

A Study On Participation Of Youth In Indian Politics

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Abstract

In our society, the proportion of youth is higher than any other society. They are important in this regard. But the real question is whether his views, trends and likes and dislikes are different from other generations of society in political terms. What is the reason for the tendency to see youth as a separate class. That we borrow the principles of politics from the West, where the distinction of generations is more important factor in politics than the distinction of community or class. At one time, parties like the Labor Party and the Green Party have been standing mainly on the vote of the youth for some time. The second reason is that the image of the youth is based on the English-speaking youths living somewhere in the metros. We often consider him to be a symbol of youth. While in reality they are a very small part of our youth. And the third reason is that the part of change, revolution and the politics of change that had set the hopes of the youth are still there in our political understanding. The fact is that the youth class is not very different from the elderly or any other generation in terms of participation in politics, if different then it means that its participation is less than the other class because it is more concerned about education and employment. There is no fundamental difference between the vote of the youth and other generations in terms of voting or political choice. If there is a difference, then only in the sense that the parties who have come in the last 25-30 years have heard more about the youth, hence their choice is more. Older parties usually get little support from the youth. However, it is not related to its youth, because the information about that party is limited to certain people.

Keywords: Youth politics, Political Participation, Community, Revolution, Society

First of all, politics is not a livelihood like a job, business or farming. Although the Congress and most of its looking parties have also made politics ancestral; But this is theoretically incorrect. The candidates also fold their hands in the elections and ask for votes, saying that this time give us an opportunity to serve. To whom the public gives this opportunity, this is another matter; but it is clear that politics is not a livelihood but an area of social service.

After all, why do not the youth want to make politics their career? It is necessary to investigate the reasons for this. Despite being a democracy, the biggest point of entry of youth in politics is the entry point. Dynasty has hindered the youth in the path of entering politics. What is the merit of Rahul Gandhi who became Congress President recently? That he was born in the right family at the right time? Dynasticism weakens the infrastructure of democracy. Of course, Congress has been the father of dynasty and dynasticism in this country, and now it has reached the second position in BJP too. But the truth is that today all the parties of the country are in the pocket of some family or person. There is no party that does not have this disease. Familyism and dynasty have held the youth of the country in a way. This is a mite that is being hollowed out inside the country.

Today there is no such party in the country in which there is a proper place for the youth. Politically disconnected youths have become disillusioned with the state. Some youths definitely want to intervene in politics, but rampant corruption, crime, costly elections, lack of transparency, lack of discipline, falling level of morality and lack of internal democracy makes it a mascot. Lack, insecurity and humiliation create a gap between youth and politics.

The hope of a change in the status quo without the participation of the youth would be meaningless. Whatever countrywide socio-political movements have taken place in the last six decades, be it the language movement of 1967, the entire revolution, the student movement in Assam, or the anti-corruption movement, there has been youth participation. The youth will have to become an alternative to politics rather than becoming trolls and mobsters. To be connected to creation and creation. Politics has to be considered part of the way of life, considering it to be epoch and one has to follow that path. They have to take responsibility for the operation of the nation-state on their shoulders. The need of the hour is to bring the youth into the mainstream of politics and participate in the decision making process. Otherwise, a large population of the population will become the parts of the parties that have become election machines, will be trolling and will create hysteria. Their energy will go to Zindabad-Murdabad.

Youth is the mirror of any period or country in which we can clearly see the past, present and future of that era. They are so excited that they are ready to accept any challenge. Even if it is a sacrifice, the young man is the pride of the past and the helm of the future and in this is the true significance of youth.

The youth of the country have a big hand in the progress of every country, so the youth are the destiny of the country. Like every field, there is an urgent need for active participation of youth in politics. As far as the world's largest democracy is concerned, the political participation of the youth here has been very less. But this time, there is a lot of interest among the youth especially for the upcoming Lok Sabha elections in India.

In the current era, media especially electronic media is in the role of popular media. Through this medium of communication, it is being repeatedly told that who are the young icons of the country? Who is the hope of the youth of the country? And also that in this country, politicians aged 55 to 65 are becoming insignificant. Some things seem logical from the point of view that in the name of good governance by some politicians, there has been an ideological void in the field of politics due to misrule, corruption and criminal activities. Expecting the younger generation to fill it is a pleasant experience. But would it be sensible to surrender the citizens of this country on the basis of TV sets and some faces appearing in newspapers?

Some political parties like today, call dynasty a party of youth. How much truth is there in it? You can self-assess who those young people are? It is worth noting - some of them are ex-prime minister's boys and some are ministers of the cabinet. The thinking is that why a common man does not get such an opportunity, why do not we, you get to be a part of politics? Some people do not know the happiness and sorrow of others as much as a person living in the whole day after returning from studies in the US, in a few moments, hours, nights, is able to express their happiness and sorrow, and there is society Whose problems you have in all your happiness. You are not able to be their beloved; you are not called the Messiah. I want to say that the man is not very hard-working or comfortable and opportunistic. We are opportunists; you are the one who never thought about his actions, other than his people. We do not live in their faith even by staying among them. Which should be towards a country, which should be towards society?

After Independence, it was only the Congress party that successfully performed the role of connecting everyone together. The Congress had developed such a system in which the people of different castes as well as the weaker sections also got symbolic representation. The social structure of power was simple; the bureaucratic and institutional power remained in the possession of the urban upper castes and in the agrarian rural areas, it continued to rule for a long time with alliance with the feudal elements of the local dominant castes. Along with

this, through the welfare schemes and reservation policy for the poor, the Dalit and tribal population got symbolic representation. In the post-independence situation with the declared commitment to secularism, he also got Muslim votes, at least because of the assurance of security. This model of taking everyone along or public association worked well for decades, but this does not mean that it is also the best socially available model. Depending on the social conditions, much equilibrium can be responsible for participation in political power in a society.

But, the rise of Narendra Modi catapulted the BJP into a new era of social engineering, where the BJP replaced the Congress as the main co-power in Indian politics. Previously in 2014 and now in 2019, the BJP was able to form alliances with various Hindu castes, now known as the United Castes of Hindu Vote (United Spectrum of Hindu Votes or USHV). The party president Amit Shah has worked hard for micro-caste alliances in each district, like never before in India's political history. And, while the Congress was working under the broad narrative of its secularism and anti-poverty policies, the Bharatiya Janata Party was proving that the elections were contested and won with the umbrella of Hindutva and the aspirational agenda of development. Can go The election of 2014 was the first such election in which India got the option of Congress example of politics and governance and it seems that it is going to become the new normal for India.

Modi government also formulated schemes like Beti Bachao Beti Padhao, Pradhan Mantri Mudra Yojana, Digital India, Skill India, Startup India, Pradhan Mantri Rojgar Protsahan Yojana, Pradhan Mantri Sukanya Samriddhi Yojana and Pradhan Mantri Yuva Entrepreneurship Development Campaign. Huh. Despite this, a Union minister involved in the work of making BJP's election manifesto says that 'We may discuss the creation of employment opportunities in the informal sector, but the Indian youth still wants to get a government job.' National Sample Survey Office According to the disputed report of the (NSSO), unemployment in India was at a 45-year high of 6.1 percent in 2017-18. This report may shake Modi's plans to attract new voters.

The degree of change, revolution and the politics of change that had set the hopes of the youth is still present in our political understanding, but despite this, why is there no active participation of the youth in politics, why not join the youth Questions become an election agenda? These are important questions. That which is to be discussed in these elections is an indicator of auspiciousness for the country. But the events happening in the beginning of Lok

Sabha elections are not indicating auspiciousness. Unrest, instability, rising inflation, unemployment, conditions related to women, desperate activities of terrorists in Kashmir, sparring across the border - they are speaking a lot. In these situations, the young voter is also in a religious crisis. He does not have the option to choose his representative. Voters feel compelled to choose if there is no qualified candidate. Do not use or do not vote, it is to be deprived of the rights provided in the constitution, which is not justified.

Another thing is the greed for change and the desire for development and modernity is very much within the Hindu society of the country, but it should be all within the ethos of Indian civilization or what we can call "Hindu modernism". Everywhere people are trying to break old social structures because they are dissatisfied with their present, but do not know what they are looking for. People have a desire to be like the modern world. However, more and more people reject the idea of the superiority of Western culture and do not know clearly which high points this new modernity will pass through. We have no other model of modernism except the western world and Japan. And, India in itself is a classic example of Dipankar Gupta's suggested 'illusion of modernity'. People hardly realize that modernity does not mean smartphones, Facebook or driving the latest cars. The context of modernism is essentially people; there are things like social structures, gender relations and political system. 'Hindu modernism' is a very disputed issue even among Hindu nationalists and they are struggling with the question of how to save the traditions and old culture and customs while facing the rapid economic transformation that eventually changes the entire social structure. Make sure.

It is clear that the political activism of the youth does not mean fighting elections, but to be aware and agitated on topical issues. If the younger generation rises above their entertainment, convenience, then hundreds of issues can pierce their hearts like thorns. Inflation, corruption, lynching, dynastic politics, expensive education and medicine, evacuating villages, dwindling groundwater, Muslim terrorism, Maoist and Naxalite violence, Bangladeshi infiltration, out of hand Kashmir, changing equation of population, farmer suicides, poor and The growing gap between the rich are national issues, there will be more local issues than these, which can be identified by keeping the eyes and ears open. . The need is that the youth should be active in electoral politics, as well as their activism on these burning issues. The political scenario of the country will definitely change after receiving his energy, ability, sensitivity and patriotism and for this his active participation in elections.

Conclusion

Youth are skilled in the use of technology. Effective changes can be brought in society by making it a tool. Youth can end the wall between the two communities. It may play a role in restoring peace. If desired, the youth power can organize and take the stand of non-violent movement. Educated, able youth can be the carriers of social, political, economic progress of the nation. Along with strengthening the foundation of the nation, it will also become the guardian of national unity. Actually, the path of youth participation in politics reaches through the path of student movements. For the last few years, there has been a ban on the selection of student organizations in major universities of the country. Apparently, due to the same contemporary political, social and economic circumstances, youth are moving away from politics. On top of that, the college-university where there is a great possibility, there is a ban on political activities. Criminal and molestation incidents are reported in colleges and universities to prevent superficial levels. But the solution to deal with such incidents is not appropriate to stop the entire activity. It is possible that senior politicians are ahead of the youth in terms of experience and political maturity, but we have to remember that youth like Bhagat Singh, Rajguru, Sukhdev, Ashfaq and Chandrashekhar Azad were born in this country which is still the ideals of millions of youth. Then what is the fear of the government that is trying to gnaw on student politics. Is it not that the aim is to dissuade the young generation from the vicious cycle of economic policies.

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