over any government. The citizens have got right to any religion, worship any God & Goddesses. It is only because of this constitutional secular nature of the state that led to the President, Prime Minister belonging from any religion or community.

Single Citizenship

The American Constitution has given its citizens the 'Dual Citizenship', one for the country and the other from the representing state. Contrary to this Indian constitution provides only Single Citizenship i.e. only for the country and not for the state.

It is due to the multiplicity of the nature of Indian society that states should not have loyalties only to their States. Therefore, any person can inhabit any part of the country, take education, join a profession or occupation. We also introduce ourselves as 'I am an Indian first.'

Single citizenship bounds the Indians into oneness and unity.

The Independent Judiciary

The Indian Constitution, among its three major bodies of Legislature, Executive, and Judiciary; more rights and freedoms are given to the Judiciary. The rules and laws and regulations regarding the appointments and rights and powers of the Judiciary i.e. Supreme Court, High Court, and Subsequent courts and their judges have been clearly stated in the constitution. The judiciary has been kept tally out of the purview of the legislation and executive body. The Judgment given by the judiciary becomes the law.

The Judicial Review

The Supreme Court and the High Courts are the guardians of the Constitution.

They have also got the right to interpret the provision of the constitution.

Therefore, the government before passing any act or law undergoes investigation into the constitution and takes care that there would not be a violation of the constitutional provisions.

It happens sometimes that Parliament Councils & Assemblies may be wrong in passing any act against which one can ask the Courts of law to review the decisions taken by the governments.

The Supreme court and the High Court can declare such law null and void or unconstitutional if it goes against constitutional provisions.

End of Old Order and Rise of New Order

Our Indian constitution is revolutionary in the true sense of the term. Since ancient times & for thousands of years, the power was administered by the provision in Manusmriti, instead, now it runs with provisions of the Constitution.

The Constitution guarantees equality, liberty, fraternity, justice, equal opportunity, etc. which were denied to certain sections of the society.

Now, there is no discrimination based on sex, caste, creed, religion language, region, rich, poor, etc.

The Constitution has abolished untouchability and termed it as an offense punishable. It also protects women, children, and historically deprived or depressed classes.

Hence the Old Order of Manusmriti has gone and the New Order of the constitution has risen.

The architects of the constitutions knew the constitutional provision of many countries. They adopted certain good principles from the constitutions of other nations of the world.

- England - Parliamentary democracy and election process.

- America - Judicial Review.
- Canada and US - Federal Nature of the State.
- Ireland - Guiding Principles of State policy.
- England and France - President and his powers.
- US and France - Fundamental Rights.
- South Africa - Amendment & Flexibility.
- German Weimar Republic - Emergency.

MAKING OF INDIAN CONSTITUTION

We have the history available about the Constitutional developments in India, FOR EXAMPLE - Morley Minto Reforms, 1909, Montague Chelmsford reforms 1919 Indian independence Act, 1935, etc.

In 1946, there came the Cabinet Mission Plan which provided for the formation of Constituent Assembly to prepare a Constitution for India. The member of the Constituent Assembly was elected from the Provincial Legislative Assemblies. These members were selected from three groups i.e. i) General ii) Muslims and iii) Sikhs.

They were selected by the proportionate representation. There was also the representation given to the Minority and Depressed Classes communities like SCs (Scheduled Castes), Parsees, Indian Christians, Anglo-Indians Tribals, and even women too. The members were persons with talent and ability.

The Congress (Indian National Congress) won 208 seats, Muslim league 73, and remaining from other categories. The Constituent Assembly consisted of 389 members out of which 296 were from British India and 93 from the Princely States. Muslim League refused to join the Constituent Assembly.

The first session of the Constituent Assembly was held on 9th December 1946 under the provisional Chairmanship of Sachidananda Sinha. There were 207 members present at the session. On 11th December 1946, Dr. Rajendra Prasad was elected as the permanent President of the Constitutional Committee or Constitutional Assembly.

Constituent Assembly passed certain rules about the formation of the Drafting of the Constitution.

Therefore, to prepare the draft Constitution 'Drafting Committee' was formulated and on August 29, 1947, Dr. B. R. Ambedkar, a legal luminary and a constitutional expert was appointed as its Chairman.

Dr. B.R. Ambedkar put all his energy and efforts to prepare the constitution.

The draft was completed on 26th January 1949.

This draft was kept for discussion and suggestions for eight months (from 21st Feb 1948) before the public and the Constituent Assembly.

It took 2 years, 11 months, and 18 days (including 9th December and up to 26th November 1946) to complete the Constitution.

From 26th January 1950, the Constitution came into force.

PHILOSOPHY OF THE CONSTITUTION

The Objective Resolution:

The Preamble of the Indian Constitution is the most important part which incorporates together the Fundamental Rights and Directive Principles as well as the aims and ideals of the constitution.

The philosophy of the constitution is nothing but the values, ideals, aims, objectives, etc. as the foundation on which it stands.

The First Session of the Constituent Assembly was held in New Delhi on 9th December 1946 under the provisional chairmanship of Dr. Sachidananda Sinha.

On 11th December 1946, Dr. Rajendra Prasad was unanimously elected as the President of the Constituent Assembly. On 9th December 1946, Pt. Jawaharlal Nehru moved the "Objective Resolution" which was unanimously acclaimed and adopted on 22nd January 1947 by the Constituent Assembly.

The Objective Resolution reflected high ideals and philosophy which inspired the shaping of the constitution of India through all its subsequent stages. These ideals and philosophy embodied in the Objective Resolution are truly reflected in the Preamble to the constitution of India.

This objective Resolution was based on the concept of an India emerging as a sovereign Republic with its power and authority derived from the people wherein social, economic, and political justice was to be guaranteed and secured to every individual as also equality of status and opportunity to everyone. It was a firm resolve and a pledge to build the sovereign Democratic Republic in India.

Contents of the Preamble

The Preamble means Preface, Preliminary statement, or an introduction to any literary work or scholarly work. It is the beginning remarks which take the readers and the executors of the instructions towards guidance to performance.

The Preamble to the Indian Constitution reveals the minds of the Indian Society though a divergent in nature. It reflects the sustaining goals of the Indian polity and the ideals are sought to be achieved through the medium of the Constitution.

The Preamble begins as follows:

“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”.

*Added by 42nd Constitutional Amendment Act, 1976.

Explanation of the Preamble

Now we have to elaborate the Preamble word to word as per its concealed values, ideals, objectives, and philosophy.

WE THE PEOPLE OF INDIA means it is the people of this country who adopt and enact the constitution, a legal body for themselves.

On behalf of the people, the founding fathers and chief architect of the Constitution Dr. B.R. Ambedkar prepared this document of the Constitution.

They are not themselves adopting and enacting but the people are the major body to frame the constitution.

They are the representatives of the people and its people who are resolving to constitute India.

SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC REPUBLIC

The people of India constitute India into a sovereign nation.

The term 'SOVEREIGN' means free from any internal or outside control. It suggests that the constitution is not the gift of the British Parliament and the people of India are capable of framing the legal body of their own for them. For this purpose, they have sent their representatives to the parliament i.e. the Constituent Assembly. There is no any limit or any restrictions on the people of India to frame the constitution for themselves.

The term 'SOCIALIST' was not part of the Preamble in 1950 but was inserted in it by the 42nd Constitutional Amendment Act, 1976. Socialism means that the Indian masses aim to build an egalitarian society in India, prevent concentration of wealth bring about social control over means of production and ensure equitable and fair distribution of necessities in life. This term is related to the Socialism of Marx but in partial ways. Every citizen will have the right to earn his livelihood and also improve his standard of living.

The term 'SECULAR' also was not part of the Preamble in 1950. The 42nd Constitutional Amendment Act, 1976 was inserted in the preamble. The term secular emphasizes the fact that the Indian State does not have any State religion and grants complete freedom of worship and faith to all its citizens. It does not encourage or discourage or discriminate against any particular religion. It indicates the fact that the state is neutral in all religious matters and the right of citizens are independent of the faith they profess. The spirit of secularism is fully reflected in Article 25 of the constitution which ensures freedom of conscience and the right to freely profess, practice, and propagate one's own religion.

According to former President of India R. Venkat Raman, Secular India means "India is not pro-religious, non-religious and antireligious".

The term 'DEMOCRATIC' in the narrow sense refers to the form of government that is elected by the people on the basis of Universal Adult Franchise. In a broader sense, it refers to the way of life of the people and numerous social organizations. Indian Government is based on a representative Parliamentary democracy in which the Government is responsible to the sovereign Legislative Body. There are various forms of democratic government such as Presidential(USA), Kingship(England, Australia, New Zealand), and Parliamentary democracy of which India has adopted a parliamentary form of government.

The term 'REPUBLIC' stands for that the Head of the Indian State will be elected head and not the hereditary ruler by Kingship. It also means that the Supreme Powers of the State is vested in the people and in the authority of the elected representatives of the people. The term 'Republic' also implies that all public offices are open to all citizens without any discrimination.

JUSTICE, LIBERTY, EQUALITY, AND FRATERNITY

Further, the preamble lays emphasis that the Indian citizens should get justice in three forms Social Justice, Economic Justice, and Political Justice. The architects of the Constitution have made this arrangement of justice very intelligently. There can not be economic justice and political justice without social justice. Indian Society is composed of castes, classes religions, races.

There happened discrimination among Indians themselves on this basis. Therefore, the constitution is bound to cultivate a healthy, social attitude among people and the state must be a welfare state accordingly.

According to Aristotle, “The social justice can be realized only when ‘equals to be treated equally and unequal unequally.’”

The next step of justice which preamble secure for the Indian people is Economic Justice. Every citizen of India has the right to live and earn his livelihood. They must be made available, employment opportunities taking into view social justice. The Directive Principles of State Policy make it clear that no discrimination would be made between persons on the basis of their economic status. The state is expected to enact laws and translate the concept of social and economic justice into reality.

Political Justice is only possible when there is the realization of social and economic justice. Previously India and many countries of the world were giving voting rights to only those who are rich by wealth and high in social status. But the Indian constitution has conferred on all the Indian adult citizens the Universal Adult Suffrage without any discrimination of caste, race, religion, sex, wealth, status, etc. The Indian citizens have got one vote and one vote one value which is very significant for political justice.

Thus the concept of social, economic, and political justice contained in the preamble aim at furthering the goal of social revolution and attempting to foster this revolution by establishing the conditions necessary for its achievement.

The preamble contains that liberty is secured for the Indians, which is of thought, expression, belief, faith, and worship. The constitution of India secures its citizens the liberty that everyone without any bias will have the right to think and express his own views which will not harm others' liberty. They can convert to any religion, can worship any god and goddess, or believe in any kind of philosophy they want. That is how the six kinds of freedoms are provided in article 19 of the Constitution.

The preamble makes mention of equality for all the citizens of India without any kind of discrimination. There are two kinds of equalities as equality of status and equality of opportunity. Every citizen of India would be treated equally before law irrespective of his caste, religion, race, sex, language, etc.

As well as he shall get equal opportunity to make his economic progress.

It also made clear as per Article 16-(4) that the state shall have the right to enact laws and make provisions for the preservation of jobs or posts in favor of any backward class of citizens.

This provision also promotes the cause of justice by providing protective discrimination to those classes of peoples who have suffered due to historical circumstances of casteism. This is what unequal to be treated unequally that is justice.

The preamble also provides that the Constitution is bound to promote among the Indians the fraternity which assures the dignity of the individual and the unity and integrity of the nation.

In the words of Chief architect of the Constitution Dr. B.R. Ambedkar, “Fraternity is a sense of common brotherhood and the principle which gives unity and solidarity to social life. He further says “Without fraternity equality and liberty will be no deeper than coats of paints”.

Therefore, one has to take the liberty, equality, and fraternity not as separate objectives but as forming a union of trinity in the sense that to diverse one from the other was to defeat the very purpose of Democracy.

All the above provisions further the people of India to adopt, enact and provide in the Constitution which is approved by Constituent Assembly on 26th November, 1949.

THE STRUCTURE OF THE CONSTITUTION- THE PREAMBLE, MAIN BODY, AND SCHEDULES

The structure of the Constitution is divided into the Preamble, the Main Body, and the Schedules. The main structure of the constitution can not be changed totally as there are provisions of the Amendment to it. The Indian Constitution contained XXII parts, 395 Articles, and 12 Schedules. In this structure, each and every provision has been discussed thoroughly and then got it passed in the Constituent Assembly.

The Preamble:

The preamble is the mirror of the aspirations of the people to themselves which reflects into it. The preamble is not the part of the Articles but it is the gist of all the provisions elaborated

in all the Articles.

It is the philosophical commitment that would be realized into practice by the government & its state. It is the sum total of the Constitution.

Main Body of the Constitution:

The main body of the Constitution of India consists of 22 parts, 395 articles, and 12 schedules and they have been elaborated thoroughly in these provisions.

PARTS OF THE CONSTITUTION

PART I- THE UNION AND ITS TERRITORY:

Part I consists of Articles nos.1-4.

Article No.2 deals with the Name and Territory of the Union and the establishment of new states.

Article 3 mentions the provisions of the formation of new states and the alteration of areas, boundaries, or names of new states.

Article 4 provides the amendment of the First and the Fourth Schedules and supplemental, incidental, and consequential matters pertaining to Articles 1 & 3.

PART II- CITIZENSHIP:

Part II consists of Articles nos. 5 to 11 in regard to citizenship.

Article 5 relates to citizenship at the commencement of the constitution.

Articles 6-11 provide for rights of citizenship for migrants to and from Pakistan, or outside India and the right of the Parliament to continue and regulate it.

PART III- FUNDAMENTAL RIGHTS:

Part III deals with Fundamental Rights for Indian Citizen elaborated in Articles 12 to 35.

The Fundamental Rights are the Right to Equality, Right to Freedom, Right against Exploitation, Right to Religion, Cultural and Educational Rights, and Right to Constitutional Remedies.

The Right to Property was deleted by the 44th Constitutional Amendment Act, 1978.

PART IV- DIRECTIVE PRINCIPLES OF STATE POLICY

It includes Articles from 36 to 51 wherein the constitution has directed the state to be a Welfare State and execute the values, principles of equality, liberty, justice, social justice, health, industrialization, education in general and of weaker sections, etc.

Though the government can not be pulled in the court for the violation of the Directive Principles it is also taken as a duty of the government to become a welfare state.

Due to fear of not getting elected again, the government has to do the public works continuously and is elaborated on their part.

PART IV A –FUNDAMENTAL DUTIES

In the 1950s originally the constitution did not contain separate Fundamental Duties for the citizens of India as it was natural that everybody respects everybody's Fundamental Rights.

But the 42nd Constitutional Amendment Act, 1976 it was separately provided for the 11 fundamental duties for the Indian citizens.

PART V- THE UNION

Part V contains 5 chapters related to an individual subject.

Chapter I is titled 'THE EXECUTIVE' and contains Articles from 52 to 78.

- Articles 52 to 73 deal with the powers and functions of the President and Vice President.
- Articles 74 & 75 provide for the formation of the Council of Ministers and its functions.
- Article 76 makes provisions of appointment and powers, functions of Attorney General of India.
- Articles 77 & 78 pertain to conduct of Government Business and functions and duties of Prime Minister.

Chapter II is titled 'Parliament' and contains Articles from 79 to 122.

- Articles 79 to 88 deal with the formation and constitution of Parliament.
- Articles 89 to 98 provide for the officers of the Parliament.
- Article 99 to 100 deals with the conduct of the business of the Parliament.
- Articles 101 to 104 makes mention of disqualification of members and the vacant seats.
- Articles 105 and 106 deal with the Powers, Privileges, and Immunities of Parliament and its Members.
- Articles 107 to 111 provide for the Legislative Procedures of the Parliament
- Articles 112 to 117 are related to Procedure of Parliament in Financial Matters.
- Articles 118 to 122 provide for the procedure Generally of the Parliament.

Chapter III is titled 'LEGISLATIVE POWERS OF THE PRESIDENT'.

- In this chapter Article 123 explains the powers of the President during the recess of the Parliament to promulgate ordinances.

Chapter IV is titled 'THE UNION JUDICIARY' and contains Articles 124 to 147. These Articles provide for the composition, powers, and jurisdiction of the Supreme Court of India.

- Article 143 mentions the powers of the President to consult the Supreme Court.

Chapter V- titled 'CONTROLLER AND AUDITOR GENERAL OF INDIA'. This chapter contains Articles 148 to 151 and elaborates the appointment, duties, powers of (CAG) Comptroller and Auditor General of India.

PART VI THE STATES

This part contains VI chapters and Articles from 152 to 237 regarding the State Level provisions.

Chapter I is pertaining to the General definition wherein Article 152 defines the State and its limits.

Chapter II is titled 'THE EXECUTIVE' and lies in the Articles from 153 to 167.

- Article nos.153 to 162 elaborates the appointment, powers, and functions of the Governor.
- Articles nos.163 and 164 detail about Council of Ministers.
- Article no.165 provides for 'The Advocate General of State'.
- Articles 166 to 167 deal with 'Conduct of Government Business' in states, duties of Chief Ministers, etc.

Chapter III is titled 'THE STATE LEGISLATURE' and contains Articles from 168 to 212.

- Articles 168 to 177 explain in General the constitution of Legislature in States, Legislative Assembly, and Legislative Council.

- Articles 178 to 187 talk of officers of the State Legislature such as the Speaker, Deputy Speaker of Assembly, Chairman and Deputy Chairman of Council, Secretariat, etc.
- Articles 188 to 189 mention 'Conduct of Business of Legislature'.
- Articles 190 to 193 elaborates on the disqualification of members (MLA's and MLC's) due to vacation of seat or any other reason.
- Articles 194 and 195 provides for the powers, privileges, etc. of the Houses of Legislatures and their members.
- Articles 196 to 201 explain the Legislative Procedure such as passing the Bills etc.
- Articles 202 to 207 provide for the Procedure of Legislature in regard to Financial Matters.
- Articles 208 to 212 deal with general procedures of the state legislature wherein rules are explained.

Chapter IV titled 'LEGISLATIVE POWERS OF THE GOVERNOR' which has been explained by Article no.213. For Example - the power of the Governor to promulgate Ordinances during recess of the Legislature.

Chapter V titled 'THE HIGH COURTS IN THE STATES' contain Articles 214 to 231 which provides for the appointment, powers, and jurisdiction of the High Courts in the States.

Chapter VI titled 'SUBORDINATE COURTS' and contain Articles 233 to 237 and detail the appointment, powers, and jurisdiction of the district and subordinate judges.

Article 232 has been repealed from the constitution.

PART VII also has been repealed as per Article no.238 by the seventh Constitutional Amendment Act,1956.

PART VIII- THE UNION TERRITORIES: This part contains Articles 239 to 242 and elaborates the administration of Union Territories, special status to Delhi, the powers and functions of President and the High Courts, etc.

PART IX- THE PANCHAYATS: This consists of Article 243 and explains the constitution of Panchayat Raj & Local Self Government. In the same sub-article, there is the provision of the Finance Commission (243 I).

PART IX-A- THE MUNICIPALITIES: This consists of sub Articles 243 P till 243 ZG that provide for the constitution of Municipalities its powers and functions.

PART X: This contains Article 244 wherein we find the provisions of the administration of Scheduled Areas and Tribal Areas such as in Assam.

PART XI: This is titled 'Relations Between the Union and the States' and contains two chapters.

- Chapter I states as 'Legislative Relations' and consists of Articles 245 to 255. They provide for the powers of parliament and State Legislature.
- Chapter II elaborates Administrative Relations between Union Government and the State Government.
- Articles 256 and 263 it has details about disputes relating to water and coordination between states and the role of the Union.

PART XII- FINANCE, PROPERTY, CONTRACTS, AND SUITS:

This part has four chapters and contains Articles 264 to 300.

Chapter I is related to Finance.

- Articles 264 to 267 provides with General such as taxes imposed, consolidated funds, contingency fund, and public accounts.
- Articles 268 to 281 makes mention of the distribution of Revenues between the Union and the States.
- Article 280 provides for Finance Commission.
- Articles 282 to 290 are related to miscellaneous financial provisions.

Chapter II titled 'Borrowing' and consists of Articles 292 and 293 and mentions Borrowing by the Government of India and the State.

Chapter III titled 'Property, Contracts, Rights, Liabilities, Obligations and Suits and contains Articles between 294 and 300. It provides for succession. Property assets, rights, liabilities, and obligations as well contracts and suits and proceedings.

Chapter IV is titled 'Right to Property' where Article no. 300 A provides that persons not be deprived of property save by authority of law.

PART XIII is titled 'Trade, Commerce, and Intercourse within the Territory of India'. This part contains Articles 301 to 307 wherein provisions are made for freedom of trade, commerce, powers of parliament to impose restrictions, etc.

PART XIV is titled 'Services' under the Union and the States and is divided into two chapters. It consists of Articles 308 to 323.

Chapter I in Articles 308 to 314 provides for the Recruitment and Conditions of Services of persons serving the Union or a State.

Chapter II is titled as 'Public Service Commission' were between the Articles 315 to 323 it makes provision for the UPSC and State Public Service Commission, its functions, etc.

PART XIV A and its sub-articles 323A & 323B are provisions of Administrative and other Tribunals.

PART XV is titled 'Elections' and lies between Articles 324 and 329 wherein the provisions of the Election Commission, its head its powers, and functions have been made.

PART XVI- titled 'Special Provisions Relating to Certain Classes'.

This part contains Articles 330 to 342 and provides for the Reservation of Seats for SCs and STs, Anglo-Indians in Union and State Legislature and services.

- Articles 338 and 338 A provides for the National Commission for SCs & ST's respectively.
- Articles 340 make provisions for the appointment of a Commission to investigate the condition of backward classes such as OBC's, NTs, SBCs, etc.

PART XVII is titled 'Official Language' and has four chapters. It has articles from 343 to 351.

Chapter I (Art -343-344) mentions of Official language of the Union and its Commission, Committees of Parliament would be as Hindi.

Chapter II provides for the Regional languages elaborated in articles 345 to 347.

Chapter III mentions the language of the Supreme Court, High Courts, etc. in English and then can be translated by the State into the regional language of the State.

Chapter IV provides the Special Directives in the articles 350 to 351 wherein facilities for mother-tongue at primary stage and Special Officer for Linguistic Minorities as also the Directives for development of the Hindi language.

PART XVIII titled 'Emergency Provisions' contains articles 352 to 360.

In this part articles nos.352, 356, and 360 provide for the proclamation of Emergency such as National Emergency, Emergency due to Constitutional failure in State and financial Emergency respectively.

PART XIX titled 'Miscellaneous' contains articles 361 to 367 in which provisions of protection of President and Governors and vice-versa have been made.

PART XX is titled as 'Amendment of the Constitution wherein only article 368 is provided for the power of Parliament to amend the constitution and procedure. Therefore

PART XXI titled 'Temporary Transitional and Special provisions' lies between articles 369 to 392. In these articles, the provisions are made where new states have been created, special provisions for judges of high courts, CAG, UPSC, etc.

PART XXII is titled as ‘ Short Title, Commencement, Authoritative Text in Hindi and Repeals such as ‘Indian Constitution’ as a title to this document and authoritative text in the Hindi language. Article 395 is repealed.

Schedules

There are 12 Schedules that mention various provisions.

1. First Schedule

- I-The States-List of all States.
- II-The Union Territories.

2. Second Schedule:

- Part A- Provisions as to the President and the Governors of States.
- Part B(Repealed) and
- Part C mentions Speakers of Lok Sabha, Rajya Sabha, State Assemblies, and Councils.
- Part D- Provisions as to the Judges of the Supreme Court and of the High Courts.
- Part E- Provisions as to the Comptroller and Auditor General of India.

3. Third Schedule- Former of Oaths or Affirmations.

4. Fourth Schedule- Allocation of seats in the Council of States.

5. Fifth Schedule- Provisions as to the Administration and control of Scheduled Areas and Scheduled Tribes.

- Part A- General.
- Part B- Administration and Control of Scheduled Areas and Scheduled Tribes.
- Part C- Scheduled Areas.
- Part D- Amendment of the Schedule.

6. Sixth Schedule- Provisions as to the Administration of Tribal Areas in the States of Assam, Meghalaya, Tripura, and Mizoram.

7. Seventh Schedule

- List I – Union List
- List II-State List
- List III- Concurrent List

8. Eight Schedule- Languages.

9. Ninth Schedule- Validation of certain Acts and Regulations.

10. Tenth Schedules- Provisions as to disqualification on the ground of defection.

11. Eleventh Schedule- Powers, authority, and responsibilities of Panchayats.

12. Twelfth Schedule-Powers, authority, and responsibilities of Municipalities, etc.

FUNDAMENTAL DUTIES OF THE INDIAN CITIZEN

Basically, Fundamental Rights always correspond to the fundamental duties of each citizen, therefore, the founding fathers of the constitution must have not specified them. When one individual knows or enjoys his fundamental rights at the same time others also do and show respect for them i.e. duty.

In 1976, there was the 42nd Constitutional Amendment Act which is called the 'Mini Constitution' by some experts. Article 51-A provided the Fundamental duties of Indian citizens which are as follows:- [Effective from 3rd Jan. 1977]

1. To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;
2. To cherish and follow the noble ideals which inspired our national struggle for freedom;
3. To uphold and protect the sovereignty, unity, and integrity of India;
4. To defend the country and render national service when called upon to do so;
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic, and regional or sectional diversities; to renounce practice

derogatory to the dignity of women;

6. To value and preserve the rich heritage of our composite culture;

7. To protect and improve the natural environment including forests, lakes, rivers, and wildlife, and to have compassion for living creatures;

8 To develop the scientific temper, humanism, and the spirit of inquiry and reform;

9. To safeguard public property and to abjure violence;

10. To strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises 'to higher levels of endeavor and achievement;

11. Who is a parent or guardian, to provide opportunities for education to his child or as the case may be, ward between the age of six and fourteen years?

(This was provided in 2002 by the 86th Constitutional Amendment Act with reference to article 45).

These fundamental duties are sometimes criticized and sometimes favored by the various constitutional experts.

VALUES OF TOLERANCE, PEACE, AND COMMUNAL HARMONY

Indian Society is pluralistic in nature and therefore it faces always differences and divergences of opinion in matters pertaining to religion, caste, race, color, sex, region, languages, etc. But our Indian Constitution is the only fabric that weaves all these differences together and strengthens them. Apart from this, there are some values to be inculcated among the children and youth and the Indian citizens such as tolerance, peace, and communal harmony. Therefore, we will discuss these values as follows.

The Value of Tolerance:

Tolerance can be defined as the sense of understanding others' feelings and having respect for others. In India as a multiplicity of religions, castes, creeds, regions, languages. Tolerance is a very significant value that all Indians must cultivate among themselves. In this composite society, one must bear with others' opinions. One has to have the understanding that divergent opinions are the common phenomenon in a country like India and hence though the opposite views expressed by any person has to be listened carefully and countered by peaceful ways.

Importance of Tolerance

- i. Tolerance is necessary to value to understand the nature (human nature) of the individual.
- ii. Tolerance leads the person to behave in society with compromise and adjustment.
- iii. Tolerance can stop quarrels and conflicts among the people and establish peace.
- iv. In a composite society like India, it is the prime requirement to strive for harmonious relationships, and hence, only tolerance can maintain it.
- v. Tolerance helps the democratic society to flower and flourish.
- vi. It also inculcates liberal thinking in the person about the differences of opinion.
- vii. A person can have respect for others' viewpoints though they are opposed to his own beliefs.
- viii. If we want India to prosper economically and become a World power, tolerance is the important value to be attained.
- ix. Tolerance can establish equality between human beings and allow to enforce of Constitutional Provisions.
- x. Tolerance can help reduce the inter-group conflicts like Communalism, Casteism, Linguism, and Regionalism and lay communal harmony as a possible goal of the Indian Constitution.

Therefore, tolerance can promote National Integration, establish national unity and

inculcate patriotism among the citizens.

Value of Peace

- To strengthen the social fabric of Indian Society there should be peaceful co-operation among several members. Cooperation and mutual help lead the people towards peace. Peace is the essence of progress.
- In community life, we must lift an equal share of responsibility and carry it as willingly. We should help each other in the natural calamity or in the difficulties created by human beings or circumstances irrespective of their caste, creed, religion, sex, region, language, costume, etc.
- When everyone is cooperative, the social and group activities will always bring the best possible results and can subserve the interest of every member.
- Therefore, proper understanding and mutual co-operation is the soul of any successful group activity though it is pluralistic.
- Peace is essentially a moral and human value and requisite of Indian Society.
- Whenever anything goes against one's interest or desire one should not resort to physical violence but should follow constitutional ways. 'Survival of the Fittest' or 'Might is Right' is the phenomenon applied to animals and not to human beings.
- If violence and force have their way every time then the weaker, old, sick, handicapped and other sections of the society will find their survival impossible.
- When you are following peaceful life so will others. In Indian composite culture, peaceful co-existence is very significant.
- By the virtue of peace, we can avoid communal riots, violence and lead a harmonious life.

Political Processes

Political Structure of India

The Constitution of Independent India came into effect on 26th January 1950. With its adoption, India officially became a Sovereign Socialist Secular Democratic Republic. The Indian Constitution has established a parliamentary form of government both at the Centre and the State.

Though the President is the head of the executive, the real powers are vested with the Cabinet and the Prime Minister who are responsible to the Lok Sabha.

Similarly, Governor is the executive head of the States, but the real powers are exercised through the Chief Minister and his Council of Ministers, who are responsible to the Legislative Assembly.

The members of Lok Sabha and State legislative assemblies are elected through elections by citizens of the country.

Hence elections are the base for the formation of governments.

Therefore the political parties who contest the elections become part and parcel of the political system of the country.

In India, we have a multi-party system to ensure the representation of a varied variety of people who reside in it.

The Party System in India is as follows:

THE PARTY SYSTEM IN INDIA

The party system is the base of democracy. It is a link between people and the government.

A political party serves as a platform for people with common ideologies.

Every political party aims to contest elections to be a part of the legislative and executive organs of the government.

Through representation in the parliament, the party members function as agents of people and voice the grievances and challenges of the society.

India has a multi-party system with the existence of parties at the national and state level.

In order to contest elections, every party must register itself to the Election Commission of India.

The party that wins majority seats in elections forms the government and implements the policies designed by its election manifesto.

The party with second majority votes plays the role of opposition in the parliament and keeps a close eye on the functioning of the government.

CLASSIFICATION OF POLITICAL PARTIES IN INDIA

The types of political parties can be broadly classified into the following categories:

National Parties:

Any party to be called a national-level political party must fulfill the following conditions:

- a. It must have had its candidates stand for last elections in at least four or more States for Lok Sabha or for Legislative Assembly and secured not less than 6 % of total valid votes in those elections. In addition win at least four seats in Lok Sabha from any State or state.
- b. It must have won at least 2 % seats in Lok Sabha from at least three different States.

Some of the present national parties are; the Indian National Congress, Bhartiya Janta Party, Bahujan Samaj Party, Communist Party of India, etc.

State Parties:

The State parties promote regional languages, culture, and interests of people of that region. To be recognized as a State Party, it must fulfill the following conditions:

In the last general elections to the legislative assembly, the party candidates must have secured not less than 6% of total valid votes and must retain at least 2 members to State Legislative Assembly.

Some of the well-known State political parties are; Shiv Sena (Maharashtra), AIADMK and DMK (Tamil Nadu), Telugu Desam (Andhra Pradesh), Rashtriya Janata Dal (Bihar), the National Conference (Jammu and Kashmir), etc.

FEATURES OF PARTY SYSTEM IN INDIA

Dominance of Single Party:

- The party system was introduced in India as an influence of western education.
- The Indian leaders had realized the importance of united efforts to achieve independence.
- The political parties, thus, were established to demand reforms from the British government and eventually complete self-government.
- Various political parties had emerged before independence as well but it was the Indian National Congress (INC) that remained one of the most popular and dominant political parties.
- After independence except for a brief period in the late 1970s, a congress dominated the political scene till the late 1980s.
- Congress leaders like J. Nehru, Indira Gandhi, Rajiv Gandhi had dominated Indian politics for decades.
- Though many other political parties emerged during that period, Congress was regarded as the largest representative party of the country.

The emergence of the multi-party system:

- Internal factions led to the split in Congress and by the 1970s many new parties had emerged.
- In 1977, the Janata party was formed which was a coalition of at least five parties.
- This new party formed the first non-Congress government after independence.
- The rise of BJP and many regional parties in States reduced the dominance of Congress over Indian politics to a greater extent.

Coalition Party System:

- From the 1990s an era of coalition started.
- The failure of big national parties like Congress and BJP to win majority seats in elections has brought numerous small parties to the forefront.
- The large parties came to be dependent upon smaller parties for the formation of governments.
- In 1996 the elections led to the formation of the 'United Front, a coalition of as many as 13 political parties.
- Similarly, in 1999 a coalition party government of 'National Democratic Alliance' (NDA) was formed with BJP as the largest member of the coalition.

Based on Personalities:

- Instead of emphasizing the strong organizational structure, the leaders or powerful personalities of the party are given more importance.
- Many people join the party because of the charisma of a party leader
- For ex; Balasaheb Thackeray, Mamta Banerjee, Mayawati, Jayalalitha, Lalu Prasad Yadav, etc.

Absence of loyalty to ideology:

- Every party is based on some ideology and when people join the party they are committed to its ideology.
- But the situation is changing fast. Most of the parties are interested in capturing power.

- Many candidates shuffle between parties to grab positions in the government keeping aside the ideological commitment of the party.

The emergence of Regional Parties:

- One of the reasons for the decline in the strength of national parties is the emergence of numerous regional-level parties.
- As selfish motives and desire to grab power have prompted many politicians to form independent parties.
- Each state has almost 2 to 3 strong regional parties.
- Tamil Nadu has become a stronghold of DMK and AIADMK; Punjab is dominated by Shiromani Akali Dal; Shivsena is a powerful party in Maharashtra; National Conference is popular in Jammu and Kashmir etc.

Factions within the party:

- Personality clashes, race to acquire power, and clashes amongst each other have led to the weakness of the party.
- Frequent changes of the party have increased factions within the party.
- Caste and regional loyalties also play a role in dividing the party further.

The emergence of the Bipolar party System:

- By the 1990s the one-party dominance ended giving rise to the coalition party government.
- The politics of alliances led to the polarization of parties.
- It reflects diverse political interests.
- The regional parties are playing important role in the formation of government at the Centre.
- The non-Congress national as well as regional parties acquired popularity and became viable alternatives.

- The rise of BJP and BJP led United Front to dominate the Centre by creating the second 'pole' in Indian politics.
- However, Sonia Gandhi's entry into active politics brought Congress back into the suitable alternatives.
- The formation of the United Progressive Alliance (UPA) and the control over central government by this Congress-led coalition government in recent years has transformed Indian politics into a bipolar party system.

Conclusion:

- The recent trend of offering support to the government from outside is causing serious concern to the stability of the government both at the Centre and state level.
- As the parties get to enjoy all the powers without participating in the government and sharing any responsibility.
- They dominate the government and influence the decision-making by giving a threat of withdrawal of support in case of failing to comply with their demands.

LOCAL SELF GOVERNMENT

The concept of local self-government is known to Indians since ancient times. During the Vedic age, there existed village assemblies known as 'Sabha' and 'Samiti'. Gradually cities and towns came into prominence. They also enjoyed a greater level of autonomy in administration as witnessed during the Mauryan and Gupta period.

The system of local self-government in its modern sense was revived during the British period.

In a democratic country, power is decentralized and shared at different levels. Apart from the Central and State governments, the administration at the local level is handled by the local government in urban as well as rural areas.

The local Self- Government ensures effective people's participation and ensures overall development. These small units of government enable people to feel a sense of responsibility and understand the values of democracy.

In India, the Local Self Government is broadly classified into two categories are Rural and Urban.

The Urban local bodies include Municipal Corporations, Municipal Councils, and Nagar Panchayat. The rural local bodies incorporate Zilla Parishad, Panchayat Samiti, and Gram Panchayat.

THE URBAN LOCAL SELF GOVERNMENT

In urban areas a variety of local self-government institutions are found. They are as follows;

The Municipal Corporation:

The system was introduced by the Britishers first in Madras in 1688 and then in Bombay and Calcutta by 1762. The current structure of Municipal administration is largely based on Lord Ripon's reforms on local self-government introduced in 1882.

The 1992 Act brought uniformity in municipal bodies. The Municipal Corporations were set up for highly urbanized areas, Municipal Councils for smaller urban areas, and Nagar Panchayat for areas in the transition phase from rural to urban. The State legislature is empowered to make laws related to the functioning and powers of the local government.

The Municipal Corporation consists of the Council, wherein representatives from every ward are elected by the people known as Councilors for the term of five years.

The Mayor and Deputy Mayor are elected by the Councilors for a period of two and half years. They enjoy great honor in the city. Mayor is regarded as the first citizen of the city.

The MPs, MLAs are the ex-officio members of the corporation.

The Chief Executive Officer is appointed through the Indian Administrative Services (IAS) known as the Municipal Commissioner.

The entire administrative staff is also appointed by the State.

The corporation also nominates some selected citizens as its members.

Functions of the Municipal Corporation

It includes a wide variety of duties to be performed by the corporations to ensure the overall development of the city i.e. economic, social, health and sanitation, infrastructure, etc.

The functions of Municipal Corporations are classified as obligatory and voluntary. Some of them are listed as follows;

Obligatory Functions:

1. Sanitation of hospitals, roads, maintenance of drainage of city,
2. Water supply for public and private purposes,
3. Providing healthcare facilities, public vaccination, and prevention of diseases,
4. Establishing hospitals, child and maternity welfare centers,
5. Providing street lights, cleaning of garbage from the city roads,
6. Registration of birth and death,
7. Maintenance of bridges and public buildings,
8. Providing primary education by setting up schools,
9. The naming of streets and numbering of streets and houses,
10. Maintaining and managing electricity supply,
11. Providing transport facilities to the city.

Voluntary Functions:

1. Constructing and maintaining public parks, gardens, libraries, museums, swimming pools, recreation centers, etc.,
2. Providing shelter to old, street children, destitute, orphans, etc.,
3. Survey of buildings, lands, etc.

Municipal Council:

The smaller cities are looked after by Municipal Councils.

When the cities grow in size the population it is transformed under the administration of Municipal Corporations. The Council consists of;

- i. The Council members are elected by the people for the term of five years.
- ii. President and Vice-President are elected by the members of the Council for the term of two and half years. The President is honored as the first citizen of the town.
- iii. Each Council has among its appointed Staff, one Executive Officer and its subordinate staff and nominated selected citizens of the town.

Functions of the Municipal Council:

The functions of the Municipal Council are similar to that of Municipal Corporations which include some obligatory functions and some voluntary functions.

To perform these functions various committees are created, namely, Public Works Committee, Education Committee, Sanitation Committee, Water Supply.

Committee, Planning and Development Committee, Women and Child Welfare Committee.

Nagar Panchayat:

The composition and functions of the Nagar Panchayat are similar to Municipal Councils.

Nagar Panchayats are established in those rural areas to be soon transformed into urban.

Nagar Panchayat is formed according to the 74th constitutional Amendment.

THE RURAL LOCAL SELF GOVERNMENT

The rural local self-government in India is also described as 'Panchayat Raj'. It was a major step taken to uplift rural areas and to ensure rural development.

On the basis of the Balwant Rai Mehta Committee, Rajasthan was the first state to establish Panchayat Raj in India.

Thereafter entire rural India came under this system.

The main aims of the Panchayat Raj system were to promote the social and economic development of rural areas, make villages self-reliant, and provide political education and training to rural people.

Under the committee's recommendation a three-tier system of local government was established which is as follows:

Zilla Parishad:

It is a local government body at the district level. It looks after the administration of rural areas in a district. The members of the Parishad are elected by the people for the term of five years.

Some seats are reserved for SC, ST, OBC, and women. The President and Vice- President are elected for the term of two and half years. The Chief Executive Officer is appointed by the State government through Indian Administrative Services.

The main functions of the Zilla Parishad include providing facilities and initiating development programs for the rural people. It houses various committees like Finance, Education, Health, Agriculture, Child Welfare, Animal Husbandry, Public works, Water supply, and irrigation, etc.

Panchayat Samiti:

The Panchayat Samiti is formed at the Taluka level. Every Panchayat Samiti is headed by the Chairperson. In the absence of the Chairperson, the Deputy Chairperson performs his functions.

The Block Development Officer (BDO) is the executive head of the Panchayat Samiti.

He is appointed by the State government and belongs to Indian Administrative Services.

Gram Panchayat:

It works at the village level. It is formed in a village which has a minimum of 300 population or else two or more villages are clubbed together.

Sarpanch is the head of the Gram Panchayat who enjoys the term of five years. He supervises and implements the resolutions passed by the Gram Panchayat.

In his absence, Deputy Sarpanch looks after the affairs of the village.

The functions of the Gram Panchayat include looking after the basic amenities of the village.

Gram Sevak is appointed by Zilla Parishad to carry out the routine work of the Gram Panchayat.

THE 73RD AND 74TH AMENDMENTS AND THEIR IMPLICATIONS FOR INCLUSIVE POLITICS

The 73rd constitutional amendment provided more powers to local self-governments and created a three-tier system for the rural areas.

It empowered and brought about better functioning of the Panchayat Raj.

The 74th constitutional amendment provided similar guidelines for urban areas.

Both the amendments provided guidelines to the States to form the local governments at the rural and urban levels. It provided decentralization and democratization of power with greater participation of the people.

The Constitution (73rd Amendment) Act, 1992:

This amendment was passed in 1992 to provide constitutional status to the Panchayat Raj institutions. Following are its salient features:

- A uniform three-tier structure of Panchayat Raj was created, namely, Zilla Parishad at the district level, Panchayat Samiti at an intermediate level, and Gram Panchayat at village level.
- All the seats at the Panchayat level are elected by-elections for the term of five years.
- Reservation of seats for Scheduled Castes, Scheduled Tribes.
- 33% reservations of seats for women in this local self-government.
- To hold and control the smooth elections to Panchayats, a State Election Commission has to be formed in every State.
- Appointment of State Finance Commission to make recommendations regarding financial powers of the Panchayats.
- To set up District Planning Commission to plan for the development of the district.
- Formation of 'Gram Sabha' to bring necessary changes in the village.

The Constitution (74th Amendment) Act, 1992

The 74th amendment act brought stability and efficiency to the urban local self-government. Following are its main provisions:

- Formation of three types of Municipalities namely; Municipal Corporation, Municipal Council, and Nagar Panchayat.
- Adequate representation to Scheduled Castes, Scheduled Tribes, Other Backward Classes, and Women.
- It also introduces schedule 12th in the Constitution, which lists 18 subjects that come under the jurisdiction of municipalities.
- Greater financial and functional responsibilities to the municipalities.
- Constitution of State Finance Commission to review the financial position of the municipalities and suggest measures to improve their financial condition.
- Regular and fair conduct of elections.
- Creation of Ward Committees, District Planning Committees, Metropolitan Planning Committees for the preparation of development plans.
- All the above provisions are aimed at making the municipal bodies an effective instrument of local administration.
- According to the 74th amendment several State governments amended their legislation to bring uniformity with the constitutional provisions.
- However, the State governments are entrusted with the final decision-making authority.

ROLE AND SIGNIFICANCE OF WOMEN IN POLITICS

The participation of women in politics is not a new phenomenon.

In ancient times during the early Vedic period, women could become members of Sabha and Samiti.

However, her position declined considerably after the end of the Vedic age as she was not only denied political rights but was confined to the four walls of the house.

She faced many inequalities and was regarded as inferior to men.

Attempts were made to improve her condition during the 19th century by many social reformers.

Gradual improvement was seen thereafter. Many women participated in the struggle for independence as well. However, their participation remained less in number.

Enactment of Laws after Independence:

- After independence, various laws have been enacted and various provisions have been made to empower women. To bring about more of women's participation in politics provisions are made for the reservation of seats in the legislature.
- In spite of this, the participation of women in politics is not satisfactory. As per the UN survey, the parliamentary representation of women in the 15th Lok Sabha is 10.7%. This is much less as compared to other countries (South Africa- 44.5%, Britain- 17.12%).
- The representation of women at the Panchayat Raj is nearly 50% after the passing of the 73rd Amendment Act, 1992. The women's reservation bill is passed in Rajya Sabha which provides 33% seats to women in parliament, however, the bill is yet to be passed in Lok Sabha.

Participation of women at the Centre:

- In the first-ever election, only 5% of the House consisted of women. Now, that has increased to 14%.
- The 15th Lok Sabha had the largest number of women members as compared to the earlier ones. The 14th Lok Sabha had 45 women and the 15th Lok Sabha had a record of 64 women as Members of Parliament. Gradually younger women are entering the Lok Sabha.
- Three of the prestigious positions were in the hands of women. Meira Kumar was the speaker of Lok Sabha, Sonia Gandhi was the Chairperson of the ruling UPA coalition party, Sushma Swaraj was the leader of opposition in the Lok Sabha.
- The 16th Lok Sabha had Sumitra Mahajan as the speaker of the Lok Sabha. There were a total of 68 women members in the Lok Sabha.

- The 17th Lok Sabha has the highest ever number of women politicians with a total of 78 which is nearly 14%.

Role of women in the States:

- State Assembly elections were held in May 2011 for four States and it gave us two female Chief Ministers i.e. Mamta Banerjee became Chief Minister of West Bengal, Jayalalitha became Chief Minister of Tamil Nadu. Mayawati is another strong woman leader of Uttar Pradesh. At the age of 39, in 1995 Mayawati became the youngest politician to be elected as Chief Minister of Uttar Pradesh and the first Dalit woman Chief Minister of any State in India. In addition, Sheila Dixit became the Chief Minister of Union Territory of Delhi for the third consecutive term in 2009.
- Mamta Banerjee is currently the Chief Minister of West Bengal.

Role of women in Local Self Government Bodies:

- After the passing of the 73rd Constitutional Amendment Act, 1992, the representation of women at the grass-root level has increased by nearly 50%. Pioneering efforts in this direction were taken by the State of Karnataka in 1983 by offering reservations for women at the Panchayat level. The several States like Madhya Pradesh, Himachal Pradesh, Bihar, Jharkhand have increased women's participation in Panchayats to 50%. Women members of Panchayats have done remarkable work in improving the conditions of villagers in matters of healthcare, education, sanitation, etc.

Obstacles faced by women in the participation of Politics

Male Domination:

Male domination mindset is one of the major obstacles for women as politics is regarded as

a man's area of interest and caliber.

There is a lack of family support or co-operation because political participation is time-consuming as one has to attend party meetings, organize workers, gather mass support for the party by undertaking different activities to promote the party requires women to stay out of the house for a long time. In such a scenario, women face opposition from their families.

Role of Political Parties:

Many political parties have failed to offer enough representation to women. They are less likely to involve them in the party's organizational bodies.

Men are preferred while giving party tickets for contesting elections. At times those tickets are offered to them where the party has fewer chances of victory.

After elections, the parties are also not willing to offer key portfolios to women Members of Parliament.

Thus political parties also act as a hurdle in women's active participation in politics.

Corruption and Criminalization of Politics:

Politics and contesting elections have been a costly affair in recent times. Corruption in elections and sabotaging of electoral booths are the methods adopted by many. Many criminal-minded people are entering politics as they have a huge chunk of black money. Women are regarded as misfits in such changing trends in politics.

The approach of Government officials:

The elected members need to meet government officials in order to fulfill the promises to the electorate.

However, women representatives often face non-cooperation from the government officers due to their biased approaches towards women which causes hurdles in their work and reduces their efficiency.

Poverty, Unemployment, and Illiteracy:

Poverty is the major problem faced by India, and women's condition is even worse as the unemployment rate is high among women.

Many women work in the unorganized sectors and hence are paid low wages.

The literacy rate is also low in the case of women as compared to men.

Such issues are the major obstacles to her political growth.

Psychological Barrier:

In general it has been observed that due to all the above factors they have low self-esteem and lack confidence in themselves.

Many women accept that politics is a man's world and they have no role to play in it.

The traditional approach of family members, as well as their own beliefs, stops them from participating in active politics.