

Mao tse tung's cultural revolution in china

[History](#), [Revolution](#)



**ASSIGN
BUSTER**

Mao tse tung's cultural revolution in china Project submitted to Dr. avinash samal (faculty: political science) Project submitted by Sharad Mishra (political science, minor) Semester two HIDAYATULLAH NATIONAL LAW UNIVERSITY RAIPUR, C. G. TABLE OF CONTENTS ACKNOWLEDGMENTS 3 RESEARCH METHODOLOGY 4 INTRODUCTION 5 MEANING AND DEFINITIONS OF DEMOCRACY 6 THE PEOPLE 8 * WHO ARE THE PEOPLE? * HOW SHOULD THE PEOPLE RULE? * HOW FAR SHOULD Popular RULE EXTEND? DEFINING REPRESENTATION AND PARTICIPATION 9 MERITS OF REPRESENTATION AND PARTICIPATION 11 COMPARITIVE STUDY OF DEMOCRACIES 12 * SWITZERLAND * USA * INDIA Building a better Indian democracy 16 CONCLUSION 18 References 19 ACKNOWLEDGMENTS At the outset, I would like to express my heartfelt gratitude and thank my teacher, Dr. Avinash for putting his trust in me and giving me a project topic such as this and for having the faith in me to deliver. Sir, thank you for an opportunity to help me grow. My gratitude also goes out to the staff and administration of HNLU for the infrastructure in the form of our library and IT Lab that was a source of great help for the completion of this project. * Ritu R Nichani (Semester one) Research methodology The objective of this project is to study democracy as a form of government in totality. Defining representation and participation in democracy has lead to a comparative study between three distinct world democracies — Switzerland, USA and India. This Doctrinal research is descriptive and analytical in nature. Secondary and Electronic resources have been largely used to gather information and data about the topic. Books and other reference as guided by Faculty of Political Science have been primarily helpful in giving this project a firm structure. Websites,

dictionaries and articles have also been referred. Footnotes have been provided wherever needed, to acknowledge the source. Introduction Poet, revolutionary, genius and bumbler, the founder of the People's Republic was an icon to millions and, to a close few, a very human figure. Mao Tse Tung (1893-1976), was a revolutionary, political theorist and communist leader. Deeply influenced by the ideas of Marx and Lenin (Marxism-Leninism), his brand of communist policies known as Maoism involved guerilla warfare and had been greatly influenced by the Russian Revolution. A man with very rigid ideas and an unconventional way of doing things, he decided that the time had come for China to undergo a revolution after the failure of " The Great Leap Forward . " Devastated by the catastrophic effects of the Great Leap, he decided to withdraw from the active leadership of China and also retired as the Chairman of the Chinese Communist Party (CCP). Two of the senior party leaders used this as an opportunity and introduced liberal economic policies. Mao felt that they were betraying socialist principles and abandoning the values of the communist revolution of 1949. Urged by his wife, Mao initiated the Cultural Revolution of 1966, his main objective being to root out so-called capitalist and imperialist elements that had infiltrated China and return to the values of the Communist Revolution. It was also designed to stabilize his position as the leader of China. Also referred to as an attack on the leadership of the Communist Party, Mao gathered a bloc of radicals that included Jiang Qing, Mao's wife, Lin Biao, the Minister of Defense, Chen Boda, Kang Sheng and Wang Dongxing. The cultural revolution may have been in many ways, a disaster for China but was a brilliant piece of guerilla action on Mao's part in the power struggle he

instigated. His vision of a developed China, the transition from an agrarian economy to one that could be at par with America may have been realized a few decades later but could be realized only because he saw the vision that he once did. Many critics refer to Mao as a murderer, for the various deaths that the various movements that he initiated caused — whether it was the great leap forward or the revolution or the methods of warfare he employed. However, many also consider him the architect of the Chinese economy. The Time Magazine also listed him as one of the top 100 influential persons of all time.

MILESTONES - KEY DATES AND IMPORTANT MOVEMENTS

1963: MAO ESTABLISHES THE SOCIALIST EDUCATION MOVEMENT This movement, also known as the four cleanups movement was launched by Mao to remove what he believed to be “reactionary” elements within the bureaucracy of the Communist Party saying that “governance is also a process of socialist education.” The goal of the movement was to cleanse politics, economy, organization and ideology. The failure and Mao's dissatisfaction over this programme's inefficacy set the stage for the Cultural Revolution.

MAY 26 1966 : FIRST GROUP OF RED GUARDS FORMED A group of middle school students in Beijing named themselves “Chairman Mao's Red Guards.” Mao's support for them led to the name “Red Guard” being adopted by groups who were sanctioned by Mao and his supporters to “rebel against the system” all over China. Sworn to protect Chairman Mao and his revolutionary line, the Red Guards and other, older revolutionary rebels caused havoc and eventually turned on each other, resulting in great destruction and considerable loss of life. These young people often wore green jackets similar to the uniforms of the Chinese army at the time, with red armbands

attached to one of the sleeves. They were formed under the auspices of the Chinese Communist Party (CCP). JUNE 1 1966 : THE PEOPLE'S DAILY CALLS FOR A PURGE OF " IMPERIALISTS" AND " IMPERIALISTIC INTELLECTUALS" AUGUST 8 1966 : " 16 POINTS" DECISION PASSED DEFINING THE EXTENT AND THE NATURE OF THE REVOLUTION The CCP adopted the 16 point decision to define the extent and nature of the revolution. These points formed the guidelines followed by the party in the execution of the revolution. The 16 points adopted by the CCP are as follows. 1. A NEW STAGE IN THE SOCIALIST REVOLUTION The CCP believed that the revolution was one that would touch people to their very souls and constitute a new stage in the development of the socialist revolution in the country. Comrade Mao Tse-tung said: " to overthrow a political power, it is always necessary first of all to create public opinion, to do work in the ideological sphere. " The party believed that this was true for the revolutionary and the counter revolutionary class. They believed that although the bourgeoisie had been overthrown, it was still trying to use the old ideas, cultures, customs and habits of the exploiting classes to corrupt the masses, capture their minds and endeavour to stage a comeback. They wanted that the Proletariat should do the exact opposite : meet every challenge of the bourgeoisie head-on in the ideological field and use the new ideas, culture, customs and habits of the proletariats to change the mental outlook of the whole society. They stated that their main objective was to condemn and overthrow the bourgeoisie ideology and transform education, literature, art and all other parts of the superstructure not in correspondence with socialist principles. 2. THE MAIN CURRENT AND THE TWISTS AND TURNS The CCP believed and

wanted the masses of the workers, peasants, soldiers, revolutionary intellectuals and revolutionary cadres to form the main force in the Cultural Revolution. They also believed that they would meet with resistance from the capitalist elements that had wormed their way into the party. But they also had the faith that this resistance could be conquered if the masses were fully aroused.

3. PUT DARING ABOVE EVERYTHING ELSE AND BOLDLY AROUSE THE MASSES The CCP believed that the outcome of the Revolution would be determined by whether or not the party leadership would be successful in arousing the masses to be bold and daring. The central committee of the party wanted all the committees to persevere in providing the right leadership, put daring above everything else and boldly arouse the masses, change the state of weakness and incompetence where it existed, encourage those who'd made mistakes but were willing to cast off their mental burdens and struggle and dismiss all those who were taking the capitalist road so that the leadership of the proletariat revolution could be recaptured.

4. LET THE MASSES EDUCATE THEMSELVES IN THE MOVEMENT The CCP believed that the only way to ensure success in the Revolution was to let the masses liberate themselves. Mao believed that the masses needed to let experience teach them what was right from wrong and to differentiate the incorrect way from the correct way of doing things.

5. FIRMLY APPLY THE CLASS LINE OF THE PARTY The CCP knew that the success of the Revolution depended upon the number of people who were part of it. For this, they believed that it was essential for them to differentiate the left from themselves and to win the support of the middle in order to build a majority. They ensured that strictest care was taken in keeping anti-party and anti-

social elements at bay. Traitors and those with double standards were not to be easily forgiven. 6. CORRECTLY HANDLE CONTRADICTIONS AMONG THE PEOPLE It was essential to differentiate contradictions as those within the party and those with the enemy. Each was to be handled in a prescribed manner, not mixing the two. 7. BE ON GUARD AGAINST THOSE WHO BRAND THE REVOLUTIONARIES AS ' COUNTER-REVOLUTIONARIES' To keep from drifting off course and to work towards the desired goal of the Revolution, it was decided that under no cost should the masses or the students be incited against each other. 8. THE QUESTION OF CADRES The cadres were divided into four categories : (i) Good (ii) Comparatively good (iii) Those who made serious mistakes but have not become anti-party, anti-social rightists (iv) The small number of anti-party, anti-social rightists The first two categories generally formed the majority. The persons in the third cadre needed to be checked and given a chance to correct their mistakes while those in the fourth cadre needed to be completely discredited and eliminated. 9. CULTURAL REVOLUTION GROUPS, COMMITTEES AND CONGRESSES These organizations, the party felt should be permanent and not temporary as they acted as the bridge between the party and the masses and were the organs of power in the Revolution. Also, the Revolution aimed at bringing about a complete change in the cultural setup of China which required the permanency. These groups, they wanted should mainly consist of revolutionaries, students and also administrative staff and workers. 10. EDUCATIONAL REFORM The transformation of the educational system and the method of teaching was one of the principle goals of the Revolution. Mao's concept for the new education system was that education should

serve proletarian politics and should be combined with labour so as to ensure that those obtaining education would develop intellectually, mentally and physically and become labourers with social consciousness and culture.

11. THE QUESTION OF CRITICIZING BY NAME IN THE PRESS The party wanted that all those with capitalist ideologies who had wormed their way into the party to be criticized on the philosophical, historical, political, economic,

literary, art and scientific basis. The bourgeoisie view needed to be replaced with the proletarian view and philosophy.

12. POLICY TOWARDS SCIENTISTS, TECHNICIANS, ORDINARY MEMBERS AND WORKING STAFF As regards scientists, technicians and ordinary members of working staff, as long as they were patriotic, worked energetically, and were not against the Party and socialism, and maintained no illicit relations with any foreign country, they believed that the policy of unity and criticism should be applied.

13. THE QUESTION OF ARRANGEMENTS FOR INTEGRATION WITH THE SOCIALIST EDUCATION MOVEMENT IN CITY AND COUNTRYSIDE The education

movement in the city and countryside needed to be raised to a higher level and conducted in close coordination. The idea was to put the questions that arose during the Revolution to the masses so that they could be converted into ideologies and principles and serve to eradicate the bourgeoisie

thought.

14. TAKE FIRM HOLD OF THE REVOLUTION AND STIMULATE PRODUCTION The aim of the Cultural Revolution was to revolutionize

people's ideologies and as a consequence to achieve better, faster and more economical results. If the masses were fully aroused, it would be possible to achieve high levels of production and quality simultaneously.

15. THE ARMED FORCES They wanted that in the armed forces, the cultural revolution and

the socialist education movement should be carried out in accordance with the instructions of the Military Commission of the Central Committee of the Party and the General Political Department of the People's Liberation Army.

16. MAO TSE-TUNG'S THOUGHT IS THE GUIDE TO ACTION IN THE GREAT PROLETARIAN CULTURAL REVOLUTION Lastly, they re-emphasized that it was important for them to carry out the Revolution based on the thoughts and principles of their chairman, Mao Tse Tung. They said that it was essential for all the members of the Revolution to read the works of Mao. AUGUST 20, 1966 : RED GUARDS GATHER IN BEIJING AND BEGIN " DESTRUCTION OF THE FOUR OLDS" CAMPAIGN The four olds referred to Old Habits, Old Culture, Old Habits and Old Ideas. As part of the Destruction of the Four Olds campaign, Chinese architecture was ransacked, paintings were burnt, architecture ransacked and antiquities destroyed. People in who's possession these things were found were punished. Intellectuals were regarded as personification of the Four Olds and were harassed, mocked at, tortured and sometimes, even killed. DECEMBER 1968 : " DOWN TO THE COUNTRYSIDE MOVEMENT" BEGINS This movement was also known as " Rustication". As part of this movement, a large number of fresh high school graduates were exiled from the cities to remote areas of China so that they could learn from the workers and farmers there. They came to be known as the " Rusticated Youth of China" or China's Lost Generation because they missed out on attending University. SEPTEMBER 8 TO 10, 1971 : STRING OF ASSASSINATION ATTEMPTS OCCUR ON MAO AS PART OF LIN BIAO'S COUP PLOT Lin Bao, was second only to Chairman Mao in the CCP. Scared that his popularity was increasing, Mao tried to stop it from happening. Frustrated

with Mao's repeated attempts of trying to curb the growth of his popularity, Lin and his son decided to use the military power that was still available to them to oust Mao. Thus was born "Project 571", a military coup, drafted and planned over a long period of time. Eight alternative plans for Mao's death were drafted. The coup, however failed. Mao later found and distributed the plans of the coup that were drafted. The general opinion was that the coup was an attempt on Biao's part to establish a fascist dictatorship if he succeeded in overthrowing Mao. SEPTEMBER 13, 1971 : LIN BIAO KILLED IN A PLANE CRASH After the failure of the coup, it is said that the Lin family attempted to flee to the Soviet. On their way, the plane crashed in Mongolia leaving no survivors. Political writers are of the opinion that there was a sense of relief in China when the crash was reported. SEPTEMBER 9, 1976 : MAO TSE TUNG DIES Mao suffered his third heart attack on the 2nd of September. He passed away on the 9th of September 1976, aged 83. OCTOBER 11, 1976 : GANG OF FOUR ARRESTED THE Gang of Four consisted of Jiang Qing (Mao's last wife), and her close associates Zhang Chunqiao, Yao Wenyan and Wan Hongwen. The Gang gained control of major power organs towards the end of the Revolution. The gang was accused of a series of crimes throughout the years of the Revolution. On October 21st, the files of the gangs alleged crimes were made public. The Gang was arrested and Beijing rejoiced. This marked the end of an era, a Revolution that caused a lot of uproar and discord in the country of China. Though the Revolution had a number of negative implications, it also launched China into the forefront of the world, acting as a base for it to develop into the mini superpower that it is today. MEANING AND DEFINITIONS OF DEMOCRACY In the words of

Bernard Crick, (1993), " Democracy is perhaps the most promiscuous word in the world of public affairs. " It is a term that can mean many different things to many different people with the risk of meaning nothing at all to some.

There are many meanings that have been attached to the term "

democracy". Some of them follow * System of rule by the poor and

disadvantaged * A form of government in which people rule themselves

directly and continuously, without the need for professional politicians or

public officers * A society based on equal opportunity and individual merit,

rather than hierarchy and privilege * A system of welfare and redistribution

aimed at narrowing social inequalities * A system of decision making based

on the principle of majority rule * A system of rule that secures the rights

and interests of the minority by placing checks on the powers of the majority

* A means of filling public offices through a competitive struggle for the

popular vote * A system of government that serves the interests of the

people regardless of their participation in political life. Various political

thinkers, ideologists and authors have defined Democracy. Let's read and

understand some of these definitions. 1. " Democracy [is] not majority rule:

democracy [is] diffusion of power, representation of interests, recognition of

minorities." (John Calhoun, as paraphrased by Roper 1989, 63) 2.

Democracy is " the substitution of election by the incompetent many for

appointment by the corrupt few." (G. B. Shaw, quoted in Danziger 1998,

155) 3. Democracy is " government by the people; that form of government

in which the sovereign power resides in the people as a whole, and is

exercised either directly by them . . . or by officers elected by them."

(Oxford English Dictionary, 1933) 4. " Democracy is a competitive political

system in which competing leaders and organizations define the alternatives of public policy in such a way that the public can participate in the decision-making process." (Schattschneider 1960, 141) 5. " Democracy is a system in which parties lose elections. There are parties: divisions of interest, values and opinions. There is competition, organized by rules. And there are periodic winners and losers." (Przeworski 1991, 10) 6. " Modern political democracy is a system of governance in which rulers are held accountable for their actions in the public realm by citizens, acting indirectly through the competition and cooperation of their elected representatives." (Schmitter and Karl 1991, 76) 7. " Democracy is a political system in which different groups are legally entitled to compete for power and in which institutional power holders are elected by the people and are responsible to the people." (Vanhannen 1997, 31) 8. " Democracy is a state where the people is sovereign and guided by laws of its own making, and where the people do by themselves everything it is possible to do, and through delegates, everything that is not." 9. Democracy is a universally recognised ideal as well as a goal, which is based on common values shared by peoples throughout the world community irrespective of cultural, political, social and economic differences. It is thus a basic right of citizenship to be exercised under conditions of freedom, equality, transparency and responsibility, with due respect for the plurality of views, and in the interest of the polity." THE PEOPLE * Who are the people? In general, as per the Greek definition of Democracy, the people or ' the demos' include all the people in general, that is, the entire population of the country. In practical democracy however, there is restricted political participation. The Oxford English Dictionary

defines "people" as (1) the mass of citizens; the populace. (2) the members of a particular nation, community, or ethnic group. 'The People' is now accepted as meaning virtually all adult citizens. Yet, the term can be construed in various different ways. 1. The people can be viewed as a single, cohesive body, bound together by a common or collective interest: in this sense, the people are one and indivisible. In this case, the private will of the people is not taken into consideration. 2. In another case, 'the people' is considered as the majority in which case the democracy degenerates into 'the tyranny of the majority'. * How should the people rule? Abraham Lincoln in his Gettysburg Address, delivered in 1864 defined Democracy as a "government of the people, by the people and for the people". Most conceptions of democracy are based on the principle of 'government by the people'. This implies that in effect, people govern themselves. There are also models of democracy that are built on the principle of 'government for the people', and that allows little scope for public participation, direct or indirect. There is a tension that exists between the 'government by the people' (or popular participation) and 'government for the people' (rule in public interest). We will further explore these differences in the text to follow. * How far should the popular rule extend? The purpose of a direct or participatory form of democracy is to establish, through some process of popular participation, a framework of laws within which individuals can conduct their own affairs and pursue their own interests. Democratic solutions, then, are appropriate only for matters that specifically relates to the community; used in other circumstances, democracy amounts to infringement of liberty

DEFINING REPRESENTATION AND PARTICIPATION

Representative democracy is a form of government founded on the principle of elected individuals representing the people, as opposed to either autocracy or direct democracy. The representatives form more than what it used to be when it was an independent ruling body (for an election period) charged with the responsibility of acting in the people's interest, but not as their proxy representatives; that is, not necessarily always according to their wishes, but with enough authority to exercise swift and resolute initiative in the face of changing circumstances. It is often contrasted with direct democracy, where representatives are absent or are limited in power as proxy representatives. In liberal democracies, representatives are usually elected in multi-party elections that are free and fair. The power of representatives in a liberal democracy is usually curtailed by a constitution (as in a constitutional republic or a constitutional monarchy) or other measures to balance representative power. * An independent judiciary, which may have the power to declare legislative acts unconstitutional (e. g. constitutional court, supreme court) * It may also provide for some deliberative democracy (e. g., Royal Commissions) or direct popular measures (e. g., initiative, referendum, recall elections). However, these are not always binding and usually require some legislative action - legal power usually remains firmly with representatives. * In some cases, a bicameral legislature may have an "upper house" that is not directly elected, such as the Rajya Sabha where the members are not directly elected. As it turns out, the state of the "people's government" is one that by its very nature generates a non-conforming state. Free will means that the public is entitled to its own opinion whatever it may be. This inevitably leads to a situation

where it is extremely difficult to incur the satisfaction of every member of the public. This, however is not the fault of democracy but rather an unavoidable situation in any form of government. What, however separates democracy from the rest is that every citizen being equal has the right to voice their own opinion on how they should be governed, leading to the concept of election. This, along with other actions like freedom of speech, equality and so on may be broadly classified under a spectrum term — participation. So, any democracy presents a situation where participation plays a broad and crucial role in its success. This is precisely the reason that every citizen is culled to participate by voting, writing and publishing, etc. Democracy is not a promise that the citizen will find his opinion vindicated, but a promise of an indestructible opportunity to find that vindication. Participatory democracy, also known as direct democracy, is a process emphasizing the broad participation of constituents in the direction and operation of political systems. Etymological roots of democracy (Greek-demos and kratos) imply that the people are in power and thus that all democracies are participatory. However, traditional representative democracy tends to limit citizen participation to voting, leaving actual governance to politicians. Participatory democracy strives to create opportunities for all members of a political group to make meaningful contributions to decision-making, and seeks to broaden the range of people who have access to such opportunities. Because so much information must be gathered for the overall decision-making process to succeed, technology may provide important forces leading to the type of empowerment needed for participatory models, especially those technological tools that enable

community narratives and correspond to the accretion of knowledge. People have a right and a duty to participate in government and in civil society. Public participation includes standing for elections, voting in elections, becoming informed, holding and attending community meetings, joining civil and/or political organisations, paying taxes, protesting and petitioning. To quote Rousseau, " Sovereignty, for the same reason as makes it inalienable, cannot be represented; it lies in the general will, and does not admit of representation: it is either the same, or other; there is no intermediate possibility. The deputies of the people, therefore, are not and cannot be its representatives: they are merely its stewards, and can carry through no definite acts. Every law the people has not ratified in person is null and void- is, in fact, not a law. (...) it is free only during the election of members of parliament. As soon as they are elected, slavery overtakes it, and it is nothing. " It is easy to be dismissive of the idea of participatory democracy. It seems an impossible dream built on the rejection of the realities of modern life. Large industrial countries cannot be run by active citizenries but must confine participation to elections of temporary elites. These elected elites might, in some circumstances, be motivated to compete for electoral support by promising certain policies and, under other circumstances, be disposed to implement those promises, but the resulting system cannot aspire to anything more than two thirds of Lincoln's famous triad: government might be " of" the people and " for" the people, but it can hardly be " by" the people. So, modern democracies cannot be participatory in any meaningful sense. I think this intuition is wrong and that in important ways we live in a massively participatory democracy, albeit an imperfect one, and one that we

may not yet have the conceptual apparatus to recognize (or to improve).

MERITS OF PARTICIPATORY AND REPRESENTATIVE DEMOCRACIES

Participatory democracy, also known as direct democracy is based on the direct, unmediated and continuous participation of citizens in the tasks of government. It thus annihilates the distinction between the government and the governed, the state and civil society. It is a system of popular self government. The merits of direct democracy include the following: * It heightens the control that citizens can exercise over their own destinies, as it is the only pure form of democracy. * It creates a better-informed and more politically sophisticated citizenry, thus having educational benefits. * It enables the public to express their own views and interests without having to rely on self-serving politicians. * It ensures that rule is legitimate in the sense that people are more likely to accept decisions they've made themselves.

Representative democracy is a limited and indirect form of democracy. We say it is limited because popular participation in government is infrequent and brief as it is only restricted to voting every few years. It is indirect as people do not exercise power themselves. Through vote, they merely select those who will rule on their behalf. This form of democracy only insofar as representation establishes an effective and reliable link between the government and the governed, which is sometimes expressed in the notion of an electoral mandate. The strengths of representative democracy are as follows: * It offers a practicable form of democracy. * It relieves ordinary citizens of the burden of decision making, thus making division of labour possible in politics. * It allows government to be placed in the hands of those with better education, expert knowledge and greater experience. * It

maintains stability by distancing ordinary citizens from politics, thereby encouraging them to accept compromise. COMPARITIVE STUDY OF DEMOCRACIES SWITZERLAND Direct democracy, classically termed pure democracy, comprises a form of democracy and theory of civics wherein sovereignty is lodged in the assembly of all citizens who choose to participate. Depending on the particular system, this assembly might pass executive motions, make laws, elect and dismiss officials and conduct trials. Direct democracy stands in contrast to representative democracy, where sovereignty is exercised by a subset of the people, usually on the basis of election. Deliberative democracy incorporates elements of both direct democracy and representative democracy. The Federal Constitution of Switzerland adopted in 1848 is the legal foundation of the modern federal state, the second oldest in the world. A new Constitution was adopted in 1999, but did not introduce notable changes to the federal structure. It outlines basic and political rights of individuals and citizen participation in public affairs, divides the powers between the Confederation and the cantons and defines federal jurisdiction and authority. There are three main governing bodies on the federal level: the bicameral parliament (legislative), the Federal Council (executive) and the Federal Court (judicial). The Swiss Parliament consists of two houses: the Council of States which has 46 representatives (two from each canton and one from each half-canton) who are elected under a system determined by each canton, and the National Council, which consists of 200 members who are elected under a system of proportional representation, depending on the population of each canton. Members of both houses serve for 4 years.

When both houses are in joint session, they are known collectively as the Federal Assembly. Through referendums, citizens may challenge any law passed by parliament and through initiatives, introduce amendments to the federal constitution, thus making Switzerland a direct democracy.

The Federal Council constitutes the federal government, directs the federal administration and serves as collective Head of State. It is a collegial body of seven members, elected for a four-year mandate by the Federal Assembly which also exercises oversight over the Council. The President of the Confederation is elected by the Assembly from among the seven members, traditionally in rotation and for a one-year term; the President chairs the government and assumes representative functions. However, the president is a *primus inter pares* with no additional powers, and remains the head of a department within the administration. Swiss citizens are subject to three legal jurisdictions: the commune, canton and federal levels. The 1848 federal constitution defines a system of direct democracy (sometimes called half-direct or representative direct democracy since it is aided by the more commonplace institutions of a parliamentary democracy). The instruments of Swiss direct democracy at the federal level, known as civic rights (*Volksrechte*, *droits civiques*), include the right to submit a constitutional initiative and a referendum, both of which may overturn parliamentary decisions. By calling a federal referendum a group of citizens may challenge a law that has been passed by Parliament, if they can gather 50, 000 signatures against the law within 100 days. If so, a national vote is scheduled where voters decide by a simple majority whether to accept or reject the law. Eight cantons together can also call a referendum on a federal law.

Similarly, the federal constitutional initiative allows citizens to put a constitutional amendment to a national vote, if they can get 100, 000 voters to sign the proposed amendment within 18 months. Parliament can supplement the proposed amendment with a counter-proposal, with voters having to indicate a preference on the ballot in case both proposals are accepted. Constitutional amendments, whether introduced by initiative or in Parliament, must be accepted by a double majority of both the national popular vote and a majority of the cantonal popular votes.

UNITED STATES OF AMERICA United States Government, the combination of federal, state, and local laws, bodies, and agencies that is responsible for carrying out the operations of the United States. The federal government of the United States is centered in Washington, D. C. The institutions of all governments emerge from basic principles. In the United States the one basic principle is representative democracy, which defines a system in which the people govern themselves by electing their own leaders. The American government functions to secure this principle and to further the common interests of the people. Democracy in America is based on six essential ideals: (1) People must accept the principle of majority rule. (2) The political rights of minorities must be protected. (3) Citizens must agree to a system of rule by law. (4) The free exchange of opinions and ideas must not be restricted. (5) All citizens must be equal before the law. (6) Government exists to serve the people, because it derives its power from the people. These ideals form the basis of the democratic system in the United States, which seeks to create a union of diverse peoples, places, and interests. To implement its essential democratic ideals, the United States has built its government on four

elements: (1) popular sovereignty, meaning that the people are the ultimate source of the government's authority (2) representative government (3) checks and balances (4) federalism, an arrangement where powers are shared by different levels of government. Every government has a source of its sovereignty or authority, and most of the political structures of the U. S. government apply the doctrine of popular sovereignty. Americans place the source of authority in the people who, in a democratic society, reign. In this idea the citizens collectively represent the nation's authority. They then express that authority individually by voting to elect leaders to represent them in government. " I know no safe repository of the ultimate powers of the society but the people themselves, " wrote Thomas Jefferson in 1820, " and if we think them not enlightened enough to exercise their control with a wholesome discretion, the remedy is not to take it from them but to inform their discretion. " The second principle of U. S. democracy is representative government. In a representative government, the people delegate their powers to elected officials. In the United States, candidates compete for the presidency, the Senate, and the House of Representatives, as well as for many state and local positions. In turn these elected officials represent the will of the people and ensure that the government is accountable to its citizens. In a democracy, the people exercise power through elections, which allow adult citizens of the United States the chance to have their voices heard and to influence government. With their vote, they can remove officials who ignore their intentions or who betray their trust. Political leaders are accountable as agents of the people; this accountability is an important feature of the American system of representative government. The third

principle of American democracy is the system of checks and balances. The three branches of government—the legislative, the executive, and the judicial—restrain and stabilize one another through their separated functions. The legislative branch, represented by Congress, must pass bills before they can become law. The executive branch—namely, the president—can veto bills passed by Congress, thus preventing them from becoming law. In turn, by a two-thirds vote, Congress can override the president's veto. The Supreme Court may invalidate acts of Congress by declaring them contrary to the Constitution of the United States, but Congress can change the Constitution through the amendment process. The fourth principle of democracy in the United States is federalism. In the American federal system, the states and the national government divide authority. This division of power helps curb abuses by either the national or the state governments. INDIA Democracy in India, according to Abraham Lincoln, is measured as a two — thirds democracy only. In India, we have a government of the people and by the people but it is not for the people. The democratic system followed in India is a mix of both the participatory and representative styles of democracy. This is because; India follows a parliamentary system that has a bicameral legislature. The members of the Lok Sabha or the House of the People are directly elected by the people of the country. On the other hand, the people of the Rajya Sabha are nominated and act as representatives of the people. It is safe to call India a quasi-presidential parliamentary democracy which today, as we can see is a victim of corruption and serves more as an institution of power rather than a system designed to serve the people of the nation. The system of governance is in effect a Prime Minister centred

system where the role of the President is restricted to one of a nominal head and nothing more. Who the people trust and elect with the belief of a better life and increased development are today only a system that gives access to the Prime Minister to be the supreme power. This defies the true meaning of a democracy in the sense that it no more is a government for the people. Prime ministers now tend to be a great deal more than first among equals. As an inevitable consequence of rise of political parties as the key to electoral systems, the focus of real power has shifted from parliament to the cabinet and from the cabinet to the Prime Minister. What the Indian democracy needs is a healthy democracy that truly is by, of and for the people. Building a better Indian democracy One of the most basic problems that India, as a nation and the largest democracy of the world faces, is that there are too many people. Population in India is the biggest hurdle to development of this country in any sense. The practice of direct democracy in India, if we borrow the system of operation from the Swiss, will backfire because every law will be opposed and every leader will be questioned. When it comes to having referendums throughout the country to advocate change, not only will the process be too time consuming but also useless as a large percent of rural India is uneducated. If we adopt the six principles on which the US democracy is based, there is a very good chance that we will be not only the largest, but one of the most effective democracies of the world. (1) People must accept the principle of majority rule. There have been instances when elections have not yielded free and fair results in India, more than once. At times like this, we form a coalition government. The formation of a coalition government defeats the purpose of a democracy as the

government is not truly a government ' by' the people anymore. People must, in that respect accept the principle of majority rule. (2) The political rights of minorities must be protected. This is a principle that is already in practice in India. What we need to take care of here is to see that this is not used unfairly. (3) Citizens must agree to a system of rule by law. The basic foundation of democracy is the legal and political base of a country. In India, it is of utmost importance for her citizens to abide by the law and follow the political principles in the right spirit to ensure a successful democracy. (4) The free exchange of opinions and ideas must not be restricted. The Constitution of India guarantees every Indian citizen the right to freedom of speech and expression. The Indian populace must make full use of this right and must not be afraid to voice out their opinions about the government. Only, the restrictions that are laid down by the Constitution must be adhered to. (5) All citizens must be equal before the law. Again, a fundamental right guaranteed by the Indian Constitution, the right to equality must be enforced sans exceptions. (6) Government exists to serve the people, because it derives its power from the people. The elected representatives should owe more than just a duty of care to the people. It is essential for the government to function with the full knowledge that it derives its power only from the people. Therefore, before looking to serve itself, it must look after the welfare of its people. Conclusion Any form of government, whether dictatorship, anarchy or democracy has two sides to it. A political system of governance works best only when the people who are part of the system ensure that. For India to be the best democracy in the world, her people have to be loyal to the system of governance. There is never a foolproof

system that can be established at any level in any form of organization.

Every concept that is proposed and practiced should evolve and get better with time. It is up to us to find ways in which we can make India a better place to live in and have a government with substance rather than a government with power alone. In the words of Clement Atlee, " Democracy means government by discussion, but it is only effective if you can stop people from talking. " So, it's time to be up and doing and bring about a change in the system instead of just being non participatory observers who point fingers at the system but do nothing to make it better. REFERENCES

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[com/time/asia/asia/magazine/1999/990823/mao1. html](http://www.time.com/time/asia/asia/magazine/1999/990823/mao1.html) [3]. Marxism— Leninism is a communist ideological stream that emerged as the mainstream tendency among the Communist parties in the 1920s as it was adopted as the ideological foundation of the Communist International during Stalin's era.

[4]. The Great Leap Forward took place in 1958. The Great Leap Forward was Mao's attempt to modernise China's economy so that by 1988, China would have an economy that rivalled America. Mao had toured China and concluded that the Chinese people were capable of anything and the two primary tasks that he felt they should target was industry and agriculture. Mao announced a second Five Year Plan to last from 1958 to 1963. This plan was called the Great Leap Forward. [5]. Reactionary refers to any political or social movement or ideology that seeks a return to a previous state (the status quo ante). The term originated in the French Revolution, to denote the counter-revolutionaries who wanted to restore the real or imagined conditions of the monarchical Ancien Régime. In the nineteenth century, the term reactionism denoted those who wished to preserve feudalism and aristocratic privilege against industrialism, republicanism, liberalism, and socialism. [6]. Roper, Jon, Democracy and Its Critics: Anglo-American Democratic Thought in the Nineteenth Century. Winchester, MA, 1989 [7]. Danziger, James N, Understanding the Political World: A Comparative Introduction to Political Science, (4th edition), Longman, New York, 1998 [8]. Schattschneider, E. E. The Semisovereign People, Holt, Rinehart and Winston, New York, 1960 [9]. Przeworski, Adam, Democracy and the Market: Political and Economic Reforms in Eastern Europe and Latin America, Cambridge University Press, New York (1991) [10]. Schmitter, Philippe C., and Terry Lynn Karl, " What Democracy Is . . . And Is Not," Journal of Democracy, Vol. 2, Issue #3 (Summer), pp. 75-88. (1991) [11]. Vanhannen, Tatu. 1997. Prospects of Democracy: A Study of 172 Countries.

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