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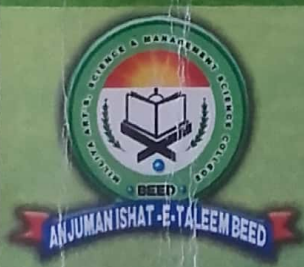


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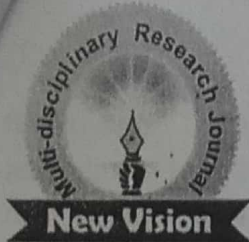


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# VITAL DEMOCRACY UNDER THE PARTICIPATION OF INDIAN NATIONALISM.

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## ➤ Introduction:-

India was indeed in same disarray in 1947

the year it became independence. It had an untried government an undigested partition and unclear political alignment, combined with widespread communal violence and social disorder. It was hard to have faith in the future of a united and democratic India. we find a democracy that has taking the rough with the smooth, worked remarkably well. This idea of democracy as the rule of the people by the people and for the people is often attributed to Abraham Lincoln but neither the deeper roots of the definition which actually derives from the speeches of the American lawyer and politician Daniel Webster and nor the time-bound context in which he spoke those words are usually mentioned or understood.

The consequence is that for most people the word democracy today function as something of a cliché. In 1950 India has adopted the longest constitution of any sovereign country, constituting of 395 articles in 12 schedules and 94 amendments, with a current estimated population of around 1.15 billion (Indian online 08/03/20100 making it the second most populous nation in the world, India is making rapid strides toward transforming its traditionally agriculturally based..<sup>(1)</sup>

Independent India's preference for a democratic form of government over other types of regime was influenced by several factors including the limited scope elections held by the British colonial regime during the last three decades of occupation, which saw the participation of many members of the Indian National congress, the democratic inclination of western-educated leaders including mahatma Gandhi, Pandit Nehru, Maulana Azad and others who also invoked historical antecedents for democracy practices such as tolerance for heterodoxy and consensual decision making in some village assemblies and the internal democratic structures that held sway within the Indian National congress-led nationalist movement.<sup>(2)</sup>

## ➤ Socio-cultural diversity:-

Indians constitution provides for clear separation of powers and authority as well as functional autonomy for the legislative, executive and judicial branches of government. The constitution provides all citizens with a guarantee of fundamental rights, equality before the law, a verity of particular freedoms such as the freedoms of speech and expression the freedom of association the freedom of movement and residence and others cultures and educational rights freedom of religion, freedom from exploitations and constitutional



remedies for the protection of civil rights. (Sharma 2002) more recently the constitution was amended to introduce a fundamental right to education that guarantees the right to free and compulsory education to all children between the ages of six and fourteen years.

The constitution outlaws the traditional system of social stratification based on caste and prohibits discrimination on the grounds of religion, language, race, ethnic background, gender or place of birth (Sharma 2002) other salient features of Indian's democracy include a political and cultural pluralism; free, fair and periodic elections, universal adult franchise a largely non-partisan military a free press independent constitutional authorities (commissions) tasked with conduct of elections and the monitoring of civil society & non-government associations. <sup>(3)</sup>

#### ➤ **Social diversity and in equality:-**

Any analysis and discussion of democracy, political participation and development in India would be grossly incomplete and unfruitful without reference the country's unparalleled socioeconomic and socio-cultural diversity in terms of caste, tribe, sex, region and language as well as its, structurally embedded social and economic inequality in addition to 22 languages and over 800 dialects. (Know India 08/3/2010) more than 3000 castes and sub-castes and 622 tribes. India has citizens belonging to all the major religions of the world, including Hinduism. Islam, Christianity, Buddhism and others such as Sikhism and Jainism. <sup>(4)</sup>

The deeply entrenched inequality in power relation as well as the oppressive and exploitative forms of production and feudalization found in rural India, mainly owe their origins to a caste system more than two thousand years old. The extent of in equality is reflected in socio-economic indicators. The subordinate and discriminatory status accorded to women in India society, in terms of social relation, political position and economic activities is also inseparably linked to caste system practices. The practice of untouchability, though currently on the wane has played an instrumental role in deepening social inequalities. <sup>(5)</sup>

#### ➤ **Human development in democracy:-**

India has continued to number among the world's relatively poorly developed nations. The UNDP'S human development Index is a combined measure of life expectancy at birth, adult literacy rate and per capita gross domestic product and is generally regarded as a sensitive and reliable measure of a country's progress in terms of human development indicator out of a total of 186 countries. India ranked 134<sup>th</sup> in the human development report of 2009, which also stated that India's spending on school education and public health in 2007 was respectively a more 10 percent and 3.5 percent of total state expenditure. <sup>(6)</sup>

The initial euphoria generated on the eve of Indian independence in the August of 1947 and the hope for democracy ushered in by the adoption of the Indian constitution in 1950 do not resonate today in the face of a severe governance and developmental crisis marked by strong disenchantment with the state. The many scholarly endeavors that have

sought to investigate and analyze this uneven-and tardy pace of development have often highlighted the following issues.

Policy making and planning process are divorced from the people and their need and fail to public offices and their transaction are corrupt and non transparent a fact also corroborated by Global corruption perception index 2009. <sup>(7)</sup>

➤ **Democracy practice and ideals:-**

The performance of Indian democracy Dreze and Sen. (2002) recommend drawing a distinction between democratic ideals, democratic institutions and democratic practice. Democratic ideals include intrinsically important political characteristics such as equality, freedom of expression, participation of the people in their process of development and public accountability of leaders. Democratic institutions provide opportunities to achieve democratic ideals and include instrumental arrangement such as constitutional rights parliament and legislative bodies, effective court responsive electoral system, an open and free media and local governance institutions such as Panchayats and Gramsabhas. Democratic practice is grounded in how democratic ideals are realized through democratic institutions and deepens on factors such as the extent of political participation. <sup>(8)</sup>

We can argue here that focusing on the correlation of group preference and group identity can contribute to our understanding of when political systems will become etherified under some conditions, some groups will have different preference than others and these differences should be associated with party ethnic. This should be particularly true when group based differences are economic, with some groups being richer than others. <sup>(9)</sup> As Baldwin and Huber (2010, 644-45) emphasize, economic difference across groups. "Can lead to different groups needs with respect to public goods, feelings of alienation or discrimination by some groups, different attitudes towards redistribution across groups and different class identities by different groups." Their study finds that economic inequality between groups not just the degree of group fractionalization itself affects bargaining over public goods, resulting in lower levels of public goods provision. Alisina et al (2012) also argue that inter groups inequality affects governance and they find that economic development is lowest in countries where economic differences between groups are highest. <sup>(10)</sup>

➤ **Conclusion:-**

The mahatma Gandhi national Rural Employment Guarantee Act (MGNREGA) enacted in 2005 is right based demand driven flagship program for the Indian government aimed at enhancing livelihood security by providing a minimum of 100 days of guaranteed wage employment each budgetary year to every rural house hold whose adult members volunteer to do unskilled manual work, other key objectives of MGNREGA include community assets; environmental conservation strengthening of the panchayats ; empowerment of women and marginalized communities and promotion of social equality.

The key aspect of MGNREGA includes a lack of any eligibility criteria or prerequisite skills. Any rural house hold willing to do unskilled manual work when needed.



MGNREGA accords a central role to a "social audit" process as a continuous mechanism of public vigilance and participation designed to ensure transparency and accountability in the program's implementation.

The most critical requirement for translating this potential into reality are the implementation of a massive public awareness campaign and a capacity building programme for registered workers which would impart basic literacy skills while encouraging them to organize themselves into workers' union for articulating and demanding their rights and entitlement.

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