

● LIVE CLASS 11th POL. SCIENCE

BACKLOG MARATHON

S E R I E S

1. Constitution: Why and How?
2. Political Theory
3. Freedom
4. Equality



कौन कहता है Class 11th

के Marks मटर नहीं करते

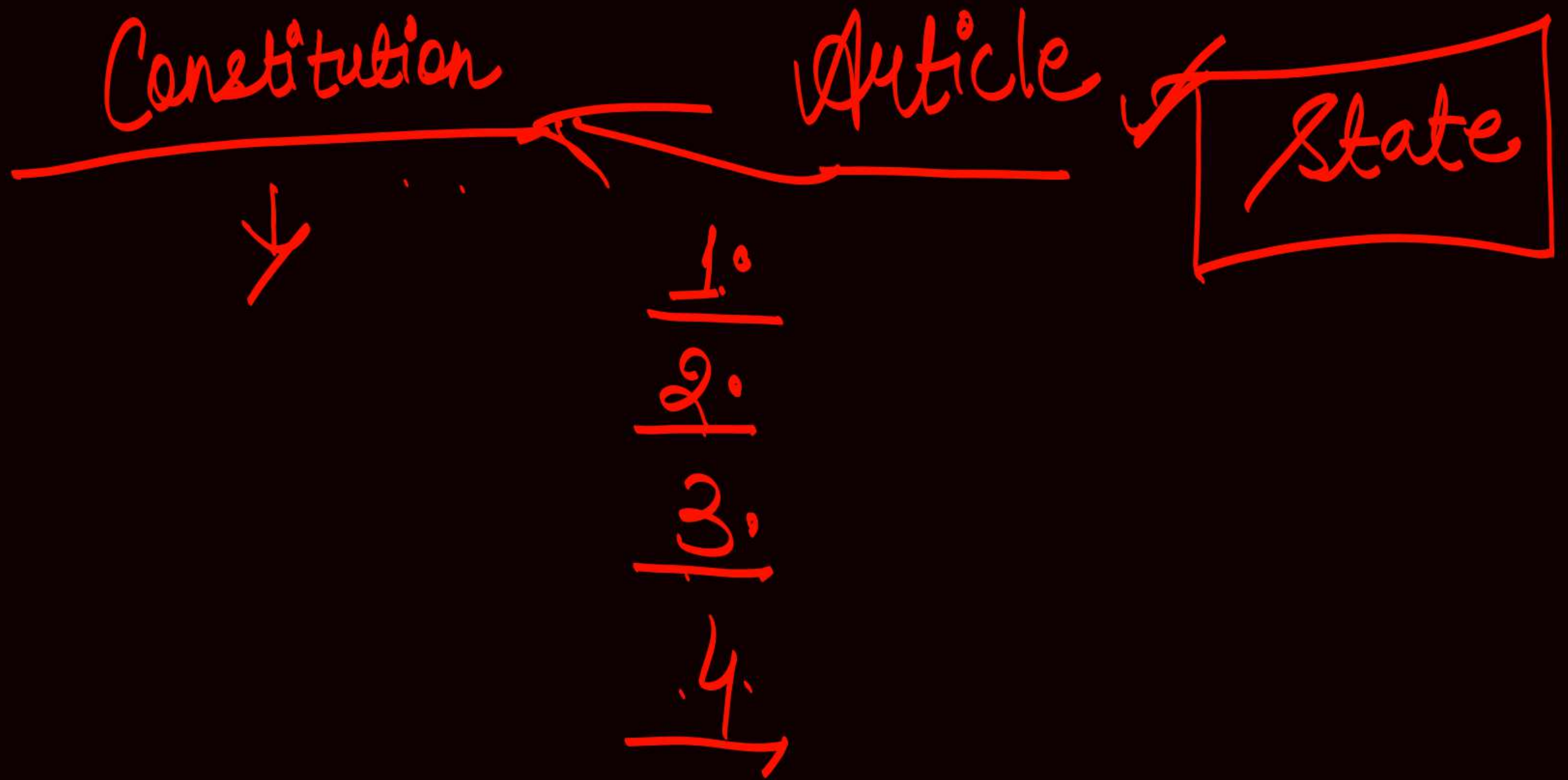
Yes

CONSTITUTION: WHY AND HOW?

CONSTITUTION

- Constitution consists of several articles. These articles specify how the state will be formed and what rules it should follow. It also decides how people should interact with their governments.
- To understand the need of a Constitution, it is important to study its different functions.





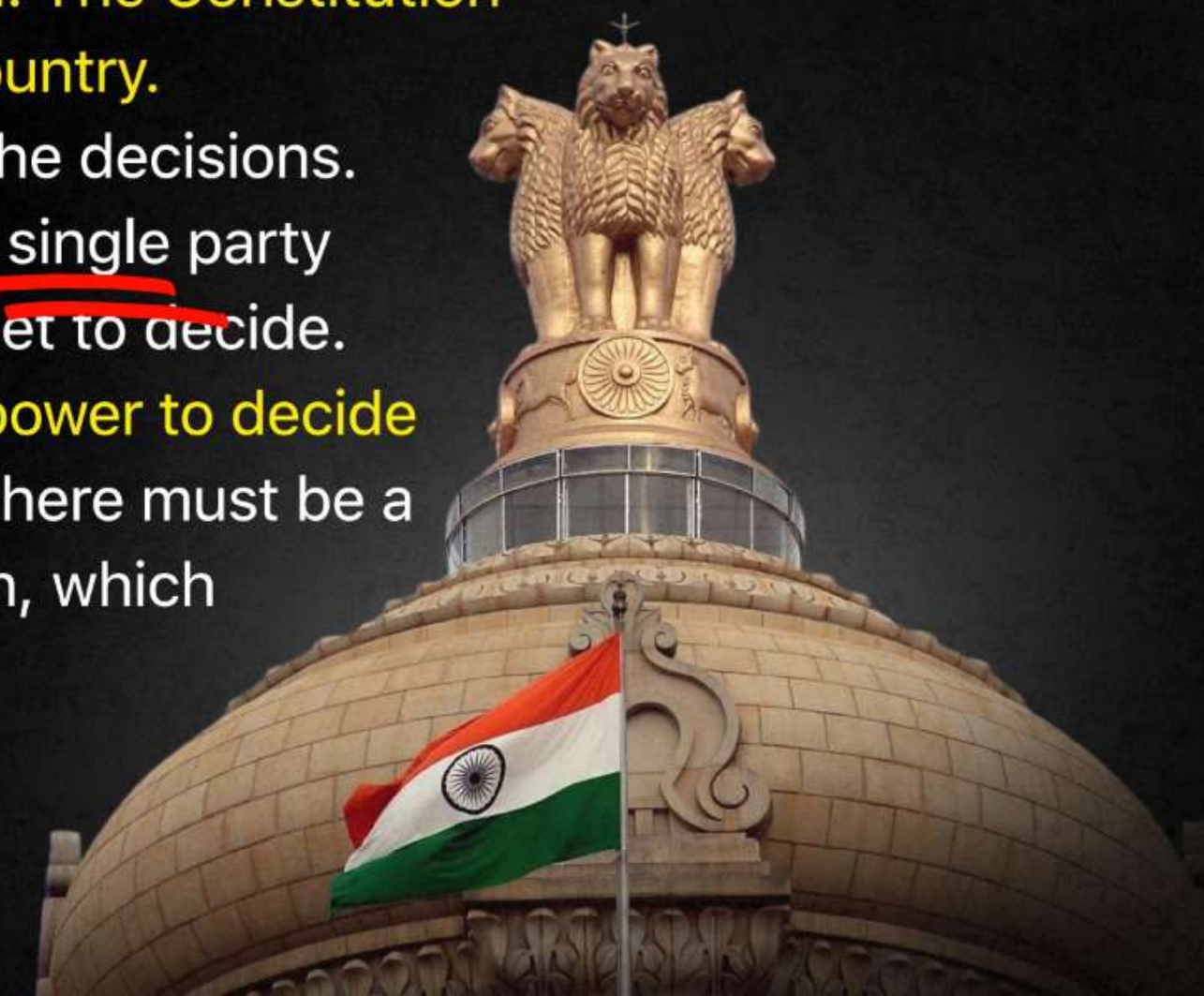
CONSTITUTION ALLOWS CO-ORDINATION AND ASSURANCE

- The first function of a Constitution is to provide a set of basic rules for the minimal co-ordination amongst members of the society.
- Every person needs some basic rules that are publicly promulgated to achieve minimum co-ordination. These rules must no also be **enforceable**. By making these rules legally enforceable', a guarantee to everybody is attained. It is ensured that others will also follow these rules and if they do not follow, they will be punished by the law.



SPECIFICATION OF DECISION-MAKING POWERS

- The second function of the Constitution is that, it is a set of fundamental principles according to which a state is formed and governed. The Constitution specifies who will have the decision-making powers in the country.
- For example, in a Monarchical Constitution, a monarch take the decisions. While as in some Constitutions like the old Soviet Union, one single party decides. However, in a democratic Constitution, the people get to decide.
- The Indian Constitution specifies that the **Parliament has the power to decide laws and policies in most cases**. If Parliament can make laws, there must be a law that gives it this power. This is the role of the Constitution, which establishes the authority to create the government.



○ Monarchy :- Monarch

○ military Rule → military

○ Soviet union → one party

○ ~~Democracy~~ → People

People elect Representatives
↓
Decision

↓
Parliament

LIMITATIONS ON THE POWER OF GOVERNMENT

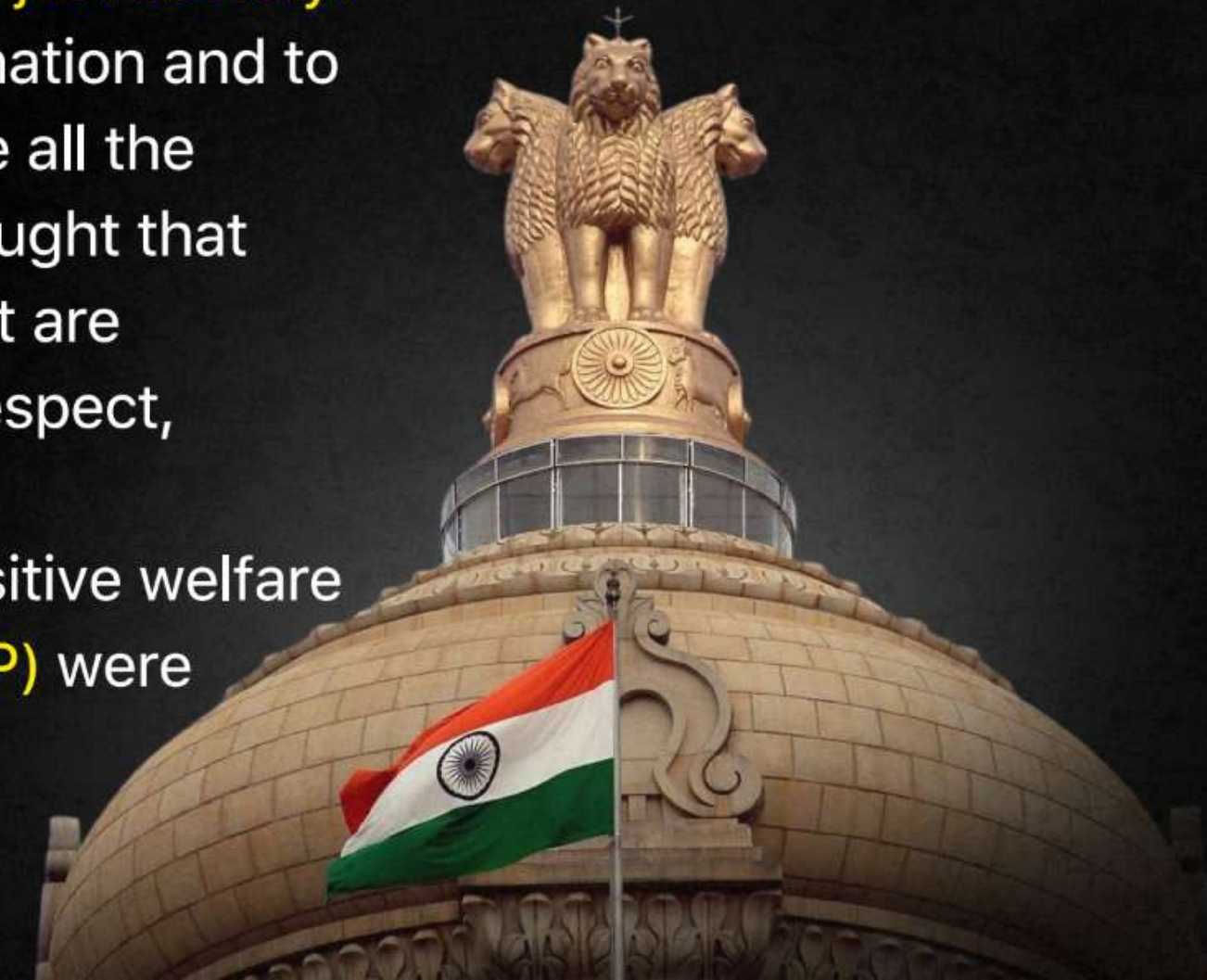
- The third function of the Constitution is to set some limits on what a government can impose on its citizens. These limits are fundamental in the sense that the government may never cross them.
- The Constitution limits the power of the government in many ways. The most common way is to specify certain **Fundamental Rights** that all the citizens will possess.

Citizens generally have the right to certain rights such as, freedom of speech, freedom of religion, freedom of conscience, freedom of association, etc., which are fundamental in nature.



ASPIRATIONS AND GOALS OF A SOCIETY

- The fourth function of the Constitution is to enable the government to fulfill the aspirations of a society and create conditions for a just society.
- India aspires to be a society that is free from caste discrimination and to achieve this, the government will have to be enabled to take all the necessary steps. The framers of the Indian Constitution thought that every individual in the society should have all the things that are necessary for them to lead a life of dignity and social self-respect, minimum material well-being, education, etc.
- The Indian Constitution enables the government to take positive welfare measures, The **Directive Principles of the State Policy (DPSP)** were included to fulfill certain aspirations of the people.



Constitution



Part III



Fundamental
Rights



Citizens

↳ Limitations on the
power of govt.

Part IV



DPSP

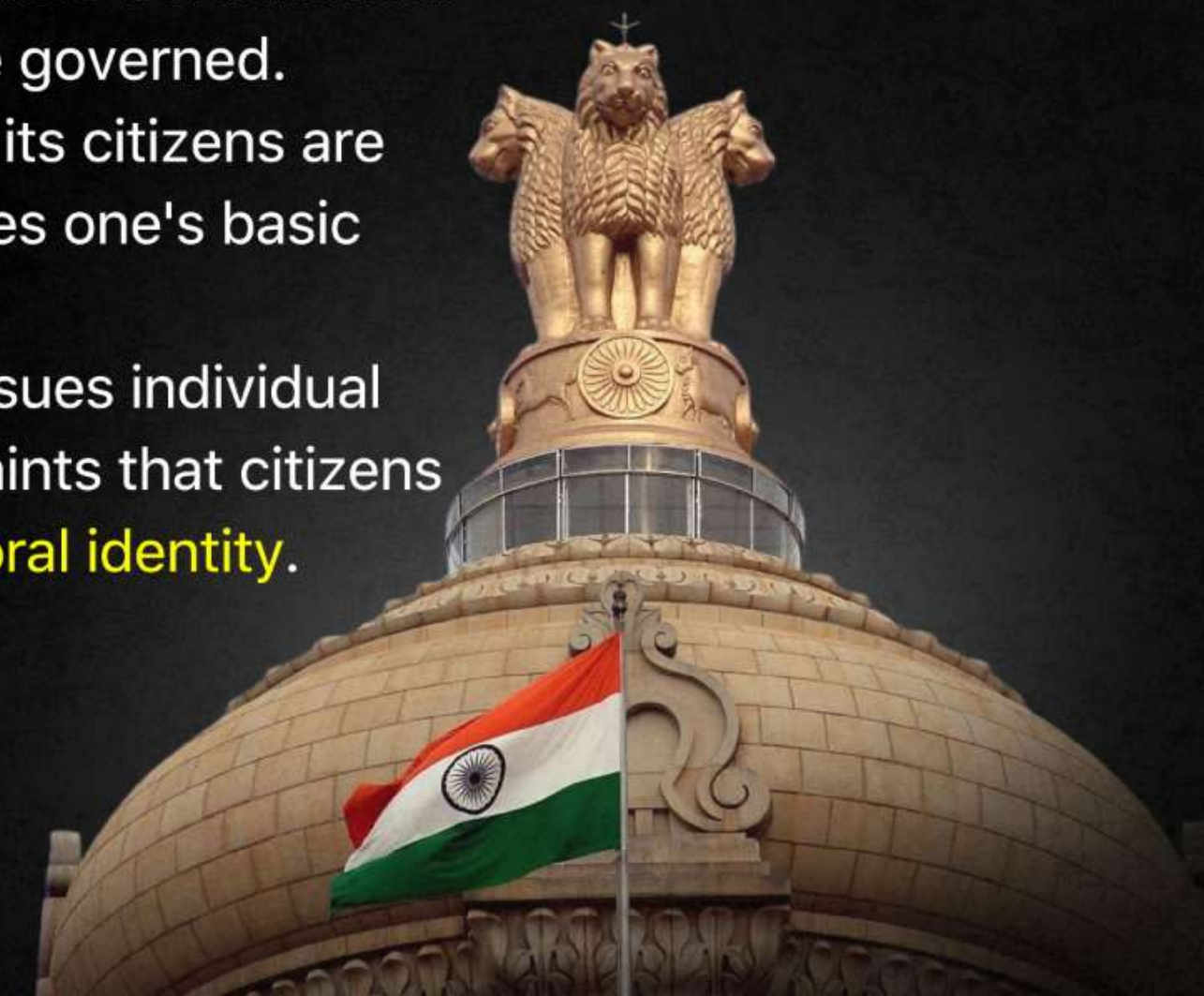
Directive Principle of the State Policy

DPSP

↳ Aspirations of
the goal of society

FUNDAMENTAL IDENTITY OF PEOPLE

- A Constitution expresses the fundamental identity of the people. It means that people as a collective entity come into being only through the basic Constitution. It is by agreeing to a set of basic rules about how one should be governed.
- The different types of identities provided by the Constitution to its citizens are
- By agreeing to certain basic norms and principles one constitutes one's basic **political identity**.
- Constitutional norms provide a framework within which one pursues individual aspirations, goals and freedoms. It also sets authoritative constraints that citizens must not trespass'. Hence, the Constitution also gives one a **moral identity**.



Moral
Identity

Political
Identity

National
Identity

FUNDAMENTAL IDENTITY OF PEOPLE

- The Constitution of every country is different from each other. Constitutions are also different in the ways they present the concept of **national identity**.
- Most of the nations are a mixture of a complex set of historical traditions. For instance, German identity was constituted by being ethnically German. So its Constitution gives expression to this identity.
- The Indian Constitution, on the other hand, does not make ethnic identity, a criterion for citizenship.
- Different nations have different concepts of what the relationship between different regions of a nation and the Central Government should be. This relationship constitutes the national identity of a country.

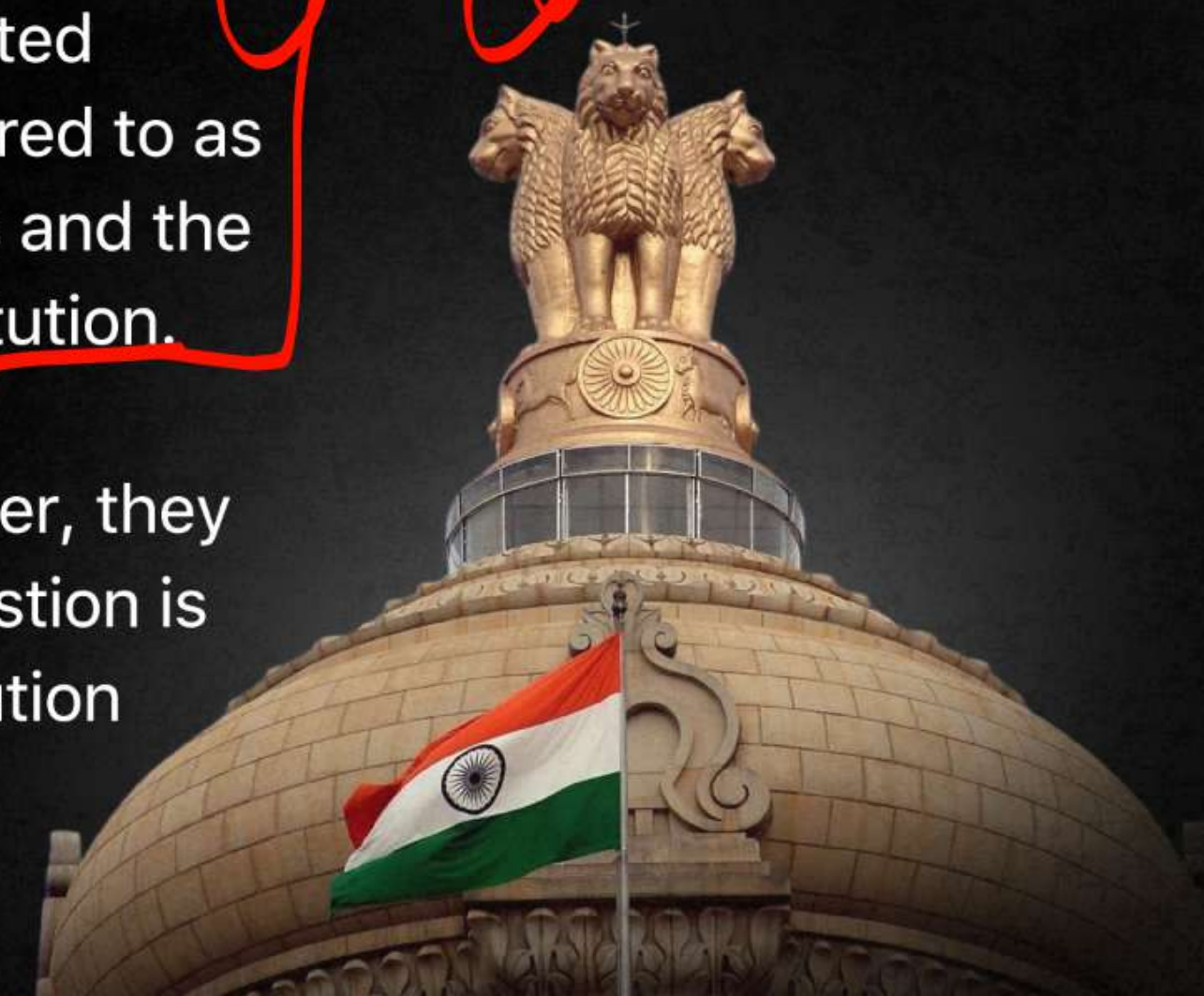


THE AUTHORITY OF A CONSTITUTION

In most countries, the term 'Constitution' refers to a compact document that includes a number of articles. These articles describe how the state should be constituted and what rules it should follow. However, certain countries, such as the United Kingdom, do not have a single document that can be referred to as the Constitution. Instead, they have a series of documents and the decisions that are taken together are known as the Constitution.

- Many Constitutions around the world exist only on paper, they are just words written on a document. But the real question is how effective they are. The effectiveness of a Constitution depends on several factors as discussed below

What is Constitution?



Yes! - Constitution effective

है या.
नहीं

MODE OF PROMULGATION

- Mode of promulgation' refers to how a Constitution comes into existence. It also refers to **who crafted the Constitution** and how much authority they have in the Constitution making process.
- In many countries, the Constitution was drafted by unpopular military leaders and thus remains defunct or unused. The most successful Constitutions in the world, like that of India, South Africa and the United States were drafted in the aftermath of popular national movements.
- **The Indian Constitution was formally created by a Constituent Assembly between December 1946 and November 1949.** Most of the members of India's Constituent Assembly were also leaders of the National Freedom Movement. Hence, the Constitution makers had the support and trust of the public.



Constituent
Assembly

↑ people

Military
Leaders



People

One party

leaders

MODE OF PROMULGATION

- The Constitution makers did their best to accommodate the needs and interests of different sections of the society. They also convinced the people that the Constitution was not an instrument for personal gains and power consolidation. Instead, it was drafted in a way that focused on the public good. Hence, the Constitution reflected the broad national consensus' of that time.
- Some countries have subjected their Constitution to a full-fledged referendum. (voting)
- The Indian Constitution was never subject to such a referendum. Instead, it was drafted by people who enjoyed immense public credibility. Therefore, the authority of the Constitution makers helps in determining the success of the Constitution.



SUBSTANTIVE PROVISIONS OF A CONSTITUTION

The hallmark of a successful Constitution is that it gives everyone in a society some reason to go along with its provisions.

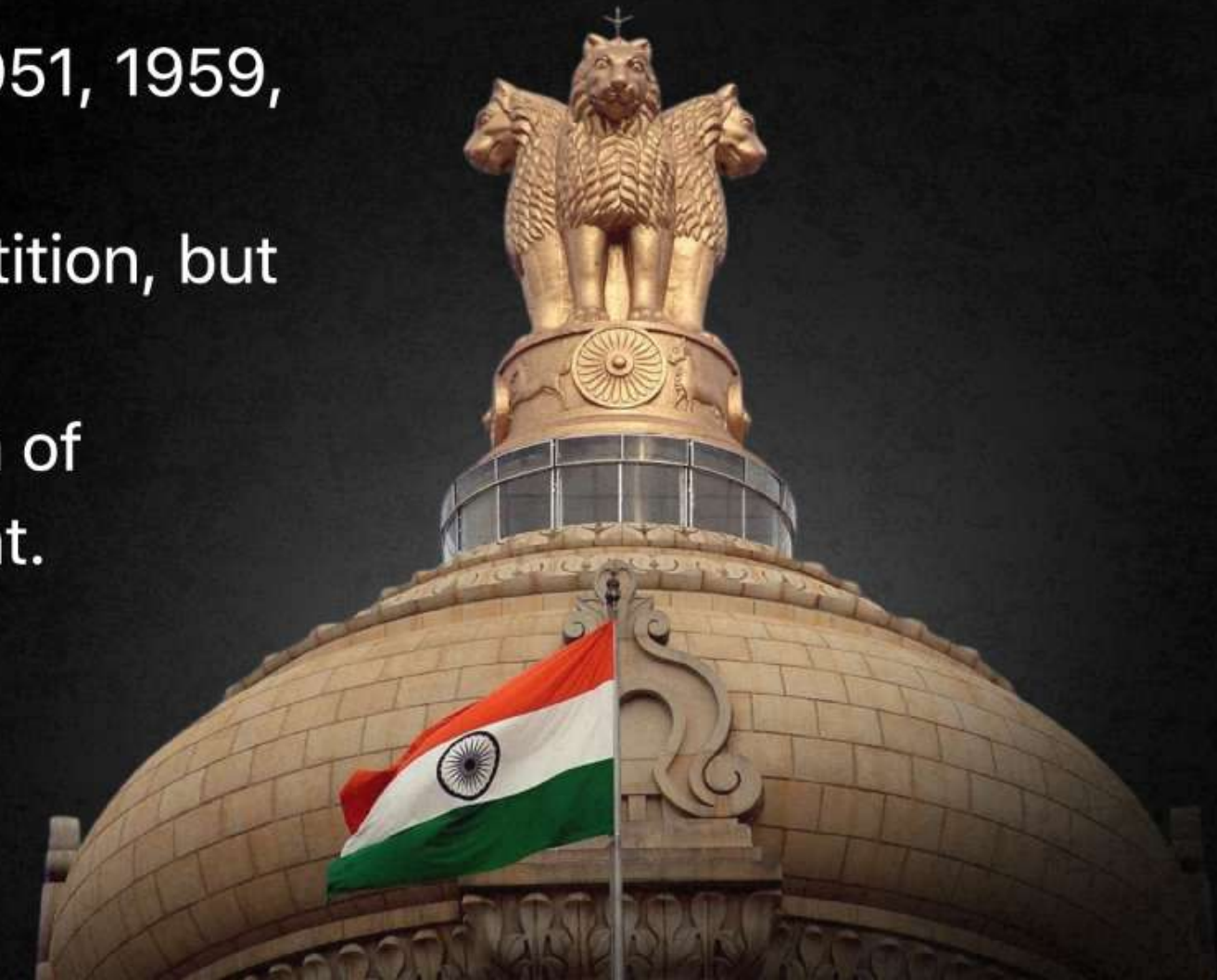
- For example, if a Constitution allows majorities to oppress minority groups or gives certain privileges to only some members and not to others, then, in such cases, the oppressed groups will have no reason to follow the provisions of the Constitution.
- So, it is the duty of a Constitution that it provides freedom and equality to all its members. It should provide the basic rules and regulations for pursuing basic justice in order to become a just and successful Constitution.

सबका
साथ
सबका विकास



DEBATE OVER CONSTITUTION MAKING IN NEPAL

- Making a Constitution is not an easy work. Nepal is an example of the complicated nature of Constitution making.
- Since 1948, Nepal has had five Constitutions (1948, 1951, 1959, 1962 and 1990).
- The 1990 Constitution introduced a multi party competition, but the king continued to hold final power.
- Some groups in Nepal wanted to abolish the institution of monarchy and establish republican form of government.



DEBATE OVER CONSTITUTION MAKING IN NEPAL

- The Communist Party of Nepal (Maoist) demanded elected Constituent Assembly.
- Under pressure of popular agitation, the king had to established a government and in 2008, Nepal emerged as a democratic republic after abolishing the monarchy.
- In 2015, Nepal adopted a new Constitution.



BALANCED INSTITUTIONAL DESIGN

- A well crafted Constitution distributes the power in a society in such a way so that no single group can subvert (corrupt) the Constitution. There are two ways of such intelligent designing



BALANCED INSTITUTIONAL DESIGN

- Secondly, the Constitution must be **both rigid as well as flexible**. It must strike the right balance between certain values, norms and procedures as authoritative. A Constitution must allow enough flexibility to adapt according to the changing needs and circumstances. While a rigid Constitution is likely to break under the weight of change.
- The Indian Constitution has been referred to as 'a **living document**'. A successful Constitution is one that strikes a fine balance between rigidity and flexibility on changing its provisions.

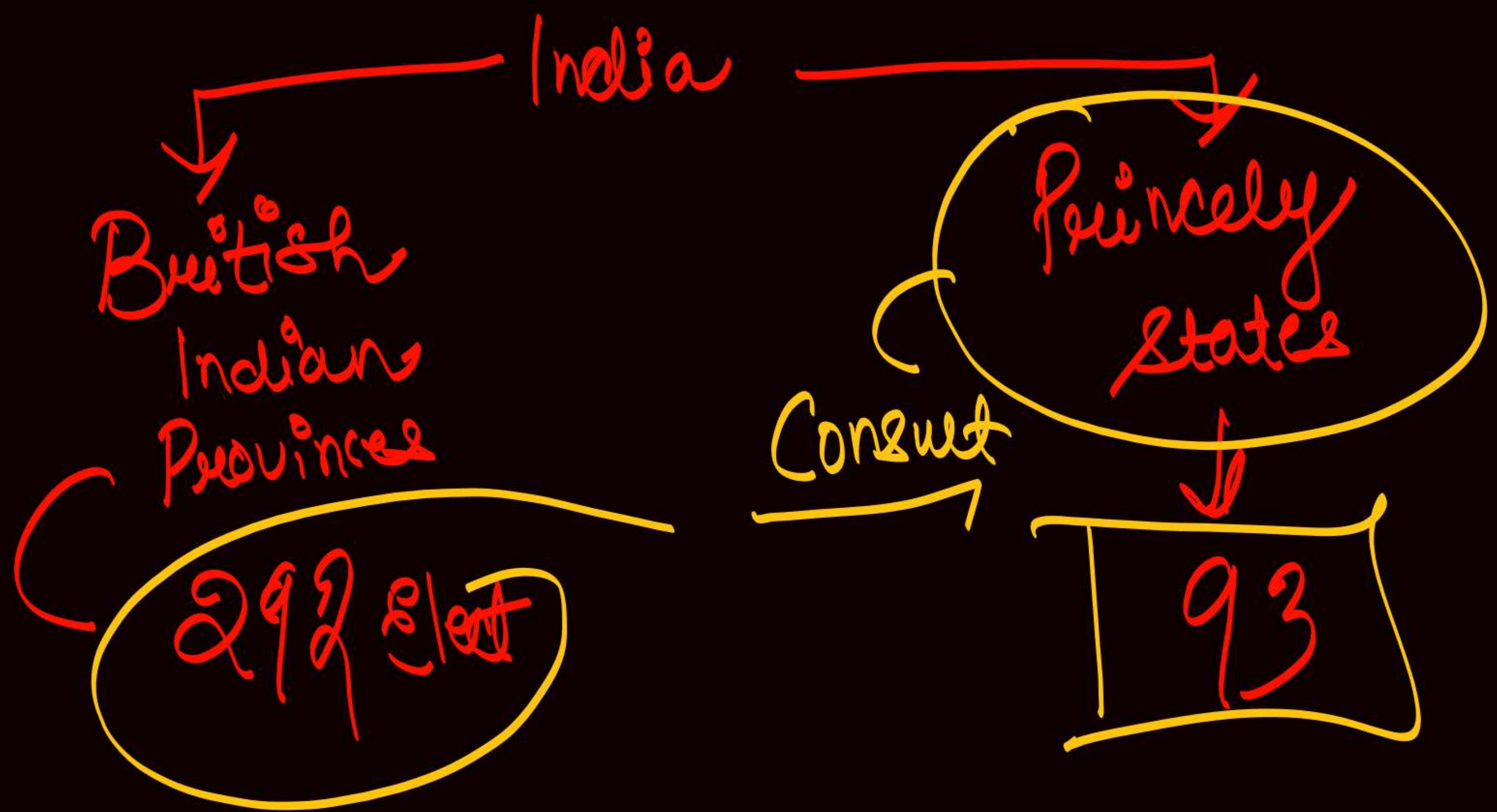


MAKING OF THE INDIAN CONSTITUTION

- The Constitution of India was formally made by the Constituent Assembly. It held its first sitting on 9th December, 1946 and reassembled as Constituent Assembly for divided India on 14th August, 1947. Its members were chosen by indirect elections by the members, of the Provincial Legislative Assemblies that had been established under the Government of India Act, 1935.
- The composition of the Constituent Assembly was proposed by the British cabinet, know as the **Cabinet Mission**.
- According to this plan seats were allotted to the provinces and Princely States.
- Distribution of seats in each province was among the three main communities, **Muslims, Sikhs and general**, in proportion to their respective populations.
- Each Province and each Princely State or group of states were allotted seats proportional to their respective population roughly in the ratio of **1:10,00,000**.



Cabinet mission



1 : 10,00,000

Bombay Province



People

40,00,000

M.L.A

Constituent
Assembly
Member

2

1: 10,00,000

Sikh, Muslim, General

Sikh - 10,00,000 - ①

Muslim - 10,00,000 - ①

General - 20,00,000 - ②


↓
people

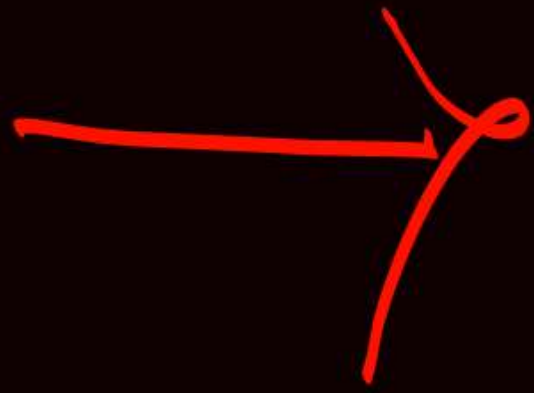
→ MLA

→ member
of Constituent
Assembly

④

Bombay
Province
(40,00,000)

Govt of
India Act
1935



Provincial
Legislative
Assembly
Elections

299

↳ 26 Nov 1949

↳ 24 Jan 1950 (284)

↳ 26 Jan 1950

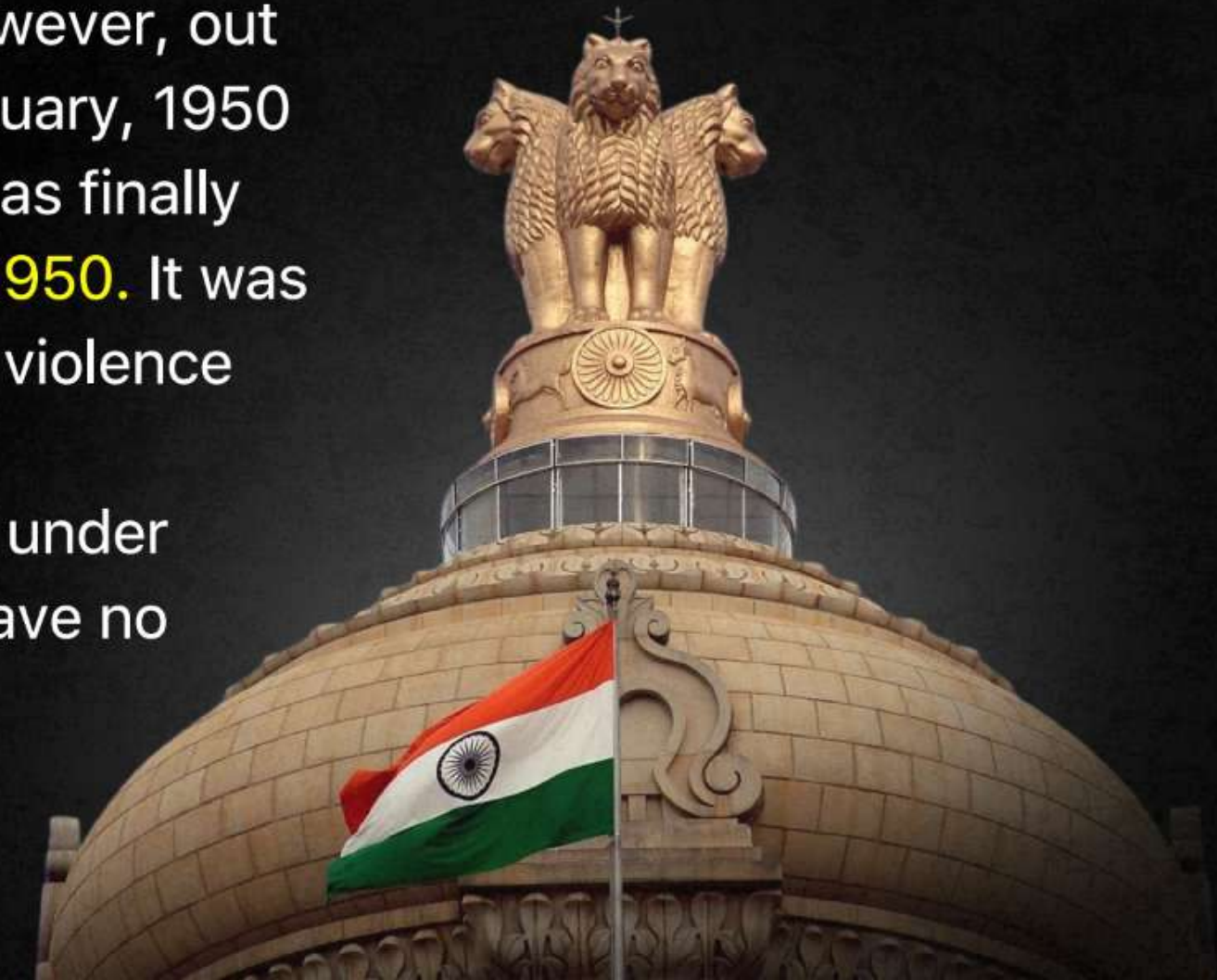
MAKING OF THE INDIAN CONSTITUTION

- Provinces were to elect 292 members. These Provinces were under the direct rule of the British. While the Princely States were allotted a minimum number of 93 seats.
- In the Provinces or the Provincial Legislative Assembly, members of each community elected their own representatives. They were elected by the method of **proportional representation system with a single transferable vote**.
- In the case of representatives of Princely States, the method of selection was to be decided by consultation.



MAKING OF THE INDIAN CONSTITUTION

- After the partition, under the plan of 3rd June, 1947, the members elected from the territories of Pakistan ceased to be the members of the Constituent Assembly. Due to this reason, the number of members in the assembly were reduced to 299.
- The Constitution was adopted on **26th November, 1949**. However, out of the 299 members, 284 were actually present on 24th January, 1950 and appended (attached) their signature to the Constitution as finally passed. The Constitution came into force on **26th January, 1950**. It was written against the backdrop of the partition and the horrific violence caused by it.
- The Indian Constitution envisioned a new kind of citizenship under which minorities could be safe and religious identity could have no effect on citizenship rights.



MAKING OF THE INDIAN CONSTITUTION

- The members of the Constituent Assembly were not elected by universal suffrage. However, there was a serious attempt to make the assembly a representative body.
- Under the above-mentioned plan, members of all religions were represented and the assembly also included twenty-eight members from the Scheduled Castes. In terms of political parties, the Congress dominated the assembly occupying as many as 82 per cent of the seats in the assembly after the partition.



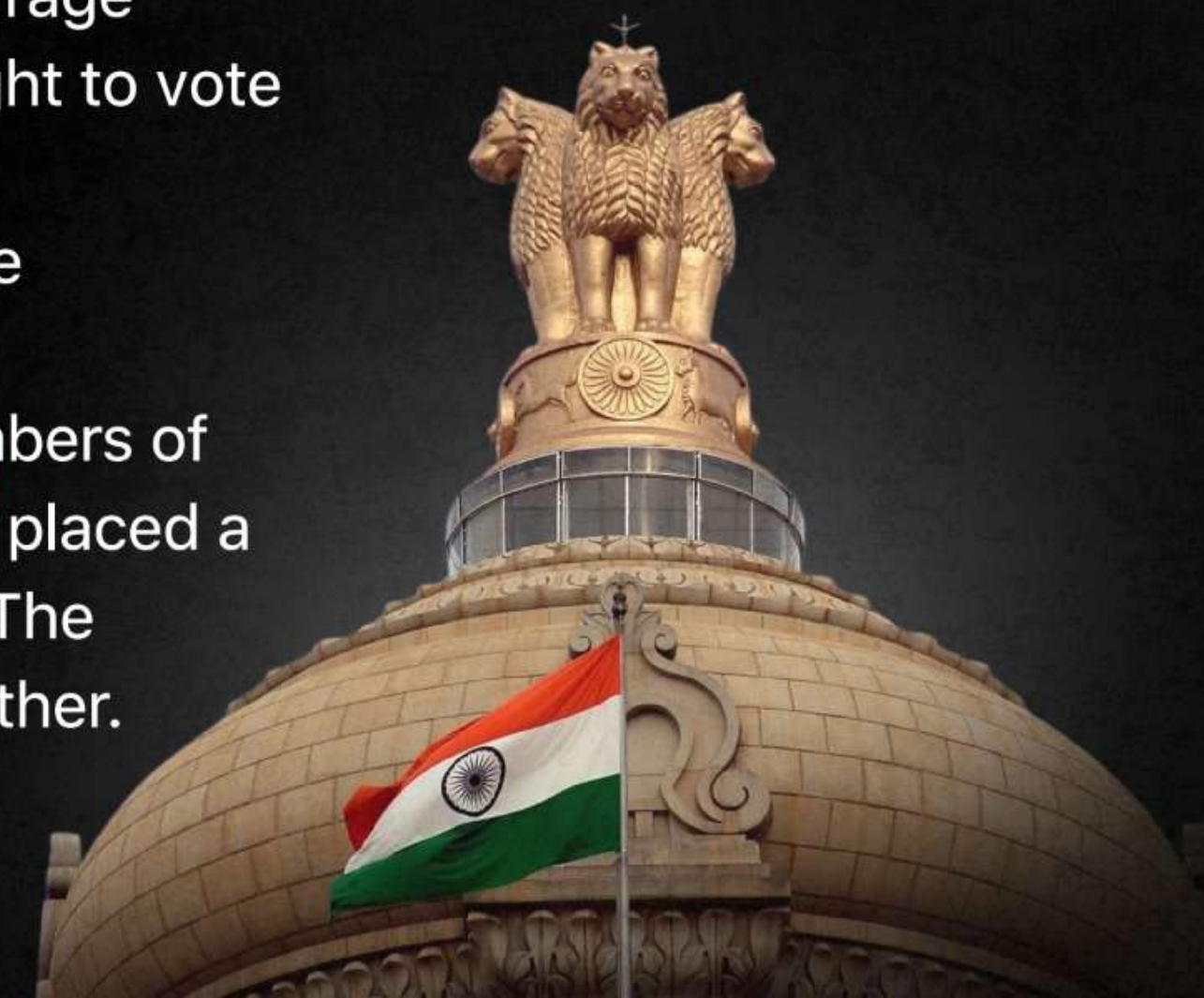
PRINCIPLES OF DELIBERATION FOLLOWED BY CONSTITUENT ASSEMBLY

- The authority of the Constituent Assembly comes from the procedures in which they adopted to frame the Constitution and the values, which was brought by its members to their deliberation.
- The Constituent Assembly represented the participation of all sections of the society.
- It is desirable that diverse sections of society claim to be representative in the assembly. Each member should consider the interest not only of his/her own identity, but also consider the interest of the whole nation.
- There were genuine differences about the opinions regarding the form of government, the division of powers and the Fundamental Rights of the people. But all these matters were discussed with great sophistication in shaping the foundation of the largest democracy of the world.



PRINCIPLES OF DELIBERATION FOLLOWED BY CONSTITUENT ASSEMBLY

- However, the assembly members felt no need at all to discuss or debate the provision on 'Universal Suffrage'. Universal Suffrage means that all citizens of a certain age will be given the right to vote irrespective of their gender, religion, caste, income etc.
- Hence, the debates and discussions are a testament of the democratic nature of the Constituent Assembly.
- The Constitution drew its authority from the fact that members of the Constituent Assembly engaged in public reason. They placed a great emphasis on discussions and reasoned arguments. The members also valued and respected the opinion of each other.



PROCEDURES

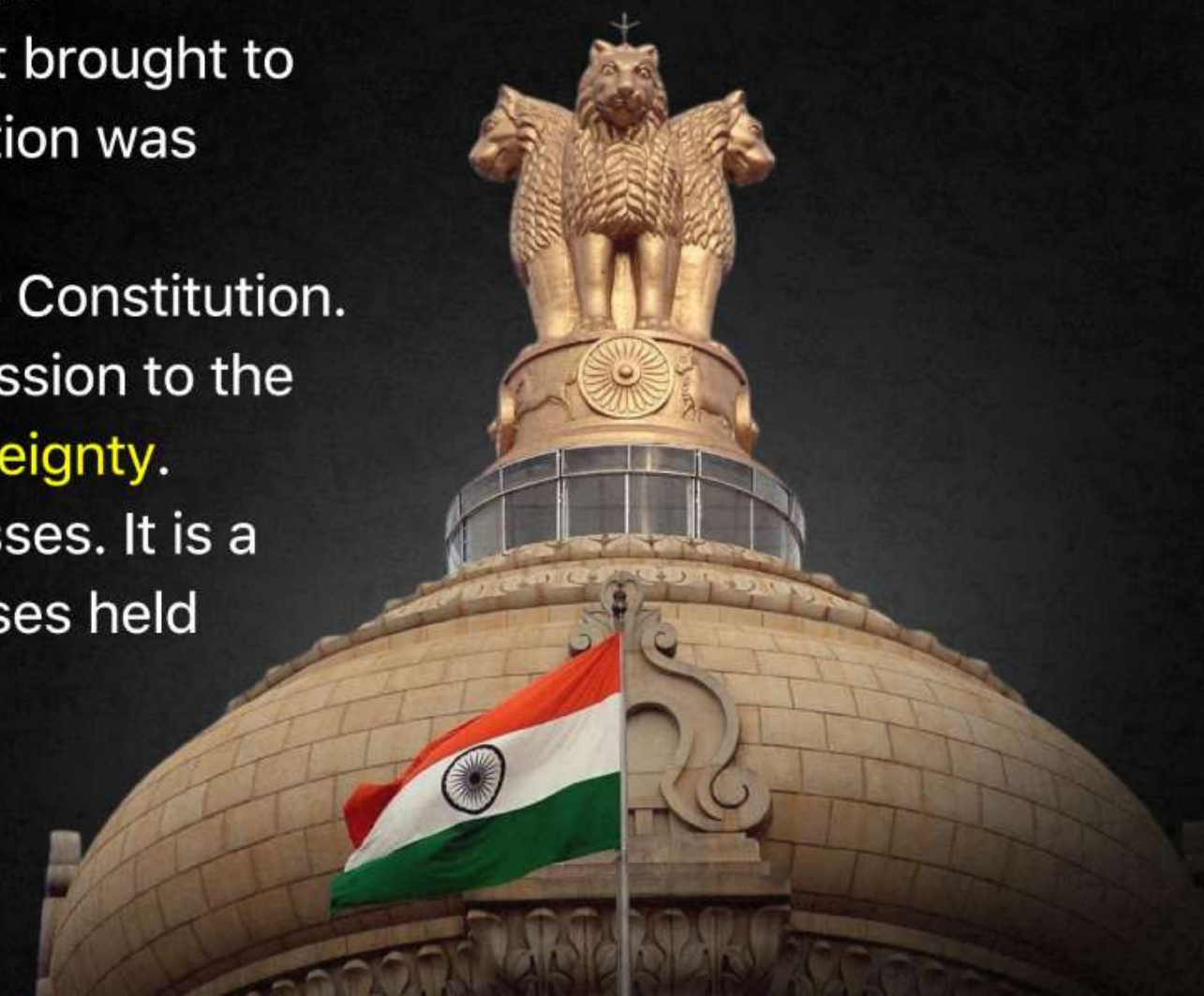
58

- The Constituent Assembly had eight major committees on different subjects. Usually, Jawaharlal
- Nehru, Rajendra Prasad, Sardar Patel and Dr. B. R. Ambedkar chaired these committees.
- Each committee usually drafted particular provisions of the Constitution which were then subjected to debate by the entire assembly. Some provisions were subject to the vote.
- The assembly met for 166 days spread over 2 years and 11 months. It had 11 sessions in total and those were open to press and public alike.



INHERITANCE OF THE NATIONALIST MOVEMENT

- The principles of the Constitution were developed during the long struggle for freedom and inherited by the assembly in shaping the Constitution.
- The best summary of the principles that the nationalist movement brought to the Constituent Assembly is the **Objective Resolution**. The resolution was moved by Nehru in 1946.
- This resolution summarised the aspirations and values behind the Constitution. Based on this resolution, our Constitution gave institutional expression to the fundamental commitments i.e. **equality, liberty, democracy, sovereignty**.
- As a result, our Constitution is more than a set of laws and processes. It is a moral commitment to form a government that will fulfill the promises held before the people during the nationalist movement.



INSTITUTIONAL ARRANGEMENTS

- Another important factor that ensures the effectiveness of a Constitution is a balanced arrangement of the institutions of the government. The basic principle is that the government must be democratic and committed towards the welfare of the people.
- For a balanced governmental arrangement, the makers of our Constitution borrowed many provisions from different countries. They borrowed the best features available everywhere in the world and adopted it to suit the Indian conditions.
- It is important to note that borrowing ideas was not the same as copying. Each provision of the Constitution had to be defended on the basis of its applicability to Indian problems and aspirations.



PROVISIONS ADAPTED FROM CONSTITUTIONS OF DIFFERENT COUNTRIES

Country	Provisions Adopted
British Constitution	First past the post system Parliamentary form of government The idea of rule of law Institution of the speaker and his/her role
Irish Constitution	Law making procedure
United States Constitution	Directive Principles of State Policy Charter of Fundamental Rights
French Constitution	Power of judicial review and independence of judiciary
Canadian Constitution	Principles of liberty, equality and fraternity A quasi-federal system with a strong Central Government An idea of residual powers.



QUESTIONS

Summarise four functions of the Constitution.

Ans. The functions of the Constitution are as follows

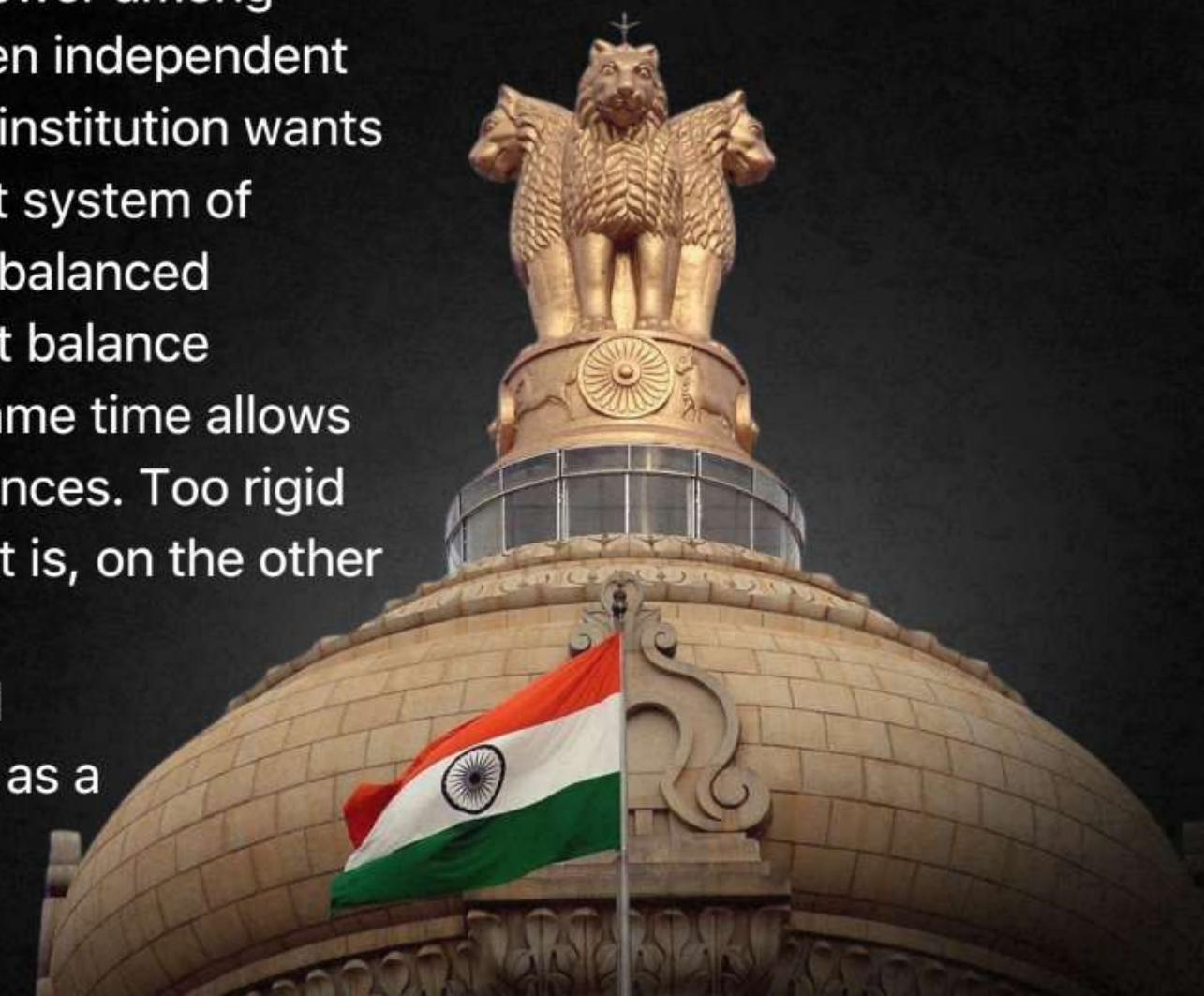
1. To provide a set of basic rules that allow for minimal co-ordination amongst members of a society.
2. To specify who has the power to make decisions in a society. It decides how the government will be constituted.
3. To set some limits on what a government can impose on its citizens.
These limits are fundamental as government may never trespass them.
4. To enable the government to fulfill the aspirations of a society and create conditions for a just society.



QUESTIONS

Balanced institutional design of the Indian Constitution makes it an effective Constitution. Validate the statement with the help of appropriate examples.

Ans. Balanced institutional design of the Indian Constitution makes it an effective Constitution in many ways. The Indian Constitution horizontally fragments power among different institutions like the Legislature, Executive and the Judiciary and even independent statutory bodies like the Election Commission. This ensures that even if one institution wants to subvert the Constitution, others can check its transgression. An intelligent system of checks and balance has facilitated the success of the Indian Constitution. A balanced institutional design is also ensured as the Indian Constitution strikes the right balance between certain values, norms and procedures as authoritative and at the same time allows enough flexibility in its operations to adapt to changing needs and circumstances. Too rigid Constitution is likely to break under the weight of change. A Constitution that is, on the other hand, too flexible, will give no security, predictability or identity to people. Indian Constitution strikes right balance between preserving core values and adapting them to new circumstances. Thus, Indian Constitution is described as a living document.



QUESTIONS

The Constitution of India is 'a bag of borrowing'. Discuss.

Ans. The Indian Constitution is generally described as 'Borrowed Constitution', because it is drawn extensively from the major Constitution of the world. The framers of the Constitution were interested in making a fine and workable Constitution which should work efficiently and prove to be a living document. The framers included best features from the various Constitutions to address the issues and needs of the people of the country. The Constitution of India is borrowed from the following



QUESTIONS

Sources	Provisions Adopted
British Constitution	Parliamentary form of government. Rule of Law. Institution of Speaker and his/her role. First Past the Post.
United States Constitution	Fundamental Rights. Powers of judicial review and independence of the judiciary.
French Constitution	Principle of liberty, equality and fraternity.
Canadian Constitution	A quasi-federal form of government (a federal system with a strong Central Government). The idea of residual powers.
Irish	Directive Principles of State Policy.

Thus, we can say it is 'a Bag of Borrowing'





**BAS NIKAL
GAYI HAWA**

POLITICAL THEORY: **AN INTRODUCTION**

HUMAN BEINGS ARE DIFFERENT FROM ANIMALS



HUMAN BEINGS ARE DIFFERENT FROM ANIMALS

Human Uniqueness



Express Thoughts & Desires

Share Ideas & Discuss Values

Roots of Political Theory



POLITICAL THEORY ANALYSES CERTAIN BASIC QUESTIONS SUCH AS:

- How Should Society Be Organised? ✓
- Why Do We Need Government? ✓
- What Is the Best Form of Government? ✓
- Does Law Limit Our Freedom? ✓
- What does the State owe Its citizens? ✓
What Do we owe each other as citizens?

OVERVIEW

- Political theory examines questions of this kind and systematically thinks about the values that inform political life — values such as freedom, equality and justice. It explains the meaning and significance of these and other related concepts.
- It clarifies the existing definitions of these concepts by focusing on some major political thinkers of the past and present.



OVERVIEW

- It also examines the extent to which freedom or equality are actually present in the institutions that we participate in, everyday life such as schools, shops, buses or trains or government offices.
- At an advanced level, it looks at whether existing definitions are adequate and how existing institutions (government, bureaucracy) and policy practices must be modified to become more democratic.



OVERVIEW



The objective of political theory is to train citizens to think rationally about political questions and assess the political events of our time.

POLITICS AT SCHOOL



POLITICS AT HOME



WHAT IS **POLITICS**?

PUBLIC SERVICE

MANIPULATION TO
PURSUE AMBITION &
SATISFY WANTS

FEW THINKS WHAT
POLITICIANS DO IS POLITICS

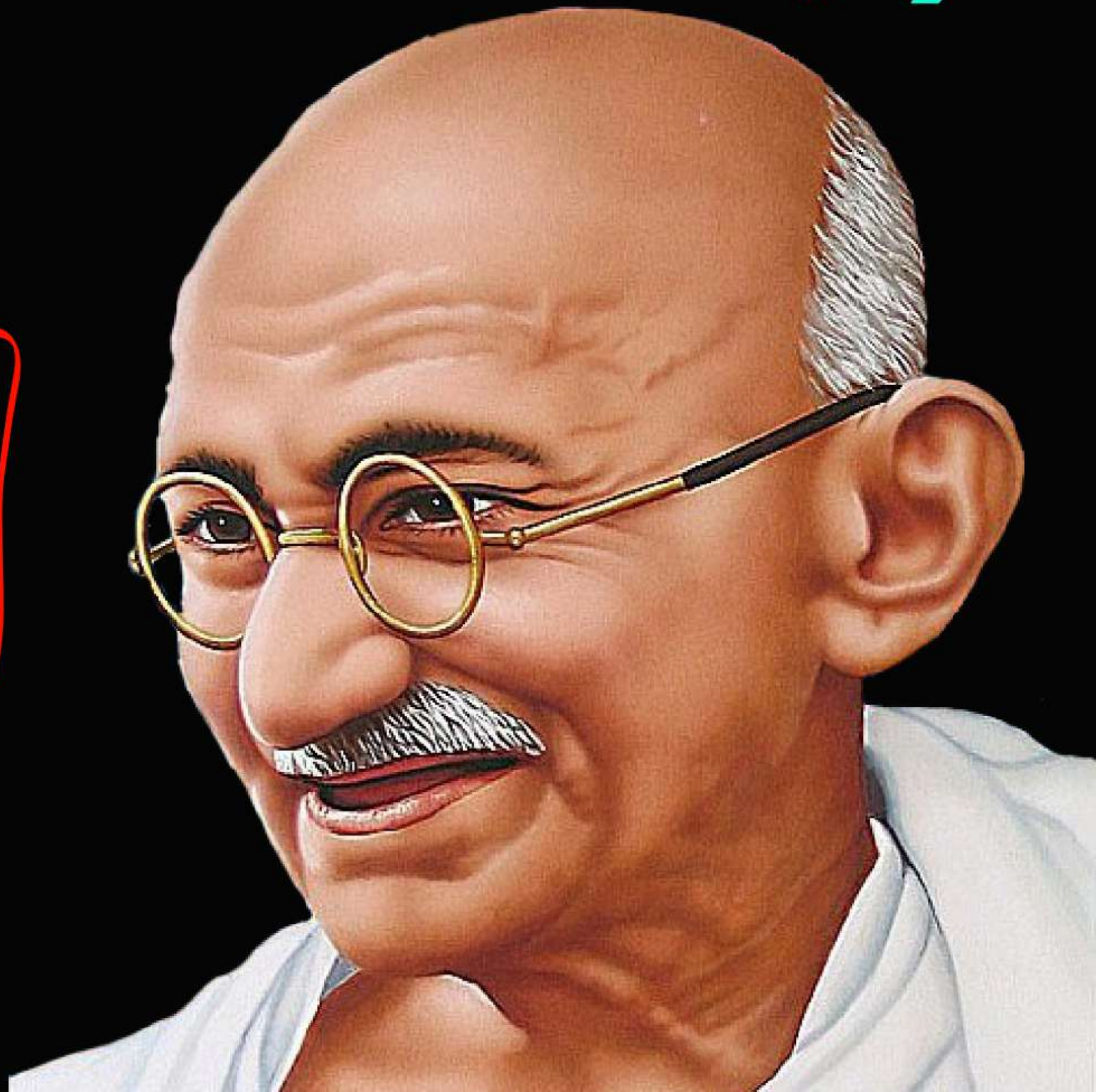
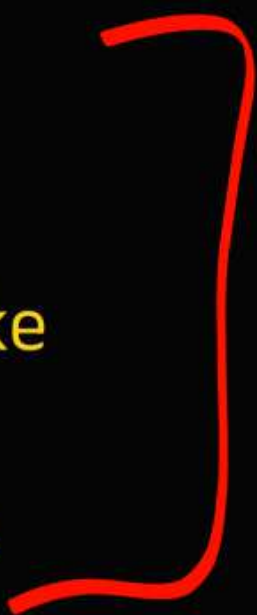
- DEFECTING FROM PARTIES.
- MAKING FALSE PROMISE.
- SCAMS

WHAT IS **POLITICS**?



- We are thus confronted with conflicting images of politics. Is politics an undesirable activity that we should stay away from and get rid off? Or, is it a worthwhile activity which we must engage with in order to make a better world?

- It is unfortunate that politics has come to be associated with the pursuit of self-interest by any and every method.
- We need to realise that politics is an important and integral part of any society. Mahatma Gandhi once observed that politics envelops us like the coils of a snake and there is no other way out but to wrestle with it.
- No society can exist without some form of political organisation and collective decision making.



- A society that wants to sustain itself needs to take into account the multiple needs and interests of its members. A number of social institutions such as the family, tribes and economic institutions, have emerged to help people fulfil their needs and aspirations.
- Such institutions help us find ways of living together acknowledging our obligations to each other.
- Among such institutions, governments play an important part. How governments are formed and how they function is thus an important focus of politics.



- But politics is not confined to the affairs of government. In fact what governments do is relevant because it affects the lives of the people in many different ways.
- We see that governments determine our economic policy and foreign policy and educational policy. These policies can help to improve the lives of people but an inefficient or corrupt government can also endanger people's lives and security.



- If the government in power allows any conflicts to become violent, markets close down and schools are shut. These disrupt our lives; we cannot buy things that we may need urgently; those who are sick cannot reach the hospital; even the school schedule gets affected, syllabi cannot be completed and we may have to take extra coaching for the exams and pay tuition fees.
- If, on the other hand, the government makes policies to increase literacy and employment, we may get an opportunity to go to a good school and get a decent job.



- Since the actions of the government affect us deeply, we take a lively interest in what governments do. We form associations and organise campaigns to articulate our demands.
- We negotiate with others and try to shape the goals that governments pursue. When we disagree with the policies of the government, we protest and organise demonstrations to persuade the government to change the existing laws.



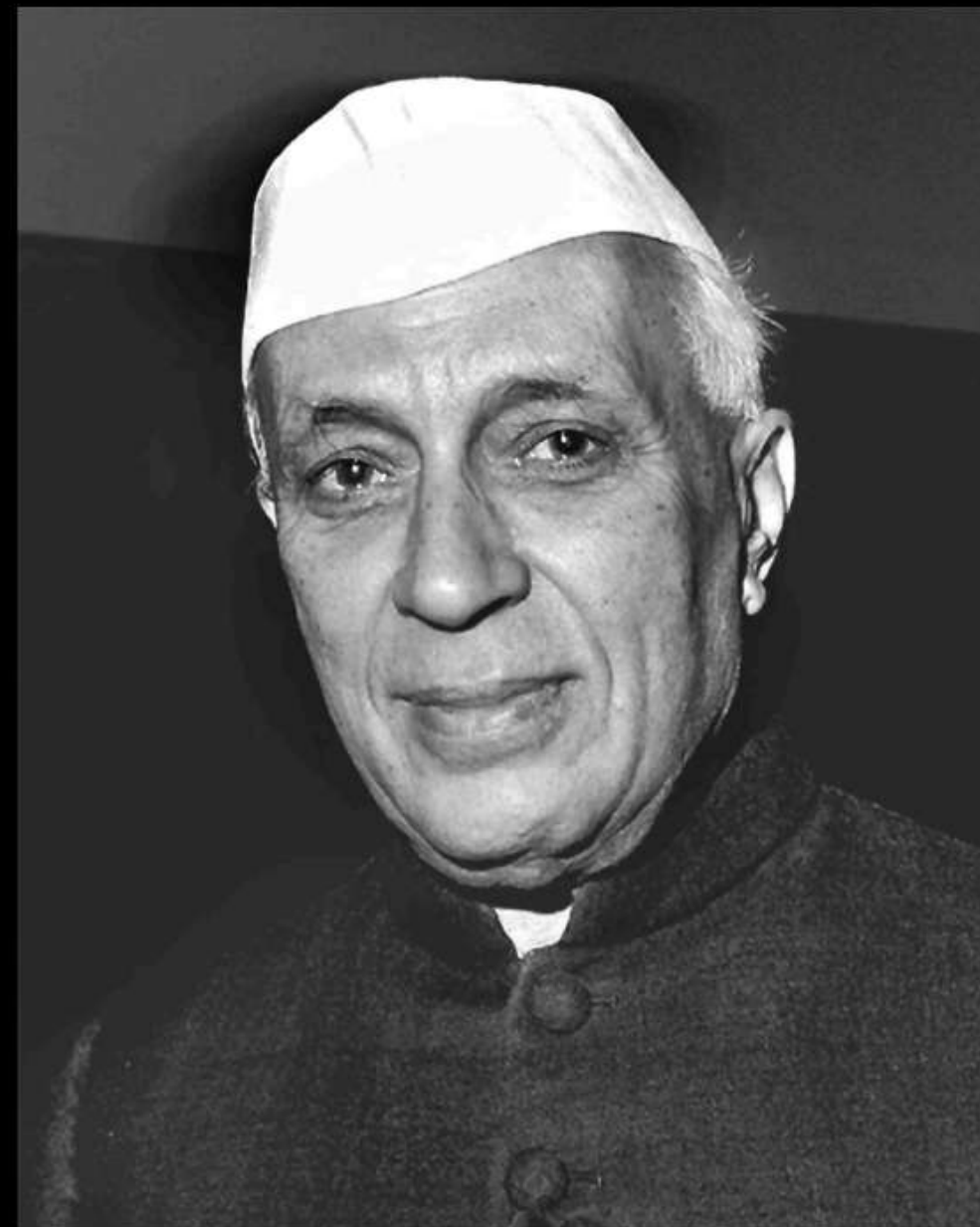
- We passionately debate the actions of our representatives and discuss whether corruption has increased or decreased.
- We ask whether corruption can be rooted out; whether reservations for specific groups are just or not. We try to understand why some parties and leaders win elections.
- In this way we look for the rationale underlying the prevalent chaos and decay, and aspire to create a better world.



- To sum up, politics arises from the fact that we have different visions of what is just and desirable for us and our society. It involves the multiple negotiations that go on in society through which collective decisions are made.
- **At one level, it involves what governments do and how they relate to the aspirations of the people; at another level, it involves how people struggle and influence decision making.**
- People may be said to engage in political activity whenever they negotiate with each other and take part in collective activities which are designed to promote social development and help to resolve common problems.

WHAT DO WE STUDY IN POLITICAL THEORY?

- If we look around us what we see would be movement, development and change. But if we look deeper we would also see certain values and principles that have inspired people and guided policies.

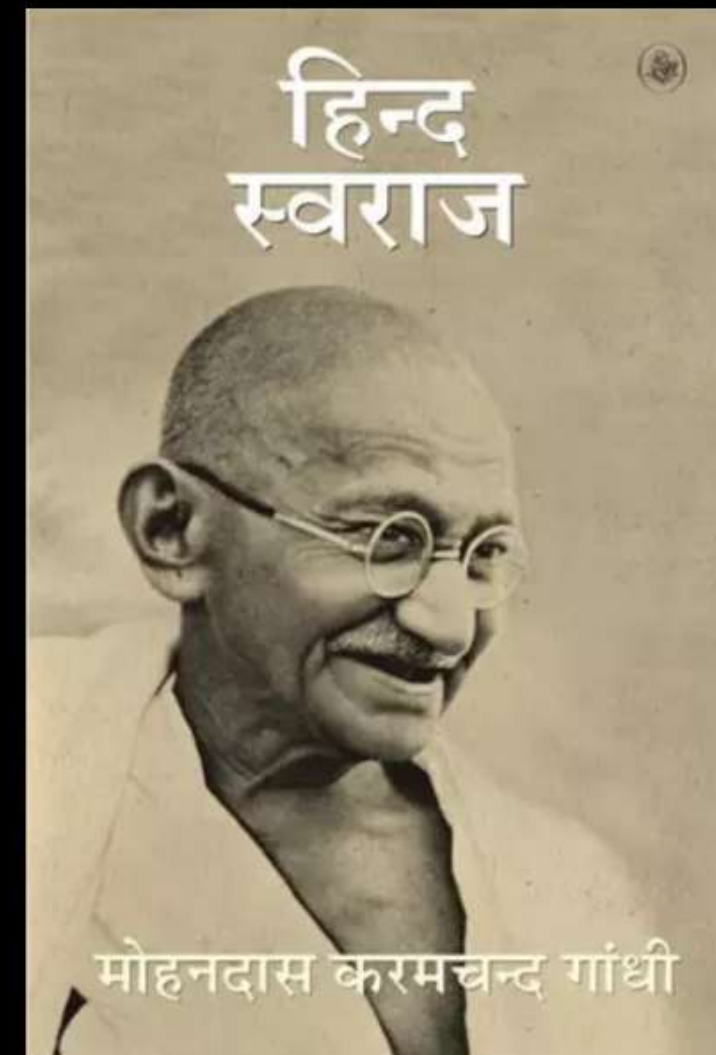


WHAT DO WE STUDY IN POLITICAL THEORY?

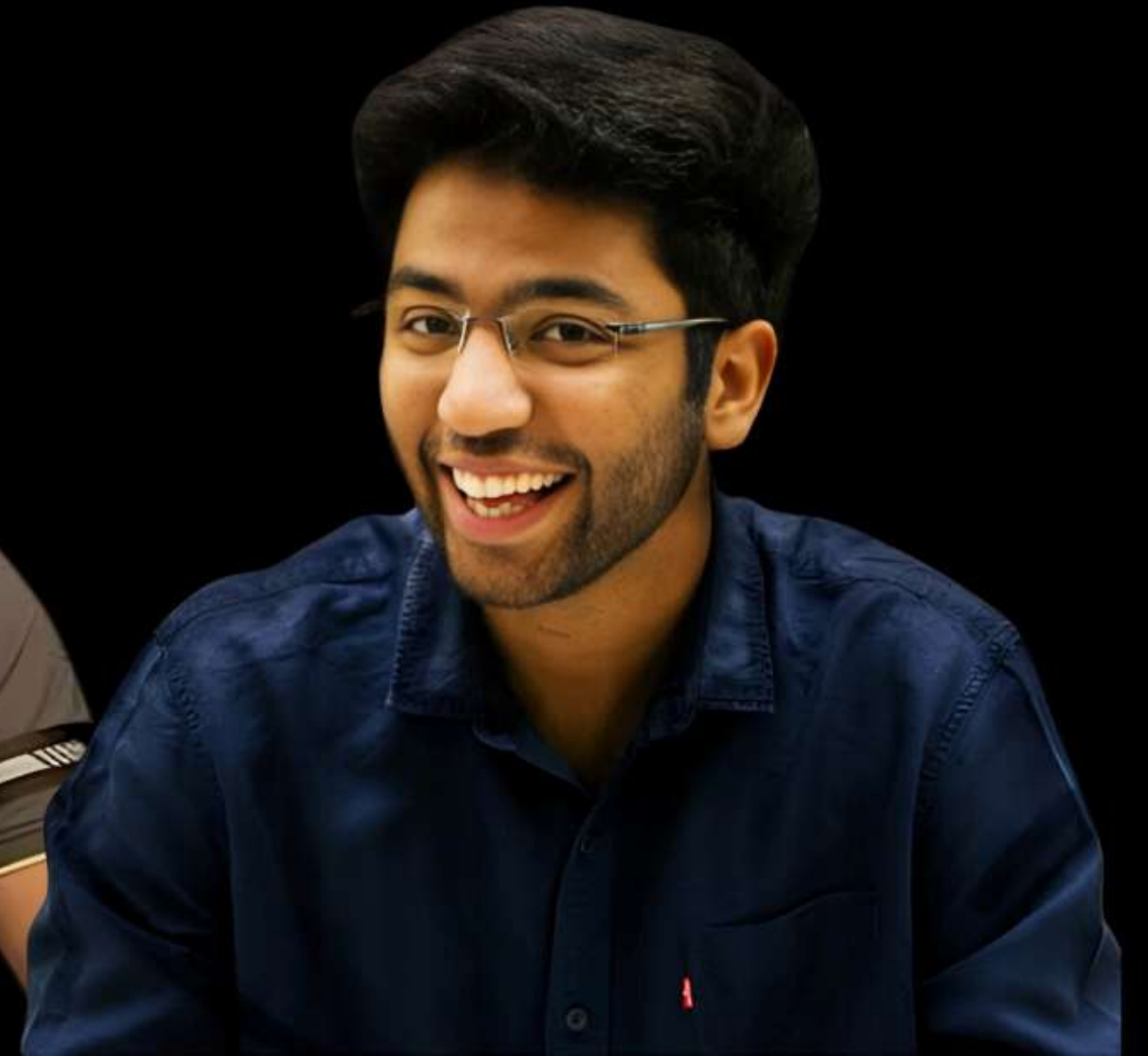
- Ideals like democracy, freedom or equality for instance. Different countries may try to protect such values by enshrining them in their constitutions as is the case with the American and Indian constitutions.



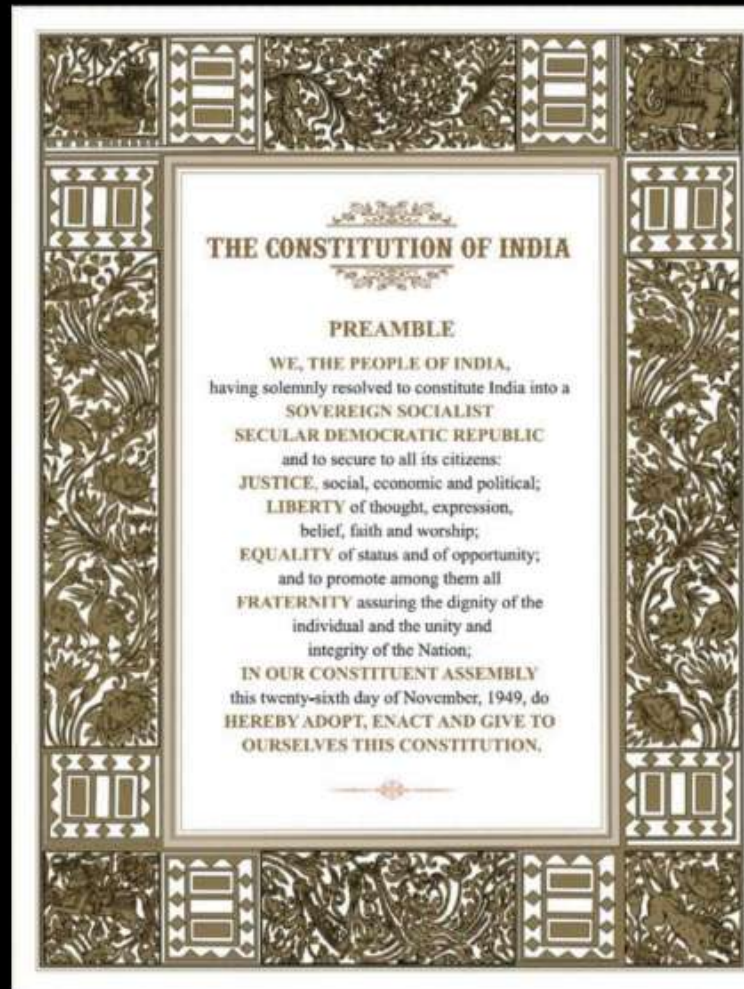
- These documents did not just emerge overnight; they are built upon the ideas and principles debated almost since the time of Kautilya, Aristotle to Jean Jacques Rousseau, Karl Marx, Mahatma Gandhi and Dr. B.R. Ambedkar.
- As far back as the fifth century B.C., Plato and Aristotle discussed with their students whether monarchy or democracy was better. In modern times, Rousseau first argued for freedom as a fundamental right of humankind.
- Karl Marx argued that equality was as crucial as freedom. Closer home, Mahatma Gandhi discussed the meaning of genuine freedom or swaraj in his book Hind Swaraj.

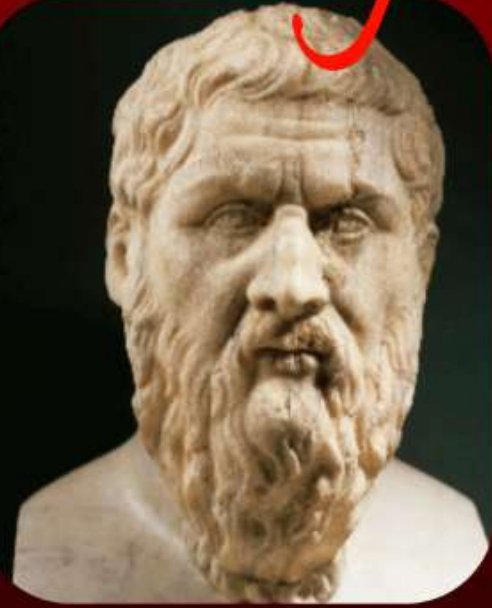


Next Toppers



- Dr. Ambedkar vigorously argued that the scheduled castes must be considered a minority, and as such, must receive special protection.
- These ideas find their place in the Indian Constitution; our Preamble enshrines freedom and equality; the chapter on Rights in the Indian Constitution abolishes untouchability in any form; Gandhian principles find a place in Directive Principles.

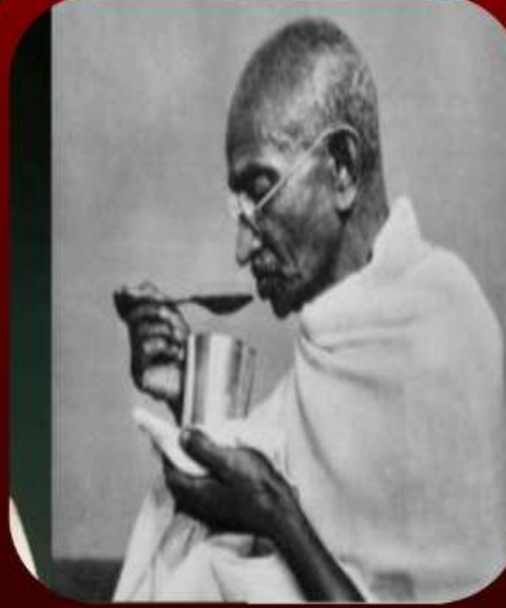




Plato and Aristotle:
Debated monarchy
vs. democracy in
ancient Greece.



Rousseau:
Highlighted freedom
as a fundamental
human right.



Mahatma Gandhi:
Advocated for true
freedom (Swaraj) in
Hind Swaraj.



Dr. B.R. Ambedkar:
Focused on the
protection and
upliftment of
marginalized groups,
influencing India's
policies on social justice.



Karl Marx: Stressed
equality alongside
freedom.

① Political theory deals with the ideas and principles that shape Constitutions, governments and social life in a systematic manner.

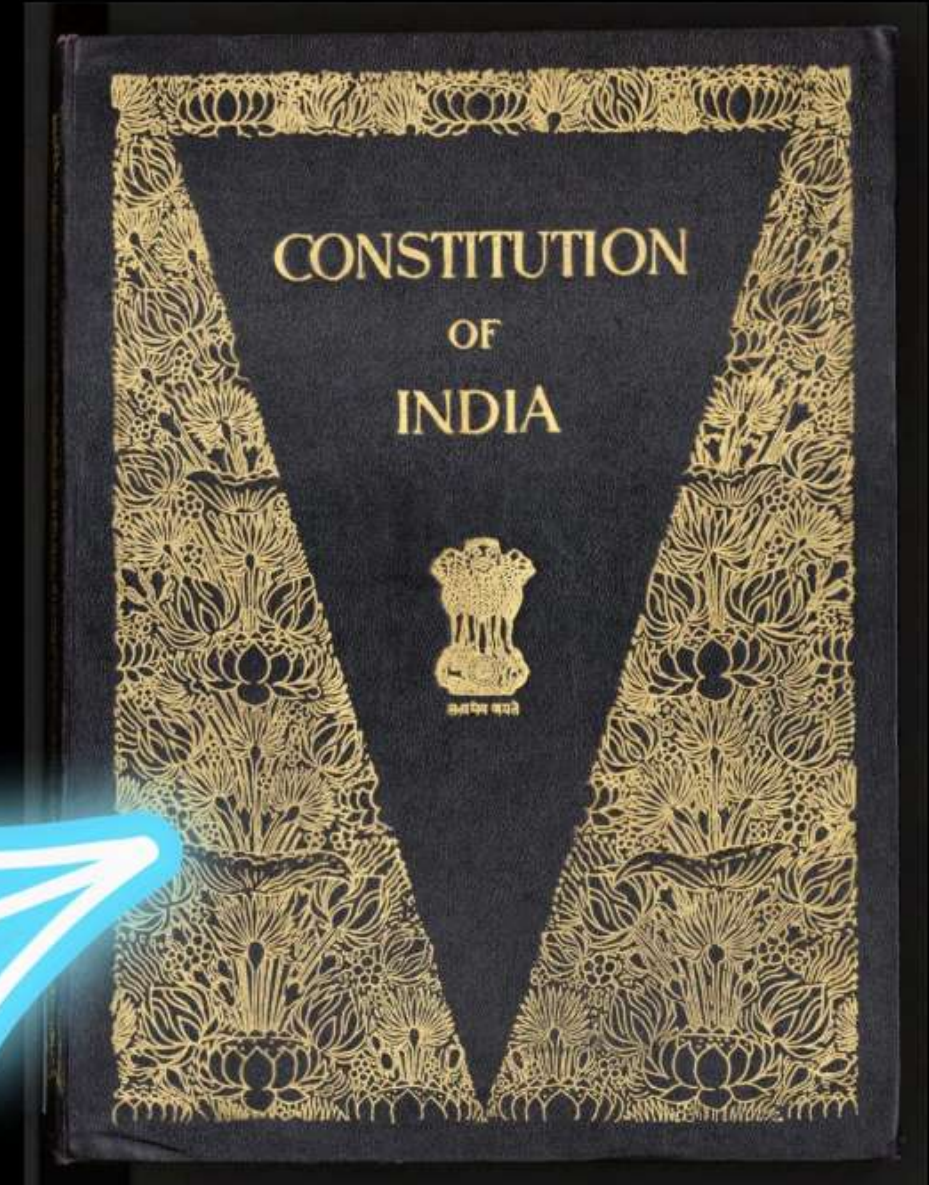
② It clarifies the meaning of concepts such as freedom, equality, justice, democracy, secularism and so on. It probes the significance of principles such as rule of law, separation of powers, judicial review, etc. This is done by examining the arguments advanced by different thinkers in defence of these concepts.

Though Rousseau or Marx or Gandhi did not become politicians, their ideas influenced generations of politicians everywhere. There are also contemporary thinkers who draw upon them to defend freedom or democracy in our own time.

Besides examining arguments, political theorists also reflect upon our current political experiences and point out trends and possibilities for the future.



Political Theory

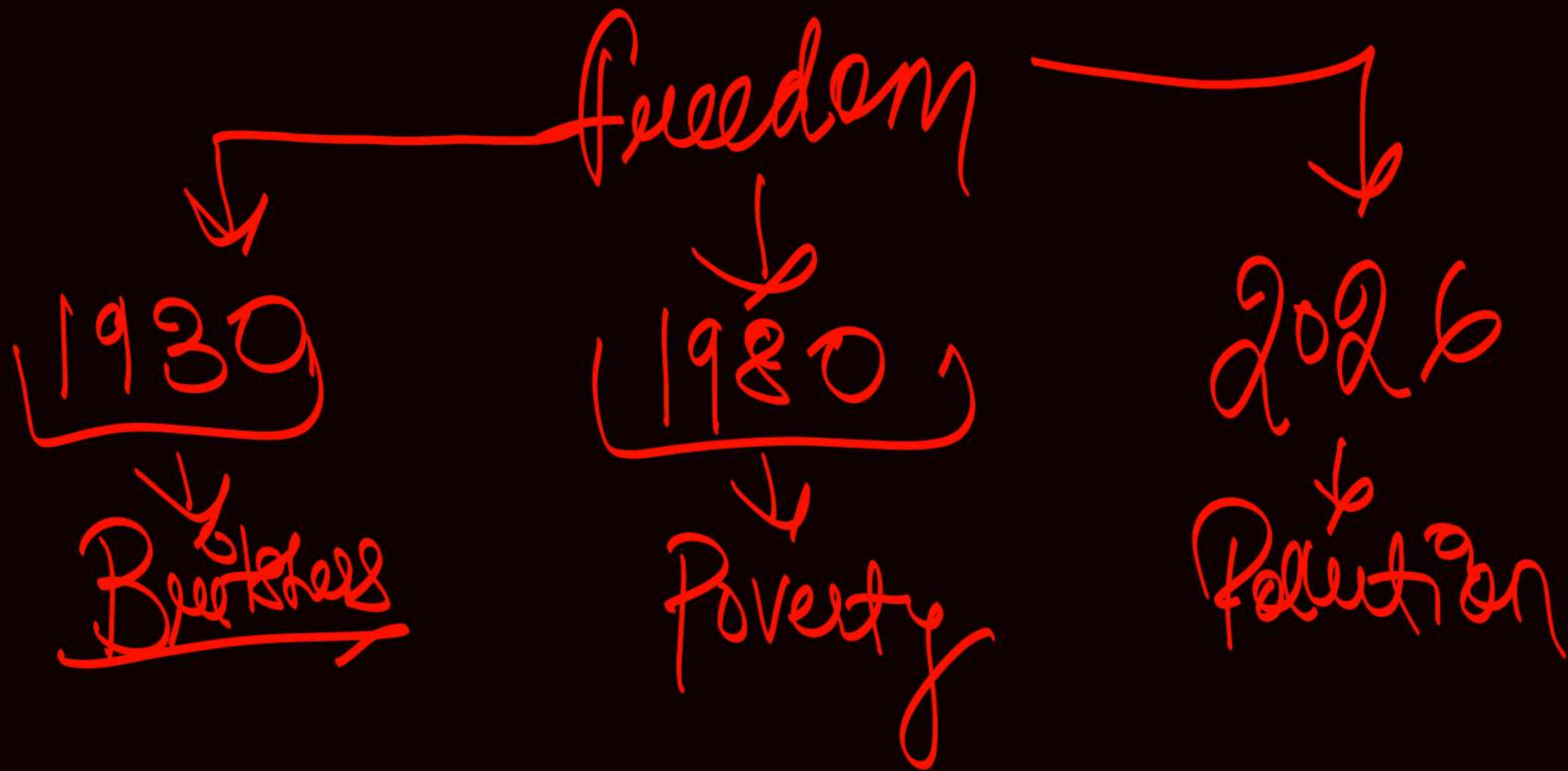


- But is all this relevant for us now? Have we not already achieved freedom and democracy?
- While India is free and independent, questions regarding freedom and equality have not ceased to crop up. This is because issues concerning freedom, equality, democracy, arise in many areas of social life and they are being implemented in different sectors at different paces.
- For instance, although equality may exist in the political sphere in the form of equal rights, it may not exist to the same extent in the economic or social spheres.
- People may enjoy equal political rights but still be discriminated against socially because of their caste or poverty. Some people may have a privileged place in society while others are deprived even of basic necessities.
- Some are able to achieve whatever goals they set for themselves while many are unable even to go to schools so that they can have decent jobs in the future. For them, freedom is still a distant dream.

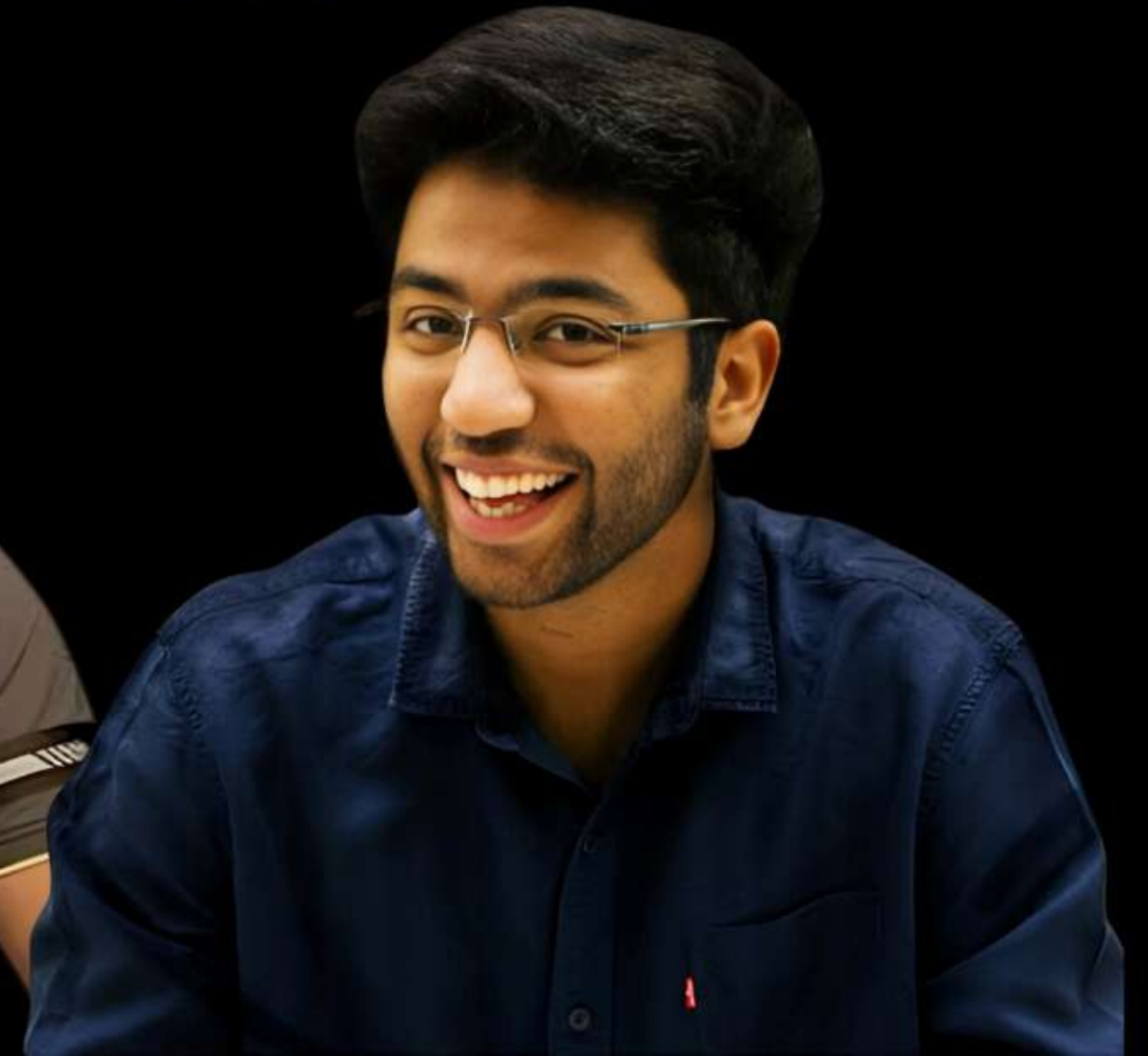


- Secondly, though freedom is guaranteed in our Constitution, we encounter new interpretations all the time. This is a bit like playing a game; as we play chess or cricket, we learn how to interpret the rules.
- In the process, we discover new and broader meanings of the game itself. Similarly, the fundamental rights guaranteed by our Constitution are continually being reinterpreted in response to new circumstances.





10TH KE SATH BHI 10TH KE BAAD BHI



- For instance, the right to life has been interpreted by the Courts to include the right to livelihood. The right to information has been granted through a new law. Societies frequently encounter new challenges which generate new interpretations.
- The fundamental rights guaranteed by our Constitution have been amended and expanded over time through judicial interpretations and government policies which are designed to address new problems.

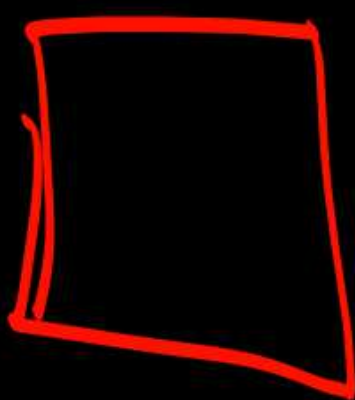


- Thirdly, as our world changes, we may discover new dimensions of freedom as well as new threats to freedom.
- For instance, global communications technology is making it easier for activists to network with one another across the world for protecting tribal cultures or forests. But it also enables terrorists and criminals to network. Moreover, internet commerce is all set to increase in the future.



PUTTING POLITICAL THEORY TO PRACTICE

- Unlike in mathematics where there can be one definition of a triangle or square, we encounter many definitions of equality or freedom or justice.



RESEARCH
CHAL RAHI HAIN

- This is because terms like equality concern our relationships with other human beings rather than with things. Human beings, unlike things, have opinions on issues like equality. And many opinions need to be understood and harmonised.
- How do we go about doing this? Let us begin with our common experience of equality in different places.



- You may have noticed that people often jump the queue in shops or doctor's waiting rooms or government offices. Sometimes, those who do so are told to get back in line and we feel glad. Sometimes, they get ahead and we feel cheated. We resent this because we all want equal opportunity to get goods and services for which we are paying. So when we reflect on our experience, we understand that equality means equal opportunity for all. At the same time, if there are separate counters for the old and disabled, we understand that such special treatment may be justified.



- But we also notice everyday that many poor people cannot go to the shop or to a doctor because they have no money to pay for goods and services. Some of these people could be day labourers who are cutting stones or lugging bricks for long hours.
- If we are sensitive, we feel that it is not fair that in a society some members cannot even have their basic needs satisfied. We come to realise that equality must involve some kind of fairness so that people are not unduly exploited and disadvantaged by economic factors.



- Consider the fact that there are many children who cannot go to school because they have to work to feed themselves. And most girl students in poor households are pulled out of school to care for their younger siblings while parents go to work.
- Even though the Indian constitution guarantees the right to primary education for all, this right remains formal. Again, we may feel that the government should do more for such children and their parents so that they are enabled to go to school.

Samasya Par Nahi,
Samadhaan Par **FOCUS** karo



- Thus you may see that our idea of equality is quite complex; when we are in a queue or playground we want equal opportunity.
- If we suffer from some disability we want special provisions made. When we cannot even afford basic needs, equal opportunity is not enough.
- We must be enabled to go to school or get help through proactive measures such as fair distribution of resources (jobs, decent wages, subsidised hospitals, etc.). This requires that some agency be made responsible to ensure fairness.
- So the reason we have many definitions is because the meaning of equality is dependent on the context. We started with what it meant for ourselves and then proceeded to consider others (the poor, disadvantaged, senior citizens, etc.).
- We discovered many layers of Political theorists clarify the meaning of political concepts by looking at how they are understood and used in ordinary language.

- They also debate and examine the diverse meanings and opinions in a systematic manner.
 - When is equality of opportunity enough?
 - When do people need special treatment?
 - How far and how long should such special treatment be given?
 - Should poor children be given midday meals to encourage them to stay in schools?

- These are some questions which they address. As you can see, these issues are eminently practical; they provide guidelines for framing public policies on education and employment.
- As in the case of equality, so also in the case of other concepts, political theorists engage with everyday opinions, debate possible meanings and thrash out policy options. Freedom, Citizenship, Rights, Development, Justice, Equality, Nationalism and Secularism are some of the concepts that we will discuss in the following chapters



मुझे **आत्मज्ञान** की
प्राप्ती हो गई है

WHAT DO WE STUDY IN POLITICAL THEORY?

- We may have political ideas but do we need to study political theory?
 - Is it not more suited for politicians who practise politics?
 - Or for bureaucrats who make policies?
 - Or for those who teach political theory?
 - Or for lawyers and judges who interpret the Constitution and laws?
 - Or for activists and journalists who expose exploitation and demand new rights?

- What do we (high school students) gain by knowing the meaning of freedom or equality?
- First of all, political theory is relevant for all the above target groups. As high school students, we may choose one of the above professions in the future and so indirectly it is relevant for us even now. Do we not learn mathematics although not all of us will become mathematicians or engineers? Is it not because basic arithmetic is useful to life in general?

Asa **Padho** ki kisi ke
Baski Nahi Hogi



- **SECONDLY** we are all going to be citizens entitled to vote and decide other issues. To act responsibly, it is helpful to have a basic knowledge of the political ideas and institutions that shape the world we live in.
- In the information society, it is crucial that we learn to be reasonable and informed if we are to participate in gram sabhas or offer our views on websites and polls. If we simply express arbitrary preferences, we will not be very effective. But if we are thoughtful and mature we can use the new media to discuss and express our common interests.
- As citizens, we are a bit like the audience in a music concert; we are not the main performers interpreting the song and melody. But we set the agenda and appreciate the output and put in new requests.
- Have you noticed that musicians perform better when they know the audience is knowledgeable and appreciative? So also an educated and vigilant citizenry makes those who play politics more public-spirited.

- **THIRDLY,** freedom, equality and secularism are not abstract issues in our lives. We daily encounter discrimination of various sorts in families, schools, colleges, shopping malls and so on. We ourselves have prejudices against people who are different from us, be they of a different caste or religion or gender or class.
- If we feel oppressed, we want it redressed and if that is delayed, we feel violent revolution is justified. If we are privileged, we deny that there is any oppression even as our maids and servants struggle for dignity. Sometimes, we even feel that our servants deserve the treatment they get.
- What political theory encourages us to do is examine our ideas and feelings about political things. Just by looking at them more carefully, we become moderate in our ideas and feelings.

- **FINALLY,** as students we enjoy debates and elocution competitions. We have opinions about what is right or wrong, just or unjust but do not know whether they are reasonable or not. Only when we argue with others, we realise the need to defend them and seek out reasons and arguments.
- Political theory exposes us to systematic thinking on justice or equality so that we can polish our opinions and argue in an informed manner and for the sake of common interests.
- Such skills of debating rationally and communicating effectively are likely to be great assets in the global informational order.

Overview

↳ What is Politics?

↳ What do we study in

Political theory



Putting Political
Theory to Practice

Why do we study
Political
theory?

QUESTION

What does Political Theory deals with?

- Political Theory is closely related to the nature of state, the authority, the structure of the state and the interaction of the state with its environment.
- It critically evaluates values which are part of our life like freedom, equality and justice.
- It probes the significance of principles such as rule of law, separation of powers, judicial review, etc.
- It examines the extent to which freedom is granted to the citizens.
- It also examines whether existing institutions are adequate and how existing institutions can be made more democratic.

QUESTION

How politics and government influence our daily life?

- It is an unfortunate common view that politics and government are unrelated to everyday life. It is related to politicians, legal and official business that the average person knows nothing about, and should not bother with. It is an unfortunate view because politics is about life. Politics and government influence our daily life in the following ways
 - Policies made by government help to improve our lives.
 - Policies of inefficient and corrupt government endanger people's lives and security.
 - The government has a direct influence on several aspects of life that includes land use, property taxes, laws, education, health care and the living conditions within neighbourhoods.

QUESTION

Which of the following statements about Political Theory is incorrect?

- (a) Politics is not confined to the affairs of government.
- (b) Political Theory systematically thinks about the values that inform political life -values such as freedom, equality and justice.
- (c) Political Theory clarifies the existing definitions of concepts by focusing on some major political thinkers of the past and present.
- (d) None of the above

QUESTION

According to the Supreme Court of India, the Right to Livelihood is a part of.....

- (a) Right to Equality
- (b) Right to Freedom
- (c) Right to Life
- (d) Right to Constitutional Remedies

EXERCISES

1. Which of the following statements are true/false about Political Theory?
 - (a) It discusses ideas that form the basis of political institutions.
 - (b) It explains the relationship between different religions.
 - (c) It explains the meanings of concepts like equality and freedom.
 - (d) It predicts the performance of political parties.

EXERCISES

2. Politics is more than what politicians do. Do you agree with this statement? Give examples.
3. Vigilant citizens are a must for the successful working of a democracy. Comment.
4. In what ways is the study of political theory useful for us? Identify four ways in which political theory can be useful to us?
5. Do you think that a good/convincing argument can compel others to listen to you?
6. Do you think studying political theory is like studying mathematics? Give reasons for your answer.



FREEDOM

MEANING OF FREEDOM

- Living in a society requires rules and regulations because people have different interests and goals, these rules limit individual freedom but also help in reducing insecurity and allow personal development.
- Political theory discusses how to distinguish between socially necessary constraints and other restrictions on freedom.
- Freedom is valuable as it allows individuals to make independent choices. It allows the use of rational thinking and judgement in decision-making.
- In simple terms, freedom means absence of constraints. However complete meaning of freedom has two aspects positive and negative.
- Positive Aspect This means creating conditions that enable people to express themselves freely and develop their talents and potential.
- Negative Aspect This means being free from outside control. It allows individuals to make their own choices and decisions.

freedom

Absence
of constraints
(Restrictions)

Negative Liberty.

~~Development~~
Development
of capabilities

Positive
Liberty.

MEANING OF FREEDOM

The Ideal of Freedom

- The writings of Nelson Mandela and Aung San Suu Kyi emphasise the significance of the ideal of freedom.
- Freedom was crucial to India's national struggle and inspired movements in Asia and Africa against British, French and Portuguese colonialism.



NELSON MANDELA

- Nelson Mandela in his autobiography, **Long Walk to Freedom**, describes his personal struggle against the apartheid regime in South Africa.
 - Mandela's struggle was against unjust constraints imposed under apartheid regime, which discriminated the citizens on the basis of race.
 - Mandela aimed to free all the people of South Africa.
 - Mandela spent twenty-seven years in jail to achieve freedom for his people.
-
- The system of apartheid imposed many constraints on people. These were
 - They were forced to move to separate town areas.
 - "They were denied freedom of movement across the country.
 - They were not allowed to choose who they could marry.

AUNG SAN SUU KYI

- Aung San Suu Kyi was inspired by Mahatma Gandhi's ideas of non-violence.
- She saw her freedom as linked to the freedom of her people in Myanmar.
- She remained under house arrest for many years to achieve this freedom.
- She wrote a book name, Freedom from Fear. In this book, she wrote that "For me real freedom is freedom from fear and unless you can live free from fear you cannot live a dignified human life".
- According to Aung San Sun Kyi living a dignified human life, requires us to be able to overcome such fear.



THE SOURCES **OF CONSTRAINTS**

Restrictions

- Individuals cannot avoid all constraints or restrictions while living in society. The sources of constraints on freedom are as follows
- Domination and External Controls Restrictions imposed by force, such as colonial rule of apartheid in South Africa
- Government Laws, Laws can restrict freedom, but democratic governments allow freedom to its citizens with some control to protect the freedom of all the citizens.
- Social and Economic Inequality Inequalities, like those in the caste system', also impose constraints on freedom.

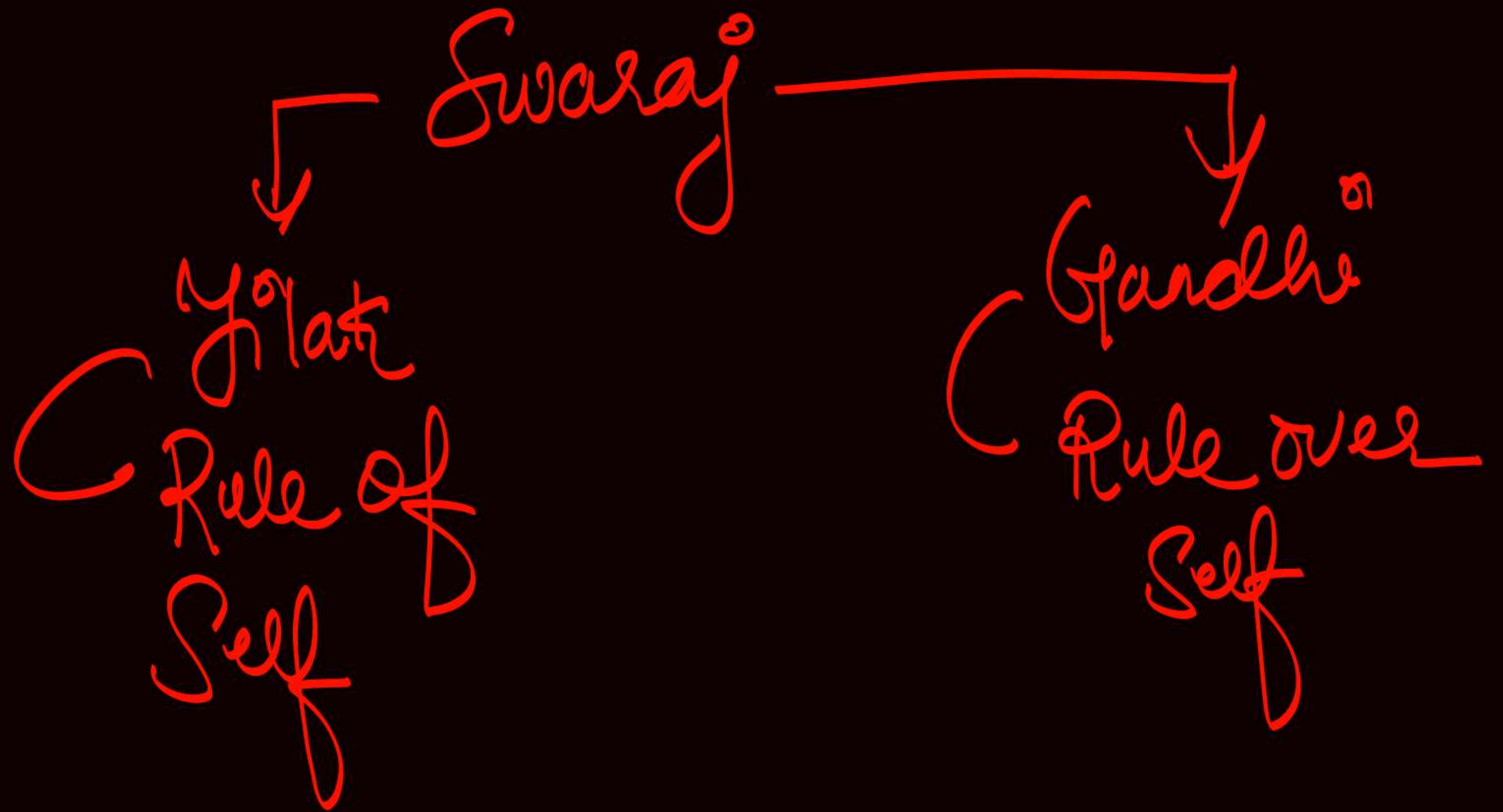
NETAJI SUBHASH CHANDRA BOSE ON FREEDOM

Idea

Netaji Subhash Chandra Bose believed that freedom should include

- Freedom for individuals and society
- Freedom for men and women
- Freedom from political bondage
- Freedom from religious intolerance and communalism
- Freedom of equal distribution of wealth
- Freedom for all classes
- Freedom from socio-economic inequalities

- Bose's political views also included support for complete freedom for India, support for a classless society and support for state socialism.
- The idea of Subhash Chandra Bose on freedom may appear Utopian (dream) but this idea alone can satisfy the hunger in the soul.



NEED OF CONSTRAINTS

- We need some constraints to maintain the order in the society otherwise society would descend into chaos.
- They foster an environment where people can live together harmoniously while maintaining their individual beliefs. They encourage respect for differing views, opinions and beliefs.
- They help to manage differences in opinions and ambitions, thus reducing the likelihood of conflicts.
- They provide mechanisms for controlling violence and resolving disputes which are essential for peaceful co-existence. They provide protection against bullying or attempts to impose conformity.

HARM PRINCIPLE

- The Harm Principle was introduced by John Stuart Mill in his essay On Liberty. According to the principle, interference with liberty is justified only for self-protection and to prevent harm to others. The principle is explained as follows
- J.S. Mill divides the action into the following categories

Self-Regarding Actions	Other-Regarding Actions
Actions that have consequences only for the individual actor and nobody else are called self-regarding actions.	Actions that have consequences for others are called Other-regarding actions.
The state (or any other external authority) can not interfere in such actions.	The State (or any other external authority) can interfere in such actions. It can constrain a person from behaving in a manner that harms another individual.
For Example, deciding to pursue a particular career based on personal interests and goals.	For Example, disposing waste in a way that harms the community's health and quality of life.

Self Regarding Action

└ minor Harm

└ Major Harm

FREEDOM OF EXPRESSION

- Freedom of expression' is one of the fundamental areas of non-interference. It should not be restricted without strong justification.
- J.S. Mill argued for protection of this freedom. Voltaire supported the right to express even with unpopular opinions.
- Over time many books, films, plays or articles have been banned after protests. Examples include bans on books like The Satanic Verses by Salman Rusdie and Ramayana Retold by Aubrey Menon, films like. The Last Temptation of Christ and the play Me Nathuram Boltey were banned after protests.

FREEDOM OF **EXPRESSION**

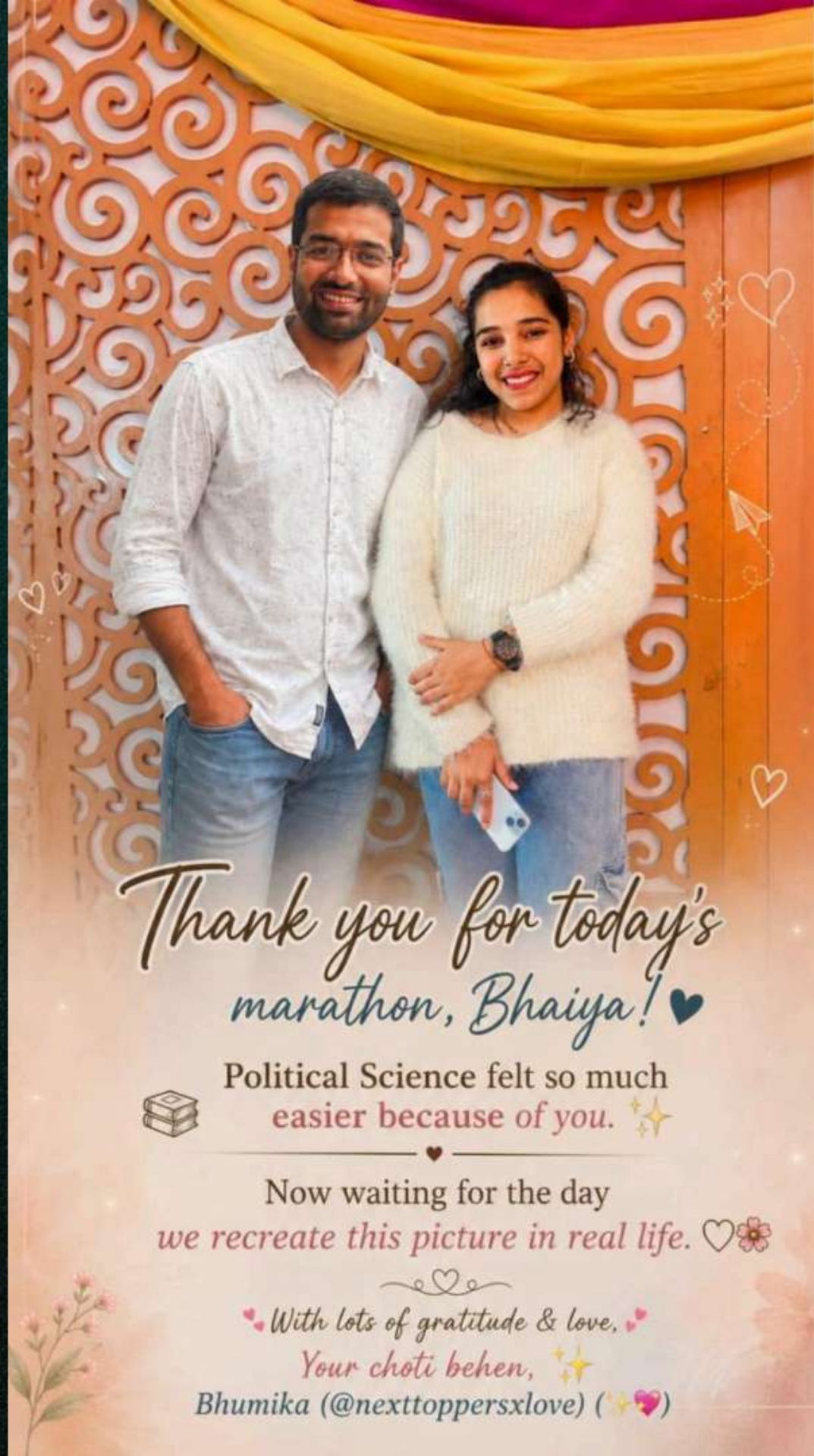
- Banning is an easy solution in the short term as it satisfies immediate demands. However, it is harmful to the long-term future of freedom in society because once banning starts, it can become a habit.
- Partial ban like censorship is also crucial in a society. It ensures that inappropriate content is not accessible to certain audiences, such as children.
- In these cases, only specific portions of a film are restricted rather than the entire work being banned. This allows for a balanced approach, where content can still be shared but with necessary safeguards to prevent harm.

FREEDOM OF THOUGHT AND DISCUSSION

- J.S. Mill defended the importance of freedom of thought and discussion in his book On Liberty. He gave the following reasons to support this idea
- "Even false ideas contain some element of truth."
- "Truth emerges from the clash of opposing views."
- "Conflict of ideas ensures that truth remains dynamic and reliable."
- Suppressing ideas risks losing knowledge that may later prove valuable.

Chatgpt





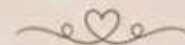
*Thank you for today's
marathon, Bhaiya! ♥*



Political Science felt so much
easier because of you. ✨



Now waiting for the day
we recreate this picture in real life. ♥🌸



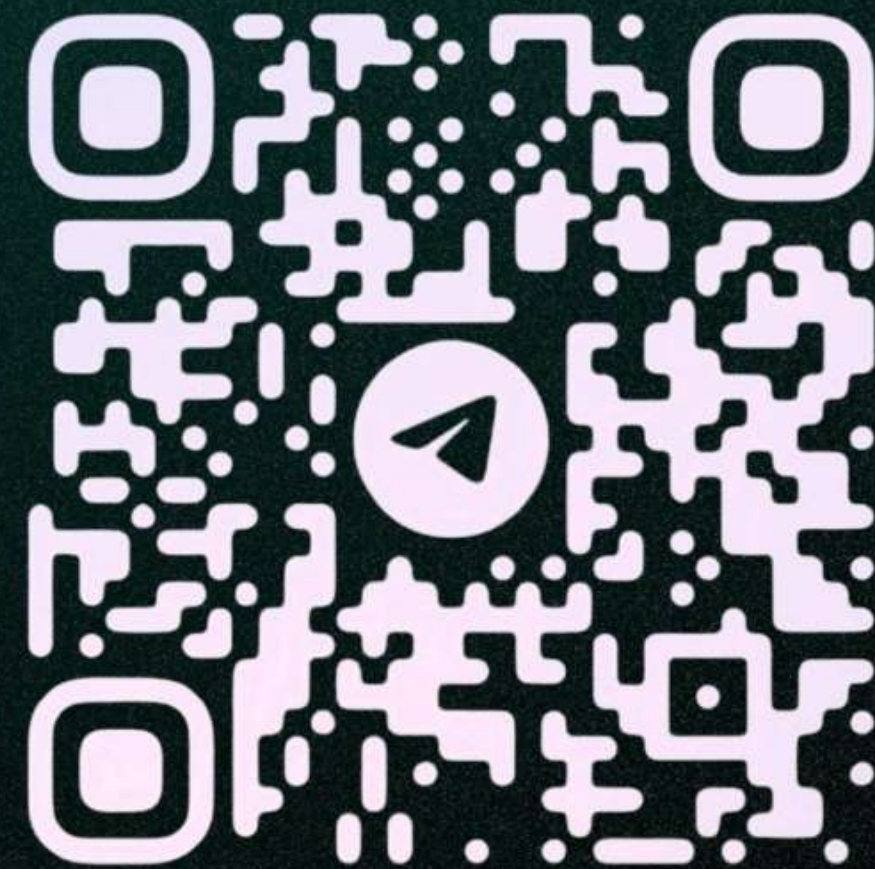
♥ With lots of gratitude & love, ♥

Your choti behen, ✨

Bhumika (@nexttoppersxlove) (♥💖)

THANK YOU

Stay Connected
KEEP LEARNING



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