

ISSN : 2456-8856

पंजीयन संख्या RNI No.: MPHIN/2002/9510

डाक पंजीकृत क्रमांक मालवा डिवीजन/204/2024-2026 उज्जैन (म.प्र.)

UGC Care Listed and Peer Reviewed Referred Bilingual Monthly International Research Journal

प्रेषण दिनांक 30

पृष्ठ संख्या 28

आश्वस्त

वर्ष 26, अंक 244

फरवरी 2024



जात-जात में जात है, ज्यों केलन में पात ।
रविदास न मानुष जु रि सके, जब लग जात न जात ॥



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संस्थापक सम्पादक

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कानूनी सलाहकार

श्री खालीक मन्सूरी एडव्होकेट, उज्जैन

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UGC Care Listed Journal

खाते का नाम - आश्वस्त (Ashwast)

खाते का नं.- 63040357829

बैंक - भारतीय स्टेट बैंक,

शाखा- फ्रीगंज, उज्जैन (Freeganj, Ujjain)

IFS Code - SBIN0030108

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विशेष : सम्पादन, प्रकाशन एवं प्रबंध अवैतनिक तथा पत्रिका में प्रकाशित विचारों से सम्पादक-मंडल का सहमत होना आवश्यक नहीं है। विवाद की स्थिति में न्यायालय क्षेत्र उज्जैन रहेगा।

अपनी बात

संत शिरोमणि रविदास महान आध्यात्मिक एवं युगदृष्टा थे। उनका जीवनदर्शन भक्ति भाव, सहानुभूति एवं उदारता से ओत-प्रोत रहा है। उन्होंने सभी समुदाय के लोगों को समानता के सूत्र में बांधने का सफल प्रयास किया, वे किसी जाति विशेष के नहीं, वरन् सम्पूर्ण मानव जाति के हितैषी थे। वे निर्गुण-निराकार के हामी एवं महान समाज सुधारक थे। उन्होंने अपनी वाणी के द्वारा समाज में फैली कुरीतियों को समाप्त कर मानव जाति को एक नई दिशा दी, इसलिये उन्हें सामाजिक चेतना का अग्रदूत माना जाता है। उन्होंने जन्म पर नहीं कर्म पर बल दिया है तथा मनुष्य की पहचान गुणों के आधार पर बताई है—

रविदास जनम के कारनै, होत न कोऊ नीच।

नर कूं नीच करि डारि है, ओछे करम की कीच।।

रविदास बामण मत पूजिये, जऊ होवे गुन हीन।

पूजिहि चरन चाण्डाल के, जऊ होवे गुन परवीन।।

संत गुरु रविदासजी आध्यात्मिक शिखर पर पहुंचे महान संत थे और वे आध्यात्मिक शुद्धि को सर्वोपरि मानते थे। तभी तो उन्होंने कहा था—“मन चंगा तो कठौती में गंगा” उनकी वाणी में सागर जैसी गहराई, आकाश की ऊँचाई जैसी आध्यात्मिकता और जल जैसी शीतलता, शांति और आत्मीयता की अनुभूति होती है। उन्होंने अपनी वाणी के माध्यम से यह संदेश दिया है कि कर्मकाण्ड, तीर्थाटन, व्रत, उपवास के स्थान पर मन की पवित्रता व आत्मिक शुद्धि सर्वोपरि है। पवित्र मन ही मंदिर है और तेरा हरि उसमें विराजमान है। उन्होंने यह भी कहा है—

हरि सा हीरा छाड़ि के

करे आन की आस।

ते नर दोजख जायेंगे

सत भासै रविदास।

इस दोहे की सार्थकता प्रत्येक काल में रही है। मानवीय गुलामी के विरुद्ध एक धर्म युद्ध की पहल की। आपने बहुदेववाद के स्थान पर एक ब्रह्म की पूजा का विधान बनाकर जन साधारण के लिए एक क्रांतिकारी दर्शन प्रदान किया। ईश्वर एक है और उस जैसा उसके

समक्ष दूसरा कोई नहीं है। उन्होंने एकेश्वरवाद को ‘ए कहुँ ओंकार’ प्रभु एक है कहकर संबोधन किया है। प्रभु को पाने के लिये जीवन को बाह्यमुखी न होकर अन्तर्मुखी होने की आवश्यकता है। प्रभु कहाँ है और उसे कैसे प्राप्त करना है? इस संबंध में अपनी पवित्र वाणी में वे कहते हैं—

काबे अरु कैलास मंह

जिह कूं दूढण जांह।

रविदास पिआरा रामतऊ

बइठहि मन मांह।।

तोड़ो न पाती, पूजो न देवा।।

सहज समाधि हरि सेवा।।

संत रविदास ने अपने देश का भ्रमण कर समता व बंधुता का प्रचार किया। वे उत्पादक श्रम और आध्यात्म दोनों की शिक्षा देते थे। उन्होंने सत्य कहा है—

प्रभु भगति श्रम साधना, जग मांहि जिन्हहि पास।

तिन्हहि जीवन सफल भयो, सति भासै रविदास।।

उन्होंने सबका मार्गदर्शन करते हुए कहा है कि हे! भाई जीवनयापन के लिये किरत (श्रम) करो और प्रभु का भजन भी करो। सरल भाषा में कहा—‘किरत करो एवं बड शको। सतगुरु रविदास के आगमन से गरीब जनता के लिए एक रोशनी की किरण प्रस्फुटित हुई। आपने सर्वप्रथम भारत में समाजवाद का नारा बुलंद किया, ऊँच-नीच की भेदभाव पूर्ण भावना को समाप्त कर एक ऐसे राज्य की कामना की जहाँ सभी लोग परस्पर समान हो और सबको राजनीतिक, सामाजिक, आर्थिक तथा धार्मिक स्वतंत्रता प्राप्त हो। इस संबंध में आपने कहा है कि—

ऐसा चाहूँ राज मैं, जहाँ मिलै सबन को अन्न।

छोट बड़ो सब सम बसे, रविदास रहे प्रसन्न।।

संत गुरु रविदास का सामाजिक समता का संदेश दलित और गैर दलित समाज में चेतना जागृत करने के लिये आज भी प्रासंगिक है। सामाजिक क्रांति के महानायक सद्गुरु रविदास को शत-शत नमन।

— डॉ. तारा परमार

ROLE OF INTERNATIONAL LABOUR ORGANISATION IN PROTECTING MATERNITY RIGHTS OF WOMEN

- HARSIMRANVIR KAUR
Research Scholar
- Dr. Amandeep Kaur
Supervisor

INTRODUCTION

ILO is the result of slow evolution of the European social and economic conditions. Unlike American industrial conditions, Europe had faced many economic hardships due to unfavourable conditions of availability of raw materials. Worker's standard of living was miserable. England and France failed to improve the conditions. Three conferences were held before the war, the first in Berlin in 1890, and the next two at Berne in 1906 and 1913. In between, big private organizations were established. Labourers supported it at a large level as they want the internationalization of labour problems and remedies. The international Labour Organisation was established as a result of the tripartite of government, owners and workers. Resolutions were passed by inter-Allied and German Workers congresses and Berne conference. All the representatives of workers of European Countries were included. The peace conference set up a committee on

social legislation. Mr. Gompers as president drafted the text of Part XIII of the Treaty of Peace. President Wilson named part XIII as MAGNA CHARTA OF LABOUR.¹

ILO was established in 1919 under the part III of the peace treaty i.e. treaty of Versailles titled "Labour" comprised under Articles 387 to 427. It was mainly to function as a legislative body to introduce labour laws. It also worked as a representative body of member states. The enforcement of international conventions was also its prime function.²

In its first decade the ILO was mainly devoted to legislative and research functions. It was concerned with establishing and promoting proper minimum standards of labour legislation in form of international instruments for adoption by member states. During the worldwide economic crisis in 1930, the ILO brought the ways to combat global unemployment.

Breakup of the European colonial empires after world war ILO increased its membership to include poorer and less developed countries. The ILO itself took initiatives in resolving issues related with the social problems created by the liberalization of international trade, child labour, and the relationship between environment and working conditions.

ILO is an Organization for providing Social Justice in the employment sector. The first paragraph of the preamble of the ILO's Constitution, written post First World War, affirms that "peace can be established only if it is based upon social justice".³

The International Labour Organization has formulated and enhanced many international labour standards since 1919 the year of its origin. It always aimed to promote opportunities for women and men to work in a decent and productive manner by providing freedom, equity, security and dignity. In world's economic conditions, international labour standards are the important component in the international field to ensure that the global

economy provides opportunities to all. The steps taken by ILO are:

The Universal Declaration of Human Rights (UDHR), 1948;

The declaration is relevant since the day it was proclaimed and adopted by the General Assembly. It articulated the rights and freedoms to which every human being is equally entitled. It provides a foundation for a just and decent future for all. It is a powerful tool in fight evils against human dignity. United Nations is committed to human rights in its founding charter. The organization has a duty to uphold and defend these rights. We all should do our best part to make these rights a living reality for every man, woman and child at everyplace. Articles 3, 8, 16, 22, 23, 24, 25 provides about right to work, social security, healthy conditions of work and health.

The International covenant on Economic, Social and Cultural Rights (ICESCR), 1966

The covenant on Economic, Social and Cultural Rights (ICESCR), 1966 was adopted by General Assembly on 16 December 1966 through resolution 2200A(XXI). It came into force on 3

january 1976. Economic, social and cultural rights oftenly got less priority than civil and political rights. But these rights are less economic and more beneficial for states to implement. The principle of progressive realization requires a state devotion to implement these rights within their economic capacity and within less time. States who had not provided these rights in their history they too now have enforced these rights through their policies and plans. many nations have focused upon the economic, social and cultural rights in recent decades to achieve the development target. These rights are central to the mainstream of international development.⁵

The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), 1979;

This convention sets up the various provisions for implementation by states to eliminate discriminations to women. It provides for education, equal pay for equal work etc by adopting the convention. Articles 4, 5, 11 and 12 are for working women.

The Convention on the Rights of

the Child (CRC), 1989.

Social Security (Minimum Standards) Convention, 1952 (No. 102)

Part VIII of the Social Security (Minimum Standards) Convention, 1952 (No. 102) recognizes maternity benefits as one of the nine branches of social security, and that maternity benefits provide for medical care and periodical payments in respect of suspension of earnings. The Convention envisages the provision of maternity medical care (at least prenatal, confinement and postnatal care either by medical practitioners or by qualified midwives, and hospitalization where necessary) and the provision of cash benefits for at least 12 weeks (corresponding to at least 45 per cent of the former earnings of the woman worker).

The Night Work Convention, 1990 (No. 171) and the Protocol of 1990 to the Night Work (Women) Convention (Revised), 1948 do not prohibit night work for pregnant and nursing workers. Article 7 of the Convention provides instead that measures be taken to ensure that an

alternative to night work is available to women night workers before and after childbirth for a period of at least 16 weeks, and for additional periods if necessary for the health of the mother or child.

Recommendation concerning HIV and AIDS and the World of Work, 2010 (No. 200) covers all workers under all forms of arrangement and in all workplaces. The Recommendation stresses that HIV and AIDS are a workplace issue and that women's empowerment is a key factor in the global response to the disease.

Maternity protection convention 1919 (no.3)

The Maternity Protection Convention, 1919 stressed upon the basic principles of maternity protection first time. Various rights such as the right to maternity leave, the right to medical benefits, and the right to income replacement during leave were introduced. It prohibited the dismissal of a woman during her absence on maternity leave or at the time of the expiry of date in notice would expire during such absence. Employment security was the main aspect of

maternity protection convention, 1919.

Maternity Protection was the prime concern of the ILO and has always been a core of concern. The 1919 Convention was adopted by the member States at the initial International Labour Conference in 1919 and also accepted by the governments, employers and trade unions with a big response after the creation of the ILO. This convention was the result of strong support during the Women's Labour Congress in 1919. The Government of the United States of America in the general conference of International Labour Organisation at Washington on the 29th day of October 1919, adopted the convention for women's employment, before and after childbirth, including the question of maternity benefits.

Maternity protection convention, 1952

On the day of 28 June, 1952, the General Conference of International Labour Organisation adopted this convention to confirm its agenda. This convention was revised form of convention of 1919. this convention applies to women⁶ who are employed in:

- industrial undertakings;
- non industrial and agricultural occupations;
- earning wages by working at home.

Maternity protection convention, 2000(No. 183)

To promote the equality of women in workforce and to protect the health and safety of the women and children, the Maternity Protection convention, 1952 was needed to be revised. the diversity in enterprises and protection of the maternity in the law of member states were also the reasons to expand the international convention. the revision of 1952 convention in form of proposals was the fourth item on the agenda in 88th session on 30 may, 2000. the convention to be cited as Maternity Protection Convention, 2000 was adopted on 15 June, 2000 in the General Conference.

Many other steps are :

- Beijing Declaration and Platform

for Action, 1995

- World Health Assembly (WHA) resolutions
- The Innocenti Declarations on Breastfeeding and Infant and Young Child Feeding
- The Income Security Recommendation, 1944 (No. 67)
- The Medical Care Recommendation, 1944 (No. 69)

Conclusion

In spite of the various measures adopted by UN through ILO, there is again decline in the women participation in workforce revealed by the report of 2023, by world economic forum. The states are not collaborating with ILO and its convention. Though many states have jumped on the target which is a well coming and will be a achievement for ILO.

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4. BAN KI-moon in the illustrated edition of Universal Declaration of Human Rights by United Nation , .p. iv.
5. "The International Covenant on Economic Social and Cultural Rights", Ben Saul, David Kinley and Jaqueline Mowbray, 2014, pub. Oxford University Press, p. 2.
6. A women is a female person of any age, nationality, race or creed, married or unmarried as per Article 2.

'Dalit' in Historical Setting : Occurrence, Meanings and Implications

- Dr. Amardeep

Abstract: It is generally considered that from the 1970s onwards the term 'Dalit' came to be widely used in the public sphere. In that period, two Maharashtra movements' achievements were prominently noticed in the English language press - the Dalit Panther and Dalit literature. There is another aspect to the prevalence of 'Dalit' as a word in the Hindi speaking region in colonial United Provinces. It seems that the term was quite popular from the third decade of the twentieth century and it is found in the writings of the Buddhist and 'low caste' Hindi writers and government newspapers of the UP. In first half of twentieth century, the meaning of Dalit was largely considered with untouchables and low castes of India but after the Dalit Panther movement, the meaning was extended to the Scheduled Castes, neo-Buddhists, the working people, the landless and poor peasants and women which changed the implications of the term in larger context.

I

The Dalit term, especially in Maharashtra, came to be widely noticed in the English language press the Dalit Panthers¹ and Dalit literature. By substituting the word 'Black' for 'Dalit' the reader can immediately understand that this phenomenon considered itself comparable to the American Black Panthers and Black literature. Like the American movements, Dalit Panthers and the Dalit literature represented a new level of pride, militancy, and sophisticated creativity coming out of the masses. None of the conventional words - Untouchables, Scheduled Castes (SCs), Depressed Classes, Gandhi's euphemism 'Harijan' – has the same connotation² as the word Dalit that they themselves coined.

The term 'Dalit' describes a condition of being underprivileged, deprived of basic rights, referring to people primarily of 'lowly' birth and caste.³ The word itself indicates an inherent denial of theories of pollution,

karma, and asserts the existence of an unfair caste hierarchy.⁴ John C.B. Webster argues that the word 'Dalit' was used in the 1930s as a Hindi and Marathi translation of 'Depressed Classes'. In 1930, people from the Depressed Classes in Pune started publishing a newspaper called 'Dalit Bandu' (Friend of Dalits).⁵ S.M. Michael claimed that the word 'Dalit' was first used as far back as 1931 in journalistic writings⁶ but he did not mention the name of any journal. Jotirao Phule used the terms 'Mool-nivasi' or aboriginal and 'Shudra-atishudra' to define the non-Brahmans.⁷ On the other hand, Ambedkar used the terms 'Depressed Classes', 'Outcastes', and 'Lower Castes' but he never used 'Dalit' as a word to provide the identity for untouchables. In 1935, the British government used the term 'Scheduled Castes' for Depressed Classes.⁸ Later on, the Dalit Panthers revived the term and in their 1973 manifesto expanded its referents to include the SCs, neo-Buddhists, the working people, the landless and poor peasants and women. It included all those who were exploited politically, economically and in the

name of religion."⁹

The term Dalit has an interesting history in the Hindi speaking region, in especially in UP. From the third decade of the twentieth century, ample references of the term were found in private and government vocabulary, especially in the writings of untouchables, the Buddhist and 'low caste' Hindi writers and government newspapers of the UP. Swami Baudhanand Mahasthaveer,¹⁰ born in a Brahman family of Varanasi, later converted to Buddhism in 1914; and Chandrika Prasad Jigyasu¹¹, a low caste person, frequently used the term to describe untouchables and low castes. Swami Baudhanand argued that 'Dalit' described "those people who were oppressed in every sphere of life by caste Hindus and were deprived of religious, political and social rights."¹² The Arya Samaj also used the term to describe the Depressed Classes in north India in the 1920s. An all India level organization Shradhanand Dalit Udhar Sabha, an offshoot of the Arya Samaj, was founded in 1921 in Delhi. Soon its activities were extended to most of the districts of the United

Provinces, Punjab, Delhi, and Madras.¹³

The term was quite popular in government vocabulary which is reflected in a fortnightly newspaper United Provinces Review¹⁴ published from the government printing press at Allahabad. It published a special issue dealing with the education for Dalits in 1934. There was another paper called 'Dalitodaya' (Rise of Dalit) in 1934 but no information is available about its place of publication.¹⁵ The term was also popular in the writings of mill workers in Kanpur. an article entitled "Chhote Aur Bade Ka Saval" (The Question of Big and Small) written in 1938, Kashi Baba, a Kanpur mill worker, while discussing the nature of class deprivation, identified caste status as a significant element. He introduced the 'big person' as Shoshak Chand who is the oppressor and the 'small person' as Dalit Ram who is oppressed.¹⁶ There was an organization to represent the voices of the Depressed Classes 'Dalit Mazdoor Sangh' in Kanpur.¹⁷ The mill workers in Kanpur, who belonged to the Depressed Classes, founded the 'Dalit Mazdoor Sangh' on 10 March, 1934.¹⁸

In the pre-independence period, mainstream Hindi literature and media focused primarily on the 'nationalist' issues and the Congress. The movements of untouchables and low castes were usually considered as anti-

nationalist activities.¹⁹ However, they also sometimes wrote about untouchables. But they used the 'Acchut' term instead of 'Dalit' more frequently to define untouchables. That is why "Dalit" as a term and the Dalit movement remained almost absent in the mainstream Hindi media.

Conclusion : Thus, the claim for the revival of the term by Dalit Panthers in the 1970s is applicable to the western India only. The term 'Dalit' was quite popular in the Hindi-speaking belt in UP since the third decade of the twentieth century. There is no doubt that its meaning has acquired a new sense of pride after the Dalit Panthers. Earlier it symbolized the suppressed and the downtrodden sections of society only. Now intellectuals from the marginalized sections of the society described the meaning of Dalit in these words, "... Dalit is not a caste. He is a man exploited by the economic and social traditions of this country. He does not believe in God, Rebirth, Soul, Holy Books teaching separatism, Fate, and Heaven because they made him a slave. He does believe in humanism. Dalit is a symbol of change and revolution."²⁰

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"Core Analysis of Missing Forests Report in India

- Pawan Kumar

ABSTRACT

The importance of forests cannot be overstated. Forests play a vital role in maintaining the health of our planet and supporting numerous ecosystems. Trees play a critical role in photosynthesis, the process by which plants convert sunlight into chemical energy. They act as carbon sinks, absorbing greenhouse gases and mitigating climate change. Forests also provide habitat for a wide range of plant and animal species, promoting biodiversity and preserving delicate ecosystems. Moreover, forests contribute to the water cycle, regulating water flow, reducing erosion, and maintaining water quality. They also provide valuable resources such as timber, fuelwood, and medicinal plants, supporting the livelihoods of communities worldwide. Additionally, forests offer recreational opportunities, cultural significance, and contribute to the overall well-being of societies. Recognizing the importance of forests is crucial for promoting sustainable

management, conservation, and restoration efforts to ensure their continued benefits for future generations.

Keywords : Forest, I.S.F.R report, Paper Forest, Dense Forest, Open Forest, Photosynthesis, Carbon.

Research Methodology : The research methodology of this Paper is completely based on I.S.F.R Report 2021 which is released on January 13,2022 and analysis by Sunita Narain editor of Down to Earth magazine.

Introduction : Several decades ago, specifically in the mid-1980s, the National Remote Sensing Agency located in Hyderabad compiled a report on India's forest cover utilizing satellite imagery. This report compared the forest cover from 1972-75 to 1980-82, revealing a disconcerting finding: the country had been losing 1.3 million hectares (ha) of forests annually during this seven-year period. This estimation greatly exceeded the forest department's projected figures and left the nation shocked. It was the first time that a visual assessment of the state of forest

cover had been obtained from a bird's-eye view, highlighting a decline. Consequently, this revelation spurred action, instigating conservation efforts and afforestation throughout the country. As a result, the responsibility of evaluating the country's forest wealth was assigned to the Forest Survey of India (FSI) located in Dehradun, with the task of producing a comprehensive assessment every two years.¹

Such reports hold significant importance as they reflect the well-being of forests, which in turn impacts livelihoods, economic growth, and carbon sequestration, particularly for a country like India where a significant portion of the population relies on forests as their habitat. Since the initial publication of the "State of Forest Report 1987" by the FSI in 1988, there have been substantial improvements in satellite capabilities and the interpretation of forests. However, the same cannot be said about the status of the country's forest cover. Allow me to elaborate. The "India State of Forest Report 2021" (ISFR 2021) was released on January 13, 2022, and it reveals a marginal increase of 0.16 million ha

(0.2 percent) in forest cover between 2019 and 2021. Additionally, the quality of forests appears to have remained relatively stable.²

FOREST STABILITY: WHERE DOES IT LIE ?

As of 2021, India's overall forest cover reached 71.38 million hectares, accounting for approximately 22 percent of the country's total geographical area. Categorically, the very dense forests, characterized by a canopy cover of 70 percent or more, encompassed around 10 million hectares, which is roughly 3 percent of the nation's land. Moderately dense forests and open forests each covered approximately 30 million hectares, constituting about 9 percent of the land area.³

A significant observation is that a substantial portion of this forest wealth, accounting for approximately 60 percent of the total forest cover and 73 percent of the very dense forests, is concentrated in districts designated as "tribal" by the ISFR 2021 report.⁴ These districts are listed under Schedule V of the Constitution, signifying their significance as habitats

for Scheduled Tribes. These 218 districts are primarily located in the northeastern states and certain parts of central India. This highlights the unfortunate reality of the richest lands serving as the habitat for the poorest communities. It also underscores the urgent need to establish a connection between the livelihoods of these communities and the protection of forests. The untold truth reveals a disheartening reality. A staggering 25.87 million hectares of recorded forest area, which falls under the control of state government's forest departments, is inexplicably absent from the "India State of Forest Report 2021." This land is nowhere to be found within the report, leaving questions unanswered. Does this land truly exist? Has it been encroached upon? Or has it been degraded to such an extent that it can no longer be classified as forest? This is India's designated forest land—a land reserved exclusively for tree growth and forbidden for any other purpose. Shouldn't this be thoroughly examined and addressed? This is the true narrative of the state of our forests, and it is imperative that we comprehend

and rectify it. Allow me to elaborate.

A distinction must be made between the "recorded forest area" and the concept of "forest cover." According to the ISFR 2021, the recorded forest area in the country spans 77.53 million hectares, accounting for approximately 23 percent of the nation's geographic area. However, the total forest cover is reported as 71.38 million hectares. The discrepancy of over 6 million hectares may not initially appear significant, but it unveils a larger concern. This discrepancy corresponds to the missing 25.87 million hectares—an area larger than the state of Uttar Pradesh. And this is where the mystery of the vanishing forests starts to unravel.⁵

The recorded forest area is classified into various legal categories, including reserved forests, protected forests, and unclassed forests (refer to 'Overall numbers'). Over the past three decades, this recorded forest area has remained relatively constant. On the other hand, forest cover represents the actual area where forests exist. It encompasses all land areas exceeding one hectare with a tree canopy density

of over 10 percent, encompassing very dense forests, moderately dense forests, open forests, as well as scrublands (forested areas with canopy density below 10 percent) and non-forest lands that don't fall into the categories. Consequently, one would assume that the total recorded forest area under the forest department—77.53 million hectares would be accounted for in these different categories of forest cover, such as very dense, moderately dense, open, or scrub. However, this is not the case. According to the ISFR 2021, only 51.66 million hectares of the recorded forest area, which is managed by the forest department and classified as forests, actually have forest cover. In essence, we possess an assessment for only 66 percent of the recorded "forest" area, leaving the remaining portion unaccounted for. Merely in passing, almost as if unintentional, does the ISFR 2021 mention that this unaccounted land falls under the category of "recorded forest without forest cover." Astonishingly, this land is not even classified as "scrub." Although ISFR 2021 does mention that roughly 4 million hectares are classified as scrub,

it fails to clarify whether this falls within the recorded forest area or outside it. Consequently, the assessment wholly overlooks explaining the condition of land under the forest department that is excluded from forest cover. The magnitude of this missing 25.87 million hectares of forest is immense. It represents the extensive scale of forest degradation in the country. It is time to face reality and be resolute in our commitment to forest regeneration.

LAND WITHOUT FORESTS

Delving deeper into the whereabouts of these "missing" forests reveals that significant portions of land under the forest department in key forested states are included in this category. Forest-rich states like Madhya Pradesh are missing 3 million hectares, representing a difference of nearly 32 percent between recorded forest area and forest cover. In Jharkhand, the difference exceeds 50 percent. While it could be argued that this discrepancy is due to uncultivable forest land in the snow-covered regions of the high Himalayas, it cannot account for the majority of this

"missing" and deforested land. Moreover, if this land were merely "scrub" with minimal vegetation, it should have been categorized as such.

In some cases, particularly in the northeastern states of Arunachal Pradesh, Mizoram, Meghalaya, and Nagaland, ISFR 2021 reports higher forest cover within the recorded area compared to the land under the state forest department. In these states, forests are primarily under community control, which technically places them outside the realm of recorded forests.⁶

HOW 25.87 MILLION HECTARES WERE LOST.

ISFR 2021 fails to provide any explanation for this significant discrepancy, only briefly mentioning that it pertains to recorded forest without forest cover. It simply states that "most of the recorded forest area has vegetation cover on it, yet there are blanks and areas with density less than 10 percent." However, it does not explicitly state that these areas amount to 25.87 million hectares or one-third of the recorded forest area.⁷ The lack of attention given to the state of forests under the forest department is perplexing, especially considering that

the Forest Survey of India (FSI) has received digital boundaries of recorded forests from 24 states and Union Territories. Where digital boundaries were unavailable, the "greenwash" (areas shown in green on Survey of India topographical sheets) was used as a proxy for recorded forest areas. This suggests that this land is clearly identified, and it should be possible to employ remote sensing and ground surveys to assess its current condition. An analysis from the very first "State of Forest Report in 1987" reveals that the area recorded in state forest records has remained constant at 23 percent of the land over the past three decades. However, what has changed is the analysis of how much forest cover exists inside and outside this recorded forest area. Between 1987 and 2015, the forest cover amounted to 20-21 percent of the land, but it did not specify whether this was within or outside the country's forested area. In 2015, this changed when the report introduced a new category of "forest cover outside recorded forest area." Consequently, the area covered within the recorded forests decreased to 15 percent of the country's land, and the remaining forest

cover was accounted for outside this area. The overall sum remained roughly 21.6 percent of India's land.⁸ Hence, it could be argued that this "missing" forest was always missing. The satellite and ground-truthing assessment could not determine if this forest cover was located outside or inside the legally defined areas. This has now been rectified.

Conclusion.

However, the question remains unanswered. What is the current state of the forest land designated for green cover? What measures is the forest department undertaking for this one-third of its land? And if it doesn't even meet the criteria to be classified as "scrub," what is its condition?

This issue would be easier to overlook if the size of this missing forest wasn't so substantial. Dismissing almost 26 million hectares is not feasible. This is land that, if available, should be utilized for tree growth. If remote sensing technology, employed by the FSI to count.

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Dr. AMBEDKAR's PHILOSOPHY OF PRABUDDHA BHARAT

- Dr. Prem Kumar Gautam¹

Abstract

Prabuddha Bharat is a concept that envisions an enlightened India where everyone is empowered, educated, and free to pursue their goals and aspirations. The concept of Prabuddha Bharat is rooted in the principles of justice, equality, and freedom. It seeks to create a society where everyone can reach their full potential. Dr. B.R. Ambedkar had a clear vision of Prabuddha Bharat, outlined in his writings and speeches. Dr. Ambedkar said Prabuddha Bharat would be a

society based on justice, equality, and freedom. He opted for the term 'Prabuddha Bharat' for his last magazine, which he started in 1952 to bring the struggle, empathy, discrimination, and social, political, and economic injustices prevailing in the Dalits and marginalized communities at that time in India, to the public domain. This article will explore the term Prabuddha Bharat, its religious connotation, and its impact on the progress of Dalits and marginalized communities.

Keywords : Prabuddha Bharat, Constitution, Dalits, Education, Buddhism, Enlightenment.

I. Introduction

Dr. Ambedkar, a prominent figure in India's history, was not only a renowned scholar, social reformer, and academician but also a journalist who dedicated his life to liberating the outcastes and building a new, enlightened India. Frustrated with the biased and subjective outlook of newspapers and their tendency to ignore facts, Dr. Ambedkar launched his first newspaper, Mooknayak, in 1920 and continued his journalistic pursuits until

1956 with the launch of his last newspaper, Prabuddha Bharat. The "Mooknayak" (hero of the voiceless) saw their liberation in 'Prabuddha Bharat' (Enlightened or awakened India). His journalism began with becoming the voice of the voiceless through Mooknayak and ended with the dream of building an enlightened India through Prabuddha Bharat.

Despite being a chief architect of the Constitution, a former union law minister, and a top leader, Dr. Ambedkar was not confident that newspapers would treat him fairly. However, his deep understanding of the challenges faced by the Untouchables and their need for a newspaper to protect their interests inspired him to pursue journalism. His journey from Mooknayak to Prabuddha Bharat was a journey of ideas and a struggle to build a new India. Dr. Ambedkar worked tirelessly to liberate the outcastes and build a new, enlightened India, which he believed was synonymous.

Well-known scholar Gail Omvedt, who studied Ambedkar in-depth, says he dreamt of building a new India. She writes, "Dr. Ambedkar lived and

worked in the first half of the 20th century. That was when the Indian freedom struggle was in its decisive phase. But Dr. Ambedkar's struggle was for a different kind of freedom. It was the struggle for the freedom of the most distressed class of Indian society. His freedom struggle was broader and deeper than the freedom struggle that was being waged against colonial rule. He wanted to build a new nation based on enlightenment.”

II. The Concept of Prabuddha Bharat

Prabuddha Bharat is not just a slogan or a catchphrase but a vision of a new India based on equality, justice, fraternity, freedom, and democracy. Dr. Ambedkar believed India could only achieve true independence if it overcame social and economic inequalities and established a society based on these values.

The roots of Prabuddha Bharat can be traced back to India's ancient past, where great sages and philosophers like Buddha and Mahavira preached the virtues of compassion, non-violence, and social equality. Dr. Ambedkar drew inspiration from these traditions and

combined them with modern political and economic theories to create a comprehensive vision of a new India.

The concept of Prabuddha Bharat is not limited to the economic or political realm. It is the idea of empowerment. It also seeks to empower the underprivileged by giving them a voice in decision-making and protecting their rights.

III. Buddhism and the Concept of Enlightenment

Buddhism is a scientific religion and philosophy that originated in ancient India and is based on the teachings of the Buddha, also known as Siddhartha Gautam. The core of Buddhist teachings revolves around the concept of enlightenment, which is the ultimate goal of Buddhist practice. In Buddhism, enlightenment is called "Bodhi." It refers to the complete and perfect awakening, where the individual has gained insight into the nature of reality and has been liberated from the cycle of suffering and rebirth.

IV. Dr. Ambedkar's Contribution to Prabuddha Bharat

Dr. B.R. Ambedkar made significant contributions to the vision of

Prabuddha Bharat. His contributions included his ideas, leadership, and activism, which focused on creating a society based on justice, equality, and freedom. His most significant contribution to Prabuddha Bharat was drafting the Constitution of India. As the chairman of the drafting committee, Dr. Ambedkar played a critical role in ensuring that the Constitution was based on the principles of justice, equality, and freedom.

He was a champion of the Dalit community and worked tirelessly to eliminate caste discrimination. He believed that the caste system was the biggest obstacle to achieving Prabuddha Bharat and worked to create awareness about the evils of the caste system. Dr. Ambedkar believed education was the key to achieving Prabuddha Bharat. Dr. Ambedkar held that knowledge is power in every field of life. He said the scheduled castes will not attain their goal of freedom and liberty until they drink deep of all knowledge.

Dr. Ambedkar was a strong advocate for women's rights and worked to ensure women had access to

education and employment opportunities. Dr. Ambedkar believed that economic and social justice was essential for achieving Prabuddha Bharat. He emphasized eliminating poverty and providing access to primary healthcare, housing, and clean water.

However, Dr. Ambedkar's philosophy of Prabuddha Bharat has not been without its critiques and challenges. Mainstream political and intellectual circles have often dismissed his ideas as radical or unrealistic. Moreover, some Dalit and marginalized communities have criticized Dr. Ambedkar for not doing enough to address their specific concerns and issues. Nonetheless, his ideas continue to resonate with a significant section of Indian society, particularly those who have suffered from social and economic inequality and discrimination.

V. Conclusion

Dr. Ambedkar's philosophy of Prabuddha Bharat offers a compelling vision for a just and equitable society in India. His ideas on social justice, democracy, and human rights, among other issues, continue to inspire people

today. He was of the view that the state should protect the interests of every citizen without discriminating against them on the basis of caste or religion. For him, the Constitution is the supreme law of the land. Legislature, executive, judiciary, and media come under Constitutional Morality.

Through "Prabudha Bharat," Dr. Ambedkar aimed to create awareness among the masses about the plight of marginalized communities in India and provide a platform for their voices to be heard. In the magazine, he published articles and essays written by other social reformers and intellectuals who shared his vision of a just and equal society. He says that although Prabudh means "Enlightened," it also has religious connotations as it has the name of Buddha in it. Budha doesn't denote a person; it denotes 'knowledge,' which has the capability to transform knowledge into 'wisdom.'

He wanted every child to get an education. Education doesn't mean he/she can read and write but includes scientific thinking based on own research and understanding. It gives the power to make the right decisions. For

that purpose, he started these newspapers and magazines and tried to develop the habit of reading among the Dalits and marginalized communities.

His efforts play a pivotal role in the socioeconomic development of Dalits and marginalized communities. More and more children from the Dalit communities are taking education in schools, and some of them have made significant contributions to the movement of Dr. Ambedkar.

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"Quasi development model of Social Justice : A case of the backward caste development corporations in Maharashtra"

- Dr. Manik Sonawane

Abstract :

Social and economic development of deprived and vulnerable groups has become major burden before Indian Government. The overall progress and prosperity seems to be decline in the era of globalization and liberalization. As a result, social inequality and disparities became burning issue in India; it becomes difficult to interpret social justice. Considering all these problems and present status, this paper deals with the brought special provisions for deprived sections and lower castes of the society.

In this paper, tried to show that how government policies are not sufficient to rich development goals of deprived section of the society. Even after 75 years of the independence while government taking about India shining, while we targeting five trillion economy, huge deprived population and venerable groups like Scheduled castes and Scheduled Tribes, Women and Child, Labors engaged in unorganized sector such as sugar cutting worker, daily wedges workers etc. are struggling for development. Today's development model lost human face and sustainable development.

Key words : Social justice, Social inequities, deprived section, Sustainable Development, Scheduled Caste, Scheduled Tribes etc.

Introduction :

The concept of social justice is related to understanding the outline of social existence. In his "The Theory of Justice" John Rowels propounds that social justice is concerned with the distribution of benefits. Social justice provides the pattern for a just and right distribution system. The book which was published in 1971 by John Rowels is supposed to be a mile stone in political theory. The first principle in social justice according to him is equality to all. In this context, if we think about existing social equality which has been undermined by the religious, caste, Sub-Caste and Varna differences. The social sections, which have been left weaker and economically exploited due to the inhuman practices, must be extended help and concessions for their empowerment. The social justice consists in the greater importance given to the social interests rather than the individual interests. The social justice thought consists in the active programme for bringing the haves and the have-nots at par. Providing a sense of security and opportunity to the weaker sections of the society and helping them to acquire health, education and social service and other facilities offered under the social justice process. The objectives of today's development and uplift programme are made to answer social issues and problems of weaker sections and boosting

them in to process to empowerment.

Constitution of India favoring the establishment of social justice and the programm organized and implemented for the comprehensive development of the Dalits, Adivashis and other exploited weaker sections by the Government and accepts many reformations also taken several decisions and decided to publish the social justice index on the birth anniversary of Rajarshi Shahu Maharaja, on 26th July, which happens to be the social justice day also. In addition to this the Government desires to awaken the masses to its efforts taken for welfare programmes. The Government has initiated a special drive for the programmes in the interests of the backward community, the handicapped, the old, the dependent women and the children. There are programmes to expel the social and economic differences among the backward castes and tribes. The Government has decided to publish the progress, development and evaluation of the programmes in maintaining social justice in the 'Social Justice Index' on every 26th July.

Development Model :

The Government provides training to the youngsters and making them self reliant, also provides various Fellowships from its autonomous Institutions like BARTI, TRTI, MAHA JYOTI, and SARTHI for higher education like Ph. D, MPSC, and UPSC. Also Provide Training and financial assistance to its benifisries from its Dr Babasaheb Ambedkar Backward Class Development Corporations, Lokashahir AnnaBhau Sathe Development Corporations, Mahatama Jytiba Phule

Development Corporations, Anaasaheb Patil Development Corporations, and Women Development Corporation etc.

The present conditions seem very disappointing, if considered from the points of view of the social, economic and political changes. The governance is weak, since the employees at all levels and leaders are corrupt and depraved. The caste and communal forces are getting destructively stronger. The sense of materialism is gaining currency in almost all people, especially among the educated ones. A majority of the people are indifferent towards social development. The weaker sections and women in the society are under affliction. Social transformation in Indian context is ridding socio-economic differences among the people and elevating the standard of life of common people.

The problem of unemployment has become quite serious in the nation. In order to decrease the unemployment, the youth have to become self-reliance through business enterprises. The coordinated efforts of the Government machinery and the society are the need of the hour. The qualitative development is equal to sufficient increase in national and per capita production; it's just and fair distribution, eradication of poverty, employment generation, dissemination of health and education, assurance of supplying the essential commodities, elevation in living standards, etc. After 2014 Modi government started several new policies namely Mudra Loan, Stand up India and Start up India etc. But after five years later these programme has not shown positive

sign of development. Due to the Money Back Guarantee and repayment issue banks are not helping new entrepreneurs, and demanding two garreteers in case of repayment issue arises. And many new entrepreneurs has not a previous background so, they are not able to take the benefits of such a loan facility.

Day by day India becomes a stable and growth economy, GDP, and Nifty is going upside showing best performance, but unfortunately employability ratio is going down side. It means there is an issue in the process of developmental, there are some issues in the distribution system, which is yet to reach grass root. Dalits, Tribes and Women are still striving to enjoy the fruits of developing India, democratic India. It may be illiteracy, unemployment, burden of customs and traditions, population, caste system etc. If we consider the present situation of the process of development in India, it is not favorable to establishing social justice; on the contrary it has been responsible for an increase in inequality.

It is a fact that politicians concentrated on the short-term but beneficent programmes. Thus, the long-term and sustained developmental programmes got ignored, like public health, housing, educational facilities and opportunities of wages have been vital needs of life. For the fulfillment of these needs well-planned and enduring efforts are quite necessary. The questions of housing, source of livelihood, drinking water, etc must be answered. The money allocated for the implementation of the fundamental needs must be spent in a planned manner. India, however,

doesn't have uniform judicial and tradition of equalities. Its realization is considered to be vital." According to the concept of welfare state the social welfare department implements various programme for the members of the SC, ST, DTNT, OBC, and other deprived sections. Under the principle of socialist democracy the development of the lowest of the low in the society and reduction of the centralization of money for bridging the financial gap. It is a fact that these programmes are sound on paper, however, they tend to change in the process of their implementation.

Challenges before Social Justice :

The main hurdles in the way of Indian developmental process are the caste system, illiteracy, unemployment, burden of customs and traditions etc. To overcome this problem India Government included the concept of comprehensive development in its planning and started to implement supporting projects and programs of inclusive growth and comprehensive development of the every section of the society. In this view Government always tried to draw welfare programmes intended for the removal of financial hurdles in the way of social development. Thus, at the National level the Government set up the National Scheduled Castes Finance and Development Corporation in February 1989 according to Article 5th of the Company Act 1956, with a view to a firm implementation of the developmental process and their due reflection in the budget for the comprehensive development of the miserable people belonging to Scheduled Castes who live below poverty line. There are 36 branches of the

Corporation spread across India.

The Corporation is meant for empowering the weaker sections through financial assistance, training, and other programmes. For the development of every weaker and backward section of the society state-wise, group-wise and caste-wise separate corporations have been constituted, which work collaboratively with the National Scheduled Castes Finance and Development Corporation. With the objective of to bringing the weaker sections into the mainstream, making them available job opportunities, guiding them into business establishment & its growth, funding their educational pursuits, winning them social and economic justice and providing them with capital. In this way the Government is committed to see the overall development of all sections of society. The Government of India and the state government have 49:51 shares in the capital investment of these corporations. Various administrative departments and corporations implement the financial assistance programmes for the development of the members of the scheduled castes below poverty line.

Conclusion :

Social justice is related with financial development and economic equality also. Instead of enabling social equality and justice, there seems to be a reign of social differences in India. It means the efforts of relating developmental process with creation of social justice have been a failure. The development without social justice can't be called justice at all. The developmental programmes must be

reviewed in the interests of social equality and social justice. Today the coexistence of growth and equality is considered to be of the greatest importance. Policies are decided on this demand, but it is an undeniable fact that the rift of inequality is getting wider and wider, at the same time developmental programmes are getting implemented.

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• हम लड़ रहे हैं •

हम लड़ रहे हैं
असमानता के विरुद्ध
बंदूकों से नहीं
मगर, कलम और कागज से

हम लड़ रहे हैं
अपनी जमीन के लिए
जो बसायी थी अपने पुरखों ने
शख्त महेनत से
जो छिन ली है सेठ और साहूकारों ने

हम लड़ रहे हैं
इन्सानियत के वजूद के लिए
वे फँसा रहे हैं हमें
गुलामी की जंजीरों में

हम लड़ रहे हैं
रोटी, कपड़ा और मकान के लिए
वे उलझाते हैं हमें
हिन्दू, मुस्लिम और पाकिस्तान में

हम लड़ रहे हैं
शिक्षा के अधिकारों के लिए
वे उलझाते हैं हमें
धर्मशास्त्र के भ्रमजाल में
ताकि सुशिक्षित न कर सकें
कल आने वाली नयी पीढ़ी को

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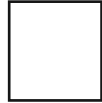
भारत की पहली महिला शिक्षिका
क्रांति ज्योति सावित्री बाई फुले
की जयंती के अवसर (03 जनवरी) पर
शत् शत् नमन ।



पंजीयन संख्या
RNI No. MPHIN/2002/9510

डाक पंजीकृत क्रमांक मालवा डिवीजन/204/2024-2026 उज्जैन (म.प्र.)

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प्रकाशक, मुद्रक पिंकी सत्यप्रेमी ने भारती दलित साहित्य अकादमी की ओर से
मालवा ग्राफिक्स, 29, वररुचि मार्ग, गुरुद्वारे के सामने, फ्रीगंज, उज्जैन फोन : 0734-4000030 से मुद्रित एवं
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