PART I

1. Do you have faith in Jamlu Devta and prophesies (through Goor) of Devta?
   - Yes
   - No
   - To Some Extent
   - Can't say

2. Would Gram Panchayat be given the authority to check on the working of Village Council (Koram)?
   - Yes
   - No
   - To Some Extent
   - Can't say

3. Are you satisfied with the working of Self Governing system of your village?
   - Yes
   - No
   - To Some Extent
   - Can't say

4. Are you satisfied with the three tier single integrated Judicial System of Malana Model?
   - Yes
   - No
   - To Some Extent
   - Can't say

5. Would you prefer to go to Judicial Court rather than Malana Judicial system?
   - Yes
   - No
   - To Some Extent
   - Can't say

6. Did you believe that fire broke out in your village was because God Jamlu punished you?
   - Yes
   - No
   - To Some Extent
   - Can't say

7. Are you in favour of settling down outside your village?
   - Yes
   - No
   - To Some Extent
   - Can't say

8. Are you in favour of outsiders settling down in your village?
   - Yes
   - No
   - To Some Extent
   - Can't say

9. Do you believe that construction of road to your village have impact on the Self Governing System of your village?
   - Yes
   - No
   - To Some Extent
   - Can't say

10. Do you think that New Education System helped you in overcoming your problems?
    - Yes
    - No
    - To Some Extent
    - Can't say

11. Are you in favour of sending your children outside the village for further higher education?
    - Yes
    - No
    - To Some Extent
    - Can't say

12. Do you want New Educational Institutions be opened up in your area?
    - Yes
    - No
    - To Some Extent
    - Can't say

13. Do you feel that modern technology (Tv, Mobile, Internet etc) had a positive impact in your day to day life?
    - Yes
    - No
    - To Some Extent
    - Can't say

14. Are you in favour of allowing your women to marry outside the village?
    - Yes
    - No
    - To Some Extent
    - Can't say

15. Are you utilizing the services of Dispensary, Animal Husbandry Dispensary, Angan Wadi of your village?
    - Yes
    - No
    - To Some Extent
    - Other
9. Do you believe that your young generation would be able to maintain the Self Governing System of your village?
   Yes  No  To some extent  Can’t say

0. In day to day life, what kind of dress would you prefer?
   Traditional  Modern  Both  Other

1. What sort of administration would you prefer?
   Government  Gram Panchayat  Jamlu Devta / Koram  Other

2. Whom do you go to solve your problems?
   MLA  Gram Panchayat  Jamlu Devta / Koram  Other

(The personal information provided here would be confidential and would be utilized only for the Ph.D Thesis purpose). * marked are compulsory.

Name of the Respondent:
*Male/Female:
*Age:
Caste:
Religion:
Region:
*Educational Qualification:
Employed/Unemployed (if yes, than place of employment):
*Date:
PART II

Q. 1. What kind of changes do you feel that come because of Globalization?
Ans.

Q.2. What are your requirements from the Globalization?
Ans.

Q. 3. To what extent you are satisfied with the Globalization and changes that are occurring in near by places?
Ans.

Q.4. You want to retain the old system of democracy or with some modification or want to change the entire system of democracy and why?
Ans.

Q.5. What is your definition of Globalization and Change?
Ans.

(The personal information provided here would be confidential and would be utilized only for the Ph.D Thesis purpose). * marked are compulsory.

Name of the Respondent:

*Male/Female: ________________________________
*Age: ________________________________
Caste: __________________________________
Religion: ________________________________
Region: ________________________________
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Employed/Unemployed (if yes, than place of employment): ________________________________
*Date: ________________________________
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RELEVANCE OF DEMOCRACY AND SELF-GOVERNANCE: A GANDHIAN PERSPECTIVE

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In the closing stages of the twentieth century democracy has appeared as the only form of political system providing the potential of good and responsive governance. Democracy as a political concept has received international recognition, as a global entitlement of people who have a common visionary commitment to building appropriate institutions, laws and an enabling socio-economic environment, which would promote democratic governance. It has brought about a revolution of rising expectations, of people expressing themselves in the form of strident demands focusing on democratic governance being a birthright. Democracy, which lays stress on liberty, human rights and human values, however, continues to draw attention and support as a desirable system of governance. The word ‘Democracy’ comes from the Greek and literally means rule by the people. The Greek gave us the word, but did not provide us with a model. Greek practice granted the right of political participation to only a small minority of the adult inhabitants of the city. If we start from the dictionary definition, that democracy means the rule of the people. Democracy is high ideal of government having been viewed differently. To some writers like Alexis de Tocqueville democracy often means not a form of government but a special condition of society—namely, the state of things under which there exists a general equality of rights and similarity of conditions, of thoughts, of sentiments and of ideals. One of the staunch defender of democracy, John Dewey envisions democracy as a total way of life and not merely as a form of government. The political practices associated with democracy are the best means so far invented for achieving the “participation of every mature human being in the formation of the values that regulate the living of man together”. The process of this “formation” is cease less and ongoing. In his view democracy is a faith, an ideal. In the late 18th century there were two important revolutions that still inspire the democrats of the world: the American Revolution of 1776 and the French Revolution of 1789. In the first place, the American Revolution was fought on the slogan of liberty. But it was not a democratic revolution because it lacked the content of equality—the back bone of democracy. Women got franchise only often World War I. Universal Adult franchise, excluding the population in the ‘reservations’ was sanctioned only in the 1960s. The World’s oldest ‘democracy, the United Kingdom, granted voting right to women only in 1929. It was the French revolution that added ‘equality’ and ‘fraternity’ to the agenda. But it wavered between a
constitutional monarchy and a republican system and crushed the Paris Commune, the first experiment in a Rousseauvian democracy.

India could well be considered to have been the first cradle of democracy. There is ample of historical evidence to show that republican forms of government, deliberative bodies and democratic self-governing institutions existed in many parts of India from as early as Vedic age (Circa 3000-1500 BC). Ancient Sanskrit literature, scriptures such as Rig-Veda, Aitareya Brahman, Panini's Ashtadhyayi, Kautilya's Arthashastra, the Mahabharata, inscriptions of Asoka's Pillars, writings of Buddhist and Jaina scholars and the Manusmriti are replete with evidence of deliberately elected representative bodies like Sabhas and Samitis in form of Janapadas (regional bodies), Paura Sabhas (City Councils) and Gram Sabhas (Village assemblies). These democratic institutions started to decline in grace and glory with the passage of time and the republican states disappeared. Representative bodies at the village levels like the Gram Sanghas, Gram Sabhas or Panchayats survived and continued to function and flourish right through the rule of many Hindu and Muslim dynasties and till the advent of the British rule. Democratic polity, parliamentary government and legislative institutions as modern constructs owe their origin and growth to India's British connection for some two centuries. The Indian Councils Act, 1861 aimed to remodel the India. The system of indirect representative was introduced by the Indian councils Act, 1892. The idea of wider representation was pressed on by Dadabhai Naoroji. The Indian Councils Act, 1909 commonly known as the Morley Minto Reforms formed the basis of direct representation for the first time. The Government of India Act, 1917 giving effect to Monteford Report being an improvement on August 1917 declaration introduction the first dose of liberal democratic reforms aiming further devolution. The resolution of Karachi Congress in 1931 adopting the claims on fundamental rights, inclusive of the right to adult franchise and Gandhiji's supportive advocacy at the second round table conference, the Government of India Act, 1935 did not enfranchise more than 12% of the total population. The predawn droplets and dew of democratic dose fertilized the field in preparation of post-independent Indian constitutionalism. The process culminated into making of the Indian constitution that is essentially built on the image of Westminster model providing for parliamentary system of government.

Democracy is preferred over other forms of government as a means of governing the men. One of the chief merits of democracy is that it is based on the principle of rule of law. The government that rules by law is itself ruled by law. Secondly only the person who wears shoes best knows where it pinches and he must be able to make the rulers pay attention and getting to act to remove the pain. A democratic form of government is more effective in accomplishing, while securing the attention of rulers and getting them to act to remove the pain. Mr. H.B. Mayo evaluates the values of democracy under the following heads: (1) Ensuring peaceful change in a
changing society, (2) the peaceful voluntary adjustment of disputes, (3) orderly succession of rulers, (4) creative discussion and minimum coercion, (5) diversity of opinion, (6) attainment of justice and (7) better in comparison to other form of government.

Gandhi view on Democracy: Gandhi was a democrat both in thought speech and action. His concept of democracy was very clear and wide and accommodating all shades of public opinions. Though it was a political phenomenon, yet, it also covered social and economic aspects of human life. He believed in the idea of decentralization of power and authority and stood for village autonomy and independence. As a form of government, democracy is nearest to Gandhi’s view of a non-violent society, for it uses minimum of violence in the discharge of its duties and responsibilities under it, external control or imposition which for Gandhi, is a form of violence, is reduced to the minimum since in democracy decisions are made, sanctioned and even implemented by those to whom they are addressed. It reduces the gap between the rulers and the ruled by providing the people with ample opportunities to change their rulers wherever they are not satisfied with their performance. His ideas on democracy bear the stamp of his strong belief in non-violence, truth, equality, self-sacrifice and individual freedom. He expressed that, “Democracy is must in essence, therefore, mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all”. There is no human institution but has its dangers. The greater the institution the greater the chances of abuse. Democracy is a great institution and therefore it is liable to be greatly abused. The remedy therefore is not avoidance of democracy but reduction of possibility of abuse to a minimum. He expressed, “True democracy is not inconsistent with a few persons representing the spirit, the hope and the aspirations of those whom they claim to represent. I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It was has to come from within”. Gandhi also believed that true democracy or the ‘Swaraj’ of the masses could never come through untruthful and violent methods. Accordingly, he emphasized that, “If India is to evolve the true type, and there should be no compromise with violence or untruth. He maintained, “True democracy can be worked from below by the people of every village”. For, in his view, in democracy every individual must have the fullest liberty to use his talents consistently with equal use as by his neighbors, but no one is entitled to the arbitrary use of the gains from the talent, since he is a part of the nation or the social structure surrounding him. So he can use his talents not for self only but for the social structure of which he is but a part and on whose sufferance he lives. Equality is one of the basic characteristics of Gandhi’s view of democracy. He advocated that every citizen should be provided opportunities and there should be no discrimination between a man and a man on the ground of caste, color, sex and religion.
attainment of parliamentary democracy. To him, economic equality was the master key to non-violent democracy or independence. It meant abolishing the eternal conflict between capital and labor. Gandhi also pleaded for a secular democracy. He emphasized that they must have mutual trust, cooperation and religious tolerance, as basically the aim of all religions is the same, though their ways are different. Therefore, he said that there should be no place for communal distrust and hatred. In democratic social order, one must respect the religion of another and the state should not discriminate between individuals on the ground of different religions. Thus, he was of the opinion that the state must undoubtedly be secular in its character. Everyone living in it should be entitled to profess his religion without let or hindrance, so long as the citizen obeyed the common law of the land. To Gandhi, individual’s freedom has the highest place as he was fully convinced that democracy could not be built on a denial of individual freedom.

Self Governance: No government structure, whatever its character, can be complete, without some form of local institutions. The system of local government is found in every nation as a part of its government or constitutional structure, irrespective of its dominant political philosophy and the form of national government. Even in the highly centralized system of government, there has to be some measure of decentralization through delegation or devolution for the simple reason that no central government can have living contacts with the problems of local area and deal effectively with the daily routine of local administration. Historically local government is an ancient institution with a new concept. It embodies the individuality of man’s group activities reflecting the spirit of liberty. It is an integral part of the four tiers in which most of the governments of modern times function. The institutions of local government which are universally recognized as the ‘grass roots’ of a democratic set up constitute one of the most underdeveloped segments of our political system.

The concept of local government thus, is multi-dimensional. It has been pointed out that it is basically an organized society entity with a feeling of oneness. The local government is an integrant of the political mechanism for governance in a country. As a body corporate with juristic person, it represents a legal concept. Further, local government is an administrative concept, not known to other levels of government with its councilors involved in making, unmaking and remaking administrative decisions in council and its committees with direct bearing on civil services to the local people, and now in nation building activities. Similarly, geography and demography of a local area along with economic factors offer important dimensions in the conceptual articulation of local government. Not only has this, but also environment, contributed to its birth, growth and development. The institution of local government has flourished in India since time immemorial. The Panchayats or village governments as they were called were ancient institutions and were
themselves small republics. They exercised power in various spheres such as industrial, commercial, administrative and social including civil education and religious functions. The urban government had also existed during ancient period. Megasthenes gave a description of the administration of a town in the third century before Christ. Various types of local government institutions existed under the Chola, Pallava, Pandya, and Vijayanagar Kingdoms. They were the Sabhas, Ur, Nagaram, Nadu and Mandalam. Their meetings were attended by the officers of the central government when they transacted important business. Their administration was supervised by the officers of the central government. Coming to the period of Mughal rule in India one finds a system of local governance in existence.

Gandhi’s View on Self-Governance: Self-government means, continuous effort to be independent of government control, whether it is foreign government or whether it is national. Swaraj Government will be a sorry affair if people look up to it for the regulation of every detail of like. Self Governance, to Gandhi is the basic requirement for the success of democracy. For him a decentralized democracy based on non-violence must consist of groups settled in small communities or villages in which voluntary co-operation is the condition of dignified and peaceful existence. For him, it is the only way to realize the values of democracy from the grass root level as it will enable the people to participate in taking and implementing decision without a rigid and strict control of any higher authority. Moreover, it is the only alternative to reduce the interference of the state in day-to-day affairs of the people. Gandhi made first reference to democratic decentralization sometime in February 1916, while appreciating the working of the ancient ‘Indian Panchayat’ system. During the non-cooperation movement the panchayat system acquired greater significance as it offered an alternative to the English Judicial system. It represented the positive aspect of the programme of boycott of courts. To Gandhi decentralization envisions and upholds the cultural or spiritual ideal of ‘simple living and high thinking’. He does not hanker after raising merely the ‘standard of living’ he wants to raise the standard of life.” Simple living and high thinking is the ideal, the very foundation and essence of Gandhian approach to decentralization.

Democracy and Local Government: Devotees of local government argue that democracy cannot be realized as a human and political ideal, nor can a stable and competent democratic state be built up in practice, unless there is active participation by the citizens in the process of government and the electorate itself is educated in the exercise of political responsibility. The mechanism of government should be such which would enable the individual to realize both these conditions and both of them demand the establishment of free, responsible and representative institutions in the locality as well as at the centre. Moreover, it is local level which is more important both for participation and education. As a matter of fact, it is
indispensable because of its accessibility and amends ability. The role of the local government in democratic education can hardly be exaggerated. It provides for the greatest number of citizens all the essentials of political education. It opens the eye of the novice to the difficulties of government. It enables him to distinguish what is idealistic and what is practicable. It teaches him how to use power. It brings home the risks of responsibility. It develops the spirit of give and take. In short, it imparts instruction in practical politics. A person who enters state and central politics without such experience is likely to commit serious mistakes. To sum up, local government is the basis of democracy and it is also true that the stabilization and extension of local government resulted in the education of the masses and in their active participation in public life. We must recognize the fact that the future of local government depends on the quality of membership. So what Alexander Pope says appears to be partly true, “For forms government let fools contest. Whatever is best administered is best.”

References: