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Prof. Suhas Pednekar

Vice-Chancellor,
University of Mumbai,

Prof. Ravindra D. Kulkarni

Pro Vice-Chancellor,
University of Mumbai,

Prof. Prakash Mahanwar

Director,
IDOL, University of Mumbai,

Programme - Co-ordinator : **Rajashree Pandit**
Asstt. Professor in Economics,
Head Faculty of Commerce,
IDOL, University of Mumbai, Mumbai

Course Co-ordinator : **Mr. Amit S. Jadhav**
Assistant Professor in Sociology,
IDOL, University of Mumbai, Mumbai

Editor : **Mr. Swapnil N. Mayekar**
Assistant Professor in Political Science,
VPM's Joshi-Bedekar College, Thane.

Course Writers :-

Prof. Priti Sawale,
Assistant Professor,
Dept. of Philosophy
Birla College of Arts, Science &
Kalyan, Dist. Thane.

Prof. Megha Pal
Assistant Professor,
Mithibai College of Arts,
A. J. College of Comm. & Economics.
Vile Parle (W), Mumbai - 400 056.

Prof. Krishna Gaikwad,
Head, Dept. of History
MVLU College,
Andheri (East),
Mumbai - 400 069.

Prof. Manisha Saindhane,
Assistant Professor,
Dept. of History,
G. N. Khalsa College,
Matunga, Mumbai - 400 019.

Prof. Khevna Desai,
Assistant Professor,
Mithibai College of Arts,
A. J. College of Comm. & Economics
Vile Parle (W), Mumbai - 400 056.

Prof. Kavita Gadade,
Assistant Professor,
Sathye College,
Vile Parle (E),
Mumbai - 400 057.

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Revised Syllabus Foundation Course for F.Y.B.A.

SEMESTER I

Unit 1

Overview of Indian Society:

Understand the multi-cultural diversity of Indian society through its demographic composition: population distribution according to religion, caste, and gender; Appreciate the concept of linguistic diversity in relation to the Indian situation; Understand regional variations according to rural, urban and tribal characteristics; Understanding the concept of diversity as difference.

Unit 2

Concept of Disparity-1:

Understand the concept of disparity as arising out of stratification and inequality-Explore the disparities arising out of gender with special reference to violence against women, female feticide (declining sex ratio), and portrayal of women in media; Appreciate the inequalities faced by people with disabilities and understand the issues of people with physical and mental disabilities.

Unit 3

Concept of Disparity-2:

Examine inequalities manifested due to the caste system and inter-group conflicts arising there of; Understand inter-group conflicts arising out of communalism; Examine the causes and effects of conflicts arising out of regionalism and linguistic differences.

Unit 4

The Indian Constitution:

Philosophy of the Constitution as set out in the Preamble; The structure of the Constitution-the Preamble, Main Body and Schedules; Fundamental Duties of the Indian Citizen; tolerance, peace and communal harmony as crucial values in strengthening the social fabric of Indian society; Basic features of the Constitution.

Unit 5

Significant Aspects of Political Processes:

The party system in Indian politics; Local self-government in urban and rural areas; the 73rd and 74th Amendments and their implications for inclusive politics; Role and significance of women in politics.



SEMESTER - I

1

OVERVIEW OF INDIAN SOCIETY

Unit structure :

- 1.0 Objectives
- 1.1 Introduction
- 1.2 Demographic composition of India
- 1.3 Gender –a demographic analysis
- 1.4 India as a multicultural and pluralistic society
 - 1.4.1 Multi-religionism
 - 1.4.2 Multi-linguism
 - 1.4.3 Caste system in India
- 1.5 Regional variations and its characteristics
 - 1.5.1 Characteristics and problems of tribal areas
 - 1.5.2 Characteristics and problems of rural areas
 - 1.5.3 Characteristics and problems of urban areas
- 1.6 Summary
- 1.7 Unit end questions

1.0 OBJECTIVES

- To understand the pluralistic nature of Indian society
- To understand the multi-religious, multi-lingual nature and caste dimension in Indian society
- To bring out the significance of gender as a demographic variable
- To analyze the regional variations and problems of rural, urban and tribal areas.

1.1 INTRODUCTION

India is a land of diversities and contrasts. In order to understand the nature of Indian society it is necessary to understand the multi-cultural and pluralistic characteristics of its inhabitants. The multiplicity is reflected in its language, religion, caste, race, ethnicity, climatic conditions, geographical features, historical legacies, dress and food habits etc. There are several other additional factors and variables that further divide the society into smaller fragments. There is a vast difference in the socio-

economic and political developments in rural, urban and tribal areas. India, unlike many other nations in the world is not just a 'melting pot' of various cultures where people come together and turn in to one uniform category for E.g. American culture envelopes all its inhabitants in to one uniform identity. But Indian diversity can be identified as a 'salad bowl' where in each of its citizen has a distinct identity at various levels of caste, language, religion, region etc.

1.2 DEMOGRAPHIC COMPOSITION OF INDIA

Demographic data refers to the characteristics of a human population in a particular geographical region. It can be defined as a study of size, growth, age and geographical distribution of human population with respect to birth, death, marriage and migrant population.

India being the second most populous country, after China with a population of more than 102 billion, and the seventh largest in terms of area, has a great diversity in its demographic attributes, may it be birth rate and death rate, fertility and mortality rate, literacy, sex ratio and child sex ratio, poverty, per capita income, employment levels, gender disparity and soon.

Table 1.1 Demographic variation

Demographic variable	National average	State with the Highest%	State with the lowest%
Literacy	74.04%	Kerala (93.91)	Bihar (63.82)
Poverty	26.00%	Orissa (45.00%)	Goa (4.00%)
Sex Ratio	940/1000	Kerala (1058/1000)	Haryana (861/1000)

Source: Census of India, 2011

1.3 GENDER- A DEMOGRAPHIC ANALYSIS

Gender as a demographic variable is an important component to understand the development and social progress of the nation. As rightly pointed by experts "the development which is not engendered is considered to be endangered". It is essential to understand the parameters of sex ratio, child sex ratio (0-6 years), health, education and work participation of women as indicators of gender development of the country.

In this section we would only limit to the phenomenon of sex ratio and child sex ratio as an indicator of women's empowerment in the nation. (The other components will be discussed in the following unit on gender disparity). Sex ratio is defined as the

number of females per thousand males in the population. The child sex ratio is defined as the number of females in the age group of 0-6 years per thousand males in the population. It is an important social indicator to measure the extent of prevailing equality between males and females in a society at a given point of time. Internationally this ratio is calculated as number of males per thousand of females including the under developed sub-Saharan Africa. It is only in some of the south Asian countries where there is a rampant incidence of female infanticide and female foeticide that it is calculated the other way.

Since the first census taken in 1901 the sex ratio has shown a declining trend which has been sharper since independence (with a rare incidence of marginal increase). With 972 in 1901 to 946 in 1951 and 927 (lowest in last 100 years) in 1991, it has been showing a declining trend. It is only in last two decades, with efforts of civil society organisation and stringent law of PCPNDT act 1994 (amended in 2003) that there has been marginal improvement and has now reached 940 in 2011 census.

The decline in the child sex ratio of 0-6 years is also alarmingly high. In 1901 the Child sex ratio (juvenile sex ratio) was 976 in 1961. It has come down to 927 in 2001. The marginal improvement in overall sex ratio from 1991 to 2001 of six points (from 927 to 933) is not complemented with any kind of improvement in corresponding child sex ratio, which has dropped from 971 in 1981, to 945 in 1991 to 927 in 2001.

Table -1.4 Sex ratio 1901-2011

Census Year	Sex ratio (Number of females per 1,000 of males)
1901	972
1911	964
1921	955
1931	950
1941	945
1951	946
1961	941
1971	930
1981	934
1991	927
2001	933
2011	940

Source: Census of India, 2011 Against all the popular beliefs and myth the progressive and economically developed states have the

lowest sex ratio in the country. Along with historically female deficit states like Punjab (893 per thousand males) and Haryana (877 per thousand males), Maharashtra (925 per thousand males) and Gujarat (918 per thousand males) has also joined the list of states with sharply declining sex ratio in 2011. Even the child sex ratio in these states has been miserably low with almost 50 point decline as compared to its ratio in 2001.

Although declining child sex ratio is a socio-economic problem, the immediate cause undoubtedly lies in the improper use of medical technology in the form of pre-conception and pre-natal diagnostic technique (also known as sex determination test), which unfortunately results in pre-birth elimination of female foetus commonly known as female foeticide. Another major reason is son preference. Son-preference is deep rooted in Indian society, reinforcing the patriarchal domination. This son preference is often justified through various socio-economic or religious reasons. The economic justification is that son inherits father's property and also becomes a source of financial security in the old age. The religious purpose is that at least one son is inevitable for performing the last rites of their parents. The social interest of carrying the family name forward and continuing the family lineage also play an important role. However the most important cause for the same is the evil of dowry, which devalues the girl child as a liability for the parents.

Several researches have shown that it is the urban, affluent, literate class of the society which is involved in sex determination and sex selective abortion. It is the small family norm and access to technology that results in the indulgence of such heinous practices by this section of society. The religion wise distribution of sex ratio reveals that Sikhs have the most gender biased sex ratio of 786 per thousand of males in 2001, followed by Jains (870) who are then industrialist community. And hence it is proven that economic prosperity varies inversely with the sex ratio.

The long term impact of this problem has already started showing with increasing crime and violence against women in form of trafficking, rape and molestation. Unavailability of brides in female deficit states like Punjab, Haryana, Rajasthan, Himachal Pradesh, Gujarat and now even Maharashtra has resulted in a trade of girls from tribal areas at a low prices resulting in further devaluation of women. With such a ratio India is ranking at the bottom half of the list of 134 countries for gender development Index.

Though there are several efforts on the part of civil society organizations, NGOs, academicians and media, government machinery and legal machinery has failed to put an end to this crisis. The welfare schemes for women's empowerment should be

amalgamated with change in the attitude towards the girl child and stringent implementation of the law.

Check your progress

1) Discuss the problem of declining sex ratio in India.

1.4 INDIA AS A MULTICULTURAL AND PLURALISTIC SOCIETY

The term multiculturalism refers to the appreciation, acceptance or promotion of multiple cultures. Whereas Pluralism refers to the existence within a nation or a society, of groups distinctive in ethnic origin, cultural patterns, language, religion etc. Pluralism recognizes the existence of different groups at the same time there is an element of equal opportunities or treatment to these groups.

In spite of the diversity and multiplicity, Indian civilization signifies a certain amount of continuity and confluence. This confluence of cultures also brings out a unique feature of 'Unity in diversity'. In order to comprehend this unique feature, it is necessary to understand the multiple stratum of multi-religionism, multi-linguism and caste diversities in India.

1.4.1 Multi-religionism:

India is a cradle of world religions. Its ancestors have preached and practiced almost all major religions of the world giving rise to worldly beliefs, practices, rites, rituals, ceremonies and institutions. The co existence of all the religions and variety of faiths has been a shining example of religious pluralism and tolerance. The principle of secularism in spite of several conflicts and riots has been upheld by our citizens time and again.

Indian Constitution has rightly reflected the idea of multi religionism. It states that "every citizen has a right to freely practice, preach, profess and propagate any religion or faith". Secular state has been defined as a "state in which all religions and citizens irrespective of their faith would be treated impartially". Unlike its neighboring nations India does not uphold any one religion as the

state religion. Apart from the major religions there are several tribal religions co-existing in Indian society.

Following are the major religions and the percentage of population belonging to that religion.

Table 1.2

Religions	Percentage of population
Hinduism	80.5%
Islam	13.4%
Christianity	2.3%
Sikhism	1.9%
Buddhism	0.8%
Jainism	0.4%
Zorastrianism	0.09%
Others(Jews etc)	0.7%

(Source: Census of India, 2001)

- **Hinduism-** Hinduism is one of the most ancient religions of India. Although followed by majority of population, its origin is not owed to any prophet or founder. Major Hindu scriptures include *Vedas* and the holy book is *Bhagwad -Gita, Ramayan, Puranas etc.* Idol-worship, theory of *Purushartha*, theory of *Karma*, doctrine of rebirth are some of the major principle of Hinduism. They believe in trinity of Brahma (creator), Vishnu (sustainer) and Mahesh or Shiva (destroyer). The theory of *Purushartha* includes four principle of Dharma (Duty), Artha (material gain), Kama (physical pleasure) and Moksha (Salvation). Hindus are further divided in to two sects i.e. shaivism and vaishism and four castes i.e. Brahmin, Kshatriyas, Vaishyas and Shudras which are discussed later in the section on caste system in India.
- **Islam-** Islam originated in Arabia in around 7th century A.D. The term Islam in Arabic means surrender to God. Prophet Mohammad is the founder of this religion. It is a monotheistic religion meaning believes only in one god and that is *Allah*. Quran is the holy book of Islam. The religion is based on five pillars, they are Allah (believe in only one god), Ramzan (fast in the auspicious month), Hajj (Pilgrimage at least once in a lifetime), Namaz (praying five times a day) and Zakkat (Charity). The major two sects of Islam are Shiyahs and Sunnis.
- **Christianity:** Christianity is also a monotheistic religion. Bible is the holy book of Christianity. They are further divided into Roman Catholics and Protestants. The major principles of the religion are

described in the Ten Commandments. Bible includes the values of humanity, charity, mercy, repentance etc.

- **Sikhism:** Guru Nanak is the founder of Sikhism. *Guru Granth sahib* is the holy book of Sikhs which includes all the hymns and the songs composed by all the ten Gurus of Sikhism. Sikhs believe in Satnaam, God as the almighty. A Sect in Sikhs who follow *Khalsa Panth* are known as Singh meaning lion or the protector of religion. They are expected to follow the 5 K's. i.e. Kesh, Kara, Kanga, Kachha and Kirpaan.

- **Jainism:** Jainism is a religion based on ethical conduct alone. The twenty-fourth tirthankara was Vardhaman Mahavira who is said to be the founder of Jainism. It is further divided in to two sects, *Shwetambara and Digambara*. Jainism believes in Karma but do not believe in Caste inequalities. *Ahimsa* (Non- violence), non stealing, truth, non-possessiveness are some of the values preached by Jainism. Majority of the followers of this religion are found in India.

- **Buddhism:** Buddhism is termed as a universal religion. Though found in India, its followers are found all over the world. Gautam Buddha is the founder of Buddhism. They are further divided into Hinayanas and Mahayanas. They believe in eight fold path as the solution to sorrow in life.

Check your progress

1. Discuss the demographic composition of India
2. Explain India as a multi-religious nation.

1.4.2 Multi-linguism:

Language is not merely a tool of communication but a means through which cultures are transmitted and spread for generations together. Indian society has been a birth place to many languages. In fact the major ground on which India was divided in 25 states (now there are 28 states) was language and linguistic diversity. According to the Linguistic survey of India there are nearly 179 languages and more than 1652 dialects in India. However after the 1961 census, for a smooth data collection purpose only those languages or dialects which are spoken by a population of more

than 10,000 were recognized and noted after which the number has now come down to 115 languages.

On the basis of the origin, languages in India can be broadly categorized into three groups. They are as follows.

a) The Indo-Aryan languages – They cover almost 72 percent of India's population. They include Hindi, Marathi, Gujarati, Bengali, Oriya, Sindhi, Punjabi, Bihari, Rajasthani, Assamese, Kashmiri and Sanskrit. Majority of the population belonging to this group reside in northern, western, central and eastern India.

b) Dravidian languages- The population from southern India belong to this group. The major languages are Tamil, Telegu, Kannada and Malayalam. 25 percent of India's population uses these languages.

c) Indo-European languages- Owing to its colonial history English, French and Portuguese are the languages spoken in parts of India. English has been accepted widely as one of the official languages for communication and in higher education. Small parts of Goa, Diu, Daman and Pondicherry comprise of people speaking French or Portuguese.

Eighth schedule and official languages:

In the eighth schedule of Indian Constitution, 22 languages are listed. Post independence Indian Constitution had listed 15 languages. However after the 71st Amendment of 1992 and 92nd Amendment of 2003, seven more languages were added bringing the total to 22.

Table 1.3 Languages in 8th schedule of Indian Constitution

Language	% of population using it as mother tongue
Hindi.	40
Bengali	8.2
Telegu	7.80
Marathi	7.40
Tamil	6.30
Urdu	5.01
Gujarati	4.80
Kannada	3.80

Malayalam	3.60
Oriya	3.30
Punjabi	2.80
Assamese	1.60
Maithili	1.18
Santhali	0.63
Kashmiri	0.54
Nepali	0.28
Sindhi	0.25
Konkani	0.24
Dogri	0.22
Manipuri	0.14
Bodo	0.13
Sanskrit	N

(Source: Census of India 2001)

Bi-lingual policy and the linguistic conflicts in India:

India has adapted a bi-lingual policy at the Center with Hindi as the primary official language and English as the secondary official language. According to census records of 2001, 41.03% of the population speaks Hindi. Similarly at the state level the language of the respective state and English is accepted as means of communication.

However this decision was never an easy task taking into consideration the diversity in the languages in different geographical belts. Since there is no language defined as official language in Indian Constitution, in 1960s there were attempts to replace Hindi for English as the sole official language of India. However it witnessed several protests from southern states of Tamilnadu, Kerala, Karnataka and others resulting in amendment of Official Languages Act of 1963. It was later known as Official Languages Act (use for official purpose of the Union) Rules act 1976. Several state languages are decided as official based on the demography of thatstate.

Check your progress

1. List down the languages from eighth schedule of India Constitution
2. Discuss the nature of Bi-lingual policy and linguistic conflict in India.

1.4.3 Caste system India:

The social stratification (division of society) in India is peculiar in its nature. Unlike many other civilizations in the world where the society was divided in to race, ethnicity or clans Indian society is broadly divided in to a hierarchy of caste. The word caste has come from the Portuguese word '*Casta*' which means breed and intended to use for classification based on purity of blood.

As defined by E.A.G. Blunt "Caste is an endogamous group, bearing a common name, membership of which is hereditary, imposing on its members certain restrictions in the matter of social intercourse".

Caste is unique to India and especially to Hindu traditional society and its customs. It is imposed as a divine and had an extensive sanction in the society. The Sanskrit word for caste is '*varna*' which means colour. The caste stratification of the Indian society has its origin in the chaturvarna system. During the Vedic period (about 1500 B.C. to 100 B.C.) there were four Varna or castes namely Brahmins, kshatriyas, Vaishyas and Shudras. This division was based on division of labour and occupation. Along with occupation it was also denoting the endogamy (marriage within one's own caste) and the notion of purity and pollution related to food restrictions, clothing and language. Further these groups were subdivided in to number of *jatis* or sub castes based on diversity of occupation. Each group was like a water tight compartment moving out from which was impossible for any member of the society.

The notion of purity and pollution resulted in several atrocities in the hierarchy against the lowest strata. The shudra and atishudras (untouchables) faced tremendous injustice and atrocities at the hands of the higher castes especially Brahmins. It was termed as the black period of Indian history where several inhuman and heinous practices were prevalent in the society denying the

basic human rights of these suppressed classes. However after independence, under the great leadership of Dr. Baba Saheb Ambedkar they got a special status in the Constitution of India as Scheduled castes. The term used for them was dalit (the depressed) or *harijan – Children of God* (as coined by Mahatma Gandhi). Dr. Baba Saheb Ambedkar was a pioneer to initiate the Dalit movement in India to bring up the status of untouchables by converting to Buddhism which does not believe in caste hierarchy.

Positive Discrimination (Reservation) in India:

According to the Government of India act, 1935 and Article 17 of Indian constitution all forms of atrocities against untouchability is prohibited, at the same time there are steps taken for the upliftment of the dalits by giving them a special concession in the form of positive discrimination or reservation. According to central government policy 15% of the government jobs and 15% of the student admitted to Universities must be reserved for scheduled caste. There is also provision of reservation for scheduled tribes (7.5%), other backward classes (27%) in the government jobs. This ensures an inclusive society with equal opportunities and access in the field of employment and education.

Check your progress

1. Define Caste. Explain the nature of Caste system in India
2. Analyse the positive discrimination with reference to caste system in India.

1.5 REGIONAL VARIATIONS OF URBAN-RURAL AND TRIBAL AREAS ITS CHARACTERISTICS

A region can be defined as a territory, the inhabitant of which are emotionally attached to it, due to a number of forces and factors such as common language, beliefs, practices and common socio-economic-political stages of development. India with its vast geographical area and socio-cultural diversity has been divided in to 28 states and 7 union territories. The formation largely has been taken place on the basis of language, however the physical features, socio-economic conditions and cultural aspects also gives distinct identity to each region of India.

70% of the population belongs to rural areas 28% to urban areas and a small but important part of the population i.e. around 2% lives in remote tribal areas. Tribal population is identified by those who are original settlers or inhabitants residing in remote areas of forests or mountains also known as *adivasis* or *girijans*. Rural areas are predominantly the agricultural region with low density of population. Urban areas are all places with corporations, Municipalities, cantonment board with a minimum population of 5000, where at least 75% of the population is engaged in non-agricultural activities where the density of population is at least 4000 persons per sq.km.

There are several factors that indicate regional variations between urban and rural areas. There is a vast difference in the literacy rate, poverty and nature of poverty, nature of occupation and per capita income, type of unemployment, rate of economic and social infrastructural development, gender ratio and work participation of women, exposure to media etc. On the basis of these factors the characteristics and problems of each area are discussed below.

1.5.1 Characteristics and problems of tribal areas:

- **Isolated and nomadic settlements-** They are away from the civilized areas and keep moving in search of occupation and livelihood
- **Distinct dialects-** The tribals have their own language as well as dialect for communication very different from the neighboring areas.
- **Animism, totemism and magic-** tribal religion comprises of worship of nature and natural elements known as animism or a symbolic worship known as totemism. They believe that free spirits regulate their lives for which they also engage in white (non violent) and black (violent) forms of magic.
- **Geographical distribution-** Tribals are spread all over India with maximum concentration in North East and Central India. The states with predominant tribal population are Mizoram, Nagaland, Manipur, Arunachal Pradesh, Jharkhand, Chhattisgarh and Uttarakhand.
- **Low literacy-** With a distinct dialect and nomadic in nature tribals have very low levels of literacy or complete illiteracy in some areas.
- **Low per capita income and uneconomic land holding-** With primitive ways of earning livelihood and traditional agricultural practices like zoom cultivation large number of them are below poverty line

- **Impact of industrialization and commercial agriculture-** With increasing industrialization and encroachment of forests and hilly areas for commercial purposes resulting in loss of land and livelihood there is unrest and protests from tribal areas. E.g Naxalite movement.

1.5.2 Characteristics and problems of rural areas:

- **Caste system and joint family system-** The rigidity of the caste system and restrictions based on purity and pollution are the basic rules of rural social milieu.
- **Literacy-** Rural literacy rate has always been lower than 50% in most of the regions owing to the traditional mind set and stronghold of customs and blind faith. This often results in unemployment and poverty.
- **Occupation-** Agriculture is backbone for rural economy. However dependence on monsoon and primitive technology restricts the growth and per hectare yield in rural areas.
- **Unemployment-** Owing to the seasonal nature of agriculture and uneconomical land holdings, there is seasonal and disguised unemployment.
- **Low media exposure-** Due to high levels of poverty and illiteracy the exposure to print and audio visual media is very low.

1.5.3 Characteristics and problem of urban areas:

- **Density of population-** The four metro cities of Mumbai, Delhi, Kolkata and Chennai along with few other cities has the highest density of population.
- **Literacy-** Urban areas often boast of literacy rate of more than 70% which is generally higher than the national average.
- **Occupation-** The urban population is mostly involved in secondary (industrial) or service sector like banking and insurance, education, health etc
- **Unemployment-** In spite of plenty employment opportunities the high density of population, computerization of service sector and close down of industrial units result in educated unemployment and layoffs.
- **Pollution and lack of sanitation-** High density of population results in eruption of slums, lack of infrastructural facility, problem of sanitation and pollution in urban areas.

Check your progress

- 1) Discuss the characteristics and problems of urban areas
- 2) Discuss the characteristics and problems of rural areas
- 3) Discuss the characteristics and problems of tribal areas

1.6 SUMMARY

Conclusion :

Hence, from the above discussion it is quite comprehensible that Indian society is an icon of diversities, variations and paradoxes. And yet with its strong ancient history of 4000 years and faith in "Unity in Diversity", it has always celebrated the similarities and respected the differences within.

1.7 UNIT ENDQUESTIONS

1. Discuss the multi lingual and multi religious nature of Indian society.
2. Discuss the concept of gender as a demographic variable.
3. What is regional variation? Discuss it with reference to urban-rural and tribal differences.



CONCEPT OF DISPARITY-I

Unit Structure :

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Gender disparity- as a form of inequality
 - 2.2.1 Declining sexratio
 - 2.2.2 Causes of declining sexratio
 - 2.2.3 Violence against women- meaning and forms
 - 2.2.4 Measures against violence against women
 - 2.2.5 Portrayal of women in media
- 2.3 Disability - as a form of inequality
 - 2.3.1 Physical disability- visual, auditory and orthopedic
 - 2.3.2 Mental disability- Levels and types of mental disability
- 2.4 Summary
- 2.5 Unit end questions

2.0 OBJECTIVES

- To sensitize about the gender inequality in society.
- To create awareness regarding the problems and violence faced by women.
- To analyse the representation of women in media.
- To understand the difficulties and problems faced by physically and mentally challenged.

2.1 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 the concepts.

The term disparity means to be different. Gender disparity for that matter is the differences between the genders which are often treated as unequals. Disability is the condition of being unable, impaired to maintain equality. Disparity is often man made but disability can be natural too.

e.g. Women are physically weak and cannot do adventurous activity (which is not true) is a statement coming from gender disparity created by social systems.

But a polio patient is unable to do adventurous activity is disability coming from physical limitations.

2.2 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. Physical difference between man and woman, which is biological in nature is regarded "Sex". However there is not 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 associating 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 genderbias.

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"

2.2.1 Declining sexratio:

Sex ratio is calculated as the number of females per thousand of males. Sex ratio of any country is not just a demographic variable but an important indicator of country's gender development index. And an adverse sex ratio reveals a lopsided social development and violation of human rights. India is one of those female deficit countries in the world where sex ratio is calculated per thousand of males. In most of the developed nations sexratiois always calculated as number of males per thousand of females as there is a natural tendency of female foetus to survive longer than their male counter parts.

Sex ratio in India has seen a declining trend since the turn of the century. The sex ratio, which was 972 per 1000 of 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 is 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. (See table2.1)

Table 2.1
Sex ratio and child sex ratio in India (1901-2011)

Census year	Sex ratio	Child sex ratio (0-6 years)
1901	972	N.A
1911	964	N.A
1921	955	N.A
1931	950	N.A
1941	945	N.A
1951	946	N.A
1961	941	976
1971	930	964
1981	934	962
1991	927	945
2001	933	927
2011	940	914

The sharp decline in the sex ratio is not evenly distributed in the country as well. Economically affluent states and literate areas have lower sex ratio compared to tribal and illiterate areas where sex ratio is much better. Urban areas are far more behind than rural areas. States like Punjab, Haryana and Rajasthan are historically female deficit states and continue to be so. However now even states like Maharashtra and Gujarat have joined the list of female deficit states with sex ratio of as low as 925 and 918 respectively in 2011 census.

2.2.2 Causes of declining sexratio:

- **Sex Determination (SD) and Sex Selective Abortion (SSA) -** With the introduction of new reproductive technologies in 1970s in India, amniocentesis and ultrasound sonography was a big hit amongst the doctors and families expecting a child. Apart from knowing the abnormalities in the foetus, this technology also revealed the sex of the child which helped the parents to determine the sex and abort an unwanted female foetus. This is considered to be the major reason for declining sex ratio.
- **Female infanticide and foeticide -** Several Indian states historically were known for its practice of female infanticide. With the idea of girl child being a burden to the family, there was a

rampant elimination of female infants through various practices like '*doodh piti*' (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 bread winner and a support to parents in their old age. It is also believed that 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 girl into a liability for her parents and marrying her to a suitable groom becomes a burden. With increasing cost of marriages, which are forced to be borne by the bride's family alone and ever increasing evil of dowry practice are the root cause for considering a girl child in the family as a commodity to be disposed through infanticide or foeticide to avoid the financial burden later.

➤ **Lower nutritional and health status of women-** Biologically, female foetus 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 post natal health care all result in high female mortality rates leading to low sex ratio.

➤ **Absence of stringent implementation of PCPNDT act-** In 1994 to prevent the practice of sex determination and sex selective abortion, pre-conception and pre-natal diagnostic technique (regulation and prevention of misuse) was passed in 1994 which was later amended in 2003. It prohibited the sex determination before or after conception, prohibiting advertisements and revelation of the sex by any medical practitioner in any form. Under this act several raids were conducted and sonography machines were sealed, licenses were cancelled in last decade. But so far no doctor has been convicted or imprisoned. The law is not been implemented stringently and still contains many loopholes making it weak in bringing solution to the problem.

There are dangerous consequences in the society due to declining sex ratio. It has caused a serious imbalance in the gender balance and increase in violence against women in India.

Check your progress

- 1) Explain the concept of disparity with reference to Gender differences.
- 2) What are the causes of declining sex ratio?

2.2.3 Violence against Women- Meaning and Forms:

India has always lived with a paradox with glorifying women as goddess (*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 step motherly treatment. At every level of her life in all the institutions of family, marriage, religion, education, economy, law, media and politics, she faces the brutal exploitation from the pre-existing and omnipresent structure of patriarchy.

Meaning of Violence against woman (VAW):

United Nations Declaration 1993, defined violence against women as “any act of gender base 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 a form of sex determination and sex selective abortion, neglect of infant and girl child in the areas of nutrition healthcare, illiteracy and drop outs, under estimation of household work, inequality and harassment at the work place, 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

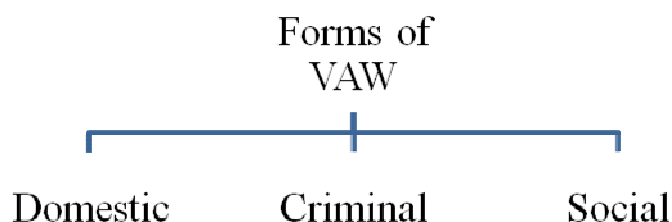
- Every three minutes there is a crime against women
- Molestation happens every 15minutes
- Sexual harassment every 53minutes

- Rape case every 29minutes
- 4 out of 10 women in India face violence in their homes.
- A women is killed for dowry every hour.

Form of violence against women:

Violence against women can be classified broadly into three categories....

Figure 2.1



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 necessities, discrimination in the family and denial of economic rights are all a part of domestic violence.

B) Criminal violence: The act which are considered to be crime and punishable under Indian Penal Code termed as criminal violence. They are Rape, molestation, trafficking of women, sexual harassment at work place, 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, devdasi, denial of entering or worshipping at religious places, atrocities against woman in the name of caste, community etc.

Some of the forms of VAW are discussed as follows.

- **Wife beating and battering:** The physical torture a woman undergoes at the hands of her husband or in laws is one of the severe kind of violence against women. It often leads to physical injuries, loss of limbs and sometime even loss of life. Dowry demands and intoxication are the major reasons for the same.

- **Dowry deaths and bride burning:** Continuous and ever increasing demands for dowry by in laws or husband are a cause of great suffering for woman and a curse on Indian society. Young newlywed girls are burnt or brutally killed for the sake of dowry which is then depicted as a case of suicide. Sometimes the brides do commit suicide as an escape from the torture in the marital homes.
- **Discrimination and Sexual harassment at the work place:** As mentioned earlier 40% of the women have faced the harassment at work place. With increasing number of women going out to work and contributing to the national economy, there is an increase in the harassment at the work place. Inequality in the wages, denial of promotion or asking for favours of sexual nature by the authorities or colleagues has become a regular feature of urban economy.
- **Rape and molestation:** One of the most atrocious crimes against women is rape. In more than 60% of the cases the perpetrator is a known member to the victim. The ordeal of the victim continues even after the act where in the society and legal system continuously blame and question her for her character and loss of virginity. Most of the cases do not get register in the court of law due to the fear of social stigma attached to the act of rape. Abduction and kidnapping are generally followed by rape and murder.
- **Eve-teasing:** One of the crimes which have not been taken seriously till date is eve-teasing. It can range from lewd comments or whistling to acid attacks or molestation. Public transport, public spaces like parks, gardens, railway stations or open spaces have become the home ground for eve- teasers. Ignorance or neglect is the general tools used by girls, which can later have serious repercussions.
- **Trafficking of woman:** Buying or selling of girls for slavery and sex trade is a serious crime that needs a mention. Women are used as slaves and tortured physically, mentally or sexually by their buyers. Sex trade and sex tourism is rampant at national and international level where woman are used as sex toys. Poor families sell their girls to repay their debts in developing nations.

2.2.4 Measures against violence against women:

There are several government and non-government organizations working towards gender equality and fighting against all forms of violence against woman. Following are some of the landmark legal measures and acts pertaining to woman's rights.

Table 2.2

YEAR	ACT/LAW
1829	Abolition of Sati act
1856	The Widow Remarriage Act
1871	The Female Infanticide Prevention Act
1929	Child Marriage Restraint Act
1934	The Devdasi(Prevention) Act
1961	The Prohibition of Dowry Act
1971	The Medical Termination of Pregnancy Act
1994	PCPNDT (Regulation and Prevention of Misuse) Act.
2005	Domestic violence Act
2007	Sexual harassment at workplace bill

There are several articles in the Indian Constitution which promise equal rights and liberties to each and every woman in India. There are special provisions for woman in terms of positive discrimination or affirmative action in terms of reservation of woman 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 the society. They work in the areas of research, sensitization, awareness, law making or amendment in the existing law, campaigns for empowerment of woman. There is a special ministry for women and child welfare at the center and state to look into the policies and programmes for woman in the nation. The National Commission for Woman (NCW) is the statutory body of Government of India at the central level that looks in to the matters pertaining to gender justice.

Check your progress:

- 1) Explain the meaning and forms of violence against women.
- 2) What are the measures taken to combat violence against women?

2.2.5 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 takes place across society to large number of people at the same time. Media can be classified as print media which includes newspaper, magazines, journals, pamphlets, leaflets, printed advertisements etc. whereas audio-visual or electronic media includes television, films, radio, computers and internet etc.

Since these tools of media communicates to masses at the same time and over a period of time, its content and ideas have a great influence on society's mind set. Media has been used to change the perception of society. Hence portrayal of women in media definitely influence and shape 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 stereo typed image can create a degrading status of women.

Positive role of media:

➤ **Awareness and sensitization-** Media especially news papers, journals and news channels help people to become aware of current scenario and status of women in the society. It can analyse 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 reporting on cases of violence against women with a great sensitivity. Spreading the information regarding policies and programmes 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 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.
- **Strong woman characterization-** There can be strong women characters in television serials or films becoming ideals for itsviewers.

Negative role of media:

- **Women as sex symbols-** Women in media has been misused as a sex symbol for selling products in the advertisements or providing entertainment in the TV shows or films. Woman in skimpy clothes become an object to ogle up on and her sexuality becomes the only facet of her personality.
- **Beauty pageants and western standards-** Rampant beauty pageants where 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.
- **Stereotypical image-** There is a stereotypical image portrayed as either an ideal *bahu* or a daughter who is vulnerable or a vamp that is cunning or shrewd. Reinforcing conventional roles of woman confined to households and private spaces, following customs and rituals further propogates traditional mind set and attitudes towards women in society

Check your progress:

- 1) Discuss the role of media in portrayal of women.

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 woman being economically and socially advanced. However she still faces many problems and

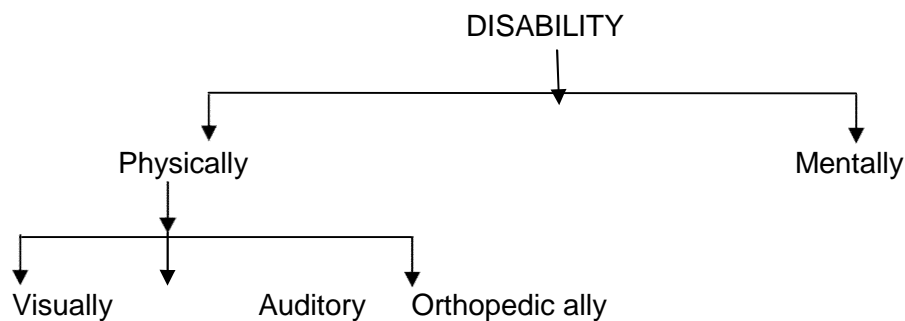
discrimination of different kinds and which needs to be addressed with the help of legal measures and renewal of her role in media. There is a call for restructuring the patriarchal system and attitudes towards the women.

2.3 DISABILITY – AS A FORM OF INEQUALITY

An inability to efficiently cope up with the day to day activity can be referred as disability. It is impairment may it be physical, mental, cognitive, sensory or emotional restricting individual in its daily routine. Generally disability is often replaced by the use of the term handicapped or challenged. But disability has a more affirmative connotation and does not cripple individual's acceptance in the society in terms of opportunities. There are also terms used like differently able than disabled especially in terms of mental disability.

We are broadly classifying the disabled as physical and mental disability

Figure 2.2



2.3.1 Physical disability- visual, auditory and orthopedic:

A person who is unable to perform normal physical activity in the day to day life due to some impairment is called physically disabled. It is further divided into three types based on the deformity in a particular organ. Those with deformity of vision are called blind or visually disabled. Individuals with problem of speech and hearing come under the category of auditory disabled or deaf and dumb. Those with loss or deformity of limbs are called orthopedic ally disabled. In India, of all the disabled there are around 49% who are blind, 13% are deaf and dumb, 28% has orthopedic disability. Malnutrition, ignorance and inefficient medical faculties are major causes for physical disability in our country.

A) Visual disability:

A person whose vision is totally or partially lost or whose vision is 6/60 or less are called blind or visually disabled. Blindness is a major disability amongst all forms in India.

Causes of blindness:

- 1) **Cataract:** In spite of mass awareness programmes conducted and easy treatment for cataract, it is one of the major reason for blindness in India. It is associated with old age and can be easily cured with a simple surgery or laser treatment.
- 2) **Glaucoma:** Pressure on the cornea leads to this kind of disease which might lead to partial or complete blindness.
- 3) **Trachoma:** It's a poisonous kind of conjunctivitis that is cause by bacteria. If not treated immediately can cause spread of the disease as well as loss of eyesight.
- 4) **Night blindness and colour blindness:** Lack of vitamin A causes night blindness that is loss of vision after sun set and lack of nutrients and genetic disorder can cause colorblindness.
- 5) **Accidents:** Eyes are one of the most delicate body organs. Injury of any kind to the cornea or retina can be dangerous to the eyesight.
- 6) **Other diseases:** Hyper tension, diabetes or stroke can be the cause for partial or complete blindness.

Treatment:

Based on the causes for blindness, it can be treated accordingly. Treating the disease that has caused loss of eye sight like Hypertension, Diabetes or nutritional deficiency can be cured with medication. Timely surgery for cataract can also save the patient from blindness. Cornea transplant are also possible in case of injury or genetic disorder by birth.

B) Auditory disability:

A person who is unable to hear a sound of 30 db can be considered as deaf. The person with speech impairment and stammering are considered to be dumb. Those who are deaf by birth are dumb as well as they haven't heard the sounds required to be able to speak and converse.

Types of deafness:

- a) **Conduction deafness:** Defect in the ear drum or middleear causes this kind of deafness.

b) Nerve deafness: If the connecting nerves get damaged or weakened due to old age or other reasons, then nerve deafness can occur. It is caused due to damage to the basilar membrane.

Causes:

- Genetic disorder or hereditary.
- German Measles to pregnant woman.
- Over dose of antibiotics.
- Inefficient treatment in Jaundice, meningitis, viral infections can lead to deafness.
- Accidents or severe injury to inner ear, ear drum or nerves joining ear and brain.
- Continuous or sudden exposure to high decibel sounds near airports or a bomb blast or in industrial setup with high decibel sounds can also lead to partial or total deafness.
- Infection or inflammation of ear can cause deafness.

Treatment:

Depending on the root cause for deafness, deafness can be controlled or cured in some cases or in case of total loss of hearing aids are available to enable hearing. Speech therapy in case of stammering or dumbness helps the patient where the communication can take place through the use of sign language.

c) Orthopedic ally Disabled: Inability to use ones hands or legs for motor functioning or loss of limbs can be included into orthopedic ally disable. Deformity of hands, legs, spinal cord, muscles can all be included in this type of disability.

Causes:

- 1) **Polio-** The virus of polio damages the limbs and cause paralytic condition in the body. It affects the patient in the childhood. India to a great extent has overcome this problem with vaccination. However there are seldom instances of this disease.
- 2) **Spinal Bifida-** Underdeveloped spinal cord or damaged spinal cord lead to spinal bifida. Movement controlled by spinal cord becomes impossible making patient immobile and dependant.
- 3) **Cerebral palsy-** The part of the brain which takes care of motor able activity of a human being if affected adversely or not developed to its optimum level can lead to cerebral palsy.
- 4) **Muscular dystrophy-** Muscle fibers in the body gets weakened then the body gets affected with muscular dystrophy.

5) Accidents and injury- They can always result in loss of limbs or deformity of limbs.

Treatment :

Regular vaccination should be given for preventing polio. Physiotherapy and occupational therapy can also help patients to be self reliant in their daily chores. Artificial limb like Jaipur foot helps in movement for those who have lost limbs.

Check your progress

- 1) Explain the causes and treatment for visually disabled.
- 2) Explain the causes and treatment for auditory disabled.
- 3) Explain the causes and treatment for orthopedic ally disabled.

2.3.2 Mental disability- Levels and types of mental disability:

When a person loses the capacity to think independently and rationally, whose intellectual levels are not developed then the person is called mentally disabled. Individuals with an intelligent quotient (IQ) of less than 70 can be considered as a mentally retarded or mentally disabled.

Levels of mental retardation:

On the basis of the IQ levels of an individual the mental retardation is analyzed at four different levels.

1) Mild mental retardation- An individual whose IQ is between 50-70 is called mild mentally retarded. These children can complete their primary level of education comfortably but have problems of concentration and analytical ability is also very low.

2) Moderate mental retardation- Individual with an IQ between 35-50 is called moderate mentally retarded. They can't take up formal education and needs support of their family members to do their daily chores. They can be made independent with some basic technical skills and can be made self reliant in their own health and safety.

3) Severe mental retardation- Persons with an IQ of 20-35 are severely mentally retarded. Their learning ability is very limited and need close supervision and support of a family member in their daily lives.

4) Profound mental retardation- Individual with an IQ lower than 20 are profound mentally retarded. They can't be kept at home and need intensive treatment at an asylum or mental hospital.

Types of mental retardation- There are several types of mental retardation or mental disability.

Down's syndrome – It is a genetic disability in which there is a problem in the 21st pair of chromosomes.

Autism- The part of the brain dealing with communication is damaged then it can lead to autism. Eye to eye contact, conversation and sometimes even basic motor abilities get affected.

Psychosis and neurosis- Split personality, hallucination, and schizophrenia are all types of this disorder.

Learning disability- Dyslexia, disgraphia or discalculacia are all part of learning disability. The learning capacity of an individual in this type of disability is slow and needs special methods for learning.

Treatment:

Psychological counseling, behavioral therapy, occupational therapy can all help the patient to lead a normal like. Special schools and shelter homes provide them skills in art, handicrafts or other technical skills that enable them to be self sufficient and confident. Training in social adjustment through skills for safety, security and hygiene make them more acceptable and adaptable in the family and society.

Check your progress

- 1) Discuss the levels of mental retardation.
- 2) What are the different types of Mental disability.

2.4 SUMMARY

Conclusion:

A disabled may it be physical or mental should not be considered as a burden to the family or society. By just giving sympathy is not going to solve their problems. Helping them to be respectable and self reliant members of the society should be our aim. Providing them with educational and occupational opportunities should be at the helm of all policies and programmes by the government. NGOs can play a very constructive role in prevention and cure of disability by joining hands with medical fraternity.

2.5 UNIT END QUESTION

- 1) Write a short note on violence against women
- 2) Differentiate between sex ratio and child sex ratio. Review the problem of declining sex ratio in India
- 3) Discuss disability as a form of inequality with reference to mental disability.
- 4) Classify the category of physically disabled.



CONCEPT OF DISPARITY PART – II

Unit Structure :

- 3.0 Objectives
- 3.1 Introduction
- 3.2 Concept of Diversity As Difference
- 3.3 Concept of Disparity As Inequality
- 3.4 Intergroup Conflicts
- 3.5 Major Intergroup Conflicts in Indian Society
 - 3.5.1 Communalism in India
 - 3.5.2 Casteism in India
 - 3.5.3 Linguism in India
 - 3.5.4 Regionalism in India
- 3.6 Summary
- 3.7 Questions

3.0 OBJECTIVES

- To understand diversity as difference and disparity as inequality.
- To study intergroup conflicts among various groups in India.
- To examine causes, consequences and measures to control communalism and casteism.
- To bring out the causes, consequences and measures to alleviate linguistic and regional differences.

3.1 INTRODUCTION

In the previous chapters we have understood Indian society to be pluralistic and diverse in nature. i.e. there exist several groups in India that hold different identities as Indian society is multi-regional, multi-lingual, multi-ethnic, multi-religious as well as multi-cultural. Hence differences are bound to occur among these groups from time to time giving rise to conflict and strife. It is this diverse nature of our country that is responsible for creating social and economic disparities among our people.

3.2 CONCEPT OF DIVERSITY AS DIFFERENCE

One of the most ancient civilization, India has always been an apt example of the concept of diversity. A collection of 28 states and 7 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 the society as a whole. The feeling of nationalism has been endangered and to preserve it, these differences need to be resolved peacefully.

3.3 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 groups 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 ex. 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 ex. 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.

3.4 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 Ex. 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 makes man realize not only his full potential but also achieve what is best for everyone and this leads to 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 forex. communal tension, linguistic riots, regional strife and even terrorist activities.

To mention a few causative factors for inter group 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. Forex. 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 ideas and practices of people belonging to other religions.

Check Your Progress :-

1. Explain the concept of diversity as a difference.
2. Define the concept of disparity as inequality.
3. What gives rise to inter-group conflicts in society?

3.5 MAJOR INTERGROUP CONFLICTS IN INDIAN SOCIETY

Having understood the idea of concept of inter-group conflicts and factors that cause these conflicts, let us list out the

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

These major inter-group conflicts are explained briefly as follows:

3.5.1 Communalism in India:

3.5.1.1. Meaning:-

India is a secular nation where several religions co-exist and the Constitution asks of 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 peace and harmony of our country in several instances in the past.

Communalism itself is the ideology of a social , political or a 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 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.

3.5.1.2 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 it's colonies and expand it's power used divisive tactics of turning Hindu and Muslim rulers against each other.

1. Communal Organization:

Communal organizations established on the pretext of propagating and promoting religion socially through cultural activities.

2. Conversions:

Religious conversions are a sensitive issue in India. It also rise to conflict situation between to religious groups or community.

3. Law and Order:

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 by implementing stringent law and order.

4. 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.

3.5.1.3 Consequences:

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

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

3.5.1.4 Measures to control Communalism:

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

1. 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 tension.

2. 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 programmes with involvement from their parents, neighbours and others to promote secularism, nationalism, cooperation and tolerance.

3. 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.

4. 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.

5. 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.

6. 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.

7. 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.

8. 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.

Check Your Progress

1. What is communalism? Explain the consequences of communalism.
2. Bring out the main causes of communalism in India.
3. Elaborate the measures to control communalism in India.

3.5.2 Casteism in India:**3.5.2.1 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 .ex. Hinduism is divided into thousands of castes and sub-castes which find their origin in the Varna system of the ancient Rigveda. 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.

The reservation policy accepted by the Indian 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 benefiting the truly marginalized sections of society.

3.5.2.2 Consequences:

1. Casteism violates the fundamental right to equality as well as the democratic principles of our constitution.
2. It is actually a form of communalism that creates disharmony and leads to conflicts and violence.
3. 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.
4. Casteism is responsible for promoting groupism and importance of certain castes over national interests.
5. 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.
6. The social status and education of the backward castes is still an issue due to the narrow-minded approach of the upper castes.
7. 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.

3.5.2.3 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.

1. Casteism just like communalism is an obstacle in achieving national good and hence awareness must be raised among people about it's peril. One should promote the notions of secularism and nationalism as principle higher than casteism.
2. Both print and electronic media should conduct programmes and arrange for discussions among scholars widely emphasizing the divisive influence of casteism on society.
3. Scholars from different castes should enable better understanding among the masses about the concept of reservation as a positive discrimination for creating equality in opportunities for the downtrodden that have been oppressed for centuries.
4. Policymakers must work towards a more equitable distribution of wealth to overcome economic disparities among castes.
5. Intercaste-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.

6. Casteist forces adhered to political parties or any other groups fuelling tension should be identified and banned immediately.
7. The scars left on the hitherto 'untouchables' or backward castes can only be healed with humane and compassionate treatment being meted out.
8. Access to a well-rounded education and equal entitlement to all the fundamental rights so also cultural development are 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.

Check Your Progress :-

1. Define casteism. What are its consequences on society?
2. Analyse the measures to control casteism.

3.5.3 Linguism in India:

3.5.3.1 : As we have already seen earlier , India is a multi-lingual country. It is a nation of 28 states and 7 union territories where as many as 1652 languages are spoken and of these 18 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 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 the 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 Hindi speaking. 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.

3.5.3.2 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.

1. 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.
2. 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.
3. Efforts are taken to promote use of Hindi among non-Hindi speaking people.

Check Your Progress :-

1. Explain the meaning of linguism.
2. Bring out ways to resolve linguistic conflicts.

3.5.4 Regionalism in India:**3.5.4.1 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 development of certain states and not others. Within states certain regions are favoured while others are neglected.

Regional conflicts have assumed extreme forms from time to time whether it be the demand for autonomy, river disputes or boundary disputes;

- 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 seems 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 the inter-state disparities.
- Inter-state river water disputes – The Cauvery and Krishna river water issue 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 - For ex. 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.

3.5.4.2 Causes:

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

1. 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.
2. There are disparities in degree of urbanization of states. A higher level of urbanization implies higher industrial development and therefore greater economic, social and political progress.
3. 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 to those in Rajasthan.
4. The industrial growth across states differs widely leading to better employment opportunities and greater economic progress of certain states over others.
5. The cities and townships in developed states have far more and sophisticated infrastructural facilities compared to states lagging in development.
6. The states with a rich historical background may look down upon other states which tends to stir regional conflicts. Furthermore there are prejudices and stereotypes that increase the interstate divide.

3.5.4.3 Measures to curb regionalism:

1. Efforts should be made by the Central and State governments to promote national unity and solidarity.
2. 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.
3. 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. Ex. Subsidies and tax exemptions.

4. Special Area Development programmes should be undertaken in tribal, hilly and desert regions for their growth.
5. There should be well coordinated planning between the Centre and states for fair allocation of funds for regional development. There should be just and equitable distribution of natural resources.

Check Your Progress :-

1. Elaborate the meaning of regionalism.
2. Enlist various causes of regionalism. What measures can be taken to solve the problem of regionalism?

3.6 SUMMARY

Thus with this unit we have read and understood diversity as a difference, disparity as an inequality and distinguished between the two concepts. We have gained a sound understanding of inter group conflicts of four kinds namely communalism, casteism, linguism and regionalism, what factors give rise to such conflicts in society with reference to India and analyzed their ill consequences so also the measures to resolve these conflicts for the betterment of society.

3.7 QUESTIONS

1. What is Inter group conflict? Explain indetail.
2. Give causes of communalism and suggest measures to overcome it.
3. What is casteism? States the consequences of casteism.
4. What measures can be taken to eradicate caste conflict.
5. Write short note on
 - a. Linguism in India
 - b. Regionalism in India.



THE INDIAN CONSTITUTION

Unit Structure :

- 4.0 Objectives
- 4.1 Introduction
- 4.2 Making of Indian Constitution
- 4.3 Philosophy of the Constitution
- 4.4 The Structure of the Constitution-the Preamble, Main Body and Schedules
- 4.5 Fundamental Duties of the Indian Citizen
- 4.6 Values of Tolerance, Peace and Communal Harmony
- 4.7 Basic Features of the Indian Constituion
- 4.8 Summary
- 4.9 Questions

4.0 OBJECTIVES

- 1) To understand the philosophy of the Constitution of India
- 2) To study the structure of the Constitution of India.
- 3) To know the Fundamental Duties of Indian Citizen.
- 4) To understand the basic features of Indian Constitution.

4.1 INTRODUCTION

Though the Indian society is pluralistic but it is united at the time of any foreign threat. In India the person from any religion can become Prime Minister and President. At the time of any natural calamity the people of India help each other. The people enjoys their human right freely. Otherwise in our neighboring countries we see that Prime-Ministers, Presidents are imprisoned, governments are overthrown by militaries and political powers are captured by anti- social elements. In India, due to Constitution we as Indians remain united, follow patriotism and maintain national unity and integration Hence, Indian constitution as a Unifying factor in Indian Society must be studied properly.

4.2 MAKING OF INDIANCONSTITUTION

We have the history available about the Constitutional developments in India, e.g. 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 members for the Constituent Assembly were 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 the 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 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 Sachidan and Sinha. There were 207 members present at the session. On 11th December 1946 Dr. Rajendra Prasad was elected as the permanent President of 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 upto 26th November 1946) to complete the Constitution. From 26th January 1950 the Constitution came into force.

Check your progress.:

- 1 . When was the first meeting of Constituent Assembly held?
2. Who was the chairman of Drafting Committee?
3. How many articles in the beginning the constitution had?

4.3 PHILOSOPHY OF THE CONSTITUTION

4.3.1 The Objective Resolution:

The Preamble of 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 up. The first Session of the Constituent Assembly was held in New Delhi on 9th December 1946 under the provisional chairmanship of Dr. Sachindan and Sinha. On 11th December 1946 Dr. Rajendra Prasad was unanimously elected as the President of 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 a sovereign Democratic Republic in India.

4.3.2 Content of Preamble:

The Preamble means Preface, Preliminary statement or an introduction to any literary work or scholarly work. It is the beginning remarks which takes 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 Ammendment Act, 1976.

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 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 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.

4.3.3 SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC REPUBLIC:

The people of India constitute India into 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 the part of the Preamble in 1950 but was inserted in it by 42nd Constitutional Amendment Act, 1976. Socialist 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 the part of the Preamble in 1950. By the 42nd Constitutional Amendment Act, 1976 it 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 religions matters and the right of citizens is 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 right to freely profess, practice and propogate one's own religion. According to former President of India R. Venkanta Raman, Secular India means "India is not pro-religious, non-religious and anti- religious".

The term 'DEMOCRATIC' in the narrow sense refers to the form of Government which is elected by the people on the basis of Universal Adult Franchise. In a broader sense, it refers to a 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 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 are vested in 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 citizen without any discrimination.

4.3.4 JUSTICE, LIBERTY, EQUALITY ANDFRATERNITY:

Further, the preamble lays emphasis that the Indian citizens should get justice in three forms such as Social Justice, Economic Justice and Political Justice. The architects of the Constitution has made this arrangement of justice very intelligently. There cannot be economic justice and political justice without social justice. Indian Society composed of castes, classes religion, and race. There happened the discrimination among Indians themselves on this basis. Therefore, the constitution is bound to cultivate healthy, social attitude among people and the state must be welfare state accordingly. The social justice can be realized only when 'equals to be treated equally and unequal's unequally' according to Aristotle.

The next step of justice which preamble secure for the Indian people is Economic Justice. Every citizen of India has right to live and earn his livelihood. They must be made available, employment opportunities taking in 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 realization of social and economic justice. Previously in India and many countries of the world were giving voting rights to only those who are rich by wealth and the 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 secure for its citizens the liberty that everyone without any bias will have the right to think and express his own views which will not harm other's 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 the article no 19 of the Constitution.

The preamble makes mention of the equality for all the citizens of India without any kind of discrimination. There are two kinds of equalities such as equality of status and equality of opportunity. Every citizen of India would be treated equal 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 the Article 16-(4) that state shall have right to enact laws and make provision for reservation of jobs or posts in favour 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 unequals 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 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 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.

Check your progress.:

1. When did India adopt Constitution?
2. What kind of justice Indians should get?

4.4 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 cannot be changed totally as there are provision of Amendment to it. The Indian Constitution contained XXII parts, 395 Articles and 12 Schedules. In this structure the each and every provision has been discussed thoroughly and then got it passed in the Constituent Assembly.

4.4.1 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 which would be realized into practice by the government & its state. It is the sum total of the Constitution. We already have discussed the philosophical component of the preamble.

4.4.2 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.

4.4.2.1 PARTS OF THE CONSTITUTION PART I- THE UNION AND ITS TERRITORY:

The part I consists of Articles nos.1-4. Article No.2 deals with Name and Territors of the Union and establishment of new states. Article 3 mentions about the provisions of formation of new states and 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 matter pertaining to Articles nos. 1 & 3.

PART II- CITIZENSHIP:

The part II consists of Article nos. 5 to 11 in regard to citizenship. Article 5 relate with the citizenship at the commencement of the constitution. Articles 6-11 provides 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 the Article nos 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 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 cannot be pulled in the court for the violation of the Directive Principles but it is also taken as a duty of the government as to become the welfare state. Due to fear of not getting elected again, the government has to do the public works continuously and is elaborated in their part.

PART IV –FUNDAMENTAL DUTIES:

In the 1950's originally the constitution did not contain separate Fundamental Duties for the citizens of India as it was natural that everybody respect everybody's Fundamental Rights. But by the 42nd Constitutional Amendment Act, 1976 it was separately provided for the 11 fundamental duties for the Indian citizens.

PART V- THE UNION:

The Part V contains 5 chapters related to individual subject. Chapter I is titled as 'THE EXECUTIVE' and contains Articles from 52 to 78. Articles 52 to 73 deals with the powers and functions of the President and Vice President. Articles 74 & 75 provides for the formations of 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 as 'Parliament' and contain Articles from 79 to 122. Articles 79 to 88 deals with formation and constitution of Parliament. Articles 89 to 98 provides for the officers of the Parliament. Article 99 to 100 deals with the conduct of Business of the Parliament. Articles 101 to 104 makes mention of disqualification of members and the vacant seats. Articles 105 and 106 deals with the Powers, Privileges and Immunities of Parliament and its Members. Articles 107 to 111 provides for the Legislative Procedures of the Parliament Articles 112 to 117 are related to Procedure of Parliament in Financial Matters. Articles 118 to 122 provides for the procedure Generally of the Parliament.

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

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

Chapter IV is titled as 'THE UNION JUDICIARY' and contain Articles 124 to 147. These Articles provide for the composition, powers and jurisdiction of Supreme Court of India. Article 143 mentions the powers of the President to consult Supreme Court.

Chapter V- titled as 'COMPTROLLER 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.

4.4.2.2 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 General wherein Article 152 defines the State and its limits. Chapter II is titled as 'THE EXECUTIVE' and lies in the Articles from 153 to 167. Article nos.153 to 162 elaborates the Governor, its appointment, powers and functions so far Articles nos.163 and 164 details about Council of Ministers. Article no.165 provides for 'The Advocate General of State'. Articles 166 to 167 deals with 'Conduct of Government Business' in states, duties of Chief Ministers etc.

Chapter III is titled as 'THE STATE LEGISLATURE' and contain 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 talks 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 mentions of 'Conduct of Business of Legislature'. Articles 190 to 193 elaborates 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 explains the Legislative Procedure such as passing the Bills etc. where as Articles 202 to 207 provide for the Procedure of Legislature in regard to Financial Matters. Articles 208 to 212 deals with procedure generally wherein rules are explained.

Chapter IV titled as 'LEGISLATIVE POWERS OF THE GOVERNOR' which have been explained by the Article no.213. e.g power of Governor to promulgate Ordinances during recess of Legislature.

Chapter V titled as '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 as 'SUBORDINATE COURTS' and contain Articles 233 to 237 and detail about the appointment, powers and jurisdiction of district and subordinate judges. Article 232 has been repealed from the constitution.

PART VII also have been repealed as per Article no.238 & seventh Constitutional Amendment Act,1956.

PART VIII- THE UNION TERRITORIES:

This part contains Article 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. It also provides for the constitution of Municipalities its powers and functions. In the same sub-article there is provision of Finance Commission.

PART X:

This contain Article 244 where in we find the provisions of the administration of Scheduled Areas and Tribal Areas such as in Assam.

PART XI:

This is titled as 'Relations Between the Union and the States' and contain two chapters. Chapter I states as 'Legislative Relations' and consists of Articles 245 to 255. They provides for the powers of parliament and State Legislature. Chapter II elaborates Administrative Relations between Union Government and the State Government Between Articles 256 and 263 it has detailed about disputes relating to water and co-ordination between states and the role of the Union.

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

This part has four chapters and contain Articles 264 to 300. Chapter I is related to Finance and from Articles 264 to 267 is provides with General such as taxes imposed, consolidated funds, contingency fund and public accounts. Articles 268 to 281 makes mention of distribution of Revenues between the Union and the States. Again Article 280 provides for Finance Commission. Articles 282 to 290 are related with miscellaneous financial provisions.

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

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

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

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

PART XIV is titled as 'Services' under the Union and the States' and is divided into two chapters. It consists of Articles 308 to 323. Chapters I in the Articles 308 to 314 provides for the Recruitment and Conditions of Services of persons serving the Union or aState.

Chapter II is titled as 'Public Service Commission' where 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 articles 323A & 323B are provisions of Administrative and other Tribunals.

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

PART XVI- titled as 'Special Provisions Relating to Certain Classes'. This part contain 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 SC's & ST's respectively. Articles 340 makes provisions for the appointment of a Commission to

investigate the condition of backward classes such as OBC's, NTs, SBCs etc.

PART XVII titled as '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 the articles 345 to 347. Chapter III mentions of 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 as 'Emergency Provisions' contain articles 352 to 360. In this part article 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 as 'Miscellaneous' contain 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. There fore

PART XXI titled as '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.

4.4.3 Schedules:

There are 12 Schedules which mentions of 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 of 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 Scheduled- 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 ground of defection.

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

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

Check your progress.:

- 1. How many parts articles and the Constitution of India has?
- 2. What does seventh schedule contain?

4.5 FUNDAMENTAL DUTIES OF THE INDIAN CITIZEN

Basically, Fundamental Rights always corresponds 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 42nd Constitutional Amendment Act which is called as the 'Mini Constitution'¹ by some experts. Article 51-A provided the Fundamental duties of Indian citizen 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 practices 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 wild life 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 endeavour 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 criticised and sometimes favoured by the various constitutional experts.

Check your progress

1. State any five fundamental duties of Indian Citizen.

4.6 VALUES OF TOLERANCE, PEACE AND COMMUNAL HARMONY

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

4.6.1 The Value of Tolerance:

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

Importance of Tolerance:

- i. Tolerance is necessary value to understand the nature (human nature) of the individual.
- ii. Tolerance lead the person to behave in the society with compromise and adjustment.
- iii. Tolerance can stop quarrels and conflicts among the people and establish peace.
- iv. The 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. Person can have respect for other's viewpoints though they are opposing to his own beliefs.
- viii. If we want India to prosper economically and become World power, tolerance is the important value to be attained.
- ix. Tolerance can establish equality between human beings and allow to enforce Constitutional Provisions.
- x. Tolerance can help reduce the inter-group conflicts like Communalism, Casteism, Linguism and Regionalism and lay communal harmony as possible goal of the Indian Constitution.

Therefore, tolerance can promote National Integration, establish national unity and inculcate patriotism among the citizens.

4.6.2 Value of Peace:

To strengthen the social fabric of Indian Society there should be the peaceful co-operation among several members. The co-operation and mutual help leads the peoples towards peace. The peace is essence of progress. In a community life, we must lift 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 being or circumstances irrespective of their caste, creed, religion, sex, region, language, costume etc. When everyone is co-operative, the social and group activities will always bring 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' are the phenomenon applied to animals and not to the human beings. If the 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.

4.7 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:-

4.7.1 Preamble: (Refer to 4.3.2)

4.7.2 The Longest Written Constitution in the World:

When Indian Constitution was prepared, it had 395 articles, 9 schedules and 12 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. The country like England has no written Constitution at all.

According to the Constitutional Amendment no 92 in the year, 2003, the Indian constitution consists of 447 Articles, 12 schedules and 26 parts.

4.7.3 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 exercise adult franchise and have his representative for his/her welfare. It is a very significant provision in the constitution that the person may be from dire poverty or from an industrialist will have the right to one vote and one vote will have one value. Therefore, popular sovereignty is a very important feature of the Constitution of India.

4.7.4 Partly Rigid and Partly Flexible:

When we read our constitutional document then we come to know that sometime, somewhere the articles of the constitution are very rigid to make any amendment and somewhere some articles are easily amended according to the situation exists. The article 368 of the Constitution provides for the amendment. At the same time, in case of Jammu & Kashmir, the parliament has got limited rights to intervene in the affairs of this state. As against this, during 57 yrs. there are 92 amendments have been made in the constitution and states like Nagaland, Sikkim, Jharkhand, and Chhattisgarh etc. have been newly created. Many articles are added according to the present context.

4.7.5 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 upto 35 mentions of Fundamental Rights.

The Fundamental Rights are as follows:-.

- 1) Right to Equality (equality before 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 move 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) Mandamas
 - iii) Prohibition
 - iv) Co-Warrant and
 - v) Certiorari
- The Right to Property have been deleted from the Constitution in 1979 by 44th amendment.
 - Article 17 of the constitution have abolished the practice of Untouchability and it is regarded as an offence cognizable.
 - Article 23 prohibits forced labour.

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

4.7.6 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 other's rights is the duty of everybody to be understood. But by the 42nd constitutional amendment in 1976, government clearly specified the Fundamental Duties.

4.7.7 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 the single Citizenship. The Central and State governments must discharge their powers-and duties according to their subjects of legislation and execution. The Constitution have divided the subjects into three lists i.e. Central list, State list and concurrent list. Central list have 99 subjects, State list have 61 and Concurrent list 52 subjects as of now. It means that centre state can pass acts, make legislations 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 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.

4.7.8 Parliamentary Democracy:

We have adopted the Parliamentary Democracy with President as its Constitutional and Executive head. It means that Prime Minister and his Council of Ministers is the representative of President. Therefore, it is said that President is the nominal head and real power of the Union Government is lying in Prime Minister. Parliament is bicameral and consists of i) Lok Sabha and ii) Rajyasabha. These houses pass various laws, acts, with majority of the members of the Parliament.

4.7.9 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 welfare state. One cannot go against the violation of these principles in the court of law. Despite governments must follow these instructions for succeeding the next tenure of power. Otherwise people will not get such "political parties elected in future by ballot boxes, e.g. Article 45 of the constitution provides for the free and compulsory education to the children between the age 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 construct school buildings etc. Therefore this one of the feature has got very significant role to play.

4.7.10 Principle of Secularism:

The word 'Secular' is adopted in the Preamble of the Constitution 1976 by 42nd amendment. This means that state has no 'State Religion'. At the same time government will not favour anybody religion and also not disfavor the religion of others. State will not interfere the religious affairs of the individual. Religion is the private affairs. According to former President of India R. Venkata Raman "India is not pro-religious, non-religious and anti-religious" i.e. India is secular.

The 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 become the President, Prime Minister from any religion or community.

4.7.11 Single Citizenship:

The American Constitution has given its citizens the 'Dual Citizenship', one for the country and 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 multiplicity of the nature of Indians society that states should not have loyalties only to their States. Therefore, any person can inhabit in any part of the country, take education, join profession or occupation. We also introduce ourselves as 'I am an Indian first.' Single citizenship bounds the Indians into oneness and unity.

4.7.12 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 having been clearly stated in the constitution. The judiciary have been kept tally out of the purview of the legislation and executive body. The Judgement given by the judiciary becomes the law.

4.7.13 The Judicial Review:

The Supreme Court and the High Courts are the guardians of the Constitution. They have also got right to interpret the provision of the constitution. Therefore, government before passing any act or law undergoes investigation into the constitution and takes care that there would not be 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.

4.7.14 End of Old Order and Rise of New Order:

Our Indian constitution is revolutionary in 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 Constitution. The Constitution guarantees equality, liberty, fraternity, justice, equal opportunity etc. which were denied to certain section 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 offence punishable. It also protects women, children and historically deprived or depressed classes. Hence the Old Order of Mansmirti has gone and the New Order of the constitution has risen.

4.7.15 Adoption of Good Principles from others:

The architects of the constitutions knew the constitutional provision of the many countries. Hence, after lots of study they adopted certain good principles from the constitutions of other nations of the world. They are as follows:-

Table No. 5.1 Certain Provision adopted from others

Sr. No.	Country	Provision
1.	England	Parliamentary democracy and democracy and election process.
2.	America	Judicial Review.
3.	Canada and US	Federal Nature of the State.
4.	Ireland	Guiding Principles of State policy.
5.	England France	President and his powers.
6.	US and France	Fundamental Rights.
7.	South Africa	Amendment & Flexibility.
8.	German Wymer Republic	Emergency.

Check your progress:-

1. What is the content of our Preamble?
2. Enlist the Fundamental Rights embodied in our Constitution?
3. Explain any three features of our constitution?
4. What is Judicial Review?

4.8 SUMMARY

The constitution of India is very important document. It guides the administrators continuously about the legal advice. It provides of the liberty, equality and fraternity with social eco-political justice and opportunity. The Constitution also guarantees to fundamental right; as well as provides for the fundamental duties. It is our constitution that is helpful in maintaining communal harmony, peace and law and order. The implementation of 'Democracy' and 'Guidance Principles' is only possible due to Constitution. Therefore, we have to regard the constitution as a 'Sacred Document' of India.

4.9 QUESTIONS

1. Describe the process of making of Indian constitution.
2. Explain the structure of Indian Constitution.
3. Elaborate the fundamental duties of Indian Citizen?
4. Review the basic features of our constitution.



SIGNIFICANT ASPECTS OF POLITICAL PROCESSES

Unit Structure :

- 5.0 Objectives
- 5.1 The Indian Political Structure
- 5.2 The Party System in India
- 5.3 Classification of Political Parties in India
- 5.4 Party System in India
- 5.5 Local Self-Government
- 5.6 The Urban Local Self-Government
- 5.7 The Rural Local Self-Government
- 5.8 The 73rd and 74th Amendments and their implications for inclusive politics
- 5.9 Role and Significance of Women in Politics.
- 5.10 Unit End Questions

5.0 OBJECTIVES

1. To understand the party system and the changes occurred in it since independence.
2. To study the structure and functioning of Local Self Government in India.
3. To know the role played by women in Indian politics.

5.1 THE INDIAN POLITICAL STRUCTURE

The Constitution of Independent India came into effect on 26 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 Loksabha. Similarly Governor is the executive head of the States, but the real powers are exercised through Chief Minister and his Council of Ministers, who are responsible to the Legislative Assembly. The members of Loksabha 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 political system of the country. In India we have multi party system to ensure the representation of varied variety of people who reside in it. We shall now broadly discuss the party system in India.

5.2 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 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.

5.3 CLASSIFICATION OF POLITICAL PARTIES IN INDIA

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

5.3.1. National Parties:

Any party to be called as national level political party must fulfill following conditions:

- a. It must have had its candidates stood for last elections in at least four or more States for Loksabha 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 Loksabha from any State or States.
- b. It must have won at least 2 % seats in Loksabha from at least three different States.

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

5.3.2. State Parties:

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

In the last general elections to 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 (Tamilnadu), Telgu Desam (Andhra Pradesh), Rashtriya Janata Dal (Bihar), the National Conference (Jammu and Kashmir) etc.

5.4 FEATURES OF PARTY SYSTEM IN INDIA

5.4.1 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 for reforms from the British government and eventually complete self government. Various political parties had emerged before independence as well but it was Indian National Congress (INC) that remained one of the most popular and dominant political party. After independence except for a brief period in the late 1970s the congress dominated the political scene till late 1980s. Though many other political parties emerged during that period, Congress was regarded as the largest representative party of the country.

5.4.2 Emergence of multi- party system:

Internal factions led to the split in the Congress and by 1970s many new parties had emerged. In 1977, 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.

5.4.3 Coalition Party System:

From 1990s an era of coalition started. 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 '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 a largest member of coalition.

5.4.4 Based on Personalities:

Instead of emphasizing on 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.

5.4.5 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 position in the government keeping aside the ideological commitment of the party.

5.4.6 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. Each state has almost 2 to 3 strong regional parties. Tamilnadu has become 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.

5.4.7 Factions within the party:

Personality clashes, race to acquire power, intrigues against each other has led to the weakness of the party. Frequent changing of party has increased factions within the party. Caste and regional loyalties also play a role in dividing the party further.

5.4.8 Emergence of Bi-polar party System:

By 1990s the one party dominance ended giving rise to coalition party government. The politics of alliances led to the polarization of parties. It reflects the 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 dominated the Centre by creating the second 'pole' in the Indian politics. The formation of United Progressive Alliance (UPA) and the control over central government by this Congress led coalition government in recent years has transformed Indian politics into bipolar party system.

5.4.9 Conclusion:

The recent trend of offering support to the government from outside is causing a 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 threat of withdrawal of support in case of failing to comply with their demands.

Check your progress:-

Write short notes on the Following:

- a. Political Structure of India
- b. Classification of political parties
- c. Features of party system in India.

5.5 LOCAL SELF GOVERNMENT

The concept of local self government is known to Indian 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 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 Government, 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 values of democracy.

In India the Local Self Government is broadly classified into two categories that is 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.

We shall first study the Urban Local Self Government in detail.

5.6. THE URBAN LOCAL SELF GOVERNMENT

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

5.6.1. 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 transition phase from rural to urban. The State legislature is empowered to make laws related to 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 honour 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 wide variety of duties to be performed by the corporations to ensure 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 centres,
5. Providing street lights, cleaning of garbage's 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. 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.

5.6.2 Municipal Council:

The smaller cities are looked after by Municipal Councils. When the cities grow in size of 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 honoured 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 includes 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.

5.6.3 Nagar Panchayat:

The composition and functions of the Nagar Panchyat are similar to Municipal Councils. Nagar Panchayats are established in those rural areas to be soon transformed into urban. Nagar Panchyat is formed according to the 74th constitutional amendment.

Check your progress**1. Write Short notes on the following:**

- a. Municipal Corporation
- b. Municipal Council
- c. Nagar Panchayat

5.7 ROLE AND SIGNIFICANCE OF WOMEN IN POLITICS

5.7.1 Introduction:

The participation of women in politics is not a new phenomenon. In ancient times during early Vedic period women could become members of Sabha and Samiti. However her position declined considerably after the end of Vedic age as she was not only denied the political rights but was confined to the four walls of the house. She faced many inequalities and was regarded 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.

5.7.2 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 passing of the 73rd Amendment Act, 1992. The women's reservation bill is passed in Rajyasabha which provides 33% seats to women in parliament, however, the bill is yet to be passed in Lok Sabha.

5.7.3 Participation of women at the Centre:

The 15th Loksabha so far had the largest women members as compared to the earlier ones. The 14th Loksabha had 45 women and 15th Loksabha have a record of 59 women as Members of Parliament. Gradually younger women are entering the Loksabha. The 14th Loksabha had only 17% of women under 40, while 15th Loksabha has 29% of women below the age of 40.

Today three of the prestigious positions are in the hands of women. Meera Kumar is the speaker of Loksabha, Sonia Gandhi is the Chairperson of ruling UPA coalition party, Sushma Swaraj is the leader of opposition in the Loksabha.

5.7.4 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 Tamilnadu. 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.

5.7.5 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. 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.

5.7.6 Obstacles faced by women in the participation of Politics:

- **Male Domination:**

Male domination mindset is one of the major obstacle for women as politics is regarded as man's area of interest and caliber. There is a lack of family support or co operation because the political participation is time consuming as one has to attend party meetings, organize workers, gathering mass support for the party by undertaking different activities to promote party requires women to stay out of the house for a long time. In such scenario women face opposition from her family.

- **Role of Political Parties:**

Many political parties have failed to offer enough representation to women. They are less likely to involve them in party's organizational bodies. Men are preferred while giving party tickets for contesting elections. At times those tickets are offered to them where party has less 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 like a hurdle in women's active participation in politics.

- **Corruption and Criminalization of Politics:**

Politics and contesting elections has 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 huge chunk of black money. Women are regarded as misfit in such changing trends in politics.

- **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 hurdle 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 unorganized sector and hence are paid low wages. Literacy rate is also low in case of women as compared to men. Such issues are the major obstacles in her political growth.

- **Psychological Barrier:**

In general it has been observed that due to all above factors they have low self esteem and lack confidence in themselves. Many women accept that politics is 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.

Check Your Progress

Write short notes on

- a) Women Empowerment
- b) Role of women in Politics
- c) Hurdles in the participation of women in Politics
- d) Prominent women leaders in India.

5.8 UNIT ENDQUESTIONS

1. Write Short Notes on political parties in India.
2. State the features of party system in India
3. What are the functions of Municipal Corporation and Municipal Council?
4. Classify and explain the three tier system of Local Self Government at rural level.
5. What are the obstacles faced by women in the field of Politics?



Foundation Course Semester - I

Maximum Marks : 75

Duration : 2½ Hours

Question to be Set : 05

All Questions are Compulsory carrying 15 Marks each.

Q.No.	Particulars	Marks
Q.1	Objective Questions* A) Sub questions to be asked 10 and to be answered any 08 B) Sub questions to be asked 10 and to be answered any 07 (* Multiple Choice / True or False / Match the Columns / Fill in the blanks)	15
Q.2	Full Length Question OR Full Length Question	15 15
Q.3	Full Length Question OR Full Length Question	15 15
Q.4	Full Length Question OR Full Length Question	15 15
Q.5	Full Length Question OR Short Notes To be asked 05, to be answered 03	15 15

Note : Full length question of 15 marks may be divided into two sub questions of 8 and 7 marks.

