

International Journal of Advanced Multidisciplinary Research

ISSN: 2393-8870

www.ijarm.com

(A Peer Reviewed, Referred, Indexed and Open Access Journal)

DOI: 10.22192/ijamr

Volume 9, Issue 4 -2022

Research Article

DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.04.002>

Indian political zeitgeist on societal problem

Uttam Samanta

Student of Post Graduation Diploma in Human Rights and Duties Education, Jadavpur University, Kolkata, India

E-mail: uttam8214@gmail.com

Abstract

In the book *Nationalism*, **Rabindranath Tagore**, who got the first eastern Nobel, has written that – Indian's problems aren't hidden in its political system but it has in its social circumstances. Edmond Bark, a conservative political theorist, impugns the British East India Company for their valediction and interferences in the India's cultural and religious *fidei*. In his words a regimental and economy company should not contemplate about the individuals' nemesis. On the same time that was dyslexic for the intellectual community of all over the world because Mary Wollstonecraft has claimed in his embellish words that men and women are not born they are made by societal norms. And Indian society deputized the debate in their political values, and it made tatter between the institution and peoples and the leader became apotheosis- for today it becomes inexplicable for the expert and their lexicons. Not only *Gurudev* but also India's first Prime Minister **Pandit Jawaharal Nahru** has stated about the India's social structure and its problems in his books '*Discovery of India*'. Today if we look back to the 75 years since enfranchisement and embedded of India's attainment will we get flabbergasted heresy? But why The most zaguero of law of Indian Constitution demiurge have accomplished the answer. India's Constitution's father **Dr.B.R. Ambedkar** tantamountly argued about India's social democracy and its ambushed exploitation, how it propagated the political order.

Keywords

Young India,
Freedom House
Report,
World Inequality
Report,
Development as
Freedom.

Indian Political Zeitgeists:

India's perpetual history ensured that if India professed its political system and economic *ability* though India has to concoct on its unmitigated societal values. Because India's individual, community and polity are anchored by unanimous democracy. So, democracy not only a

political system and India's but also it has great committeemen to societal community and their growth. Democracy has to answer of the present problems. The countries like India's village based society and polities are reflecting the country's view and its democratic system is acrimoniously intertwined with its all acts and notions.

“Economy equality must never be supposed to mean possession of an equal amount of worldly goods by everyone” as *Mahatma* said to protect the village economy from exploitative business economy in the 18 August 1940 issue of *Young India*. That was the quest to make a more (as much as possible) just society and polity. In the present zeitgeist, Indian democracy is not in its way of history as *Asoka* and *Akbar* has shown. Because democracy is not a mere electoral and civic autonomy but it has a great responsibility for power decentralization and democratization. As a diverse country (language, religion, community, culture etc), India has shown its democratic ideology and practice intuitively. In the time of Prime Minister *Indira Gandhi*, India’s democracy was under emergency (constitutionally), but it has successfully overcome. In recent history, with the India’s economic growth, India has a long quest for social and economic equality, quintessentially, as Father of the Constitution *Dr. B R Ambedkar* has a stated when he was delivering The Constitution in the constitution assembly. Because the tolerance of India’s social ground is changing. **According to Freedom House Report 2021, Indian status changes from Free to Partly Free**, simultaneously, number of India’s media is highest in the world. But media is not aware about the grassroots level. Freedom of speech is valuable intuitively. All the humans always are ready for highest form of freedom and liberty the human freedom is the fundamental strops components of democratic politics. The independent opinions’ contributions daily practices make a man and woman more politically annex. In the last decade of this century, India’s grass root people incremented the diligent in social and political structure. With the political practices, social fabric and public life ethics are necessary to ensure Individual liberty and happiness (**India has ranked 139 out of 149 countries in the list of UN World Happiness Report**). The report shows that *“communal and protest related violence in India has increased that followed weeks of demonstrations against discriminatory changes to the country’s citizenship law.”* Indeed, Arthur Cecil Pigou, the famous English economist, has shown in his theory that happiness, satisfaction and

contentment is important feature for the economic growth. And in present time, for the political disaster the human satisfaction is in strangled position. The political democracy conformed the economic development. It’s clear that political instability is disrupting the individual’s economic ability, explicitly, the below poverty line. The law is a legitimate order of each and every Government institutions’ highest authority. So for a democratic republic a *just* law should have to, indeed. According to the IMF World Economic Outlook (April - 2021) - **“GDP Per Capita of India in 2021 is projected at \$2,191 at current prices. India is at 144th position out of 194 economies in terms of GDP (nominal) per capita.”** If India has to continue its economic growth though, it has to become politically mature. The question on political phenomenon is not adequate but peoples concern and public discussion on policies are significant. Actually some central political parties and their regimes became the object of public discussion, generally. But the social security and their institutions mobility is also crucial to make politically active and economically beneficial society. It indicates that India’s per capita income is decreasing in the South-Asia Region than many other countries with its social security institutions (school, college, hospital infrastructures quality and quantity are not increased with its population percentage. Growth should measure on human’s fundamental freedom and capabilities proliferation. It has proven from human economy history that a governmental and non-governmental institution cooperatively would provide the service of education, health, mal nutrition, social infrastructure and justices, despite a country has its several financial transactions. Marco polo, who visited the world around 800 years ago, described many civilizations’ cultivation industry populousness with their reach social fabrication. So India as an oldest civilization would increase National GDP with its per capita income under the satisfactory range of inequality. According to the World Inequality Report -2022, the world’s largest democracy India’s commitment to social and economic equality and justice are under adverse effect, as Indian Constitution’s preamble synergized. If

today India reconcile its promise for social mobility what Gandhi philosophize, though India would rank as felt state. Noblest professor *Abhijit Banerjee and Esther Duflo* has claimed that 'India is in "extreme pain" and the economy is still below the 2019 levels, with "small aspirations" of people becoming even smaller now'. According to 2017 Oxfam report - India is the second most unequal economy in the world. Gradually, the Indian economy has faced the recession in the second decade of the 21st century, and the media's role is in questionable to raise the lower class lives, and without this development the holistic growth will obviously in daunting situation, as, *John Harris* argued that "*The 'middle class' is notoriously difficult to define precisely*" in India. (Actually, the economics; fortiori is not considerable in political realm. Because the political leaderships became flabbergasted and astonish in democratic questions but their parsimonious attributes in political mobilization became professional. In the last decade of the present century, India's unemployment has increased, and probably it's the most effective ruined elements along with inflation rate rise. Consequently, the unemployment and income decreasing is questing the Indian capacity as a growing economy. The economy is changing the political system. And most importantly, subsequently, the societal values are abjuring. With the rise of Neo – Liberal economic system the market is trying to control the State polity. Largely, the social equality is in difficulty. The decreasing is effecting into the below poverty line life's people - Jointly published report by Concern Worldwide and Welthungerhilfe shows that – India's food security is not good enough, India's agricultural production is in good rank in the world, but the "essential commodity" is not in affordable position for all consumers of India. As Professor *Amartya Sen* has argued in his book *Development as Freedom* (2001) that - in democracy (by the freedom of press) the people never faced the famine, but the reality is half eaten. Increasing prices in the essential goods and job crisis are simultaneously dismantling the social fabric, mostly in gender violence and 'party society'. The initiative like 'e-Shram' has not the

admissibility to change the grassroots because the Citizens' education and digital skill is not in verisimilitude.

Case Study – Socio-Economic Problems in Politics:

In a case study it will clear that how in ground the situation is impacting - India's geographical/ethnic (sub-regional) state West Bengal's community politics has abdicated their progression because of a new emerging mess culture. Since the 21st century, the mess culture materialized by city-based development and urbanization. Mess is also a newly emerged word that refers to the community living among the fixed money based students and workers. A student comes to take higher education into a college or a university and the government has established maximum colleges and universities in the cities. As a consequence, the students organized self-ruled accommodations. In actuality, the students, the backbone of the nation, are compelled to accommodate in the mess for their economic disillusionment. And the culture of changes in educational institutions and culture of norms in the mess is enormously contradicting. And because of it, both institutions influence disproportionately. The education institutions' norms became stigmatized for a village-based student so, societal norms became more effective by the mess also. Every districts' city in this state has several students at mass. So, this mess's political, social and cultural significance is gigantic, but the political institutions and practices avoided the truth. The mess's social structure is a hierarchy spreader despite all members being always educated men and women. The hierarchy is inherent which we got from society and legitimized from mess's educated data or *Didi* (big brother behavior based elder members of the mess) from generation to generation by apotheosis. The mess culture is hugely popular in Kolkata because Kolkata is the capital city district of the West Bengal state and the government has established all the famous and crucial education and official institutions in this city. The mess, as a community organization, has a reflection of

Rousseau on the other hand, they belong to different minds and willingness though the situation became as Hobbes said about human nature. The community and differences are balanced by *Lockean* philosophy. So, as an end, a social contract is running these institutions, without any written contract of consent. This mess culture became sometimes supplicant for the students who had not the idea of a general market of the essential commodities and the management in a small level. But the hoodlum always comes as a fuss. Actually, in the 21st century, India is inclined to be a permanent liberal state while the community mess culture was established. In effect, the ambiguous life has taken its habitat. In conclusion, the social tumult (Fidei of superstition) is affecting adversely. Because of the majoritarian, intricate idiosyncratic mindset is leveraged in social physiology. The vicissitudes of nationalism in the hyper role is becoming verisimilitude. 20, September 2020, in 'The James Madison Lecture', proud liberal scholar *John j. Mearsheimer* argued that "*nationalism wins every time.*" Not only now, as the first 'Contractualist' *Hobbes* describes how the primitive society's "*the war of all against all*" situation founds the Nationalism (sovereignty) for the human civilization; and then in the fail of Feudalism, 1930s economic crisis, 1980s instability, and also in revolutionary Communism- in every catastrophe, the Nationalism became a way to run the state-based civilization, as *Mearsheimer* asserts, "*Nations therefore want their own state, because that is the best way to survive and prosper.*" Because of economic recession and employment uncertainty, hatred and animosity become a stable force. But how is this stress coming out? How does it affect social and state politics? The government of West Bengal is unable to generate revenue because they were not interested in creating the modern infrastructure for agricultural and industrial development and as an adverse effect the social security and services are decreasing in a huge number of capacities. And the people of sufferers are eventually mess's members. And all the mess members show their frustration to the juniors. And the juniors became victims and the state has no rule to protect the people, and the education

system is not able to affect the mind. And the superstition is increasing under all these things. In the mess, people play sarcastic politics, powerless (when people are unable to make themselves successful in terms of modern-day) people play a sycophant role. Because of seniors (in terms of age) want to become an agog persons in front of juniors. And criminality becomes an act when a minor person (in terms of all kinds) stays with them. Like, if a religiously minor person is staying in a Hindu major mess though all people's the minor person became fun for all of them and vice versa, and the present political scenario is backing it in terms of politics of hate. And the mess members' invisible support from social media to the common discussion is backing the popular leaders. And in state politics, a vicious cycle is shriveling. And from time to time, all the juniors are becoming seniors and their approach is going to their seniors, and they think that that's the only way to become a *Dada* (big brother). Also, the private job is in place of survival, the stress is accumulating from the boss, so this way, an ambitious person becomes an ambiguous one. So, how it's affecting without the scrutiny of political system? It also has a reason for government disability. The government has established all these institutions in Kolkata, and all these boys and girls from all over the Bengals come and they don't participate in Kolkata's local politics, though the people became unaware of political activity directly and all the politics come from social media, where popular politics take a room, and these short-range migrations never counted by a major power state. And social media is coming as a weapon to control young people. And mostly, the old heresy for a republic and constitutional state is continuing - minority, sexually different persons became a part of the exploitation. All the major forms of a sense became a general issue for all others, and the acceptance of differences is in paragon place. And it explicitly takes a place in gender issues, in a boys mess if a boy is proclaimed as gay though abusing him became a common right for all others. And physiologically all the people tried to make him (who is different) like them as they think normal. And in a broad range, the political spectrum is preserving the paradigm. And all

these politics are out of the count of policymakers and political scientists. Consequently, the Buddhist culture of progression in Bengal politics is declining and the healthy life in all terms is in ideal form.

Conclusion

On 26 July Intra-State war has happened between Assam and Mizoram by the ethnic violence, the death of police personals and civilian by other states' police and intervention of Home Minister are indicate that India's Integration is in challenge for now also, where government has build the India's first Home Minister *Sardar Vallabhbhai Patel's 'Statue of Unity'*, where *Patel* was famous for his contribution to integrate the India, but now again India's rising insurgences are questing for the '*Unity in Diversity*' as a panacea not the imposition by state for making the India '*one size fits all*'. Actually India's politics is only manipulated by the history or culture but its development is influenced by geographic location and available resources enormously. India has ability to produce the agricultural product more than any country but government's incentive is too less to produce the quality food and reduce the health expenditures. And the reformation raises a new debate between movement and protest by farmers' movement. With the neo political spectrum the peoples' liberty and government imposition became under the truck of progressives thoughts. Also, the information surveillance and Right to Information became an issue for the being welfare. If government have to take the social scheme though information in digital mode is necessary but data and private life are inextricably intertwined, so, government surveillance can happen, where imposition is recognized as a issue. There to maintain the public life's democracy's only irrefutable solution is '*Forth Pillar*' or the media, but previously we have discussed that media and market relations complexity is defenestrating the main issue. Gradually, the most ethnic malice has reached by intolerance in system - Institutional Killings and democratic downfall. The significant question was in ideology in post independent era, because

the Britishers has imposed the western values to Indian institutions, and in post independent age when Indian government was taking the decision then discrete has not take place and reality of Indian society has came under the travesty of elite and stagnant system. The practice was long for theoretical battle, and real problems and management was in rest, as Professor *Amartya Sen* has analyzed the first three decades' '*Five Years Plans*' that the government policies was considering the university education most crucial but for the primary education the idiosyncrasy was belittle. This illustrates that for India's democratic systems' Institutions and Theory is in battle with ground reality – as Indian Novelist *Abhijit Vinayak Banerjee* has analyzed in his famous bengali book *Bikolpo Biblop* (Alternative Revolution). But as like another problems Indian democracy has invented its solutions also. Former President *Pranab Mukherjee* has told to promote more decentralization, peace and humanity by 'Debate, Discussion and Decision – Democratic determination' - Indian philosophy in ground can manage the 21st century's needs and old heresy of sociopolitical systems. To tackle theses problems the philosophy of ancient text Upanishad can enlighten us by the **Upanishad's** poet *Rabindranath's* words for Humanity.

References

1. Nehru, Jawaharlal, 1889-1964. The Discovery of India. Garden City, N.Y. Anchor Books, 1959/1960.
2. Sen, Amartya. The Idea of Justice. Cambridge, Mass: Belknap Press of Harvard University Press, 2009.
3. Chandra Bipan, ... [and others]. India's Struggle for Independence, 1857-1947. New Delhi :Viking , 1988.
4. Austin, Granville The Indian Constitution: Cornerstone of a Nation.. Oxford: Clarendon Press, 1966. Xvii , 390 pp.
5. Gandhi and his critics; B R Nanda · Delhi; New York: Oxford University Press, 1985. Print book.

6. Banerjee, Abhijit V., 1961-Duflo, Esther, 1972-New York: Public Affairs, 2012. Book Paperback edition. xi, 303 pages : illustrations, portraits .
7. Sen, Amartya, 1933-. Development as Freedom. New York: Anchor Books, 2000.
8. Chatterji, Angana, Hansen, Thomas, Jaffrelot, Christophe, 2019/03/01; Majoritarian State; How Hindu Nationalism is Changing India.
9. Banerjee, A. V., & Duflo, E. (2012). Poor economics: a radical rethinking of the way to fight global poverty. Paperback edition. New York: Public Affairs.
10. Hobbes, Thomas, 1588-1679. Leviathan. Baltimore: Penguin Books, 1968.
11. Bentham, A Fragment on government, Cambridge University Press, June 2012 1988, ISBN:9781139163675, DOI: <https://doi.org/10.1017/CBO9781139163675>.
12. Gangopadhyay, Sunil; Sei Samay Translated into English as Those Days by Aruna Chakravarti (Penguin, 1997).
13. Guha, Ranajit, Physical, Ananda Publishers, Bengali, Hardbound, 2020; AN9789388870504.
14. The World Happiness Rankings 2021 published in the 9th World Happiness Report, March 2021.
15. The World Inequality Report 2022.
16. The IMF World Economic Outlook (April - 2021).

Access this Article in Online	
	Website: www.ijarm.com
	Subject: Socio-Economics
Quick Response Code	
DOI: 10.22192/ijamr.2022.09.04.002	

How to cite this article:

Uttam Samanta. (2022). Indian political zeitgeist on societal problem. Int. J. Adv. Multidiscip. Res. 9(4): 7-12.

DOI: <http://dx.doi.org/10.22192/ijamr.2022.09.04.002>