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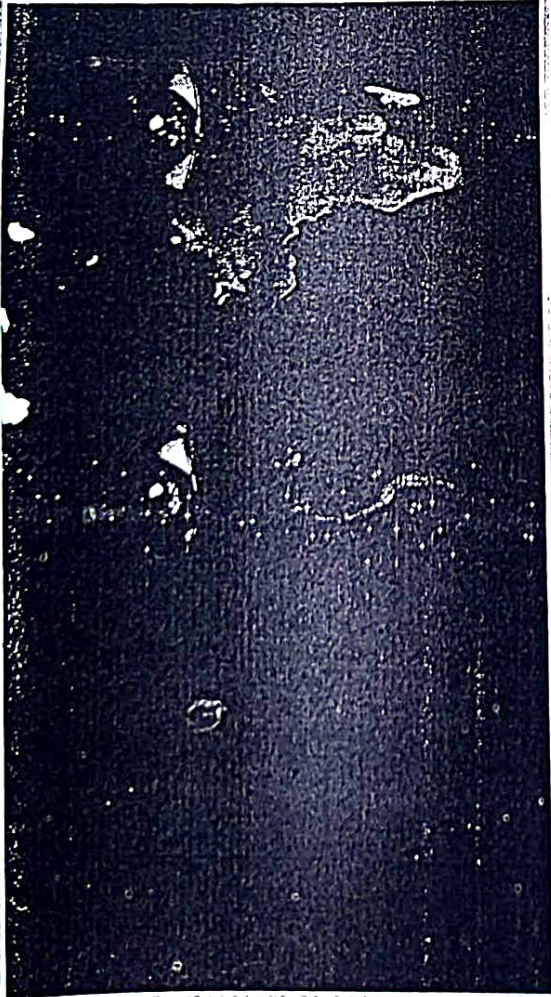
**LIBERALIZATION, PRIVATIZATION AND
GLOBALIZATION: IMPACT ON
INDIAN SYSTEM AND ASSESSMENT**

(An Interdisciplinary Approach)

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Indian Democracy: Shift in Global Perspectives!

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Introduction

India adopted a democratic constitution in 1950 and since the last more than 50 years has succeeded in putting it into actual practice, without changing its basic structure. But for all these years democracy as a form of government and as framework of organizing politics has remained a contentious category in India. The idea of democracy has evolved in India over a period of time. Democratic institutions were not thrust upon the Indian people in one stroke in 1950. The origins and antecedents of instruments, forms, procedures and practices on which Indian democracy has relied since the beginning of the constitution should be located in the manner in which politics came to be conducted. Modern politics in the sense of organizing people around public issues and making demands on the state began in India in the mid-nineteenth century. The idea of democracy took roots in Indian soil through the gradual development of legislative councils at the provincial and central level during the colonial period. Associating 'natives' with their regime was one of the strategies of the imperial power to seek legitimacy. The demand on which Indian political associations concentrated their attention was greater representation of Indians on legislative councils. Representative institutions developed in India due to this overlap between the interests of the two parties also though the gap between what Indians wanted and what the regime offered remained a characteristic feature of this development throughout the colonial period.

Representative institutions took more than 70 years to grow from the Indian Councils Act of 1861 to the Government of India Act of 1935. The 1861 Act introduced non-official members on councils for the first time. The 1892 Councils Act provided for the nomination of non-official members on the central council by the Bengal Chamber of Commerce and provincial legislative councils, and on provincial councils by the local bodies, universities and municipalities. The councils were now empowered to discuss the budget.

The government of India Act of 1935 was a further advance towards a representative as well as federal structure of government. It gave autonomy to provinces which made elections to provincial assemblies a significant political event with a democratic flavour.

Different meanings of democracy

Democracy is a system of government in which power is vested in the people, who rule either directly or through freely elected representatives. In the other way we can say as democracy in modern usage.

is a system of government in which the citizens exercise power directly or elect representatives from among themselves to form a governing body such as a parliament. Democracy is sometimes referred to as "rule of the majority".

Basic forms of Democracy

Several variants of democracy exist, but there are two basic forms, both of which concern how the whole body of all eligible citizens executes its will. One form of democracy is direct democracy, in which all eligible citizens have active participation in the political decision making, for example voting on policy initiatives directly. In most modern democracies, the whole body of eligible citizens remains the sovereign power but political power is exercised indirectly through elected representatives; this is called a representative democracy.

Shift in Global Perspectives

Democracy is considered the finest form of government in which every individual participates consciously and in which the people remain the sovereign power determining their destiny. So, in democracy the people are the ultimate source of power and its success and failure depend on their wisdom, consciousness and vigilance. It is not possible for all the people in a big country like India to participate in the government. This is why they are required to exercise their franchise and elect their representatives at regular intervals. These representatives from the parliament legislate and form responsible government. Such government can be either unitary or federal. In India we have the federal form having both a government at the center responsible to the parliament and governments in the states elected and equally responsible to their legislative assemblies. But the people who participate in the election of their representatives must be educated enough to see what is good for them and who will be the right people to represent them.

India became free only in 1947 after many years of colonial rule. In the following years India had her constitution that declared India as a democratic federal republic. The first democratic election on the basis of universal adult franchise was held in 1952. However, during that election the people of India did not really had the necessary consciousness to understand democracy. They did not have the education to choose between good and evil. Many people were victims of age-old poverty, ignorance and superstitions. Many of them did not even understand the difference between the British and the new rules. However, the entire election process was held through a democratic process.

For a long time, Indian democracy was considered a puzzle, a paradox, or in general, especially by Western Scholars. It is only over the last two decades or so, many of those, who were skeptical or doubted chances of survival of Indian democracy, began though little hesitatingly initially to recognize Indians democracy.

Number of studies and vast research has been produced about the functioning of democracy in India. Most of this literature deals with achievements and the progress democracy has made so far, and also identifies emerging challenges. Some of this literature has also pointed to some of the pit falls appearing in the functioning of Indian democracy.

Understanding of democracy as a form of government to the people, by the people and for the people is so common to demand any detailed treatment on our part as it would simply be repeat of already so much repeated efforts on part of many. Instead we are more interested to ascertain and reflect upon larger objectives and values that democracy stands for and then move on to make our assessment of the progress 'Indian project of democracy' has made and from there to deal with some questions like - what are the appearing pitfalls and their nature? Can some ways be found to rectify these pitfalls?

Democracy is a culture and a way of life. It is organic and not static. It is a complex phenomenon. More complex a society goes more complex is the democracy. And, with vast and complex diversities, heterogeneity as well as vertical India's democracy assumes greater complexity. Democracy rests on trust. It establishes its own structures and institutions. It trusts these institutions and structures to discharge responsibilities and functions assigned faithfully and to thus facilitate democracy realize its objectives. Significantly if a response trust in institutions is eroded it equally suspects and distrusts those very institutions. It suspects these institutions and considers them vulnerable to getting tempted to usurp power or interfere in the functioning of each other's domain and thus causing an imbalance in the democracy itself. Thus it recognizes the need to create mechanism and strategy for clearly defining and separating domain and power of each other and also to in-built a system of 'check and balance' to further ensure that the division of power and functions is adhered to.

Almost every democratic Constitution incorporates explicitly or implicitly doctrine of 'separation of power'. India's Constitution expressly incorporates the doctrine and allocates different functions and responsibilities in different organs of the State it has set up. The power to legislate goes to Parliament and State Legislatures, while the power to implement and execute laws goes to the Executive and the power to uphold the Constitution, interpret laws and adjudicate disputes goes to the Judiciary.¹ Further Indian Democracy while believes that different institutions will adhere to the functions and responsibilities so demarcated constitutionally at the same time it is not oblivious about the possibilities of these institutions attempting at interfering or invading each other's jurisdiction. Especially, looking to India's unique and complex pluralistic character with vast diversities of language, religion, caste and so on, these institutions may find it difficult to arrive at straight, easy and simple resolution or solutions to issues brought before them. Thus in turn may easily create a route to trespass into others territory and violate constitution's scheme and its mandate. Thus there is need on part of each wing of State institutions to guard its own domain but also to respect others as much. Developing mutual understanding of each other's powers and limitations, evolving a clear institutional understanding

of goals as determined by the Constitution, and adopting, accommodating and striking a balanced approach towards securing these goals is key if such tendencies of trespass has to be avoided. Acknowledging this the Constitution has charted an elaborate approach to checks and balance. For example, if it has incorporated doctrine of Judicial Review expressly in the Constitution² so as to ensure that neither the Legislature nor the Executive acts contrary or in disregard of the Constitution, it has at the same time given the power to appoint and remove the Judges³ to ensure that a Judiciary empowered with powerful doctrine of judicial review may not acquire imperialistic tendencies or meddling into affairs of other wings of the State which are Constitutionally allocated to them.

There are certain conditions that are necessary for the success of Democracy in India: those are:

- Empowerment of the poor and illiterates to enjoy and protect democracy;
- Willingness among the elected representatives to sincerely perform their duties and not to take advantage of the ignorance and poverty of the voters;
- Willingness among intelligent, educated, and efficient people to assume the leadership role;
- Willingness among the elected people not to misuse their powerful position and public wealth;
- Eradication of social evils and dangers from which democracy suffers;
- Fair, impartial, and efficient press to form public opinion;
- Presence of strong public opinion;
- Feeling of tolerance and communal harmony among the people;
- Awareness among the people of the fundamental rights that they are entitled to enjoy;
- Conscious check and vigilance on the working of the elected representatives;
- Powerful and responsible opposition.

Conclusion

To conclude we must keep in mind that there is no better form of government than a Democratic government. It is, beyond doubt, a better form of government than aristocracy, dictatorship, and monarch. There is no better alternative to democracy.

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Contribution of Writers in Elevating 'Feminism' in India

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Abstract

The number of Indian women authors was more noteworthy in the nineteenth century. Women's entrance to advanced education expanded exponentially amid the century, giving them aptitudes that they could use to build up their speciality. The development of market economies, urban areas and futures changed numerous women in our nation and they were relied upon to fit in with new societal weights and made numerous women more aware of their forced social, lawful and political imbalance. At long last, the numerous social change developments drove by nineteenth-century women, for example, religious revivalism, abolitionism, restraint and suffrage gave women authors a unique circumstance, a crowd of people and a discussion in which they could express their perspectives. While most researchers concur that numerous women journalists explicitly or implicitly acknowledged the different circle of family life that the age accepted of them, they likewise contend that as the century advanced, an expanding number of women started to express, in their written work, their disappointment with sexual orientation relations and the predicament of women overall. This paper is an endeavor to bring into light the commitment of different Indian writers might be male or female in "Feminism" in our nation. There is no distinction whether a female infant is conceived or a male child. It is to be accounted how we feed the youngster and how productive the young women or kids is; the way great she or he is in conveying name and notoriety to the guardians, and also to the nation independent of sexual orientation. In our nation, it is miserable to note that a large portion of the mother in laws cannot process the introduction of a female infant in their home. Before we discuss feminist's liberation, above all else, the reasoning level of mother's and mother in laws ought to change in each family. A woman needs to welcome another new female child entire heartedly into this world. Feminist's liberation must be on papers as well as in usage.

Key Words: discrimination, feminism, male, patriarchy, rights, society, women.

Idea of Feminism

"Feminism" appears to allude to a serious familiarity with way of life as a woman and enthusiasm for women like issues. The enslavement of woman is a focal truth of history, and it is the fundamental driver of every mental issue in the public arena. Late type of feminist's liberation that came to presence after 1900, has turned into a developing socio-political development. It is a hypothetical venture, which goes for comprehensive Liberalization, Privatization and Globalization: Impact on Indian System-An Assessment - 135

- 5) Sec, Part V (Comprising five chapters) of Indian Constitution. These deals with the Union Institutions have been identified and their respective functions and powers allocated. Institutions envisaged in Part V are Executive, Parliament, Legislative, Powers of President, the Union Judiciary, Comptroller and Auditor General of India. Part VI deals with the States and comprises Chapters on the pattern of Part V except when not relevant
- 6) Sec, especially Articles 1, 3 and 32 of Constitution of India.
- 7) Sec, especially Article 124 of Constitution of India.