

**Arts & Commerce College, Warwat Bakal  
Tq. Sangrampur Dist. Buldana**

**Research Papers 2017-2018**

<b>Sr. No</b>	<b>Title of Paper</b>	<b>Name of Author</b>	<b>Department</b>	<b>Journal</b>	<b>Year</b>	<b>Impact Factor</b>
<b>1</b>	International Terrorism-Vichar&Vastauv	R.S. Korde	Pol-Science	International Multilingual Research Journal	Dec-2017	4.002(IIJIF)
<b>2</b>	Importance of Human Right to Democracy,Governance & Development	R S Korde	Pol-Science	International Interdisciplinary Research Journal (UGC Approved Sr No.43053)	Dec-2017	4.002(IIJIF)
<b>3</b>	The Political Participation & Indian Women	R S Korde	Pol-Science	Refreed International Journal (UGC Approved Journal No 63716)	Jan-2018	4.197(IIJIF)
<b>4</b>	Political Order in Ancient India	R S Korde	Pol-Science	International Multilingual Research Journal (UGC Approved Journal No 43053)	Feb-2018	5.011(IIJIF)
<b>5</b>	21- Century-Women Participation in Nation Bulding	R S Korde	Pol-Science	International Multilingual Research Journal(UGC Approved 62759)	Mar-2018	5.131
<b>6</b>	Dr Ambedkar& the Concept of Democracy	R S Korde	Pol-Science	----Above----- Journal No 43053	April-2018	5.011
<b>7</b>	Socialism Thought of Pandit Nehru	R S Korde	Pol-Science	ISBN-978-93-87129-0		
<b>8</b>	Terrorism	R S Korde	Pol-Science	ISBN-978-93-87558-03-8		
<b>9</b>	Gandhian Philosophy of Sustainable Development	R S Korde	Pol-Science	ISBN-978-81-8043-137-1		

ISSN 2394-5303

GOLDEN JUBILEE YEAR  
1967-2017



2017-16



Shri Balaji Sansthan, Deulgaon Raja's  
**Shri Vyankatesh Arts, Commerce & Science College**

Deulgaon Raja, Dist. Buldana (M.S.), PIN- 443204.

■ NAAC RE-ACCREDITED AT 'B' LEVEL ■

 Special Issue, December 2017  
**Printing Area**™  
International Multilingual Research Journal



# Changing Trends & Issues in Indian Politics

(Volume : I)

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**Dr. Anant Madan Awati**

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## आंतरराष्ट्रीय दहशतवाद - विचार आणि वास्तव

प्रा. राजेंद्र कोरडे,

राज्यशासन विभागधर्म,

कला व वाणिज्य महाविद्यालय, वरकर बकाल, ता. संज्यापूर,

जि. बुलडाणा

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आंतरराष्ट्रीय दहशतवाद ही आजच्या जागतिक राजकारणातील एक गंभीर समस्या आहे. दहशतवाद हा राजकारणातील एक घटक पक्ष म्हणून लहान अथवा मोठ्या स्वरूपात प्रत्येक कालखंडातिसून येतो. पण आजच्या काळातील दहशतवादाचे स्वरूप, त्याची उग्रता आणि पध्दती हे सर्वच भयंकर, अमानुष आहे. आजपर्यंतच्या मानवी इतिहासातील दहशतवादापेक्षा हा दहशतवाद अभूतपूर्व असा आहे. म्हणूनच तो सर्वांच्या चित्तेचा विषय झालेला आहे. मानवी संस्कृती, सभ्यता व प्रगतीला नष्ट करणारा हा दहशतवाद आहे. आपल्या देशाला तर दहशतवादाने आजपर्यंत फार मोठी जीवित, वित्तीय व नैतिक अशी प्रचंड हानी केलेली आहे. राष्ट्रपिता महात्मा गांधी, प्रधानमंत्री इंदिरा गांधी, राजीव गांधी यांचे दुःखद निधन हा भयंकर दहशतवादाचाच परिपाक होय.

दुसऱ्या महायुद्धानंतर जगाची दोन भागांत विभागणी झाली, एक भत्तंडवली साम्राज्यवादी जग व दुसरे साम्यवादी जग, साम्यवादाच्या विस्ताराला पायबंद घालण्याचे निमित्त करून अमेरिकेने जगात अमेरिकेपासून ते इंडोनेशियापर्यंत जुलमी भांडवली राजवटीची स्थापना केली. व्हिएतनाम व क्युबाने विरोध केल्यानंतर क्युबाचे राष्ट्राध्यक्ष कॉ.फिडेल कॅस्ट्रो यांचा खून करण्याचा प्रयत्न केला व अनेक प्रकारे निर्बंध क्युबावर लादले. व्हिएतनामवर बॉम्ब वर्षाव करून ४ लाख लोकांचा संहार केला. जपानमधील हिरोशिमा व नागासाकीवर अणुबॉम्ब टाकून २ लाख ५० हजार माणसे ठार केली. अमेरिकेने वेळोवेळी आंतरराष्ट्रीय कायदा, नीतिमूल्ये, युनो इत्यादींना धाव्यावर बसवून बळाचा वापर करून अनेक देशांमध्ये आपल्याला

हत्तीची सरकार प्रस्थापित करण्यासाठी दहशतवादी मार्गाचा अवलंब केला. तिनी, पेरू, फ्लोरिडा, निव्हागो, ग्रॅनाडा, फ्लोरिडा या देशांवर अनेकवेळा नफेकरी हस्तक्षेप केला गेल्याचे मान्यता आहे. आम्हाला फ्रेंचलास आपले साम्राज्यवादी हितसंबंध मार्फत जगण्यासाठी अमेरिकेने ह्वाटेले हे शक्य सज्ज पोलिस शाखा उभासून आहे. १९९९ मध्ये तत्काळचे नियंत्रण प्रस्थापित करण्यासाठी कुर्तेन मुन्हीच्या निर्घाताने दुसऱ्याकरी खीध्दल्ले करून २ लाख लोकांचा संहार केला.

अमेरिकेच्या या सर्व दहशतवादी कारवायांमार्गे उगावर आपले वर्चस्व प्रस्थापित करणे हा हेतू आहे. अमेरिका व देशांदेशीचे भांडवली राज्यकर्ते आज जगतचे मुक्त लढे दडपून दहशतवादी दहशतवादी मार्गाचा अवलंब करीत आहेत. नयेच काही अराज्यवादी विचारांचे नयेच धर्म, वंश आणि अन्य स्वरूपाचे हितसंबंध यांच्या अर्निर्गती स्वरूपाच्या विचारांने अर्निर्गती बनलेल्या लोकांचे कृत्य ही दहशतवादाची उगमस्थाने आहेत. भूक, बेकारी, गरीबी, अन्याय यातूनही दहशतवाद जन्माला येतो. तसेच काही उच्च राष्ट्रवादी विचारांनी भागवलेले लोकही अपेक्षित यश लवकर मिळावे म्हणून, अपेक्षिता हेतू लवकर साध्य व्हावा म्हणूनही दहशतवादी मार्गाचा अवलंब करतात.

### दहशतवादाची कारणे :

दहशतवादी हा मूलतः दहशतवादी असत नाही तर समाज किंवा राज्यव्यवस्थेकडून जे जन्माला येतात. त्यांची काही प्रमुख कारणे पुढीलप्रमाणे सांगता येतील.

- १) दारिद्र्य, बेकारी
- २) कट्टर धर्मनिष्ठता-धर्माधता
- ३) सत्ताकांक्षा आणि सत्ता टिकविण्यासाठीच्या प्रयत्नातून दहशतवाद वाढविणे
- ४) सामाजिक अपेक्षापुर्ती न होणे,
- ५) राष्ट्रीयत्वाची भावना
- ६) अपमानाचा बदला घेण्याची भावना
- ७) माहिती तंत्रज्ञानाचा विकास आणि दहशतवादासाठी लागणाऱ्या साधनांची सहज उपलब्धता,
- ८) मादक द्रव्या, द्रव्याची तस्करी,
- ९) लुटालुट वृत्ती आणि कमी श्रमात अधिक पैसा मिळण्याची लालसा.

### काही विशेष कारणे :

१. राष्ट्रांचे, महासत्तांचे गुंतलेले आर्थिक, राजकीय हितसंबंध दहशतवादास प्रोत्साहन देतात. उदा. स्वतःची प्रतिष्ठा व हितसंबंध धोक्यात आल्याबरोबर अमेरिकेने दहशतवादाविरुद्ध

लक्षा देण्यास आरंभ केला. पण आतंगर्भित व अज्ञात पाकिस्तान भारतातील दहशतवादास त्याचे प्रोत्साहित केले. अफगाणिस्तानमधील तालिबान राजकार शिष्यांच्या विरोधात अमेरिकेनेच निर्माण केलेली न्या अमेरिका निर्मित भूताने त्यांच्याच शोकावर हात ठेवला.

२) इस्काईल, रशिया, अमेरिका व दक्षिण आफ्रिका या राष्ट्रांच्या विस्तारवादी कारवायांमुळे व राजकीय महत्त्वाकक्षेमुळे पॅलेस्टाईन अफगाणिस्तान, निकराग्वा, क्यूबा व अंगोला येथे दहशतवाद पसरला. अमेरिकेने दहशतवाद पोसला.

३) काही तज्ञांचे मते वैफल्य व सामाजिक दुरावस्था, वींचतपणाची कल्पना, दहशतवादाच्या मार्गे असते. समाजजीवनात, सत्तेत, दुर्मिळ साधनसंपत्तीत किंवा विकासाच्या प्रक्रियेत वा निर्णायात आपल्याला वाटा मिळत नाही म्हणून अनेक टोळ्या दहशतवादाच्या भरोस पडतात.

४) वाढत्या प्रगतीमुळे नागरीकरण, शहरीकरण वाढले. त्यातून संघर्ष वाढले. तंत्रज्ञानामुळे व जनसंपर्काच्या सूचनांच्या साधनांतोल प्रगतीमुळे त्यांना दहशतवादी कृत्यामुळे अवास्तव प्रसिध्दी मिळू लागली.

५) मूलतत्त्ववादी व धार्मिक कट्टरतावादी दहशतवादाद्वारे आपल्या विचारसरणीचा वा धार्मिक तत्त्वांचा अवलंब करू इच्छितात. जसे शिया, मुस्लिमांचा इस्लामीक जिहाद किंवा अल कायदाची उद्दिष्ट्ये किंवा ओसामा बिन लादेन हा धार्मिक कट्टरतावादाचा पुरस्कार करतो.

जगातील विविध देशांमध्ये अनेक प्रकारच्या दहशतवादी संघटना विविध कालखंडामध्ये निर्माण झाल्या. या संघटनाना बडी राष्ट्रे आपआपल्या हितसंबंधाप्रमाणे प्रत्यक्ष-अप्रत्यक्ष मदत करतात. आपली जागतिक उद्दिष्ट्ये साध्य करण्यासाठी अमेरिका, ब्रिटन रशिया, चीन यासारख्या महासत्ता आणि त्यांची हस्तक राष्ट्रे कायम सभ्यता, सुसंस्कृतपणा अर्थात मानवीमूल्य धाब्यावर बसून दहशतवादाचा अवलंब करतात. त्यामुळे ओसामा बिन लादेनसारख्या दहशतवादी नेत्याला पोसण्याचे काम अमेरिकेने एकेकाळी केले होते. जेव्हा त्यानेच ११ सप्टेंबर २००१ रोजी न्युयार्क आणि वाशिंग्टनमध्ये दहशतवादाचे महाभयंकर दर्शन घडवले. तेव्हा कोटो जाग आली असा हा दहशतवाद आजच्या आंतरराष्ट्रीय राजकारणात सर्वव्यापी बनला आहे. भारताला तर दहशतवादाने गेल्या १५ ते २० वर्षांपासून फार मोठ्या प्रमाणात संकटात टाकलेले आहे.

अशा प्रकारे आजच्या काळात दहशतवाद हा एक मोठा जागतिक

पश्न निर्माण झालेला आहे. राष्ट्रीय पातळीवर दहशतवाद येथे येथे, जट कल्याणसाठी जगातील देशांने आता प्रयत्नात मुरूवात केलेली आहे. गौतम बुध्द आणि महात्मा गांधी यांनी मार्गदर्शन दिलेलेच मार्ग आपल्या मागाच्या मान्य कल्याणसाठी मार्गदर्शक कायदभंगाचा मार्ग म्हणजे नोकशाहीचा मार्ग. हाच मार्ग अर्थाने सर्वोच्च अस्तित्वासाठी व कल्याणामाठी उपयुक्त मार्ग आहे. दहशतवादी मार्ग अमानवी भ्रमा मार्ग आहे, म्हणून दहशतवादावरील उपाययोजना आम्हून न्या राखविणे अत्यंत आवश्यक झालेले आहे. विविध विचारवंतांनी अनेक प्रकारच्या उपाययोजना सूचवलेल्या आहेत. न्या पुढीलप्रमाणे मार्गदर्शक येतील.

**दहशतवादावरील उपाययोजना :**

१. वृत्तपत्र दुधारी शस्त्र जपून वापरणे आवश्यक.
२. दहशतवादाला खत-पाणी घालण्याच्या देशांतर्गत व्यवस्था एक-एक करून नष्ट करणे.
३. लादेनचा धार्मिक व अमेरिकेचा आर्थिकवाद संपविण्यासाठी एकत्र समन्वयक आवश्यक.
४. सरकार व नागरिकांनी दहशतवाद संपविण्यासाठी एकत्र येण्याची गरज आवश्यक.
५. राज्यकर्त्यांनी दहशतवादाची उपेक्षा करणे थांबवावे.
६. धार्मिक तेढ कमी करणे.
७. राज्यकर्त्यांनी सत्तेसाठी दहशतवादाला खतपाणी घालू नये.
८. अन्याय न होऊ देणे अन्यथा दहशतीचे बोज पेरतो.
९. भारतातील दहशतवाद संपविण्यासाठी १०० वर्षापूर्वीच्या जुन्या कायद्यात बदल व पोलिस कार्यातील राजकीय हस्तक्षेप थांबविणे.
१०. हिंदु-मुस्लिम दंगे टाळणे
११. दहशतवाद्यांना मिळवणारी आर्थिक मदत बंद करणे. त्यांच्याविरुद्ध आंतरराष्ट्रीय स्तरावरून सर्व राष्ट्रांनी एकत्र यावे व सहकार्य करणे.
१२. महात्मा गांधी शांती, अहिंसा तत्त्वांचा प्रसार व त्यानुसार कार्य करण्यावर भर देणे.
१३. मानवतावादाचे तत्वज्ञान पटवून देऊन जागतिक शांतता स्थापन करणे.
१४. धर्म व देशद्रोहाचे नाते न जोडणे.
१५. शास्त्रांस्वांचा खणखणाट हा अर्धपूर्ण राजकीय

शरणात्ता पर्याय ठरू शकत नाही.

१६. प्रसारमाध्यमांनी केवळ मुस्लिम हिंम जमात कारणीभूत आहे असा अपप्रचार थांबवावा.

१७. कटोर मुकाल्ता करण्यासाठी प्रदीर्घ पल्ल्यांनी उपाययोजना आस्वावी.

१८. अष्टाचारला वेळीच घाला घातला पाहिजे.

१९. मादक द्रव्याची खरेदीविक्री व त्यातून मिळणारा काळा पैसा यावर कडक प्रतिबंध निर्माण केले पाहिजेत.

२०. अपराधी व गुन्हेगाराला राजकीय निवडणुकांपासून दुर ठेवले पाहिजे. त्यांना कोणतीही प्रतिष्ठा देता कामा नये.

२१. खतरनाक दहशतवाद्यांना पकडून त्यांना त्वरीत आणि कटोर शिक्षा करावी.

२२. न्यायव्यवस्था सक्षम करून न्यायाधीशांना संरक्षण दिले पाहिजे.

२३. दहशतवाद्यांच्या मागण्या पूर्ण करू नयेत व त्यांच्यासमोर शरणागती पत्करू नये.

२४. प्रसारमाध्यमांनी दहशतवाद्यांनी भडक माहिती प्रसारीत करू नये.

२५. अत्याधुनिक साधनांचा वापर करून दहशतवाद्यांचे भांडे फोडावे, व्यक्ती आणि दहशतवादी साहित्य नष्ट करावे.

२६. दहशतवाद निर्मुलनासाठी खास प्रशिक्षक पथकाची निर्मिती करावी.

२७. दहशतवादयाच्या विरोधी राष्ट्रीय लोकमत व जागतिक लोकमत निर्माण करावे.

२८. बड्या राष्ट्रांनी अथवा दहशतवाद्यांनी संबंध कोटल्याही तत्कालीन फायद्यासाठी दहशतवाद्याला प्रत्यक्ष-अप्रत्यक्ष प्रोत्साहन देऊ नये.

२९. दहशतवाद्यामुळे कारणांचा शोध घेवून ती कारणे अथवा दोष त्वरीत दुर करावे. राज्यकर्त्यांनी कोणत्याही प्रतिष्ठेचा प्रश्न बनविता, पक्षीय विचार न करता दहशतवाद निर्माण होणाऱ्या कारणांना दुर करण्यासाठी पुढाकार घ्यावा.

३०. एखाद्या विशिष्ट समाजावर अन्याय, अत्याचार होत असेल तर ते दुर करण्यासाठी सर्वांगीण विकासासाठी जाणीवपूर्वक प्रयत्न करावे.

३१. वैफल्यग्रस्त तरुणांना, त्यांच्या जरी चुका झालेल्या तर त्या सुधारण्यासाठी संधी द्यावी, त्यांना भावनिक आधार द्यावा, सहकार्य करावे.

३२. देशातून फूटून निघणे, वेगळ्या राज्याची मागणी

करण अशा काही कारणातून निर्माण होणारा दहशतवाद दुर करण्यासाठी जाणीवपूर्वक प्रयत्न करणे.

३३. दहशतवाद दुर करण्यासाठी नवे नवे कायदे तयार करणे, नाष्करी अधिकार देणे.

३४. मानवतावादाचे अहितंभेचे तत्वज्ञान अगदी चालवण्यापासून प्रार्थमिक व शालेय स्तरावर शिकविणे.

३५. दहशतवादाला लागणारी साधने मिळणार नाही अशी व्यवस्था करणे.

३६. राष्ट्रीय, आंतरराष्ट्रीय स्तरावर, शासकीय, खाजगी संस्था, संघटना यांच्यामार्फत दहशतवाद्यांविरुद्ध जागृती निर्माण करणे.

अशाप्रकारे विविध उपाय आखून त्यांचे प्रामाणिकपणे अंमलबजावणी केल्यास दहशतवाद्याला मोठ्या प्रमाणावर पायबंद घालता येईल आणि यश मिळू शकेल. 'आंतरराष्ट्रीय दहशतवाद' ही आजच्या काळातील गंभीर समस्या आहे, जगातील सर्व विभागात कमी-अधिक स्वरूपात दहशतवाद दिसून येतो आहे. जगातील शक्तीशाली राष्ट्र व दहशतवादाचा गंभीरपणे विचार करतात व परिणामकारक उपाययोजना अंमलात आणत नाहीत. 'सीमापार दहशतवाद' जोपर्यंत थांबणार नाही तोपर्यंत आंतरराष्ट्रीय दहशतवाद नियंत्रित होणार नाही.

भारतातील दहशतवादाचा गेल्या २५-३० वर्षांचा इतिहास पाहिला तर आंतरराष्ट्रीय दहशतवादाची ही श्रृंखला असल्याचे दिसून येते आणि कितीही उपाययोजना आखल्या तरीही तो नियंत्रणात येत नाही, ही खरी शोकांतिका आहे.

#### संदर्भ ग्रंथ :

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८. द. महाराष्ट्र टाईम्स.
९. योजना मासिक, मुंबई



ISSN 2394-5303



International Multilingual Research Journal

**P r i n t i n g**™

Special Issue

**Area**

December 2017

Mahila Vikas Sanstha's, Wardha.

**NEW ARTS, COMMERCE & SCIENCE COLLEGE  
WARDHA, MAHARASHTRA (INDIA)**

(Accredited 'B' Grade by NAAC)

(Affiliated to Rashtrasant Tukadoji Maharaj Nagpur University, Nagpur)

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## Importance of Human Rights to Democracy, Governance and Development

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### Abstract:

Democracy, development and respect for human rights and fundamental freedoms are interdependent and mutually reinforcing. Democracy is based on the freely expressed will of the people to determine their own political, economic, social and cultural systems and their full participation in all aspects of their lives. The promotion and protection of human rights and fundamental freedoms at the national and international levels should be universal and conducted without conditions attached. The international community should support the strengthening and promoting of democracy, development and respect for human rights and fundamental freedom in the entire world. Human rights and democracy are inextricably linked. A truly democratic society is one in which all human rights are respected and protected.

It is core democratic concepts such as the rule of law, non-discrimination and universal suffrage that promote human rights. It is through democratic institutions such as an independent judiciary, a military that is accountable to the (democratically elected) civilian government, and a free and responsible press that these fundamental

principles are realized. Human rights operate to limit the laws, policies and practices that can be pursued by governments, irrespective of the way in which those governments achieved and continue to maintain power. True democracy goes much deeper than the electoral process and requires much more work. It would be a serious mistake to imagine that freely elected governments are a guarantee of individual rights or that majority rule can be equated with democratic rule. The struggle for democracy is not a one-off war but an ongoing battle that is never completely won.

### Common Roots of Democracy and Human Rights:

"My nation of democracy is that under it the weakest should have the same opportunity as the strongest." The greatest protection of human rights emanates from a democratic framework grounded in the rule of law. A functional democracy that accommodates diversity is increasingly becoming the planets best against the concentration of power in the hands of a few and the abuse that inevitably results from it. While the strength and level of democracy in different parts of the Commonwealth may vary, the human rights framework offers the key means to move from basic electoral democracy to the fully-fledged version. The principle that 'all power ultimately rests with the people and must be exercised with their consent' lies at the heart of democracy. Democracy is premised on the recognition and protection of people's right to have a say in all decision making processes which is itself based on the central principle of equality of all human beings.

The exercise of this fundamental political right requires a guarantee of crucial freedoms –to express one's thoughts and opinion without fear, to seek and receive information, to form associations

and to assemble in a peaceful manner to discuss public affairs amongst others. Accommodation of the views of minorities is essential to prevent democracy from degenerating into despotism by the majority. The purpose of democracy like that of human rights protection is to uphold the dignity of every individual and to ensure that the voices of the weakest are also heard. Its core values, freedom, equality, fraternity, accommodation of diversity and the assurance of justice underpin the norms of human rights as well.

### Democracy, Good Governance and Human Rights

"The care of human life and happiness and not their destruction is the only object of Good government" Across the Commonwealth democracy is endorsed, as in the Harare Declarations the only legitimate means of governance. Democracy is no longer equated with the mere ability to hold regular elections –this is just the starting point. The Commonwealth has recognized that to be meaningful, mere representative democracy must deepen into substantive and participatory democracy. As the Commonwealth Expert Group in Democracy and Development stated: "The scope of democracy must be widened beyond elections, so that democratic institutions and processes facilitate, protect and reinforce the full range of human rights." The goals of human rights are sometimes summed up as freedom from fear and want and to be able to develop one's potential. These are also the aims of governance.

Governance is much more than the business of running the State machinery to keep one's borders safe and the law and order situation under control. States also have the mandate to eliminate inequalities and inequities entrenched in society that results in the exploitation and the

marginalization of certain groups, depriving them of basic rights to a life of dignity. In addition, States have, at the international level, undertaken to guarantee protection for the human rights of all citizens. The test of governance is the degree to which the State machinery delivers on these commitments. Every human right corresponds to a human aspiration and a norm of treatment to which everyone is entitled. The international human rights regime, which is continuously evolving with the progress of time, provides universally accepted legal standards against which the performance of the State machinery can be measured. At a minimum, parliamentarians in a democracy must actively work to promote people's welfare, rejecting all forms of discrimination and exclusion, facilitate development with equity and justice, and encourage the most comprehensive and full participation of citizens in decision-making and action on diverse issues affecting society.

### Pillars of Good Governance:



Good governance requires that all work of the State be informed by fundamental democratic principles underpinning human rights. The five pillars of good governance—transparency in decision-making processes, ensuring people's participation, responsibility in the exercise of power, accountability of the decision-makers and responsiveness to people's needs – uphold the edifice of sustainable democracy. Anything less will result in despotism and tyranny of power. A human rights lens on democracy and governance not only privileges justice and equity above all but

most importantly takes the provision for human well-being by governments from mere promises into the realm of precise legal obligation.

#### Human Rights and Pro-Poor Development:

Poverty is a brutal denial of human rights. This must be recognized at the outset by all policy-makers, including governments, donor agencies, international organizations and individual parliamentarians. Poverty is a condition generated by chronic situations where individuals, families and entire communities are deprived, often resulting in homelessness, lack of education, poor health, lack of opportunities for livelihood, and the inability to access public services or indeed justice itself. Each of these conditions corresponds to the violation of internationally recognized human rights standards namely, the right to adequate housing, the right to educational opportunities, the right to health facilities, the right to work, the right to livelihood, the right of equal access to public services and the right to seek justice.

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ISSN: 2454-5500  
IMPACT FACTOR: 4.197(IJIF)  
(UGC Approved Journal No. 63716)

# CHRONICLE OF HUMANITIES AND CULTURAL STUDIES

VOL. 4 NO. 1 JAN 2018 BOOK VI  
A BIMONTHLY REFERRED INTERNATIONAL JOURNAL

SPECIAL ISSUE  
ON THE OCCASION OF THE 11th National Conference on  
**WOMEN EMPOWERMENT IN INDIA**

27<sup>th</sup> January, 2018



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## The Political Participation and Indian Women

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**A] Introduction :** India is a largest democracy in the world. Liberty, Equality and fraternity are the main principles for achieving social, political and economical developments through constitutional means. Mainly in India, men and women have constitutionally equal status but at social and economic level or status both (men and women) have many inequalities. Because the male hegemony prevails in the decision-making processes both in private as well as public domain.

Other side, it needs to increase percentage of women in Politics. So, Politics should be a democratic, participatory, accountable & transparent means to bring about a just, humane & equitable society. And Political system should incorporate the interests of & be accessible to all sections of society, of which women constitute half of the population of country. The 73th and 74th amendments are important for women to put them into political process. And also needs to increasing percentage in Assembly and Parliamentary Elections. But, due to High cost of electioneering, improper & illegal practices, violence & corruption are some reasons that prevent women from participating in politics. It is high time to seek & work to Words transformation of politics that would establish a decisive role for women at all levels of governance & politics.

### B. Affirmative action: Women & Indian Women.

Affirmative action or positive discrimination (known as employment equity in Canada, reservation in India and Nepal, and positive action in the UK) is the policy of favoring members of a disadvantaged group who are perceived to suffer from discrimination within a culture. In India, use a quota system, whereby a certain percentage of jobs or school vacancies must be set aside for members of a certain group (SC, ST, Other Minority groups & Women).

### C. Constitutional Provisions for Empowerment of Women :

The Indian Constitution is given equal status to women compare with men by providing many provisions in the Constitution which provided the socio-economic and political justice for the women such as-

Article 4: The state guarantees equality before law and equal protection of law to all its citizens within Indian union.

Article 5: The state shall not discriminate to any citizens on the basis of caste, creed, religion, race, sex, place of birth etc.

Article 6: There shall be no discrimination on the basis of caste, creed, religion, sex, place of birth in the government services. There shall be equal opportunity in the government services.

Article 7: The state shall be positive step to eradicate the untouchable based on caste, creed, religion sex etc. All shall be treated equal opportunity to equal into opportunity to entry in to temple, hotels and other places.

Article 24: Prohibits the employment of children below the age of 14 years factories, mines or any other hazardous employment.

Article 39: The state shall provide to all adequate means of livelihood.

Article 39 (d): The state shall provide equal pay for equal work both for men and women.

Article 41: The state shall provide the right to work, equal employment, education and public assistance both for men and women.

Article 42: The state shall provide the maternity leave for women workers.

Article 51 (A) (C) Fundamental duties to renounce practices, derogatory to the dignity of women.

Article 46 - The state to promote with special care, the educational and economic interests of weaker section of people and to protect them from social injustice and all forms of exploitation. Article 47 - The state to raise the level of nutrition and standard of living of its people and the improvement of public health and so on.

Article 243D (1), 243E (3) & 243F (4) provides for allocation of seats in the Panchayat Raj System.

#### **D. The History of Women's Participation in Political Process of India.**

Mainly, social emancipation of women in India started in 18th century through various acts. But political development and participations were started in 19th century. Madras was the first to grant women's suffrage in 1921, but only to those men and women who owned land property according to British administration's records. After Independence of country, increasing percentage of women in not only in voting but also in participation. Voter turnout for national elections in the past 50 years has remained stagnant with turnout ranging between 50 to 60%. State elections have seen a growing trend in women's participation, and in some cases women's turnout is exceeding male turnout.

Women turnout during India's 2014 parliamentary general elections was 65.63%, compared to 67.09% turnout for men. In 16 out of 29 states of India, more women voted than men. A total of 260.8 million women exercised their right to vote in April-May 2014 elections for India's parliament.

As of 2013, it has been reported of the members of parliament 11% were women in Lok Sabha and 10.6% in Rajya Sabha.

#### **D.1. Indian Women: Reservation and 50% quota for Women in all Tiers of Panchayati Raj:**

The Constitution of India attempts to remove gender inequalities by banning discrimination based on sex and class, prohibiting human trafficking and forced labor, and reserving elected positions for women. The Government of India directed state and local governments to promote equality by class and gender including equal pay and free legal aid, humane working conditions and maternity relief, rights to work and education, and raising the standard of living.

The provisions of the 73rd & 74th Amendment had far reaching consequences. To remedy low participation of women electors, India in 1994 established quotas (reservations) in constitutional amendments (73rd and 74th) to reserve 33% of seats in local governments for women.

India probably became the first country to reserve 50% seats for women at local self-government (LSG) level after the Union cabinet approved a proposal for a constitutional amendment bill for increasing quota for women in panchayats at all tiers.

The Women's Reservation Bill (108th amendment) has been introduced in the national parliament to reserve 33% of Lok Sabha and Vidhan Sabha seats for women.

**E. Political Inequalities & Political Trajectory of Indian Women.** 1. More than 85% of the Indian women active in politics belong to this politically strong background category. To name a few are Mrs. Pratibha Patil, Sonia Gandhi, Meira Kumar, Sheila Dixit, Rabri Devi etc. Even the greenhorns of Indian politics like D. Purandeswari, Kammozhi, Supriya Sule, Mehbooba Mufti, Agatha Sangma and others also belong to the same category. They are related to somehow directly or indirectly with people who were the strong in politics and the power corridor. If we discuss about second generation women politicians of this type, they have got party tickets and got elected only because their father/husband (family members) are prominent figures of today's politics. Most of them are unaware the ground realities as from childhood to become a leader or minister they spent 80% of their life in abroad. Their growing number is an alarm for the health of Indian politics.

2] According to the World Economic Forum's Gender Gap Index (2014), India ranks 15th out of 142 countries in regards to women's political empowerment. In the world's largest democracy, women still hold a mere 11.9% of seats in India's Parliament.

3] Yet at the same time, the struggle to enact the Women's Reservation Bill, which would allot 33% of seats in state legislatures and parliament for women, continues. As of today, the passage of this bill is close to becoming a reality.

4] Fourth most important thing is that, In India also not passed the Hindu Code Bill-1951-52, and this was one of revolutionary step for Women Emancipation at all level. As word in Dr. Babasaheb Ambedkar, "Hindu Code Bill will be 100 times more beneficial to India, than Constitution. We are building here a new society here and we are doing Justice and law."

GJ Main Constraints of Women to Participate in Political and Various Processes. 1] Economic inequalities:  
1. Labor participation and wages 2. Access to credit

2] Occupational inequalities

3] Education inequalities: 1. Schooling 2. Literacy 3. Reservations for female students 4] Health and survival inequalities: Sex-selective abortion, Health

5] Gender-based violence: rape, sexual assault, insult to modesty, kidnapping, abduction, cruelty by intimate partner or relatives, importation or trafficking of girls, persecution for dowry, dowry deaths, indecency, and all other crimes

6] 11 Main Reasons for women Discrimination:-

1] Patri archa 1- society 2] Son preference 3] Discrimination against girls 4] Dowry 5] Sexual violence 6] 1 literacy 6] Honor killings etc.

H) Most Important suggestions:-

Raise reservation for women in Panchayats to more than 50% & provide at least 50% reservation for women in Parliament & State Legislatures.

introduce regular gender sensitive reorientation campaigns for MPs, MLAs & bureaucrats about the funds, functions & functionalities at Panchayat, state and centre levels.

Ensure that due consideration is given by authorities at all levels to the proposals of the all levels, particularly those relating to issues of women & children.

Facilitate formation of women's associations at different levels of governance to act as pressure groups.

Implementation of the Women Component of the Five-Year Plan through Panchayats.

• Provide for stringent laws to deal with those committing violence against women candidates during & after elections.

• Maintains proper security measures for women security, Especially at rural level.

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ISSN 2394-5303

# Printing<sup>TM</sup> Area

International Multilingual Research Journal

Issue-38, Vol-04, February 2018



Editor

Dr. Bapu G. Gholap



[www.vaidya.com](http://www.vaidya.com)

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## Political Order in Ancient India

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"Political thought begins with Greeks,"<sup>1</sup> Barker thought. In the same vein, Hans J. Morgenthau states that political theory as an academic discipline has been traditionally, the history of political philosophers in chronological succession, starting with Plato and ending if time permits with Laski. Wayper<sup>2</sup> wrote, that ancient India speculated much on the function of kingship and the proper education of Kingship even suggesting that they should, work before taking over the management. Chinese thought that man and society were as profound as subtle as any such thinking in the west<sup>3</sup>. These are the egocentric views about the political order and administration in ancient India. However, when Wayper comes to recount characteristics of Eastern political thought, he finds it to be thoroughly "authoritarian"<sup>4</sup>.

In ancient India, Hindu thinkers emphasize on the existence and creation of moral laws (Rita and Dharmna). There was no rational political values like liberty, equality, democracy etc. There was no conception of state sovereignty, rights etc. in ancient India. A state of social and political organization was sustained by customary behavior and a system of values and attitudes that characterized ancient India. They developed a strong sense of local solidarity.

Political order means rule and the concept of rule involves the ruler, the ruled and the myriad facets of interrelationship between

the rulers and ruled. It also involves the ways, methods, means maxims and the principles etc. of the rule.

### Headship of the Early Period

In the very beginning during the 16<sup>th</sup> and 11<sup>th</sup> century B.C. the Aryans had entered into the land of Punjab. They spread over vast lands which they occupied for the upkeep and habitation of their tribes. The number of tribes amongst the Aryan folk was very large. They had occupied the land from the river Suvastu (modern Swat in southern Afganistan) to Saraswati in the Haryana region of modern India. The tribe moved from place to place in search of new hearths and homes under the leadership of the head of the wandering tribes. The head of the tribe may be called a leader and the members of the tribe were the masses in the common men, women and children belonging to that tribe.

The work of the tribe was done individually and if there was any dispute, it was settled by the leader of the tribe with the help of other sub-leaders. A tribe had a leader whose main duty was to protect the people of his own tribe. He was helped by other sub-leaders. These sub-leaders were young people full of enthusiasm to do any thing for the welfare of the tribes. The leaders were helped by the elders of the tribe. The elders were the heads of their families.

The Aryan people settled down permanently in the land of five rivers about 1200 B.C. Long after the Aryans had settled down in the Sapt-Sindhu, the system of Kingship had arisen amongst them. It appears that Kingship had begun to emerge in the early years of the Aryan settlements. The early history of the Aryans is not known to us whether they were ruled by the leaders who had control over the people of their own tribe or even upon other tribes. Although it is clearly mentioned in Aiterya Brhamana that Kingship was accepted by the Aryans after their defeat from the Asuras, that is non-aryans.

In the Rig-Veda, there is a story of the battle of ten kings who had fought against Sudasa. Many historians<sup>5</sup> think that the battle often kings had taken place amongst the Aryans on the one hand and on the other there were Aryan and after non-aryan tribes also. Pakhatoon had come to help the enemies of Sudasa. They were frontier people and considered as non-aryans. The Pakhtoon lived in the hills from which the river Krumu originated.<sup>6</sup> But we do not find any reference to the origin of the king or kingship in ancient India.

### Origin of Monarchy

The origin of Kingship in ancient India is for the first time was discussed in the Brahmanas in the form of dialogues, as we find the teachings of Sacrates in form of dialogues, that is questions and answers. This question has been discussed for the first time in the Aiterya Brahman.<sup>7</sup> It is stated in the Aiterya Brahmana that battles took place between the Devas and Asuras. The Devas were always defeated and the Asuras had always an upper hand in the battle. The Aiterya Brahmana explains that one basic reason of the defeat of the Devas was that Asuras had king while they were Kingless. Therefore, Gods were always defeated in the battle. The narrative regarding kings on the part of Asuras and kinglessness on the part of Devas raises several issues of consequence. The first question that comes in our mind is that event like war needs an effective organization. The Devas too must have needed a leader to direct the effort of war. It matters little if he was called a king or something else. The story in the Aiterya Brahmana<sup>8</sup> points out that it was thought necessary that if the Devas were determined to win the battle, they must have a king so they selected a king. The system of kingship which was prevented among the Asuras (i.e., non-aryan tribes) was thus copied by the Devas who adopted the system of kingship from them to perform well in the battle. Beni Prasad<sup>9</sup> has arrived at the conclusion that kingship in

India originated from military necessity. But from the later literature, it is not clear that kingship is the origin of war.

We do not know much about the succession to kingship during the Rig-vedic period. But the period of the latter Vedas give a picture as to how king followed the throne. The latter Vedic text and auxiliary treatises give us a few details about the rank and power of the rulers in the different parts of India, their social status, the methods of their selection and consecration, the chief members of their household, the civic, and military services, the limitations of royal authority and popular participation.<sup>10</sup> The Aiterya Brahmana<sup>11</sup> gives a detailed study of the different kinds of rulers in different parts of India. The rulers of the eastern quarter were known as Samarata. The rulers of Southern quarters were known as Bhaujya. The rulers of western quarters were anointed for self rule (swaraja) while the rulers of northern quarters were known as Vairajya. The rulers of middle established quarters were known as kings.

### Coronation Ceremony

A ceremony known as coronation ceremony was held after the kings' selection or election. The ritual of coronation is described in several Brahmanas. In the Coronation ceremony lot of persons participated. Radha Kumud Mukherjee<sup>12</sup> observes, "It is apparent from the list of persons aiding in the royal coronation that both officials and non-officials or popular elements were represented in the function."

In Ancient India, kings were not a despot. The powers of the kings were checked by several popular activities. We find in ancient literature that Brahmanas always kept their eyes on the activities of kings. In Aitareya Brahmana,<sup>13</sup> and Kautilya's Arthashastra a king named Janamejaya was humbled by the Brahmanas. Karala Janaka met his doom for a crime against a Brahmana maiden. This shows that not only kings but republican...organizations were also

active in the political system. This incident shows that all the Brahmanas were learned and highly cultured and the king must bow down before them for the governance of the state.

Besides these checks, the institutions like Sabha and Samiti also kept eyes on the functions of the king. In the Ramayan, <sup>14</sup> Sabha is clearly a body in which Rajkarthris have a place along with the Amatyas and Rajpurohita. There is reference to Sabha in the Pali text while dealing with the period down to the time of Bimbisara. <sup>15</sup> Samiti another body also had checks on the functioning of Kings. Samiti is a general body in which general people participated. The king presided over the meetings of Samiti. The King was helped by these two bodies in his administration. But there is a difference in Sabha & Samiti - The Sabha consisted of Brahmanas and rich and Samiti has been used as an "Assembly" of the Vedic tribe as it is mentioned in the Rig Veda. <sup>16</sup> A perusal of the Rig-Vedic hymns suggests that the Samiti was an august assembly of a larger group of people for the discharge of tribal and political business.

Sometimes it was presided over by the king. The Sabha is more select body but less powerful than Samiti. Fick <sup>17</sup> points out that in the Telpatta jataka, a king of Taxila says that he has no power over the subjects of his Kingdom. Evidently, the royal power had declined appreciably atleast in some of the north western Janapadas during the later Vedic literature.

#### Elements of the state and the Political Society

In Indian thought, Gita mentions three elements- Satwa, Rajas and Tamas- of the state. In Sankhya Sutra, we find this view. If the body is devoid of the balance of these elements he is sure to be deemed. Plato was also in favour of organic theory and Kautilya also compared the human body to the state. Plato discussed the three classes of people in the state. We would say that the Indian society was divided into four classes- according to the work they professed.

Producer class of the Platonic state was the class of Vaishyas who catered to the needs of the Brahmanas and Kshatriyas. The two uppermost classes of the people, the Brahmanas and Kshatriyas were supposed to be engaged in performance of the higher functions of the society. In the Ideal state of Plato, there must be a warrior class in the society to protect the laourers and to ensure the efficient military forces for the state. From the time of Veda, the Aryan society was divided in four classes in which Kshatriyas' duty was to protect the state and society.

In ancient India Brahmanas played a vital role in the society and the administration through their Vedic knowledge.

#### Republican and Monarchical order

In ancient India, we find some traces of republican order in Rig-veda. We find them flourishing in the 6th century B.C. It was Rys Davids, who focuses light upon the small republics in the age of Buddha and Bimbisar <sup>18</sup>. There were at least ten republican states scattered in the north eastern part of the country in which some were very small while a few as big as monarchical kingdom. These are the names and capitals of the republican tribes in ancient India.

Name(State)	Capital
1. Vajjians(Lichchhavis)	Vaishali
2. Mallas of Kusinara	Kushinagar
3. Malls of Pava	Pava
4. Sakyas	Kapilvastu
5. Koliyas	Ramagama
6. Bhaggas(Bhargas)	Sumsumaragiri
7. Allakappa	Buli
8. Kalamas	Kisputta
9. Moriyas(Mauryas)	Pipphalivahna
J O. Vidchas	Mithila

These above mentioned states were all republican in character but in ancient India these was no republic in nature as modern republic states. The most important was that some were very strong like Vajjis of north Bihar,

Mallas of Kusinagra and Pava which are still in Eastern Uttar Pradesh. From Tripitikas it appears that the head of the villages of the republican states were called Rajas. All these Rajas assembled at a place and elected a president for themselves. But it is not clear that if the president elected remained the presidents of the republican tribe for his whole life or his tenure was limited for few years.

Amongst the republican states, the Vajjian states of Vaisali requires special attention. The Vajji tribe consisted of eight tribes in all but we know the name of only four and another four name we do not find. The well known four tribes' name are - Lichchhavis, Janthrikas, Vrijjis and Vedeha. The capital of Vajjian state was at Vaishali in Bihar. In Vajji the public administration is remarkable. A large number of officers were appointed to administer justice and crime. Some of them were judges, lawyers, Researchers of the law. There was council of representatives of the eight clans, the General, the Vice counsels and the counsel.<sup>19</sup> Each of these officers had right to dispose off the case and acquit the case to his senior. At last the counsel finally awarded the penalty according to the constitution. The Vajjians probably had a book of precedent like constitution, which is refreshed at many places<sup>20</sup> and the tables of the law<sup>21</sup> also. The most important institution of the free republic was the *perisha*, the popular assembly where young and old citizens of the state frequently held their meetings. They took their decisions there and all of them tried to make it successful. Kettle<sup>22</sup> drums were used by an officer styled as *Sabhapal* in the epic to bring the people to the *Santhagara*. *Jayhmina Upanishad*<sup>23</sup> Brahmana tells us that members were seated in a specified order. The Republics in India played a dominant part during the 6<sup>th</sup> century B.C. They had come into existence sometimes in the 7<sup>th</sup> century B.C. and lasted till the 5<sup>th</sup> century B.C. Thus they lived for two century only but their role in

ancient India was vital. The name of Lichchhavis, Mallas and other tribes are prominent in the epics of Kautilya, Manusmriti and other works, but they were more concerned with their social status.

#### Public opinion in the administration

In Indian culture, people are not interested to highlight their names, but they are interested in public welfare. There are events recorded in our literature as well as in epics which clearly shows the role of an individual played in its inception and taken up by the whole society later on. There have been a number of persons in Indian history who raised their voice against the malaadministration of the state. In ancient time, people were not very much vocal for their rights but they did perform their duties anticipating that other would automatically follow them. In ancient India there are so many examples where people used their consciousness for the society, such as, people of Hastinapur, ministers and the royal priest had enabled Janamejaya sit upon the royal throne after the death of Parikshita. The people of Salva<sup>24</sup> state had reinstated Diniyataserva on the royal seat. People had dethroned Khaninetra and made his son Suvarcha sit on the throne<sup>25</sup> in his place. There were various references of popular resentment against the police or the Head of the state. We find a list of public resentment in Mahabharat and Ramayan also. Dhritrashtra and Duryodhan had knowledge about their peoples view. They had thought of pleasing the people by offering gifts<sup>26</sup> and honour to them by various means. When Dhritrashtra<sup>27</sup> begs apology to the people he leaves for forest. Bhishma<sup>28</sup> observes in Shanti Parva that a king should employ spies to the public opinion of the people regarding his actions. In Ramayana, we find that Rama employed spies to know the public opinion about him and his political system. During the course of such action the spies had informed Rama about the public view on Sita's abduction by

Ravana and her doubtful character. Lastly Rama had to banish Sita to jungle against his will. In every aspect of the state politics from the coronation ceremony to the last days of the king, action of the ruler was deeply influenced by public opinion. The above references clearly indicate that in ancient India, dictatorship was not to be tolerated.

The King was not a sovereign despot. His legislative power was limited because he was bound by his Dharma as laid down by the Shrutis and Smritis. Any change in the customs could be brought about only through a process of social approval or disapproval. Public opinion also prevented the king to do just or unjust. Accepting the force of public opinion Shukra lays down that one who is accused by one hundred persons should be dismissed by the king.

#### Liberty and Equality

The most democratic word liberty and equality are the production of French Revolution of the last decade of 18th century A.D. In 18th century the condition of France was extremely worsened. A new class known as middle class begins to rise in France. Members of this class were very laborious and they earned a lot of money but they had no power. The state was in favour of bourgeois who did not work and never did anything for the country but they shared the power of the state by holding high posts in the government. The condition had become extremely complicated when the revolution broke out in France during the reign of Louis XVI. The main demand of revolutionaries was Liberty, Equality and Fraternity amongst the people of France and the whole world.

We shall like to know about the concept of equality in ancients. The problem of equality and inequality has figured in political thought since the early times. In ancient Greek philosophy two different views emerged. One was represented by Plato and Aristotle and that was supported in equality. The other tradition represented by Pericles, Sophists, Euripides and

the stories supported equality among men. During the medieval period Christianity raised the voice for equality in the beginning but soon it got converted into equality before God. It was during the French revolution in 1789, that liberty, equality and fraternity became the watchwords of the people, against the tyranny of the French government. In ancient India, the people at no time of history enjoyed equality either socially or politically. Harappan civilization was the origin of the history of ancient India. In Harappan civilization society was divided into several classes because archaeological excavations show, a beautiful structure of a dancing girl. The dancer is dancing stark naked. Did the society permit nudism in those days? Who had got the rights to make girls nude for their fun? The structure of dancing girls showed that upper class of the society enjoyed their life in accordance with their status. Thus it is clear that inequality prevailed in the Harappan society.

As the Harappan phase passed (1600 B.C.) and the Aryans entered into the land of the five rivers, we find that there were wars and battle all around. The Aryans were victorious and they defeated the aboriginals, that is non-Aryans whom they called Dasas. Prof. Dharmadatta Kosambi<sup>29</sup> states that Dasa means one who can give Dasas. They were actually rich people but unfortunately, they were defeated by the Aryans. The Aryans who had emerged victorious in the struggle displaced the non-Aryans and employed them as their slaves. There was no equality between the Aryans and Dasas.

During the Rig-Vedic period, there were two separate trends of treatment with the aboriginals. One line was sponsored by Vasistha and his followers. Another trend was enunciated by Vishwamitra. Vasistha thought that the Aryans should have no physical relationship with the non-Aryans to keep their blood pure. Vishwamitra and his followers did not believe in the concept of purity of blood. They rather preferred that Aryans and non-Aryans should be

imagined up. A Dasa king Samber had taken a girl from the Aryans stock. There was hue and cry mixed the action of Samber and a large number of Aryan tribes fought battle after battle to chastise king Samber for his activities. The Aryans could marry the girls of non-Aryan stock while the non-Aryans could not do so. It is thus clear that inequality reigned supreme in the society of those days. In the later Vedic period, we find the clear-out division of the society into the four vama- Brahmanas, Kshatriyas, Vaishyas, and Sudras. All the four vamas had their own privileges. At the top there were Brahmanas and next Kshatriya. The third in the ladder the Vaishyas were the richest people of the social organization and two upper vams depended upon them. The fourth class was that of the Sudras, the aboriginals- who had become the part and parcel of the Aryan society. They had served the upper three classes either as domestic servants or as bonded labours.

#### Nature of the State

In India most of the original sacred books of ancient times have been ruined and whatever is available, their originality is under doubt. It is true that monarchy was the usual norm of the country. But Republics (Ganarajayas) were also flourishing side by side. This was the condition all over the world. So far as the statements of the western scholars are concerned, they themselves poses to have superior knowledge and prove true which is really false. Actually Indian sages and seers wrote or stated anything after due deliberance and vast experience

There was no description of direct participation of people in state politics during Vedic period but later on they might have been indulging in enthronement and dethronement of a king. We have so many examples in ancient Indian history. The case of Karalajanaka is a good example. Karalajanaka had outraged the modesty of a Brahmin girl. Therefore people of his kingdom rebelled against him and the Vedhan Kingdom of Vajjis.

The Nandas had established their power over a large portion of northern India. But they were not liked by the people. Consequently people had rebelled against the Nandas under the leadership of Chanakya and Chandra Gupta. During the reign of the last Mauryan king Brihadhratha, the Mauryan empire was in ruins and the people wanted a change. At last the Brahmana commander Pusyamitra Sunga took the leadership of the people, beheaded the king in the presence of the army and founded a new dynasty. There had been revolt at Taxila during the reign of King Bindusar. The king had sent Asoka there to quell the rebellion. The people greeted the prince, with honour and dignity. So, it is not correct to say that the Indian people were apathetic to politics. There are so many example of rebel against the king in ancient Indian history. Actually, there were republican traditions in India from the very beginning of the Aryan rule. We find even in the Rig Veda words like Ganarajas, Gana-Jyestha etc. Which shows that there must have been states ruled by the people. Such states must have been there even during the later Vedic period when the monarchical states were expanding into big empires.

It is, of course true that no republican states is mentioned by name in Rig- Veda, but the republican tradition might have continued during the later Vedic age.

In ancient India along with republics, there existed strong monarchical government which fought amongst themselves for their superiority and expansion to territory. Here, a question arises as to what form of government existed before the origin of Monarchies? The origin of kingship is referred to in the Aitereya Brahmana which depicts the battle of Devasursangram. The Devas were advised to select a leader and then only win the battle against the Asuras. This is the situation where kingship arose. We would like to know what the form of Government was prevalent amongst the Devas before the rise of kingship. Ever since



kingship originated, dynasty after dynasty ruled in different parts of the society till the end of British rule in 1947. Then gradually a sense of republicanism began to take shape in the people of India. On the 26<sup>th</sup> January 1950 the constitution of India came into force as a democratic republic and henceforth unhindered.

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VOL-06

Special Issue March 2018



# **vidyawarta**®

International Multilingual Research Journal



MAH/MUL/93051/2012  
ISSN-2319 9318



**Chief Editor**

**Prof. Virag Gawande**

**Published By**

**Aadhar Social Research Development Training Institute, Amravati.**



Dist. Yavatmal Reg. No. 2568

Shivramji Moghe Arts, Commerce & Science College,  
Kelapur (Pandharkawada) Dist. Yavatmal - 445302 (M.S.)  
Affiliated to Sant Gadge Baba Amravati University, Amravati



On the Occasion of World Women's Day  
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**Globalization : Issues & Aspects**

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Kelapur (Pandharkawada) Dist. Yavatmal - 445302 (M.S.)

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**Aadhar Social Research & Development Training Institute Amravati**

Reg.No.U74120 MH2013 PTC 251205

**Harshwardhan Publication Pvt.Ltd.**

At.Post.Limbaganesh, Tq. Dist. Beed

Pin-431126 (Maharashtra) Cell:07588057695,09850203295

harshwardhanpubli@gmail.com, vidyawarta@gmail.com

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## २१ वे शतक – राष्ट्रविकासात स्त्रियांचे योगदान

प्रा.राजेंद्र कोरडे

राज्यशास्त्र विभागप्रमुख,

कला व वाणिज्य महाविद्यालय, चव्हाट ककाल

स्त्री शिक्षण, स्त्रियांमधील जागरणी तसेच देशाच्या स्वातंत्र्य लढयाच्या निमित्ताने गगबाहेर पडलेली भारतीय स्त्री आज सर्वच क्षेत्रांमध्ये सर्वोच्च स्थान मिळविण्याच्या प्रयत्नात आहे. याच पार्श्वभूमीवर २१ व्या शतकात तिचे भारतीय विकासातील नेमके स्थान काय असेल, याचा वेध घेताना असे लक्षात आले की, १९ वे शतक हे स्त्रियांना कुटुंबात स्थान व प्रतिष्ठा मिळवून देण्यात खर्ची पडले. या शतकाच्या प्रारंभी ज्योतिबा फुले, महर्षी कर्वे, आगरकर आदी पुरुषांनी स्त्री सुधारणा व स्त्री उन्नतीसाठी अथक प्रयत्न केले. त्यांच्या कष्टप्रद प्रयत्नातून स्त्रियांना आत्मबळ प्रकट करण्याची शक्ती प्राप्त होवून कर्तृत्व सिध्द करण्याची संधी त्यांना मिळाली. त्यामुळे २० व्या शतकात स्त्रींचे कुटुंबातील आणि पर्यायाने समाजातील स्थान उंचावले.

२१ व्या शतकात कुटुंब विकास, समाज विकास आणि राष्ट्र विकासाच्या दिशेने स्त्रियांची वाटचाल सुरू झाली. औद्योगिक, वैद्यकीय, अभियांत्रिकी, संगणक, माहिती तंत्रज्ञान, पत्रकारिता, लष्करी सेवा, कायदा व सुव्यवस्था, विमानसेवा, रेल्वे-मोटर चालक, माऊंट एक्स्टरेस्टसारख्या शिखरावर चढाई, उच्च शिक्षण, सांस्कृतिक क्षेत्र तसेच क्रिडा क्षेत्रातील जलतर, चेट लिफटींग, अथलेटिक्स, नेमबाजी, बॉक्सिंग यासारख्या पुरुषी मक्तेदारी मानल्या गेलेल्या क्षेत्रात कोणत्याही प्रकारचे आरक्षण, सवलत न मागता शिक्षण आणि बुध्दिमत्तेच्या जोरावर स्त्रियांनी आपल्या दमदार पाऊलखुणा उमटवल्या आहेत आणि स्त्री ही कुटुंबातील क्षेत्रात कर्तृत्वाने आणि क्षमतेने कमी नसल्याचे सिध्द केले आहे. ऑलिव्ह ऑफ्लर म्हणतो, 'करिअरिस्ट स्त्री जेव्हा नोकरीत उच्च पदस्थाचे पद प्राप्त करते, तेव्हा

तीं सगळ्यांसा बरोबर घेऊन काम करते, कामण वट्ट्यात सर्वाना बरोबर घेऊन काम करणाऱ्याची वट्ट्याई तिच्यात आहे. २१ व्या शतकात आधुनिक भारत घडवण्यात म्हणूनच स्विसाने योगदान मोलाचे ठरविले आहे. जीवनाच्या वेगवेगळ्या घेसात अनेक शिब्यांनी कर्तृत्व सिध्द केलेले आहे.

दक्षिण भारतात जेथे इगजी साधरता जायत आहे त्या ठिकाणी महिलांच्या कौशल्याची आणि त्यांच्या विकारम कर्याची ही प्रामुख्याने दखल घेतली गेली आहे. या क्षेत्रातील महिलांच्या सक्रियतेने भारतातील खेड्यामध्ये संगणकाने लोकांच्या जीवनात सुधारणा घडविण्यास प्रारंभ केला आहे. तेथील बहुतांश संगणक केंद्र शिब्यांचे चालवत आहेत. नेटवर्क आणि डाटाबेस तयार करण्याचे कार्य विशेषतः शिब्यांचे करतात. इंटरनेट सुविधांमुळे अनेक गरीब आणि दडपलेल्या शिब्यांना घरी आणि त्यांच्या समाजात स्वातंत्र मिळण्यास आणि अधिकार प्राप्त होण्यास खूप मदत झाली. परिणामतः तेथील शिब्यांनी भारतीय विकासात मोलाची भर टाकून देशाच्या सामाजिक, राजकीय, आर्थिक विकासात आपला उसा उमटवला आहे.

आंध्र प्रदेशातील ग्रामीण शिब्यांचे स्व-सहाय गट हे त्यांनी तयार केलेली उत्पादने घरोघरी आणि परदेशातील बाजारात विकण्यात इतके यशस्वी झाले की, महत्वाची उपभोक्ता उत्पादने विकण्यासाठी शिब्यांच्या विक्री यंत्रणेचा उपयोग करून घेण्यात आला आणि निर्मिती किंवा पॅकेजिंग अशी कामे स्त्री गटांना देण्यात आली तसेच आऊट सोर्सिंग करण्यात आले. राज्यातील एक सर्वात मोठी किरकोळ विक्रीची साखळी यंत्रणा ही या स्त्री गटांनी चालवलेली यंत्रणा असून प्रत्येक जिल्ह्यात या साखळीने चालविलेली १० ते १५ सुपर मार्केट्स आहेत. या संस्थेचे नाव (DWARKA (Development of Women and Children in Rural Area Programme) असे आहे. बाहेरच्या देशातील बाजारापेढा मिळण्यासाठी तेथील शिब्या व्यापार जत्रा मध्ये जातात आणि ऑर्डर्स मिळवतात. उदा.शर्तासाठी टुबईतून, लॉणच्यासाठी न्यू-जर्सी आणि अनेक प्रदेशातून, मलेशिया आणि बांगलादेशामधून क्रोशाने विणलेल्या टोप्यांसाठी ऑर्डर्स मिळतात. तेथे सुमारे साडेचार लाख गट आहेत. आणि त्यात ६० लाख शिब्या आहेत. त्यांची उलाढाल फार मोठी आहे. त्यांना मोठ्या प्रमाणात नफा मिळतो आणि त्या उत्कृष्ट कर्जदार आहेत. कारण आतापर्यंत १०० कोटी रूपयांच्या घेतलेल्या

कर्जापैकी त्यांनी जणवजणवज ९८ टक्के कर्जाची परतफेड केलेली आहे. परिणामतः कर्जांनी त्यांना कर्ज देण्यासाठी रोष लावलेली आहे. अशा या अधिक संपत्ति आणि नियमित काम करणाऱ्या समस्यांमुळे भारताच्या आर्थिक भाग्यातील योजनात्मक परिवर्तन परिणामकारक ठरविले असून विकसित पांक्त आहे.

केव्हा दशकाने भारतीय सॉफ्टवेअर उद्योगाने प्रमाण ५० टक्के वाढले असून या मधील भारताने अधरण सफोट होऊन इतर उद्योगधंदे, कारखाने आणि सेवा यात वाढ झाली. नांक्यांमध्ये पुरुषांपेढा शिब्यांना जायत संधी मिळाली. 'इटामॉटिव्ह' या भारतीय सॉफ्टवेअर कंपनीनेवरून काम करण्यासाठी नेमलेल्या कामगारांमध्ये ९८ टक्के शिब्या होत्या. हे करताना अशा शिब्यांना कामावर ठेवले ज्यांच्यात त्यांना अंधश्रुत कौशल्य होते. विशेषतः शिब्यांना या क्षेत्रात प्रधान्य मिळाले असून चांगल्या पगाराच्या नांक्या शिब्यांसाठी उपलब्ध होऊ लागल्या. मानवी भांडवलाचा ऱ्हास कशा पध्दतीने वांबवता येईल आणि भारतीय समाजाचा विकास कसा गाठता येईल या दृष्टीने त्या प्रयत्नपूर्वक कार्यरत आहेत. इंटरनेट सुविधांमुळे वित्तपुरवठा सल्ला आणि उद्योजकतेचे शिक्षण छोट्या उद्योगांसाठी फायदेशीर ठरत आहे. उत्पादनाचे प्रदर्शन, किंमती पाहणे, संपर्क तयार करणे, करार करणे, इत्यादी कामासंबतच प्रत्यक्ष उत्पादन विक्रीचे कार्यदेखील शिब्या दलालांच्या मदतीशिवाय करू लागल्या आहेत. त्यामुळे सार्वजनिक क्षेत्रात शिब्यांचा प्रभाव वाढून भ्रष्टाचारला काही प्रमाणात का होईना आळा बसला आहे. स्वयंविकासाबरोबरच समाजाच्या आर्थिक विकासाच्या दृष्टीने हे महत्वाचे पाऊल ठरलेले आहे.

आपले कौशल्य, श्रम, आत्मविश्वास, जिद्द पणला लाऊन विज निर्मिती करण्याचे यशस्वी कार्य सिध्द करून आंध्र सरकारसमोर तेथील शिब्यांनी आर्थिक उत्पादनाचे एक नवीन साधन उपलब्ध करून दिलेले आहे ज्यामुळे तेथील शासनाच्या आर्थिक विकासाच्या दृष्टीने तेथील महिलांच्या योगदानाची नोंद भारतातच नव्हे तर विदेशात देखील घेण्यात आली. बचत गटाच्या बाबतीत दक्षिण भारत आघाडीवर आहेच, पण त्यातही आंध्रातील महिलांनी विविध क्षेत्रात यशोगाथा तयार केल्या, जगाच्या कानाकोपऱ्यात त्या पोहचवल्या. आपले गाव, आपले कुटुंब दारुमुक्त करण्याचा प्रयत्न प्रथमतः आदिवासी व दलित मागासवर्गीय महिलांनी आपल्या क्षेत्रात सुरू केला. घरातले पुरुष दारूच्या व्यसनामुळे

आपले कृत्य उच्चस्त नरतान हे ओळखून त्यांनी दारूबंदीसाठी आंदोलन छेडले. दारूबंदीचा कायदा करणाऱ्या आणि दरवर्षी गांधी जयंतीनंतर फाटी दिवस झुमडेज पाठणाऱ्या सरकारला जी गोष्ट शक्य नव्हती, ती गोष्ट मरीच महिलांनी शिष्ट करून दारूबंदी लागूते कृत्यातील अनेक समस्या दूर होऊन कृत्य स्थापनास चालना मिळाली. जीवनावश्यक पदार्थ घेऊन एकत्रित आल्यास आपण कोणतीही लढाई जिंकू शकतो या विश्वासा आत्मविश्वास त्यांच्यात निर्माण झाला.

राष्ट्र विकासाच्या दृष्टीने बचतीचे चांगले सामाजिक, आर्थिक, राजकीय परिणाम आता दिग् लागले आहेत. महिलामध्ये परावलंबित्वाची भावना कमी होऊन वैचारिक आणि सैद्धांतिक निष्कर्षपर्यंत आपण पोहचू शकतो. त्या दिशेने वर्तन करू शकतो या आत्मविश्वासाने त्या कार्य करू लागल्यामुळे सरकारनेही बऱ्याचशा विकासात्मक योजना राबविण्यास सुरुवात केली. सरकार आणि बँकांनी जर सवलतीच्या व्याज दराने अधिकाधिक कर्ज दिले तर महिला स्वतःच स्वतःच्या शक्तीचे रूपांतर डोंगराएवढ्या विधायक कार्यात करू शकतील. संसदेत महिलांसाठी ३३ टक्के आरक्षित जागा ठेवण्यासविरोध करणाऱ्यांनी जाणीवपूर्वक आंध्र आणि इतर देशातील महिलांनी केवळ स्वतःच्या बळावर घडवून आणलेल्या छोट्या मोठ्या क्रांतीची दखल घेणे जरूरी आहे. जागतिक बँकेला, संयुक्त राष्ट्रसंघाला आणि अमेरिकेसारख्या धनाढ्य राष्ट्रांलाही या उगवत्या चळवळीचे महत्त्व पटले आहे. आंध्रप्रदेशात सहा लाखावर अधिक गट कार्यरत आहेत आणि आपला आवाज सर्वांपर्यंत पोहोचविण्यासाठी हे गट आता प्रकाशनाची मागनेही वापरत आहेत. तसेच आपल्या गटाने तयार केलेले उत्पादन व बिज परदेशात पाठविण्याची त्यांची इच्छा आहे. ती पूर्ण झाली तर देशाच्या सामाजिक आणि आर्थिक विकासासाठी ती महत्त्वपूर्ण घटना ठरेल. तसेच भारतीय विकास कार्यात महिलांचे योगदान कसे सुंदर रूप धारण करू शकते. हे या निमित्ताने पहावयास मिळू शकेल. यासाठी महिलांकडे पाहण्याचा पारंपारिक दृष्टिकोन बदलायला हवा. अर्थव्यवस्थेतील सहकार्य, परस्पर विश्वास, भ्रान्तभाव, जमातीची कर्तव्येव जबाबदारी ह्या स्त्रियांच्या आर्थिक-जीवनाच्या मूळ प्रेरणा आहेत. आंध्राच्या खालोखाल तामिळनाडूत पाच लाख गट, महाराष्ट्रात अडीच लाख गट असून त्यातील ९४ हजार गट बँकाशी सलग्न आहेत.

१९७५ ते २००९ हा ३४ वर्षांचा काळ

सर्वसाधारणपणे स्त्रियांचा फुलवण, कृष्य, उद्योगशीलता, अभिनव कार्यक्रमांचा प्रारंभ सारल्या गेला तर १९९० च्या दशकात जागतिकीकरण, खाजगीकरण, उद्योगीकरणाने याे आपल्या देशात जोगत वाहु लागले आहे. संगणक, माहिती तज्ञान, अन्य औद्योगिक क्षेत्रात प्रचंड प्रमाणात बदल घटून येण्यास प्रारंभ झाला. मावईल पोलिमूटे परम्परागळ गृहस्थ आणि जळद होऊ लागले. याचा लाभ स्त्रियांनी विविध क्षेत्रात घटून उच भगने पाडली आहे. विशेषतः राजकारण व प्रशासनातील त्यांचा सहभाग राष्ट्रीय व स्थानिक पातळीवर प्रभावी ठरलेला आहे. शावना प्रक्रियेत आणि संपर्काने पुनर्गनित स्त्रियांचे कार्य लक्षणीय आहे.

भारतात महिला बचत गटांची यशस्वी वाटचाल सुरू आहे. परिणामी जगातील मरीची २०१५ पर्यंत निम्म्यावर आणण्याचे संयुक्त राष्ट्रगटाने उद्दिष्ट आहे. भारतीय ग्रामीण महिलांचे व मुलांचे आंगण्य संवर्धन, शैक्षणिक, सामाजिक व व्यावसायिक उत्थान करणाऱ्या दृष्टीने स्त्री चळवळीचे योगदान महत्त्वाचे ठरले आहे. महिलांचा आत्मविश्वास वाढविण्यासाठी व त्या आर्थिकदृष्ट्या स्वावलंबी होण्यासाठी सरकारद्वारे ज्या योजना आणि उपक्रम राबविले गेलेत त्यांचे फलित म्हणजेच देशाच्या सर्वांगीण विकासात आज सर्वत्र दिसून येणारी स्त्रियांची सक्रियता आणि उद्योगशीलता होय. 'भारतीय विकासात भर पाडणारी ही यशस्वी वाटचाल' असे म्हणणे चुकीचे ठरणार नाही.

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ISSN 2394-5303



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Prof. Dinesh Jaronde

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Special Issue

**Area**

April-2018

International Multilingual Research Journal



UGC Approved  
Jr.No.43053

आंतरराष्ट्रीय बहुभाषिक शोध पत्रिका

# प्रिंटिंग एरिया

Printing Area International Interdisciplinary Research  
Journal in Marathi, Hindi & English Languages  
April 2018, Special Issue

**Greatest Scholar : Dr.  
Babasaheb Ambedkar**

Editor  
Prof. Dinesh R. Jaronde

Printed by: Harshwardhan Publication Pvt.Ltd. Published by Ghodke Archana Rajendra & Printed & published at Harshwardhan Publication Pvt.Ltd.,At.Post. Limbaganesh Dist,Beed -431122 (Maharashtra) and Editor Dr. Gholap Babu Ganpat.



Reg.No.U74120 MH2013 PTC 251205  
**Harshwardhan Publication Pvt.Ltd.**

At.Post.Limbaganesh,Tq.Dist.Beed  
Pin-431126 (Maharashtra) Cell:07588057695,09850203295  
harshwardhanpubli@gmail.com, vidyawarta@gmail.com

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## Dr. Ambedkar and the concept to Democracy

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Dr. Babasaheb Ambedkar was a man with democratic instinct. His loyalty for India Democracy never distracted. He supported England in the second world war only for Democracy. He was against the Hitler fascism. Though he had deep study of Marx and Communism, he did not practically accept communism. He totally denied the Lenin violence. He believed that the private property should be decentralized by Democratic Non-violent way. He had close relationship with Worker-labor movement. He viewed "Any Democratic Government should not support Capitalism." He did not favor the Democracy which does follow social justice and morality. Explaining the Democracy he says, "Democracy is the form of Government that brings fundamental revolutionary changes in the Economic & Social Life of people without bloodshed."

Which aspects are essential for the successful implementation of Democratic Governance in the nation? To have a brief discussion regarding this, prior understanding of the background of this subject is important.

The first thing regarding Democracy is that the Democratic form has been changing time to time. The old Greek Athenian Democracy consisted fifty percent people as slaves and remaining fifty percent independent. Half the people of Nation had no place in the Democratic Government run by the people. On the other hand the Modern Democracy involves entire people in functioning out the Government.

It is clearly evident that the Democracy in England during 1688 to 1832 and the Democracy after the 1832 Improvement Law was different from each other.

It shows that not only Democratic form but the objects also changed from time to time. In the ancient English Democracy, the king had reached to such a position that although the parliament had right legislation, the king could make his legislation and his legislation would get prominent place. So this Democracy was not real democracy. On the other hand today the democratic objects are changed because the modern democracy has curbed the uncontrolled power of the king and it strives for the public welfare.

Dr. Ambedkar opposed dictatorship and he had firm belief in Democracy. He supported the parliamentary Democracy as it is ideal for limited Government. The parliamentary Democracy creates self respect, Creativity & responsibility among the people. It is only in Democracy that can create and develop teemed character with morality, endurance, perseverance among the citizens. It also helps to bring fundamental change in social, Economic and Cultural Life without bloodshed. And therefore it is in accordance with the human life. Legislature is responsible for Executive Committee. Many conflicts, and disputes can be solved by free and peaceful discussion in Democracy. The role of Opposition party in decision making process as well as Media freedom remains safe in Democratic nation. So Dr. Ambedkar's Political ambition does not remain limited to establish Democracy only in India but also in the whole world, his opinion was to establish cordial and co-operative relationship with the Democratic Nations in the world so that India could safe guard its Democratic values.

#### **Dr. Ambedkar and Democracy**

##### **According to Dr. Ambedkar,**

"Without including Democracy and Sovereignty of people in political, Social and

Economic life of the Indians and making the Democracy and Sovereignty of people as the nature of every Indian, we can not claim India as independent, (Sovereign) Secular and social Union."

It is necessary to reform all aspects viz., social, Educational, Cultural and intellectual life of the people although Democracy and sovereignty of people are the concepts related to political science.

Dr. Ambedkar believed and stressed that every human is free by birth and all people are equal. He tried to convince this view among the so called established upper class of the society. He showed his rebellious role through his thoughts, words and action. He pursued his thoughts with courage and bravery among the downtrodden society to free them from the ideological slavery.

#### **Definition of Democracy**

The politicians, writers, social activists have defined Democracy differently. Walter Bagehot, a well known author, in his 'English Constitution' defines Democracy as "Discussion based Government." Explaining the definition and scope of Democracy.

#### **Dr. Ambedkar says,**

"the Government that brings fundamental revolutionary changes in social & economical life of people without bloodshed is Democracy"

The rise of Democracy is the outcome of opposition to uncontrolled reign of the king and dictatorship but it does not exist in only in protestation and negative form. Therefore, Dr. Ambedkar explains its constrictive role and intention as, "Democracy changes its form. It does not remain same in any Nation, its objects are mutable. The Modern Democracy aims not only to curb the right of uncontrolled reign but to establish social justice and public welfare."

The word 'social welfare' has become too glossy in our society. Therefore to keep Democracy firm in Indian society, Dr. Ambedkar emphasizes, "Democracy is not confined up to only republic or parliamentary Government. Its

is not rooted in the form of government, parliamentary or any other form. Democracy means co-existence. Its roots are to be found in social relations."

It is inherent that every Indian has pride and happiness for accepting Democracy by Indian Constitution. But he addressed after completing the draft of constitution to be cautious as "we should not be contented with political Democracy. Political Democracy should be changed into social and Economical Democracy. It can not last long unless it resides over social and Economic Democracy because Freedom, Equality and Fraternity is a unique trinity in Democracy. If there is no social Equality, Freedom will denote a state ruled by few. We shall get political Equality by 26<sup>th</sup> Jan.1950, but there will be social & Economical inequality. Unless we root out this inequality soon, the affected people may demolish the Democratic Tower erected with great efforts."

According to Dr.Ambedkar, there should not be inequality in the society if Democracy is to be strengthened in our nation. There should not be exploited and downtrodden class in society. The society should not get split into a class with all rights and polarized power and a class bent with carrying burden of all layers. The threat of revolution lies in the society if there is social structure based on unfair split and inequality. And it becomes incapable for cleansing such revolution to Democracy.

Abraham Lincoln, in his address at Gatisberg quotes, "House divide against itself can not stand." It is vital message for the democratic world with reference to Lincoln, Dr.Ambedkar Says, "the main obstacle in democratic way is the divided society and conflicts among the classes. It results into the failure of democracy if the privileged class does not voluntarily shed off the special rights against the exploited and downtrodden class."The study of democracy in the various parts of the world clearly shows that social Equality i.e. society

divided into many classes is the reasons for failure of Democracy.

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# Recent Political Development in India



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- प्रा. मदन पाडवी

## पंडीत नेहरुंचे समाजवादासंबधीचे विचार

प्रा. राजेंद्र श्री. कोरडे

सहा. प्राध्यापक, कला, वाणिज्य व विज्ञान महाविद्यालय,  
वसवट बकाल, जि. बुलडाणा.

पंडीत जवाहरलाल नेहरु भारतीय राजकारणातील एक अग्रगण्य नाव, आधुनिक भारताच्या बांधणीमध्ये पंडीत नेहरुंचे महत्वपूर्ण योगदान आढळते. स्वातंत्र्यपूर्वीचा भारत आणि त्यानंतर स्वातंत्र्योत्तर भारत या अंतर्गत राजकीय स्थिरतेच्या दृष्टीने एकात्मता व एक्याच्या दृष्टीने नेहरुंचे योगदान आहे. नेहरु यशस्वी राज्यकर्ते म्हणून आळखल्या जातात. घटना तयार करण्यात त्यांचे महत्वपूर्ण योगदान आहे. सांसदीय लोकशाही अंतर्गत संस्थात्मक बांधणीमध्ये सुद्धा नेहरुंचे योगदान महत्वपूर्ण ठरते. भारतीय कृषी व औद्योगीकरणाच्या व्यवस्था बांधणीमध्ये सुद्धा नेहरुंचे योगदान आढळून येते. परराष्ट्रीय धोरणांतर्गत अलिप्ततावादी चळवळीची बांधणी आणि तिच्या आंतरराष्ट्रीय योगदानात नेहरुंची भूमिका महत्वपूर्ण आहे. धर्मनिरपेक्ष तत्वाला भारतीय समाज व्यवस्थेमध्ये रुजविण्यात सुद्धा त्यांच्या महत्वाचा सहभाग आहे. नेहरुंची समाजवादाची संकल्पना महत्वपूर्ण आहे. त्यांनी भारतीय व्यवस्थेअंतर्गत समाजवादी लोकशाही संकल्पनेने भारतीय व्यवस्थेचा विकास करण्याचे स्वप्न पाहिले आणि म्हणूनच नेहरुंची समाजवादी संकल्पना अभ्यासून ती रुजविण्यामध्ये नेहरुंना आलेल्या अपयशांची चर्चा करणे हा या शोध निबंधाचा उद्देश आहे.

### नेहरुंच्या तत्वज्ञानातील समाजवादी प्रवाह

नेहरुंच्या समाजवादी तत्वज्ञानाचा आढावा घेत असतांना त्यांच्या समाजवादी विचारांचे काही पैलू आढळतात नेहरुंचा समाजवाद समजावून घेतांना त्यांच्या समाजवादी विकासाचे विश्लेषण नेहरुंचे आर्थिक लोकशाहीचे ध्येय, आर्थिक दृष्टीकोन या बाबी पहावे लागतात. सुरुवातीच्या काळात नेहरुंवर फेबीयन आणि समाजवाद कल्पनांचा प्रभाव होता. परंतू भारतीय राष्ट्रीय चळवळीत त्यांच्यावर मार्क्स व लेनीनचा प्रभाव पडून त्यांची समाजवादाशी बांधीलकी निर्माण झाली. नेहरुंना मार्क्सवादाबद्दल असे वाटायला लागले की, मार्क्सवाद संकल्पना केवळ बुद्धीवादी तत्वज्ञान नसून स्वातंत्र्यलढ्यातील



महत्वाचे शास्त्र आहे. नेहरु म्हणतात मार्क्सवाद सामाजिक - आर्थिक समस्या सोडविण्याचा महत्वाचा दृष्टीकोन आहे. मार्क्सवादाचा नेहरुंवर प्रभाव असला तरी आपल्या समाजवादास त्यांनी मानवतावादाची जोड दिलेली आहे. त्यांनी मार्क्सवादी तत्वज्ञानातील मुलभूत तत्वच स्विकारले. आपल्या समाजवादाची मूळ चौकट आर्थिक व सामाजिक समस्यांवरच आधारित ठेवली.'

१९३५ ते १९५५ या वर्षांमध्ये नेहरुंच्या समाजवादी तत्वज्ञानात फार मोठा बदल झालेला दिसतो १९५५ पूर्वी समाजवाद व लोकशाहीच्या मध्ये कोणताही मध्यम मार्ग नसतो या विचाराचे होते. १९५५ मध्ये ते मार्क्सवादी व भांडवलवादी यांच्यात मध्यमवर्ग असल्याचे सांगत आपल्या समाजवादी विचाराला त्याची जोड देतात. साम्यवादाबाबत असलेली आस्था, समाजवादी रशियाचा असलेला प्रभाव त्यातुन भारतामध्ये पंचवार्षिक योजनांचे झालेले यशस्वी क्रियान्वय राजकीय स्वातंत्र्यापेक्षा सामाजिक स्वातंत्र्याचे वाटणारे महत्व या सर्व बाबींमध्ये नेहरुंच्या समाजवादी विचारांचे मुळ सापडते. नेहरु समाजवादाकडे प्रकर्षाने ओढले गेले ते ब्रिटीश साम्राज्या अंतर्गत भारतातील सामाजिक, आर्थिक परिस्थितीची जी दुरावस्था झाली त्यामुळे. मोठ्या काळापर्यंत असलेल्या गुलामगिरीने ग्रामिण अर्थव्यवस्थेची दुरावस्था होवून शोषणाधिष्ठीत समाजाची निर्मीती झाली. शेती व्यवस्था लयास गेली. हे सर्व पाहुन नेहरुंचे मन व्यथित झाले. ही सर्वच परिस्थिती पाहुन ते एका ठिकाणी लिहीतात. त्यांच्या दारीद्रयाकडे आणि अपरंपार कृतज्ञतेकडे पाहिले की, माझे अंतकरण दुःखाने भरुन येई. माझ्या सुखासीन आणि निष्काळजी आयुष्याचा विचार मनात आला की, लज्जा वाटे, नग्न, उपाशी, पिळलेल्या आणि गांजलेल्या हिदूस्थानचे नवेच चित्र माझ्याच दृष्टीसमोर उभे राहिले. या सर्व परिस्थितीमधून नेहरुंच्या असे लक्षात आले की, मजूर व भूमिहीन शेतकऱ्यांच्या खालावलेल्या स्थितीमधून नेहरुंच्या असे लक्षात आले की, मजूर व भूमिहीन शेतकऱ्यांच्या खालावलेल्या स्थितीस सरकार बरोबर उच्च वर्गीय, तालुकादार, जमीनदार सहभागी आहेत. त्यांच्या श्रमाचा मोबदला हा इतरांच्याच घरात जातो आणि यातूनच मजूर व भूमिहीन शेतकऱ्यांच्या दृष्टीने राजकारण करण्याची प्रेरणा त्यांना प्राप्त झाली. सामाजिक व आर्थिक परिवर्तनाची गरज त्यांना जाणवली आणि त्यांनी समाजवादाचा प्रसार करण्याचे कार्य सुरु केले. त्यांनी बुद्धीजीवी वर्ग व काँग्रेस कार्यकर्त्यांमध्ये समाजवादी तत्वज्ञान रुजविण्याचा प्रयत्न केला. एकंदरीत नेहरुंच्या समाजवादी विचार सरणीचा उदय शोषितांच्या पिळवणुकीतून झालेला दिसतो. मात्र काहींच्या मते भांडवलशाहीतील अकार्यक्षमता, हिंसा, असभ्यता यामुळे नेहरु भांडवलशाहीपासून दुर गेले.

समाजवाद या शब्दाच्या अर्थाबद्दल गोंधळाची स्थिती आढळते. असे असले तरी नेहरूंच्या समाजवादाबद्दल स्पष्ट कल्पना होत्या. ते म्हणतात, समाजवाद म्हणजे अशी एक पद्धत की ज्यामध्ये भूमी आणि भूमीची फळे यांचा समाजाच्या हितासाठी अशाप्रकारे उपयोग व्हावा की, मिळणारा लाभ खाजगी मालमत्तेच्या अपघाताने न उरता लोकांनी केलेल्या सेवेच्या प्रमाणात ठरावा. नेहरूंच्या समाजवादात राष्ट्रीयकरणावर भर असून उत्पादन आणि वितरणांच्या साधनांचे राष्ट्रीयकरण करून त्याद्वारे आमुलाग्र बदल घडवुण आणणे. गांधीजींच्या नैतिक, आध्यात्मिक समाजवादापेक्षा नेहरूंचा समाजवाद वेगळा होता. स्वातंत्र्य आंदोलनात सुद्धा राजकीय स्वातंत्र्याबद्दोबर आर्थिक शोषण मुक्तीवर त्यांचा जोर होता समाजवादी निष्ठेमधुनच नेहरूंचा नियोजनावर विश्वास बसला होता. त्याकरीता समाजवाद केवळ आर्थिक सिद्धांत न राहता त्यांच्या जिबनाचे तत्वज्ञान बनला होता. भारतातील सर्व समस्यांवर समाजवादी नियोजनाद्वारे तोडगा निघु शकेल असे त्यांचे मत होते.

सरंजामी राजकीय समाजरचनेत क्रांतीकारक बदल समाजवादच घडवून आणू शकतो असे त्यांना वाटे. त्यांच्या समाजवादी व्यवस्थेत खाजगी मालमत्तेला स्थान होते. त्यांच्यामते सामाजिक क्षमता हे साध्य असायला हवे. सर्वांना विकासाची संधी प्राप्त होणे, जनसामान्यांना शासनात वाटा मिळणे हे त्यांना अभिप्रेत होते. दारीद्र निर्मुलन हे समाजवादाचे महत्वाचे साध्य आहे. कारण दारीद्रयामुळे विषमता वाढुन शोषण वाढते व वर्गव्यवस्था अस्तीत्वात येवून सामाजिक अन्याय वाढतो. संपत्तीचे न्याय वितरण करित असतांना धनिकांचा पैसा हिरावून गरीबांना वाटुण देणे नेहरूंना मान्य नव्हते. त्यातून फारसे काही साध्य होईल असे त्यांना वाटत नव्हते. तर संपत्तीचे उत्पादन वाढून तिचे न्याय वितरण केल्या जाणे नेहरूं मानत असत.

नेहरूंच्या समाजवादात हिंसाचार, सक्ती, बळाचा वापर व क्रांतीला सुद्धा स्थान नव्हते. समाजवाद आणण्यासाठी लोकशाहीचा शांततापूर्ण मार्गच त्यांना योग्य वाटत होता. श्रमिक व कामगारांच्या ठिकाणी हिंसक मनोवृत्ती वाढविण्यातुनच समाजवाद प्रस्थापीत होतो हे नेहरूंना मान्य नव्हते. समाजवाद प्रस्थापीत करतांना काही वर्गांच्या दुखावण्यातुनच संघर्ष अटळ आहे हे त्यांना मान्य होते. डॉ. भा. ल. भोळे यांच्या मते नेहरूंच्या विचारानुसार भांडवलशाहीने ऐककाळच प्रश्न सोडविले असले तरी आजचे प्रश्न सोडविण्यास ते असमर्थ आहेत. वर्गमुक्त समाजव्यवस्था सक्ती व मतपरिवर्तन यांच्या तडजोडीमधुनच उभी राहु शकते. समाजवादात सक्ती करित असतांना व्देशभावनेने किंवा क्रूरपणे न करता केली जावी समोपचारानेच अडथळे सोडविले जावे. समाजवादात

प्रस्तापितांना सक्ती करतांना सक्तीचे क्षेत्र मर्यादीत असावे असे त्यांचे मत होते. समाजवादात नेहरू औद्योगीकरणाला महत्त्व देतात. मोठमोठे कारखाने असावेत त्यांचे राष्ट्रीयकरण व्हावे. मजुरांना केवळ उत्पादन प्रक्रियेचे निर्वृत्त घटक समजु नये तर उत्पादनाचे आपण सुद्धा भागीदार आहेत अशी जाणीव त्यांच्यामध्ये निर्माण झालेली असायला हवी. नेहरूंनी औद्योगिक विकासात भाताच्या विकासाचे स्वप्न पाहिले होते. समाजवाद केवळ भावनिक असु नये तर प्रत्यक्ष परिस्थितीच्या अध्ययनाच्या आधारे देशासाठी ईष्ट ठरणाऱ्या समाजवादाची उभारणी केल्या जावी. नेहरूंचा समाजवाद व्यक्ती स्वातंत्र्यास मारक नव्हता. ते लोकशाहीला समाजवादाची जोड देतात त्यांच्या मते समाजवाद आणि लोकशाहीमध्ये आंतविरोध नाही दोघांचाही हेतु विषमता नाहीशी करणे हा आहे. उत्पादनाची मुख्य साधने खाजगी मालकीतुन बाहेर पडणे अनिवार्य असल्यामुळे समाजवाद लोकशाहीला पुरकच आहे. लोकशाही समाजवादामुळे खाजगी मालमत्ता संपूर्णपणे मोडीत निघत नाही तर महत्वाचे उद्योगधंदे सार्वजनिक मालकीचे होवून लहान उद्योगधंदे, ग्रामोद्योग सहकाराखाली येता व मालमत्तेचे न्याय वितरण शक्य होते.

### नेहरू आणि भारतातील साम्यवादी आणि समाजवादी विचार

भारतीय स्वातंत्र्य चळवळीदरम्यान स्वातंत्र्य प्राप्तीचे उद्दीष्ट किंवा ध्येय कोणते आणि राजकीय स्वातंत्र्या बरोबरच सामाजिक व आर्थिक स्वातंत्र्याचे काय यावर फार विचार विनीमय व्हायला लागला वादविवाद व्हायला लागलेत. या वादविवादात गांधी व नेहरू या दोन महत्वपूर्ण नेतृत्वांचे विचार महत्वपूर्ण ठरतात. नेहरूंच्या मते भारतीय स्वातंत्र्याचे उद्दीष्ट साध्य करतांना समाजवादाचे ध्येय स्विकारले पाहिजे आपल्या लिखानात व भाषणा दरम्यान नेहरूंनी स्वतःला समाजवादी घोषित केले होते. लाहोर मधील काँग्रेसच्या डिसेंबर १९२९ मधील अधिवेशनात नेहरूंनी स्पष्ट केले.

"I must frankly confess that I am of socialist and a republican we must realize that the philosophy of socialism has permeated the entire structure of society the world over, and almost the only print in dispute and the pace and the method of advance to full realization India will have to go that way too if she seeks to end her poverty and inequality, though evolve her own method and may adapt the ideal to the genius of race."

नेहरूंच्या काळात भारतामध्ये कम्युनिष्ट चळवळ फार मोठ्या प्रमाणात वाढलेली नव्हती. १९२० ला भारतात साम्यवादी पक्षाच्या स्थापनेच्या दृष्टीने

सुरुवात झाली आणि आंतरराष्ट्रीय साम्यवादाशी त्यांचा संबंध १९२१ ला आला. खऱ्या अर्थाने १९२४ मध्ये भारतात कम्युनिस्ट पार्टीची स्थापना झाली परंतु ब्रिटीशांनी १९३४ मध्ये त्यावर बंदी आणली आणि कम्युनिस्ट पार्टीचे खरे कार्य कामगार संघटना म्हणूनच राहिले. भारताच्या स्वातंत्र्य लढ्यात साम्यवादाचा संबंध काँग्रेसच्या डाव्या विचारसरणीच्या गटांशी त्यांनी सहकार्य केले. नेहरूंचा साम्यवादाप्रतीचा दृष्टीकोन पुर्णपणे साम्यवादी नव्हता. त्यांच्या मते साम्यवादी संघटना आणि समाजवादी तत्त्वे शोषणयुक्त साम्यवादापेक्षा जास्त प्रभावी आहेत. नेहरूंवर मार्क्स आणि रशियाच्या नियोजन पद्धतीचा प्रभाव होता. नेहरू प्रामुख्याने मानवतावादी, व्यक्तीवादी, समाजवादी विचारांमुळे साम्यवादापेक्षा वेगळी ठरतात.

साम्यवाद्याबरोबरच समाजवादाचा गट सुद्धा उदयास आलेला होता. काँग्रेस समाजवाद पक्ष या नावाने तो ओळखल्या जायचा समाजवादी विचारसरणीचा प्रसार करणे हे त्यांचे उद्दीष्ट होते. या समाजवाद्यांचे उद्दीष्ट पुर्ण स्वातंत्र्य हे त्यांचे ध्येय होते. काँग्रेसच्या अनेक धोरणांना प्रामुख्याने ब्रिटीशांना वैधानिक प्रक्रीयेत सहभागी होऊन सहकार्य करण्याच्या प्रक्रियांना त्यांचा विरोध होता. प्रामुख्याने सी.एस.पी. म्हणून ते ओळखले जायचे. नेहरू या समाजवाद्यांना कधीही जुळले नाही. ते काँग्रेसमध्ये विभाजनाच्या विरोधी होते. नेहरू साम्यवादी आणि समाजवाद्यांसंदर्भात आपले मत स्पष्ट करतांना ते म्हणतात साम्यवादी व समाजवादी दोघेही भारतीय परिस्थितीच्या पार्श्वभूमीवर अपयशी ठरलेत.

### नेहरूंच्या समाजवादाची असफलता

नेहरूंचे समाजवादी विचार अभ्यासल्यानंतर समाजवाद हा त्यांच्या विचारांचा केंद्रबिंदु ठरतो. समाजवाद ही कल्पना भारतासाठी पुर्णपणे परकीय असतांना सुद्धा समाजवाद ध्येय म्हणून भारतीय समाजाला स्वीकारायला लावणे हे नेहरूंचे मोठे यश आहे. मात्र असे असले तरी नेहरू पुर्णपणे भारतीय व्यवस्थेमध्ये समाजवाद लागू करू शकले नाही.

नेहरूंचा समाजवाद अपयशी ठरण्याचे एक कारण म्हणजे त्यांची समाजवादासंबंधीची त्यांची कल्पनाच अनिश्चीत स्वरूपाची होती. मुळात अस्पष्ट अशी होती. त्यांच्या स्वतःच्या समाजवाद लागू करण्यासंदर्भात काही मर्यादा होत्या. नेहरू देशामध्ये समाजवाद लागू करीत असतांना पुर्णपणे भांडवलदारांच्या नियंत्रणात होते. नेहरू त्यांचा आदर्श समाजवाद प्रत्यक्षात आणण्यात अयशस्वी ठरण्याचे कारण म्हणजे भारतीय घटना समितीमध्ये प्रामुख्याने प्रतिनिधीत्व हे समाजातील उच्च वर्गीयांचे होते आणि त्यांनी खाजगी मालमत्तेतील मुलभूत अधिकाराचे स्वरूप प्राप्त करून घेण्यात यश मिळविले होते. नेहरूंच्या समाजवादा

बदलच्या अपयशासंदर्भात प्रशासकीय रचना सुद्धा कारणीभूत ठरते. समाजवादी ध्येय पूर्ण करण्याकरीता नेहरूंनी जी प्रशासकीय यंत्रणा वापरली ती प्रामुख्याने ब्रिटीश कार्यकाळातील होती आणि त्या यंत्रणे मार्फत आदर्श समाजवाद राबविणे शक्य नव्हते.

नेहरू समाजवाद रुजविण्यात अपयशी ठरतात, कारण समाजवाद रुजवित असतांना त्यांनी आपल्या प्रधानमंत्री पदाच्या कारकिर्दीमध्ये विकासाच्या भांडवलशाही नमुन्यांचा वापर केला, त्यांची ही मिश्र अर्थव्यवस्थेची संकल्पनाच भारतातील भांडवलशाही अर्थव्यवस्थेला अधिक पुरस्कृत करतांना आढळते. नेहरूंच्या अपयशाचे एक कारण म्हणजे काँग्रेस पक्षांतर्गत करतांना समाजवाद्याला विरोध करणारा उजव्या विचारसरणीचा गट होय. या उजव्या विचारसरणीच्या घटकांनी नेहरूंच्या समाजवाद्याला मोठ्या प्रमाणात विरोध केला. या बरोबरच नेहरूंच्या प्रधानमंत्री पदाच्या पहील्या कार्यकाळात समाजवादी पुर्नबांधणीचा कार्यक्रम, तत्कालीन अन्नधान्य साठा, राष्ट्रीय एकात्मता देशामध्ये निर्माण झालेला धार्मिक संघर्ष, फाळणी दरम्यान घरेदारे गेलेल्याचे पुनर्वसन या समस्यांमुळे सुद्धा पुढे ढकलावा लागला. तसेच भारत-पाकीस्तान व भारत-चिन युद्ध याचा परिणाम सुद्धा समाजवादी कार्यक्रम राबविण्यावर झाला.

भारतीय डाव्या विचारसरणीचा कमकुवतपणा सुद्धा नेहरूंच्या समाजवादी विचारसरणीला कमकुवत करण्यास सहाय्यक ठरला. कारण भारतात डाव्या विचारसरणीला कुठलाही मोठा सामाजिक आधार नव्हता. या तुलनेत उजवी विचारसरणी शक्तीशाली होती, आणि त्यामुळे नेहरूंना समाजवाद लागू करण्यात अडचणी येत होत्या. नेहरूंच्या समाजवादाच्या संकल्पनेवर प्रभाव टाकणारा महत्वपूर्ण घटक म्हणजे नेहरूंनी आपल्या प्रधानमंत्री पदाचे काळात आर्थिक दृष्ट्या कमकुवत वर्गासाठी फार काही केलेले आढळत नाही. त्या वर्गाला राज्यव्यवस्थेत सक्रीय करण्याचे सुद्धा प्रयत्न झालेले दिसत नाही आणि त्यातुनच नेहरूंचा समाजवादावरचा विश्वास आणखीनच ढासळत गेला होता.

प्रामुख्याने असे आढळते की, नेहरूंना त्यांच्या विचारसरणीत समाजवाद लागू करण्यामध्ये भारतीय व्यवस्थेतील भांडवलदार वर्गीय काँग्रेस पक्षातील उजव्या विचारसरणीच्या गटाचा मोठ्या प्रमाणात अडथळा निर्माण झालेला दिसून येतो.

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श्री. चंद्रशेखर लक्ष्मणराव कोरे



# TERRORISM

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"Terrorism is the price of empire, if you do not wish to pay the price; you must give up the empire" - **Pat Buchanan**

## Introduction

Terrorism is one of the living challenges for the world today, almost all parts of the world has acknowledged the devastating impact of terrorist activities. Terrorism grew like a creeper side by side with world civilizations, it is not confined to any specific territory but it has comprehensive operational network. Though terrorism is not a phenomenon as it was existed in ancient time, there are several references across the world who have experienced terrorist activities in their time, it may be Roman empires, Greece and civil wars in many countries political violence and innocent targets are their common attributes. But what exactly means by terrorism? This question needs to be addressed. Terrorism in simple terms, particular community or section of people who share common feeling of injustice done to them by majoritarian rule say government or dominant civilization or religion, here the feeling of injustice implies humiliation at the hands of dominant. Sometimes, terrorism arose as a result of authoritarian policies as well as preferential treatment in such cases victim group is convinced that, violence is the only solution to bring desired changes in the system. When we talk about terrorism we actually talk about the section of civilization, which is deprived of their identity, rights and their peaceful development. It is not restricted up to any particular religion rather it may arise from any section of society. They are called terrorist because their presence cause serious threat to social peace and order. Following are some definitions of terrorism:-

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### Definitions

"Terrorism is the use or threatened use of force designed to bring about political change" - **Brian Jenkins**.

"Terrorism constitute the illegitimate use of force to achieve a political objective when innocent people are targeted" - **Walter Laqueur**. "Terrorism is the premeditated, deliberate, systematic murder, mayhem and threatening of the innocent to create fear and intimidation in order to gain a political or tactical advantage Usually to influence an audience" - **James M. Poland**.

"Terrorism is the unlawful use of force or violence against persons or property to intimidate or coerce a government, the civilian population or any segment thereof in furtherance of political or social objectives" - **FBI Definition**

### Terrorism

How did the term "Terrorism" originate and how has it been tormented to change its original meaning and significance? The term was first used by the British to describe the Jewish movement to create the independent state of Israel. Irony of ironies, because the result of that terrorism is now a recognized country not only in the middle east, but in the world, by the very western powers that condemned this struggle and termed it terrorism. President Truman refused to recognize Israel when it was created. The Russians were the first major power to recognize the product of that terrorism. Now, those who described the leaders of this independence movement as terrorists are the greatest supporters of their right to exist and will do anything to perpetuate its existence.

After many years of civil war, even those nations that classified the Tamil independence movement spearheaded by the LTTE as "terrorist" recognized the need of the Government of Sri Lanka to negotiate a devolutionary constitutional set up with the very party those nations classified as terrorist. Their inability to draw the parallel with Israel's war of Independence reveals a clear inability to recognize the similarity of the struggle, till the result, to wit Independence, is fulfilled.

Gandhi, Nehru, the leader of Pakistan and a host of African leaders who led independence movements were regarded with the same contempt and disapproval as the LTTE is today, till they gained their independence.

Even today, the LTTE is recognized as the only power capable of granting Tamils freedom from Sinhalese discrimination by every major power. The Sinhalese governments and their supportive media attempt to equate the LTTE with AL Qaeda and other such international entities which challenge western superiority over what they regard as Muslim suppression. Some naive western leaders buy this nonsensical effort. The fact that what is said is repeated incessantly by Sinhalese governments and their loyal media hardly makes this pathetic claim, true.

### Terrorism Is Not A Narrow Concept But Broad One

Often terrorism is defined as a politically motivated violence but terrorism is a result of "Principle of Domination" domination here refers projection of cultural and religious superiority, which western world often attempt. When we talk about terrorist attacks and terrorism, we mean violent attack and heavy toll of life and wealth, such violence is experienced in almost all parts of the world, they are governed by narrow political interest say in case of Kashmir where Pakistan sponsored terrorist are operating with the goal of occupying Kashmir, Japan's Red Army who had been operating in Japan since 1971. and Irish Army in Ireland, they are known as terrorist and of course in narrow sense we can put them in to terrorist groups but in broader sense terrorism mainly operates on the basis of fundamentalism, they come to be known as international terrorism for example Al- Qaida a fundamentalist terrorist group operating in the world it has no any political objective but it emerged as a response to threat perceived by them from western culture. It may be LITE-Shri Lanka or Israel-Palestinian conflict; it may be nexalism in India or Civil wars in the world all resort common methods of violence but terrorism is directed against western hegemony. Conclusion: Though, terrorism cannot be attached to any particular religion but the present scenario pointed towards it. the principle of domination is prime responsible factor behind terrorism, this domination taking place between two largest religions in the world on the other hand unipolar power structure led by USA too have contributed in terrorism. Hence what we need today is religious tolerance and respect for every religion in the world similarly; principle of domination should be replaced by principle of cooperation and coordination likewise there is need of multi-polar power structure as it will ensure power distribution among the member countries which will reduce social dominance in the world terrorism cannot be wiped out completely but at least we can prevent growth of terrorism, we must remember that, faults in structures always led to disasters and terrorism is disaster caused by faults in social and cultural structures in the world.

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# EMERGING india

EDITED BY KAUSHAL KISHORE MISHRA



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General Secretary and Treasurer  
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of refugees in South Asia that the issue of forced trans-border migration has remained unresolved. In this backdrop, the paper aims to focus on the need to frame a comprehensive strategy on the part of the South Asian states towards the issue of forced trans-border migration.

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## Political Thought In India: Traditional and Modern

\*Prof. Rajendra Ghorpade  
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Political Thought is nothing but Political Philosophy. It is the thought or philosophy about various aspects of the State. It is about various concepts like State, Liberty, and Equality etc. Philosophy existed all throughout the period of history. Philosophy existed in the ancient period (roughly between 500 BC to 500 AD), in the medieval period (about 500 AD to 1500 AD) as well as modern period (about 1500 AD to modern period) It existed in almost all parts of the world. It existed in India, China, Europe or America. The following Modules are about Political Philosophy in the ancient and medieval India and Europe. It consists of modules on ancient Greek Political Thought, Roman Political Thought, ancient Indian Political Thought, and medieval Political Thought in Europe. The ancient Greek Political Thought consists of sections on Plato and Aristotle. Ancient Roman Political Thought consists of sections on Roman contributions including Polybius and Cicero. Ancient Hindu Political Thought consists of sections on Hindu concept of State as well as Kautilya.

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## Gandhian Philosophy of Sustainable Development

\*Pro. Rajendra Korde

A Modification of human behaviour towards the nature and environment is more important now for his a modification than the proliferation and expansion of his technological Feat "which are potential "time bombs" ready to blow up the human environment on slightest human error. In other words, through science and technology, mankind has developed more kill power and cure power. For sustainable global human

environment and good quality of life for all can be achieved. When we fulfil the need for improvement in the "quality of men", who can think more rationally for the entire humankind, completely divorced from "material wants" and selfish attitudes of life. Perhaps the humanity needs today people like Mahatma Gandhi with superb humanly qualities of heart and mind. The philosophy of Mahatma Gandhi towards environment and sustainable development is discussed below which is logically applicable at all the times.

*\*Asst. Professor, Art & Commerce College, Warvat Bakal*

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## **Debate on Uniform Civil Code**

*\*Dr. Rajesh Deshmukh*

"The issue of uniform civil code in India has heated the politics across the country. The major object is to replace personal laws based on customs, traditions and religions and to bring common law applicable to all irrespective of caste, religion, however this issue gave rise to two streams of thoughts one who believe that its healthy move while other look at this as deliberate attempt to spoil personal laws. Hence the paper seeks the feasibility of enacting Uniform Civil Code and its impact on the Indian society".

*\*Asst. Professor, Shri Shivaji Law College, Parbhani*

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## **India-China Relations in 21st Century: Avoiding Nuclear Arms Race**

*\*Dr. Rajesh Kumar*

India and China are the two largest populated countries of the world with sharing of about 3500 K.M.s of land boundary with each other. China's strategic engagements with South Asian countries like Pakistan, Sri Lanka, Nepal and Bangladesh have placed India in a mode of strategic arms race with its largest neighbour China. Perception in India is growing that China is number one potential enemy of India. Debates have been taking place that can India afford to fight two and a half wars, that too, during precipitation of South Asian crisis (India-Bhutan-China triangle border area) with China that lasted