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राजकीय परिपेक्षातून यशवंतराव चव्हाण यांच्या नेतृत्वाचा अभ्यास !

डॉ.संजय काशिनाथ पाटील

सहायक प्राध्यापक

राज्यशास्त्र विभाग,

पंकज कला व विज्ञान महाविद्यालय चौपडा, जि. जळगाव

ब्रिटिशांच्या गुलामगिरीतून देशाला मुक्त करण्यासाठी महाराष्ट्रातील थोर पुरुषांनी मुलाचे योगदान दिले सहयाद्रीची उंची प्रमाणेच विशाल कर्तृत्वाची थोर पुरुषही सहयाद्रीच्या कुशीत जन्मले. छत्रपती शिवाजी महाराज, राजर्षी शाहू महाराज, महात्मा फुले, सयाजीराव गायकवाड, कर्मवीर भाऊराव पाटील, डॉ.बाबासाहेब आंबेडकर यांनी आपल्या प्रकल्प कर्तृत्वाने, नेतृत्वाने आणि विचारांनी महाराष्ट्राला नव्हे तर भारताला दिशा दाखवण्याचे कार्य केले. विकासाचा नवा आयाम दिला या थोर व्यक्तींच्या जीवन कार्यातून प्रेरणा घेऊन राजकीय क्षेत्रात व कर्तृत्वाचा इतिहास घडवणारे नेतृत्व म्हणजे यशवंतराव चव्हाण होत. स्वातंत्र्य चळवळीच्या मुशीतून तयार झालेले, समाजवादी विचारांचा प्रभाव असणारे आणि लोकशाही मूल्यांवर श्रद्धा असणारे हे व्यक्तिमत्त्व होते. भारतीय स्वातंत्र्य चळवळीतील स्वातंत्र्य सेनानी, पुरोगामी विचारांचे पाईक, महाराष्ट्राचे पहिले मुख्यमंत्री, लोकसभेचे विरोधी पक्ष नेते, गृहमंत्री, अर्थमंत्री, कर्तवगार संरक्षणमंत्री, परराष्ट्रमंत्री, भारताचे उपपंतप्रधान अशा अनेकविध जबाबदाऱ्या सांभाळणाऱ्या यशवंतराव चव्हाण यांच्या राजकीय कार्याचा अभ्यास व्हावा म्हणून "राजकीय परिपेक्षातून यशवंतराव चव्हाण यांच्या नेतृत्वाचा अभ्यास" हा, विषय शोध निबंधासाठी निवडला आहे.

उद्दिष्टे

1. यशवंतराव चव्हाण यांचे नेतृत्व अभ्यासणे
2. यशवंतराव चव्हाण यांच्या राजकीय कार्याचा अभ्यास करणे

संशोधन पद्धती

प्रस्तुत विषयावर संशोधन लेख लिहिण्यासाठी दुय्यम सामग्रीचा उपयोग करण्यात आलेला आहे. यात संदर्भग्रंथ, नियतकालिके यांचा आधार घेण्यात आला आहे.

नेतृत्व -

राजकीय व प्रशासकीय व्यवस्थापनात "नेतृत्व" ही संकल्पना वापरली जाते. आपल्या देशात लोकशाही व्यवस्थेचा स्वीकार केला आहे. यात कल्याणकारी राज्य या धोरणाचा स्वीकार करण्यात आला आहे. राष्ट्रीय, आर्थिक, सामाजिक उद्दिष्ट साध्य करण्यासाठी नेतृत्वाची आवश्यकता असते. जॉर्ज केरी यांच्यामते "नेतृत्व म्हणजे लोकांना प्रभावित करून पारस्परिक उधीष्ट्ये गाठता यावी याकरिता प्रयत्न करणारी प्रवृत्त करण्याची क्षमता होय"

याप्रमाणे यशवंतराव चव्हाण यांनी आपल्या नेतृत्वाचा प्रभाव राजकीय क्षेत्रात निर्माण केला व चिरकाल टिकविला. नेतृत्वाच्या मूलभूत घटकांवर आधारित दृष्टिकोनास लागणारे सर्व घटक वक्तृत्व, बुद्धिमत्ता, धैर्य या गुणांचा संगम यशवंतराव चव्हाण यांच्या नेतृत्वात होता कोणतीही पिढीजात

राजकीय परंपरा किंवा नेतृत्व यासारखे गुण जन्मजात नसताना यशवंतराव चव्हाण यांनी स्वकर्तृत्वाने नेतृत्वगुण आत्मसात केले वाचन, कला, साहित्य, संगीत, समाजकारण, राजकारण या सर्व क्षेत्रात त्यांना आवड होती. त्यामुळे यांच्या नेतृत्वात विकसनात या गोष्टी आणि फलदायी ठरल्या त्यांनी आपल्या आदर्श राजकीय व्यक्तिमत्त्वाची जडणघडण करून बहुजन समाजाच्या विकासासाठी स्वतःच्या क्षमता विकसित केल्या. सामान्य जनतेतून निर्माण झालेले नेतृत्व सर्वमान्य झाले. अनेक संघर्ष कठीण प्रसंगातून विशेषतः ग्रामीण भागातून त्यांच्या नेतृत्वाचा उदय झाला

महाराष्ट्राचे मुख्यमंत्री म्हणून कार्य

1952 मध्ये स्वातंत्र्यानंतर भारतात पहिल्या सार्वत्रिक निवडणुका घेण्यात आल्या. भाषावार प्रांत रचनेचा प्रश्न काँग्रेसमधील नेत्यांनी न सोडल्याने अनेक प्रांतात राज्य पुनर्रचनेच्या प्रश्नाने उग्र स्वरूप धारण केले होते. 1953 मध्ये फाजल अली कमिशन नेमले त्यानुसार 1956 मध्ये राज्यांची पुनर्रचना झाली. पंडित नेहरूंनी मुंबई केंद्रशासित करण्याचा निर्णय घेतला. या विरोधात मुंबईत दंगली घडवून आल्यात त्यात झालेल्या गोळीबारात 105 व्यक्ती मृत्युमुखी झाल्या या घटनेच्या पार्श्वभूमीवर केंद्रीय अर्थमंत्री चिंतामण देशमुख यांनी राजीनामा दिलातदनंतर "संसदेने मुंबई केंद्रशासित न करता द्विभाषिक मुंबई राज्य बनविले. 1956 रोजी मुंबई पहिले द्विभाषिक राज्य अस्तित्वात आले. यशवंतराव चव्हाण यांची भाषिक राज्याचे मुख्यमंत्री पदी निवड करण्यात आली"²

1956 ते 1960 या काळात मुंबई द्विभाषिकासमोर सामाजिक, राजकीय, आर्थिक स्वरूपाची आव्हाने होती. संयुक्त महाराष्ट्र चळवळ या काळात विशेष जोर धरत होती, कारण महाराष्ट्रातील जनतेला द्विभाषिक मुंबई राज्य मान्य नव्हते. यशवंतराव चव्हाण यांनी द्विभाषिक मुंबईचे मुख्यमंत्री म्हणून अनेक महत्त्वपूर्ण निर्णय घेतले अस्पृश्यता निवारण कायदा करून प्रत्येक गावातील विहिरी मंदिरे हरिजनांसाठी खुली केली. "कसेल त्याची जमीन" हा कायदा करून जमिनदारी ही नष्ट केली. "महाराष्ट्र ग्रामपंचायत कायदा 1957" मध्ये करण्यात आला. गावपातळीवर थेट लोकांनी निवडून दिलेल्या ग्रामपंचायत निर्माण केल्यात. ग्रामपंचायती आणि त्यांचे संघटन यावर सर्वप्रथम लक्ष केंद्रित केले³ ग्रामपंचायत हा लोकशाही व्यवस्थेचा पाया असल्याने लोककल्याण समाज विकास व ग्रामीण जनतेतून नेतृत्व निर्माण करणे हा यामागचा उद्देश होता

द्विभाषिक मुंबई राज्य विरोधात जनतेच्या मनातील असंतोष यशवंतराव चव्हाण यांच्या लक्षात आल्यावर त्यांनी पंडित नेहरूंना मराठी व गुजराथी जनता एकत्र राहणे अशक्य असल्याचे कळवून मुंबई द्विभाषिकवर फेरविचार करण्यास भाग पाडले. "सभेत गोविंद वल्लभ पंत यांनी द्विभाषिक भंग बिल 28 मार्च 1960 रोजी सादर केले. महाराष्ट्र राज्य निर्मितीला 21 एप्रिल रोजी लोकसभेत मंजुरी मिळाली. 23 एप्रिल 1960 रोजी राज्यसभेने शिक्कामोर्तब केले व शेवटी 1 मे 1960 रोजी भारताच्या नकाशावर महाराष्ट्र राज्य अस्तित्वात आले."⁴ मुख्यमंत्रीपदी पुन्हा यशवंतराव चव्हाण यांची नियुक्ती करण्यात आली, ही त्यांच्या कार्याची पावती होती. 1 मे 1960 ते 19 नोव्हेंबर 1962 पर्यंत अडीच वर्षे मुख्यमंत्रीपद यशवंतराव चव्हाण यांनी सांभाळले. या काळात त्यांनी शेती हा ग्रामीण विकासाचा केंद्रबिंदू मानून शेती पूरक व्यवसाय यांना प्राधान्य दिले यासंदर्भात ते म्हणतात "ग्रामीण क्षेत्रात शेतीला पूरक उद्योग सुरू करून शेती आणि उद्योग यांची सांगड घातली पाहिजे ग्रामीण

भागातील लोकांना रोजगार मिळवण्यासाठी शहराकडे धाव घेण्याची गरज नाही. ग्रामीण भागात शेतमालावर प्रक्रिया करणारे उद्योग सुरु करावेत. शेतकऱ्यांना पाठवळ देण्यासाठी व स्वयंभू करण्यासाठी यशवंतराव चव्हाण यांनी आदर्श निर्माण केला. मुंबईच्या विकासासाठी मोठ्या प्रमाणात औद्योगीकरणाला चालना दिली. मुंबई व ठाणे परिसरात खाजगी उद्योजकांना कारखाने उघडण्यास परवानगी दिली. याशिवाय संपूर्ण राज्यात औद्योगिक वसाहती स्थापन करण्यास चालना दिली. यामुळे महाराष्ट्रात उद्योग क्षेत्रात नवे युग सुरु झाले त्यामुळे निश्चित महाराष्ट्राच्या यामुळे महाराष्ट्राच्या विकासाचा चालना मिळाली

यशवंतराव चव्हाण यांनी गांधीजींच्या ग्रामस्वराज्य व पंचायतराज व्यवस्थेचा स्वीकार केला. "1 मे 1962 रोजी यशवंतराव चव्हाण यांनी पंचायतराज व्यवस्थेची अंमलबजावणी केली. सत्तेचे विकेंद्रीकरण केले. सामाजिक, आर्थिक, राजकीय क्षेत्रात ग्रामीण महाराष्ट्राचा उत्कर्ष बिंदू ग्रामीण भागात पंचायतराज व्यवस्था वळकट केली. जिल्हा परिषद, पंचायत समिती व ग्रामपंचायत अशी यंत्रणा उभी करून नवीन भागातील सर्व जमातीतील जमातीतून नेते व कार्यकर्ते निर्माण केलेत. ग्रामीण भागात राजकारणाची पाठशाळा सुरु करण्याचे कार्य यशवंतराव चव्हाण यांनी केले. याच काळात त्यांनी विद्युत प्रकल्प उभारणी, वरळी दूध योजना, मराठी साहित्य व संस्कृती मंडळाची स्थापना, नाट्यकला व साहित्याला प्रोत्साहन देण्यासाठी नाट्य महोत्सवाचे आयोजन यासारख्या उपक्रमांना व उद्योगांना चालना दिली. महाराष्ट्राच्या राष्ट्रीय विकासाबरोबरच सर्वांगीण विकास हे महत्त्वाचे ध्येय म्हणून यशवंतराव चव्हाण यांनी कार्य केले.

यशवंतराव चव्हाण यांचे परराष्ट्र धोरण-

20 ऑक्टोबर 1962 मध्ये चीनने भारतावर आक्रमण करून 14,500 चौरस किलोमीटर भारतीय प्रदेश ताब्यात घेऊन एकतर्फी युद्धवंदी जाहीर केली. त्यामुळे तत्कालीन संरक्षण मंत्री कृष्ण मेनन यांना पदावरून हटवण्याची मागणी जोर धरू लागली, तेव्हा यशवंतराव चव्हाण यांची संरक्षण मंत्री म्हणून निवड करण्यात आली. या काळात यशवंतराव चव्हाण यांनी सैनिकी तळाना भेटी देऊन सैनिकांचे नीतिधैर्य व मनोबल वाढवले. त्यांना अत्याधुनिक शस्त्रे, प्रशिक्षणाची व्यवस्था केली. संरक्षण खात्याचा आत्मविश्वास वाढवला. यशवंतरावांच्या मते "जागतिक शांततेसाठी क्रियाशील राहणे, सर्व देशांशी सहजीवनाच्या आणि सहकार्याच्या भूमिकेवर संबंध प्रस्थापित करणे, समान आणि न्याय अर्थव्यवस्था उभारणीसाठी प्रयत्नशील राहणे, जगात कोठेही स्वातंत्र्यासाठी संघर्ष सुरु असेल त्यास पाठिंबा देणे ही आपल्या परराष्ट्र धोरणाचे मूलतत्त्वे आहेत" या तत्त्वांच्या आधारावर यशवंतराव चव्हाण यांनी भारताचे परराष्ट्र धोरण मजबूत केले. त्याचाच परिणाम म्हणून 1965 मध्ये पाकिस्तान युद्धात भारताने मोठा पराक्रम गाजवला. पाकिस्तानवरील विजयामुळे यशवंतरावांनी आपले राजकीय व मुत्सद्दी नेतृत्व सिद्ध केले

14 नोव्हेंबर 1966 रोजी यशवंतराव चव्हाण केंद्रात मुख्यमंत्री गृहमंत्री झाले तत्कालीन स्फोटक व अस्थिरतेच्या परिस्थितीत देशात शांतता कायदा व सुव्यवस्था निर्माण करण्यासाठी आत्मविश्वासाने प्रयत्न केले. विरोधी पक्षाला संयमीपणाने हाताळले. ईशान्य भारतातील फुटीरतावादी

प्रवृत्तीस आळा घातला त्या भागाचा दौरा करून स्थानिक परिस्थितीचा अभ्यास करून राज्यांच्या विभागणी शिफारस केली व त्या भागात शांतता प्रस्थापित केली.

1974 मध्ये केंद्रीय परराष्ट्र मंत्री म्हणून यशवंतराव चव्हाण यांची नियुक्ती झाली. या काळात त्यांनी भारताच्या परराष्ट्र धोरणाला स्वतःच्या विचारांची चौकट दिली. नेहरूंच्या अलीप्ततावादी धोरणाचे तंतोतंत पालन त्यांनी केले. लष्करी करार व साम्राज्यवादी शक्तीच्या धोक्यापासून आपल्या देशाला सुरक्षित ठेवण्याचे कार्य त्यांनी केले. वसाहतवाद, साम्राज्यवाद यांच्याविरुद्ध प्रभावी साधन म्हणून अलिप्ततावादी चळवळीतून सामर्थ्य निर्माण केले. वसाहतवादी देशांनी वसाहतवादाचा त्याग केला पाहिजे, यासाठी संयुक्त राष्ट्रसंघ व अन्य आंतरराष्ट्रीय पातळीवर मागणी केली. वसाहतवादाच्या उच्चाटनाचे कार्य अंतिम व निर्णायक अवस्थेपर्यंत पोहोचवण्यात या चळवळीचे मोठे होते. अलिप्ततावादाची मूलतत्वे आणि उद्दिष्टे जतन करण्यात या आंदोलनाची परिणामकारकता वाढविण्यात यशवंतरावांचे व्यक्तिमत्व व नेतृत्व परिणामकारक ठरले.

निष्कर्ष

1. सर्वसामान्य ग्रामीण कुटुंबातून जन्माला आलेले, कोणतीही कौटुंबिक राजकीय पार्श्वभूमी नसताना यशवंतराव चव्हाण यांनी स्वकर्तृत्वाने नेतृत्वाला आकार दिला साहित्य, संगीत, कला, क्रीडा अशा विविध क्षेत्रात आवड निर्माण करून स्वतःचे बहुगुणी व्यक्तिमत्व निर्माण केले.
2. राजकीय कारकिर्दीत महाराष्ट्राच्या मुख्यमंत्री पदापासून तर भारताचे उपपंतप्रधान पदापर्यंत अनेकविध पदे व जबाबदाऱ्या भूषविल्या. मिळालेल्या मंत्री पदानुसार कार्य करून या पदाला योग्य न्याय देण्याचे कार्य यशवंतराव चव्हाण यांनी केले.
3. महाराष्ट्रात पंचायतराज व्यवस्थेचे स्वीकार केला. ग्रामीण भागातील व सर्व जाती धर्मातील नेतृत्व कार्यकर्ता निर्मितीला एक नवी संधी निर्माण करून दिली तसेच सत्तेचे विकेंद्रीकरण करून महाराष्ट्राच्या विकासाला चालना दिली त्यामुळेच यशवंतराव चव्हाण पुरोगामी व आधुनिक महाराष्ट्राचे शिल्पकार ठरले.
4. राजकारणात विश्वास प्राप्त करून व स्वकर्तृत्वाने केंद्र सरकारमध्ये हे अत्यंत महत्त्वाची खाती सांभाळली. केंद्रातील संरक्षणमंत्री, अर्थमंत्री, गृहमंत्री म्हणून केलेले कार्य भारताच्या विकासाला दिशा देण्यात यशस्वी ठरले. सर्वांना सोबत घेऊन चालणारे नेतृत्व म्हणून यशवंतराव चव्हाण यांनी भारतात शेती औद्योगिक समाज रचना निर्माण केली.

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Repeal of Article 370: A Study

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Abstract

The J&K State is a landlocked territory, lies in the northern part of the Indian subcontinent and is surrounded by snow-capped high mountain chains of Himalaya and Karakoram [1]. Bernier the first European [2] to visit Kashmir wrote in 1665: "In truth the kingdom of Jammu and Kashmir outperforms, surpasses and to be greater in beauty all that my warmest imagination had anticipated. The magnificence and salubriousness of the Kashmir valley is amazing, one of the best Hindi artist kalidas once said that Kashmir is more delightful than the excellence of paradise and is a wellspring of preeminent euphoria and bliss" Jammu and Kashmir is a state in the northern piece of the Indian subcontinent. Most piece of this delightful state is in the Himalayas, it imparts global outskirts to Pakistan and China in view of which this state faces a ton of rebellions and clashes.

Introduction

In history likewise J&K has dependably been in strife, a considerable measure of ruler's governed the place that is known for J&K as it is properly said nothing is flawless in this world this state has gotten everything still for the general population of Jammu and Kashmir discovering peace is an uncommon thing. Sir Walter Roper Lawrence, who went about as a Settlement Officer in Kashmir in 1889 when Pratap Singh was the ruler, reveals to us that the little girl of Charles Dickens once asked him whether he would carry on with his life again and he answered, "Each moment of it. Also, concerning my six years in Kashmir, I would experience those years fifty times more than. "Such is Kashmir, the excellence of which had applied a rebuking impact even on the immense Moghuls of the sixteenth what's more, seventeenth hundreds of years. Whenever Jahangir, the Moghul Emperor (1605-27), was passing on, and was inquired as to whether he needed anything, he is accounted for to have answered, "Just Kashmir." Article 370 is apparently the most combative arrangement of the Constitution of India. It deals exclusively with Jammu & Kashmir State that came under the administrative control of the Government of India after the country's 15-month war that Pakistan began in 1947 to seize sway over that State. Article 370 of the Constitution of India is related to the State of Jammu and Kashmir [4] is right now over sixty eight years old.

The Constitution came into existence in 26 January 1950 and with it, this phenomenal course of action. Each and every other course of action were chatted in the Constituent Assembly of India after contemplations in its Drafting Committee and, on occasion, in talks in the Congress Parliamentary Party. This area observes that the redrafting of Article 370 and a review of the Constitution of J&K are essential. It holds that progressions must be established on comprehension between all the critical social occasions in J&K. Given the political will, genuineness of reason, and a spirit of deal, it isn't difficult to recoup from the anihilation of Article 370 a set up settlement which satisfies the wants of the all-inclusive community of Jammu and Kashmir.

Regarding the State of Jammu and Kashmir various difficulties arose, which the Government of India had to consider carefully. Maharaja Hari Singh wanted that the accession of the State should be in respect of three subjects: Defiance, Foreign affairs and Communications. "The Drafting Committee pointed out that under the provisions of the Draft Constitutional States in Part III would accept List I, List II, all provisions relating to fundamental rights and the provisions relating to High Courts and Supreme Court. However, with regard to the State of Jammu and Kashmir the Government of India decided that the accession of the State should continue on the existing basis until the State could be brought at par with other States. For this purpose a special provision was made in respect of the State of Jammu and Kashmir. The Ministry of States suggested for consideration of the Drafting Committee the following approach to this Question Jammu and Kashmir State may be treated as a part of Indian territory and shown in States specified in Part III of Schedule I.(2) A special provision may be made in the Constitution to the effect that until Parliament provides by law that all the provisions of the Constitution applicable to the States specified in Part III will apply to this State, the power of Parliament to make laws for the State will be limited to the items specified in the Schedule to the Instrument of Accession governing the accession of this State to the Dominion of India or to the corresponding entries in List I of the new Constitution."¹

Not only in the announcement of the Honorable Minister for States, but also in the address of Lord Mountbatten to the Princes, it had been made clear that accession on three subjects did not imply any financial liability on the part of the States and that there was no intention neither to encroach on the internal autonomy or the sovereignty of the States or to fetter their discretion in respect of the new Constitution. It was against these commitments that the State Ministry had to approach the Rulers for the integration of their States. In the case of Sayeevs Ameer Ruler Sadiq Mohammad Abbari Bhawalpur² it has been held that the effect of the Instrument of Accession was not to make any State a part of the Dominion.

Historical Background of Article 370: -

The Article was drafted by Sheikh Mohammed Abdullah in late 1947. He also had argued that the Article should not be placed as a temporary provision of the Indian Constitution but should have a permanent nature instead though the Centre didn't comply to it.

"The State of Jammu and Kashmir as opposed to other princely States, was not ready to accept the Constitution of India and was inflexible on acting only on the basis of the terms of Clause 7 of the Instrument of Accession. Gopalaswami Ayyangar, who was a Minister without portfolio in the Nehru's government, moved the Bill for incorporation of Article 370 to the Indian Constitution, in the Constituent Assembly of India."²

Other influences leading to the drafting of the Article were the situation of political turmoil in the State, the resolution by the United Nations calling for a referendum in the State of Jammu and Kashmir relating to the accession of territory to India, Both, "Indian and Pakistani Governments establishing control over the territories of Jammu and Kashmir and the instance that the State has a separate constitution of its own."³

Text of Article 370: -

Article 370 of the Constitution reads:⁴

- (1) Notwithstanding anything in this Constitution,— (a) the provisions of article 238 shall not apply in relation to the State of Jammu and Kashmir; (b) the power of Parliament to make laws for the said State shall be limited to— (i) those matters in the Union List and the Concurrent List which, in consultation with the Government of the State, are declared by the President to correspond to matters specified in the Instrument of Accession governing the accession of the State to the Dominion of India as the matters with respect to which the Dominion Legislature may make laws for that State; and (ii) such other matters in the said Lists as, with the concurrence of the Government of the State, the President may by order specify. Explanation.—For the purposes of this article, the Government of the State means the person for the time being recognised by the President as the Maharaja of Jammu and Kashmir acting on the advice of the Council of Ministers for the time being in office under the Maharaja's Proclamation dated the fifth day of March, 1948; (c) the provisions of article 1 and of this article shall apply in relation to that State; (d) such of the other provisions of this Constitution shall apply in relation to that State subject to such exceptions and modifications as the President may by order specify: Provided that no such order which relates to the matters specified in the Instrument of Accession of the State referred to in paragraph (i) of sub-clause (b) shall be issued except in consultation with the Government of the State: Provided further that no such order which relates to matters other than those referred to in the last preceding proviso shall be issued except with the concurrence of that Government.

- (2) If the concurrence of the Government of the State referred to in paragraph (ii) of sub-clause (b) of clause (1) or in the second proviso to sub-clause (d) of that clause be given before the Constituent Assembly for the purpose of framing the Constitution of the State is convened, it shall be placed before such Assembly for such decision as it may take thereon.
- (3) Notwithstanding anything in the foregoing provisions of this article, the President may, by public notification, declare that this article shall cease to be operative or shall be operative only with such exceptions and modifications and from such date as he may specify: Provided that the recommendation of the Constituent Assembly of the State referred to in clause (2) shall be necessary before the President issues such a notification.

SPECIAL FEATURES

Separate Constitution: J&K is the main state [6] in India which has its very own Constitution. The Constitution of J&K was instituted by a different Constituent Assembly set up by the State and it came into [6] constrain on 26 January 1957.

Basic Duties, Directive Principles and Basic Rights: Part IV (Directive Principles of the State Policy) and Part IVA (Fundamental Duties) of the Constitution are definitely not relevant to J&K. Notwithstanding other major rights, Articles 19(1)(f) and 31(2) of the Constitution are still pertinent to J&K; henceforth the Fundamental Right to property is still ensured in this state. In the Indian Sacred history just a single Fundamental Right has been included up until this point and that is Right to Education. This right too isn't reaching out to J&K.

High Court of J&K: The High Court of J&K has constrained powers as analyzed to other High Courts inside India. It can't proclaim any law unlawful. Not at all like High Courts in different states, under Article 226 of the Constitution, can't it issue writs with the exception of for requirement of Fundamental Rights.

Official Languages: Arrangements of Part XVII of the Constitution apply to J&K just seeing that they identify with (i) the official dialect of the Association; (ii) the official dialect for correspondence between one state and another; or between a state and the Union; and (iii) dialect of the procedures in the Incomparable, Court. Urdu is the official dialect of the state however utilization of English is allowed for official purposes unless the state assembly gives generally.

Emergency Provisions: The Union of India has no energy to proclaim Financial Crisis under Article 360 in the state. The Union can proclaim crisis in the state just if there should arise an occurrence of War or Outside Aggression. No announcement of crisis made on the grounds of interior aggravation or impending threat thereof should have impact in connection to the state unless (an) it is made at the demand or with the simultaneousness of the legislature of the state; or (b) where it has not been so made, it is connected in this manner by the President to that state at the demand or with the simultaneousness of the administration of that state. In December 1964, Articles 356 what's more, 357 were stretched out to the state.

Miscellaneous: Certain exceptional rights have been conceded to the lasting inhabitants of J&K with respect to work under the state, procurement of relentless property in the state, settlement in the state, and grant and different types of help as the state government may give. The fifth Schedule relating to the organization and control of Schedule Areas and Scheduled Tribes and the sixth Schedule relating to organization of ancestral territories are not relevant to the province of J&K.

Autonomy in certain matters: Any activity of the Union Legislature or Union Executive which brings about adjustment of the name or domains or a global arrangement or assent influencing the demeanor of any piece of the region of the state requires the assent of the State Legislature or the State Executive (all things considered) to be compelling. The Union has no energy to suspend the Constitution of J&K.

Provisions of Article 35A-

Article 35A is a provision incorporated in the Constitution giving the Jammu and Kashmir Legislature a carte blanche to decide who all are 'permanent residents' of the State and confer on them special rights in government jobs, purchase of immovable property in the State, subsidies and other public welfare policies. The provision directs that no Act of the legislature coming under its umbrella can be tested for violating the Constitution or any other law of the land.⁵

The text of Article 35A reads as follows:

"Saving of laws with respect to permanent residents and their rights. – Notwithstanding anything contained in this Constitution, no existing law in force in the State of Jammu and Kashmir, and no law hereafter enacted by the legislature of the State.

- (a) defining the classes of persons who are, or shall be, permanent residents of the State of Jammu and Kashmir; or
 - (b) conferring on such permanent residents any special rights and privileges or imposing upon other persons any restrictions as respects –
 - (i) employment under the State government;
 - (ii) acquisition of immovable property in the State;
 - (iii) settlement in the State; or
 - (iv) right to scholarships and such other forms of aid as the State government may provide,
- shall be void on the ground that it is inconsistent with or takes away or abridges any rights conferred on the other citizens of India by any provision of this part."⁶

As per Article 35A of the Constitution of India, Jammu and Kashmir is allowed to make a division between permanent and non-permanent residents in relation to purchase of immovable property, settlement in the State and job opportunities, and various other aspects.

"The historic background to the need of making a contrast between permanent and non-permanent residents can be traced back to a distress by Kashmiri Pandits against the acquisition of Punjabis in the State administration, which eventually led to a 1927 law broadcasted by Maharaja Hari Singh that sought to provide certain rights to enduring residents, especially in the acquisition of land. Because of the unusual situations nearby the accession to India and the guarantee of special status,

representatives of Jammu and Kashmir felt the law concerning permanent residents needed to continue to preserve their special rights in relation to the rest of the Union of India⁷

Article 35A was an outcome of the Delhi Agreement. It allowed the State legislature to define "permanent residents" and provide them with extraordinary rights. "It also protects such laws from being held as null & void on the basis that they are not in consistence with or restrict or abridge any rights conferred on the other citizens of India by any provision of Part III of the Constitution."⁸ Article 35A is an appendix to the main article and was enforced through a Presidential order which was to be presented in front of the Parliament within 6 months of enforcement. Article 35A was added into the Constitution in 1954 by a Presidential Order by the then President of India R. Prasad on the advice of the Nehru Cabinet. "The debated Constitution (Application to Jammu and Kashmir) Order, 1954 followed the 1952 Delhi Agreement entered into between Nehru and the first Prime Minister of J&K Sheikh Abdullah, which extended the Indian right of citizenship to the 'State subjects' of J&K."⁹ The Order was issued under Art. 370 (1) (d) of the Indian Constitution. This provision allowed the Head of the State to do certain "exceptions and modifications" to the Constitution of India for the advantage of 'State subjects' of Jammu and Kashmir. So, Article 35A was added to the Constitution as a testament of the special consideration the Indian government conferred to the 'permanent residents' of J&K.

Resolution to repeal Article 370-

Union Minister for Home Affairs, Shri Amit Shah, introduced two bills and two resolutions regarding Jammu & Kashmir (J&K) in Lok Sabha on 6 August 2019. These are as follows:

1. "Constitution (Application to Jammu & Kashmir) Order, 2019 {Ref. Article 370(1) of Constitution of India} – issued by President of India to supersede the 1954 order related to Article 370.
2. Resolution for Repeal of Article 370 of the Constitution of India {Ref. Article 370 (3)}
3. Jammu & Kashmir (Reorganisation) Bill, 2019 {Ref. Article 3 of Constitution of India}
4. Jammu & Kashmir Reservation (2nd Amendment) Bill, 2019 {Home Minister withdrew the Bill from both Houses as the provisions of this act would become applicable to J&K once article 370 gets repealed and the laws of Union of India become applicable there}¹⁹

Article 370(3) provides President of India has the powers to amend or repeal the article by issuing a notification, based on a recommendation of Constituent Assembly of J&K. President of India signed the Constitution Order 2019 yesterday regarding Article 370(1), under which all the provision under article 4 would be applicable to J&K. J&K constituent assembly would be read as J&K Legislative Assembly. Similar changes to article 370 have been done in the past as well. Now since President's rule is in force in the state, implementation of article 370 would cease to exist when President of India issues the notification in this regard, after this House passes the resolution.

Changes After Article 370 -

- Jammu & Kashmir people have now India citizenship.
- Now Jammu & Kashmir comes In India now there is the same Flag.
- Now all the Order From Supreme Court will be legally allowed.
- IN Jammu & Kashmir RTI is applicable.
- Now there will be tuff competition on Entrance exam because everyone can participate.
- RTI will be applicable after this.
- Education will Increase and GDP will become high.
- Youth Will more focus on Study and Jobs.
- More Private hospital will open and Government hospital will improve.

Conclusion

1. Finally, it is One Nation One Constitution. This will instill the feeling of unity among all citizens of India.
2. It will open doors for private sectors to invest in J&K. This will boost the economy of the state.
3. There will be the scope of other job opportunities now apart from tourism.
4. The centre will be able to provide better medical facilities to citizens of J&K now.
5. Appropriate measures to control corruption can be taken now by the central government.
6. Authorities are in a better position to curb terrorism now.

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कोरोना: आंतरराष्ट्रीय राजकारणाचे बदलते स्वरूप

डॉ. संजय काशिनाथ पाटील .

सहाय्यक प्राध्यापक ,राज्यशास्त्र विभाग ,

पंकज कला व विज्ञान महाविद्यालय जळगाव .चोपडा जि ,

सारांश : कोरोना या संसर्गजन्य विषाणूमुळे जगातील सर्वच देशांवर गंभीर परिमाण झाले आहेत ही समस्या दिवसेंदिवस बिकट होत असल्याने या आजारामुळे मृत्युमुखी पडणाऱ्यांची वाढत आहे त्यामुळे . या महामारीचा परिणाम जगातील आंतरराष्ट्रीय संबंधांवर झाला आहे . याला महामारी संबोधले आहे सामाजिक व राजकीय समस्या मोठ्या ,त्यात आर्थिक .जगात विविध समस्या निर्माण झाल्या आहेत याचा संक्षिप्त आढाव .प्रमाणात बिकट होत आहे प्रस्तुत लेखात घेण्यात आलेला आहे.

कीवर्ड ग्लोबल इकोनोमी ,लॉकडाऊन ,सीफूड ,महामारी ,वर्चस्ववाद ,कोरोना :

प्रस्तावना :

आज जगात सर्वत्र कोरोना आजाराने थैमान घातले आहे . त्यामुळे मृत्युमुखी पडणाऱ्यांची संख्या सर्व जगात दिवसागणिक वाढत आहे . विज्ञानतंत्रज्ञानाच्या युगात अत्याधुनिक यंत्रे शस्त्रे, यांचा शोध लावणारा मानव कोरोनापुढे हतबल झाला आहे. जागतिक पातळीवर या आजाराचे कोणतेही औषध उपलब्ध नाही. त्यामुळे मृत्यु दरात मोठ्या प्रमाणात वाढ होत आहे . ही जगासाठी निश्चितच चिंतेची बाब आहे. कोरोनाविषाणूचा पहिला रुग्ण चीनमधील वुहान शहरात सर्वप्रथम आढळला. याच प्रांतातून जागतिक स्तरावर कोरोना आजाराचा प्रसार झाला. या आजाराची लक्षणे व तीव्रता चीनच्या वुहान प्रांतातून लक्षात आली. चीनमध्ये या आजाराने अनेक नागरिकांचा बळी घेतला . हा आजाराचा विषाणू संसर्गजन्य असल्याने या आजाराला आटोक्यात आणण्यासाठी जागतिक स्तरावर प्रयत्न करण्यासाठी मोठ्या प्रमाणात प्रयत्न सुरु झाले .या आजारावर विलगीकरण, शारीरिक अंतर, वारंवार हात धुणे, मास्क घालणे याशिवाय दुसरा पर्याय नसल्याने जगातील अनेक देशांनी लोक डाऊन या संकल्पनेचा स्वीकार केला लॉकडाऊन.मुळे संपूर्ण जगाच्या अर्थव्यवस्थेची चक्रे मंदावली ज्या.देशात कोरोनाचा प्रादुर्भाव अधिक झाला त्यांचा आरोग्य यंत्रणेवरील खर्च मोठ्या प्रमाणात वाढला आज. जगातील 192 देशात कोरोनाने विळखा घातला आहे . याचा परिणाम आंतरराष्ट्रीय राजकारणावरही झालेला आहे . त्याचा अभ्यास करण्यासाठी 'कोरोना:आंतरराष्ट्रीय राजकारणाचे बदलते स्वरूप 'या विषयाची शोधनिबंध साठी निवड केली आहे.

उद्देश:

1. कोरोना काळातील विविध देशातील आंतरराष्ट्रीय संबंधांचे अध्ययन करणे.
2. कोरोना काळात आंतरराष्ट्रीय राजकारणाचे बदलते स्वरूप अभ्यासणे.

संशोधन पद्धती : प्रस्तुत शोधनिबंधासाठी वर्णनात्मक, ग्रंथालयीन, विश्लेषणात्मक पद्धतीची निवड करण्यात आली आहे.

कोरोना व जागतिक आरोग्य आणीबाणी : चीननेजागतिक आरोग्य संघटनेला 20 जानेवारी 2020 रोजी कोरोनाविषाणूच्याआजाराची माहिती दिली. कोरोना व्हायरसमुळे चीनमध्ये 213 लोक मृत्युमुखी पडले होते व जवळपास दहा हजार लोकांना त्याची लागण झाली होती व जगभर कोरोनाविषाणूचा प्रसार होत असल्याने या आजाराची तीव्रता लक्षात घेऊन 'जागतिक आरोग्य संघटनेने मनुष्यहानी टाळण्यासाठी प्रतिबंधात्मक उपाय म्हणून जागतिक आरोग्य आणीबाणी घोषित केली 'एखादा आजार किंवा साथीचारोग पसरल्यास पब्लिक हेल्थ इमर्जन्सी घोषित करण्याचा कायदा 2007 मध्ये करण्यात आला होता. तेव्हापासून आतापर्यंत जागतिक आरोग्य संघटनेने पाच वेळा आरोग्य आणीबाणी घोषित केली आहे'.2009 मध्ये एच1एन1 विषाणूची लागण जगभरात झाली होती, यावेळी जागतिक आरोग्य आणि घोषित करण्यात आली होती. त्यानंतर 2014मध्ये पोलिओ,2014 मध्ये पश्चिम आफ्रिकेतील इबोला व्हायरस,2016 मध्ये अमेरिकेत झिका वायरस तर 2019 मध्ये डेमोक्रेटिक रिपब्लिक ऑफ कॉंगो या देशात इबोला व्हायरस पसरला होता तेव्हा जागतिक आरोग्य आणीबाणी लागू करण्यात आली होती².

जागतिक आरोग्य आणीबाणी जाहीर झाल्यावर आंतरराष्ट्रीय प्रवासावर बंदी घातली जाते. त्यामुळे व्यापारावर ही मोठ्या प्रमाणात नियंत्रण येतात. जागतिक आरोग्य संघटनेचे महासचिव टेड्रोस अडोर्नॅम यांनी कोरोनाचे गांभीर्य लक्षात घेऊन जागतिक आरोग्य आणीबाणी घोषित केली. याची अंमलबजावणी करताना अनेक देशांनी वुहानमधून येणाऱ्या नागरिकांवर बंदी घातली'.जागतिक आरोग्य संघटनेच्या म्हणण्यानुसार कोरोना हा विषाणू समुद्री खाद्यपदार्थाशी निगडीत आहे. त्याची सुरुवात चीनच्या हुवेई प्रांताच्या वुहान शहरातील सीफूड मार्केट मधून झाली आहे'.³मात्र हा व्हायरस समुद्री खाद्यपदार्थाची निगडीत असल्याच्या जागतिक आरोग्य संघटनेच्या दाव्यावर जगातील अनेक राष्ट्रांनी आक्षेप घेतलेला आहे.

जागतिक आरोग्य संघटना व अमेरिकेची भूमिका :चीनच्या वुहाननंतर कोरोनाचा प्रसार भारतासह जगातील अमेरिका,रशिया इटली, ब्राझील, पेरू,इराण,जर्मनी या देशात झपाट्याने होवू लागला. कोरोनाव्हायरसचे रुग्ण व बळी पडणाऱ्यांची संख्या अमेरिकेमध्ये प्रचंड मोठ्या प्रमाणात वाढली. मात्र

त्याचवेळी चीनच्या वुहान प्रांतातील कोरोना आटोक्यात येत होता . त्यामुळे संपूर्ण जगाचे लक्ष चीनच्या हालचालीकडे होते . त्यांच्या संशयास्पद हालचालींवरून 'अमेरिकेचे परराष्ट्रमंत्री माइक पोन्पिओ यांनी कोरोनाविषाणू ची निर्मिती तिच्या प्रयोगशाळेत करण्यात आली . याच ठोस पुरावे अमेरिकेच्या हाती लागल्याचे वृत्तवाहिनीला दिलेल्या मुलाखतीत सांगितले . 'याचा दूरगामी परिणाम जागतिक राजकारणावर झाला . अमेरिकेचे राष्ट्राध्यक्ष डोनाल्ड ट्रम्प यांनी जागतिक आरोग्य संघटना चीनकेंद्री वागत असल्याचा आरोप केला . दरवर्षी केवळ चार कोटी डॉलर एवढी रक्कम मदत म्हणून देणाऱ्या चीनने जागतिक आरोग्य संघटनेवर पूर्णपणे नियंत्रण मिळवले आहे . दुसरीकडे अमेरिका दरवर्षी 45 कोटी डॉलरची मदत देत आली आहे जागतिक आरोग्य संघटनेची चीन केंद्री भूमिका व आरोग्य संघटना योग्य त्या सुधारणा करण्यात अपयशी झाल्याने जागतिक आरोग्य संघटने शी संबंध तोडत असल्याची घोषणा अमेरिकेचे राष्ट्राध्यक्ष डोनाल्ड ट्रम्प यांनी केली'.⁵

अमेरिकेच्या या धोरणात जगातील राष्ट्रांनी मु कपणे पाठिंबा दिला . कारण कोरोनाच्या महामारीची झळ संपूर्ण जगाला भोगावी लागत आहे.

कोरोना व बदलते अर्थकारण : कोरोनावर उपाय म्हणून जगभरात लॉकडाऊनचा पर्याय स्वीकारण्यात आला. त्यामुळे संपूर्ण जगच थांबले. सर्व उद्योग, व्यवसाय, शिक्षणसंस्था ठप्प झाल्या. याचे परिणाम जागतिक पातळीवर झालेत. श्रीमंत देशांनी गरीब देशांना मदतीचा हात देणे ही आजची गरज निर्माण झाली. जी-20 देशांच्या राष्ट्र प्रमुखांची या जागतिक संकटावर मात करण्यासाठी झालेल्या चर्चेत 'आंतरराष्ट्रीय नाणेनिधीच्या आणीबाणी कालीन वित्तीय पुरवठ्यात दुपटीने वाढ करण्याची मागणी केली. तसेच जे सदस्य राष्ट्र कोरोना आपतीने जास्त प्रभावित आहेत , त्यांच्या राखीवसाठा च्या रक्षणार्थ अतिरिक्त विशेष ड्रॉइंग अधिकार वाटपाची ही मागणी त्यांनी केली .⁶ या सर्व गोष्टी करीत असताना या मदतीचा अप्रत्यक्ष फायदा चीनला होणार नाही. याचीही दक्षता जगातील श्रीमंत देशांना घ्यावी लागेल.

कोरोनामुळे जागतिक मंदी सदृश्य परिस्थिती निर्माण झाली आहे . अमेरिकेसह जगातील सर्व देशांच्या अर्थव्यवस्थेत मोठ्या प्रमाणात पडझड झाली आहे . बँक ऑफ अमेरिका व ऑक्सफर्ड इकॉनॉमिक 12% ते %30 अर्थव्यवस्थेतील घसरणीचा अंदाज व्यक्त केला आहे कोरोनाने व्यापाराचा मार्ग पूर्णपणे थोपवून ठेवला आहे . भारतीय अर्थव्यवस्थेवरही त्याचे संकट ओढवले आहे . या संकटामुळे उत्पादन निर्मिती, हॉटेल व्यवसाय, वाहतूक व पर्यटनावर विपरीत परिणाम झाले आहेत.

चीनचा व्यापारी वर्चस्ववाद : चीन जगातील दुसऱ्या क्रमांकाची अर्थव्यवस्था असलेला देश आहे . जगातील पहिल्या क्रमांकाची अर्थव्यवस्था असलेल्या अमेरिकेला चीनने कोरोना नीतीचा अवलंब करून

शह देण्याचा प्रयत्न करीत असल्याचे मत जगातील तज्ञांनी व्यक्त केले आहे. या विषाणूचा प्रादुर्भाव रोखण्यासाठी चीन अनेक देशांना मास्क व औषध पुरवठा करीत आहे. यातून चीन जगातील जबाबदार नेतृत्वाची भूमिका बजावत असल्याचे भासवत आहे.

'आर्थिक वर्चस्व सिद्ध करण्यासाठी चीन स्वतःची व्यापारी केंद्र पुन्हा सुरु करत आहे आणि पाश्चिमात्य देशातील कंपन्यांचे शेअर्स विकत घेत आहे'. चीनची आर्थिक बाजू भक्कम करण्यासाठी कोरोनानितिचीनच्या पथ्यावर पडणार आहे.

चीन हा मुख्यत्वे नॉन ब्रँडेड मधला कच्चा माल आणि यंत्राचे भाग यामध्ये मोठा व्यापारी देश आहे. याउलट पाश्चिमात्य प्रगत राष्ट्र ही त्यांचाच ब्रँडेड कंपन्यांच्या व गुणवत्तापूर्ण उत्पादनामुळे आणि बौद्धिक संपत्तीच्या जीवावर निर्मित सेवांमुळे आर्थिकदृष्ट्या समृद्ध आहेत. सद्यस्थितीला चीन या नामांकित कंपन्यांमधील शेअर्स विकत घेऊन या कंपन्या स्वतःच्या मालकीच्या करू पाहत आहे. चीन आणि अमेरिकेच्या व्यापारातील वर्चस्व वाद सिद्ध करण्यासाठी कोरोनाविषाणूचा उगम झाला आहे, या दाव्याला समर्थन करणारी राष्ट्रे अधिक आहेत.

जागतिक मंदी व बेकारीची समस्या : कोरोनामुळे जागतिक व्यापाराची साखळी विस्कळीत झाली आहे. सुमारे पंधरा अब्ज डॉलरचा फटका कोरोनामुळे जागतिक अर्थव्यवस्थेला बसलेला आहे. कृषी क्षेत्रालाही कोरोनाचा मोठा फटका बसला आहे. निर्यात बंद झाल्याने शेतकरी वर्ग मोठ्या प्रमाणात अडचणीत सापडला आहे. ग्लोबल इकॉनॉमी मध्ये प्रत्येक देश सध्या दुसऱ्या देशावर अवलंबून आहे. अनेक उद्योगधंदे बंद पडण्याच्या स्थितीत असल्याने जागतिक बेकारीची समस्या निर्माण झाली आहे. मात्र अशाही परिस्थितीत टॉम ओरीकसारखे जागतिक अर्थतज्ञ मात्र या परिस्थितीकडे विकसनशील देशांसाठी असलेली सुवर्णसंधी म्हणून बघत पाहत आहे. चीन पासून धास्तावलेल्या व पर्यायी उत्पन्नाच्या शोधात असणाऱ्या उद्योगांना भारतासारख्या विकसनशील देशामध्ये सुरक्षित पर्याय उपलब्ध होऊ शकेल, असा आशावाद तज्ञ वर्तवताना दिसत आहेत. या सगळ्या शक्यता असल्या तरीही आज जागतिक मंदी व बेकारीची समस्या निराकरण करण्यासाठी दीर्घ कालीन उपाययोजना करण्याचा मार्ग अवलंब करणे महत्वाचे असल्याचे दिसते.

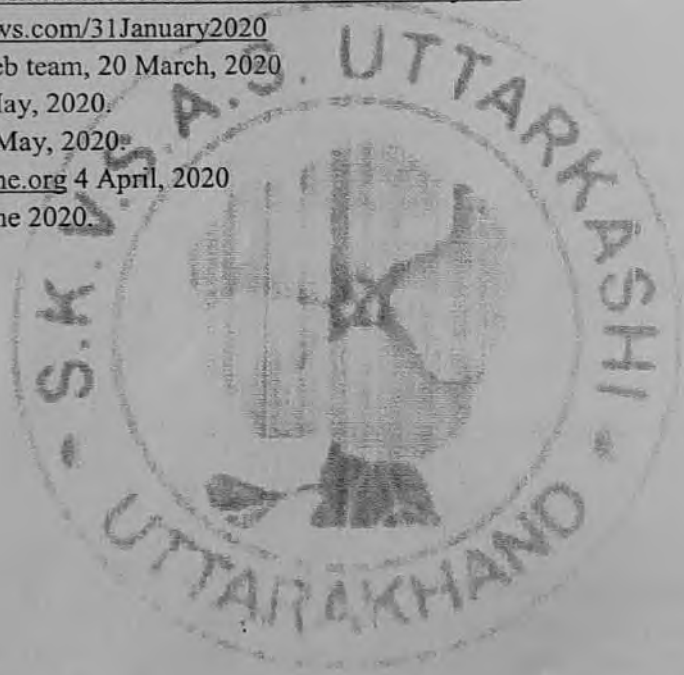
निष्कर्ष

1. कोरोना हा विषाणूचीनची निर्मिती असल्याचा दावा जगातील बहुसंख्य राष्ट्रांनी केला आहे.
2. कोरोनाच्या महामारीमुळे गरीब राष्ट्रात आरोग्याच्या समस्या मोठ्या प्रमाणात निर्माण झाल्या आहेत.

3. कोरोना सदृश्य परिस्थिती चीनच्या व्यापारी वर्चस्वाला पाठबळ देण्यासाठी निर्माण करण्यात आली आहे.
4. जागतिक आरोग्य संघटनेची चीनकेन्द्री भूमिकेला जगभरातील राष्ट्रांनी मुकपणे निषेध केला तर अमेरिकेने उघडपणे निषेध व्यक्त केला.
5. कोरोना महामारीचे जगभरातील निर्यात, व्यापार, दळणवळण यांच्यावर प्रतिकूल परिणाम करणारे ठरले आहे.
6. कोरोनामुळे जागतिक अर्थकारण व राजकारण याची घडी विस्कळीत झाली आहे.
7. कोरोनामुळे जगभरात मंदी व बेकारीची समस्या निर्माण झाली आहे.

संदर्भ ग्रंथ

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The Relevance of Gandhian Thoughts in the Contemporary Era

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Abstract

The central question emphasized by the paper is that whether in the 21st century's globalized world the Gandhian message still has or could have any actuality in managing our century's real challenges. This paper examined the nature of Gandhian political thoughts. The concept of politics, democracy, decentralization, freedom, rights and duties, what were these meant for Gandhi and his future vision for India. Also studied Gandhi's political contributions such as secularism, panchayats, abolition of untouchability, freedom of speech etc. in the Indian constitution. Gandhian thoughts based on such as satya (Truth), ahimsa (non-violence) and satyagraha (as Gandhi loosely translated: holding on to truth, which in fact is the philosophy and practice of the non-violent resistance). Gandhian Theory of Conflict is also detailed through the concept of Non-violence.

Keywords- Nonviolence, Satyagraha, Constitution, Democracy,

Introduction

Mohandas Gandhi has exercised the most powerful influence on modern world. Mahatma Gandhi is not merely a political philosopher; it is a message and philosophy of life. For quite some time it was considered that Gandhian philosophy and methods of struggle could not be put into actual practice and with that these philosophy and methods have established their effectiveness. While M.K. Gandhi lived most of the people thought that his ideas are relevant only to win freedom for India from the British rule. "Mohandas Karamchand Gandhi (1869-1948) was called 'Mahatma' because of his extraordinary achievements as leader of the Indian movement for independence. Gandhi was not primarily a theorist but a reformer and activist"¹. Mahatma Gandhi was the epitome of humanism on this earth. Mahatma Gandhi had the dream of an ideal India - his dream of India where he described India a nation, where all people irrespective of

caste, creed, gender etc. will peacefully co-exist together. Gandhi never claimed finality of his opinions. He styled his activities as search for, or experiments with truth.

➤ **Objectives of the Study:**

- 1) To gain familiarity with Gandhian Thoughts.
- 2) To achieve new insights of Gandhi's ideals.
- 3) To study the relevancy of Gandhian thoughts in the Contemporary Era.

➤ **Methodology of the Study:**

The methodology of the study would be Historical and Analytical

➤ **Significance of the study:**

Mahatma Gandhi's contribution to humanity becomes more important and relevant in the light of the fact that his thoughts and practices, which seemed awkward and unconventional and raised eyebrows of many critique during his lifetime, has converted into remarkably most sought after practices and habits of people and society in the contemporary times. In the 20th century alone almost a hundred million people have been killed in the two world wars, Arab-Israeli, India-Pakistan, Iran-Iraq, Korean Vietnamese and Afghan wars, Tibetan, Algerian. The "9/11" spectacular terrorist attack on New York's World Trade Centre, has dramatically changed the nature of armed conflict. It has ushered in the era of asymmetric warfare where the enemy is not a foreign state but a few suicidal terrorists, who strike from within rather than from outside the country and cause enormous devastation by using the host country's own assets such as its airplanes and airports. Martin Luther king's words "the choice is either non-violence or non-existence" are far truer today than when he spoke them.

Mahatma Gandhiji dealt not only with political or economic but also with social problems of Indian society in particular and world society in general. In this paper detailed "The Relevance of Gandhian Thoughts in the Contemporary Era" is presented.

➤ **Gandhian Theory of Conflict Resolution**

Gandhian conflict resolution perspective demands a great deal of sacrifice from the practitioner. Gandhiji calls it Satyagraha, which means adherence to truth. Basically Satyagraha has two components-Satya means truth. Truth in Sanskrit means SAT. Sat means -God is, nothing else is. Therefore, the more truthful we are, the nearer we are to God. "One is a moral agent only to the extent one embraces Truth. Graha means insistence, firmness for truth. Graha means holding firmly on to truth. The root meaning of Satyagraha is holding onto truth, hence truth force. Non-violence is the ahimsa according to Gandhiji"²

Gandhi's political and social philosophy in general and his approach to the concepts of Truth, non-violence and satyagraha in particular, could be the starting point of the regeneration or rebirth of non-violent or less violent cultures and societies. The whole non-violent philosophy

of the Mahatma, based on the two core concepts of the Gandhian heritage, is not a new proposition. Gandhi himself says that "I have nothing new to teach the World. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast scale as I could."³In other words, we can say that the Mahatma just tried to revive and to make much more understandable those old teachings for the whole world, to make them usable in the new social and political context.

Gandhi said "without nonviolence, it is not possible to seek and find truth; they are like the two sides of the same coin". If one has to be Satyagrahi; he has to be non violent. Gandhiji could never accept violence as a 'cleansing force'. He asserted that "Individuals or nations, who practice nonviolence, must be prepared to sacrifice their all except honour." As a corollary, "where there is only a choice between cowardice and violence, I would advise violence"⁴. Peace is more perfect than war because the legitimate aim of war is more perfect peace. War is 'mutual violence' which must breed hatred, revenge and bitterness-a poor foundation for greater peace. Nonviolent resistance brings out the issues into the open and approaches a new settlement in accord with Truth.

Gandhi's approach to national defense and international security was based on the maxim that for achieving security and peace it was the path of Truth, Justice, non-violence training and mutually acceptable agreements that needed to be adopted and not that of amassing arms, invading and occupying countries and waging war. This approach is embodied in UNESCO's motto "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed". Now it was right rather might, courage rather than fear, and indomitable will rather than superior arms that triumphed.

➤ Political Contribution of Gandhiji-

The Gandhian principles were working behind the directive principles of the Indian constitution. The ideals contained in these provisions resemble to certain extent the ideals of a Gandhian state. Some of these provisions aim at establishing socio- economic justice in general which was the lifelong dream of Gandhi and the other provisions deal with individual issues like prohibition, cottage industry, decentralization, ban on cow slaughter, etc.

"Under Article 40 of the Indian constitution there is provision that "the State will strive to organize Panchayats in villages and will endow them with such powers which enable them to act as units of self-government".

Article 43: To promote cottage industry.

Article 46: To promote educational and economic interests of the SCs, the STs and the other weaker sections of the society.

Article 47: To bring about the prohibition of intoxicating drinks.

Article 48: Organization of agriculture and animal husbandry on modern and scientific lines to prohibit the slaughter of cows, calves and other milch and draught animals"⁵.

Gandhi made a huge influence in placing the right to freedom of speech and expression in the Indian Constitution. There is no doubt that this freedom would have made its place in the Constitution anyway. But Gandhi's contribution is significant.

The concept of secularism was an essential aspect of the "non-violent state," of Gandhi found expression in the Advisory Committee's Report on Fundamental Rights. Gandhi Says "I do not expect India of my dreams to develop one religion that is to be wholly Hindu or wholly Christian or wholly Mussalman, but I want it to be wholly tolerant, with its religions working side by side with one another."⁶For Gandhi, religion has no place in politics. There is clear demarcation between religion and politics. "I swear by my religion. I will die for it. But it is my personal affair. The State has nothing to do with it. The State would look after your secular welfare, but not your or my religion. That is everybody's personal concern."⁷

The concept of secularism evolved in and through the national struggle for political independence and it was ultimately incorporated and embodied in the Constitution of the sovereign republic of India.

➤ **Relevance of Religion:**

From time immemorial, human being is practicing some religion or other in their day to day life. Everybody considers his religion as the supreme and others religion as inferior. This feeling of superiority of one's own religion has manifested into a number of wars to prove one's own superiority and thus killings of innocent persons at the altar of religion is so dangerous that even now terrorism is vividly viewed from the angle of religion. But Gandhi has a beautiful answer to such an evil. He says, "All religions adhere to the fact that "his God is the Truth." If it is so with one religion, it is true with other religions also. Thus Gandhi brings out the common point from all religions and for him "Truth is God." If this concept is accepted by all there shall be no war/ hatred or ill-will against any religion. Why not adhere to this beautiful principle? If this is brought into practice, religions of all will be respected by all. Hence, Gandhi has to be studied in a simple way as regards religion is concerned.

"Article 17 abolishes the untouchability and its practice in any form is made punishable under the law. This was the article which was adopted with the cries of "Mahatma Gandhi ki Jai". Though, this article does not create a right, yet it is a lease of rescue to the 1/6th of Indian population from perpetual subjugation, humiliation & disgrace of centuries. To incorporate the article in the constitution as one of the most unambiguous articles of the constitution was the best way to eradicate this evil"⁸

Gandhi upholds different religions like different roads coming to the same point." However it is useless to make distinction between different abodes of god-temples, mosques and churches. Though religions are many but Religion is one. He was always adhering for mutual tolerance. His religion is "Sarva Dharma Sambhava (Equal Approach to All Religions.)

➤ Relevance of Democracy

Democracy is the perverted forms of rule such as monarchy, aristocracy and oligarchy. Democracy aims at the promotion of the interest of majority for it is called the rule of the people in contrast to other forms of government. Abraham Lincoln, in his address delivered at Gettysburg, defined, "Democracy as government of the people, by the people and for the people"⁹. As per Gandhiji there were two types of democracy, majority and minority. In case of political matters democracy has to follow the opinion of the majority. It is marked that the interest of the majority is the will of the majority but does not represent the spirit of all the people.

Gandhiji believed that if the matter is of principles, the law of majority has no place. The democracy represented by the disciplined and enlightened people is the finest thing in the world. But if democracy is represented by the prejudiced ignorant and irrational, it will lead to confusion and may be destroying. He is also of the opinion that the opinion of the minority has to be taken into consideration. He was a great critic of the majority system in the democracy. Gandhiji was not satisfied with the mere formal devotion to the external mechanism of the parliamentary system of government. He always stood for the democratic form of government where liberty of the individual, freedom of opinion and action could be keenly protected. The minority would not be coerced but only convinced, persuaded and valued.

He did not consider a majority decision to be valid and sacred and upheld the opinions of the minority when they are just and ethical. The rule of majority should not suppress the opinion of even an individual if it is sound. Gandhiji pointed out that, "True democracy is not inconsistent with a few persons representing the spirit, the hope and the aspirations of those whom they claim to represent. I hold that democracy cannot be evolved by forcible methods. The spirit of democracy cannot be imposed from without. It has to come from within"¹⁰. Gandhian concept of Self Rule (Swaraj) is real democracy, where people's power rests in the individuals and each one realizes that he or she is the real master of one's self.

Thus people are sovereign in a democracy but in a parliamentary democracy, party system has a vital role to play. However, Gandhi was highly critical of the parliamentary democracy and in his monumental book "Hind Swaraj" Self Rule or Home Rule, he has called the British Parliament as a "sterile woman and a prostitute", though for him "good government is no substitute for self-government." There is contradiction in the statement of Gandhi about parliamentary democracy but while diving deep into the democratic ideals, he has said, "Democracy, disciplined and enlightened is the finest thing in the world." At the same time, he also cautions people against a whole-sale copying of the Western Model of democracy, where there are only nominal democracies. However, he has highest regards for Democracy and he calls it as "a great institution" and again conscious people and says, "It is liable to be greatly abused." Even today, all over the world, democracy is widely accepted principle of the system of governance and there is no alternative to democracy. Thus it is abundantly clear that for future, Gandhian concept of democracy is the only hope, where it must be practiced at the grass-root

level, party system to be built up on accepted principles and not on partisan line, defection should be done away with and recall of recalcitrant representatives must be adhered to.

➤ Conclusion

After many years of martyrdom, Gandhi is now more relevant on global level than before. In contemporary period Gandhi is remembered more with reverence than merely casually. He is being recognized as a great leader of action.

Mahatma Gandhi is not merely a political philosopher; he is a message and philosophy of life. His political ideas are stateless and partyless democracy, decentralization, freedom of speech, abolition of untouchability, moral politics, secularism etc. There is great relevance of Gandhian political ideas or values in the present age of increasing violence and intolerance. Gandhi was a practical thinker. Gandhi was one of those philosophers who believe in self sacrifice, *Satyagraha* or *Non-cooperation*. He believes that violence brought with it hatred and feelings of revenge where as in non-violence there is no such danger. Gandhian philosophy is so comprehensive that it has left no aspect of human life untouched. In the field of politics he understands the issues with special consideration based on Indian nature of socio-economic and politics. Thus he defines politics as the best means to regulate the national life and also he concluded that its power should decentralize in equitable manner.

He thinks that the state in concentrated form of power structure is more coercive than individual. So he suggests the political power decentralization in the democratic form of governance. Because decentralized democracy gives the scope to the public participation and representation. It ensures the liberty and autonomy to the individual, village and nation in its extensive application of the welfare world will be attainable.

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