सुशासन की अवधारणा

अजीत

सहायक आचार्य
राजनीति विज्ञान विभाग
राजकीय कमला मोदी महिला महाविद्यालय
नीमकाथाना, राजस्थान, भारत

सारांश

सुशासन एक अच्छा शासन हैं जो जनकेन्द्रित होता हैं। एकमतता, पारदर्शिता, भागीदारिता, अनुक्रियाशीलता, कानून के नियम, समानता एवं सब को समाहित करने वाला, उत्तरदायित्वता तथा प्रभाविता एवं सार्मथ्य इसके प्रमुख तत्व, लक्षण एवं विशेषताएँ हैं। सुशासन में सरकार की भूमिका महत्वपूर्ण हैं जो विकास को सुनिश्चित करती हैं तथा नागरिकों के साथ साझेदारी को बढावा देती हैं। ई–गर्वनेंन्स भी अत्यधिक लोगों तक नई सेवाओं को पहुँचाने में कारगर सिद्ध हुआ हैं भारत भी सुशासन की तरफ बढ़ रहा हैं जैसे यहाँ अर्थव्यवस्था को मुक्त और अर्न्तराष्ट्रीयकृत किया गया हैं, प्रशासन को अन्तर्क्रियात्मक बनाने हेतु सूचना का अधिकार, जनसुनवाई जैसे कानून लाये गये हैं, तथा ई– गर्वनेंन्स को बढ़ावा दिया जा रहा हैं आदि। नागरिक समाज भी समाज की क्षमता में वृद्धि कर उसे जागरूक बनाकर सुशासन को प्रभावी बनाता हैं। देश की विशालता, सामाजिक एवं धार्मिक विविधताएँ तथा प्रशासनिक मामलों में राजनैतिक हस्तक्षेप सुशासन के समक्ष चुनौतियाँ हैं जिनका समाधान खोजकर सुशासन को और अधिक साकार किया जा सकता हैं।

मुख्य शब्द– सुशासन, अनुक्रियाशीलता, संभाव्यता, ई–गर्वनेन्स, नागरिक समाज, सूचना अधिनियम।

प्रस्तावना

सुशासन नामक अवधारणा आज प्रत्येक समाज की जरूरत है और प्रबल मांग बन गई है। सुशासन का सामान्य अर्थ है– अच्छा शासन। वह शासन जो जनता की अपेक्षा पर खरा हो, सुशासन माना जाता है । लेकिन इस शब्द को विभिन्न अर्थ दिये गयें हैं। कुछ ऐसा लोकतांत्रिक शासन मानते हैं जो प्रभावी और कार्यकुशल हो। लेकिन विद्वानो का प्रायः मानना है कि शासन की पद्धति कोई भी हो, सुशासन का संबंध तो जनता को दी जाने वाली सेवाओं और उनकी गुणवत्ता से है। विश्व बैंक सुशासन को उस सामर्थ्य निर्माण और राजनैतिक सत्ता के प्रयोग से संबंधित करता है जो देश के कार्यक्रमों के कुशल और प्रभावी प्रबंधन के लिए जरूरी है। विभिन्न विद्वानो ने सुशासन को अलग–अलग तरीके से परिभाषित किया है ।

''सुशासन ऐसा उददेश्योन्मुख और विकासोन्मुख प्रशासन है जो जनता के जीवन स्तर में सुधार हेतु प्रतिबद्ध हो''।

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रिचर्ड जेफरिज

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''सुशासन वह है जिसमें प्रजा एक शांतिपूर्ण,' नियमयुक्त, समृद्धियुक्त जीवन जिए।''

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लूसियन पाई

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''सुशासन एक प्रभावी संगठन है जिसमे नीति निर्माण,विशेष रूप से आर्थिक नीतियों का वृद्धि में सहयोग, स्थिरता एवं जनहित शामिल है।''

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जॉन हैले एवं मार्क रोबिन्सन

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''सुशासन विकास को बढ़ावा देने वाला एवं गरीबी को घटाने वाला शायद एकमात्र महत्वपूर्ण कारक है।''

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कोफी अन्नान

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''सुशासन वह है जो समाज की कीमत समझे और उसे बढ़ाए।''

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विवेक चोपड़ा

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''सुशासन वह है जिसमें राजनैतिक हिस्सेदारी,स्वतंत्रता का अधिकार, नियमयुक्त वातावरण, सूचना एवं पारदार्शिता हो तथा जनता एवं सरकार के मध्य प्रभावी सामंजस्य हो'' **मिनोचा**

''एक सुशासन वह है जिसका लक्ष्य उसकी नीतियों एवं उनको लागू करने के तरीकों तथा उनके नतीजों में हो व इनकी जनता की तरह जिम्मेदारियों,जनता से व्यवहार, जनता के लिए विभिन्न वायदो व उनकी ईमानदारी में ही इनका लक्ष्य समाहित है, ऐसा शासन ही सुशासन है।

<div align="right">यू.एस.अग्रवाल</div>

''सुशासन वह है जिसमे देश का उतरदायित्व रखने वाले राजनैतिक संगठनों के लोगो के कार्य करने के तरीके, उनकी जिम्मेदारियाँ तथा उनके जनता की भलाई के लिए किये गये कार्य तथा सभी जन हेतु संघर्ष करने की कार्य शैली सम्मिलित है''।

<div align="right">यतीश मिश्रा</div>

सुशासन को परिभाषित करने से यह स्पष्ट हो जाता है कि सुशासन विस्तृत अर्थों वाली प्रभावी जनहितकारी व राजनीतिक तथा आर्थिक विकास को बढ़ावा देने वाली प्रक्रिया है।

अध्ययन का उद्देश्य

प्रस्तुत आलेख में सुशासन के अर्थ परिभाषा तत्व, लक्षण, विशेषताओं तथा सरकार, नागरिक समाज एवं ई–गर्वनेन्स की सुशासन में भूमिका तथा इसके समक्ष खड़ी चुनौतियों एवं उनका समाधान खोजने की चेष्टा की हैं।

शोध प्रविधि

प्रस्तुत आलेख में विवरणात्मक, विवेचनात्मक, विश्लेषणात्मक व विचारात्मक प्रविधि द्वारा सुशासन की सैद्वान्तिक, व्यवहारिक तथा इसके प्रभाव, पक्षों, चुनौतियों एवं समाधान को ढूंढने का प्रयास किया गया हैं।

सुशासन के तत्व

सुशासन की अवधारणा को लागू करने हेतु सुशासन के विभिन्न तत्वों पर ध्यान देना जरूरी है। इस सन्दर्भ मे विभिन्न परिभाषाओं एवं एशियन विकास बैंक के सुशासन के विचार के आधार पर सुशासन के विभिन्न तत्व स्पष्ट होते हैं। ये तत्व निम्न है–

भागीदारी

इसका तात्पर्य है नागरिकों के विकास कार्यों मे हिस्सा लेने से होता है अर्थात सुशासन का मुख्य आधार जनता है। भागीदारी सिर्फ तभी अर्थपूर्ण साबित हो सकती है जबकि शासन व्यवस्था इतनी लचीली हो कि उसमें आसानी से भागीदारी हो सके। आर्थिक रुप से भागीदारी का तात्पर्य निजी संस्थाओं की हिस्सेदारी को बढ़ावा देने से है। एशियन विकास बैंक शासन मे निम्न तरीको से हिस्सेदारी को बढावा दे रहा है। जैसे–

1. निजी संस्थाओं एवं जनता के मध्य वार्ता एवं कड़ी बनकर उनके मतभेदों को दूर करना।
2. किसी भी कार्य के संबंध मे स्थानीय सरकार के अधिकारो संबंधित कार्य के अनुकूल निर्णय लेने के अधिकारों को सरकार को प्रदान कर।
3. किसी भी कार्य के हितों के प्रचार प्रसार के लिए जनहित संस्थाओं को एक साधन की तरह उपयोग मे लेकर।

उत्तरदायित्व

इसका तात्पर्य उन लोगो से है जो उन लोगो के लिए उत्तरदायी हैं जिन्होने उन्हे अधिकार दिए है। इसका मतलब नागरिक अफसरों की कार्यशैली को परखने का एक मानक तैयार करना है तथा विशिष्ट रुप से यह तय करना है कि सरकार निजी संस्थाओं को बढावा देने हेतु कितनी प्रयासरत है एवं कितना इन सभी को नियंत्रित कर सकने मे सामर्थ्यवान है। इसके लिए जरुरी है कि जनअधिकारियों को उसके समस्त व्यवहार के प्रति उत्तरदायी होना चाहिए।

संभाव्यता

संभाव्यता से तात्पर्य समाज को नियंत्रित करने वाली नीतियो, नियमो एवं कानून से तथा उन्हे लागू करने से है। किसी भी देश मे कानूनी माहौल विकास को बढावा देने वाला होना चाहिए सरकार स्वयं को कानून, नियमो एवं नीतियों द्वारा संचालित करने वाली होनी चाहिए। ये नियम, कानून, नीतियाँ तथा सभी अधिकारो, कर्तव्यों व कार्यप्रणाली एवं मतभेदो के बीच सामंजस्य बिठाकर लागू करने वाली होनी चाहिए।

पारदर्शिता

पारदर्शिता से तात्पर्य निर्णयों, नियमों, कायदों की पारदर्शिता एवं आम नागरिको को सूचनाओ की उपलब्धता से अवगत कराना है। पारदार्शिता को आम जनता में सूचना के अधिकार को बढ़ावा देकर मजबूती प्रदान की जा सकती है। पारदर्शिता भ्रष्टाचार को समाप्त करने की प्रमुख सीढ़ी है। इसके द्वारा सरकारी निर्णयों एवं नीतियों में होने वाली अनिश्चितता को कम किया जा सकता है।

सुशासन के प्रमुख लक्षण अथवा विशेषताएँ

सुशासन के मूलभूत तत्वों के आधार पर इसकी व्यवहारिक स्थिति का विवेचन करने पर स्पष्ट होता है कि सुशासन की प्रमुख आठ विशेषताएँ हैं–

उत्तरदायित्वता

एकमतता पारदर्शिता

भागीदारिता अनुक्रियाशीलता

समानता एवं सबको

कानून के नियम समाहित करने वाला

प्रभाविता एवं सामर्थ्य

भागीदारिता

लोकनिर्णय में सभी वर्गों के हितों को प्रतिनिधित्व प्रदान करना सहभागिता है। नागरिक समाज की स्थापना जन समितियों तथा ग्राम सभाओं के माध्यम से ऐसा किया जा सकता है।

पारदर्शिता

इसका तात्पर्य है प्रशासन में जनता की पहुँच कायम करना। सूचना के अधिकार अधिनियम तथा सम्पर्क पोर्टल के माध्यम से पारदर्शिता को बढ़ावा मिला है।

प्रभाविता एवं सामर्थ्य

इसके अन्तर्गत प्रक्रियाओं एवं संस्थाओं की परिणामोन्मुखता, संसाधनों का पर्यावरण की रक्षा शामिल है।

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अनुक्रियाशीलता

इससे तात्पर्य है। नीति निर्माण मे जनता के साथ संवाद बढाना। इसमे अग्रसक्रिय, अन्तर्क्रियात्मक नीतियों का सह उत्पादन शामिल है।

उतरदायित्वता

सरकारी संस्थाओं, निजी विभागों तथा सामाजिक संगठनों में जनता तथा उनके संस्थानीय दावेदारों में जिम्मेदारिता होनी चाहिए। अर्थात् सत्ता एवं अधिकारी के प्रयोग के दायित्व तय होने चाहिए।

एकमतता

इससे तात्पर्य है कि समाज मे प्रत्येक के अपने अलग–अलग विचार होते हैं परन्तु सुशासन इन सभी विचारों की एकरूपता को ग्रहण करता है।

समानता तथा सभी को समाहित करने वाला

इसका तात्पर्य है कि समस्त समूह के सभी लोगो को उनके हितकर कार्यों के सुधार में भाग लेने का अवसर मिले तथा सभी को समानता के साथ ये अवसर मिले। उनको महसूस हो कि ये समाज उनके द्वारा बनाया है वे इसके समान हिस्से है।

कानून के नियम

सुशासन के लिए न्याय के नियमों तथा नीतियों को प्रभावी रूप से लागू होना अत्यावश्यक है। इसके लिए जरूरी है कि विशेष रूप से अल्पसंख्यकों तथा मानवाधिकारों का संरक्षण पूर्ण रूपेण प्रभावी रूप से हो।

सुशासन मे सरकार की भूमिका

हम सभी यह चाहते हैं कि हमारी सरकार प्रभावी, अच्छी एवं बेहतर होनी चाहिए। वास्तव में हम यह इसलिए चाहते हैं कि एक सरकार का प्रभावी व बेहतर होना हमारे जीवन को सुखी, सुरक्षित तथा न्याययुक्त रखने के लिए अत्यावश्यक है। अतः सरकार को संबंध शक्तियों, नीतियों, तैयारियों से है। जिसका लक्ष्य जीवन स्तर को सुधारना है। लोग अपनी सरकार को आगे बढ़ता देखना चाहते हैं। जब सरकार लोगों को ध्यान में रखकर कार्य करें एवं निर्णय लें तभी वह अच्छी सरकार मानी जाती है। अतः सुशासन का संबंध शासन में उच्च स्तरीयता से है। आज के समय में

समाज के सभी विभाग उनकी सरकार को, उसके शासन के आधार पर अच्छी या बुरी मानती हैं। यदि प्राचीन काल पर दृष्टिपात करें तो प्राचीन काल में एवं मध्य काल में भारत में राजा अधिकारों से युक्त होने के साथ–साथ जनता की आवश्यकताओं को पूरा करने के लिए उत्तरदायी माना जाता था। वहीं आधुनिक समय में सुशासन का तात्पर्य बुद्धिमान नागरिकों के साथ साथ साझेदार तथा संगठित सरकार से है। आज के समय में विकास में सुशासन की सर्वोपरि भूमिका है विकास न केवल लोगों को ध्यान में रखकर किया जाता है बल्कि लोग ही विकास का मुख्य आधार हैं। केन्द्र व राज्य सरकारों से यह अपेक्षा की जाती है कि वे निम्न अत्यावश्यक कदम सुशासन को साकार करने हेतु उठाए–

1. शैक्षिक कार्यक्रमों का विकास जिससे आम जनता को RTI के बारे मे पूरी तरह प्राशिक्षित किया जा सके।
2. इस प्रकार के कार्यक्रमों में भागीदारी हेतु लोक पदाधिकारियों को प्रोत्साहित किया जाए।
3. आम जनता को सही सूचनाएँ समय पर पहुँचाने के प्रयासों को बढावा देना
4. प्रत्येक सरकारी कार्यालय में सूचनार्थ आवश्यक विवरण प्रकाशित करना।

अतः विभिन्न कर्तव्यों व जिम्मेदारियों के निर्वाह के माध्यम से सरकार द्वारा सुशासन लाया जा सकता है। सुशासन का एक पक्ष शासन करने की क्षमता से भी है परन्तु इसमें निम्न समस्याएँ आती हैं–

1. मिली जुली सरकार का गठन
2. आपसी सामंजस्य व सहयोग का अभाव
3. हिंसा के बिना राजनैतिक विवाद का समाधान न होना

सुशासन में ई–गवर्नेस की भूमिका

यदि प्राचीन काल के आधारभूत घटक–खोज एवं विभिन्न अविष्कार जैसे आग की खोज, पहिए की खोज थे, तो 20वीं शताब्दी में आधारभूत एवं प्रमुख उपस्थित सूचना प्रौद्योगिकी का विकास तथा इंटरनेट का विकास है। यह प्रौद्योगिकी न केवल मानव अपितु शासन के क्षेत्र में भी

महत्वपूर्ण बदलाव लेकर आये है। नतीजतन 21वीं शताब्दी में सूचना प्रौद्योगिकी का इतना अधिक वर्चस्व है कि यह सुशासन के विकास में अत्याधिक महत्वपूर्ण सिद्ध हो सकता है। जैसे इसका बढ़ता हुआ नेटवर्क अत्यधिक लोगों तक नई सेवाओं को पहुँचाने में कारगर है। एक नया एवं अप्रशिक्षित आदमी भी बिना किसी विशेष सहायता के स्वयं इसका प्रशिक्षण ले सकता है व इसको उपयोग करना सीख सकता है। सूचना प्रौद्योगिकी के क्षेत्र में भारत विश्व में नेतृत्वकारी साबित हुआ हैं क्योंकि सूचना के अधिकार ने देश को नये लोकतंत्र का आधार दिया हैं। इस क्षेत्र में भारत कई तरह के नियमो से स्वतंत्र रखा गया है।

सुशासन व सूचना का अधिकार

शासकीय गोपनीयता अधिनियम 1923 का सहारा लेकर तमाम सार्वजनिक सूचनाओं पर परदा डाल दिया जाता था। सूचनाधिकार ने इस परदे को तार–तार कर दिया है इसने नये लोकतंत्र की नींव रखने वाले नए नायक भी सामने ला दिए हैं। अधिनियम के अनुसार भारत के संविधान ने लोकतांत्रिक गणतंत्र की स्थापना की है। लोकतंत्र में नागरिकों का सूचना सम्पन्न होना तथा सूचनाओं की पारदर्शिता का होना आवश्यक है। इससे भ्रष्टाचार पर लगाम लगाई जा सकती है। सरकारी व उससे जुड़े लोगों को शासित के प्रति उत्तरदायी बनाया जा सकता है। किसी भी सच्चे लोकतंत्र या सुशासन के लिए जरूरी है कि शासन के कार्यो में अधिकतम पारदर्शिता हो तथा नागरिकों को अधिकतम सूचनाएँ आसानी से हासिल हो सके। सूचना सम्पन्न नागरिक ही इस बात की समीक्षा भी कर सकते हैं कि उनके संसाधनों का प्रबंधन करने तथा शासन का दायित्व संभालने वाले लोग वास्तव में किस हद तक सुशासन की ओर बढ़ रहे हैं तथा इसी आधार पर यह तय होता है कि शासन और प्रशासन से जुड़े लोग अपनी जिम्मेदारियो के प्रति कितने जवाबदेह तथा नागरिको के प्रति किस हद तक उत्तरदायी है।

सुशासनः भारत के सन्दर्भ में

सुशासन की अवधारणा का विकास 1990 के दशक में हुआ। भारत मे 1990 के पश्चात अच्छे अभिशासन को प्राप्त करने हेतु कई प्रकार के कदम उठाये –

1. भारत मे 1991 के बाद अर्थव्यवस्था को मुक्त और अन्तर्राष्टीयकृत अर्थव्यवस्था बनाया गया है तथा कोटाराज, लाइसेंस राज,परमिट राज आदि की समाप्ति की गई तथा आज भारत में निजी क्षेत्र को अर्थव्यवस्था में मुख्य भूमिका प्रदान की गई हैं।

2. भारत में लोक उपक्रमो का प्रबंधन सुधारने हेतु समझौता ज्ञापन पद्धति तथा नवरत्न पोलिसी के माध्यम से प्रबंधकीय स्वयत्तता प्रदान की जा रही है। ताकि लोक उपक्रमों तथा निजी क्षेत्र दोनों अपनी दक्षता के आधार पर आगे बढ़ सके। प्रतिस्पर्द्धा का संरक्षण करने हेतु प्रतिस्पर्द्धा संरक्षण आयोग की स्थापना भी की गई है।

3. भारत में तीव्र तथा पारदर्शी प्रशासन हेतु सूचना प्रौद्योगिकी का उपयोग किया जा रहा है। नेशनल ई–मोड मिशन प्रोजेक्ट के माध्यम से सभी विभागे को जोडा जा रहा है। पंचायत स्तर पर ग्राम सूचना केन्द्र की स्थापना की जा रही है जिससे आम जनता प्रशासन की सुविधाएँ ग्राम स्तर पर प्राप्त कर सकती है।

4. प्रशासन को अन्तर्क्रियात्मक बनाने हेतु भारत मे सूचना का अधिकार, जनसुनवाई का अधिकार, लोकसेवा गारंटी अधिनियम जैसे कानून लागू किये गये है तथा नागरिक चार्टर सभी विभागों के लिए अनिवार्य बना दिया गया है। इससे प्रशासन में पारदर्शिता आई है। प्रशासन की गतिविधियो को तीव्र करने हेतु एकल खिड़की व्यवस्था स्वतः अनुमोदन आदि का प्रयोग किया जा रहा है।

5. नीति निर्माण के स्वरूप को परिवर्तित किया गया है। अब नीतियों के निर्माण में जनता से तथा विभिन्न संस्थाओं से प्राप्त सुझावों को ध्यान में रखा जाता है।

6. मानवाधिकारों, महिला अधिकारों तथा बाल अधिकारों का संरक्षण करने हेतु राष्ट्रीय स्तर पर तथा राज्य स्तर पर मानवाधिकारों आयोग, महिला व बाल आयोग का गठन किया गया है।

7. कई प्रकार के अधिनियमों के माध्यम से महिलाओं तथा वरिष्ठ नागरिकों का संरक्षण किया जा रहा है जैसे घरेलू हिंसा अधिनियम, वरिष्ठ नागरिक संरक्षण अधिनियम आदि।

8. प्रशासन को परिणामोन्मुख बनाने हेतु आउटकम बजट लाया गया है जिसमें निश्चित उद्देश्यों को निश्चित समय में प्राप्त करने पर बल दिया जाता है तथा इन उद्देश्यों की प्राप्ति के आधार पर निष्पादन बजट लगाया जाता है।

9. विकेन्द्रीकरण के बढ़ाने हेतु 73 वें तथा 74 वें संविधान संशोधन द्वारा पंचायती राज तथा नगर पालिकाओं की व्यवस्था की गई है जिसके माध्यम से जनता अपने विकास के तरीके स्वयं निर्धारित करती है।

10. महिला अधिकारों के प्रति शासन की प्रतिबद्धता जेण्डर आधारित बजट के माध्यम से दिखाई देती है। इसके माध्यम से हर मंत्रालय के बजट में उन योजनाओं को प्राथमिकता दी जाती है जो महिलाओं के विकास से सहायक है।

11. न्याय तथा समता सुनिश्चित करने हेतु फास्टट्रेक न्यायालयों की स्थापना की गई है ताकि तीव्र न्याय प्राप्ति हो सके।

12. भारत में प्रतिवर्ष 25 दिसम्बर को पूर्व प्रधानमंत्री अटल बिहारी वाजपेयी की जयंती के दिन सुशासन दिवस मनाया जाता है। सरकार में जवाबदेही के भारतीय लोगों के बीच जागरुकता को बढ़ावा देकर प्रधानमंत्री वाजपेयी को सम्मानित करने के लिए 2014 में सुशासन दिवस की स्थापना की गई थी।

इस प्रकार भारत के सन्दर्भ में सुशासन सैद्धांतिक उपादेयता के साथ—साथ व्यावहारिक उपदेयता भी रखता है।

भारत में सुशासन में नागरिक समाज की भूमिका

नागरिक समाज के अन्तर्गत गैर सरकारी संगठन, नागरिक समाज के संगठन, मीडिया संगठन, ऐसोशिएशन, ट्रेड—यूनियन व धार्मिक

संगठन आते हैं। सुशासन को अमल में लाने के लिए नागरिक समाज का अहम स्थान है, क्योंकि यही समाज की क्षमता में वृद्धि करते हैं और उसे जागरूक बनाते हैं। यही सरकार या राज्य को आगाह करते हैं कि कैसे नागरिकों की भागीदारी से उनका सम्पूर्ण विकास किया जाए। नागरिक समाज सामूहिकता को बढ़ावा देकर सहभागिता को सामाजिक जीवन का अंग बनाता है। लेकिन वर्तमान में एन.जी.ओ., ट्रेड यूनियन तथा कई मीडिया संगठन भी कई विकृतियों के शिकार हैं। अतः यदि वास्तव में समाज की क्षमता में वृद्धि करनी है तथा गांवों में विकास करना है तो इन नागरिक संस्थानों की संस्कृति को भी बदलना होगा। हां इन संस्थानों का कार्य प्रशिक्षण देकर सामाजिक कार्यकर्ता बनाना तथा उच्च स्तर की खोज एवं दस्तावेज तैयार करना हो सकता है।

भारत में सुशासन के समक्ष चुनौतियां एवं समाधान

वर्तमान में सुशासन राष्ट्र के समक्ष महती आवश्यकता हैं। राष्ट्र की व्यापकता उसकी सांस्कृतिक एवं मजहबी विभिन्नताएँ, रीतिरिवाज और वैश्विक परिघटनाओं का दबाव हम पर चुनौती की तरह खड़ा है। देश की आम जनता अपनी मूलभूत आवश्यकताओं के साथ प्रगति और समृद्धि चाहती हैं। यह कार्य संसाधनों की कमी तथा जनसंख्या विस्फोट के कारण चुनौती बन गया हैं जिसके लिए सुशासन जरूरी हैं। जनता तथा समाज के ऊपरी पंक्ति के लोगों द्वारा अपने कर्तव्यों के प्रति नकारात्मक दृष्टिकोण सुशासन के रास्ते में चुनौती हैं। प्रशासनिक क्षेत्र में राजनीतिक हस्तक्षेप, राजनीतिक अपराधीकरण तथा क्रोनी केप्टिलिज्म सुशासन के सामने अन्य चुनौतिया हैं।

सामाजिक आर्थिक विषमता में वृद्धि के साथ देश में मुकदमों की संख्या में बड़ी तेजी से वृद्धि हुई है। परिवारों का टूटना, गाँवों से लोगों का मोह भंग और पलायन के कारण कई तरह की समस्याएं उभरी हैं साथ ही धोखाधड़ी, घोटालों में भी बहुत ज्यादा बढ़ोत्तरी हुई है। यह सब चौंकाने वाला है। और इससे आम आदमी का भरोसा उठता जा रहा है। सरकार को इन चुनौतियों से निपटना होगा। आम लोगों ने जो आकांक्षाएं संजो रखी है उसे पूरा करना सरकार की चुनौती होगी। निसंदेह रूप से

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सुशासन की अवधारणा का संबंध नागरिकों के जीवन के अधिकार स्वतंत्रता एवं खुशी से जुड़ा हुआ है। इस प्रकार सुशासन में सरकार किसी क्षेत्र और गैर सरकारी संगठनों तथा सहकारिता के बीच सामंजस्य पूर्ण अन्तर संबंध होता है। सरकार को जनता के लिए कुशल एवं प्रभावी सेवाओं पर ध्यान केंद्रित करने की आवश्यकता है। क्योंकि जागरूक नागरिक वर्ग सरकार की सेवा सुप्रगति में अहम भूमिका निभा सकता है।

निष्कर्ष

पिछले कुछ दशकों में सुशासन समेत विभिन्न व्याख्याओं वाली शासन की अवधारणा व व्यवहार का महत्व काफी बढ़ा हुआ है। यद्यपि संकुचित अर्थ में इसके केंद्र में लोक प्रशासनिक संरचनाएं, प्रक्रियाएं, संस्थानिक विकास आदि आते हैं। लेकिन व्यापक अर्थ में कहा जाये तो प्रशासन में गुणवत्ता पूर्वक सुधार पर अपना ध्यान केन्द्रित करता है। अतः शासन को प्रभावी व सक्षम बनाकर तथा विकासात्मक प्रक्रिया को उत्पादनशील व नव दिशा प्रदान करने के लिए जिम्मेदारी, पारदर्शिता, भागीदारी तथा सशक्तीकरण जैसे सिद्धांतों पर जोर दिया जाता हैं। सुशासन न केवल रचनात्मक भागीदारी को प्रोत्साहित करता है बल्कि विभिन्न तत्वों को एक साथ लाकर इसकी जन स्वीकार्यता को भी आगे बढ़ाता है। सुशासन संस्थागत समावेशन को बढ़ावा देता है तथा लोक सेवा प्रावधानों में लचीले तथा लागत गुणवत्ता वाली परिणामोन्मुखी प्रक्रियाओं को प्रोत्साहित करता है।

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Good Governance in India

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Introduction

Good governance emerged as a influential idea when multilateral and bilateral agencies like World Bank, OECD, UNDP, ADB etc realized that it is a citizen friendly, citizen caring and receptive administration. In deficiency of good governance, no development schemes can bring any enhancement in the quality life of the citizens. The perception of Good Governance has gained importance around the world in recent times. It has become a exhortation in the expressions of polity and administrative reform, mainly due to the significance given to it by international community. Actually the expression governance has become synonymous to resonance development management.

Good Governance signifies a participative way of governing that functions in a accountable, responsible, and transparent manner based on the principles of legitimacy, efficiency and consensus for the principle of promoting the rights of individual citizens and the public at large, thus indicating the subsistence of political will for ensuring the material interests of society and sustainable development with social justice. Good governance depends on diverse factors. A Government, in discharge of its superior functions, has to discharge many constitutional obligations and in discharge of these obligations it should be capable of enabling, attractive and deploying the power of the State for sustainable human development. The dictionary meaning of governance is way of governing. It is the procedure undertaken by government and nongovernmental institution including family. It refers to a procedure or act or function of exercising authority

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to regulate affairs of man in a given territory. Good Governance implies the procedure of decision-making and its implementation free from cruelty and corruption.

Origin of the Concept of Good Governance

There is divergence of view about the meaning of governance -between the conservatives and the liberals, between socialists and the communists. The word "Good Governance" derives from the Greek verb "kubernao" which means "to steer". The concept of 'Governance' is not new. It is as old as government itself. Both the conditions are derived respectively, from the old French words governance and government. Initially their meanings were very close, referring to acts or method of government. By the mid-16th century, however, government denoted a "system by which something is governed". In the early 18th century it further evolved to obtain the meaning of a "governing authority."

In this procedure the term governance gradually became marginalized, and by the 19th century it was deemed to reproduce an incipient archaism. For the next 100 years, it would hardly be used as a political expression. However, during 1980s under economic reforms, particularly under globalization the use of term governance became trendy with its emphasis on the procedure and manner of governing to the conception of sustainable development.

However, efficiency without effectiveness and vice-versa would not escort to fulfillment of the function of public service organizations. Good governance provides a policy that enable government functionaries to function efficiently, effectively and transparently and be accountable to the public for their actions. It aims to put an end to inconsistent government practices and helps in establishing a responsive State. Actually the term governance has become synonymous to sound development management. In recent times the perception of Good Governance first emerged in the mid-1980s as governability with the stress on adherence to the rule of law.

Meaning, Scope and Significance

In 1989 World Bank study "Sub-Saharan Africa-from Crisis to Sustainable Growth", the term Governance' was first used to explain the need for institutional alteration and a better and more competent public sector in Sub-Saharan countries. It defined governance as "the

exercise of political power to handle a nation's affairs". However, it did not explicitly refer to the implication 'good'. The conception of governance was further developed in the Bank's 1992 publication 'Governance and Development'. Subsequently in 1998 World Bank's annual report Governance in Asia: From crisis to occasion, presented a more cogent concept of good governance. The Organization of Economic Cooperation and Development (OECD) defines governance as "the use of political ability and exercise of control in a society in relation to the management of its resources for social and economic development". The United Nations Development Programme (UNDP), defines governance as "the exercise of political, economic and administrative power in the management of a country's affairs at all levels".

Good Governance is not a observable fact which can be described in words; it is rather a observable fact which can be felt by people. So, Good Governance signifies a participative method of governing that functions in a accountable, responsible, and transparent method based on the principles of legitimacy, efficiency and consensus for the intention of promoting the rights of individual citizens and the public interest, thus indicating the survival of political will for ensuring the substance welfare of society and sustainable development with social justice.

Good governance emerges through open and honest application of prevailing laws and respecting the courage behind these prevailing laws. It is a assurance and trust responded by the framers of the Constitution in the courts and their situation in this respect akin to that of a trustee. When the other wings or agencies of the State overstep their limits, the aggrieved parties can always advance the courts and seek redress against such transgression. For a independent administration which is another term for good governance wide confidence in the virtues of democracy on the part of the people and the administrators is an necessary requisite.

Good governance would encourage welfare state in its proper connotation wherein people would be looked after by Government as component and parcel of government machinery. Good Governance is reliant mainly on the distinction of human beings engaged in Government and the enlightened citizenry. That is why it

has been repeatedly said that human being rather than capital is the key to development. A receptive administration to provide efficient, effective and good governance will remain a vision unless it has a trained, motivated and developed work force in the form of public servants. An urgent need, therefore, is an appropriate HRD approach at the micro-level with an inbuilt structure of training, career development, and job enhancement and employee participation to develop the quality of work life and in the procedure attain quality governance.

Good Governance and India

The thought of Good Governance is as old as Indian civilization. The rulers were bound by dharma, popularly called 'Raj Dharma', which precisely destined for ensuring good governance to the people. India is a country of great variety with varied culture, languages, dissimilar lifestyles and population, and states having different levels of social and economic development. This explanation of Good Governance found in ancient Indian scriptures, can be the Jataka tales, Shanti Parva (Anushasanparva) of Mahabharata, Shukracharyas's Nitisar, Panini's Ashtadhyayi, Aitreya Brahmana, Valmiki's Ramayana and especially in Kautilya's Arthashastra. Arthashastra while highlighting the assumption of good governance declares, "In the happiness of his people lays king's happiness, in their welfare his welfare, whatever pleases himself he shall not believe as good, but whatever pleases his people he shall believe as good."

The whole thought of good governance is the participative structure of governance in which those who are called upon to govern on behalf of the people are motivated with a will to give their best, serving and doing well to the people, solving their problems and making their lives more livable, satisfying and enjoyable. It means those who are involved in governance must adhere to righteousness and do justice to the public. It has inseparable link to social welfare and comprehensive development. Absence of good governance has been identified as the core cause of many of the deficiencies in society.

India has given the memorandum of universal brotherhood and charity to the whole world in the past. The National Freedom

Movement of India was based upon the principle of nationalism, secularism, democracy, non-alignment, and free mixed economy. Good governance signifies basic parameters such as rule of law, participatory decision-making structure, accountability, transparency, responsiveness, equity and inclusiveness. The country's administration has to run on these principles. This necessitates a reorientation in the viewpoint of the civil services. The major characteristics of good governance as outlined by the United Nations are that the authority and its institutions are effective, accountable and efficient, participatory, responsive, transparent, accord oriented and equitable.

Features of Good Governance

Good governance is among other things participatory, visible and accountable. It is also effective, equitable and it promotes the rule of law. It ensures that social, political and economic priorities are based on broad consensus in culture and that the voices of the poorest and the most vulnerable are heard in decision- making over the provision of development resources.

1. Development of essential infrastructures like roads, power, bridges, telecom, irrigation, airport and transport.
2. Good education facilities offered by the government having greater employability.
3. Creating new service opportunities in the government and private sectors.
4. Safety of public life, assets, peaceful law and order.
5. Effectiveness and competence of working of government and its staffs.
6. Creating new service opportunities in the government and private sectors.
7. Reducing inequalities in the humanity through positive discrimination in favor of poorest of the poor.
8. Good business atmosphere with free-market economy.
9. Providing total freedom of religion, of speech, of work and attitude of non-interference by government.
10. Good business environment and civilian centric services.
11. Provision of extra concessions to citizens and free from bias.

Characteristic of Good Governance

The major characteristics of good governance as outlined by the United Nations are that the influence and its institutions are accountable, effective, competent, participatory, transparent, receptive, consensus oriented and equitable. Good Governance has 8 major characteristic which are given below:

1. Participation
2. Rule of Law
3. Transparency
4. Responsiveness
5. Consensus Oriented
6. Equity and Inclusiveness
7. Effectiveness and Efficiency
8. Accountability

Mahatma Gandhi advocated the concept of Ram-Rajya for India basing upon the principles of good governance which necessarily destined for dreaming India as a welfare state where the necessities of the down-trodden, the welfare of the commoner and their evolution through indigenous industries would become the hallmark.

Challenges to Good Governance in India

The State is accountable for creating a conducive political, legal and economic environment for building entity capabilities and encouraging confidential initiative. The market is expected to generate opportunities for people. India being the largest democratic country in the world is struggling hard to emerge as world class leader in the fields of social and economic development. While evaluating India's stand amongst other countries of the world, it is revealed that India is compared favourably with various developing countries though it has long way to go to attain the point of developed countries.

Main challenges to good governance in India are:

Women Empowerment

According to Swami Vivekananda "it is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing." One method to assess the state of country is to study the status of its women. As women comprise almost 50% of the population it is unfair

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that they are not adequately represented in government institutions, and other allied sectors. So in order to make sure good governance it is essential to ensure empowerment of women.

Centralization of Administrative System

Governments at lower levels can only purpose efficiently if they are empowered to do so. This is particularly major for the Panchayati Raj Institutions (PRIs), which currently suffer from inadequate delegation of funds as well as functionaries to bring out the functions constitutionally assigned to them.

Growing Incidence of Violence

Resort to illegal force is considered to be a law and order problem. But when one looks at it from the point of vision of the principles of Good governance, it becomes clear that quiet and order is the first step to development. Strikes, riots, terror attacks are one rage of this harmful culture of violence. But when the government uses force to restrain these situations, at times human rights of common citizens are violated by the state police. It requires a clear idea, courage and understanding to pact with this menace through dialogue.

Criminalization of Politics

The criminalization of the political procedure and the unholy nexus between civil servants, politicians and business houses are having a baneful influence on public strategy formulation and governance.

Corruption

The high level of corruption in India has been widely perceived as a main obstacle in improving the excellence of governance. Bureaucracy is called the tank engine of good governance. The government implemented different welfare policies like NHRM, PDS, MGNREGA, Prime Minister's Jan Dhan Yojna (PMJDY) etc. which are very significant for good governance. But because of corruption practice among our bureaucrats our Government cannot attain success in implementation of these programmes.

Delay in Justice

A citizen has right to avail timely justice, but there are numerous factors, because of that an ordinary man does not get

timely justice. Some citizens are not alert of their rights. Poor person cannot give legal aid to advocate on their behalf.

Empowerment of Socially and Economically Backward People

The socially and economically backward sections of the humanity have always been marginalized in the procedure of development. Although there are constitutional provisions for their up liftman but in perform they are lagging behind in so many areas like education, government job, economic wellbeing etc.

Role of Computer and Information Technology (IT) as means of Good Governance

Computers, thus, can enhance people's reach to the information relating to rules, regulations or procedures or about the welfare and development system of the government or about the welfare and development scheme of the government or information about climate and climate that can be used by farmers and citizens.

The use of computers and information technology (IT) is visualized as a very effectual tool of good governance.

It seeks to improve:

1. Delivery of services to the public at low cost.
2. Empowerment of public through dissemination of information.
3. Openness, Visible and transparency in the working of government.
4. Effective linkages between people and the administration.
5. Comprehensive monitoring and assessment of the presentation of the government.
6. Innovations and introduction of new thoughts and concepts in the performance by the government and the people.

Computers are also used to identify the implementation of the instructions or orders of the chief minister in state. It is also being used for the management of the electorate and prepare summarized data on major projects in health, housing and other social welfare schemes. The central government in India has also introduced computerized system of administration in various departments in states and ministries like Railways, NITI AAYOG, NTA, Human Resource Development, Rural Development, Planning Commission and UGC.

Conclusion

Good governance provides a platform that allows government functionaries to operate efficiently, visible, effectively and transparently and be accountable to the public for their actions. It aims to put an end to incoherent government practices and helps in establishing a responsive State. It is always significant on part of the government to analyze its effort thoroughly and to improve it whenever necessary. However, despite achieving success on several counts, there are still many challenges for the governance structure in our country. Corruption is one of the biggest factors that hinder efficient presentation of the administration. There is need to eliminate interference in the escape of services.

The effective functioning of governance is the primary concern of every citizen of the nation. The citizens are prepared to pay the price for good services offered by the state, but what is required is transparent, visible, accountable and intelligible governance structure absolutely free from bias and prejudices. It is also essential to adopt non-discretionary approach towards decision-making and initiate two-way communication with the users. . It is positive to the area of building up new levels of skills, information and support for development.

In the present time when India is progressively moving towards growth and prosperity, there is a need is to reformulate our national plan to accord primacy to the Gandhian principle of 'Antodaya" to restore good governance in the country. In such circumstance, when the nation/state machineries become more competent and accountable, the citizens can enjoy higher per capita income, broad spread literacy, adequate health facilities with longer average life.

Governance is a holistic advance, involving all the pillars of the State, including provision of honesty/justice. The require for judicial reforms and initiation of measures like greater use of information technology (IT) to clear pending court cases is essential.

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The Concept of Good Governance in Modern Era

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There is lot of discussion and debate in the current time on the concept of Good governance. The people want that the elected government should give a good governance. The concept of good governance is a way of measuring how public institutions conduct public affairs and manage public resources in a preferred way. Governance is "the process of decision-making and the process by which decisions are implemented (or not implemented)".[1] Governance in this context can apply to corporate, international, national, or local governance [1] as well as the interactions between other sectors of society.

The "good governance" concept as been considered as a benchmark to evaluate the effectiveness of the economies or political institution and bodies. This concept focuses on the governing bodies and governments responsibility in meeting the requirement of the majority as against the specific class in society. Because countries often described as "most successful" are liberal democratic states, concentrated in Europe and the Americas, good governance standards often measure other state institutions against these states.[2] Aid organizations and the authorities of developed countries often will focus the meaning of "good governance" to a set of requirements that conform to the organization's agenda, making "good governance" imply many different things in many different contexts.[2]

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The United Nations is playing an increasing role in good governance. According to former UN Secretary-General Mr Kofi Annan, "Good governance is ensuring respect for human rights and the rule of law; strengthening democracy; promoting transparency and capacity in public administration." To implement this, the UN follows eight principles:

Participation

People should be able to voice their own opinions through legitimate immediate organizations or representatives.

Rule of Law

Legal framework should be enforced impartially, especially on human right laws.

Consensus Oriented

Mediates differing interests to meet the broad consensus on the best interests of a community.

Equity and Inclusiveness

People should have opportunities to improve or maintain their well-being.

Effectiveness and Efficiency

Processes and institutions should be able to produce results that meet the needs of their community while making the best of their resources.

Accountability

Governmental institutions, private sectors, and civil society organizations should be held accountable to the public and institutional stakeholders.

Transparency

Information should be accessible to the public and should be understandable and monitored.

Responsiveness

Institutions and processes should serve all stakeholders.

Similarly various bodies described the concept of Good governance in their own way. In 1996, the IMF declared "promoting good governance in all its aspects, including by ensuring the rule of law, improving the efficiency and accountability of the public sector,

and tackling corruption, as essential elements of a framework within which economies can prosper" The IMF feels that corruption within economies is caused by the ineffective governance of the economy, either too much regulation or too little regulation To receive loans from the IMF, countries must have certain good governance policies, as determined by the IMF, in place.[3]. This concept of Good governance is mainly targeted to the monetary terms and efficient utilization of the financial resources.

The Right to information act is a landmark act passed by the parliament as it provided powers in the hand of common man Any citizen can obtain the information form the government and can supervise the transparency in the government working. When the actual power rest in the hands of common man the vision of father of nation Mahatma Gandhi came true, he always wanted that all the citizen should have a capacity to resist when the powers and authority are abused. In other words the common man should be made an element in the governance.

This Right empowers an ordinary citizen to raise the question and to get the information which was restricted earlier only to the members of Assembly / Parliament. In its true sense of spirit and broad objective, this Act brings about Transparency, Efficiency & Accountability in functioning of all public institutions funded by the Govt. (fully or partly). If properly understood and utilized, this is the only way to help practice the democracy in its true sense.

The Right to Information Act of 2005, promises to promote transparency and accountability in the working of every public authority. This Act is supposed to enable people to responsibly scrutinize government officials and legal processes. The Act emerges from the Indian Constitution under Article 19 (1) (a) the Constitution of India which guarantees every citizen freedom of speech and expression with certain restrictions. [4]. In order to allow the exercise of freedom of speech and expression effectively the country needs an informed Civil Society. The Honable Supreme Court of India In 1975, observed that in a responsible government as ours, where all the agencies of public service must be responsible for their conduct, there can be only few confidential matters. The people of the country have

a right to know the details about the functionaries' function. In other words the Supreme Court judgment made it mandatory for candidates to disclose certain information while contesting elections.

The provisions of the Act compliment and supplement the fundamental right under Article 19(1) (a) which guarantees the freedom of speech and expression. The prerequisite for this right is knowledge and information, the absence of which will encourage wild rumors and speculations and avoidable allegations against individuals and institutions. Further, right information will help the citizens in performing their fundamental duties contained in Article 51A of the Constitution. Well informed citizens are better equipped to handle the issues in a democratic regime. However, the right to information like all our fundamental rights is not absolute and subject to reasonable restrictions.

The RTI Act states that public authorities shall disclose the particulars of facilities available to citizens for Public Information. According to Section 7 of the Act within 30 days of the receipt of the request, either the information be provided on payment of fee if any or the request rejected and the reason(s) mentioned. If information sought for concerns the life or liberty of a person, the same shall be provided within 48 hours. There is a provision for appeal within 30 days. The Information Commission can impose a penalty on the Public Information Officer amounting to Rs 250 each day delayed till the information is furnished. The corruption was rampant and programe were distributing on political affiliations. **(5)**

While introducing the Bill in the Parliament on May11, 2005, Dr.Man Mohan Singh, The then Prime Minister of India said: "The passage of the Bill will see the dawn of a new era in our processes of governance, an era of performance and efficiency, benefits of growth will flow to all sections of the society, eliminate the scourge of corruption, and will bring the common man's concern to the heart of all processes of governance and fulfill the hopes of the founding fathers of our Republic." **(6)**

The law provides for independent information commissioners, proactive disclosures and reporting mechanisms and

has the potential to impact our governance process in a positive way by empowering citizens. **(7)**

The law of Right to information act came in existence from 13th Oct 2005. The object of the act is to bring accountability of the public authority towards the citizen of the country. The area of the act includes state government, central government, Public sector undertaking, local authorities, panchayats, and the institutions getting the government grant incliding trust and societies registered under various acts. The corruption in the government offices increased to an alarming position and there was a time the govt process was tapped in the redtapism. The process were taped in the file and the public could not know where the work are stuck which made the corruption more corruption vulnerable. After the enactement of the right to information act the pulic could the files and even could get the copies of the documents at a nation fee and due to the public super vision the working in the govt and other departments are more transparent. It also brought a sense of responsibility and authority amongst the countrymen. Recently in last July 2011 three top Police Officials of Punjab of IG SP and DSP ranks have been caught for taking bribe. Now the corruption has risen to this level. **(8).**

The social justice in India is envisaged in the Constitution of India and the state Policy has always been directed to achieve the social justice though government programmes, The government is launching various programme though which the upliftment of the poors of the society is targeted but in several cases the governments programmes benefits is not passed downward and many times the funds are siphoned during Implementation of the scheme. This has been a big challenge before the government. Later the government thought to evolve a system and the Direct benefit transfer system was adopted by the government with the help of the digitisation of the records, Now the beneficiary is linked through Adhar and other data and the benefits for the poor is directly transferred to the account of the poor and deprived person.

The E-governance has played a major role in strenthing of good governance more and more process and made online The

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public can participate in data submission online without third party intravention. Through e-governance, government services are made available to citizens in a convenient, efficient, and transparent manner. The three main target groups that can be distinguished in governance concepts are government, citizens, and businesses/interest groups which helps in achieving social justice.

The impact of the Digital India on the Indian work culture and ultimately and it strengthened the democracy. The democracy justify the maxim, by the people, for the people and from the people. The benefit of any govt programme must percolate to the lowest link of the chain. The Digital India has brought lot of significant changes in the life of citizens. The Adhar is a major Government project which is using the digital data and enforcing the social benefit transfer to poor. The scheme has not only targeted the right people but also eradicated the Corruption in system. The result of these benefits can be less corruption, increased transparency, greater convenience, revenue growth and cost reductions." Thus, the stress is on the use of information technologies in improving citizen-government interactions, cost-cutting and the generation of revenue and transparency. The Digitalization is the effective use of IT to improve the ability of the government to address the needs of society and to improve the system of governance in place to provide better services to the citizens.

Good governance is a concept whose relevance and meaning is increasing day by day, as the citizens are becoming aware their strength is increasing and they are able to question and tender their suggestions, in a way greater participation is ensured. When the participation increases they seek more information and the transparency increases and due to which governances become more responsive.

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भारतीय लोकतंत्र के समक्ष वर्तमान चुनौतियां एवं समाधान

विकास कुमार शर्मा
सहायक आचार्य,
राजनीति विज्ञान विभाग
राजकीय महाविद्यालय,
बून्दी, राजस्थान, भारत

विश्व के सभी लोकतांत्रिक देशों की राजनीतिक व्यवस्था के कुछ प्रमुख लक्ष्य होते हैं। इसी प्रकार भारतीय राजनीतिक व्यवस्था भी कुछ विशिष्ट लक्ष्यों को साथ लेकर चलती है। भारतीय लोकतंत्र का लक्ष्य देश में प्रचलित व्यस्क मताधिकार व्यवस्था को संचालित कर उसमें नागरिकों की सहभागिता सुनिश्चित करना है। भारत के लिए एक गणतंत्रात्मक, पंथनिरपेक्ष शासन व्यवस्था का निर्माण करना, नागरिकों के लिए सामाजिक, आर्थिक, राजनीतिक न्याय, समानता, स्वतंत्रता, भ्रातृत्व के वातावरण का निर्माण करना तथा राष्ट्र की अस्मिता, एकता एवं अखण्डता को बनाए रखना है। वर्तमान में विश्व में प्रचलित सभी शासन व्यवस्थाओं में लोकतंत्र ही अधिक श्रेष्ठ शासन व्यवस्था है। इस शासन व्यवस्था में ही जनता की सहभागिता सुनिश्चित होती है। आज दुनियां के लगभग सभी राष्ट्र लोकतांत्रिक व्यवस्था के समर्थक हैं। यह सच है कि सैद्धान्तिक दृष्टि से अधिकांश राष्ट्र लोकतांत्रिक व्यवस्था को अच्छा मानते हैं, लेकिन यह भी उतना ही सच है कि लोकतांत्रिक व्यवस्था की कुछ खामियों के कारण बहुत से देश इस शासन व्यवस्था को व्यवहारिक दृष्टि से अनुपयुक्त भी मानते हैं।[1] वर्तमान में विश्व के लगभग 100 से अधिक देशों में लोकतांत्रिक शासन व्यवस्था प्रचलित है, लेकिन इसके बावजूद दूसरे नजरिये से देखें तो इन देशों के सामाजिक, आर्थिक, राजनीतिक, बौद्धिक एवं तकनीकी

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विकास के स्तर में बहुत अन्तर है। राष्ट्रों के अन्दर पनपी यह समस्या लोकतांत्रिक व्यवस्था की नहीं है, अपितु उनकी अपनी आन्तरिक चुनौतियां एवं समस्याएं हैं, जिनको लोकतांत्रिक व्यवस्था से जोड़कर देखना गलत है। प्रायः यह देखा जाता है कि हर समस्या का अचूक समाधान लोकतांत्रिक शासन व्यवस्था में ही तलाशा जाता है। हम सभी यह अपेक्षा रखते हैं कि राष्ट्र में व्याप्त सामाजिक, आर्थिक, राजनीतिक एवं दूसरी अन्य समस्याओं का समाधान लोकतंत्र में ही सम्भव है। जब हमारी अपेक्षाएं पूर्ण नहीं हो पाती तो हम सभी लोकतांत्रिक शासन व्यवस्था को दोष देते हैं। लोकतांत्रिक व्यवस्था से किसी भी प्रकार के परिणाम की अपेक्षा रखने से पूर्व हमें यह मानना होगा कि लोकतंत्र मात्र एक शासन का स्वरूप है।[2] अनेकों बार लोकतंत्र का उन तथ्यों से कोई सरोकार नहीं होता, जिन्हें हम व्यक्तिगत रूप से महत्त्वपूर्ण मानते हैं, क्योंकि लोकतंत्र में सार्वजनिक हित को ध्यान में रखकर कार्य किया जाता है। लोकतंत्र से तो हम उत्तरदायी, जवाबदेह एवं जनता द्वारा निर्वाचित शासन की अपेक्षा रख सकते हैं। लोकतंत्र में नागरिकों को अपना प्रतिनिधि चुनने का अधिकार एवं शासन सत्ता पर नियन्त्रण रखने का अधिकार प्राप्त होता है।[3] लोकतंत्र में नियमित, निष्पक्ष चुनाव होना सरकारी नीतियों एवं योजनाओं पर सार्वजनिक खुली चर्चा का अधिकार, सरकारी कामकाज एवं योजनाओं के बारे में जनता को जानने का अधिकार के संबंध में लगभग सभी लोकतांत्रिक सरकारों के कार्यों में समानता रही है। लोकतांत्रिक शासन व्यवस्था में ''जनता का, जनता के लिए एवं जनता द्वारा चुने हुए प्रतिनिधियों के माध्यम से शासन किया जाता है।'' यह शासन व्यवस्था सुस्त हो सकती है, कम कार्यकुशल हो सकती है, इसमें भ्रष्टाचार हो सकता है, हो सकता है इसमें नागरिकों की जरूरी आवश्यकताओं की अनदेखी होती हो, लेकिन इन सब कमियों के बावजूद लोकतांत्रिक शासन व्यवस्था राजतंत्र एवं अधिनायकवाद से कई गुना श्रेष्ठ शासन है, इसका कोई अन्य शासन व्यवस्था विकल्प नहीं हो सकती है। लोकतांत्रिक शासन व्यवस्था से अत्यधिक विकास कार्यों की अपेक्षा की जाती है, लेकिन हमें यह ध्यान रखना होगा कि किसी भी राष्ट्र का विकास कई कारकों पर

निर्भर करता है, जैसे— उस राष्ट्र की जनसंख्या का आकार, प्राकृतिक संसाधनों की उपलब्धता, नागरिकों की राष्ट्र के प्रति मनोवृत्ति एवं राष्ट्रवादी भावना, राष्ट्र की वैश्विक स्थिति एवं भूमिका आदि। लोकतांत्रिक शासन में आर्थिक संवृद्धि से अधिक महत्त्वपूर्ण है कि नागरिकों को सामाजिक, आर्थिक, राजनीतिक समानता एवं न्याय मिले तथा विचार अभिव्यक्ति, भ्रमण, निवास एवं व्यवसाय की स्वतंत्रता मिले। लोकतंत्र में नागरिकों को आजीविका कमाने, किसी भी प्रकार के व्यवसाय एवं वृत्ति को अपनाने का अधिकार होता है। जॉन लॉक कहते हैं कि, — ''व्यक्ति अपनी मेहनत एवं ईमानदारी से चाहे जितनी सम्पत्ति अर्जित कर सकता है अर्थात् लोक सम्पत्ति को व्यक्ति का प्राकृतिक अधिकार मानता है।'' इस व्यवस्था से कुछ लोग अधिक धनाढ्य हो गये, समाज में आय की असमानता व्याप्त हो गयी तथा समाज के कुछ लोगों की आवश्यक जरूरतें भी पूरी नहीं हो रही हैं।[4] सम्पत्ति पर व्यक्तिगत अधिकार से इन सब कमियों के बावजूद लोगों की अकर्मण्यता समाप्त हुयी है, लोगों में अपने विकास के लिए प्रतिस्पर्द्धा की भावना जागृत हुयी है तथा प्रजातंत्र में लोगों की सहभागिता बढ़ी है। लोकतांत्रिक शासन में समाज के मध्य होने वाले टकरावों एवं भेदों को समाप्त करने की क्षमता है। लोकतंत्र में बहुमत द्वारा अल्पमत का ध्यान रखना आवश्यक है। लोकतंत्र में सभी नागरिकों को जाति, धर्म, भाषा, क्षेत्र, लिंग एवं वर्ण के भेदभाव के बिना कार्य एवं अवसर की स्वतंत्रता उपलब्ध करायी गयी है।[5] व्यक्ति का गरिमापूर्ण जीवन एवं स्वतंत्रता लोकतांत्रिक शासन का आधार है। आज भले ही महिलाओं, वृद्धों, बच्चों एवं अन्य पिछड़े लोगों के सम्मान एवं स्वतंत्रता में कमी हो, लेकिन इस शासन व्यवस्था में कम से कम इन कमियों का विरोध तो किया जा सकता है। लोकतंत्र में कमजोर पिछड़ी जातियों एवं सम्प्रदायों के लोगों के समान अवसर एवं समान कल्याण पर बल दिया जाता है।[6]

प्रत्येक व्यक्ति लोकतांत्रिक शासन व्यवस्था का मूल्यांकन अपनी आशाओं एवं अपेक्षाओं के अनुरूप करता है। जब व्यक्ति के एक पैमाने पर लोकतांत्रिक शासन व्यवस्था खरी उतरती है, तो दूसरे पैमाने पर लोकतंत्र का मूल्यांकन प्रारम्भ हो जाता है। व्यक्ति को जैसे–जैसे लोकतंत्र से

अधिकार मिलते हैं, तो वह ओर अधिकारों की मांग करने लग जाते हैं। व्यक्ति का इस प्रकार अपने अधिकारों के प्रति सजग होना यह दर्शाता है कि व्यक्ति सचेत एवं जागरूक हो रहे हैं।[7] इस प्रकार यह कहा जा सकता है कि, जहां एक ओर लोकतंत्र में सकारात्मक परिणामों की अनुभूति दिखाई देती है, वहीं दूसरी ओर लोकतंत्र से जुड़ी प्रमुख समस्याएं एवं चुनौतियां भी उजागर होती हैं, लेकिन इसका अर्थ यह कदापि नहीं है कि लोकतंत्र असफल एवं अनुपयुक्त शासन व्यवस्था है। लोकतंत्र एक ऐसी शासन व्यवस्था है, जिसे वर्तमान विश्व में सबसे अधिक राष्ट्रों द्वारा अपनाया गया है। अन्य कोई भी शासन व्यवस्था न तो इसकी प्रतिस्पर्द्धी बन सकती तथा न ही इसे चुनौती दे सकती है। लोकतांत्रिक शासन व्यवस्था यद्यपि विश्व की श्रेष्ठ शासन व्यवस्था है, लेकिन वर्तमान में इसके समक्ष अनेक समस्याएं एवं चुनौतियां हैं, जिसके कारण यह अपने मूल लक्ष्य समानता, स्वतंत्रता एवं व्यक्तिगत गरिमा को स्थापित करने से वंचित रह जाती है। वर्तमान लोकतांत्रिक व्यवस्थाओं के समक्ष मूल चुनौती इसके वास्तविक विस्तार एवं इसे लागू करने की है।[8]

भारतीय संघ में 26 जनवरी, 1950 को लोकतांत्रिक शासन व्यवस्था का वास्तविक पौधारोपण किया गया था। जो अनेकों उतार–चढ़ावों एवं चुनौतियों के बावजूद 16 आम लोकसभा चुनावों, राज्यसभा चुनावों, राष्ट्रपति–उपराष्ट्रपति चुनावों एवं सैंकड़ों विधानसभा चुनावों को सफलतापूर्वक सम्पन्न कर एक परिपक्व लोकतांत्रिक व्यवस्था की ओर अग्रसर हो रहा है। भारतीय लोकतंत्र को अपने लगभग 70 वर्षों के धरातलीय अनुभव में अनेकों समस्याओं एवं चुनौतियों का भी सामना करना पड़ा है। जैसे– जातिवाद, साम्प्रदायिकता, भाषावाद, क्षेत्रवाद, भ्रष्टाचार, आरक्षण की राजनीति, आतंकवाद एवं नक्सलवाद आदि समस्याएं आज भी लोकतंत्र के समक्ष मुखर है, जिनका कोई स्थायी समाधान नहीं निकाला जा सका है। ये समस्याएं राष्ट्रीय एकीकरण के मार्ग में बाधा उत्पन्न कर भारतीय लोकतंत्र को कमजोर करने का कार्य करती है। किसी भी लोकतांत्रिक शासन व्यवस्था का मूल लक्ष्य राजनीतिक विकास, राष्ट्रीय एकीकरण, जन सम्प्रभुता, लोककल्याण, सामाजिक, आर्थिक एवं राजनीतिक

न्याय की प्रस्थापना करना होता है। यदि हमें लोकतंत्र की इन मूलभूत उपलब्धियों का फायदा उठाना है तो इस व्यवस्था के समक्ष उत्पन्न चुनौतियों पर गौर करना, इनको समझना तथा इनका व्यवहारिक समाधान निकालना आवश्यक है। यदि भारतीय संदर्भ में देखें तो यहां लोकतंत्र को सफलतापूर्वक काम करने के लिए अनेकों बुनियादी कारकों की आवश्यकता है। भारत में अनेकों जातियों, धर्मों के लोग निवास करते हैं, यहां भाषायी एवं क्षेत्रीयता का तनाव पाया जाता है, इसके साथ ही भ्रष्टाचार एवं लोगों में अकर्मण्यता की भावना लोकतंत्र के समक्ष प्रमुख चुनौतियां हैं। लोकतंत्र के समक्ष मुखर ये समस्याएं राष्ट्रीय एकीकरण के मार्ग में मुख्य बाधा हैं।

साम्प्रदायिकता की समस्या

भारत के वर्ष 1947 में विभाजन का आधार ही साम्प्रदायिकता था, जिसका विकराल रूप हमें आज भी दिखाई दे रहा है। यद्यपि संविधान में भारत को पंथनिरपेक्ष राष्ट्र घोषित किया गया है, लेकिन इसके बावजूद आज भी यह देश व्यवहारिक रूप में पंथनिरपेक्ष नही बन पाया है। आज भी भारत के अनेक भागों में आये दिन साम्प्रदायिक तनाव देखने को मिलता है। अभी हाल ही में 1 जनवरी, 2018 को राजस्थान के बून्दी जिले में पहाड़ी पर स्थित मानधाता मंदिर छतरी के पुनर्निर्माण एवं पूजा को लेकर हिन्दुओं एवं मुस्लिमों में गहरा साम्प्रदायिक तनाव रहा जिसके कारण 4 दिनों तक शहर अशान्ति, तनावग्रस्त एवं कर्फ्यू के माहौल में डूबा रहा। यह तो एक उदाहरण है, भारत के अनेकों भागों में आये दिन ऐसी तनावपूर्ण साम्प्रदायिक घटनाएं होती रहती हैं।[9] भारत में आज साम्प्रदायिकता की समस्याएं बहुत विकराल रूप ले चुकी हैं, जिसकी गम्भीरता का अंदाजा हम सरकारी कार्यालयों में बैठकर नहीं लगा सकते हैं। वर्तमान में राजनीति धर्म एवं सम्प्रदाय का शोषण कर रही है और धर्म एवं सम्प्रदाय राजनीति का शोषण करते हुए दिखाई दे रहे हैं। शक्ति एवं सत्ता प्राप्त करने के लिए राजनीतिक दल विभिन्न सम्प्रदायों का युक्ति के रूप में इस्तेमाल करते हैं, ये राजनीतिक दलों के लिए वोट बैंक मात्र है। विभिन्न सम्प्रदाय भी राजनीतिक दलों के माध्यम से अपने अनुचित एवं गैर कानूनी कामों को करवाते रहते हैं। साम्प्रदायिकता के कारण आपसी द्वेष, आतंकी घटनाऐं,

राजनीतिक अस्थिरता, आर्थिक नुकसान एवं राष्ट्रीय एकता एवं सुरक्षा के मार्ग में गम्भीर बाधाऐं उत्पन्न हो गयी हैं। साम्प्रदायिकता से राष्ट्र में धार्मिक गुटों का निर्माण, मंत्रिमण्डल एवं प्रशासन में धर्म के आधार पर प्रतिनिधित्व, राष्ट्र द्रोह एवं राष्ट्रीय विखण्डन का प्रयास जैसी घटनाएं आम बात हो गयी हैं।[10] भारत में व्याप्त साम्प्रदायिक तनाव को बाहरी राष्ट्र विशेष रूप से पाकिस्तान, चीन, बांग्लादेश तथा मध्य एशिया के अन्य देश ओर बढ़ा रहे हैं। यदि हमने समय रहते इस समस्या का समाधान नहीं निकाला तो आने वाले समय में विकराल होती इस साम्प्रदायिक समस्या से लोकतंत्र एवं राष्ट्रीय एकता को बचाना मुश्किल होगा। इसके लिए हमें साम्प्रदायिक तुष्टिकरण की नीति को बंद करना होगा तथा देश में एक समान आचार संहिता को लागू करना होगा।

जातिवाद की समस्या

जाति व्यवस्था प्रारम्भ से ही भारतीय सामाजिक संरचना का आधार रही है, लेकिन जहां यह वैदिक काल में कर्म पर आधारित थी, वहीं अब यह जन्म पर आधारित हो गयी है। आज यह जातीय व्यवस्था भारतीय समाज एवं लोकतंत्र के लिए एक गम्भीर समस्या बन गयी है। यह सत्य है कि व्यक्ति अपने निर्धारित जातिय समूह में रहना चाहता है, लेकिन 'राजनीति में जातिवाद' या जाति का राजनीतिकरण होने से यह जातिय व्यवस्था आज विकराल समस्या बन गयी है। भारत के लगभग सभी राज्यों के चुनावों में जातिगत समीकरणों का प्रभाव स्पष्ट रूप से दिखाई देता है। भारत में जातीय आधार पर राजनीतिक दलों तक का गठन किया जा चुका है। आज लगभग सभी दल जातिय आधार पर चुनावों में अपने प्रतिनिधि खड़े करते हैं। जातिगत प्रभाव व्यवस्था में इतना घुस गया है कि आज मंत्रिमण्डल के गठन से लेकर सरकारी एवं गैर–सरकारी कार्यालयों एवं प्रतिष्ठानों में नियुक्ति के समय जातीय समीकरणों को ध्यान में रखकर कार्य किया जाता है। कई बार अयोग्य व्यक्ति भी जातिय प्रभाव एवं जातिय समीकरणों का लाभ उठाकर संसद, विधानसभाओं एवं प्रशासन में पहुंच जाते हैं तथा मंत्री पद प्राप्त कर लेते हैं, सरकारी कार्यालयों में उच्च पदों पर आसीन हो जाते हैं। अनेकों बार जातिगत हितों की पूर्ति के लिए

राजनीतिक एवं प्रशासनिक निर्णय भी लिए जाते हैं। जैसे– राजस्थान में वर्ष 2008 में गुर्जरों को तथा अभी हाल ही में जाटों को आरक्षण एवं अन्य लाभ देने के लिए किया गया, इसी प्रकार गुजरात में पाटीदारों को विशेष लाभ देने के लिए कई निर्णय लिये गये। जातिगत आरक्षण के कारण वर्ष 2008–09 में राजस्थान में गुर्जर आन्दोलन की घटनायें लोकतंत्र को आहत करने वाली थी। ये जातिगत समुदाय, सभाएं एवं सम्मेलन करके किसी न किसी रूप में निरन्तर राजनीति को प्रभावित कर लोकतंत्र एवं राष्ट्रीय एकता को कमजोर कर रहे हैं।[11] अभी हाल ही में 01 जनवरी, 2018 को कोरेगांव, महाराष्ट्र में हुई जातीय हिंसा ने महाराष्ट्र एवं पूरे देश को हिला कर रख दिया और इस घटना पर हुयी राजनीतिक छींटाकशी ने आग में घी डालने का काम किया।[12] भारतीय राजनीति में जातिय व्यवस्था केन्सर रोग के समान है, जिससे समाज में पृथकतावाद की भावना आती है, यह राष्ट्रीय एकीकरण के मार्ग में बाधा है। प्रो. जे.सी. जौहरी कहते हैं कि, – ''जातिगत दबाव समूह अपने निहित स्वार्थों एवं हितों की पूर्ति के लिए नीति निर्माताओं को जिस ढंग से प्रभावित करने की कोशिश करते हैं, उससे तो उनकी तुलना यूरोप एवं अमेरिका के ऐच्छिक समुदायों से की जा सकती है।''[13] जातीय व्यवस्था संसार के लगभग सभी देशों में पायी जाती है, यदि इसको सकारात्मक दृष्टिकोण से व्यवस्थित एवं नियोजित किया जाए तो यह लोकतंत्र के लिए हितकर भी हो सकती है। प्रो. रजनी कोठारी ने अपनी पुस्तक ''Cast in Indian Politics''–1970 में कहा कि, भारत की जनता जातियों के आधार पर संगठित है, अतः न चाहते हुए भी राजनीति को जाति संस्था का उपयोग करना ही पड़ेगा। जाति व्यवस्था एवं राजनीति में अन्तःक्रिया के संदर्भ में प्रो. रजनी कोठारी ने जाति–प्रथा के तीन रूप प्रस्तुत किये हैं: (1) लौकिक रूप (2) एकीकरण का रूप तथा (3) चैतना रूप। अतः हमें जातीय व्यवस्था को लोकतंत्र पर हावि होने से रोकना पड़ेगा।[14]

भाषावाद एवं क्षेत्रवाद की समस्या

क्षेत्रीयवाद से तात्पर्य है कि देश में या देश के किसी भी भाग के उस सीमित क्षेत्र से है जो आर्थिक, सामाजिक एवं भौगोलिक रूप से अपने

पृथक अस्तित्व के लिए जागरूक होते हैं तथा उस क्षेत्र के प्रति पृथक भक्ति एवं आकर्षण दिखाते हैं अर्थात् किसी क्षेत्र विशेष के लोग संकुचित क्षेत्रीय स्वार्थों की पूर्ति के लिए एकजुट रहते हैं। क्षेत्रीयतावाद ने आज राजनीतिक प्रश्रय प्राप्त कर लोकतंत्र के विरूद्ध विकराल रूप धारण कर लिया है। भारतीय राजनीति में क्षेत्रीयता के कई लक्षण दिखाई देते हैं, जैसे– (1) क्षेत्रीयता बनाम पृथक राज्यों की मांग (2) क्षेत्रीयता बनाम अन्तर राज्यीय झगड़े (3) क्षेत्रीयता बनाम केन्द्र–राज्य संघर्ष (4) क्षेत्रीयता बनाम उत्तर–दक्षिण की भावना (5) क्षेत्रीयता बनाम भाषावाद एवं (6) क्षेत्रीयतावाद बनाम भारतीय संघ से पृथक होने की प्रवृति आदि। भारत में वर्ष 1956 में राज्य पुनर्गठन आयोग की रिपोर्ट के आधार पर भाषायी आधार पर प्रथम राज्य आन्ध्रप्रदेश का गठन किया गया। उसके बाद वर्ष 1960 में गुजरात एवं महाराष्ट्र, वर्ष 1966 में पंजाब से हरियाणा बनाया गया। वर्ष 2001 में छत्तीसगढ़, झारखण्ड एवं उत्तरांचल का गठन किया गया तथा अभी हाल ही में वर्ष 2014 में तेलंगाना का क्षेत्रीयता के आधार पर पृथक राज्य के रूप में गठन किया गया। भारतीय राजनीति में कई राजनीतिक दल अपने निहित स्वार्थों के कारण क्षेत्रीयतावाद को बढ़ावा देते हैं। डॉ. रशीदउद्दीन खान ने कहा कि, –''यदि दृढ़ राजनीतिक इच्छा शक्ति हो तो क्षेत्रीयतावाद एवं राष्ट्रवाद में सह–अस्तित्व सम्भव है।'' भारतीय लोकतंत्र की मजबूती एवं एकीकृत संघवाद के लिए यह आवश्यक है कि क्षेत्रवादी प्रवृतियां संयमित एवं नियन्त्रित रहे तथा हम सभी की कोशिश रहे कि क्षेत्रवाद एवं राष्ट्रवाद में सही मायनों में सामंजस्य बना रहे।[15] भारत में भाषागत विविधता और उनमें सर्वमान्य भाषा का अभाव आन्दोलनों को जन्म देता है। भाषावाद भारतीय लोकतांत्रिक व्यवस्था के लिए महत्त्वपूर्ण चुनौती है, जिससे राष्ट्रीयता की भावना और लोगों की भावनात्मक एकता खतरे में पड़ जाती है। अभी हाल ही के वर्षों में कर्नाटक, तमिलनाडु एवं महाराष्ट्र की राजनीति में भाषायी तत्त्व अत्यधिक गम्भीर रूप में उभरकर सामने आया है, जिसने राष्ट्रीय एकता एवं लोकतांत्रिक व्यवस्था को खण्डित करने का काम किया है।[16]

भ्रष्टाचार की समस्या

भ्रष्टाचार से तात्पर्य है कि भ्रष्ट+आचार अर्थात व्यक्ति का वह आचरण जो अनैतिक एवं अनुचित हो। किसी कार्य या निर्णय का पालन जब कोई शासकीय अधिकारी या कर्मचारी धन के लालच या अन्य किसी अपेक्षा से करता है तो वह भ्रष्टाचार कहलाता है। भारत में ट्रांसपेरेंसी इंटरनेशनल संस्था द्वारा वर्ष 2005 में किये गये एक सर्वे में पाया गया कि 62 प्रतिशत से अधिक भारतीय सरकारी कार्यलयों में काम करवाने के लिए रिश्वत या ऊंचे दर्जे के प्रभाव का इस्तेमाल करते हैं।[17] आज भारत में भ्रष्टाचार का प्रभाव इस कदर छाया हुआ है कि प्रत्येक व्यक्ति जन्म से ही किसी न किसी प्रकार के भ्रष्टाचार के प्रभाव में है। काम चोरी भी एक प्रकार से भ्रष्टाचार का ही रूप है। आज भारत में समाज, राजनीति, सरकारी तंत्र या ऐसा कोई वर्ग नहीं बचा जो भ्रष्टाचार की गम्भीर समस्या से ग्रसित नहीं हो।[18] भ्रष्टाचार की हद तो इस कदर बढ़ गयी कि न्यायपालिका एवं सैना में भी भ्रष्टाचार व्याप्त हो गया है। भारत में भ्रष्टाचार के विरूद्ध जागरूकता एवं संघर्ष के लिए कई महत्त्वपूर्ण आन्दोलन हुए जिनमें से प्रमुख है– जयप्रकाश नारायण द्वारा वर्ष 1974 में सम्पूर्ण क्रांति, विश्वनाथ प्रतापसिंह द्वारा वर्ष 1989 में बोफोर्स काण्ड के विरूद्ध आन्दोलन, अन्ना हजारे द्वारा वर्ष 2011 में जन लोकपाल बिल पारित करवाने के लिए आन्दोलन तथा वर्ष 2016 में प्रधानमंत्री नरेन्द्र मोदी द्वारा अचानक नोटबंदी का निर्णय लेना आदि।[19] अभी हाल ही में भारत में भ्रष्टाचार के प्रति जागरूकता बढ़ी है। जिसका कारण है भ्रष्टाचार विरोधी अधिनियम–1988, सिटीजन चार्टर एक्ट, सूचना का अधिकार अधिनियम–2005, कमीशन ऑफ इन्क्वायरी एक्ट आदि। वास्तविक रूप में भ्रष्टाचार से तभी मुक्ति प्राप्त की जा सकती है जब जनता स्वयं इस समस्या से मुक्ति के लिए दृढ़ संकल्पित होकर कार्य करे।

नक्सलवाद की समस्या

भारत में पहली बार वर्ष 1960 के दशक में वामपंथी अतिवाद ने नक्सलवाड़ी स्थान पर अपना विकराल रूप दिखाया। इसी कारण इस आन्दोलन का नाम नक्सलवाद पड़ गया। भारतीय कुप्रबन्धन, शोषण एवं

प्रशासनिक असफलता के कारण आज यह समस्या बहुत विकराल रूप ले चुकी है। पिछले लगभग 60 वर्षों में नक्सलवाद इतना अधिक व्यापक हो गया कि भारत के लगभग 17 राज्य एवं 250 जिले इसकी चपेट में हैं। नक्सलवाद से प्रभावित इस क्षेत्र को Red Corner या लाल पट्टी क्षेत्र कहते हैं। चारू मजूमदार, कानू सान्याल और मुजीबुर्रहमान के नेतृत्व में शुरू हुए इस आन्दोलन में हिंसा, आगजनी, लूटमार, भू–अपहरण एवं छापामार हमलों के माध्यम से पूरी कानून व्यवस्था एवं प्रशासनिक तंत्र तहस–नहस हो गया है। इस समय भारत की आन्तरिक समस्याओं में नक्सलवाद सबसे अधिक व्यापक, विघटनकारी एवं उग्र है, जो राष्ट्रीय एकीकरण एवं लोकतंत्र के समक्ष विकराल समस्या है। नक्सली हमलों ने भारत के सैंकड़ों जवानों एवं निर्दोष लोगों को मौत के घाट उतार दिया है। उदाहरण के लिए छत्तीसगढ़ के दन्तेवाडा (बस्तर) में 6 अप्रैल, 2010 को एक हजार नक्सलवादियों ने एक साथ छापामार युद्ध कर 76 जवानों को शहीद कर दिया। नक्सलवाद की इस समस्या से तभी निपटा जा सकता है, जब प्रभावित राज्यों में इनकी पुरासम्पदा का संरक्षण किया जाए, उनके लिए आवश्यक रोजगार एवं प्रशिक्षण की व्यवस्था की जाए, उनको विकास की मुख्यधारा में शामिल किया जाए तथा उन्हें राजनीतिक एवं प्रशासनिक संरक्षण का विश्वास दिलाया जाए आदि।

आतंकवाद की समस्या

आतंकवाद न केवल भारतीय अपितु अन्तर्राष्ट्रीय समस्या है। आतंकवाद से तात्पर्य है एक व्यक्ति या व्यक्ति समूह द्वारा हिंसात्मक तरीके से सार्वजनिक सम्पत्ति को नुकसान पहुंचाना तथा दबाव डालकर सरकार से अपनी अनुचित मांगें मनवाना आदि। आतंकवादी हिंसा से जनता असुरक्षित हो जाती है, जनता में भय व्याप्त हो जाता है तथा जनता का शासन तंत्र से विश्वास उठ जाता है। यदि आतंकवाद लम्बे समय तक चलता रहे जैसा कि जम्मू–कश्मीर में चल रहा है, तो इससे आर्थिक विनाश, राजनीतिक अस्थिरता एवं राष्ट्रीय विखंडन की समस्या बढ़ जाती है।[20] भारत ने आतंकवाद का घृणित रूप इंदिरा गांधी की हत्या, राजीव गांधी हत्याकाण्ड, पंजाब के मुख्यमंत्री बेअंतसिंह की हत्या, मुम्बई बम काण्ड

एवं हत्याकाण्ड, संसद पर हमला, जम्मू–कश्मीर विधानसभा पर हमला एवं अक्षरधाम मंदिर (गुजरात) पर हमला आदि के रूप में देख चुका है। भारत में मुख्य रूप से पाकिस्तान एवं बांग्लादेश प्रायोजित आतंकवादी घटनाएं होती है, जिनसे कुछ स्थानीय राष्ट्रद्रोही भी अपने तुच्छ लालच के कारण जुड़े हुए हैं। आतंकवाद के कारण आर्थिक एवं संरचनात्मक नुकसान होता है तथा बजट का एक बड़ा हिस्सा जन हित पर खर्च नहीं किया जाकर आतंकवाद से निपटने के लिए किया जाता है। आतंकवाद के कारण भारत के दो समुदायों के बीच वैमनस्य बहुत बढ़ गया है, जो राष्ट्रीय एकीकरण एवं विकास में बाधा बनकर खड़ा है।

भारतीय संविधान में समाज के वंचित वर्गों को सामाजिक, आर्थिक एवं राजनीतिक न्याय दिलाने के लिए प्रावधान किये गये हैं, लेकिन हम वर्तमान राजनीतिक एवं सामाजिक परिदृश्य का अध्ययन करें तो ज्ञात होता है कि इन कार्यों का राजनीतिज्ञों ने अनुचित लाभ उठाया है।[21] कोई भी लोकतांत्रिक व्यवस्था तब तक अपने उद्देश्यों को प्राप्त नहीं कर सकती जब तक कि सत्ताधारी राजनीतिज्ञ एवं प्रशासनिक अधिकारी अपने निहित स्वार्थों से ऊपर उठकर कार्य नहीं करेंगे। पं. नेहरू, शास्त्री जी एवं अटल बिहारी वाजपेयी जैसे प्रधानमंत्रियों ने भारतीय लोकतंत्र को सुदृढ़ करने के लिए लोकतांत्रिक मूल्यों का सम्मान किया, लेकिन परवर्तीकाल में शासन व्यवस्था में कुछ नकारात्मक अवधारणा परिलक्षित होने लगी, जिसमें निहित स्वार्थों का प्रभाव अधिक रहा।[22]

इस शोध में हमने भारतीय लोकतंत्र के समक्ष उत्पन्न समस्याओं एवं चुनौतियों का विश्लेषणात्मक अध्ययन करने का प्रयास किया है। निःसंदेह विश्व के सबसे बड़े लोकतंत्र भारत के समक्ष अनेकों चुनौतियां हैं, वहीं दुनियां के अन्य लोकतांत्रिक देशों के समक्ष भी इसी प्रकार की अनेकों समस्याएं हैं। इन सभी लोकतांत्रिक देशों के समक्ष जो सबसे महत्त्वपूर्ण चुनौति है, वह यह है कि इन देशों में लोकतंत्र को कैसे मजबूत किया जाए। सर्वप्रथम हमें लोकतांत्रिक संस्थाओं एवं व्यक्ति के व्यवहारिक पक्ष को मजबूत किया जाना आवश्यक है। यह कार्य इस प्रकार सम्पन्न किया जाये ताकि लोकतंत्र में व्यक्ति अपनी अपेक्षाओं को पूरा कर सके।

दुनियां की अलग–अलग लोकतांत्रिक शासन व्यवस्थाओं में लोकतंत्र से व्यक्ति की अपेक्षाएं भी अलग–अलग होती हैं, इसी प्रकार दुनियां के सभी राष्ट्रों के लिए यह चुनौती भी अलग–अलग रूप में मुखर है। संक्षेप में यह कहा जा सकता है कि हमें लोकतांत्रिक संस्थाओं की कार्यपद्धति को सुधारना चाहिए ताकि शासन व्यवस्था एवं निर्णय–निर्माण प्रक्रिया में कुछ व्यक्तियों के नियन्त्रण एवं प्रभाव को कम कर अधिकाधिक जन सहभागिता को बढायी जा सके।[23] लोकतंत्र के समक्ष उत्पन्न चुनौतियों के समाधान के लिए यथोचित कानूनों का निर्माण किया जाना चाहिए, लेकिन कानून वही श्रेष्ठ है जो आम नागरिकों को लोकतांत्रिक सुधार की ताकत प्रदान करे। जैसे– सूचना का अधिकार कानून–2005, शिक्षा का अधिकार कानून–2010, लोकपाल– लोकायुक्त अधिनियम को लागू करना आदि। भारतीय लोकतंत्र को मजबूत करने में राजनैतिक दलों एवं जनसंचार माध्यमों की भूमिका अत्यन्त महत्त्वपूर्ण हो सकती है। जनसंचार माध्यम लोकतांत्रिक शासन व्यवस्था में आधार स्तम्भ की भूमिका का निर्वाह करते हैं, वैसे भी मीडिया को लोकतंत्र का चतुर्थ स्तम्भ कहा जाता है, जनजागृति एवं जनमत निर्माण में मीडिया की महत्ती भूमिका होती है। किसी भी शासन व्यवस्था की सफलता एवं मजबूती के लिए जनचेतना एवं जनमानस में परिवर्तन आवश्यक है, इसी प्रकार के कार्यों से लोकतांत्रिक व्यवस्था को मजबूत किया जा सकता है।

निष्कर्ष

सार रूप में यह कहा जा सकता हैं कि यदि हम सभी द्वारा सामूहिक प्रयास किया जाय तो लोकतंत्र के समक्ष आने वाली अनेक समस्याओं एवं चुनौतियों से निजात पाया जा सकता है। विश्व में सबसे अधिक युवा जनसंख्या भारत की है, युवा देश का भविष्य है ऐसा प्रायः कहा जाता है लेकिन अब इस कहावत से काम नहीं चलेगा, हमें कुछ क्रांतिकारी कदम भी उठाना होगा। हमें सबसे पहले इन समस्याओं तथा चुनौतियों के मूल तक जाना होगा और उन्हें समझ कर उनका निदान ढूंढना होगा। बहरहाल हम देखते हैं कि राजनीति में भ्रष्टाचार का मुख्य कारण निर्वाचन–प्रक्रिया और राजनेताओं की नैतिकता का पतन होना हैं,

क्योंकि इनकी निर्वाचन प्रक्रिया में इतना ज्यादा रुपए खर्च होता है, जिसका हमारे द्वारा अंदाजा भी नहीं लगाया जा सकता। इस एक राजनीतिक पतन के कारण अनेक अवैध एवं अनैतिक राजनीतिक प्रथाओं का देश में विकास हुआ है। हमारे सामने लोकतांत्रिक सुधारों का एक विकल्प महात्मा गांधीजी के मॉडल के रूप में है, जिसके अंतर्गत राजनीति को जनता की सेवा का साधन समझा जाता है। गांधीवादी मॉडल में निम्न स्तर तक सत्ता के विकेंद्रीकरण एवं स्थानिय स्वशासन की बात कही गयी है ताकि गांव का साधारण व्यक्ति भी अपने को स्वतंत्र समझता है, वह शासन–कार्यों में स्वेच्छा से भाग लेता है, इससे समूचा शासनतंत्र पारदर्शी होता है। गांधीजी भी इस बात के समर्थक थे कि प्रतिनिधियों के निर्वाचन पर कम से कम खर्चा हो तथा वे राजनीति में सेवा की भावना से आये। कुछ अन्य विद्वानों का भी यह मानना है कि निर्वाचन में मतदान आवश्यक एवं अनिवार्य कर देना चाहिए, ऐसा कई देशों में चल भी रहा है। अनिवार्य मतदान का समर्थन भारत के पूर्व राष्ट्रपति श्री आर. वेंकटरमण ने भी किया था। वर्तमान में निर्वाचनो में निर्दलीय सदस्यों की बढ़ती हुई संख्या ने भी निर्वाचन–प्रक्रिया को विकृत कर दिया है, इससे निर्वाचन का खर्च भी बहुत बढ़ जाता है। एक राजनीतिक विश्लेषक ने निर्वाचन प्रक्रिया में खर्च होने वाले धन के मुख्यत सात स्रोत बताये है जो निम्न प्रकार हैं–

1.   राज्य द्वारा खर्च
2.   उम्मीदवारों का स्वयं का पैसा
3.   उनके राजनीतिक दलों द्वारा खर्च,
4.   प्रतिनिधियों के व्यापारिक सम्बन्धों से खर्च के कारण
5.   अपनी इच्छा से देने वाले दान दाताओं द्वारा खर्च
6.   विदेशी पैसा जैसे– हवाला आदि का खर्च
7.   समान हितों वाले निकायों के द्वारा खर्च।

अब यदि इन सब खर्चों से बचना है तो उसके लिए पहला कदम यह होना चाहिए जो निम्न प्रकार हैं–

1.   सभवतः राज्य विधान सभा और संसद का चुनाव एक साथ होना चाहिए।

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2. भारत में निर्वाचन अभियान बहुत लम्बा चलता है उसकी समय सीमा भी घटा देनी चाहिए।

3. किसी भी उम्मीदवार को एक से अधिक जगह से चुनाव लड़ने की छूट नहीं होनी चाहिए।

4. चुनावो में एक नैतिक आचरण–संहिता बनानी चाहिए एवं उसको एक विधि का रूप दे देना चाहिए।

5. उम्मीदवारों के चुनाव खर्च की अधिकतम सीमा तय होनी चाहिए। साथ ही उन खर्चों का रसीदों के आधार पर लेखा–परीक्षण अनिवार्य कर देना चाहिए।

वर्तमान में देश के सामने चारित्रिक नैतिकता का संकट है। यह चारित्रिक संकट व्यक्तिगत भी है और सामूहिक भी। हमारे जीवन में पाए जाने वाले अधिकांश भ्रष्टाचार का कारण बाजार–केन्द्रित व्यापार और धन–केन्द्रित पश्चिमी उपभोक्तावादी संस्कृति है। जब तक व्यक्ति के जीवन का अंतिम लक्ष्य धन होगा तब तक देश से भ्रष्टाचार का अंत नहीं हो सकता हैं। आज यह घोर चिंता का विषय है कि हम अपने स्वर्णिम अतीत को भूलते जा रहे है एवं तुच्छ राजनीतिक, आर्थिक तथा सत्तालोलुप पदों के कारण अपनी चारित्रिक नैतिकता का निरंतर पतन करते जा रहे हैं। प्रत्येक समाज पुरस्कार और दंड के सिद्धांत पर चलता है, यदि लोगों को भ्रष्टाचार का लाभ नहीं मिलेगा और भ्रष्टाचार में संलिप्त व्यक्तियों को तुरंत कठोर दंड का प्रावधान हो जाये तो भ्रष्टाचार में अवश्य कमी आयेगी। इससे किसी भी सरकार को किसी भी प्रकार के गठबंधन की मजबूरी भी नहीं होगी तथा इससे सरकार गठबंधन धर्म की कई प्रकार की मजबूरियों से बचकर राष्ट्र के लिए निष्पक्ष, स्वतंत्र एवं भयमुक्त वातावरण का निर्माण कर सकेगी। युवाओं के प्रेरणास्रोत स्वामी विवेकानंद के आदर्शों को मानते हुए हम सभी युवाओं को आगे आकर वर्तमान में लोकतंत्र के समक्ष आ रही इन सभी गंभीर चुनौतियों का समाधान करने में हमारी महत्त्वपूर्ण भूमिका निभानी होगी।

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Conceptual Study on the Role of Insolvency and Bankruptcy Code, 2016 in Improving Governance in India's Business Operational Climate

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Abstract

India, having such a diversified business culture, needs serious reforms in its legal environment to face the challenges emerging in World economy. In this context, the impact of implementation of Insolvency and Bankruptcy Code (IBC), 2016 in India needs to be analyzed. After the implementation of the Code, India's ranking in World Bank "Doing Business" index has improved considerably. Under this study, researchers have tried to analyze how far the Code had helped India to improve its business operational climate and the areas where Code needs further amendments for

better results. The study is explanatory and conceptual in nature and based on authors' conceptual analysis of various data published by NCLT, NCLAT, RBI, IBBI, World Bank, etc. on IBC and its impact.

Keywords- (IBC), 2016, "Doing Business" index, NCLT, NCLAT, IBBI.

Introduction

Insolvency and Bankruptcy Code, 2016

The Insolvency and Bankruptcy code (IBC), 2016 was passed by both the houses in May, 2016. The code received President's accent in 28th May, 2016. Certain provisions of the code came into effect from 5th August and 19th August, 2016. In Indian Context, the Code is a major step towards establishing the legal position with respect to resolving financial failures and insolvency. The code provides for a specialized platform to oversee all liquidation and insolvency proceedings pertaining to companies, limited liability entities (including limited liability partnership and other entities with limited liability), unlimited liability partnerships and individuals except regulated financial service providers such as banks, financial institutions and insurance companies. The code overlaps provisions contained in various Acts such as The Companies Act, 2013, The Securitization and Reconstruction of Financial Assets and Enforcement of Security Interest Act, 2002, Sick Industrial Companies (Special Provisions) Act, 1985, etc.

The main objectives of this code are as follows:

1. To consolidate and amend the laws pertaining to resolving insolvency of corporates, firms, LLPs and individuals;

2. To provide time bound execution of cases pertaining to insolvency;

3. To establish Insolvency and Bankruptcy Board of India as regulatory body for insolvency and bankruptcy law;

4. To establish higher levels of debt financing across a wide variety of debt instruments;

5. To provide strong revival mechanism for entities;

6. To deal with India's cross border insolvency;

7. To create database of defaulters for resolving India's bad debts problem.

The Insolvency and bankruptcy Code, 2016 is one of the biggest economic reforms which provides a uniform and comprehensive insolvency legislation covering corporates, partnerships and individuals (other than financial firms). The Code gives both the creditors and debtors the power to initiate proceeding. It has helped India achieve a historic jump in the ease of doing business rankings by consolidating the law and providing for resolution of insolvencies in a time-bound manner.

The code has been amended many times by the authority to make the code more effective for achievement of its objectives.

The World Bank- Ease of Doing Business Ranking

Ease of doing business ranking is a World Bank flagship publication measuring the regulations that enhance business activities and those that constrains it. It represents quantitative indicators on business regulations and the protection of property rights that can be compared among 190 nation economies. Doing business focuses on 12 major economic indicators. They are categorized into 10 parameters which are as follows:

1. Starting a business;
2. Dealing with construction permits;
3. Getting electricity;
4. Registering property;
5. Getting Credit;
6. Protecting minority interests;
7. Paying taxes;
8. Cross-border trades;
9. Enforcing Contracts;
10. Resolving insolvency.

Review of Literature

Mr. Arun Jaitley said "A systemic vacuum exists with regard to bankruptcy situations in financial firms. This code will provide a specialized resolution mechanism to deal with bankruptcy situations in banks, insurance firms and financial sector entities. This code,

together with the Insolvency and Bankruptcy Code 2015, when enacted, will provide a comprehensive resolution mechanism for our economy".

According to the World Bank's Ease of Doing Business report, "it takes more than four years on an average to resolve insolvency in India. The proposed insolvency and bankruptcy law seeks to cut down the time to less than a year. This will not only improve the ease of doing business in India, but also facilitate a better and faster debt recovery mechanism in the country".

(Anup, 2016) stated, "The Government should review the Code and make suitable amendments to remove certain deficiencies regarding IBC. It will not only facilitate ease of doing business in India but will also boost the confidence of lender, foreign companies and creditors at large".

(Raval, 2015) made a critical review of political environment and policy implication and its effects of EoDB indicators was identified. Author observed in his study that political environment is one of the most impact factors on Ease of doing business.

(Ashish, 2016) stated, "That an effective framework is needed to deal with insolvency and bankruptcy and the effectiveness of the IBC will be judged by the proposed resolution process of the code, its future empirical results and the harmonization amongst its various provisions".

(Sreyan, 2017) stated, "That IBC has enacted and implied as a structural changes for all stakeholders. It identified that the insolvency case orders published by the NCLT is the foremost available source of factual observations that can be systemically collected in a standardized format on the working of IBC."

(Gujarati, 2015) stated, whether the statement Ranks in EoDB index reflects the goodness of the economy. The conclusion was that it is a misconception or not a fact. Author argued that the regulatory body should notice that, EoDB ranking do not promotes deregulations but it promotes efficient practice of implementing existing laws and making compliance procedure faster.

(Kunam, 2019) stated, "That the IBC has become important for banks to regularize the non-performing assets and aimed at reducing the amount of bad loans for the economy. It was also identified that there is a improvement in the resolution process for number of companies."

Research Gap

To identify the research gap, the researchers have reviewed the literature in the context of impact of IBC on ease of doing business in India. A very few studies and research work has been done to measure the impact of Insolvency and Bankruptcy Code on India's business operational climate, in a detailed conceptual way based on various highly relevant published data and case studies. The researchers have considered that this study will have a good socio-economic impact in understanding the outcomes of new law in bettering the corporate operational environments in the country and in finding out the areas where loopholes exist, which directly impacts various socio-economic welfare. For this the researchers have tried to analyze the impact of Insolvency and Bankruptcy Code, 2016 on Ease of Doing Business in India as a research gap and have conducted the research work to fill up that research gap.

Objectives of the Study

The study has been undertaken to contribute towards the following objectives:

1. The main objective of the study is to analyze the impact of IBC, 2016 (and amendments thereon) on India's business operational climate

2. To identify the areas in the IBC, 2016 (and amendments thereon) that need to be reconsidered, in both content and implementation aspect; for enjoying better results from the said law.

Research Questions

1. Does the IBC, 2016(and amendments thereon) bring about any positive changes in ease of doing business in India?

2. What are the measures that need to be taken for better results from the IBC, 2016?

Research Methodology

   The study is exploratory and descriptive in nature and is based on secondary data. The researchers have gone through Different working papers, case studies, legal proceedings, journals, Government reports, newspapers, magazines and websites in collecting the desired set of information for making conceptual and logical analysis of those information to fulfill research objectives. The researchers have studied last 10 years data on 'Ease of doing business' and 'resolving insolvency' ranking (one of the 10 parameters of doing business index) of India published by World Bank. The researchers have also analyzed the recovery rates under different mechanisms (DRT,SARFAESI AND LOK ADALAT) published by IBBI and NPA recovery rates of Scheduled Commercial Banks published by RBI to measure the impact of the Code on the overall insolvency resolution process. To further investigate into the effectiveness of the Code the researchers have deeply studied various legal proceedings and case studies and selected four legal proceedings according to the researchers' own judgment. The legal proceedings have been presented through case studies and the proceedings have been chosen in such a way so that all the relevant aspects such as cases of financial creditor, operational creditors, etc. can be analyzed. The researcher's judgments are very much important herein choosing the case studies and information for analysis purpose. The case studies have been deeply and logically analyzed by the researchers in making required conclusion. The data has been collected, collated and compiled from websites of IBBI, RBI, NCLT, NCLAT, World Bank reports, newspaper reports and research journals. The code has been amendment many times in the recent past and amendments up to 31st December 2019 has been considered under this research work.

Data Analysis and Interpretation

   In order to analyze the impact of the code it is necessary to first elaborate the corporate insolvency resolution process as laid in the code.

Corporate insolvency resolution is a process during which financial creditors assess whether the debtor's business is viable to continue and the options for its rescue and revival. If financial creditors decide that the business of debtor cannot be carried on profitably and it should be wound up. The debtor will have to undergo liquidation process and the assets are to be realized and distributed by the liquidator. The process may be initiated on application to NCLT by a financial creditor, either by itself or jointly with another financial creditor, by an operational creditor, meaning a creditor other than a financial creditor and/or by the corporate debtor that is the company itself.

Under this code, default means non-payment of debt when whole or any part of the installment has become due and not repaid by the debtor and the minimum amount of default by the debtor is Rupees One Lakh.

The insolvency resolution process, after an application has been admitted will follow certain steps which are Declaration a moratorium and Appointment of an Interim IP who will take the control of the board and act accordingly.

Table 1: Timeline for the Process is depicted under in the Table

Particulars	Timelines (in days)
Filling of insolvency application	X
Adjudicating Authority- Admission or Rejection of application:	X +14
Insolvency Resolution Professional Appointment	(X +14) +14
Constitution of Committee of Creditors	(X +14) +14+10
Submission of Resolution Plan	(X +14) +180
Insolvency Resolution Process Extension	(X +14) +180+90

Source: IBBI

Analysis

It is to be noted that the insolvency resolution process timeline has been extended to 330 days from 270 days by amending the code in 2018. According to ICRA, the time for completing the

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process of cases registered under Corporate Insolvency Resolution Process (CIRP) exceeds beyond 330 days and the average time taken is 374 days. It is a major setback to the main objective of the code of time bound resolution which has been discussed later.

To analyze the impact of the code on ease of doing business ranking it is necessary to consider the following data:

Table 2: India's ranking in World Bank Doing Business Index

Year	Ease of Doing Business Ranking
2010	133
2011	134
2012	132
2013	132
2014	134
2015	142
2016	130
2017	130
2018	100
2019	77
2020	63

Fig. 1

EASE OF DOING BUSINESS RANKING

EASE OF DOING BUSINESS RANKING
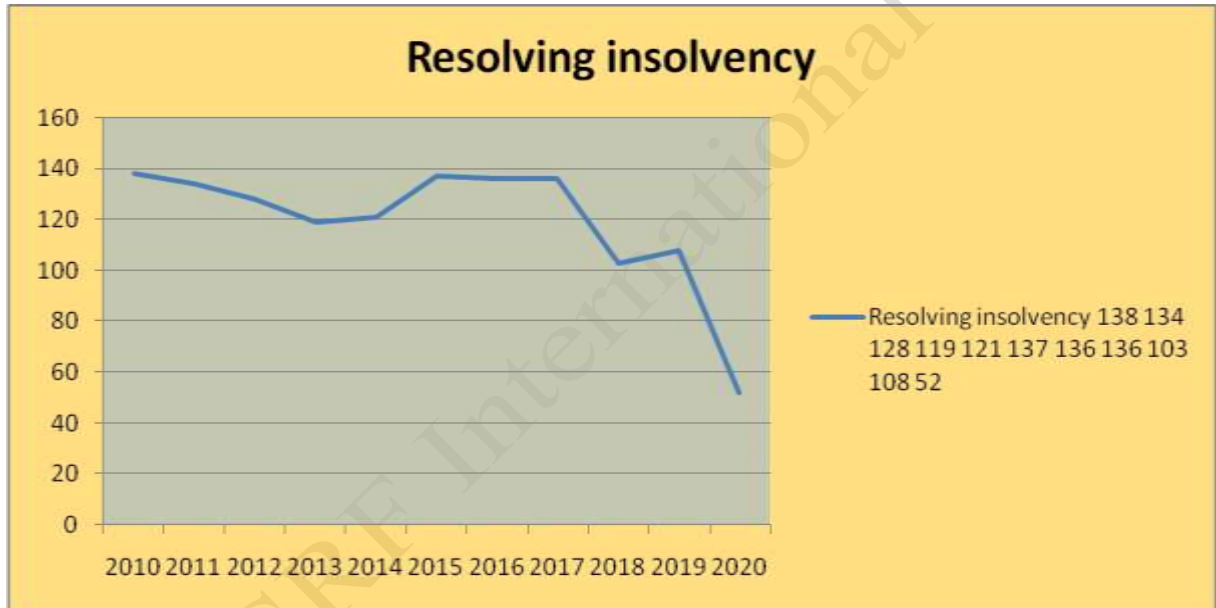
Source: World Bank

Analysis

   It is clear from the above graph that how India's position has continuously improved over the years and after the introduction of the code in the year 2016 it has notably outperformed. In the recent years many of the amendments are done in the code to strengthen the insolvency resolution process and the impact can be seen in the following table:

Table 3: India's Position in Resolving Insolvency
(One of the Parameters)

Year	Resolving Insolvency
2010	138
2011	134
2012	128
2013	119
2014	121
2015	137
2016	136
2017	136
2018	103
2019	108
2020	52

Fig. 2

Resolving insolvency

Resolving insolvency 138 134 128 119 121 137 136 136 103 108 52

Source: World Bank

Analysis

From the above table, it can be clearly stated that India's position has improved continuously in resolving insolvency. Its improvement in last year that is from 2019 to 2020 is extraordinary.

Before the Code was enacted, the debt recovery rate was nearly 26% and the time taken for closure of the case was more than five years. IBC has effectively changed the scenario. Now, the average debt recovery rate has increased to 43% in case of financial creditors and 49% in case of operational creditors. (Source: IBBI)

As per the data published by RBI, till March, 2019, 94 cases have been resolved under IBC with an average recovery rate of 43% and an average resolution timeline of 324 days, much better than other mechanisms available. For these cases a total of Rs. 75000 crore has been admitted as against total claims of Rs. 175000 crores, the recovery rate being 43% which is an improvement from 41% as in 2018. As compared with the average recovery rate of 27% of World economies India has achieved such a higher rate. This has helped India to improve its position in World Bank 'Doing Business' ranking from 130 in 2017 to 63 in 2020 as published in its report.

"The enactment of the code has bought a sea level change in insolvency resolution in India and shifted the balance of bargaining power from the hands of debtors to creditors"(Economic Times).

It has been seen that debt recovery rates have increased under IBC as compared to other debt recovery mechanisms, that is, Securitization and Reconstruction of Financial Assets and Enforcement of Securities Interest Act (SARFAESI Act), Debt Recovery Tribunals (DRTs) and lokadalats. This is shown in the following table:

Table 4: Recovery Rates across Various Recovery Mechanisms

Year	Average Recovery (%) Under Drt,Sarfaesi And Lok Adalat	Average Recovery (%) Under Ibc
2007-08	50	0
2008-09	37	0
2009-10	24	0

2010-11	31	0
2011-12	24	0
2012-13	22	0
2013-14	18	0
2014-15	12	0
2015-16	10	0
2016-17	14	0
2017-18	12	41
2018-19	0	43

Source: IBBI

Analysis

It is clearly seen from the above graph that the average recovery rate under IBC is significantly higher as compared to other recovery mechanisms collectively. Analysis of the above data also depicts that the recovery rates under other mechanisms collectively have considerably declined in the recent years. After analyzing the dataset available, it can be concluded that IBC proved to be a better platform for resolving corporate insolvency as compared to other mechanisms.

The effectiveness of the Insolvency and Bankruptcy Code can better be analyzed by the following data which shows the NPA recovery of Scheduled Commercial Banks (SCBs) through various channels:

Table 5: NPAs of SCBs recovered through various channels 2017-2018

Recovery Channel	No. of cases referred	Amount involved	Amount recovered*	Col.(4) as percent of col.(3)
1	2	3	4	5
LokAdalats	33,17,897	45,728	1,811	4
DRTs	29,345	1,33,095	7,235	5.4
SARFAESI Act	91,330	81,897	26,380	32
IBC	704**	9,929	4,926	49.6

Source: Chapter 4 of economic survey 2019-20 Vol II published in IBBI resources.

Fig. 3
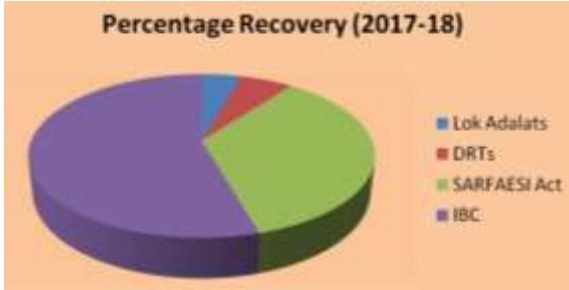
Source: Chapter 4 of economic survey 2019-20 Vol II published in IBBI resources.

Table 6: NPAs of SCBs recovered through various channels 2018-2019 (Provisional)

Recovery Channel	No. of cases referred	Amount involved	Amount recovered*	Col.(4) as percent of col.(3)
1	2	3	4	5
LokAdalats	40,80,947	53,506	2,816	5.3
DRTs	52,175	30,66,499	10,574	3.5
SARFAESI Act	2,48,312	2,89,073	41,876	14.5
IBC	1,135**	1,66,600	70,819	42.5

Fig 4
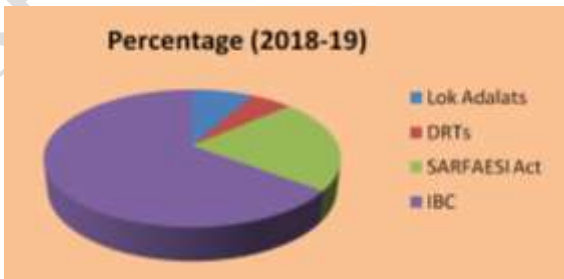
Source: Chapter 4 of economic survey 2019-20 Vol II published in IBBI resources.

Notes

    *Refers to the amount recovered during the given year, which could be with reference to the cases referred during the given year as during the earlier year. DRTs: Debt Recovery Tribunals; SARFAESI Act: The Securitization and Reconstruction of Financial Assets and Enforcement of Securities Interest Act, 2002.

**: Cases admitted by National Company Law Tribunals (NCLTs). Figures relating to IBC for 2017-18 and 2018-19 are calculated by adding quarterly numbers from IBBI newsletters.

Analysis

    It is seen from the above published data that the NPA recovery of SCBs is highest under IBC (percentage of amount recovered on amount involved) as compared to other channels. Recovery percentage under IBC has tremendously outperformed than other channels in the year 2017-18 and 2018-19.

    To further investigate into the effectiveness of the Code the researchers have deeply studied various legal proceedings and case studies and selected four legal proceedings which are presented in case studies given below:

Case Studies

Case 1: Financial Creditor - IL&FS Financial Service Limited vs. Emerald Lands (India) Private Limited (1446 / 2019)

    The appellant IL&FS Financial Services Ltd. filed an application against Emerald Lands(India) Pvt. Ltd.(Corporate Debtor)in 22.10.2019 under section 7 of the Insolvency and Bankruptcy Code, 2016 in the National Company Law Tribunal(NCLT) division bench, Delhi. The later has availed loans of Rs. 130 crores, Rs. 20 crores and Rs. 10 crores respectively and failed to repay even after subsequent notices from the appellant. The Financial creditor (IL&FS) had complied all the legal proceedings and the application was duly accepted by NCLT. The honorable learned counsel on 2nd January, 2020 on perusal of the facts and available materials on record stated that the corporate debtor is a defaulter. The tribunal ordered the commencement of Corporate Insolvency Resolution Process (CRIP) and the moratorium was declared and

Interim Resolution Professional (IRP) was appointed as referred in section 14 of the Code.

Analysis

The above case effectively depicts how the Code has enhanced the corporate resolution process. NCLT, after due reference to the available facts has ordered moratorium to the corporate debtor, appointment of IRP and commencement of CRIP in a very limited time period. This case shows that the code has enhanced the power and rights of financial creditor and hopefully the resolution process will be completed in the stipulated timeframe.

Case 2: Financial Sector (Banking Sector) - Punjab National Bank v. Matrix Bizcom Private Limited (2794 / 2019)

The application was filed by Punjab national Bank (Financial Creditor) against Matrix Bizcom Private Ltd. (Corporate debtor) in the National Company Law Tribunal, Mumbai bench under section 7 of the I&B Code, 2016 claiming Rs. 33,68,65,276.08as on the 17.07.2019, including interest on the principal sum of Rs. 25,00,00,000. PNB submitted all relevant documents in support to its claim. It had also declared the corporate debtor's account as NPA. A notice under the SARFAESI Act had been issued and the corporate debtor had also acknowledged its liability. The corporate debtor had also failed to make a One Time Settlement (OTS) under the available schemes. NCLT noted that there was a default on the part of the corporate debtor and therefore, admitted the application and passed an order to initiate moratorium and CIRP for the corporate debtor on 13.12.2019 under section 13 of the Code and registered Insolvency Resolution Professional (IRP) had been appointed.

Analysis

This case successfully explains how the code had strengthened the NPA or bad loan recovery process from a defaulter corporate debtor. It is expected that the resolution process will be completed within the given time period. It is anticipated that the code will boost up the NPA recovery process and will increase the working efficiency of the Indian banking sector.

Case 3: Operational Creditor- Bhavi Jewellers vs. Tribhovandas Bhimji Zaveri & Sons Retail Private Limited (2979 / 2018)

This petition was filed by Bhavi Jewellers (Operational Creditors) against Tribhovan das Bhimji Zaveri & Sons Retail Private Limited under section 9 of the I&B Code, 2016 in the National Company Law Tribunal (NCLT), Mumbai Bench-II in 06.08.2018. The appellant had sold several jewels, totaling Rs. 6.10 crores, to the corporate debtor and had raised invoices for the same which were accepted without any dispute. The operational creditor had issued a demand notice for which there was no reply. The corporate debtor stated that it preferred to go for an amicable settlement and requested for time and subsequently did not file any reply. The tribunal, referring through all the submissions made, inferred that the Corporate Debtor is in default of a debt due and payable under section 4(1) of the Code. In view of this, the honorable learned counsel ordered moratorium and imitation of CRIP against the Corporate Debtor on 16.12.2019.

Analysis

This case also shows how the code had strengthened the rights of operational creditor in recovery of its claims. The code had provided considerable power in the hands of the operational creditors which in turn will definitely improve the operational efficiency of the entities. This will help in providing improved security to the entities and will positively impact the buyer seller relationship in Indian business environment. It is strongly expected that the resolution process will be completed within the given timeframe.

Case 4: Resolution Applicant- JSW Steel Ltd. vs. Mahender Kumar Khandelwal & Anr. (957 / 2019)

In the matter of JSW Steel Ltd (Appellant). Vs. Mahender Kumar Khandelwal & Anr. (Respondents)the National Company Law Appellate Tribunal (NCLAT), NEW DELHI, under case reference - Company Appeal (AT) (Insolvency) No. 957 of 2019 filed under section 61 if I&B Code, 2016 ordered that there can be no attachment of property of the Corporate Debtor after the approval of resolution plan. Appeal was filed by the Resolution Applicant for release of the attached property of Corporate Debtor by the order passed by

Directorate of Enforcement (DOE). In the affidavit filed by Union of India through Ministry of Corporate Affairs (MCA) in consultation with Department of Financial Services and the Banks, the Union of India stated that "In so far as the corporate debtor or its assets are concerned, after the completion of the CIR Process, i.e. a statutory process under the IBC, there cannot be any attachment or confiscation of the assets of the Corporate Debtor by any enforcement agencies after approval of the Resolution Plan. The CIR Process is an open and transparent statutory process wherein under Resolution Plans are invited from bona fide Prospective applicants who are not hit or disqualified under Section 29A of the IBC." In view of the above mentioned facts NCLAT ordered "The Director, Deputy Director and other officers of 'Directorate of Enforcement' are prohibited from attachment of any property of the 'Corporate Debtor' (Bhushan Power and Steel Limited) without prior approval of this Appellate Tribunal. The property already attached by them is released in favour of the 'Resolution Professional' immediately.

Analysis

It is clearly understood from the case that in view of the submissions made by the MCA, the NCLAT held that the Directorate of Enforcement (DOE) has no jurisdiction to attach the property of the Corporate Debtor and directed the DOE to release the property to the resolution professional. This shows how section 29A of the IBC (Amended), 2019 had empowered and enhanced the process of resolution which is in favor of the financial creditor. This judgment has shown that the rights of the financial creditors will be protected by the code till the resolution process is completed. This will definitely improve the legal position as well as sense of security of the financial creditor which will increase the confidence of the business entities in the legal system of India.

Conclusion

From the analysis of the available data and case laws from various sources, researchers have come to a conclusion that there is a positive impact of the Insolvency and Bankruptcy Code (IBC), 2016 on Indian economy with reference to ' Ease of Doing Business'. The

enactment of the code has improved the corporate insolvency resolution process but there should be more better and effective implementation of the bankruptcy law in due process of time. Effective utilization of collective resources along with capacity building of insolvency professionals and financial creditors, and more importantly the training of the IBC staff is needed for a better outcome in the coming future The major conclusions that can be drawn from the study is that the Code has enhanced the insolvency resolution process, timely execution of the bankruptcy cases filled and NPA recovery rate which in turn has improved India's business operational climate.

Recommendations

The main focuses of the amendments of the code are to give more power in the hands of corporate creditor and to provide a time bound resolution of the insolvency cases. In this respect, researchers have identified certain areas where amendment is needed, to make the Code more effective. The major recommendations, suggested by the researchers are as follows:

1. Strengthening of the code is needed to provide timely resolution of the insolvency process, that is, within given timeline of 330 days.
2. The Code must provide greater transparency in bidding process of liquidating stressed assets which in turn will give more power to corporate creditor.
3. It must be amended to provide for clear eligibility and categorization of corporate bidders and the role of promoters of the bankrupt company must be checked.
4. IBBI must focus on providing for more competent Insolvency Professionals (IPs) so that collusion between the concerned parties can be handled effectively.

IBC has a long journey to cover to make the business environment friendlier in our country, especially in terms of bankruptcy issues and its impact. Inferring from the above issues and questions involved in the Code, some major amendments are required for enhanced reliability. This will improve the business environment of our country leading to a better position in ease of doing business in the

country in comparison to other countries having better performance than India in this respect.

Limitations and Future Research Scope

The researchers conducted an explorative and descriptive study to identify conceptually how far the implementation of the IBC 2016 (and Amended there on) are successful in bettering the business operational environment in the country. The present study has considered limited number of factors in conceptually concluding after detailed logical analysis regarding impact of the code and major area of concern for the code. The scope of the study is narrow and is also based on secondary data. For future researches in this area; more comprehensive and in-depth study can be done by considering wide range of parameters related to this issue. Primary survey can also be conducted along with the application of more sophisticated statistical tools, for quantification of the impact of each individual factor on the betterment of business operational environment.

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Good Governance in India: Aspects, Challenges and Way Ahead

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"Good Governance is perhaps the single most important factor in eradicating poverty and promoting development."

- Kofi Annan

Abstract

Indian government has decided to celebrate 25th Dec as good governance day. It was established in 2014 to honour former Prime Minister Atal Bihari Vajpayee by fostering awareness among the Indian people of accountability in government. Since and before then, several attempts have been made to substantiate the dream of good governance in our country. Maybe it is the right time to analyse those efforts and look ahead toward what needs to be done from here to achieve that with credibility. Therefore, the article explains the concept of good- governance, revisits the attempts by the Indian government to ensure that and suggests few ways to make it even better.

Introduction

"Tasmacchastram pramanam te karykaryavyavasthitau

Gyatva shastra vidhanoktam karma kartumiharhasi"

One should therefore understand what is duty and what is not duty by the regulations of the scriptures. Knowing such rules and regulations, one should act so that he may gradually be elevated.[1]

The above quote by the Gita seeks to ensure good governance by inculcating the sense of duty and law abiding in all the citizens. Although the formal concept of good governance is relatively a new term, which have come into the limelight in 1990's, when the western part of world started to discuss the term, but it is not new to the Indian society. Our ancient text like Manu-smriti, Arthashastra and great epics like Ramayana and Mahabharata cited the principles of good governance on many occasions. Rajadharma has been mentioned as the key to rule in the Dharmshastra texts. The Rajadharma was the code of conduct or the rule of law, which was always considered superior to the will of the ruler. In the famous 'Shanti-Parva' of Mahabharata, Bhishma throws light on duties and moralities of king. Similarly, in Arthashastra, Kautilya extensively deals with the policies of statecraft and state administration, which are still relevant.

Concept of Good-Governance

Governance is the process of decision making and the process, by which decisions are implemented (or not implemented).It can be used in several contexts such as corporate governance, internal governance, National governance and local governance. The word good governance derived from the Greek word Kubernao, which means 'to steer'[2]. It implies the process of decision making and its implementation free from abuse and corruption. We have seen using the word Ram-Rajya as the synonyms of good governance for ages. In the recent years, the issue of good governance is widely regarded as one of the key ingredients for poverty reduction and sustainable development. In English language, it was first used in 1628 and in the year 1701 it came as a form of a proverb- "wise princess ought not to be admired for their government but governance"[3]. The World bank used the word governance in 1989 for the first time in a study called 'Sub-Saharan Africa- From Crisis to Sustainable Growth'[4]. The connotation of good was added only in the foreword by then World Bank president 'Barber Conable'. He referred the term 'good governance' as a "public service that is efficient, a judicial system that is reliable and an administration that is accountable to its public"[5].

Later in the year 1992, the concept of good governance was further developed by 'World Bank' in a report entitled 'Governance and Development'. It defined good governance as "the manner in which power is exercised in the management of a country's economic and social resources for development". Later on, in 1994 the World bank further substantiated the definition as"Governance is epitomized by predictable, open and enlightened policy making (that is, transparent processes); a bureaucracy imbued with a professional ethos; an executive arm of government accountable for its actions; and a strong civil society participating in public affairs; and all behaving under the rule of law"[6].

According to United Nations Economic and Social Commission for Asia and the Pacific (UNESPACP), good governance has eight characteristics[7]: -

Participation

People should be able to voice their own opinions through legitimate organisations or representatives. It also implies freedom of association and expression. This includes men and women, vulnerable section of society and minority community as well.

Rule of law

Good governance requires a fair, predictable and stable legal framework enforced impartially. It should cover the full protection of human rights for every section of the society. It also requires an independent judiciary and corruption free police force.

Transparency

Decision-making by the government and their enforcement should be done in a manner that follows rules and regulations.Information regarding that should be freely available and directly accessible to those, who will be affected by such decision and their enforcement. It should be provided in easily understandable forms for common people and media.

Responsiveness

Institutions and processes should serve all stakeholders in a reasonable period of time. There are several actors and viewpoints in society who needs mediation. The best interest of the community

should be analysed and achieved, which requires a broad and long-term perspective on what is needed and how to achieve the goals of sustainable development.

Equity and inclusiveness

Good governance should assure an equitable society. People should have opportunities to improve or maintain their well-being. This requires all groups specially the most vulnerable should have opportunities to improve or maintain their standards of life.

Effectiveness and Efficiency

Processes and institution should be able to produce results that meet the needs of their community. Resources of the community should be used effectively for the maximum output.

Consensus Orientation

It requires to reach a broad consensus in a society on what is in the best interest of the society. The decision making should be consensus oriented.

Accountability

This is the most important aspect of the good governance. Both public and private sector along with civil society organisations must be accountable to the public and to their institutional stakeholders. Accountability cannot be enforced without transparency and rule of law.

Good-Governance in India

As far as India is concerned, the essence of good governance has always been inherent since ancient time. Kautilya in his treatise'Arthashastra' propounded the qualities of good governance by the ruling King as "In the happiness of his subject lies his happiness, in their welfare his welfare, whatever please himself he shall not considered good"[8]. While throwing the attention over the state of affairs in ancient India, it is noticed that the king or the ruler was bounded by the Dharma, which precisely meant to ensure good governance to the people. Even Mahatma Gandhi advocated for 'Ram-Rajya', which is the symbol of good governance. Indian constitution and its preamble have been framed for securing justice,

liberty, equality and protective discrimination for weaker section to ensure good governance.

India has covered a long way since its independence as it has become one of the fastest growing country in the world and found a place in the frontline. India has made several efforts to ensure good governance for its citizen, especially after the emergence of 'Right to information act' in 2005, the true implementation of good governance was expected. In the era of information and technology, when the concept of ''e-governance'' arrived, the possibility got a further boost. Citizens are the centre of democratic governance and every citizen has equal right to participate in political affairs of country and they are entitled to get every possible information regarding that. The Right to Information Act has been enacted on 12th October 2005[9], which marked a very significant shift in Indian democracy. On the other hand, ''e-governance'' aims to deliver better programming and services in the era of newly emerging information and communication technologies. JAM Trinity (Jan-Dhan accounts, Aadhar, and Mobile) is a prime example of 'e-governance' which seeks to ensure financial inclusion, recognition of its citizens and direct benefit transfer to the needy section through 'e-governance'.

The Central Government has scrapped nearly 1,500 obsolete rules and laws with an aim to bring about transparency and improve efficiency[10]. It also reformed its procedural laws with focus on pre-institution mediation. To ensure decentralization of power, centralised planning commission was abolished and got replaced by NITI Aayog, which would Usher in an era of cooperative federalism.Government also launched 'Make in India'initiative and tried to improve its 'ease of doing business index' with implementation of bankruptcy code, the goods and services tax and the anti-money laundering law.

Aspirational district program (ADP) was launched in January 2018, with aim to transform the lives of people living in under developed areas of the country in a time bound manner[11]. NITI Aayog identified 115 most backward district to improve with State's

intervention in the areas of agriculture, water management, financial inclusion, skill development, education, health and nutrition.

What need to be done?

So, we can see that our government has been doing everything possible to ensure good governance. It further launched Good Governance Index on the occasion of good governance day on 25th December 2019[12]. It is a uniform tool across States to access the status of governance and impact of various interventions taken by State Government and union territories. The main objectives of this index are to provide quantifiable data to compare the state of governance in all states and union territories, enable states and union territories to formulate and implement suitable strategies for improving governance and shift to result oriented approaches and administration. Despite all the efforts made by government, we still need to go a long way to ensure good governance in its true sense. Social justice and equitable distribution of resources still looks like a mirage. COVID-19 crisis and its consequences like huge reverse migration, job losses, starvation, violent incidents have exposed the real structure of our social and economic fabric. Moreover, till June 2019, 84 RTI activists have been killed and many more are missing and threatened.[13]

So, if we want to ensure good governance in its true sense, then we have to make some paradigm shifts in our political and social system.Therefore, I would like to suggest some very important steps to make the governance good for all -

Choose Right Representatives

As a responsible citizen of the country, we must ensure the best political and social representation of ourselves. For this, we need to decriminalise our political system. According to the Association of Democratic Reforms, 43% of members of parliament of LokSabha 2019 are facing criminal charges[14]. It is 26% more as compared to 2014.The criminalisation of the political process and the dirty Nexus between politician, bureaucrats and business houses are having a baneful influence on public policy formulation and governance. The political class of our country is losing its respect, so it is necessary to

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amend section 8 of Representation of The People Act 1951 to disqualify a person against whom the criminal charges that relate to grave and heinous offences and corruption are pending.

Reform the Education System

Education is the base of our character development. We need to reform our current education system. For this we need to add more and more vocational courses and skill development programme in the place of useless and jobless degrees. The education system should be fully job oriented, then only we can expect educated and responsible citizens.A good governance needs a proper information on both sides. The government should promulgate its functions and objectives in a clear manner to its population, but on the other side the citizens must have enough education to understand the decision and its implications. Only well-informed citizens would be able to understand their real need and they will communicate it to their representatives. We need to implement some great changes in our education system, because education is the basic key to understand the world and our rights. From evolution system to the better training of educators, introduction of technology in education system, we need to implement everything. Not only that,we also need to ensure that even the last section of society should get personalized education and technological access.We need to teach them the real purpose of education. Only educated and responsible citizen can ensure good governance.

Make the System Corruption-free

Corruption is as old as human orientation, but in the recent times, it has got much more scope to flourish. The high level of corruption in India has been widely perceived as a major obstacle in improving the quality of governance. According to corruption perception index, India ranked 80th in the world. Corruption leads to several social evils like unemployment, poverty, loss of national wealth, fall in the growth of Indian economy, brain drain, social disorder etc. so, we need to make India corruption free, for this we need to bring transparency in Indian political system and we should bring our political parties under the RTI act.Not only that, we should

set eligibility for the Indian politician and increase in digital and e-governance. We need to have a transparent text structure by clean and clear enforcement and more police reforms are required. We should blacklist all the corrupt business men and bring more transparency in government job recruitment. We also need to see the corruption in the judiciary system which is largely untouched till now. We need to reform the structural intensives and ensure robust enforcement system to punish the offender of corruption.

Ensure Gender Parity

Swami Vivekananda once said that "it is impossible to think about the welfare of the world unless the condition of women is improved. It is impossible for a bird to fly on only one wing[15]". One way to assess the state of the nation is to study the status of its women. Women comprise almost 50% of its population.It is unfair that they are not adequately represented in government institutions and other allied sectors. The economic impact of achieving gender equality in India is estimated to be US$700 billion of added GDP by 2025. The IMF estimates that equal participation of women in the workforce will increase India's GDP by 27 percent. More than half of India's women don't have cell phones, and 80 percent don't use them to connect them to the internet. If as many women as men had phones, it could create US$17 billion in revenue for phone companies in the next 5 years. Globally, women make or influence 80 percent of buying decisions and control US$20 trillion in spending[16]. Therefore, in order to ensure good governance, it is essential to ensure the empowerment of women as they can have a significant role in households and outside both.

Fair Allocation of Positions

Fair appointments are necessary in order to ensure sanctity of system. One person should not be appointed on more than one position. It is important to balance out the members with motivated and diverse individuals. Conflict of interest is important to avoid for the sake of good governance especially if there are industry professionals on the board.

Political Reform

Our more than 70 years old democratic structure need some serious reforms. We need to ensure the democracy in its true sense. For this, we can adopt some major changes like 'Call Back Option'. First of all, we need to make all our voters educated and aware about democracy and they should have the right to call back, if their representative is not performing according to their aspiration. Not only that the option of NOTA which is adopted under the Indian electoral system needs to be changed in a manner that it could generate some effect. We should also ensure some minimum eligibility for our political representatives along with a clean track of record without any conflict of interest.

Need to Promote and Follow the Rule of Law

Good Governance means the that we must follow the rule of law. The concept of rule of law means that the society must be governed by the law and not according to the whims and fancies of a ruler or by powerful individuals. This has been evolved in our country from the ancient times. "Dharma protects those who protect it. Those who destroy Dharma get destroyed". Therefore, Dharma should not be destroyed, so that we may not be destroyed as a consequence thereof. Here, dharma represents the 'rule of law'.Good governance requires a fair, predictable and stable legal framework enforced impartially. Full protection of human rights, especially minorities should be covered. Impartial law enforcement requires a judiciary to be independent and police force should be impartial and incorruptible.

Need of Administrative and Judicial Reforms

We also need to inject some improvements and reforms in administrative system. We need to take a closer focus on results in terms of efficiency, effectiveness and service quality. We should replace the highly centralised hierarchical organisation structures with decentralised management environments. We should also seek for the more decentralization of wealth from centre to States as we often see that states are complaining about lack of funds and it can sometimes seem like an excuse for bad governance.

A citizen has right to avail timely justice, but sadly we have failed to deliver that. Some citizens are not aware of their rights, Poor person cannot afford legal aid to advocate on their behalf. Also, Prosecution rate is very low even in some cases to the extent of only 5%, and most of time it is poor, who are prosecuted, since rich manage to escape clutches of law through loopholes in legal system[17]. We really need to change that in order to implement good governance.

Conclusion

So, the effective functioning of governance is the prime concern of every citizen of the country. The citizens are ready to pay the price for good services offered by the state, but for that, we require a transparent, accountable and intelligible governance system absolutely free from bias and prejudices. There is a need to reformulation of our national strategy to accord primacy to the Gandhian principle of 'Antyodaya" to restore good governance in the country. India should also focus on developing probity in governance, which will make the governance more ethical.

The government should continue to work on the ideals of 'SabkaSaath, Sabka Vikas and Sabka Vishwas', which will lead to inclusive and sustainable development. The governance should not only be good for few, it should be good for all, then only we can achieve the goal in true sense.

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Status of Governance in India

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Abstract

Good governance has become a magical mantra for achieving a sustainable growth and development in any country. In this global era where each and every information is just a one click away from the user, has mandated the authorities to ensure justice, empowerment, employment and efficient delivery of services while adopting innovative approaches and a good mechanism of governance in every sector. India is also not unaware with the positive and fruitful implication of good governance. In fact governance has its roots in the ancient history of India. Good governance always creates an environment which complements economic policies and enables government to achieve its agendas in a well planned manner. India has always taken strong initiatives and incorporated reforms in its existing rules and regulations to adopt the principles of good governance. The remarkable efforts are being taken across India in all the states to make the system transparent and effective.

Keywords: Governance, Administration, E-Governance, Sustainable Development.

Introduction

Good governance which is claimed to be a new concept in 1990s, but as a principle this term is not new for India. Ancient India is enriched with the names and stories of number of kings or the rulers

who were ensuring good governance and "Rajdharma" was the code of conduct which had always retained top priority even to the will of the king. The historic epics like Ramayana and Mahabharat had created milestones in establishing the principles of good governance in Indian society. Moreover, Arthashastra written by Kautilya also fully occupied with precious gems of wisdom and even its policies and way of state administration is landmark in recent times too. These legendary icons of Indian history have emphasized that any system can ensure good governance only when if it suits the requirements, desires and culture of the community concerned. Chinmayee Satpathy (2013).

India is a country accompanying versatility in culture, lifestyles, languages and all states & union territories have various levels of social and economic development and this make it essential that concerned authorities allows participative system of governance. The parties on behalf of the people must be motivated and always give their best in serving the nation and establishes a good governance system. So, the term good governance states a process of exercising authority for regulating functions of people in a specific region and further this is an unbiased system of decision making which is free from exploitation and corruption. According to World Bank governance refers to all manners of exercising control and authority in the administration & allocation of resources. The issue has gained a lot of importance and due to this government is treating it as a key ingredient for formulation of different policies in the area of poverty alleviation, expansion, and even in achieving sustainable development across various sectors of economy (Banasree Devi, 2015).

Indian constitution is also built on the premise of Sovereign, Socialist, Secular and Democratic Republic, which has committed itself to welfare of people. The sustainable development goals have also forced on the adoption of good governance and framed goal 16 that is directly associated with the improvement of governance, inclusion and participation in the system. Good governance allows the

creation of an environment where sustained economic growth becomes possible and citizens of such a nation grabs the opportunities for maximizing their returns on investment. This is also true that good governance cannot be achieved in a single day and not occurs by chance. In fact, it must be demanded by the people of the nations and then it becomes the duty of the authorities to incorporate this in their policies. But the presence of a strong civil society together with an independent judiciary is pre-requisites for good governance.

Each and every country has its own set of values which are shared by the people and the government and commitment at national level to such values considerably determine the quality of governance. The term governance can be regarded as good governance only when it encompasses few features in its arena and according to U.N Economic and Social Commission for Asia and the Pacific (UNESPACP) Good Governance has eight features and presented in figure 1:

Figure 1: Features of Good Governance

Source: (Banasree Devi, 2015)

Challenges for Good Governance

The rapid modernization and increasing socio-economic changes have lead to the plantation of new group of problems associated with the policies and their administration. This is further accumulating the problem for achieving the goal of good governance.

It is found that poor governed countries reflect the presence of corrupt bureaucrats and politicians who misdirect themselves into unproductive activities. These types of countries cannot formulate and implement growth driven policies (Rachel M. Gisselquist, 2012). India is facing a gap between governance and government and same is true at the global level. In fact, actors other than state are playing most important role in exercising the control and authority for the distribution and use of resources (Avanish Kumar & Vishal Narain, 2016). So, the good governance can only be achieved if the following challenges are taken care of:

Increase of Criminal Cases in Politics

Disparity in Gender

Increased Corruption

In spite of constitutional provisions, economically & socially backward are lagging behind in many areas.

Common Man is not Getting Justice on Time

Lack of Peace and Order

Figure 2: Challenges of Good Governance

Source: (Drishtiias, 2020)

Initiatives by Government of India

The government of India is being engaged in the process of making the system transparent and free of corruption. Good governance can only be achieved when the challenges that are coming in its way are sorted out. The following is the list of key initiatives that have been taken by government of India in this area:

E-Governance

E-Governance refers to the use of information technologies by the government agencies for transforming relations with citizens and businesses. The government is focusing on the use of information technology on a large scale for providing public services to the doorsteps of citizens and businesses. This is done by

introducing revolutionary changes in institutional structures, methods and practices Second Administrative Reforms Commission (2008). The following are the programmes launched by government of India for promoting e-governance (Drishtiias, 2020):

1. Pro-Active Governance and Timely Implementation (PRAGATI)
2. Digital India Program
3. MCA21 (to make better the speed and certainty in the delivery of the services of Ministry of Company Affairs)
4. Passport Seva Kendra (PSK)
5. Online Income Tax Return,

Reforms for Doing Business

Government has taken several steps for improving business conditions like Goods and Services Tax or GST and the anti-money-laundering law. The introduction of "Make in India" initiative is a visionary step for promoting businesses and growth of economy.

Establishment of National Institution for Transforming India (NITI Aayog)

The abolishment of centralized Planning Commission and replacing it with the NITI Aayog is a significant achievement in making the system more transparent. It is working as think tank of government. Further 14th Finance Commission has increased the tax devolution of the divisible pool to states. It has been increased from 32% to 42% for years 2015 to 2020. It granted more autonomy to states to begin schemes based on local factors Drishtiias (2020). NITI Aayog is actively participating and planning in improving governance and following figure 3 shows key strategies proposed by this think tank for improving urban governance by 2022-23:

City Economy	Spatial Planning	Citizen Participation
Capacity Building	Urban Local Bodies (ULB) Finance	Decentralization

Figure 3: Key Strategies to Improve Urban Governance by 2022-23
Source: (NITI Aayog, 2018)

Legal Reforms

Police play a vital role in maintaining law and order proper in any country. Without its active and responsible participation the good governance cannot be achieved. The following initiative has been taken to improve this system (Drishtiias, 2020):

1. Implementation of the Model Police Act of 2015 and it can be treated as the basis for legislative reforms.
2. First Information Report (FIR) lodging mechanism including launching of filing e-FIRs for minor offences
3. A common emergency number to attend to emergency security needs of citizens has also been introduced.

Good Governance Index (GGI)

India has scored the rank of 111 in World Bank's Global Governance Indicators (GGI). The government of India has also introduced "Good Governance Index (GGI)" on December 25, 2019 with the objective of providing quantifiable data for comparing state of governance in all states and Union Territories (UT). This index will enable all the states and UTs to devise and put into practice appropriate strategies for improving governance and it will further encourage them to move towards result oriented approaches and administration policies (The Hindu, 2020). The ten sectors have been defined and fifty indicators are used for measuring the state of governance. The identified sectors are listed as follows:

1. Agriculture and Allied Sectors
2. Commerce & Industries
3. Human Resource Development
4. Public Health
5. Public Infrastructure & Utilities
6. Economic Governance
7. Social Welfare and Development
8. Judicial and Public Security
9. Environment
10. Citizen centric governance

Further for the purpose of ranking, the states and UTs are divided into three categories:

1. Big States
2. North-East and Hill states
3. Union Territories (UTs)

The central government has published the list of GGI state wise and sector wise. The following section presents the list in different tables (Sarkariyojana, 2019). The Table 1 shows the GGI state wise and in this list Tamil Nadu score the first rank in terms of the good governance across all big states.

Table 1: Good Governance Index (GGI) : State Wise Ranking

Rank	Big States	North East & Hill States	Union Territories
1.	Tamil Nadu	Himachal Pradesh	Pondicherry
2.	Maharashtra	Uttarakhand	Chandigarh
3.	Karnataka	Tripura	Delhi
4.	Chhattisgarh	Mizoram	Daman and Diu
5.	Andhra Pradesh	Sikkim	Andaman and Nicobar Islands
6.	Gujarat	Assam	Dadra and Nagar Haveli
7.	Haryana	Jammu and Kashmir	Lakshadweep
8.	Kerala	Manipur	NA

9.	Madhya Pradesh	Meghalaya	NA
10.	West Bengal	Magaland	NA
11.	Telangana	Arunachal Pradesh	NA
12.	Rajasthan	NA	NA
13.	Punjab	NA	NA
14.	Odisha	NA	NA
15.	Bihar	NA	NA
16.	Goa	NA	NA
17.	Uttar Pradesh	NA	NA
18.	Jharkhand	NA	NA

Source: (Sarkariyojana, 2019)

The Table 2 shows the ranking in agricultural and allied sector and here Madhya Pradesh has positioned at first rank in big states, Mizoram in North East & Hill states and Daman and Diu in Union Territories.

Table 2: Good Governance Index (GGI): Agriculture and Allied sector

Rank	Big States	North East & Hill States	Union Territories
1.	Madhya Pradesh	Mizoram	Daman and Diu
2.	Rajasthan	NA	NA
3.	Chhattisgarh	NA	NA

Source: (Sarkariyojana, 2019)

The Table 3 presents the ranking in commerce and industries sector and here Jharkhand has positioned at first rank in big states, Uttarakhand in North East & Hill states and Delhi in Union Territories.

Table 3: Good Governance Index (GGI) - Commerce and Industries sector

Rank	Big States	North East & Hill States	Union Territories
1.	Jharkhand	Uttarakhand	Delhi
2.	Andhra Pradesh	NA	NA
3.	Telangana	NA	NA

Source: (Sarkariyojana, 2019)

The Table 4 presents the ranking in human resource development sector and here Goa has positioned at first rank in big states, Himachal Pradesh in North East & Hill states and Pondicherry in Union Territories.

Table 4: Good Governance Index (GGI) - Human Resource Development

Rank	Big States	North East & Hill States	Union Territories
1.	Goa	Himachal Pradesh	Pondicherry

Source: (Sarkariyojana, 2019)

The Table 5 presents the ranking in public health sector and here Kerela has positioned at first rank in big states, Manipur in North East & Hill states and Pondicherry in Union Territories.

Table 5: Good Governance Index (GGI) - Public Health Sector

Rank	Big States	North East & Hill States	Union Territories
1.	Kerala	Manipur	Pondicherry
2.	Tamil Nadu	NA	NA
3.	Goa	NA	NA

Source: (Sarkariyojana, 2019)

The Table 6 presents the ranking in public infrastructure and utilities sector and here Tamil Nadu has positioned at first rank in big states, Himachal Pradesh in North East & Hill states and Chandigarh in Union Territories.

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Good Governance, ISBN: 978-81-941349-8-5

Table 6: Good Governance Index (GGI) - Public Infrastructure and Utilities Sector

Rank	Big States	North East & Hill States	Union Territories
1.	Tamil Nadu	Himachal Pradesh	Chandigarh
2.	Gujarat	NA	NA
3.	Punjab	NA	NA

Source: (Sarkariyojana, 2019)

The Table 7 presents the ranking in economic governance sector and here Karnataka has positioned at first rank in big states, Uttarakhand in North East & Hill states and Delhi in Union Territories.

Table 7: Good Governance Index (GGI) - Economic Governance Sector

Rank	Big States	North East & Hill States	Union Territories
1.	Karnataka	Uttarakhand	Delhi
2.	Maharashtra	NA	NA
3.	Telangana	NA	NA
4.	Gujarat	NA	NA
5.	Tamil Nadu	NA	NA

Source: (Sarkariyojana, 2019)

The Table 8 presents the ranking in social welfare and development sector and here Chhattisgarh has positioned at first rank in big states, Meghalaya in North East & Hill states and Daman and Diu in Union Territories.

Table 8: Good Governance Index (GGI) - Social Welfare and Development Sector

Rank	Big States	North East & Hill States	Union Territories
1.	Chhattisgarh	Meghalaya	Daman and Diu

Source: (Sarkariyojana, 2019)

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The Table 9 presents the ranking in judicial and public security sector and here Tamil Nadu has positioned at first rank in big states, Himachal Pradesh in North East & Hill states and Pondicherry in Union Territories.

Table 9: Good Governance Index (GGI) - Judicial and Public Security Sector

Rank	Big States	North East & Hill States	Union Territories
1.	Tamil Nadu	Himachal Pradesh	Pondicherry
2.	Kerala	NA	NA
3.	Chhattisgarh	NA	NA
4.	Rajasthan	NA	NA
5.	Maharashtra	NA	NA
6.	Madhya Pradesh	NA	NA
7.	Karnataka	NA	NA
8.	Goa	NA	NA
9.	Andhra Pradesh	NA	NA
10.	Punjab	NA	NA
11.	Gujarat	NA	NA
12.	Haryana	NA	NA
13.	Orrisa	NA	NA
14.	Jharkhand	NA	NA
15.	Uttar Pradesh	NA	NA
16.	Telangana	NA	NA
17.	West Bengal	NA	NA
18.	Bihar	NA	NA

Source: (Sarkariyojana, 2019)

The Table 10 presents the ranking in environment sector and here West Bengal has positioned at first rank in big states, Jammu and Kashmir in North East & Hill states and Chadigarh in Union Territories.

Table 10: Good Governance Index (GGI) - Environment Sector

Rank	Big States	North East & Hill States	Union Territories
1.	West Bengal	Jammu and Kashmir	Chandigarh
2.	Kerala	NA	NA
3.	Tamil Nadu	NA	NA

Source: (Sarkariyojana, 2019)

This is to be noted that there is no ranking is available for tenth sector i.e. Citizen Centric Governance Sector, because only one indicator has been identified as part for this sector (Sarkariyojana, 2019).

Conclusion

World has recognized the necessity of good governance not even at organizational level but at the national level. The importance of this term has made it further essential to understand the concept and also looks in to the issues associated with so that it can be implemented effectively in the system. The direct impact of good governance is on the citizen of the country and they are ready to bear the cost as a price for good services but a coin has always two facets. So, in return for this price the citizens demand transparency, accountability and coherent governance system that is impartial. In a time when India is trying to touch the heights of a developed country, the adoption of good governance in an effective and productive manner is very much essential. The efforts are required not only at the national level but every citizen should also ignite themselves in the flame of patriotism adhering to truth, peace and non-violence as an avenue to make India of our dream. However, the stability and true representativeness of the government of the majority of the people will accelerate the economic growth and with the support of the principle of good governance will ensure the welfare of all sectors and sections of the society.

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भारत में सुशासन एवं इसकी प्रमुख चुनौतियाँ

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राजनीति विज्ञान विभाग
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झुंझुनूं, राजस्थान, भारत

प्रस्तावना

प्राचीन काल में 'सुशासन' को 'आदर्श राज्य' अथवा 'राम राज्य' की अवधारणा के परिप्रेक्ष्य में परिभाषित किया गया है। प्लेटो अपने प्रसिद्ध ग्रन्थ 'रिपब्लिक' में एक ऐसे आदर्श राज्य की स्थापना की बात करता है जिसकी बागडोर दार्शनिक राजा के हाथ में है। प्लेटो के अनुसार राज्य तभी आदर्श रूप प्राप्त कर सकता है जबकि उसका शासन योग्य, कुशल एवं स्वार्थहीन दार्शनिक शासको के हाथों में हो। प्लेटो के समय में एथेन्स प्रजातंत्र के, स्पार्टा सैनिक तंत्र के तथा सिराक्यूज निरंकुशतंत्र के दुर्गुणों से पीड़ित थे। शासक अज्ञानी, स्वार्थी और संकीर्ण होते थे। नगर राज्यों को विनाश से बचाने के लिए मानवता के कल्याण के लिए, शासन से अज्ञान, स्वार्थपरता और अनिपुणता को दूर करने के लिए प्लेटो ने दार्शनिक राजा के सिद्धान्त का प्रतिपादन किया। प्लेटो की दृष्टि में ज्ञानी एवं गुणी व्यक्ति को ही शासक बनाया जाना चाहिए। यदि शासन की बागडोर विवेकी, विशेषज्ञ एवं प्रशिक्षित शासकों के हाथों में हो तो राज्य में सुशासन एवं न्याय की स्थापना स्वतः हो जाएगी।

कौटिल्य ने अपनी कृति 'अर्थशास्त्र' में राजा के लिए ऐसे ऊंचे मानदण्डों का आधार प्रस्तुत किया जिसकी अन्ततोगत्वा परिणति सुशासन

में होती है कौटिल्य के अनुसार जैसा राजा होता है वैसी ही प्रजा होती है कोटिल्य के अनुसार राजा का जीवन एक तपस्वी की भांति होता है। उसके जीवन का प्रत्येक क्षण जनहित के कार्यों में लगा होता है उसके अनुसार प्रजा के सुख में ही राजा का सुख है।

1980 के दशक के अन्त में वैश्वीकरण तथा नवउदारवादी विचारधारा से प्रभावित होकर राजनीतिक व्यवस्था के मूल्यांकन हेतु शासन की धारणा का प्रतिपादन किया गया इस धारणा का प्रतिपादन 1989 में विश्व बैंक द्वारा किया गया तथा विकासशील देशों को ऋण अथवा आर्थिक मदद देने वाली सभी अन्तर्राष्ट्रीय वित्तीय संस्थाओं द्वारा इसका समर्थन किया गया। विश्व बैंक के अनुसार शासन अथवा गवर्नेंश वह तरीका है जिसके द्वारा कोई सरकार देश के आर्थिक व सामाजिक संसाधनों के प्रबन्धन के लिए शक्ति का प्रयोग करती है। संयुक्त राष्ट्र विकास कार्यक्रम के अनुसार शासन प्रत्येक स्तर पर राष्ट्रीय मामलों के प्रबन्ध के लिए आर्थिक, राजनीतिक व प्रशासनिक सत्ता के प्रयोग करने की प्रक्रिया है। एक अन्य संस्था यूनाइटेड नेशन्स इकोनॉमिक एण्ड सोशियल कमिशन फॉर एशिया पेसिफिक के अनुसार शासन का तात्पर्य निर्णय निर्माण तथा निर्णयों को लागू किए जाने की प्रक्रिया है। उपर्युक्त परिभाषाओं के आधार पर शासन की निम्नलिखित विशेषताएं चिह्नित की जा सकती हैं–

1. शासन तथा सरकार में अन्तर है सरकार से जहां उसके औपचारिक ढांचे का संकेत मिलता है वहीं शासन उसकी कार्य निष्पादन प्रणाली का एक तरीका है। अतः शासन से सरकार के व्यावहारिक क्रियाकलापों का पता चलता हैं।

2. शासन एक गत्यात्मक व बहुआयामी प्रक्रिया है क्योंकि शासन करने की प्रक्रिया में जहां सरकार के विभिन्न अंग भाग लेते हैं। वहीं इस पर सामाजिक, आर्थिक व राजनीतिक परिवेश का व्यापक प्रभाव पड़ता है। अतः इन प्रभावों को जाने बिना शासन की प्रक्रिया को नहीं समझा जा सकता।

3. शासन एक ऐसी निरपेक्ष धारणा है जिसके द्वारा किसी भी स्तर पर शासन की कार्य निष्पादन प्रणाली का विश्लेषण किया जा सकता है।

4. शासन की प्रक्रिया में केवल सरकार के अंग ही भाग नहीं लेते वरन् सरकार के साथ स्वयंसेवी संगठन, नागरिक समाज के संगठन तथा दबाव समूह भी शासन की प्रक्रिया को प्रभावित करते हैं, वैश्वीकरण, उदारीकरण व निजीकरण के चलते जहां विभिन्न क्षेत्रों में सरकार की भूमिका कम हुई है वहीं गैर सरकारी संगठनों की भूमिका शासन प्रक्रिया में बढ़ गई है।

सुशासन का अर्थ

शासन राज्य की संस्थात्मक व्यवस्थाओं से संबंधित है जबकि सुशासन शासन के उस व्यवहार से संबंधित है जिसमें राज्य की संस्थाएं अपनी उत्कृष्टता प्राप्त करती हैं इस उत्कृष्टता के दायरे के अन्दर सामान्य तौर पर विधि का शासन, राजनीतिक व प्रशासनिक जवाबदेयता, सहभागिता, स्वतंत्र न्यायपालिका, वैधानिक सरकार, सतत विकास, पारदर्शिता, दक्षता, प्रभावशीलता, मानवाधिकार संरक्षण, समता, समावेशन मतैक्य व सभ्य समाज की भागीदारी इत्यादि को सम्मिलित किया जाता है।

प्लेटो, अरस्तू, मनु, शुक्र, कौटिल्य, हॉब्स, लॉक, रूसो, मिल, मार्क्स इत्यादि से लेकर अब तक सुशासन की अवधारणा लोक प्रशासन के क्षेत्र में विचार की केन्द्रीय विषय वस्तु रही है, किन्तु वर्तमान में इसको व्यवस्थित व प्रभावी रूप से लाने का श्रेय विश्व बैंक, आई.एम.एफ., ओ.ई. सी.डी., यूनेस्को जैसी अन्तर्राष्ट्रीय संस्थाओं का रहा है। इसकी व्यवस्थित शुरूआत 1989 में विश्व बैंक द्वारा की गई और वर्तमान में अधिकांश देशों द्वारा इसे अपना लिया गया है। ये संस्थाएं विकासशील देशों को आर्थिक सहायता देने के लिए सुशासन के सूचकांकों के पैमाने के रूप में प्रयोग करती है और ये ही इसके प्रचार के प्रमुख कारण भी हैं।

विश्व बैंक ने 1989 में सब–सहारा अफ्रीकी देशों पर आधारित पहली विस्तृत विश्लेषणात्मक समीक्षा प्रस्तुत की। विश्व बैंक ने ''सब–सहारीय अफ्रीका : सकंट से सतत् विकास की ओर'' नाम से रिपोर्ट को प्रकाशित किया जिसमें उन कारकों पर विस्तृत चर्चा की गई है जिनकी वजह से बाजारोन्मुखी सुधारों के कार्यान्वयन में गतिरोध सामने आ रहा है। इसके तहत लोक संस्थानों के असफलता को प्रमुख कारक के रूप में चिन्हित किया गया है। इसके परिणाम स्वरूप सुशासन के एक प्रभावी

विकास प्रबन्ध के रूप में चार प्रमुख आयामों को रेखांकित किया– (1) सार्वजनिक क्षेत्र का प्रबन्ध (2) उत्तरदायित्व (3) विकास का वैधानिक ढांचा (4) सूचना एवं पारदर्शिता।

सुशासन की अवधारणा को 1992 में विश्वबैंक ने परिभाषित किया। इसे परिभाषित करते हुए कहा गया ''सुशासन का अभिप्राय उन तौर तरीकों से है जिसके द्वारा शक्ति का प्रयोग विकास हेतु देश के आर्थिक तथा सामाजिक संसाधनों के प्रबन्ध में किया जाता है।'' 'शासन और विकास' नामक रिपोर्ट में सुशासन को एक ऐसे परिवेश का प्रेरक माना गया, जहाँ प्रभावी आर्थिक नीतियों के द्वारा प्रभावी, पूर्ण तथा समतामूलक विकास को सुनिश्चित करने का एक ईमानदार प्रयास किया जाता है।

शासन एवं सुशासन दोनों में अन्तर यह है कि जहाँ शासन एक मूल्य निरपेक्ष धारणा है वहीं सुशासन मूल्य सापेक्ष धारणा है। सुशासन का लक्ष्य आर्थिक तथा वित्तीय संसाधानों या लोक सेवाओं के सक्षम प्रबन्ध से कहीं अधिक व्यापक होता हैं। यह सरकार को अधिक खुला, जिम्मेदार, पारदर्शी, लोकतांत्रिक, संवेदनशील बनाने के साथ–साथ नागरिक समाज संगठनों को मजबूत तथा निजी क्षेत्र को नियमित करने वाली व्यापक सुधार नीति है। सुशासन लोक प्रबंधन की समक्षता तथा शासन की उत्तरदायित्वता दोनों के संबंधों का मिलाजुला प्रभाव है। इस प्रकार सुशासन एक ऐसे गुणवत्तापूर्ण शासन को सुनिश्चित करना है जिसका स्वरूप समतामूलक, न्यायपूर्ण, जिम्मेदार, भागीदारपूर्ण तथा लोकोन्मुख होता है। सुशासन शासनात्मक प्रक्रियाओं के माध्यम से अधिकतम लोगों के अधिकतम लाभ को सुनिश्चित करता है।

सुशासन की अवधारणा के विकास के कारण

1. सतत् विकास को प्राप्त करने में परम्परागत शासन एवं प्रशासन की असफलता।
2. विकासशील देशों में विकास कार्यक्रमों से जुड़ी अन्तर्राष्ट्रीय सहायता एवं अनुदान का सदुपयोग न हो पाना।
3. अन्तर्राष्ट्रीय वित्तीय एवं विकास संस्थाओं का दबाव।
4. वैश्वीकरण से उपजा समर्थन।

5 सामाजिक आर्थिक व राजनीतिक न्याय को एकीकृत रूप से लेते हुए सीमित संसाधनों का सर्वश्रेष्ठ उपयोग करने के लिए सुशासन के तत्वों को अपनाना अनिवार्य हो गया है।

6. मानव विकास मूल्यांकन एवं ऋण प्रदान करने में सुशासन के सूचकांकों के अन्तर्राष्ट्रीय स्तर पर प्रयोग ने इस अवधारणा को सशक्त किया है।

7 सतत् विकास पर आधारित नई पीढ़ी के आर्थिक सुधारों ने भी सुशासन की अवधारणा को फैलाने में सहयोग दिया है।

सुशासन के मूल आधार

1. विधि का शासन
2. पारदर्शिता एवं संवेदनशीलता
3. उत्तरदायित्व
4. प्रशासन में सहभागिता
5. समता एवं समावेशी विकास पर बल
6. सतत् विकास
7. भ्रष्टाचार मुक्त प्रशासन
8. मानव अधिकार
9. दक्षता एवं प्रभावशीलता

भारत में सुशासन

15 अगस्त, 1947 को भारत स्वतंत्र हुआ तथा 26 जनवरी, 1950 को भारत का संविधान लागू किया गया। स्वतंत्रता के पश्चात भारत न तो पूंजीवादी गुट का सदस्य बना और न ही साम्यवादी गुट का। भारत ने अपने स्वतंत्र विकास के लिए गुटनिरपेक्ष आन्दोलन की राह अपनाई। भारत में सुशासन की विवेचना निम्नलिखित बिन्दुओं के अन्तर्गत किया जा सकता है–

शासन की प्रक्रिया में व्यापक जन भागीदारी

इसका तात्पर्य है कि शासन की प्रक्रिया के विभिन्न स्तरों पर जनभागीदारी व्यापक है अथवा नहीं। भारत में सभी नागरिको को बिना भेदभाव के मतदान का तथा अन्य राजनीतिक अधिकार प्रदान किए गए हैं लेकिन जन जागरूकता के अभाव में भागीदारी को व्यापक नहीं कहा जा

सकता। यहां भागीदारी का तात्पर्य निर्णय–निर्माण प्रक्रिया में भागीदारी से है। इस दृष्टि से स्थानीय स्वशासन की व्यवस्थाएं पंचायतें तथा नगरपालिकाऐं स्थानीय स्तर पर व्यापक जनभागीदारी को बढाने की प्रभावी संस्थाऐं हैं।

विधि का शासन सामाजिक न्याय तथा मानवाधिकार

भारत में विधि के शासन को संविधान द्वारा लागू किया गया है लेकिन सामाजिक आर्थिक विषमताओं के चलते सामाजिक न्याय का लक्ष्य अभी पूरा नहीं हो सका है। इसी तरह मानवाधिकारों का पालन कमजोर वर्गों के लिए एक कठिन समस्या है। पुलिस तथा अर्द्धसैनिक बलों द्वारा आम अपराधियों व नागरिको के प्रति मानवाधिकार उल्लघंन की घटनाएं दिन–प्रतिदिन अखबारों में प्रकाशित होती रहती हैं। इसी प्रकार कुछ विशेष वर्गों अनुसूचित जातियों, जनजातियों, बच्चो, महिलाओं, अनाथों व गरीबों के मानवाधिकारों के उल्लघंन की स्थिति है।

प्रशासनिक जवाबदेही एवं खुलापन

प्रशासन की जवाबदेही का तात्पर्य है कि प्रशासनिक अधिकारी अपने गलत कार्यों के लिए स्पष्ट रूप से उत्तरदायी हो। प्रशासनिक जवाबदेही को कई कारणों से भारत में प्रभावी बनाना कठिन है ये कारण हैं–राजनीतिक हस्तक्षेप, विलम्बकारी कानूनी प्रक्रिया तथा अस्पष्ट नियम व विवेकाधिकारों की व्यापकता। प्रशासनिक खुलापन लाने की दृष्टि से 2005 में पारित सूचना का अधिकार अधिनियम महत्वपूर्ण है। इससे प्रशासन की मनमानी व भ्रष्टाचार पर अंकुश लग सकता है यदि इस अधिनियम का प्रभावी क्रियान्वयन हो।

राजनीतिक जवाबदेही

राजनीतिक जवाबदेही के एकमात्र उपकरण चुनाव या जनमत हैं लेकिन वे असंगठित होने के कारण अधिक प्रभावी नहीं हैं। राजनीतिक कार्यपालिका के प्रति लोक सभा में उसके गलत कार्यों के लिए अविश्वास प्रस्ताव भी लाया जा सकता है लेकिन विभिन्न कारणों से ये उपाय प्रभावी नहीं हैं।

जीवन्त विकास

जीवन्त विकास की धारणा ऐसी विकास की प्रक्रिया की ओर संकेत करती है जिसमें विकास लक्ष्यों को पूरा करने के साथ–साथ पर्यावरण की सुरक्षा भी की जा सके। पर्यावरण के खतरों के प्रति सभी देश व नागरिक जागरूक होते जा रहे है तथा भारत में भी पर्यावरण के सरोकार को विकास प्रक्रिया में निहित करने के प्रयास किए गए है।

प्रशासनिक संवेदनशीलता

प्रशासनिक संवेदनशीलता का तात्पर्य जनता की आवश्यकताओं व आकांक्षाओं के प्रति प्रशासनिक अभिकरणों का संवेदनशील होना है। भारत में प्रशासन का रूप अभिजनवादी है जिसमें प्रशासनिक वर्ग आम जनता से अपने को अलग समझता है तथा अपनी सेवाओं की जगह अपने अधिकारों के प्रति अधिक संवेदनशील है। द्वितीय प्रशासनिक सुधार आयोग ने भारतीय प्रशासन को अधिक संवेदनशील बनाने की आवश्यकता पर बल दिया।

प्रशासनिक दक्षता व प्रभावशीलता

प्रशासनिक दक्षता से तात्पर्य है कि प्रशासन अपने उद्देश्यों की प्राप्ति हेतु कितना कुशल व सक्षम है। प्रभावशीलता का तात्पर्य है कि प्रशासन अपने लक्ष्यों को कहां तक पूरा कर पाता है। भारत में प्रशासनिक दक्षता तो है लेकिन विभिन्न कारणों से प्रशासनिक प्रभावशीलता की कमी है ये कारण हैं– प्रशासन का राजनीतिकरण, भ्रष्टाचार तथा प्रशासनिक जवाबदेही की सुस्पष्ट व्यवस्था का अभाव।

सरकार तथा नागरिक समाज संगठनों में सहयोग

वैश्वीकरण, उदारीकरण तथा निजीकरण की प्रक्रिया के कारण नागरिक समाज संगठनों का महत्व व भागीदारी बढ़ गई है। अन्तर्राष्ट्रीय स्तर पर नागरिक समाज संगठनों की भूमिका को महत्वपूर्ण माना गया है। ये संगठन सरकार तथा जनता के मध्य पुल का काम करते हैं। शासन की मनमानी पर नियंत्रण लगाते हैं तथा नीतियों के निर्माण व क्रियान्वयन को व्यावहारिक व यथार्थवादी बनाते हैं। यद्यपि पिछले दो दशकों में भारत में ऐसे संगठनों की सक्रियता बढ़ी है तथापि ग्रामीण क्षेत्रों में ऐसे आधुनिक संगठनों की संख्या बहुत कम है।

भारत में सुशासन सुधारों की दिशा में प्रयास जारी हैं 1950 एवं 1960 के दशक के दौरान भारत में हुए प्रशासनिक सुधार मूल रूप से संरचनात्मक स्वरूप के थे जिनका लक्ष्य प्रशासनिक परिवर्तन के परिणामस्वरूप सुधारों की धारा पारम्परिक नौकरशाही से उत्तरदायी एवं लोकोन्मुखी प्रशासन की दिशा में आगे बढ़ रही है। सूचना का अधिकार, लोकोन्मुखी नौकरशाही, उन्नत एवं संवेदनशील लोक शिकायत तंत्र, नागरिक आचार संहिता आदि इसी दिशा में उठाये गए कदम हैं।

प्रशासनिक सुधार पर सबसे व्यापक संस्तुतियां जनवरी 1966 में गठित प्रशासनिक सुधार आयोग द्वारा की गई। इसने केन्द्र तथा राज्य के स्तर पर सम्पूर्ण प्रशासनिक मशीनरी की छानबीन की। प्रशासनिक सुधार आयोग की संस्तुतियों के आधार पर 1970 में एक कार्मिक विभाग का गठन किया गया जिसे बाद में कार्मिक तथा प्रशिक्षण, प्रशासनिक सुधार, लोक शिकायत, पेंशन तथा पेंशनभोगी कल्याण के पूर्ण विकसित मंत्रालय में परिवर्तित कर दिया गया।

केन्द्रीय सतर्कता आयोग, केन्द्रीय अन्वेषण ब्यूरो, लोकपाल एवं लोकायुक्त जैसे कई अन्य संस्थानों का भी गठन किया गया ताकि प्रशासनिक मशीनरी को चुस्त–दुरूस्त किया जा सके।

सरकारी कार्यालयों में कार्य में अनावश्यक गोपनीयता एवं खुलेपन के अभाव के कारण प्रशासन अपनी शक्तियों का दुरूपयोग करता है जिसमें लोगों को बेवजह परेशानी उठानी पड़ती है इसलिए प्रशासनिक व्यवस्था को पारदर्शी एवं जवाबदेह बनाने के लिए अक्टूबर, 2005 में संसद ने सूचना के अधिकार कानून को पारित किया तथा इसके द्वारा केन्द्रीय सूचना आयोग, एवं राज्यों में राज्य सूचना आयोग की स्थापना की गई।

भारत में सुशासन के समक्ष चुनौतियाँ

1. राजनीतिक एवं प्रशासनिक भ्रष्टाचार।
2. लोकसेवा की नौकरशाही प्रवृत्ति एवं अदक्ष लोक सेवा।
3. अनुत्तरदायी व असंवेदनशील लोक सेवा।
4. जागरूक मतदाता व जनसहयोग का अभाव।
5. अकुशल व भ्रष्ट न्यायपालिका।
6. पुलिस सुधारों का अभाव।

7. चारित्रिक पतन व भ्रष्टाचार की पराकाष्ठा।
8. अपर्याप्त प्रशासनिक सुधार।
9. निर्धनता तथा गरीब व अमीर के मध्य अत्यधिक अंतर।
10. संसाधनों का अविवेकपूर्ण उपयोग।
11. राजनीतिक अस्थिरता।
12. जनसंख्या की अधिकता।
13. सभ्य समाज का अपर्याप्त विकास।

सुशासन की अवधारणा को सफल बनाने के सुझाव

1. सहभागी व गुणात्मक लोकतंत्र की स्थापना हो।
2. आम चुनाव में निष्पक्ष वैधानिक सरकार का निर्वाचन हो।
3. शासन व प्रशासन में पर्याप्त स्तर तक पारदर्शिता, जवाबदेयता व सहभागिता का प्रसार हो।
4. विधि के शासन की स्थापना हो।
5. भ्रष्टाचार की समाप्ति के लिए उपयुक्त कानूनी व सामाजिक परिवेश का निर्माण हो।
6. स्वस्थ सभ्य समाज का विकास किया जाए।
7. कानून व व्यवस्था की चुनौतियों को समाप्त करने के लिए सामाजिक, आर्थिक व राजनीतिक न्याय को एकीकृत रूप से लेते हुए समता व समावेशन की स्थापना की जाए।
8. मानव संसाधन विकास पर पर्याप्त ध्यान दिया जाए।
9. पर्यावरण व विकास के मुद्दों पर विकसित व विकासशील देशों के मध्य ईमानदारीपूर्वक निष्पक्ष व उपयुक्त समझौते के प्रयास हों।
10. लोक सेवा सुधार को लागू कर उसे जनहित के प्रति संवेदनशील बनाया जाए।
11. नागरिक घोषणा पत्र व सूचना के अधिकार को व्यापक रूप से लागू किया जाए।
12. लोक नीति विज्ञान पर पर्याप्त ध्यान दिया जाए।
13. सामाजिक लेखा परीक्षण को बढ़ावा दिया जाए।
14. भौतिक संसाधनों का वैज्ञानिक प्रबन्ध कर पूंजी निर्माण में वृद्धि की जाए।

निष्कर्ष

निष्कर्ष रूप में हम कह सकते हैं कि भारत में सुशासन की स्थिति मिश्रित है। विधि का शासन, स्वतंत्र न्यायपालिका, स्थानीय निकायों की स्थापना, सूचना का अधिकार, शिक्षा का अधिकार, खाद्यान्न का अधिकार, लोक सेवा गारंटी अधिनियम आदि में प्रगति हुई है लेकिन सामाजिक न्याय, मानवाधिकारों की रक्षा प्रशासनिक व राजनीतिक जवाबदेही व प्रशासन की प्रभावशीलता, सभ्य समाज का विकास, भ्रष्टाचार निवारण के क्षेत्र में प्रभावी कदम उठाने की आवश्यकता है तभी भारत में सुशासन के लक्ष्य को प्राप्त किया जा सकता है।

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MGNREGA and its Implementation through Good Governance

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"Good Governance is perhaps the single most important factor in eradicatingpoverty and promoting development."

- **Kofi Annan**

Abstract

This study is mainly focuses on Good Governance and employment generation through MGNREGA. MGNREGA is a Centrally Sponsored flagship programme of Government of India. The study focuses on different implementing agencies and impact of Good Governance on the result of this programme at different level. The study has adopted the descriptive analysis technique. The study is based on the secondary data and the data has been collected mainly from the official website of Ministry of Rural Development, Department of Rural Development, and Government of India. MGNREGA is playing an important role in the socio-economic development of the country through employment generation and rural infrastructure development. The study measured the three pillars of Good Governance (Participation, transparency and accountability) and comparing with MGNREGA. The article explains the system of participatory democracy through economic and political

decentralization and by giving major roles to the Panchayati Raj Institutions.

Keywords: Good Governance, MGNREGA, Participatory Democracy, Employment, Panchayati Raj Institutions

Introduction

The Constitution of India has clearly articulated the social and economic goals and has specified agents for achieving the promised social revelation. Matters concerning formation and working of the executive agencies (both political and civil) are spelt out. Citizens have been assured that the executive together with other organs of the State (Legislative & Judiciary) would uphold their rights and remove the inequities from which the anti-democratic forces derive their sustenance. Good Governance, it was hoped, would transform the social, political and economic life of the people, within the framework of democracy (Hussain:2002).As a concept, Good Governance is applicable to all units of the society such as the government, legislature, judiciary, media, private sector, corporate sector, co-operatives societies registered under the Societies Registration Act, duly registered trusts, and organisations, trade unions, and finally, the Non-Governmental Organisations (NGOs).

The democratic experience of India, through the last seven decades, has clearly proved that good governance must aim to provide the social opportunities and removal of poverty. In India, a core feature of good governance is the constitutionally protected right of all sections of the population. The main challenge before good governance relates to socio-economic development particularly in the third world countries like India. Pt. Jawaharlal Nehru articulated take this challenge as 'the ending of poverty and ignorance and disease and inequality of opportunities' in his famous speech "Tryst with Destiny" on 14 August 1947.In the Indian context, good governance, means securing justice, empowerment, employment and efficient delivery of services.

After Independence, the Government of India wanted to uplift the socio-economic conditions for their people. For this purpose, many social welfare programmes has been launched by the government to achieve this goal. In the year 2005, the implementation of MGNREGA is one such a great step in this direction. After the enactment of MGNREGA in the year 2005, there have been tremendous increases in the number of beneficiaries who got employment under this programme in India. This present study tried to measure the outcome of good governance and employment generation through MGNREGA.

Research Objectives

1. To evaluates the mechanism of implementation of the MGNREGS in India.
2. To observe the level of employment generated by the Scheme in India.
3. To assess whether MGNREGS is possible to reach the good governance through its various features.
4. To check whether participation of people under MGNREGS is active or not.

Implementation of MGNREGA

Ever since independence, one of the major challenges before successive governments of India has been stipulation of adequate remunerative employment to the vast majority of rural workers who have been either unemployed or mostly underemployed in meager subsistence livelihood activities (Reddy: 2011).

The Parliament of India accepted the National Rural Employment Guarantee Act (NREGA) 2005 towards the partial fulfillment of a constitutional obligation under Articles 39(a) and 41 of the Directive Principles of the State Policy enshrined in the Part IV of the Indian Constitution (Reddy: 2011). This Act came into effect on 2 February, 2006 and implemented in the whole country in three phases. In first phase (2006), it was introduced in 200 most backward districts of the country and in second phase (2007-08) it was

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extended to additional 130 districts of the country. In the third phase (2008-09), this Act was implemented in all the remaining districts of the country and it is now implemented in all the districts of the country. Initially, this Act was started under the name of National Rural Employment Guarantee Act (NREGA) and later on 2nd October, 2009 it was renamed as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA). The scheme strives to improve the socio-economic conditions of poor people residing in the rural areas. MGNREGA marked a paradigm shift from the earlier employment programmes with its right based approach. The government is legally accountable for providing employment of hundred days to those who demand it.

Here we are discussing about the role and functions of various implementation agencies:

Ministry of Rural Development (MoRD)

In India, the Ministry of Rural Development (MoRD) is the nodal Ministry for the implementation of MGNREGA. It is responsible for setting up of the Central Employment Guarantee Council (CEGC). It has to confirm timely and adequate resource support to the states and also undertake regular review, monitoring and evaluation of processes and effects. It has to establish an MIS for record and track the data on every critical aspect of implementation, and assess the utilization of resources.

Central Employment Guarantee Council (CEGC)

The Central Employment Guarantee Council (CEGC) shall be responsible for advising the central government on MGNREGA related matters. It has monitoring and evaluating the implementation of the Act and prepare Annual Reports on the implementation of MGNREGA.

State Government

The State Government has to formulate a Rural Employment Guarantee Scheme (REGS) and set up the SEGC (State Employment Guarantee Council). It also designate an officer as the State Rural

Employment Guarantee Commissioner responsible for ensuring that all activities required to fulfill the objectives of the Act are carried out. The State Government ensures that the state share of the REGS budget is released on time and wide communication of the scheme and also spreading of information regarding its implementation. It will confirm all administrative, financial and technical support to the District Programme coordinator, Programme Officer, PRIs and all other implementing agencies.

State Employment Guarantee Council (SEGC)

The State Employment Guarantee Council (SEGC) shall advise the state government on the implementation, evaluation and monitoring of the scheme. This council will decide on the 'preferred works' to be implemented under REGS, and also prepare Annual Reports on the implementation of the MGNREGA.

District Panchayats

It will be responsible for finalizing the district plans, monitoring and supervising the REGS in the district. It can also execute works from among the 50 per cent that are not to be executed by the Gram Panchayats.

District Programme Coordinator (DPC)

The District Programme Coordinator (DPC) shall be responsible for the overall co-ordination and implementation of the scheme at the district level.

Intermediate Panchayat (IP)

The Intermediate Panchayat will be responsible for planning, monitoring and supervision at the Block level. It can also be executing works from among the 50 per cent that are not to be executed by the Gram Panchayats.

Programme Officer (PO)

At the Block level, a full-time Programme Officer will be appointed. The PO shall be responsible for overall coordinating the works undertaken by the Gram Panchayat and the implementing agencies at the Block level.

Gram Panchayat (GP)

The GP has a key role in the implementation of REGS. At the village level, It is responsible for planning of works, registering households, issuing job cards, attendance, allocating employment, executing 50 per cent of the works, and monitoring the implementation of the MGNREGA.

Gram Sabha

The Gram Sabha will be authorizes by MGNREGA, to recommend works to be taken up under REGS, to monitoring and supervision ofthese works. It will be responsible to conduct social audits of the implementation of the Scheme. The Gram Sabhashould be used extensively for facilitating the implementation of the scheme, by acting as a forum for sharing information and also in ensuring transparency and accountability.

Other Implementing Agencies

In addition to Panchayats, Line Departments, NGOs, central and state government undertakings, and self- help groups (SHGs) can also be known as implementing agencies.

Employment Generation through MGNREGS

Under MGNREGA, the government tried to uplift the socio-economic conditions of their rural population by providing them minimum 100 days of employment in a year within the radius of 5 km from the village. There are many criteria on the basis of which the performance of MGNREGA can be evaluated. This includes; total number of registration of household and persons, employment demanded by the households and persons, employment provided to the households and persons, total persondays provided, per person average employment etc. On each of these criteria's, the explanation is given below;

Year-wise Registration under MGNREGA in India

The registration of a household under MGNREGA is a simple process. Whosoever, wants to get their household registered, can submit a request on a plain paper to local Gram Panchayat or can

appear before the Panchayat Secretary or Gram RozgarSevak (GRS) personally and make an oral request for registration. State Governments have made efforts to register households under this scheme and Gram Panchayats have also done their role. The door to door surveys were conducted at many places to register willing households. It is evident from Table 1 that during the six years of period, i.e., from 2013-14 to 2018-19, the number of registration under MGNREGA has increased. In 2013-14 the number of registered households were 12,97,28,401 which increased to 13,23,81,454 households in 2017-18. In the year 2018-19, the total number of registered households were 13,73,24,600. From 2013-14 to 2018-19, under MGNREGA as an average 13,18,02,045 households have been registered. During the same period, average number of registered persons was 27,14,69,260.

Year-wise Employment Demand under MGNREGA in India

As per MGNREGA guidelines, when people demand work, they should be provided with a receipt mentioning the date of receiving demand. The receipt makes the persons/households liable for unemployment allowance, in case if the employment is not provided within fifteen days. It is observed from Table 1 that there is a much gap between the households/persons registered under MGNREGA and employment demanded by households/persons. In the year 2013-14, out of the total registered household, only 39.92 per cent households demanded for work whereas this percentage was 35.90 per cent in the year 2014-15, 40.59 per cent in 2015-16, 43.74 per cent in 2017-18 and 42.79 per cent in 2018-19. From 2013-14 to 2018-19, on an average, only 41.07 per cent of the registered households demanded for work. In the same way as an average registered persons from 2013-14 to 2018-19 only 31.37 per cent persons demanded for work. This clearly shows that at India level, out of the total registration under MGNREGA, very less percentage of households/persons demanding for work.

Year-wise Employment Provided under MGNREGA in India

The performance of MGNREGA has been analysed in accordance to the objectives outlined in MGNREGA (2005) and also assessed on the parameters to the ability of the programme to provide employment to the rural people. Table 1 depicts the performance of MGNREGA on the employment provided to the rural poor for ensuring their livelihood security. It is clearly observed that in the year 2013-14, the MGNREGA has provided employment to 4,79,22,273 households and generated 2,20,30,66,794 persondays of employment. Similarly, in the financial year 2018-19, MGNREGA has provided employment to 5,26,80,266 households are generating 2,68,03,75,499 persondays. From 2013-14 to 2018-19, the MGNREGA has provided employment to as an average 4,87,47,824 households generating 2,26,50,87,013 persondays. Data on employment demanded and employment provided to the households/persons is clearly shows that hundred per cent households/persons were failed to get employment. In the year 2013-14, out of total the households who demanded for work, only 92.53 per cent households got work. This percentage was 89.01 in the year 2014-15, 90.00 per cent in the year 2015-16, 89.97 per cent in the year 2016-17, 89.26 per cent in the year 2017-18 and 89.64 per cent in the year 2018-19. Overall, from 2013-14 to 2018-19 this percentage was 90.06 per cent. In case of persons, out of total persons who demanded for work, government provided employment to only 85.85 per cent persons. This clearly shows that hundred per cent households/persons who had demanded for work did not get the employment.

Table 1: Year-wise Employment Generated under MGNREGA Programme in India since 2013-14 to 2018-19

District	No. of Registration		Employment Demanded		Employment Provided			Per Person Average Employment (in days)
	Household	Persons	Household	Persons	Household	Persons	Person Days	
2013-14	129728401	281080701	51788748 (39.92)	82783706 (29.45)	47922273 (92.53)	73882388 (89.25)	2203066794	30
2014-15	129460799	277829122	46477373 (35.90)	73091020 (26.31)	41371279 (89.01)	62160240 (85.04)	1661835485	27
2015-16	131753542	279102603	53479596 (40.59)	84474296 (30.27)	48132089 (90.00)	72259107 (85.54)	2351413420	33
2016-17	130163472	263852503	56930422 (43.74)	89799950 (34.03)	51222265 (89.97)	76690999 (85.40)	2356406688	31
2017-18	132381454	260965769	57315531 (43.30)	89617717 (34.34)	51158774 (89.26)	75915177 (84.71)	2337424189	31
2018-19	137324600	265984862	58767630 (42.79)	91194771 (34.29)	52680266 (89.64)	77752603 (85.26)	2680375499	34
Average	**131802045**	**271469260**	**54126533 (41.07)**	**85160243 (31.37)**	**48747824 (90.06)**	**73110086 (85.85)**	**2265087013**	**31**

Source: Calculations are based on the data obtained from Ministry of Rural Development, Department of Rural Development, Government of India,
New Delhi.
Website:www.nrega.nic.in
Note: The figures given in parentheses present percentages

Year-wise Per Person Average Employment under MGNREGA in India

When persondays per person are compared under MGNREGA, It is observed that it decreased from 30 days during 2013-14 to 27 days during 2014-15 but it increased from 27 days during the year 2014-15 to 33 days during the year 2015-16. During the year 2016-17 it was 31 days and remains constant during the year 2017-18. In the year 2018-19 it increased to 34 days. Thus overall since 2013-14 to 2018-19, per person average employment remains 31 days. In fact, the variations in persondays per person were not large.

Concept of Good Governance

According to the UN paper, 'What is Good Governance?' the term 'governance' means 'the process of decision-making and the process by which decisions are implemented (or not implemented)' (UN paper: 2006) Governance can be broadly defined as 'a wide variety of ways to solve common problems including organizational, social, national and international problems.' Defined in this way, governance generally refers to the problems regarding forms of power and authority, patterns of relationship and rights and obligations among the people facing common problems (Newman: 2001). Governance can be used in a number of perspectives such as corporate governance, international governance, national governance and local governance.

Good governance depends on various factors. For good governance, there should be a government which is stable and truly representative of the majority of the people and which speed up the economic growth and development and ensures the welfare of all sections of the society. The transparency is also an important factor of good governance. Openness and opportunity for public involvement have emerged as a universal principle of good governance. According

to United Nations Development Programme (UNDP), good governance has nine major characteristics, i.e., 1) Participation 2) Rule of law 3) Transparency 4) Responsiveness 5) Consensus orientation 6) Equitable and Inclusive 7) Effective and Efficient, 8) Accountability and 9) Strategic vision.

Participation, transparency and accountability are the three pillars of good governance. Following the UNDP measures of good governance, we have measured the following gears of good governance and comparing with MGNREGA:

Participation

The Article 41 of Indian Constitution declare thatthe State shall, within the limits of its economic capacity and development, make effective provision for securing the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disablement, and in other cases of undeserved want.The MGNREG Act is worked as a historic milestone that can ensure the democratic privilege of decorous means of livelihood through Right to work with participatory processes like social audit and work planning. The government has mentioned to it as an "Act of the people, by the people, and for the people".

In MGNREGA, both man and women should have anopinion in decision-making, either directly or through Gram Sabha. Such wide participation is built on freedom of speech, as well as capacities to participate constructively. Gram Sabha take an active role in approval and monitoring of work, and conducting social audit. Meetings of Gram Sabha (meeting of entire village) are necessary under MGNREGA. The Act also empowers common people to play an active role in the implementation of MGNREGA. It was felt that active public participation was mainly important for ensuring transparency and public accountability.

Transparency and Accountability

In MGNREGA, rural worker have a legal privilege to work on demand and right to minimum wages. A wide range of transparency safeguards have been built into the Act to avoid corruption. It makes the MGNREGA one of India's most unique experiments in strengthening governance systems. Decentralization of governance systems lies at the core of an accountable governance. The MGNREGA draws strongly on this principle in Section 13 (1) of the MGNREGA mandates that the 'Panchayats at the district, block and village levels will be the principal authorities for planning and implementation of the schemes'. The Act specifies that a minimum of 50 per cent of the funds and related works be executed by the Gram Panchayat. To ensure that planning and works selected reflect the needs and priorities of the local people, section 16 (3) (4) of the Act states that 'every Gram Panchayat shall prepare a development plan and maintain a shelf of works'.

Access to regular, reliable and relevant information is an important prerequisite for accountability, the core aspect of governance. The MGNREGA guidelines mandate that all levels of government maintain proper records covering information on inputs, processes, outputs and outcomes related to the scheme.The MGNREGA guidelines stipulate that all information will be displayed to the public through display boards and paintings on the walls of the Panchayat offices. The MGNREGA guidelines also edict that all rural households are allowed to a job card into which employment and wage details must be entered and muster rolls are also to be show on the worksite and read out in public at the time of payments.

Building on the provisions of the Right to Information Act (RTI), the MGNREGA stipulates that all information requests related to the MGNREGA be made available to the applicant within 7 days, as opposed to the required 30 days in the RTI Act.

The MGNREGA guidelines stress that both at the center and state level governments, all MGNREGA related documents be digitized and regularly uploaded onto the MIS systems. A social audit is a process in which the people work with the government to monitor and evaluate the planning and implementation of a scheme or programme.The Section 17 of the MGNREGA mandates that regular social audits be conducted in the Gram Sabha at least once every six months. The MGNREGA guidelines commit an entire chapter to the social audit procedure.

In addition to these parts, use of Information Communication and Technology (ICT), the proactive role of civil society has improved transparency and accountability.

Conclusion

India's earlier experience with any type of welfare programmes have been greatly affected by corruption and poor delivery system. The same concerns were raised with regard to MGNREGA. For the success of any scheme, governance aspect is critical. However, MGNREGA has made strict provisions for checking corruption and mismanagement. Under MGNREGA, social audit combined with financial audit can present the true picture of spending, policy implementation, gaps and leakages in policy execution and outcomes of this scheme. MGNREGA is playing an important role in the socio-economic development of the country through employment generation and rural infrastructure development. In last,MGNREGA has supported the process of participatory democracy through economic decentralization and by giving significant roles to the Panchayati Raj Institutions (PRIs), the rural poor classes, communities and the civil society groups.

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Good Governance & Indian Administration

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Abstract

The Good Governance developed as a ground-breaking thought when multilateral and reciprocal offices like the World Bank, UNDP, OECD, ADB, and so on understood that it is a national neighborly, resident minding and responsive organization. Without good governance, no advancement plans can get any change the quality existence of the subjects. Then again, if the intensity of the state, practiced in despicable ways then the poor will endure the most, as poor administration produces and fortifies debasement, destitution and so forth., so it is basic to reinforce the administration and it is likewise the precondition for to enhance the lives of poor people. Numerous noteworthy endeavors or activities have been propelled to enhance the nature of the administration, in the course of recent years. With the presentation of these activities it is demonstrated that the current political framework is particularly willing to react to the expanding difficulties of the administration. In the present paper an attempt has been made to discuss the needs and challenges of good governance in the present day scenario.

Introduction

The term "good governance" has been extensively used within the international community in the last fifteen years and has acquired the characteristics of a "container concept", which incorporates a variety of principles and is as general as concepts such as globalization or global governance. Any attempt to define it would lead to a long discussion of what is governance as well as to a normative search of what is "good". Good governance is a term different to governance which is mainly a political and technocratic term without normative aspirations and suggests that governance should be "good" and not "bad". Most international organizations provide definitions of governance rather than of good governance. The World Bank for example, outlines three aspects of governance: i) the type of the political regime, ii) the public management of economic and social resources, and iii) the capacity of government to design, formulate and implement policies.

The former UN Secretary General KofiAnnan describes good governance as a force ensuring respect for human rights and the rule of law, strengthening democracy, promoting transparency and capacity in public administration. Recently, the use of the term good governance has been expanded to include more than multipartyelections, a judiciary and a parliament. The areas of interest are numerous like universal protection of human rights non-discriminatory laws; efficient, impartial and rapid judicial processes; transparent public agencies; accountability for decisions by public officials; devolution of resources and decision making to local levels from the capital; and meaningful participation bycitizens in debating public policies and choices. Good governance has thus become an elastic term rather than a concept in its own terms. It is used more like a flexible carrier which conveys a varying combination of messages which remain though in the same general logic.

Moreover, good governance can be understood as a mechanism of capacity building for states that despite being independent are not capable of making and implementing their own decisions. The quantity of goals has led to the introduction of the concept "good enough governance" that suggests that not all government deficits can be tackled at once and that they should be prioritized. Good governance is a product of time and the individual historical, political and economic conditions of each country have to be taken into account when reforms are prioritized.

Without good governance, no measure of formative plans can get change in the personal satisfaction of the subjects. Despite what might be expected, if the intensity of the state is mishandled, or practiced frail or inappropriate routes, those with minimal power in the general public - the poor are well on the way to endure that sense, poor administration produces and fortifies neediness and subverts endeavors to lessen. Strengthening administration is a fundamental precondition to enhancing the lives of poor people.

Aim of the Study

In the present paper an attempt has been made to discuss the needs and challenges of good governance in the present day scenario.

Need for Good Governance

The need of good governance in any country is like as important as we need air for the life. In this section a try has been made to outline the points which are quite necessary for having good governance in country and administration.

1. The most critical need of public is security, particularly of life and property. The duty of country and state is to ensure life and property of every single resident, especially in genuinely debilitated regions by the psychological warfare like Jammu and Kashmir and north–eastern states of India.

2. Specifically a few nationals don't think about their rights and even can't manage the cost of lawful guide as this is protracted and

expensive. To get to equity, deliberate arrangements are required.

3. In majority rule government, national's privilege of freedom, life and quest for bliss can be anchored just through manage of law. There is nobody exempt from the laws that apply to everyone else, and this is something other than what's expected from manage 'by' law. Indeed, even government isn't exempt from the rules that everyone else follows.

4. Defilement or corruption has been broadly seen as a noteworthy impediment in demonstrating the nature of administration. Human eagerness is the significant reason for debasement; it is the real downside of framework that the chart of degenerate is raising. For the removal of this practice, a conscious program for strengthening of public awareness and empowering of the existing anti-corruption agencies would be required, that would ensure that the resources, that belong to people are used in a right way.

5. Destitution is another test before great administration, for the decrease of neediness it is required that an enabling methodology, in light of the possibility that the poor must be both the question ofdevelopment program and essential office for improvement. It isexperienced that at whatever point needy individuals got relatedwith open professional grams; they utilize the general populationfinances astutely and viably. Since the constitution has perceived"instructive and social backwardness" unique look after the poorunderstudies.

6. One of the checked shortcomings of the present administration hasbeen its inability to adequately assume its part in the minglingprocedure. It has neglected to utilize the hardware of the state tomake a general public of equivalents established on the standardsof social equity, secularism and eradication of casteism.

7. It is the fundamental need of great importance, how to improveinstructive opportunities for poor understudies and how to givelong haul credit to these poor understudies? A successfulauthoritative framework is required to deal with all the new requests.

8. We are confronting one more test nowadays that is work for theyoung. In this way, it is required to set up the young with sucheducation that would assist them with acquiring professionalabilities and summon over new innovation.

9. With the coming of globalization, another period of difficulties has developed for the organization. In fair set up, decentralization of forces is important to engageindividuals in provincial and urban territories to make changes.For this, great initiative is required for the change of authoritativeculture.

10. As access to information was preserved for higher level in traditionalorganizations, this system needs to be broken and people shouldget whatever information they want to perform their task.

11. Another significant test is to set up institutional courses of actionfor benefit conveyance that are serviceable in a specific region or aregion and are made to work in a way that are clear to the nearbyindividuals and that likewise urges them to partake. For dynamicassociation, the general population would likewise require the helpof well organized, very much arranged, learning focused facultyand well thoroughly considered strategies.

12. The idea and routine with regards to great administration in a nationrequests that there ought to be useful systems and techniques thatwill empower the three rule performing artists – government, showcase and society – to play in show and to supplement eachother's capacity.

13. Great administration is successful and impartial and advances thecontrol of law decently. It guarantees that the voices of the poorestand the most vulnerable are heard in basic leadership

over theassignment of assets of improvement, and that political, social andfinancial needs depend on board accord among the three partnersthe state, managing human advancement the state makes afavorable political and lawful condition; the private segmentproduces occupations and wage; and common society encouragespolitical and social collaboration.

The Fundamental Qualities of Good Governance

An exertion is made to translate the phrasings like interest, rule oflaw, straightforwardness and transparency, responsiveness andresponsibility, harmony, value and comprehensiveness, proficiency andpowerfulness and responsibility normally utilized world over to alludegreat administration inside the moral structure of the composedconstitution of India.

However, UNDP distinguishes nine fundamental qualities whichmeasure good governance. These are:

Participation

All people ought to have a voice in basic leadership,either straightforwardly or through real intermediate establishmentsthat speak to their interests. Such wide interest is based on flexibilityof affiliation and discourse, and in addition abilities to partakehelpfully.

Rule of Law

Legal systems ought to be reasonable and authorizedfair-mindedly, especially the laws on human rights.

Responsiveness

Institutions and procedures endeavor to serve allpartners.

Transparency

Transparency is built on the free flow of information.Processes, institutions and information are directly accessible to thoseconcerned with them, and enough information is provided tounderstand and monitor them.

Effectiveness and Productivity

Processes and organizations delivercomes about that address issues while making the best utilizationof assets.

Responsibility

Decision creators in government, the private partand common society associations are responsible to the generalpopulation, and in addition to institutional partners. Thisaccountability differs depending on the organization and whetherthe decision is internal or external to an organization.

Strategic vision

Leaders and general society have a wide and longhaul point of view on great administration and human development,alongside a feeling of what is required for such improvement. Thereis likewise a comprehension of the historical, social and socialcomplexities in which that perspective is grounded.

Equity

All people have chances to improve or maintain theirwellbeing.

Consensus Introduction

Good governance mediates differinginterests to reach a broad consensus on what is in the best interestof the group and, where possible, on policies and procedures.

Good administration, responsibility and straight forwardness mightbe alluring popular expressions for lawmakers to utilize, especially atdecision time, however balloters should hold them to their pledge andmake it unmistakable that they anticipate that them will transform theirtalk without hesitation. Likewise, some medicinal measures host to betaken by the gatherings themselves to redress the methods for the gatheringmen who are enticed to mishandle control emerging from the magnetismof the workplace. As India isn't among a standout amongst the mostdegenerate nations on the planet, at the same time, if, India is to pick upits legitimate place of a monetary superpower in the worldwide networkat that point there must be Rule of Law and great administration in thenation. It isn't sufficient to discuss reframes and to be law based.

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The goals of majority rules system are constraining Indian politicalleadership to look further into the reasons for the neediness, imbalanceand enduring of the normal man. Good governance does not occur bychance. It must be demanded and nourished explicitly and consciouslyby the nation-state. The central challenge before good governance relatesto social development. In his famous, "the tryst with destiny", speech on14th August 1947, Jawaharlal Nehru articulated this challenge as "endingof poverty and ignorance and disease and inequality of opportunities'.So, good governance must aim at expansion in social opportunities andremoval of poverty. In short, it means security, justice, empowerment, employment and efficient delivery of services.In India, abnormal statedebasement is additionally a noteworthy obstacle in enhancing the natureof administration. In this way, it is important to annihilate defilementfrom the general public. For this, a well-nit program is required to makeopen mindful, and the enabling of existing hostile to debasement agencieswould be required.

Conclusion

In nutshell, we can state that in the start of the 21st century it hasturned out to be obvious that the individuals who need insignificantgovernment are having a high ground against the supporters of thepaternalist welfare state. A viable, proficient and law based governmentis the best guarantor of social equity and a deliberate society. It is importantto look further into the reasons for neediness, imbalance and enduring ofthe regular man. With the expansion of the part of the NGO's and themarket as foundations of modernizations and advance in the nation, thestate keeps on having a main say in change of society to make it just andapproach. The print and electronic media specifically have fortified thisprocedure too. To expel significant impediments like neediness anddebasement, the counter corruption organizations and a cognizantprogram for fortifying of open mindfulness would be required. Part ofwomen is likewise expanding step by step and it is a key to goodgovernance. Women

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cooperation in financial program is additionallyrequired and can be expandable as instructors, overseers and pioneers.

A few kinds of advancements are occurring in the legislature, in themarket and in the common society. The substance and the idea of goodadministration would experience changes tuned in to rising desires andcrisp requests of the general population. Just administration would expectand secure from its initiative to be alive to such goals and to ceaselesslytune organizations of nation to be compelling instruments of subject'swelfare.

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The Political Psychology of Groups

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This chapter discusses the "political being" in his or her environment, that is, in the presence of, and as a member of, groups. Groups play a remarkable role in politics. Small groups are usually provided with the responsibility of making necessary political decisions, creating political policies, and generally conducting political business. Larger groups also accommodate a special place in politics and are accountable for large scale decisions and tasks. Because so much political behavior is performed by groups, it is essential for us to learn more about the basic processes that govern groups.

The Nature of Groups

Definition of a Group

People work together to solve problems, set political policies and agendas, serve constituents, make legal decisions, run political campaigns, and make decisions about World problems. There is little consensus in the field about what characteristics of a collection makes a group. Although most social psychologists agree that a

group is a collection of people who are perceived to belong together, and are dependent on one another, there are other ways to conceptualize groups. For instance, Moreland in 1987 discussed "groupiness" or social integration as a quality that every collection of individuals possess to some degree. As the level of social integration rises up, people start thinking and acting more like a group than a collection of individuals.

Group Composition

Groups come in all shapes and sizes, and political groups are no exception. They can differ in size, composition, and type. Concerning group size, research suggests that naturally occurring groups are typically small, containing just two or three persons (Desportes&Lemaine, 1988). Research has revealed some interesting effects of group size. For instance, as the size of the group increases, group members participate less (Patterson& Schaeffer, 1977), display less commitment to the group (Widmeyer, Brawley, & Carron, 1990), and show higher levels of tardiness, absenteeism, and turnover (Durand, 1985; Spink & Carron, 1992). In various studies, it has been found that other group dynamics are also affected by group size. In larger groups, there tends to be more conflict (O'Dell, 1968), less cooperation (Brewer & Kramer, 1986), less conformity to group norms (Olson &Caddell, 1994). Finally, group performance can also be affected by the size of the group.

Groups can also vary in terms of their composition. The characteristics of individual group members, such as sex, race, ethnicity, and physical attractiveness, can be very important to the functioning of the group. Research considering the effects of diversity on communication suggests that diversity can be harmful. As the degree of diversity increases, group members tend to communicate with each other less and in more formal ways (Zenger & Lawrence, 1989). When group members communicate less often, interpersonal conflicts become more likely (Maznevaki, 1994).

Group Structure

Another characteristic of a group is its structure. Every group has a structure, and it tends to develop quickly and change slowly in

most groups (Levine & Moreland, 1998). Apparently, group members need to know what the structure of group is, and are reluctant to alter it once it it set. For instance, understanding the structure of a group, and how aspects of a group's structure can influence conflict and performance, is important. Aspects of group structure can include status, roles, norms, and cohesion.

The status in a group refers to how power is distributed among its members. Indicators of high status include non verbal behavior, such as standing over erect, maintaining eye contact, and being more physically intrusive (Leffler, Gillespie, &Conaty, 1982) as well as verbal behavior, like speaking more, interrupting more, and being more likely to be spoken to (Skovertz, 1988).

The various roles that group members hold constitute another important component of group structure. Roles are expectations about how a person ought to behave. Little is known about how roles in groups develop (Levine & Moreland, 1998), except that task roles emerge before socioemotional ones. Much of the research on roles in groups focus on the conflicts they create. Some role conflicts occur as a result of role assignment, which refers to the decisions that are made about who plays what role. Other conflicts focus on role ambiguity (uncertainty about how to behave in a role) or role strain (lacking knowledge or ability to fulfill the role).

The norms of a group can be a necessary aspect of group structure. Norms are the expectations about how all group members should behave. Like roles, the formation of norms in a group can be difficult to identify. Some argue that a group's initial behavior can be transformed into norms (Feldman, 1984). Others argue that norms can arise from the expectations for behavior that people bring with them when they join group (Bettenhausen&Murnighan, 1991). Regardless of how norms are formed, there is a strong pressure to maintain them.

Cohesion includes the factors that cause a group member to remain in the group (Festinger, 1950). The importance of cohesion to the well being of thegroupcannot be underestimated. It exerts powerful effects on group's longevity. There are several factors that

affect the development of group cohesion. First, the more time group members spend together, the more cohesive they become (Griffith &Greenlees, 1993). Second, the more group members like each other, the more cohesive is the group (Lott & Lott, 1965). Third, groups that are more rewarding to their members more cohesive (Ruder & Gill, 1982). Fourth, external threats to a group can increase the group's cohesiveness (Dion, 1979). Fifth, groups are more cohesive when leaders encourage feelings of warmth among group members. Most studies on the effects of cohesion on well- being and performance find a positive relationship. For example, members of cohesive groups are more likely to participate in group activities to remain in group (Brawley, Carron, &Widmeyer, 1998).

There are many studies of political decision- making groups, particularly, American presidents and their close advisors, that show differences among those groups in status, roles, norms, and cohesion. For Example, President John F. Kennedy preferred an advisory group that was collegial. Although he was at the top in terms of status, the various advisors in his group were seen as colleagues. The group was formed at the outset of the administration, and each member had its own domain of expertise, which provided him with a particular role. In terms of norms, conflicting viewpoints were encouraged, and all sides were taken into account in searching for solutions to problems. In Clinton's administration, role assignments were ambiguous. This led to many delays and much turmoil in policy making in the Clinton administration.

Group Formation

Groups researchers have yet to develop a comprehensive theory to explain how and why groups form, but there are two perspectives that offer promise. The functional perspective suggests that groups from because they serve a useful function or fulfill a need for their individual members (Mackie & Goethals, 1987). According to this, groups satisfy many needs, including survival, psychological, informational, interpersonal, and collective. Groups can be functional, in that they can fulfill many of our survival needs, including feeding, defense, nurturance, and reproduction (Bertram, 1978; Harvey &

Greene, 1981; Scott, 1981). Groups can also satisfy our psychological needs. For instance, joining a group can satisfy the need for affiliation. Groups can also satisfy the need for power. Finally, Schutz's Fundamental Interpersonal Relations Orientation (FIRO) explains how joining a group can fulfill psychological needs (Schutz, 1958). According to this, joining a group can satisfy three basic needs: inclusion (the desire to be part of a group), control (the need to organize an aspect of the group), and affection (the wish to establish positive relations with others). The interpersonal attraction perspective suggests that groups form because its members like one another and seek to spend time together. There are many factors that influence our liking of another. First, we tend to be attracted to those who are more similar to us in attitudes, beliefs, socio- economic status, physical appearance, and so on (Newcomb, 1960, 1961). Second, we tend to form relationships with those who are physically closer to us (Festinger, Schachter, & Back, 1950). Third, we like people who like us (Newcomb, 1979). Fourth, we are attracted to people who are physically attractive.

Group Development

Group development refers to the stages of growth and change that occur in a group, from its formation to its dissolution (Forsyth, 1990). Of course, there is disagreement among groups researchers about the number and type of stages, but most models include the following basic stages: forming, storming, norming, performing, and adjourning (Tuckman, 1965; Tuckman & Jensen, 1977).

The first stage refers to the point during which the collection of individuals is being formed- "forming stage". This stage is also known as the orientation stage, because prospective members are orienting themselves to the group. During this stage, individuals are getting to know one another. The stage is often characterized as one with a fair amount of tension- prospective group members are on guard, reluctant to share much information or to discuss their personal views. Over time, tensions lessen and group members begin to exchange more information. Also, feelings of interdependence- one of

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the defining features of a group- increase during this stage.

The second stage of group development, storming, is characterized as one of conflict. Many types of conflict exist. Some conflicts occur when a person's position or action is misinterpreted (Deutsch, 1973). Other conflicts arise when a group member's behavior is deemed to be distracting. Although conflicts, especially those that escalate, can disrupt the group, they can serve as important catalysts for group development. Conflicts can serve to promote group unity, interdependence and stability, and cohesion (Bennis & Shepard, 1956; Coser, 1956; Deutsch, 1969).

Norming is the third stage of group development. It is considered as a phase in which conflict is interchanged with cohesion and feelings of unity. When groups emerge to be more cohesive, they have a heightened sense of unity. The relationships among members eventually becomes stronger, as do individuals members' sense of belonging. The intensity of group members' identification is heightened during this period. Additional distinctive feature of groups in this stage of development is stability. In this stage, there is a low turnover of members, a low absentee rate, and a high rate of involvement. During this stage of development, group members also reveal a high level of satisfaction with the group. There is a better acceptance of the group's goals by group members, a low tolerance for disagreement, and raised pressures to conform.

The fourth stage of group development is characterized by performing. Performance usually only occurs when groups mature and have successfully gone through the previous stages of development (Forsyth, 1990).

A group's decision to dissolve (adjourning) can either be planned or spontaneous. A planned dissolution takes place when the group accomplishes its intended goals or exhausts its time and resources too. Spontaneous dissolutions develops when unanticipated problems arise that prevent the group from continuing.

Influence in Groups

Groups may exert a great deal of influence over their members. When people are in groups, there is a strong tendency to

adhere to the groups' norms. When group members act in accord with group norms, they are conforming. Conformity refers to the tendency to change one's beliefs or behaviors so that they are consistent with the standards set by the group. One of the earliest studies of conformity was conducted by Sheriff (1936), who was interested in how group norms form. To understand this, he made use of the autokinetic effect, which refers to a perceptual illusion that occurs when a single point of light in a darkened room appears to be moving.

Power

Power is the capacity to influence other people (French & Raven, 1959). In groups, power can be advantageous. Members of powerful group can resolve group conflicts more efficiently in comparison to those with less power (Levine & Moreland, 1998), and powerful members are better liked and are deferred to more than less powerful group members (Shaw, 1981). One of the most effective typologies of power is French and Raven's (1959; Raven, 1965) critical bases of power. The typology assumes that a group member's ability to exert power over another group member of the entire group can be derived from one or more of the following kinds of power:

Reward Power

It refers to the capacity to control the allocation of positive and negative reinforces. Appreciation   for performing well, monetary benefits for completing a given task, and trophies for winningcompetitions, are examples of some of the rewards distributed in a group.   Members of the group who can decide upon this allocation of reinforcements, hold the maximum power.

Coercive Power

It refers to the capacity to punish those who do not comply with requests or demands. For instance, if one Country threatens another with attacks or boycotts, then the country is using coercive power.

Legitimate Power

People with this power have a right, by virtue of their position, to require compliance. For example, when a military officer orders troops into battle, that officer is exerting legitimate power. With

this power, the power holder has the right to exercise power, and the target has a duty to obey the power holder.

Referent Power

When we identify someone because they are similar to us or because we want to be like them, the person then possesses referent power. When someone tries to imitate a teacher or family member, because they want to be like them, this is an example of referent power.

Expert Power

Special knowledge, skill, or ability that one possesses can serve as a basis for expert power. Physicians, for example, are often afforded a great deal of power, because of knowledge and ability they possess.

Group Performance

One of the primary functions of a group is to perform a task, and one of the unique characteristics of a group is that its tasks are typically performed in the presence of others. Research suggests that sometimes the presence of others enhances performance (social facilitation) and that, at other times, it hinders performance (social inhibition). Social loafing refers to the tendency of the members of a group to work less on any given task, when they are in a group, as compared to when they are working alone. This can lead to a decline in the overall performance of the group. Thus efforts are needed to reduce social loafing. One way of doing so is by helping the group members realize that each of their effort contributes in the success of the group.

Group Decision Making

An important activity that groups, especially political ones, are often asked to do is to make decisions. Political groups are often responsible for making decisions with large- scale consequences. According to Bales and Strodtbeck (1951), groups proceed through 3 stages before eventually arriving at a decision. In the orientation stage, group members spend time defining the problem and planning their strategy for solving the problem. In the discussion stage, group members spend their time in gathering information, identifying and

evaluating alternatives. And, in the decision- making stage, groups choose a solution. Political decisions are made in response to a perceived problem, and they tend to occur sequentially, that is, frequently a set of decisions is made, one after another, without pausing to evaluate the effect of each decision along the way.

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Back to Village: A Practical Approach Towards Rural Good Governance

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Abstract

This research article is the reflection about the rural good governance program called Back to Village. Mission Good Governance and Mission Delivering Development are used as synonyms for the program, officially. The program rolled out in the erstwhile state of Jammu and Kashmir now Union Territory in two phases until now- Back to Village First (B2V1) and Back to Village Second (B2V2) covered all Panchayat halqas. Organized influx of the field executive into rustic locally governed landscape to empower panchayats (gross root Good Governance Units) and to ensure good bucolic governance through participatory planning, execution and appraisal of socio economic development at village level across the Union Territory is at the heart of the Back to Village program. The ambitious program of Jammu and Kashmir administration has initially instilled good hope among rural and remote people of the former state particularly among politically neglected and biased village masses. However, on account of almost no visible change on ground after completion of preliminary phase of the program due to insufficient allocation and release of funds and impending lockdown post abrogation of special status of the earlier state of Jammu and Kashmir, rural people generally showcased little participatory enthusiasm during the subsequent phase of the program and

complained before the concerned Visiting Officers, mostly through their representatives about no change in rural situation on any front. In order to convince the rural masses, the concerned Visiting Officers stated in response through their representatives that the development works identified during the first phase of the program are in pipeline and there is no room to lose hope and no scope to worry about, but to be patient until normalcy returns and to retain faith in the administration.

Now amidst the preparations for third phase labeled as B2V3 (officially announced to be conducted across length and breadth of new Union Territory from 02 to 08 of October, 2020), Sarpanchas and Panchs express their dismay as reported by the fourth pillar of democracy due to non implementation of the 73rd Constitutional Amendment Act of 1992 after abrogation of special status of Jammu and Kashmir on 05 August 2019 as well as due to harsh experience of very paltry socio economic development in their concerned administrative halqas despite of soaring developmental promises made to them during first two phases of the program and wish to boycott the third phase of the program to register their protest against the lackadaisical developmental attitude of administration of Jammu and Kashmir.

Index Terms

Reach Out, Rural Landscape, Active Participation, and Perky Socio-economic Development.

Introduction

Back to Village

Back to Village is the rural good governance program rolled out in two phases until now in the erstwhile state of Jammu and Kashmir now Union Territory.

Literally, Back to Village means organized movement of the executive machinery of the government from office to rustic landscape to ensure good bucolic governance through participatory socio economic development of all the villages. Roots of Back to Village

program are traced in Nepal during the King Mahendra's rule (Altaf Hussain, 2019).

Good Governance

To put simply, governance refers to the processes of decision-making, decisions implementation and evaluation.

Governance can be local governance, national governance, international governance, and corporate governance.

Among various actors, the government is one among the actors of governance. Others actors include political parties, military, organized crime syndicates (like land mafia), religious leaders, influential families, land lords, associations of peasant farmers, cooperatives, research institutes, Non Government Organizations, finance institutions, *et cetra* (P.G Das, 2014).

The governance that satisfies the eight major characteristics including participation, consensus, accountability, transparency, responsiveness to the present and future needs of society, effectiveness and efficiency, equitability and inclusiveness and follows the rule of law as well as assures minimum corruption, takes into account views of minorities and ensures that the voices of the most vulnerable in society are heard in decision-making qualifies to be called as good governance (P.G Das, 2014).

Good Governance refers to purposive and development oriented governance. It ensures efficient and effective administration in democracy to improve quality of life of the people (B. L. Fadia and K. Fadia, 2013).

Good Governance is perhaps the single most important factor in eradicating poverty and promoting sustainable development (Banasree Devi, 2015 and Kofi Anan).

Panchaytai Raj Institution ensures village good governance in Indian setting (A. Hussain, 2019).

Attributes of Good Governance

Good Governance has eight attributes that are represented diagrammatically here under:
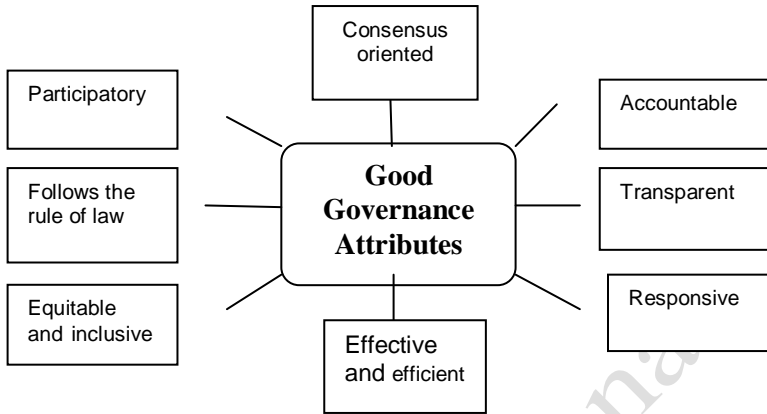
Discussion

Back to Village program that is rolled out in two phases across all Panchayat halqas of the erstwhile state of Jammu and Kashmir from 20 to 27 of June, 2019 and from 25 to 30 of November, 2019, respectively, is the program to ensure organized movement of cutting edge employees from bureau to the doors of rural, remote and politically neglected people through Gram Panchayats for the purpose of rural good governance (A. Hussain, 2019).

Under the program visiting officers reach out, meet out cutting edge/subordinate Frontline officials of various field departments, participate in Gram Sabhas and conduct survey in their assigned Panchayt halqas for two days with single night halt along with the concerned Panchayat Secretary, Sarpanch and panchs.

Within the ambit of the program during the visits, Gram Sabhas including Women Gram Sabhas are hold to read out the letters of Honorable Prime Minister and Lieutenant Governor to the public, respectively; to ensure local participation to generate and record genuine and valuable feedback from the representatives of the Panchayat Halqas, elders and other locals about delivery of government programs/schemes, concerns of the people, developmental needs and economic potential of the Panchayat Halqa; to ensure detailed discussion on flagship programs as well as hundred percent coverage of individual beneficiary oriented schemes; assessment of the progress in follow up of decisions taken during the first phase of the program and to find bottlenecks in the implementation of schemes meant for rural masses as well as to

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record first hand appraisal reports at the gross root level about the work done as demanded during the first phase of the program (A. Hussain, 2019).

During the first phase of the program, people share their feedback with the Visiting Officer in person and sought redress of their grievances in addition to raising issues requiring urgent attention, but have not so far factored in developmental paradigm. However, during second phase of the program, people generally do not show up because of their belief the program come a cropper as none of their grievances are addressed as well as due to abrogation of special status of the erstwhile state and complained to the Visiting Officer through their representatives about almost no change in rural situation on ground after roll out of the first phase of the program (A. Hussain, 2019).

At the end of the respective visits, the Visiting Officers submit the filled in formats devised for recording the development demands of public in both hard and soft copy to the concerned District Development Commissioners for necessary perusal and action at their end.

Objectives of the Program

The main objectives of Back to Village program are to ensure government-public interaction by convening of Gram Sabhas; revitalizing Gram Panchaytas; seeking feedback and suggestions on delivery of government schemes/programs; to disseminate awareness on welfare schemes; hundred percent coverage of individual beneficiary oriented schemes; specific economic potential identification of the panchayats and assessment of needs of the panchayats for integration of the various government schemes/programs (both central and state); to perk up delivery of village-specific amneties and to make the village life better through improvement in services and socio economic progress (A. Hussain, 2019).

The subsidiary objective of the program is assessment of implementation of Jammu and Kashmir Panchayati Raj Act.

Purpose of the Visit

Within the ambit of the program the purpose of two days visits of Visiting Officers and subordinate supporting staffers is detection of five main confronting problems; five chief potential areas and five core economy drivers of the assigned Panchayat Halqas; to

capture any foremost complaint pertaining to governance; to record seven pressing public demands in priority and overall appraisal of Panchayat functioning as well as of the public services in the rural community (A. Hussain, 2019).

Framework for the Visiting Officer

Compulsorily the Visiting Officer has to capture information in presence of subordinate Frontline Government Functionaries as per the devised format; has to participate in the Gram Sabha to read out the letter of Honorable Prime Minister on water conservation issues in addition to read out of the letter on immunization schedule to the Gram Sabha and to read out the letter of Honorable Lieutenant Governor; emphasize there in on education, women emancipation, organic farming, vermi-composting, nutrition and health care of children, management of solid waste, cleanliness in general, rainwater harvesting and water conservation; has to ensure constitution of Social Audit Committee, if not constituted by Gram Panchayat earlier; has to interact informally with Panchs, prominent citizens of the Panchayat, Non Government Organizations and general public; has to perform devolution of funds under the Fourteenth Finance Commission to Panchayat as well as has to ensure start of development work up to Rs. 0.05 lacs only after approval of Gram Sabha; has to sensitize members of Gram Panchayat about implementation and utilization of funds of Integrated Child Development Scheme (ICDS), Mid Day Meal (MDM) and Mahtma Gandhi National Rural Employment Guarantee Act (MGNREGA) schemes through them; has to pay visit to the schools, health care facilities and other important conveniences in the assigned Gram Panchayat; has to identify and inspect major languishing projects; has to inaugurate play ground; has to participate in the Melas and distribute certificates and has to put on record any important information or observation other than provided in the format is mandatory for the Visiting Officer (www.backtovillage.in).

Sanctions and Restrictions for the Visiting Officer

During both phases, the Visiting Officer has to reach out and expend two days including one night halt necessarily in the Gram Panchayat assigned to him. He has also to adopt inevitably impartial attitude in recording and reporting public perception of various issues and requirements of the Gram Panchayat. Moreover, he has to strictly restrain from giving any commitment related to redress of grievances

and development of the Gram Panchayat. He also has to submit the filled in format devised for data capture to the concerned Nodal Officer in both hard and soft copy for appraisal of the data entered in the software ready for it (A. Hussain, 2019).

Arrangements for Success of the Program

Under the program, the concerned District Development Commissioners who act as Nodal Officers for the program shall make all needed arrangements through district administration like to ensure company of Panchayat Secretary, Panchayat members, staffers of all the Front Line Departments of government at the time of visit of Visiting Officer; to provide logistic and other support to the Visiting Officer by creation of District Coordination Cell as well making security arrangements as per the requirement to achieve the goal of the program (A. Hussain, 2019) .

Interpretation

From the above discussion it can be clearly interpreted that the Back to Village program by encompassing most of the vital principles of good governance like participation, consensus, transparency, effectiveness and efficiency, equitability and inclusiveness, promotion of the rule of law and accountability minimizes corruption and maximizes the integrity of rural service delivery by taking due care of views of local communities in planning as well as in decision-making over the allocation of resources, implementation of decision and evaluation of decision implementation; taking into account social, political and economic priorities are based on broad consensus in the community; providing good room for heed to the voices of the poorest and most vulnerable in the community; ensuring women´s rights are equally guaranteed; promising keen attention to and speedy and mostly on spot redress of the individual and collective grievances and demands of rural people by the earmarked Frontline Government Officials led by Visiting Officer and rendering executive accountable to the people, hence qualifies for the program for Rural Good Governance and Mission Delivering Development, in toto. However, sluggish approach adopted by the government to address the demands and grievances brought into notice of the government by rustic people during first phase of the program and abrogation of special status of the erstwhile state before start of the second phase of the program alienated the people of the state, in general. As the consequence they claim that government has

not given us anything, but has taken away all we already had and government did not deliver on the promises they made previously. The intention of the government is not to give an ear and to redress the grievances and demands of people at the grassroots, but to portray that normalcy has returned in Kashmir post abrogation of special status of erstwhile state of Jammu and Kashmir, they add. As the result, people do not show the enthusiasm to the extent they show during the first phase of the program and decimal public participation is witnessed. The killing of a Sarpanch in Hakoora Village of Anantnag district due to attack mounted by militants during the second phase of the program further stymied the program. The dismay of rural masses about the program must be appraised on the genuine lines and corrective measures should be taken to come to the expectations of the people to make the program success.

Conclusion

It is to state conclusively that Back to Village is the ambitious and practical program to direct, integrate and streamline the development efforts in rustic and far-off areas and to link the gap between attainable and attained targets in countryside development.

On the one hand, this distinctive initiative of the Administration of Jammu and Kashmir provides the chance to the ignored and prejudiced village and far-flung people to participate in local development planning, decision making and social audit of the developmental works as well as to sensitize the administration about their issues and developmental needs at their door steps. On the other hand, it eases the administration to capture factual data pertaining to the complaints and needs of ignored rural and inaccessible masses through participant feedback; to spot specific economic potential of Panchayat halqas and to undertake appraisal of needs of the Panchayats for amalgamation of the various Central and State Government schemes to improve and enhance delivery of village-specific services to ease out the rural life. Therefore, the program functions much like the double edge sword. As the vision of the program is practical and the spirit of the program is in consonance with the underlying parameters of good governance, hence is the way forward to ensure practical rural good governance.

Suggestions

The grand program with potential to identify and record the rural socio- economic problems; to invigorate and empower

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the Gram Panchayats; to effectively redress the identified and recorded countryside socio- economic troubles; to generate trust in the governance; to create sincere desire for decent living among rural masses; to ensure equitable rural development and to ensure transparency must not be limited to the two to three times 'two days and one night halt' visits, participation, survey and data capture, but should be taken due care of by the concerned administration to achieve its end in true sense by exhaustive follow up.

There should also be the urgent and credible action on the part of government after assessment of data collected under different key indicators of the format pertaining to grievances and demands of rural people to capitalize the enthusiasm people initially have shown in the program and to reduce the alienation and to promote mainstreaming especially in the militancy diseased and abandoned areas.

The program has raised expectations of the rural people to the extent that the villagers with non vocal history also give vent to their concerns before the Visiting Officer. In fact, the village people do started believing in execution of mega development works in their villages in immediate future. To the contrarary, due to sluggish action of the government after conduct of the first phase of the program perhaps due to the long wish list furnished having huge financial implication , lack of sufficient funds and impending lockdown, has bulldozed the hope of the rural masses and they started believing that the program is nothing, but an approach to assess the economic potential of the Jammu and Kashmir for certain conserved interest of the government as well as to engage, befool an placate the rural masses during abrogation turmoil to create an impression that the things are hunky-dory in Kashmir, keeping in view national interest. Therefore, to sustain the hope and trust of the people in administration, the program should be made success by addressing maximum if not all the demands and grievances of the village people, curtly.

It is to notice that non bureaucrat Visiting Officers are not treated at par with the bureaucrat Visiting Officers in terms of assignment of Panchayat Halqas, arrangements made for them and facilities provided to them in spite of the fact that all officers are engaged for discharging the same duties in the same setup which

alienates the large section of non bureaucrat Visiting officers and ultimately tells upon their morale hence visiting duties. It should be done away with, at earliest by treating all the Visiting Officers on equal footing to make the program real success.

The front line officials of most field departments do not show up and in case they (Class Fourth and Daily Wagers) do, they do so merely for marking attendances, because they are not ready to face the what, where, when and how of vocal local people related to their departmental activities due to little or no knowledge about functions of their department which violates the very spirit of the program. As such particularly all non bureaucrat Visiting Officers have to listen to the music of local people and to feel perturbed. An appropriate substitute must replace this illogical practice of deputing Class Fourth employees and Daily Wagers to the Panchayat Halqas during the program to keep intact the spirit of the program.

The fund allotted for the program by the Department of Rural Development and Panchayati Raj is not fully utilized for the program by the most Panchayats due to certain conserved interests. Utilization of allotted money for program should be made transparent by making the Panchayats accountable to their Visiting Officers for spending of monetary allotment for the program to restore the charm of the program.

In spite of the decimal performance feedback about different government officials working in the concerned Panchayat halqas, Visiting Officers, in general, have mostly recorded the word satisfactory with respect to their performance in the data capture format to favor them and to shield them from the necessary action to be initiated against them as warranted by the rules for certain reasons even after having stringent administrative guidelines for impartial reporting. To place the public interests subordinate to the interests of less competent government functionaries in the village totally violates the spirit of the program, which must also be taken due care of and scope of its replication in the follow up must be eliminated.

Acknowledgement

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Casteism and Women Empowerment Aspects in The Ideology of Guru Nanak Dev and Its Relevance in The Present Context

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Abstract

Sikhism lays emphasis on all kinds of equality, placing a high value on human dignity. Guru Nanak Dev, who was the founder of Sikhism has a great philosophy. His philosophy is so vast and is not only related with one culture, one field and not also for one class. In this study, we will try to throw light on his educations regarding women, caste and the awareness which he tried to spread among the society. Guru Nanak declared that women must be respected, as they were the source of humanity's physical existence and of entire social structure. Guru Nanak's rejection of caste system on a spiritual level will also be presented in this paper. This paper will have examined the

philosophy of Guru Nanak's regard to the social and religious ameliorate of women, equality and upliftment of society. Therefore, the respect for women and gender equality is the most important lesson to be learnt from Guru Nanak Dev's life. We will be turn our attention to Nanak's poetry and try to examine his views through the explanation of his poetry also. The main significance of the study is to find out the relevance of these aspects women, caste-ism and social awareness according to the bani of Guru Nanak Dev in present context.

Keywords: Women, Sikhism, Discrimination, Equality, Gender, Caste-ism, Violence.

Introduction

The history of religion is the story of human endeavour at the conquest of truth. This mean, every religion, worth the name, has some contribution to make, towards this conquest, whether its deliver is conscious of it or not.[1]

Guru Nanak Dev (1469-1539), the founder of the Sikh religion, sought to establish harmony between diverse traditions and to make people aware that it was no traditions but "Truth" which should be followed in mind, action and speech. He was a pioneer sage, who revered the fundamentals of all great religions, established a middle path, and rejected the non-essentials, embracing the path of love in a practical way. The foundation of the faith is the 974 poetic hymns written by Nanak. These poems were passed to the second Guru, Angad, in the form of a pothi (book). There has been continual effort to explain Nanak as a humanist, which is one way to describe him, but this is a lacking label.[2]

In early Vedic period, position of women in Indian society was not good. A drastic distinction between the roles of the male and female exists since inception of human civilization in all of history's modern human societies. People use religious doctrines to define their life styles. Religious scriptures in both the East and West seem to condemn, even discourage, the unequal treatment of women. In the 15th century, Guru Nanak established Sikhism, the first religion to

advocate emphatically the equality of all people, especially women. At the time of Guru Nanak, Indian women were severely degraded and oppressed by their society. Given no education or freedom to make decision, their presence in religious, political social, culture and economic affairs was virtually non-existence. Her function was only to perpetuate the race, do household work, and serve the male members of society. Female infanticide was common, and the practice of Sati, the immolation of the Wife on her husband's funeral pyre, was encouraged, sometimes even forced. Guru Nanak condemned this man-made notion of society.[3] Guru Nanak dev preached against the all social evils like veiling, dowry, female feticide, etc. Thus he became the prophet of gender equality as well. Guru Nanak had challenged the age old belief in untouchability, is also the hegemony of the Brahmins, who had regarded himself as the custodian of truth and therefore superior to all other man. He has given his views on gender equality in 15th and 16th century whereas the movement for women equality and emancipation was stated in Europe in 18th and 19th century.[4]

Objectives of the Study

1. To finds out the women empowerment views of Guru Nanak Dev, through his bani and try to understand it.
2. To examines the views regarding caste and also to describe his efforts for its abolition.
3. To finds out the ideas which were presented by the Guru Nanak Dev regarding social superstitious and also to examine his efforts for its abolition.
4. The present study also tries to analyses the relevance of these aspects (women empowerment and caste-ism) of Guru Nanak dev in the present context.

Review of Literature

Gurnam kaur in her "Studies in Sikhism Its Institutions and Its Scripture in Global Context" deals with that the idea of revelation in Sikhism is very unique one. It is in the form of *bani,* the Shabad (the word), manifested through the Guru-jyoti and Guru-jugati. Further the

author attempted, all the concepts and value-system of Sikhism originates from the Sikh revelation, the bani of Sri Guru Granth Sahib. God is the source ad creator of all. According to Sikhism, the whole creation, the universe, is the manifestation of God. God reveals Himself through His qudrat and His *hukam.* The concept of qudrat implies the whole existence from the material level to the level of the most rational and conscious being.[5]

Nikky-Guninder Kaur Singh in her "The Feminine Principle in the Sikh Vision of the Transcendent" examined that the feminine principle in the Sikh vision of the Transcendent presents a holistic way of imagining and experiencing sacred power that can itself be a mode of empowerment. The representation of the feminine in the Sikh tradition is an especially useful source for contemporary feminist theologies since it enables us to rethink and restructure traditional ideas.[6]

Opinderjit Kaur Takhar in her article "Egalitarian Hermeneutics from the *Bani* of Guru Nanak: His Attitudes towards Caste and Females" deals with challenges that Guru Nanak may have faced in putting his insurgent ideas into practice as a social reformer. Guru Nanak's vision of an egalitarian society was considerate in its emphasis on the position of women as equal to men. Although, it is clear that Guru Nanak endeavoured to improve the plight of women in Indian society, the Sikh Guru's attitude towards a menstruating woman's participation in the religious sphere is not markedly apparent. Guru Nanak wanted all human beings to be treated equally, regardless of the social status of one's birth or gender.[7]

Surjeet Singh in his book "The Sikh Way of Life" tries to analyze the message of Guru Nanak is the foundation of Sikh philosophy. All Sikh practices, for example *pangat*, (sitting in a line), *sangat,*(discussing together a new challenge) stand this crucial acid test of mutual respect. Therefore, we must understand this as the only reality of life in a plural society- a society of many faiths. These principles are the pillars of economic, social, education and moral development of any society where many faiths, religious, languages

co-exist. These tenets imply universal values of open mind and truth to be practiced for keeping harmony in the community.[8]

Sreelata Menon in her work "Guru Nanak The Enlightened Master" deals with the various aspects that are prevalent in society. The caste system is not peculiar to India alone. But nowhere else in the world is it as pronounced as it is in India where people are divided along lines which are apparently dictated by the kind of profession they are in or the work they do. Initially, according to the Vedas, the Hindus had four classes or Varnas of people. They were the Brahmins, the Kshatriyas, the Vaisyas and the Sudras. Initially this social structure was very flexible and fluid. It was this inequality that Buddha and Mahavira in their time had rebelled against. And it was the same discrimination that Guru Nanak was fighting to remove.[9]

Research Methodology

As the present problem chosen for research is primarily philosophical in nature, the investigator had based her study on the philosophical and historical methods. For the completion of this study, the relevant information has been collected from various primary and secondary sources. The primary sources consisted the original *Bani* of Guru Nanak. The secondary sources of information were based on the material available in the form of journals and books on this topic.

Women Empowerment

Guru Nanak, dared to champion her cause, rescue her from the wretched condition and put her as per with men. He unbarred all avenues, encouraged her and empowered her rights to recognize as equal. He also awakened men to reality that a female is equal to them because,

"There is the same inner consciousness among all the beings."

(AGGGS, M 1, p 24).

Guru Nanak's hymns place emphasis on gender equality. In praise of women Guru Nanak states: *"From the woman is the woman. Without women there is none". (SGGS, pp. 473).*

From women, man is born; within woman, man is conceived; to woman he is engaged and married. Woman becomes his friend;

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through women, the future generations come. When his woman dies, he seeks another woman; to woman he is bound. So why call her bad? From her, kings are born. From woman, woman is born; without woman, there would be no one at all.

"*O Nanak, only the True Lord is without a woman.*" *(AGGS, M 1, p 473).*

The lines hail woman primarily as instrumentally necessary for the continuity of humankind, and Guru Nanak also unequivocally challenged the prevalent Hindu view of childbirth as polluting:

"If pollution attaches to birth, then pollution is everywhere. Cow-dung [fuel] and firewood breed maggots;

Water itself is a living substance, imparting life to all vegetation."[10]*(AG 472)*

Even though the Guru promoted equality, the extent to which prejudice towards women was negated is debatable. There is a discrepancy between teachings and actual practice with regards to gender equality.[11] The concept of equality is promoted through the teachings and practices of Guru Nanak and the succeeding Gurus. Gender equality is highlighted in the following quotes:

"Women and men, all the men and women, all came from the One Primal Lord God." *(AGGS, M 4, p 983).*

To raise the status of women Guru Nanak challenged the ascetic and monastic of Hinduism and did not regard woman as an obstacle in the path of salvation. Additionally, the Guru also prohibited the practice of sati as this custom reinforced the belief that women had no identity of their own without a male. The Guru allowed widows to remarry and abolished the custom of sati. This is clearly highlighted by the following Hymn:

"Do not call them 'satee', who burn themselves along with their husbands' corpses. O Nanak, they alone are known as 'satee', who die from the shock of separation. They are also known as 'satee', who abide in modesty and contentment. They serve their Lord, and rise in the early hours to contemplate Him." (SGGS, M3, p 787).

"Woman ruins everything when she comes near man; Devotion, liberation, and divine knowledge no longer enter his soul." In contrast Nanak says this "From woman, man is born; within women, man is conceived; to woman he is engaged and married. /Woman becomes his friend; through woman, the future generations come." [12]

Casteism

The caste system or caste inequality is the name given to a system of discrimination (known as casteism) that has been practiced in India for 1000s of years. It is similar to any other system of discrimination in that it involves giving different rights to people of different background. Guru Nanak set out to empower the poor by identifying himself with the downtrodden and preached against caste system. Since about 1499, when Guru Nanak began the first of his five world tour to spread the message of peace and compassion, there has been a very clear voice against caste, race and gender discrimination. The Guru Granth Sahib recorded the actual words of Guru Nanak in Raag Asa on page 349 thus:

Recognize the Lord's Light in all, don't ask their caste or race;
There are no class or caste in the world hereafter. (1) (Pause)

Therefore, Sikhs have not caste system. Five hundred years ago, Guru Nanak introduced the concept of a casteless society. He composed hymns against caste system. Guru Nanak reiterated his firm belief in the equality of all human beings and their fundamental right to be free from all sorts of fear, oppression and tyranny. He preached against caste system both by percept and example.

"I have been rid of the sense of caste, colour and tribe, through the Guru's Word (teaching)." -Guru Nanak, in Srirag.

In his ideology, all human beings were on a par with one another, regardless of caste, religion or gender. Guru Nanak started Langer Pratha with dual purpose, first was feed for the poor the people and eliminating discrimination based on caste, culture, race etc. The Institution of Langer Pratha helps in teaching service, removing untouchability and spread equity.

He (Nanak) said to be "a philosopher is not merely to have subtle thoughts, nor even to found to school, but true soul love wisdom as live, according to its dictates, a life of simplicity, independence, magnanimity and trust." Wherever the guru went, he took his stand on the solid this basis of universal brotherhood, that brooked no narrow loyalties of caste, race or creed. *"There is no Hindu and there is no Muslim, for me (all of them are men to be served by me equally, with unflinching devotion)".* [13]

"*Let us call all human beings as high, no one is to be seen as low."*
Guru Nanak in Srirag[14]

According Guru Nanak, no man is born high or low. As per the Guru caste is humbug. Gurbani says:

"Tell me, who should I call good or bad, since all beings are Yours?
(Ang 383)

Caste is manmade division for selfish ends. According to Hinduism, one belonging to the lowest caste was not even regarded as worthy of religious instruction. Moreover, birth determines status and this could not be changed. This was against the Guru's basic belief in the right of every individual, to the opportunity for both social and spiritual uplift. A man becomes high o low according to his actions. Only they are really depressed who forget the Lord. When Guru Nanak was asked about his own caste, he replied, "I belong to the lowest among the low castes."[15] Thus Guru Nanak vehemently condemned the caste system, the steel frame of the Hindu society and succeeded in loosening the bonds of this system. The Gurbani declared that God has no caste. Accordingly, our Soul or the self is also casteless. If the spiritual Father is casteless, so are His children. Thus names, shapes, forms, castes, religious, birth death, etc…, are the temporary material body only. One's Mool (origin.) is free from such limitations. We are time and again reminded by the Gurbani to know this Truth- we are the casteless joti-svaroopa.

"Iou kahai Nanaku man toon joti saroop hai apanaa moolu pashaanu"
(SGGS, P. 441)

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Then, why so many living entities are engulfed by the razing fire of madness of false pride of caste? It is so because the mortals, due to ignorance, identity themselves with the material body instead of the Mool (Source.). A spiritually blind cannot understand this. Why? Because the casteless infinite Consciousness that the Gurbani talks about is not the subject of unmeaning rituals, lip worship, grabs, ceremonies, mundane history, culture, outer looks, material logic, scholarship, and speculations. Only a Gurmukh – a Self-realized person – know it. *God is casteless; He is unborn, self-illumined, and free of doubt and attachment. God has no color, jaati and mark: by His Hukam (Command…), He creates the whole world.*

The above verses of the Gurbani make it very clear that the Truth or the Lord has no jaati. Also, the Lord has no ancestry or family. Therefore, the Self or the Soul made in His True Image is also has no Jaati. After reading this, it should not be surprising to anybody as to why Baba Nanak introduced the concept of a casteless society![16]

He exhorted his followers to defy the rules of caste exclusiveness. Before Nanak, some reformers had denounced the caste distinctions but none had taken any concrete step to defy them in such a practical manner and on such a mass scale. On the other hand, Guru Nanak opposed the practice of idol worship. He preached that God is formless. He cannot be represented in any shape and it was wrong to and God in the idols. The denunciation of this basic feature of Hindu religion was definitely a revolutionary step. Guru Nanak questioned the utility of these rites and ceremonies and declared that they were purposeless. He enjoined upon his followers not to perform these rituals and worship True Lord alone devotion.[17]

Guru Nanak was against the evil customs, rituals and omens introduced by hypocrite and greedy priestly class. Accordingly, to his, ignorance and superstitions are breeding grounds for exploitation. People were in the grip of these bad institutions. He was against asceticism and favoured the life of a house-holder:
eh jag sache ki kothdi sacche ka vich vas(SGGS: 463)

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'This world is the abode of the True Lord. The True Lord Himself abides in it'.

'Pride in social status is empty; pride in personal glory is useless. The One Lord gives shade to all beings'. (GGGS, P.83).

Make compassion the cotton, contentment the thread, continence the knot and truth the twist. This is the sacred thread of the soul and if thou hast it, O Brahman, then put it on me. (AGGS, M, P471).

Therefore, Guru Nanak's outcry against the ill treatment of individuals, based on their birth into a particular caste, was disparate from the social reformers whom preceded him and those of whom were his contemporaries.[18]

Rlevance in The Present Context

In the current scenario, we need to analyze our self but, what we adopted or not from the philosophy of Guru Nanak Dev. Are we really the true followers of Guru Nanak or not? Is the philosophy of Guru Nanak Dev really work today, is this relevance in the 21st century which is the century of technology and Globalization?

No doubt the condition of a women is now better than the time of Guru Nanak dev, a woman today actively take part in the politics, she was a speaker, a prime minister, a foreign minister and also a president of a major political party. No doubt she is also active in the other fields of society like medical, education, industry and so on. But still she is perceiving as a week and lower level candidate, in the minds of man. Today's scenario is that, there are many Gurudwaras which is based on the philosophy of casteism.

In the present scenario, when the political society is facing so many crises such as exploitation, discrimination, gross violation of human rights, dehumanization, terrorism, communal riots, slow and long process of justice, downward education, casteism, corruption in politics etc. Therefore, Guru Nanak's ideas seem to be very much relevant. Now the time has come to understand the actual meaning of the Guru Nanak's teachings and adopt them in a truly manner. In this

sense, Guru Nanak's philosophy is related to the solution of the crises of the humanity and relevance in the present context.

Gender discrimination has been a universal phenomenon in human history from time immemorial. He shocked the entire society by preaching that women were worthy of praise and equal to men. He actively encouraged the participation of women as equals in worship and in society. He encouraged freedom of speech and women were allowed to participate in any and all religious activities. Guru Nanak not only rejected the lowly social status of women but declared her to be the essence of social coherence and progress, and equal to man in every sphere of life. No doubt Sikhism brought great relief to the sufferings of the Indian women, but social transformation could not cross religious boundaries. There were other reformatory movements to elevate the status of women, but the position of women remained the same in Indian society. Many women have occupied, and are currently occupying, the positions of presidents and secretaries of gurdwaras and other similar Sikh organizations. In spite of her active participation in all religious, political, social and cultural affairs, however, the position of the women is far from satisfactory. Unfortunately, the empowering spiritual message has not been heeded. The radically uplifting female concepts, symbols and images permeating the Guru Granth Sahib are simply neglected. The fundamentally patriarchal culture of the Punjab has continued to reproduce male stream interpretations, and other factors have produced and androcentric attitudes in Sikh society. Moreover, the caste status became hereditary and rigid with the passage of time and currently it lays very strong basis for vote-bank politics in India. This caste set up isn't just visible in the state assembly or govt. institutions but is also visible in the formation of the SGPC, where the allotment of tickets for contesting the elections is made, off the record, with the motive of garnering the caste vote-bank. The practice of inequality remains deeply embedded and the caste and sub-caste and sub-sub caste prevail. There can be no radical change in real life without a revolution in ideas and many such revolutionary ideas in their day

were provided by Guru Nanak. But they have not been implemented. This really was the anti-thesis of faith, because then the philosophy of love, tolerance and universal brotherhood was forgotten. The Guru and his successors fought against intolerance which they regarded as the greatest enemy of religion.[19] Therefore, the uniqueness of Guru Nanak's approach in tackling caste distinctions went beyond just the spiritual domain, as was the case regard to the anti-caste attitudes of the Bhagats. Guru Nanak openly mingled with the lower castes and promoted the ideals of the *langar* system, thus, a rejection of caste distinctions on the practical level too.

The Guru had passion for justice and equality and for the rights of man, irrespective of his race, colour or creed. He wanted to solve all social, economic and political problems, on that basis. He was out to harmonise and synthesis the highest spiritual ideal of the Immanence of God and the Divine base of all creation, with the secular ideals of an honorable living. For him, God was present from the lowest to the highest and therefore the worship of God implied the service of man. In concrete form, it meant ending of poverty, ignorance, disease and inequality of opportunity.[20]

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