



डॉ. लजपतराय सांचे  
राजकीय विचार

पुस्तकालय, पुणे

लाला लजपतराय चांचे  
राजकीय विचार

प्रा.डॉ. पुरूषोत्तम रामराव वायाळ  
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**MGEW SOCIETY'S  
CENTRE FOR HUMANITIES AND CULTURAL STUDIES  
KALYAN (MAHARASHTRA)**

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9.

## Mahatma Gandhi and Human Rights

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Lal Bahadur Shastri Senior College, Partur, Dist. Jalna

### Introduction:

India is a country with largest population in context of area across the world which says about 130 cr people. It is the largest parliamentary democracy which is governed under the largest written constitution of the world. If we analyze the jest of the preamble of Indian constitution then we will get the proportion of protection of human rights more as compare to other tools of governance. In past centuries that is before thousands of years the emergence of human rights was born in the Cyrus cylinder which again was observed and followed by the roman concept of natural law. British crown has also played remarkable part in the contribution of human rights. But in 1931 the world observed the impeccable infringement of human rights with death of approximately 90 million lives. World had never experienced highly intensified extenuation of human rights.

According to united nation there are total 30 rights which are unanimously called human rights. Which is world's most widely accepted document on the particular subject. But it was a long time in coming.

At just in 200 BC there were no human rights. If you are in with the right crowd you were safe, if u weren't then you were not. But then a guy named Cyrus the great in 539 BC decided to change all that after conquering Babylon. He did something completely revolutionary. He announced that all slaves were free to go, he also said that people had the freedom to choose their religion no matter what crowd they were a part of. They documented his words on a clay tabel known as the Cyrus cylinder (539 BC). And just like that human rights were born. The idea spread quickly to Greece, India and Romans in 272 BC and 277 BC respectively.

### The notion of Human Rights in modern Indian context:

The fundamental idea of human rights is that each individual of us no matter what or who we are or where are we born, is entitled of the same rights and freedoms.

Rights have been conceptualized not as claims recognized by the state but as political affirmations pursued through struggles. This is not to say that rights need no sanction of the state. It is to assert that even if they do not have the state sanction they are rights because they are accepted by the current stage of the human civilization as basic conditions deserved for every human being. The struggle for rights seeks state recognition but pursues it in society and culture to further realize it in practice. This is indeed how it was in the colonial period and in the 50 years after national independence. But this way of looking at it brings human rights closer to the notion of natural or moral rights. Or, is it, in the Gandhian perspective,

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## IDEAS OF MAHATMA GANDHI IN ENSURING DEMOCRACY IN INDIA

Dr. Purushottam Woyal

Department of Political Science,  
Lal Bahadur Shastri Senior College, Partur, Dist. Jalna

Democracy is a form of Government which is very popular and is also considered as one of the most effective forms of governance whereas the Gandhian ideology States a stateless democracy in which there is a Federation of Satyagraha village communities functioning on the basis of voluntary cooperation and dignified and peaceful coexistence. When we see this ideology of Gandhian in the present scenario of India then we observe that in the present day democracy there is a great deal of centralisation and inequality due to which there is interruption in the formation of Uniform Civil Code and also the Gandhian ideology does not fit in the present scenario of the nation because of the unequal distribution of wealth, property, education, opportunities, inequality etc.

The Gandhian ideas were a peculiar type of proletarian socialism combined with non-violent democracy by bringing about refinement of the average men's nature to the demands of the social service he believed unrealizable idea that is the internal democracy based on specific utter discipline but democracy cannot make fool people a wise man necessarily. The constructive idea of him for having a democracy in the first purified form in India has not been so successful due to the fight for materialistic things, and social status. Every man on this earth is his own master but at the same time has some internal values, which may be harmful for the society.

It is clear that even being an astute anarchist and proponent of Ahimsa-based stateless society to the world, Mahatma Gandhi was himself not sure of transformation of his ideas into a reality. Simultaneously, creating an atmosphere of such morality and ethics on the basis of which everybody could develop in him a high degree of intellect never seemed an easy task to him. Democracy being a manmade institution and therefore likely to be misused, if works to the maximum possible extent on the basis of Ahimsa, it can prepare people to self-control, self-dependency and mutual cooperation.

In Gandhi's own words, "There is no human institution but has its dangers. The greater the institution the greater the chances of abuse. Democracy is a great institution and therefore it is liable to be greatly abused. The remedy, therefore, is not avoidance of democracy but reduction of possibility of abuse to a minimum." After the partition in India, we have observed that the divide and rule policy is still in existence because of socio cultural differences and the biggest impact of religion.

Mahatma Gandhi, instead of denying democracy, wished its constant development on the basis of high human values including morality so that it could pave the way for a stateless society at the global level. He in one way or the other considered democracy to be essential as the first phase for transforming more or less his dream of stateless system into the reality. He wished the beginning of this work from India, and also desired India to become ideal for the whole world in this regard.

To quote the Mahatma Gandhi, "The spirit of democracy is not a mechanical thing to be adjusted by abolition of forms. It requires change of heart."

Particularly, in a democratic country like India the importance and inevitability of social justice cannot be minimized. It is especially for the reason that social justice is one of the main problems of India. Hundreds of thousands of people are still in want of social justice. Consequently, they suffer in political, economic and intellectual spheres. Hence, Mahatma Gandhi laid a great stress on decentralization of power so that participation of each and everyone in political and economic fields could ascertain

### The Relevance of Gandhian Satyagraha in 21st century

Mahatma Gandhi was unique in this modern world to advocate non-violent methods for solving social, economic, political and religious problems. It is in this context that we have to examine the efficacy of Satyagraha- a non-violent technique that Gandhiji

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## 21.

**Dr. Babasaheb Ambedkar: Political Thoughts****Dr. Purushottam R. Woyal**Department of Political Science,  
Lal Bahadur Shastri Senior College, Partur, Dist. Jalna

**Introduction :** Ambedkar grew increasingly critical of mainstream Indian political parties for their failure to address the inequities of the caste system. He criticized the Indian National Congress and its leader Mohandas K. Gandhi, whom he accused of reducing the untouchable community to objects of pity. Ambedkar was also dissatisfied with the failures of British rule, and advocated a political identity for untouchables separate from both the Congress and the British. At a Depressed Classes Conference on August 8, 1930, Ambedkar outlined his political vision, insisting that the safety of the Depressed Classes hinged on their being independent of the Government of India. In August 1932, the British Government's passed the Communal Award which granted separate electorates to minority communities, including Muslims, Sikhs, and the Dalit. To oppose this decision Gandhi then began a fast-unto-death while imprisoned in the Yeravada Central Jail of Pune in 1932. Exhorting orthodox Hindu society to eliminate discrimination and untouchability, Gandhi asked for the political and social unity of Hindus. Gandhi's fast provoked great public support across India and orthodox Hindu leaders, Congress politicians and activists such as Madan Mohan Malaviya and Pawlankar Baloo organized joint meetings with Ambedkar and his supporters at Yeravada. Fearing a communal reprisal and killings of untouchables in the event of Gandhi's death, Ambedkar agreed to drop the demand for separate electorates, and settled for a reservation of a specific number of seats. The agreement was known as the Poona Pact. Ambedkar was later to criticize Gandhi's fast as a gimmick to deny political rights to the untouchables. Ambedkar rose as the political icon. His life is a classic and most inspiring example of what a man can achieve by hard work, knowledge, and clear cut priorities. He had to struggle and work hard, but he managed to succeed everywhere. He gave a required boost to Dalit movement to move forward at right time. He played a significant role in national politics and as the Chairman of drafting Committee of Indian Constitution. However, it is unfortunate that that his followers of present day have misunderstood Ambedkar. Ambedkarites seems to have been proved shallow in understanding his aim for social transformation with SC's being the base and about the

realities of the India of twenty-first century – a massive shift has already taken place in favor of Dalits all over India.

India's constitution and Dr BR Ambedkar

Despite his increasing unpopularity, controversial views, and intense criticism of Gandhi and the Congress, Ambedkar was by reputation an exemplary jurist and scholar. Upon India's independence on August 15, 1947, the new Congress-led government invited Ambedkar to serve as the nation's first law minister, which he accepted. On August 29, Ambedkar was appointed chairman of the Constitution Drafting Committee, charged by the Assembly to write free India's new Constitution. Ambedkar won great praise from his colleagues and contemporary observers for his drafting work. Ambedkar's study of sangha practice among early Buddhists and his extensive reading in Buddhist scriptures played a significant role in this work. Sangha practice incorporated voting by ballot, rules of debate and precedence and the use of agendas, committees and proposals to conduct business. Sangha practice itself was modeled on the oligarchic system of governance followed by the tribal republics of ancient India like the Shakyas and the Licchavis. As a result, even though Ambedkar used Western models to give his Constitution shape, its spirit was Indian with tribal influences.

The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability and the outlawing of all forms of discrimination.<sup>[7]</sup> Ambedkar argued for extensive economic and social rights for women, and also won the Assembly's support for introducing a system of reservation of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes, a system similar to affirmative action. India's lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India's depressed classes through this measure, which had been originally envisioned as temporary and on an as needed basis. The Constitution was adopted on November 26, 1949 by the Constituent Assembly. A

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*SPECIAL ISSUE*

ON

**MAHATMA GANDHI**  
**IN THE CHANGING TIMES**

(BOOK 3)

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राज्यशास्त्र विभाग,

लाल बहादूर शास्त्री महाविद्यालय, परतूर, जि. जालना

महात्मा गांधी का जो कोई दस्तु है ही नहीं, और न मैं  
 उनके कर्मों को छोड़ना चाहता हूँ। मेरा यह  
 विश्वास है कि मैंने किसी नये सिद्धांत या शिक्षा का  
 प्रस्ताव नहीं किया है। मैंने तो जो शाश्वत सत्य हैं उनको  
 अपने जीवन के जीवन पर और प्रतिदिन के प्रश्नों पर  
 लागू करने के लिए घटाने का ही प्रयास किया है। अतएव  
 मैंने जो कोई छोड़ने का सवाल ही नहीं किया है। उन महान विधि-निर्माता-स्मृतिकार- के और  
 मैंने जो कोई तुलना ही नहीं करती। जो मत मैंने  
 "सत्यमेव जयते" और जिन निर्णयों पर मैं पहुंचा हूँ, वे भी  
 अंतिम नहीं हैं। हो सकता है मैं कल ही उन्हें बदल दूँ।"

- गांधी

महात्मा गांधी ने सब के मानस पटल पर तुरन्त एक  
 चिह्न छोड़ा, बिना आडम्बर के एक छवि की  
 जो हमें हमारे राष्ट्रपिता कहलाने वाले  
 महात्मा गांधी ने इतनी शक्ति थी कि आज भी उनके  
 विचारों का प्रभाव है। वे एक युग निर्माता थे।  
 उनके कर्मों एवं कर्म से जनता को आकर्षित करने की  
 शक्ति थी। इन्होंने आश्चर्य की बात नहीं कि कई  
 साहित्यकारों को उनसे प्रेरित हुए। साहित्यकारों के रचनाओं  
 में महात्मा गांधी का प्रतिबिम्ब हम पा सकते हैं, देख  
 लें।

महात्मा गांधी का दृष्टिकोण बहुत व्यापक था। उनके  
 विचारों में न केवल आवश्यकताओं की पूर्ति करती है।  
 बल्कि वे न केवल अर्थ राजनीतिक स्वतंत्रता मात्र

नहीं बल्कि सामाजिक, आर्थिक, सांस्कृतिक और वैचारिक  
 स्वतंत्रता भी है। गांधी जी ने अहिंसा, असहयोग और  
 सत्याग्रह को संचालित कर राष्ट्रीय आन्दोलन को  
 सार्वदेशिक बनाया। गांधीजी की दृष्टि में धर्महीन राजनीति  
 आत्माविहीन शरीर है। हरिजनोद्धार, अस्पृश्यता निवारण,  
 महिला कल्याण एवं मद्यनिषेध महात्मा गांधी के जनान्दोलन  
 के मुख्य अंग थे। आज महात्मा गांधी का नाम  
 अन्तर्राष्ट्रीय स्तर पर आदर से लिया जाता है। गांधी दर्शन  
 साथ और अहिंसा पर आधारित है। गांधी के दर्शन का  
 मूल्य विश्वबन्धुत्व, सहिष्णुता, राष्ट्रप्रेम, मानवप्रेम में सिमटा  
 हुआ है। गांधी की सोच, गांधी की जीवन शैली और गांधी  
 की कार्य प्रणाली ही समवेत नाम गांधीवाद है। अध्ययन की  
 सुविधा के लिए गांधीवाद को आध्यत्मिक, सामाजिक और  
 राजनीतिक विचारधारा में विभाजित किया जाता है।

'महात्मा गांधी तत्वशास्त्र एवं राजनीति दर्शन के  
 क्षेत्रों में रीतिबद्ध तथा शास्त्रीय ढंग से चिन्तन करने वाले  
 व्यक्ति नहीं थे, बल्कि वे एक अनुप्रेरक शिक्षक और संदेश  
 वाहक थे।' वास्तव में 'गांधी जी का चिंतन कर्म के  
 दर्शन के माध्यम से, उद्देश्यों और साधनों में समन्वय  
 स्थापित करने का प्रयत्न करता है।'<sup>2</sup>

महात्मा जी सच्चे अर्थों में धरती पुत्र थे। 'वे  
 आज भी उतने ही प्रासंगिक एवं अनुकरणीय हैं, जितने  
 अपने वक्त में थे। उनका बचपन, उनके सामाजिक एवं  
 राजनीतिक विचार, सर्वोदय, खादी, ग्रामोद्योग, महिला  
 शिक्षा, अस्पृश्यता निवारण, स्वावलम्बन, पर्यावरण संरक्षण,  
 तथा अन्य सामाजिक चेतना के विषय वर्तमान में शोध एवं  
 शिक्षा के प्रमुख क्षेत्र हैं। वे और भी अधिक प्रासंगिक हो