

HISTORICAL BACKGROUND

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1.1 INTRODUCTION

The Nation building process in India, similar to the next recently autonomous nations (NICs) of Asia and Africa, started in the post-frontier period. This errand is by all accounts troublesome in India because of the predominance and meaning of the multi-lingual and multi-racial person of the Indian State. Gabriel Almond ascribes hardships in the country working to the "absence of coordination, which is because of the ethnic, strict, racial and social pluralism... what's more, lopsided activity of the course of modernisation." In customary social orders like India, the interests actually will generally be characterized with regards to clan, race, rank or locale. The determination and power of such loyalties hinder their digestion into new public social orders. However long the interests are established in and find articulation through essential gatherings, they are undeniably less agreeable to osmosis. What's more, in this way, the development of a particular Indian public character is by all accounts a far off dream.

Pandit Nehru portrayed Indian country as "a geological and monetary substance, a social solidarity in the midst of variety, a heap of logical inconsistencies, kept intact by solid undetectable strings." These varieties, it appears, are hopeless and consequently, lead to struggle among the different gatherings. However long the struggles are inside sacred boundaries, they represent no danger to the framework. Yet, when these accept savage and extra-established structures, as regularly saw in India, they absolutely imperil the actual presence of the framework.

The tumults, whether for the phonetic states or on the issue of public language, caused the Association Government to capitulate to the tensions and accordingly, sabotaged the power of the state. An impression has been made that the main strategy, which sets the Public authority respect the expectations is savage disturbances. Consequently, fierce tumults have turn

into a laid out system for the declaration of contradiction. The soul of disobedience of power has infiltrated the whole texture of the Indian nation. Subsequently, the power of the Public authority, and of the state, has been unsure. Late V.K. Krishna Menon had advised that "...formation of the uni-lingual States would spell breaking down and the unavoidable possibility of loss of public sway." Preferences of Selig Harrison had anticipated deterioration of the Indian country attributable to free play of ethnic powers.

Then again, Mary Katzenstein respects the rise of the "parochial developments" as an outflow of new identity." That's what her dispute is "Both in regard of public local area and encouraging the agent organizations, language legislative issues... have offered a vital help. The main point is that language legislative issues had ended up being one of the main political channels of tightening political reconciliation as well as political turn of events." As per this line of thinking's the etymological governmental issues need not cause alarm. The impulses of current organization, economy, science, innovation, and training request a uniform and strong treatment. No district can get away from these real factors. The soul of convenience and common comprehension by the public and local world class can make regionalism overall and linguism specifically prepare towards more significant public solidarity.

1.2 HISTORICAL BACKGROUND

In the new past, Maharashtra came to be administered by a few Hindu traditions, the last being the Yadavas of Deogiri, who controlled upto 1307 A.D. This was trailed by the standard of the different Muslim Lines for almost 300 years. All through the Hindu and Muslim periods, the region of the contemporary Province of Maharashtra was separated strategically and was heavily influenced by various powers.

1. **Maratha Period:** another political time started with Chhatrapati Shivaji Maharaj. He laid out his realm in the last 50% of the seventeenth hundred years, in resistance of the Muslim leaders of the Deccan and the strong Mughal Domain. Around the center of the eighteenth hundred years, the Maratha power arrived at its pinnacle under the initiative of the Peshwas. The Third Skirmish of Panipat of 1761, struck a destructive catastrophe for the Maratha authority.
2. **English Period:** The area went under the immediate rule of the East India Organization in 1818. This district turned into a piece of the Bombay Administration. Marathwada and the Berar (Vidarbha) locale were a piece of the Hyderabad State. The standard of the Bhonsalas of Nagpur reached a conclusion in 1848 and that locale turned into a piece of the Focal Territory. The cotton developing areas of Berar were taken by the English on rent from the Nizam in 1861. These were annexed to the Focal Area in 1903, which came to be known as C.P. also, Berar.

Bombay Administration interacted with the Western Civilisation in the mid nineteenth hundred years. The course of westernization and

the ensuing political arousing began in this area much before different locales. The instructive and social changes developments spread in Maharashtra in the last part of the nineteenth 100 years. These were driven by the working-class savvy people

1.3 THE SOCIAL REFORMS MOVEMENT

The social climate in Maharashtra during the nineteenth century was backward and stale, The western-taught learned people knew about the way that the general public was in the shackles of the unbending rank framework and the abuse of the lower positions was the significant social issues defying them. The non-Brahmin social reformers like Mahatma Jyotiba Phule pursued a conflict against the position framework and the Brahminical social request by sorting out the 'Bahujan Samaj'. The liberal-disapproved of scholarly people from the upper positions like Lokhitwadi and Equity M.G.Ranade were thoughtful to the non-Brahmin development.

Other than the rank based social request, there were different regions which got consideration of the social reformers. These incorporated the influence of strange notions, unfortunate social traditions and customs which were enemies of ladies. The ladies as well as the lower standings were denied admittance to schooling which represented the huge scope ignorance.

A short record of the significant region of the nineteenth Century social changes development and crafted by friendly reformers has been given beneath:

1. Ladies related issues

The situation with ladies had disintegrated during the Middle Age. An enormous number of enemies of ladies' customs and practices won during the 19 hundred years. This included kid marriage, widowhood at an early age, refusal of the right to remarriage and the resultant wretched states of ladies, polygamy, the traditions of Sati and Devdasi, female child murder and purdah framework. The development against the standard kid marriage in Bombay Region was driven by Behramji Malbari. His endeavors prompted the establishment of the Agree to Marriage Act in 1892. Gopal Ganesh Agarkar, Gopal Hari Deshmukh, Pandita Ramabai, Equity M.G.Ranade and Ramabai Ranade had likewise gone against the custom of kid marriage.

An enormous number of kid widows and their predicament was a worry of the social reformers. Mahatma Phule had gone against the act of shaved area and achieved a strike of hairdressers in Pune. So as to help the vulnerable widows and their youngsters, Phule had laid out Balhatya Pratibandhak Gruha in Pune. The right to remarriage of widows was pushed by Agarkar, Deshmukh and Maharshi Karve. Karve had remarried Godabai - a youthful widow after the destruction of his significant other Radhabai and had welcomed extreme analysis for his rebellious way of behaving. Karve had worked for the

recovery, formal schooling, and arrangement of professional preparation to the youthful widows, by laying out various foundations. Most imperative was crafted by Maharshi Karve, was the foundation of the Indian Ladies' College in 1916.

The nineteenth century social reformers upheld the reason for ladies' schooling. Mahatma Phule accomplished the trailblazer work in the field of ladies' schooling. He laid out the primary school for young ladies in Pune in 1848. He instructed his significant other, Savitribai who later turned into the primary lady instructor. She sincerely upheld Phule in this mission.

Rajarshi Shahu, the leader of the royal Province of Kolhapur, as well, advanced the reason for ladies' schooling. Rajarshi Shahu sanctioned a regulation to preclude youngster marriage, and one more focused on the right to remarriage of the Hindu widows and went to rigid lengths to end the acts of Devdasi, Jogtini and Mausili in his State. Maharshi Vithal Ramji Shinde constantly attempted to work on the parcel of Devdasi and his endeavors prompted the establishment of a regulation by the Bombay Commonplace Council, restricting of this exploitance practice.

2. Rank related issues

Mahatma Phule went against, rank based separation, the Brahminical social request and the act of distance. He began a school for the untouchables in 1852 and two all the more in this way.

Mahatma Phule laid out the Satyashodhak Samaj in 1873. The goals of the Satyashodhak Samaj were spelt in the Satyashodhak Dharma. He would not acknowledge the power of the Vedas. symbol love and station as well as orientation based segregation. He worked for the advancement of the Bahujan Samaj and to forestall their abuse on account of the Brahmins. He composed many books and leaflets to proliferate his thoughts. 'Gulamgiri' and 'Shetkaryacha Asood' are the most vital of his works.

He dismissed the power of the Vedas and reprimanded the strict ceremonies and visually impaired confidence as the instruments of double-dealing of the Bahujan Samaj. He additionally went against polytheism also, icon love, and pushed monotheism.

Phule begat the term 'Nirmik for the God who made the universe and viewed all individuals as his kids and, accordingly, qualified for uniformity of status and open doors.

Humanism was the religion propounded by Phule. Rajarshi Shahu Maharaj, as well, attempted to end the rank based segregation. He annulled the Mahar Vatan, the deep rooted practice of regregrating the Dalits and the act of distance in the Kolhapur State. He gave reservations in the State administration to the meriting people from

the lower standings. He endeavored to work on the parcel of the untouchables, the tribals and the nomadics.

Maharshi Vithal Ramji Shinde embraced the reason for distance by laying out the Discouraged Classes Mission Society in 1906. He established various schools for the spread of instruction among them. His relationship with the Indian Public Congress prompted the reception of the government assistance of the Discouraged Classes in the plan of the Congress.

3. Universalisation of schooling

The nineteenth century social reformers strived hard for the spread of schooling. Mahatma Phule accomplished the trailblazer work in the field of ladies' schooling and training for the Discouraged Standing gatherings. He requested free and necessary schooling for all up to the age of twelve years before the Tracker Commission in 1881. He additionally requested professional specialized preparing for the agriculturists as they were the biggest citizens. He requested the spread of specialized training for the advancement of the country. He requested mediation of the Public authority in the field of training to achieve a change in the Indian culture.

Shahu Maharaj knew about the unfortunate results of refusal of instruction to the Bahujan Samaj. To empower the people having a place with the lower standings to seek after training, he began various motel like Maratha Lodging for the different station gatherings. He gave freeships and grants to the Dalit understudies. Shahu Maharaj laid out a specialized school, in 1897 at town Aalte, to empower the understudies having a place with the unapproachable positions to seek after professional training and obtain specialized abilities. Shahu Maharaj, made essential schooling free and necessary in the Kolhapur State in 1902. Shahu Maharaj was the supporter of Deccan Training Society and had given a gift of 200,000 to Fergusson School at Pune. He had likewise given a tremendous gift to Poona Young ladies' School.

Lokmanya Tilak, Gopal Ganesh Agarkar, Vishnushastri Chiplunkar laid out the Deccan Schooling Society to spread advanced education. Comparable endeavors were made by Jagannath Shankar Sheth, Bhau Daji Chap and other social reformers in Bombay. 1.3.4 Socio-strict changes.

The Satyashodhak Samaj established by Mahatma Phule, the Arya Samaj established by Master Dayanand Saraswati, the Prarthana Samaj established by Dr. Atmaram Pandurang and Dr. Bhandarkar mixed to advance socio-strict changes, objective strict conviction, humanism and strict resistance. They went against unfortunate socio-strict practices.

1.4 THE NATIONALIST MOVEMENT

After the embarrassing loss and give up by Peshwa Bajirao II, Western Maharashtra went under the immediate rule of the East India Organization in 1818. Nagpur sub-district of Vidarbha turned into a piece of the Focal Territory in 1848. Four regions of Vidarbha were obtained by the English on rent from the Nizam in 1861 and turned into a piece of the C.P. also, Berar Region. The Marathwada district was a piece of the regal Territory of Hyderabad till 1948. The course of rise of patriotism began in Western Maharashtra during the principal half of the nineteenth hundred years, spread to the Vidarbha district during the last part of the nineteenth hundred years and gained establishes in the Marathwada area as late as 1930's. The pillar of patriotism in Maharashtra was the regions in Bombay Area, depicted as Western Maharashtra.

1. Scholarly Obstruction and Monetary Patriotism

Maharashtra interacted with the Western Civilisation in the mid nineteenth 100 years. The course of westernization prompted the political arousing and western-educatcon. The upper standings were quick to exploit the western schooling. They staffed the quickly growing managerial hardware of the unfamiliar rulers. The western schooling and liberal political way of thinking formed their reasoning. This could be portrayed as the germination of the patriot thoughts. This cycle procured the type of scholarly opposition and financial patriotism.

Bhaskar Pandurang Tarkhadkar was among the earliest pundits of the standard of the East India Organization. He composed eight articles in the Bombay Gazetteer from July to October 1841 and drummed up some excitement. In these articles, he basically analyzed the various parts of the standard of the organization and uncovered the revolting elements of the political strategies and monetary practices. He guided out that opposite toward the strategy set somewhere around the Chiefs, the authorities of the Organization meddled in the strict undertakings of the locals. The Sanction Demonstrations of 1813 and 1833 had made arrangement for the training of the locals yet that sum was allocated to the teacher schools. He called attention to that the case of advancing government assistance of individuals of India was empty. The improvement in the method for transport and correspondence was intended to work with the developments of the military and gave no consideration to the necessities of individuals. He respected the dislodgement of the main beneficiary of Satara as a trick brought forth by the Inhabitant of Satara and Sir Robert Award, the Legislative leader of Bombay. He respected the Afghan Conflict of 1838-39 as a superfluous weight on the Indian exchequer. The Organization rule was most awful than the loots of the Mughal and Peshwa rule. The organization of equity was a crime of equity. He finished up his contentions that "We can't view your Administration in some other light than the most harsh revile of the God".

Ramkrishna Vishwanath and Lokhitwadi Gopal Hari Deshmukh were the peers of Tarkhadkar who offered scholarly opposition and made a supplication for financial patriotism.

Ramkrishna Vishwanath denounced the pioneer attitude of the English rulers. In his monograph, he expressed that Britain's settlements were hostage markets for its production. The English Government in India purposely put native ventures down. He further brought up that the organization was taken part in unlawful exchange of salt and opium. He likewise scrutinized the Organization's enrollment strategy and organization of equity, wherein separation was polished against individuals of India. He respected the standard of the Organization as a catastrophe which had destroyed the Indian economy and was liable for the impoverishment of individuals of India.

Gopal Hari Deshmukh, famously known as 'Lokhitwadi', was a liberal social reformer what's more, a pundit of the monetary strategies of the English rulers. His renowned 108 articles, composed somewhere in the range of 1848 and 1850 were distributed in the book-structure as 'Shatpatre'; wherein he pushed monetary patriotism. In one of these renowned articles, Laxmi Chaalli Vilayata, i.e., abundance of India going to Britain, he set forth his perspectives on the financial channel of India. History specialists, Padhye and Tikekar view Lokhitwadi as "the trailblazer of the Swadeshi and Blacklist developments of the later years."

These perspectives on the scholarly people of the prior time frame were formed into the Financial Channel Hypothesis by Dadabhai Naoroji and Equity M.G. Ranade. Anyway, the erudite people of the previous period were powerless observers to the financial destruction of India. It is surprisingly that they bravely communicated their perspectives as scholarly obstruction.

2. Institutional Patriotism

The exercises of the social reformers in the early many years of the nineteenth century made ready for the rise of institutional patriotism in Maharashtra. The Bombay Affiliation and the Deccan Affiliation (Pune) were laid out in 1852. The Deccan Affiliation was brief and its place was taken by the Pune Sarvajanik Sabha in 1867. These two political affiliations were the ancestors of the Indian Public Congress (INC) and assumed a huge part in making political mindfulness in Bombay Territory.

1. **Bombay Affiliation:** Bombay was the main exchange focus of India. The Indian shippers and dealers controlled the business exercises. They had normal financial interests opposite the European merchants considering the unfair approaches of the East India Organization. They tracked down a capable partner among the scholarly people of the city in laying out a political association.

Naoroji Fardunji, Narayan Dinanath, Dr. Bhau Daji and Dadabhai Naoroji were among the most dynamic of the "scholarly people" in Bombay. The Bombay Affiliation was laid out on 26th April, 1852; with driving financial specialist Jagannath Shankar Shet as the President and Dr. Bhau Daji as its Secretary. The activists of the Affiliation strived to get entrance inside the English controlled managerial framework. The Public authority acknowledged them as delegates of individuals. They comprised the pool from which the Public authority drew for administration on different authority and non-official public bodies.

The disposition of the Relationship towards the English Raj was one of compliance. Hence, there was no doubt of the Affiliation neutralizing the English Government. They would, as Christirre Dobbin notices, rather intercede, delicate exhortation to the Public authority in light of genuine information on the sensations of individuals and clarify for them the Public authority's perspective, in view of how they might interpret "the strange methods of the new rulers". Their point was to co-work with the English administration in advancing shared interests. Their motivation was to enhance the Legislative channel of data to help productive and just organization.

The intellectuals was not excessively content with the docile way of working of the Affiliation. The distinctions prompted the acquiescence of Bhau Daji and the Affiliation became outdated. Naoroji Furdunji attempted to restore the exercises of the Relationship in 1867. The Affiliation got a lift with Dr. R.G. Bhandarkar and Equity M.G. Ranade, taking its enrollment in 1869. In any case, the distinctions in impression of the finance managers who controlled the Affiliation and the scholarly people came to a front again in 1872 and the Affiliation became old by and by.

2. The Pune Sarvajanik Sabha : In spite of the compliant way of working of the Bombay Affiliation, the Pune Sarvajanik Sabha assumed a more significant part in the public existence of Maharashtra. The Pune Sarvajanik Sabha appeared in 1867 and developed under the moving direction of Equity M.G. Ranade, G.V. Joshi and Gopal Krishna Gokhale. The Sabha involved itself in agitational legislative issues and assumed a critical part during the Incomparable Starvation and the Deccan Mobs of 1875.

The point of the Sabha was "to address the needs and wishes of the occupants of the Deccan". A few of its individuals got chosen on the Pune District and worked to improve the city. They were additionally effectively engaged with the instructive foundations. Their perspectives were given due regard by the English authorities. The Sabha turned into "a strong instrument

of the battle for the coordinated and dependable ventilation of complaints against the regulatory Government". The Sabha involved itself in the battle against the overhauled land income evaluation during the 1870s. At the point when workers kept installment of the land income in 1873, the Public authority diminished the land income. The Sarvajanik Sabha additionally assumed a functioning part in aiding individuals of the Deccan during the starvation of 1875-77. The individuals from the Sabha utilized the local press to reprimand the laziness and impassive demeanor of the specialists to the situation of the rustic masses. Attributable to the endeavors of Ranade and Joshi, the Pune Sarvajanik Sabha turned into the trailblazer public association in India. As a matter of fact, the Sabha facilitated and assisted with supporting the underlying gatherings of the Indian Public Congress. The rising political height of Gokhale likewise provided the Sabha with a position of pre-prominence among different relationship in India. Its quarterly diary distributed the perspectives on the Indian scholarly people on issues of public interest.

The "Deccan Deceit" coordinated by Vasudav Balwant Phadke in 1879, along with different happenings of the 1870s in the Deccan, prompted the "Paranoid idea" propounded by Sir Richard Sanjivji, the Legislative leader of Bombay. He viewed the informed Chitpavan Brahmins as unfaithful to the English and hypothesized that there was a few backhanded associations between Phadke's revolt and this exercises of the Sabha. The English Government pulled out acknowledgment to the Sabha as a public body.

In spite of the antagonistic disposition of the Public authority, the heads of the Sarvajanik Sabha proceeded with their public exercises. They assumed a main part in the development of the Indian Public Congress in 1885. They were to have the debut meeting. In any case, attributable to the plague of cholera in Pune, the scene of the Principal Meeting of the Indian Public Congress was moved to Mumbai..

The exceptional political pioneers and reformers of India, similar to Equity Ranade, his supporter Gokhale, G.V. Joshi and Lokmanya Tilak made the Sarvajanik Sabha a dynamic and powerful political relationship of all-India height. Its perspectives and perspectives were regarded by all and dreaded by the English specialists. It filled in as the support and preparing school for some legislators, including Gokhale and Tilak, who assumed a critical part in the opportunity battle of India.

3. The Indian Public Congress

The development of political awareness and political relationship in India finished in the foundation of the Indian Public Congress in December 1885. Its development formalized a scope of conditional groupings pointed toward making a political body that would unite Indians from the different pieces of the nation and join them in a joint work to accomplish explicit closures. The hierarchical advancement since the last part of the hundred years in Mumbai, Pune, Calcutta and Madras significantly helped and added to explain the thoughts, points and gave excited members to the all-India development sent off in 1885. The exercises of the heads of Mumbai, Pune and Bengal and the developments drove by them were the wellspring of the standard of Indian's public development.

1. First Stage (1885 to 1920): During the period from 1885 to 1920, pioneers from Maharashtra assumed a prevailing part in forming strategies of the Congress. In the beginning stage, large numbers of its chiefs and the greater part of allies came from Mumbai city and Pune. The Congress got many advantages from its nearby associations with the Bombay Administration. Gordon Johnson comments, "It is, to be sure dubious whether some other district in India might have so effectively supported the all-India development". Some of the yearly meetings of the Congress were held in Mumbai and Pune: in 1889, 1895, 1904, 1915 and á exceptional meeting in 1918. Dadabhai Naoroji, Badruddin Tyabji, Pherozeshah Mehta, Gopal Krishna Gokhale and Lokmanya Tilak assumed conspicuous part in the exercises of the Congress and molded its arrangements and belief system.

During the underlying 20 years of the moderate stage, the Indian Public Congress was a "requesting" and "imploring relationship" of rich people. The pioneers were moderate in their political perspectives and progressivism was their claimed belief system. Their exercises were described by "amenable pleadings, submissive petitions, honorable assignments and conscious portrayals." The impediments of the moderate governmental issues became apparent in 1890's. The Established changes conceded in 1892 couldn't fulfill even the conservatives. The discontent against the moderate authority tracked down articulation in the development of the fanatic group under the administration of Lokmanya Tilak. The political class in Maharashtra was split between the supporters of G.K. Gokhale and Lokmanya Tilak. Tilak was thoughtful of the Chaphekar siblings who were associated with the death of Rand, the Plague Chief of Pune, in 1897. The radical group pushed agitational means to generage political mindfulness contrary to the English rule. The public festival of the Ganes Celebration and Shiv Jayanti, spearheaded by Lokmanya Tilak, featured the different parts of the English mismanagement. In any case, the moderate administration controlled the Indian

Public Congress at the all-India level and in this manner, held control on governmental issues in Maharashtra till 1905.

The Segment of Bengal by Ruler Curzon in 1905 was a defining moment in the improvement of the patriot development at the all-India level as well as in Maharashtra. The radicals coordinated disturbances all over India to challenge the Segment. The Indian Public Congress, at its Calcutta meeting in 1906, embraced the 'Four-Point Program' propounded by the moderate-turn-fanatic, President Dadabhai Naoroji. The radical group requested the escalation of disturbances, which was gone against by the conservatives. The distinctions prompted the upward split in the Indian Public Congress at the Surat meeting in 1907. The energy assembled by the patriot development stopped in 1908 with the capture, preliminary and six years detainment of Lokmanya Tilak, on the charges of dissident exercises. The detainment of Tilak in Mandalay in Burma (present day Myanmar) brought about a stop in the patriot development in Maharashtra.

The delivery and return of Tilak to Pune in 1914 and the start of WWI prompted the recovery of the patriot development. The less than ideal passing of the veteran moderate pioneers, Pherozeshah Mehta and Gopal Krishna Gokhale in 1915, prepared for the solidarity of two groups and the rise of Lokmanya Tilak as the undisputed head of the patriot developments, at the Lucknow meeting of the Indian Public Congress in 1916. Tilak laid out the Swarajya Sangh in 1916, and held hands with Dr. Annie Beasant who had sent off the Home Rule Development in the Madras Area in 1916. Tilak stretched out help to the Khilafat Development, with the end goal of achieve the Hindu-Muslim solidarity contrary to the English rule. The breaking down strength of Tilak and his demise on first August, 1920 denoted the conclusion of the Tilak age in the patriot development in Maharashtra. More critical outcome was that Maharashtra lost the place of pre-distinction in the public legislative issues.

2. The Subsequent Stage (1920 to 1947): The passing of Lokmanya Tilak in 1920, denoted the conclusion of one age and the start of another period throughout the entire existence of the Indian Public Congress in Maharashtra. The replacements of Lokmanya Tilak in Maharashtra Congress, who portrayed themselves as 'Tilakites' couldn't accommodate to the way that Mahatma Gandhi, a Bania by rank from outside Maharashtra, would direct the dynamic course of the Indian Public Congress. The principal occurrence of contention started off when the Indian Public Congress at its Nagpur meeting in 1920 embraced the Non-Co-usable Development sent off by Mahatma Gandhi. The Maharashtra Pradesh Congress Board of trustees (MPCC) was partitioned on the issue of the Non-Co-activity

Development under the initiative of Gandhi. The gathering drove by Kakasaheb Khadilkar, Shivrampant Paranjpe, Gangadharrao Deshpande viewed Mahatma Gandhi's program as the continuation of Tilak's blacklist program and sincerely upheld the Development. The other gathering drove by Kelkar, Aney, Munje, Khaparde, Bhopatkar and other 'Tilakites' was against this program. After the Non participation Development was canceled by Mahatma Gandhi in February 1922, C.R. Das, Motilal Nehru and others supported section into the council. They shaped the Swaraj Party. In Maharashtra, Swaraj Party was shaped under the authority of N.C. Kelkar. The Swarajist in Maharashtra challenged the 1923 decisions and entered the Regulative Board. There was an essential contrast in the demeanor of Das-Nehru on one hand and Kelkar-Aney on the other. In spite of their disparities with Mahatma Gandhi, Das and Nehru, viewed him as the Preeminent head of the Congress; though Maharashtra administration was against Gandhi. Their disparities with the heads of Swaraj Party heightened on the issue of the acknowledgment of the ecclesiastical workplaces. They left the Swaraj Party in 1925 and shaped the Prati-Sahakar Party in 1926. They freely communicated their disparities with the Congress and the Swaraj Party. They stayed inside the Congress overlay until 1933, and yet utilized the foundation of the Hindu Mahasabha to condemn the Indian Public Congress. They left the Congress Party in 1934 and challenged the 1937 races under the standard of Majority rule Swaraj Party. Notwithstanding, they were seriously crushed. From there on, this enemy of Gandhi administration in Maharashtra joined the Hindu Mahasabha.

As the significant segment of the dug in authority in Maharashtra Congress was against Mahatma Gandhi, another arrangement of supportive of Gandhi administration arose. Shankarrao Deo, the supportive of Gandhi pioneer prevailed with regards to securing command over the MPCC. There was a flood of the non-Brahmin masses in the Congress under the administration of Keshavrao Jedhe in 1930's. The Congress had the option to restore its hang on Maharashtra legislative issues with the mathematical strength given by the non-Brahmin masses. The aggregate administration of Deo Gadgil-Jedhe coordinated the undertakings of the MPCC in 1930's.

The Congress Communist Coalition (CSP) was one more critical gathering inside the Congress Party. The CSP in Maharashtra was driven by Ashoka Mehta, Achyutrao Patwardhan and Yusuf Meher Ali. This segment went against the acknowledgment of the pastoral workplaces in 1937 by the Congress. The CSP swore off challenging the races to the Constituent Gathering in 1945. The CSP in Maharashtra coordinated Rashtra Seva Dal (RSD). The worker's organization development in Bombay was influenced quite a bit

by. Their disparities with the Congress authority strengthened on the philosophical issues and institutional issues, for example, the command over the RSD The Communist in Maharashtra had cut off their connections with the MPCC in 1947 and stepped up in the arrangement of the Communist Faction in 1948.

The vanishing of the non-Brahmin development and the rising cooperation of the non-Brahmins in Maharashtra Congress concurred with the rise of the Hindu Brahmin associations. Hindu Mahasabha (HMS) was laid out in 1915, as a social and social association of the Hindus. In the post-Tilak time, the HMS turned into the political front of the Hindu communalists who were condemning of Gandhi and the Congress. The program of protecting the interests of the Hindus gave a philosophical legitimization to their resistance to the Gandhian program. The HMS had a continuing in Maharashtra among the Brahminical high-ranks. Its effect on the Maharashtra governmental issues in the pre-Freedom period was exceptionally restricted.

As the HMS continuously turned into a political front, its socio-social job was taken over by the Rashtriya Svayamsevak Sangh (RSS), laid out by Dr. Hegdewar, a Maharashtrian Brahmin in 1926. The R.S.S. drawn in a huge part of the Brahmin youth. In any case, this image of coordinated Hindu patriotism neglected to draw in the majority of the non-Brahmin masses in Maharashtra attributable to its Brahminical picture. Its customers and the counter Muslim program was indistinguishable from that of the HMS in Maharashtra. As the Muslims in Maharashtra comprise a tiny minority, the hierarchical strength of the RSS was utilized to go against the Congress in Maharashtra. The HMS and RSS added to escalating the Brahmin non-Brahmin cleavage in Maharashtra.

1.5 EVOLUTION OF THE IDEA OF MAHARASHTRA

Maharashtra, as an unmistakable geo-political substance, had existed for more than 1,000 years. the particular territorial awareness obtained sharpness during the seventeenth century when Chhatrapati Shivaji Maharaj laid out his 'Hindavi Swaraj' in insubordination of the powerful Mughal Domain. The Maratha rule and its impact spread over the entire of India during the eighteenth 100 years under the capable stewardship of the Peshwas. The 'Third Skirmish of Panipat' of 1761, managed a body disaster for the authority of the Maratha rulers also, their standard finished after the loss of Bajirao II by the English in 1818. The domain in and around Bombay turned into a piece of the Bombay Administration and later Bombay Territory. Maharashtra experienced the deficiency of authority and the resultant embarrassment, however was not in a position to redirect history. A more judicious game-plan, was embraced by the western taught scholarly people in Maharashtra was to accommodate to the political reality. Bombay

was the main focus of exchange and trade and Poona was the operational hub of scholarly exercises during the nineteenth hundred years. The exercises of the social reformers kept alive the particular Maharashtrian personality in Poona and around. In any case, Bombay city obtained a cosmopolitan personality and the particular Maharashtrian character was pushed out as soon as in the last part of the nineteenth hundred years. The socio-political and monetary undertakings of Bombay city were overwhelmed by the non-Maharashtrians, especially the Gujaratis and the Parsis. This peculiarities has persevered throughout some stretch of time and today, the non-Maharashtrian populace out-number the Maharashtran populace in Mumbai city. Subsequently, Mumbai is in Maharashtra however Maharashtra isn't in Mumbai. An odd inconsistency sub-provincial cognizance is more grounded than territorial awareness in Mumbai.

What is Expressed about Mumbai, is similarly relevant to the Vidharbha locale. Despite the fact that Nagpur sub-district was a piece of the Maratha alliance, it was the space of the Bhonsale, a conspicuous Subhedar of the Maratha rulers till 1818. From 1818 to 1848, the decision administration of Nagpur governed on its own by tolerating the suzerainty of the East India Organization. Nagpur State was attached by Master Dalhousie in 1848 and was coordinated into the Focal Territory and was made its capital. The Vidarbha sub-locale, containing four regions of Amravati, Akola, Yawatmal and Buldhana, was a piece of the Hyderabad State till 1861. These cotton-developing locale were rented by the Nizam to the English in 1861 and turned into a piece of the new territory, to be specific C.P. furthermore, Berar. Subsequently, the political desires of the Marathi-talking populace in C.P. furthermore, Berar were particularly unique as was their example of poltics.

Then again, the locale known as Marathwada was a piece of the regal Province of Hyderabad. It was exclusively in the 1930's that the Marathi-talking populace became mindful of its different character. They longed for to be a piece of the Samyukta Maharashtra after Freedom.

The standard of the phonetic regions was brought as soon as up in 1897, by Mahesh Prasad Narayan by requesting a different territory of Bihar. This was trailed by the interest for the Oriya-talking area. In 1915, Lokmanya Tilak upheld the request for the phonetic revamping of territories in the English India and the unification of the Marathi-talking regions in Bombay and C.P. what's more, Berar regions. Vithal Waman Tamhankar, a Marathi educated; in an article "Three Pieces of Maharashtra", made a supplication for the combination of the Marathi-talking regions in Hyderabad State, alongside those in Bombay and C.P. furthermore, Berar Territories. The Indian Public Congress, at its Nagpur meeting in 1920, consistently embraced a goal on the semantic recongani-sation of regions. Indeed, even before regulatory rearrangement could occur, the Indian Public Congress had redesigned commonplace association on the semantic premise. In the Marathi-talking regions Maharashtra, Bombay, Berar and Nagpur Pradesh Congress Boards were laid out.

1. Crystallization of the Idea of Samyukta Maharashtra

In the resulting many years, the idea of "Samyukta Maharashtra" was getting solidified. Acharya Vinoba Bhave, in an article 'Maharashtra Dharma', utilized the articulation Samyukta Maharashtra and emphatically upheld the unification of all Marathi-speaking regions, MahaMahopadhyaya Datto Waman Potdar, in his Official Location to the Marathi Sahitya Sammelan in 1937, repeated the interest for Samyukta Maharashtra. Around the same time, the Administrative Get together of C.P. also, Berar took on a consistent goal on the development of Maha-Vidarbha.

The main advancement was the Marathi Sahitya Sammelan at Belgaon in 1946. G.T. Madkholkar, in his Official Location, spelt the topographical arrangement of Samyukta Maharashtra. He made areas of strength for a to all Marathi-speaking pioneers to hold hands for the acknowledgment of Samyukta Maharashtra. A goal on Samyukta Maharashtra was consistently embraced. What is more critical is that a long-lasting body, called Samyukta Maharashtra Parishad, was comprised to follow up the goal. Shankarrao Deo, the Veteran Gandhian pioneer and afterward the Overall Secretary of the All India Congress Panel (AICC), was assigned as the Leader of the Parishad. He was appointed powers to make all suitable moves in such manner. This convenient activity was taken inferable from the way that the autonomy was round the corner and the Constituent Get together was comprised. It was felt by the supporters of the unilingual regions that the Indian Public Congress was presently in a situation to satisfy its responsibility of etymological revamping of Territories made as soon as in 1920.

2. Akola Pact , 1947

Shankarrao Deo, the Leader of the Samyukta Maharashtra Parishad, showed a drive in calling a gathering of the senior chiefs and different notables from Western Maharashtra (Bombay Territory) and Vidarbha (C.P. - Berar Territory) locales to design a typical procedure in regards to the fate of the Marathi-speaking regions. Subsequent to the gathering held at Akola on eighth August, 1947, a wide agreement was reached. This agreement is portrayed as the 'Akola Settlement'. This was the unified stand to be taken by the individuals from the Marathi speaking regions in the Constituent-Gathering. The text of the Akola Settlement is as per the following:

"It is concurred that there will be one Region of Joined Maharashtra (Samyukta Maharashtra) with sub-territories of Marathi-speaking regions, Focal Areas and Berar, regularly styled Maha-Vidarbha and West (Western) Maharashtra with independent Governing bodies and Cupboards for the sub-territories and with determined subjects under their locale. The Territory will reserve the option to make other sub-commonplace units at whatever point viewed as vital and practical. There will be one Lead representative and one Delegate Lead

representative for the entire Region and a Commonplace Council will be made out of delegates of individuals based on populace. The decisions to the sub-common Assemblies will be held independently. Two High Courts will work freely for the two sub-territories, with the exception of a typical Council set up for explicit purview, there will be a typical Public Help Commission for the entire Region."

The understanding likewise given that, "on the off chance that it becomes unthinkable, by virtue of any conditions to make a Territory of Joined Maharashtra in the way illustrated in the going with arrangement, it is concurred that all endeavors ought to be made for the development of a different region of Maha-Vidarbha..

The signatories were Shankarrao Deo, M.S. Aney, P.S. Deshmukh, Shrimanarayan Agrawal, D.V. Gokhale, Brijlal Biyani, D.W. Potdar, G.T. Mudholkar, S.K. Wankhede, Pandharinath Patil, P. Raka, Ramrao Deshmukh, D.R. Gadgil, Gopalrao Khedkar, Pramila Oke and G.R. Kulkarni. It is vital for note that neither Bhausahab Hirey, nor Keshavrao Jedhe, nor Y.B. Chavan were signatories. Marathwada's oversight was because of the way that it was a piece of Nizam's Hyderabad State.

3. Constituent Gathering Consultations

The stand of the public administration on the issue of the phonetic revamping of Territories went through a significant change in the post Freedom period. This was mostly attributable to the Segment of the nation and somewhat because of the pragmatic troubles looked by the public chiefs subsequent to taking on the obligation of administration. Top state leader Nehru, while surrendering the semantic rule, saw that "First things should start things out and the primary thing is the security and soundness of India." Gandhiji, as well, supported the hesitance to implement etymological rearrangement "(inferable from) the present discouraging climate". That's what gandhiji lamented "everybody considers himself... nobody thinks about the entire of India". That's what gandhiji forewarned, the centripetal power is without a doubt there, however it isn't vocal, never uproarious, though the outward power is on a superficial level and makes the most intense commotion, requesting the consideration of all... In the event that every Territory started to view itself as a different sovereign unit, India's freedom would lose its importance and with it would disappear the opportunity of different units too." Sardar Patel censured the heroes of phonetic States as Professional killers of Patriotism. Dr. Ambedkar communicated dread that 'Phonetic areas would bring about the production of numerous countries inside India and would be deadly to the solidarity of India. The public authority knew about the way that India was, at the best, a country in making and what won was not solidarity in variety but rather solidarity in trouble.

The careful methodology of the public administration was not adequate to the heroes of the etymological regions. That's what their dispute was:

- a) The Indian Public Congress had promised its help to the phonetic rearrangement and its confirmation had dove deep into the mind of the majority. Any delay of etymological redesign would make harshness, restlessness and disappointment.
- b) The nation can't settle down to protected work until this fundamental errand is finished. The Constitution of free India would begin a flawed premise without etymological Territories.
- c) The size of the Territories cut out by the English is inconvenient and their sythesis is heterogeneous. It is in light of a legitimate concern for public-situated organization to unite individuals communicating in one language. It is likewise beneficial in conferring training, in the working of the Constitution, administrative apparatus and majority rule foundations.
- d) The fanatics set forth the hypothesis that the phonetic gatherings are sub-countries and accordingly they are contracting gatherings to the Constitution.

The fuss roused by linguism was challenging to oppose and the Constituent Gathering was constrained to designate an Etymological Territories Commission, known as the Dar Commission on 17 June, 1948. The Dar Commission presented its Report on 10 December, 1948. While suggesting the allure of comprising Andhra, Karnataka, Kerala and Maharashtra on a semantic premise, the Commission likewise sounded a note of caution that "the development of Territories solely or for the most part on phonetic contemplations isn't in the bigger interests of the Indian Country". The Commission held that the phonetic units would discourage the spread of a public language and of public sentiments. It further saw that "Patriotism and sub-patriotism are two close to home encounters which develop without regard to one another". Indian Patriotism was early and couldn't endure such a strain. Considering the force of sentiments regarding the matter, to deny the requests of phonetic Areas would cause a lot of disappointment. It was 'a grave gamble' however one that must be taken in the bigger public interest.

The Constituent Get together was not for the assembled area, including sub territories. Consequently, the arrangement came to by the Akola Settlement neglected to have any effect on the consultations of the Constituent Gathering.

4. J.V.P. Committee

The heroes of phonetic rearrangement of the Regions were disheartened by the proposals of the Dar Commission. The self evident truth approach of the Dar Commission smothered the goals of the heroes of the etymological States. They demanded that the issue of the etymological re-association be surveyed by a significant level board of trustees of the Congress party. In the span of eight days of the distribution of the Dar Commission Report, the A.I.C.C. at its Jaipur meeting (1948), designated a significant level panel, comprising of Pandit Jawaharlal Nehru, Sardar Vallabhbhai Patel and Pattabhi Sitaramayya

The J.V.P. Advisory group presented its report on April 1, 1949. Its proposals were basically, equivalent to those of the Dar Commission. The Council sounded a note of wariness that 'The old Congress strategy of having etymological territories must be applied after cautious idea had been given to each different case and without making serious regulatory disengagement or shared clashes, which would endanger the political and financial security of the country.' The Board properly stated that the language was no just a limiting power yet additionally an isolating one. The Board of trustees, notwithstanding, conceded that in the event that public opinion was persistent and overpowering, "We as leftists need to submit to it, yet dependent upon specific impediments as to the benefit of India in general". The Council suggested that Andhra ought to be made as a different Territory. 1.5.5 Recovery of Interest for Semantic Redesign of States

The allies of the etymological regions knew a half-open entryway, when they saw one. They openly invited the J.V.P Report and kept on squeezing their cases and counter cases. Nothing unmistakable, in any case, emerged from it, as the Public authority of India was participated in the errands of reconciliation of August Expresses, the restoration of evacuees and combining the additions of freedom.

Nehru accepted that some sort of rearrangement of Areas was inescapable, however that social, geological and monetary variables as well as language together should be considered. Nehru liked to defer the issue to a more fortunate time and exhorted that the Constituent Gathering shouldn't endeavor to handle the issue of etymological Territories at present when interests were stirred. It ought to take up the matter at a reasonable second at exactly the right moment for it.

In any case, the non-Congress parties, particularly the Socialists, prepared the fomentation and made the interest a significant piece of their political race in the South. In Andhra, the tumult arrived at a peak in December 1952, when Potti Sriramulu, a veteran Representative, embraced a quick unto demise, kicked the bucket and in something like four days after his passing. State head Nehru

reported the Public authority's choice to shape a Territory of Andhra by dividing Madras on nineteenth December, 1952.

The arrangement of Andhra Pradesh on first November, 1953 prompted the interest for semantic States in different pieces of the country. The Public authority of India, despite fomentation all around the nation, delegated the States Rearrangement Commission (SRC) in December 1953, under the Chairmanship of Equity Fazal Ali. Pt. H.N. Kunzru and Sardar K.M. Pannikar were its individuals.

The heroes and adversaries of the phonetic States marshaled each line of contention and each ounce of solidarity to impact the Commission toward them. It brought about a sharp division among Representatives, made an emergency for the fortitude of the party and, surprisingly, undermined the dependability of legislatures in a few States. The Congress Working Panel (C.W.C.) gave a mandate and restricted individuals from the party from joining any agitational front for etymological States. It just allowed accommodation of memoranda and portrayals to the Commission. Etymological furor partitioned the Congress and different gatherings in various States as these were at lumberjack heads with their partners in different States.

6. Reactivisation of the Samyukta Maharashtra Parishad

The arrangement of the States Revamping Commission (SRC) and the consent conceded by the Congress High "to connect with different gatherings in making joint portrayal to the Commission' and "to join is a typical stage with other ideological groups in the outflow of perspectives" prompted the restoration and reactivisation of the Samyukta Maharashtra Parishad. Just before the visit of the SRC, the pioneers from the Marathi-talking regions met at Nagpur to set up a joint-notice. In any case, the Brahmin-Marawari administration from Nagpur and the Bombay Pradesh Congress Board (BPCC) reduced most, if not all, connection with the considerations. The Nagpur initiative was engaging desires of a different Bother Vidarbha and the BPCC was against the development of Samyukta Maharashtra.

7. Nagpur Agreement, 1953

Inspite of the absence of all out union, larger part of the pioneers from the Marathi. talking regions met at Nagpur on 28th September, 1953. The result of their consultations is known as the 'Nagpur Agreement'. The text of the arrangement embraced at Nagpur is as per the following:

- a) Now that a powerful Commission is being selected to provide details regarding the subject of revamping and refocusing of the Provinces of India, we, individuals living in the different of on a reason for the development of a solitary State containing every single such region.

- b) The State will be framed of the persistent Marathi-speaking region of the current Bombay, Madhya Pradesh and Hyderabad States. There ought to be no territories inside the cutoff points and limits of this State. It will be called Maharashtra or Marathi Pradesh and the city of Bombay will be its capital.
- c) The State will involve the three units of Maha-Vidarbha, Marathwada and the remainder of the State for the motivations behind a wide range of improvement and organization. d) Dependent upon necessities of a solitary government, the portion of assets for consumption over the various units will be with respect to their populace. In any case, considering the lacking states of Marathwada, unique consideration will be given to advance improvement of that area. A report for this sake will be put before the State Get together consistently.
- e) The arrangement of the public authority will mirror the extent of the number of inhabitants in the units.
- f) Fair and satisfactory offices, with respect to the number of inhabitants in these units, will be guaranteed for admission to all educational establishments having preparing offices in professional and logical callings or other specific preparation.
- g) The High Court of the new State will have its chief seat at Bombay and the second seat at Nagpur. The Seat of Nagpur will commonly work for the Maha-Vidarbha region. While making arrangements of the Great Court Judges, it will be seen that the Maha-Vidarbha region gets satisfactory portrayal from the administrations and the Bar. This passage will likewise apply to Marathwada region Mutatis Mutandis.
- h) In the question of administrations under government and government - controlled endeavors, enrollment will be in relation to the number of inhabitants in the particular units.
- i) We have faith in decentralization as a powerful method for better partner individuals of the various units with the organization.
- j) We understand the long relationship of individuals of Maha-Vidarbha with Nagpur as a capital of their State and the different benefits subsequently got by them from it We are restless that subject to the productive direct of the organization of a solitary Express, those benefits would be saved to the degree conceivable. All means important to carry out this condition will be assumed the counsel of specialists. The public authority will authoritatively move to Nagpur for the unmistakable period and something like one meeting of the State Governing body will be held consistently in Nagpur.

- k) The region limits will be changed based on the most recent Registration with town as the unit, to incorporate all the bordering Marathi talking - regions in the new State. Signatories to the Agreement were R.K. Patil, P.K. Deshmukh, Bhausaheb Hiray, Devkinnadan Narayan, Yeshwantrao Chavan, Pandharinath Patil, Ramrao Deshmukh, Gopalrao Khedkar, Sheshrao Wankhede and Nana Kunte. The signatories to the Akola Agreement, Aney, Biyani Ranka, Shankarrao Deo, and so on were prominent by their nonappearance. Indeed, Ane and others from the Nagpur district requested Maha-Vidarbha. The pioneers from Marathwada took part in the thoughts however were not signatories. None from BPCC partook in these consultations.

Subsequent to the Nagpur Settlement, a Joint Reminder was ready by the Samyukt Maharashtra Parishad. It made a supplication for the consideration of Bothar Vidarbha and Marathwada in the reminder submitted to SRC in 1954. Marathwada District Board of the SMP presented a valuable reminder to the SRC in 1954 and requested the consideration of Marathwada in the Samyukta Maharashtra. The Nagpur Pradesh Congress Board of trustees constrained by the Aney-Biyani group presented a different notice to the SRC and requested a different Territory of Bothar Vidarbha. The Bombay Pradesh Congress Board, drove by S.K. Patil, was against the development of the Samyukta Maharashtra and requested a different State for the city of Bombay. The Maharashtrian Legislators in Bombay city were against this stand of the BPCC and framed the Congress Jana Parishad (CJP) in 1954. The reason for the CJP was to introduce declaration before the SRC for Samyukta Maharashtra and the foundation of its capital of Bombay.

1.6 SAMYUKTA MAHARASHTRA MOVEMENT

The SRC suggested a bilingual Province of, comprising of all Gujarati-talking regions what not suggested the development of a different Territory of Maha-Vidarbha. hatred all over Maharashtra. These suggestions were denounced as an instance of native expansionism. It was felt that the SRC had given the Maharashtrians a unique position of sub-par citizenship. Marathi-talking regions, with the exception of Belgaum and Karwar areas of previous Bombay State and Bothar Vidarbha. It proposed the consideration of the "Boundary regions" in the Mysore State. The suggestions of the SRC caused an extraordinary explosion of well known

The MPCC immediately dismissed the "adjusted bilingual Bombay State", proposed by the SRC and recommended to the Congress Working Board, by a goal passed on 22nd October, 1955 that, "On the off chance that it isn't helpful to lay out Samyukta Maharashtra at the present time, a greater bilingual Bombay State, involving all the Marathi-talking regions and all

Gujarati talking regions ought to be framed." It likewise added an essential and questionable arrangement that Gujarat, in the event that it wished, could practice an 'choice' to leave the composite State following five years. This idea was quickly dismissed by the Gujarat Pradesh Congress Council (GPCC). The GPCC knew about the way that the Gujaratis would be vigorously dwarfed in such a State and the Maharashtrian greater part would propel the Gujaratis to practice their 'choice', abandoning Bombay city. The GPCC suggested the foundation of Maharashtra, Gujarat and Bombay city as discrete political units.

The Congress Working Board of trustees (C.W.C.) passed a goal on fourteenth October, 1955, requesting that the Senators shun the agitational approach over the issue of the rearrangement of States. The Pradesh Presidents were told to guarantee that "no individual from the Congress will cast a ballot against the bill, or table or backing any corrections to it, or swear off casting a ballot without the consent of the State chiefs." This stubborn stand of the Central leadership was disliked by the greater part group inside the MPCC, drove by Bhausaheb Hirey.. This group was even ready to rebel against the party Central leadership. The minority group drove by Chavan was faithful to the Central leadership as well as the reason for Samyukta Maharashtra. The distinctions inside the service turned out to be more apparent. The whip of the party was opposed by a few Representatives, including pastors.

1. Three-State Recipe

The Congress Central leadership put away the suggestions of the SRC and proposed a three-State equation. State head Nehru reported that Bombay city would be a halfway controlled domain for quite some time. This choice was disliked by the Senators in Maharashtra. The MPCC passed a goal which gave "any dependable Senators" consent to "surrender, if essential, his authority position in the public authority", to help Samyukta Maharashtra straightforwardly. Bhausaheb Hirey, D.K. Kunte and C.D. Deshmukh in like manner presented their abdications. State head Nehru interceded and requested these pioneers not to press for acknowledgment from their abdications. Hirey and Kunte pulled out their abdication. C.D.Deshmukh didn't pull out his abdication and blamed the State leader for 'cavalier' and 'unlawful' conduct. This improvement brought about phenomenal well known agitation and breaking out of the mobs all around the State. The police-terminating brought about the demise of '106 Saints' for the reason for Samyukta Maharashtra.

2. Greater Bilingual Bombay Express

The Congress Central leadership had to think about the well known dissatisfaction with regards to "Three-Unit Equation". It acknowledged Greater Bilingual Bombay State recommended by the MPCC. The Central leadership's choice was acknowledged by the MPCC absent a lot of excitement. In like manner, a correction with that impact was presented in the States Revamping Bill, which was

passed by the Parliament on ninth August 1956. The Bilingual Bombay State appeared on first November, 1956.

Nothing was truly settled. The new State was welcomed by the emission of a semantic common resistance development in Maharashtra as well as Gujarat. The interest for Samyukta Maharashtra persevered among individuals of Maharashtra. The disappointment in Bothar Vidarbha likewise expanded.

3. Rise of Y.B. Chavan

The choice to lay out a 'Bilingual' Bombay State inferred the determination of another head of the Congress Regulatory Party (CLP). The Congress Central leadership recommended to the State chiefs to choose Morarji Desai consistently or with close to unanimity as the Principal Boss Clergyman of the 'Bilingual' Bombay State. Bhausaheb Hirey demanded a challenge. Immediately, Desai pulled out from the challenge and stretched out help to Chavan. During the whole course of exchanges, Chavan had intrigued the Central leadership as a disagreeing yet focused Senator. He had secured himself as a moderate option in contrast to the aggressor Hirey. The Congress Regulatory Party (CLP) chose Chavan as its chief on sixteenth October, 1956. Hirey was lowered by Chavan fully supported by the BPCC, the GPCC and the recently added regions, as well as a little segment of Maratha initiative. Thusly, Chavan was viewed as a 'Protege' of Morarji Desai and his initiative was disdained by the Maratha authority. As the Main Pastor of "Bilingual" Bombay State, Chavan obediently articulated huge bilingual Bombay State as the last answer for the revamping question.

4. Development of "Samyukta Maharashtra Samiti (SMP)"

As the Maharashtra Parishad turned into an old body after its desires were baffled by the SRC and the Public authority of India, the heads of the non-Congress ideological groups in Maharashtra wanted to have a one more association to channelise the well known discontent and understand the target of the Samyukta Maharashtra. The drive in such manner was taken by the Maharashtra units of the PSP and the CPI. The Samyukta Maharashtra Samiti (SMS) was laid out on sixth February, 1956 at Poona. The SMP was disintegrated by its Leader on tenth February, 1956.

The SMS was a cooperative front of the non-Congress ideological groups as well as free people, for the restricted motivation behind the development of Samyukta Maharashtra. Practically all non Congress ideological groups and gatherings related themselves with the SMS. Dr. B.R.Ambedkar went against the possibility of the Samyukta Maharashtra. In any case, after his demise, his adherents joined the SMS to make conceivable political additions. The development of the SMS gave the PWP potential chance to resuscitate, the CPI chance to lead and the PSP valuable chance to turn into a central point in the legislative issues of Maharashtra. The PWP and the CPI made the best

of the accessible open door. The working of the SMS was overwhelmed by S.A. Dange, P.K. Atre and S.M. Joshi. The PSP couldn't make the most of this open door due to its disparities with the public administration in regards to Samyukta Maharashtra. The public administration of the PSP went against any collusion, trap or change with the CPI. Be that as it may, inferable from the impact of S.M. Joshi, the Public Leader bowed to the 'need' of a collusion with the CPI. The Congress Jan Parishad of the protester Legislators from Bombay stretched out co-activity to the SMS to stand up to the Congress with straight challenges on the issue of Samyukta Maharashtra. The BJS, the HMS, the SP, the KKP, and so forth were the minor accomplices inside the SMS. The quantity of the constituent gatherings of the SMS was eleven toward the finish of 1956.

The disagreeable arrangement of the Congress government joined the non-Congress parties in Maharashtra. Philosophically dissimilar and commonly adversarial parties adjusted in view of the impulse of the semantic regionalism. The SMS had all out help of the vernacular press, the whole friendly pyramid and the monetary ordered progression from the work to the Maharashtrian industrialists.

The political image of Maharashtra just before the Second Broad Decisions was one of forceful resistance from one viewpoint and dampened Congress then again.

5. Decision Of 1957

A couple of months after the Greater Bilingual Bombay State appeared, the Second Broad Decisions occurred in 1957. Boss Clergyman, Chavan had encouraged the Representatives to submit to the desire of the country and make the bilingual Express a triumph.

Then again, the SMS made the arrangement of the Samyukta Maharashtra its one point program. The SMS was changed over into an appointive partnership in September 1956. The constituent gatherings of the SMS held their own characters and battled the 1957 General Decisions under their own flag. As an alliance front, the SMS was driven by the Socialists and the Praja Communists. The Communists didn't endorse the choice of the SMS to challenge the decisions and left the SMS and the challenged 1957 General Races all alone.

The distribution of voting public among the part bunches in SMS was a cycle tormented with debates. This errand turned out to be very troublesome as a result of the misrepresented cases of the constituent gatherings. The distribution of voting demographics in certain parts created contrasts among the gatherings. Certain gatherings, similar to the Bhartiya Janasangh, shunned taking part in the electioneering exercises for the applicants of different gatherings of the SMS. At times, Samiti up-and-comers needed to rival the Samiti dissenters, In any case, the impulse of popular assessment constrained the gatherings to show up at a functioning understanding. At the

foundation of the solidarity of the SMS was the unprecedented solidarity of the electorate which constrained the gatherings to remain together. The discretionary comprehension among the constituent gatherings was confined to Bombay city and Western Maharashtra. No comprehension could be reached in Vidarbha and Marathwada. These gatherings challenged the races all alone.

The political race was feverish. Extremely savage misleading publicity was carried on by the Samiti in the press, on stages and in parades. No gatherings of then Congress passed off calmly. Stones were tossed, harmful language was utilized, against Congress trademarks were raised, vehicles were crushed and gatherings were upset. Its priests and competitors were stoned, embarrassed and disallowed from showing up out in the open. The banners of 106 survivors of the police terminating - Saints - were shown to stir well known hatred.

A few unmistakable individuals from Chavan's Bureau from W. Maharashtra - Nimbalkar, Tapase, Sathe and Fakhi were crushed. P.K. Sawant and D.K. Kunte were likewise crushed. Two priests in Nehru's Bureau from Maharashtra - Pataskar and Bhonsale were crushed too. N.V Gadgil, the representative of Samyukta Maharashtra in the Congress party; G.D. Ambekar, the INTUC pioneer in Bombay city and Digambarrao Bindu, the veteran Representative from Marathwada were likewise crushed. Tulsidas Jadhav, the unmistakable PWP pioneer who had surrendered to the Congress was likewise crushed. The other unmistakable Maratha pioneer - Keshavrao Jedhe who had surrendered from the PWP to the Congress was, in any case, chose in light of the fact that the SMS had chosen not to go against him. A couple of unmistakable resistance pioneers were crushed too. Ashok Mehta of the PSP neglected to hold his Bhandara seat. Uddhavrao Patil of the PWP, Mirajkar of the CPI and Khobragade of the SCF were crushed in Marathwada.

Everybody had expected that the Samiti would admission well in this political decision, yet the genuine outcomes outperformed even the most hopeful computations of the Samiti pioneers. This achievement has been credited to various reasons. Popular assessment, the joined strength of the resistance and unsettling inside the Congress association. It was viewed as a showing of the way that when mass psyche is excited, nothing can prevent it from accomplishing its objectives. The job of position was, eclipsed by the inwardly charged environment in Maharashtra. The electorate decided in favor of the SMS applicants, regardless of standing contemplations.

Disagreeable strategy of the inconvenience of the bilingual Bombay State hosted joined the non-Congress gatherings into a discretionary collusion and these gatherings actually tested the Congress with straight battles. An expanded number of straight battles to a disagreeable and separated Congress was the best mix to make sense of the downfall of the Congress party.

The loss of the SMS in Vidarbha and Marathwada has been credited to different reasons. The SMS was neither famous nor dynamic nor joined in Vidarbha. Vidarbha units of the PSP and the BJS were against Samyukta Maharashtra as well as the SMS. Then again, individuals of Marathwada had sincerely upheld Samyukta Maharashtra. In any case, the SMS neglected to make significant additions in this area in light of the inability to fashion solidarity.

After the Second Broad Races, the Congress rule proceeded in view of the larger part gotten by the party in the State in general. Notwithstanding, the subjective change was in regards to the resistance. A sizeable and vocal resistance was given by the SMS and the MGJP. The result of the Second Broad Decisions started a course of reevaluating on the attractiveness of a Bilingual Bombay State when individuals are fervently against it.

1.7 FORMATION OF THE SAMYUKTA MAHARASHTRA

Yeshwantrao Chavan showed the greatest of political abilities in beating the resistance to Samyukta Maharashtra from the Bother Vidarbha locale, as well as prevailing upon the help of the Bombay Advisory group. He was likewise effective in persuading the worthlessness of the brief insight of the Bilingual Bombay State, which could, over the long haul, obliterate Congress in this piece of the country. The Congress Working Panel gave endorsement to the bifurcation in December 1959. The Bombay Redesign Bill was passed by Parliament in April 1960.

Chavan played had a significant impact in the talks in destroying the Bombay State and in the making of Maharashtra. In this manner, the Samiti and Parishad could plant for the Congress to harvest. The development of Maharashtra was related with Chavan and that raised his situation in Maharashtra legislative issues. Chavan arose as the incomparable and undisputed head of Maharashtra. The new State was introduced on first May 1960 by the late Top state leader Nehru. This motion with respect to Nehru assuaged the broad enemy of Congress feeling in Maharashtra.

Hence, everything considered, one feels that a level-headed way to deal with the interest in Maharashtra State from the SRC and a more reasonable demeanour of the Congress Central leadership might have saved the country from the revolting fallout of a political choice taken in resistance of the hard real factors of the circumstance. How the interest was yielded just showed that the level-headed contention needed to look for the guide of feeling and tumult to enlist a triumph.

1.8 CHECK YOUR PROGRESS

1. Critically comment: On report of JVP Committee
2. Discuss the Impact of Samyukta Maharashtra movement on formations of States

3. Write about Issues which gave rise to Social Reform movements in India.
4. Explain the Idea of Maharashtra

Historical Background

Suggested Readings:

1. History of Modern India – Bipin Chandra
2. India's Struggle for Independence – Bipin Chandra
3. Social Reformers – R. K. Pruthi
4. Social reformers of Maharashtra – Dr. Aniruddha
5. History of Modern Maharashtra – Vidyula Mhaisekar

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SUB REGIONALISM: REGIONAL DISPARITIES & DEVELOPMENT

Unit Structure

- 2.0 Introduction
- 2.1 Demography of Maharashtra
- 2.2 Western Maharashtra
- 2.3 Konkan
- 2.4 Marathwada
- 2.5 Vidarbha
- 2.6 Mumbai City
- 2.7 Dandekar Committee
- 2.8 Conclusion
- 2.9 Check Progress

2.0 INTRODUCTION

The state of Maharashtra has always been a dominant force in controlling the micro factors and issues of different political powers and their core problems at sub regional level, but the inherent factor of macro level thought process of Maharashtra's dominant leadership navigated its narrow-wasted interest bypassing the actual demands of Vidarbha, Konkan and Marathwada region. The dominance of Western Maharashtra's political leadership subverted the sub-regional issues for decades to meet their agendas which paid rich political dividends to them but the disparity remained exposed and too appalling to mend the fences and gave birth to stark sub-regionalism. Here, we should try to focus our attention to the agriculture and industrial development not only in the whole of Maharashtra but also in the different pockets of sub regions of Vidarbha, Marathwada and Konkan, which paved the way for lop-sided growth and create differences and narrow self-interest big enough to create dissatisfaction.

2.1 DEMOGRAPHY OF MAHARASHTRA:

We know as per the substantive information major political power shift has happened in western Maharashtra, Vidarbha's political power is second highest after western Maharashtra. Maharashtra's share in political power is a third highest in terms of category but Mumbai has always been a dominant in power sharing and has always shown strong power equation and played a pivotal role in state politics. Before we enter into the features of the state, the state of Maharashtra has four regions to enumerate –

Konkan, Western Maharashtra, Vidarbha and Marathwada, 'We can underline a vital point for all the readers of this chapter that western Maharashtra as a whole with each dominance of one party influence has created a controlling factor in terms of agricultural and industrial development, the land reforms has always been talked about, it brought the proper development and strong relationship between the land holders, the ryots, a powerful land holding peasant class came up which is strong and has great lobby power. It was said that the political power controlling hands at the state and their relationship with the power at the Central Government brought about a strong mended for agricultural, education, institutional and industrialization development in western Maharashtra. The districts like Pune, Sangli, Kolhapur, Nashik and Satara all started developing fast but other regions of Maharashtra show unfortunate no growth process. It is still said, the diversion of huge funds to western Maharashtra has created anger and animosity among the different regional leaders who resented towards this step-motherly treatment and forced them to voice. the issues of separate Vidarbha' Proximity to Mumbai and the great powerful sugar-lobby gave western Maharashtra great vantage point. It was estimated by Dandekar committee on regional imbalances that more than two thousand crores would be needed to remove the appalling disparity and the backlog of Vidarbha, Marathwada and Konkan, but nothing has been done to remove the backlog which created further dissidents in state political affairs. Thus, to realize the complex process of the state of Maharashtra as a whole and the concept of regional disparity and integrative issues, we have to enter into the discussion of the features of the regions.

2.2 WESTERN MAHARASHTRA:

It marks congenial relief, deccan plateau, watered by many rivers and has a natural topography.

Economic development and political awareness :- It has witness sizeable growth and development in the field of economic, social and political sphere, specially Pune known as the "Oxford of the East" has always been the bed of education, political movements and the struggle of freedom movement as well by Tilak, Savarkar so this places gaining free eminence in its own way and the healthy growth of Social, Educational, Institutional growing and Proliferating with the coming of universal adult franchise (1952) and the development of Panchayat raj system (1962) and the Institution Building of local – self has given western Maharashtra importance in many fields.

If we understand the political development along with Economic development and agricultural growth process, we have to understand the fact that this region is having good communication and conveyance facility, which had made this region well connected in transport and communication system which is instrumental in bringing about the proper growth of this region.

Economic Growth: -

The Swadeshi Movement laid the foundation of development to a very large extent. This growth was started by Tilak, the architect of development in this region to a very large extent and it was his effort to bring about development in all spheres later, we have seen that the growth process of financial institution in this region primarily in remote rural areas and the knowledge transfer and expertise in related jobs created a strong advantage in this region in terms of economic growth.

Agriculture: It is conclusive for agricultural development and many co-operative industries based on agricultural food crops started growing rapidly. A number of other measures have been taken for the development of food crops and horticulture. 2249 hectares of land is under sugar cultivation. 60299 hectares of land is under the cultivation of cereals and pulses. The other important crops are oil seeds, cotton, spices and tobacco. The setting up of the Agriculture University at Rahuri, Agriculture Colleges and Research Institutions have contributed to this process.

Social Composition: Western Maharashtra is a home ground of powerful caste Maratha – Kunbi, they are 41% of the total population, It should be said here that the non – Mahar scheduled caste are important the Brahminical population is restricted to the percentage periphery of only 4% and mainly spotted in Urban and Semi – Urban areas.

2.3 KONKAN:

Consist of five districts of Thane, Palghar, Raigad, Ratnagiri and Sindhudurg. Mumbai as a part of Konkan occupies a dominant position. Though the Konkan land is rugged, but to add to the woe of this region, heavy rainfall and inferior soil texture among for any development, mainly subsistence agriculture prevails. We have already talked about agricultural problem of the regions, which result in poor subsistence level of agricultural growth.

Industrialization: As we can understand the relief is not conducive for any industrialization growth activity, except Thane district which has its own importance in the field of politics, industrial growth and related economically activity has proved to be a dependent body of Mumbai but Konkan as a whole has poor mineral resources in the region. But in terms of literacy and political involvement and active participation in political process. Konkan has its unique stand but the scale of migration of population which is happening radically due to the Konkan railway has proved to be the main reason in the influxes and Exodus of population elsewhere. The Tribes which account of 36% of the population. Still have their occupation restricted and live in the areas which are remote. But the growth of the Buddhist population which is 4% along with the growth of Muslim population coupled with the Dalit population, is not significant in the entire political structure of the Konkan region. Raigad District forms a mid part of Konkan, because of its nearness to Mumbai, It has higher level of Industrial development. Konkan, hold its importance in state politics

because of its geographical and social factors, which could be further sub-divided into mid-South and North Konkan consist of Thane District, Palghar District and Mumbai, 'South Konkan consists of Sindhudurg and Ratnagiri District. Sindhudurg has been carved out of Ratnagiri and his name after Sindhudurg fort, Konkan is poor in economic development and hence seen poor infrastructure development too which has left an indelible scar in the psychological framework of the populations mind of this region, which is politically motivated and manipulated, it is alleged that since the body Konkan development corporation is situated in Mumbai. Which has made it easy to induce the development of North Mid Konkan but neglect the South. The Growth of the industries has suffered serious setback because of the improper and in adequate development of infrastructure specially roadways, which has become inaccessible during monsoon as everything the possible roadways and any mode of transport system is paralyzed in this region. The Konkan region has got its foundation of development, but tourism has an important service industry could have been promoted but the intentions were not clear politically as the region sees no possibility of new project development and even the 'Alphonse Mangoes', and Cashew cultivation has got tremendous potential, lot has to be done, less is achieved but the topography cannot be blamed, the intensions rather. The new projects related to energy and refinery, too faced environmentalists' structures and as result the process of growth and actualization of the project stopped.

Ratnagiri provided 45% or more immigrant population to Mumbai as next to Thane District. Most of the people of the Konkan exist on money economy which grows on the money sent by the people working in Mumbai for their relatives back home. Although Konkan is almost is backward as Marathwada but higher literacy rate and string cultural bond because of its nearest to Mumbai shows strong social and cultural ties.

Konkan has subsistence form agrarian economy were through irrigation system is poorly developed and paddy account for highest principal food crop in this region, 'it has been seen that horticulture is poorly developed. Though another important fact is continuing land fragmentation which has reduced its fertility and farmers have become landless due to abject poverty and pressure from Moaney lender which has led to debt-trap for the farmers.

Social Texture: 38% of the population is that of Maratha Kunbi class and OBC's are the Agri's and Koli's, Bhandari's are dominant in Ratnagiri and Sindhudurg along with Muslim, Dalit and Buddhist which have lent great color to the mosaic of Konkan which is exclusive in its own rights. Tribal population is prominent in this region.

2.4 MARATHWADA

It consists of eight District namely Aurangabad, Osmanabad, Bid, Parbhani, Nanded and two district of Latur and Jalna created in 1980 and one district of Hingoli created in 1989. This region lies in the center or hot land of Maharashtra. Though it has its own potential but it lacks it proper sense of formidable economic growth but it can be stated the its water resources is

quite adequate. During the rule of Nizam of Hyderabad this area was completely neglected as Nizam wanted to make Urdu as a common lingua franca and the dominance of Islamic religion and lifestyle under mind the prestige of Marathi speaking population. The people of this region after the dissolution of Nizam rule and supremacy merged with Maharashtra in 1956 and was sure get hold of proper growth and development of region. After 1960 and rolling down to 1985-90 this region of colleges coming up and today there is a university with 90 colleges affiliated to it. 'Marathwada has Agriculture University but still educational backwardness can be understood as one of the main reasons for the underdevelopment of this regions. Many castes system which are dominant here points out of fact that people have embraced Buddhism and unstable political conditions stemmed from the fact of strange of politically motivated connections and affiliations. It should be mention here that Marathwada doesn't want to break away and demand the separate state like Vidarbha, but it wants a strong economic development which it is deprived of agriculture, here exists dry climate and cultivation is not conducive most of the area is under famine and trooped. Jowar, though is a principal crop, sugar cane cultivation is noteworthy, but problem of irrigation is perennial issue in this region because of dearth of water-supply.

Relief: It has regur soil and watered by many reivers, Godavari is a principle reiver passes through Aurangabad, Jalna, Nanded Nanded District, and its subsidiary – Manjra in Bid Osmanabad district, Purna rivers passes through Prabhani district the Eldari and Jayakwadi irrigation projects are important.

Agricultural Growth: The sugar cane cultivation is dominant here with the help of jayakwadi irrigation project, but according to the findings of Barve reports 1964 only 20% of the region brought under watered area but unfortunately water as a resource is not fully utilize which has created angle in the minds of the people of these reasons.

Industrial Structure: Industrial Structure is weak and does not hold any significance here in this region., 'due to poor infrastructural development and skeletal growth of roadways and transport the proper economic intercourse is impacted upon, which has prompted influx of skilled workers from neighboring regions and on skilled workers move to Mumbai City and Western Maharashtra for occupation.

Education: Dr. B. R. Ambedkar has established Milind College in Aurangabad and after 1962-65 different Colleges and Universities stared increasing the most important want is Dr. Babasaheb Ambedkar University at Marathwada. It has to be mentioned here that the Dandekar committee report states that the lop sided development in this region is, of the backlog which needed prime importance to be focused on structural and comprehensive development, for the entire region of Maharashtra for which one thousand three crore was estimated, and out of that a small amount of that eighty crore was set aside for Marathwada's economic development which was too small and amount and due to the absence of effective leadership and factional rivalry and disunity among its frontline leadership know cohesive action for development could be taken. But the people of

this region compared their no growth model with that of Western Maharashtra's economic development, indicated their dissatisfaction which goes to reflect the same sentiments of servitude and enslavement under Nizam regime, which makes them feel as if they are reeling under Nizam's rule.

2.5 VIDARBHA

This region was formerly part of the composite province and Berar, who's capital was Nagpur. There are two administrative divisions namely Nagpur Division and Amravati Division which comprises of eleven districts namely Nagpur, Chandrapur, Godia, Vardha, Gadchiroli, Bhandara, Yavatmal, Akola, Amravati, Buldhana, and Vasim. Gadchiroli was made out of Chandrapur District, this region is historically important and is laden with col and other mineral resources like manganese and resources which are important for industrializations and we should mentioned paper and pulp industries, cement and ceramic, pottery and etc. Due to political misgovernance and mostly unjustified power control by single party dominance of Y. D. Chavan who one over the trust of Vidarbha's local people by sharing power and having two CM's from this region and partly fulfilling the Nagpur pact, Chavan could gain some political mileage, formation of a separated state was not taken up seriously for some time, though BJP raise and supported the issue but internal rivalry and rift created a strong denial in this regard and a separate state card could not be played effectively.

Relief: Rich in mineral resources; water supply and the land is fertile. 'Regur' conducive for cotton and paddy cultivation, Nagpur is the state second capital.

Infrastructure: Though having strong mineral resources and abundant supply of water still in adequate infrastructural development, poor transport and communication network is responsible for economic backwardness and the liberal advocates for separate states claimed dominant sectarian politics is responsible for Vidarbha's sad story. Though Nagpur is rich in mineral resources and developed to a large extent but other areas are not which shows tripping of electricity, poor facilities and encroachment of the labor of this region by other work forces who are trained and skilled. The MIHAN (International cargo hub Nagpur) and Samruddhi Mahamarg are the two most prestigious projects of Maharashtra, which would bring about the development of Vidarbha and will bring it back the road to success.

Disparity: It should be understood here that the regional, subregional disparities and economic backwardness, though at times politically motivated brought about a sense of sub-regionalism in Maharashtra's politics, which shows its evil face in the regions of Maratha, Konkan and Marathwada. The idea of a complete macro state of Maharashtra (Samyukta Maharashtra) pointed the fact that, without addressing the core issues of this region a complete assimilated growth process would be difficult to achieve.

2.6 MUMBAI CITY

We must understand that the development of Mumbai, culturally, Socially and linguistically has given a different mosaic of diversity and thus has lent Mumbai with its stock exchange dominance and the dominant position of the reach class of population, and the largest contributor to the national exchequer which marks a remarkable water shade proposition in the center state relationship as far as finance is concerned. Thus, Mumbai city's importance cannot be ignored, it always had and still wields great power at the state level and its political power has shown marked dominance vis-à-vis the sub-regions of Maharashtra politics were in, a strong alliance of the lobby of Mumbai city and Western Maharashtra has created a political difference and feeling of animosity in the sphere of politico economics and social structure in the sub-regions of Maharashtra. If we understand the process of political development along with its economic and agricultural growth, we have to understand the this region is a growth provider in all this fields which is instrumental in bringing about great development in the field of IT, SME's and SEZ area, this can be further understood by the fact that the GDP by sector in agriculture in 13.2% , industry 27% and services more than 70%, this is the growth we have been observed. Population below poverty line is 18%, as per this data the economic growth has reached 9th rank which is the great and remarkable.

The important features are:

Relief: Mumbai population is industry/service centuries where, thus is no agricultural activity as such people commute through local train, bus, which are the life of the city.

Economy: Mumbai is the backbone of Indian economy. Mumbai holds a very important rank in national and international economic periphery in the field of finance the multi-national banks are incorporation in Mumbai which are important globally and is deemed to be important city in the same bracket as Tokyo and New York.

Texture:- The social composition of Mumbai, unlike other regions, has Marathi and non- Marathi dimension; owing to the cosmopolitan character of the region and continuous migration of, in words of the Shiv Sena Superimo, 'the outsiders' to the metropolis. Thus, the social composition of the capital of Maharashtra reveals, over a period of time, a decline in the number of Marathi-speaking population. The dominance of the non-Marathi linguistic groups, especially the Gujaratis and Marwaris who control the economy of the city, was revealed in the refusal of the BPCC to merge in MPCC in 1960. Even Marathi elite, at least till 1967, was pro-Mumbai and hostile to 'Maharashtra'. B. G. Kher and S. K. Patil personified this brand of Mumbaiker – Marathi elite. Even after the formation of Maharashtra; the non-Marathi elite dominates not merely economy but also politics of the region.

To ascertain the problems of regional economic imbalances, in 1983 Maharashtra Government formed Dandekar Committee under famous economist V. M. Dandekar and formed Four regional sub-committees for Vidarbha, Marathwada, Konkan and the rest of Maharashtra, which would try to find out the core problem of economic imbalances and paucity related to funds and its allotment, which they would report to Dandekar Committee to get an inference for the problem.

The fact-finding committee were to decide on:

To find out the indicators of imbalances and on its bases, the state-wise development, to find out district-wise expenditure since 1960-61, to pinpoint what action government should take undertake to figure out the problems and to recommend solutions. Reportable by the committee on the bases of 28 indicators of the fact-finding committee stated that the Nagpur pact which was made to reduced imbalances could not bridge the gap simply because the important party and the subsequent Chief Ministers and political power controllers and their alliances by passed the plea of economic development of all this region. The committee made it clear the role of education institution building for primary and secondary schools and colleges, development and transport and communication, irrigational facilities, employment generation opportunities, and industrializations should have been made possible and the attempt to do all this which are needed for proper growth should be dump. The committee further stated that the total backlog of expenditure to be incurred in all this was three thousand one hundred and eighty crores out of which no proper expenditure was made towards the development of Konkan, Marathwada was not done and more fund was needed. The committee recommended that approved outlay on the schemes indicated by the committee should be formed into state pool for removal of backlog, the committee suggested that 15% of the state pool fund should be used for the removal of specific backlog and remaining 85% should be allocated scheme by scheme and any further division or allocation of fund in wrong direction would hampered the growth. 'The committee further stated the rules and process of allocation of funds for the removal of backlog. Every identification of approved outlay for removing backlog should be done year after here, 15% should be kept for the ongoing projects and it has to be monitored judicially and the remaining 85 % should be allocated to every districts on the basis of the projects, sector by sector all this allocations should be reserved or made for meeting backlogs and the development committee should work in tandem with a various districts and departments ass per the sectors as to how to utilize the fund for development, this process should continue on the basis of every year planning period covering the entire seven year plan to asses the development in the districts sector by sector and in the end every eighth five year plan, the details of the development should be rolled out to assists and understand the nature of reducing disparities and having the achievement. If we have to understand the achievement of the committee that economic backwardness which happened in all three state was a clear indication of mismanagement and neglect. Dandekar committee has made

us understand that the demand for the separate states in the case of Vidarbha is a call but to prevent dis-instigation of a compact state hood of Maharashtra, would pose serious problem to the unity of Maharashtra. As a Samyukta Maharashtra demesne were made now an offend but the very nature of the darr commission to settled the issues of different regions consent and the Nagpur packed of 1953, was ignored Y. B. Chavan was the only state men who offered strong leadership and political mileage to non-Maratha leaders to win over there trust and the political excess of the other regions, but the spirit of the Nagpur packed was ignore. The statutory development board was established but it could not be effected due to the fact that the entire power would be wasted to the governor not to the CM, which created a strong sense of doubt in the mind of the people and it was put forward that the formation of development board is politically motivated having vested interest, wherein the intent of the center buys and premeditated, the statutory development board was formed on the bases of reorganization on Act (1956) and the seventh constitutional amendment added article 371(2) which gave hands two augment the process of statutory development board. It was decided that as per Nagpur agreement (1953) the constitutional validation should be given to the board and the Marathi speaking area should be giving fillip for economic development and proper fund should be allocated for the whole area of Marathwada, Vidarbha and for rest of Maharashtra and the technical and vocational trainings should be given to in this area to generate employments and growths. The annual report of two thousand eleven and twelve shows striking imbalances in Maharashtra and the other regions mention here, Marathwada has only 7% share of medium and small enterprise while Vidarbha has 13% and the rest of Maharashtra has 80 % of 116 SEZ, Marathwada has 10, Vidarbha 10, and the rest of Maharashtra 96 of total FDI's only 2% in Marathwada, Vidarbha has 8% and 90 % is in the rest of Maharashtra. Report also stated that substantive development could be noticed in western Maharashtra, but Vidarbha and Marathwada saw negative growth.

2.8 CONCLUSION:

President of India in exercise of his power given by article 371(2) has issued an order namely, the "State of Maharashtra" order which looks after the special responsibility of the Governor for Vidarbha, Marathwada and the rest of Maharashtra (1994), 'on the basis of this, the Governor of Maharashtra issued an order dated 5th September 2011,' with minor changes in the composition and functions of the developing boards, 'though, the boards has to bring about a practical integration which is a big problem but the steps are being taken to remove the hurdle in Vidarbha, Marathwada and Konkan region. Many steps have been taken and many agencies have been setup to bring about the complete integration but the will and intend of the political parties are needed to prevent the vital issues of regional imbalances, So that the psychological frame of mind of the people in the neglected areas could be understood, So that we can prevent a disintegration of state, because a macro state of Maharashtra can't afford to have separate states within its fold, which would be no-less-than "having a republic within a republic".

2.9 CHECK YOUR PROGRESS

Sub Regionalism: Regional
Disparities & Development

1. Write about Regionalism in Maharashtra?
2. Discuss the findings of Dandekar committee
3. Describe Demography of Modern Maharashtra
4. Compare the regional disparity between Vidarbha and Marathwada

Suggested Readings:

1. POLITICS OF REGIONAL DEVELOPMENT: A Case Study of Maharashtra - by Shreenivas Khandewale and G.S. Khwaja Gautam Kamble
2. State re-organisation committee report 1953

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POLITICAL INSTITUTIONS IN MAHARASHTRA

Unit Structure

- 3.1 Introduction
- 3.2 Maharashtra State legislature
- 3.3 State Executive
- 3.4 Chief Minister
- 3.5 Judiciary in Maharashtra
- 3.6 Conclusion
- 3.7 Check your Progress

3.1 INTRODUCTION

The state of Maharashtra has always been active in national politics since its inception and it can be rightly stated that the Political Institutions that shaped the State of Maharashtra are so designed with the passage of time, since the reorganization of state, they have lent a unique system of functioning in totality.

State legislature and its compositions (functions)

To start, we should understand that, in parliamentary democracy, legislature has got its preeminence which cannot be challenged or distorted in the same way, liberal parliamentary democracy, in India imbibed the parliamentary principle and mode of functioning in the time of British democratic system and infused in it American Constitutional tenets to uphold the rights which stands 'tall and monolithic in Indian Constitutional Structure and essence,' the bicameral legislature there at center and a replica of bicameralism in the state specially in all the state, is a unique feature of Indian parliamentary democracy.

3.2 MAHARASHTRA STATE LEGISLATURE:

According to the provisions of Article 168, the State Legislature of Maharashtra consists of the Governor and two Houses of Legislature, namely the Legislative Assembly and the Legislative Council. The Governor is an integral part of the State Legislature and performs several functions in relation to the State Legislature.

Legislative Assembly:

The Legislative Assembly, also known as Vidhan Sabha, is popularly elected House of the State Legislature. Under Article 170 of the Indian

Constitution, the State Legislative Assembly consist of not More than 500 and not less 60 members. It comprises of 264 members, but it became 288 in 1980, with 18 seats reserved for SC and 22 seats reserved for ST's state are all divided into constituencies, here the ratio of the population is considered pivotal and the results are simple majority vote. As per the reservation of the seats (Article 332) certain seats were reserved in Legislative Assemblies for the SC and ST's, previously, governor had the power to appoint one member from the Anglo-Indian Community but recently under the amendment of the Constitutional Act, the selection of Anglo-Indian member has been abolished, in January 2020 by 104th Constitutional amendment act, the reservation was abrogated.

Tenure:

Legislative Assembly cannot function more than five years, which can be extended to one year more but it can be reduced to five-year term and also can be abolished by Governor much before its actual tenure by calling National emergency or under the pretexts of the failure of Constitutional machinery.

Legislative Council: As per the Constitution, this house is permanent, Article 171 states that the total number of the members of legislative council cannot be more than one fourth of the total member of the council in Maharashtra the total numbers of the members are 288 in Legislative Assembly and 78 in Legislative Council.

Functions and Powers of State Legislature:

In case of Legislative powers, the state legislature can legislate the matters in both state and concurrent list, where both the national and the state government work together.

Financial Regulatory Power:

State budgets are placed by the council of ministers in the state legislature but the decisions of the grant in related to the budget can be placed, discuss and all can consider the important issues which allow them to go for the refusal or rejection of the grants but not to increase it.

Role of watchdog:

State Legislature controls over the council of ministers, their work can be revived and scrutinize and by passing no confidence motion, the ministers can be removed. In case of Constitutional amendment, more than half of the members of the state is required and even for the election for the president of India, the electoral college comprises of the elected members of the Legislative Assembly. There are serious limitations of the state legislature, in case of finance bill budget placed on the floor, where Independent decisions, ratifications by state legislature cannot be taken, even for that matter, compulsory acquisition of the property needs presidential assent and by declaring national emergency or the Constitutional machinery failure or breakdown or the parliament bypassing many limitations can work on state list., where state legislature authority become void in other works, the central body takes control.

3.3 STATE EXECUTIVE:

Role of state executive is important in state politics of Maharashtra, both in macro and micro level of functioning.

Governor:

Under 155 provisions of the Article of Constitution, governor is appointed by the president, 'It is understood that in the state politics of Maharashtra', the party at Centre namely the ruling congress party for decades had the power at the state level also, so it can be said there was controversy as such regarding the election of the governor in the state of Maharashtra only during the time when the Centre has different party and where the state's political agenda and principles do not confirm the functioning of the governor it, creates conflict, the present governor would be given as an example.

The office of the governor enjoys its stint during the pleasure of the president (Article 156), he can only be removed by the president. Recalling the governor, this has always been the bone of contention, owing to the concertation between the Centre and the ruling party but it has not happened in Maharashtra.

Executive power of the Governor:

The Governor is aided, advised by the council of ministers and he works according to the Constitution as per Article 154, he appoints the Advocate general of the state, he has the right to be informed about the day-to-day activities and affairs of the state. And moreover president of India, consults the Governor of Maharashtra to appoint judges in Mumbai high court and divisional benches at Nagpur and Aurangabad.

Legislative power of Governor:

He nominates 12 members of the Legislative council of diverse fields as per their expertise, he summons and prorogues the sessions of the state legislature and sissed to it that not more than 60 days the interval should be between both the sessions. Every bill passed in the legislature needs governor's assent, but he may reserve the bills for presidential assent and can revert the ordinary bill back to the state legislature for reconsideration.

Financial Powers:

The Governor of Maharashtra enjoys power, though restricted and confined in certain areas, in terms of passing money bills, discussions regarding grant and amendment to any bill related to budget cannot be done without his assent and recommendations, he enjoys power to grant pardons to reduce sentences under Article 161, the same power the president of India also enjoys which falls in the judicial authority of the Governor. Article 163(1) of the Constitution talks about discretionary power, which is not clear for example in case of declaring emergency in the state, time of constitutional failure, but it is to the governor to act and use his discretionary power as

and when needed. He can use his power to appoint CM, when no party has clear mandate, he can impose Constitutional emergency, if the Constitutional machinery fails, but in this case presidential assent is needed, it can be mentioned that Governor's special responsibility is important, which gives him the power to do certain functions and activities, which he may consider important by using his discretion.

Role of Governor:

It should be mentioned here that the state of Maharashtra does not have any issues related to the governor's role and functioning. Here, the recent political problem in the state of Maharashtra can be mentioned.

3.4 CHIEF MINISTER:

Chief Minister is appointed by governor, as we have seen it is a political formality or a decision laced with biased political motivation, or a mere constitutional formality coupled with the governor's discretionary power which is not cleared. But the office of the CM as per Article 163(1) is a supreme head of the council of the Ministers who aid, advise the governor as per the Constitutional formality but CM's office is nothing but an imitate replica of the prime minister of the center.

Role and the functions of the Chief ministers:

Role of Chief Minister is significant in preliminary democracy, Leading the Government, the selection of the council of members settling their disputes, settling issues, disrupting portfolio, he commands and presides over the cabinet meet. The Governor exercises his legislative power on the advice of the CM, the sessions of the state legislature are summoned, prorogue on the advice of the CM 'here it should be mentioned that CM is a member of Vidhan Sabha' but even if he is not a member of either house of the state legislature but by the virtue of his majority party mandate he preside over the cabinet meet, he is the one who mentions the link between the governor and the cabinet and also the governor and state legislature. As a head of administrative network he looks into the every state administrative department, in the role of distribution of patronage, in this case want should mention the sale of electoral bonds, which are highest in Maharashtra, by exercising his goodwill and authority the CM by organizing global business summit can ask for favor from industrial big business houses for investment in Maharashtra and it has been seen in the past in the case at the time of election campaigning the role of CM becomes important. In Maharashtra leaders like Vasant Dada Patil and Late Y. B. Chavan and Sharad Pawar all have great influence in Maharashtra.

Council of Ministers:

Council of Ministers role as per Article 163(1) of the Constitution is important, as it provides a lending hand of administrative assistance under the leadership of the CM. In the formation of the leadership circle, the importance of council of ministers who come from different caste and economic and social background and from different parts of Maharashtra, like

western Maharashtra, Konkan, Vidarbha, Marathwada, it should be mentioned here that equal representation of different ministerial in the form of council of ministers may not be possible, so CM has to walk on a tight 'rough situation with great wisdom and discretion.' As per Article 352 of the Constitution by 40 sec. amendment act of 1978, which embarks upon the councils of ministers, not the cabinet but it has been seen that the cabinet leads and performed trigender role of political sagacity and wisdom by leading the parliamentary vehicle by performing the role of decision makers it has been given the role of determining policies which are of great important, even the legislative power of the cabinet, in making decision, drafting bills and also has taken up the role of all powerful decision makers and rule makers, by virtues of delegated legislations.

3.5 JUDICIARY IN MAHARASHTRA

It places a very important role in caring out, a watchdog kind of activities to ensure 'rule of law' and 'checks and balances' in Maharashtra. Mumbai high courts have territorial jurisdiction over goa and the whole of Maharashtra, as well as the union territories of Dadra Nagar Haveli, Deu, Daman, three benches are there also in Aurangabad, Panji and Nagpur at present Mumbai high court has chief justice and 75 Judges in all, Chief Justice of Mumbai high court is appointed by president in consultation with the chief justice of India and the governor of the state. As per the Qualification, the judges should be bonafide citizen of India held or still holding judicial post in the territorial India for ten years or more, or acted as an Advocate for at least ten years, the judges can be in service for 62 years and which is getting extended to, 65 years.

Removal

Article 124(4) says impeachment can be done on the ground of conduct, misbehavior, or incapacity, if the Judge is incapacitated in his functions, he can be removed but the resolution has to be passed by 2/3 members of the parliament, both the houses present or voting and finally the president can give order for the removal. After retiring from the Judicial post, the Judges can work as an Advocate in supreme court or can get selected in Arbitration bodies or in any Semi- Judicial Body.

The salary of the Judges is determined by the president we should mention here that high court has jurisdiction in the name of original, appellate, supervisory, court of record and PILL (Public Interest Litigation).

In case of original Jurisdiction, the High courts have the power to issue writs and anybody can come to high court for the violation of rights or any breach of Constitutional rights or misinterpretation of Constitutional Law, could be taken up by high court by providing Constitutional remedies.

In case of subordinate or lower courts, their roles and functions are designed as follows

District and Sessions Court, which deals with Civil and Criminal cases, a district Judge deals with civil matters, whereas sessions Judge deals with

Criminal cases. In case of the appointment of Judges here, many are appointed by promotions but the judges to be qualified, need to have seven years of practice as an Advocate, here the recommendation of high court may be important.

District Court

District court are headed by district Judge. He is assistant in his work with additional district judge.

The Civil Judge is also there, who works under District Judge a senior division and also, we have Civil Judge Junior Division, with his lowest power or Judicial authority, he has the right to tried suits which involves 25000 only.

In case of session courts, we have hierarchy spelled out as here under

1. **District and sessions court**
2. **Court of Chief Judicial Magistrate**
3. **Chief Judicial magistrate (first class)**

here are many dependent lower courts (subordinate courts) and all this courts are called 'City civil and Sessions court', which are headed by District Judge.

Metropolitan Magistrate

Courts of Metropolitan Magistrate are at the second lowest level of the Criminal Court structure in India According to the Section 16 of the Criminal Procedure Code, 1973 (CrPc), in every metropolitan area, there shall be established as many courts of Metropolitan Magistrates, and at such places, as the State Government may, after consultation with the High Court, by notification, specify. Metropolitan Courts are to be established at such places in every metropolitan area having population of ten lakh or more. It has jurisdiction throughout such metropolitan area. The presiding officers of such courts shall be appointed by the High Court. A Metropolitan Magistrate is a first-class magistrate under the general control of the District & Sessions Judge and is subordinate to the Chief Metropolitan Magistrate.

According to Section 29 of the CrPc., a Metropolitan Magistrate may pass a sentence of imprisonment for a term not exceeding three years, or of fine not exceeding ten thousand rupees.

3.6 CONCLUSION

It can be said that the political Institution in Maharashtra, placed different role as set by the Constitutional Parliamentary framework of India. The state of Maharashtra, being the financial capital of India, having diverse population with multiple complexities. Coupled with its own grave regional issues, has still displayed a unified mosaic of solidarity, among its different regions and sub regions, which has become possible due to the strong

governance, political wisdom and unified approach to solidify the political institutions in the state, makes Maharashtra as one of the role models in the entire country which upheld its sense of unity and economic development mantra, which has made the state of Maharashtra unique with its wholesome macro entity.

3.7 CHECK YOU PROGRESS

1. Write about executive powers of governor of Maharashtra?
2. Discuss the role and functions of the chief minister
3. Write a Note on Judiciary?

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CASTE AND POLITICS IN MAHARASHTRA

Unit Structure

- 4.1 Introduction.
- 4.2 Caste Dimension of Maharashtra Politics.
- 4.3 Dominant Caste Politics.
- 4.4 The Politics of the OBCS.
- 4.5 The Dalit Politics.
- 4.6 Check your Progress

4.1 INTRODUCTION

The standing gatherings as friendly substances have consistently existed in the Indian culture. The rank has progressively procured political aspect in the post-1947 period. In the legislative issues of position, each gathering sorts out itself to assemble strength and make itself viable. Individuals have become unnecessarily station cognizant and bigoted of other rank gatherings. Indian legislative issues have become position ridden and no area of Indian legislative issues is liberated from rank contemplations. As per D.L. Sheth, "By drawing station structures into its cutthroat governmental issues, the governmental issues track down its base in the public eye, and by exposing itself to the principles of serious governmental issues, position obtains political qualities. The discussion whether station serves elements of governmental issues or governmental issues serves elements of rank is, hence, lost, for sure, the communication among position and governmental issues ought to be imagined as a two-way course of politicization of standings and systematization of legislative issues."

Despite the fact that standing governmental issues has helped the course of political assembly, investment and even turn of events, it has irritated rank hostility and social strains. It is widely known that formative projects have helped the provincial kulaks more than the minor laborers or landless specialists or the town craftsmen. Consequently, the irregularity and imbalance irritated by formative exercises and the opposition of positions leaning toward areas of strength for the them, have prompted the disregard of the monetarily in reverse and the discouraged. This is, notwithstanding, a question of fragmented and imbalanced preparation and with the expansion in the political cognizance among different segments, the decision tip top will be constrained to embrace more fair dispersion of the improvement advantages and offer political power with the 'regressive' areas.

The influence of the peculiarity of standing and its entrance is noticeable from the grassroot to the public level governmental issues, albeit the degree of its impact changes starting with one level then onto the next. As indicated by R. Srinivasan "All friendly living assumes shared social qualities. To the typical Indian, such shared values come (from).... caste.... Rank gives a system of reference to an individual and a feeling of having a place. Penance for the advancement of one's rank interest is more handily seen than those to help the country or district." The

consistent result of this attitudinal perspective is the presence of the station factor at the different degree of governmental issues.

The station direction at grassroot level governmental issues has been the most accentuated viewpoint. The Panchayati Raj bodies and co-usable foundations are said to have gone under expanding control of the predominant rank gatherings. Political groups in the towns are additionally supposed to be founded on stations. Various investigations of grassroot governmental issues in India depict how contest for political power in the races and inside ideological groups have achieved fundamental changes in authority cycles and power designs of the neighbourhood networks. Late Prof. V.M. Sirsikar depicted this peculiarity as, "the rise of provincial tip top in creating social orders." The new rustic first class has a place with the middle worker standings and has supplanted the metropolitan, upper-class, middle class, high-rank tip top. Various different examinations show the rising political independence of the nearby pioneers and the advancement of political groups which work more as vested parties than as position gatherings. A few examinations demonstrate realignment of position bunches at the grassroot level in their battle for power, consequently conquering their conventional contrasts. For instance, in Maharashtra, the non-Maratha position groups have held hands to challenge the predominance of the Maratha authority. Then again, in various cases, towns which have a mind-boggling strength of the Maratha station, the fighting groups were driven by two people from a similar position bunch, consequently under-stressing the standing component and over-stressing the political abilities of the pioneers. Anything that might be the flows and cross-flows, contingent upon the neighbourhood circumstance, one can't reject that the majority rule process has achieved significant politicization of ranks and their rising association in the Panchayati Raj and co-usable establishments. All the while, the standing has shed a portion of its conventional socio-social qualities and obtained politico-monetary qualities, portrayed by Rajani Kothari as "secularization process".

State-level governmental issues has additionally been seen as far as rivalry among the significant standing gatherings for political power. Donald Smith has seen that, "In the arrangement of services the variable of station is ubiquitous." Iqbal Narian stresses the cooperation between ideological groups and standing gatherings. As boss competitors for power, standing gatherings work through the ideological groups. The most various standing gathering rules the course of service arrangement. Maharashtra had a blend of prevailing rank Marathas, a predominant class rich proletariat and a prevailing party-the Congress until the breakdown of the OPDs. As an outcome, the Maratha station bunch used to fit the 'cake' for example the power in Maharashtra. The station contentions arise even on the topic of determination of the Main Pastors. We have previously noticed that after the development of Samyukta Maharashtra, just a Maratha or a non-Maratha OK to the Maratha hall could govern the State successfully. A non-Maratha or even a Maratha not OK to the Maratha Hall, in spite of the gifts of the party Central leadership, couldn't keep going long. Truly, the very interest for a Marathi-speaking State was a declaration of the dissatisfaction experienced by the "Bahujan Samaj" till 1956. The arrangement of the Gathering of Pastors was directed by the position contemplations. The governmental issues of convenience implied fulfilling political desires of the different station gatherings. The rank contentions antagonistically influence the working of the public authority and, now and again, station strains brought about the ouster of the Main Clergyman. Nonetheless, opposite patterns have likewise been seen. The need of the heterogenous help base for an ideological group subverts the select significance of rank as a consider State governmental issues.

The social separation, for example progressive requesting of society is made sense of regarding the class, position and religion. In the Indian setting the rank and class as well as standing and religion cross-over. What seems, by all accounts, to be public from one point gives off an impression of being casteist appearance. Bringing out the name of Chhatrapati Shivaji was viewed as the indication of Maratha cognizance then, at that point, throughout some stretch of time, changed into Hindu awareness. The contention between the position Hindus (Savarna) and the Dalits has class aspects of "the wealthy" and "the poor". Accordingly, where the class awareness closes and the station cognizance arises; and the rank cognizance is changed into legalism makes no sense. This cross-over of standing, class and religion, in spite of the fact that saw in different pieces of the all over country, is more articulated in Maharashtra. What is more entwining of a predominant party - the Congress, a prevailing standing the Marathas and a prevailing class - the rich proletariat having a place with the Hindu religion makes the social definition in Maharashtra remarkable.

This normal social separation brings up the issue what is the decision class-rank in Maharashtra. In the conventional jargon, the Hindu society in Maharashtra contains four position gatherings - the Brahminical standings, the Marathas, the Other In reverse Ranks - lower in status than the Marathas and the Planned Standings. The Marathas represent around 40% of the State's all out populace. Notwithstanding, the "Marathas" is a wide term, comprehensive of the 'unadulterated' Marathas, the Kunbis, the Leva Patils and a score of station bunches which guarantee to be Marathas. The unadulterated Marathas see themselves as "Kshatriyas" and respect "different Marathas" as the mediocre part. Late Yeshwantrao Chavan, a Kunbi by station, was not at first OK as the pioneer to the 'unadulterated' Marathas like Mohite and Naik - Nimbalkar. Be that as it may, the conditions had constrained them to acknowledge Chavan as their 'Maratha Chief'. Subsequently, for key reasons the 'unadulterated' Marathas have fallen in line with 'other Marathas' and reinforced their mathematical strength. Nonetheless, now and again, strains are noticeable among them. Anyway, the predominant Maratha rank has ruled the Congress party and State legislative issues from the time the Territory of Maharashtra appeared.

The synthesis of the rank partnership in Maharashtra has gone through changes occasionally, contingent upon the 'foe'. Preceding the arrangement of Maharashtra, the interests of the Brahmins, the decision position, conflicted with the interests of the non-Brahmins and brought about the articulation 'Bahujan Samaj', which was comprehensive of the non-Brahminical standings. The metropolitan Brahmin first class overwhelmed the Congress association before the Freedom and that B.G. Kher, a Brahmin was introduced as the Central Clergyman in 1946 and Morarji Desai, a Gujarati-Brahmin in 1952 at the command of the Central leadership. This caused profound disdain in the Bahujan Samaj and was instrumental in the arrangement of the Laborers and Laborers Party in 1948.

On The cleavage in the Bahujan Samaj surfaced as factionalism inside the Congress party after the arrangement of Maharashtra. The "solidarity of Marathas" powers, after the development of Maharashtra, brought about a conflict of interests of the 'Maratha-Kunbi Bunch' one hand and the non-Maratha Ranks, likewise depicted as the "Other In reverse Positions (OBCs)". The issue of the booking of seats for the OBCs further escalated, the cleavage, as the Marathas, essentially the vocal segments, for example, Maratha Maha Sangh are against such reservations.

The "disregard of the OBCs" prompted their brief playing with the non-Congress parties like the Shiv Sena.

Alongside these contentions between the Bahujan Samaj and the Brahmins, the Marathas and the OBCs, the interest of the Standing Hindus (Savarna) struggle with those of the Dalits. For this situation, the position Hindus join against the Planned Standings, as was seen during the far-reaching viciousness against the Dalits on the issue of naming Marathwada College as Dr. B. R Ambedkar College.

As per Vora and Palshikar, "These position-based clashes should be figured out with regards to the class-division in the State. Rank struggles between the Marathas and other lower positions or between standing Hindus and Dalits are not in light of their particular standing personalities and parochial cognizance alone; they uncover a more fundamental, really grounded irreconcilable circumstance." In this sense, the Brahman-Maratha coalition shapes the decision class in the State. This is inspite of the way that the Brahmin-non-Brahmin struggle in the political field existed before 1960. The modern middle class of Bombay additionally shares power in the State. As a matter of fact, this class is essential for the decision class at the public level. The modern business class is made out of the Gujarati, Parsi and Marwari industrialists and money managers. Furthermore, many Brahmins modern houses have extended their impact throughout some stretch of time. They have additionally obtained apparent command over limited scope and medium businesses. Until 1980, the training, social field and common administrations were constrained by the Brahminical ranks. It is in this sense the rich Maratha proletariat; the non-Marathi modern and business class and the Brahmins comprised the 'administering class' in Maharashtra. The 'other' Maratha ranks, the OBC and the Dalits as well as the strict minorities are not a piece of the decision class. And no more, a portion of their chiefs are co-selected and are in the outskirts of the 'administering class'. Any work with respect to the 'have not' class to infiltrate the 'administering class' or to act naturally the 'administering class' is loathed and passionately went against. Subsequently, the relocation of the Maratha tip top designed by the public decision class in the last part of the seventies and mid-eighties demonstrated fleeting. Basically, the development of the Marathi-speaking individuals' State in 1960 had introduced Maratha Raj; wherein the Maratha tip top offer dynamic powers with the Mumbai-based modern business class and less significantly with the Brahminical standings. A subjective change has happened in the 1990's as the Maratha authority has been effectively tested and the OBCs have gotten significant offer in getting designation and in workplaces.

There are a few features of the station based governmental issues in Maharashtra. We will break down scarcely any significant perspectives in the accompanying pages.

4.3 DOMINANT CASTE POLITICS

The position as a determinant of social order is pretty much as old as Hindu Civilisation. Albeit the political component of rank was apparent in the pre-Autonomy period, the presentation of the agent a vote-based system and widespread grown-up establishment improved the meaning of the mathematical strength of the station as the main determinant o political way of behaving. The clearest result was the decay of the metropolitan Brahminical world class and the development of the prevalently provincial halfway worker station tip top at the State and the grassroot levels. M.N. Srinivas had authored the expression 'predominant position' to decipher the new method of force relationship. Yogendra Singh has characterized prevailing standing as "one which partakes in a somewhat

pre-prevailing situation in the position progressive system customarily, monetarily, mathematically and instructively or as it truly gets based on blend of any of these four factors of strength." M.N. Srinivas had likewise instituted the expression "Sanskritization", for example copying of the way of behaving of the predominant standing by other position bunches in their work to raise their status. Yogendra Singh further expounds that "the peculiarity of prevailing position delivers the idea of Sanskritisation substantially more powerful the predominant ranks or gatherings offer themselves as models for Sanskritisation by the gatherings lower in progressive system. Hence, social portability is an element of force." In this manner, in Maharashtra, the "lesser Marathas" postfix "Patil" to their family name or the OBC world class needing to have a co-usable sugar production line in their electorate as the "sugar entryway culture" has permeated in these rank gatherings too.

The factional division in the construction of standing, local area and ideological groups is one more peculiarity of progress related with the course of separation. This interaction is connected with the dissemination of relative power. Hence, in their bid to drive, the "Bahujan Samaj" adjusted against the Brahminical strength. In the post-1960 period, the "Maratha-Kunbi bunch" comprised around 40% of the absolute populace. This mathematical strength empowered them to consume "the cake basically". The Maratha predominance caused hatred among the OBCs and brought about fleeting coalition of the OBCs, the SC, the ST and the minorities during the 1980s. Regardless, picturing the expected danger of such a collusion, as soon as in 1960, Chavan had pushed governmental issues of summation or convenience ("Beraje-che-Rajkaran"). Understanding the deficiency of their mathematical strength, the Brahminical gatherings have supported activation of masses for the sake of 'Hindutva', accordingly joining all Hindus, independent of their positions. This technique had restricted progress in 1990's. In this manner, each huge station bunch needs its portion of force, cut of cake, either all alone, as in the event of the Maratha-Kunbi bunch, or in union with other standing - gatherings, as on the off chance that with the Bahujan Samaj or Hindutva peculiarity. Be that as it may, in the post - 1960 period, the Maratha Kunbi bunch has prevalent mathematical strength and financial assets, by which they have prevailed with regards to laying out their predominance on the Maharashtra governmental issues, or has arisen as the 'Prevailing position'.

1. Premise of the strength of the Decision (prevailing) position:

Yogendra Singh had referenced four reasons for the strength of a standing gathering, viz. the custom status, monetary power, mathematical strength and schooling. Allow us to apply these models. to the 'Prevailing Position', for example the Maratha-Kunbi group and learn how strong is their predominance.

- a) Custom Status: The "Kshatriya" position bunch, in the conventional Varna pecking order, partaken in the most noteworthy custom status, next just to the Brahmins. Maratha pride fed by Chhatrapati Shivaji and Shahu Maharaj, the Maratha top of the Regal Province of Kolhapur. Customarily, town Patils likewise had a place with the Maratha rank. In this manner, Marathas, essentially 'Unadulterated' among them, have guaranteed of being the 'administering class' in Maharashtra for north of three centuries. More than that the Maratha ruler styled themselves as "GO-BRAHMAN-DHARMA PRATI PALAK", for example the upholders or defenders of the holy relic,

the religious standing and the Hindu religion. This records for their higher custom status in the standing order.

- b) **Monetary prosperity and Power:** In a pre-overwhelmingly provincial economy, the example of land-holding means that the financial prosperity. In 1990, there were 12 lakh land proprietors in the State, yet 26% among them had under 2.5 sections of land of land, while another fifth claimed somewhere in the range of 2.5 and 5 sections of land. Just seven percent of the landholders possessed in excess of 25 sections of land. Such landholdings are moved in the grounds of the top layer of the Maratha position. The first-class Marathas, generally speaking, own bigger and better lumps of land. One-fifth of the Maratha station hold rural units differing somewhere in the range of 15 and 50 sections of land. Similarly, as land property are packed in the possession of a couple; the positions of rural workers have been expanding. In 1981, there were 65 lakh agrarian workers, comprising 27% of the complete working power in the State, as against 45 lakh (23%) in 1960. Also, among the Booked Standings and Planned Clans, 48% and 38% of their separate working power were agrarian workers in the 1960. This extent of horticultural workers rose to 55% and 52% individually. This is moreover of the peripheral ranchers who likewise fill in as farming workers.

This increment shows that the course of class development has been in progress in the State, Vital utilization of the State apparatus, commencement of the approaches of Green Unrest, extension of water system, arrangement of sponsored manures, further developed seeds and homestead hardware, and so forth, helped the rich Maratha proletariat in uniting its situation. Extensive assets were siphoned into the provincial regions through the formative plans which have to a great extent helped the rich worker, his money crop economy, and his "co-employable" sugar production lines. This is maybe best exemplified on account of water assets in the State. A significant piece of the extra water assets tapped during the most recent thirty years as well as prior tapped water assets were utilized for different money crops. Essentially, practically 70% of water assets are accommodated the development of sugarcane and green yields.

The example of overcoming adversity of the State in the field of sugarcane development and sugar processing plants is one more case of the solidification of the decision class strength. The decision class predisposition in the execution of provincially arranged strategies is obvious from the example of sugarcane creation. As the water prerequisite of sugarcane is exceptionally enormous, its development is conceivable just in profoundly flooded regions. 66% of the complete sugarcane creation in the State is moved in 24 talukas of Ahmednagar, Kolhapur, Nasik, Sangli, Pune and Satara regions in the Western and Southern pieces of the State. In addition, larger part of co-usable sugar processing plants is likewise situated in a similar region.

These advancements further emphasized class divisions in the State. The dry spell of 1972, brought into sharp centre this reality of class divisions and the presence of adversary interests. In any case, huge dry spell alleviation work was attempted. The State Government

additionally introduced the Business Assurance Plan and the syndication obtainment of cotton. These moves at first relaxed the effect of hardship. As a general rule, these plans helped the rich more than poor people. The advantages of the Business Assurance Plan have gone, generally, to the medium and the enormous ranchers through the redeemable and useful resources created by the works embraced.

The command over the monetary assets in the rustic area was additionally emphasized by the command over the co-employable area overall and farming credit specifically. The Locale Focal Co-Usable Bank has turned into the turn of rustic legislative issues since credit to ranchers, handling units and to various advancement exercises is provided through the channels of the D.C.C. Bank. Through the organization of the D.C.C. Banks, the Maratha tip top has had the option to foster their help base, i.e., the allies and clients, in the country regions. The reliance of the provincial masses on the credit co-agents makes them 'devoted' allies of the predominant station.

In this way, the predominant station has procured monetary thriving as well as the control of exceptionally significant financial assets in the country area, which represents their proceeded with strength.

- c) Mathematical Strength: As currently noticed, the 'Maratha-Kunbi group' is around 40% of the all-out populace of the State. All around, they followed the principle of 'Maratha' solidarity; however, some 'black sheep' are in the non-Congress parties who have been either convinced to "conform" or have been "minimized" and, in this way delivered immaterial. The mathematical strength, as currently noted, has been highlighted by obliging the political desires of the OBCs, the Dalits and the strict minorities.
- d) Instruction: Generally, schooling, callings and common administrations was a stronghold of the Brahminical stations. Nonetheless, preferences of Bhaurao Patil have spread training among the Bahujan Samaj by laying out instructive establishments in the country regions. Today, every Taluka spot and, surprisingly, more modest towns, have foundations of higher learning. During the 1980s, the specialized and clinical instruction was made accessible through the non-helped instructive institutions. Simultaneously, 'instructive aristocrats' like 'sugar nobles' have arisen somewhat recently. Designing and clinical schools have turned into an entirely beneficial and no-speculation industry which are constrained by the Maratha world class. Consequently, today every M.L.A. what's more, M.P. needs a Designing or a B.Ed or a Clinical/Dental School; however much he needs a sugar production line in his voting demographic and under his influence. Subsequently, even conventional post of the Brahminical positions is capitulating to the attack of the prevailing station and the recipient of the mass instruction are the 'Bahujan Samaj'. The schooling, callings and common administrations are presently not the imposing business model of the Brahminical positions. Running against the norm, this area may sooner than later, be cornered by the 'Prevailing' standing.

Subsequently, clearly the strength of the Maratha station seems, by all accounts, to be complete, which has been portrayed as the authority of the "Maratha-Kunbi bunch. Nonetheless, as per Vora and Palshikar, the authority of Maratha rank has its constraints and isn't so all out as it S gives off an impression of being.

4.4 THE POLITICS OF THE OBC'S

The conventional Varnashram Vyavastha had Vaishya and Shudra standings gatherings, other than the Brahmin and Kshatriya. In the position order, the Brahminical standings and the Marathas comprise the 'Upper' and 'Transitional' rank gatherings; and those station bunches which were participated in exchanging exercises like Wani, Koshti and Komti, agrarian extremist as Mali, Chaughula, Aagri and Bhandari and delivered administration to the town local area, like Namdeo, Shimpi, Bhavsar, Teli, Kumbhar, Lohar, Sonar, and so on comprise the Other In reverse stations. These standing gatherings are viewed as lower in order and the defenders of the Brahmin-Maratha Union treat them disdainfully that they have made no beneficial commitment to the enhancement of culture of the district. These Vaishya and Shudra position gatherings, alongside named and itinerant rank gatherings like Banjara, Vanjari, Bhoi, Wadar, and so on comprise around one-fourth populace of the State. In the post-Autonomy period, other than the posting of the SC and the ST, the act of posting the OBCs was begun in a few States. Those position bunches which find place in such a rundown are qualified for get specific concessions, like reservation of seats in the public administrations, instructive foundations, and so on. Accordingly, the rundown is extending and each 'irrelevant' standing gathering maintains that itself should be consolidated. There are north of 100 rank gatherings enrolled as the OBC's in Maharashtra.

1. Nature of OBC Governmental issues

What is known as the OBC governmental issues is an improvement of the most recent twenty years. These station bunches had held hands with the Marathas in the battle against Brahminical predominance. Indeed, the earliest defender of non-Brahminism was Jyotirao Phulay, a Mali by rank. The Bahujan Samaj idea was comprehensive of these standing gatherings, other than the Marathas. The arrangement of Maharashtra signified "Maratha Raj" and slowly the non-Maratha position bunches were sidelined. More than 75% "tickets" of the Congress party as well as ecclesiastical billets were appropriated by the Marathas. The non-Maratha position bunches feel that they were not getting what was because of them. In any case, attributable to the pervasiveness of the OPDS, they had no substitute stage to make their supplication viable. The BJP, the PWP and the Communist coalition had the option to enlist sizeable number of OBCS yet huge pieces stayed with the Congress. The Maratha-non-Maratha debate increased with the progression of time. In mid-1980's, the Congress Central leadership was sharp of breaking the Maratha authority. The Maratha authority had "left" of the Congress (1) in 1978 and that vacuum was, for the present, filled by the non-Marathas, for example the OBCs, the SC, the ST and the Muslims. They got an overwhelming majority of tickets in the 1980 and 1985 Get together decisions and A. R. Antulay, a Muslim by religion, was forced by the Central leadership as the Main Clergyman in 1980. The combination of the Marathas from there on slackened the grasp of the OBCs over the Congress. The rise of Shiv Sena-BJP Coalition in the 1980's given a substitute stage to the OBC masses. They extended the help base of the Shiv Sena-BJP Coalition in the country regions. This was one of

the variables, other than the 'Hindutva', in the breath-taking addition of the Shiv Sena-BJP Coalition in the appointment of 1989 and 1990.

Be that as it may, the "Mandal issue"; the eager resistance of the Shiv Sena to the execution of the bookings for the OBCs and its backing by the Janata Dal separated the OBC electorate in Maharashtra. The Janata Dal's electing gains were messed up with regards to its solidarity, attributable to the help of the OBCs in Marathwada and Vidarbha areas.

The dubious comments on Phule, the resistance of the Mandal, refusal of initiative open doors to an OBC pioneer who partook in the help of the two-third individuals from the authoritative party and eventually the treatment doled out to Chhagan Bhujbal by the Shiv Sena and 'Brahminical administration' frustrated the OBCs. Their 'vacation' didn't keep going for a really long time. Despite the help of the Janata Dal to the execution of the Mandal Commission proposals, its decrease in Public legislative issues and deficiency in Maharashtra didn't urge the OBCs to help a sinking transport.

2. Bahujan Samaj Mahasangh

The discretionary outcome of the Samajwadi party of Mulayam Singh Yadav, in coalition with the Bahujan Samaj Party of Kanshiram, empowered the OBC administration in Maharashtra to resuscitate the idea of 'Non-Maratha Collusion', containing the OBCs, the SC, the ST and the strict minorities. The drive in the arrangement of Bahujan Maha Sangh was taken by Makhram Pawar from the Vidarbha area. The 'Akola Example' was developed preceding the Panchayati Raj decisions in 1992 and had restricted progress in the Akola locale. Supported by the achievement, the Bharatiya Conservative Faction drove by Prakash Ambedkar showed a drive to lay out an expansive union and challenge the Kinwat Gathering bye-decisions in 1993. Bhimrao Keram, an obscure ancestral was presented as a typical up-and-comer and Keram crushed the 'significant burden' Congress candidate. This made the votaries of the non-Maratha Partnership (arrogant of their capacity of wresting power from the Congress. Kanshiram, as well, became keen on Maharashtra legislative issues and, as an outcome, two Bahujan unions arose preceding the 1995 political race. Be that as it may, the votaries of the non-Maratha Coalition didn't understand the hardships in that frame of mind of shaping such a partnership. The OBCs is certainly not a solitary rank gathering however includes many little and enormous station gatherings, with their particular advantages. Indeed, even the SC and ST are not homogenous substances and the different groups of the Conservative Alliance could, and no more, guarantee backing of the neo-Buddhist and that they appreciate almost no help among the tribals. Bhimrao Keram, the image of 'Akola Example' was himself crushed by the Congress candidate in 1995 and uncovered the impediments of the Bahujan Samaj Collusion. The result of the Gathering appointment of 1995 was most stunning that all up-and-comers having a place with two Bahujan Samaj developments lost the decisions wretchedly.

In spite of the 'unpleasant' improvements between 1990 to 1995, a part of the OBCs is decidedly disposed towards the SS-BJP join. The OBCs in the Konkan locale are star SS and a portion of these in Vidarbha are supportive of BJP. The BJP can extend the picture of the party having the help of the OBCs as the Vice president Priest and a large portion of the pastors in the SS-BJP having a place with the BJP were from among the OBCs. The SS-BJP consolidate, have procured sizeable mass base among the OBCs,

alongside their customary allies from the upper station gatherings. The SS-BJP consolidate has prevailed with regards to prevailing upon the displeased Marathas. In this manner, in times to come, the OBCs will hold the way to control. They will assume the part of balancer in any allotment of force in Maharashtra.

The Congress, too, has realised the significance of the Other Backward Castes. It is just sufficient to mention that in the 1995 elections, Marathas were given 'tickets' to the extent of 50% and efforts were made to accommodate the aspirations of the OBCs, the SC and the ST. Thus, the days of the Congress hegemony and along with that the dominance of the Maratha-Kunbi caste cluster are over. Any political party seeking power will have to accommodate the Other Backward Castes.

The other significant indication of the emergence and growing significance of the O.B.C.s politics, is the implementation of the recommendations of the Mandal Commission. Since the publication of the Report of the Mandal Commission, the OBCs were demanding its implementation. Even prior to the Mandal, there was 14% reservation for the OBCs in the employment in the public services. This quantum of reservation was raised to 27%. not only in the public services; but also, is the higher education and now in the promotions as well. However, this has intensified the competition among the OBCs, first to get included in the 'Schedule' and then secure 'quota' of reservations. This is one of the factors which will obstruct the unity of the OBCs as a single entity and securing hegemony in alliance with the SC, the ST and other 'weaker' sections.

4.5 THE DALIT POLITICS

In the preceding sections we have analysed the politics of the ruling class-caste in Maharashtra. This class-caste has arrogated the 'cake' and thereby, given rise to dissatisfaction of the OBCs who constitute 24% of the total population of the State and frustration out of deprivation for the Scheduled Castes, the Neo-Buddhists and the Scheduled Tribes who constitute 22.5% of the total population. These two together are in a position to outnumber the 'dominant' caste. An unsuccessful bid to unite the OBCs, the SC, the ST and the religious minorities was made in the 1980s to shatter the Maratha hegemony. In any case, the Other Backward Castes, the Scheduled Castes and the Scheduled Tribes are the 'have not' sections in Maharashtra politics. The nature of their politics, their strategies and their issues are distinctly different from those of the Dominant Marathas Caste. The issue of the implementation of the recommendations of the Mandal Commission, reservation of seats for the OBCs was opposed tooth-and-nail by the vocal sections of the Maratha-Brahmin castes. The "Namantar" issue had also met similar opposition from the Caste-Hindus (Savarna), which also includes the OBCs, besides the Brahmin and the Maratha caste groups. The SC and the neo-Buddhists collectively described as the "Dalit", i.e. Depressed Classes constitute the weaker, the disadvantaged, the most exploited but no longer docile section of the Hindu society. The emergence of the 'Dalit Consciousness' and assertion for their legitimate rights are the developments of the twentieth century. The perception of Gandhi, a caste-Hindu and Ambedkar, himself a Mahar by caste, on the emancipation of the Depressed Classes-caste basically differed. According to Ambedkar, "... the outcaste is a product of the caste system. They will be outcastes as long as there are castes. Nothing can emancipate the outcastes except the destruction of the caste system."

1. Scheduled Castes

In order to understand the nature of Dalit Politics, let us understand "Who are the Shudras" in the context of Maharashtra.

The Scheduled Castes and Scheduled Tribes Orders (amended) Act, 1976 mentions 59 Scheduled Castes in Maharashtra. The total scheduled caste population of the State, according to the 1981 Census, was 4,479,763 (7.14%). In addition, the Buddhists constitute 6.45% of the population. Thus, the Hindu and the Buddhist Dalits together are about 14% of the total population of the State. Out of the 59 Scheduled Castes in Maharashtra, the Chambaras, Dhangar, Mahars, Mangs, Dhors and Matang are the most significant. Each of these castes is divided into several endogamous sub-castes. There are 55 sub-castes of the Mahars, 6 of the Chambaras and 25 of Mangs. Several intra-caste restrictions regarding marriage and dining are observed. The Dhangar, Chambaras, Dhors, Mangs and Bhangis have hereditary occupations of their own. The Mahars lacked hereditary occupation but regarded themselves as a 'marshal' caste and excelled themselves in the military services of the Peshwas as well as the British. Among the Scheduled Castes, the Mahars are educationally the most advanced and have swelled the ranks of the urban white-collar professional class. The Dalit population in the village have very little land-holding and most of them are landless workers. In the Vidarbha region, however, there is a small section of the Mahars (now neo-Buddhists), who have sizeable land-holding. In any case, by and large, the Scheduled Castes are the 'have not' section poor, illiterate, exploited and subjected to atrocities of the caste-Hindus in rural (now even in urban) areas.

2. Evolution of the Dalit Politics

What is regarded as the Dalit politics is, in fact, a social movement for the emancipation of the depressed masses in the lowest strata in the traditional hierarchy of the castes in Maharashtra. A social movement is identified by three basic elements; viz. an orientation towards change, the presence of an ideology, and collective mobilisation. A social movement passes through different stages and each stage could be discerned separately depending upon the intensity of ideology, the degree of collective mobilisation and the nature of social change. The Dalit politics in Maharashtra, over a period of one hundred years, has passed through four phases Social Reform Movement, Protest Movement, Electoral Politics and Neo-Protest Movement - in the form of Dalit Panther from 1970s. This broad division is made on the basis of the goals identified, either explicitly or implicitly, and the techniques adopted for the realisation of the goals. According to Manisha Tikekar, "Change orientation is common to all stages, ideological intensity and the degree of collective mobilisation differed from State to State." However, element of continuity and change is discernible.

3. Social Reform Movement

The initiative of Mahatma Phule to eradicate the evils of the caste system and untouchability was followed by a number of social reformers, who themselves belonged to the untouchable caste groups. The reform movement was pioneered by Gopal Krishna Valangkar in the Konkan sub-region of Western Maharashtra and Vithal Ramji Moon, Bansode and Gavai in Vidarbha. They sought to bring about awakening among the Dalits

through education. They strived for the amelioration of the Dalits within the existing social framework. They were not in favour of caste-conflicts.

Gopalbaba Valangkar believed that the Dalits could appeal to the reasoning of the savarnas, engage them in discussions and persuade them to wipe out the stigma of untouchability. Gopalbaba founded 'Anaryadosh Panhara Mandal' which means society for the removal of the disability of the non-Aryans. The name of the society indicates that Gopalbaba did not want the savarnas, i.e. caste-Hindus to regard them as outsiders as they were as much a part of the Hindu Society and believers in the religion of the caste-Hindus. It is significant to note that Mahatma Phule made a reference to the Gulamgiri, i.e., slavery imposed by the descendants of the outside Aryans on the original inhabitants by conquering India. Thus, by implication the Aryan, i.e. the caste-Hindus enslaved the non-Aryans, regarded them as Ati-Shudras and forced them to live in social bondage for thousands of years.

With a view to wipe out this stigma, Gopalbaba established branches of his Mandal in different parts of Maharashtra and by the medium of Hari-Kirtana, he created social awareness among the Dalits. He made a fervent appeal to the leaders of the Indian National Congress to take up the cause of the Dalits. He posed a significant question to the Congress leaders, that how could Congress demand political reforms without undertaking social reforms? Gopalbaba wrote extensively in 'Deenbandhu' of Phule and 'Sudharak' of Agarkar which were compiled and published in a book called 'Akhand'. Dr. Ambedkar had paid rich recognitions for the commitment of Gopalbaba that "It was demonstrated that the development for the liberation of the low positions started in Konkan. It was under the administration of Gopalbaba, the enlivening among the discouraged local area began."

The counterparts of Valangkar in the Vidarbha district, as well, were following the reconciliatory approach. In 1901, Bansode laid out 'Sanman Shodhak Nirashrit Samaj'; and that implies the general public of the self-esteem looking for discouraged individuals.

Dalit pioneers like Shivram Kamble, having a place with the Mang people group, looked for co activity of the position Hindu (Savarna) reformers like Vithal Ramji Shinde and LN. Bhopatkar. They knew about their issue and looked for help of the English Government through appeal, mentioning concessions for Dalit people group. The Dalit Development had practically no philosophical direction. It was essentially keen on assembly of their masses, arrangement of gathering personality and social activists. Anyway, it represented no danger to the authority of either the position Hindus or the unfamiliar rulers who, out of sympathy, without a doubt a few concessions.

Maharshi Vithal Ramji Shinde was one more huge reformer of this period, who strived indefatigably for the liberation of the unapproachable position gatherings. Shinde, similar to Mahatma Phule, didn't have a place with the distant standings and shared the liberal perspectives. While presenting with the Prarthana Samaj, Shinde laid out the Discouraged Classes Mission of India in 1906, which turned into his full-time movement from 1910 onwards. The exercises of the Discouraged Classes Mission, what began in Bombay Administration, spread in the Madras Administration as well. As

per S. Natarajan, "The Mission was liable for turning out the authority of the up-and-coming age of these classes and for moving in them a feeling of administration".

4. Dissent Development

The approach of Dr. Ambedkar, a Mahar by station, achieved an all-out change in the personality of the 'Dalit Legislative issues' in Maharashtra. The disappointment with the 'ameliorative' points and the 'disappointment' of the change development, made Dr. Ambedkar advocate extremist changes and dissent strategies to feature the complaints of the Dalits. As indicated by M.S.A. Rao, "Extraordinary development is one which focuses on primary changes in the customary dissemination of force and the arrangement of differential distribution of assets, freedoms and honors by going after the syndication of the privileged societies in various everyday issues including religion." Ambedkar drove a social revolt of the Dalits in light of dissent philosophy. Ambedkar made his development far reaching by pushing social, monetary and mental changes. He viewed mental change as fundamental to the liberation of the Dalit masses. He underscored that the Dalit masses should figure out how to beat the mental chain of unapproachability for their liberation. He imparted the soul of self-improvement, fearlessness and sense of pride among his adherents. He really utilized the low economic wellbeing and their relative hardship to change the restricted assets of his local area to proper political impact and gain concessions from the English Raj. Consequently, Ambedkar gave the Dalit development a magnetic, aggressor and scholarly initiative.

Dr. Ambedkar accepted that lawful measures are equipped for destroying the evil of distance. Subsequently, at the Subsequent Round Table Gathering (1931), Dr. Ambedkar requested equivalent citizenship status for all position gatherings, unhindered pleasure in privileges, security of distant's advantage in the Chamber of Pastors, Law making bodies and public administrations and a different division to serve the government assistance of the untouchables. He went after the evil of unapproachability on all fronts. He similarly underlined change from the inside. He needed to stir his fellowmen, arrange and activate them and engage them both mentally and politically to send off assaults on unfairness and double-dealing. He likewise supported the abrogation of Mahar Watan, the land given to the Mahar people group by the town in light of the exhibition of the town obligations. It comprised the monetary premise of the local area by restricting them forever to their occupation. It supported the bondage and debasement of the Mahars. Abrogation of the Watan land would make the start of their freedom from financial subjugation.

Dissimilar to the reformers, Ambedkar stressed struggle. The maxim of Dalit Development during Ambedkar's time was "conflict instead of quiet submission." He dismissed Sanskritisation as a strategy for social change and underlined politicization, preparation and secularization. He showed his kin the business as usual of "teach, sort out and shake." Dr. Ambedkar was a "defiant prophet", a Divine being like pioneer for his devotees. The Planned Positions, basically the Mahars in Maharashtra, got coordinated for political activity under the authority of Dr. Ambedkar.

Dr. Ambedkar laid out the Bahishkrit Hitkarini Sabha in 1924, to fight the interests of his fellowmen. The maxim of this Sabha was "Instruct, sort out and disturb". His most memorable demonstration of public rebel against

social treachery came in 1927 when he, with great many his fellowmen, performed satyagraha at Mahad and drew water from the town tank, 'Chavadar story' despite the solid resistance from the high society. He went above and beyond in December 1927, when he freely consumed Manusmruti, to represent the obliteration of brahmanism and the dismissal of the progressive Hindu social request by the untouchables. Around the same time, he laid out another association, in particular Samaj Samata Dal. In 1930, he sent off one more satyagraha at Nasik for section into the well-known Kalaram sanctuary.

Dr. Ambedkar laid out "The Free Work Party" in 1937 and set up contender for the seats held for the "Discouraged Classes". The party was subsequently named as the "Discouraged Class League" and got fifteen out of seventeen seats saved for the Discouraged Classes in the political decision to the Bombay Common Council Gathering held in 1946. Along these lines, Dr. Ambedkar actually coordinated and politicized the Dalits and carried them to the middle - phase of Indian governmental issues. Dr. Ambedkar himself was designated on the Lead representative General's Chief Committee in 1940. In 1946, Dr. Ambedkar was chosen for the Constituent Gathering and headed the Drafting Board of trustees, by goodness of which he is viewed as the Modeler of the Indian Constitution. After Freedom, he was a pastor in Nehru's most memorable service yet surrendered on the issue of the Hindu Code Bill.

5. Electing Governmental issues in the post-Autonomy period

In the post-Freedom period, the dissent development of the Dalits in Maharashtra lost its edge with the presentation and routinisation of appointive governmental issues. The absorption of the Dalit fight development in the political framework got through the sacred arrangements and the strategy of defensive separation rehearsed by the public authority. It was intended to give to the impeded areas, an admittance to political power which, thus, would give them admittance to scant monetary assets and potential open doors. It was normal that such acquisition of force would construct an organization of institutional offices, public utilities, monetary advantages for the more vulnerable segments and furthermore shield them from double-dealing. Dr. Ambedkar accepted that electing governmental issues would assist with making aggregate Dalit administration and the incomplete assignments of the dissent development could be accomplished by established and lawful means.

The combination of the increases of the previous stage was the troublesome assignment ahead for the Booked Positions League (SCF). As an ideological group, it viewed itself as a representative of the more fragile segments. In any case, the SCF had sizeable following just among the 'Mahars'. The other Booked Standings in Maharashtra - the Matang, Mang, Chambhar, Dhangar, Dhor, and so on were the conventional adversaries of the Mahar rank and consequently, they upheld the Congress party in the post-1947 period. The party had no following among the standing Hindus, the - strict minorities and the tribals. Accordingly, the 'voting demographic' of the SCF was confined exclusively to the Mahars and later the neo-Buddhists who comprise just 6.5% of the all-out populace of the State. Dissimilar to the Sikh populace which is packed in Punjab, the Mahar populace was dispersed all around the State and notwithstanding a couple of Gathering portions in

Vidarbha, they are mathematically immaterial in different pieces of the State, including the seats held for the Booked Positions.

The party's desire to accomplish political workplaces was broken in the absolute first Broad Decisions, (1952), inspite of its appointive union with the PWP in Western Maharashtra and Marathwada and the SP in Bombay city. All stalwarts of the party, including Dr. Ambedkar were crushed in this political decision. This was an impolite shock from which the party couldn't recuperate. Dr. Ambedkar wanted to make his party expansive based, comprehensive of every more vulnerable segment, and accordingly, the SCF was christened as the Conservative Faction of India in 1957. Ambedkar hosted maintained that the proposed Gathering should transcend station and sub-rank groups and to stay open to every one of the people who had confidence in fair communism. This change didn't considerably adjust the destiny of the party that it addressed the political goal of the Mahars before 1957, it addresses the political desires of the neo-Buddhists after 1957. The requests made by the RPI pioneers at the hour of the foundation of the RPI included, for example, expansion of concessions implied for the Booked Positions to neo-Buddhists, cancelation of Mahar Watans and portion of Dikshabhumi for an Ambedkar dedication; which were obviously casteist-common in nature.

The homogeneity in the authority and feeling of direction ('mission') was before long lost after the passing of Dr. Ambedkar in 1956.) The Samyukta Maharashtra development, amusingly to which Dr. Ambedkar was against, gave the party a chance to reinforce its solidarity and extend its help base. Nonetheless, the arrangement of Samyukta Maharashtra in 1960 and the governmental issues of convenience of late Y. B. Chavan domesticised the party and sizeable lump of its administration and following relocated to the Congress in 1960s. Likewise, the party was broken by factional governmental issues which escalated as the time elapsed by. In the first place, the three groups were going by Gaikwad, Bhandare and Khobragade. While B. K. Gaikwad supported monetary changes and broadening the foundation of the party, for which he was marked as 'socialist', different groups sought after Buddhist governmental issues. At the Aurangabad meeting of the RPI in 1959, managed by Gaikwad, two goals leaning toward nationalization of land and aggregate cultivating were passed. Be that as it may, around the same time Awale, Kamble and Rupavate held a different meeting laying out a Superior Conservative Faction of India. In 1959, Gaikwad drove land-get satyagrahas in Dhule, Jalgaon and Nasik; the heads of "Gotten to the next level" party were caught up with setting up a 'Buddhist' sanction of requests. During the 1960s, Gaikwad pushed more prominent co-activity with the similar gatherings through the SMS and later co worked with the Congress. Bhandare leaned toward more noteworthy co-activity with the Congress and conveyed his group to the standard party. A similar difficulty plugs the Conservative Faction even today. The RPI (legitimate) headed by Ramdas Athavale went into a constituent coalition with the Congress; while Prakash Ambedkar's group held hands with the Janata Dal. In December 1989 some Dalit youth went on a quick to manufacture solidarity in the group ridden RPI. They gave off an impression of finding true success for some time however the party which is driven with disputes couldn't stay joined for a really long time. The delicate solidarity broke on the issue of appointive collusion with the Congress for the Get together races in 1990. While Athavale and Dhasal made no expressions of remorse for their partnership with the Congress party, Ambedkar expressed

that his "party" will stay impartial. Be that as it may, presently, Prakash Ambedkar's "Party" went into an electing understanding with the Janata Dal.

Because of philosophical chapter 11, the RPI administration has been not able to develop a compelling electing technique or characterize the goals of the Dalit governmental issues. The working of the RPI, the standard of Dalit governmental issues, after the demise of Dr. Ambedkar (1956), has been delinquent and aimless. As opposed to significant issues, they have upset on the emblematic issues and as an outcome, their impact on Maharashtra legislative issues has declined throughout some stretch of time. The party gets by however with no advantageous mission.

Booked Rank Legislative issues would have been more powerful assuming they had played issue-based legislative issues. Yet, the impulses of the overarching framework request union situated constituent legislative issues. This partitions them instead of joins the unit based on issues. Power-arranged legislative issues and the propensity of the pioneers with no following among the Dalits has continuously underestimated Dalit governmental issues. Egalitarian legislative issues turn by initiative has caused more damage and less great to the reason for the Dalits. In this manner, the 'Dalit' because has been lost as well as there has been no progress in the constituent governmental issues.

To make the Dalit legislative issues more successful, the exit plan which was pondered, from the time Ambedkar was alive, is a typical political front of the Booked Stations - the Hindus and the Buddhists. Nonetheless, this has been precluded by the Planned Rank lawmakers of both the sides. An endeavor to shape a comprehensive front of the regressive stations and areas of the general public by the Dalit Jaguar, as well, fizzled. During the 1980s, inside the Congress a non-Maratha Partnership, comprehensive of the OBCs, the SC, the ST and the minorities as well as Brahminical components gave off an impression of being getting on way, when A.R. Antulay turned into the Main Pastor. Be that as it may, the Partnership met an unexpected passing inferable from demonstrations of omission and commission of the backers of this front. Consequently, a collusion, comprehensive of every Booked Standing; or a more extensive partnership of all non-Maratha positions are potential options for the future, inspite of their disappointment as of recently.

Political forerunners in Maharashtra frequently discuss 'Legislative issues of Summation'. The new RPI Congress coalition has been hailed by certain papers as a 'objective' choice of the RPI for it depends on the strategy of 'Governmental issues of Summation'. The essential inquiry is 'Summation' for what end and for whose advantage. Will it increment the impact of the Dalit people group? Can it play the round of overall influence governmental issues that could make political movement more significant to the retrogressive gatherings? Or on the other hand will 'Summation' simply carry more political advantages to the pioneers alone?

The advantages have been cornered by the pioneers alone, as a matter of fact. The established arrangements with respect to the booking of seats for the Planned Stations and Clans, vide Article 333 and 334, have empowered the 'administering class' to Co-select the 'Dalit tip top' of its decision. The booking of seats for the Planned Ranks implies competitors having a place with such standings can challenge races from such saved supporters. Notwithstanding a couple of exemptions, the Booked Stations electors are a

minority, some of the time huge, in these supporters. Furthermore, as such Planned Position competitors supported by the other ideological groups have, overall, ruled the result of decisions held over the most recent forty years. The exhibition of the party which professes to be the representative or upholder of the 'Dalit' interests has been regrettable.

In the 1990 and 1995 Gathering races, even the 'enemies' of the Dalits, for example the Shiv Sena and the BJP, caught those seats intended to safeguard and advance the interests of the Dalits. One more huge reality to take note of that the quantity of seats held for the SC declined from 6 to 3 in Lok Sabha and from 38 to 18 in the State Gathering as the quantity of seats are with respect to 'their' populace. The undeniable clarification is the mass-scale change of the Mahar Station to Buddhism after 1956. Albeit late Chavan was 'liberal' to expand offices implied for the SC to the neo-Buddhist; the neo-Buddhist were not viewed as the Booked Positions by the Public authority of India till 1990's. As such the quantum of portrayal for the SC has been decreased by close to half as the 'Mahars' comprise 6.5 percent of the complete populace. This is a fascinating instance of hardship, even in the question of 'co-choice' by the decision class-standing. The Janata Dal Government had in the century year of Dr. Ambedkar's introduction to the world, broadened the concessions implied for the SC to the neo-Buddhist in the whole country. Nonetheless, this didn't reach out to cover reservation of seats in the law-making bodies.

More or less, the Planned Stations have been a 'failure' in the time of majority rule electing governmental issues. Their life as a dissent development has continuously declined. Their administration in the decision party as well as in the RPI has been underestimated. They generally grumble of their 'mathematical strength' being taken advantage of by the 'other' accomplice in the partnership, be it SMS or SMP or the Congress. Despite empty talk paid to the reason for the height of the Dalits, they keep on excess a 'have not' or 'impeded' segment. In the particular rank class set up of Maharashtra, there is no chance of their assuming a more significant part in the legislative issues of the State.

The development of the Bahujan Samaj Party (BSP) in Unadulterated Pradesh and the fame of Smt. Mayawati among the Dalits in Maharashtra, represents a serious test to the RPI and its initiative. The still up in the air to extend its mass-base, supplant the RPI and become a 'adjusting factor in Maharashtra legislative issues in the new thousand years.

6. Neo-Dissent Development:

The bafflement with popularity based governmental issues as well as their own initiative has led to a class of 'neo-protestants' among the Dalits. The aggregate articulation for a few such gatherings, which have arisen over the most recent twenty years, is the Dalit Jaguar. The Dalit Jaguar claims itself to be 'anarchistic' and the prompt reason for its development was the rising domestication of the RPI administration in the 1960's by the Decision Class.

The disappointment of the Conservative Faction to lead the Dalit development, political decision focused governmental issues of Dalit pioneers, vulnerability of the lawmakers and their failure to address the genuine interests of the networks combined with a period social discontent and monetary difficulty brought about by the dry spells in provincial Maharashtra, brought about the arrangement of an extreme option as Dalit

Puma. Foundation of the Dalit Puma in 1972 was a characteristic and coherent result of the development of Dalit Sahitya (writing) in 1960s. Dalit Sahitya was a rebel against the standard Marathi writing. Namdeo Dhasal, Raja Dhale, Arjun Dangale, Daya Pawar, Baburao Bagul were the light conveyors of this revolutionary writing.

Dalit Jaguar arose as the actualisation of the philosophy of Dalit Sahitya. It consolidated the ways of thinking of Buddha, Marx and Ambedkar. It arranged a 18-guide revolutionary program toward achieve principal social changes by obliterating rank and class structures. Dalit Puma couldn't keep itself liberated from the scourge of factionalism. Its administration was partitioned on the issues Buddhism Versus Communism, i.e., position Versus class. While Dhasal supported class premise, Dhale viewed it as a Buddhist development. However, Dalit Puma stood out as truly newsworthy in the papers, it had neither association worth the name, no devoted unit nor philosophy of any substance. As per Bhole, "Dalit Puma stayed retaliatory, representative and adhoc in its methodology." throughout time, Dhasal's Jaguar became excess, Dhale and Pawar named their group as 'Mass Development'. Ramdas Athawale floated to the Congress and Arun Kamble turned into an office-carrier of the JD. Jogendra Kawade framed Dalit Mukti Sena and was in the very front in the "Long Walk" on the "Namantar" issue in 1979. From there on, he mulled over solidarity of the Dalits with the Muslims and "was a tease" with the bootlegger turned lawmaker, Haji Mastan and undermined the Dalit governmental issues. In any case, he was soon "baffled" with Haji Mastan and separated from the Dalit-Muslim Eakta Sangh.

With respect to the negative aftermath for the Dalits, the local area in general in country Maharashtra has been disheartened because of dangers from the standing Hindus. The standing Hindus frequently conflict with Dalits on the topic of land, open positions and cooperation in nearby governmental issues. It has been called attention to by a few that the monstrosities on Dalit town authorities in 1991 were prompted because of cognizant endeavor by Dalits to share power in town governmental issues and organization. Dalits are trapped in a problem. Assuming that they endeavor political assembly, it welcomes reprisal from position Hindus and assuming they stay tame, it brings stagnation and weakness.

The decay of the Dalit legislative issues has loaned an extreme catastrophe for Dalit interests. Dalit developments have either been ingested inside the standard gatherings or have deteriorated into negative hostility. Dalit development, today, is deprived of any philosophical establishing and authoritative discipline. Ambedkar raised and sustained numerous instructive establishments, social and political associations and empowered politicization of the Dalits. In any case, the successors have neglected to proceed with the tradition of Ambedkar. It has made a legend of Ambedkar and his deification has led it to a kind of dangerous fundamentalism which makes Dalits view the entire Indian culture as antagonistic to their interests. The extremist plea of "Dalitistan" makes the other sections hostile to the Dalits. Thus, like the religious minorities, the Dalits too suffers from isolation in the Maharashtra politics. This is a dangerous trend and needs to be halted. The Ruling Class must display compassion towards these weaker sections. At the same time, the Dalit leadership must give up irrational and hostile attitude and by positive gestures, built up the trust and credibility which has eroded in the post- Ambedkar era.

4.6 CHECK YOUR PROGRESS

1. Discuss the Dimensions of Caste system in Maharashtra
2. Explain the influence of Dominant caste in politics
3. Write a note on Dalit Politics
4. Discuss the role of social reforms in Caste Politics

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