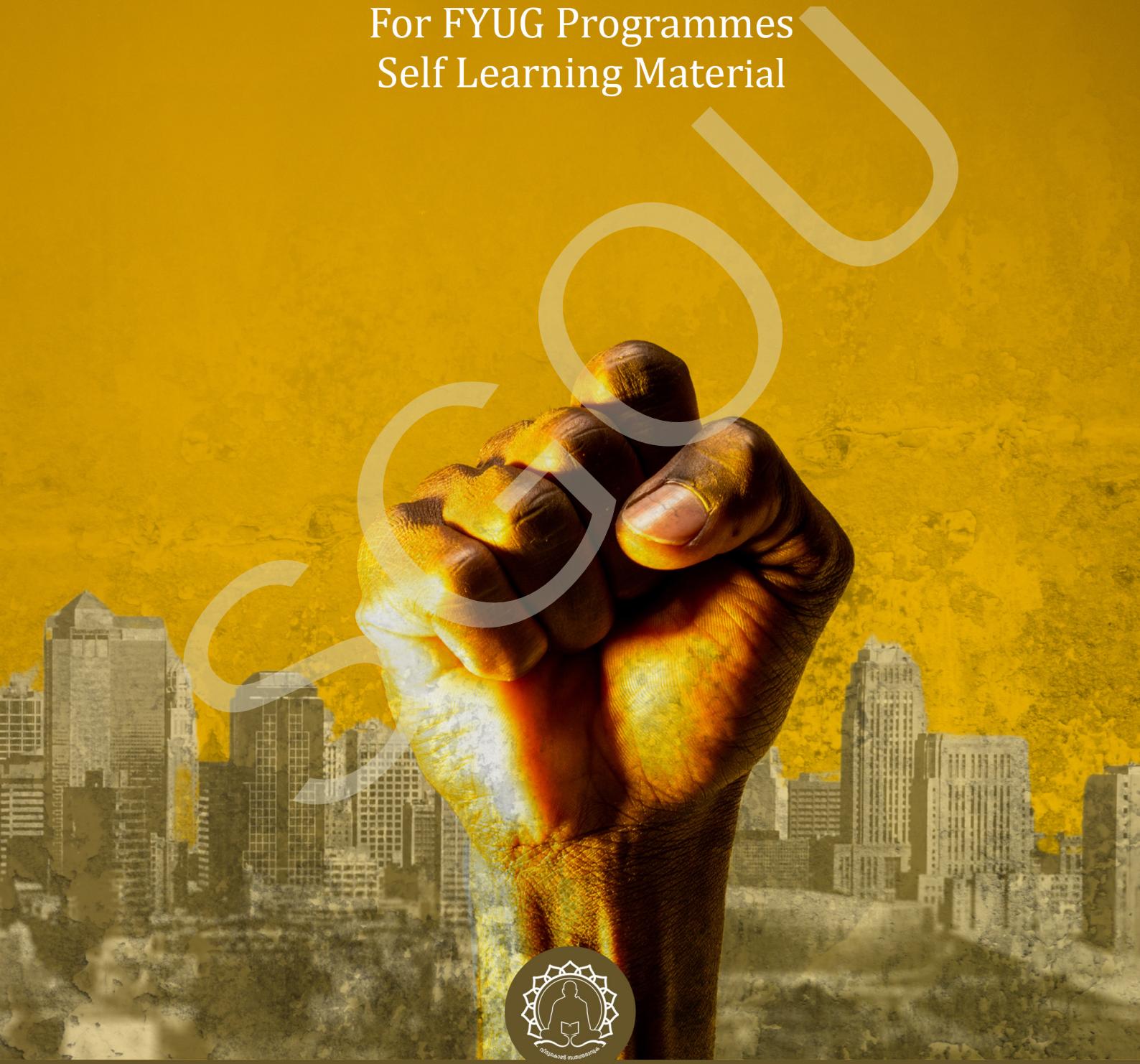


# DEMOCRACY AND DEVELOPMENT

COURSE CODE: SGB24PS101VC

Value Added Course  
For FYUG Programmes  
Self Learning Material



## SREENARAYANAGURU OPEN UNIVERSITY

The State University for Education, Training and Research in Blended Format, Kerala

## Vision

To increase access of potential learners of all categories to higher education, research and training, and ensure equity through delivery of high quality processes and outcomes fostering inclusive educational empowerment for social advancement.

## Mission

To be benchmarked as a model for conservation and dissemination of knowledge and skill on blended and virtual mode in education, training and research for normal, continuing, and adult learners.

## Pathway

Access and Quality define Equity.

# Democracy and Development

Course Code: SGB24PS101VC

Semester - III

Value Added Course  
For Four Year Undergraduate Programmes  
Self Learning Material  
(With Model Question Paper Sets)



SREENARAYANAGURU  
OPEN UNIVERSITY

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## DEMOCRACY AND DEVELOPMENT

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Semester- III

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For FYUG Programmes

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Dear Learner,

It is with great pleasure that I welcome you to the Four Year BCom Programme offered by Sreenarayanaguru Open University.

Established in September 2020, our university aims to provide high-quality higher education through open and distance learning. Our guiding principle, 'access and quality define equity', shapes our approach to education. We are committed to maintaining the highest standards in our academic offerings.

Our University proudly bears the name of Sreenarayanaguru, a prominent Renaissance thinker of modern India. His philosophy of social reform and educational empowerment serves as a constant reminder of our dedication to excellence in all our academic pursuits.

The Value Added Course **Democracy and Development**, offered as an elective for all FYUG learners, provides a foundational understanding of two key pillars of modern society. It introduces the principles of democratic governance and its vital connection to inclusive and sustainable development. It encourages learners to critically engage with ideas of citizenship, participation, justice, and equity. As responsible citizens, I encourage you to explore how democratic values can drive positive change in society.

Our teaching methodology combines three key elements: Self Learning Material, Classroom Counselling, and Virtual modes. This blended approach aims to provide a rich and engaging learning experience, overcoming the limitations often associated with distance education. We are confident that this programme will enhance your understanding of **commercial principles** and practices, preparing you for various career paths and further academic pursuits.

Our learner support services are always available to address any concerns you may have during your time with us. We encourage you to reach out with any questions or feedback regarding the programme.

We wish you success in your academic journey with Sreenarayanaguru Open University.

Best regards,

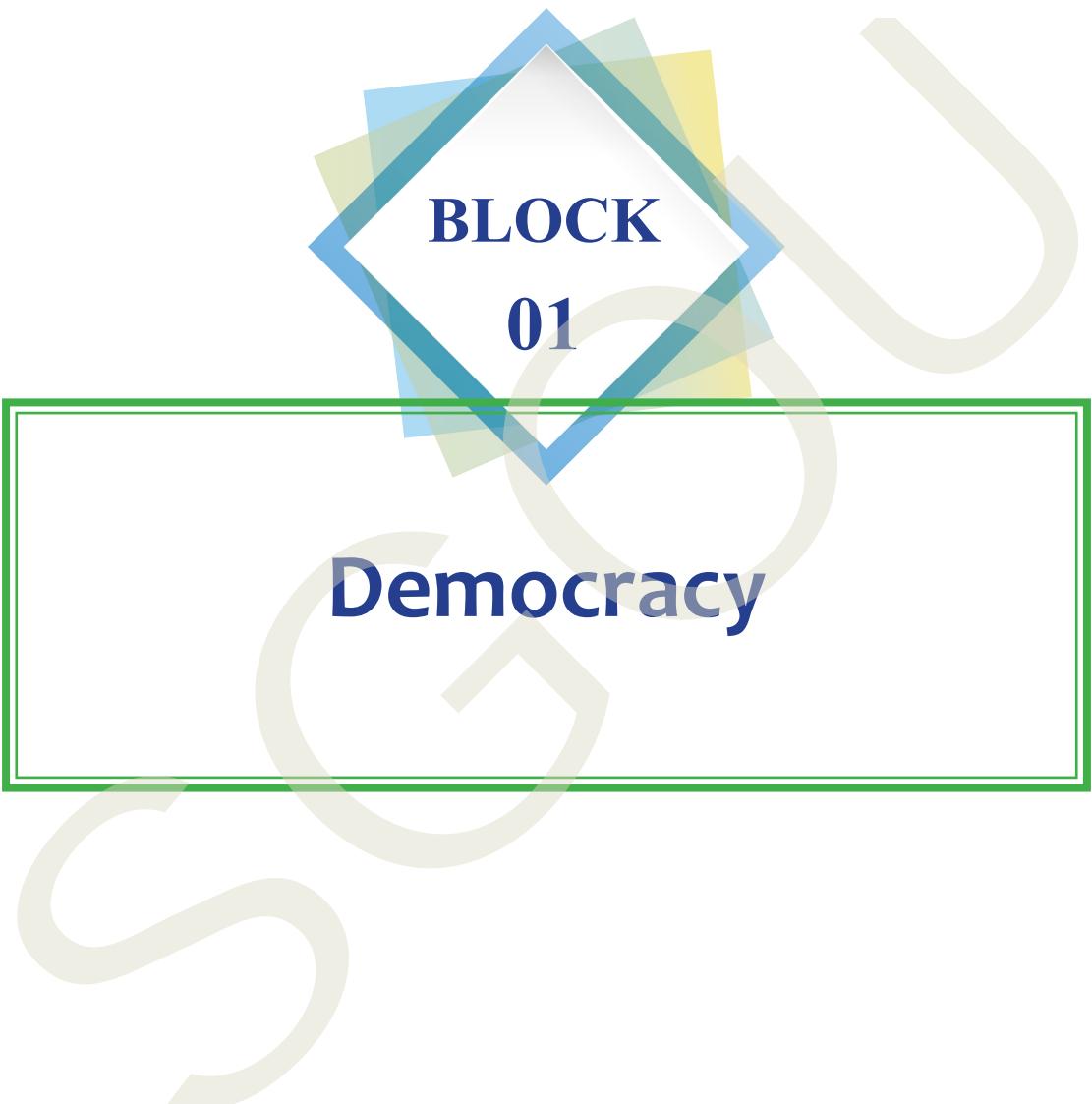


Dr. Jagathy Raj V.P.  
Vice Chancellor

01-06-2025

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**BLOCK**

**01**

**Democracy**



# Unit 1

## Origin and Evolution of Democracy

### L

### Learning Outcomes

After the completion of the unit, the learners will be able to:

- ◆ familiarise themselves with the history of the evolution of democracy
- ◆ be exposed to the broad pathways of modern democracy
- ◆ understand the characteristics of modern Indian democracy

### P

### Prerequisites

As Susan stood in the long queue to vote, she contemplated the importance of her right to vote. The clock ticked closer to 5 pm, the departure time of her train to Kozhikode. Despite the growing pressure to abandon her place in the queue and catch the train, Susan realised that participating in the democratic process was a duty she couldn't neglect. Cancelling her train, she waited patiently, understanding that her vote could reshape the future of the nation. The sacrifice of missing the train was a small price to pay for the privilege and responsibility of contributing to the democratic system.

Can you imagine living in a monarchy or dictatorship system where you cannot take part in governance, the decision-making processes that affect your life? We used to participate in elections from local governing institutions to Lok Sabha and exercise the right to vote. Imagine a system in which you have no right to vote. Does it feel suffocating? Can you visualise a system of rules where you are discriminated against and are denied many rights that you think are

essential for a life of dignity? Can you imagine yourself being a victim of rude injustice and exploitation and still having no option to lodge your grievances?

Democracy in the modern sense of the term is only centuries old, and a significant part of human history has witnessed undemocratic rules. This unit shows you the evolution of democracy, which has happened through the ages. Greece, India, and Britain had a past of democratic experiences, even though they were not full-fledged projects. This experience and its culmination to modern democracy and the existing forms of parliamentary and presidential forms of government are discussed in this chapter. It's essential to know the history of the evolution of democracy from Athenian city-states to the modern Indian democratic experience as it would help us to understand the value of democracy in which we live. It evolved through the ages by overcoming umpteen obstacles. So, it should be cherished and maintained.

## K Keywords

Will of the people, City state, House of Commons, House of Lords, Parliament.

## D Discussion

### 1.1.1 Early Experiences

The concept of democracy can be considered both as a set of values and as a set of institutional arrangements designed for the process of governance. The history of democracy underscores its evolution as a set of values as well as its experience as a set of institutional arrangements. In the modern political context, democracy is conceived primarily as a system of government in which the will of the people

is represented, and the ultimate authority of the state rests with the people either directly or indirectly.

#### 1.1.1.1 Ancient Greece

Democracy has its origin in Greek city-states. The term democracy itself is derived from the Greek words Demos, which means the mob/people, and Kratos, meaning the rule. The word's literal meaning in Greece was the rule of the people or mob. A long



tradition of democracy starts in Greece, and the literature of Plato and Aristotle details the workings of democracy in Greek city-states like Athens. Plato attacked the notion of democracy as the rule of the poor and ignorant over the educated and knowledgeable. For Aristotle, it was the rule of the few with the consent of many. According to Aristotle, the Few were aristocrats who had the quality of excellence and wisdom. In city-states like Athens, the initial form of democracy existed from the fifth century BC. In Athens, all adult citizens were legally bound to participate in government. Only free men and men with property were given citizenship in ancient Greece. Women, children, and slaves were denied the right to take part in governance and exercise the right to vote as they were not considered citizens. Salient features of democracy that existed in Greek city-states are as follows.

1. Equal participation of all citizens in the common affairs of the city-state (Polis), and this was considered a prerequisite for a good life.
2. An atmosphere of free discussion existed, and public decisions were made from these democratic discussions.
3. All were required to maintain general respect for the established law of the land.

A form of direct democracy was practised in Greek city-states. Each year, 500 citizens were chosen from the total citizens of Athens, and the selected ones were required to actively participate in the governance process. They were held responsible for law-making, and when a new law was proposed, all the Athenian citizens were allowed to vote on it. Citizens attended assemblies where laws were discussed, and the decision was made on the basis of votes.

## Cleisthenes and Demokratia

It was Athenian leader Cleisthenes who introduced the system of democracy in Greece in 507 BC. He is known as the father of democracy, and the model of direct democracy that prevailed in the ancient city-state of Athens under his leadership paved the way for the modern democracy that later spread all over the world. He introduced democracy as a system of political reform, and his system was known as Demokratia, the rule by the people. His system of Demokratia was composed of three organs. Laws were written, and foreign policy was formulated by the sovereign governing body, the ecclesia. The Council of Representatives from Athenian tribes was known as the boule, and it performed executive functions. Judicial functions were performed by the dicastery, popular courts where people would argue for their cases.

## Features of Ancient Greek Democracy

The form of democracy that prevailed in ancient Greece had various limitations. Plato opposed the model of democracy that existed in Greece as the people were not properly educated and thus unable to select the best rulers. Aristotle placed democracy as a perverted form of government since it provides an opportunity for the mediocre to gain power and follow their selfish interests instead of serving the interests of the people. He supported a mixed constitution, a combination of aristocracy and democracy, for ensuring the best form of government. The representative nature of Athenian city-states was also questioned later as only free men, educated and propertied, were considered as citizens who could take part in the process of democracy. They formed only 10-15 per cent, and the rest were comprised of slaves, women, and children who were denied the right to take part in the process of democratic

decision-making. The democratic model of Athens continued for almost two centuries.

### 1.1.1.2 Ancient India

India occupies a place in the history of democracy. Early Vedic literature possesses references regarding the councils and assemblies that were democratic in nature. Republics called Sanghas existed in the time of Buddha, and these Sanghas are considered models of democracy. Sanghas were bodies of republics, and both Buddha and Mahavira came from these kinds of republics. Buddhist monks were also called Sanghas, designed in the same way the Republic works. Seven conditions of welfare proclaimed by Buddha adhered to the principles of democracy. Lichchhavi, the Republican state within the Vajjian Confederacy, adhered to its distinctive system of governance. Lichchhavi was a gana sangha, a clan-based oligarchy. The Lichchhavi Gana Sangha comprised various administrative units, each functioning as a mini-state. These units possessed an elected council, an annual general assembly, and a unique voting system employing sticks. The Buddhist text Vinaya Pitaka mentions that after the death of Buddha, his monasteries followed a system of discussion and voting on important issues. Three systems of voting existed in Buddhist monasteries, and they included the system of ballot, whispering in the ears of a monk by others, and showing hands.

References about the elaborate system of local self-governance, where the system of unique secret ballot elects councils, are found in the inscriptions on the walls of Vaikunda Perumal temple at Uthiramerur in TamilNadu, and it dates back to 920 CE.

In the Arthashastra of Kautilya, it is mentioned that kingship in ancient India was limited by the functioning of a people's body, which was bicameral. Vedic literature

talks about the Sabha and Samithi from which the king drew power.

The ICHR book 'India: the Mother of Democracy' underscores Harappa as an example of ancient democracy and substantiates that the well-planned Harappan cities indicate that there existed an administrative mechanism that would be similar to the current local self-governing institutions that later rule of powerful emperors uprooted the concepts of democracy in India.

The following are the bodies of participatory democracy that existed in ancient India:

- a. Sabha:** It was the standing body of selected men working under the sovereign body, Samithi. Both these bodies are mentioned in the Rig Veda, which shows they existed in the Vedic period. The head of the community, or Jana, took part in Sabha. Women were allowed to take part in Sabhas. These women were called Sabhavati. In the later Vedic period, they were prevented from attending Sabhas. These bodies were entrusted with the task of performing both administrative and judicial functions.
- b. Samithi:** Sabha was the sovereign body where political affairs were discussed. Rajan or Jana was elected by Samithi, which discussed philosophical issues in addition to political matters. In the early times of the Vedic period, it was not attached much importance, but later, Samithis started occupying an important position. Prayers and religious protocols were performed in Samithis, which shows the close connection



between politics and religion during that time.

- c. **Vidhatha:** Vidhatha was a tribal assembly mentioned with utmost importance in Rigveda. Vidhatha made decisions regarding military, social, economic, and religious issues. Women used to participate in the discussions in Vidhatha, and this assembly is considered one of the oldest assemblies of representative nature that existed in the Vedic period.
- d. **Ganasangha:** In Buddhist texts, continuous reference is made to Ganasangha, which were tribal assemblies. Gana means equal status, and Sanga means assembly. It was a phrase used to refer to oligarchical rule, and among the sixteen mahajanapadas, Ganasanghas existed only in a few. In each Ganasangha, the king was the head, but with no absolute powers. The governing process entailed convening the assembly in a central city. Matters were subjected to thorough discussion within the assembly to reach a decision. In cases where resolution proved elusive through discussion, the matter was then subjected to a vote, and the majority's opinion was duly considered. Within Lichchhavi, disputes concerning war, religion, and social issues necessitated voting. In cases where consensus was not achieved, a committee known as udayvahika was established. The voting methods included open voting, secret ballot, mouth-to-ear whispers, and the "evident system," wherein the names of other voters were openly declared.

### 1.1.1.3 British

British democracy has its roots in the Anglo-Saxon Council government of the 8th century. Witans, the king's council, were important political matters and economic issues discussed. It functioned for almost four centuries, from the 7th to the 11th century. These witans were not representative in nature as they included only clergymen, the landowning class, and advisors selected directly by the king. When more advisors were included, witans became the Great Council. Moots were the meetings of commoners, lords, and sheriffs, discussing local issues. The present-day bicameral legislature of Britain, with two houses, the House of Lords and the House of Commons, had their origin in the councils mentioned above. Witans and Moots functioned as law-making and law-enforcing bodies of various levels in Britain throughout the Middle Ages. They were not convened regularly, and they were not representative in the true sense of the term. But the legacy of modern British democracy is deeply rooted in the functioning of these bodies.

### Magna Carta and the Following Experiences

Magna Carta, issued in 1215, stands as a landmark in the evolution of the British experience of democracy. It was the first document that declared that the king and his rule were not above the law. It limited the king's power, and by accepting it, King John admitted the rights of the barons – the wealthy landowners – to serve as the king's consultants in the Great Council. This Great Council, in which barons were not elected but appointed by the king, was called parliament from 1236 onwards.

From 1254 onwards, elected representatives from each district were sent to discuss issues related to taxation with the king. District sheriffs were assigned the



Fig 1.1.1 King John puts his seal on Magna Carta.

**MagnaCarta:** This document is considered as the bedrock of individual rights in British jurisprudence. MagnaCarta was the charter of liberties granted by King John on June 15, 1215, under the threat of civil war, and this document, for the first time, declared the status of King under the rule of law. A number of fundamental rights were granted to citizens by MagnaCarta. Part III of the Indian constitution is known as the Magna Carta.

responsibility of selecting representatives from each district. These representatives were known as knights of the shire. In 1295, the composition of Parliament transformed to encompass not only nobles and bishops but also two representatives from each of the counties and towns in England.

The 14th century witnessed the division of the parliament into two houses, as today. The House of Lords was formed by bishops and noblemen, while the House of Commons encompassed knights of the shire and local representatives who were known by the title burgesses. The power of the House of Commons was less compared with the other house, but in 1376, the House of Commons succeeded in impeaching a number of advisors of the king following established law. After years of struggle between the monarch and parliament, in 1399, the legislative body voted and evicted King Richard II, and with the support of

parliament, Henry IV assumed office.

During the time of Henry IV, the role of parliament expanded beyond matters of taxation, and redressal of grievances became their function. It evolved as the body to deal with the petitions of the common man. By this time, people were given the right to vote and elect their representative representatives to the House of Commons.

Henry V assumed office in 1414 and became the first monarch who acknowledged the need to consult and get approval from the houses of parliament to introduce a new law.

### Abolition of Monarchy

In 1649, following the abolition of the monarchy by the House of Commons, Britain was declared a commonwealth. The death of Cromwell in 1658 was followed by the restoration of Charles II, who was the son of Charles I, as king, and the role of



monarchy was thus reiterated. Parliamentary elections were held in the subsequent years, and the MPs elected in that election continued in office for almost two decades.

The relationship between the Stuart Kings (Charles II and his brother James II) and parliament met with a crisis when parliament passed the controversial Test Act, which prevented Catholics from holding the charge of elected offices. The later centuries witnessed the strengthening and evolution of the British parliament, which became a model for many newly independent states, including India.

Today, approval from the House of Commons is essential for any legislation to be enacted into law. The House of Commons oversees taxation and controls the government's financial resources. Although the House of Lords retains the authority to deliberate on bills, they have no authority to deal directly with financial matters. The ultimate decision on whether legislation becomes law rests with the House of Commons.

## 1.1.2 Democracy - Form and Content in the Modern World

It is the system of government in which the power to govern is derived from the people. Modern democracy stands for a representative form of government. Representatives make decisions on behalf of the people, and there will be provision for universal adult franchise. Representative institutions, equality before the law and equal protection of the law, prevalence of fundamental rights, independent judiciary, etc., are the essential features of modern democracy.

Modern democracy can either be a parliamentary or presidential form of government, and the principles governing the

relation between the executive and legislature determine the difference between the two forms of government. In a parliamentary form of government, the legislature and executive branches of government work in a unified and coordinated pattern under the same person. On the other hand, in the presidential form of government, the executive and legislature work independently of each other, and the functions of each put checks and controls over the functioning of the other. In a presidential form of government, the head of the executive is not responsible to the legislature for his policies and actions.

### Parliamentary Form of Government

The parliamentary form of government is also known as cabinet government. It is also identified as a prime ministerial form of government, as the real executive is the Prime Minister. Parliamentary forms of government exist in countries like India, Britain, Canada, Japan, and several other countries. Indian constitutional makers adopted the parliamentary form of government, as the success of the British system inspired them. They also believed that it is the most suitable form of a system for accommodating the interests of a diverse country like India. In the Government of India Act of 1935, the legislative structure of the nation was parliamentary form.

The parliamentary system is the representative form of government in which the people elect their representatives to the parliament, and the parliament is responsible for making laws for governance. Parliament is supreme; generally, the executive is responsible to the legislature in a parliamentary system. In a parliamentary form, the prime minister presides over the government, and absolute executive authority is vested in him, while only ceremonial functions are performed by the titular executive, the president. The prime minister and the

council of ministers, who form the executive, are elected from the legislature members, which means the executive emerges out of the legislature and is collectively responsible to the legislature. This feature underscores the relationship between the legislature and executive in a parliamentary form. There is a dual executive in a parliamentary system, i.e., real and nominal. A prime minister, who is the real executive, is the head of the government, and generally, the leader of the majority party in the lower house is appointed as the prime minister.

Even though India adopted a parliamentary form of government from the British constitution, certain differences exist between the Indian and British forms. In India, the prime minister, who is the real executive, can either be from the lower or upper houses of the parliament. Narendra Modi, the current prime minister, is a member of Lok Sabha, the lower house, whereas Manmohan Singh, the former prime minister, was a member of Rajya Sabha, which is the upper house of the Indian parliament. But in Britain, the prime minister will always be a member of the Lower House, the House of Commons. The system of the shadow cabinet, which is a peculiar feature of the British parliamentary system, is absent in India. The system of the shadow cabinet occupies an important role in British administration, and it is formed by the opposition to scrutinise the actions of the government.

The element of authoritarianism is less in a parliamentary form as the executive holds authority only if it can claim the support of a majority in the legislature. Unlike the presidential system, the tool of the no-confidence motion limits the authority of the executive, and there is no chance for the concentration of power in the real executive.

## Presidential Form of Government:

It is a system of government in which the executive and legislature are independent of each other, and the executive has no accountability for its actions to the legislature. The head of the state and government are the same person in this system. The president, the head, is the creator of the ministers and cabinet members, who are his administrative assistants. The presidential government system originated in the USA and is now limited to some countries in the western hemisphere.

In a presidential system, a separation of power is driven by the system of checks and balances between the executive and legislative branches of government. Thus, the chances that one branch will abuse the power are limited. The position of the president in a presidential form of government is far stronger than that of the prime minister, who is the real head of the parliamentary form of government. In a presidential form, he has the power to veto the acts of the legislature and has a constitutionally assured fixed tenure and is not dependent on the confidence of the legislature. Judicial powers are vested in the president in a presidential system, who has the right to pardon or commute judicial sentences already awarded to the guilty. The president is responsible for enforcing laws that are created by the legislature. This system of governance has much political stability as the tenure of the executive is not dependent on the will of the legislature.

Effective and stable administration can be ensured in a presidential system since the three organs of government are independent of each other. The president can select experts in various fields as ministers as they are not required to be members of the legislature. However, critics point out that the presidential form of government has an element of autocracy in its nature.



as it stands for a powerful executive that is not accountable to the legislature. It is also pointed out that the lack of harmony and watertightness between the three branches would cause unwanted complexities and obstacles in governance.

In a parliamentary form of government, there is a harmonious relationship between the executive and legislative branches of government, while the judiciary works independently without interference from the other branches. There is a separation of power between the branches of government in parliamentary form. On the other hand, in a presidential form of government, both the executive and legislature work independently like strict watertight compartments. There is no separation or division of powers between the branches of government.

In a parliamentary form of government, a clear-cut distinction exists between the head of the state and government. The head of the state possesses only nominal authority, while real authority is exercised by the head of the government, the prime minister. In a presidential system, there is a single unified executive, and no difference exists between the nominal and real executive. In the USA, the president represents the unified executive, which is a far more powerful position than that of the prime minister.

In a parliamentary form of government, the prime minister and cabinet are responsible to the legislature, and the executive occupies authority only if it gains the support of the majority in the legislature. In a presidential form of government, the president is not responsible for his actions to the legislature, which makes his position more powerful.

The cabinet occupies a higher position in the parliamentary form of government. The administration of the country is carried out by the parliament, which is responsible for the formulation of policies and making decisions

taking into consideration the interests of the nation. The prime minister, who is the real executive, is the head of the cabinet in a parliamentary form of government. On the other hand, the role of the cabinet is merely advisory in nature in the presidential form of government, and they assist the president in the formulation of policies and programmes.

In a parliamentary form of government, the tenure of the legislature and executive are not fixed. The prime minister and council of ministers continue in power as long as they claim the support of the majority in the legislature. At the point when the support of the majority is lost, the political executive has no other option than to resign. But in the presidential form of government, neither the legislature nor the executive can be removed from office before the completion of their tenure. In a parliamentary form of government, a bicameral legislative system exists, and the lower house can be dissolved by the president on the advice of the prime minister before the completion of the tenure. In a presidential system, the lower house cannot be dissolved by the president before the completion of the term.

### 1.1.3 Meaning and Concept of Democracy

The term democracy carries a multitude of meanings. The word democracy was derived from the Greek words 'demos', which means people, and 'cracy', rule. Thus, democracy stands for the rule of the people. Democracy is a form of government in which the people are sovereign, and the ultimate authority lies with them. It is the only available form of government by which the will and interest of the maximum are reflected. At the same time, most of the exponents of democracy emphasise it as a form of government. But Ambedkar, who is known as the father of the Indian constitution, posited democracy as a way of living, and for him, democracy

is not merely a form of government; it is essentially an attitude of reverence towards fellow individuals.

In a democracy, people rule themselves either directly or indirectly through their representatives. According to Seeley, democracy is the system of government in which each and everyone has a share. For Dicey, democracy is the form of government in which the body that governs is a comparatively large fraction of the entire nation. Bryce conceives democracy as the system of government in which the ruling power of the state is vested in the members of the community as a whole. For MacIver, democracy is not a way of governing but a way of determining who shall govern and to what ends. This definition emphasises the popular base of democracy and the way by which it represents the interests of the people.

## Direct and Indirect Democracy

Based on the way of representation, democracy is classified into direct and indirect democracy. Direct democracy is the system that existed in the ancient Greek city-states of Athens. In this system, people assemble together, and discussions are made on matters based on the consent of the majority present. In this system, people express their direct will on public affairs. This system is also known as pure democracy. The major limitation of this system is that it applies only in small states with minimal populations. Only in those states where practically people can meet and deliberate on common matters is there a chance to feasibly have direct democracy. In the modern age, Switzerland follows a system of direct democracy.

Major instruments used for the functioning of direct democracy are as follows.

- ◆ **Referendum:** When the governing body or authority calls for a vote on a specific issue, citizens of most direct democratic systems exercise the

right of referendum. By referendum, a specific set of people living in a particular region gives a direct vote on a particular issue or legislation. In certain systems, citizens enjoy the right to demand a referendum. The result of the referendum may be advisory in nature, and in certain cases, it will be legally binding.

**Recall:** This right allows individuals to call back an official or representative they have elected from office before the completion of the term. When the majority of citizens stand for a recall of a person in public office whose performance is unsatisfactory, then the result will be binding. Office holders are the representatives of popular will, which is the principle behind the device of recall. This device is mostly used at local levels of US democracy.

- ◆ **Initiative:** This is the form of direct democracy in which people can propose legislation that is later put to a referendum. By the process of initiative, people can even propose a constitutional amendment. There are two kinds of initiatives: popular (direct) and agenda-based (indirect) initiatives. In a direct initiative, people propose legislation, which is followed by a referendum, while in an indirect initiative, the people's initiative is later backed by the decision-making of elected representatives.

Most countries today follow indirect democracy. Indirect democracy is also known as representative democracy. The will of the people is expressed not directly but through their elected representatives to whom they delegate their authority. Discussion and decision-making are carried out by the representatives on behalf of the people. Free, fair, and frequent elections at regular intervals are an essential prerequisite for indirect democracy. Authority lies with the people, but the authority is possessed by the representatives they have elected.



## Features of Democracy

Features of democracy in general are as follows.

- ◆ **Liberty, Equality and Fraternity:**

These are the values that inspired the French Revolution of 1789. Later, these values were accepted as the core of democracy, and many constitutions incorporated these ideals. When the people are not free, and there is an absence of equality among people, such a system cannot be democratic. These principles are absent in authoritarian and military rule. But for democracy, it forms the fulcrum.

- ◆ **Presence of a Constitution:**

A democratic country is expected to have a constitution. All the democratic countries of the world have constitutions. The constitution determines the law of the land, and it is the constitution that ensures people's rights. The constitution ensures democratic values by limiting the authority of the state.

- ◆ **Rule of Law:**

Democracy operates through the principle of the rule of law. This principle of democracy establishes the supremacy of law everywhere and upholds the idea that all are equal before the law. The rule of law is essentially British in nature, and the British constitution contributed this to the world of governance. Later, this principle was adopted by the Indian constitution. The unleashing of any kind of arbitrary power is prevented by the mechanism of the rule of law. The law limits government action and ensures that no one is given special preference by law. The rule of law protects individuals from the arbitrary acts of the state.

- ◆ **Political Parties and Popular Political Participation:**

Unlike monarchy or military rule, people are given the right to take part in the political process and governance in a democracy. People

are conferred with the right to vote, and they are free to contest elections. Political parties are encouraged in a democracy in contrast to authoritarian rule. Political parties represent the groups that are organised on the basis of specific ideologies, and they form an integral part of democracy.

- ◆ **Universal Adult Franchise:**

It is the system in which all the citizens of the country, irrespective of caste, religion, gender, and economic difference, are allowed to vote and take part in the political process of the nation. All the citizens who have completed the age of 18 are eligible to vote in India. This underscores the prevalence of the ideal of political equality.

## Free and Fair Elections

Periodic, free, and fair elections are an essential prerequisite of a healthy democracy. In India, a system of judicial and regular elections is made possible by the constitutional mechanism. Fair elections are important as they are the way by which the public expresses their right to take part in the governance of the country.

Based on the international conference fists, Bangkok, 1965, a democratic country should have at least the following characteristics:

1. Supremacy of Law
2. Equality before Law
3. Constitutional Guarantee of Human Rights
4. Civil Education
5. Impartial Tribunal

In addition to the above-mentioned features, separation of powers, fundamental rights, independent judiciary, federalism, etc., also form the basic characteristics of democracy.

## British and Indian Democracy

British democracy and Indian democracy share certain common features. The Indian constitution has adopted a number of democratic principles from the British constitution. Still, a number of major differences exist between Indian and British democracy. India has a written constitution, and it is the largest constitution in the world. On the other hand, Britain has an unwritten constitution, and it is not codified in a particular structure. It doesn't mean that Britain completely lacks any written constitution. Britain's constitution is largely unwritten, and it's not codified. There is no single document available called the British Constitution. Unlike written constitutions, unwritten constitutions evolve over a long time. In addition to this, a major difference between Indian and British democracy is that while India has a republican form of government, Britain has a monarchical system. In India, even though the head of state has only nominal powers, he is elected. In Britain, the head of state is hereditary, and monarchy is the form of government that prevails in Britain.

### 1.1.4 Democratic Practices in Contemporary India

India is the largest democracy in the world, and the Indian experience of democracy has survived seven decades irrespective of the obstacles that emerged from time to time. Among the post-colonial democratic nations, India has succeeded in ensuring a stable system of governance compared to other countries of the world. The Indian constitution declares the nation a sovereign socialist republic. India adopted a liberal democratic system with a parliamentary model of government. Important features of Indian democracy are as follows.

The Indian constitution sets out the features of our democratic model and principles that should determine the life of the people of the country elaborately. Values of our democratic system are enshrined in the preamble of the constitution itself. The most important features of Indian democracy are-

- a. **Popular Sovereignty:** Indian democracy is designed on the



Fig 1.1.2 Indian Constituent Assembly



principle of popular sovereignty. The idea of popular sovereignty upholds the concept that authority lies with the people, and people exercise their sovereign rights by electing representatives to law-making bodies. These representatives will take part in policy formulation, and decisions are made by them on behalf of the people.

**b. Universal Adult Franchise:** Indian democracy is based on the system of universal adult franchise. It is the system in which all the citizens of the country, irrespective of caste, religion, gender, and economic difference, are allowed to vote and take part in the political process of the nation. All the citizens who have completed the age of 18 are eligible to vote in India. This underscores the prevalence of the ideal of political equality.

**c. Free and Fair Elections:** Periodic, free, and fair elections are an essential prerequisite of a healthy democracy. In India, a system of judicial and regular elections is made possible by the constitutional mechanism. Fair elections are important as they are the way by which the public expresses their right to take part in the governance of the country. Every vote is valued, and a single value is assigned to every vote polled. Many democratic nations fail to sustain democracy as the ruling party or ruler hijacks elections in fear of the loss of popular mandate. In India, elections are conducted in a way that is a model for every

democratic country.

**d. Balance of Power:** The balance of power between the three branches of government is ensured in Indian democracy. Laws are made by parliament and are enforced by the executive. When it is found that any law or action of either parliament or the executive is against the constitution, the Supreme Court makes use of its right to declare this law null and void using its authority of judicial review. The executive is formed out of the legislature, and the prime minister and council of ministers stay in office as they have the support of the majority in parliament. This kind of checks and balances ensures that power is not rigidly used by any particular organ of government.

**e. Parliamentary form of Government:** The Indian constitution provides for a parliamentary form of government; a bicameral legislative system is adopted, and three branches of government function under the system. The head of state, the President, is the formal head with ceremonial powers, while the prime minister is the real head of the government. The executive is accountable to the legislature in India. The Indian parliament consists of the lower house—Lok Sabha, the upper house, Rajya Sabha, and the president. The leader of the majority party in Lok Sabha forms the government, and normally, he becomes the prime minister.

**f. Federalism:** The Indian constitution provides for a federal form of government. It is the system of government in which powers are divided between the central and state governments. Each of them is provided with specific powers and areas of operation. India stands for a federal system with a strong central government. Many provisions of the Constitution emphasise the supremacy of the central government over the states. India adopted the federal system from Canada. An independent judiciary, the supremacy of the constitution, a rigid constitution, division of powers, etc., are the important features of Indian federalism.

**g. Democratic Decentralization:** The Indian constitution stands for democratic decentralisation by creating constitutional channels for the process of devolution of powers to the bottom. The 73rd and 74th constitutional amendments constitutionally established the panchayat raj system in India, ensuring the direct participation of people in the democratic

process. Decentralisation doesn't mean delegation of responsibilities. It involves the sharing of powers and resources between the upper units of governance and elected local bodies. The Panchayat Raj system has democratized Indian life in a spectacular way.

**h. Secular government:** Indian democracy ensures that the nation has no official religion, and the state is expected to consider all religions equally. Special status should not be accorded to any religion as it is against the principle of secularism. The word secularism was inserted into the preamble of the Indian constitution by the 42nd Amendment, which was carried out in 1976. Even before that, Indian democracy was marked by its commitment to the ideal of secularism, as the state was not supposed to associate with any religious sentiments in a biased way. Minority rights are protected in the constitution, and the state protects the right of individuals to follow the religion based on their conscience.

## R Recap

The term democracy is derived from the Greek words Demos.

- ◆ In city-states like Athens, the initial form of democracy existed from the fifth century BC.
- ◆ Slaves, women, and children were denied citizenship in Athens.
- ◆ Republics called Sangha existed in the time of Buddha.



- ◆ Sabha, Samithi, Gana, and Vidhatha are ancient Indian democratic bodies.
- ◆ British councils of Witans and Moots were bodies of democracy in medieval Britain.
- ◆ All the democratic countries of the world have constitutions, either written or unwritten.
- ◆ Representative institutions, equality before the law and equal protection of the law, prevalence of fundamental rights, independent judiciary, etc., are the essential features of a modern democracy.
- ◆ In a parliamentary form, the legislature and executive branches work in a unified and coordinated pattern under the same person.
- ◆ The element of authoritarianism is less in the parliamentary form.
- ◆ In a presidential system, there is a separation of power.
- ◆ Popular sovereignty, universal adult franchise, free and fair elections, balance of power, etc., form the important features of modern democracy.
- ◆ Democracy is classified into direct and indirect democracy.

## O Objective Questions

1. Who attacked democracy as the rule of the poor and ignorant over the educated and knowledgeable?
2. Who is known as the father of democracy?
3. What was the name of the Athenian popular courts that performed judicial functions?
4. What was the republic that existed in the time of Buddha, which was known as the model of democracy?
5. Which Buddhist text mentions that after the death of Buddha, his monasteries followed a system of discussion and voting on important issues?
6. Which books underscore Harappa as an example of ancient democracy?
7. Which monarch's era saw the expansion of parliament's role beyond taxation matters, with a focus on the redressal of grievances?
8. Which parliamentary body of Britain enjoys more authority today?
9. Which form of government is known by the name cabinet government?

10. Which form of government has both the head of state and government as the same person?
11. Which constitutional amendments introduced decentralisation in India?
12. Which values inspired the French Revolution of 1789?

## A Answers

1. Plato
2. Cleisthenes
3. Dicastery
4. Sangha
5. Vinaya Pitaka
6. India: the mother of democracy
7. Henry IV
8. House of Commons
9. Parliamentary form
10. Presidential form
11. 73rd and 74th
12. Liberty, equality, and fraternity

## A Assignments

1. Describe the contributions of Greece to the evolution of democracy.
2. Explain the Indian experiences of democracy with special reference to various bodies of democratic decision-making.
3. Describe the evolution of the British parliament.



4. Distinguish the difference between parliamentary and presidential forms of government.
5. Narrate the key features of Indian democracy in modern times.

## S

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## R

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## Unit 2

### Values of Democracy

## L

### Learning Outcomes

Upon completion of the unit, the learner will be able to:

- ◆ familiarise themselves with the values associated with the principle of democracy
- ◆ understand how the values of democracy are incorporated into the Indian Constitution
- ◆ explain various dimensions of the ideas of human rights and gender equality
- ◆ discuss the principles of separation of powers and the system of checks and balances in India

## P

### Prerequisites

Revathy, a BA student of Political Science, found her world shaken when one of her close friends became a victim of gender violence. Fuelled by a collective sense, Revathy and her friends organised a public protest, demanding justice for their friend and a swift, impartial inquiry.

Revathy and her friends assembled in the street; they spoke against the violators and formed an association to generate public support for the cause they represented. In the streets, their voices echoed with conviction, empowered by the knowledge that their right to freedom allowed them to challenge injustice openly. The shared commitment to this fundamental right became the glue that bound them together, fostering a sense of solidarity that transcended fear.

Only in a democratic country can people assemble, and only democracy offers people the freedom of speech and expression and the right to form an association.

From where did these fundamental rights evolve? It is not from the dictates of divine right or parliamentary law but from the country's constitution.

In the face of adversity, their protest became a compelling testament to the transformative power of collective action rooted in the fundamental principles of freedom. Revathy and her friends stood united, not only for justice in one instance but as advocates for a broader cause, showcasing the potency of their voices when guided by the principles of fundamental rights.

## K

## Keywords

Constitutionalism, Rule of Law, Separation of Powers, Human Rights, Gender Equality.

## D

## Discussion

### 1.2.1. Constitutionalism

Constitutionalism is the value essential for the smooth functioning of every democratic government. It is the doctrine that a government's authority is determined by the constitution of a body of laws. It ensures the legitimacy of a working democratic government. It is often defined as the belief in a constitutional government. Constitutionalism endorses a political order that is controlled by law and regulations. Supremacy and sovereignty of law are the important principles assured by constitutionalism against any kind of supremacy claimed by an individual or a group of individuals. The limited government realised through the separation of powers and a democratic form of government are considered essential

prerequisites of constitutionalism. It acts as a restraint against uncontrolled governmental action. Carl J. Friedrich, in his work 'Constitutional Government and Democracy', underscores the role of constitutionalism in ensuring the fair functioning of a responsible government. Many states of the world have constitutions. Most of them claim to be democratic. Having a constitution doesn't mean that a nation follows the virtue of constitutionalism. It is the existence of the constitution in a state, and the constitution is supposed to act as an instrument that limits the power of the state by ensuring rights to people and by defining the area of operation for state actions. Thus, it conceptualises not only a limited state but also a civilised state. Only in a limited government would democracy be sustained and the constitution work.



### 1.2.1.1 Principles of Constitutionalism

*Separation of Powers:* Separation of powers between three branches of government ensures checks and balances of power between them. It's an instrument to guarantee the monopoly or the concentration of power in one organ of government. This system of separation of powers and checks and balances is prevalent in the constitutions of the USA, UK, India, and many other countries. It limits the action of one organ, keeping in mind the equilibrium of the division of powers between the three branches. Separation of power is an important principle of constitutionalism.

**Responsible and Accountable Government:** Responsible and accountable government is a feature of democracy. People elect their representatives, and the executive is formed out of the legislature. Government is responsible to the people, and the sovereign power lies with them. People can vote against the government if it acts against their interests. Responsibility and accountability of government are ensured in a constitutional democracy.

**Rule of Law:** This principle of constitutionalism establishes the supremacy of law everywhere and upholds the idea that all are equal before the law. The rule of law is essentially British in nature, and the British constitution contributed this to the world of governance. Later, this principle was adopted by the Indian constitution. The unleashing of any kind of arbitrary power is prevented by the mechanism of the rule of law. The law limits government action and ensures that no one is given special preference by law. The rule of law protects individuals from the arbitrary acts of the state.

**Popular Sovereignty:** The principle of popular sovereignty reiterates that the legitimacy of the government is derived from the consent of the people. Popular sovereignty unambiguously means people's sovereignty. The authority of the government emanates directly from the people in a constitutional democracy. A democratic entity may be empowered to govern, but the authority rests with the people of the country.

**Individual Rights:** Individual rights, like fundamental rights enshrined in the constitution of India, protect individuals from arbitrary state action. Constitutionalism upholds the supremacy of individual rights. In the case of fundamental rights enshrined in the Indian constitution, they are guaranteed by the constitution itself, and in times of violation, one can directly approach the court to restore the rights violated.

**Independent Judiciary:** The judiciary is the protector and interpreter of liberal constitutions. The principle of the rule of law can be ensured only if the independence of the judiciary is protected. From the mode of appointment to the scheme of salaries, specific provisions are in the constitution to ensure that the judiciary acts as an independent entity, not yielding to the pressure of either the executive or judiciary.

**Civilian Control of Military:** Constitutionalism also requires the prevalence of a political system in which the military operates under the control of the democratic government. When the military has supreme powers, it naturally results in putting the existence of the whole democracy in peril. Asian countries like Pakistan have witnessed the interference of the military in the governance of the country because of the failure of the civilian authority to control the military.

### 1.2.1.2 Constitutionalism in Britain

The idea of constitutionalism had its origin in Britain, and it supplied the idea of constitutionalism to many countries of the world. Even though Britain has a system of constitutional monarchy, it occupies a significant role in the evolution of the idea of constitutionalism. Tudor despotism in England ended with the golden age. Queen Elizabeth was the ruler of Britain during that time. Later, the Stuart monarchs gained power, but they were opposed by the people, and unrest spread all around against their despotic rule. Supremacy questions between the king and the law resulted in the civil war of 1640-48, and the following victory of the people validated the people's sovereignty. Sovereignty.

The sovereignty of the parliament was upheld by the 'Glorious Revolution' of 1688. The Glorious Revolution, by establishing the supreme role of parliament, became a landmark in the history of the evolution of constitutionalism in Britain. A number of reform acts were passed in 1832, 1867, and 1884, which resulted in the democratization of the process of governance by enfranchising more and more people. The authority and power of the House of Lords were limited by various laws, eventually leading to the strengthening of the popular representative body—the House of Commons. The formation and growth of two major political parties in the UK also contributed to the cause of constitutionalism by deepening the quest for democracy.

Major factors that led to the development of constitutionalism in Britain are thus the transfer of power from the king to parliament and the laws which widened the role of the House of Commons. Thus, by ensuring constitutionalism as the basic value of its democratic experience, Britain succeeded in

making sure that all people are able to enjoy the rights of freedom and equality irrespective of their social position. Constitutionalism put into reality a responsible and accountable government by removing monarchs from the centre of power and creating a system where power is exercised by ministers who are accountable to parliament. British constitutionalism gave life to liberal institutions all over the world and created new democratic institutions all around. It is because of the value of constitutionalism that it is realised that the British constitution had the virtue of having an influence on all the new democratic constitutions formed in the 20th century.

### 1.2.2 Rule of Law

The rule of law forms an essential characteristic of modern democracies. Either in the constitution of the UK or India, this principle assumes a significant position. The rule of law had its origin in the British constitution. It emphasizes the supremacy of ordinary law. Everywhere, ordinary law is predominant, and all are subjected to the ordinary common law. Any kind of arbitrary action or power is unconstitutional as per the rule of law. Actions of the state must be sanctioned by the law of the land. In Britain, unlike India, the constitution does not confer special rights for citizens. There is no parliamentary act that sanctions fundamental rights to people. Still, British people enjoy maximum liberty and rights simply because of the prevalence of the rule of law.

According to the rule of law, the government is authorised only to carry out the law. If the government acts against the law, judicial interventions are allowed. Legality forms the base of all state action. Only one law exists for all citizens. Both common people and governmental authorities are subjected to the same law and the same legal



procedures. The rule of law thus acts as an effective mechanism to prevent authoritative and discriminatory state action and thus ensures the liberty and freedom of people. The same law is made applicable to all, irrespective of status. It forms the core of democracy, and democracy in the true sense of the term triumphs where the rule of law is maintained.

### 1.2.2.1 Dicey and Rule of Law

The classical formulation of the concept of the rule of law was given by A.V. Dicey in his book '*Law of the Constitution*'. According to Dicey, the idea of the rule of law has three meanings:

1. The rule of law means the supremacy of regular law against the influence of arbitrary power. The rule of law stands against the arbitrary and discretionary authority on the part of government. Dicey points out that a man can be punished for the breach of law, but he can't be punished for anything else. Thus, the rule of law opposes any chance of arbitrary acts of government against individuals. This principle assures that a person may be deprived of his life, liberty, or property only for a breach of law, and it should be proved by court.
2. The second meaning of the rule of law, according to Dicey, is equality before the law. The law should treat all equally. Social or economic position is not a criterion before the law. Regardless of these criteria, the law should treat all as equals. No one should be held above the law. All are subjected to the law of the land, and the rights of individuals are determined in the courts. Only one law exists for all. Public officials who have power are responsible for the acts done, and if they exceed the power vested in them, they would be punished

for the breach of law. The same law and judicial process prevail for them. Thus, equality before the law prevents the tendency for state tyranny.

3. For Dicey, the third meaning of the rule of law is the predominance of the legal spirit. Many of the general principles of the constitution, including the right to personal liberty and freedom of public meeting, are the results of judicial decisions. They are not derived from constitutional proceedings.

### 1.2.2.2 Principles of the Rule of Law

Essential principles of the rule of law are as follows.

- ◆ Fair and equal application of law, ensuring the principle of justice. To realise fair and equal application of law, all should be treated equally by law, placing no one above the law.
- ◆ Independence of the judiciary must be ensured, and justice should be ensured to all impartially. It's the responsibility of the judiciary to make sure that the rights of individuals are not violated by state action and that no one is placed above the law.
- ◆ There should be a separation of powers between the three branches of government, assuring that all branches can fairly accomplish the duties assigned and no organ is placed above the other.
- ◆ Laws of the land should be made out of people's consent. No law should be made without the approval of representatives of the people.
- ◆ Those who violate the law can be punished only in accordance with the law. It ensures that the law is not used against someone arbitrarily.

- ◆ A free, fast and impartial trial must be ensured for all.
- ◆ Those in authority can exercise the powers assigned only in accordance with the constraints and limits established by law.

### 1.2.2.3 Rule of Law and Indian Constitution

The rule of law forms an important feature of the Indian Constitution. The Indian Constitution borrowed the idea of the Rule of Law from the British Constitution and made it an integral part of our Constitution to suit the needs of the country. The Constitution has made the Doctrine of the Rule of Law applicable to three branches of government: executive, legislature and judiciary.

Values of liberty, equality and justice, which are essential prerequisites for the sustenance of the rule of law, are assured to all Indians by the preamble itself. Article 14 of the Constitution proclaims that all are equal before the law and assures equal protection of the law. As it forms a part of the fundamental rights embodied in Part III of the Constitution, it is the constitutional responsibility of the state to ensure that equality rights are protected. Six fundamental rights mentioned in the Constitution are available to all citizens irrespective of their social and economic positions. Whenever fundamental rights are violated, people are given the constitutional right to approach either the High Court or the Supreme Court to restore their rights.

In addition, laws passed by the legislature and executed by the executive are required to be in accordance with the provisions of the Constitution. When it happens to be violative of the Constitution, the judiciary is given the right to declare the specific law null and void. This right of the judiciary is known as Judicial Review. Article 32 of

the Constitution empowers the Supreme Court and High Court to issue various writs for limiting the arbitrary authority of the government and for restoring the rights in case they are violated.

### 1.2.3 Separation of Power and System of Checks and Balances

Separation of Powers implies the system of governance in which government and its functions are divided into three organs: legislature, executive and judiciary. This division of power and functions between the organs prevents the tyranny of one organ over the other. The three branches are separated from each other for the purpose of ensuring people's liberty. Only if such a separation is carried out will each department remain limited to its area of activity and operation. French philosopher Montesquieu, in his work *Spirit of Laws*, explained the concept of separation of Powers for the first time in a systematic and concrete way. His idea was later expanded by John Locke. Fundamentally, this principle confirms that no organ of government exercises power that is not empowered to them. Mutual independence of the organs of government is maintained by the theory of Separation of Powers. No branch of government is allowed to encroach upon the sphere of action of the other.



Fig. 1.2.1 Montesquieu



A systematic analysis of the concept of separation of powers was developed by Montesquieu. He opposed the concentration of legislative and executive powers in the hands of a single person or body as it would strike down individual liberty. If it is allowed, the same monarch or senate would enact the authoritative laws, and they would execute the same in the most tyrannical manner, he added. The same would be the situation if judicial power is vested with the legislature and executive. Montesquieu considered a situation in which the same man or the same body enacts, executes laws and hears the cases of individuals as the end of everything. Montesquieu opposed the concept of unrestricted power and pointed out that unrestricted power culminates in abuse of power. When the organs are combined, individual liberty would be in peril. So, he stood for the separation of powers and reiterated it as the prerequisite for ensuring individual freedom from state action.

### **1.2.3.2 Separation of Powers and System of Checks and Balances in the Indian Constitution**

The Indian Constitution follows the principle of separation of powers but not in strict terms. In addition to the separation of powers, the Indian Constitution executes a system of checks and balances to limit the branches of government to act within the given spheres of action. Thus, the Indian Constitution prevents the abuse of power by any of the organs, and the power of each organ is checked and controlled by the power of the other.

Article 50 of the Constitution states that the state shall separate the judiciary from the executive in the public services of the state.

Article 123 empowers the president in his capacity as the head of the state to perform the legislative function of promulgation of the ordinance. Articles 121 and 211 prevent the legislatures from discussing the conduct of a judge of the Supreme Court or High Court. Article 361 excludes the governor and president from legal accountability for the way in which they executed their official responsibilities.

### **1.2.3.3 Legislative and Judicial Control over Executive**

The Prime Minister and council are responsible to the Indian Parliament, and they remain in power only if they have the support of a majority in the Lok Sabha. In addition to that, legislative control of the executive is guaranteed by the Indian Constitution in the following ways:

- ◆ Article 61 specifies the procedure for the impeachment of the President, who is the official head of the state, by Parliament.
- ◆ According to Article 75, the council of ministers is collectively responsible to the Lok Sabha.
- ◆ Legislative devices like question hours, no-confidence motions, approval of budgets, etc., allow the legislature to control the executive.
- ◆ Judicial review empowers the judiciary to look into the constitutionality of any act of the executive, and if it is found to be violative of Part III of the Constitution, the court can declare the act null and void.
- ◆ Articles 32 and 226 empower both the Supreme Court and the High Court to issue writs and orders against executive actions.

### 1.2.3.4 Executive and Judicial Control over Legislature

The Indian Constitution assures the executive control of the legislature in multiple ways. They are as follows:

- ◆ As per Article 85, the president solely enjoys the power to summon and prorogue both houses of Parliament and has the power to dissolve the lower house of Parliament.
- ◆ Article 86 empowers the president to send messages to any house of Parliament regarding the bills pending in Parliament.
- ◆ According to Article 103, it is the president who decides on the disqualification of the elected members of Parliament based on the recommendation of the election commission.
- ◆ Article 111 proclaims the veto power of the president. He has the right of absolute, suspensive and pocket veto concerning the laws passed by Parliament.
- ◆ Article 123 deals with the power of the president to proclaim ordinances when Parliament is not in session.
- ◆ Judicial review empowers the judiciary to look into the constitutionality of any laws passed by Parliament, and if it is found to be violative of Part III of the Constitution, the court can declare the law or act null and void.
- ◆ The basic structure doctrine emphasised by the Supreme Court in the Constitution prevents Parliament from altering any parts that form the basic structure of the Constitution.
- ◆ As per Articles 32 and 226, the Supreme Court and High Court have the authority to issue writs and directions to the executive.

### 1.2.3.5 Executive and Legislative Control over the Judiciary

Both the executive and the legislature are given essential powers to exercise control over the judiciary by the Constitution itself.

Articles 124 and 217 empower the president to appoint the judges of the Supreme Court and High Court.

Judges of the Supreme Court and High Court can be removed by the president after an address by both houses.

The total strength of the Supreme Court is prescribed by the legislature.

## 1.2.4 Human Rights

Those rights that are granted to an individual by his birth are known as human rights. These rights are inherently conferred on all human beings. Unlike other rights, human rights are universal and indivisible in nature. Human rights are an essential prerequisite for having a dignified human life. The gamut of human rights is ever-widening, and it includes all rights that are directly or indirectly connected to the lives of people. Human rights are proclaimed in the Universal Declaration of Human Rights, which was adopted on 10th December 1948. Internationally, 10th December is celebrated as International Human Rights Day.

### 1.2.4.1 Features of Human Rights

The salient features of human rights are as follows.

- ◆ **Human Rights are inalienable rights:** Human Rights are bestowed on individuals, not by law or state action.



They are inherent in all human beings and connected with human existence. They may be suspended or restricted but are not alienable for all time. In times of national emergencies, internal conflicts, or when someone is found guilty, Human Rights may be restricted. But these rights remain inalienable.

- ◆ **Human Rights are universal in nature:** Human Rights transcend national boundaries and are applicable to people living anywhere in the world. Place of birth, language, caste, religion, social status, or any parameter won't prevent a person from enjoying Human Rights. This universality makes the need for protecting Human Rights and efforts with regard to that an international claim.
- ◆ **These Rights are indivisible, interdependent, and interconnected:** Human Rights can't be conceived independently, and the spectrum of Human Rights is interrelated and interdependent. No right is more important than another, and the enjoyment of one right depends on another right. Even though they can be classified into different categories, they complement one another.

#### 1.2.4.2 Three Generations of Human Rights

The revolution of Human Rights is classified into three generations. The *first generation of rights* comprises civil and political rights. These rights were developed during the 17th and 18th centuries, and major events that influenced the development of first-generation rights are the English Revolution, the American Revolution, and the French Revolution. Liberty forms the key principle behind these rights. The Right to Life, liberty, and property are major rights that belong to the first generation. These rights were conceived as negative rights as they can be enjoyed only if there is a

restriction on others.

After the Second World War, the *second generation of rights* gained prominence in the international sphere; the second generation of rights includes economic, social, and cultural rights. While first-generation rights were based on the theme of liberty, second-generation rights dealt with the idea of equality. The Right to health, the right to work, and the right to social security are examples of second-generation rights. These rights are conceived as positive rights as they raise a claim on the state to act on certain issues for the welfare of people.

The *third generation of rights* evolved around the idea of fraternity and is called solidarity rights. These rights represent the economic and political aspirations of the developing and newly colonised countries. These rights are collective rights, while the first two generations were of an individual nature. These rights evolved from the claims of the global south, which experienced unequal development and disadvantages. The right to peace, the right to development, and the right to self-determination are examples of third-generation rights.

#### 1.2.4.3 Universal Declaration of Human Rights

The UDHR is the international document of Human Rights which acts as a roadmap for the protection of the rights of people all around the world. It was the first time in history that all nations came together over a unified agreement aimed at the protection of Human Rights. The United Nations General Assembly adopted it during the session in 1948. It consists of 30 articles that explain the basic rights of individuals without which they cannot live a dignified life. The Universal Declaration, which reaffirmed the equality of all people around the world, was adopted on 10th December 1948. The UDHR is considered a landmark in the evolution of

Human Rights. Later, the International Bill of Human Rights was formed in 1966 as a continuation of the UDHR, and the bill was accepted in 1976. Many of the ideas enshrined in the UDHR were later adopted by many constitutions and legal systems of the world.

## **UDHR and the Indian Constitution**

India has acceded to the UDHR and following agreements and covenants of the UNO related to the protection of Human Rights. A number of rights incorporated in the UDHR were later adopted by the Indian Constitution, especially in Parts III and IV. Fundamental Rights included in Part III of the Constitution provide all citizens with the Right to equality, the Right to Life, the Right to Liberty, the Right against exploitation, Cultural and Educational Rights, and Rights to constitutional remedies conferred on all citizens irrespective of their social and economic status. These rights are protected by the Constitution and thus are justiciable rights. The majority of the fundamental rights encompassed in the Indian Constitution are present in the UDHR also.

Articles of the UDHR are also represented in the Directive Principles of State Policy. Rights to legal aid, rights to work, equal pay for equal work, etc. The spirit of the UDHR and the following international covenants inspired the National Human Rights Commission, which was established in 1993. This statutory body is responsible for the protection and promotion of Human Rights in India.

## **1.2.5 Gender Equality**

Gender Equality is considered one of the major human rights. The concept of Gender Equality emphasizes the notion that people of all genders, i.e., men, women,

and transgender individuals, are all equal irrespective of their gender. All possess equal value and dignity as human beings, and gender has no role in determining their value. No one should be discriminated against based on gender, and all, irrespective of gender, should be ensured equal access to resources, freedoms, and opportunities. For a long time, gender equality was used as a synonym for women's empowerment. But it's no longer accurate.

Today, gender equality has a wide meaning, and it involves equal treatment between men and women, but also transgender individuals. '*Transgender*' is used as an umbrella term to accommodate the gender minorities who stand outside the gender binary notions. Gender-based discrimination prevails in all parts of the world. Violence against women and transgender individuals is on the rise in third-world countries. Not only sexual violence but also inequality and exploitation in various forms prevail against the weaker gender sections such as women and transgender individuals. Inequality based on gender prevails in the political and economic spheres of life in many parts of the world.

### **1.2.5.1 UN and Women's Rights**

The Universal Declaration of Human Rights, which was adopted on 10th December 1948 by the UNO, made women's rights a part of international Human Rights. This document recognised that all human beings are born free and equal in rights and dignity. It prevents any kind of discrimination against people on the basis of gender, race, colour, and so on. Freedom and equality of individuals must be ensured regardless of factors like gender. Under the leadership of the UNO, the first women's international conference was held in Mexico in the year 1975. International Women's Year was



celebrated in the same year. 1976–1985 was declared an international women's decade. The Convention on the Elimination of all Forms of Discrimination against Women, which was known as the International Bill of Rights of Women, was adopted by the UN General Assembly in 1979. The fourth World Conference for Women held in Beijing in 1995 asserted women's rights as human rights. An international commission on the status of women was formed later. A number of solid efforts were made by the UN at various times to ensure women's empowerment and prevent violations of the rights of women.

### **1.2.5.2 Factors Responsible for Gender Inequality**

**Poverty:** Poverty contributes to the cause of Gender Inequality. Poverty limits access to education, mobility, and medical care, and these restrictions will be unequal in a society where patriarchy prevails. According to World Bank reports, 70% of the world's impoverished population is women.

**Lack of Awareness and Prevalence of Patriarchal Norms:** Lack of gender awareness among people and the inherent patriarchal norms deeply rooted in the societal mind-set perpetuate gender inequality. Early marriages, limited educational opportunities for women, poor healthcare, etc., result from the gender stereotypes and prejudices of society against women. These factors contribute to gender inequality.

**Child Marriage:** In many parts of the world, girls are married at an early age, which culminates in the discontinuation of education. In many countries, child marriage is prohibited; still, girl children continue to be victims of child marriage. Many societal factors underplay this. The worst part is that those who are victims of child marriage

will not be able to enjoy any kind of social mobility later.

#### **Lack of Political Representation:**

Women are the least represented in the political sphere, which adversely affects their social status and mobility. Without political representation, claims of gender equality and empowerment won't be converted into policy decisions. Without proper representation in political bodies, the cause of gender equality won't be realised.

### **1.2.5.3 Indian Constitution and Gender Equality**

Gender equality is an indispensable feature of the Indian constitution as the constitution confers to all citizens equality before the law as a fundamental right. Equal protection by law is ensured to all under Article 14, and Article 15 prohibits any kind of discrimination among people on the basis of factors like gender, sex, religion or place of birth. Even though the Indian constitution didn't stand for any specific gender equality rights, in the Directive Principles of State Policy, emphasis is also given to equality beyond gender difference.

Provision for equal pay for equal work included in part IV of the constitution is one among them. Article 42 proclaims the responsibility of the state to assure decent working conditions and maternity assistance to women. In addition to constitutional provisions, a number of laws have been enacted from time to time for the cause of gender equality. A number of acts, like the Dowry Prohibition Act of 1961, the Protection of Women from Domestic Violence Act, and the Prevention of Sexual Harassment at Workplace Act of 2013, were enacted for the purpose of ensuring gender equality.

## 1.2.6 Majoritarianism and Inclusiveness

The principle of democracy defies the idea of majoritarianism. Inclusiveness is the nature of democracy, while anti-democratic systems nurture anti-inclusive and majoritarian regimes. The idea of majoritarianism stands for the upper domination of the numerically dominant section over the minorities. In a majoritarian rule, the final policy decisions and laws would be determined by the popular majority, and minorities would be left without representation.

Fundamentally, the concept of majoritarianism is the practice by which the decision of an organisation is made by the numerical majority of the group. Majoritarianism opposes the core values of democracy as the majority population is assigned a certain primacy in society, and they are conferred with the right to make decisions for the entire society. The problem with majoritarianism is that those powerful sections would be able to keep out the less affluent people from the process of governance. In a democracy, minorities are expected to have equal rights and stakeholderhip in the decision-making process as majorities.

In majoritarianism, legitimate political authority expresses the will of the people even if the will is against the interests of the minorities. Majoritarianism is against the idea of pluralism that the very concept of democracy upholds. Majoritarianism culminates in the growth of extremism among minorities, which would adversely impact the peace, security and development of the nation. Sri Lanka adopted majoritarianism in the second half of the twentieth century,

and the Sinhala language was adopted as an official language in the educational and employment arenas; Sinhala was given priority. Naturally, it led to the emergence of Tamil extremist groups and the following conflicts between the state and these groups.

### 1.2.6.1 Inclusive Democracy

Inclusiveness forms the core of democracy. Inclusive democracy is a multidimensional concept that has socio-political and economic connotations. In an age of majoritarianism where populist factors are gaining momentum, there is an urgent need to institutionalise the values of inclusive democracy. Inclusive democracy opposes majoritarianism, where a majority captures the whole state mechanism to represent the will. Inclusiveness ensures that the minorities, the less privileged, are properly represented and that the laws and state actions are not in favour of the majority will.

Here, minority doesn't mean minority in terms of population; gender, sexual, cultural, lingual, and religious minorities are properly accommodated in a truly inclusive democracy. Laws, policy decisions and state actions would follow the line of inclusiveness, and democracy is expected to be more and more inclusive. Inclusive democracy goes beyond giving everyone an equal chance to be a part of the democratic process. It means taking extra steps to address the social and economic inequalities caused by unfair social structures. Formation of more and more democratic institutions, laws to ensure representation of the sections who are least represented in various spheres of life, etc., are essential to make sure that the value of inclusiveness exists as the core of democracy.



## R Recap

- ◆ Rule of law had its origin in the British constitution.
- ◆ Rule of law emphasises the supremacy of ordinary law.
- ◆ Under the separation of powers, the government is divided into three organs: legislature, the executive and judiciary.
- ◆ The Indian constitution ensures a system of separation of powers and a unique system of checks and balances.
- ◆ Human rights are indivisible, interdependent, interconnected and universal in nature.
  - ◆ The first generation of human rights comprises civil and political rights.
  - ◆ The second generation of rights is economic, social, and cultural.
  - ◆ The third generation represents solidarity rights.
- ◆ Constitutionalism is the doctrine that a government's authority is determined by the constitution of a body of laws.
- ◆ Constitutionalism had its origin in Britain.
- ◆ Majoritarianism is against the values of democracy.
- ◆ Majoritarianism violates the ideal of inclusiveness.
- ◆ Factors like poverty, prevalence of patriarchal mind-set, child marriage, and lack of political representation of women contribute to gender inequality.

## O Objective Questions

1. What endorses a political order that is controlled by law and regulations?
2. Who is the author of the book 'Constitutional Government and Democracy'?
3. Which country contributed the Rule of Law to the world of governance?
4. In which year did the Glorious Revolution take place?
5. In which work did A.V. Dicey discuss his idea of the Rule of Law?
6. Which article of the Indian Constitution proclaims that all are equal before

the law?

7. What right empowers the judiciary to declare a law as null and void?
8. Which article of the constitution states that the state shall separate the judiciary from the executive in the public services of the state?
9. Which article deals with the authority of the High Court to issue writs?
10. Which year was the UDHR adopted?

## A

## Answers

1. Constitutionalism
2. Carl J. Friedrich
3. Britain
4. 1688
5. Law of the Constitution
6. Article 14
7. Judicial Review
8. Article 50
9. Article 226
10. 1948

## A

## Assignments

1. Discuss the three generations in the evolution of Human Rights in detail.
2. Explain how the Indian Constitution incorporates the prominent values of democracy.
3. Narrate the concept of separation of powers and checks and balances based on Indian experience.



4. Explain Dicey's concept of the Rule of Law
5. Narrate the reasons for gender inequality.

## S Suggested Reading

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## Unit 3

# Indian Constitution

## L

### Learning Outcomes

After the completion of the unit, the learners will be able to:

- ◆ assess the evolution of the Indian Constitution
- ◆ familiarise themselves with the features of the Indian Constitution
- ◆ discuss the major recent developments of the Indian Constitution
- ◆ Analyse recent constitutional amendments and their implications for Indian democracy.

## P

### Prerequisites

In his school in Mhow, a small town where Ambedkar was born, a bright student named Rahul faces discrimination due to his Dalit background. Despite excelling academically, he is forbidden from sitting on the classroom benches. Determined to challenge this injustice, Rahul, inspired by the legacy of Ambedkar, took the matter to the high court. The legal system, echoing the democratic principles of equality and justice, swiftly addressed the violation. The court issued a writ and ensured that Rahul's right to be treated as equal should not be violated anymore. Rahul's courage not only restored his rights but also became a catalyst for raising awareness about the importance of using constitutional means whenever fundamental rights are violated.

This unit gives you a basic understanding of the long formation process of the Indian Constitution. This unit also makes you acquainted with the salient features of the Indian Constitution.



Constituent Assembly, Constitutions, Rule of Law, Amendment, Jammu and Kashmir

### 1.3.1. Constituent Assembly and Making of the Indian Constitution

The Indian Constitution was framed by a constituent assembly, which started functioning on 9 December 1946. It functioned for 2 years, 11 months, and 18 days, with delegates sitting for a total number of 114 days, debating and detailing each and every aspect of the constitution that would govern the future of independent India. Even though a body of delegates formed the Constitution through debates and delegations, we can trace the evolution of the constitution-making process from 1858 onwards. The formation of the constituent assembly was the culmination of a series of events starting from the Government of India Act of 1858. The historical evolution of the events that led to the formation of the Constitution represents the evolution of the nation from a colony to an independent entity.

#### Government of India Act, 1858

The Government of India Act ended the rule of the East India Company in India. For centuries, India had been under the rule of the British East India Company,

which was exploitative in nature. By this Act, the British Crown replaced the rule of the company. Powers of the Crown were to be exercised by the Secretary of State for India, assisted by a council of fifteen members. This council comprised both representatives of the Crown and Directors of the East India Company, making its body exclusive of Englishmen. The Secretary of State governed the country through the Governor-General, and the Secretary was responsible to the British Parliament. An Executive Council assisted the Governor-General; all of them were higher officials of the British government. This Act was a landmark in the evolution of the Indian Constitution as it marked a significant shift in authority over the country from a private company to the British Crown.

#### Indian Councils Act, 1861

This act proposed a popular element in the country's governance by introducing a provision for non-official members to be a part of the governor-general's executive council. Until then, official members formed the council. The non-official members nominated were given minimal power to consider legislative proposals placed before it by the Governor-General. This act retained the massive powers of the Governor-General. Legislative councils

were formed in provinces based on the act, but they were left with the least powers. The sanction of the Governor-General was needed to initiate legislation. The Imperial Legislative Council, which was an advisory body with no real powers, was also formed as a part of this Act.

### **Indian Council Act of 1892**

This act expanded the function of the government of India, and more opportunities were given to non-officials and Indians to be a part of governance. By this act, membership of the Imperial Legislative Council and Provincial Council was widened. The official majority was maintained, but there was a provision that representatives indirectly chosen by Indians could also be members. Local bodies like universities and municipalities were given the power to nominate non-official members to provincial councils. The powers and functions of the council were expanded, and they were entrusted with the power to discuss annual budgets.

### **Indian Council Act of 1909 (Minto-Morley Reforms)**

This Act initiated a significant shift towards popular representation. The size of both the Imperial Legislative Council and Provincial Council was expanded, and Minto-Morley reforms increased the number of elected members in both councils. In terms of authority, legislative councils were given the power to move resolutions on budgets, foreign affairs, and matters of public interest. Based on the advice of Gokhale, who played an essential role in the making of reforms, the system of official majority was discontinued from the provincial legislatures. The system of election introduced by Minto-Morley reforms sowed the seeds of separatism by providing separate representation for the Muslim community.

### **Government of India Act, 1919 (Montagu-Chelmsford Reforms)**

This reform increased the number of Indians associated with every field of administration. Irrespective of the demands of the nationalists, the act didn't pave the way for a parliamentary system of government in the country. But it introduced diarchy in provinces. Subjects of administration were divided into central and provincial. The central government was given exclusive rights to deal with these subjects, whereas the state government was given the power to deal with provincial subjects, which were again subdivided into transferred and reserved subjects. Transferred subjects were to be administered by the Governor with the support of Ministers responsible to the Legislative Council. The working of the provincial councils was given a popular colour by enlarging the body and the majority of the members to be elected. The governor and his executive council were given the authority to look after the reserved subjects. This act introduced bicameralism at the central level. The lower house was called the Legislative Assembly, and the upper house was called the Council of States. The Federal Public Service Commission was established as a result of the act, and it provided that the Indian civil service exam would be held in India, which became a turning point.

### **Government of India Act of 1935**

This act prescribed a federation, considering the states and provinces as units, and made it optional for the units to join the federation. Provincial autonomy was another critical step headed by the Act. It declared provinces autonomous administrative units in the defined sphere, and legislative powers were divided between the central and



provincial legislatures. As per the act, the Governor, who is the head of the province's executive, acts on behalf of the crown and is required to work based on the advice of the ministers. Dyarchy was replaced from provinces to the centre, and the Viceroy was required to control important subjects like foreign affairs and defence. For the purpose of interpreting the act and resolving the inter-province conflicts, a federal court was established as per the act. The Act of 1935 put an end to the Council of India Act of 1858. The act did not bestow the dominion status promised by the Simon Commission. The constituent assembly adopted a number of provisions of the Government of India Act to form the Constitution.

## Cripps Mission

In 1935, Congress officially declared the demand to have a constitution made by the people of India without interference from outside. In 1938, Jawaharlal Nehru raised the demand for a constituent assembly to be elected on the basis of adult franchise for the purpose of making a constitution. The British government rejected the demand, but the crisis caused by the Second World War forced them to solve the Indian constitutional problem with urgency. In 1942, Sir Stafford Cripps, a senior member of the British cabinet, was sent to India with the draft proposals of the British government for pacifying India to ensure their support in the Second World War. Cripps's mission proposed a constitution for India, which was to be formed by an elected constituent assembly comprising Indians. It was also assured that the elected constituent assembly would start working for the new constitution once the war was over. This constitution would give dominion status to India, and the mission proposed that India should be a union comprising states and provinces. The proposals of Cripps's mission were not accepted as two significant political parties, the Muslim League and Congress, failed to

agree on the proposals.

## Cabinet Mission

The Cabinet Mission, comprising three members, was sent to India in 1946 by the then British Prime Minister Clement Attlee for the transfer of power from British to Indians. The main objective of the Mission was to reach an agreement with Indian leaders regarding the framing of the constitution for India. It also proposed the formation of a constituent assembly for independent India. The Cabinet Mission stood for the formation of the Union of India, which comprised both British India and the states that enjoyed jurisdiction over subjects of defence, communication, and foreign affairs. Residual powers were given to the provinces. The Union was designed in such a way as to comprise both legislature and executive, consisting of representatives of provinces and states. The Mission posited many other proposals regarding the transfer of power and governance of Independent India.

## Indian Independence Act

This Act was based on the Mountbatten Plan, which validated the proposal for the partition of the nation; each nation was conferred with sovereignty and autonomy. As per the Indian Independence Act, India was partitioned into the Dominion of India and the Dominion of Pakistan. The Radcliffe Committee was entrusted with the task of demarcating the boundaries. Significant steps towards popular sovereignty were incorporated in the act by abolishing the office of Secretary of State, and the crown was declared no longer the source of authority. Extraordinary powers to legislate were taken away from the Governor-General and Provincial Governors. This act assigned total legislative powers to the Constituent Assemblies of India and Pakistan. The Emperor of India title, which the British Crown had enjoyed, was abolished, and

a provision was incorporated to appoint a governor-general in India and Pakistan as the representative of the British Crown.

## Constituent Assembly of India

The Constituent Assembly, which was elected to frame the Constitution, held its first sitting on 9 December 1946 and was reassembled on 14 August 1947. The total strength of the assembly was 389. Two hundred ninety-two of them represented British Indian provinces, 93 represented the princely states, and the remaining four were from the chief commissioner provinces. Representatives of the princely states were nominated by their respective heads. Among the 296 from British Indian territories, Muslim League members from the Pakistan territory later withdrew from the assembly. The Assembly was comprised of both partly elected and partly nominated members. The elected members were indirectly elected by the members of the provincial legislative assembly. Proportional representation was adopted, and members were elected on the basis of the single transferable vote.

When the election to the British Indian Provinces was over, Congress got a majority of 208 seats, and the Muslim League won 73 seats. After the election, the relationship between Congress and the League deteriorated, communal riots spanned in many parts, and the League raised the demand for a separate constituent assembly for Muslims in India. Following the demand, the Muslim League withdrew their members from the constituent assembly. The Mountbatten Plan and the following Indian Independence Act stood for two nations, i.e., separate nations for India and Pakistan after the declaration of Independence. The Constituent Assembly acted as the successor of the British Parliament. After the formation of the constituent assembly of Pakistan, the total membership of the Indian constituent assembly became 299. These members sat for 114 days, covering a full period of 2 years, 11 months, and 18 days, debating over each and every provision of the Constitution.

Several committees were formed to carry out deliberations and discussions on



Dr. B.R. Ambedkar

Dr. B.R. Ambedkar: Being the chairman of the drafting committee and considering the depth of contributions made, Ambedkar is known as the father of the Indian Constitution. Born into a caste which was considered as untouchable, he faced several injustices and discriminations in his life. He stood for the cause of Dalit upliftment, and many provisions for ensuring social justice and equality were incorporated in the constitution under his initiative and leadership.

varying aspects of the Constitution. Dr B.R. Ambedkar, who later became the first Law Minister of India, was the chairman of the drafting committee of the Constitution. The

drafting committee was in charge of drawing up the draft of the constitution based on extensive research and deliberations.



## Important Committees and Heads

Name of the Committee	Chairperson
Rule of Procedure Committee	Rajendra Prasad
Steering Committee	Rajendra Prasad
Staff and Finance Committee	Rajendra Prasad
Credentials Committee	K. Ayyar
Order of Business Committee	K.M. Munshi
States Negotiating Committee	Nehru
Committee on Functions of Constituent Assembly	G.V. Mavlankar

After heated debates and discussions on various aspects, a Draft of the Constitution of India was published in February 1948. Provisions of the draft constitution were considered clause by clause, and after several sessions, the second reading was completed by October 1949. On 14th November, the assembly met for the third and final reading, and on 26th November 1949, the constitution received the signature of the assembly and was declared passed. On 26th January 1950, the Indian Constitution came into force, and this date is known as the date of commencement of the Constitution.

### 1.3.2. Features of the Indian Constitution

The Indian Constitution possesses certain peculiar features that distinguish it from other constitutions. Being the world's largest written constitution, it accommodates the varying attributes of various acclaimed constitutions. Still, it is Indian in many ways, representing the diverse nature of Indian society and culture. Features of the

Indian constitution need to be discussed as they provide insights into those facets of our constitution, making it unique in its ways. Every constitution in the world is unique in its way, portraying the socio-political legacies, aspirations, and dreams of the nation as a whole. The Indian constitution is no exception. Let's discuss those features of the Constitution.

- Ideas are drawn from various sources: The Indian constitution celebrates ideas that are drawn from multiple sources. The multidimensional nature of the Indian constitution is the result of the adherence it carries to accepted ideas of world constitutions. Constituent makers referred to more than sixty constitutions of various countries, and a draft constitution was discussed for 114 days, during which a total of 7635 amendments were raised. After debates and discussions, inspiring ideas, acts, and provisions were adopted from

other constitutions. Critics of the Indian Constitution called it a borrowed Constitution, as most of the provisions included in the Constitution are adopted from other sources. In the assembly itself, criticism was raised that 'borrowing implies the slavish imitation of the West.' However, constitutional makers ensured that these ideas and provisions were not borrowed blindly but were adopted after realigning them to suit the needs and aspirations of Indian society. Ideas were adapted to the Indian constitution from almost all democratic constitutions of the world, including the USA, Britain, Canada, Ireland, and South Africa. The successful existence of the Indian Constitution today underscores the fact that these adoptions have strengthened the representative nature of our constitution and democracy.

b. World's Largest written Constitution: The Indian constitution is the largest written

Features of the Indian Constitution	Source
Fundamental Duties	USSR
Rule of Law	Britain
Judicial Review	USA
Federalism with a strong Centre	Canada

constitution in the world, making it the most detailed one produced so far. The original constitution contained 395 articles, 22 parts, and eight schedules. By amendments, subsequent articles, parts, and

schedules were added, and to date, the Indian constitution carries 448 articles, 25 parts, and 12 schedules. The length and detailing of the Indian constitution were made inevitable due to the following reasons. Based on the experience of other constitutions, several provisions were incorporated into the Indian constitution to avoid the loopholes that may develop in the future understanding of democratic governance.

Unlike the American Constitution, which laid down mere fundamental principles of governance, our constitution makers designed the constitution in such a way that detailed administrative procedures were also included in light of future challenges a newly independent nation would face in the long run. With this concern in mind, detailed provisions regarding the functioning of various constitutional bodies like election commissions, union service commissions, etc., are included.

India, as a newly independent country with a diverse population, problems, and aspirations, needs a detailed document for governance, as it is the need of the hour. The experience of colonial rule, the freedom fight, challenges from the internal system, and blatant anti-democratic tendencies required a comprehensive living document, without which these challenges would not have been met.

c. Both Flexible and Rigid: In the Indian constitution, both rigid and flexible natures work in tandem. A tough constitution would be stagnant and would not survive the tests of time. New challenges would



evolve, and if the nature of the Constitution is not adaptive to the changing nature of the world, there is a higher possibility that the Constitution would crumble. On the other hand, being more flexible than a limit would challenge the whole survival of constitutional governance, especially for a newly independent country like India. Indian constitutional makers were farsighted and conscious of the challenge of making a constitution that was neither too rigid nor too loose. Certain parts of the constitution can be amended by a simple majority of the parliament, underlining the flexible nature of the constitution (for example, amendments regarding changes in the name and boundaries of the constitution). On the other hand, specific provisions in the constitution require a special majority by the parliament, i.e., more than 50 per cent of the total membership of each house and a majority of not less than 2/3 of the members present and voting. This procedure amends provisions related to the directive principles of state policy. The most rigid format is prescribed for amending some parts of the constitution, which makes the Indian constitution rigid in the true sense of the term. Certain amendments require a special majority of the parliament and ratification by a simple majority from half of the state legislatures. Provisions related to the federal structure of the Constitution can be amended only by following this procedure. This rigid nature helps to ensure that majoritarian governments are not allowed to abridge the basic

design of the Constitution. On the other hand, its flexible nature requires amending certain parts to ensure that the constitution is a living document, accommodating the emerging demands of society.

- d. Independent Judiciary: The Indian Constitution stands for an independent judicial system, ensuring the free and fair interpretation of the Constitution. Provisions dealing with ensuring an independent judiciary are enshrined in the Indian Constitution itself. The judiciary is a part of the governing structure, like the executive and legislature, but it occupies a special privilege as the organ responsible for the interpretation of laws and safeguarding the Constitution. Neither the executive nor the legislature is allowed to interfere in the affairs of the judiciary in such a way that the judiciary is prevented from delivering justice. It simply means that the judges must be free to perform their duties without fear or favour. To ensure the judiciary's independence, judicial collegiums appoint judges of the Supreme Court and high courts, and judges of these courts can only be removed by Parliament through the arduous process of impeachment. These and many related provisions ensure that the judiciary works without fear and in favour of the state.
- e. Federalism with a strong centre: The Indian Constitution stands for a federal government. In a unitary state, there will be a single government, probably

called the national government. But in the case of a federal state, in addition to the national government, there will be state governments representing each state. Both the national government at the federal level and the state governments at the state level are expected to work in cooperation with each other in a federal state. There will be a distribution of powers between the two governments. Indian constitutional makers adopted a national system to accommodate the socio-political and developmental needs of a country with a large size and population. K.C. Wheare called the Indian Constitution quasi-federal. The Indian Constitution has a federal system with unitary tendencies. The Indian Constitution adopted this sort of quasi-federal system, federalism with a strong union from the Canadian Constitution. The USA is an example of the purest form of federalism, where both governments enjoy almost equal powers and provisions for double citizenship for people. Major unitary features of Indian federalism are as follows:

- ◆ More powers to the central government than state governments: The seventh schedule of the Indian Constitution deals with the distribution of powers between the central and state. Three lists of subjects are included in the seventh schedule of the Constitution. More subjects are included in the union lists over which the central government has the authority to make laws.
- ◆ Provisions of Emergency Provisions: In times of emergency, naturally, the Indian Constitution shows a tendency to be more unitary than federal. When

the emergency is declared, unlimited powers will be vested in the president and Parliament, which represents the interests of the Union Government.

- ◆ As per constitutional provisions, a bill passed by state legislatures becomes law only after securing assent from the president. Being the representative of the central government, using the veto power of the president, the central government can postpone giving assent to bills passed by state legislatures that are against the interest of the central government.
- f. The Constitution of the Units is included: The Indian Constitution provides a constitution for both the Union and state governments. There is no system of dual constitution in India. Constitutions of countries like the US are the constitutions of only union governments, requiring each state unit to draw its own constitution. Specific provisions were incorporated into the Indian Constitution to provide special status to certain states, considering the historical as well as the socio-political conditions of a specific state. For example, for a long time, under Article 370, special status was given to Jammu and Kashmir, and they were given the provision to form their own constitution. Many of the provisions of the Indian Constitution were made not applicable to Jammu and Kashmir, and this provision was abrogated in 2022.
- g. Provisions for both justiciable and non-justiciable rights are included: The Indian Constitution accommodates provisions for both justiciable



and non-justiciable rights in Parts III and IV of the Constitution. Fundamental Rights are included in the Constitution, and the provision for Fundamental Rights was adopted from the American Constitution. These justiciable rights protect the individual from the state's arbitrary action. These are justifiable as the individual can go to court to restore these rights in times of violation. Unlike the USA, the Indian Constitution also contains Directive Principles of State Policy, which are non-justiciable rights. Provisions for the Directive Principles of State Policy were adopted from Ireland's Constitution. These are moral restraints upon the government and are not enforceable by law. Fundamental Rights are political rights, while Directive Principles of State Policy are socio-economic rights in nature.

h. Provision for Constitutional Remedies: When Fundamental Rights are violated or infringed by state action, either by action of the executive or legislature, provisions for remedies are enshrined in the Constitution itself. It is through the judiciary and the issuing of writs by either the Supreme Court or the High Court that the Constitution guarantees that the violated rights of individuals are restored. The writs of habeas corpus, mandamus, prohibition, quo warranto, and certiorari are the five writs that the court can issue to ensure constitutional remedies for instances of violation of the Constitution. Article 32, along

with Article 226, guarantees constitutional remedies for citizens by enabling them to file a writ petition either in the Supreme Court or the High Court.

In addition to the above-explained features, several other traits like provisions for judicial review, the role of the governor, a compromise between judicial review and parliamentary supremacy, provisions for fundamental duties, free and fair elections, etc., also form the core of the Indian Constitution. You can read more about these features and explain each, which would give more insights about the Indian Constitution to all of you, brilliant young minds.

### 1.3.3. Recent Constitutional Developments and Amendments

The Indian Constitution is a living document that accommodates the demands of the time. Until now, a total of 106 amendments have been made to modify the Constitution to adapt it to current needs. The two most important constitutional developments—amendments that have taken place in recent times are discussed here.

#### Abrogation of Article 370

The special status assigned to the state of Jammu and Kashmir through the constitutional provision of Article 370 was revoked by the Government of India on August 6, 2019. The abrogation of Article 370 by the Union government marks a significant change to the Constitution after its adoption. On December 11, 2023, the Supreme Court validated the power of the president to revoke Article 370 of the Constitution. The state of Jammu and Kashmir lost its special status and was reorganised into two

Union territories. What was the purpose of Article 370? Why was this article revoked now? These questions are to be addressed.

## Article 370

This article provided special status to the state of Jammu and Kashmir, considering the historical grounds of its amalgamation with the Indian Union. This article had temporary provisions concerning Jammu and Kashmir, allowing the state to have its constitution. This article provided Jammu and Kashmir with autonomous status. As per the article provisions of the Constitution, which are applicable to other parts of the nation, are not relevant to Jammu and Kashmir. For example, till 1956, Jammu and Kashmir had a prime minister in place of the chief minister of the state. The provision of Article 370 upholds the autonomy of the state legislature of Jammu and Kashmir, and except for laws related to defence, foreign affairs, communication, and finance, the Union government needs the consent of the state legislature to implement them in the state of Jammu and Kashmir. Compared to other citizens, under Article 370, different laws prevailed in Kashmir related to citizenship, Fundamental Rights, ownership of property, and so on. The national government had no power to declare a financial emergency in Jammu and Kashmir, and in cases of internal disturbance and challenges, the Union government was allowed to declare only with the concurrence of the state legislature. Even though this article was included as a temporary provision, it was continued due to various socio-political features intrinsic to the life and governance of Jammu and Kashmir.

## Abrogation of Article 370

Repealing Article 370 was one of the major commitments the BJP had declared in its election manifestos from time to time. According to the election manifesto of the

BJP, Article 370 remains a psychological barrier that prevents the full integration of the State of Jammu and Kashmir with the national mainstream. The election manifesto of the Congress in the 2019 Lok Sabha elections acknowledges the historical background of the integration of Jammu and Kashmir with the Indian Union, promising that there would be no changes in the status of Article 370. On the other hand, in the 2019 election manifesto, the BJP declared its commitment to abrogate the special status and reinstated its position since the time of the Jan Sangh regarding the revoking of special status as a way to tackle terrorism in Kashmir and to carry out three-way developmental activities in Ladakh, Jammu, and Kashmir Regions.

## Impact of abrogation

Special property rights of the Kashmir residents, provisions for a separate flag and constitution for Jammu and Kashmir, and the need for concurrence of the state legislature to implement national laws came to an end with the removal of Article 370. With the repeal of this article, Article 35 A, a provision that empowered the state legislature of Kashmir to make provisions to protect the interests of the residents, also came to an end. Only residents of Kashmir were allowed to buy and sell land in Kashmir as per this provision. With the abrogation of the special status, Article 35 was also scrapped, and non-Kashmiris can buy and sell land in Kashmir, which would also lead to a demographic shift. The unique criminal code that Kashmir had as per the special status was also revoked after the removal of Article 370. Unlike the past, after the removal of Article 370, all laws of the Union apply to Jammu and Kashmir. The provision for dual citizenship for Kashmir residents also ended. As a result of the move, Jammu and Kashmir has lost its statehood status, and now Jammu and Kashmir is now divided into two parts. One comprises the Union Territory of Jammu and Kashmir, and the



other is the Union Territory of Ladakh. The Union Territory of Jammu and Kashmir will have a constituent assembly, while Ladakh will not have any similar bodies, and it will be governed like Chandigarh.

### **Criticisms against the Abrogation**

All the opposition political parties raised criticism against the act of the union government to scrap the special status of Jammu and Kashmir, which had its roots in Indian history. It was seen as a move to derail the principles of cooperative federalism that the nation had been following for decades. The central point was that the abrogation was made without the consent of the state legislature, which is an essential legal and moral prerequisite. Critics also point out that in the move to remove Article 370, the union government has failed to appreciate the historical context of the constitutional developments that culminated in granting special status to Jammu and Kashmir.

### **Women's Reservation Act**

To eliminate the gender gap in the areas of political participation and representation, the Indian parliament has introduced the 106th Constitutional Amendment Act in 2023. This act provides for a 33 per cent reservation of all seats for women in the Lok Sabha and State Legislative assemblies, which would address the existing issue of underrepresentation of women.

### **What does the Women's Reservation Act mean?**

The legislation regarding women's reservation aims to raise the total number of women members in parliament and state legislature from the current state. In the seventh Lok Sabha, only 15% of members

are women, and in the Rajya Sabha, their representation is only 13%. This means that, irrespective of the higher level of social and economic mobility Indian women have attained over the years, sheer inequality exists in the matter of political representation. The 106th Constitutional Amendment Act was intended to address this issue by ensuring adequate representation, i.e., one-third of all seats for women in the Lok Sabha, State Legislative assemblies, and the Legislative Assembly of the national capital of Delhi, including those reserved for SC and ST sections. India ranks 148 out of 193 countries in terms of women's representation per the Inter-Parliamentary Union report. Thus, the act aims to raise the total number of MPs of the Lok Sabha to 181 from the current status of 82 and women MLAs to 2000 from the existing 740. The act is historic and is the culmination of the legislative efforts that extended for decades. Janata Dal MP Pramila Dandvate, a member of the Lok Sabha from 1980-1984, introduced a private member's bill demanding women's reservation in parliament, which met with no success. Later, several attempts were initiated in both houses of parliament for the adoption of women's reservation bills, which were least encouraged. Constitutional amendments aimed at a one-third reservation of women in parliament and state legislatures were introduced in 1996, 1998, 1999, and 2008. On September 12, 1996, parliament tabled the 81st constitutional amendment bill to introduce a one-third reservation of total seats for women in parliament and state legislative assemblies, but the proposal was not passed as the majority of MPs, especially those belonging to OBC sections, opposed it. In 2008, the Rajya Sabha approved the bill, but it was not passed in the Lok Sabha due to a lack of consensus. In this historical background, the Women's Reservation Act 2023 is considered historic.

## Key Features of the Women's Reservation Act, 2023.

The Women's Reservation Act proposes to provide a reservation for one-third of the total seats for women in the Lok Sabha, State legislative assemblies, and the Legislative Council of the National Capital Territory of Delhi. The act proposes to implement reservations after the publication of the new census report and the completion of the following delimitation process. The act is initiated for 15 years and shall continue for a period determined by the parliament law. Within the seats allotted to SC/ST sections, the Women's Reservation Act proposes that one-third of the total seats be reserved for women on a rotational basis. The law also adds that seats reserved for women will

rotate after each delimitation as determined by the parliament law.

The law is welcomed by women's activities and groups across the state and is expected to contribute to the cause of gender equality and women's empowerment. It is believed that an increase in the representation of women in parliament and state legislative assemblies would positively impact the existing gender dynamics prevailing in the state. The absence of provision for seat reservation in the Rajya Sabha, which also lags behind women's representation, the lack of OBC quota, which would have a positive impact on the political mobility of OBC women, and the lack of clarity about the next census and the following delimitation are the significant criticisms raised against the bill.

## R Recap

- ◆ The Indian Constitution was framed by a constituent assembly.
- ◆ The Indian constituent assembly started its functioning on 9th December 1964.
- ◆ The drafting committee was in charge of drawing the constitution draft.
- ◆ The formation of the constituent assembly culminated a series of events starting from the Government of India Act of 1858.
- ◆ The Indian Councils Act of 1861 proposed a popular element in the
- ◆ The act introduced a provision for non-official members to be a part of the Governor-General's executive council.
- ◆ The Government of India Act of 1935 declared provinces as autonomous administration units in certain spheres.
- ◆ Cripps's mission proposed for the constitution of India, which was to be formed by an elected constituent assembly comprising Indians.
- ◆ The Cabinet Mission stood for the formation of the Union of India.
- ◆ On 26th January 1950, the Indian Constitution came into force.



- ◆ The Indian constitution celebrates ideas that are drawn from various sources.
- ◆ The original constitution contained 395 articles, 22 parts, and eight schedules.
- ◆ The Indian constitution stands for an independent judicial system.
- ◆ The writs of habeas corpus, mandamus, prohibition, quo warranto, and certiorari are the five writs that the court can issue to ensure constitutional remedies for instances of violation of the constitution.
- ◆ Abrogation of Article 370 marks a significant change assigned to the constitution after its adoption.
- ◆ The Indian parliament introduced the 106th Constitutional Amendment Act in 2023 to eliminate the gender gap.



## Objective Questions

1. What position does India hold among the 193 countries listed in the global ranking of women's representation?
2. Which legislative body was empowered by Article 35 A to make provisions to protect residents' interests?
3. When did the Supreme Court validate the power of the President to revoke Article 370 of the Constitution?
4. Which articles of the Constitution guarantee constitutional remedies for citizens by enabling them to file a writ petition?
5. What term did K.C. Wheare use to describe the Indian Constitution?
6. Which specific concept from the Canadian Constitution influenced the federal structure of the Indian Constitution?
7. Who was the head of the Rule of Procedure Committee in the Indian Constituent Assembly?
8. Who raised the demand for a constituent assembly elected based on adult franchise?
9. Who was given the power to nominate non-official members to provincial councils under the Indian Council Act of 1892?
10. Which act ended the Council of India Act of 1858?



## Answers

1. 193
2. Kashmir
3. On December 11, 2023
4. Articles 32 and 226
5. Quasi Federal
6. Federalism with a strong centre
7. Rajendra Prasad
8. Jawaharlal Nehru
9. Universities and Municipalities
10. Government of India Act of 1935



## Assignments

1. Describe the evolution of the Indian Constitution.
2. Explain the ideas borrowed by the Indian Constitution from other parts of the world.
3. Narrate the rigid and flexible nature of the Indian Constitution.
4. Discuss the role of the Government of India Act of 1935 in the making of the Constitution.
5. Explain the impact of the abrogation of Article 370.



# S

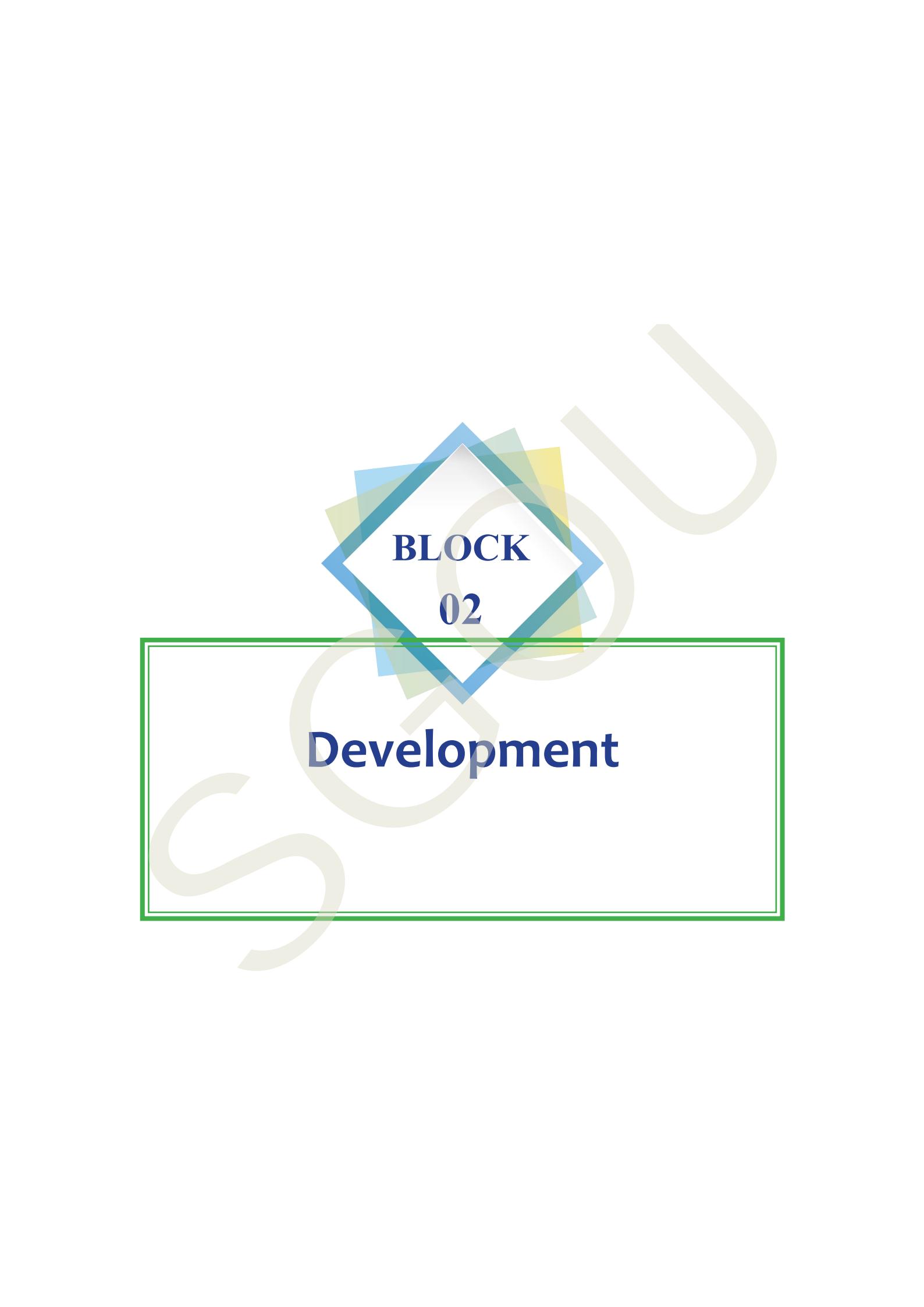
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# R

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**BLOCK**  
**02**

**Development**

# Unit 1

## Ideas of Social Development

### L

## Learning Outcomes

Upon completion of this unit, the learner will be able to:

- ◆ comprehend meanings and concepts related to social development
- ◆ examine the scope and significance of socially committed development policies
- ◆ explain factors and indices of social development such as social cohesion, values, and harmony
- ◆ analyse the history and strategies of social development adopted in India

### P

## Prerequisites

Let us start this conversation by asking what is meant by development? Is it similar to the term ‘growth’? Suppose the country X is growing and the same country X is developing. Is there any difference between them? Yes. Growth is an increase in the size of a country’s economy over a while; the upward change in statistical/numerical figures, such as the increase in GDP or Per Capita Income of a country. Growth is not concerned with the improvement of people’s well-being, equity in the distribution of income, or access to opportunities. Now look at the other part; unlike growth, development is the increase in a country’s wealth and improvement in the people’s standard of living. Hence, while we say the country X is developing, it means that the people in the country are achieving progress through equity in the distribution of income and opportunities, education, health, and social security, along with economic growth.

It is clear from the above example that development is the improvement in the economy and the well-being of the people. Social development is

often called people-centric development or society-centric development. It ensures education, nutrition, and equality for all irrespective of their colour, creed, caste, religion, etc. It advocates social security by promoting harmony, co-existence, and mutual respect among the members. Here in this unit, we will discuss the concept of social development, factors and indices of social development, and its experience in the Indian scenario.

## K

## Keywords

Holistic development, Marginalization, Cohesion, Social values, Harmony

## D

## Discussion

### 2.1.1 Social Development

Let us think about development. What are the things that come to your mind? Road and railway networks, airports, skyscrapers, and industrial units; isn't it? Do you think that these are enough to resolve fundamental issues faced by humankind? Absolutely no. It is a reality. Scientific attainments, technical and industrial advancements, and material growth couldn't prevent the basic social problems of poverty, unemployment, malnutrition, and illiteracy. Nevertheless, they are increasing day by day. The aim of the current economic system is growth-centric and polarising society into haves and have-nots, where the power and rights are concentrated with the privileged. The concept of social development is not the common understanding of development, the material growth of humankind. The holistic development of human beings through ensuring basic amenities (nutrition, shelter, security, health) and social progress

through dignified life (equality, respect, mutual responsibility, and cooperation). In social development, human development is the end, and economic development is the means.

Development is a multi-dimensional and human-centred concept that encompasses economic, political, social, and environmental dimensions. Economic development refers to the policies and programs designed to improve the economic well-being and quality of life of a nation, region, community, or individual based on specific goals and objectives. However, it often fails to ensure the well-being of everyone and does not adequately address social issues such as inequality, poverty, and unemployment at the grassroots level.

Many existing economic policies, shaped by globalization, are capitalist and primarily protect the interests of the wealthy, with minimal consideration for marginalized populations. Additionally, the significant advancement of one particular



sector or group can misleadingly be labelled as economic development. Large-scale projects, like the construction of massive dams and industrial facilities, can worsen the living conditions of ordinary people, leading to new problems such as displacement and environmental degradation. Therefore, this approach often lacks humanity; for example, in India, social issues can persist even as the nation experiences rapid economic growth.

Environmental development is another crucial aspect, focusing on sustainability and ensuring that the needs of the present do not compromise the ability of future generations to meet their own needs. Human development is linked to factors such as life expectancy, adult literacy, access to education, average income, and individuals' freedom to make choices. Social development can be seen as a combination of human and economic development, where society is viewed through an integrated lens.

Social development is characterized by its holistic approach. It focuses not just on economic growth or per capita income but considers the well-being of the entire society, without discrimination based on creed, caste, gender, or other factors. This approach aims to eliminate biases and partiality, often referred to as people-centric development. As a result, policies and programs are designed to enhance the welfare of individuals, promote positive outcomes, and prevent negative consequences.

However, let's examine the effects of technological and industrial advancements. The material growth and extensive infrastructure development that followed industrialization and modernization have not fulfilled the promise of improved human well-being. Economic development, bolstered by the scientific revolution, has failed to ensure social progress; instead, it has reinforced market forces and exacerbated social inequalities. This has widened the gap

between the rich and poor, leading to various forms of discrimination and marginalization within society.

The capitalist policies adopted by nation-states in the name of economic growth have had detrimental effects, benefiting only a select few while resulting in widespread poverty, deprivation, and backwardness. Consequently, our global society faces the challenge of unbalanced development, where economic prosperity does not necessarily lead to social progress.

Let us examine how social development differs from other similar perspectives. Social development is expected to be holistic and multidimensional, encompassing every category of society. The developmental theories failed to anticipate the issues of imbalanced growth and the deprivation of the marginalized. Economists like Gunnar Myrdal redefined development in terms of social factors. According to Myrdal, development is meaningless unless it can eliminate social misery. This was acknowledged by international agencies like the World Bank and UNDP as they urged the states to enumerate social issues in the economic planning to make development effective. Therefore, social issues such as poverty, marginalization, economic deprivation, and educational backwardness became central objectives of economic planning. Consequently, society-centric development policies emerged as a new development paradigm to ensure balanced growth. Considering every segment of society, ideas of social development have diversified to address broader social objectives and evolved from one-dimensional to multi-dimensional, multifaceted aspects.

### 2.1.1.1 Factors of Social Development

It is subtle. How can we define social development? What are the major factors of

social development? The concept of social development was taken for granted after the World Summit for Social Development, which was held in March 1995 in Copenhagen with participation from 117 countries. The importance of social development was discussed, and world leaders reached a consensus to put people at the centre of development. Developmental aims were redefined, and the summit declared new objectives such as conquering poverty, achieving full employment, and promoting social integration. The summit released a joint declaration over ten commitments to:

- ◆ Eradicate absolute poverty within a target set by each country;
- ◆ Promote social integration with respect to all human rights;
- ◆ Recognize full employment as a basic goal;
- ◆ Accelerate development in Africa and the least developed countries;
- ◆ Achieve equality and equity between women and men;
- ◆ Ensure that structural adjustment programs programmes include social development objectives;
- ◆ Ensure sufficient resources for social development;

- ◆ Create an economic, political, social, cultural, and legal environment that facilitates people in achieving social development;
- ◆ Assure universal and equitable access to education and primary health care;
- ◆ Strengthen cooperation for social development through the UN.

The efforts were carried out. By the end of the last century in 2000, the United Nations General Assembly convened a special session to assess the achievements made so far, and, in the aftermath, they adopted the Millennium Declaration. The declaration upholds universal values of human rights, mutual respect, equality, and a shared responsibility for the betterment of the conditions of the people. It earnestly concerned itself with imbalanced growth made by globalization and sought the governments' serious interventions to fulfill their obligations by 2015. The fight against poverty, gender inequality, environmental degradation, and HIV/AIDS was reiterated by the declaration, and it called for improvement in access to education, health care, and clean water. These commitments were known as the Millennium Development Goals (MDGs).



Fig 2.1.1 Social Development Goals



Social development is not a task of one or two days. It has been an enduring process for centuries. According to international agencies, social development is a process of change in the living conditions of the people. Welfarist policies may not be ratified unless structural changes take place in the framework of society. Hence, it is a time-consuming process; persistence and strong vigilance from political leadership are necessary. Important aspects of social development are as follows:

1. Ensure social progress and improvement of human living conditions by catering to each human being a life with dignity, equality, respect, mutual responsibility, and cooperation.
2. Economic development is considered a means of human development where the basic needs of individuals are satisfied. This is called people-centric development.
3. To enhance development, arrange economic policies and social policies to be mutually supplementary.
4. To ensure access, opportunity, and quality of life for all, equity and equality must be achieved.
5. An environment where everyone can foster their capabilities.
6. Autonomy for all in terms of resource distribution, enjoying human rights, and utilizing opportunities and access to basic needs.
7. Equip people to make the right choices for themselves.

As we learned, social development is a gradual process that brings about qualitative changes in the living conditions of common people. For this, society needs to internalize the factors responsible for social change. There are internal and external factors

expected to contribute to the structural transformation of society. External factors include the material advancement of a society, such as technical and industrial growth.

Looking at the internal factors that constitute social progress is significant. Social cohesion, social values, and social harmony are important elements with inherent capabilities to reproduce quality changes in society. Social fabrics are interchangeably connected with social development. Social development is not a concrete physical entity to be built upon, but an abstract notion; a sense of satisfaction among the members of the territory in terms of their livelihood. To achieve the goals of social development, social cohesion is considered a vital player.

Cohesion, which can be understood as social integrity, where social trust can be seen as its significant characteristic, is an essential element of social development. Since development is a collective effort, a collective consensus is required for the progressive movement of society. This works against disruptive forces and maintains a minimum equilibrium of cooperation in the path of societal development. Social cohesion cannot be achieved without the support of social values. Values may differ according to the structure and framework of society. Values work as the foundation of social norms, and norms determine the nature and volume of cooperation in society. This cooperation is essential for the existence of society and works as a platform for the interrelationship among social members.

Another inevitable part of social development is social harmony. Meanings and perceptions about social harmony may differ for each group in respect of their socio-cultural scenarios. Social harmony can be understood as a state of social behavior where each controls their own religious or caste/racial satisfactions for the strengthening of shared associations with other individuals in the

public arena and keep a strategic distance from circumstances that may give rise to clashes. Thus, social harmony acts as a parameter for public interference in organisations, community groups, and neighbourhoods. To sustain the equilibrium of a social group, such as a family or government, and to keep it moving ahead, a sense of harmonious behaviour is mandatory. This will enable individuals and conglomerates to increase their productivity, positive energy, and confidence in their social structure.

### **2.1.1.2 Social Development: The Concepts**

In the above sections, we have discussed various aspects of social development. Now let us look into the definitions of social development given by different scholars. According to the UN Document, social development is committed to achieving qualitative changes in human existence and objectifies a more equitable distribution of income and wealth for promoting social justice, alleviating poverty, maximizing and maximizing productivity and

employment. It envisions improving facilities for education, health, housing, and social welfare for disadvantaged groups. Thus, social justice, employment, health, and shelter are viewed as key indicators of social development.

The scope of social development is explicit in modern times, where uncontrolled privatization and global waves are creating chaos. Enriching the rich and depriving the poor is the new policy. The aims of the existing economic policies and regulations have been contested and questioned by many scholars. They have been criticized as discriminatory, in favor of the rich and industrialists, and neither committed to society nor inclusive in terms of addressing societal issues. This is evident when we analyze the historical development pattern

of the world's policies enacted as part of capitalist principles, which have polarized the world into core and peripheries or layers of development. The core or developed world is advancing in accumulating wealth as well as scientific technology; however, the promised economic growth has not been realized for the developing or underdeveloped world, and remains an oasis.

Wealth has been accumulated in the courtyards of the rich, while the poor have been deprived of the corridors of economic growth and, subsequently, of the socio-political realms. This deprivation was better understood as marginalisation. Attempts to reorganize and restructure society by ensuring equitable distribution of income and opportunities gave birth to subaltern studies. Social development is not far from the concept, leaving economic determination aside; it invites a society-centric development paradigm through inclusive policies and equitable distribution.

Social development implies a development pattern that benefits people and their livelihoods. Development policies should be planned and implemented according to their needs and social circumstances. Development processes should be capable of changing the interactive patterns of social groups. Changes happening at the normative and institutional levels will bring about changes in the interactional patterns among individuals, contributing towards an inclusive society. In the words of James Midgley: 'Social development is the planned change designed to promote the well-being of the population as a whole in conjunction with a dynamic process of economic development'. Famous sociologist Herbert Blumer states in his essay on 'The Idea of Social Development' that social development has an intrinsic relationship with the cultural values of the community and is an emerging concept.



According to Emir Bayer and Mische, social development is about equipping individuals with efficacy and engendering a sense of self-determination among them. Moreover, it promises a quality life for all and provides life security by ensuring opportunities to satisfy their basic needs and requirements. Discussing social development, Gore has pointed out the relationship between economic growth and social elements. To him, social development is an amalgam of economic growth and social elements such as social justice, eradication of , minimisation of economic inequalities, emphasis on human resources development, and the development of inclusive social services covering health, education, housing, rehabilitation, etc.

To JFX Paiva, social development is a capacity enhancement program for all individuals to work for their welfare as well as for the welfare of society. The social aspects of development are emphasised by Salima Omar, as she defines social development as ‘a process towards achieving integrated, balanced, and unified social and economic development of society that gives expression to the value of human dignity, equality, and social justice.’ Hence, social development is progress about human dignity by empowering the marginalized sections in society to embrace their rightful position in society.

## Social Development in India

We are thrilled to know that our country is moving to occupy the world’s third-largest economy by 2030. Is the economic development happening in our country supplementary to social development? Very little. Let us assess our country, India, using the matrix of social development. According to the Global Hunger Index of 2023, India ranks 111 out of 125 countries. Millions are suffering from basic issues of poverty, unemployment, and illiteracy. Social progress is also not an exception. Social integrity and stability in pluralistic India are at stake due to communal tensions, riots, and violence becoming part of daily life and hindering the journey towards advancements.

Since long before independence, India has been a cradle of different ideologies, religions, and social reform movements. The fight against social evils and the struggle for social justice were led from the front by the great social reformers. Mahatma Gandhi presented the idea of ‘wiping every tear from every eye’, which helped to set the objective of ensuring equal opportunity and justice for all. Jawaharlal Nehru promulgated in his famous speech ‘Tryst with Destiny’ that ‘the service of India means ending poverty and ignorance, disease and inequality of opportunity’. All these reflected in the economic planning and social development programmes that followed in the country.



Fig 2.1.2 Pyramid of Inequality

Unfortunately, look at the outcomes! Is Indian society free from poverty and communal violence? Not at all. Social progress has been crawling or stagnant in the last decades!

Now, let us examine the developmental phases of India. The socialist development paradigm had been the prime objective of the planning during the initial stage. Later, growth-centred development gradually dominated until the 1970s. However, people-centric development regained its position with the economic reforms initiated in the 1990s. During this period, economic policies and planning focused on a basic needs approach using participatory policies. Popular programmes such as the universalisation of educational opportunities, health facilities, nutrition, and the legislation against social evils, which uphold the dignity of the life of every citizen were carried out. As part of the social development plans, the governments promoted the ‘expansion of education and health facilities, food security, prohibition of child labour and protection of child rights, abolishment of untouchability and related social modes of inequality, gender equality, protection and promotion of minorities, adoption of inclusive development, poverty eradication, population control through family planning, environmental preservation and sustainable development.

Critically analyzing the history of Indian development shows that social development indicators were slow and stagnant, and largely suffered following the economic reforms of LPG in the 1990s. Neoliberal policies were tied to global trends, and their volatility damaged the local markets. New economic policies concentrated on numeric and statistical figures of GDP or per capita income and had less role in improving the living conditions of the deprived sections of society. Eventually, this led to sharp compartmentalization of the poorest marginalised. The Scheduled Castes, the Scheduled Tribes, Other Backward

Communities, and women and children were the victims, and at many instances, they were excluded from the mainstream. This is evident in the Human Development Index released by UNDP, which is intended to measure the living conditions of the people. India faced a huge setback in the global ranking of human development as it slipped from the 102nd position in the 2000s to the 132nd position in 2021.

### 2.1.1.3 Social Cohesion

You may be familiar with reports of communal tensions in India. How are these communal tensions happening? Have you thought about where they are Absence rooted? The absence of social cohesion, i.e., social integrity, is a major reason. When the social trust that unites the people and integrates them is eroded, the social structure leads to disintegration. Lack of mutual respect and cooperation also accelerates social erosion. Now, peaceful co-existence is challenged, and the atmosphere has become troublesome.

Social cohesion or integrity is an intrinsic element for every society. Unity and mutual respect work as the driving force behind social progress. Unless societies reach a consensus in terms of values and observe mutual respect, social existence will be challenged. This will lead to social disintegration and violence or communal tensions. Here, social awareness and education can do a lot to save the communities from social evils. Look at India, a country with multiple religious, ethnic, caste, and racial inhabitants. It is always a dream to find something that will enhance social integrity in India.

Social cohesion gained global attention in the aftermath of the World Summit for Social Development in Copenhagen in 1995. As we discussed, the summit declared 10 commitments towards building a socially committed society. In addition to the commitment of ‘creating



an economic, political, social, cultural, and legal environment that will enable people to achieve social development', the summit reiterated the commitment towards fostering social integration in society. Henceforth, the initiatives towards social development were reflected in various terms such as 'inclusive economic

growth', 'social inclusion', and policies were enacted worldwide for a harmonious society. In many countries, policies highlighting inclusive development reached the top political agenda. For example, as part of creating a 'better balance' in economic growth, in 2004, Chinese Prime Minister Hu Jintao presented the concept of a 'harmonious society'. This was followed by Western countries after experiencing severe economic inequality in the last two decades.

According to Larsen C.A., social integration and social cohesion can be used interchangeably. However, social integration is defined as the process that leads to social cohesion. The belief or perception of the citizens of a given nation-state that they share a moral community, which enables them to trust each other, is called social cohesion. Thus, social cohesion is a particular kind of behavior that keeps people integrated. In another way, we can find that social trust works as the binding factor among people. In assessing social development and related policies, the presence as well as the absence

of social trust is viewed as a factor. The absence of social trust is often referred to as 'social erosion', which may be defined as 'fewer citizens in a given nation-state having the belief that they share a moral community that enables them to trust each other.'

Discussing the bonds that keep society united, classical sociologist Emile Durkheim (1858-1917) extensively talked about the theme and classified it into two types: mechanical solidarity and organic solidarity. The social patterns and structures found in pre-modern society are entirely different from those in contemporary societies. Solidarity found in pre-modern society is based on the similarities observed both in material: housing, food, and production, and non-material: belief systems, moral codes, and feelings. Durkheim called the unifying factor in traditional society the 'collective conscience' that formed out of the members who are engaged in similar activities and share similar responsibilities. This collective conscience can be assessed as social cohesion, an essential part of social development. In traditional societies, this bond is strong as the moral precepts are surrounded by religious boundaries. Any deviation from the norms is typically interpreted as a religious violation, and punitive actions may be imposed. Hence, this stringent cultural morale and the subsequent social surveillance created an



Fig 2.1.3 Factors of Social Cohesion

atmosphere where every member believes that they belong to a single moral community and can trust each other.

Cultivating collective conscience or similarity of mind in a multicultural, modern, globalized world is an arduous and practically impossible task. Differentiation and specialization of the division of have left no room for creating a consciousness of unity among the members of society. Durkheim himself denounced the idea that modern societies can be kept together using religious or moral codes ; instead, he argued that the increased interdependence found in society could lead to 'organic solidarity'. Unlike the traditional community, increased interdependence among members of modern society is , putting every member far from being self-sufficient. Every member in modern society is dependent upon others in terms of raw materials, food production, markets, and other services, which is enough to impart a notion of consciousness among citizens of being dependent on each other. This interdependence is called organic solidarity.

It is sceptical whether the aforementioned interdependence is capable of upholding social cohesion or fostering social trust among social members in the present society. Since the multicultural, highly differentiated

society enforces each member to interact and exchange with persons we do not know, there is no doubt that Durkheim's interdependence will work out as the backbone of social trust.

Humanity in contemporary times encounters numerous risks and itself has turned into a risk society. Many of these risks can't be overcome without investing trust in individuals who are assigned roles in the social system, such as police, social workers, bank officials, and other officeholders. Unless social trust is taken for granted, the functions of modern institutions such as the market, democracy, and the state will be at stake. The important concern of social cohesion in multicultural societies is not the similarity in religion or value systems but the belief among members that they share the norm of not cheating each other.

In the Indian scenario, the integrity of particular sects or sections of the people is not a solution for social development; rather, it will worsen the situation. For example, the integrity of minorities or any religious, ethnic, or racial groups may create troubles for social integrity and may lead to violence and tensions. The integrity of the majority of the people (where the society is polarised over the binary of minority and majority) is more dangerous as it accelerates the rate of deprivation of minorities and

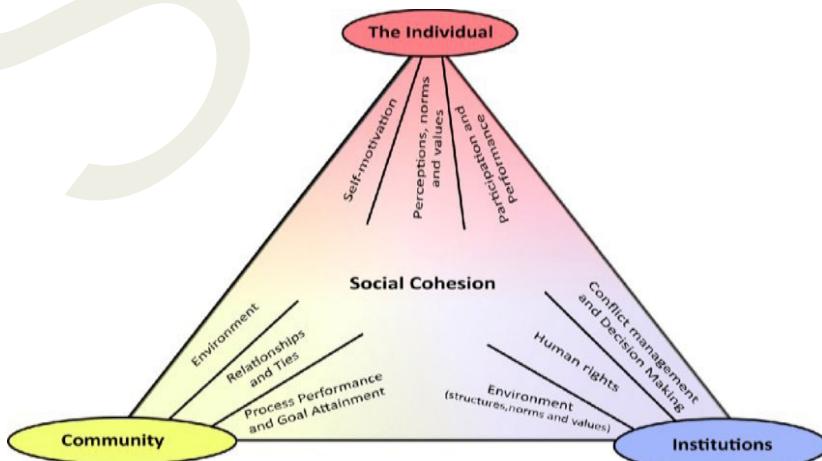


Fig 2.1.4 Elements of Social Cohesion



marginalisation of the underprivileged. In both cases, social development encounters serious challenges, and it can be overcome by achieving social integrity through social awareness and socialisation.

#### 2.1.1.4 Social Values

Did you think about how we identify good things and bad things? How can we fix this? Is good and that is bad? This is what we are discussing here—the value system. Values are the general perception of good and bad in a society that are an indispensable part of its functioning. For example, consider mutual respect as a social value. It guides everyone to respect others' belief systems, ways of life, and traditions. The maturity of a society is determined when it shows tolerance and equilibrium in its functions. Tolerance will bring peaceful co-existence, and co-existence will lead to social order. Social order is the platform where social development flourishes and reaches new heights. Now, think of what will happen if mutual respect is not observed among the members. Intolerance towards others—whether ethnic, religious, sectarian, racial, or about minorities or majorities—will grow, which will eventually disrupt co-existence and endanger the social ecosystem. Disorder in the social structure and disintegration will lead to insecurity, communal tensions, clashes, and riots.

Social values are 'moral beliefs and principles that are accepted by the majority to ensure the continuity of a society'. By the word majority', it is meant the majority of the members in a particular group (when their value is discussed), not the majority put against the minority in a multicultural society. Values may be defined as the criteria and moral judgments through which individuals or groups distinguish between good and bad. They provide a general guideline for conduct and shape individual personality,

social morality, and direct individuals to be part of the socio-cultural system. They work as the base for social stability, which leads to social order. Values such as humanity, patriotism, sacrifice, helpfulness, freewill, loyalty, fundamental rights, social equality, democracy, cooperation, and respect for humanity are an integral part of every social group.

According to Michael Haralambos, 'A value is a belief that something is good and worthwhile. It defines what is worth having and worth striving for.' The Indian Parliamentary Committee on Value Education in February 1999 identified five core universal values: Truth, Righteous conduct, Peace, Love, and Non-violence. Apart from the multiple values found in every society, these values seem significant for a multicultural and pluralistic society like India.

Social values belong to the non-material part of society. Discussing the relationship between the material and non-material parts of a culture, sociologist W.F. Ogburn has contributed the concept of 'cultural lag', which results in social problems. According to him, cultural lag theory is about some aspects of culture growing more slowly than other parts; the non-material part of a culture takes time to catch up with material growth, such as technological innovations and scientific discoveries. This situation creates social problems and value conflicts. Further, the lag theory is instrumental in forecasting social disorder, problems, and other structural imbalances. The non-material aspect of a society is constituted of beliefs, values, and traditions; among them, values have a crucial say in determining social structure. Social values are an essential part of every society; they are considered a cornerstone of official order. A vehement social order facilitates social development. Major problems related to social values include intolerance, which can hamper the developmental process.

Values are hierarchical. Some values are higher than others, such as democracy in society, monogamy in family, and justice in social life. The other values may seem important but may not be accepted by the whole society. Likewise, in a multicultural society, values such as truth, peace, and non-violence hold more importance than other values. For example, the acceptability of Gandhian, with its unique combination of non-violence, peace, and love for one another, has succeeded over all other social elements and defeated, ethnic, or caste-related values. To foster social development in plural societies, a minimum unity upon higher values is needed, and in many instances, they are interpreted as human universal values or universal values.

Social stability encounters severe injuries when human values are challenged by sectarian, religious, caste, racial, or regional values, and sometimes by the values of the majority or minority dichotomy. This creates tensions and subsequent intolerance, which is considered the biggest threat to any diverse society. Sometimes, value conflicts that may arise from encountering multiple values regarding a single matter may damage social stability, which in turn injures social integrity. Therefore, to avoid such instances, constitutional institutions, legal systems, and administrative apparatus should promote human values over any particular attitudes, without denying individual rights.

Traditional Indian society was by values such as collectivism, pluralism, and holism. All these contributed to the peaceful coexistence of the society, and the members adhered to not deviating from the common values of society. Collectivism implies the social behavior of members acting collectively towards social currents. Members are motivated by the goodness of the group, not at the individual level. Individualism is discouraged, and social community or

social groups are given significance in social scenarios.

Pluralism as a value implies tolerance of others' styles of life while preserving one's own. In spite of the differences at the level of doctrines and rituals, the followers of various religions live in relative harmony in India.

Holism assumes the relationship between the individual and the group in which the latter has primacy over the former; the individual is expected to perform their duties and claim their rights, always keeping in mind the wider interests of the community. This calls for self-restraint of one's wants in the interest of fellow beings and the community at large.

In modern societies, fundamental values are incorporated as an indispensable part of modern states. In India, core values are included in our constitution. These values are democracy, secularism, and socialism. Regardless of their Western origin, these values have been indigenised and adapted according to the Indian context.

Democracy reiterates the equality of opportunity. Democracy assumes the existence of autonomous and independent individuals capable of participating in the decision-making process. For example, citizens of a country select their representatives through the electoral process.

Secularism means respecting the practices of other communities, particularly religious communities. India is a multi-religious nation. Secularism means not only non-interference in the affairs of other communities but also developing a positive appreciation of their distinct lifestyle.

Socialism means that the production, distribution, and exchange of material resources of the community are arranged in such a way that they can serve the common



good. It is opposed to the concentration of wealth in a few hands and decries monopoly.

### 2.1.1.5 Social Integrity and Social Harmony

Did you ever think about multicultural societies? How are they surviving and heading towards progress? Multicultural societies are known for their differences in terms of culture, practices, belief systems, values, traditions, etc. Unless every member in the society possesses certain qualities and characteristics, the journey may not be successful, and progress may not be achieved. This vital quality is known as social harmony. Harmony is about peaceful co-existence among social members irrespective of their creed, caste, gender, race, and religion. Certain qualities like love, respect, and tolerance will create cooperation among the members, which in turn generates peaceful co-existence. The most spectacular feature of social harmony is the state of being clash-free, cooperative, and helpful.

Social harmony is a state of behavior where individuals treat each other democratically and collaborate amicably. Social harmony is an innate characteristic found in all social groups and associations. It is considered the driving force behind social development and an essential element for peaceful co-existence among humankind and between humans and nature. The word 'harmony' comes from the Greek word '*harmonia*', which meant the concord of sounds. Later, this term was used for joining and fitting together multiple parts to form a larger whole, to show the compatibility of the parts. It is believed that the Greek mathematician Pythagoras used the word for the first time about the '*Kosmos*', the world, during his astronomical observations. To Pythagoras, the celestial bodies move according to the concept of 'the harmony of the spheres', and this was elaborated as 'the heavenly bodies travel around the earth in orbits with the

same ratios that create musical harmonies, and that as they move, they divine music, inaudible but mathematically perfect'. To him, everything in the *Kosmos* is intelligibly arranged according to the perfect numerical principles, and this is called the harmonious sphere.

The concept of social harmony goes back to the time of Confucius in ancient China, and the promotion of the idea is termed as New Confucianism. With the incorporation of social harmony as an important commitment in the World Summit of 1995, it returned to the limelight. In 2000, it gained global attention when the Chinese government called for a 'harmonious society'; an administrative philosophy intended to encourage the incorporation of social elements such as cooperation and peaceful co-existence into economic growth. The policy advocates reducing the imbalance in the unchecked economic growth among the various social groups and eliminating social conflicts through establishing a harmonious society. The then Chinese Prime Minister, Hu Jintao, invited the international community to recreate a 'harmonious world' through ensuring cooperation and peaceful co-existence.

Social harmony is considered fundamental for being social and an inescapable part of living with each other. Social harmony is treated as a synonym for peaceful co-existence, and it will not materialize without cooperation among the members. The basic idea behind social harmony is to restore a clash-free society that facilitates the overall development of everything for everyone. Social harmony is perceived as the amalgam of universal values: love, peace, justice, freedom, equality, brotherhood, cooperation, nonviolence, tolerance, and humanism, with a preference for the vulnerable groups in society, such as women and children. As a process, social harmony is a procedure of promoting and communicating affection,

trust, adoration, peace, congruity, regard, liberality, and value upon others irrespective of their national origin, ethnicity, colour, gender, race, age, and occupation. Hence, social harmony is a common feature of humankind in both Eastern and Western societies, and is essential for eliminating encounters among various social groups and clashes of civilisations.

In exhibiting harmony, all societies are not equal. When major components of a

society are harmonious, we can state that the society is in optimal harmony. On the other hand, when they lack harmony, the society becomes disharmonious. Social harmony doesn't mean it necessitates the state of being devoid of conflicts, but it permits differences, dissent, and discord at a healthy level. Henceforth, harmony is a component interrelated with balance, alignment, mutual support, and cooperation, which empower the social members to flourish without falling into conflicts.

# R

## Recap

- ◆ Social development- holistic
- ◆ Social development- equipping individuals with efficacy and self-determination
- ◆ Social development- integrated, balanced, and unified socio-economic development.
- ◆ Social development- planned change to promote the well-being of the population.
- ◆ The World Summit for Social Development of Copenhagen was held in 1995.
- ◆ The commitments of the summit- Eight Millennium Development Goals (MDGs).
- ◆ Mahatma Gandhi- 'wiping every tear from every eye'.
- ◆ In India, the socialist developmental paradigm dominated the initial stage.
- ◆ Economic reforms (LPG) were brought in during the 1990s.
- ◆ Cohesion is social integrity.
- ◆ Social cohesion- belief regarding a shared moral community which enables them to trust each other.
- ◆ Chinese Prime Minister Hu Jintao - 'harmonious society'.
- ◆ Absence of social trust is social erosion.
- ◆ Two types of solidarity: mechanical solidarity and organic solidarity.
- ◆ The unifying factor in traditional society is the collective conscience.
- ◆ Increased interdependence- organic solidarity.
- ◆ The delay of non-material culture to catch up with the material part is cultural lag.



- ◆ Social values - Moral beliefs and principles.
- ◆ Five core values essential for a multicultural society - truth, righteous conduct, peace, Love, and non-violence.
- ◆ Economic development- improvement in the economic well-being and quality of life of a nation.
- ◆ Sustainable development- meeting the needs of present and future generations.
- ◆ The word 'harmony' is derived from the Greek word '*harmonia*', which means
- ◆ concord of sounds.
- ◆ Harmony is about being clash-less, cooperative, and helpful.



## Objective Questions

1. Where did the World Summit for Social Development take place?
2. What is MDG?
3. Who presented the idea of 'wiping every tear from every eye' as part of development?
5. Whose speech is known as 'Tryst with Destiny'?
6. What is LPG?
7. Who presented the idea of a 'harmonious society' in 2004?
8. What is social erosion?
9. What are the two types of solidarity discussed by Emile Durkheim?
10. Who contributed to 'cultural lag'?
11. How many core universal values are there according to the Indian Parliamentary Committee on Value Education?
12. From where is the word 'harmony' derived?
13. Who used the word harmony for the first time?
14. Who authored the essay on 'the idea of social development'?
15. Who defined social development as 'something about equipping individuals with efficacy and engendering a sense of self-determination among them'?

16. According to the Global Hunger Index of 2023, which rank does India hold?
17. Which rank did India obtain in the global ranking of human development in 2021?
18. What name does Durkheim give to the unifying factor in traditional society?
19. How many commitments were released after the World Summit for Social Development?

# A

## Answers

1. Copenhagen
2. Millennium Development Goals
3. Mahatma Gandhi
4. Jawaharlal Nehru
5. Liberalization, Privatization, and Globalization
6. Chinese Prime Minister Hu Jintao
7. Absence of social trust
8. Mechanical Solidarity and Organic Solidarity
9. W.F. Ogburn
10. Five
11. Greek
12. Greek Mathematician Pythagoras
13. Understanding of others' emotions and problems
14. Herbert Blumer
15. Emirbayer and Mische
16. 111th
17. 132nd
18. Collective conscience
19. Ten



# A

## Assignments

1. What is social development? How does it differ from economic and human development?
2. What are the ten commitments of social development? Explain.
3. Analyse the scope of social development in India. What do you see as major challenges for achieving social development goals in the Indian scenario?
4. Do you think that social development can be measured? If so, what is the matrix used for? List out the indices of social development.
5. What is social cohesion? Analyze the essential components required for the formation of cohesion.
6. Distinguish between mechanical and organic solidarity. Do you think that existing interdependence is capable of forming social cohesion? Write down your answers.
7. Imagine you are living in a multicultural society like India. What precautions and strategies would you like to adopt to bring about social integration and peaceful co-existence in your neighbourhood?
8. Analyse the role of social values in maintaining social order and harmony.

# R

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## Unit 2

# Personal Development

## L

### Learning Outcomes

Upon completion of this unit, the learner will be able to provide:

- ◆ learn how physical fitness contributes to overall well-being
- ◆ explore how to develop good mental health
- ◆ explore the significance of mental health through the concept of the happiness index

## P

### Prerequisites

Kiran is a 50-year-old man who is at the peak of physical fitness. He is doing very well financially and occupies a senior position at work. He has a good circle of friends and a peaceful family life. But lately, there has been a notable change in his behaviour. He was withdrawing from his social life and had been very aloof at home. He has little interest in going out and interacting with people. His wife started finding him moody and distant at home. His coworkers noticed that he was lacking the usual enthusiasm at work. What could be the reason behind this sudden and remarkable change in his behaviour?

Shahana is a 22-year-old student struggling with weight issues. Her weight had started affecting her mobility. She would get palpitations by the time she climbed a flight of stairs. She suffers from severe knee pain, which affects her mobility at work. This started affecting her self-esteem and made her anxious about her state of health. She decided to consult a physician. What would have led to a 22-year-old gaining so much weight that it is affecting all aspects of her life?

Let us look at the various dimensions of personal development that influence all aspects of our lives and well-being.

# K

## Keywords

Personal hygiene, physical fitness, self-discipline, mental health, happiness index

# D

## Discussion

### 2.2.1 Personal Hygiene(heading 3)

When we were children, our parents used to insist that we clean ourselves regularly. While one of the aims of this insistence is to protect their children, this was not the only aim. They want their children to be disciplined in their personal lives and responsible in their social lives. When we do not practice personal hygiene, we not only invite health issues but also make those around us uncomfortable and compromise their hygiene too. Even if we keep ourselves neat and clean, when we enter a polluted public space, our hygiene is compromised.

So, it is important to understand that personal hygiene starts with our person but does not end where our body ends. It includes the hygiene of our living spaces and community. Personal hygiene is not simply a process of washing hands or taking a bath. It is an attitude and an approach towards life and society. It involves the firm conviction that the individual is located in society and their hygiene habits should start within oneself, but extend to one's surroundings and public spaces as well. Personal hygiene is a responsibility that we have towards ourselves and our fellow men. As Gandhiji taught us, hygiene is not just the responsibility of sanitation

workers, but of each citizen. He insisted that hygiene becomes an integral part of our way of life and not just an isolated process. The development of personal hygiene is inextricably linked to the development of society and our nation. Personal hygiene affects all spheres of our lives. Let us look at the impact of compromised personal hygiene.

#### 2.2.1.1 Impact of Compromised Personal Hygiene(heading 3)

##### 1. Compromised personal discipline

When we see a person who does not follow proper personal hygiene, we also get a sense that that person does not have a disciplined approach towards life. Personal hygiene is a crucial aspect of personal discipline, and when we compromise it, our personal discipline is also compromised. When we choose not to keep proper personal hygiene, our approach to life becomes less disciplined and careless.

#### 2.2.1.2 Impact on social spaces and fellow humans

We would have observed that a person who is low in personal hygiene is not very bothered about the hygiene of his surroundings or the hygiene of public spaces. The state of a person's hygiene can be found in the way he



approaches the hygiene of his surroundings. When we do not practice good personal hygiene, we are compromising the hygiene of our surrounding social spaces that we share with others, thereby disrespecting the need for the hygiene of our fellow men.

### **2.2.1.3 Compromised physical and mental health**

We can get a reasonable picture of a person's mental and physical health from a person's state of personal hygiene. When our mental health deteriorates, one of the spheres that reflects this early is our personal hygiene. Practicing poor hygiene will affect our self-esteem and self-confidence and compromise our mental health. Poor personal hygiene will cause various physical health issues for ourselves as well as those who share our personal spaces.

### **2.2.1.4 Maintaining good personal hygiene**

There are various steps and approaches that we can develop to maintain good personal hygiene.

### **2.2.1.5 Develop a holistic approach towards personal hygiene**

The best way to motivate yourself to maintain personal hygiene is to change your approach towards Personal hygiene is beyond your skin. We need to start viewing personal hygiene as an approach and an attitude towards life itself. When you see someone carelessly and unhygienically dressed, you assume that the individual has a generally careless attitude towards life and society. It is important to recognize personal hygiene as a social responsibility. Someone who understands this aspect will not only dress neatly but also take care not to litter in public spaces. Practicing personal hygiene enriches all spheres of your own

life as well as the lives of others in your life. Personal hygiene is not merely the external appearance of cleanliness, but has a deep impact on your physical and mental health. It is important to know that when you take personal hygiene for granted, you are taking life for granted.

### **2.2.1.6 Develop an overall sense of personal discipline**

It is essential to understand that personal hygiene is not something that can be developed in isolation. We cannot expect to be careless in other aspects of our lives and expect to develop a consistent personal hygiene routine. If Aman is not punctual in his studies and careless in his personal relationships, it is possible that his personal hygiene will be compromised too. Personal hygiene can only be developed as a part of a disciplined approach towards life. When you are motivated to lead a disciplined life, you will also be motivated to include personal hygiene in your life. Developing personal discipline involves developing a sense of personal responsibility towards oneself, others, and society as a whole.

## **2.2.2 Physical fitness**

Sara is a 25-year-old woman working in the corporate world. She has an M.B.A. from a reputed college and is climbing the ladder of the corporate world. She recently got a promotion. She was happy and satisfied with her life. Lately, she has been struggling with severe back pain and recurrent neck pain. It has become difficult for her to sit for long hours at her desk, and it has started affecting the quality of her work. Her neck pain has been affecting her mobility. She began to miss days at her work, and she received a reprimand from her manager. She began to feel increasingly sad and irritated. When she had to take a long leave from work due to the pain, she went to the doctor.

### 2.2.2.1 Significance and benefits of physical fitness

The doctor told Sara that her problem was entirely due to her lifestyle. She was glued to her desk all day and was looking at the computer for long hours. She had little physical activity in her life and was sedentary throughout the day. Following the doctor's suggestions, she started including more physical activity in her daily life, modified her diet, and began working out. Her pain has reduced significantly. Her performance at work picked up, and her mood improved. She began to realize that she was being more responsible towards her life by practicing physical fitness.

Sara's story shows us the importance of physical fitness in overall personal development. Taking responsibility for her physical fitness improved her physical, emotional, and professional life. Improving this one area of life will have a ripple effect on all the other areas of life. Let us look at the two areas that are most improved by physical fitness.

#### Physical benefits

Sara's experience shows us that working on physical fitness will improve our physical health. Physical fitness helps us stay agile, control weight, improve immunity, prevent disease and other physical health issues, keep our bones and muscles strong, get good sleep, maintain energy levels, and improve our brain function.

#### Psychological benefits

From Sara's experience, we can see that the importance of physical fitness goes beyond mere physical benefits. It is important to recognize that body and mind are deeply interconnected. As the saying goes, a healthy mind lives in a healthy body. Keeping yourself physically fit improves your general mood and raises your happiness

levels. Physical fitness will give us a certain resilience against stress and mental health issues. Being physically fit and in shape boosts your self-confidence and helps you feel good about yourself.

The physical and psychological benefits of physical fitness will have a ripple effect on other spheres of your life, such as personal and professional life.

#### Development of self-discipline

We tend to think that physical fitness is mostly about diet and workouts. But true physical fitness has more to do with an overall personal discipline than anything. Treating your body with respect and creating a routine for physical fitness will contribute to the development of an overall discipline and responsible approach towards life.

### 2.2.2.2 Eating right for physical fitness

What we consume in a day has an important bearing on our physical fitness. It is pointless to do vigorous physical activity as long as your eating habits are unhealthy. We can take the following measures to ensure that we are eating healthy:

2. We need to develop disciplined eating habits. Ensure that you eat at a regular time every day. Avoid the temptation to snack between meals.
3. It is important to eat nutritious food. Ensure that you eat foods rich in vitamins, minerals, proteins, and healthy fats. Avoid consuming fast foods and other unhealthy food items high in sugars and trans fats. Ensure that there is a good balance of grains, vegetables, fruits, nuts, meat, and dairy in your diet.
4. It is also important to eat in moderation and avoid the tendency to overeat.



Avoid eating while watching TV or doing other activities, since this might lead to eating too much or too little.

5. We should take care to keep ourselves hydrated. Ensure that you drink at least three liters of water every day so that your metabolism is efficient.

### 2.2.2.3 Physical activity for physical fitness

1. Avoid being sedentary and keep moving

Inactivity is the bane of physical fitness. We need to ensure that we keep moving throughout the day. In order to do this, we can engage in household activities that keep us moving. We can walk to college or work instead of driving. We should also limit our screen time, which keeps us glued to the couch. We need to ensure that we get up and take a walk between classes or work.

2. Exercise regularly

It is important to keep some time in your day for some form of structured exercise. Getting a gym membership can give you structure and motivate you to go there every day. But exercise need not

be expensive. Home-based exercise regimes such as yoga and Pilates can be very effective too. If you need more motivation, you can join a yoga class. If you find normal forms of exercise boring and unmotivating, there are other effective and engaging options such as sports, games, and dance.

### Keep track of your fitness regime

The key to optimal benefits from physical activity and a good diet is consistency and dedication. We can use external help to keep track of our activity and maintain consistency. Getting friends and family to motivate and remind us regularly can help. Technology can

be a great asset in maintaining consistency. There are several fitness apps that you can download and use for this purpose. Smartwatches are designed to monitor our movement and hydration throughout the day and give us timely reminders. Getting frequent reminders and feedback about our progress and consistency will go a long way in keeping track of our fitness habits.

## 2.2.3 Mental Health

Adil is a second-year undergraduate student at the university. He is a high-achieving student and is the topper in his batch. He is very popular and is active in all activities in college. To people who know him, he is a picture of success. But he has not been feeling so great lately. Although he has been doing well in academics, he has been feeling like a failure. He was constantly feeling sad and irritable. It was getting more and more difficult to focus on his studies. Although he had lots of friends, he started spending more and more time alone. He was getting up every day with a weight on his chest and was feeling anxious about almost everything. He also developed sleeping difficulties. When the year-end exams approached, he felt that he would explode with fear and confided in his close friend. His friend could not fully understand what was happening but realized that Adil needed urgent help. He offered to go to the college counsellor with him.

### 2.2.3.1 Developing good mental health

As he started counselling, Adil began to see that he had unrealistic expectations about success, and that was affecting his approach towards life and creating a lot of stress. Counselling addressed his faulty beliefs, and Adil started coming back to his old self. The counsellor gave him advice on how to develop good mental health and resilience against stress. We all need this

advice. From Adil's experience, we can see that mental health affects all aspects of our lives, such as physical health, academics, relationships, etc.

We will inevitably go through loss, disappointment, and stress. Even though these are normal parts of life, they can nevertheless cause sadness, stress, or anxiety. But people with strong mental health are bound to bounce back from stress-causing situations the same way physically fit people bounce back from injury or illness. Mentally and emotionally resilient individuals have the tools to cope with adversity. They manage to stay flexible and positive even in the face of adversity. While maintaining good mental health might at first feel challenging, the good news is that there are several practices that you can adopt to develop strong mental health and resilience. However, developing and maintaining mental health is an active process and requires consistent effort from our side. Let us look at the important steps we can take to develop and maintain good mental health and develop psychological resilience.

### **2.2.3.2 Make social connections a priority**

Humans are social animals, and it is essential to have healthy relationships with others in your life. To function and feel at our best, we need the company of fellow humans. Having a good social support system will act as a buffer against stress. Always try to be proactive in creating and maintaining social connections. We need to try to minimize your screen time and spend quality time with fellow humans. It is important to have a variety of connections. Therefore, go beyond your inner circles and involve yourself in the community too.

### **2.2.3.3 Take care of your physical health**

Given the interconnectedness of your physical and mental well-being, it is essential to attend to your physical health through various means. Engaging in regular physical activity, such as exercise, has the potential to alleviate stress and depression while enhancing your overall mood. Adequate sleep is equally crucial, as it directly impacts your emotional state; insufficient or poor-quality sleep may lead to increased irritability and anger, and over time, it could elevate the risk of developing depression. Establishing a consistent sleep schedule and prioritizing quality sleep each night is paramount. Moreover, adopting healthy eating habits is integral to not only improving your physical condition but also positively influencing your mood and reducing anxiety and stress.

Insufficient intake of specific nutrients may contribute to certain mental health issues. Maintaining a well-balanced diet is instrumental in ensuring you receive the necessary nutrients to support both your physical and mental well-being.

### **2.2.3.4 Find purpose and meaning in life**

Everyone finds meaning and purpose in life in different ways. You may think of it as a purpose that drives you, or simply what motivates you to get up from bed in the morning. It can reduce stress and boost your immune system. You may try to find this meaning through your job, exploration of spirituality, social service, relationships, or simply in learning a new skill. Whatever it is that gives you meaning, ensure you do it regularly.

### **2.2.3.5 Practice gratitude**

This means being thankful for all the good things that happen in your life despite setbacks. These things can be big, such as



your family's support, or very little, such as a hot meal. The key is to allow yourself a few moments to acknowledge and enjoy the positive experience. Gratitude can change your perspective in difficult situations. For example, while you are under a lot of stress, it will be difficult to notice the small positive moments that happen every day. Gratitude will help you see and acknowledge them. You can practice gratitude every day.

### 2.2.3.6 Manage stress

Stress has become an unavoidable part of our lives these days. Stress takes a heavy toll on our mental and emotional health if it goes unchecked. It is impossible to completely avoid stress in our lives, but adopting various stress management strategies can help you stay balanced in the face of stressors. Practicing meditation regularly is an excellent way to manage stress and develop resilience against it. Cultivating mindfulness in everyday life can be instrumental in managing everyday stress. Mindfulness involves being fully present in the moment when you are doing any activity. Incorporating relaxation techniques such as deep breathing techniques, pranayama and progressive muscle relaxation into daily life can help manage stress and improve your state of mind. Holistic practices such as yoga are not only helpful in keeping you physically fit but also help you build resilience to stress.

### 2.2.3.7 Get professional help

It is important to know that there will be points in our lives when our own coping mechanisms are not enough to deal with the emotional problems that we are going through. At this point, it is important to realize that it is perfectly alright to get help. A trained counsellor, psychologist, or psychiatrist could help you explore and address the root cause of your problem and help you develop coping mechanisms and foster resilience. Sometimes mental health

problems require medical assistance, and medicines can do wonders in restoring our emotional balance.

## 2.2.3.8 Happiness Index and Mental Health

The significance of mental health to overall well-being and development can be seen in the happiness index. The United Nations publishes an annual index of world happiness levels based on survey results. They publish this as the World Happiness Report. The report ranks countries according to their happiness index. The happiness index is the average of self-reported life satisfaction levels according to a worldwide survey. According to the most recent figures, the Nordic countries top the list.

It is seen that the happiness index correlates with other measures of well-being, such as health. Healthier countries tend to be happier. There is a strong positive correlation between individual health and happiness index. Specifically, the correlation between mental health and life satisfaction is very strong. Depressed and anxious people are less likely to show high levels of life satisfaction. It is evident that compromised mental health and unhappiness go hand in hand. It is also seen that improvement in mental health increases self-reported life satisfaction and raises the happiness index. This goes on to show us how important it is to develop our mental health for overall well-being. When we are taking care of our mental health, we are contributing to the well-being of society as a whole.

## 2.2.4 Critical Overview

Personal hygiene extends beyond the conventional emphasis on cleanliness and involves broader societal implications. Personal hygiene is a multifaceted responsibility, encompassing not only individual well-being but also the health and comfort

of others. Gandhian principles teach us that hygiene is not a duty relegated solely to sanitation workers but an integral aspect of every citizen's

life. The impact of compromised personal hygiene is linked to not just health issues but also a lack of discipline and societal disrespect. Transitioning to the section on physical fitness, we see that physical fitness has a ripple effect on various life spheres. It also has a significant role in instilling self-discipline. Physical fitness contributes to improved physical and mental health and enhances overall well-being. The development of self-discipline is an integral part of

achieving physical fitness. Practical steps for maintaining physical fitness are discussed. The development of mental health is as crucial as the development of physical fitness. Developing good mental health is an active process that requires consistent effort. Strategies for developing sound mental health include prioritizing social connections, taking care of physical health, finding purpose and meaning in life, practicing gratitude, managing stress through various techniques, and seeking professional help when needed. The correlation of mental health with the happiness index and life satisfaction shows us that the development of mental health has significance beyond the individual self.

## R Recap

- ◆ Personal hygiene is beyond mere cleanliness.
- ◆ Neglecting personal hygiene has far-reaching implications.
- ◆ Maintaining good personal hygiene requires a holistic approach.
- ◆ Compromised personal hygiene reflects a lack of discipline.
- ◆ Poor personal hygiene compromises both physical and mental health.
- ◆ Developing personal discipline is essential for maintaining good personal hygiene.
- ◆ Physical fitness is crucial for overall well-being and professional success.
- ◆ Physical fitness improves physical health, emotional well-being, and self-confidence.
- ◆ Consistent physical activity and healthy eating habits are key to maintaining physical fitness.
- ◆ Tracking fitness progress helps in maintaining consistency and motivation.
- ◆ Good mental health is essential for coping with stress.
- ◆ Strategies for developing good mental health include social connections, physical health, finding purpose, gratitude, stress management, and seeking professional help when needed.
- ◆ Mental health strongly correlates with happiness and life satisfaction





## Objective Questions

1. What is required for maintaining good personal hygiene besides individual cleanliness?
2. How does compromised personal hygiene reflect in other aspects of life?
3. What does poor personal hygiene compromise besides physical health?
4. Besides physical health, what does physical fitness improve?
5. What are keys to maintaining physical fitness?
6. How does tracking fitness progress aid in maintaining motivation?
7. What is important for finding meaning and fulfillment in life?
8. What attitude towards life fosters good mental health?
9. What is mental health crucial for in society?
10. Name a stress management technique.



## Answers

1. Social responsibility
2. A lack of discipline
3. Mental health
4. Emotional well-being
5. Consistent physical activity and healthy eating habits
6. By maintaining consistency
7. Purpose
8. Gratitude
9. Life satisfaction
10. Deep breathing techniques

# A

## Assignments

1. Analyse the compromised personal hygiene on physical and mental health, providing examples to support your argument.
2. Evaluate Gandhiji's perspective on personal hygiene as a social responsibility and its relevance in contemporary society.
3. Discuss the significance of physical fitness in various spheres of life with appropriate illustrations.
4. Design a physical fitness regime for yourself. Include a diet plan involving local food item.
5. Using inputs from the lesson, discuss how you plan to develop good mental health for yourself.
6. Research and write an elaborate essay on mindfulness for stress reduction.

# R

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## Unit 3

# Development of Nation

## L

### Learning Outcomes

Upon completion of this unit, the learner will be able to:

- ◆ familiarised with the implementation of Five Year Plans in India
- ◆ aware of the development of various sectors of the economy under Five Year Plans
- ◆ introduced to the shift in planning process from Five Year Plans to NITI Aayog

## P

### Prerequisites

The Planning Commission was established in India in 1950 to formulate and implement economic plans and policies for the country's development. It played a crucial role in India's economic planning and development for over six decades through its Five Year Plans. However, in 2014, the Indian government dissolved the Planning Commission and replaced it with the National Institution for Transforming India, also known as NITI Aayog. NITI Aayog is a policy think tank that aims to provide strategic and technical advice to the central and state governments on various aspects of governance, policy, and development. The dissolution of the Planning Commission and the establishment of NITI Aayog marked a significant shift in India's approach to economic planning and policy-making.

## K

### Keywords

Five Year Plans, economic growth, development, New Economic Policy, NITI Aayog

## 2.3.1 Five Year Plans and Development

After the independence of India in 1947, the need for economic development of the country was felt as prime important considering the very low national income and social indicators of the country. Development of India via five year plans was executed through the establishment of the Planning Commission in 1950. However, the inspiration for the economic development of the country via planning was conceived even before the independence. In 1938, National Planning Committee was formed by Indian National Congress. It studied various subjects referring to development.

Economic planning as an important mode of developing the country. The objectives of economic planning envisaged in various Five Year Plan were economic growth, self-reliance, removal of unemployment, reduction in income inequalities, elimination of poverty, modernisation, inclusiveness and sustainability of growth. These objectives have remained important referral points for the long term objectives of planning. Some of these objectives are discussed in detail in selected five year plans. First five year plans gave importance to the objective of economic growth; fifth and sixth five year plans gave prime importance to objectives viz. self-reliance, removal of unemployment, and elimination of poverty; and the last five year plans focused on inclusive growth.

The fundamental objective of planning was to achieve rapid economic growth. The economic growth is expected to achieve

through the development of various sectors viz. agriculture, industry, power, transportation and communication, so on. Though economic growth in terms of growth in national income and percapita was considered as priority during the early five year plans, the later five year plans focussed on enhancing the standard of living of the people. Prime importance was given to increasing employment, reduction of inequality and poverty.

Let us discuss the development in some of the key sectors or areas during the implementation of five year plans.

### 2.3.1.1 Development in Industry

The industrialisation via import substitution created a tendency of installing plants producing goods that are difficult to procure from foreign nations. This has resorted in the production of luxury goods or non-essential goods under import substitution. In India, from fourth five year plan onwards, the country started to experience excess capacity in capital good and greater demand for necessary good. The agricultural capacity has reduced during the period considering the greater emphasis given on capital good and heavy industries. During the same period, the country witnessed increased population which was not met by corresponding improvement in agriculture. Industrialisation and import substitution strategy worked against the social objectives of the planning. Little emphasis was given to improvement in employment, reducing inequality, ensuring health as prime objectives of early plans. However, later plans gave ample space for social objectives.

## Industrial Development During the Planning Period

Prior to British colonial rule, India was industrially more advanced than many West European economies. However, British policies systematically dismantled India's industrial base, leaving the country at Independence with a weak industrial foundation, underdeveloped infrastructure, and a stagnant economy. In response, the Government convened an Industries Conference in December 1947 to explore ways of fully utilising existing capacities and aligning industry with the country's growing needs. This conference was attended by representatives from the Central and Provincial governments, industrialists, and labour unions. A tripartite agreement was reached to promote harmonious industrial relations, ensuring a three-year truce between labour and management.

To foster industrial growth, the government introduced tax concessions in 1948–49 and passed legislation establishing the Industrial Finance Corporation of India. The Industrial Policy Resolution of 1948 laid down the framework for future industrial development. These initiatives had a favourable impact, with the official general index of industrial production (base 1946 = 100) recording a 17.4% increase from 1946 to 1951.

## Industrial Development Programmes Under the Five-Year Plans

The First Five-Year Plan (1951–56), primarily focused on agricultural development. In terms of industry, the emphasis was on enhancing the capacity of existing industries rather than establishing new ones. Industrial growth was largely confined to consumer goods industries, including cotton, wool, and jute textiles, paper, newsprint, leather goods. While some intermediate goods industries like coal,

cement, and steel existed, their output was limited due to underutilised capacity. The capital goods sector was still in its infancy. Thus, India's industrial structure reflected characteristics typical of an underdeveloped economy. The approach during this plan was to modernise and better utilise the existing industrial infrastructure. The First Plan did not focus heavily on industrialisation, allocating only ₹55 crore (2.8% of total expenditure of ₹1,960 crore) to industry and minerals. Nevertheless, it marked the beginning of a mixed economy, promoting both public and private sector development in a complementary manner.

Under Second Plan (1956–61), a significant shift occurred prioritising industrialisation, allocating ₹938 crore (20.1% of ₹4,672 crore total expenditure) to industry. The Second Plan focused on the development of heavy industries and transport infrastructure. Guided by P.C. Mahalanobis's model, this plan focused on capital-intensive sectors such as iron and steel, fertilizers, heavy engineering, and lignite. The key developments included establishment of the Durgapur Steel Plant in West Bengal in 1956, and in 1959, Bhilai Steel Plant in Chhattisgarh and Rourkela Steel Plant in Odisha. The existing steel plants in Jamshedpur, Burnpur, and Bhadravati also saw expansion. The Industrial Policy Resolution of 1956 formalised the state's dominant role in industrialisation. Based on the Mahalanobis model, the plan focused on to create a self-reliant industrial base, articulated as the need to develop "industries which make machines to make machines."

India's first Prime Minister, Jawaharlal Nehru, firmly believed in the foundational role of industrialisation in nation-building. He famously remarked, "*If we are to industrialise, it is of primary importance that we must have heavy industries which build machines.*" He further emphasised, "*Industrialisation produces steel, it produces power. They are the base. Once you have*

*got the base, it is easy to build. The strategy governing planning in India is to industrialise, and that means the basic industries being given the first place.”*

This vision laid the groundwork for India's development planning, which prioritised rapid industrialisation for the following reasons:

- 1. Agrarian Economic Base:** At the time of Independence, India was predominantly an agrarian economy. The country's available natural and human resources were suitable for initiating industrialisation. The economic conditions allowed for a reallocation of resources from agriculture to industry, providing a strong case for diversified growth.
- 2. Overdependence on Agriculture:** A large portion of the population was dependent on agriculture for employment, leading to excessive pressure on land. Industrialisation was seen as a way to absorb surplus labour from agriculture, thereby reducing this pressure and supporting balanced growth in both sectors.
- 3. Catalyst for Overall Development:** Industrialisation was considered essential for the development of other sectors. Increased industrial output would lead to higher income levels, creating demand for goods and services from other sectors. Additionally, it would stimulate growth in commerce, trade, transportation, banking, and finance, thereby accelerating overall economic development.

The Industrial Policy of 1956 embodied this approach and was based on the Mahalanobis Growth Strategy, which emphasised investment in heavy industries. This policy laid the foundation for a strong public sector and aligned with the socialist

orientation of India's early planning. The expanding role of the state in economic development also led to the emergence of the Licence Raj, a system that required government licences to start and operate industries.

Under the 1956 Industrial Policy, industries were categorised into three groups viz. Schedule A, reserved exclusively for the public sector (17 industries), Schedule B, open to both public and private sectors, but with government guidance, and Schedule C, left to the private sector, but still required licensing. This policy framework encouraged capacity building through investments in capital goods industries and expanded the role of the public sector.

In the 1960s, India adopted an Import Substitution Strategy, which complemented the Mahalanobis model. Based on the Infant Industry Argument, this strategy protected nascent domestic industries from international competition by imposing high import tariffs. The goal was to replace imported goods with domestically produced alternatives, allowing Indian industries to grow until they could compete globally. By shielding young industries, the strategy aimed to build a strong industrial base, a necessary step for transforming India from a less developed country (LDC) into a developed one.

The Third Plan (1961-66) continued this focus on basic and capital goods industries, emphasising machine-building industries for future self-sustained growth. It launched initiatives to expand and diversify engineering, machine tools, casting and forging, alloy and special steels, and fertiliser and petroleum production. Expenditure on industry rose to ₹1,726 crore (20.1% of the ₹8,577 crore plan total). In 1964, Bokaro Steel Plant in Jharkhand was established with Soviet collaboration. Other sectors showing growth included locomotive production, coach-making,



aircraft manufacturing, chemicals, fertilizers, and shipbuilding.

The Second and Third Plans laid the foundation for a capital-goods-heavy industrial structure, mostly developed in the public sector. Consumer goods industries remained largely in the private domain. This industrial development model continued with minor changes in the Fourth and Fifth Plans. The Fourth Plan allocated ₹2,864 crore (18.2% of ₹15,779 crore), and the Fifth Plan increased this to ₹8,989 crore (22.8% of ₹39,426 crore).

After the two annual year plans, the Fourth Plan (1969–74) emphasized agro-based and metal-based industries such as cotton, jute, sugar, vanaspati, and steel. Notable progress occurred in alloys, aluminium, machine tools, electronic goods, automobile tires, tractors, and special steel. In 1972, the coal industry was nationalized, marking a significant step in resource control and industrial policy. In 1973, Steel Authority of India (SAIL) was established. Plans were made for steel plants at Paradip, Salem, Vijayanagar, and Visakhapatnam. Oil refining, chemicals, fertilizers, and heavy engineering sectors also expanded. The Fifth Five-Year Plan (1974–79) aimed at the rapid growth of iron and steel production, mass-consumption goods, and export-oriented industries.

The Sixth Plan (1980–85) observed that industrial output had increased fivefold over three decades of planning. More crucially, the industrial base had diversified to cover consumer, intermediate, and capital goods. The plan allocated ₹15,002 crore (13.7% of ₹1,09,292 crore) to industry. It also saw significant policy liberalisation, resulting in a boost in industrial production. However, it led to an imbalance, with consumer durables and petrochemicals outpacing other sectors. In the Seventh Plan (1985–90), the public sector allocation for industry and minerals was ₹19,663 crore, though actual expenditure

reached ₹25,971 crore (11.9% of ₹2,18,730 crore). Industrial production grew at 8.5% annually, slightly below the targeted 8.7%. This plan emphasized high-tech and electronic industries. It promoted industrial dispersal, local resource utilization, self-employment, and skill training. Key objectives included integrated industrial development for self-reliance and employment generation, growth of industries with strong domestic and export potential, adequate supply of essential consumer products at affordable prices

Due to political and economic uncertainties, the period, 1990–92 had two annual plans. In 1991, a landmark New Industrial Policy was launched on July 5, liberalising industrial trade and foreign investment policies significantly. Eighth Five-Year Plan (1992–97) witnessed post-liberalization, aimed at reducing regional imbalances and promoting employment through the growth of small-scale industries. It aligned with the market-oriented reforms initiated in 1991. The Eighth Plan allocated ₹40,588 crore (9.3% of ₹4,34,100 crore) to the industrial sector. This lower allocation aligned with the 1991 New Industrial Policy, which promoted private sector participation, especially in non-strategic areas. Actual industrial expenditure during the plan period was ₹40,623 crore (8.4% of ₹4,85,457 crore).

In the Ninth Plan (1997–2002), the outlay for industry and minerals (including village and small industries) was ₹65,148 crore (7.6% of ₹8,59,200 crore). However, actual spending was only ₹40,408 crore, or 5% of total expenditure. Industrial growth was targeted at 8.2% per year, but actual growth was only 5%.

The Tenth Plan (2002–07) proposed ₹58,939 crore (3.9% of ₹15,25,639 crore) for industry, with actual expenditure rising slightly to ₹64,655 crore (4% of

total spending). This reduction reflected the liberalisation drive and the push to give greater space to the private sector. As stated in the Plan, “Industrial development strategy is being re-oriented towards enabling our vibrant private sector to reach its full entrepreneurial potential...” The plan aimed for 10% annual industrial growth, though actual growth reached only 8.2%. One important initiative was the introduction of Special Economic Zones (SEZs) Policy, in 2005 to attract investment and encourage industrial growth. Development of capital goods, intermediate goods, and consumer goods was actively promoted under the plan.

The Eleventh Plan (2007-2012) earmarked ₹1,53,600 crore (4.2% of ₹36,44,718 crore at 2006–07 prices) for industry. Actual spending was ₹1,85,653 crore (5.1% of total expenditure). However, industrial growth averaged only 6.9% per year, against a target of 10%. The Eleventh Plan focused on faster and more inclusive growth. It aimed to ensure that the benefits of development reached all sections of society. Priority areas included infrastructure, agriculture, education, health, and employment. Industrial development was seen as a key driver of employment generation, poverty reduction, and access to essential services. In the Twelfth Plan (2012-17), the proposed outlay for the industrial sector was ₹3,77,302 crore, accounting for 4.9% of total plan expenditure. During the twelfth plan period, planning commission was replaced by NITI Aayog.

### 2.3.1.2 Development in Irrigation

The development of the irrigation sector has been a critical component of India’s Five-Year Plans, particularly during the early stages of planning. Recognizing the need to ensure food security and boost agricultural production, the initial plans placed strong emphasis on expanding

irrigation infrastructure.

- 1. Early Emphasis on Agricultural and Irrigation Development:** The First Five-Year Plan (1951–56) prioritised agriculture as the foundation of economic growth, especially in the aftermath of partition-related food shortages. Expanding irrigation was seen as essential to achieving self-sufficiency in food production.
- 2. Continued Investment in Irrigation Infrastructure:** Subsequent plans maintained strong investment in irrigation. These included major and medium irrigation projects, as well as small-scale and community-driven schemes to expand access to water resources across different regions. The widening gap between potential creation and utilization was felt in the Fifth Plan (1974–78) and accordingly Command Area Development (CAD) programme was launched.
- 3. Strategic Shift in the Sixth Plan:** The Sixth Five-Year Plan (1980–85) marked a strategic shift from initiating new projects to focusing on the completion of ongoing schemes. There was also an increased emphasis on integrating surface and groundwater usage and improving water management practices.
- 4. Focus on Minor Irrigation and Local Participation:** Later plans recognized the significance of minor irrigation schemes, especially those that encouraged community participation and the use of local resources. These initiatives were crucial in supporting small and marginal farmers and ensuring sustainable water usage.
- 5. Addressing Regional Imbalances:** Acknowledging the regional disparities in irrigation development, later Five-Year Plans aimed to bridge the gap,



particularly in underdeveloped areas such as the North Eastern region. Efforts were made to expand irrigation coverage in lagging regions to promote balanced regional growth. By the end of the Eighth Plan (1996–97), central assistance was provided under AIBP to help the State Governments in early completion of the projects.

Although plan expenditure on irrigation has increased from Rs 441.8 crore in the First Plan to Rs 95743.42 crore (outlay) in the Tenth Plan, the share in total plan expenditure has decreased from 23% in the First Plan to 6.3% in the Tenth Plan. The anticipated irrigation potential created up to March 2007 is 102.77 MH. The increasing difference between irrigation potential created and utilized is ascribed to a number of reasons.

### **2.3.1.3 Development in Health and Education**

Social objectives receive priority in planning from seventh five year plan onwards. Education and skill development received high priority in the Eleventh Plan, both to meet the needs of a growing economy and to promote social equality by empowering those currently excluded because of unequal access to education and skills to participate fully in the growth process. Public expenditure (Centre and States) on education is only around 3.6% of GDP. The National Common Minimum Programme (NCMP) had set a target of raising it to 6%. Several steps were taken in the Tenth Plan to expand access to primary education, especially the expansion in the Sarva Shiksha Abhiyan (SSA) and the Mid-Day Meal Scheme. As a result, the number of out-of school children declined from 32 to 7 million, indicating that SSA brought an additional 25 million children into the education system during the Tenth Plan period. The Gross Enrolment Ratio (GER) for elementary schools (Classes

I–VIII) increased from 81.6% in 2001–02 to 94.9% in 2004–05. However, the drop out rate has remained high. It was as high as 48.71% at the elementary level at the end of the Tenth Plan, a decline of only 5.94 percentage points from 2001–02. 1.107.

The quality of elementary education continued to be a concern. High teacher absenteeism, inadequate training, and poor teaching methods hampered learning outcomes, particularly in rural areas. The Eleventh Plan sought to address these issues by improving teaching standards and infrastructure. It also marked the beginning of efforts to universalize secondary education, recognizing the need for massive expansion. While private schools were encouraged to contribute to this growth, the bulk of new enrolments was expected to be absorbed by public institutions. Actions proposed in the Eleventh Plan for secondary education aimed at enhancing accessibility and quality across all regions.

In the higher education sector, while a few elite institutions were globally competitive, many others suffered from serious quality gaps. The Eleventh Plan targeted general improvements in teaching methods and infrastructure, along with a focused push to create world-class institutions. This included establishing 30 new Central universities—one in each of the 16 states lacking one and 14 in other parts of the country—along with eight new Indian Institutes of Technology (IITs), seven Indian Institutes of Management (IIMs), and five Indian Institutes of Science Education and Research. These new institutions were designed to offer a broad range of subjects, including engineering and medicine. Recognizing the high cost of building such institutions, the Plan also explored public–private partnerships and encouraged co-location with existing research centers. The private sector's role in expanding higher education was seen as vital, and state governments were advised

to adopt supportive policies, including fee flexibility.

Currently, university fees are very low, often covering less than 5% of operating costs. To sustain quality without overburdening public finances, the Eleventh Plan recommended that fees be increased gradually. Since the majority of university students come from the top income brackets, it was suggested that they could pay up to 20% of the operating costs in general education, with higher fees for professional courses. While existing institutions would transition to this model gradually, new institutions could implement the revised fee structure from inception.

The Plan also gave significant attention to healthcare, viewing it both as a human right and a driver of economic growth. It advocated a comprehensive approach, covering preventive, promotive, curative, palliative, and rehabilitative services. Special emphasis was placed on women's health, maternal mortality, and the declining child sex ratio. Measures included training Traditional Birth Attendants (TBAs) to function as Skilled Birth Attendants and reducing travel time to emergency obstetric care to within two hours. To combat infant mortality, the strategy focused on Home-Based Newborn Care (HBNC), supported by trained community health workers like ASHAs. These workers would provide guidance to families and ensure home visits for sick newborns. The goal was to implement high-quality HBNC across all districts where the infant mortality rate exceeded 45 per 1,000 live births.

### 2.3.2 New Economic Policy

The economic crisis of 1991 was a defining moment in India's economic history. It was triggered by a severe Balance of

Payments (BoP) crisis in 1990–91, caused by a convergence of internal inefficiencies and external shocks. Internally, the Indian economy had long suffered from structural weaknesses due to decades of a socialist-style planned economic model. This led to high fiscal deficits, sluggish growth, inefficient public sector enterprises, and persistent inflation. Externally, events such as the Gulf War and the disintegration of the Soviet Union led to a sharp rise in oil prices, a drop in remittances, and a halt in capital inflows. India's trade deficit widened considerably, investor confidence plummeted, and the country was on the verge of defaulting on its external debt obligations.

To avert a default, India had to pledge part of its gold reserves and seek emergency assistance from the International Monetary Fund (IMF). The crisis exposed the limitations of India's inward-looking and heavily regulated economy. In response, the government, led by Prime Minister P.V. Narasimha Rao and Finance Minister Dr. Manmohan Singh, initiated a series of transformative economic reforms aimed at liberalizing the Indian economy. These reforms came to be known collectively as Liberalization, Privatization, and Globalization (LPG).

Liberalization involved the removal of unnecessary government controls and restrictions, making the economy more open to competition and market-driven mechanisms. This included dismantling the license raj, reducing import tariffs, and deregulating several industries. Privatization aimed at reducing the dominance of the public sector by encouraging private enterprise and improving efficiency through the disinvestment of public sector undertakings (PSUs). Globalization focused on integrating the Indian economy with the global market through expanded trade, foreign investment, and participation in global agreements.



like the General Agreement on Tariffs and Trade (GATT), which eventually led to the formation of the World Trade Organization (WTO).

These reforms had a significant impact on the Indian economy. They opened up opportunities for foreign investment, improved productivity, and spurred GDP growth. However, the transition also brought challenges, such as job losses in certain industries and increased income inequality. Nevertheless, the LPG reforms laid the foundation for India's emergence as a major global economic player.

One of the critical components of post-reform India was the surge in Foreign Direct Investment (FDI). FDI refers to investments made by foreign entities in a country's economy with the intent of long-term involvement. India became an attractive destination for FDI due to its large domestic market, skilled workforce, and cost advantages. The government introduced several measures to encourage FDI, including the automatic approval route for many sectors, liberalized ownership caps, and the creation of Special Economic Zones (SEZs) offering tax and regulatory benefits.

In 2020–21, India received a record FDI inflow of USD 64.38 billion, with countries like Singapore, the USA, Mauritius, the Netherlands, and Japan leading the investments. Key sectors that attracted FDI included software and hardware, services, telecommunications, trading, and the automobile industry. The government also increased the FDI cap in defence manufacturing from 49% to 74% to stimulate investment in strategic sectors. While FDI has helped create jobs, transfer technology, and boost economic development, critics have raised concerns about potential downsides such as labour exploitation, environmental degradation, and the hollowing out of domestic industries.

Nonetheless, the role of FDI in driving India's growth story remains significant.

Another major policy shift during this period was the introduction of disinvestment. Disinvestment refers to the sale of government-owned assets or equity in public sector enterprises to private investors. This was intended to reduce the fiscal burden on the government, improve the efficiency of PSUs, and promote private sector participation in the economy. Initially, the focus was on minority stake sales, but over time, the strategy evolved to include strategic disinvestment, where the government would completely exit from certain enterprises deemed non-core to its operations.

The Department of Investment and Public Asset Management (DIPAM) was set up to manage the disinvestment process. This included evaluating assets, appointing advisors, and executing sales. According to the Economic Survey of 2020–21, the government exceeded its disinvestment target of ₹2.1 lakh crore that fiscal year. Disinvestment has been instrumental in raising government revenue and reducing the fiscal deficit. However, it has also faced criticism for reducing public sector jobs and selling strategic assets without adequate safeguards.

### 2.3.3 NITI Aayog

NITI Aayog, or the National Institution for Transforming India, is a premier policy think tank of the Indian government, established in 2015 to replace the Planning Commission of India, which had been operational since 1950. The transition from the Planning Commission to NITI Aayog was driven by the need for a more flexible, agile, and efficient planning mechanism that could better respond to the evolving socio-economic landscape. The erstwhile Planning Commission followed a command-and-control approach to economic planning, which over time was seen as rigid

and out of sync with the dynamic needs of a liberalizing and globalizing economy. In contrast, NITI Aayog was conceptualized as a decentralized, collaborative, and innovative institution focused on promoting inclusive and sustainable development. The core mission of NITI Aayog is to provide strategic and technical advice to both central and state governments on policy matters. It seeks to foster cooperative federalism by encouraging active engagement and partnership with state governments and diverse stakeholders, including private sector entities, academia, and civil society.

The formation of NITI Aayog also marked the end of the era of Five Year Plans, which had long been the cornerstone of India's economic planning. While these plans were instrumental in shaping India's early development trajectory, they were increasingly seen as outdated and inflexible in the face of rapidly changing global and domestic challenges. Unlike the Planning Commission, NITI Aayog's mandate is not limited to budgetary allocations or centralized control. Instead, it focuses on enabling sustainable and inclusive growth by recognizing the distinct socio-economic realities of different states. Its functioning is grounded in a consultative and participatory model that emphasizes stakeholder engagement and tailored policy responses. This approach allows NITI Aayog to work closely with states to co-create development strategies that are context-specific and outcomes-driven. By facilitating dialogue among various actors from industry leaders to community organizations, it enhances the relevance and impact of its policy initiatives.

To effectively address diverse development challenges, NITI Aayog has constituted several specialised sub-committees and task forces that focus on specific domains such as health, education, agriculture, and infrastructure. These working groups bring together subject-matter experts, government

officials, and sectoral stakeholders to develop innovative and practical solutions to complex policy issues. This collaborative approach has led to the formulation of transformative initiatives and programs that aim to address India's pressing development concerns.

In the agriculture sector, NITI Aayog has actively promoted farmer welfare and agricultural productivity through various initiatives. Notable among these are the Pradhan Mantri Fasal Bima Yojana, which offers crop insurance to mitigate risks from natural disasters, and the Soil Health Card Scheme, aimed at improving soil management practices. These interventions reflect the institution's commitment to sustainable and farmer-centric agricultural development.

NITI Aayog has been instrumental in shaping policies aimed at achieving universal health coverage and strengthening healthcare systems. One of its flagship contributions is the formulation and launch of the Ayushman Bharat scheme, which provides health insurance coverage to economically vulnerable populations. It has also focused on tackling non-communicable diseases and enhancing healthcare infrastructure, particularly in underserved regions.

In the domain of education, the institution has played a crucial role in promoting equitable access, improving learning outcomes, and fostering innovation. Through programs like the Atal Tinkering Labs under the Atal Innovation Mission and the Samagra Shiksha Abhiyan, NITI Aayog is working to transform India's education ecosystem by encouraging scientific temper, creativity, and digital learning among students.

NITI Aayog has identified priority investment areas and facilitated public-private partnerships to strengthen India's physical and digital infrastructure. Initiatives such as the Smart Cities Mission and support to the National Highways Authority of India have aimed to modernize urban spaces and



improve connectivity across the country. These efforts are part of a broader vision to make infrastructure development inclusive, sustainable, and forward-looking.

In the sphere of innovation and entrepreneurship, NITI Aayog has been instrumental in creating a vibrant startup ecosystem. It has launched key initiatives

such as the Atal Innovation Mission, which nurtures startups and incubators, and the National Startup Policy, which supports entrepreneurial ventures through funding, mentoring, and regulatory support. By fostering an ecosystem conducive to research and development, the institution is helping to position India as a global innovation hub.

## R Recap

- ◆ Planning Commission is established in 1950
- ◆ Objectives of economic planning - economic growth, self-reliance, removal of unemployment, reduction in income inequalities, elimination of poverty, modernisation, inclusiveness and sustainability of growth
- ◆ Fundamental objective of planning - rapid economic growth
- ◆ Efforts in developing industry - Second five year plan
- ◆ Mahalanobis Plan – Investment in heavy industries
- ◆ Expansion of Public sector and licence raj
- ◆ Import substitution method
- ◆ Issues in Irrigation – increasing population, falling ground water, rapid industrialisation
- ◆ Command Area Development
- ◆ Education expenditure around 3 to 3.5% of GDP
- ◆ Common Minimum Programme
- ◆ Mid Day Meal Scheme
- ◆ Issues in Education system – lack of quality education, infrastructure, issues in teachers training
- ◆ Good health care - clean drinking water, sanitation, diet, hygiene and feeding practices
- ◆ economic crisis of 1991 – BOP crisis
- ◆ Economic reforms - Liberalization, Privatization, and Globalization
- ◆ Improved FDI and Disinvestment

- ◆ National Institution for Transforming India established in 2015
- ◆ Replaced Planning Commission



## Objective Questions

1. When did the first five year plan was established?
2. Name the authority implementing five year plans.
3. Which is the strategy used in second five year plan?
4. What is the objective of second five year plan?
5. What does the mahalanobis strategy advocates?
6. What are the results of second five year plan?
7. Name one irrigation program.
8. Name one education program dealing with distributing nutritional food at school.
9. What was the immediate reason for new economic policy?
10. Which institution replaced planning commission?



## Answers

1. 1951
2. Planning commission
3. Mahalanobis strategy
4. industrialisation
5. Investment in heavy industries
6. Excess capacity in capital goods and demand for essential goods
7. Common area development



- 8. Mid day meal scheme
- 9. BOP crisis
- 10. NITI Aayog

## A

## Assignments

- 1. Explain the development of industrial sector in India via Five Year Plan.
- 2. Discuss on New Economic Policy.
- 3. Elucidate on NITI Aayog

## S

## Suggested Reading

- 1. Kapila, Uma (2013) *Indian Economy since Independence*, Academic Foundation, New Delhi.
- 2. Prakash, B.A (2011): *Indian Economy since 1991: Economic Reforms and Performance*, Pearson Education, New Delhi.
- 3. Misra, J.K and V.K.Puri (2014) *Indian Economy: The Development Experience*, Himalaya Publishing House, Mumbai.

## R

## Reference

- 1. Planning Commission Reports
- 2. Strategy for New India @ 75 , NITI Aayog



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THIRD SEMESTER FYUG PROGRAMS EXAMINATION  
VALUE ADDED COURSE - SGB24PS101VC-  
**DEMOCRACY AND DEVELOPMENT**  
2024-25 - Admission Onwards  
**MODEL QUESTION PAPER - SET A**

Time: 3 Hours

Max Marks: 23

## SECTION A

*Answer any **five** questions of the following. Each question carries **one** mark.  
(05 × 1 = 5 Marks)*

1. What is meant by the term 'Demos' in Greek democracy?
2. Name the constitutional principle that prevents the concentration of power in a single authority.
3. What is social cohesion?
4. Name one Indian plan focused on universalising elementary education.
5. What is the happiness index used to measure?
6. Which thinker introduced the idea of the separation of powers?
7. Name the institution that replaced the Planning Commission.
8. What is the meaning of 'Rule of Law'?

## SECTION B

*Answer any **four** questions of the following. Each question carries **two** marks.  
(04 × 2 = 8 Marks)*

9. What are the key components of personal hygiene?
10. State two features of modern democracy.
11. What is the significance of the Sarva Shiksha Abhiyan?
12. What are the ten commitments made in the Copenhagen Summit?
13. Define social development in your own words.
14. State any two values of democracy as found in the Indian Constitution.



## SECTION C

*Write short notes on any **two** questions of the following.*

*Each question carries **five** marks.*

**(02 × 5 = 10 Marks)**

15. Compare the parliamentary and presidential forms of democracy.

16. Explain the values of constitutional democracy in India.

17. Write a short note on the role of NITI Aayog in nation building.





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## THIRD SEMESTER FYUG PROGRAMS EXAMINATION VALUE ADDED COURSE - SGB24PS101VC- DEMOCRACY AND DEVELOPMENT 2024-25 - Admission Onwards MODEL QUESTION PAPER - SET B

Time: 3 Hours

Max Marks: 23

### SECTION A

*Answer any **five** questions of the following. Each question carries **one** mark.  
(05 × 1 = 5 Marks)*

1. What does the term 'Kratos' mean in Greek?
2. What is the core idea of personal development?
3. Mention any one right protected under the Universal Declaration of Human Rights.
4. What is the name of the programme that provides mid-day meals in schools?
5. Name any one indicator of the Human Development Index.
6. What is the basic objective of NITI Aayog?
7. Mention one value central to the concept of democracy.
8. What is meant by development in a social context?

### SECTION B

*Answer any **four** questions of the following. Each question carries **two** marks.  
(04 × 2 = 8 Marks)*

9. What is the role of civil society in promoting constitutional values?
10. Define the term 'constitutional remedy' with an example.
11. List two functions of NITI Aayog.
12. What is the difference between personal hygiene and physical fitness?
13. Mention two key features of the Eleventh Five-Year Plan.
14. What is meant by inclusive development?



## SECTION C

*Write short notes on any **two** questions of the following.  
Each question carries **five** marks.*

**(02 × 5 = 10 Marks)**

15. Describe the values embedded in the Indian Constitution.
16. Explain the role of education in achieving social development.
17. What are the essential characteristics of good mental health?



## സർവ്വകലാശാലാഗീതം

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സുരൂപ്രകാശമേ നയിക്കണേ

കൂർജുട്ടിൽ നിന്നു തെങ്ങങ്ങളെ  
സുരൂവീമിയിൽ തെളിക്കണം  
സ്നേഹദീപ്തിയായ് വിളങ്ങണം  
നീതിവേജയന്തി പാറണം

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ബോധരശ്മിയിൽ തിളങ്ങുവാൻ  
ജനാനകേന്ദ്രമേ ജൂലിക്കണേ

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# DEMOCRACY AND DEVELOPMENT

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