

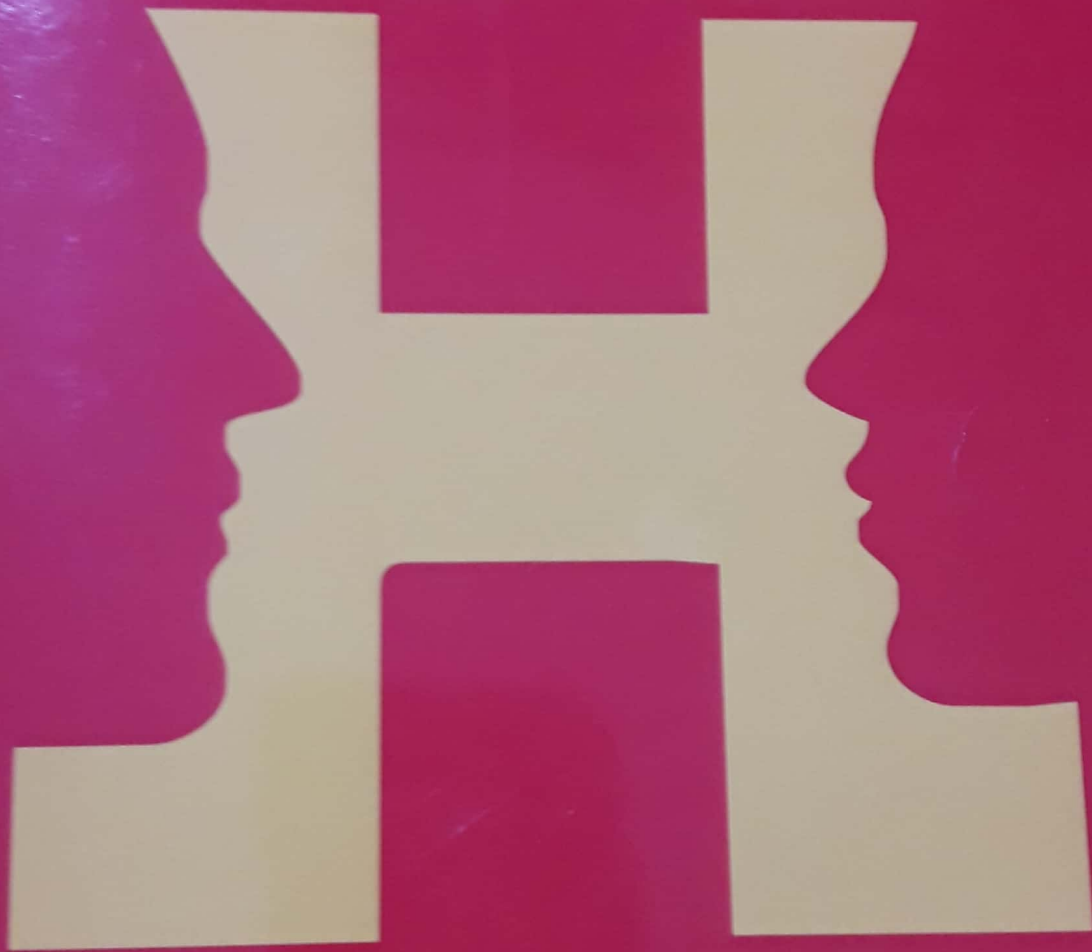
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Contents

1. Spation-Temporal Changes in Agriculture Landuse Efficiency of Latur District: A Geographical Study	Dr. Jaideep R. Solunke	05
2. Psychology in Physical Education and Sports	Dr.Saudagar Faruk Gafur	07
3. 'Indian Democracy & Good Governance'	Dr. Ulgade Laxman K.	11
4. Physical Exercise and Wellness for Promotion of Healthy Life	Shyam A.Naiknaware	13
5. Government & Development Strategy for Elaborating	Dr Faruqui Mohd. Q.	15
6. Violence to Women in the Plays of Vijay Tendulkar	Dr. Anant V. Jadhav	20
7. Kinesiological Principles Involved in Table Tennis a	Dr.Bhima H. Mane	22
8. Political Parties & Power Possession Strategy for Power Existence	Shaikh Gafoor Ahmed	24
9. Theatre Games and its Importance: A Study	Dr.Chandrashekhar Kanase	27
10. Significance of Studying Postcolonial Literature	Kailash A. Atkare	29
11. लोकनाट्य : कल और आज	डॉ.एम.बी.धोंडगे	32
12. पुस्तकालयोर्मे सुचना विज्ञान की अनिवार्यता एवम् अनुप्रयोग का अध्ययन	श्री. डी.बी.मस्के	39
13. महाराष्ट्रातील संत चळवळीचे सामाजिक योगदान	आहिरे रवींद्र महारु	41
14. भारतातील महाविद्यालयीन शिक्षणाची सद्यास्थिती व विस्ताराचा समाजशास्त्रीय	डॉ. श्रीमती पि.एस.पवार देशमुख स्वाती सज्जनराव	43
15. डिजिटल लायब्ररी युगात ग्रंथालयातील बदलणारी भूमिका	माधव गोरख घोडके	45
16. पेशवेकालीन स्वराज्याच्या प्रशासकीय व्यवस्थेचा अभ्यास	डॉ. व्यंकट विळेगावे	47
17. ब्रिटिशकालीन प्रशासकिय व्यवस्थेचा महाराष्ट्रातील राजकिय, आर्थिक आणि सामजिक परिस्थितीवर झालेल्या परिणामांचा अभ्यास	डॉ. अशोक ल. गोरे	49
18. मुलींची शैक्षणिक गळती : एक अभ्यास	माने उषा यशवंतराव	51
19. महाराष्ट्रातील पाटबंधारे प्रकल्पांच्या प्रगतीचा अभ्यास	डॉ. के.के.पाटील	54
20. वस्तु व सेवा कराचा भारतीय अर्थव्यवस्थेवरील परिणाम	पाटील चारुशिला विजयराव	54
21. 1960 नंतर दलित कवितेची पार्श्वभूमी व स्वरूप	डॉ.साबळे बालाजी आनंदा रामेश्वर जनार्धन चाटे	56
22. महिला खेळाडुवर होणारे अन्याय व अत्याचार: एक अभ्यास	डॉ. विठ्ठल रामकिसन भोसले	63
23. वैदिककालीन शैक्षणिक पद्धती आणि वैशिष्ट्यांचे ऐतिहासीक अध्यायन	डॉ. गणपत विष्णु गट्टी	65
24. बीड जिल्ह्यातील 'विहीरी'या जलसिंचन स्रोताचा भौगोलीक अभ्यास	झिजुंडे दयानंद वामनराव	67
25. भारतीय राज्यघटनेतील महत्वपूर्ण घटनादुरुस्त्यांचा राजकिय अभ्यास	तुकाराम दत्तात्रय गोंदकर	69
26. परभणी जिल्ह्यातील राजकिय परिस्थिती व निवडणुक विश्लेषणाचा राजकिय अभ्यास	कदम विनोद गणेशराव	71
27. भारत- चीन संबधावर चीनी क्षेपणास्त्राच्या अधुनिकीकरणाचा पडलेला प्रभाव : एक अभ्यास	जी.एन.सोनवणे	73
28. संत गाडगेबाबांच्या सामाजिक विचाराची प्रासंगिकता	शशीकांत दत्तोपंत परळकर	75
29. भारतातील अन्नसुरक्षा व्यवस्थेचा मूल्यमापनात्मक अभ्यास	डॉ. टी.जी. सिराळ	78
30. स्वातंत्र्यपूर्व काळातील महसुल प्रशासनाचा आणि कृषी धोरणाचा प्रशासकीय अभ्यास		

5.

Government & Development Strategy for Elaborating the Power Possession**Dr Faruqui Mohammed Quayyum**

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Introduction: -There is much disagreement concerning the legitimacy of each one of the activities modern states engage in, raising the suspicion in each case that they are merely the misguided efforts of some or the thievery of others. Many argue, for example, that there is not enough redistribution of wealth in society or there is too much inequality and that as a consequence the protection of private property is in effect the protection of a privileged class of persons. Others argue that there is *too much* redistribution and that the government that carries out these activities is engaged in simple thievery no matter how fine sounding its rhetoric may be. A theory of distributive justice attempts to elaborate and defend principles by which we can adjudicate these issues by determining the correct answers to the general question of what justice requires regarding the distribution of wealth.

Finally, the focus of political philosophy has expanded in the last thirty years beyond its initial focus on the assessment of the nation-state to include questions about the nature of global justice and the place of the nation-state in the larger global order. Some have argued that the principles that were thought to apply to individual political societies in fact apply to the world as a whole. Why, these thinkers ask, should we focus on issues of poverty only in our own societies? Why shouldn't we be even more concerned with global poverty, which is often much more serious? These cosmopolitan views are criticized by those who think that there is still an important place for the modern state in our moral appraisals of political power.

However, when one does turn to the specification and justification of normative principles for a society, one paradigm has dominated the landscape in many ways, at least since the seventeenth century in Europe and continuing to the present day, and that is the paradigm of *liberalism*. There are many forms of liberalism and several fundamental components to it, but the domination of this framework for normative political principles in recent decades is notable and indeed is even taken for granted by liberalism's several critics. It is fitting, then, that this paradigm be represented in full force, including many of the central issues raised about and within it in recent work in political philosophy.

Objectives:-

- To ask of any social science that it illuminates the real-world subject.
- To assume that the major powers would bandwagon with the USA.
- To solve problem peacefully, rather than attempt to balance American power.

- To consider the case for a global investment agreement.
- To elaborate the concept of Progressing and effective "leadership".
- To bring about a fundamental change, change not only of the external world, but also of internal processes.

Hypothesis:-

- Across the social sciences, ideas are increasingly recognized as major factors in politics.
- One could go so far as to say, as we do in this work, that ideas are a primary source of political behavior.
- Our contention here is that ideas shape how we understand political problems.
- People can hold impossibly reconcilable beliefs, and these can outline different strategies to guide their lives.
- The lesson is that the most fruitful discoveries are made when scholars seek out and incorporate the insights of those working in other fields.
- Intellectual tools to judge intelligently contemporary arguments concerning the problems and achievements of development policy in developing countries.
- The ability to relate theories of development to contemporary policy issues.

Development theory and practice:-

Responding to a growing understanding of the complexity of development, various approaches evolved from the 1950s. Initially, modernization theory, a specific way of thinking about development, gained credence with many Western governments, international financial institutions (IFIs), and analysts. The common starting point was a widespread – if as it turned out, somewhat simplistic – assumption that problems of poverty and human development would be solved by adequate investments in physical capital and infrastructure. However, despite the injection of huge quantities of foreign aid in many developing countries, many did not see much in the way of development.¹⁾

But democratic systems cannot continue to work in the absence of what Evans (1995) terms the 'embedded autonomy' of business and industry, of regional or local government, of the mass media or of political parties. Minimum requirements for these would appear to be: a written constitution, multi-party democracy, free and fair elections under a generally accepted system of allocation and legal guarantees of the freedom of speech and of the press, broadly construed. The importance of an

independent system of audit of state expenditure, too, should not be overlooked

Political instability and implications for investment:-

Institutionally, therefore, a stable democracy requires predictably periodic elections, a fair electoral system and a limited number of broadly-based political parties through which leaders can be recruited and trained. However the effect of political instability is negative and this has implications for investment. Unstable governments that behave unpredictably frighten off investment; hence if they wish to develop, they have little alternative but to use the resources of the state. Investors are notoriously chary of political instability, and rightly so, since rates of return have to be very high indeed to outweigh a possible total loss of capital invested. For this reason, in the past many business people have chosen to do business with authoritarian regimes, because they wrongly believed that those regimes were stable.

Of course the problem with authoritarian government is that, lacking legitimacy, it cannot provide for a successful political succession; this can be guaranteed only by a constitutional order that facilitates an orderly succession of democratic governments. And in recent years there have been some high-profile challenges to the legitimacy of foreign investment under authoritarian regimes, as, for example, with Shell in the Ogoni lands in Nigeria and the deal by which an Australian company obtained permission to drill in the Timor Gap while East Timor was illegitimately occupied by Indonesia. So the realisation has gradually dawned that, although authoritarian regimes may last a long time, they are dynamically unstable and may collapse unexpectedly.2)

Unable to assume the integrity of polity:-

Degrade, and betray their principles and their people. Unable to assume the integrity of her polity, she interrogates legitimacy as well, highlighting processes of exclusion and conquest in the constitution, consolidation, defense, and perpetuation of political order. At the same time, she possesses a heightened sense of political order's precious fragility and the devastation wrought by its collapse. As a catalyst for theory, exile can induce myopia as well as insight. The asylum-seekers and refugees who populate introductory courses in political theory aptly illustrate both tendencies. Machiavelli, banished from Florence, exchanges civic pride for Italian patriotism, and he becomes infamously permissive with the means to his chosen end.

Hobbes, driven abroad by civil war, grounds overwhelmingly sovereign power in an imaginary, pre-political "Unitie" of the people. Locke, hiding out in Holland, correlates consent and legitimacy to permissive rules of immigration and emigration, and he imagines the Americas as empty territory for those who would choose no existing European order. The great variety among these proposals and the shortcomings and dangers within

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them should prevent us from attributing a wholly benign influence to exilic perspective.3)

Theorists who focus on the limitations or shortcomings of the citizenly paradigm have typically looked not to the refugee but to the nomad20 or the exile. If the citizen is political theory's central figure, the nomad is its decentralizing figure. The ceaseless motion attributed to the nomad "contests," "unsettles," and "destabilizes" reified orders, facilitating a fresh look at systems and structures that may have concretized injustice. From this vantage point, "citizenship" can appear irrevocably bound to the histories of exclusion, domination, and conquest that generated modern nation-states.

India's independence:-

The tasks of nation-building were taken up by the Indian people and their leaders with a certain elan and determination and with confidence in their capacity to succeed. Jawaharlal Nehru's famous 'Tryst with Destiny' speech on the eve of independence, on 14 August, reflected this buoyant mood. The tasks of nation-building were taken up by the Indian people and their leaders with a certain elan and determination and with confidence in their capacity to succeed. Jawaharlal Nehru's famous 'Tryst with Destiny' speech on the eve of independence, on 14 August, reflected this buoyant mood.

It was also clear that India's revolution had to be taken beyond the merely political to include economic and social transformation. Independent India had to begin its upward economic climb from an abysmally low level. The technological and productivity levels of Indian agriculture and industry were to be constantly and rapidly raised. Moreover, the Indian economy, even while being an integral part of the world economy, was to be based on self-reliance, free of subordination to the metropolitan interests or domination by foreign capital. This could not be accomplished through the unhampered working of the market forces and private enterprise. It would require planning and a large public sector. India, therefore, set out to achieve, especially after 1955, an integrated national economy based on an indigenous industry, catering primarily to its domestic market. While socialism was also set out as an objective, the essence of India's effort was towards the structural transformation of her economy, leading to its becoming an independent, national economy.4)

Democratic Trouble:-

Since 1947 and until today, many Indians and foreigners, critics and admirers, have expressed doubts about India's ability to develop or Since 1947 and until today, many Indians and foreigners, critics and admirers, have expressed doubts about India's ability to develop or continue its advance, or even sustain its societal and developmental design. From the beginning there have existed vocal prophets of doom and gloom who have been predicting that neither freedom, nor democracy, nor socialism would survive in India for long, that the Indian political system would collapse sooner or later, and that

the Indian union would not survive and the nation state would disintegrate into linguistic and ethnic fragments.

They have repeatedly argued that India's numerous religious, caste, linguistic and tribal diversities, besides its poverty, social misery and inequity, growing disparities of wealth, rigid and hierarchical social structure, massive unemployment and multiple socio-economic problems were bound to undermine its national unity, its democratic institutions and its developmental efforts. India would, therefore, either break up or alternatively be held together by a civilian or military authoritarian, dictatorial regime.⁵⁾

Political Leadership:-

India's survival and growth as a nation and a democratic polity, as also the achievement of the national objectives set by the freedom struggle depended on the configuration and development of long-term socio-economic and political forces. But the quality, skills and approach of the political leaders would inevitably play a significant role.

An asset for India's early efforts at progress, starting in 1947, was the personal caliber of her leaders. They were dedicated, imaginative and idealistic. They enjoyed tremendous popular support among the people and had the capacity to communicate with them, to enthusiastic them around a national programme and national goals, to reflect their urges and aspirations, and to provide them strong leadership. The leaders had tremendous confidence and faith in the people and therefore in democratic institutions and depended for their power and legitimacy on them.

During the national movement the leaders had also acquired the vast capacity to negotiate and accommodate diverse interests and approaches and to work within a consensual framework.⁶⁾

They could take a long-term and all-India view and work through state and local leaders. This high quality of leadership was not confined only to the Congress party. The conservative Swatantra was headed by C. Rajagopalachari, the dissident Congressmen by J.B. Kripalani, the Hindu communalists by Shyama Prasad Mookerjee, the non-Congress dalits by B.R. Ambedkar, the Socialists by Acharya Narendra Dev and Jayaprakash Narayan, and the Communists by P.C. Joshi, Ajoy Ghosh and E.M.S. Namboodiripad.

The year 1947 ushered in a period of change and development. Inevitably, new problems, often engendered by the change itself, were added to the old ones, requiring fresh solutions. The questions needing to be addressed were of the nature of the problems and how, when and with what consequences were they tackled. After all, had not Gandhiji predicted on the eve of independence that 'with the end of slavery and the dawn of freedom, all the weaknesses of society are bound to come to the surface'. He, however, also saw 'no reason to be unnecessarily upset about it. If we keep our balance at such a time, every tangle will be solved.'⁷⁾

Communal Holocaust:-

India was in the midst of a communal holocaust. There was senseless communal slaughter and a fratricidal war of unprecedented proportions. Unspeakable atrocities were perpetrated on the minorities in both India and Pakistan. In the span of a few months, nearly 500,000 people were killed and property worth thousands of millions of rupees was looted and destroyed. Communal violence threatened the very fabric of society. Even in Delhi, under the very nose of the central government, the looting and killing of Muslims lasted several days.

The situation was brought under control within a few months through decisive political and administrative measures. For example, during August-September, the back of communal violence in Delhi was broken by bringing the army on the streets and ordering the police to shoot at communal mobs indulging in looting and killing. In fact, in spite of many errors and weaknesses, the Government of India's record, and in particular Nehru's personal record, in dealing with the post-Partition riots was exemplary. The government also succeeded in protecting the Muslim minority in the country, so that in the end forty-five million Muslims chose to remain in India. Communalism was thereby contained and weakened but not eliminated, for conditions were still favourable for its growth. For communalism to be eclipsed a consistent struggle against it would be needed for a prolonged period. More than anyone else, Nehru was aware of this. And so he never tired of stressing that communalism was a fundamental issue of India politics and that it posed the real, threat to India's integrity. 'If allowed free play', he wrote in 1951, 'communalism would break up India.'⁸⁾

Economic Imbalances and Regionalism:-

Economic inequality among different states and regions could be a potential source of trouble. However, despite breeding discontent and putting pressure on the political system, this problem has not so far given rise to regionalism or feeling of a region being discriminated against. At independence, the leadership recognized that some regions were more backward than others. Only a few enclaves or areas around Calcutta, Bombay and Madras had undergone modern industrial development. example, in 1948, Bombay and West Bengal accounted for more than 59 per cent of the total industrial capital of the country and more than 64 per cent of the national industrial output.

Under colonialism, agriculture had also stagnated, but more in eastern India than in northern or southern India. Regional economic disparity was also reflected in per capita income. In 1949, while West Bengal, Punjab and Bombay had per capita incomes of Rs 353, 331 and 272 respectively, the per capita incomes of Bihar, Orissa and Rajasthan were Rs 200, 188 and 173 respectively. ⁹⁾

Economic Problems and Dangers:-

This is especially true of the technological gap between the two. Despite the long strides Indian economy has taken, it still does not manage to fully satisfy the basic needs of its entire people, what to speak of their

aspirations, in part because of the skewed income distribution.

Nor is India's economic independence irreversible. We are living in a world capitalist system which is utterly unequal and still divided into core and peripheral countries. The world system even now consists of competing sovereign states and national economies; and the core; developed countries do everything to maintain their privileged position in the world economy while trying to weaken still further the relative position of the states and economies of the periphery. India's economic development, though independent so far, has not reached that stage where its economy because of being incorporated into and integrated with the world capitalist system, no longer faces the danger of re-peripheralization, that is, subordination and subservience to the core economies.

Areas of Darkness:-

Wide prevalence of poverty, inequality and social injustice and the poor quality of life of the vast majority of the people are the major areas of darkness in India's social and economic development. The Indian people enter the twenty-first century with a low per capita income, an intolerable level of illiteracy and a lowly position on the world index of human resources development, despite commendable achievements in terms of economic growth and political democracy. A change in the social and economic condition of the people has occurred since independence but at too slow a rate.

We are starting planning for the 360 million human beings in India . . . What do the 360 million people want? . . . it is obvious enough that they want food; it is obvious enough that they want clothing, that they want shelter, that they want health . . . I suggest that the only policy that we should have in mind is that we have to work for the 360 million people; not for a few, not for a group but the whole lot, and to bring them up on an equal basis.10)

Poverty, Democracy and the Indian State:-

India still faces the intolerable situation where more than three hundred million of its people continue to remain below the poverty line and nearly half the population is illiterate. The continuation of poverty despite considerable advances is partly a result of relatively slower growth (East Asia, particularly Indonesia and China, are good examples of high growth enabling dramatic reduction in "poverty) and is partly reflective of the nature of the Indian state and the failure to sufficiently alter its class balance in favour of the poor through popular mobilization.

The sovereign, democratic national state that came into existence at independence was multiclass in nature and was open-ended in the sense that the class-balance among the constituent classes could be altered. The Indian national state in other words constituted the arena in which several classes contended for influence, the capitalists in trade, industry and finance, the upper strata of the peasantry, a broad middle class consisting of professionals, clerical and managerial staff or knowledge workers', the organized working class and the

rural and urban poor consisting of agricultural workers, poor peasants, petty artisans, unorganized urban workers and so on.11)

Corruption:-

The colonial administration was from the beginning inaccessible to the common people and ridden with corruption except at the top where salaries were very high. But because of the underdeveloped character of the economy and the limited character of the colonial state's functioning corruption affected only a small segment of the people. However, with the introduction of the permit-lisence-quota regime, shortages of consumer goods, and high taxation during the Second World War, blackmarketing, and tax evasion became widespread. But corruption had not yet pervaded the administration or touched the political system.

As a result, the scale of corruption went on increasing as the government began to assume a larger role in the life of the people. Over time, the political system too began to fall prey to corruption. Not tackled at the lower levels, corruption gradually reached the higher levels of administration and politics. With added fillip provided by political patronage, rampant and allpervading corruption began to engulf and corrode the administration. Corruption is, however, no longer the preserve of the bureaucrats and the politicians. No section of society is free from it; the media, academia, the professions and the judiciary have also got tainted by it. Today, so far as the common citizens are concerned, corruption, along with administrative delays and inefficiency, has become the bane of their lives.12)

Outcomes:-

- It can be useful to reveal and expose to corrupt Persons.
- It will be able to know the circumstance of Global and Indian.
- We can understand the economic mistakes of nation and state.
- This work can be aware about future moments that how we can take precaution for development.
- We can't underestimate from politician's fake promises.
- We can make self development without keeping the confidence on government.

Conclusion:-

If Accompaniment, Sanctuary, and Samaritan projects open the way for migratory patriotism and partial cosmopolitanism, perhaps patriotism and cosmopolitanism have each begun to look so partial and fragmented that we need a new name to describe this politico-humanitarian practice and its affective registers. How might we describe intentional and hopeful but radically open-ended encounters between strangers in the desert, encounters that challenge, redefine, and further the

political community from which their participants emerge?

India's political institutions they have continued to function and shown resilience that has surprised many political scientists and dismayed the prophets of doom. Despite ineffective government, unstable central governments in recent years, greater violence in society, corruption in administration and political life, decay in political parties and party system, the prevalence of widespread cynicism regarding politics and political institutions, India's democracy has shown remarkable vitality and continues to flourish, and its institutions have taken deep root. The authority of the electoral system has gone unchallenged so far. Elections, conducted under the watchful eyes of an independent Election Commission, still validate leaders and parties.

The only unfortunate part is that as in other democracies, the Indian political system lacks a mechanism through which the direction and implementation of the policies preferred by the electorate can be enforced. There is, therefore, a strong need to reform and reinvigorate both political and administrative institutions to meet the changed needs of the time, especially the demands of the poor and the disadvantaged for greater share in the fruits of development and for the lessening of their oppression. The institutions as they have functioned so far have been geared to the maintenance of the social status quo and stability; and they have not performed that task badly. But they have to be reshaped further to undertake the new twin tasks of economic development and social transformation, mandated by the immense politicization of the people brought about by the national movement and the functioning of democracy.

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