



A project of the World Affairs Council & FIUTS



Democracy in India

Lessons & Resources on India



Written by
Gerrit Kischner
Kamiakin Junior High School

Sponsored by
The Seattle Foundation



Table of Contents

I.	Introduction.....	3
II.	Lessons	
	1. What is Democracy?.....	4
	2. How Does Democracy Work?.....	10
	3. Democracy in India.....	14
	4. Student Research.....	24
	5. Preparation for the Conference.....	26
	6. Conference on Democracy.....	27

For more information, please contact the World Affairs Council:

2200 Alaskan Way, Suite 450 · Seattle, Washington 98121 · 206-441-5910 · globalclassroom@world-affairs.org · www.world-affairs.org

Introduction

Democracy has achieved the status of a universal good, considered to be such the ultimate expression of human political will (when combined with a robust free-market) that some political scientists heralded the United States' victory in the Cold War as the "end of history." Yet the practice of democracy is hardly so clearly defined. Recent years have witnessed violent plebiscites in East Timor, difficult post-war nation building in Kuwait, Yugoslavia and Afghanistan, chaotic lurches between dictatorship and democracy in Venezuela and Peru, and charges of fraud and vote-counting mayhem even in an American presidential election. Clearly, students expected to appreciate the virtues of democracy must be challenged to define its nature more precisely. Through this unit, students will encounter multiple perspectives on the practice of democracy in the world's most populous and diverse democracy, India, and will create a system by which to evaluate the practice of democracy around the world. The unit is written with enough background information that it can be used within either a unit on India or a unit on political systems.

OBJECTIVES:

- To identify the components necessary for the effective practice of democracy;
- To identify the various perspectives within a democracy on the goals and issues facing the nation;
- To read and use primary source documents to build content knowledge;
- To practice the critical reading of newspaper articles to reveal perspectives and biases;
- To engage in an authentic process of evaluating the practice of democracy in order to chart a course for future improvements;
- To recognize obstacles to democracy in India as an example for democracies around the world.

SUMMARY OF ACTIVITIES:

- Day 1: What is democracy, and why is it something to measure? Students read statements by Indian citizens, and work to identify the critical attributes and potential obstacles to democracy.
- Day 2: Students compare the practice of democracy in India with the goals for democracy identified by the 2000 Warsaw Declaration on Democracy.
- Day 3: Students create a scorecard for Indian democracy using the Indian constitution and almanac information.
- Days 4-5: Students conduct research on recent elections and issues using Indian newspapers available on the Internet.
- Day 6: Students use their research to prepare an evaluation of Indian democracy
- Day 7: Students conduct a democracy conference to present their findings and make recommendations for the future.

Lesson 1: What is Democracy?

Goal: The purpose of today’s lesson is to prompt students to identify what they already know about the ideal of democracy and to raise questions about how democracy is actually practiced.

Materials: Reading A, Reading B, and Reading C (Descriptions of Democratic Practice in India to be distributed to one-third of the students.)

Warm-up Activity

Begin the first day by prompting students to identify what they already know about democracy. After they have provided a basic definition, present the following quote by Winston Churchill: “Democracy is a bad system but infinitely better than any of the alternatives.” As a class, brainstorm what Churchill might have meant by this. What are the alternatives? Why might somebody consider democracy “infinitely better?” Why might democracy still be considered a “bad system?”

Explain that the purpose of this unit is to define how democracy works in reality so that we might better understand how the practice of democracy around the world can be strengthened. Doing so is in everybody’s interest: history shows that strong, mature democracies have never instigated wars of aggression against other countries. We will use India as our sample country because it faces a huge array of challenges that help to provide lessons for most countries in the world. It’s the largest democracy in the world, in which elections take a week to administer, sixteen official languages are spoken, and the population is marked by deep religious, economic, social and cultural divisions.

Lesson

Distribute the three introduction readings, giving Reading A, Reading B and Reading C each to a third of the class. Explain that each of these provides a young Indian citizen’s perspective on the practice of democracy. When students are done reading, form groups of three in which each student has read one of the readings. Instruct the partners first to tell each other about what they read and then to make a comprehensive list of examples from the readings for two categories: 1) Examples of democratic practice (we’ll call these “critical attributes” of democracy, and they might include participation in voting, free speech demonstrations, multiple parties and candidates, etc.) and 2) Obstacles to democracy (aspects of political activity seen in the Indian examples that might interfere with the free and fair practice of democracy, such as illiteracy, social divisions, etc.).

When the partners have finished, call on pairs to report, using their examples to compile on the board a master class list of critical attributes and obstacles that can be used by the next time the class meets.

Reading A: Indian Students Describe Elections in India

Nallakkan S. Arvind and Shohini Ghosh are both graduate students in Chemistry at the University of Washington. Both grew up in the city of Madras, although Shohini is originally from Calcutta. Here they describe how elections are held in India.

India during election times is like no other place in the world. The whole look of a city changes. Banners are hung across every street. Posters are hung on every inch of space. Loudspeakers blare campaign slogans constantly, even though new laws were passed that say that the loudspeakers must be lowered to a certain decibel and must be turned off at 10 pm. Every party holds huge rallies for their supporters and often distributes food or blankets to everyone who attends.

Things have improved a lot in the last 10 years. The key to the change has been awareness. Everybody is very interested in the news, and they discuss political issues (and movie stars) constantly. When people are illiterate, often one person who can read will read the newspaper out loud to a group and then they discuss the issues. Every newspaper, even in rural areas, contains a lot of news about the rest of the world, not just local news. The most important factor that helps awareness, of course, is the television. In our state, Tamil Nadu, for example, the government ordered that every village must have at least one television. People in these rural villages can watch programs in their own regional languages. Political parties know how important television is, and most have created their own cable TV stations.

Even though local politicians and their supporters can sound very extreme, India has many systems in place to make sure that the most powerful leaders are more moderate. This helps to bring people together because no group feels shut out even though their party may not be in power. For example, the members of the Upper House of Parliament are not politicians at all! Instead, they are writers, doctors, engineers, poets – respected people in society – who are nominated by the parties, not elected by the people. The President of India is the Speaker of the Upper House. Although he does not have much power, compared to the Prime Minister, he is the Commander in Chief of the military

The most difficult aspect of democracy in India is the caste system. The caste system is a ranking of traditional, hereditary levels in society that have determined a person's occupation and role in Hindu society for thousands of years. At the lowest level are the Untouchables, who are generally the poorest people and hold the dirtiest jobs, making them "untouchable" to others. Even though it's illegal now in India to discriminate according to caste, family background is still very important in India, especially in the rural areas.

Printed with permission of the authors.

Reading B: Voting in the Villages

By five in the morning on June 15, Savitri Giri had finished her cooking and put her house in order. And by the time the rest of the family were stirring, she had bathed and donned a new sari, freshly starched. Nothing eye-catching by urban standards, but in Chalanti village of Balasore district, Orissa, it stood out, vivid and beautiful even among the bunting and flowers put up for the festival. When we reached the village about 10 km from the nearest town of Jaleswar at 7 a.m., Giri was already setting up a small altar at the foot of the tree in her courtyard, decorating it with ritual patterns of flowers and vermilion.

Despite the importance of this local festival of the new moon, however, she was hurrying through her devotions like thousands of other women in the neighboring villages. For this year, a [religious] festival threatens to overshadow the [secular] general elections. “Yes, it’s festival day, but I have to somehow make time to go to the booth,” says Giri. “How will a government be formed otherwise? Besides, this is one day when us small people get to play kingmakers. My vote will determine whether a hopeful gets to rule or not. Why should I lose out on all the importance? Why should I kill my rights?”

After four decades of democracy, sentiments like Savitri Giri’s are not rare in rural India. Indeed, the Indian villager, if anything, appears to take elections more seriously than his urban brethren. To him (and her), exercising one’s franchise [right to vote] has assumed the aura of a sacred duty. And he performs it with almost the same solemnity as the rituals of a religious ceremony. The act demands careful preparations, including, usually, a set of the new clothes so precious to villagers, which may have been originally set aside for a religious festival. And a bath of ritual purification, on par with the one you take before going to a temple, is absolutely mandatory. “People here think it’s a sacred duty,” affirms Thakkar Charan Giri, 72, a retired clerk from the Orissa Revenue Board, who has made it a point to get to the polling booth in his village of Olinda the moment it opens for business in every election right from Independence. “Of course, they don’t exactly do a puja [Hindu prayers] or anything like that, but the affair is not very different from a religious occasion.”

But not all go through the ritual purification. In his house about 1 km from the Olinda booth, 86-year-old Arjun Rana, who has also been voting right from our first general election, is feeling almost guilty because he can’t take a bath. At his age and with the monsoons setting in, the cold water could well kill him. “A rubdown with oil will have to do,” he says gloomily, but then perks up: “At least I’ll be casting my vote. That’s the real point, isn’t it?” Having identified the point, he decides to exercise the prerogative of age and dispense with his new shirt: “What will an old man like me want with a shirt?” It is more fitting that he sees that his family of 12 makes it to the booth in time, for it is criminal to let a vote go to waste. His sons, who are party workers, have already gone. Now it remains for the womenfolk to eat and bathe before they are ready to vote, according to the dictates of their sons, of course.

Ten minutes walk down the road, Nityananda Gharai, 28, who has to make do with weaving baskets and fishing from his little pond, cannot afford to go to the booth before the morning’s work is done. “I’ll have to wait until 10 in the morning,” he says. “Yes, this thing is a lot like a festival, but it’s not all that special for us... we have to eat.” Despite that, however, his family is quite motivated. “I even went to Bhubaneswar to attend Bijubabu’s (Biju Patnaik’s) meeting two years ago,” his mother-in-law Gelamoni

Boru, 50, says proudly. And while Gharai protests that he will only change out of his work clothes—“I’m too poor to afford a new shirt”—the constraints of poverty obviously do not apply to his wife, [who] as he talks to us... sidles up to her husband in a sparkling new sari, ready to go voting. In fact, every member of the household will vote, down to the halt and the lame. Only the grandmother, whose age is “beyond reckoning,” is exempt: she is blind.

Sudham, Pira. “The Ballot in Rural India,” *The Saturday Statesman* (Calcutta: 29/Jun/01), p6.

Printed with Permission from the author.

Reading C: “Why So Much Fuss to Choose a Leader?”

In a rice paddy field in Chakara village, about 2 km down the dirt track from Olinda, Padmalochan Majhi, 22, his wife and his brother Madhu have been transplanting the new crop from before dawn, but it'll take another three hours before they are through. “We'll make it to the [voting] booth by noon,” says Madhu, who is not yet of voting age but will go to the booth anyway. “There won't be time for a bath, but we'll be wearing new clothes.” But in this election, admits Padmalochan, the people's enthusiasm is not too high, though most of them hurried to vote as early as possible. “Elections are supposed to be held every five years, but this time, the problems at the Centre [in the capital] have disappointed us,” he says. “Personally, I don't know whether this is good or bad, holding elections within one year, but the radio and TV tell us that it's very expensive.”

But are elections necessary at all, especially if they are so expensive? In rural India today, some villagers are posing that question, impugning the very basis of democracy. “Of course, you need a leader to run a country,” says Bhanucharan Majhi, 63, of Chakrara village. “But why so much fuss to choose a leader? In the old days, the kinds and zamindars [landlords] ruled the country, and they ran it no worse than today's leaders. The kind understood our problems; he cared. The zamindar would visit every village in his palanquin [hand-carried sedan chair]. Today's kings don't understand, they're only interested in making money at our expense.... There's not even a tubewell in our village. And the road (a dirt track which is the only link to the highway 5 km away) dates back to the times of the kings.” Then why are they voting, if they are so disgusted with the system? “Mahatma Gandhi had said: ‘Now that you are free men, you must vote.’ It's a duty and a right.” His sister Dukhi Mandal, 55, sees that we are not quite convinced and spells it out for us: “If you want to run a house, you have a leader. The old Rajas [princes] are gone, so now we have to elect a Raja.”

Even the politicians are admitting a distinct fall in the vote turnout in this election. “We're expecting about 50-60% of the people to vote,” says Aniruddha Kasta, BJP block president of Jaleshwar and vice-president of Balasore district. “But the villagers are pretty well-informed. We're still forming our organization here, but in almost every village we entered, we found 20-30 BJP supporters already there.” “We didn't even have to inform the voters,” agrees Uriha Baske, a Congress Party worker at the polling booth at Muhammadnagar, about 5 km from Jaleshwar. “Those who want to vote come anyway.”

That's most of the people. At Olinda, there were 10 voters already in the queue [line] when the booth opened at 7 a.m. Shyam Sundar Nakar, a carpenter, may have no idea when the last elections were held—“Maybe three years ago, maybe five, maybe more,” – but he has arrived in a sparkling new shirt. He always makes it a point to get to the booth with the first set of voters and brings his family along with him. He may not have attended any poll meetings, but he has carefully decided whom to vote for. A little behind him, Lakshmidhar Muklu is clearly displeased with the failure of the last government and is probably voicing his disappointment by turning up in seedy work clothes, but he definitely wants to be instrumental in forming the new government.

But then, why have they bothered to turn up in the first batch of voters? The answer comes from Kausalya Behra, 52, at Rajpur village: “This is our *adhikara* [right]; this is our *kartabya* [duty]. This is our

only link with the rulers.” Is she enthusiastic about this election then? Not really. Every eligible member of Behra’s family will turn out, “but we won’t go dancing and rejoicing and beating drums. Some people understand what’s going on, some don’t. But we must carry out our kartabya.”

Sudham, Pira. “The Ballot in Rural India,” *The Saturday Statesman* (Calcutta: 29/Jun/01), p6.

Printed with Permission from the author.

Lesson 2: How Does Democracy Work?

Goal: The purpose of today’s lesson is to challenge students to expand their view of what political practices constitute democracy.

Materials: Class set of Reading D (Warsaw Declaration)

Warm- up Activity

Start today’s lesson with a brief discussion of what students consider to be the definition of democracy. Once the basic aspects of democracy are established, the class needs to decide why it matters that a country is a democracy. To do this, work as a class to brainstorm what advantages a democracy brings its citizens and what disadvantages citizens experience under other regimes (totalitarian, dictatorship, monarchy, theocracy, etc.). Obviously, democracy itself brings certain disadvantages and other forms of government provide certain advantages, but the focus of this curriculum is only democracy itself.

Lesson

Distribute the Warsaw Declaration, a document that was signed by most of the world’s democracies in Poland on June 27, 2000. It identifies nineteen “core democratic principles and practices” that these countries have pledged to “promote and strengthen.” Divide the class into partners to read the Warsaw Declaration together, instructing them to stop after every one of the nineteen points to check for understanding. When they have read the document, partners should work to identify the points from the list that they consider to be essential to the practice of democracy, that knowing that a country does not guarantee the given practice would lead us to conclude that the country was not a democracy. Second, ask partners to discuss which of the points might be especially challenging for a country like India, based on what they already know about India.

Once the pairs have concluded this discussion, return the class to the chart produced at the end of Day 1, and call on pairs to report critical attributes and potential obstacles that they discovered in the Warsaw Declaration that should be added to the class chart. These are critical notes that the teacher will probably want to require that students copy; or the teacher may want to provide a copy of the list for the class to work from for the rest of this unit.

Reading D: Final Warsaw Declaration: Towards A Community of Democracies

We the participants from

Republic of Albania, People's Democratic Republic of Algeria, Argentine Republic, Republic of Armenia, Australia, Republic of Austria, Azerbaijani Republic, People's Republic of Bangladesh, Kingdom of Belgium, Belize, Republic of Benin, Republic of Bolivia, Bosnia and Herzegovina, Republic of Botswana, Federative Republic of Brazil, Republic of Bulgaria, Burkina Faso, Canada, Republic of Cape Verde, Republic of Chile, Republic of Colombia, Republic of Costa Rica, Republic of Croatia, Republic of Cyprus, Czech Republic, Kingdom of Denmark, Commonwealth of Dominica, Dominican Republic, Republic of Ecuador, Arab Republic of Egypt, Republic of El Salvador, Republic of Estonia, Republic of Finland, Georgia, Federal Republic of Germany, Republic of Guatemala, Republic of Haiti, Hellenic Republic, Republic of Hungary, Republic of Iceland, Republic of India, Republic of Indonesia, Ireland, State of Israel, Italian Republic, Japan, Hashemite Kingdom of Jordan, Republic of Kenya, Republic of Korea, State of Kuwait, Republic of Latvia, Kingdom of Lesotho, Principality of Liechtenstein, Republic of Lithuania, Grand Duchy of Luxembourg, former Yugoslav Republic of Macedonia, Republic of Madagascar, Republic of Malawi, Republic of Mali, Republic of Malta, Republic of Mauritius, Mexico, Republic of Moldova, Principality of Monaco, Mongolia, Kingdom of Morocco, Republic of Mozambique, Republic of Namibia, Kingdom of Nepal, Kingdom of the Netherlands, New Zealand, Republic of Nicaragua, Republic of the Niger, Federal Republic of Nigeria, Kingdom of Norway, Republic of Panama, Papua New Guinea, Republic of Paraguay, Republic of Peru, Republic of the Philippines, Republic of Poland, Portuguese Republic, State of Qatar, Romania, Russian Federation, Saint Lucia, Democratic Republic of Sao Tome and Principe, Republic of Senegal, Republic of Seychelles, Slovak Republic, Republic of Slovenia, Republic of South Africa, Kingdom of Spain, Democratic Socialist Republic of Sri Lanka, Kingdom of Sweden, Swiss Confederation, United Republic of Tanzania, Kingdom of Thailand, Republic of Tunisia, Republic of Turkey, Ukraine, United Kingdom of Great Britain and Northern Ireland, the United States of America, Eastern Republic of Uruguay, Bolivarian Republic of Venezuela, Republic of Yemen, in the Community of Democracies Ministerial Meeting convened in Warsaw, Poland 25 - 27 June 2000:

Expressing our common adherence to the purposes and principles set forth in the Charter of the United Nations and the Universal Declaration of Human Rights,

Reaffirming our commitment to respect relevant instruments of international law,

Emphasizing the interdependence between peace, development, human rights and democracy,

Recognizing the universality of democratic values,

Hereby agree to respect and uphold the following core democratic principles and practices:

1. The will of the people shall be the basis of the authority of government, as expressed by exercise of the right and civic duties of citizens to choose their representatives through regular, free and fair elections with universal and equal suffrage, open to multiple parties, conducted by secret ballot, monitored by independent electoral authorities, and free of fraud and intimidation.
2. The right of every person to equal access to public service and to take part in the conduct of public affairs, directly or through freely chosen representatives.
3. The right of every person to equal protection of the law, without any discrimination as to race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
4. The right of every person to freedom of opinion and of expression, including to exchange and receive ideas and information through any media, regardless of frontiers.
5. The right of every person to freedom of thought, conscience and religion.
6. The right of every person to equal access to education.
7. The right of the press to collect, report and disseminate information, news and opinions, subject only to restrictions necessary in a democratic society and prescribed by law, while bearing in mind evolving international practices in this field.
8. The right of every person to respect for private and family life, home, correspondence and electronic communications, free of arbitrary or unlawful interference.
9. The right of every person to freedom of peaceful assembly and association, including to establish or join their own political parties, civic groups, trade unions or other organizations with the necessary legal guarantees to allow them to operate freely on a basis of equal treatment before the law.

10. The right of persons belonging to minorities or disadvantaged groups to equal protection of the law, and the freedom to enjoy their own culture, to profess and practice their own religion, and to use their own language.
11. The right of every person to be free from arbitrary arrest or detention; to be free from torture and other cruel, inhuman or degrading treatment or punishment; and to receive due process of law, including to be presumed innocent until proven guilty in a court of law.
12. That the aforementioned rights, which are essential to full and effective participation in a democratic society, be enforced by a competent, independent and impartial judiciary open to the public, established and protected by law.
13. That elected leaders uphold the law and function strictly in accordance with the constitution of the country concerned and procedures established by law.
14. The right of those duly elected to form a government, assume office and fulfill the term of office as legally established.
15. The obligation of an elected government to refrain from extra-constitutional actions, to allow the holding of periodic elections and to respect their results, and to relinquish power when its legal mandate ends.
16. That government institutions be transparent, participatory and fully accountable to the citizenry of the country and take steps to combat corruption, which corrodes democracy.
17. That the legislature be duly elected and transparent and accountable to the people.
18. That civilian, democratic control over the military be established and preserved.
19. That all human rights — civil, cultural, economic, political and social — be promoted and protected as set forth in the Universal Declaration of Human Rights and other relevant human rights instruments.

The Community of Democracies affirms our determination to work together to promote and strengthen democracy, recognizing that we are at differing stages in our democratic development. We will cooperate to consolidate and strengthen democratic institutions, with due respect for sovereignty and the principle of non-interference in internal affairs. Our goal is to support adherence to common democratic values and standards, as outlined above. To that end, our governments hereby agree to abide by these principles in practice, and to support one another in meeting these objectives which we set for ourselves today.

We will seek to strengthen institutions and processes of democracy. We appreciate the value of exchanging experiences in the consolidation of democracy and identifying best practices. We will promote discussions and, where appropriate, create forums on subjects relevant to democratic governance for the purpose of continuing and deepening our dialogue on democratization. We will focus our deliberations on our common principles and values rather than extraneous bilateral issues between members. We resolve jointly to cooperate to discourage and resist the threat to democracy posed by the overthrow of constitutionally elected governments. We resolve to strengthen cooperation to face the transnational challenges to democracy, such as state-sponsored, cross-border and other forms of terrorism; organized crime; corruption; drug trafficking; illegal arms trafficking; trafficking in human beings and money laundering, and to do so in accordance with respect for human rights of all persons and for the norms of international law.

We will encourage political leaders to uphold the values of tolerance and compromise that underpin effective democratic systems, and to promote respect for pluralism so as to enable societies to retain their multi-cultural character, and at the same time maintain stability and social cohesion. We reject ethnic and religious hatred, violence and other forms of extremism. We will also promote civil society, including women's organizations, non-governmental organizations, labor and business associations, and independent media in their exercise of

their democratic rights. Informed participation by all elements of society in a country's economic and political life, including by persons belonging to minority groups and women, is fundamental to a vibrant and durable democracy.

We will help to promote government-to-government and people-to-people linkages and promote civic education and literacy, including education for democracy. In these ways we will strengthen democratic institutions and practices and support the diffusion of democratic norms and values.

We will work with relevant institutions and international organizations, civil society and governments to coordinate support for new and emerging democratic societies.

We recognize the importance our citizens place on the improvement of living conditions. We also recognize the mutually-reinforcing benefits the democratic process offers to achieving sustained economic growth. To that end, we will seek to assist each other in economic and social development, including eradication of poverty, as an essential contributing factor to the promotion and preservation of democratic development.

We will collaborate on democracy-related issues in existing international and regional institutions, forming coalitions and caucuses to support resolutions and other international activities aimed at the promotion of democratic governance. This will help to create an external environment conducive to democratic development.

Final, June 27, 2000, 2 p.m.

“Towards a Community of Democracies: Homepage of the U.S. Delegation, Warsaw 2000.” Department of State Foreign Affairs Network. Accessed on 5/8/02. <www.democracyconference.org/declaration.html>

Lesson 3: Democracy in India

Goal: The purpose of today’s lesson is to guide students to look at the particular profile of India so that they will be able to find specific perspectives and practices when they do their research. Because democracy requires widespread participation, the geographic, cultural, economic and historical experience of a country deeply affect the practice of democracy. This is why we must look at the conditions in India in order to determine how effectively democratic institutions function there.

Materials: Class set of Democracy Scorecard charts, class sets of Reading E: World Factbook: India and Reading F: Indian Constitution packets.

Lesson

During today’s lesson, students will work with a small group (groups of three would be best) to evaluate several packets of information about India and pull from them specific aspects of the country that could affect the practice of democracy. After breaking students into small groups, distribute the Reading E and Reading F packets, and instruct the groups to divide the packets between them. Students should then read the packets to identify a list of potential obstacles to free democratic participation.

Once students have worked through the packets, instruct the groups to decide on five factors in Indian democracy they consider to be the most significant. To judge significance, they should use the list of critical attributes compiled by the class on Day 2 by asking themselves which factors might most significantly influence the practice of democracy. These will be general discussions without a lot of background: students will test their hypotheses with their research on Days 4 and 5. Once they have decided on five factors, the groups should then discuss the relative significance of each factor, which they should then reflect in the “points possible” column on the scorecard. The “points possible” should add up to 100. When students are researching these issues, they will award points for each factor; full points should indicate that the democratic “expectation” is being met with respect to that factor (for example, religious minorities participate freely and actively as candidates and voters). Thus, India will earn a score of 100 if research indicates that all five of the factors researched by the group demonstrate strong democratic practices.

Finally, the groups should brainstorm possible keywords for each of their five topics by which to search newspaper archives (work on variety of synonyms – i.e. “participation” and “voting rates”).

Sample entries for Democracy Scorecard preparation:

Factor	Description	Points Possible	Keywords for Research	Research Results (Evidence)	Score
Minorities	The large Muslim minority (12% - 125 million people) may face discrimination, tyranny of the majority, lack of participation	20	Muslim (Moslem), minority rights, minority participation, voting rates		

Democracy Scorecard

In the space below, brainstorm five potential factors that could be an obstacle to the full practice of democracy in India. Use the World Factbook, list of issues addressed by the Indian Constitution, and problems cited by various Indians in the Day 1 readings to generate ideas. In the “Description” column write one sentence with as much information as you currently have to tell you why this factor might be an obstacle. Once you have identified and described five factors, discuss the relative importance of each factor (i.e. if you do find that it is a problem in India, how much would it prevent everyday Indians from enjoying their democratic rights?). Finally, brainstorm short keywords you could use for Internet searches on that topic. You’ll use the shaded column following your research on these issues.

Factor	Description	Points Possible	Keywords for Research	Research Results (Evidence)	Score
		100			

Reading E: CIA World Fact Book 2001



India



Introduction

Background: The Indus Valley civilization, one of the oldest in the world, goes back at least 5,000 years. Aryan tribes from the northwest invaded about 1500 B.C.; their merger with the earlier inhabitants created classical Indian culture. Arab incursions starting in the 8th century and Turkish in 12th were followed by European traders beginning in the late 15th century. By the 19th century, Britain had assumed political control of virtually all Indian lands. Nonviolent resistance to British colonialism under Mohandas GANDHI and Jawaharlal NEHRU led to independence in 1947. The subcontinent was divided into the secular state of India and the smaller Muslim state of Pakistan. A third war between the two countries in 1971 resulted in East Pakistan becoming the separate nation of Bangladesh. Fundamental concerns in India include the ongoing dispute with Pakistan over Kashmir, massive overpopulation, environmental degradation, extensive poverty, and ethnic strife, all this despite impressive gains in economic investment and output.

Natural Resources: coal (fourth-largest reserves in the world), iron ore, manganese, mica, bauxite, titanium ore, chromite, natural gas, diamonds, petroleum, limestone, arable land

Land use: *arable land:* 56%
permanent crops: 1%
permanent pastures: 4%
forests and woodland: 23%
other: 16% (1993 est.)

Natural hazards: droughts, flash floods, severe thunderstorms common; earthquakes

Environment - current issues: deforestation; soil erosion; overgrazing; desertification; air pollution from industrial effluents and vehicle emissions; water pollution from raw sewage and runoff of agricultural pesticides; tap water is not potable throughout the country; huge and growing population is overstraining natural resources

People

Population: 1,029,991,145 (July 2001 est.)

Age structure: *0-14 years:* 33.12% (male 175,630,537; female 165,540,672)
15-64 years: 62.2% (male 331,790,850; female 308,902,864)
65 years and over: 4.68% (male 24,439,022; female 23,687,200) (2001 est.)

Population growth rate: 1.55% (2001 est.)

Birth rate: 24.28 births/1,000 population (2001 est.)

Death rate: 8.74 deaths/1,000 population (2001 est.)

Net migration rate: -0.08 migrant(s)/1,000 population (2001 est.)

Sex ratio: *at birth:* 1.05 male(s)/female
under 15 years: 1.06 male(s)/female
15-64 years: 1.07 male(s)/female
65 years and over: 1.03 male(s)/female
total population: 1.07 male(s)/female (2001 est.)

Infant mortality rate: 63.19 deaths/1,000 live births (2001 est.)

Life expectancy at birth: *total population:* 62.86 years
male: 62.22 years
female: 63.53 years (2001 est.)

Total fertility rate: 3.04 children born/woman (2001 est.)

Ethnic groups: Indo-Aryan 72%, Dravidian 25%, Mongoloid and other 3% (2000)

Religions: Hindu 81.3%, Muslim 12%, Christian 2.3%, Sikh 1.9%, other groups (including Buddhist, Jain, Parsi) 2.5% (2000)

Languages: 16 official languages. English enjoys associate status but is the most important language for national, political, and commercial communication, Hindi the national language and primary tongue of 30% of the people, Bengali (official), Telugu (official), Marathi (official), Tamil (official), Urdu (official), Gujarati (official), Malayalam (official), Kannada (official), Oriya (official), Punjabi (official), Assamese (official), Kashmiri (official), Sindhi (official), Sanskrit (official), Hindustani (a popular variant of Hindi/Urdu spoken widely throughout northern India)

note: 24 languages each spoken by a million or more persons; numerous other languages and dialects, for the most part mutually unintelligible

Literacy: *definition:* age 15 and over can read and write
total population: 52%
male: 65.5%, *female:* 37.7% (1995 est.)

Government

Administrative divisions: 28 states and 7 union territories

Independence: 15 August 1947 (from UK)

Legal system: based on English common law; limited judicial review of legislative acts; accepts compulsory ICJ jurisdiction, with reservations

Suffrage: 18 years of age; universal

Executive branch: *chief of state:* President Kicheril Raman NARAYANAN (since 25 July 1997); Vice President Krishnan KANT (since 21 August 1997)

head of government: Prime Minister Atal Behari VAJPAYEE (since 19 March 1998)

cabinet: Council of Ministers appointed by the president on the recommendation of the prime minister

elections: president elected by an electoral college consisting of elected members of both houses of Parliament and the legislatures of the states for a five-year term; election last held 14 July 1997 (next to be held NA July 2002); vice president elected by both houses of Parliament for a five-year term; election last held 16 August 1997 (next to be held NA August 2002); prime minister elected by parliamentary members of the majority party following legislative elections; election last held NA October 1999 (next to be held NA October 2004)

election results: Kicheril Raman NARAYANAN elected president; percent of electoral college vote - NA%; Krishnan KANT elected vice president; percent of Parliament vote - NA%; Atal Behari VAJPAYEE elected prime minister; percent of vote - NA%

Legislative branch: bicameral Parliament or Sansad consists of the Council of States or Rajya Sabha (a body consisting of not more than 250 members, up to 12 of which are appointed by the president, the remainder are chosen by the elected members of the state and territorial assemblies; members serve six-year terms) and the People's Assembly or Lok Sabha (545 seats; 543 elected by popular vote, 2 appointed by the president; members serve five-year terms)

elections: People's Assembly - last held 5 September through 3 October 1999 (next to be held NA 2004)

election results: People's Assembly - percent of vote by party - BJP alliance 40.8%, Congress alliance 33.8%, other 25.4%; seats by party - BJP alliance 304, Congress alliance 134, other 107

Judicial branch: Supreme Court (judges are appointed by the president and remain in office until they reach the age of 65)

Political pressure groups and leaders: numerous religious or militant/chauvinistic organizations, including Vishwa Hindu Parishad, Bajrang Dal, and Rashtriya Swayamsevak Sangh; various separatist groups seeking greater communal and/or regional autonomy, including the All Parties Hurriyat Conference

Economy

Economy overview: India's economy encompasses traditional village farming, modern agriculture, handi-crafts, a wide range of modern industries, and a multitude of support services. More than a third of the population is too poor to be able to afford an adequate diet. India's international payments position remained strong in 2000 with adequate foreign exchange reserves, moderately depreciating nominal exchange rates, and booming exports of software services. Growth in manufacturing output slowed, and electricity shortages continue in many regions.

GDP: purchasing power parity - \$2.2 trillion (2000 est.)

GDP - real growth rate: 6% (2000 est.)

GDP - per capita: purchasing power parity - \$2,200 (2000 est.)

GDP - composition by sector: *agriculture:* 25%
industry: 24%
services: 51% (2000)

Population below poverty line: 35% (1994 est.)

Household income or consumption by percentage share: *lowest 10%:* 3.5%
highest 10%: 33.5% (1997)

Inflation rate (consumer prices): 5.4% (2000 est.)

Labor force - by occupation: agriculture 67%, services 18%, industry 15% (1995 est.)

Industries: textiles, chemicals, food processing, steel, transportation equipment, cement, mining, petroleum, machinery, software

Industrial production growth rate: 7.5% (2000 est.)

Electricity - production by source: *fossil fuel:* 79.41%
hydro: 17.77%
nuclear: 2.52%
other: 0.3% (1999)

Agriculture - products: rice, wheat, oilseed, cotton, jute, tea, sugarcane, potatoes; cattle, water buffalo, sheep, goats, poultry; fish

Exports: \$43.1 billion (f.o.b., 2000)

Exports - commodities: textile goods, gems and jewelry, engineering goods, chemicals, leather manufactures

Exports - partners: US 22%, UK 6%, Germany 5%, Japan 5%, Hong Kong 5%, UAE 4% (1999)

Imports: \$60.8 billion (f.o.b., 2000)

Imports - commodities: crude oil, machinery, gems, fertilizer, chemicals

Imports - partners: US 9%, Benelux 8%, UK 6%, Saudi Arabia 6%, Japan 6%, Germany 5% (1999)

Debt - external: \$99.6 billion (2000)

Economic aid - recipient: \$2.9 billion (FY98/99)

Currency: Indian rupee (INR)

Exchange rates: Indian rupees per US dollar - 46.540 (January 2001), 44.942 (2000), 43.055 (1999), 41.259 (1998), 36.313 (1997), 35.433 (1996)

Communications

Telephones - main lines in use: 27.7 million (October 2000)

Telephones - mobile cellular: 2.93 million (November 2000)

Radios: 116 million (1997)

Television broadcast stations: 562 (of which 82 stations have 1 kW or greater power and 480 stations have less than 1 kW of power) (1997)

Televisions: 63 million (1997)

Internet Service Providers (ISPs): 43 (2000)

Internet users: 4.5 million (2000)

Transportation

Railways: *total:* 62,915 km (12,307 km electrified; 12,617 km double track)
broad gauge: 40,620 km 1.676-m gauge
narrow gauge: 18,501 km 1.000-m gauge; 3,794 km 0.762-m and 0.610-m gauge (1998 est.)

Highways: *total:* 3,319,644 km
paved: 1,517,077 km
unpaved: 1,802,567 km (1996)

Pipelines: crude oil 3,005 km; petroleum products 2,687 km; natural gas 1,700 km (1995)

Military

Military branches: Army, Navy (including naval air arm), Air Force, various security or paramilitary forces (includes Border Security Force, Assam Rifles, Rashtriya Rifles, and National Security Guards)

Military expenditures - dollar figure: \$13.02 billion (FY01)

Military expenditures - percent of GDP: 2.5% (FY00)

Transnational Issues

Disputes - international: boundary with China in dispute; status of Kashmir with Pakistan; water-sharing problems with Pakistan over the Indus River (Wular Barrage); a portion of the boundary with Bangladesh is indefinite; exchange of 151 enclaves along border with Bangladesh subject to ratification by Indian parliament; dispute with Bangladesh over New Moore/South Talpatty Island

Illicit drugs: world's largest producer of licit opium for the pharmaceutical trade, but an undetermined quantity of opium is diverted to illicit international drug markets; transit country for illicit narcotics produced in neighboring countries; illicit producer of hashish and methaqualone

Central Intelligence Agency. "CIA World Fact Book – India (2001.)" accessed: 10/04/02.
<http://www.cia.gov/cia/publications/factbook/geos/in.html>

Reading F: The Indian Constitution

The following outline sets forth the “Fundamental Rights” of the Indian Constitution, adopted in 1947. It also presents the “Directive Principles of State Policy,” which the framers of the Indian Constitution included to ensure economic as well as political justice.

FUNDAMENTAL RIGHTS

Right to Equality:

- i. Equality before the law
- ii. Equality of opportunity in matters of public employment
- iii. Absence of any discrimination on grounds of religion, race, caste, sex, or place of birth
- iv. Abolition of untouchability
- v. Abolition of titles (except for academic or military distinctions)

Rights to Freedom:

- i. Freedom of speech and expression
- ii. Freedom to assemble peacefully
- iii. Freedom to move throughout India
- iv. Freedom to reside in any part of India
- v. Freedom to form associations or unions

Right Against Exploitation

- i. Prohibition of forced labor
- ii. Prohibition of traffic in human beings
- iii. Prohibition of employment of children below fourteen in risky occupations

Right to Freedom of Religion:

- i. Freedom to worship
- ii. Freedom to practice and propagate religion and to manage religious affairs

Cultural and Educational Rights:

- i. Freedom to conserve the script, language or culture of any section of citizens
- ii. Freedom to establish educational institutions

Right to Property:

- i. Freedom to acquire property
- ii. Right to receive compensation for property acquired for public purposes; the amount of compensation to be determined by the law authorizing the acquisition of property

Right to Constitutional Remedies:

- i. Right to move courts for the enforcement of these rights

DIRECTIVE PRINCIPLES OF STATE POLICY

The Constitution also contains some principles which the state must follow both in law-making and in administration. According to these principles, the state should try to secure the social well-being of the people and establish social and economic democracy. The Constitution thus seeks to make India a Welfare State.

To achieve this aim, the state should strive:

- i. to see that all citizens have the right to an adequate means of livelihood
- ii. to provide equal pay for equal work for both men and women
- iii. to organize village panchayats [councils]
- iv. to enact a uniform code for all citizens
- v. to provide free and compulsory education for children until they are fourteen
- vi. to raise the standard of living and to improve public health
- vii. to organize agricultural and animal husbandry
- viii. to protect the monuments and places and objects of national importance
- ix. to keep the functions of the executive and the judiciary separate
- x. to promote international peace and security.

Indian Constitution. Accessed on 10/04/02. <http://alfa.nic.in/const/p04.html>

Lesson 4 & 5: Student Research

Goal: The purpose of these research days is to provide students the opportunity to explore current conditions in India so that they can create their own individual perspective to contribute to the final discussions of the unit.

Materials: Multiple sets of the Newspaper Search Report Sheet (for each student), computer lab with Internet access.

Day One

Students should work individually on the Internet to search the archives of Indian newspapers to find articles describing events that would allow them to judge the practice of democracy in India within the five topics they have chosen on their group's scorecard. To do this, the most successful searches will be Boolean searches that combine the keywords they brainstormed for each topic together with basic keywords for democratic activities (e.g. "Muslim AND candidate", "Untouchable* AND voters", "rural AND campaign", "women AND protest"). Note that multi-word keywords require quotation marks in most Boolean searches (i.e. candidates and "scheduled castes").

Set a required number of unique articles that students should find. Once they find a good article, there is no need to print the article out if students have the Newspaper Search Report available. Students should begin their searches by checking the following Indian newspapers which have easily-searched archives:

Afternoon Dispatch and Courier (Bombay)	www.afternoondc.com/
The Times of India (New Delhi)	timesofindia.indiatimes.com/
Express India (Bombay)	www.expressindia.com/
The Statesman (Calcutta)	www.thestatesman.net/
News Today (Madras)	www.newstodaynet.com/
The Deccan Chronicle (Hyderabad)	www.deccan.com/

Day Two

At the start of the second day of research, the groups that created the Democracy Scorecards should meet again to check which topics group members have been successful at finding articles for and to divide out the remaining topics to ensure that all topics are covered.

Note: Advanced classes may benefit from assigning different "identities" through which students would interpret the news events they encounter in their research. These identities would ensure that a variety of perspectives (female, upper caste, Untouchable, Muslim, Hindu, rural, urban) could be offered at the conference at the culmination of this unit.

*Searches for issues related to Untouchables should include a variety of synonyms: dalits, harijan, chandalas, scheduled castes. After students find one relevant article, they should be able to mine that one for additional keywords.

NEWSPAPER SEARCH REPORT SHEET

Name: _____

Keywords searched: _____

Headline: _____

Source: _____ Date of publication: _____

Website homepage: _____

Summary of article (provide main topic, principal event described, significant result, etc):

People quoted:

Name	Social/Professional position	Opinion on topic/event

Key statistics and facts provided that reflect practice of democracy:

Fact/statistic	Source

Conclusion on democracy (student's analysis of article):

Lesson 6: Preparation for the “Conference”

Goal: Today’s lesson provides a preparation for the democracy “conference” in Lesson 7.

Material: Students’ completed Newspaper Search Reports (as assigned)

Lesson

Students should meet in the same groups of three with whom they generated the Democracy Scorecard. To this meeting, every student should bring his/her completed Newspaper Search Reports. Instruct students to report to their group members about the articles they found. After all three students have reported their research, the group should complete the final columns (“Research Results” and “Score”) on their Democracy Scorecard using key evidence from their research.

In preparation for the conference, students should be required to prepare their participation at home by planning how to present the findings on their Democracy Scorecard. As a prompt for their participation, it may be useful to read aloud from the statement prepared by the seven conveners of the Warsaw Conference (Czech Republic, Chile, India, South Korea, Mali, Poland and the United States). Also, a student should be assigned the task of practicing the excerpt of the opening statement by Polish Foreign Minister Bronislaw Geremek for delivery at the start of the class’s conference.

The Concept of Democracy: Toward a Community of Democracies

[Paragraph 2] History teaches us that democratic progress is not restricted to a narrow group of countries or civilizations. And yet progress toward democracy is not inevitable; it is an ongoing process, not an end-state, requiring continuous effort and imagination. Today the worldwide democratic movement must keep pace with rapid global economic change. Democracies young and old must overcome obstacles to sustainable development and economic growth; resolve racial, ethnic and religious divisions; resist corrosive crime and corruption; and foster a culture of citizenship that instills individuals with the knowledge and skills to assert their rights, embrace their responsibilities, and participate effectively in public life.

[Paragraph 4] But there has never been a dialogue among governments dedicated to exploring together how democracies might better strengthen democratic institutions and processes. The time has come to convene a meeting of the Foreign Ministers of all countries committed to pursuing a democratic path with the goal of fortifying democratic governance. . . . A world-wide gathering of the full range of countries that have taken the democratic path...provide[s] an unprecedented opportunity for exchanging experiences, identifying best practices, and formulating an agenda for international cooperation in order to realize democracy’s full potential.

Statement by the Conveners, November 22, 1999
Approved by the governments of Poland, Chile, Czech Republic,
India, Mali, South Korea and the United States

The Concept of Democracy: Toward a Community of Democracies. Accessed: 5/8/02.
www.democracyconference.org/concept.html

Lesson 7: Conference on Democracy

Goal: Today's lesson is designed to engage students in negotiating a possible path for the strengthening of democratic practice in India.

Materials: One copy of the opening statement by Polish Foreign Minister Bronislaw Geremek (for student delivery). Class set of Reading G: "Today's News Quiz" and Reading H: Letters to the Editor responses (for follow-up homework assignment).

Lesson

First, the groups will present their findings from their Democracy Scorecards, and then an open debate should follow with the aim of identifying measures that India could take to strengthen its democratic institutions. The class should be arranged so that students can see each other so as to facilitate this sort of debate and to replicate the authentic arrangements of a diplomatic conference.

Structure for the conference:

First half (30-45 minutes): students present their Democracy Scorecard findings by teams.

Second half (30-45 minutes): students provide recommendations for measures India should take to improve the practice of democracy and debate feasibility and relative value of each recommendation.

At the start of the class conference, a student should deliver the excerpt of the Opening Remarks at the Warsaw conference. These remarks lay out the mission of the conference as well as the most important justifications for a democratic world.

At the conclusion of the conference, students will be reading to evaluate other observers' opinions about democratic practice. As a prompt for a homework reflection on the success of today's conference, students should read the column by Thomas Friedman entitled "Today's News Quiz" (Nov. 20, 2001) and the responses written by Indians a few days later. Friedman argues that democracy has had a moderating influence on India's Muslim population. Using their research and notes from today's conference, students should have evidence and explanations by which to evaluate the validity of this claim.

Opening Remarks to the Community of Democracies Conference
By
Polish Foreign Minister Bronislaw Geremek
Warsaw, Poland, June 26, 2000

Ladies and Gentlemen,
Distinguished Guests,

. . . Modern history has to an immense degree been a history of advances in democracy, of its development, consolidation and diffusion. . . [Democracy] was a bearer not only of freedom and progress but also of peace. Indeed, there has never been a case of two fully democratic states declaring war on one another. . . .
...[A]nother lesson of the progress of democracy is that it is by no means a process that goes from triumph to triumph. On the contrary, the history of democracy is also a history of moral compromises, downfalls, economic crises, and “flights from democracy” in places where it seemed to have sunk lasting roots. Democracies have had slaves and colonies, voted for Hitler, and refused to die for Gdansk. In particular, the first half of our century witnessed the political and moral collapse of many democratic states. . . .

There is no need therefore to use this platform to preach to the converted. If we are here it is, after all, because, being adherents of democracy, we are also aware of the challenges and threats that confront democracy and democracies . . . [in] the twenty-first century.

But before I turn to these challenges I would like to pose a simple question, the answer to which is a democratic credo that I confidently believe is shared by this audience. Why democracy? I think there are five compelling reasons.

One, human rights. Democracy and its associated political liberties, norms and institutions form the bedrock of human freedom and the environment that makes possible people’s spiritual and material development. . . .

Two, peace and security - both within states and between nations. . . .

Three, economic development and rising standards of well-being of individuals and whole societies. By creating opportunities for the creativity and enterprise of individuals and groups democracy promotes material progress and satisfies people’s basic needs. . . .

Four, justice and solidarity. A characteristic of mature democracies is political sensitivity to the weaker and poorer members of society. . . .

Five, participation, responsibility and empowerment of the individuals and social groups which form civil society and thus have a say in shaping government policy priorities, the values embraced in public life and the governing process itself. . . .

These were the motives which inspired seven countries, Chile, the Czech Republic, India, the Republic of Korea, Mali, the United States and Poland, when . . . they decided on joint organization of a conference, “Towards a Community of Democracies.” We were agreed that democracy, civil society, good governance, and human rights were matters that should engage the attention and cooperation of the international community. We accept that it is necessary to go a step further than simply affirming the importance of democracy for

human rights, the well-being of societies, and stability and peace in the world. We acknowledge that democracy is a process, a non-linear one to be sure, and we want to exert an influence on this dynamic process. We consider it both desirable and essential to involve governments in defining and redefining democracy.

The cause of democracy, its future at the dawn of the third millennium, lies in our hands!

“Democracy: Investing for Peace and Prosperity.” Polish Foreign Minister Bronislaw Geremek’s Opening Remarks to the Community of Democracies Conference. Accessed 10/02/02.

<http://www.cd2002.go.kr/archive/polish.htm>

Reading G: Three Views: Minority Participation in India

Summarized by Gerrit Kischner from: Friedman, T. "Today's News Quiz." New York Times, November 20, 2001.

Thomas Friedman, a columnist for *The New York Times*, praises the role democracy plays in keeping peace among religious and ethnic minorities in India ("Today's News Quiz," November 20, 2001). He notes that India, with almost 150 million Muslims, has the second largest Muslim population in the world although it is dominated by a significant Hindu majority over eighty percent.

Yet, Friedman observes, India does not suffer from an extremist Islamic movement like neighboring countries such as Pakistan that does not have a multi-ethnic, pluralistic, free-market democracy. "To be sure," he writes, "Indian Muslims have their frustrations, and have squared off over the years in violent clashes with Hindus, as has every other minority in India. But they live in a noisy, messy democracy, where opportunities and a political voice are open to them, and that makes a huge difference. . . . Where Islam is imbedded in authoritarian societies it tends to become the vehicle of angry protest, because religion and the mosque are the only places people can organize against autocratic leaders. But where Islam is imbedded in pluralistic, democratic society, it thrives like any other religion." He points out that Muslim men and women presently serve at the highest levels of Indian society, from business to the Supreme Court to their missile program.

Following the publication of Friedman's column on democracy in India, two Indians now living in the United States responded with their views of the role of democracy there:

Reading H: Letters to the Editor

To the Editor:

Thomas L. Friedman offers a compelling explanation for why Muslims in India don't manifest "Islamic rage" like their cousins in Pakistan: "It's democracy, stupid!"

This explanation, however, overlooks that India's 120 million Muslims are surrounded by more than 800 million Hindus – some of whom have, on several occasions, given vent to sectarian "Hindu rage." Fear of this rage perhaps serves to keep those Muslims in check just as much as Mr. Friedman's much-vaunted "multiethnic, pluralistic, free-market democracy."

As a Hindu from India, I am flattered by Mr. Friedman's kind words for the country of my birth, but it is unclear how much of the kinder, gentler Islam he observes is due to the effects of democracy and how much is due to a tyranny of the majority.

Ashwin K. Chhabra
New York, Nov. 21, 2001

To the Editor:

Thomas L. Friedman correctly underscores the need to promote democracy in Muslim countries.

However, the mere presence of an electoral framework should not be considered the sole barometer of democracy. South Asian countries like India and Sri Lanka, while holding elections, have also egregiously violated the rights of their own citizens. Genuine democracy entails not only the right to choose your government, but also the assurance that your government will protect, rather than infringe upon, fundamental liberties and human rights.

Ravinder S. Bhalla
Hoboken, NJ, Nov. 20, 2001

Published in *The New York Times*, November 26, 2001. Reprinted with permission from the authors

Use your research on Indian democracy and your notes from today's conference debate to explain which view of democratic practice in India you agree with most.