

Department of Social Work
Guru Ghasidas Vishwavidyalaya, Bilaspur (C.G.)

Odd semester Examination 2014

Master of Social Work IST semester

Maximum Marks: 75

Paper: MS-101: Society and Polity

MODEL ANSWER

Paper Code- AU-6472

I. Attempt all questions. Each carries equal marks.

10X2=20

1. Society is abstract. **(True)**

2. Crowd is included in the secondary group. **(True)**

3. Concept of quasi primary group is given by:

(C) Cooley

4. Which among the following is not included in primary group:-

(B) Theatre

5. Formal way of control does not include:

(B) Family

6. Cast is a **Closed** class.

7. Innovation is a form of:

(B) Social deviation

8. Recently **Jain** religion is included in minorities.

9. Which one is not a characteristic of a joint family?

(B) High mobility

10. Primary agency of socialization is:

(A) Neighborhood

II: Attempt any five questions.

7X5=35

1) Define the concept of Society.

Answer- The term society is most fundamental to sociology. It is derived from the Latin word 'socius' which means companionship or friendship. Companionship means sociability. According to George Simmel it is this element of sociability which defines the true essence of society. It indicates that man always lives in the company of other people. Man is a social animal said Aristotle centuries ago. Man needs society for his living, working and enjoying life. Society has become an essential condition for human life to continue. We can define society as a group of people who share a common culture, occupy a particular territorial area and feel themselves to constitute a unified and distinct entity. It is the mutual interactions and interrelations of individuals and groups.

August Comte the father of sociology saw society as a social organism possessing a harmony of structure and function. Emile Durkheim the founding father of the modern sociology treated society as a reality in its own right. According to Talcott Parsons Society is a total complex of human relationships in so far as they grow out of the action in terms of means-end relationship intrinsic or symbolic. G.H Mead conceived society as an exchange of gestures which involves the use of symbols. Morris Ginsberg defines society as a collection of individuals united by certain relations or mode of behaviour which mark them off from others who do not enter into these relations or who differ from them in behaviour. Cole sees Society as the complex of organized associations and institutions with a community. According to Maciver and Page society is a system of usages and procedures of authority and mutual aid of many groupings and divisions, of controls of human behaviour and liberties. This ever changing complex system which is called society is a web of social relationship. There are a number of definitions of society. Mainly of them point to the following features of society:

- 1) Society Involves Mutual Awareness.
- 2) Society Consists of Social Relationships.
- 3) Society has Values and Norms that Guide these Social Relationships.
- 4) Society has General Goals.
- 5) Society has a Number of Complementary Social Procedures.
- 6) Society has Division of Labour.
- 7) Society is more than the Sum Total of its Members.

2) Answer- In sociology, **deviance** describes actions or behaviors that violate social norms, including formally enacted rules (e.g., crime), as well as informal violations of social norms (e.g., rejecting folkways and mores). It is the purview of sociologists, psychologists, psychiatrists, and criminologists to study how these norms are created, how they change over time and how they are enforced.

Norms are rules and expectations by which members of society are conventionally guided. Deviance is an absence of conformity to these norms. Social norms differ from culture to

culture. For example, a deviant act can be committed in one society that breaks a social norm there, but may be normal for another society.

Viewing deviance as a violation of social norms, sociologists have characterized it as "any thought, feeling, or action that members of a social group judge to be a violation of their values or rules "or group" conduct, that violates definitions of appropriate and inappropriate conduct shared by the members of a social system. The departure of certain types of behavior from the norms of a particular society at a particular time and “ violation of certain types of group norms where behavior is in a disapproved direction and of sufficient degree to exceed the tolerance limit of the community.”

Deviance can be relative to time and place because what is considered deviant in one social context may be non-deviant in another (*e.g.*, fighting during a hockey game *vs.* fighting in a nursing home). Killing another human is considered wrong, except when governments permit it during warfare or for self defense.

Causes of Social Deviance: -

- 1) Faulty Socialization
- 2) Weak Sanctions
- 3) Poor enforcement of law
- 4) Easiness of rationalization.
- 5) Ambivalence of agents of social control
- 6) Subculture legitimization of deviation.
- 7) Conflict between id, ego and superego.
- 8) Sentiments of loyalty to deviant group.
- 9) Secrecy of violations.
- 10) Indefinite range of norms.

3) Elaborate the concept of power elites.

Answer- C Wright Mills has presented a new version of the elite theory. Mills limits his analysis to the American society only. He does not believe that elite rule is inevitable. In fact he sees it as fairly recent development. He rejects the view that the members of the elite have superior qualities or psychological characteristics which distinguish them from the rest of the population. Instead he argues that the structure of institutions is such that those at the top of the institutional hierarchy largely monopolized power. Certain institutions can be pivotal positions in societies and the elite comprise those who hold command posts in those institutions. Mills identifies three key institutions: The major corporations, the Military and the Federal government.

Those who occupy the command posts in those institutions form three elites. In practice however the interest and activities of the elite are sufficiently similar and inter connected to

form a single ruling minority which Mills terms the Power Elite. The cohesiveness and unity of the power elite is strengthened by the similarity of the backgrounds of its members and another change and overlapping of personnel between the three elites. Members are largely drawn from the upper strata of the society. They share similar educational backgrounds and mix socially in the high prestige clubs. Within the power elite there is frequent interchange of personnel between the elites. Mills has also rejected the Marxian view that political power automatically follows economic power. He has shown a preference for power elite rather than ruling class.

According to him class is an economic term and rule is a political one. The ruling class in its political connotations does not allow enough autonomy to the political order and its agents and it says nothing about the military. Thus power elite is a more suitable term than ruling class. R.K Merton has further supported Mills view that the power elite are recruited from the same social class and are educated in similar prestigious colleges and schools and have similar orientation.

4) Describe the role of religion in socialization.

Answer- Religion moulds and directs the behaviour of people through laying down behaviour standards for its followers. Religion is a system of beliefs and rituals with reference to the sacred and binds people into social groups. Invariably, all religions cherish a set of values and teach followers to uphold their principles. The religious groups, for instance, Hindus, Muslims, Christians, Sikhs, etc, have their own prescribed codes of conduct, which are to be followed through the followers. Therefore, religion regulates the behaviour of people. Roles of religion as an agent of socialization are:

1. Religion converts the animal qualities to human qualities: Religion inculcates the spirit of self-service. It demands that people should be charitable and benevolent. Through various religious experiences he forgets the worldly life and problems. This experience suppresses the animal desires and converts the animal qualities of man to human qualities.

2. Religion is an agent of socialization and social control: Parsons viewed that religion is one of the most important agents of socialization and social control. It has significant role in organizing and directing social life. It helps in preserving social norms and strengthening social control. It socializes him individual and exercises control over both individual and group in various ways. As an informal means, religion regulates the activities of people in its own way. Organization like temples, mosques, church, Gurudwaras etc. also control the behavior of the individuals at different level.

3. It inculcates social virtues: Religion promotes the major social virtues like truth, honesty, non-violence, service, love, discipline etc. A follower of the religions internalizes these virtues and becomes disciplined citizen of the society.

4. Religion Strengthens Self-confidence: Religion is an effective means to strengthen self-confidence. There are certain beliefs like 'work is worship', 'duty is divine', 'result in predestined' etc. which is found in various religions gives strength to the individual and promotes self confidence.

5. Religion provides mental peace: Human life is uncertain. He struggles for his survival amidst the uncertainties, insecurities and dangers, Some-times he feels helplessness. It is the religion which consoles and encourages him in all such time of crisis. Religion gives right shelter to him. He gets mental peace and emotional support. It encourages him to face his life and problems.

6. Religion promotes welfare: Religion teaches to the people to serve the masses and promote their welfare. It gives message that "the service to humanity is service to God". For this reason, people spend money to feed poor and needy. Great religions like Hinduism, Islam, and Christianity etc. put emphasis on aim-giving to the poor and beggars. It develops the philanthropic attitude of the people and thereby injects the idea of mutual help and co-operation. With the influence of religious belief different religious organisations engage themselves in various welfare activities.

7. Religion gives recreation: Religion plays a charming role in providing recreation to the people. Religious rites and festivals are more or less performed in every religion which gives relief to the people from mental exertion. Similarly religious lectures, bhajans, kirtans, musical concerts followed by the utterance of hymn etc. gives much more pleasure to the people and provides eternal recreation.

5) Write a short note on social relationship.

Answer- Society is not only a system of moral norms and defined statuses which embody those norms; it is also a system in action. Society is a system of social relationships. The term social relationship refers to the relationship exists among people. We may witness such relationships between Father and son, employer and employee, teacher and student, merchant and customer, leader and follower, or between friends and enemies etc. such relationships are among the most obvious features of society.

Social relationships represent the functional aspects of society. Analyzing the classifying social relationships is a difficult task. Social relationships involve reciprocal obligations, reciprocal statuses and reciprocal ends and means as between two or more actors in mutual contact. They refer to a pattern of interaction between these individuals. Social interaction is the foundation of social relationship. It is the very essence of social relationship. Without interaction there would be no group life. Mere presence of individuals in a place does not weld them into a social unit or group. It is when persons or groups do such things as work or play or talk together with common end, or when they compete or quarrel with each other that group life exists. Hence interaction is the basic social process, the broadest term for describing dynamic social relationship. Social interaction is the dynamic element in society, while statuses and norms represent static element. Thus social relationship is the kind or mode of interaction they exhibit. These kinds of modes of interaction are called social processes. Social processes are the fundamental ways in which men interact and establish relationships.

The society contains hundreds and perhaps thousands of socially defined relationships. These relationships are beyond measurement. For this reason social relationships have been classified and discussed in terms of the 'kinds of interaction' they manifest. These kinds of interaction or 'patterns of interaction' are called social processes. The kind of interaction or social processes include cooperation, competition, conflict, contravention, accommodation, assimilation, accumulation, isolation, differentiation, disintegration etc.

6) Define the concept of social capital.

Answer- Social capital promotes democratization in general, and democratic performance in scrupulous. Social capital is the skill of people to work jointly for common purposes in groups and organizations. Social capital can be defined simply as the subsistence of a sure set of informal values or norms shared in the middle of members of the group that permit cooperation in the middle of them. Social capital involves characteristics of social organizations such as networks, norms, and social trust that facilitate cooperation and coordination for mutual benefit. Like other shapes of capital, social capital is productive, creation possible the attainment of sure ends that would not be attainable in its absence. If one wishes to promote democratic governance, one should support networks and. for instance, cooperative communality development schemes.

Social capital refers to the institutions, relationships, and norms that shape the quality and quantity of a society's social interactions. Increasing evidence shows that social cohesion is critical for societies to prosper economically and for development to be sustainable. Social capital is not just the sum of the institutions which underpin a society – it is the glue that holds them together.

Some key concepts are elaborated below:

Horizontal Associations- A narrow view of social capital regards it as a set of horizontal associations between people, consisting of social networks and associated norms that have an effect on community productivity and well-being. Social networks can increase productivity by reducing the costs of doing business. Social capital facilitates coordination and cooperation. Social capital also has an important "downside" (Portes and Landholt 1996): communities, groups or networks which are isolated, parochial, or working at cross-purposes to society's collective interests (e.g. drug cartels, corruption rackets) can actually hinder economic and social development.

Vertical and Horizontal Associations- A broader understanding of social capital accounts for both the positive and negative aspects by including vertical as well as horizontal associations between people, and includes behavior within and among organizations, such as firms. This view recognizes that horizontal ties are needed to give communities a sense of identity and common purpose, but also stresses that without "bridging" ties that transcend various social divides (e.g. religion, ethnicity, socio-economic status), horizontal ties can become a basis for the pursuit of narrow interests, and can actively preclude access to

information and material resources that would otherwise be of great assistance to the community (e.g. tips about job vacancies, access to credit).

Enabling Social and Political Environment-The broadest and most encompassing view of social capital includes the social and political environment that shapes social structure and enables norms to develop. This analysis extends the importance of social capital to the most formalized institutional relationships and structures, such as government, the political regime, the rule of law, the court system, and civil and political liberties. This view not only accounts for the virtues and vices of social capital, and the importance of forging ties within and across communities, but recognizes that the capacity of various social groups to act in their interest depends crucially on the support (or lack thereof) that they receive from the state as well as the private sector. Similarly, the state depends on social stability and widespread popular support. In short, economic and social development thrives when representatives of the state, the corporate sector, and civil society create forums in and through which they can identify and pursue common goals.

7) Describe the functions of judiciary.

Answer- The term judiciary is usually applied to designate those officers of the government whose function is to apply the existing law to individual cases. It is the responsibility of these officers to discover the relevant facts in any case and protect the innocent from injury through either the legislature or the executive branch of government. The main functions of judiciary are:

Administration of justice

Protection of the rights and liberties

Protection and interpretation of the constitution

Protection of federation,

The advisory role to the Executive.

Administration of justice is the primary function of the judiciary. However, the judiciary performs certain other function too. These functions may be judicial in character but some of these functions are non-judicial in nature. Following are some of the judicial and non-judicial functions performed by the judiciary.

(1) Judicial Functions: Firstly, when a dispute is brought before a court, it is the responsibility of the court to 'determine the facts' involved. The usual manner in which the courts determine the facts is through evidence given by the contestants. Once the facts have been established, the court proceeds to decide what law is applicable to a particular controversy or circumstance. Herein the judiciary becomes the interpreter of laws, which is the prime function of the judiciary. So the major task of the judiciary is to 'determine' the facts of laws and to apply them to particular circumstance.

(2) Law-making Functions: Secondly, the judiciary while interpreting the existing laws also performs the role of lawmaker. It may sound surprising, but 'judge-made' laws are common to all systems of jurisprudence. Such occasions arise when the provisions of the existing laws

may be ambiguous, or sometimes two or more laws of a particular government appear to be in conflict under a given circumstance.

Herein the judiciary plays an important role in determining what the law is and when two laws apparently conflict, which shall prevail. For instance, the enunciation of the 'Doctrine of Implied Powers' by the U.S. Judiciary proved conducive to the growth of the federal government's power. However, the phraseology of the original U.S. Constitution did not provide such enormous power of the Federal Government. In this context, we fully realize the prime importance of the judiciary.

(3) Guardianship of the Constitution: Thirdly, in federal States like India, the U.S.A. and Switzerland, the judiciary is the guardian of the Constitution. Chief Justice Hughes of America once said, "We are under a union but the Constitution is what the judges say it is".

In federal States conflict in jurisdiction and authority frequently occurs, as there are several law making and executive authorities, each showing its power to the Constitution. In the circumstances, the judiciary becomes the umpire and regulates the legal actions of the States and Central governments.

In case the laws made by any of these law-making bodies conflict with the constitutional provisions, the judiciary in the above mentioned States is empowered to declare the relevant legislation illegal. Indian courts on several occasions have declared laws of the Union as well as the State laws illegal.

(4) Advisory Jurisdiction: Fourthly, some national judiciaries possess advisory jurisdiction. For instance, the President of India may seek the advice of the Supreme Court of India on any proposed legislation. However, there is no such provision in the U.S.A. The Canadian Supreme Court is also obliged under constitutional provisions to tender advice to the Governor General.

(5) Protector of the Fundamental Rights: Fifthly, the judiciaries also act as the defenders of the individual's right. Such role of the judiciary is important as it prevents the individual's rights from being violated. An individual need not wait until harm is done to him. If he had, sufficient reasons to believe that attempts would be made to violate his 'rights' he could approach the courts for protection.

Then the courts would issue orders prohibiting such attempts until the rights of the parties were determined. Judiciary is the watchdog of rights and liberties of the people. In India, the Supreme Court is empowered to protect the Fundamental Rights of the citizens.

(6) Supervisory Function: Sixthly, higher courts are often assigned the task of supervision over the lower courts. The Indian High Courts are responsible for the supervision of their respective state judicial systems.

(7) Non-Judicial Function: Lastly, the judiciary in some countries may perform a number of non-judicial functions. Courts may undertake the administration of property in cases where

the ownership of property in question is in dispute. Courts also assume responsibility for handling the affairs of minor children or lunatics. Courts may be authorized to issue and cancel certain licenses. Courts also may be authorized to grant citizenship to aliens.

III: Attempt any two questions.

10X2=20

1) Write a detailed note on Culture.

Answer- Culture is one of the most important and basic concepts of sociology. In sociology, culture has a specific meaning. The anthropologists believe that the behavior, which is meant, is called culture. In other words the behavior which is transmitted to us by someone is called culture. The way of living, eating, wearing, singing, dancing and talking is all parts of a culture.

In common parlance, the word culture, is understood to mean beautiful, refined or interesting. In sociology, we use the word culture to denote acquired behavior, which are shared by and transmitted among the members of the society. In other words, culture is a system of learned behavior shared by and transmitted among the members of a group.

Definitions of Culture:

Culture has been defined in various ways by sociologists and anthropologists. Following are the important definitions of culture.

E.B. Tylor defines "Culture is that complex whole which includes knowledge, belief, art, morals, Law, customs and any other capabilities and habits acquired by man as a member of society".

Edward Sapir says, "Culture is any socially inherited element of the life of man, material and spiritual".

According to E.S. Bogardus "Culture is all the ways of doing and thinking of a group".

Characteristics of Culture

1. Culture is Learnt: Culture is not inherited biologically, but learnt socially by man. It is not an inborn tendency. There is no culture instinct as such culture is often called learned ways of behavior. Unlearned behavior such as closing the eyes while sleeping, the eye blinking reflex and so on are purely physiological and culture sharing hands or saying 'namaskar' or thanks and shaving and dressing on the other hand are culture. Similarly wearing clothes, combing the hair, wearing ornaments, cooking the food, drinking from a glass, eating from a plate or leaf, reading a newspaper, driving a car, enacting a role in drama, singing, worship etc. are always of behavior learnt by man culturally.

2. Cultural is Social: Culture does not exist in isolation neither it is an individual phenomenon. It is a product of society. It originates and develops through social interaction. It is shared by the members of society. No man can acquire culture without association with other human beings. Man becomes man only among men. It is the culture, which helps man

to develop human qualities in a human environment. Deprivation is nothing but deprivation of human qualities.

3. Culture is shared: Culture in the sociological sense, is something shared. It is not something that an individual alone can possess. For example customs, tradition, beliefs, ideas, values, morals, etc. are shared by people of a group or society. The invention of Arya Bhatta or Albert Einstein, Charaka or Charles Darwin, the literary, works of Kalidas or Keats, Dandi or Dante, the philosophical works of Confucius or Lao Tse, Shankaracharya or Swami Vivekananda, the artistic work of Kavi Verma or Raphael etc. are all shared by a large number of people. Culture is something adopted, used, believed practised or possessed by more than one person. It depends upon group life for its existence. (Robert Brerstedt)

4. Culture is transmissive: Culture is capable of being transmitted from one generation to the next. Parents pass on culture traits to their children and them in turn to their children and so on. Culture is transmitted not through genes but by means of language. Language is the main vehicle of culture. Language in its different forms like reading, writing and speaking makes it possible for the present generation to understand the achievements of earlier generations. But language itself is a part of culture. Once language is acquired it unfolds to the individual in wide field. Transmission of culture may take place by intuition as well as by interaction,

5. Culture is Continuous and Cumulative: Culture exists, as a continuous process. In its historical growth, it tends to become cumulative. Culture is growing completely which includes in itself, the achievements of the past and present and makes provision for the future achievements of mankind. Culture may thus be conceived of as a kind of stream flowing down through the centuries from one generation to another. Hence, some sociologists like Linton called culture the social heritage of man. As Robert Brerstedt writes culture is the money of human race. It becomes difficult for us to imagine what society would be like without this accumulation of culture what lives would be without it.

6. Culture is Consistent and Interconnected: Culture, in its development has revealed tendency to be consistent. At the same time, different parts of culture are interconnected. For example the value system of a society, a society is closely connected with, its other aspects such as morality, religion, customs, traditions, beliefs and so on.

7. Culture is Dynamic and Adaptive: Though culture is relatively stable, it is not altogether static. It is subject to slow but constant change. Change and growth are latent in culture. We find amazing growth in the present Indian culture when we compare it with the culture of the Vedic time. Hence, culture is dynamic.

Culture is responsive to the changing conditions of the physical world. It is adaptive. It also intervenes in the natural environment and helps man in his process of adjustment. Just as our house shelters us from the storm, so also does our culture help us from natural dangers and assist us to survive. Few of us indeed could survive without culture.

8. Culture is Gratifying: Culture provides proper opportunities, and prescribes means for the satisfaction of our needs and desires. These needs may be biological or social in nature. Our need for food, shelter and clothing and our desire for status, name, fame and money etc are all, for example, fulfilled according to the cultural ways. Culture determines and guides the

varied activities of man. In fact culture is defined as the process through which human beings satisfy their wants.

9. Culture varies from Society to Society: Every society has a culture of its own. It differs from society to society. Culture of every society is unique to itself. Cultures are not uniform. Cultural elements such as customs, traditions, morals, ideals, values, ideologies, beliefs in practices, philosophies institutions, etc. are not uniform everywhere. Ways of eating, speaking, greeting, dressing, entertaining, living etc. of different sects differ significantly. Culture varies from time to time also. No culture ever remains constant or changeless. If Manu were to come back to see the Indian society today he would be bewildered to witness the vast changes that have taken place in our culture.

10. Culture is Super Organic and Ideational: Culture is sometimes called the super organic. By super organic Herbert Spencer meant that culture is neither organic nor inorganic in nature but above these two. The term implies the social meaning of physical objectives and physiological acts. The social meaning may be independent of physiological and physical properties and characteristics. For example, the social meaning of a national flag is not just a piece of colored cloth. The flag represents a nation. Similarly, priests and prisoners, professors and profanation, players, engineers and doctors, farmers and soldiers and others are not just biological beings. They are viewed in their society differently. Their social status and role can be understood only through culture.

2) Write a note on Sarvodaya.

Answer- Gandhiji conceptualized social welfare as *Sarvodaya* meaning —*the well being of all in all stages of life*”. In the same time he paid special emphasis on the welfare of the lowest, humblest-underprivileged such as Harijan, women, destitute, rural folk. His constructive programme not only emphasizes the well being of all but also deals with all characteristics of individual, social and national life. Mahatma Gandhi while advocating the cause of social reform and dedicating himself to eradication of all social evils, indirectly brought in specific plans of action. He promoted inter group dealings, created favorable public opinion, launched mass programmes and induced changes at a mass stage. Gandhiji’s philosophy was based on dignity and worth of individual. He whispered in the dignity of labour and the right of all people to earn a livelihood. He did not impose his views on other people, but showed understanding and love for them. The main stay of 'Sarvodaya', accentuated the values of Swarajya and Lokniti that is people have to govern themselves in order to obtain equity and justice. This philosophy accepted that people are knowledgeable in relation to the situation and the methods to manage them given the necessary possessions. It acknowledged that they have the right to plan their own destinies and determine their life styles and appreciated that local solutions necessity be congruent with local resource realities. The Sarvodaya group whispered in social reconstruction, which was the goal of their constructive behaviors in the rural regions. Their aim was to establish an egalitarian society which was free from use of man through man. The focus of their work was the village communities, rather than marginal group of individuals suffering from destitution. Their main

aim was to tackle the social troubles like practice of untouchability, which could only be realized through a radical transformation of the social order based on use.

Viewed in this light, it will not be wrong to state that Gandhiji and Sarvodaya contributed in preparing groundwork for establishment of social work profession in India. He instilled values that are in row with practices, goals, philosophy and methods in the profession of social work. Though, Gandhiji's concept, priorities and techniques varied significantly with that of the professional social workers as the rural society and its troubles were highlighted more in his row and scheme of social work. Social work was not merely ameliorative and corrective but was to be geared towards transformation of the social structure for establishing egalitarian society. He did not devote much attention to the urban society. In addition to contributing the techniques of profession of social work, he combined the two goals of social work-social reform and individual adjustment. The values of social work are essentially dual; social workers being interested at one and the same time in social reform and in helping the individual adjust to his present circumstances. Gandhiji therefore played an important role in preparing the intellectual climate for the growth of professional social work in India.

3) Explain the structure of legislature.

Answer- Legis means 'law' and the Legislature is the branch of government that makes laws. Parliament is the usual term for this. In theory it is superior to the Executive, since the Executive must act according to the law. However Executive means 'doing' so, since this refers to those running the day to day business of government, they are generally considered the most important.

Initially, almost everywhere and certainly in countries which developed the Parliamentary traditions that have influenced us, the Executive was a king. Since the king ruled because of birth, he was not considered responsible to his people. However a king had to be responsible for his people. If he failed in this, change was desirable. This led to rules being required to ensure the king acted on behalf of the people, instead of waiting till the situation got so bad as to necessitate change, Even if the king made the rules, these had to be in the interests of the people.

So the idea emerged that his advisers were responsible not just to the king but also to the people. Instead of the king appointing advisers as he wanted, they had to come from the people too. This applied however to advisers as to the rules, not advisers as to action, which is the distinction between Members of Parliament (those who establish the rules, on behalf of the people) and Ministers (those who help the head of the Executive in his actions).

The Constitution of India which came into force on 26 January 1950 provides for a bicameral Parliament consisting of the President and the two Houses known as the Council of States (Rajya Sabha) and the House of the People (Lok Sabha).

The President

The President of the Republic is elected by an electoral college consisting of the elected members of both Houses of Parliament and the elected members of the Legislative

Assemblies (popular Houses) of the States. Though the President of India is a constituent part of Parliament, he does not sit or participate in the discussions in either of the two Houses. There are certain constitutional functions which he has to perform with respect to Parliament. The President summons and prorogues the two Houses of Parliament from time to time. While the Rajya Sabha is a continuing body, the power to dissolve the Lok Sabha vests in the President. His assent is essential for a Bill passed by both Houses of Parliament. When the Parliament is not in Session and he is satisfied that circumstances exist which render it necessary for him to take immediate action, the President can promulgate Ordinances having the same force and effect as laws passed by Parliament.

The Two Houses of Parliament

Council of States (Rajya Sabha)

The Rajya Sabha is to consist of not more than 250 members. Of these, 12 are nominated by the President for their special knowledge or practical experience in such matters as literature, science, art and social service. The remaining seats are allocated to the various States and Union territories, roughly in proportion to their population; each State is, however, represented by at least one member. The total number of seats in the Rajya Sabha at present is 245, including 12 members nominated by the President.

The representatives of each State in Rajya Sabha are elected by the elected members of the Legislative Assembly of the State in accordance with the system of proportional representation by means of single transferable vote. The representatives of the Union territories are chosen in such manner as Parliament may by law prescribe. The minimum age for membership of the House is 30 years.

The Rajya Sabha is not subject to dissolution, but as nearly as possible, one-third of its members retire as soon as may be on the expiration of every second year in accordance with the provisions made in that behalf by Parliament by law. The normal term of office of a member of Rajya Sabha is six years from the date of election or nomination.

House of the People (Lok Sabha)

The Lok Sabha, as the name itself signifies, is composed of representatives of the people chosen by direct election on the basis of adult suffrage. The maximum strength of the House envisaged by the Constitution is 552 – Upto 530 members to represent the States, upto 20 members to represent the Union territories and not more than two members of the Anglo-Indian Community to be nominated by the President if, in his opinion, that community is not adequately represented in the House. The total elective membership of the House is distributed among the States in such a way that the ratio between the number of seats allotted to each State and the population of the State is, so far as practicable, the same for all States. The qualifying age for membership of the Lok Sabha is 25 years. The Lok Sabha at present consists of 545 members.

The Lok Sabha, unless sooner dissolved, continues for five years from the date appointed for its first meeting and the expiration of the period of five years operates as dissolution of the House. However, while a Proclamation of Emergency is in operation, this

period may be extended by Parliament by law for a period not exceeding one year at a time and not exceeding in any case beyond a period of six months after the Proclamation has ceased to operate.

Structure of State Government of India

The state legislature or the state assembly in India is headed by the chief minister of that state. The state legislature is divided into two parts namely the vidhan sabha and the vidhan parishad. The Governor appointed by President of India for the state assemblies. VIDHAN SABHA State Legislature or State Assemblies headed by CM elected by MLAs, MLAs elected by the people of that state. Elected members called MLA (Member of Legislative Assembly).

VIDHAN PARISHAD 1. Fix number of seats in every state. 2. Diff. Number of seats for diff. states 1. Size cannot be more than 1/3 of the seats reserved for MLA's 2.Can not be less than 40 except J&K (36). Members are called MLC (Member of Legislative Council).

MLAs present in all states of India and in two of the Union Territories, MLCs only in 7 states namely UP, Bihar, J&K, Assam, Maharashtra, Andhra Pradesh and Karnataka.