

Unit- III

Page No: 38

Date: 23.12.22

Answer the following questions :-

1. Define Democracy. Is it true that democracy in the political sphere is impossible without democracy in the economic sphere?

Ans: The word 'Democracy' is derived from the Greek word 'demos' (people) and 'kratos' (power). Democracy thus literally means the power of the people. It is a government in which the people possesses real and effective authority.

(Abraham Lincoln defines democracy as a government of the people, by the people and for the people.) So Saeley, "Democracy is a government in which every one has a share". Barker defines democracy as "a government by discussion". It is clear from the definitions that democracy is a form of government in which the people are the sources of governmental power. A democratic government is run by the people and it serves the interest of the people.

Real democracy is never possible without socio-economic equality. Democracy does not imply political equality only, but also socio-economic equality. In other words, democracy is never real unless there is democracy in the socio-economic sphere.

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One of the basic conditions necessary for the success of democracy is social equality. It means equality of opportunity for every individual for the development of his personality. It also means abolition of all kinds of discriminations based upon Caste, Creed, Religion, Language, Colour, Sex, etc.

Economic Equality is very important for the success of democracy. The basic principles of economic equality are equal distribution of the necessities for living, fixation of equal pay for equal work, and ~~privileges~~ ^{edges} for the economically under privileged.

Raski emphasises the need of economic equality for the success of political democracy. According to Raski, political democracy is never real, when gross economic inequalities exist. Without the satisfaction of economic needs liberty cannot be realised. In a society of economically unequals, gross inequalities makes liberty a ~~privileges~~ ^{edges} of the few. Raski writes, "there must be sufficiency for all before there is superfluity for the few". Economic equality is very essential to political liberty. Inequality of wealth results in the division of society between the rich and the poor. In such a society, the rich captures power and use it for their selfish ends. Thus, democracy

a force for the poor. In brief, political democracy must be accompanied with social and economic democracy. To a poor man the right to vote makes no sense. He is non-concerned, with the right to work. Emphasis, therefore, should be laid in democracy in the social and economic sphere. It is the doctrine of socio-economic justice which make political freedom and democracy relevant and thus relevance is completely lost if the effort to bring economic justice to the poor fails and make no impact on the evolution of social inequality.

2. Merits and De-merits of Democracy.

Ans: Merits of Democracy: Democracy is regarded as the best form of government. It is, according to Abraham Lincoln, "a government of the people, for the people and by the people". Democratic government is superior to all other types because it possesses certain merits.

Firstly, it is the only form of government in which the responsibility of those who exercise public authority. The representatives chosen by the people are always responsive to the voters. More than any other system of government, a democracy is likely ensure a greater

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degree of efficacy by the methods of popular election, popular control and popular responsibility.

Secondly, it has been pointed out by J.S. Mill democracy affords ample opportunity to the citizens to stand up for their rights. Therefore, the rights and interest of the people are better safeguarded in democracy.

Thirdly, the sum total of social welfare is the greatest in this form because all citizens direct their individual efforts to promote general welfare.

Fourthly, Democracy makes no distinction between man and man and place everyone on footing of political equality. The fear of domination by one particular section over the other is minimized.

Fifthly, it allows everyone a share in administration, an opportunity for participating in public affairs. This promotes patriotic feeling for development of his character. Thus it ensures the awakening of political consciousness in the masses.

Sixthly, the greatest glory of democracy, in the opinion of Lord Bryce is that the man would of the individual is dignified his political enfranchisement and that he has usually raised the higher level of the sense of duty which it throws upon him.

Seventhly, it is form of government

which rests on the consent of the governing and upon the principle of equality. So it is non-immune from revolutionary disturbances than any other form of government.

Lastly, it also serves as sort of training school for citizens. There are in brief, the merits of democracy.

Demerits of Democracy: In evaluating the strength of democratic government we must not be blind to the defect of democracy. Aristotle characterised it as Perverted form of constitutional government. In more recent times, Mr. H.G. Wells refers to it as government which can be 'kicked to pieces in five minutes' which we do not share the views of his critics, we admit that Democracy is not without its defects.

In the firstly, democracy suffers from a serious defect viz; that it attaches greater importance to quantity than to quality. It fails to give due to consideration to work and special fitness.

Secondly, Democracy affords a flat fold the despotism the majority over the minority, such rule can ensure neither better government nor greater liberty.

Thirdly, it is said democracy recognises no privilege class and put everyone on footing of equality.

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But actually, the administration is earned on by few power owning and corrupt politician who manage to secure votes of the ignorant masses. This corrupt politician are guided more by motives of self interest than by public theory. Fourthly, it produces a tendency of class, legislation. The dominant class, under this form captures political power of promoting their own interest at the expense of national interest.

Lastly, experience shows that it is form of government characterised by illegality. It implies shoght dancer of office rotation in office and in many cases honorary service. In spite of these defects democracy is regarded as the best form of government, because it gives opportunity to all the participate in the affairs of the government.

(3) What is Social Development?

Ans: The term 'development' is generally applied in the case of living organism. But it is also applied in the case of society. Like a living organism society also undergoes change; it develop from a simple to a complex stage. Energy, organization and harmony are the general marks of development. A system in order to develop must

absorb energy into its beings, must direct that energy towards the preservation and promotion of future growth and each unit of the system must harmonise its activity with that of the other. So as to promote the growth of the foul in the act of which its own growth is also involved. Social Development is also expressive of these marks of general development.

We may say that social changes call social development, again social development gives rise to various form of social changes.

There are persons who hold erroneous and partial views about social development. Some regard social development to be the development of the individuals, taking individuals in attraction apart from society. Again, there are others who regard social development to be the development of society apart from its members. Both these views are untenable.

Hobbes rightly observes "the social relation is a relation of man not man apart from the relation, not the relation apart from the man, and social development is the development of man in their mutual relations". Hobbes has referred to four conditions of social development, For example;
(i) Environmental, (ii) Biological, (iii) Psychological and (iv) Sociological.

1. What are the Developmental Conditions?

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1. What are the Environmental and Psychological ~~Development~~ ^{Conditions} in Social Development?

Ans: Environmental Conditions: The environmental conditions include not only physical environment include but also social political environment. The physical environment greatly influences man's social life. Societies do not grow in those physical environments where soil is found to be barren. Again, industry flourishes in those places where there is abundance of mineral and other natural resources. So, it cannot be doubted that favourable environmental conditions promote social development whereas unfavourable environmental conditions retard it.

Follow a definite course though the community as a whole may not have a clear consciousness of the end. It may pursue different purposes on different occasions without any fixed plan. But when the community as a whole is clearly conscious of the general well being of society and consciously co-operates in its pursuit we can speak of the true common will of society. Underlying this common will there is a substantial unity which Stobb House terms as social mentality. Stobb House says, "Social Mentality is a governing factor in social life and its development therefore is the governing factor in social development."

Psychological Conditions: Society is a psychological phenomenon. Society originates from human interactions and inter-relations. It is the mind that controls and guides these interactions and inter-relations. Everything to deal with mind has some bearing on social life. According to Hobbes, development of mind is the psychological condition of social development. By development of mind we understand the subordination of natural impulses and desires to rational will which can act as an organized whole. The task of the rational being is to harmonize the root interest. So that without creating any conflict they may have in the complete and harmonious expression of the man of human impulses and desires. According to Hobbes, the root interest of man are four in number: Egoistic, Social, the cognitive and the constructive. Egoistic Interest connotes interest in self. Social Interest connotes interest in other people. The Cognitive Interest implies in understanding the order and structure of things. The constructive interest manifest itself in making or remaking things. At the back of human impulses and feeling the interaction and combination

of these be perceived raw material. The fiction of its collective interest co-operate general to which

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⑤ What is

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of these interest in various forms be perceived. Impulses constitute the raw materials of their interest. The fiction of the social interest in its collective form with other root interest provides the basis of a co-operative feeling which is general unites man to the Society to which he belongs.

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⑤ What is Secularism?

Ans: Secularism is the principle of the separation of government institutions and persons mandated to represent the state from religious institution dignitaries. One meaning of Secularism is asserting the right to be free from religious rule and teachings or, in a state declared to be neutral on matters of beliefs, from the imposition by government of religion on religious practices upon its people. Another meaning of Secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs or practices.

(The term "Secularism" was first used in 1851. It is derived from the latin word "Saeculum" which means "generation" or "age".) (And came to mean that which belong to this life, to the here and now, in this world.) It is widely used as shortened for the ideology which shapes contemporary society without reference to the divine.

Secularism draws its intellectual roots basically from Greek and Roman Philosophers such as John Locke, Thomas Jefferson, Weber, Peter Berger etc. Jefferson wrote the statute of Religious freedom, whose preamble indicates state religion, nothing that a false religions over the greatest part of the world and through all times have been maintained through the church-state. To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and Tyrannical.

Secularism draws its intellectual roots from different Philosophers such as George Jacob Holyoake, Peter Berger and Max Weber. George Jacob Holyoake invented the term 'Secularism' to describe his views of prompting a social order separate from religion, without actively dismissing or criticizing religious beliefs. An agnostic himself, Holyoake has argued that "Secularism" is not an argument against Christianity, it is one independent of it. Secularism does not say that there is no light or guidance else where, but maintains that there is light and guidance in Secular truth, whose conditions and sanctions exist independently and act forever. Secular Knowledge is manifestly that kind of knowledge

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Secularism, according to Peter Berger, is the process by which sectors of society and culture are removed from the domination of religious institution and symbols.

Peter Berger is of the opinion that increased social and geographical mobility that the development of modern communications has exposed individual to plurality of religious influences. They, have, therefore, learnt, to tolerate each other's belief.

Weber considered secularism as the process of rationalization. For achieving given ends, the principle used in one which is based on Scientific thought, i.e; which is rational. This thought has undermined religion.

6. Explain the role of Secularism in Indian Constitution.

Ans: India has been declared a secular state by its written constitution and it is every Indians duty to stand by and believe in this declaration.

The founding fathers of our country had a deep conviction that India should be established as a

secular country given the diverse religious beliefs of its people. Thus, while framing the constitution, they made several provision which unequivocally affirmed India as a secular country. Even though initially not written in the original constitution the Preamble of our constitution was amended in 1976 to explicitly Proclaim India as a Secular Country.

The word Secular has been added to the Preamble of the Constitution by the 42ND Amendment. This is a glowing achievement of our democracy. According to Venkataraman, "A State is Secular which is neither religious, non-religious, nor anti-religious but is wholly detached from religious dogmas and activities and thus neutral in religious matter". The secular character of India was previously implicit in the Constitution. But the 42ND Amendment has made it explicit. So, Secularism prevails in India. The citizens have respect for all religious and equal respect for all.

Religion plays and continues to play a key role in the affairs of human being and society because of its functions. But as the area of scientific knowledge and technology widens, the area of religion shrinks. Some of its

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function are taken over by their agencies. In technologically less developed societies, rituals and symbolic acts are employed on a wide scale to placate super natural powers for worldly gains.

Stated, the process of Secularism starts because of which religion loses control over several fields of social activities. Such as Economic, Trade, Education, Medicine and so on. Many of the traditional functions of religion are taken care of by secular institutions.

But Secularism varies from Society to Society. India perhaps failed to develop diversified institutions that may take over the traditional function of religion. As such, it remains communal and Religious Beliefs continue to Prevail.

Unit - III

7. Write a note on Reform.

Ans: Under the impact of the modern educational system and the westernization process, social reforms initiated a movement for the emancipation of women for their education for a reform of the traditional reformal structure.

J.S. Mill was strained to attack practical problems to find act solutions of his own. The intellectual training gave him a liberal, open heartened, practical, utilitarian and impartial setup of mind. He was deeply interested in the reforms of society and the happiness of man.

To sustain courage and commitment in the resistance against injustice. Religious communities need to be in constant touch and humble solidarity with the victims of injustice themselves. There have to be comprehensive political reforms aimed at reducing the potential for religion conflicts. Every citizens right should not only be acknowledge but also observed in practice. To bring reforms in a society is a difficult task as the economic or religious vested interest are opponents to change. It is equally

essential that before bringing about any particular reform, we must be clear what are general objective is and what kind of society we aiming at. If a member of Society refuses to abide by self regarding principles then Mill asserts society cannot coerce that person to reform or coerce that person to reform others society members to avoid that person. The perception that an ethnic, religious or political organisation is encroaching on others rights or that a society is flawed in some fundamental way and must be reformed.

(8) Write a note on Revolution.

Ans: A Revolution is a fundamental and relatively sudden change in political power and political organisation which occurs when the population revolts against the government. Social revolution are sudden changes in the structure and nature of society. This revolutions are usually recognised as having transformed society, economy, philosophy, culture along with but more than just the political system. Social Revolutions are typically conceived as transformative historical events that fundamentally

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change the social structures of society. Their outcome as such are usually associated with the transitions of modernity. The rise of Capitalism and the emergence of democracy. There are number of factors that contribute to revolutions. Often, social injustice like class struggle or conflict between different social classes with different access to resources can inspire citizens to rise up. When societies feel unequal, we might turn to revolution to address inequality.

Revolutions are necessary for changes in society. Even if they do not always work out the success of Revolution cannot be measured by its total accomplishment of one goal. This revolution would be felt all over the world in order to make a drastic change. The prospect of this revolution is exciting. The revolution unleashed powerful political, social and economic forces that would transform the post revolution politics and society, including increased participation in politics and governance the legal institutionalization of religious toleration and the growth and diffusion of the population.