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## Fundamental Rights To Uplift The Status Of Women

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### Abstract

The fundamental motivation behind this exploration paper is to gain comprehension of common freedoms of ladies. The fundamental explanation, that the privileges of ladies have been sabotaged is because of the presence of the man centric culture. In the male predominant society, inclination was given to the male youngsters, there were practices of female foeticide and female child murder. Females were considered as liabilities, which would prompt use, though guys were respected to be the resources, which would produce abundance for their families. The dynamic and different forces and specialists were vested in the possession of guys. The duties of the females were restricted to performing of the family unit errands, youngster improvement and taking care of the relatives. Women's privileges are the principal basic liberties that were revered by the United Nations for each individual on the planet almost 70 years back. These rights incorporate the option to live liberated from viciousness, bondage, and separation; to be taught; to possess property; to cast a ballot; and to acquire a reasonable and equivalent pay.

### Introduction

In the past, women's lives and how they face cruelty, violations, isolation and coercion were understood as fundamental freedoms, not valued. In the past, women followed certain norms and practices that placed many restrictions on them, mostly in a male-dominated society. Fundamental freedoms created by activists, fundamental freedom instruments and states were crucial to ensure that the structure of fundamental freedoms created and adapted the gender aspects of the violation of common freedoms overwhelmingly to protect women. The competent guarantee of women's basic freedoms requires a broad understanding of the most important cultural structures and power relations that characterize and strengthen women's ability to value common freedoms. These power structures affect all areas of life, from legal and legislative issues to economic and social strategy, family and network life, education, preparation, fitness improvement and business opening. Achieving unity between women and men and killing all kinds of victimized women are central to the common freedoms and values of the United Nations. However, women around the world tend to experience violations of their basic liberties throughout their lives, and the common liberties of women have generally not been needed. Implementing correspondence between women and men requires a comprehensive understanding of the ways in which women experience separation and are denied unity in order to create appropriate techniques and standards to end such inequalities. Some gatherings of women experience additional differences due to their age, identity, ethnicity, religion, social status, marriage, education, disability and economic status. These interrelated types of discrimination must be considered when considering actions and responses to women who have fallen in combat (Women are Human Rights, 201 ). The fight against oppressive medicine is crucial to the





advancement of women. In addition to these, the need for women's privileges must be counted and their vigorous use promoted. Women have an important task before the public. They are considered important means of raising and supporting a family. Unlike how women's commitment to national advancement matches that of their male counterparts, they experience various constraints that prevent them from realizing their developmental potential. Against that view, legislators all over the world wanted to organize the demands and interests of women and control their involvement at various stages and overcome obstacles to their empowerment. The expression "empowerment of women" refers to empowering women to make all important choices as an independent starting point identified with her as a lifetime that makes her achieve achievements in all stages of life.

### Strengthening of Women

Strengthening in the current presence has gotten one of the most exhaustively utilized terms that demonstrates progress and advancement of ladies. Ladies' gatherings, non-administrative advancement associations, activists, lawmakers, governments and worldwide offices allude to strengthening as one of their fundamental goals. Strengthening prompts age of mindfulness and comprehension among ladies with respect to programs, plans, measures, procedures, strategies, and rules. It is considered as a venture, which regularly people go through, which in the end prompts changes and changes. Strengthening is alluded to as a cycle to change the dissemination of intensity, both in relational relations and in establishments all through the general public. Another significance connotes, the way toward gaining, giving, presenting the assets and the methods or empowering admittance to an authority over such methods and assets. Given the abovementioned, the term is along these lines, more applicable to the underestimated gatherings, poor people, the unskilled people, the indigenous networks, and those ladies, who are attempting to gain their privileges inside the general public (Anonuevo, 1995). Strengthening is a mind boggling issue, with fluctuating translations in social, monetary, social, and political systems. With strengthening of ladies, they started to procure comprehension of number of regions, these are support in the dynamic cycles; hometown work should be done by the two guys and females and not only females without help from anyone else; ladies should assume responsibility for the regenerative capacities and settle on the size of the family; ladies should be permitted to spend the pay, she has acquired, as indicated by her own requirements and wants, working ladies should esteem and enjoy the exhibition of their occupation obligations; they should act naturally certain and figure out how to represent their privileges and ought to have the capacity to forestall criminal and vicious acts (Anonuevo, 1995).

### Fundamental Rights to Uplift the Status of Women

The Articles under Part III of the constitution of India, identifying with the Fundamental Rights which attempt to improve the status of ladies and give equivalent occasions to them are expressed as follows: (Chapter III, n.d.). As indicated by Article 14 of the Constitution of India - All people, incorporating ladies are equivalent according to the law and they are additionally





qualified for appreciate equivalent insurance of laws inside the regional ward of India. It means that all people regardless of sexual orientation, should be dealt with similarly in comparable conditions. The State ought not make any separation between one individual and another, and the law should be directed equally. Article 15 of the Constitution of India manages restriction against segregation - It forbids the state to make any kinds of oppression any resident remembering ladies for grounds of race, standing, sex, nationality, religion, spot of birth and financial foundation. It expresses that all residents are qualified for appreciate equivalent rights with respect to admittance to shops, lodgings, eateries, banks, framework, public spots and so forth. Yet, the state has the option to make any uncommon arrangements for ladies and youngsters and furthermore for, booked standings, planned clans and other in reverse classes.

As indicated by Article 16 of the Constitution of India - All residents including, ladies will appreciate balance of chance in issues of public business, regardless of their sexual orientation, races, ranks, nationality, religions and financial foundations. There are sure exemptions, for example Parliament may endorse by law that habitation inside the state is needed for a specific work. The State is engaged to hold certain posts for in reverse classes and furthermore for the booked standings and planned clans and arrangement in association with a strict association might be held for people having a place with that religion.

According to Article 17 of the Constitution of India - The System of unapproachability is killed and Untouchability (offense) Act of 1955 was authorized by the parliament. This Act was altered by Untouchability (offense) Amendment Act 1976, to make the law more tough to eliminate distance from the general public. As per Article 19 of the Constitution of India, each resident including ladies reserve the option to the right to speak freely of discourse and articulation, to gather calmly and without arms, to frame associations or relationship, to move uninhibitedly all through the nation, to live or settle down in any piece of the nation and to rehearse any calling or to continue any legitimate exchange or business in understanding to one's own desires.

According to Article 21 of the Constitution of India - No individual will be denied of life or individual freedom, besides as indicated by the methodology set up by law. This privilege to life, incorporates option to live with nobility, right to protection and so forth. Abusive behavior at home against ladies is additionally disdainful to Article 21 of the Indian Constitution, since it debilitates the sense of pride and poise of ladies, who are casualties.

As per Article 21A of the Constitution of India - The State will give free also, obligatory schooling to all youngsters, who are between the ages of six to fourteen years in a way, as the state may decide by law. To give office to the ladies blamed - according to Article 20 for the Constitution of India, no individual including ladies will be sentenced for any offense aside from infringement of a law and any individual will not be indicted and rebuffed for a similar offense more than once. Any individual ought not be blamed for any offense, the person in question will





be constrained to be an observer against oneself. To forestall shameless dealing with ladies and young lady kid.

Article 23 of the Constitution of India - Prohibits the traffic in people and constrained work. In compatibility of this Article, Parliament has passed the *Suppression of Immoral Trafficking in ladies and Girls Act, 1956*, which is currently renamed as the *improper Trafficking (Prevention) Act 1956*, for rebuffing the activities, which bring about dealing with people. To deny youngster work, particularly young lady kid according to Article 24 of the Constitution of India - Employment of kids, underneath the age of fourteen years in processing plant or mine or occupied with some other risky business is precluded.

Under Article 25 of the Constitution of India - All people including ladies are similarly qualified for opportunity of inner voice and the privilege of opportunity to declare, practice, and proliferate religion.

#### Legitimate Framework for Women and Work

Ladies in India speak to more than 32 percent of the monetarily dynamic populace of the second most populated nation on the planet. The Indian constitution ensures balance for ladies under the watchful eye of the law, and institutional help for ladies appears to be progressed, with numerous laws to secure the privilege of ladies at work. The work laws in India, can be industry explicit, district explicit or unified. The Acts have been expressed as follows: (India: The Legal Framework for Women and Work, 2012). Equivalent Remuneration Act, 1976 - This law intends to forestall sex segregation of wages, recruiting, advancement, or preparing, and can be dodged through pay renaming of gifted and untalented specialists. Regularly, paying little heed to the sort or ability level of a work, ladies are put in the untalented, lower paid pay class, while men are put in the talented, higher compensation classification. The Act incorporates, equivalent compensation to people laborers for same or comparative work performed. There ought not be any segregation in enrollment and administration conditions, aside from where work of ladies is limited by the law, for example, night hours or industry explicit requirements. Public Commission for Women Act, 1990 (Act of Parliament) - Creates a National Commission for Women to survey existing legal insurance of ladies, get ready occasional reports to the Central Government on issues identifying with assurances for ladies' privileges, investigate complaints identifying with the hardship of these rights, and monetarily aid the prosecution of issues influencing ladies.

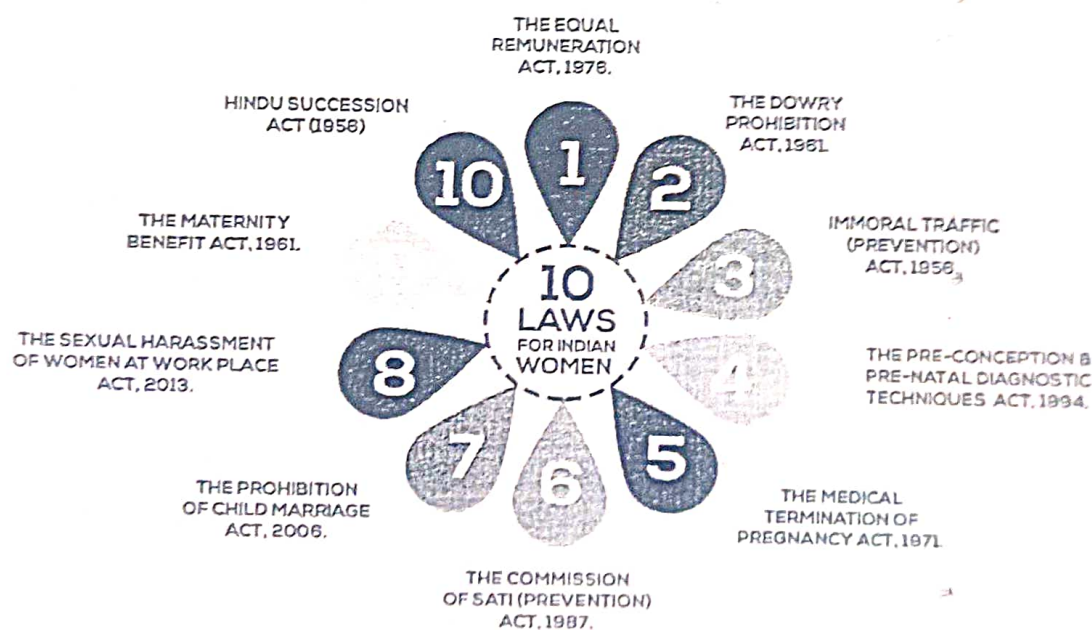
Protected (74th Amendment) Act, 1992 - Women in political force at the neighborhood level have battled for mass education programs and for power over assets, for example, water. Since the working of the workplace has gotten dynamically wealthy, parties just set forth a couple of ladies applicants, and these are regularly family members. While these ladies are getting advanced, by and large there are as yet relatively few ladies in public governmental issues. The



Amendment orders 33% reservations or quantities for ladies in neighborhood overseeing bodies in state or public organizations.

The Protection against Sexual Harassment of Women at the Workplace Bill, 2010 - This bill, would make a meaning of lewd behavior inside the work environment, and make it obligatory for each association with more than 10 representatives to make panels, headed by ladies to direct inappropriate behavior complaints. These advisory groups could accumulate proof and would be comparable to Civil Courts, albeit hazardously, individuals don't have to have a legitimate foundation. Moreover, punishments would be made for managers that incorporate fines.

Maternity Benefits Act, 1961 – This demonstration allows a lady to 12 weeks of leave with full compensation related with the introduction of a kid and there is no reception advantage. It is unlawful for a business to release or suspend a lady during or due to maternity leave. A lady specialist must be allowed to take two nursing breaks, notwithstanding ordinary breaks, until her youngster is 15 months old.



### Human Rights

Common liberties are commonly perceived similar to those rights that are characteristic for all individuals. The idea of basic freedoms recognizes that every individual is qualified for practice their privileges with no types of separation seeing zones, for example, position, belief, race, shading, sexual orientation, language, religion, political or other feeling, public or social source, property, birth, foundation and status. Common freedoms are legally ensured by the public constitutions and laws, provincial and global settlements and reports. They shield the people and





gatherings against exercises that block inside the course of their major opportunity and human poise (Women's wellbeing and basic freedoms, 2007).

#### Conclusion

The fundamental motivation behind this exploration paper is to gain comprehension of common freedoms of ladies. The fundamental explanation, that the privileges of ladies have been sabotaged is because of the presence of the man centric culture. In the male predominant society, inclination was given to the male youngsters, there were practices of female foeticide and female child murder. Females were considered as liabilities, which would prompt use, though guys were respected to be the resources, which would produce abundance for their families. The dynamic and different forces and specialists were vested in the possession of guys. The duties of the females were restricted to performing of the family unit errands, youngster improvement and taking care of the relatives.

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## Analytical Study Of Scheduled Tribes' Representation And Proportion In Legislative Assembly In Vidarbha Region Of Maharashtra In India 2009-2019

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As the proportion of scheduled tribes in the social structure of Vidarbha is greater than rest of the Maharashtra, the tribal communities have played an important role in the electoral politics of Vidarbha. The present paper sheds light on the political representation of scheduled tribes in the last 3 State Legislative Assembly elections in the backdrop of the reservation given to them in the last 70 years. It also tries to understand how representation of ST's has been distributed tribe-wise.

### Need of the Study

It is essential to understand the exact pattern of the representation of ST's in the present times. It is also essential to know how this representation has been distributed tribe-wise among the ST's

### Importance of Study

Political sociology & Political Anthropology world-over tries to understand the nature of political leadership of tribal communities. The present study will be significant in understanding the nature of political leadership of tribals in different states in modern times.

### Objectives

- (1) To understand the pattern of representation of scheduled tribes
- (2) To find out the distribution of representation of scheduled tribes among various communities.

### Research Problem

- (1) Is the pattern of representation of scheduled tribes changing ?
- (2) Is there social expansion of political representation in various communities among the scheduled tribes after decentralization of power ?

### Scope & Limitations

The present study is confined to the State Legislative Assembly Elections of 2009, 2014 & 2019 in Vidarbha region in India. This study is limited to representation of scheduled tribes.

### Research Method

The political & social information of the members of Vidhan Sabha was collected during the surveys done from time to time & this information has been used in this study. In addition to this, the reports & data published by election commission & newspaper clippings have also been used.



## Analytical Study Of Scheduled Tribes' Representation And Proportion In Legislative Assembly In Vidarbha Region Of Maharashtra In India 2009-2019

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### Hypothesis

- (1) The Gond community among the scheduled tribes gets the highest political representation & is the dominant caste.
- (2) The non-Gond communities among the ST's do not get much representation & share in power.

### Keywords

Scheduled Tribes, Gond, non-Gond castes, Reservation, Political Representation & Proportion.

An effort has been made in post-independence period to bring the tribal castes into the main stream by accepting democracy & reservation. The ST's were given reservation in elections from Gram Panchayat to Lok Sabha (Local to National Level) the House of People (Lok Sabha) in proportion to their population for their political empowerment in the last 70 years. Hence it is essential to understand the nature of representation of ST's in last three Vidhan Sabha elections in Vidarbha. It will help in understanding current state of ST representation. So an analysis of their political representation in Vidhan Sabha has to be done.

Nature of representation of scheduled tribes in Vidhan Sabha elections in Vidarbha .

Out of the total 186 MLA's elected from Vidarbha during the 2009, 2014 & 2019 Vidhan Sabha elections, there were 21(11.29) S.T., General category 43(23.11), ObC 89(47.48) S.C. , 30 (16.12) S.T. and 3(1.61) unidentified.

The scheduled tribe category is made up 47 different tribes. Its care can be understood by analysis their representation tribe-wise. In Vidarbha politics, the Gond tribe is regarded as politically, economically & educationally dominant. So its is important to understand their political status.

1. **Gond** : The Gond tribe regards itself as king. It is more advanced educationally economically and number-wise as compared to other tribes in Vidarbha. Taking advantage of this, the Gonds have fortified their position in employment also. All these conditions have benefited them in political field too. as shown by the statistics. Out of the 21(11.29) ST MLA's, 15(8.08) MLA's are of Gond tribe. Their share in representation of ST's is 71.42%. This tribe has enjoyed a prominent position in council of ministers. Raje Dharmaravbaba Atram, Raje Amrish Atram, Vasant Purke have got ministerial positions in governments of various parties. This data makes it clear that Gond tribe gets the highest representation & share in power. Hence hypothesis No.1 'among ST's bond tribe gets highest representation & is the dominant caste' is found to be correct

### Representation of non-Gond scheduled tribes

There are 47 tribes among the ST's. Only 5 of them have got representation in last three Vidhan Sabha elections in Vidarbha. Four of them are non-Gond tribes. The details of their representation are as follows:

2. **Korku** : Korku is an important tribe in Western Vidarbha. Out of 21 S.T. elected MLA's 2(1.07) are Korkus. Their share in S.T. representation is 9.52%. They have not got chance of ministership

3. Mana : Mana is an important tribe in East Vidarbha. 2(1.07) MLA's of this tribe have been elected. Their share in S.T. representation is 9.52%. They also have not got ministership.
4. Andh : Only 1 MLA of this tribe has been elected from 2009 to 2019. Their MLA, Shivajirao Moghe got the chance to be a minister. Their share in ST representation is 4.76%
5. Pardhan : Only 1 MLA of this tribe has been elected during last three Vidhan Sabha elections. Their share in ST representation is 4.76% . They have not got ministership.

The above statistics & analysis makes it clear that the 4 tribes among the non-Gond ST's have got only 28.57% political representation. The Gond tribe, on the other hand, got 71.42% chance or representation. This shows the one-sided dominance of the bond tribe. Hence, hypothesis no. 2 'The non-bond communities among the ST' s do not get much representation & share in power' is proved.

#### The tribes which did not get representation -

Out of 47 scheduled caste tribes, only 5(10.63) got representation whereas 42(89.36) tribes did not get representation. It is true that all the communities cannot get representation in a single election. But in the post-independence period, only certain tribes have got representation repeatedly, and almost 90% tribes have rarely got represented. Therefore following recommendations are made:

1. Three lists of scheduled tribes should one be made & given reservation in proportion to their population.
2. In the 1st list Gond tribe should be given reservation in proportion to their population.
3. The 2nd list should include non-Gond tribes & they should be given reservation in proportion to their population.
4. The third list should include those tribes which have got very less on no representation in the post-independence period & they should be given reservation in proportion to their population.

If reservations are given in this manner then its benefits will reach all people & all communities of the society. They will be able to reach the people at the lowest position in society & then the objectives of our constitution makers of giving reservation will become successful. If the current system of reservation continues for an indefinite period of time, it will not help in empowerment of the scheduled tribes. Therefore, showing political will & social initiative some constitutional amendments need to be done.

TABLE NO 1  
REPRESENTATION OF DIFFERENT CASTE-CATEGORIES IN LEGISLATIVE  
ASSEMBLY ELECTIONS IN VIDARBHA REGION 2009-2019

Sr. No.	Caste Category	East Vidarbha	West Vidarbha	Total	No. of castes who got representation	No. of castes who did not get representation	Total castes in category
1	Open	15 ¼15-22½	28 ¼31-11½	43 ¼23-11½	8	N.A.	35 A.
2	OBC	51 ¼53-22½	38 ¼42-22½	89 ¼47-48½	13 ¼3-21½	391 ¼96-78½	404
3	S.C.	15 ¼12-62½	15 ¼16-16½	30 ¼16-12½	7 ¼11-86½	52 ¼88-13½	59
4	S.T.	12 ¼12-50½	9 ¼10-00½	21 ¼11-29½	5 ¼10-63½	42 ¼89-36½	47
5	UNIDENTIFIED	3 ¼1-61½	00	3 ¼1-61½	01	N.APL.	01
	TOTAL		96	90	28 ¼5-08½	485 ¼94-91½	511

Source - Based on - Information collected during survey

N.A - Not available N.APL - Not applicable.

Table - 2

Representation of Scheduled Tribes in Legislative Assembly Election in Vidarbha Region 2009 to 2019

S. No.-	Caste/Tribe	East Vidarbha	West Vidarbha	Total	Share in S.T. Category
1	•Gond	10 ¼10-41½	5 ¼5-55½	15 ¼8-06½	71-42
2	Koraku	00	2 ¼2-22½	2 ¼1-07½	09-52
3	Mana	2 ¼2-08½	00	2 ¼1-07½	09-52
4	•Aandh	00	1 ¼1-04½	1 ¼0-53½	04-76
5	Pardhan	00	1 ¼1-04½	1 ¼0-53½	04-76
	Total	12 ¼12-50½	9 ¼10-00½	21 ¼11-29½	100

Source - On the basis of Field Work and Survey during election.



- Castes who got chance in Cabinet-Ministry-
- On the basis of Total MLAs in East Vidarbha 96 and West Vidarbha MLA total 90-
- Percentage on Total MLA 186 in Vidarbha Region.

### Notes and Reference

**Castes** - Caste is based on birth of a person and the person's place in society. profession, rights and duties are formulated on it. In India one can change one's religion but not be caste. In post independence period, the SC, ST and OBC's were given education, employment and political reservation on the basis of their castes. Though India is a secular country according to its constitution but Indian politics is based on caste and not class.

**Reservation** - The Indian Reservation policy tries to provide opportunities for citizens based on their castes in parliament, legislature, jobs and education. It is specially for the benefit of lower castes and tribes.

### Scheduled Tribes

The people who are original natives, residing in forests, mountainous regions, remote areas, valleys and whose lifestyle is different on nature and who are culturally different from others are called schedule tribes or Adivasi. According to Article No.366,342 and other articles of Indian Constitution, these people have been given special rights and reservation.

### Suggestion & Recommendations

There should be reservation in reservation Scheduled Tribe Category. These will put a break to the monopoly of a few Tribes with in the category. Alternately, all communities should get benefit of reservation.

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**ANALYTICAL STUDY OF REPRESENTATION AND POWER SHARING OF SCHEDULED CASTES IN STATE LEGISLATIVE ASSEMBLY IN VIDARBHA REGION OF MAHARASHTRA IN INDIA**  
(Special reference to State Legislative Assembly Elections 2009, 2014, 2019)

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Vidarbha is the region of Sanghabhumi as well as Dikshabhumi & various socio-political movements originated from here, as evident from history. The population of scheduled castes in Vidarbha is larger than rest of Maharashtra & the Dalits in Vidarbha have been more capable & active than rest of Maharashtra. Hence understanding the nature of scheduled caste representation in last 3 Vidhan Sabha elections in Vidarbha Region of Maharashtra State in India is important. The present paper tries to shed light on scheduled caste politics condition & further with respect to their representation & share in power in State Legislative Assembly (Vidhan Sabha) elections in Vidarbha. It is also tries to study the representation & share in power of Various castes among the scheduled castes to understand the reality of Dalit Politics.

**Need of study -**

More than 70 years have passed since the beginning of reservation in India. An analysis & study of scheduled caste representation & share in power in State Legislative Assembly (Vidhan Sabha) elections in Vidarbha will help us to understand whether there has been any statistical & fundamental change in the nature of scheduled caste representation in last 7 decades.

**Significance of study :**

This study is important to understand the nature of S.C. representation & whether various communities in this category get representation or not.

**Objectives :**

1. To Find out the Participation pf SC's in decision making process and share in political power?
2. To understand whether various castes among the SC's get appropriate representation & share in power. Whether they have been politically empowered ?

**Research Question :**

An important & useful question is to ask whether various castes among the SC's get proper representation & share in power .



**Scope & Limitation**

This study is limited to the State Legislative Assembly elections in Vidarbha region in India 2009 to 2019. The study is confined to the scheduled castes only.

**Research Method**

The political & social information of the MLA's in Vidarbha which has been collected during surveys done from time to time has been used in this study. Similarly, the reports & statistics published by the election commission & newspaper files have been used.

**Hypothesis**

1. The Mahar-Navabudha community among the SC's in Vidarbha gets the highest representation & share in power & it is dominant caste in this category.
2. The competition among the SC's is mainly between Baudhas & Hindu-Dalits.
3. The Lingayat Dalits get the smallest representation & don't get share in power.
4. The candidates of SC category do not get elected on general category seats.

**Keywords :** Scheduled castes, Baudha Dalit, Hindu Dalit, Lingayat Dalit, Political Representation & Power Sharing, Reservation.

The scheduled castes in Vidarbha are considered as politically active & mobilized. The number of SC's in social structure of Vidarbha has been very important. By taking benefit of reservation the SC's, specially the Mahar-Navbaudh communities, have made great progress, such picture is created. On this background, knowing the reality of representation of SC's in Vidhan Sabha politics in Vidarbha is essential & significant.

**Representation of Scheduled castes in Vidhan Sabha**

Among the total 186 elected MLA's in Vidarbha during the 2009, 2014 & 2019 elections, 30(16.12) SC MLA's, 21(11.29) ST MLA's, 89(47.48) OBC MLA's, 43(23.11) general category MLA's & 3(1.61) unknown MLA's got elected. A caste-wise analysis of the SC representation needs to be done to understand its nature & pattern of S.C.politics.

**Representation & share in power of various communities in SC category**

The SC category is made up of 59 various castes. We can understand the core of Sc representation by analyzing it caste-wise. The Mahar-Navbaudh caste is considered as economically, educationally & politically dominant. So it is important to understand its political condition and status.

1. **Mahar Navbaudh :** Out of total 186 elected MLA's in 2009, 2014, 2019 elections in Vidarbha, 30(16.12) are from SC category. Out of these, 12(6.45) are from Navbaudh caste. Their share in SC representation is 40%. Rajkumar Badole & Nitin Raut have occupied important position in Cabinet. Nitin Raut



has been given guardian minister ship of Nagpur. This community has a lot of share in educational institutions & jobs in Vidarbha. This community's land ownership is also more than other SC's in Maharashtra. This data & analysis shows that Mahar-Navbaudh community gets highest representation & share in power in State Legislative Assembly elections in Vidarbha. It is the dominant caste & therefore Hypothesis No.1 - The Mahar-Navabudha community among the SC's in Vidarbha gets the highest representation & share in power & it is dominant caste in this category is found to be correct.

### Representation of Hindu-Dalits

Out of the total 30 Dalit MLA's in Last three Vidhan Sabha elections in Vidarbha, Baudha were 12(6.44), Hindu Dalit were 15(8.06) & Lingayat Dalit were 3(1.61). This share in representation of scheduled castes is Baudha Dalit 40%, Hindu Dalit 50% & Lingayat Dalit 10%. These statistics show that the competition is between Budha & Hindu Dalits in Vidhan Sabha elections in Vidarbha. Hence Hypothesis No. 2 : The competition among the SC's is mainly between Budhas & Hindu Dalits, is proved.

#### 2. Charmakar :

Out of 30 MLA's of scheduled caste, 6(3.22) candidates of charmakar caste have been elected. Their share of percentage in scheduled caste is 20%. After the Mahar caste, the second highest representation is received by the Chamakar caste. The reality that not a single non-Mahar Dalit MLA has got ministership cannot be denied.

#### 3. Sutar-Balai

The candidates of this community were elected 3(1.61) times. Their share in S.C. representation is 10%.

#### 4. Mehtar :

The candidates of Mehtar caste were elected 3(1.61) times. Their share in S.C. representation is 10%.

#### 5. Khatik :

The candidates of Khatik caste were elected 3(1.61) times. Their share in S.C. representation is 10%.

This among the 4 Hindu-Dalit castes, everything 3 MLA's have represented in State Legislative Assembly. None of these Member of Legislative Assembly's (MLA) managed to become a minister. The parties in power were different in 2009, 2014 & 2019. Even after change in power no Hindu or ligayat Dalit MLA got ministership. However the percentage of Hindu Dalit MLA's of getting is elected is 50%.

#### 6. Lingayat Dalit :

One Lingayat Dalit MLA got elected in 2009, 2014 & 2019 elections each. Their total is 3(1.61). Their share in SC representation is 10%. The Baudha Dalits have got 40%

& Hindu Dalits 50% representation. But unlike Hindu Dalits Lingayat Dalit MLA's were not given place in the council of Minister. On the contrary, Baudha Dalit MLAs got the chance of Ministership in every Council of Ministers. This data & analysis shows that Hypothesis No..3 : The Lingayat Dalits get the smallest representation & don't get share in power, is proved.

### Representation & share in power of SC's in State Legislative Assembly

In the 5 District Level Rural Local Government (Zilla Parishad) elections held in Nagpur from 1992 to 2012, in the 25 general category posts, 2 persons of general category & 23 persons of OBC, SC & ST categories have got elected every times. This shows that reservation is benefiting the empowerment of these categories at local self government level. But this benefit has not extended in the increase in representation of SC's in Vidhan Sabha elections. This is because not a single SC candidate could get elected from a general category seat in the last three State Legislative Assembly (Vidhan Sabha) elections in Vidarbha. But the proportion of OBC's getting elected from general category posts even without reservation is quite high. Out of 186 MLA's 89 OBC MLA's have got elected from general category without reservation.

Due to reservations in education & jobs, political reservation given by the 73<sup>rd</sup> & 74<sup>th</sup> constitutional amendments, control over educational & government institutions, land ownerships, having highest proportion among the voters & having social prestige & acceptance, the OBC's have succeeded in increasing their influence in the political field. Therefore chances of an OBC candidates getting elected are more as compared to a general category candidate. The OBC's get this benefit in Vidhan Sabha elections in Vidarbha & get the opportunity of highest representation.

### Number of castes who did not get representation -

Out of 59 S.C. communities, only 6 have got represented in last three State Legislative Assembly (Vidhan Sabha) elections. Remaining 53 castes could not get represented in Vidhan Sabha. Thus certain specific castes get highest & frequent political representation & the minority SC's rarely get representation.

### In consequential proportion of SC's getting elected in general category seats -

During the last 5 Zilla Parishad elections in Nagpur from 1992 to 2012, in 25 general category seats, almost 22-23 persons of OBC, SC & ST categories are getting elected. But in State Legislative Assembly (Vidhan Sabha) elections though the number of OBC candidates getting elected in general seats is quite large, candidates of SC category have not been elected. Thus Hypothesis No. 4 - SC category candidates do not get elected from general category seats is proved.

### Suggestion & Recommendations -

There should be reservation in reservation Scheduled Caste Category. These will put a break to the monopoly of a few Caste with in the category. Alternately, all communities should get benefit of reservation.



TABLE NO 1  
Representation of Castes - Categories in Legislative Assembly Election in Vidarbha Region, 2009-2019

Sr. No.	Caste Category	East Vidarbha	West Vidarbha	Total	No. of castes who get representation	No. of castes who did not get representation	Total castes in category
1	Open	15 (15.22)	28 (31.11)	43 (23.11)	8	N.A.	N.A.
2	OBC	51 (53.22)	38 (42.22)	89 (47.48)	13 (3.21)	391 (95.78)	404
3	S.C.	15 (12.62)	15 (16.16)	30 (16.12)	7 (11.86)	52 (88.13)	59
4	S.T.	12 (12.50)	9 (10.00)	21 (11.29)	5 (10.63)	42 (89.36)	47
5	Unidentified	3 (1.61)	00	3 (1.61)	01	N. Apl.	01
	Total		96	90	28 (5.08)	485 (94.91)	511

Source : On the basis of survey during elections.

N.A. - Not available

N.Apl. - Not applicable

Table No. 2  
Representation of Scheduled Caste Category castes in Legislative Assembly Election in Vidarbha Region 2009-2019

S. No.	Caste	East Vidarbha	West Vidarbha	Total	Share in S.C. Category
Bouddha Dalit					
1	€ Mahar	9(9.37)	3 (3.33)	12 (6.45)	40.00

Hindu Dalit					
2	Charmakar	3 (3.12)	3 (3.33)	6 (3.223)	20.00
3	Balai	3 (3.12)	00	3 (1.61)	10.00
4	Mehtar	00	3 (3.33)	3 (1.61)	10.00
5	Khatik	3 (3.12)	00	3 (1.61)	10.00
	Total	9 (3.12)	6 (6.66)	15 (8.06)	
Lingayat Dalit					
6	Lingayat Burud	00	3 (3.33)	3 (1.61)	10.00
	All Total	18 (18. 75)♦	12 (13. 33)♦	30 (16. 12)♦	100

Source - On the basis of Field Work and Survey during election.

• Castes who got chance in Cabinet-Ministry.

♦ On the basis of Total MLAs in East Vidarbha 96 and West Vidarbha MLA total 90.

\* Percentage on Total MLA 186 in Vidarbha Region.

### Notes and References -

- (1) **Caste** - Caste is form of social stratification chaterized of a style of life which often includes an occupation, ritual status in a hierarchy and customary social interaction and exclusion based on cultural notions of purity and pollution.
- (2) **Scheduled Castes** - The scheduled castes (SC's) is officially designed the group of historically disadvantaged people in India to provide reservation and certain special concessions for their upliftment by Govt. of India.
- (3) **Reservation** - The Indian Reservation Policy tries to provide opportunities for citizens based on their castes in parliament, legislatures, jobs and education. It is specially for the benefit of lower castes.
- (4) **Vidarbha - Maharashtra** - Vidarbha is a backward region in Maharashtra State in India.
- (5) **O.B.C** - Other Backward Class of backward caste group.
- (6) **S.T.** - Scheduled Tribe is a group of backward trips.
- (7) **Open-General Castes** - Open-Gengeral castes is a group of so called forward class.
- (8) **Boudha Dalit** - After Dr.Babasaheb Ambedkar changed his religion and accepted Buddhism after 1954 , the Mahar Community in Vidarbha which was considered as untouchables also changed their religion and accepted



- Buddhism. Even after changing their religion, they are getting the benefits of reservation.
- (9) **Lingayat Dalit** - In 12th Century Mahatma Basveshwar established Lingayat Religion based on Equality and Modernity and many untouchables accepted this religion. In post independent period, these Lingayat Dalits are not getting benefits of reservation. The dominant Dalits are took in keeping the lingayat Dalit away from this benefits. They have declared that Lingayat Dalits are not Dalits, so that they do not become sharers or competitors in political powers.

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  4. Field Work and Survey.
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## Women Empowerment In India: National Policies

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### Abstract

The principle of gender equality is enshrined within the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution not only gives equality to girls but moreover empowers the State to adopt measures of positive discrimination in favour of girls. Within the framework of a democratic polity, our laws, development policies, Plans and programmes have aimed in the direction of girls' improvement in distinct spheres. From the Fifth Five Year Plan (1974-78) onwards has seen a marked shift within the approach to girls' issues from welfare to development. In modern-day years, the empowerment of girls has been identified due to the fact the vital trouble in identifying the recognition of girls. The National Commission for Women have become set up through the method of an Act of Parliament in 1990 to defend the rights and legal entitlements of girls. The seventy 3rd and seventy 4th Amendments (1993) to the Constitution of India have supplied for reservation of seats within the close by our bodies of Panchayats and Municipalities for girls, laying a strong foundation for their participation in preference making at the close by levels.

### Introduction

The present paper is an attempt to investigate the repute of lady empowerment in India the use of severa symptoms and symptoms based totally mostly on information from secondary reassets. The observe well-known that lady of India are fairly disempowered and they revel in tremendously lower repute than that of men regardless of many efforts undertaken through manner of method of government. Gender hollow exists regarding get proper of access to education and employment. Household choice making electricity and freedom of movement of lady variety appreciably with their age, education and employment repute. It is located that reputation of unequal gender norms through manner of method of lady are however prevailing within the society. More than 1/2 of of the lady bear in mind partner beating to be justified for one cause or the different. Fewer lady have final say at the manner to spend their earnings. Control over cash earnings will growth with age, education and with area of residence. Women's exposure to media is also an awful lot much less relative to guys. Rural lady are more at risk of domestic violence than that of metropolis lady. A large gender hollow exists in political participation too. In the ultimate five decades, the concept of lady empowerment has long past via a sea exchange from welfare oriented approach to equity approach. It has been understood due to the fact the technique through manner of method of which the powerless gain extra control over the conditions of their lives. Empowerment especially includes control over reassets and ideology. According to Sen and Batliwala (2000) it effects in a growing intrinsic capability greater self confidence, and an inner transformation of one's reputation that allows one to triumph over outdoor barrier. This view particularly emphasizes on essential elements. Firstly, it's miles a electricity to attain desired desires but now not a electricity over others. Secondly, idea of empowerment is more applicable to parents which might be powerless- whether or not or now no longer they'll be male or female, or organization of individuals, elegance or caste. Though concept of empowerment isn't always precise to lady.





however it's miles particular in that and it cuts all through all kinds of elegance and caste and moreover inner families and families (Malhotra et al, 2002). Women empowerment is also defined as a exchange withinside the context of a lady's existence, which allows her multiplied capacity for primary a fulfilling human existence. It gets pondered every in outdoor qualities (viz. health, mobility, education and interest, repute withinside the family, participation in choice making, and moreover on the quantity of cloth security) and internal qualities (viz. self interest and self confidence) [Human Development in South Asia (2000) as quoted by Mathew (2003)]. UNDP (1990) for the number one time added the concept of Human Development Index (HDI) that advanced initially as a broader diploma of socio-economic improvement of a country but it have emerge as well-known as a diploma of not unusualplace achievements in human development for every the sexes. Contrary to the general belief that development is gender neutral, information show that lady lag on the lower back of men everywhere in the worldwide which consist of India in almost all elements of existence. It is due to this that the point of interest on human development has been to highlight the gender size and continuing inequalities confronting lady because of the truth 1995 (UNDP 1995). The Report stated that without empowering lady ordinary development of people isn't always viable. It further forced that if development isn't always engendered, is endangered.

#### National policies

The National Policy on Empowerment of Women followed in 2001 states that " All sorts of violence in opposition to ladies, bodily and mental, whether or not at home or societal levels, together with the ones bobbing up from customs, traditions or widely wide-spread practices will be treated efficaciously on the way to cast off its incidence. Institutions and mechanisms/schemes for help may be created and reinforced for prevention of such violence, together with sexual harassment at paintings region and customs like dowry; for the rehabilitation of the sufferers of violence and for taking powerful motion in opposition to the perpetrators of such violence. A unique emphasis can also be laid on programmes and measures to address trafficking in ladies and girls." Under the Operational Strategies, the Policy presents:

- a) Strict enforcement of applicable felony provisions and rapid redressal of grievances with unique awareness on violence and gender associated atrocities;
- b) Measures to save you and punish sexual harassment at paintings region and safety of ladies people withinside the organised/unorganized sector
- c) Crime in opposition to ladies - their incidence, prevention, investigation, detection and prosecution to be reviewed often in any respect Crime Review fora on the Central, State and District levels.
- d) Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahila Courts, Family Counseling Centres, Legal Aid and Nyaya Panchayats to be reinforced and improved to cast off VAW and atrocities in opposition to ladies.

The Policy additionally presents that "Women's Cells in Police Stations, Women Police Stations, Family Courts, Mahila Courts, Counseling Centers, Legal Aid Centers and Nyaya



Panchayats may be reinforced and improved to cast off violence and atrocities in opposition to women.

#### **The Case of India**

As some distance as India is concerned, the precept of gender equality is enshrined within the Constitution and uncartha an area within the Preamble, Fundamental Rights, Fundamental Duties and Directive Principles. The Constitution now no longer handiest presents equality to woman however additionally empowers the States to undertake measures of wonderful discrimination in favour of woman. Historically the fame of Indian woman has been stimulated via way of means of their past. There is proof to expose that woman within the Vedic age were given maximum venerated positions within the society (Seth, 2001). They had the proper to training and had been loose to stay single and dedicate their complete existence to the pursuit of understanding and self realization. The married woman done all of the works and sacrifices similarly with their husbands. They had been knowledgeable in numerous disciplines of understanding together with astrology, geography, veterinary sciences or even in martial arts. There had been times of woman taking element in wars and fights. They had been surprisingly reputable inside and out of doors home. Gradually because of numerous socio-political changes, in particular at some stage in the center age, the superb fame of woman declined. The urge for equality at the a part of Indian woman commenced getting momentum at some stage in the colonial times. Noted social reformers and countrywide leaders like Raja Ram Mohan Roy, Annie Besant, Sorojini Naidu and Ishwar Chandra Vidyasagar made selfless efforts to create attention amongst woman approximately their fame and had been pretty a success in putting off numerous social evils together with sati pratha, baby marriage, and polygamy. They additionally endorsed widow remarriage and woman training. The reformers had been a success in growing a base for improvement of woman and theirs try for equality. In route of time Indian society were given converted from conventional to a current one. Consequently woman have become extra liberal and privy to numerous methods of existence. Since they may be pretty able to breaking the conventional limitations imposed via way of means of the society at the moment are hard the patriarchal gadget alevn though in a restricted scale.

#### **Decision Making Power**

Decision making strength of girls in families is one of the essential signs of girls empowerment. It is observed that most effective 37 consistent with cent of presently married girls take part in making selections both on my own or together with their husband on their fitness care, huge family purchases, purchases for each day family wishes and on travelling their own circle of relatives individuals and household (Table 1). Forty 3 consistent with cent take part in a few however now no longer all selections and 21 consistent with cent do now no longer take part in any of the choice. As excessive as in 32.four consistent with cent instances the choice concerning the acquisition of each day family wishes is taken particularly via way of means of the respondents while the selections like go to to her household are in maximum instances taken on my own via way of means of husbands or together. Decision like important family purchases is taken together in maximum of the instances.





#### Freedom of Movement

Free mobility of girls is every other indicator of girls empowerment. The facts famous that approximately 1/2 of of girls are allowed to visit the marketplace or to the clinic on my own (Table 3). Only 38 consistent with cent are allowed to tour on my own to locations outdoor the village or community. While now no longer all girls are allowed to visit those locations on my own, most effective a minority aren't allowed to move at all. Compared to city girls, rural girls have much less mobility. Women's mobility is likewise suffering from their historical past traits like age, training, marital reputation, kind of own circle of relatives and many others. Table four famous that freedom of motion will increase with age alevn though it does now no longer range linearly with training. Seventy consistent with cent of the girls of the very best training institution are allowed to move on my own to the marketplace as in opposition to forty nine consistent with cent of girls and not using a training.

#### Acceptance of Unequal Gender Role

Women's protest in opposition to unequal gender function in phrases in their mind-set toward options for son, spouse beating and many others is every other indicator of girls empowerment. The facts supplied in Table five display that fifty four consistent with cent of girls in India agree with spouse beating to be justified for any of the precise motives. Similarly 35 consistent with cent girls agree with it to be justified in the event that they overlook their residence or children. However, settlement with spouse beating does now no longer range a good deal via way of means of girls's age and family shape, however decline sharply with training. It is to be referred to that even a number of the maximum knowledgeable girls, at the least one in 3 concurs with one or extra justifications for spouse beating. In rural regions girls are commonly extra agreeable to spouse beating than in city regions. Agreement is decrease amongst by no means married girls compared to ever married girls.

#### Elected Women Members

Many elements are accountable and decisive withinside the election of girls applicants consisting of literacy, economic position, liberal own circle of relatives historical past, assist of different individuals of the own circle of relatives, robust persona and many others. Since maximum of the girls lack get admission to to those, few girls get tickets or even fewer get elected from this handful of girls applicants. Table 2.thirteen indicates the elected girls Members in Lok Sabha. From the desk it's far clean that percent of girls individuals to the overall individuals has been always much less than 10 consistent with cent in every Lok Sabha beginning from 1st to twelfth one. This indicates negative participation of girls in political field.

#### Conclusion

There are numerous constraints that take a look at the technique of women empowerment in India. Social norms and own circle of relatives systems in growing nations like India, manifests and perpetuate the subordinate reputation of girls. One of such norms is the persevering with desire for a son over the start of a female infant, that's found in nearly all societies and communities. The maintain of this desire has bolstered in preference to weakened and its maximum evident proof is withinside the falling intercourse ratio (Seth,





## Enhancement In Public Health: An Indian Scenario

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### Abstract

Public health services, which reduce the population's exposure to disease through measures such as sanitation and vector control, are an integral part of a country's development infrastructure. In the developed world and East Asia, systematic public health interventions increased labor productivity and life expectancy long before modern medical technologies became widely available and helped create the basis for rapid economic growth and poverty reduction. The huge business and other costs of disrupting these services are illustrated by the current global outbreak of bird flu, which has been attributed to poor poultry farming practices in some Chinese villages. Due to various reasons, mainly political economy, public funds for health services in India were mostly concentrated in medical services and public health services were neglected. This is expressed in the practical absence of modern public health regulations and systematic planning and delivery of public health services. Various organizational factors also prevent the rational use of personnel and financial resources for disease control. We have a strong ability to deal with epidemics when they happen, but not to prevent them from happening. There is also an impressive ability to run intensive campaigns, but not to continue these benefits continuously after the campaign. This is illustrated by the near eradication of malaria through highly organized efforts in the 1950s and its recovery when attention shifted to other priorities such as family planning. This article examines the main barriers to effective disease control in India and suggests new policy directions that can help overcome these barriers.

### Introduction

Public health services are fundamentally different from medical services. Their main goal is to reduce the population's exposure to disease – ensuring food safety and other health regulations, for example; vector control; monitoring of waste management and water systems; and health education to improve personal health behaviors and increase citizen demand for better public health outcomes. Thus, they include a range of activities such as improving slaughterhouse hygiene and animal husbandry practices, cleaning irrigation canals to prevent vector reproduction, and applying public health regulations. Public health services produce "public goods" that have immeasurable benefits in promoting economic growth and reducing poverty. Consider, for example, the long-term growth opportunities created by draining the swamps around which Washington was built. Conversely, consider the global economic costs of bird flu and SARS outbreaks caused by poor poultry husbandry and health practices in some parts of China. WHO (1999) estimated that the 1999 plague epidemic in Surat, India, caused by poor local sanitation, caused a total loss of \$1.7 billion. Poor public health conditions affect the economy in a number of ways, including reducing attractiveness for investors and tourists; continued spending on disease control that should have become history; and labor productivity disappears. The poor pay a high price in frailty, reduced earning capacity and death. The rich die less from infectious diseases, but suffer frequent attacks of disease, which is reflected in the high growth rate of their children.<sup>3</sup> It has long been accepted that the most effective ways to improve the health of the population are those that prevent it rather than to cure disease. In addition, they represent a small proportion of the total health budget in most countries. In the case of public health services, it is usual to finance them publicly, since market incentives for their provision are limited. This is true even in the United States, where medical services are largely privately funded. But in India, national policies and programs have largely focused on





curative care. Development of Public Health Services in Developed Countries<sup>5</sup> The need for effective public health services in industrialized countries arose partly for military reasons, as the military had far more deaths from disease than from combat. The elite also played a role in disease control, as treatment was uncertain until antibiotics were mass-produced in the mid-20th century. In addition, commercial interests were at risk, as shown by the significant business losses following the cholera epidemic in Hamburg in 1892. In the last decades of the 19th century, scientists began to identify bacteria and learn how they cause disease. This led to a "health movement" that involved radical changes in the health behaviors and private lives of citizens, including the abandonment of livestock in urban areas. Protests erupted, from mass demonstrations to an incident where an angry butcher chased a health inspector down a Chicago street with a knife. The changes had to be implemented not only strictly (sometimes violently), but with a lot of attention to convince citizens how better sanitation would improve their well-being. Many efforts have been made to build the organizational and technical infrastructure of public health services and public health planning. By the middle of the 20th century, developed countries had established institutions and procedures to prevent exposure to infectious diseases. They caused a rapid reduction in mortality and morbidity. Non-communicable diseases became a major cause of morbidity and public health services were expanded to control them through lifestyle changes and environmental pollution control. However, public health services continue to perform very well in the fight against infectious diseases and are regularly reviewed in response to changing circumstances.

Public health services in colonial India<sup>7</sup> During the colonial period, public health measures were focused largely on protecting British civilians and army cantonments. There is much debate about whether this resulted from parsimoniousness where Indian wellbeing was concerned, or fear of triggering hostility by imposing alien practices. In any event, a series of measures ensured that the British lived in residentially segregated areas with good environmental sanitation. Municipal areas were privileged with machinery to assure good sanitary conditions, including the management of water, solid waste, and liquid waste. For towns and rural areas, the services were focused largely on early detection and control of outbreaks of contagious diseases with high fatality rates — such as cholera and the plague — before they could spread, and even menace the more privileged populations. Public Health in Independent India Few traces of colonial public health arrangements remain, except for an impressive ability to control outbreaks when they occurred. The ability to prevent disease has atrophied. By 1950, much had changed both globally and in India, causing its atrophy. Some of these factors include: • Mass production techniques for antibiotics were perfected in the 19 0s. This allowed local elites to protect themselves against death from infectious diseases without strict environmental hygiene to prevent rich and poor from coming into contact with disease. Developing countries were also better able to defend themselves against developing country epidemics, and the focus of medical research shifted from finding new ways to fight infectious diseases - unless they were threatened by new diseases against which they lacked protection. , like bird flu. • Developments in public health in the developed world meant that from the 19 0s the main causes of death changed from communicable diseases to non-communicable diseases





such as cardiovascular disease and cancer. At the same time, advances in medical technology offered the promise of controlling these diseases through clinical and surgical procedures. The glamor and status previously attributed to public health officials was now given to doctors. The intellectual edge has shifted from improving national health systems to improving healing technologies and health financing methods.

Encouraging trends for the future

There are many reasons to hope that more attention will be given to public health in the near future. Funding comes from comprehensive programs such as Rural Health Missions, National Sanitation Operation and renewed support for the Employment Guarantee Scheme. When implemented creatively, these programs can be used to improve public health outcomes. For example, in the United States, Depression-era food-for-work programs were used to eradicate malaria from much of the South. The success of this effort was ensured by careful planning and supervision of the work done by teams of sanitary engineers, entomologists and administrators.<sup>16</sup> Institutions are also being built at the local and national levels, which can play an important role in public health. The Panchayati Raj Act laid emphasis on the creation of local governments and devolution of health functions to them. This allows institution building to lead public health efforts on the ground with the necessary cross-sector coordination. States like West Bengal and Kerala are experimenting with these elections in a way that can serve as a model for other states. At the national level, the new goal is to establish an institution modeled after the US Centers for Disease Control<sup>17</sup>. This model has been adapted around the world, most recently in China and the European Union, which recognize that national health systems must be coordinated and supported by constituent states of a "federal" body. Creatively designed, it has the potential to transform the way central government designs and supports public health services in India. In a large federal country, the key roles of such a central agency include monitoring trends, research, advocacy, and helping states address specific gaps with targeted financial and technical help. Conclusion Public health services are conceptually distinct from medical services. They have as a key goal reducing a population's exposure to disease – for example through assuring food safety and other health regulations; vector control; monitoring waste disposal and water systems; and health education to improve personal health behaviors and build citizen demand for better public health outcomes.

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## EMERGING CHALLENGES TO INDIA'S NATIONAL SECURITY

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**Abstract**

National security is the main goal of a country to survive and grow. This can be achieved through the use of economic power, diplomacy, military and political power. Concern for national security is a post-World War II phenomenon that developed mainly in the United States and focused initially on military power and later on other non-military dimensions. To ensure national security, the country must have economic, energy and environmental security, etc. The main challenges facing the nation are political instability, threats to territorial integrity, economic weakness, ecological imbalance, socio-cultural fragmentation, etc. The biggest internal challenges to national security also come from violent groups operating in the country; organized crime, drug cartels, extortion, underworld mafias etc. These challenges are met through diplomacy to isolate threats; economic power to facilitate or compel cooperation; maintain effective armed forces, implement civil protection and emergency preparedness measures; use intelligence services to detect and defeat or prevent threats and espionage and protect confidential information; strengthen cyber security; and use counterintelligence services. India faces many national challenges to its national security such as growing intolerance among actors and religious communities, fading economic development, right-wing and left-wing militancy, increasing scarcity of water resources, rising unemployment, drug trafficking, corruption and others. -religious riot, etc. India's poor education and health care may pose a serious threat to national security. Other emerging threats include cybercrimes such as hacking and cyberattacks, financial fraud, data theft, espionage, etc. This article focuses on new emerging domestic national security challenges and their potential solutions.

**Introduction**

National security is the requirement to maintain the survival of a nation through the exercise of economic power, diplomacy, power projection and political power. It is a space where our most cherished values and beliefs, our democratic way of life, our institutions of governance and unity, our well-being and prosperity as a nation and a people are constantly protected and developed. Developed primarily in the United States after World War II, the concept originally focused on military power, but now encompasses a wide variety of perspectives, all of which affect a country's non-military or economic security and national values. In addition to national security, military security, the nation must have economic security, energy security, environmental security, etc. To ensure national security, a country must use diplomacy to gather allies and isolate threats; use economic power to facilitate or compel cooperation to maintain effective armed forces; implement emergency services and emergency preparedness measures (including anti-terrorism legislation); ensuring the sustainability of critical infrastructure; use intelligence services to detect and defeat or prevent threats and espionage and protect confidential information; maintain cyber security; use counterintelligence services to protect the country from internal threats. The main elements of national security are socio-political stability, territorial integrity, economic solidarity and strength, ecological balance, socio-cultural coherence, etc.

**Internal Security**

Internal security is the maintenance of peace within the borders of a sovereign state by controlling it. of threats to internal security. Threats to internal security can range from low-level unrest, large-scale violence, or even armed insurgencies or weak cyber security measures. Security threats can target people



or government agencies and infrastructure, and can range from minor to major organized crime, political or industrial unrest, hacking of sensitive government and defense information, or even domestic terrorism. Foreign powers can also play their role by organizing or supporting terrorism or insurgency without declaring war. Violent groups operating in the country, organized criminals such as drug dealers, extortionists and underworld assassins pose a major challenge to national security. Great poverty, concentration of wealth in the hands of a few people, economic sabotage that weakens the market economy (for example, money laundering, large-scale smuggling, hoarding) can cause unrest in the country.

Internal security management is very important for the country. When a country successfully addresses its internal security challenges, it can effectively address not only disruptive internal forces, but also external security challenges. Meeting this challenge requires strong unity among all parts of society. When a country is filled with contentious politics based on sectarian, ethnic, linguistic or political divisions in society, internal security challenges continue indefinitely. In most countries, tensions arise from internal disagreements, which can be strongly linked to threatening forces from the outside. Internal security has many dimensions, some of which are general in nature, while others are country-specific. Inaccurate and biased electronic or print media coverage and misuse of social media are fast emerging as new threats to the country's internal security.

#### India's Strategic Environment

Geopolitically embedded in South Asia, India borders Pakistan in the northwest, China, Nepal, Bhutan, Bangladesh and Myanmar in the northeast and east, and Sri Lanka across the Palk Strait in the south. It is the seventh largest country in the world by area and the second most populated. India is often referred to as the world's largest democracy. Geographically, India is primarily a continental country. Its strategic environment has two dimensions - external and internal. The external dimension includes political instability in its immediate vicinity and the presence of other nuclear powers in the region. While India has a stable parliamentary democratic system, the political systems of neighboring countries are either in transition or under severe pressure, be it Afghanistan, Maldives, Nepal, Pakistan or Sri Lanka. India has nuclear powers like China and Pakistan on its doorstep, has rapidly nuked Iran's vast neighborhood, and in the waters around it in the Indian Ocean, foreign nuclear submarines pose strategic challenges to its external security. Thus, nuclear weapons, along with political instability, are a key factor in India's strategic environment.

#### Nature of Internal Security threats to India

Since India's independence in 197, India has faced many internal threats, the nature and extent of which have changed from time to time. The activities of foreign intelligence services, the Naxalite-Maoist insurgency and many separatist movements have traditionally threatened India's internal security. The situation has worsened due to terrorism, illegal immigration from neighboring countries and rebellions in the northeastern part of the country. India has contested its territorial integrity and faced many separatist movements in the past. One of the longest struggles was the separatist movement in Kashmir, which claimed thousands of civilians and cost the armed forces dearly. Many self-declared militant groups, mostly aided and abetted by Pakistan, continue to pose security concerns and do not recognize that Kashmir is an integral part of India. India conducts military operations to maintain peace, maintain law and order in Jammu and Kashmir and contain internal and external terrorist groups. The country sacrificed thousands of its soldiers and militias in the Kashmir Valley. The activities not only weakened the country, but also took away valuable financial resources from the country. India faced a Khalistan separatist movement in Punjab in the 1980s and 1990s, but the movement was largely suppressed. The

separatist movements were there in Northeast India, in the states of Tripura, Meghalaya, Mizoram, Manipur, Assam and Nagaland. They are now mostly under control. These movements call themselves revolutionary movements that want to overthrow the government and cause revolutionary changes in the structure and functioning of the state. Sometimes they forced governments to buy temporary peace by making compromises with them.

#### Social Media: emerging threat to internal security

The proliferation of social media and smartphones has created the phenomenon of "fake news". Mass media like Facebook and YouTube are used to great advantage to make false and baseless propaganda. False rumors on WhatsApp about child abduction led to lynching of innocent people in some places. Some anti-national elements are successfully using social media to create panic among Myanmar's northeast-born citizens over the violence, leading to a mass exodus of students from places like Pune and Bangalore. Technology has made possible its own digital newspaper, radio and even a television station. The person using these mass communication tools cannot be controlled. Attempts to gain control of these sources were resisted on the grounds of freedom of expression and privacy. The World Economic Forum's 2013 Global Risks 2013 report identifies the use of social media to rapidly spread misinformation as an emerging risk. Social media is used to recruit terrorists, spread fake news, incite violence, create group hatred, spread communal hatred, create communal unrest, which are emerging as major internal security challenges of the country. Server Location Challenges presents a major challenge in locating the bad guys sending the poison. Each country has different laws to regulate social media, which are not in sync with each other, and the lack of geographical boundaries makes the regulation of social media a difficult task. The use of phone/WhatsApp to send and receive messages through encrypted apps worries the government as communications sent through such devices and apps hamper its surveillance and thus efforts to combat terrorists and anti-social elements. Much of the infrastructure is in the hands of private companies, which makes it difficult to trace the origin of misleading and dangerous content. Propaganda-backed trolls use exclusive troll disinformation to suppress and control opponents of governments. In 2019, European News Watchdog found 265 fake media outlets in 65 countries operated by the "Indian Influence Network". Such fake campaigns are dangerous for the internal security of the country.

#### Conclusion

India's national security is under threat both externally and internally. The challenges we face are many and serious. While we take external security more seriously in our strategic environment, internal security is just as important. There are many internal threats to our national security. These include violent, non-violent, psychological, cyber-based, religious and caste-based and government policy and planning issues. A comprehensive review of internal factors that may threaten our national security must be undertaken. We also need to think together about how to deal with these threats. Considering the size of our country, the diversity of the population, threats to our security appear from time to time. It is our common responsibility to deal with them peacefully and amicably to ensure the growth and development of the country.

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गांधीजींचा आरोग्यविषयक दृष्टिकोन व मानवाधिकार

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माणसाला जीवन जगण्यासाठी आर्थिक संपन्नतेबरोबरच हृदयस्थ अन्नपदार्थांचे गरजेचे आहे. त्यासाठी अन्नस्रोत स्वच्छ हवा, पाणी, विषमुक्त अन्नधान्य देऊन त्यांचे मानवाधिकार ठरवावे. त्यासाठी त्यांचे कृषिपध्द बदलून घ्यावे. गांधीजींनी आरोग्याचा विचार मानवतावाद, वैश्विक- सत्यक दृष्टिकोनातून केला होता. गांधीजींनी स्वच्छता, आरोग्य, आहार, जीवन जगण्याची नैसर्गिक - सत्यक पध्दती, निसर्गोपचार यांबद्दची विचार आपल्या 'Key To Health', 'Nature Care', 'Diet and Diet Reform', 'Hinda Swarth' या पुस्तकातून वेगवेगळी मांडणी केली आहे. गांधीजींनी १०० वर्षांपूर्वीच तयार केलेले आधुनिक सभ्यतेतून निर्माण होणाऱ्या अन्नस्रोत व रोगनिवृत्त कायदा सुचविले होते. परंतु आधुनिक जीवनशैलीच्या मोहासाठी आपण विषारी विषयक अन्नस्रोत घेतले. त्यातूनच आज मंडूक, फंगस, कॅन्सर, सारख्या आधुनिक वैश्विक संसर्गजन्य रोगांच्या तावडीत सापडून आणून देणारे नुसते केवळ जंतू बनले आहेत. गांधी म्हणतात सोन्या-चांदीचे तुकडे नव्हे ती आरोग्य हीच खरी संपत्ती आहे. गांधीजींनी अन्नस्रोत विचार सर्वोत्तम दृष्टीने केलेला होता. निसर्गाशी संवाद साधत त्यांनी भावनिक, मानसिक व शारीरिक अन्न संपन्नतेचा दृष्टिकोनातून अन्नस्रोत विचार केला होता. प्रस्तुत लेखात गांधीजींच्या आरोग्यविषयक दृष्टिकोनावर प्रकाश टाकला आहे वनेच गांधीजींच्या जीवनपध्दतीचा स्वीकार करत जगावर आलेले कोरोनासारखे मानवी आरोग्यावरून संकट कायदा दूर करून मानवी जीवन कसे सुरक्षित करता येईल याचे विवेचन केले आहे.

उद्देश -

- गांधींचे आरोग्य, आहार व निसर्गोपचारसंबंधीचे विचार आज कसे उपयुक्त व महत्त्वाचे आहेत हे समजावून घेण्याच्या दृष्टीने हा लेख लिहिला आहे.

महत्त्व -

जगातील कोट्यावधी लोक कुपोषित आहेत. अनेक मरणात्मक रोगांनी जगातील जणूले आहे. या सार्वभौमिक गांधींचे आरोग्य व आहारविषयक विचार सर्वांसाठी सहज उपलब्ध करून देणे व आर्थिकदृष्ट्या सर्वांचे सत्यदमन असल्याने गांधींच्या आरोग्यविषयक विचारांची प्रासंगिकता व महत्त्व वाढते.

कळीचे शब्द - निसर्गोपचार, आहार आणि आहार सुधारण, आरोग्याची गुरुकिल्ली, हिंद स्वच्छ, सत्यक विचार, मानवाधिकार.

की दृष्टी - आरोग्याची गुरुकिल्ली -

गांधीजींनी १९०६ साली लिहिलेले 'की दृष्टी' हे पुस्तक जगभरात खूप लोकप्रिय ठरलेले पुस्तक आहे. या पुस्तकात सामान्यांना समजेल, झेपेल अशा भाषेत गांधींनी खानपान व नैसर्गिक उपचारांचे लिहिले आहे. या पुस्तकाच्या पहिल्या भागात मनुष्य व शरीर हे हवा, पाणी, पृथ्वी, इंधन व आकारा या घटकांनी बनलेले असून शरीराचे कार्य हे दहा इंद्रिय आणि मनाव्यारे चालते हे सांगितलेले आहे. या दहा इंद्रियात साच कर्णेंद्रिय अर्थात हात, पाय, तोंड, जननेंद्रिय आणि गुदा व त्वचा, डोळे, कान, नाक, जीभ ही साच जननेंद्रिय आहेत. त्यामुळे आरोग्य जीवनशैली ही निसर्गाशी अनुकूल अशी असली पाहिजे. त्यांनी शाकाहारचा पुरस्कार करत आहाररूप, कर्णेंद्रिय, फळे, भाज्या यांचा स्वीकार करण्याचा सल्ला दिलेला आहे. मदीर, भाप, गांजा, उबाखू, अफीम अशा नशीब



पदार्थापासून दूर राहावयास हवे असे सांगितलेले आहे. मोहवच सुखी आरोग्यासाठी ब्रम्हचर्य अर्थात संयमी जीवनाचाही आग्रह घरलेला आहे.<sup>i</sup>

पुस्तकाच्या दुसऱ्या भागात, पृथ्वी (माती), पाणी, आकाश (अवकाश), तेज (सूर्य) आणि वायू यापासून आपले शरीर बनल्याने यान नैसर्गिक साधनांचा उपयोग करून निसर्गोपचाराद्वारे जोडण्या सहज उपलब्ध होईल व परवडेल अशा उपचार पद्धतीवर अधिक भर दिलेला आहे. या निसर्गोपचारांमुळे कुठलेही सॉफ्ट इंपॅक्ट शरीराचा होणार नाही.<sup>ii</sup> त्यामुळे आज या निसर्गोपचारांकडे जगाने नव्याने लक्ष वेधले गेले आहे. आपण जिनेचे जोडले पुष्कळांसाठी खाण्याचा हव्यास केला तर एका बाजूला आपण कुपोषित राहू, दुसऱ्या बाजूला आपल्या शरीरास नैसर्गिक चीटिक अन्न मिळविण्यापासून वंचित ठेवू आणि तिसऱ्या बाजूला आपल्या शरीरास दुर्बल बनवून अनेक रोग व व्याधींचे प्रचार-प्रसारक बनवू. यातून आपण स्वतः तर याचे शिकार होऊच पण इतरांच्या आरोग्यविषयक मानवधिकारांसाठी हनन करू. थोडक्यात 'की टू हेल्थ' या पुस्तकात योजलेले उपाय व साधनांचा उपयोग करून आपण आपल्या व इतरांच्या स्वास्थ्यविषयक मानवाधिकारांचे संरक्षक बनू शकू.

नेचर केअर - निसर्गोपचार पद्धती -

गांधीजींनी 'की टू हेल्थ' या पुस्तकात आजारी कसे पहणार नाही या विषयीच्या उपाययोजनांविषयी सांगितले आहे तर 'नेचर केअर' या पुस्तकात प्रामुख्याने आजारी पडल्यास कोणत्या निसर्गोपचारांद्वारे आपण बरे होऊ याची चर्चा केलेली आहे. आरोग्यासंबंधीच्या सरळ, साध्या, सोप्या नैसर्गिक नियमांचे पालन करून आपले शरीर, मन आणि आत्मा पूर्ण स्वस्थ आणि निरोगी ठेवू शकतो असा गांधीजींना पूर्ण विश्वास होता. त्यासाठी त्यांनी माती, पाणी, हवा, सूर्यप्रकाश, आकाश या पंचमहाभूतांचा (नैसर्गिक तत्वांचा) तसेच उपवास इत्यादींच्या मदतीने केलेल्या जगणाच्या निसर्गोपचारांबद्दल आपणास सांगितले आहे. या उपचारांशिवाय त्यांनी ईश्वरावरील श्रद्धा ही शारीरिक, मानसिक, भावनिक आरोग्यासाठी गरजेची आहे असे ठामपणे नमूद केले आहे. या पुस्तकात निसर्गोपचार, आहार, व्यायाम व रामनाम-प्रार्थना इत्यादींचे आरोग्य व तंदुरुस्तीतील महत्व यावर विवेचन केले आहे. तसेच प्रात्यक्षिकांद्वारे निसर्गोपचार व त्याचे परिणाम याविषयी लिहिले आहे. करिता अनुभवाधिष्ठिता हे या पुस्तकाचे मुख्य वैशिष्ट्य ठरते.

'नेचर केअर' या पुस्तकात उत्तम प्रकारच्या निसर्गोपचारांचा उल्लेख आहे. निसर्गात सर्व आचार स्वामादिकपणे दुरूस्त करण्याची क्षमता आहे. निसर्गोपचार हे माणसाला नैसर्गिक असून आर्थिकदृष्ट्याही परवडणारे आहेत. या पुस्तकात गांधींनी प्रयोगानंतर केलेल्या निसर्गोपचारांचा समावेश असल्याने हे निसर्गोपचारांसंबंधीचे विचार मौलिक आहेत. गांधींना गरीब, आजारी लोकांची सुश्रुशा करण्याची आवड होती. त्यांनी सामान्य लोकांच्या आरोग्यासाठी साधे, सोपे व सर्वांना सहज उपलब्ध होतील आणि आर्थिकदृष्ट्याही परवडतील असे स्वास्थ्यासंबंधी निसर्गोपचार शोधून काढले. त्यांनी अशा प्रकारचा शाकाहार सुचविला आहे. ज्यातून शरीराचे पूर्ण पोषण होऊन व्यक्तीचे तन-मन दोन्हीही दुरूस्त राहतील. त्यांनी आजाराची कारणे व त्यावरील साधे निसर्गनियम व उपचार शोधून काढण्यासाठी अनेक प्रयोग केले. या पुस्तकात गांधींच्या आरोग्य व निसर्गोपचारांसंबंधी महत्वपूर्ण विचारांचे संकलन केले गेले आहे.

आरोग्यपूर्ण जीवन जगण्यासाठी निसर्ग नियमांचे पालन करावे, संतुलिक, पौष्टिक आहार, शुद्ध पाणी व हवा, स्वच्छता तसेच शुद्ध व पवित्र मन हे सुखी व आनंदी तसेच तंदुरुस्त राहण्यासाठी गरजेचे असल्याचे प्रतिपादन ते करतात.

या पुस्तकाच्या पहिल्या व दुसऱ्या भागात पृथ्वी (माती), पाणी, आकाश, सूर्यप्रकाश, हवा या नैसर्गिक साधनांचा उपयोग करून निसर्गोपचार पद्धती कशी उपयोगी आहे याची चर्चा केली आहे. पुस्तकाच्या तिसऱ्या भागात माती, पाणी, दुग्ध यांचा उपयोग आरोग्यासाठी कसा होतो तसेच अस्थिउपचार, रक्तस्त्राव, फुफुस इत्यादींच्या प्रयोग व उपचाराची माहिती मिळते. सामान्य लोकांना निसर्गोपचारांचा उपचोग होण्यासाठी निसर्गोपचार केंद्रांची गरज गांधीजींनी ओळखली होती. त्यामुळे त्यांनी अशा निसर्गोपचार केंद्रांचे स्वरूप, गरज यावर पुस्तकाच्या चौथ्या भागात चर्चा केलेली आहे. पुस्तकाच्या पाचव्या भागात त्यांनी माणसाच्या भावनिक, मानसिक व आध्यात्मिक आरोग्याची गरज भागविण्यासाठी रामनाम - ईश्वरावरील भक्ती आवश्यक असल्याचे सांगितले आहे. पुस्तकाच्या शेवटच्या भागात गांधींनी केलेले आरोग्यविषयक प्रयोग व विचार थोडक्यात सांगितले आहेत.<sup>iii</sup>







हृदयविकार, रक्तदाब, शुगर अशा आजारांपासून आपण दूर राहू. योग-ध्यान, मेडिटेशनमुळे रक्तदाबाला नियंत्रित करण्यास सहाय्यता मिळते. सकारात्मक विचारामुळे शरीरवर सकारात्मक परिणाम होतो तसेच काम करण्याची क्षमताही वाढते. पायी चालण्याने आपल्यातील उर्जा वाढते व रोगप्रतिकारशक्तीही वाढते.<sup>vii</sup> गांधीजींनी भारतीयांच्या आजारांला अस्वच्छता व पाणीचे प्रमुख कारण मानले होते. त्यामुळे भारतीयांना अपमानित व्हावे लागे. दारिद्र्य गांधींनी स्पष्टपणेच भर दिला. ज्यामुळे शारीरिक व मानसिक आरोग्य सुरक्षित राहिले.

हिंद स्वराजमधील आरोग्य व डॉक्टरांसंबंधीचे विचार -

१९०९ मध्ये हिंद स्वराज नावाची छोटीशी पुस्तिका गांधींनी लिहिली होती. आज जगातिकायदान हे अधिक बळकट, आक्रमक व मगूर बनल्याने मानवी आरोग्य, स्वास्थ्य धोक्यात येऊन आर्बि-सुखी जीवन जोडणार आहे आहे. गांधींनी या औद्योगिक समाजातील आरोग्यविषयक धोके ओळखून त्यापासून कसे सावध राहता येईल याचा विचार हिंद स्वराजमध्ये केलेला होता.

औद्योगिक क्रांतीनंतर मागील २०० वर्षांमध्ये तथाकथित जी आधुनिक सभ्यता आपण निर्माण केली त्यातून निर्माण होणाऱ्या असम्यक्तेवर गांधी बोट ठेवतात. औद्योगिकरणामुळे मुटभर धनिकांचा फायदा होतो, कामगारांची स्थिती व त्यांचे आरोग्य धोक्यात ठेवून त्यांची दशा जनावरपेक्षा वाईट केली जाते, पूर्वी माणसांना मानून गुलाम केले जायचे; आज माणसांना पैसा, चैन, भौतिक सुखाची लालूच दाखवून सवयीचे मानसिक गुलाम केले जाते. त्यांना मूळ आरोग्यवर्षक संस्कृती बदलून अनारोग्यकारक जीवनपद्धतीचा स्वीकार करण्यास भाग पाडले जाते. त्यामुळे पूर्वी लोकांना नव्हते ते रोग आज उत्पन्न झाले आहेत आणि त्याचबरोबर ते कसे नाहीसे करायचे याच्या शोधामागे डॉक्टर लागले आहेत. यामुळे इस्पितळे वाढलीत, ही सुधारणेची खूण मानली जाते.<sup>viii</sup> वास्तविक माहदा कमीत कमी लोक आजारी पडणे व डॉक्टरांची आणि इस्पितळाची गरज कमीत कमी होणे यालाच खरी सुधारणा म्हणता येईल.

पूर्वी वैद्यकीय व्यवसाय ही सेवा मानली जायची. आज ज्या पद्धतीने डॉक्टर होण्यावर लाखो रुपये आणि हॉस्पिटलसाठी करोडो रुपये खर्च केले जातात त्यातून ती जनसेवा न राहता धंदा बनतो. हा धंदा बनल्यानंतर डॉक्टर व कार्पोरेट हॉस्पिटल लॉबी विविध आक्रमक जाहिराती करून, कार्यशाळा घेऊन पेशंट शोधताना दिसतात. ज्याप्रकारची फ्री डॉक्टर घेतात किंवा एकदा हॉस्पिटलमध्ये पेशंट अॅडमिट झाल्यानंतर पेशंटच्या मनबुरीचा फायदा टचलतात, त्यातून अब्बाच्या सव्वा बील भरण्याची सक्ती केली जाते. त्यातून वैद्यकीय व्यवसाय हा धंदा बनल्याचा अनुभव आपल्यापैकी अनेकांनी घेतला आहे. अर्थात काही सन्माननिय अपवाद याला निश्चितपणे आहेत. आज डॉक्टर बनण्यामागे सेवाभाव नाही तर मेवाभाव आहे असे म्हणण्यासारखी स्थिती जगभर आपल्याला दिसते आहे. डॉक्टर बनण्यामागील प्रेरणा ही नफेखोरीची आहे. प्रतिष्ठा आणि पैसे मिळवून देणारा धंदा म्हणून डॉक्टर बनण्याकडे कल वाढत चालला आहे असे गांधीजींचे निरीक्षण होते. त्यामागे परोपकाराची किंवा सेवेची भावना नव्हती. त्यामुळेच भलेपणाचे डॉन करणाऱ्या डॉक्टरांपेक्षा वैदू बरे म्हटले पाहिजेत असे गांधींना वाटे.<sup>viii</sup>

आधुनिक डॉक्टरांच्या इलाजांनी माणसाची शारीरिक व मानसिक प्रतिकारशक्ती कमी होत जाऊन ती नष्ट होते. आपण आजारी पडतो ते आपल्या निष्काळजीपणामुळे. आपण आवश्यकता नसताना जिमेचे चोचले पुरविण्यासाठी न्हा जेवतो, मग आजारी होतो, डॉक्टरांकडे जाऊन गोळी घेऊन बरे होतो. पण गोळी घेतली नसती तर आणि अजीर्णपणाची शिक्षा भोगली असती तर पुन्हा भ्रमसाठी खाल्ले नसते. डॉक्टर मधे पडला आणि त्याने परमसाठ खायला मदत केली. त्यायोगाने माझ्या शरीराला आराम मिळाला खरा, पण माझे मन दुबळे झाले. असे होता होता शेवटी माझीच स्थिती अशी होते की, माझ्या मनावर माझा यत्किंचितही ताबा राहात नाही.<sup>ix</sup> आसुर्वेदिक, होमिओपॅथिक उपचारात वेळ जरी लागत असला तरी त्याचे साईड इफेक्ट होत नाहीत व त्यातून पेशंट पूर्ण बरा होण्याची शक्यता असते. तसेच ते अल्पदरात सर्वसामान्यांना परवडतील असे घरगुती निसर्गोपचार असतात.

आधुनिक काळात मोठ्या प्रमाणावर औद्योगिकरण, शहरीकरण व त्या माध्यमातून होणारी आर्थिक-राजकीय सत्तेचे केंद्रिकरण आणि त्यातून निर्माण होणाऱ्या धोक्यांचा विचार गांधींनी १०० वर्षांपूर्वीच केला होता आणि त्याबद्दल चेतावलेही होते. आधुनिक काळातील दळणवळणाची साधने, अवाढव्य विक्राळ शहरे यातून रोमराई पसरले व मानवी सभ्यताच त्यातून धोक्यात येऊ शकेल असे गांधींनी केलेले भाकित आज स्वाईन फ्लू, कोरोना सारख्या व्हायरस ने खरे ठरविले आहे. अशा संसर्गजन्य आजारातून जी पॅनिक स्थिती निर्माण होते त्यातून शेअर मार्केट,

बाजारपेठा कोसळताना आपण पाहतो आहोत. अशा अतिक्रतेचा फायदा घेण्याचा प्रयत्न औषधनिर्मात्या कंपन्या व हॉस्पिटल्सही करतात दिसतात. बिचारा पेशन्ट व त्याच्या नातेवाईकांच्या हाती या सर्व परिस्थितीला अगतिकपणे टोंढ देण्याखेरीज दुसरे काहीही नाही. यातून माणसाला माणूस म्हणून दिलेल्या अधिकारांचा लोप होतो. माणसाच्या प्रतिष्ठेने आरोग्ययुक्त, आनंदी, सुखी जीवन जगण्याच्या अधिकाराचे गांधींनी 'हिंद स्वराज्य' मध्ये समर्थनच केले आहे.

घोडक्यात गांधीजींनी मानसिक, भावनिक, आत्मिक, शारीरिक तंदुरुस्तीचा सम्यक विचार करताना आहार, व्यायाम, उपचार हे निसर्गाशी नाते जोडणारे व निसर्गासोबतच इतरांचा विचार करणारे आहेत. गांधींचे आरोग्यविषयक विचार सर्वांना सहज उपलब्ध असणारे व अंमलात आणण्यासारखे आहेत. त्यांचा अंगिकार करून आपण आपल्या व इतरांच्या आरोग्य व मानवाधिकारास सुरक्षित करू शकतो असा विश्वास वाटतो.

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## SOCIO-POLITICAL DYNAMICS OF MANIPUR LEGISLATIVE ASSEMBLY ELECTIONS IN INDIA 1967-2022

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### ABSTRACT

Manipur, one of the seven sisters in the north-eastern region is situated on the border of Myanmar. This state is a house of multiple cultural and ethnic groups and much sensitive to political gameplays and events and hence significant also. Out of Manipur's population, 40.88% are Scheduled Tribe, 41.39% are Hindus and 41.29% Christians. Thus the state is different when it comes to the socio-ethnic demography of the state in comparison with other states of north-eastern India. Manipur has a major part of its population almost 58.61% as Non-Hindus. From 1967 to 2022, Manipur has had twelve state assembly elections. The voters have given a clear mandate to a political party only twice. Hence, coalition government coming into power and getting collapsed anytime had been the political history of the state of Manipur.

BJP opened its account with one seat in the assembly elections of 1995 and soon within two decades in 2017 came into power. This government marked the beginning of saffron politics in the culturally, socially and ethnically different Manipur. The dominant caste *Meitei* through its urge and strong demand of getting status of Schedule Tribe has changed the political scenario throughout. The fall of Indian National Congress in Manipur has given birth too many regional parties and local groups. This paper while throwing light on the rise of these regional parties and BJP in Manipur during the period 1967-2022 through state assembly elections also analyses the socio-political change and dynamics of electoral power in the state.

**Key-words:** Manipur, Legislative Assembly Elections, Political Parties, Political instability, Political dynamics

### Introduction:

In any modern society, status and quality of democracy depends upon the political dynamics. The voters through their voting rights and through continuous elections get the opportunity of peaceful political change in democratic system. Different ethnic groups and political identities in Manipur have set a unique political pattern of its own. Fractured mandate in elections, political instability, and the influence of political change in the Central government and the ethnic demography of the state of Manipur has kept the politics of Manipur dynamic always. This article analyses the twelve state legislative assembly elections in the state of Manipur with respect to the seats won by different political parties and nature of mandate during the period 1967 to 2022.

### Research Methodology:

The proposed research article aims to analyse, evaluate and describe statistical data of Manipur assembly elections for the entire period from its inception to the present times. The resources in the form of election results and reports of assembly election of Manipur published by the election commission of India time to time from 1967 to 2022 have been used as references in this research paper. With this, data collected through census report of 2011, research papers, books and articles has also been used while writing this article.

### Need of the Study:

In the history of Manipur legislative assembly elections only twice some single political party could have clear mandate. In the remaining ten elections, because of fractured mandate, alliance governments became inevitable. This study is important to understand the political trend in assembly elections of Manipur and performance of different political parties.

### Significance of the Study:

The study is significant to understand the nature of party wise fractured mandates given by the voters of Manipur during the period-1967-2022. Further to explore political instability and political transformation in the state of Manipur, this study is important.

### Objectives:

1. To know the status and electoral performance of different political parties in Manipur Legislative Assembly Elections
2. To investigate the reasons of fall of Congress and rise of BJP in the recent assembly elections in Manipur

### Research Question:

1. What was the status and electoral performance of different political parties in the last twelve Manipur legislative assembly elections during 1967-2022?
2. Whether national political parties could have clear mandate in Manipur legislative assembly elections?

3. How was the status and electoral performance of regional political parties in Manipur legislative assembly elections?  
To find and investigate answers to these questions is significant and relevant.
4. How the fall of Congress doestook place with rise of BJP in the state of Manipur?

#### Scope and Limitations:

Scope of this study is limited to the twelve state legislative assembly elections in Manipur from 1967-2022 only. The study is limited to the 744 elected members of different political parties of the state legislative assembly during the same period.

#### Hypothesis:

1. Though, Congress had been the major ruling party in Manipur state assembly but in the recent elections, the party has lost its control on electoral politics.
2. The space created due to electoral fall of Congress in Manipur in the recent elections has been occupied by BJP and emerged with its saffron politics in Manipur.
3. Role and status of independent MLAs has been crucial in the formation or power change in the state of Manipur.
4. Fractured mandate increases the significance and role of regional political parties in formation of governments in the state of Manipur but in the recent elections this trend is different.
5. Political instability and coalition government has become a rule in Manipur.

#### Social Structure and Social Fabric of Manipur:

Manipur is much different than the north Indian states when it comes to the socio-cultural, socio-political customs and traditions. Hence, party politics in Manipur is different than the trends we see in northern Indian states. As per 2011 census, 3.41% SCs, 40.88% STs, 55.71% people of OBC and OPEX categories together lived in Manipur. Literacy rate during this period in Manipur was 63.83%. Though, Manipuri was the mother tongue of 53.29% people but *Mao, Thado, Thang-Khul, Kabui, Nepali* were the other languages spoken in the state and their percentage was almost 46.71% of the total population of Manipur.

In terms of religion there were 41.39% Hindus, 41.29% Christians, 8.40% Muslims, 0.25% Buddhists, 0.06% Jains, 0.05% Sikhs, 8.11% other religious and 0.38% population with no religion in Manipur. In Manipur, Christians and Muslims form almost 50% of the total population and the total non-Hindus in Manipur amount to 58.61% of the total population (Census of India-2011). The *Meitei* ethnic group represents around 53% of population of Manipur followed by various *Naga* tribes at 24% and various *Kuki-Zo* tribes at 16% (<https://en.m.wikipedia.org/wiki/Manipur>).

The data above helps us understand the difference in social structure and social fabric of Manipur in comparison with other northern Indian states. It also clarifies the dialectics and inter-competition among different ethnic groups in Manipur. The assembly election results exhibit the representation of these socially, culturally and ethnically different groups in Manipur. This new politics based on ethnic identity of voters in Manipur has become a necessity in electoral politics. Following this necessity, political parties in Manipur leave no stone unturned to attract these ethnic groups towards them by hook or by crook.

In course of this political turmoil, the ethnic groups naturally come close to local and regional political parties and groups. National parties on the other hand have to have their national agenda; hence they fall short in attracting these ethnic and cultural groups compared to their regional counterparts in Manipur (Refer to Table No. 2).

#### Analysis of Party-wise Election Results in Manipur:

Elections in Manipur are very interesting and always a close fights among the parties and contestants. The various cultural and ethnic groups try hard to have space through political parties. Only thrice the people of Manipur have given clear mandate to a political party in assembly elections. The result of which we see in the form of continuous political instability and coalition governments came into power in Manipur. The recent victory of BJP in the 2022 assembly elections proved to be the game changer in the political history of Manipur. Electoral performance and social support base of different political parties in Manipur in the last thirteen assembly elections from 1967 to 2022 is analysed as follows.

1. **Indian National Congress (INC):** Congress by winning 271 (36.42%) assembly seats out of 744 seats in thirteen assembly elections for the period 1967 to 2022 could have first position. Congress being all inclusive political party could have support more or less of all ethnic groups. In the rural as well as in the urban areas of Manipur we see the organizational base and network of Congress. Perhaps because of this only, Congress could rule this state for a longer period. But in the assembly election of 2022, Congress lost all 20 seats reserved for SCs and STs which is an indication that the traditional ways and machinery this party is continuing with has turned out-of-date. Similarly, congress failed to satisfy the growing demand of the people of Open and OBC category. BJP on the other hand, by managing these things systematically overtook Congress and turned successful. Congress needs to work hard so as to regain the lost support of different ethnic and cultural groups in Manipur. This analysis of the performance of Congress in the assembly elections of Manipur proves that



hypothesis number one above i. e. Though, Congress had been the major ruling party in Manipur state assembly but in the recent elections, the party has lost its control on electoral politics is found correct.

2. **Bhartiya Janata Party (BJP):** BJP which has been in power in the Manipur state assembly since 2014 to till date has won only 64 assembly seats (8.60%) out of 744 seats in thirteen assembly elections for the period 1967 to 2022 and could have fourth position. This party right from its inception as 'Jan Sangha' or later known as BJP could not even open its account in Manipur legislative assembly till 1995. In the state assembly elections of 1995, 2000 and 2002, BJP won 01, 06 and 04 seats respectively. But that party once again lost its support and remained at 0 seats in the 2007 and in 2012 elections. In the 2017 assembly elections BJP won 21 seats and emerged as the second largest party after Congress in Manipur. This party showing political maturity attracted the other regional and local parties to form government for the first time in Manipur. Because of the careless approach and loose political management of Congress party created a space and opportunity for BJP in Manipur.

Out of the seven states from North-East region, only two Hindu majority states Assam and Tripura have been ruled by BJP. Manipur though from this region but its religious and ethnic demography is completely opposite to the two states earlier mentioned. There are 58.61% non-Hindus and 41.39% Hindus in Manipur. Even after this, in 2017 (21 seats out of 60) and recently in 2022 BJP formed government in assembly with a clear mandate winning 32 out of 60 seats in 2022.

BJP also has won an only seat reserved for SC in 2017 and in 2022 elections. Whereas, out of the total 19 reserved seats for ST, BJP has won 05 and 06 seats in the assembly elections of 2017 and 2022 respectively. In the 2022 election, out of the total 20 seats reserved for SCs and STs in Manipur, BJP won 07 and the rest of all are won by regional parties leaving Congress behind at 0 seats. The growing support of SCs and STs to BJP in Manipur paved the way for clear mandate in assembly election for this party. With these local issues, BJP's being in power both at the centre and back at home also helped in many ways.

BJP's success in a non-Hindu majority state in the North-East is a bit unexpected and shocking to many. The major reason behind this magical win could be polarisation of Hindu vote bank and distorted and turned weak opposition in the form of Congress contributed in this massive win of BJP in 2022 election. With these factors, it seems like a few of the non-Hindu voters who could have benefits through various schemes of the government have also voted for BJP, that helped this party in scaling heights of success in 2022. In future, for political parties and especially for BJP it will be a challenge to seek and maintain relentless support of Hindus and non-Hindus as well. On the basis of the above analysis and interpretation hypothesis number two i. e. The space created due to electoral fall of Congress in Manipur in the recent elections has been encashed by BJP and emerged with its saffron politics in Manipur stands true vis-à-vis.

### 3. Independent MLAs:

With an exception of 1980 and 2002 assembly elections in Manipur, independent MLAs have played a major role in the making or breaking of the governments. A total of 89 (11.90%) seats have been won by independent MLAs out of 744 for the entire period from 1967 to 2022 and thirteen elections. No other independent political party other than Congress could win the number of seats these candidates have won in assembly elections of Manipur. In fact, these candidates were more than any other single party in the elections of 1974 and 1980. Out of the thirteen elections contested in Manipur only thrice a political party could have clear mandate. In all other elections it was a fractured mandate. Due to this instable situation in the state, the role of these independent candidates have become very crucial in the formation or collapsing the government.

President's rule was imposed in Manipur ten times and twenty three Chief Ministers this assembly could have from 1963 to 2022. Independent MLAs played a significant role in these happenings is the political history of the state of Manipur. No other party except Congress in Manipur could have the electoral success as the independent MLAs have. Even, out of the total 89 independent MLAs in Manipur most of them were the rebels from Congress party. Based on this analysis and the role of these MLAs in Manipur our earlier hypothesis stating, "Role and status of independent MLAs has been crucial in the formation or power change in the state of Manipur" is found correct.

### 4. Manipur People's Party (MPP)

MPP was established by a group of leaders who were divorced with congress in 1968. This party on the basis of its representation stood second in position after congress winning 80 seats (10.75%) out of total 744 for the entire period from 1967-2022 through 13 assembly elections. The party could have its Chief Ministerial candidates twice. Even after this success, the party could not even open its account in the elections of 2012, 2017 and 2022 is a fact. The internal fractions and the outflow of its leaders into other parties reduced this party to a trickle in the recent elections.

### 5. Manipur State Congress Party (MSCP)

This party also came into existence in 1995 by the rebels of Congress and in a very short duration in 2014 it got merged into the Congress once again. The total seats share in assembly elections of this party was 37 (4.97%) out of 744. The party fought four assembly elections in 1995, 2000, 2002 and 2012 winning 02, 23, 07 and 05 seats respectively and the party could once give Chief Ministerial candidate also.



- 6. Federal Party of Manipur (FPM):**

Gangmumei Kamei founded this party in the year 1995 and soon after a decade in 2007 it got merged into Manipur People's Party. FPM won a total of 21 seats (2.82%) in the 1995, 2000 and 2002 elections this party could win 02, 06 and 13 seats respectively.
- 7. Janata Dal (JD):**

Under the leadership of V. P. Singh, JD came into power in the union government and this party contested election in Manipur in the 1990 (11) and 1995 (07) winning total of 18 seats (2.41%). As, the central government lead by this party collapsed and the party got split into fractions which resulted in losing its base in Manipur assembly as well.
- 8. National People's Party (NPP):**

This party in Manipur is known after the name of its charismatic leader P. A. Sangma. The party has had its origin and head-quarter in Meghalaya. In Manipur state assembly polls this party contested in 1990, 1995, 2007, 2017 and 2022 and could win 01, 02, 03, 04 and 07 seats making a total of 17 seats (2.28%). The party has had the status of 'National Party' in 2019 and at present the party has its one representative each in the Lok Sabha and Rajyasabha.
- 9. Janata Party (JNP):**

JNP was established on 23<sup>rd</sup> Jan. 1977 and soon after it came into power in the union government. The influence of this could be seen in the assembly elections of Manipur in 1980 and 1985 winning 09 and 04 seats respectively. The party could also have its influence in Manipur during the period and could have its Chief Minister also.
- 10. Nationalist Congress Party (NCP):**

In the year 1999 another group of leaders in Congress under the leadership of Sharad Pawar, P. A. Sangma and Tariq Anwar rebelled and formed this party. NCP contested four assembly elections in Manipur in the year 2000, 2002, 2007 and 2012 winning 05, 03, 05 and 01 (14) seats respectively. But the party could not open its account in the 2017 and 2022 assembly elections in Manipur. In the lack of local leadership in the region like Sangma, this party lost its base in the region.
- 11. Naga People's Front (NTF):**

NTF was established in 2002 and it has its representatives in the Lok Sabha and Rajyasabha one each. This party has its base and influence among Naga tribe spread in the border regions of Mizoram and Nagaland. NTF contested 2012, 2017 and 2022 assembly elections in Manipur and could win 04, 04 and 05 (13) seats (1.74%). This party since its inception is a partner in NDA.
- 12. Manipur Hills Union (MHU):**

MHU magically appeared on scene in Manipur legislative assembly in the 1974 election winning 12 seats (1.61%). Due to the political situation, this party could give its Chief Ministerial candidate. This underlines, small parties with their limited representation could play major role in Manipur state assembly in case of MHU. The party disappeared soon after this only election and has no representation thereafter.
- 13. All India Trinamool Congress (AITC):**

On January 1<sup>st</sup> 1998 Congress rebel Mamata Banerjee founded this party. Having its very strong base in Bengal, this party contested elections in Manipur as well to get national status. This party could win total of 08 seats in the year 2012 (07) and 2017 (01). In the 2022 assembly election, this party could not open its account in Manipur.
- 14. The Kuki Nationalist Army (KNA):**

The Kuki Nationalist Party had an ideal of creating separate state administered by Kuki people. This party contested 1974, 1980, 1985 and 1990 assembly elections in Manipur winning 02, 02, 01 and 02 seats. Total seven seats the party could win in Manipur assembly (0.74%). The party could not even open its account after 1990 elections in Manipur.
- 15. Kuki People's Alliance (KPA):**

This is the youngest of all parties in Manipur established in 2022. This party having its base among educated and retired professionals could open its account with two seats in 2022 assembly elections of Manipur. While BJP's saffron politics growing in the North-East region, this newly formed party's performance is shocking.
- 16. Indian National Congress (United) (INC)(U):**

One more fraction of congress party in 1980 established this party in Manipur and in the very first election of 1980 the party bagged 06 seats (0.80%).
- 17. Samata Party (SAP):**

In the year 1994 George Fernandez established this party and soon after in 2003 this party merged in JDU. SAP in the assembly elections of 1995, 2000 and 2002 won 02, 01 and 03 seats. Totally the party could win 06 seats in all (0.80%).



18. **Sanyukta Socialist Party/Socialist Party (SOP):**  
SOP contested and won total of 05 (0.67%) seats in 1972 (02) and 1974 (03). There after this party could have no representation in the politics of Manipur.
19. **Indian Congress (Socialist-Sarat Chandra Sinha) (SCS):**  
SCS also magically could participate and won 04 (0.33%) seats in Manipur state assembly in 1990 election and there after this party almost disappeared from the political scenario in Manipur.
20. **Sanghata Socialist Party (SSP):**  
SSP emerged with 04 assembly seats in the 1967 election and there after no representation in Manipur assembly.
21. **Rashtriya Janata Dal (RJD):**  
RJD is established by Lala Prasad Yadav. In the Manipur state assembly elections of 2006 and 2007 this party could win 01 and 03 seats respectively (0.93%). RJD could not maintain its influence in Manipur.
22. **Democratic Revolutionary People's Party (DRPP):**  
DRPP could win 02 seats in the 2002 assembly election of Manipur.
23. **Lok Jana Shakti Party (LJP):**  
Ram Vilas Paswan founded this party. This party in the assembly elections of 2012 and 2007 won 02 seats, 01 each (0.26). Death of its founder and the fraction thereafter in the party ruined its future in the 2022 election in Manipur.
24. **Indian National Congress (Organization) (NOC):**  
In the 1972 state assembly elections of Manipur, NOC contested and own 01 seat. The party was again a fraction of congress.
25. **Communist Party of India (Marxist):**  
Communist Party of India could have just one seat in Manipur state assembly election of 1980. The party had no representation in Manipur before and after 1980 elections. Based on this we can say that CPIM has got no base in Manipur.
26. **Indian Congress (Socialist) (ICS):**  
ICS has had just one seat in the 1995 state assembly election of Manipur and no further representation we see in Manipur of this party.
27. **Manipur National Congress (MNC):**  
MNC made its debut in Manipur state assembly with 01 seat in 2002 election and got disappeared. This party also has had its origin from congress.
28. **Janata Dal Secular (JDS):**  
In 1999 H. D. Deve Gowda founded this party. JDS could win 01 seat in Manipur state assembly in 2002 election. After 2002 election this party could have no representation in Manipur.
29. **Communist Party of India (CPI):**  
CPI is a communist party by ideology. The party has fought all the elections in Manipur. In the assembly elections of Manipur, out of 13 elections, in the first ten elections this party could win but in the last three elections the party could not even open its account in Manipur. The party has won a total of 32 seats (4.30%) in 1967, 1972, 1974, 1980, 1985, 1990, 1995, 2002 and 2007 respectively 01, 05, 06, 05, 01, 03, 02, 05 and 04. Based on the statistics and analysis it seems like the leftist parties had no major role to play in electoral politics. In the recent assembly elections in Manipur this party had to struggle for having able contestant showing its miserable condition in Manipur.
30. **Janata Dal United (JDU):**  
Nitesh Kumar & others founded this party in Bihar. JDU could win 07 seat in Manipur state assembly election.  
Based on the analysis and interpretation, hypothesis number three stating, "How was the status and electoral performance of regional political parties in Manipur legislative assembly elections?" is met satisfactorily. Further hypothesis number four stating, "How the fall of Congress doestake place with rise of BJP in the state of Manipur?" is also satisfactorily understood through many parties and their representations after getting divorced from congress in Manipur assembly elections.

#### **Conclusion:**

On the basis of above analysis of the data of Manipur legislative assembly one can easily understand that because of groups within the party and fractions at multiple times in Manipur congress the party turned weaker like its fractions in the state. The parties like MPP, NOC, INCU, SCS, NCP, MPP and few more as we have discussed earlier have born out of Congress. In fact, Congress what it is in Manipur now is because of these rebels more than its opposition. Many stalwarts of Congress have joined BJP at various times this migration also contributed in the fall of Manipur congress in the state elections.

In ten assembly elections of Manipur state assembly out of thirteen, regional parties remained the major opposition party in the state. In the recent election of 2022 also, these regional parties have 23 seats where

of Congress could win only 03 seats which underlines the role of these local parties in the state assembly elections. Likewise, role of SSP, NCC, KKR, MHL, SCS, SAP, RJD, JPS, WCP, LJP and MNC had been of utmost important in the making or breaking the government often. Out of the 23 Chief Ministers Manipur has had, 13 were of Congress, and 08 were of regional parties and 02 times was of BJP. Because of fractured mandate in Manipur assembly, national parties throughout had to depend on the regional parties for formation of government is a truth. All these evidences once again underline and attracts towards the performance of regional parties in Manipur.

In Manipur assembly elections, quite often, regional parties from other states have intervened and turned successful. Parties like SOP, SSP, SCS, SAP, AITC, RJD, JDS, LJP and WCP have here and again have shown their successful intervention in Manipur state assembly elections. Based on this fact one thing comes out about this state is, the political culture of Manipur is all inclusive, secular and National in its true sense giving space to all.

Besides these facts, certain other national parties like CPI, and CPM have not been found through their electoral performance in Manipur state assembly. In the last three elections, all left parties have no representation in Manipur assembly.

One another important observation needs to be recorded here, the state of Manipur is usually, culturally and ethnically liberal in case of women. According to the recent data, there were 52% female voters but in Manipur. Out of the 13 elections in the state assembly, in 1967, 1972, 1974, 1990, 1995 and 1996 there was no representation of women across all parties. In the 1990, 2000, 2002, 2007, 2012, 2017 and 2022 elections, a total of 14 women MLAs were elected of different parties. Out of 14 female MLAs overall, 07 were (50%) from Congress party. But in the 2022 election, 05 MLAs have been elected out of which 01 was from Congress party. Somewhere, this party failed in attracting female voters in 2022 elections in Manipur. On the other hand, BJP could represent through its female representatives 01 and 03 in 2017 and in 2022 elections respectively. BJP's policy of having strong female candidates proved through electoral politics in Manipur.

The future of Manipur state assembly through representation of various parties would be largely based on how these political parties, major and minor keep pace with different communities and culture groups in the state.

Table No. 1: Category-wise population of Manipur

SC	ST	OBC/Open	Literacy	Major Languages
3.41%	40.88%	55.11%	66.83%	Manipuri, Mao, Thado, Tangkhul, Kabui, Nepali

(Source: Census Report of India, 2011)

Table No. 2: Religious Demography of Manipur

Religion	Hindu	Christian	Muslims	Buddha	Jain	Sikh	Other	Non-religious	Non-Hindu
%	41.39	41.29	8.40	0.25	0.06	0.05	8.19	0.38	58.61

(Source: Census Report of India, 2011)



Figure 1 Voting Percentage in Manipur Legislative Assembly Election 1967-2022

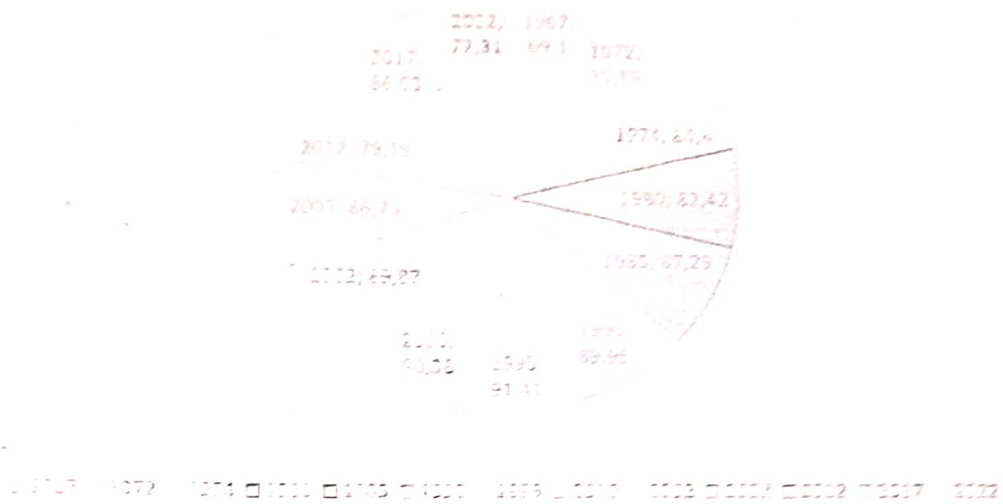


Figure 2 Performance of Political Parties in Manipur Legislative Assembly Result 1967-2022

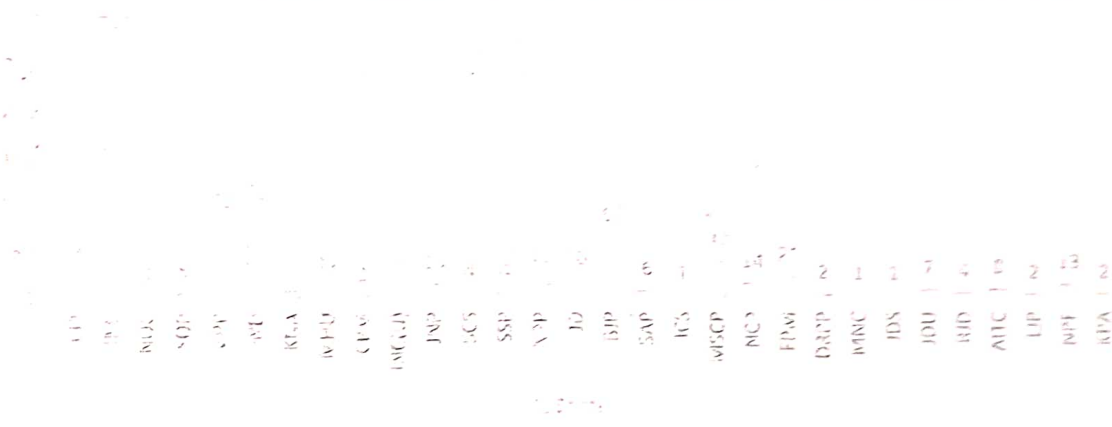


Table No- 3.1 Performance of Political Parties in Manipur Legislative Assembly Result 1967-2022

Year	1967	1972	1974	1980	1985	1990	1995	2000	2002	2007	2012	2017	2022	GT	%
Voting %	69.10	75.86	84.60	82.42	87.29	89.95	91.41	90.38	89.78	86.73	86.73	77.31	84.45		84.45
Total Seat	30	60	60	60	60	54	60	60	60	60	60	60	60	744	
N															
Party															
1	CPI	1	5	6	5	1	3	2	-	5	4	-	-	32	4.30
2	INC	16	17	13	13	30	24	22	11	20	30	42	28	271	36.42
3	NOC	-	1	-	-	-	-	-	-	-	-	-	-	1	0.13
4	SOP	-	3	2	-	-	-	-	-	-	-	-	-	5	0.67
5	MPP	-	15	20	4	3	9	18	4	2	5	-	-	80	10.75
6	IND	9	19	5	19	21	-	1	1	-	10	-	3	89	11.96

7	KNA	-	-	2	2	1	2	-	-	-	-	-	-	7	0.94	
8	MHU	-	-	12	-	-	-	-	-	-	-	-	-	12	1.61	
9	CPM	-	-	-	1	-	-	-	-	-	-	-	-	1	0.13	
10	INC(U)	-	-	-	6	-	-	-	-	-	-	-	-	6	0.80	
11	JNP	-	-	-	10	4	-	-	-	-	-	-	-	14	1.89	
12	SCS	-	-	-	-	-	4	-	-	-	-	-	-	4	0.53	
13	SSP	4	-	-	-	-	-	-	-	-	-	-	-	4	0.53	
14	NPP	-	-	-	-	-	1	2	-	-	3	-	4	7	2.28	
15	JD	-	-	-	-	-	11	7	-	-	-	-	-	18	2.41	
16	BJP	-	-	-	-	-	-	1	6	4	-	-	21	32	64	8.60
17	SAP	-	-	-	-	-	-	2	1	3	-	-	-	-	6	0.80
18	ICS	-	-	-	-	-	-	1	-	-	-	-	-	-	1	0.13
19	MSP	-	-	-	-	-	-	2	23	7	-	5	-	37	4.97	
20	NCP	-	-	-	-	-	-	-	5	3	5	1	-	14	1.88	
21	FPM	-	-	-	-	-	-	2	6	13	-	-	-	21	2.82	
22	DRP	-	-	-	-	-	-	-	-	2	-	-	-	2	0.26	
23	MNC	-	-	-	-	-	-	-	-	1	-	-	-	1	0.13	
24	JDS	-	-	-	-	-	-	-	1	-	-	-	-	1	0.13	
25	JDU	-	-	-	-	-	-	-	1	-	-	-	6	7	0.94	
26	RJD	-	-	-	-	-	-	-	1	-	3	-	-	4	0.53	
27	AITC	-	-	-	-	-	-	-	-	-	-	7	1	8	1.07	
28	LJP	-	-	-	-	-	-	-	-	-	-	1	1	2	0.26	
29	NPF	-	-	-	-	-	-	-	-	-	-	4	4	5	1.74	
30	KPA	-	-	-	-	-	-	-	-	-	-	-	-	2	2	0.26
	G Total	30	60	60	60	60	54	60	60	60	60	60	60	60	744	100

(Source: Different Reports of Election Commission of India)<sup>1</sup>



Figure 3 Political Party wise Female Representation in Manipur Legislative Assembly (1990 - 2022)

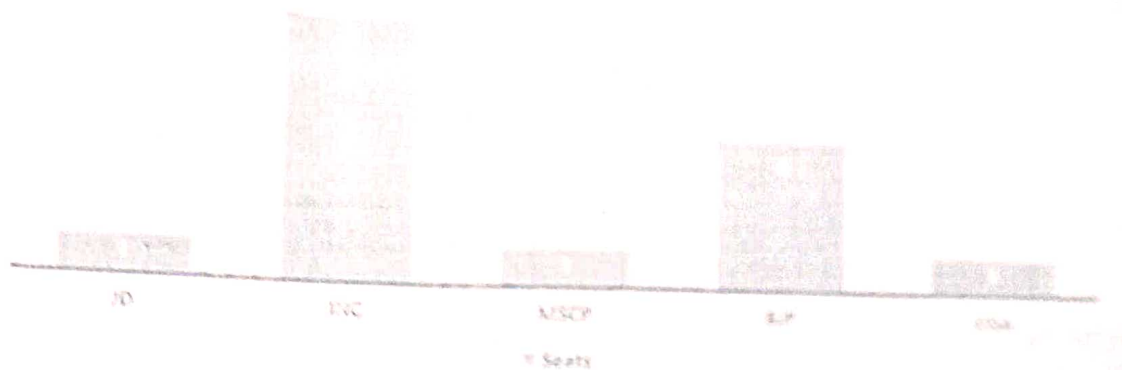


Table No. 4 Political Party wise Female Representation in Manipur Legislative Assembly (1990 - 2022)

Sr. No.	Party/ Year	JD	INC	MSCP	BJP	KNA	Total	%
	1990	1 [ST]	-	-	-	-	1	1.56
	2000	-	1 [OPEN]	-	-	-	1	1.56
	2002	-	1 [OPEN]	-	-	-	1	1.56
	2007	-	1 [OPEN]	-	-	-	1	1.56
	2012	-	2 [OPEN]	1 [OPEN]	-	-	3	4.28
	2017	-	1 [OPEN]	-	1 [OPEN]	-	2	2.73
	2022	-	1 [OPEN]	-	3 [OPEN]	1 [ST]	5	6.77
	Total	1	7	1	4	1	14	
	%	0.13	0.94	0.13	0.53	0.13	1.88	

(Source: Different Reports of Election Commission of India)

**References:**

- 1) Census of India Report – 2011.
- 2) Census of India Report – 2011.
- 3) Different Reports of Election Commission from 1972 to 2022.
- 4) Different Reports of Election Commission from 1990 to 2022.

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## Teaching - Learning Process in Political Science: Traditional and Modern Methods



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### - Abstract -

*The human society is a complicated structure. For the lifestyles and upkeep of human society, people, who're part of it, are required to be privy to its simple factors and its functioning. In order to hold the essence of a selected society, people also are required to comply with positive regulations and guidelines and put up to an expert which may be trusted. The situation of Political Science makes an person privy to how a number of the important capabilities in' of the society are achieved and the way humans govern and are ruled withinside the societal set-up. Not simplest this, there are numerous different factors which fall below the area of the subject of Political Science that allows you to be explained.*

### Introduction

Political Science is a social technology subject involved with the look at of the state, nation, authorities and politics, and regulations of authorities. Aristotle described it because the look at of the state. It offers appreciably with the principle and exercise of politics, and the evaluation of political systems, political conduct and political culture. Political Science intersects with different fields, consisting of economics, law, sociology, history, anthropology, public administration, public policy, countrywide politics, global family members, comparative politics, psychology, political organisation and political principle. Although it became codified withinside the nineteenth century, while all of the social sciences had been established, Political Science has historical roots; indeed, it originated nearly 2,500 years in the past with the works of Plato and Aristotle. The term 'Political Science' is in detail associated with the word "Politics", which itself is derived from the Greek word, "Polis", meaning a city-state, the overall shape of political enterprise in historical Greece. The beginning of political concept withinside the west, therefore, is going lower back to Greece. Politics is an ongoing procedure which goals at reaching the wellness of people withinside the prepared society with the aid of

using fixing their issues to the finest volume possible. Aristotle known as politics as a "grasp technology". For David Easton, politics is an try at "authoritative allocation of values". Robert Dahl and Harold J. Laski explains politics as a unique case withinside the exercising of power. Michael Oakshott in his book "Political Education" tries to outline political hobby as an hobby wherein people associated with each other as individuals of a civil affiliation assume and communicate approximately preparations and situations in their institutions from the factor of view in their desirability of the proposed modifications and act in this kind of way as to sell the modifications. Thus, the that means of the word 'politics' stays doubtful and is used with one of a kind meanings with the aid of using one of a kind humans, a few political thinkers distinguish among political technology as a scientific look at of the theoretical factors of political procedure and politics because the sensible aspect of the social procedure. Seeley says, "Political Science investigates the phenomena of Government as Political Economy offers with Wealth, Biology with life. Algebra with numbers and Geometry with area and magnitude." David E. Apter - "Political Science as a subject is involved with the hassle of ends" the desires of the coolest society, the way of governing in such way as to comprehend the coolest of society. The sports of the ruled (the public) mainly political movements personified in voting, public opinion and mindset formation and the underlying connection among society and authorities, its key challenge power, how it's miles shared via participation and illustration and the way it's miles suffering from boom and extrade represent the subject of Political Science. Apparently, Political Science isn't always the simplest subject which research people residing in an prepared society and for this reason it can not exist in isolation or in a vacuum. Political technology research political psychology of man or women and this psychology and tendency is stimulated with the aid of using different factors, pressures and so on. which can be social, monetary and geographical.



## Conference Proceedings Volume - 1

## Political Science Curriculum

Curriculum is the sum total of all activities and directed practice involving sports and games supplied with the aid of using the content to the newcomers for reaching the desired learning objectives. Curriculum consists of any activities or sports that have an effect on the learning, development, attitudes, values and conduct of the students within the college. Curriculum in Political Science consists of the studies only and reports which can be especially meant to broaden the knowledge of the meaning of the state, the authorities and numerous politics and civic engagements. Curriculum is likewise meant to broaden suitable talents and attitudes referring to human family members and social and political institutions.

## Nature and Scope of Political Science

The nature of Political Science is dynamic because it changes over the time a look at of extensive varied of factors so it continues developing and developing. It consists of now no longer best the take a look at of the authorities and the country however additionally the position of people within the country. By the term 'scope', we suggest the breadth, comprehensiveness, range and quantity of the gaining knowledge of stories, the software within the actual lifestyles situations, furnished thru the coaching of social technological know-how. The challenge is crucial for its challenge count number in addition to the abilities it develops many of the college students as a accountable citizen of the society. It guarantees intelligibility and extension of stories instead of mere verbal memorization of facts. The global is small and interdependent. What is occurring in maximum faraway regions of the globe impacts us considerably. The global is united in phrases of communication, transportation and worry for the future. The global is likewise divided within the manner that unites human beings and countries in choose of or towards an ideology, an monetary alliance or a defence alliance. Obviously, one can't be a terrific citizen in today's global with out a popular expertise of a number of the essential realities of the sector as a whole. Political Science consists of the take a look at of country and the kingdom and neither the country nor the kingdom may be taught in isolation. Thus, the scope of social sciences and specially Political Science may be very extensive as it consists of the information of each sphere of lifestyles as can be referred to as social, political, monetary, religious, cultural, psychological, philosophical, etc.

## Methods of Teaching and Learning Political Science

Traditional Methods of Teaching-Learning Political Science	Modern Methods of Teaching-Learning Political Science
<ul style="list-style-type: none"> <li>• Lecture</li> <li>• Question-Answer</li> <li>• Story telling</li> <li>• Textbook</li> <li>• Case Study</li> </ul>	<ul style="list-style-type: none"> <li>• Local Experience</li> <li>• Community Resources</li> <li>• Comparative</li> <li>• Current event</li> <li>• Debate</li> <li>• Discussion</li> <li>• Dramatization/Role Play</li> <li>• Empirical Research</li> <li>• Excursion</li> <li>• Field Research, Visits to statistical of government bodies</li> <li>• Individual and Group projects</li> <li>• Observation</li> <li>• Panel discussion</li> <li>• Problem Solving</li> <li>• Reflective Enquiry</li> <li>• Report Writing</li> <li>• Seminar</li> <li>• Sources</li> </ul>

## Individual and Group Projects

Teaching-gaining knowledge of of Political Science also can take region with the aid of using engaging person and organization tasks to college students. Individual undertaking makes the learner whole a undertaking personally and is supplied with ok possibility to take a look at and acquire records on a specific topic, which thereby ends in obtaining information. Group tasks, on the opposite hand, assist college students carry out sure obligations collectively. In the technique, they're capable of acquire records from diverse reassets and also are given the possibility to study from every different. Field studies and visits to establishments of actual governmental our bodies like Village Panchayat, State Assembly, Parliament, etc. allow college students to study from handson stories, instead of with the aid of using truly studying or listening to approximately them. Involvement in a actual global revel in makes gaining knowledge of extra significant and everlasting in comparison to ordinary study room educational programs. Places consisting of museums, the parliament, courts and numerous different governmental establishments are repositories of records. The accumulated artifacts, archival records, pamphlets, models, etc. can play a first-rate position within the up-gradation

of the information of learners. They offer college students with experiential gaining knowledge of stories and involvement in a actual global revel in makes gaining knowledge of extra significant and everlasting

Teaching – gaining knowledge of sources are used to make the coaching-gaining knowledge of technique powerful and interesting. These sources are used to make matters clean and simpler to understand. With using those sources, the surroundings of the study room will become livelier. Learners emerge as extra energetic and concerned whilst all of the senses of an person are getting used withinside the technique of gaining knowledge of. With the assist of the use of coaching-gaining knowledge of sources, sure pix associated with the subject being taught are created withinside the minds of learners. Thus, their potential to suppose and believe enhances. They discover it simpler to connect to what's being taught and are capable of maintain what they learnt for an extended duration of time. In today's time, numerous sources are getting used to sell powerful coaching-gaining knowledge of. Starting from using blackboards to multimedia sources, there was a first-rate increase and improvement withinside the sorts of coaching-gaining knowledge of sources. These sources may be grouped into "audio", "visual" and both "audio-visual". The audio sources are those which employ the auditory feel of the person a good way to sell gaining knowledge of. Individuals study with the aid of using listening to. So being attentive to radio, audio recordings, songs and so forth fall on this category.

### Conclusion

In this paper, we defined the meaning, nature and scope of the area of Political Science. In order to make the coaching-gaining knowledge of of political technological know-how powerful, a trainer is needed to be aware about the diverse strategies of coaching Political Science. This paper additionally explains that a Political Science trainer is needed to hold her/his information upgraded approximately the diverse coaching-learning sources that make coaching-gaining knowledge of of political technological know-how extra interesting. We additionally supplied how with converting instances and increase and improvement of technology, new coaching-gaining knowledge of sources are getting used withinside the technique of coaching.

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## Innovative Practices in Knowledge Resource Centre in Digital Era

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### - Abstract -

*Knowledge Resource center plays an important role in higher education. It is expected that their institution should introduce various Innovative practices to attract the students and use the library facility and services.*

*This paper introduces the meaning of innovation, types of innovation and the innovative practices adopted in Library in Digital Era.*

### Introduction

Innovation is Introducing or using new ideas, technique etc. In order to improve quality or to make Progress. Innovation is intinsic to process persons having a passion to maintain quality and betterment. Privation is individual oriented. Not all have the innovative abilities thus quality can be brought by Innovation or adopting best practices. The overall objective of professionals is to improve the quality of services by assuring in change in the existing system and services. The therpigital Information age, we all need to learn how to effective and efficiently the huge diversity of Information communication technology for information search finding organization analysis and assessment Librarian need to innovative Services in partnership and reach to Various target group. There is no social development without libraries. In the present day libraries are at the Grass roads of development or decay librarians need to new technologies, desire the existing collection and select quality resources, which are scattered in different libraries and knowledge centers in the world. Information and knowledge technology are changing and becoming sophisticated day by day and knowledge resource Centre need to adopt them and providing better services to their users.

There is a vast gulf between new technology and library professionals for which needs to be bridge through dialogue, debates and exchanges between IT communication specialist and LIS Professionals.

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### Defination of Innovation

Lueckrand KaT2 (2003) defined the Innovation , Innovation is generally understood as the Successful introduction of a new thing to method. innovation is the embodiment combination, or Synthesis of Knowledge in digital original relevant, valued new products, processes or services"

### Types of Innovation

There are four types of innovation, consequently the innovation has four pathways to Investing investigate when searching for good ideas

1. Product Innovation
2. Process Innovation
3. Positioning Invitation
4. Paradigm Innovation

### Knowledge Resource Centre and Innovation

Adopting the innovation practices is the need of time and it gives number of genetics like creative Inspiration widening the horizon, innovation can dramatically affects performance, which leads to break through ideas that save time josprave Innovation can allow librarians to enhance their services contribute to organizational Improvements and sender quality products and services.

### TCT Based Innovative Practices In KRC In Digital Era

1. **Computerised Library With Library Software :** Software consist of the Step by step innovations that tell the computed what to do. Many software packages for various applications in the field of library and Information services are soul LIBSYS LIBMAN, SLIM ere le for automation purpose.
2. **Online Publication Catalogue (OPAC) :** It is a computer form of library catalogue to access material in the library. It is an online database of materials hold by a library. It is a computerized library Catalogue available to public

**महिला सक्षमिकरणासाठी राष्ट्रीय धोरणाचे योगदान  
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**प्रस्तावना :**

भारतीय संविधानाच्या भाग 3 मध्ये मूलभूत अधिकारांचे वर्णन केले आहे. या अधिकारांतर्गत समतेच्या अधिकारांचा उल्लेख करून १४ मध्ये केला आहे. समतेचा अर्थ वर्ग वंश, जात, लिंग व जन्मस्थान या आभावावर व्यक्ती व्यक्ती मध्ये भेद केला जाणार नाही, परंतु आज अशी सामाजिक परिस्थिती आहे की पुरुष व महिला यांच्या मध्ये भेदभाव आहे.

भारतीय संविधानाने दिलेले हक्क व अधिकार महिलांच्या विकासाचा तयार आहे. शिक्षित विभारतत प्लेटोने महिलांना राज्याची अर्धी शक्ती मानते वामनवीक समाजातील निम्न लोकांमध्ये महिलांची असून समाजाच्या जडण घडणीत तिचे योगदान महत्वाचे आहे. पुरुष प्रधान व्यवस्थेमुळे महिलांचा जवळपास निम्मा हिस्सा असा आहे की त्यांचा जिवनचर उचकायकडे दुर्लक्ष करण्यापासून तर छळ अत्याचार करण्यापर्यंत अनेक प्रकारे त्यांना हिनत्वाची वागणूक दिली जाते. म्हणून महिला सक्षमिकरणाची आवश्यकता निर्माण झाली आहे हा भेदभाव दूर करून महिलांच्या प्रगतीस पोषक वातावरण निर्मिती त्याचे संचलन करणे लैंगिक समते व्हावे समाजाचे सद्गुण साधने यासाठी विवेकी समाजाने बाळगलेला दृष्टिकोन यासाठी केलेल्या कृतीचा समुच्चय म्हणजे महिला सक्षमिकरण होय.

Country Report of India मध्ये महिला सक्षमिकरण म्हणजे बळजबरीने दुर्बल देवण्याच्या अवस्थेकडून शक्तीशाली अवस्थेकडे वाटचाल होय या व्हावे महिलामध्ये स्वतः बदलची सकारात्मक प्रक्रिया निर्माण करणे होय

महिला सक्षमिकरण म्हणजे त्यांना नैतिक कायदेविषयक अधिकार देणे होय महिला सक्षमिकरण ही एक दीर्घ स्वरूपाची प्रक्रिया आहे.

महिलांना आर्थिक दृष्ट्या स्वतःच्या पायावर उभे राहण्या इतकाच सक्षमिकरणाचा अर्थ संकुचित नाही तो सर्वकषण आणि व्यापक आहे. त्यांना मानसिक, सांस्कृतिक, सामाजिक उत्तम आरोग्य शिक्षण तंत्रज्ञानातील प्रगती महिलांना अनुकूल पर्यावरण असे अनेक पैलू आहेत. भारतीय संविधानामुळे महिलांच्या अधिकाराविषयी जागृकता आली आहे. त्यामुळे अनेक महिला उपयोगी कायदे बनविण्यात आले आहे. महिलाविषयी कायदे बनविणे यात अडचण येत नाही. परंतु या कायद्यांना व्यावहारिक स्वरूप देणे हे अत्यंत कठिण काम आहे. जे कायदे झाले ते संविधानाच्या अंतर्गत झाले आहे. तरी ते पुरेसे नाहीत ८०: महिला अशिक्षित आहे. त्यांना वास्तविक कायद्याची माहिती नाही. त्यांना मार्गदर्शन करण्यासाठी कोणी नाही. शहरी भागात महिला स्वयंसेवी संघटना आहेत. पण ग्रामीण भागाची परिस्थिती दयनीय आहे. महिलासाठी नव्या कायद्याची आवश्यकता नाही. पण जेवढे कायदे तयार झाले त्यांना व्यवहारात आणण्याची आवश्यकता आहे. महिला सनोर पालनपोषणाचा प्रश्न नाही तर त्याही पेक्षा मुलांचे भवितव्य, कुपोषण, दारिद्र्य, हुडा, सपत्तीचे अधिकार अशा अनेक समस्या आहेत. जागतिकरणाचा वाढता प्रभाव माहिती तंत्रज्ञानाचा विस्फोट यामुळे महिला सक्षमिकरणाबाबतचा दृष्टीकोन बदलण्याची आवश्यकता निर्माण झाली आहे.

नव्या महिला धोरणाची आवश्यकता :

भारतात महिला धोरण २००१ साली तयार करण्यात आले होते. परंतु गेल्या दोन दशकात महिलांचा स्वतःकडे पाहण्याचा दृष्टिकोन व जीवनाकडून अपेक्षा बदलल्या आहे. शासकीय योजनांच्या लाभाधी एवढ्या पुरता संकुचित दृष्टीने महिलांकडे न पाहता त्यांना अधिकार व सुरक्षितता प्रदान करून राष्ट्राच्या विकासात महिलांना पुरुषांच्या बरोबरीचा हिस्सेदार म्हणून सहभागी करून घेणे आवश्यक झाले आहे.



राष्ट्रीय धोरणाचे श्रेय महिला विकास व संवृद्धिकरण अध्यायाने राष्ट्रीय या मर्यादिततेसाठी सामाजिक, आर्थिक, राजकीय क्षेत्रात समान संरक्षण व निर्दिष्ट विधीनाम्ये हेतुले वाटा असेल असे धोरण तयार करण्याची गरज निर्दिष्ट झाली आहे.

सामाजिकता अशी आहे की राज्याभरको व समाज कार्यक्षेत्रातील सामाजिक परिधाने आणू इच्छिते खरे तर कामगाराल्या निर्मितीमुळे प्रत्यक्ष संरक्षण एक आदर्श प्रस्थापित होणे जाली, कीवळ कामगारामुळे समाजामध्ये परिधाने येत नाही तर कामगार व अधिकारात अर्थिक व्यवहारिक शिवा सामाजिकतेची जोड प्रदान करावी त्याभाषार आहे महिला संबंधीचे अधिकार अधिक-अधिक स्वीकाराई बनविण्याकरिता लोकमत बनविणे आवश्यक आहे त्यासाठी न्यायपालिका, कार्यपालिका, प्रसारमाध्यमे यांची भुमिका महत्वाची आहे कीवळ कामगार, बनले म्हणजे झाले असे नमून ते कार्यान्वित केले जात आहे की ते केवळ कागदावरी आहेत हे पाहणे गरजेचे आहे.

ज्या समाजात महिला आपल्यापूर्ण क्षमतेने जीवनाच्या विविध अंगच्या विकासगत व सामाजिक बदलाच्या प्रक्रियेत योगदान देवू शकतील अशा समाजाची उभारणी करणे हे श्रेय राष्ट्रीय धोरणात असायला पाहिजे.

संकल्पना सार्वजनिक जीवनात वापरत असताना सामान व्यवस्थेत महिलांच्या विकासगायी प्रक्रिया, धोरण अंमलबजावणीची समान संधी व अधिकार यांची खात्री देणारे धोरण पाहिजे.

या सर्वांसाठी राष्ट्रीय पातळीवर धोरण बदलाची गरज आहे. धोरण म्हणजे नियमाचे मार्गदर्शन करण्यासाठी तर्कसंगत परिणाम साध्य करण्यासाठी मार्गदर्शक तावाची एक प्रणाली होय. उद्दिष्टे :-

- १) महिलांच्या पोषणासह आरोग्याच्या समस्येकडे लक्ष देणे
- २) किशोर वयाने मुलांच्या सक्तीच्या शिक्षणासाठी प्रयत्न करणे
- ३) कौशल्य विकास कार्यक्रमायातर्गत महिलांना आर्थिकदृष्ट्या मजबूत बनविणे
- ४) महिला विरोधी सर्व प्रकारच्या हिंसेची दखल घेणे

महिला संबंधी खालील काही सामाजिक मुद्द्यांचा येथे विचार करणे आवश्यक झाला आहे की ज्यामुळे महिलांना कुटुंब, समाज, राष्ट्रांना योग्य स्थान प्राप्त होत नाही त्याची उपेक्षा होत आहे.

#### १) निरक्षरता

भारतात २०११ च्या जनगणने नुसार ८०.८८ टक्के इतके पुरुष तर ६४.६३ टक्के इतके महिला साक्षरतेचे प्रमाण आहे. महाराष्ट्रात ८८.४ टक्के पुरुष तर ७९.९ टक्के महिला साक्षरतेचे प्रमाण आहे. महिलांच्या मागासलेपणाचे मुख्य कारण म्हणजे त्यांची निरक्षरता होय. शिक्षणात अभाव ती त्यांना महिला संबंधी असणारे कायदे व अधिकार माहीत नाही. सरकार व मानाजिक संघटनाद्वारे कोणती व कोणत्या स्वरूपात मदत मिळते हे त्यांना माहित नाही. निरक्षरतेच्या निर्मूलनानूनच महिलांमध्ये जागृती आणि आत्मसम्मान निर्माण होतो.

#### २) व्यसनाधिनता

पुरुष प्रधान संस्कृती मध्ये पुरुषा मध्ये असलेली व्यसनाधिनता, भारतीय समाजाला लागलेली कीड आहे. तंबाखू, गूटखा, अफिम, गाजा, दारू यांच्या अति सेवनामुळे पुरुषांच्या आरोग्यावर तर परिणाम होतोच. त्याच बरोबर कौटुंबिक संस्कारांचा ढाच्या नष्ट होतो पुरुषांच्या व्यसनाधितेला विरोध केल्यामुळे पुरुष महिला व बालकांना मारहाण करतात, गृहवलेष होवून त्यांचा परिणाम बालमनावर होवून अशा परिभारातील बालके, श्रमिक, भिकारी, गुन्हेगारीकडे वळतात, हिंसक बनतात या सर्वांचा परिणाम महिलांच्या कौटुंबिक व आर्थिक स्थिती वर होतो.

#### ३) स्वच्छता व आरोग्य

महिला या कौटुंबिक जबाबदारी मध्ये व्यस्त राहतात घरातील जबाबदारी व बाहेर कामाला जाणे या मुळे मुलांच्या व स्वतःच्या स्वच्छतेकडे व आरोग्या कडे लक्ष देण्यास त्यांना वेळ मिळत नाही. स्वच्छ पिण्याच्या पाण्याचा अभाव, घरातील साडपाणी कचरा शौचालय यांच्या सोयी व सुविधा अभाव अनेक संसर्गजन्य आजारास बळी पडतात. आरोग्याचे प्रश्न निर्माण होतात. या व्योवर टारिंटय, कुपोषण बालविवाह दळणवळणाच्या सुविधेचा अभाव या सारखे प्रश्न आजही आहेत.

४) महिलांवर होणारे अत्याचार व शोषण

महिलांवर कौटुंबिक जबाबदारी सांभाळणे लागते या बरोबर अनेक प्रकारच्या अत्याचार व अत्याचारांला तोंड द्यावे लागते त्याचे धडप सोडविण्यासाठी महिला शोषीताची स्थापना झाली आहे परंतु समसामुह्यत महिला लोकलज्जेसमूह या आयोगपर्यंत पोहचत नाही किंवा प्रादेशिक महिला आयोग संदर्भात माहिती नाही या उलट या आयोगाची मदत त्या सामूहिक स्वरूपात घेवून झालेला अत्याचार व अत्याचार व शोषणांला विरोध करू शकते

महिलांच्या जीवनाशी संबंधित वरील मुद्द्याची येथे चर्चा केली त्यावर काही उपायांचा आढावा घ्यावयाचा आहे ते खालीलप्रमाणे

महिला मध्ये निरक्षरता आहे देशातील ४० कोटी निरक्षरता मध्ये ८० टक्के महिला आहे, याचे महात्वाचे कारण म्हणजे महिला मध्ये साक्षर होण्याचा तिव्र इच्छेचा अभाव आहे. महिला संघटनांनी महिलांना शिक्षित होण्यासाठी प्रेरणा दिली पाहिजे शिक्षण असे माध्यम आहे की जे ज्ञान झाल्याने महिला विकास कार्यक्रमात सहभागी होवू शकतात.

कौशल्य विकास कार्याक्रमांतर्गत प्रशिक्षण घेवून व्यवसाय किंवा कृषी विषयक क्षेत्रातील नवीन तंत्रज्ञान आत्मसात करून आपला व्यवसाय व उत्पन्न वाढवू शकते

साधारणपणे पुरुषांमध्ये व्यसनाधिनता आहे याचा परिणाम महिला व बालकांवर होतो पुरुष कोणत्या कारणामुळे नशा करतात या कारणाचा शोध घेतला पाहिजे कुटुंबाच्या स्तरावर महिलांना असहयोग, घरा मध्ये प्रवेशावदी केली पाहिजे आणि समाजाच्या स्तरावर नशा करण्याची जी माध्यमे आहे ती कायदा व पोलिसांच्या मदतीने बंद केली पाहिजे. विदर्भातील चंद्रपुर जिल्हा सध्या दारूबंदी करण्यात महिला संघटनेच्या नेत्या पारोमिता गोस्वामी यांचे मोठे योगदान आहे.

स्थानिक स्वराज्य संस्थेत महिलांना ५०: आरक्षण दिले आहे. या आरक्षणाचा फायदा होवून महिलांनी सभटीतरित्या स्वच्छते सत्रधी,सांडपाणी,स्वच्छ पिण्याचे पाणी,शौचालय या सारख्या सुविधासाठी झामसभेत उठाव पास करून ह्या सुविधा प्राप्त करून घेता येतात.

महिलांवर होणारे अत्याचार व शोषण या संदर्भात प्रत्येक तालुक्याच्या ठिकाणी महिला 'चेतना मंच' बनवून पिडीलेला न्याय त्वरीत मिळाला पाहिजे, असे प्रभावी प्रयत्न बडोदा येथे 'नारी अदालत' या रूपाने होत आहे. या नारी अदालत मध्ये कोणतीही महिला आपले प्रश्न घेवून येते तेथे तीला उचित न्याय मिळतो. या बरोबर विहार मधील महिला जागृतीच्या कार्यकर्त्यांनी सांगितले की महिलांच्या घरेलू हिंसेच्या प्रकरणा मध्ये महिलांची पंचायत बसवून निर्णय दिला जातो.

प्रसार मध्यमानी देखिल आपल्या दैनिकांतून मासिकानधून,वृत्तनिवेदनातून,महिला आंदोलनाची विस्तृत माहिती व कार्यवाही समाजापर्यंत कशी पोहचेल यासाठी प्रयत्न केले तर समाजामध्ये महिलांकडे पाहण्याचा दृष्टिकोन बदलेल व त्या समाजाच्या विकासाच्या भागीदार बनतील.

याशिवाय खालीलप्रमाणे अनेक मुद्द्यांचा समावेश राष्ट्रीय धोरणात करून महिलांचे सक्षमिकरण करता येते.

- महिला केंद्री अर्थ संकल्प असावा.
- महिला स्वयंसाहायता बचतगट विकासाचा केंद्रबिंदू ठरावा.
- तालुका स्तरावर महिला चेतना सघाची स्थापना व्हावी.
- कायदे विषय ज्ञानाचे प्रशिक्षण व व्यवसाय प्रशिक्षणाची सोय.
- मायवर स्पॅस महिलांसाठी सुगन्धित बनविणे.

निष्कर्ष :

महिलांचे अधिकार पूर्ती व सक्षमीकरणासाठी शाश्वत, आर्थिक, सामाजिक अधिकार उपलब्ध करून देणे महिलांच्या सर्व सुविधांचा समान फायदा मिळविण्यासाठी संविधानातील सर्व तुरुट्टीचा आढावा घेणे आवश्यक आहे. लिंग भावात्मक समानता व न्याय या तत्वांना प्रत्यक्षात साकारण्यासाठी ससाधनाची मालकी महिलांना प्रदान करणे व धोरण निर्मिती मध्ये त्यांचा सहभाग वाढविण्यासाठी प्रयत्न करणे. अशा राष्ट्रीय महिला धोरणाची योग्य प्रकारे अंमलबजावणी करणे आवश्यक आहे.



संदर्भ -- ग्रंथ सूची

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जयपुर.
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दिल्ली.
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- ४) वेबसाईट -- [www.nwpl.gov.in](http://www.nwpl.gov.in)



## Challenges in Human Environment and Climate Change

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### Abstract:

*The environmental movement has carried out a superb deal in trying to meet those environmental challenges, making an investment fantastic attempt with constrained investment towards effective countervailing forces. In those attempts, the environmental motion pursues simple sorts of strategy: attractive organizations (each authorities and businesses) and attractive the specific behaviours that man or woman residents pursue. Here we gift an outline of those techniques as a prelude to introducing a 3rd method to which we sense the environmental motion need to pay near attention. We trust that this 1/3 method, which we name identification campaigning, holds tremendous promise for boosting the effectiveness of the motion's modern-day paintings and for growing beneficial techniques for brand new sorts of intervention.*

### Introduction :

Much of the environmental motion's modern-day attention is on attractive organizations. For example, one dominant method is predicated upon the improvement and refinement of coverage proposals, coupled with political lobbying to inspire the adoption of those proposals via way of means of authorities. This is an crucial strategy; there may be no question that the environmental motion has been pivotal withinside the improvement of many key environmental coverage proposals, and in a success political campaigns to peer those followed via way of means of authorities. Consider, for example, the improvement of recent performance standards, regulations on pollution, or the status quo of covered areas. Climate associated problems that impact our well being had been possibly the principle triggers withinside the increasing familiarity with the requirement for higher herbal administration. The progressions in our modern-day condition enlisted via way of means of human physical games in basically each circle of existence have influences our well being designs. Ecological alternate is a alternate or aggravation of the weather frequently introduced approximately via way of means of human affects and regular organic cycles. Ecological adjustments contain one of a kind components, like cataclysmic events, human obstructions, or creature cooperation. More non-stop and terrific dry spell, storms, warmness waves, growing ocean levels, liquefying icy hundreds and warming seas can straightforwardly harm creatures, obliterate the spots they live, and unharness devastation on individuals' livelihoods and networks. As environmental alternate deteriorates, volatile weather activities are transforming into greater non-stop or serious.

### Environmental health:

Ecological wellbeing, as characterized by WHO, contains those parts of human wellbeing, including the personal satisfaction, that are controlled by physical, compound, organic, social and psychosocial factors in the climate. It likewise alludes to the hypothesis and practice of surveying; rectifying, controlling and forestalling those variables in the climate that antagonistically influence the wellbeing of present and people in the future. Our current circumstance influences wellbeing in an assortment of ways.<sup>1</sup> Environment and





into a waste belt (The World Health Report 2003). Contingent upon the half seasons of the waste segments, eco-qualities and normal creation esteems might be lost for outrageous significant time frames.

#### Conclusion:

Climate related issues that influence our wellbeing have been perhaps the main triggers in the expanding familiarity with the requirement for better natural administration. The progressions in our current circumstance enlisted by human exercises in essentially every circle of life have affects our wellbeing designs. Ecological change is a change or aggravation of the climate regularly brought about by human impacts and normal biological cycles. Ecological changes incorporate different components, like cataclysmic events, human obstructions, or creature cooperation. More continuous and exceptional dry spell, storms, heat waves, rising ocean levels, liquefying icy masses and warming seas can straightforwardly hurt creatures, obliterate the spots they live, and unleash devastation on individual livelihoods and networks. As environmental change deteriorates, risky climate occasions are turning out to be more continuous or serious.

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**HISTORY OF ENVIRONMENT AND DEVELOPING ECOLOGICAL SUSTAINABILITY**

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**ABSTRACT**

*Environmental rights are common freedoms, as individuals' jobs, their wellbeing, and some of the time their very presence rely on the nature of and their admittance to the general climate just as the acknowledgment of their privileges to data, investment, security and change. Ecological issues, prominently contamination and environmental change, embroil financial, social, and social rights, including the rights to wellbeing and water. Procedural rights, for example, the rights to get together, articulation, and data, are basic to natural security. Numerous constitutions and various territorial basic freedoms systems fuse an autonomous right to a satisfactory and solid climate, demanding the inseparable connection between basic liberties and the climate.*

**Keywords:** Environment, Ecological, Sustainability

**4. Introduction**

Ecological rights imply access to unpolluted and normal commodities that enable endurance, such as land, cover, food, water and air. They also include simpler biological rights, such as the ideal of certain eerie crawling animals and the right of humans to appreciate pristine landscapes. Our vision of ecological rights includes political rights such as the rights of indigenous and diverse populations, the privilege of data, the interest in dynamism, the opportunity to speak and clarify, and the option to oppose the transformation of undesirable events. It is included. We also seek remedies for abusive rights, including the rights of expatriates and those displaced by natural depletion, options to guarantee biological obligations, and the privilege of ecological justice. I have. Various of these rights, especially political rights, are regulated and maintained in various shows and arrangements. The establishment of some of these rights, and the recognition of others that have not yet been legally exercised, can be attributed to the ongoing struggles of networks and indigenous peoples around the world. Other 'new' rights, including rights, have emerged in recent years due to the accelerating pace of financial globalization and ongoing ecological and social disruption. As well as one side guaranteeing biological commitments, yet another has resulted from a long struggle by Friends of the Earth and others to recognize the effects of resource depletion in the North and the normal crushing of Southern nations. rice field.

The relationship between fundamental freedoms and natural problems has been a hot topic lately. The connection between the two emphasizes that a fair current climate is a prerequisite for leading a noble and worthy existence. A good actual climate is even more related to safety against worsening riots, air pollution, surface water pollution, pollutant dumping, and so on. Nature's corruption and fundamental freedoms were first put on the world map at the 1972 United Nations Conference on the Human Environment. Criterion 1 of the Stockholm Declaration on the Human Environment establishes a mechanism for combining common liberty and the security of nature, and that humans should have "opportunity, equity and adequate living conditions in a climate of supportive quality." has a fundamental right to "Allowed to exist among nobility and prosperity, he owes a heavy duty."

In 1992, twenty years after the primary worldwide climate gathering, the United Nations Conference on Environment and Development (UNCED), otherwise called the Earth Summit, occurred from 3-14 June in Rio de Janeiro. The Conference meant to enable governments 'to reevaluate financial turn of events and discover approaches to stop the devastation of indispensable characteristic assets and contamination of the planet' as, in spite of worldwide endeavors, natural corruption had quickened at a disturbing rate. Appointments from 178 nations, heads of condition of 108 nations and delegates of in excess of 1,000 NGOs went to the gatherings. In Rio, three significant arrangements were



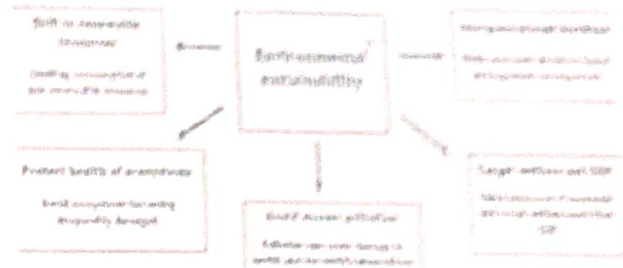
closed of which the Rio Declaration on Environment and Development is the most appropriate with regards to common freedoms and the climate. Rule 1 sets out that 'Individuals are at the focal point of worries for supportable turn of events. They are qualified for a solid and profitable life in concordance with nature' and Principle 4 builds up 'to accomplish practical turn of events, ecological insurance will comprise an essential piece of the advancement cycle and can't be considered in disconnection from it'.

Standard 10 of the 1992 Rio Declaration was critical for the advancements that prompted the 1998 Convention on Access to Information, Public Participation in Decision-production and Access to Justice in Environmental Matters (Aarhus Convention) which went into power in 2001. The Aarhus Convention covers the three subjects demonstrated by its title. Instead of utilizing rights-situated language the Convention requires states gatherings to 'guarantee' that individuals from people in general approach data, are permitted to partake and approach legal audit. In spite of the fact that the term 'right' is commonly maintained a strategic distance from, the targets, structure and setting of the Aarhus Convention are rights-arranged, drawing on ideas of global basic freedoms law. The Convention is planned to accommodate participatory, educational and procedural rights in natural issues.

**5. Human rights protects the environment**

Recently, there has been a tremendous expansion of awareness of the link between fundamental freedoms and the climate. The number and scope of global and national laws, legal decisions, and scholarly research on the relationship between shared freedoms and climate is rapidly evolving. Created in March 2012 and passed in 2018, the Common Liberties and the Climate Order reviews the obligations of fundamental freedoms to equate with a protected, unblemished, sane and sane climate. Furthermore, it highlights the best work that equates to the use of shared freedom in environmental governance. Many states now integrate privilege and a healthy climate in their constitutions. However, many questions about the relationship between fundamental

freedoms and climate remain unanswered and require further investigation. Environmental Quality - Building a strong network requires clean air, shared assets and a harmless climate. Development - UNHSC recruitment is evolving and requires more assets such as energy, water and space.



**6. Pollution and Environment**

Contamination is the presentation of harmful materials into the climate. These unsafe materials are called contaminations. Toxins can be characteristic, for example, volcanic debris. They can likewise be made by human movement, for example, refuse or spillover created by industrial facilities. Toxins harm the nature of air, water, and land. Numerous things that are helpful to individuals produce contamination. Vehicles regurgitate poisons from their fumes pipes. Consuming coal to make power dirties the air. Businesses and homes create trash and sewage that can dirty the land and water. Pesticides—substance harms used to execute weeds and bugs—saturate streams and damage natural life. Every living thing—from one-celled organisms to blue whales—rely upon Earth's gracefulness of air and water. At the point when these assets are contaminated, all types of life are compromised.

**Human rights**

These rights are similarly significant, and they are on the whole reliant. Natural rights are common freedoms, as individuals' occupations, their wellbeing, and here and there their very presence rely on the nature of and their admittance to the general climate just as the acknowledgment of their privileges to data, interest, security and change.

Rights can be affirmed in an assortment of ways: for instance, by engaging straightforwardly to the abusing government.

global monetary foundation or enterprise; through worldwide, provincial and public courts; by applying public and media pressure; and by building alliances with others looking for comparable rights. Over the most recent couple of many years, basic freedoms advocates are progressively testing movement bringing about ecological damages as common liberties infringement under the watchful eye of public and worldwide courts and commissions. The International Human Rights Clinic has interceded in the space of basic liberties and the climate through prosecution, documentation, exploration, and promotion in zones, for example, environmental change, strategic approaches, and the lingering impacts of equipped clash.

### 7. Environment and The Indian Constitution

The Indian Constitution is among the couple of on the planet that contains explicit arrangements on ecological protection. Laws made by public, commonplace and neighborhood government add to the rights and duties that are essential for the constitution and the precedent-based law. These laws additionally called enactments must conform to the constitution yet they can alter change the basic hand.

Security of Life and Personal Liberty is exemplified in Article 21. It expresses, No individual will be denied of his life or individual freedom besides as indicated by strategy set up by law. The Indian Constitution ensures the privilege to equity to all people with no separation. This demonstrates that any activity of the State identifying with climate must not encroach upon the privilege to fairness as referenced in the Article 14 of the Constitution. The Stockholm Declaration, 1972, likewise perceived this standard of uniformity in ecological administration and it called up all the universes countries to submit to this rule. In the Constitution of India it is plainly expressed that it is the obligation of the state to ensure and improve the climate and to defend the woodlands and untamed life of the nation. It forces an obligation on each resident to ensure and improve the regular habitat including woodlands, lakes, streams, and natural life.

### 8. Conclusion

Environmental rights are common freedoms, as individuals' jobs, their wellbeing, and some of the time their very presence rely on the nature of and their admittance to the general climate just as the acknowledgment of their privileges to data, investment, security and change.

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नागपूर जिल्हा परिषदेतील ओबीसी महिला व भागीदारी :

१. ओबीसी प्रवर्गातून एकूण ६८ महिला निवडून आल्या. त्यापैकी काँग्रेसच्या २८, भाजपच्या २३, राष्ट्रवादी काँग्रेसच्या १०, अपक्ष व शिवसेना प्रत्येकी ६, जनता दल ३, तर प्राणीय विकास आघाडी, नेकाप व झाल्याची प्रत्येकी २ महिला निवडून आली. त्यामुळे सर्वाधिक ओबीसी महिलांना निवडून आणण्यात काँग्रेस प्रथम, भाजप द्वितीय, राष्ट्रवादी काँग्रेस तृतीय, अपक्ष व शिवसेना संयुक्तपणे चतुर्थ, जनता दल पाचव्या तर इतर पक्ष संयुक्तपणे सहाव्या स्थानावर होते. त्यामुळे ओबीसी महिला प्रवर्गात काँग्रेसेतर पक्षांना यश मिळविण्यासाठी अधिक प्रयत्न करावे लागतील हे निष्काशित स्पष्ट होते.

ओबीसी प्रवर्गातील स्पर्धा ही प्रामुख्याने तेली व कुणबी महिलांची असली तरी यात कुणबी स्पर्धा ही तेली महिलांच्या फार पुढे आहेत हे आकडेवारीवरून स्पष्ट होते. इतर ओबीसी महिलांना फारसे यश मिळवण्यात येऊ नये. काँग्रेस व राष्ट्रवादी काँग्रेसकडे कुणबी तर तेली महिलांचा कल विरोधी पक्षांकडे दिसतो.

अनुसूचित जाती महिलांचे प्रतिनिधित्व व भागीदारी :

अनुसूचित जातीच्या एकूण १८ महिला निवडून आल्या. त्यापैकी भाजप ७, काँग्रेस ४, शिवसेना ३, राष्ट्रवादी काँग्रेस, रिपाइं प्रत्येकी २ महिला निवडून आल्या. यावरून अनुसूचित जाती गटात हळूहळू भाजप व शिवसेनेचे प्रभुत्व स्थिती मजबूत केल्याचे दिसते. या स्पर्धेत त्यांनी दोन्ही काँग्रेसमला व दलित पक्षाला मागे सोडविलेले दिसते. यातून दलित महिलांचा पाठिंबा हा दोन्ही काँग्रेसकडून भाजप-शिवसेनेकडे जाताना दिसतो.

१८ दलित महिलांपैकी महार समाजाच्या १६ सदस्या होत्या. त्यापैकी भाजपच्या ५, काँग्रेसच्या ६, शिवसेनेच्या ३ तर राष्ट्रवादी काँग्रेस व रिपाइंच्या प्रत्येकी २ महिला निवडून आल्या होत्या. या प्रवर्गात महार समाजाचे वर्चस्व उपरोक्त आकडेवारी व विश्लेषणातून स्पष्ट होते. तसेच महार महिलांचा कल हळूहळू भाजप-शिवसेनेकडे जाण्यास पक्षांकडे वळताना दिसतो. त्यामुळे राजकीय पक्षांच्या पारंपारिक सामाजिक जनाधारात बदल होताना दिसत आहेत.

१ खाटीक तर १ चांभार महिला भाजपकडून निवडून आल्याने हिंदू-दलित महिलांमध्ये रचवौट दलित महिलांचाही पाठिंबा मिळविण्यात भाजप यशस्वी झाल्याचे स्पष्ट होते. याची काळजी काँग्रेससह इतर सर्व पक्षांनी करणे गरजेचे आहे.

अनुसूचित जमाती महिलांचे प्रतिनिधित्व व भागीदारी :

अनुसूचित जमातीच्या एकूण २१ स्त्रिया निवडून आल्या. त्यापैकी काँग्रेस ९, भाजप व अपक्ष प्रत्येकी ३, राष्ट्रवादी काँग्रेस व गोगपा प्रत्येकी २ तर शिवसेना, रिपाइंला प्रत्येकी १ जागा मिळाली. यातून असे दिसते की, आदिवासी समाजात आपला पाठिंबा टिकवून ठेवण्यात काँग्रेसला यश आलेले आहे. मात्र भाजपने अनुसूचित जमाती प्रवर्गातही चंचूप्रवेश केल्याने भविष्यात याही प्रवर्गात काँग्रेसला आव्हान निर्माण होऊ शकते. २१ आदिवासी स्त्रियांपैकी गोंड १५, माना-५ तर परधान १ अशा सदस्या निवडून आल्या होत्या. यावरून गोंड स्त्रियांचे या प्रवर्गातील वर्चस्व स्पष्ट होते. १५ गोंड महिला सदस्यांपैकी काँग्रेस ७, भाजप व राष्ट्रवादी काँग्रेस प्रत्येकी २, शिवसेना व अपक्षांची प्रत्येकी १ सदस्या होती. यावरून गोंड समाजात काँग्रेसने आपला पाठिंबा आजही टिकवून ठेवला आहे हे स्पष्ट होते. विरोधी पक्षांना आदिवासी जनाधार मिळविण्यासाठी अधिक प्रयत्न करण्याची गरज यातून अधोरेखित होते.



सर्वसाधारण प्रवर्गातील महिरांचे पक्षनिहाय प्रतिनिधित्व व भागीदारी :

सर्वसाधारण प्रवर्गातून एकूण ५ महिला निवडून आल्या. त्यापैकी मराठा ३ तर ब्राम्हण व माहेक्षरी प्रत्येकी १ महिला निवडून आली. यात राष्ट्रादी काँग्रेस व अपक्ष प्रत्येकी २ तर १ ब्राम्हण सही होती. याचा अर्थ या सर्वसाधारण प्रवर्गातून लिंगायत, मुस्लिम, जैन, शीख, छिधन स्त्रियांना संधी मिळारोली नाही हे स्पष्ट होते.

निष्कर्ष

त्यामुळे ७३ व्या संविधान दुरुस्तीत दिलेल्या आरक्षणामुळे महिलांचे नेतृत्व विकसित झाले हा निष्कर्ष काढणे घाईचे व अपरिपक्वपणाचे होईल. त्याची कारणे पुढील प्रमाणे आहेत :

- १) जिल्हा परिषदेत महिला आरक्षण संपले की त्या जागेवर त्या महिलांचे पुरुष नातेवाईक व अन्य पुरुष पुढील निवडणूक लढवतात.
- २) राजकीय पक्ष सुध्दा महिला आरक्षण नसतांना फारशी दुवार संधी देत नाहीत.
- ३) महिलांची जिल्हा परिषदामध्ये निवडून येण्याची वारंवारिता पुरुष सदस्यांपेक्षा कमी आहे.
- ४) जिल्हा परिषदांमध्ये निवडून आलेल्या महिला पुढे आमदार, खासदार होतात का ? या प्रश्नाचे उत्तर नकाराधी आहे.

राजकीय पक्षांना महिलांना विधानसभेची किंवा लोकसभेची उमेदवारी देणे तर दुरुच या जिल्हा परिषदेच्या सदस्या आणि पक्षाधिकारी महिला त्या-त्या राजकीय पक्षांकडे विधानसभेची किंवा लोकसभेची उमेदवारी सुध्दा मागत नसल्याचे निदर्शनास येते.

उपरोक्त आकडेवारी व विश्लेषणातून ७३ संविधान दुरुस्तीनंतर जिल्हा परिषदांमध्ये महिलांची संख्यात्मक भागीदारी वाढली असली तरी आरक्षणामुळे महिलांचे नेतृत्व विकसित होवू शकले नाही हे गृहितक सिध्द होते. मात्र वाढलेल्या संख्यात्मक भागदारीतून महिलांचा आत्मविश्वास मात्र नक्कीच वाढीस लागलेला आहे. त्यातून नविकच्या एक-दोन दशकात महिला नेतृत्वाचा विकास होतो का हे पाहणे महत्वाचे ठरले.

१९९२ ते कालखंडात नागपूर जिल्हा परिषद महिला सदस्यांचा वर्ष व जातीनिहाय तपशील दर्शविणारा तक्ता

अ.क्र.	जात	१९९२	१९९७	२००२	२००७	२०१२	एकूण	%
१	कुणबी	९	७	८	१०	११	४५	१५.३५
२	तेली	१	५	-	२	७	१९	६.४८
३	किरात	१	-	-	-	१	२	०.६८
४	लोधी	-	-	-	-	१	१	०.३४
५	गोवारी	-	-	-	-	१	१	०.३४
	एकूण	११	१२	१२	१२	२१	६८	२३.२०
		५७/५९%	१९.२१	२१.०५	२०.३३	२०.३३	३५.५९	२३.२०

## अनुसूचित जाती

अ. क्र.	जात	१९९२	१९९७	२००२	२००७	२०१२	एकूण	%
६	महार	१	२	६	४	५	१८	६.२८
७	बेहरा	-	१	-	-	-	१	०.३६
८	खाटीक	-	१	-	-	-	१	०.३६
	एकूण	१	४	६	४	५	२०	६.०७
	%	१.७५	७.०२	१०.६१	६.७७	८.४७	६.०७	

## अनुसूचित जमाती

अ. क्र.	जात	१९९२	१९९७	२००२	२००७	२०१२	एकूण	%
९	गोंड	१	२	५	२	५	१५	५.११
१०	माना	१	१	१	१	१	५	१.७०
११	परधान	-	-	-	-	१	१	०.३४
	एकूण	२	३	६	३	७	२१	७.१६
	%	३.५०	५.२६	१०.१६	५.२६	११.८६	७.१६	

अ. क्र.	जात	१९९२	१९९७	२००२	२००७	२०१२	एकूण	%
१२	ब्राम्हण	१	-	-	-	-	१	०.३४
१३	मराठा	१	-	-	१	१	५	१.०२
१४	माहेश्वरी	१	-	-	-	-	१	०.३४
	एकूण	३	-	-	१	१	५	१.७०
	%	५.२६	-	-	१.६९	१.६९	१.७०	
	एकूण	१७	१९	२२	२०	३४	११.१४	३९.१७
	%	२९.८२	३३.३३	३७.२८	३३.८९	५७.६२	३६.४८	





## भारत में सहयोगी संघवाद

प्रा.डॉ.असीम खापरें

सहयोगी प्राध्यापक (पॉलिटिकल सायन्स) भीमती बलानाबाई नारईक सहित्या महाविद्यालय पुणे

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आजादी के बाद संविधान निर्माणकर्ताओं के सामने मुख्य प्रश्न यह था की, संविधान का स्वरूप एकात्म हो या संघात्मक, इस प्रश्न पर मध्यम मार्ग अपनाया गया। संविधान में भारत को "India that is, Bharat ekshahi he k sansathat state" कहा गया है। इससे यह प्रस्तुत होता है की भारतीय संविधान का बहिरंग संघात्मक है पर अन्तर्गत एकात्मक है। यह संविधान शास्त्रीयो में एक गंभीर विवाद का विषय बन गया है की भारतीय संविधान संघात्मक शासन प्रकल्पित करता है या एकात्म शासन। के.सी.व्हीअर के अनुसार 'भारत मुख्यतः एकात्म राज्य है जिसमें सघीय विशेषताएँ सामान्य कि है। डि.एन.बैनर्जी के अनुसार भारत का संविधान सघीय कम और एकात्म अधिक है भारत का संविधान का स्वरूप सघीय है किन्तु उसका झुकाव एकात्मक की ओर है।

1950 में जबसे संविधान बना उस समय से अब तक बराबर चला आ रहा है, इस विवाद का मुख्य बिन्दु यह है की, भारतीय व्यवस्था सघीय है या नहीं। के.सी.व्हीअर को इस विवाद का जन्मदाता कहा जाता है। के.सी.व्हीअर ने कहा है की, भारतीय संघ अधिक से अधिक अर्ध संघ है।

संघवाद वह तंत्र है जिसके द्वारा राज्य की सारी शक्तियोंका विभाजन दो प्रकार की सरकारों को मध्य हो जाता है। प्रो. डायमी के अनुसार संघात्मक राज्य एक ऐसी राजनीतिक रचना है जिसमें राष्ट्रीय एकाता और शक्ति तथा प्रदेशों के अधिकारों की रक्षा करते हुए दोनों में सामंजस्य स्थापित किया जाता है

अंग्रेजी शासन काल में भारत में सदा एक शक्तिशाली केन्द्रीय सरकार की स्थापना रही। यद्यपि 1935 अधिनियम द्वारा इंग्रजोंने भारत में एक संघात्मक शासन की शुरुवात कर दी थी अतएव भारत का जनमन ही मान का इतिहास एक शक्तिशाली केन्द्रीय सरकार का इतिहास रहा है।

संविधान का निर्माण हो रहा था तब देश के कुछ भागों में साम्प्रदायिक दंगे-फसाद चल रहे थे। हैदराबाद व नेलंगना से सशस्त्र बगावतकी आशंका थी। डॉ.वी.आर. पुरोहित के शब्दों में, 'साधारणतः प्रत्येक व्यवस्था अपने सामाजिक, सांस्कृतिक, ऐतिहासिक एवं राष्ट्रीय आदर्श से प्रवाहित एवं निर्मित होती है'। अमेरिका, ऑस्ट्रेलिया, कनाडा अथवा स्वीट्ज़र्लैंड के शासन तन्त्र इसके उदाहरण हैं। भारतीय शासन व्यवस्था इस नियम का अपवाद नहीं है यह कहना उचित होगा कि भारतीय संघवाद की प्रकृति का निर्धारण करने में भारत के सामाजिक, सांस्कृतिक, राजनितिक तथा ऐतिहासिककारकोने निर्माणकारी भूमिका निभाई है। भारत की बहुभाषी क्षेत्रीय एवं धार्मिक विविधताएँ 1947 के पूर्व भारत की हिंदु-मुस्लिम प्रतिनिधित्व की समस्या, देशी नरेशोंका शासन 1947 का भारत का विभाजन, विधु के अन्य संघशासनाको के व्यावहारिक अनुभव इ. पर्यावरणीय निधोरक कारक है जिन्होंने भारतीय संघ शासन की प्रकृति का निर्धारण किया है। भारतीय संविधान में सघीय शासन के सभी लक्षण मिलते हैं फिर भी अनेक दृष्टियोंमें यह एक एकीकृत व्यवस्था की स्थापना करता है। डॉ. कृष्णा मुखर्जी ने तो 'भारतीय संविधानको असघीय अथवा एकात्मक ही कह डाला'।

इन आलोचनाओंके बावजूद भी भारतीय संविधान को एकात्म शासन व्यवस्था की स्थापना करनेवाला संविधान नहीं कहा जा सकता। वस्तुस्थिति यह है की भारतीय संविधान में कुछ एकात्मक लक्षणों का समावेश कर, संघात्मक प्रणाली की कुछ कमियों की ही दूर करने का प्रयास किया गया है। भारतीय संविधान के निर्माण के समय जो



विघटनकारी प्रवृत्तियाँ क्रियाशील थीं उन्होंने संविधान निर्माताओंको इस बात के लिए प्रेरित किया था कि वे संविधान के अंतर्गत ही भारत की एकता का प्रबन्ध करें। ग्रेनविल जॉर्जिन ने पहिलीबार भारतीय संविधान को महकारी संघवाद की संज्ञा दी है। प्रो.एम.व्ही पायपीने लिखा है " मूल तथ्य यह है की, भारत का शासन एक सरकार आता नहीं बल्कि 30 सरकारों अर्थात 29 राज्य सरकारों एवं एक संघीय सरकार आता होता है। शासन में इस प्रकार की द्विसंघीय या संघीय व्यवस्था में ही सम्भव है। शासन एण्ड एण्ड का मत है कि, 'भारत की शासन प्रणाली ऐसी है जिसमें प्रशासन के महत्वपूर्ण कार्य राज्य सरकारें करती है और योजना की क्रियान्विती के लिए केंद्र को इसी पर निर्भर रहना पड़ता है।

भारत में सहयोगी संघवाद का प्रतिमान प्रचलित है संघात्मक शासन व्यवस्था में शासन शक्तियोंका विभाजन करके दो स्वतंत्र सरकारों की स्थापना की जाती है। माघ-माघ सरकारों व शासन व्यवस्थाओंमें इस प्रकार के महकारी संघीय व्यवस्था भी की जाती है। जिसमें विभिन्न क्षेत्रों में प्रशासन प्रभावशाली ढंग से कुशलतापूर्वक चल सके। यह सहयोगी आवश्यक भी है क्योंकि दोनो स्तरों की सरकारें एकही राजनितिक व्यवस्थामें सम्मिलित होती है जिसमें उनके लक्ष्य भी एक एक समान होते है। अमेरिका, ऑस्ट्रेलिया, कनाडा तथा भारत की संघीय व्यवस्थाओंके अध्ययन से यह सिद्ध हो सके आता है कि संघात्मक व्यवस्थामें सहयोग का लक्षण निहित है।

ए.एच.विर्च ने भारतीय संघवाद को 'सहयोगी संघवाद' की संज्ञा दी है। इस प्रकार की व्यवस्था में केंद्रीय सरकार शक्तिशाली होती है। पर राज्य सरकारों भी अपने-अपने क्षेत्रों में कामचोर नहीं होती इस व्यवस्था का मुख्य लक्षण दोनो प्रकार की सरकारें एक दुसरे पर निर्भर रहते है। सहयोगात्मक संघवाद में यह अभिप्राय है कि हमारा संविधान केंद्र और राज्यों के परस्पर सहयोगपर अधिक बल देता है। भारत में संविधान में ही सहयोग की अनेक संरचनाओंकी व्यवस्था की गई है। वित्त आयोग, योजना आयोग यही माध्यम है, जो सहयोग और दृढ़ता का प्रतिक है। ऑस्टीन, ग्रेनविल, ने इन्ही व्यवस्थाओंके कारण भारतीय संघको सहयोगी संघवाद के नामसे संबोधित किया है।

आज के आधुनिक युग की जटील परिस्थितियोंमें संघव्यवस्था ही यह दोस सहयोग की प्रवृत्ती ही प्रचलित संघव्यवस्थाओं को टुटने से बचाती है। इस युगमें राज्य अपने क्षेत्रोंमें स्वायत्ता, स्वतंत्रता, पृथकता चाहता है। तो अन्य कई क्षेत्रों में परस्पर सहकार्य आकांक्षा रखता है। इन दो परस्पर सहकार्य आकांक्षा रखता है। इन दो परस्पर ब्रेमेल इच्छाओं में महअस्मित्वका एकमात्र ढाँचा सहयोगी संघव्यवस्था प्रस्तुत करती है।

राज्य स्वायत्तता कि माँग और केंद्र और राज्य संघन्ध -

भारत में राज्यों के हाथ में देश के शासन का बहुत बड़ा भाग है। 1967 तक के केंद्रसरकार का अंमल सभी घटक राज्योंपर था। 1967 के चुनाव के बाद प्रादेशिक पक्षोंका उद्गम हो गया। इस स्थिती में भारत के केंद्रसरकार एंवम राज्य सरकार के संबंध में पुनर्विचार करना जरूरी हो गया है।

भारत में केंद्र और राज्यों के बीच शक्तियोंका वितरण आरंभ में ही वाद-विवाद का विषय रहा है। भारतीय संघराज्य में राज्यों कि स्वायत्तता में अभिप्राय है की, राज्यों के अंतरीक मामलोंमें केंद्रसरकार की, दखल अंदाजी कम हो। आझादि के बाद कश्मिरकी स्वायत्तता का विचार सामने आया तब पंजाब, तमिलनाडू,आसाम, का स्वायत्तता का मुद्दा सामने आया। पंजाब में अकाली दलने 1973 में आनंदपुर साहित में स्वायत्तता कि माँग कि गई और वह माँग तमिलनाडूने तो अपनी चरण सीमातक पहुँच गई जहाँ द्रविड मुनेत्र कडगम (डीएमके) प्रादेशिक दलने भारतीय संघ में पृथक होने की धमकी दी थीं

भारतीय राजनितिक के अमेरिकी अभ्यासक मायरॉन वीनर ने अपने 'State Politics in India' इस संपादित ग्रंथ की प्रस्तावना में लिखा है भारत में राज्य स्वायत्त घटक है और हर एक राज्य कि एक स्वतंत्र राजनयिक व्यवस्था है। और स्वायत्ता प्रदेश कि राजनियुक्त प्रक्रिया में ही देशका राजनयीका ढाँचा बनता है। देश की राजनियक व्यवस्थाका राज्य छोटा रूप है। इसका मतलब यह है कि, राज्यों कि स्वायत्तता बनाये रखने में ही भारत का विकास है।





इन सभी समस्याओं को देखकर कांग्रेस सरकार ने केंद्र - राज्य सम्बन्धी का पुर्नविचार करने के लिए सन 1983 में 'सरकारिया आयोग' का गठन किया आयोगने अपना अहवाल 1987 में सरकार को सौंप दिया इस अवकाल के सिफारिशो मे राज्योंको जादा स्वायतता देने कि चर्चा कि है। राष्ट्रीय एकता व सुरक्षा की दृष्टी के केन्द्र व राज्यों होने की आवश्यकता निर्विवाद है। तो जनहितकारी कार्यों के विस्तार तथा सेवाओं की क्षमतावान बनाने के लिए राज्यों की स्वायतता भी आवश्यक होती है। इसलिये सरकारिया आयोगने अपने रिपोर्ट के 'सहकारी संघवाद' यह अवकालता प्रस्तुत कि है।

भारत की राजनीतिक परिस्थितियों के साथ संघवाद के स्वरूप मे भी परिवर्तन आका राजा है। सन 1990 से 1967 की की अवधि को नेहरू युग कहा जाता है। इस समय केन्द्र एवम राज्यों कि संबंध संपूर्ण रहे है। 1967 के संपूर्ण आम चुनाव के पश्चात शक्ति को संतुलन राज्यों कि और शुका कांग्रेस का एकद्वय शासन बनाना हुआ कर्नाटी संघिक दलों द्वारा कांग्रेस के वर्चस्व का चुनौती मिलना प्रारंभ हुआ और अनेक राज्योंमें गैर सरकारी मकित सरकारो का गठन हुआ। 1990 के दशक के प्रारंभ के साथ ही केन्द्र मे भी मिन्दी-जुली सरकारों के गठन की परिणती आरंभ हुई राज्यों व संघिक दलोंने सरकार मे सम्मिलित होकर अपने निजी पार्टी का एजेण्डा या क्षेत्रिय हितों को बरियता दी है जिसके परिणतीके उक्त राजनीती को प्रोत्साहन मिला। क्षेत्रिय पार्टी या गुट की कोशिश होती है कि केन्द्र सरकार मे अपने प्रतिनिधिकता के लिए ज्यादा फायदे लिये जाएं। यह भारत की नयी राजनीतिक वास्तविकता है। जो अतीत की उस परिणती को तोडकर बनी है। जो केन्द्र और राज्यों मे एकही पार्टी (कांग्रेस) की सत्ता हुआ करती थी।

देशभर में एकपार्टी के वर्चस्व की जगह केन्द्र मे अनेक दलों और गुटों के गठबंधन का स्थापन शुरू हुआ है उनके देश की संघीय प्रणाली की कार्यशैली को सीधे प्रभावित किया है कही राज्य स्वयं को केन्द्र की वन्देधी का अधिकार महसुस करती है या तो केन्द्र की गठबंधन सरकार मे शामिल क्षेत्रिय पार्टीया अपने - अपने क्षेत्रोमे जुडी माँगो को सन्तुष्टाने के लिए खीचतान और दबाव की राजनीती करती है। एक दलीय प्रधान व्यवस्था का अन्त हुआ और राज्यों मे संघिक नेता किंग मेकर्स बन गये।

वाजपेयी की 1999-2004 और मनमोहनसिंग के 2004-2009 मे आयी सरकारों मे देर-दो दजन क्षेत्रिय दल होने के बावजूद संपुआ और एनडीए अपने पुर्व निर्धारित पॉलीसी चालु रखने मे कोई रुकावट नही आने दी। और केन्द्र मे गठबंधन सरकार के विरुद्ध तर्क दिया जाता है कि केन्द्र सरकार या तो अपने क्षेत्रिय गठबंधन माझीदारी के सभी-सही गलत कामों का वचाव करती है या गठबंधन ते शामिल नेतोओं के क्षेत्र को विशेष लाभ पहुंचाती है 1998 के बीच जब एच. डी. देवगौंडा और इन्द्रकुमार गुजराल प्रधानमंत्री थे तो तेलगू देसम के चंद्राबाबु नायडू संपुआ मोर्चा के संयोजक हुआ करते थे। लेकिन 1998 से 2004 के बीच जब केन्द्र से भाजप नेतृत्ववाली सरकार बनी तो चंद्राबाबु नायडूने भी पाला बदल दिया इसका उदेश्य यही था अपने राज्य आंध्रप्रदेश के लिए वे केन्द्र से विशेष लाभ से मके यही बात 1989 के बाद बिहार और उत्तरप्रदेश के राजनीती में सामने आती है।

2014 मे केन्द्र मे आयी एनडीए सरकार का नारा भी 'सबका साथ सबका विकास' है। तेलंगाना मे टी. आर. एस. दल का शासन है और तेलंगना जो की एक छोटी उमर का राज्य होकर भी, केन्द्रसरकारमे मिलकर रेल,पाणी,बिजली,फर्टिलाईर के काम को एक साथ मिलकरकरके बढ़ने के दिशामें कदम उठा रहा है। यही रास्ता है जो देश को आगे बढ़ायेगा ये विधान के प्रधानमंत्री नरेंद्र मोदीने दिया है।

निष्कर्ष

मॉरिस जोन्स ने लिखा कि, भारत मे केवल सहयोगी संघवाद है। मारकुस फ्राण्डा के अनुसार भारत मे संघीय व्यवस्थापक कोई एक रूप नही है। बल्कि विभिन्न रूप (Pattern) है। विभिन्न राज्योंके संदर्भ मे संघीय व्यवस्थाने एक अतिरिक्त रूप धारण किया है। भारत मे एक प्रकार का संघवाद नही, अपितु अनेक प्रकार के संघवाद है। एक ही समय मे



अलग - अलग राज्योंमें केंद्र से भिन्न प्रकार के संबंध रहे हैं। कभी इन संबंधों की व्याख्या 'सहयोगी संघवाद' के आधार पर तो कभी 'एकात्मक संघवाद' के आधार पर और प्रतियोगी दल व्यवस्था के दृष्ट में 'सौदेबाजी वाली संघ व्यवस्था' के आधार पर की जा सकती है।

इसलिए संघात्मक राजनितिक व्यवस्था में अनेक पहलु होते हैं जो विविधता से दृक तथा राष्ट्रीय विविधता को बनाए रखने की स्वायतता के बावजूद परस्पर अन्तः क्षेत्रीय संबंध एवम सहयोग अनिवार्य सा कर देता है।

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**IMPACT OF THE INFLUENCE OF POLITICS IN FUNDING, HIGHER  
EDUCATION**

**ABSTRACT**

Changes in the funding of higher education over the past twenty years include the introduction of tuition or other charges in countries where higher education was previously free, significant increases in tuition fees in several countries where it was previously free, and changes in student aid systems, including in many countries a shift to student loans to supplement or replace scholarships. Such changes have sparked controversy and debate. Many economists have contributed to this through individual research and publications, through presentations to government committees considering policy changes, or in international organizations such as the Organization for Economic Cooperation and Development (OECD) or the World Bank. The purpose of this article is to examine some of the manifestations of political influence in the financing of higher education. A major challenge facing governments around the world in both industrialized and developing countries is reforming the financing of higher education in response to growing private demand for access to higher education and severely constrained public budgets. Over the past twenty years, higher education funding has undergone major changes in many countries, as governments have struggled to fund rapidly expanding higher education institutions while public spending on education has not kept up or in some cases declined.

**Introduction**

Financing of higher education is often a very controversial topic. The introduction of a small student loan scheme in Ghana in 1971, "partly to reduce the cost of education to taxpayers and partly to achieve greater social justice", thus met with strong opposition, especially from the politically vocal. to the student body that it caused the loss of the board and the abandonment of the loan system after less than a year. Williams argued that this was due to a failure to gain public opinion on the loans and a feeling among students that they had been made "proxies for the state's failure to control the cost of higher education". 35 years later, cost-sharing and student loans are still very unpopular in many countries, and politicians are often reluctant to tackle such a complex issue, especially when tuition and loans are opposed by powerful and well-organized groups. The Times Higher Education Supplement (18 November 2005) reported that when the Higher Education Act 200 was passed, publication of the latest study on student debt was suppressed because it was considered "too politically

sensitive" and that a study by Universities UK thought it too "so politically controversial", to be published before and after the general election. When the study was finally published in November 2005, two years after it was submitted, it reported that 86 percent of students surveyed agreed that "student debt is holding back college enrollment" (sic), with 73 percent seriously concerned about the debt they had accumulated. up, but at the time 73 per cent agreed that "borrowing money for university is a good investment" (Centre for HE Research and Information (CHERI) and London South Bank University, 2005, 38). The report concluded that student attitudes toward debt "can be characterized as pragmatic acceptance." However, rising student debt continues to make headlines, and the perception, or at least the perception, of debt avoidance as a deterrent to poor students persists. Scotland had a significant impact on the debate when the Scottish Parliament decided to abolish pre-payments at Westminster when the Higher Education Bill was passed, and in Wales when the Assembly voted that variable fees were "fundamentally wrong". While



economists may be skeptical of debt avoidance, a knowledge economy can provide useful insights. Callender's survey certainly showed asymmetric information: "All prospective students had unrealistic expectations about the actual financial situation of students. They underestimate both student income and expenses and overestimate the final student debt". But she also found that while most students were not particularly knowledgeable about college finance and funding, those most likely to go to college found it easiest to get information, and those least likely to continue in HE reported the biggest problems getting information. Similar results have been reported in other countries. Research conducted for Canada's Millennium Scholarship Foundation found that people from low-income families are more likely to overestimate the costs of higher education and underestimate the benefits.

#### Fairness and equity

Just as perceptions of debt avoidance are often stronger than evidence, perceptions of equity and fairness explain the general perception that "free" LI is "fairer" than charging, although economists have shown that eliminating payments is regressive. It is not surprising that articles published in economic magazines do not convince voters or even most politicians, but the arguments have long been explained in the press, radio or television. Barr, for example, published not only numerous academic articles and evidence to the Education Committee, but also newspaper articles arguing that "tax money is redistributed to the rich. After a certain point, supporting HIM is like supporting champagne. - nice for those, who get it". However, he describes the Conservative Party's proposals to scrap the fees as "obviously regressive" and "offensive to anyone who cares about fairness". Although Chapman refers to "the recognition that university education financed without direct contribution from private beneficiaries is fundamentally regressive and unjust", this "recognition" is far from universal. Debates about the funding of higher education in the UK often refer to social justice, equity, equality and equal opportunity to attack fees and loans.

#### Perceptions of equity and social justice

This illustrates how concepts of equity and social justice have influenced higher education funding policy more than economists' arguments about income redistribution, regression, and costs and benefits. Other non-financial factors can also influence the results of the university financial policy reform. Some of the legal issues discussed in the Welsh Rees review have been discussed above and other legal issues related particularly to contract law, the age at which students can enter into a legally binding contract, and the enforceability and lack of safeguards in many countries. Countries with a strong legal framework for collecting loan repayments have been cited as a problem for some student loan programs.

Palacios cites legal uncertainty and ethical issues as the two biggest obstacles to human capital contracts. This list of non-economic issues could be completed. For example, psychologists can shed light on debt avoidance and the failure of government campaigns to convince students and their parents of the need for cost sharing. Certainly, both the English and Welsh governments are now paying much more attention to public information about the new fees and student support arrangements, no doubt bringing in communications experts, particularly in web development, to explain the complexities of late payment and income-based repayment. However, universities in England have called on marketing experts to help develop and promote scholarship schemes. This is a new development in the UK, although it is more common in the US and growing elsewhere.

#### Conclusion

A major challenge facing governments around the world, both industrialized and developing, is reforming the financing of higher education in response to growing private demand for access to higher education and intense public pressure. budgets Over the past twenty years, higher education funding has undergone major changes in many countries, as governments have struggled to fund rapidly expanding higher education institutions while public spending on education has not kept up, or in some cases declined. Supportive models that were put in place when college enrollment was extremely limited proved unsustainable as the number of colleges grew and college systems in more and more countries transitioned from an elite system of higher education (less than 15 percent of that age group enrolled in college) to a higher education system, the masses 15-50 percent) or even universal (more than 50 percent) reception. Changes in the funding of higher education over the last decades show the growing negative impact of politics.

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## भारतीय ज्ञान व परंपरेमध्ये यवनसाहज त्रिपुद्गातीन समाजसुधारकांचे योगदान

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### प्रस्तावना

आज अस्तित्वात असलेल्या स्थानिक स्वराज्य संस्थांचा उदय व विकास एका विशिष्ट काळात झाला आहे. नव भारतीय स्थानिक स्वराज्य संस्थांना ऐतिहासिक वारसा लाभला आहे.

### प्राचीन शासन परंपरा

अनेक विद्वानांनी आर्यपूर्व भारतीयांच्या स्थानिक प्रशासन त्यांच्यामते द्रविडीयन काळात ग्रामप्रमुखानेच वेळोवेळी नवे लोक स्वतः करित व या प्रमुखाकडून स्थानिक कारभार चालविला जात असत आर्यकालखंडात खेडी स्वतःचा कारभार स्वतः करित असत ग्रामप्रमुख हे लोकाकडून निवडले जात असत व ते त्यांना जबाबदार असत "ग्राम स्वराज्यची होते गावप्रमुखाने" 'ग्रामीणी' असे म्हटले जाई, ग्रामप्रमुख प्रामुख्याने जमीनीच्या वाटणी मिचनमाघनाची व्यवस्था, न्यायनिवाडा, सवकाशेक्षण व मालगुजारी वसुल करण्याचे कार्य ग्रामीणी करित असत. अशा प्रकारचे उल्लेख रामायण व महाभारत ग्रंथांमध्ये मिळते. मनुस्मृती नुसार 'ग्रामिक' हा ग्रामीण शासनाचा उत्तराधिकारी होता.

वैदिक वाङ्मय, जातककथा, कौटिल्याचे अर्थशास्त्र व असेल्य गिलालेखानून प्राचीन काळातील ग्रामीण क्षेत्रातील प्रशासनाचा उल्लेख आढळतो.

नागरी प्रशासनाचा दोन हजार वर्षांचा इतिहास आजच्या ओरिसा राज्याला लाभला आहे. मित्रमपूर्व पहिल्या शतकात खारवेल ('kharvela') येथील हानी गुंफा मध्ये असा आढळतो. पौरा (paura) आणि जनपदा (janpada) या दोन नागरी समित्यांना विशेष अधिकार होते. या समितीच्या प्रमुखास सार्थवदा (sarthvada) किंवा श्रेष्ठी संबोधले जात आहे.

प्राचीन काळामध्ये राजस्थानमध्ये लोकशाही प्रशासन व्यवस्था अस्तित्वात होती. दैनंदिन कामकाज समिती व्दारे पाहिले जाई या समितीला गोस्ती (Gosti) आणि महाजन (Mahajan) समिती म्हणत असत. या समितींना प्रशासना बरोबर, धार्मिक, आर्थिक व करविषयक अधिकार होते या समितीच्या कामात मदत करण्यासाठी गावातील प्रतिष्ठित व्यक्ती आणि पंचकूल समिती नेमत असते ही समिती दोन भांडणामध्ये समेट घडवून आणत असे.

### मीर्य व गुप्तकाळ :-

मीर्य काळात मात्र वैदिक काळाच्या तुलनेत बरीच प्रगत अशी प्रशासन व्यवस्था होती. कौटिल्याने आपल्या 'अर्थशास्त्र' या ग्रंथात राज्य व्यवस्थेचे वर्णन केले आहे. प्रत्येक खेड्याच्या प्रमुखास त्याच्या कामात मदत करण्यासाठी एक समिती नेमली जाई, त्यास 'जनपद' असे म्हटले जाई.

ग्रामीण प्रशासना प्रमाणेच नगरांचे प्रशासन या कालखंडात स्थिर झाल्याचे आढळते. मॅगस्थेनिस ग्रीक प्रवासो भारतात आला होता.त्याच्या इंडिका या प्राचीन ग्रंथात मीर्य काळात पंचस्तरीय ग्रामीण व्यवस्था अस्तित्वात असल्याचे दिसते. प्राचीन भारतात स्थिरझालेल्या स्वयंशासनाच्या क्षेत्रात ग्रामप्रमुख, ग्रामसभा, ग्रामपंचायत, जाती पंचायती, या अस्तित्वात होत्या. ग्रामभी

ग्रामप्रमुखाची निवड लोकाकडून केली जात असे ही पध्दत मागे पडून तिची जाग यंत्रणेच्या दख्खणीय ग्रामप्रमुख निवडल्या जाई.

भारतात ब्रिटीशांचे आगमन झाल्यावर या ग्रामपंचायती जात पंचायती, पोस्टाच्या अन्वये होण्या, इत्यादी अतिशय ग्रामीण जनतेला प्रशासनाची जबाबदारी पेलता यांनी यामाठी यवतमाळ किंवा मागे यथावस्थेप्रमाणे एकत्र येवून ग्रामपंचायतीला उभारी देण्याचे काम केले आहे.

याचे विश्लेषण पुढील प्रमाणे 1818 मध्ये पेशवाई बुद्धाल्यावर इंग्रजांनी भारताने भरकडून घेतले व त्यांनी तीस प्रमुख सुधारणा केल्या त्याचे विश्लेषण पुढील प्रमाणे.

1. पोलीस व न्याय व्यवस्था मुरू केली.
2. इंग्रजांनी शेती विषयक कर व कायदे निश्चित केले.
3. इंग्रजांनी इंग्रजी शिक्षणाच्या शाळा मुरू केल्या.

वरील सुधारणांचा असा परिणाम झाला की, भारतामध्ये एक असा वर्ग निर्माण झाला त्या वर्गाला असे वाटू लागले की, इंग्रजांचे राज्या भारतीय कल्याणासाठीच आहे. न्यायमूर्ती महादेव गोविंद रानडे, महात्मा फुले इ. यांचा यामध्ये उल्लेख करता येईल.

**ब्रिटिश पार्श्वभूमी :-**

भारतीय राजकारणात असाही समाज सुधारकांचा गट होता. ज्यांना इंग्रजांनी आणलेली स्वातंत्र्य, समता धर्मादीतला ही मूल्ये आवडू लागली. समाज सुधारणा प्रथम की राजकीय स्वातंत्र्य प्रथम या दोन परस्पर विरुद्ध विचारांचे गटा निर्माण झाले होते.

याकाळात आणखी एक विचार निर्माण झाला. तो विचार इंग्रजांच्या विचारांची प्रतिक्रिया होती. रुडियार्ड क्लिप्लिंग याच्या वाक्यात "East is East and west is west and the twian shall never meet" पूर्व – पूर्व आहे आणि पाश्चि-पश्चिम आहे आणि हे दोन्ही कधी ही एकत्र येऊ शकत नाहीत रुडियार्ड क्लिप्लिंग विचारांचा मतितार्थ असा की भारतामध्ये कधीही लोकशाही नव्हती भारतीय लोक कधीही राज्य चालवू शकत नाहीत. या इंग्रजांच्या विचारांची प्रतिक्रिया अशी झाली की भारतातील बुद्धीवादी इतिहासकार एकत्र येवून संगोधनाच्या आधारावर सिद्ध करू लागले की भारतीय लोक मागासलेले आहेत ते राज्य कारभार करू शकत नाही. हा इंग्रजांचा समज चुकीचा आहे. श्री.अ.स. आळतेकर, डॉ. भांडारकर श्री. जयस्वाल या सारख्या अनेक इतिहासकारांनी अनेक उदाहरणे देवून सिद्ध करण्याचा प्रयत्न केला की भारतात गौतम बुद्धाच्या काळात लिच्छवी संघराज्यात प्रत्यक्ष लोकशाहीचा प्रकार अस्तित्वात होता. उदा. संग्राममध्ये सर्व बौद्ध एकत्र येवून वादविवाद, चर्चेतून निर्णय घेत असत, महात्मा बसवेश्वर यांनी अकराव्या शतकामध्ये अनुभव मंडप ची स्थापना करून केली आहे. भारतातील कोणताही धर्म समाजातील वाईट रूढी प्रथा पांपरा बदलू नयेत असे सांगत नाहीत धर्म प्रवाही आहेत. रुडियार्ड क्लिप्लिंग विचारांच्या मता विरुद्ध हे विचार आहेत हे सिद्ध होते.

ऑगस्ट 1920 मध्ये टिकांचा अस्त झाल्यावर स्वातंत्र्य चळवळीची धुरा म.गांधींच्या हाती आली म.गांधी यांनी समन्वयवादी विचार मांडला तो म्हणजे इंग्रजांपासून स्वातंत्र्य मागतांना आपण समाजसुधारणेकडे किंवा धर्म सुधारणेकडे दुर्लक्ष करू शकत नाही. उलट राजकीय सुधारणा व सामाजिक सुधारणा हातात हात घालून पुढे गेल्या पाहिजे म.गांधी यांनी आंतरजातीय विवाह, अस्पृश्यता विरोध, विषमता, जातीच्या श्रेष्ठत्वाची श्रेणीबद्धरचना आणि व्यवसाय उद्योगांच्या श्रेष्ठत्वा संबंधीची श्रेणीबद्ध रचना मोडून काढली पाहिजे. असे ते म्हणू लागले

याच काळात यवतमाळ जिल्ह्यामध्ये तपस्वी बाबासाहेब परांजपे, सदाशिव हनमंत बल्लाळ, अॅड बी.एच.जतकर, लोकनायक बापूजी अणे, पृथ्वीगिरि हरिगीर गोसावी, गोपाळराव टोंगो, दत्तात्रय विष्णु आपटे, नरहर विठ्ठल भावे, हरिगणेश



काठक, अंड अयुक्ताव माकले, रमावज कुणा काणे, जयक मदासिब बणार, टी. सिताबाबाकुण बाले, अंड बोटिका, अंड कुणाची लक्ष्मण येतवे, जगपत मिलागाम मानवी, दुमर वे शंकराव माजईक, गणेश राटे, राजासाहेब जोर, जिला केल्कर यांचा एक गट उदयाला आला. त्यांनी निरागमणी अशी होती की, उद्या हा शहराचा स्वतंत्र जिल्हाचे या राज्यकारभार कालवित्याची जबाबदारी भारतीय लोकसेवा देवून घेईन व त्यावेळी प्रशासन कार्याविकाळे जबाबदारी घेणा- या लोकमणी रिडी तयार असली पाहिजे.

स्वतंत्रापूर्व काळात भारताने एकमात्र जिल्हा शाकिया प्रसिद्ध आहे की, त्यांनी बाबासाहेब परांजपे व लोकसेवाक बाबुजी असे यांनी तयार केलेल्या बरील त्यांच्या मते गणपरिषदा या ग्रामपंचायती ह्या लोकसेवा प्रशासनाचे शिक्षक टणा- या राज्यपाला आहे. या आरण स्थापन केल्यानंतर ह्यात विधिन जातीने आणि व्यवसायाचे लोक अय्यरीय या श्रेण्ये यांचे किंवा मध्यम वर्गासू आलेले असतील, हे मध्यम वेळा मूर्ण गावाच्या सुविधा व विकासामाच्या धोरणकारिता एकरु प्रयत्न करू लागतील तेव्हा जातीजातीतील उल्लिख भाव किंवा धर्माधता, वेगवेगळे पणाची भावना उठ होईल किंवा जातीजातीच्या, व्यवसाया मधून आलेल्या मुदस्यामध्ये गावाचा विकास घडवून आणणे हे समान ध्येय निर्माण होवून आणआण, समान धोरणकारिता त्यांच्यात जवळीकता निर्माण होईल त्यातून जातीजातीतील श्रेण्य व कर्मिष्टत्वाची की उतरड आहे ती नाहीशी होण्यास मदत होईल. विकासाचे समान ध्येय प्राप्त करावयाचे असल्यामुळे विकास हा संनेमुळे लक्ष्मण घडवून आणता येतो हे मध्य काल्यामुळे ग्रामपंचायती मध्ये एकजूट वाढेल "श्रेण्यकनिष्टत्वाची भावना जावून सर्वाने कार्य व व्यवसाय समान महत्वाचे आहे असे वाटून हलकी कामे करणाऱ्यांनाही प्रतिष्ठा प्राप्त होईल असे या श्रेण्यकाणी गटाला वाटत असे या संस्थेमुळे जातीतील श्रेण्यत्वाची उतरड (Hierarchy Caste) आणि व्यवसायातील श्रेण्यकनिष्टत्वाची उतरड (Hierarchy Labour) या दोन्ही परंपरा नाहीगा होण्यास मदत होईल. ग्रामपंचायत या संस्थामध्ये जर लोक सहभागी होवू लागले तर मूल्यपरिवर्तन घडवून येण्यास मदत होईल जुन्या परंपरा जावून नवीन परंपरा येतील असा ग्रामपंचायती स्थापन करण्याच्या मामे ह्या गटाचा हेतू होता.

अमरावतीचे तरुण होतकरू वकील नारायण प्रल्हाद हिरकर यांनी तपस्वी बाबासाहेब परांजपे यांच्या प्रेरणेने लोकसेलसेलगावनेमेट नावाचे ग्रामपंचायतीवर पुस्तक लिहील यवतमाळच्या अंड, अमृतगाव गंगार माखुळे यांनी ग्रामपंचायतीवर पुस्तक लिहून त्यांच्या हजारी प्रती खेडयागाडयात वाटल्या. त्यावेळी यवतमाळ जिल्हा होता. मध्य प्रांतातील ग्रामपंचायत कायद्याची जडण घडण होवून 1-10-1923 पासून वन्हाडातील ग्रामपंचायतीचा कायदा अस्तित्वात आला. ग्रामपंचायतीची चळवळ खेडोपाडी पोहचावी म्हणून तपस्वी बाबासाहेब परांजपे यांनी मे 1930 मध्ये 'ग्रामीणी' नावाचे मासिक काढले यवतमाळ जिल्हयातील 'कोटा' व पाहूर या दोन गावी तपस्वी बाबासाहेब परांजपे यांच्या प्रयत्नामुळे प्रथम नवीन कायद्यानुसार ग्रामपंचायत स्थापन केल्या दि. 24-10-1924 मध्ये पहिली पंचायत निवडणुक घेतली त्यावेळी दाभा पाहूर या गावी ते स्वतः हजर होते.

त्यावेळी त्यांच्या असे लक्षात आले की लोक ग्रामपंचायत स्थापन करण्याच्या विरुद्ध होते व या विरोधाचे कारण सांगतांना खेडयातील प्रतिष्ठित लोक म्हणत की ग्रामपंचायत कशाला हवी ? उद्या ग्रामपंचायती मध्ये उच्च जातीच्या लोकांच्या बरोबरीने कनिष्ठ जातीचे लोक जावून बसतील ह्या बरोबरच सुखातीला गरीबांना ग्रामपंचायती मध्ये मतदानाचा अधिकार नव्हता सर्वांना मतदानाचा अधिकार असावा ही राजकारणी लोकांची 'मागणी' असे परंतु, मतदानाचा अधिकार बहुधा आर्थिक स्थितीवर आधारित होता. ग्रामपंचायती मध्ये सर्वांना मतदानाचा अधिकार असावा ही मागणी गावातील त्या काळातील श्रेण्यजनांना आवडत नसे कारण "उद्या" एखादा गरीब मजूर व तोही कनिष्ठ जातीचा कदाचित आपल्या बरोबर ग्रामपंचायती मध्ये येवून बसेल अशी भिती जहागिरदार, इजारदार, श्रीमंत, प्रतिष्ठित वर्गाला वाटत असे.

यवतमाळ जिल्हयातील जगतसत्याग्रह हा भारतीय स्वातंत्र्य चळवळीच्या इतिहासामध्ये सुवर्णअक्षरांनी लिहावा असा काळ होता. 1890 मध्ये महाराष्ट्राच्या राजकीय क्षितीजावर लो. टिळकाचा उदय झाल्यानंतर त्याच्या पावलावर पाऊल ठेवून यवतमाळ जिल्हयामध्ये एक बहाल विचाराचा गट उदयाला आला. लोकमान्याच्या चतुःसुत्रीला अनुसरून







पृथ्वीवरील नैसर्गिक साधन संपत्ती मर्यादित आहे या याचन संपत्तीचा वेगवेगळ्या स्वरूपात ही विषय पुनर्निर्माण करण्याचा सर्वाधिक अधिक वेगने होत आहे. हे जीवनसुध्दीच्या विनाशास कारणीभूत ठरणे या विश्वाच्या जलजलपूरी झाल्या व पर्यावरणीय चळवळीचा उदय झाला.

**भारतीय पर्यावरण विषयक चळवळ :-**

१८ व्या शतकामध्ये भारतामध्ये पर्यावरणविषयक चळवळ उदयाला आली व त्यानंतर १९७० मध्ये अनेक पर्यावरणासाठी चळवळी उदयाला आल्या चिपको चळवळ, झारखंड चळवळ, अम्पिको चळवळ, चित्तलकरामात बघाओ आंदोलन ही पर्यावरणीय चळवळीची उदाहारे आहेत. यापैकी काही प्रमुख चळवळी प्रस्तुत अध्यायनात घेतल्या आहे.

१. **विष्णोई चळवळ :-** १८ व्या शतकात राजस्थानमधील विष्णोई समाजाचे ही चळवळ होती. जोखूनल्या राजा अच्युत सिंग याच्या आदेशाने खेजली गावातील खेजरीची झाडे तोडली जाणार होती. ११ एप्रिल १७३० रोजी खेजरीची झाडे तोडण्यासमूह अनेकजण मानसांना अडविण्यासाठी आणि झाडे वाचविण्यासाठी अमृत देखीने झाडाला मिठी मारली. मात्र हीचिकांनी विचारातकर झाडाकर कुन्हाडीचे घाव घेतले अमृतादेवीच्या मुलीनी आईच्या पावलाकर पाऊल देत खेजरीच्या झाडाला चिपकून ठेवत घेतले. त्या प्रकळ दिवशी ८३ गावातील ३९३ विष्णोई जमातीच्या ग्रामस्थांनी निरर्ण खेजरीच्या झाडाला कडकडून आरण्या प्रकळी आणुनी दिली. यानंतरच्या काळात देशात चिपको आंदोलन सारख्या अनेक पर्यावरण चळवळी या आंदोलना समूह हेच केवळ उदय झाल्या देशातील पहिले पर्यावरणवादी म्हणून विष्णोई जमातीचे स्थान आजही कायम आहे.
२. **चिपको आंदोलन :-** १९७० च्या दशकात जंगल विध्वंसचा एक संघटित प्रतिकार प्रकळत असताना अम्पिको आंदोलन म्हणून ओळखला जाऊ लागली. गावकऱ्यानी झाडाला मिठी मारली आणि कंत्राटदारांनी ती झाडे तोडण्यासमूह देखिले १९७३ चे चिपको चळवळ सर्वात प्रसिध्द आहे. अलकनंदा खोऱ्यातील मंडल गावात ती उत्सर्दुर्णणे झाली अम्पिको पुढील पाचवर्षात उत्तरप्रदेशातील, व हिमालयातील अनेक जिल्ह्यात पसरली अलकनंदा खोऱ्यातील वनविभागाचा भूखंड क्रीडामाहिण्य कंत्राटका देवदास बरकारका निर्णयामुळे ही ठिपानी पडली.या निर्णयामुळे ग्रामस्थ संतप्त झाले कारण शेतीची अवजारे वनविभागासाठी काढून काढण्याची त्याची मागणी यापूर्वी नाकारण्यात आली होती. स्थानिक स्वयंसेवी संस्था, दोमोली ग्रामस्वराज्य संघ यांच्या प्रेरणाद्वारे पोरनगरील महिलां सुध्दा या चळवळीमध्ये भाग घेतला. चिपको चळवळ ही एक महत्वाची पर्यावरणीय चळवळ आहे जी गाडीवादी अहिंसक प्रकृतीच अवलंबून लक्षणीय लोकप्रियता आणि यश मिळवले या चळवळीने देशात अनेक पर्यावरणीय चळवळीचा मार्ग मोकळ झाला
३. **अम्पिको चळवळ :-** चिपको चळवळीच्या पारवंबुनीवर पांढूरंग हेगडे यांच्या नेतृत्वात ही चळवळ कंत्राटकार पुन झाली अम्पिकोच अर्ध एखादया झाडाला मिठी मारून त्याबदलची आपुलकीची भावना व्यक्त करणे होय. सप्टे १९८३ साली वनविभागाची मागने जंगलातील झाडे तोडण्यासाठी जाणार होती. तेंव्हा आजूवाजूच्या गावातील तरुण आणि महिलांनी ग्रामस्थांनी झाडांना मिठी मारत विरोध केला यामुळे वनविभागाच्या आदेशाने जी झाडे तोडली जात होती ती त्यांनी बंद केली ३८ दिवस चळवळीच्या निष्ठे आंदोलनामुळे सरकारने झाडांची तोड याविरोधात आदेश द्यावे लागले या आंदोलनाचे उद्दिष्टे वनीकरण तसेच विकास, संवर्धन आणि जंगलाचा योग्य वापर होईल हा होता.
४. **नर्मदा बचाओ :-** १९८४ मध्ये गुजरात व महाराष्ट्राच्या आदिवासींच्या विस्थापना व पुनर्वसनाच्या प्रकणातून नर्मदा बचाओ आंदोलनात सुरवात झाली या आंदोलन या प्रकल्पाचे लाभ-हानी, शाशवत विकास, सामाजिक न्याय व नागरी हक्क असे मुद्दे होते महिलांयाच पर्यावरण आणि विकासाचा संघर्ष हा राष्ट्रीय स्तरवर चर्चेचा विषय बनला ज्यामध्ये केवळ विस्थापित लोकच नव्हेतर वैज्ञानिक स्वयंसेवी संस्था व सामान्य लोक सहभागी झाले होते सरदार सरोवराच्या जलारायामुळे महाराष्ट्र व गुजरात मधील आदिवासी गेतकाऱे कुटुंबे विस्थापित होणार होती व सुपिक जमीन नष्ट होणार होती मेघा पाटकर व तिच्या सहकाऱ्यांनी १७ फेब्रुवारी १९८६ मध्ये नर्मदा धरणप्रस्त समिती ही संघटना स्थापन केली. तसेच गुजरात मध्ये नर्मदा असुरस्तसंघर्षसमिती तर मध्यप्रदेशामध्ये नर्मदा वाटीनविनिर्माण या संघटना स्थापन करण्यात आल्या व तिन्ही संघटना १९८७ मध्ये 'नर्मदा बचाओ आंदोलन' या नावाने एकत्र झाल्या या धरण वाचनीच्या विरोधात नर्मदा बचावासाठी तसेच एकंदरीत विकासात्मक प्रकल्पाविषयी प्रश्न निर्माण करणारे आंदोलन मेघा पाटकर यांच्या नेतृत्वाखाली उभारण्यात आले ते देशभर गाजले यामुळे शासनाला आपल्या ध्येयधोरणामध्ये बदल करावे लागले, धरणप्रस्त लोकांचे पुनर्वसन कावे भारत सरकार व न्यायव्यवस्था या दोन्हीना मान्य आहे हे सिध्द झाले इ.स २००३ मध्ये भारत सरकारने मजूर केलेल्या राष्ट्रीयपुनर्वसनधोरण हे नर्मदा बचाओ सारख्या सामाजिक चळवळीचे यश म्हणून पहिले जाऊ शकते. १९७० नंतर भारतात मोठया प्रमाणात पर्यावरण चळवळीचा उदय झाला वेगवेगळ्या वेळी आणि ठिकाणी स्थानिक समस्याचा मुक्त प्रवाहाचा परिणाम म्हणून या चळवळी विकसित झाल्या या चळवळी लोकांच्या विस्थापनास कारणीभूत असलेल्या प्राणी जमीन आणि जीव प्रणाली या सारख्या मानवी हक्काचे उल्लंघन करणाऱ्या प्रकारच्या विरुध्द होत्या

**भारतीय पर्यावरण चळवळीचे वेगळेपण :**

भारतीय पर्यावरण चळवळीची उद्दीष्टये ही भिन्न-भिन्न असली तरी या चळवळी मध्ये काही समान तत्वे आहेत

१. सामाजिकन्यायाचा प्रश्न सर्व पर्यावरणीय चळवळी मध्ये केंद्रस्थानी आहे.
२. तंत्रज्ञान व्यारे निसर्गावर वर्चस्वाचा तिरस्कार आहे.



३. सर्व पर्यावरणीय चळवळी या 'आर्थिकविकास' हे राष्ट्राच्या विकासाचे प्रेरकमान आहे. या क्षेत्राधिकृत आहे. त्याचा असा विवरण आहे की, शाश्वत विकास हाच खरा विकास आहे.
  ४. बहुतेक पर्यावरणीय चळवळी नैसर्गिक आहेत त्या स्वतःच निर्माण झाल्या आहेत
  ५. या पर्यावरणीय चळवळी प्रामुख्याने सनदशिर मार्गाने चालतात त्या प्रामुख्याने सध्याही, इतिहास कायदेशीर आणि अधिकांक निषेधावर अवलंबून आहेत.
  ६. भारतातील पर्यावरणीय चळवळी या बाहेरील कंत्राटदाराकडून स्थानिक संसाधनांच्या उदात्तताद्वारे प्रेरित झाल्या व स्थानीय जगभरातील लोकांमध्ये चेतना जागृत करण्याचे काम केले आहे.
- वाढती लोकसंख्या, तंत्रज्ञानातील प्रगती, उत्पादनाचे बदलणारी जीवन शैली, उपभोगाबाबत यापुढे नैसर्गिक संसाधने कमी होतील आणि व पर्यावरणाचा न्हास होत आहे. २० शतकाच्या शेवटी मानवाला आपली चुक समजली; उपवन आणि अधिकांश विकासाच्या तर्फी खेरील पर्यावरणाचे संरक्षण शिवाय निसर्ग हळूहळू नाश पावेल म्हणून शाश्वत विकास हा मध्यमार्ग आहे. त्यासाठी शासनाचे मार्ग, कर्मचारी, स्वच्छता, उर्जा अन्वसुरक्षा जैवविविधता, औद्योगिक क्रांती, तंत्रज्ञान या मूलभूत बाबींवर शाश्वत विकासासाठी जोर देणे आवश्यक आहे.

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## GANDHI A PEACE COMMUNICATOR: PEACE OF GANDHI'S YOUNG INDIA

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### Abstract

Peace is one of the chosen themes and is becoming increasingly important in the early 21st century. According to Gandhi's definition, nonviolence is a conscious attempt to disengage from violence, regardless of strength or ability. Thus, the emergence of peace journalism as proposed by John Galtung (2006) has greater importance today. Whether it is a conflict between individuals, communities, states or nations, news related to such conflicts are well covered and newspapers unknowingly increase the conflict by giving a new angle to the story. But not all



conflict is inherently bad or unnecessary, and some conflict necessarily produces good results. Thus, Gandhi's role in conflicts is to bridge the gap between the parties and strive for a solution. Thus, the key concepts of peace journalism are truth and reconciliation, mediation or negotiation, which opens the way to peace (McGoldrick and Lynch, 2000). In promoting peace, Gandhiji emphasized and worked towards reducing conflict. Gandhiji advocated peace in publications and advised and encouraged both parties to the conflict to find an amicable solution. Writing on 11 August 1920 about non-violence in Young India, he professed that philosophy in the article "The Doctrine of the Sword". Gandhiji made the social record part of the program of the national movement. His best achievement in the field of social reform is the marketing campaign against the inhuman system of untouchability, which humiliated tens of thousands of Indians.

### Introduction

Mahatma Gandhi was born on October 2, 1869 AD. to my own buying and selling circle to the circle of relatives in Porbander, a small town in Kathiawara. His perfect vocation becomes Mohan Das Karam Chand Gandhi and his father the Diwan of Rajkot. He went to South Africa after his marriage and practiced there as a lawyer for twenty years. Once he wanders into the train, he will be thrown out of the first class section regardless of whether he has a ticket. This made him vow to do his best to eradicate apartheid from his world. He went back to India, finding it most comfortable that his personal self had come under British control, and that its inhabitants had been harshly treated by British means. The Role of Mahatma Gandhi in the Freedom Struggle Like other great men in history, Gandhi used time to develop and expand his strategies to ensure the effectiveness of his movements. His religion in different religions becomes praiseworthy. He listened to the teachings of Christianity with the same understanding and religion with which he studied the Hindu scriptures. Gandhi arrived in India on January 9, 1915. Initially, he traveled to different parts of India for a year to gather information about the situation. His political involvement began in 1917-18 when he took up the issues of the indigo farmers of Champaran, the cloth workers of Ahmedabad and the peasants of Kheda. Gandhiji made the social record part of the program of the national movement. His best achievement in the field of social reform is the marketing campaign against the inhuman system of untouchability, which humiliated tens of thousands of Indians. His different accomplishment is categorized under the discipline of cottage industry. He observed that turning inside the charkha, rescuing the villagers and selling it had

became part of the Congress programme. Besides instilling the spirit of nationalism in the people, it gave employment to tens of thousands and created a huge institution of people who were ready to throw themselves into battle and into prison in the cause. The charkha became so indispensable that sooner or later it became part of the flag of the Indian National Congress.

### MAJOR MOVEMENT FOR FREEDOM INDIA BY MAHATMA GANDHI

His offerings rendered to the motive of India's freedom are unforgettable, which may be enumerated below. A. The Satyagrah Movement One of his most important achievements in 1918 have been the Champaran and Kheda agitations – a motion in opposition to British landlords. The farmers and peasantry have been pressured to develop and domesticate Indigo, and have been even to pressured to promote them at constant prices. Finally, those farmers pledged to Mahatma Gandhi and non-violent protest took place. Wherein Gandhiji gained the battle. Kheda, withinside the yr 1918 become hit via way of means of floods and farmers desired comfort from tax. Gandhiji were given an awful lot public help and sooner or later in May 1918, Government gave the provisions associated with tax payment.

#### Khilafat Movement:

Gandhiji withinside the yr 1919 approached Muslims, as he determined the location of Congress become pretty vulnerable and unstable. Khilafat Movement is all approximately the global protest in opposition to the reputation of Caliph via way of means of Muslims. Finally Mahatma Gandhi had an All India Muslim Conference, and have become the primary individual for the event. This motion supported Muslims to a remarkable volume and the achievement of this motion made him the countrywide chief and facilitated his sturdy function in Congress party. Khilafat motion collapsed badly in 1922 and during their adventure Gandhiji fought in opposition to communalism, however the hole among Hindus and Muslims widened.

#### Non-cooperation Movement:

One of the primary collection of peaceful protest national become the non cooperation motion commenced via way of means of Mahatma Gandhi. This motion formally commenced the Gandhian generation in India. In this freedom battle, the non cooperation motion become essentially aimed toward making the Indians privy to the reality that the British authorities may be



adversarial and if carried out actively, it'll maintain a test on them. Their academic establishments have been boycotted, overseas items have been boycotted, and those who were all their nominated seats in authorities establishments. Though the motion failed, Indians went to the idea of going in opposition to the British.

### Quit India Movement:

In August 1942, Gandhiji released the Quit India Movement ("Bharat Chhodo Andolan"). A decision become handed on eight August 1942 in Bombay via way of means of the All India Congress Committee, asserting its call for for an instantaneous quit of British rule. The Congress determined to prepare a mass battle on non-violent strains at the widest feasible scale. Every man, ladies and baby commenced dreaming of a loose India. The Congress become hurried and maximum of its leaders have been arrested earlier than they may begin mobilizing the humans. The humans, however, have been unstoppable. There have been hartals and demonstrations all around the us of a. The humans attacked all symbols of the British authorities excluding railway stations, regulation courts and police stations. Railway strains have been broken and telegraph strains have been cut. In a few locations, humans even installation their impartial authorities.

The motion become maximum big in Uttar Pradesh, Bihar, Bengal, Bombay, Odisha and Andhra Pradesh. Places including Ballia, Tamluk, Satara, Dharwar, Balasore and Talcher have been free of British rule and the humans there shaped their personal governments. The British spoke back with horrible brutality. The navy become referred to as out to help the police. There have been lathicharges and firing on the unarmed demonstrators. Even vintage guys and youngsters have been shot lifeless even as taking component in processions. Protestors have been arrested and tortured and their houses raided and destroyed. By December 1942, over sixty thousand humans have been jailed. The few leaders who had escaped arrest went into hiding and attempted to manual the mass motion. Among them have been Jai Prakash Narayan, S M Joshi, Aruna Asaf Ali, Ram Manohar Lohis, Achyut Patwardhan and Smt Sucheta Kripalani. The Indians suffered substantially during the Second World War. There become a horrible famine in Bengal in AD 1943 wherein over thirty lakh humans died. The authorities did little to keep the ravenous humans.

## Conclusion

Gandhiji made social record part of the programme of the nationalist motion. His best fulfillment withinside the discipline of social reform become the marketing campaign in opposition to inhuman organization of untouchability which had degraded tens of thousands and thousands of Indians. His different fulfillment become withinside the discipline of cottage industries. He noticed withinside the charkha, the spinning wheel, the salvation of the village humans and its merchandising have become a part of the congress programme. In addition to infusing humans with the spirit of nationalism it furnished employment to tens of thousands and thousands and created a huge institution of folks that have been prepared to throw themselves into the battle and courtroom docket imprisonment. The charkha have become so essential that it sooner or later have become part of the flag of the Indian National Congress.

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