

Measures to Cope Regional Imbalances:

- 1) Special preference to backward states.
- 2) Implementing special developmental programmes.
- 3) Support for the capital investment in backward regions.
- 4) Support to rural regions/cases.
- 5) Support to specified classes.

1) It has given rise to demand for separate states. The areas which were neglected have demanded special status in the hope that this would ensure quicker development of the area. Such demands for a separate state are new.

2) It has created feeling of regionalism & contributed to tension b/w North & South. The States of South have often alleged that the Central govt has shown preference to northern India in matter of installation of industries & have demanded that new industries should be set up in South.

3) Regional imbalances have contributed to tension b/w rural & the Urban areas.

4) The limited development in a particular region leads to flocking of people from the underdeveloped areas to the more prosperous regions. This migration leads to a pressure on civic services, growth of slums, growth of resentment by the local workforce & finally, a disruption of cultural harmony.

5) The expansion of education without adequate & uniform industrialization in all areas leads to unemployment among the educated youth. The frustration caused by such incidents coupled with the influx of people from other tracts results in the youth resorting to caste, communal & regional agitations.

Thus, we find that regional imbalances have left a deep impact on the policy of the country.

adequate means of transport & communication have greatly hampered the development of these regions.

2) The British policy also greatly contributed to regional imbalances. The British concentrated most of the industries in those regions which possessed adequate facilities for manufacturing & trading. They showed preference for Maharashtra & West Bengal & relatively concentrated most of the industries in these regions.

3) The availability of NRs in certain areas & their absence in other parts has also contributed to the problem of regional imbalances.

4) The policy of quick industrial development adopted by the Govt of India has also contributed to regional imbalances. The government in its eagerness to achieve maximum production permitted new industry without necessary infrastructure.

5) Political stability in certain states has contributed to greater progress of the states as private entrepreneurs as well as to set-up new industries. While the states which lack political stability have remained backward due to reluctance of industrialists to set-up new units there.

Impact of Regional Imbalances

The RL's have left a manifold impact on the Indian policy

Regional Imbalances/Disparities

Balanced growth is a necessary aspect to bring about a harmonious development of a federal Indian polity. But the reality is much different, for there is extreme regional imbalance & variation. This variation is not only seen among states but within the states, where some areas are prosperous the others are backward. However it needs to be clarified that balanced regional development certainly does not mean equal development of all regions, but implies the giving of the opportunity for the fastest development of an area apt to its capacity. Balanced regional development thus means, wide-spread diffusion of industry in backward areas, so far as is economically feasible.

The regional disparities are highly visible in India, as can be seen from the socio-economic indications like population below poverty line, per capita income, regional location of industries etc. In fact, while Punjab's per capita income is very high, Bihar's income is lower.

Reasons for Regional Imbalances:

The problem of regional imbalances in India has arisen on account of various reasons, which are as follows:

- 1) The geographical location of a state can contribute to the backwardness of a state. Certain areas like Northern Kashmir - Himachal Pradesh & hill districts of UP & Bihar have remained backward because of their geographical location & inaccessibility. The difficult terrain & lack of

Critical Estimate :

The public, the politicians, the press & the poet, every one has to accept that communalism is an evil. It has torn India apart once. There has been too much poisoning on the minority community that is not good for the minority itself.

Secularism in the Indian Constitution

The preamble of our constitution declares that is the secularist nation. India acquired all the secular character. Though there are so many religions in our country, constitution does not declare any particular religion as a state religion. It means it has no state religion. It provides the right to freedom of religion to all its citizens. Hence, the citizens have a right to follow & profess any religion as they wish.

Originally the term 'secular' was not specifically mentioned in the constitution, although the framers of the constitution were committed to the values of secularism & enshrined these principles in several articles of the constitution. During the Emergency period, the term 'secular' was incorporated in the const. in the preamble by the 42nd Constitutional Amendment in order to confirm the basic nature of our body politic.

Secularism is enshrined in the Indian Const. through several right articles they are.

Article 15 grants religious equality and assures the Indian citizen of non-discrimination on religious grounds.

Article 25 complete religious freedom is guaranteed under this article. If to this article, all persons are equally entitled to freedom of conscience & have the right freely to profess, practice & propagate any religion.

Secularism

Our Constitution declares that India is a sovereign, secular, democratic Republic. In that the word 'secularism' has gained more importance in the historical development of Indian political system. The democracy has no meaning unless the proper adoption of the secular principles in the Indian society. Hence, the former prime minister Indira Gandhi says, that the 'secularism' and democracy are the two pillars of our nation. It signifies the importance of the secularism concept.

The word secularism stands for an attitude of neutrality by the state towards all religions. Because, no religion is declared as a state religion. The state doesn't confer any special privileges (rights) on any individual because of his religion. No religion is deprived of its civil/political rights, merely because he belongs to a particular religious community. Thus, a secular state doesn't discriminate against any religion. It is neither pro/anti religion.

Meaning of Secularism

Secularism is a derivative of the English word 'secular' meaning 'agostic' or 'anti-God'. It stands for the belief that the state, morals & education should be independent of religion.

Definitions:

- 1) According to Asish Nandi: "Indian Nationality is called secularism".
- 2) According to Thorne Cook: "peaceful religious life is called secularism".

- 1) No effective uniform civil code
- 2) Development of fundamentalism
- 3) Self-interest of political parties
- 4) Growth of communal classes
- 5) Formulation of defective textbooks (School syllabus)
- 6) Illiteracy and lack of knowledge
- 7) Lack of effective constitutional provisions

Measures to strengthen the Secularism

- 1) Banning communal publications
- 2) Establishment of social & economic education of entire community
- 3) Separation of Religion from politics
- 4) Adoption of right syllabus at the primary level which leads to religious harmony
- 5) Creating awareness among the citizens about the religious values & respecting other religions
- 6) Banning of literatures which provoke the communal
- 7) Banning of provocative speeches in the name of religion
- 8) The role of media is very imp for the strengthening Secularism.

Conclusion: India Secularism is not a negative concept but a positive & dynamic concept. Thus in the Indian context there is no negative interpretation of Secularism leading to the creation of a Godless society. Atul Kohli's study 'Secularism in India' or 'Secularism in India: The essence of Indian Secularism'.

(2)

Article 26 says that every religion has the right to establish & maintain institutions for religious & charitable purposes, to manage its own affairs in matters of religion to own & acquire movable & immovable property, & to administer such property in accordance with law.

Article 27 provides that no person shall be compelled to pay tax which would be spent for the promotion of any particular religion (religious purpose).

Article 28 no religious instruction shall be imparted in any educational institution wholly (fully) maintained out of state funds. Educational inst., which are recognised by the state / receive aid from state funds cannot impart compulsory religious instruction to any member without his consent.

Article 29 provides that no citizen shall be denied admission into any educational institution maintained by the state / receiving aid out of state funds on the grounds only of religion, race, caste, language / any of them.

Article 30 the minority communities are guaranteed the right to maintain their own language & culture & to establish educational institutions of their own choice.

Major Challenges to Secularism in India

We are failing to adopt the secularism properly in India because many evils are working against this concept. Hence at present secularism facing so many challenges. They are.

Handwritten notes and a small illustration of a person reading a book. The notes include the text "We are failing to adopt the secularism properly in India because many evils are working against this concept. Hence at present secularism facing so many challenges. They are." and a small illustration of a person reading a book.

- 1) Economic Backwardness of Muslims
- 2) Communal Exclusionism / organisations
- 3) The policy of appeasing Muslims
- 4) Religious fundamentalism
- 5) Election politics / political election
- 6) Feeling of isolation by muslim community
- 7) Hindutva feeling.

Solutions to Communalism:

- 1) Neighbourhood peace committees
- 2) Co-operation of media
- 3) Adoption of secularism in right way
- 4) Banning of communal organisations
- 5) Economic development of muslim
- 6) Separation of Religion from politics
- 7) Adopting secular education
- 8) The role of education institutions
- 9) Banning of forcible conversion from one religion to another religion
- 10) National Integration
- 11) Development of scientific thinking
- 12) Letting the appeasing policy towards minorities
- 13) Developing clear consciousness/meaning of Religion
- 14) Severe punishment to the people who follows communalism

Communalism

Communalism is the major challenge which is going by the Indian Democracy. It is to be tackled. National Communalism is very dangerous than the foreign aggression.

Communalism is the direct opposite of Secularism. It seeks the majority community domination & control over the social, economic & political & cultural spheres. All other communities are regarded second grade & have to live with what is given to them. They cannot care for anything as a matter of right. In short, Communalism advocates complete control of the whole system by a community, which is strong, dominant & enjoys numerical superiority. It advocates the superiority of one religion over all other religious communities.

Definitions

It is to be defined as "Religious exploitation is called Communalism".

It is to be defined as "Communalism means the principle which tends to achieve the political goals by the means of religious & cultural differences".

Causes for the development of Communalism in India

In the contemporary India many factors & forces are supporting the development of communalism. The major causes are as follows:-

Causes for the development of Communalism in India



Causes for the development of Communalism in India

Causes for the development of Communalism in India

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economic field. The establishment of M.N.C. is a case in point. Many M.N.C.s have established in Afro-Asia countries including India.

As the poor countries are depending upon developed countries, they are greatly controlled by them in economic field and the international market affairs. This would result in weakening the indigenous or domestic industries and swayed products. Because of these development people have organised movement against the excessive dependency of poor countries on rich countries. Poor people would be greatly affected by the process of globalisation and liberalisation.

Merits of dependency theory

1. It helps to bridge the gap between the poor and rich countries in the world. It strengthens North-South dialogue.
2. The poor countries would be benefited by foreign investment and M.N.C.
3. It would be encouraged the poor countries to develop competition in international markets and cooperation with other countries.
4. It would encourage global spirit among poor countries.

Demerits of dependency theory

1. Dependency theory is emerging as threat to the developing countries, because it would encourage neo-colonialism.
2. Western domination would result in the exploitation of the poor countries.
3. The poor and weak countries are forced to surrender their economic rights to the developed states.

Conclusion : Dependency theory must be viewed critically and objectively. The development of the poor countries cannot be achieved without the foreign assistance. But the developing countries must be vigilant enough not surrender totally before the rich countries.

American writer wanted to destroy the communist ideology in the age of democracy. Therefore Lipset said that democratic class struggle will continue, but it will be a fight without ideologies.

On the other hand the Marxists have accepted American writers on this point. They have pointed out that Americans are contributing for the emergence of new bourgeois (middle class) ideology.

In spite of these arguments ideology will remain in any society for the following reasons.

1. In democracy and socialism the role of ideology cannot be denied. It is a key feature of any society.
2. It cannot be separated from politics. Ideologies nothing but a system. Ideas or believes in the society.
3. New forms of ideology are emerging. Gandhism, Nehruism, Rawls theory of Justice etc., This shows the talk about the end of ideology is only for the sake of argument.

DEPENDENCY THEORY

Dependency theory has been advocated by Robert (Choeil) and Joseph, in their book understanding in this world politics. According to them dependency theory has a faith in scientific socialism of Marx. This theory has also been amplified by Fatet and others. All these writers have argued that dependency is the most important aspect of the modern times.

According to this theory external and internal factors play a important role in development of a country. This could be seen in many countries. Small and economically weak countries are depending upon developed countries. They look towards these developed countries for help and investment. The poor countries cannot complete in international market. Therefore they are depending upon developed countries for international trade, economic assistance and technology.

This theory indicates the opinion that today in the development of any country has international ramification with emergence of globalisation and W.T.O. the developed countries are trying to control the weak countries particularly in the

END OF IDEOLOGY

Some writers have argued that after 1950s the ideology has come to end. Daniel bell and Robert Jans in U.S.A. have expressed this view. According to them, since western countries of developed, there is no need for their development. Hence, they talk of end of ideology.

These writers believe that societies need ideologies for their development. After the allround development, this ideological requirement is not necessary. Therefore in united states ideology has come to an end. In 1955 the world congress of intellectual was held in Italy, liberals, socialists, radicals and conservatives had attended this gathering. These intellectuals held the view that differences between the different ideologies were declining. They pointed out that, there was no difference between rightist and leftist ideology. They also pointed out that socialist ideology had lost faith in idea of nationalisation.



emergence of non align movement in Asia and Africa and Common wealth has helped to protect the independence of the Afro-Asian countries. It has helped for universal membership of U.N.O. Today almost all the countries in the world have become independent. Therefore territorial expansion has come to an end and this shows the disappearance of imperialism. National liberation movement in many Africa-Asian countries have greatly contributed for disappearance imperialism.

NEO - IMPERIALISM

Neo - imperialism means new - imperialism is also known as economic imperialism or dollar imperialism. Under this system, the economically strong countries are trying to control the weak countries in the world. The world bank, I.M.F. and international organs are controlled by U.S.A. and western countries. They are chief contributors to these bodies. They want to put their, own conditions on the working of these bodies. Further industrially advanced countries popularly known as group '8' (O 8) are also dominating the world economy. Thus industrial advanced countries of the world in the globe are playing predominate role in world economy.

Even in the field of international trade their voice is decisive. The providing and working of W.T.O. reveal the dominate role of western powers. The developing countries are trying to protect their economic trade rights. Even NAM is also fighting for the new international economic order under which the developing countries will protect their economic rights and justice. It is supporting North-South dialogue and South-South dialogue for this purpose. However, it is very difficult for the developing countries to challenge the economic dominance of the western countries in near future. The emergence of globalisation has open the doors for multinational companies to establish their economic hegemony in different countries.

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3. Many dated territories can also be created under imperialism. In 1 world war Germany and Turkey were defeated. Hence some of their colonies were taken away and replaced under control of league of nations. Their administration was placed under the charge of influential members of the league. This system was continued under the U.N.O. also
4. When countries cannot repay the loan borrowed from another, it may be subjected to the control of loan giving country.
5. Sometimes the imperialists countries use their power and influence of the establishment of spheres of influence.

Demerits of imperialism

The following are the important hardships of imperialism.

Firstly, because of imperialism there is a continuous exploitation of dependent nations.

Secondly, the imperialist countries continuously try to expand their language and culture in dependent countries

Thirdly, the imperialist countries encourage communal feelings among the people of dependent countries to check the feeling of nationalism. The British employed these tactics in India.

Fourthly, because of imperialism, the all-round development of dependent countries is retarded. [delay]

Fifthly, imperialism give birth to wars. The imperialists countries wage a wars against each other, because of their clash of interests.

Sixthly, the imperialist countries adopt repressive policies and commit atrocities on a large scale on the dependent people. They democratised the people.

Thus the people of dependent countries have to face many hardships.

Imperialism after the 2nd world war

The 2nd world war became the milestone to put an end to the imperialism. Many countries in Asia and Africa became independent. These newly independent countries strengthen their nationalism and independence. The

1. Expansion of territory
2. Place of additional population
3. Aggressive nationalism
4. Economic interest
5. Propaganda of religion

1. Expansion of territory : In ancient, middle and modern times there has been the tendency among the rulers to establish a vast empire. That is why vast empires rose and fell in ancient times in Egypt, India, Rome, Greece and China. During middle ages the Turks and the Mughals and in modern ages the English, French, the Persians, the Japanese, the Dutch, the Portuguese, the Germans and Spanish people established vast empire.

2. Place of additional population : This is another important cause for the imperialism. The population of Italy, Japan and Germany is more as compared to their areas. For this reason the rulers of these countries have been searching for new colonies to settle their additional population.

3. Aggressive Nationalism : The aggressive nationalism is also cause for the imperialism. Hitler, Mussolini and others invaded other countries before the 2nd world war, in order to enhance the prestige of their countries.

4. Economic interest : Economic interest also play an important role in the rise of modern imperialism. After industrial revolution, the capitalists needed markets in order to sell their goods. Therefore the British, the Germans, the Italians and French started establishing new colonies in Africa and Asia.

5. Propaganda of religion : The imperialists have been sending their missionaries to backward countries in order to propagate their religion. In this way the imperialists wanted to acquire other countries.

Features of imperialism :

1. An imperialist country controls the territory and people of dependent territory.
2. It exercises sovereignty and full control over the colonies.

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IMPERIALISM

Imperialism is another important aspect in the study of political theory. The word imperialism is derived from Latin word imperium which means strength. Imperialism could be traced back from ancient period. In ancient times the strong tribe people had established rule over the weak tribe people. Alexander the great had established his empire in ancient times. In ancient times empires were established in India, China, Egypt etc. Later they also collapsed. In the medieval period also the imperialistic tendency was visible. Empires were built in China, central Asia and Russia. The modern period also stated witnessing imperialism in different parts of the world. Portugal and Spain, the British, French and other Europeans established their own empire in different parts of world.

Meaning of Imperialism

Different writers have given their own opinion for imperialism.

According to E.M. Burns "Imperialism is single system of law and government, comprising many countries and races".

According to Hays "Imperialism is the policy of establishing supremacy by the stronger countries, over the weaker and backward nations".

According to Moritz Julius Bonn "imperialism is a policy which aims at creating, organising and maintaining an empire".

Imperialism also means the political domination and economic exploitation of weaker nations, by stronger nations.

Thus, imperialism indicates conquering other countries and people, controlling them politically. For ex: the British empire under which many countries of Asia and Africa were subjected. The Britishers came to India for the purpose of trade and commerce and in the process conquer India.

According to many writers, the following causes were responsible for rise of imperialism

The important programmes of Sarvodaya
Can be summarised under the following:-

- 1] To establish peace and harmony.
- 2] To remove untouchability;
- 3] To eliminate caste system;
- 4] To implement prohibition;
- 5] To encourage Khadi and village industries;
- 6] To make village as a unit of self-government;
- 7] To spread basic education.
- 8] To propagate the Mother-tongue.
- 9] To glorify Indian language.
- 10] To remove narrow political and sectarian feelings.
- 11] To take steps towards the development of agriculture and labour organisations.
- 12] To provide service to tribes, other backward classes, weaker sections and other closed.
- 13] To provide other welfare activities to the society.

Bright be the friend

You are looking

Light be the friend

U R carrying

Sweet be the friend

U R staying

Happy be the friend

U R seeing good

My - Sufferer

Little four days

U can do it

By four days

U will do it

But great faith says

It is done nothing is

Impossible when you

believe in your self

— Bengali

in political party system. The sections and political parties who encourage casteism, corrupt and inefficiency. Sarvodaya is direct democracy. Therefore Jai prakash Narayan advocated partyless democracy.

5] Charity Planning: Acharya Vinoba Bhave, the staunch follower of Gandhiji, started charity planning movement. Bhavadana, Shramadana and Sampattidana were recognised as ^{three} ~~two~~ principles. Bhavadana was started in 1951. Vinoba Bhave viewed that "all lands are God's property, therefore Bhavadana and Sampattidana will bring non-violent, peaceful, economic, and social revolution on the basis of moral foundation."

6] Sarvodaya Satyagraha: Right to ~~Sarvodaya~~ Satyagraha was recognised by the leaders of Satyagraha. The people who participated in Satyagraha has to increase peaceful values.

7] Sarvodaya Economics: Sarvodaya economics arose to neutralize man's greed and give scope for his development. The policy of economic Sarvodaya is to make the life of man good by using all available resources. The advocates of Sarvodaya were of the opinion that all mankind is wealth and not gold and silver.

viewed that the work of a judge and banker are same.

2] Dignity of Labour

Gandhiji said that it is economic Sarvodaya. Not partnership and brain of any person are just like God's factories. It gives dignity to the moral development of man. There shall be no enmity between labour and capital. All human relations should be decided by moral values rather than economic values. The Capitalist society has to be transformed into Sarvodaya society and all should get equal wages. By this we understand that Sarvodaya society gives importance to dignity of labour.

3] Sarvodaya State

Sarvodaya Completely depends upon the decentralization of authority and wealth. Much importance is given to peasant Raj system here. Lok-sats gth the place of Panchayats. Productivity increases for political power. Sarvodaya state comes under self-controlled through non-violence, fraternity and Self-Sacrifice. State cannot disappear in Gram Panchayat but non-violent society will come into being with change in the nature and character of Government. That itself is Sarvodaya society of God.

4] Participatory Democracy or Sarvodaya Cannot be a Party

Gandhiji

3] The moral, social and economic values should be performed honestly.

4] Cities and villages must have self-regulated small groups. The members have to develop their relation on the basis of Co-operation and participation.

5] There must be dependency between the individual and society. The society will be stable if the people are united with love and sympathy.

Thus, the Sarvodaya society aims at the creation of a social order free from every form of authority.

Features of Sarvodaya:-

The important features of Sarvodaya are given below.

1] Development of all the individuals:-

Sarvodaya is the theory which thinks about spiritual development of the rich and economic development of the poor. It provides for the establishment of classes, respected, unexploited and just society on the basis of equality. Therefore, it provides equal opportunities to all without discriminating between king and farmer, Hindu and Muslim, SC and ST, white and black etc. Bharatani -

- Kumbhakar said that Sarvodaya means welfare of all. The advocates of Sarvodaya

ವೈಜ್ಞಾನಿಕ ಪರಿಚಯ ಮೂಲಕ

ಇತ್ತೀಚೆಗೆ ಜಗತ್ತಿನಲ್ಲಿ ಸಾಮಾನ್ಯವಾಗಿ
ಉದಾ. 211) 18ನೇ ಶತಮಾನದಿಂದ
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ಕರ್ನಾಟಕ
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4. ಮಹಾಕವಿ ಕುವೆಂಪು

held a Conference at Wardha on February 30th, 1948 and the proposed Conference could not be held.

Subsequently, a Sarvodaya Economic Conference was held on 22nd and 23rd December, 1948 with Koba Patel as president. It adopted a plan to attain social, moral and economic independence as envisaged by Gandhi.

Meaning :-

Sarva + udaya = Sarvodaya. The term Sarvodaya, has come from two syllables - Sarva means 'all' and 'udaya' means 'development' or 'upliftment'. Thus, Sarvodaya means 'development of all' or 'welfare of all' and not the privileged class. In a Sarvodaya society, there will be freedom for all and utmost equality.

Forms of Sarvodaya Society :-

Scharya Vinoba Bhave has outlined the following aims of Sarvodaya Society and whenever and wherever these conditions are fulfilled, such a society possesses a Sarvodaya social order. Features are as under. The power should be dominant in the society. There should be a discipline of good thought.

2. All facilities of the individuals should be dedicated to society, which must provide the individuals opportunity for growth & development.

Criticism of Gandhism:-

1) The views of Gandhiji about means and ends cannot be adapted with each other. It is improper to give importance to one only.

2) Though there is reality in what Gandhiji has said about truth and non-violence, it is very difficult for us to practice the principles of truth and non-violence in the present day. If we go according to what Gandhiji has said, brother in proper, we must have to serve. Remember that if these principles were not used during freedom struggle, the Indians would have been killed by the British with their guns.

3) What Gandhiji has said about Satyagraha and its techniques - such as non-cooperation, civil disobedience, fasting, strike, social ostracism, etc., might have been fruitful during freedom struggle. It is not possible for the common people to understand Satyagraha.

4 Sarvodaya

Origin of Sarvodaya:-

Gandhiji turned to his true and trusted soldiers for the reconstruction of the new social order in the changed conditions of the country. It was decided to

recommended that to those who felt oppressed cannot live in a particular place. He advised it to the Satyagrahis of Bardoli in 1928, and of Limbdi, Junagadh and withalgaon in 1939. Gandhiji of Bardoli to also advised the High Hindus of Limbdi to migrate as the caste-Hindus were regularly terrorising them and this had caused extreme despondency among the Harijans.

4) Fasting:-

The most powerful form of Satyagraha is fasting. Gandhiji called it a fiery weapon, and characterised it to be the most dangerous technique. Fasting may be for penance and self-purification or it may be a means of seeking justice. But it must be preceded by an earnest appeal under expert guidance. According to Gandhiji, the person who begins fasting must possess spiritual fitness and a clear vision.

5) Strike:-

Strike is the weapon of the labourers for the redressal of their legitimate grievances. He did not accept the proposition of that the Capitalist class should be eliminated. Gandhiji advocated strikes for the removal of injustice in the social system. It should be non-violent in method and spirit. According to Gandhiji, it is voluntary and purifying.

Gandhi

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boycott against selfish persons who do not cooperate with the people in their joint protest against the despotic Government. But such people will realise if they are properly convinced of.

1] Picketing:-

Picketing should be persuasive, not coercive. Picketing does not mean sitting on doors. Gandhi said that, the object of peaceful picketing is not to block the path of a person wanting to do a particular thing, but to prevent the entry of persons into the picketed place, picketing should avoid coercion, intimidation, abuse, disturbance, and hunger-strike.

2] Civil disobedience:-

It means the breach of immoral statutory enactment. To put it in other words, not to obey the laws which are not based on justice. Civil disobedience is the last stage and the most drastic form of non-cooperation. Gandhi said that disobedience to be civil must be sincere, respectful, restrained, never defiant & must be based upon some well understood principles. In 1932 and 1940, Gandhi called for civil disobedience movement.

3] Hifrat:-

Hifrat means voluntary exile from the permanent place of residence. Gandhi

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Practice of Satyagraha constitutes the heart & soul of Gandhian

Techniques of Satyagraha:

The techniques of Satyagraha as advocated by Gandhi are as follows:

1) Non-Co-operation: Non-Co-operation is one of the techniques of Satyagraha. Gandhi opposed all forms of tyranny and oppression. The best technique to face oppression is non-co-operation. A citizen ought to not to fear despotism or unjust laws. Gandhi wrote, even the most despotic government cannot stand without the consent of the governed. Non-Co-operation stresses the very essence of means, that of achieving ends and the purity of motives and intentions. The non-violent methods which Satyagrahi may employ to develop the non-co-operation movement are:-

a) Boycott:

It means cessation of business as a measure of protest. Two things are necessary here. In the first place, the boycott should not be frequent, otherwise it would cease to be effective. Secondly, it should be strictly voluntary. The result of persuasion and other non-violent methods of propaganda should be followed.

b) Social ostracism: Ostracism is a social punish

Gandhiji said that truth and non-violence are inseparable. He who believes in non-violence believes in a living God and the living God for Gandhi was truth. Wherever there is truth there is love, and where-ever there is no violence there is untruth. One who holds to truth can not injure or destroy the opponent, but to convert him into an ally. Without non-violence it is impossible to search truth. Both are the two sides of the same coin. If one is a means the other is end. The person who works by adopting these principles is religious and spiritual man.

3] Satya graha:

Meaning and Nature:-

Satya graha is a vindication of truth by bearing witness to it through self-suffering-love. It is the weapon of the stoutest and the bravest. The action of Satyagraha proceeds through identification and involvement. All differences between man and man, between group and group are sought to be resolved by the mighty weapon of Satyagraha.

In 1908 Gandhi studied Henry David Thoreau's famous essay on civil disobedience and borrowed the idea of Satyagraha from him.

Satya graha means demand for truth. [Satya = truth + Graha = demand]. The idea and

2
his activities as search for truth. There was no rigidity with him and his life was an unending experiment.

Principles of Gandhism:-

Gandhism means the ideas of Mahatma Gandhi with interpretations made by his devoted followers like Rajendra Prasad, Pyarelal, N.K. Bose, Jawaharlal Nehru, Acharya Kripalani and many others. However, it should be said that Gandhism should not be equated with other ideological 'isms', like Fascism, Nazism & Marxism. At best, Gandhism may be called Gandhian principles or Gandhian views or Gandhian thought because unlike other 'isms', it doesn't represent any rigid doctrine. Some of the principles propounded by Gandhi are discussed below:-

1] Means and Ends:-

According to Gandhiji both ends and means are closely related. Good ends can be achieved only through good means. He said that means should justify ends. He has rejected the maxim that end should justify the means as said by Machiavelli. To him the end can never justify the means. The end and the means form a continuous process and both have to be good. To realise Gandhian state only fair means are to be used.

ಸಿಂಧು ನದಿ
ಗಂಧಕ
ಅರಣ್ಯ
ಪ್ರಾಚೀನ
ಕಲಾಕರ್ಮ

ಕೆಲವು ಅನಿರೀಕ್ಷಿತವಾಗಿ ಎದುರಿಸಿದ ಸಂದರ್ಭಗಳಲ್ಲಿ, ಅದರ ಅರ್ಥ ಮತ್ತು ಸತ್ವವನ್ನು
ಅವರು ಸ್ಪಷ್ಟವಾಗಿ ಹೇಳಿಕೊಂಡು ಬಿಟ್ಟಿದ್ದಾರೆ. ಧರ್ಮ, ಸತ್ಯ, ಅಹಿಂಸೆ ಮತ್ತು ಸಮಾನತೆ
ಈವರೆಗೆ ಮಾತ್ರ ಎಲ್ಲರನ್ನೂ ಸ್ವೀಕರಿಸಿದ ಧರ್ಮವೇ. ಧರ್ಮವು ಅಹಿಂಸೆ-ವಿರೋಧಿ ಮತ್ತು ಸಮಾನತೆ
ಇವು ಸತ್ಯ, ಧರ್ಮ ಮತ್ತು ಸತ್ಯ ಸ್ವೀಕರಿಸುವವರೇ
ಅಹಿಂಸೆ ಸತ್ಯವು ಅಹಿಂಸೆ ಮತ್ತು ಸತ್ಯವು ಅಹಿಂಸೆ
ಕೊಳ್ಳುವವರೇ ಧರ್ಮವು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು
ಸತ್ಯವು, ಅಹಿಂಸೆ, ಸಮಾನತೆ

ಅಹಿಂಸೆ - ಸತ್ಯ + ಅಹಿಂಸೆ (ಸತ್ಯವಿಲ್ಲದೆ ಅಹಿಂಸೆ - ನಿರ್ದೋಷ
(ನಿರ್ದೋಷ) + ಅಹಿಂಸೆ
ಸತ್ಯವು: ಒಂದು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು
ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು ಸತ್ಯವು



ಇದು ಕಿಕ್-90

• ಮುಖ್ಯ ವಿಷಯ

ಕರ್ನಾಟಕದ ಅತ್ಯಂತ ಹಳೆಯ ಮತ್ತು ಪ್ರಸಿದ್ಧವಾದ ಸಂಸ್ಥೆಯಾದ 'ಕಿಕ್-90' ಈಗಲೂ ತನ್ನ ಸೇವೆಯನ್ನು ನಿರಂತರವಾಗಿ ನೀಡುತ್ತಿದೆ.

ಇದು, ಎಲ್ಲರ ಸಹಕಾರದೊಂದಿಗೆ, ಸಮಾಜದ ಸುಖ ಮತ್ತು ಸಮಾನತೆಯನ್ನು ಕಲ್ಪಿಸುವ ಉದ್ದೇಶದಿಂದ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದೆ.

ಭಕ್ತರು ಸಲ್ಲಿಸುವ ಕಾಣಿಕೆಯೇ ಆಧಾರ

ಕರ್ನಾಟಕದ ಅತ್ಯಂತ ಹಳೆಯ ಮತ್ತು ಪ್ರಸಿದ್ಧವಾದ ಸಂಸ್ಥೆಯಾದ 'ಕಿಕ್-90' ಈಗಲೂ ತನ್ನ ಸೇವೆಯನ್ನು ನಿರಂತರವಾಗಿ ನೀಡುತ್ತಿದೆ.

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• ಮೌ. ಮಹದೇವಪ್ಪರವರ ಪರಿಚಯ

ಮೌ. ಮಹದೇವಪ್ಪರವರು ಒಂದು ವ್ಯಕ್ತಿ. ಇವರು, ಜನರಿಗಾಗಿ ಸೇವೆ ಮಾಡುವ ಉದ್ದೇಶದಿಂದ ಕಾರ್ಯನಿರ್ವಹಿಸುತ್ತಿದ್ದಾರೆ.

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Gandhism.

Introduction and Meaning

Gandhism and the Gandhian way of life have been unique features of modern India. They are associated with the teachings and writings of Mahatma Gandhi. He was not an inspired political philosopher. He was a common man whom the accident of circumstances had brought into the political field, following which he made his mission sublime through his truthful nature, his sincerity, and his shrewd practical ability. Gandhi is a 'karmayogi' because he practised what he preached. Through his will and force of energy, he grew as Superman and was universally acclaimed as the father of the nation. His mission was to purify politics, to rekindle love in the human beings, to rehabilitate the freedom of man and to restore and teach the dignity of human labour.

Gandhiji was a great leader of mankind. He always emphasised his role as a Common Citizen started his battle against racial discrimination and social inequality in South Africa (1893-1914). Though his struggle was against British imperialism in South Africa was mainly for the Indians. It was virtually a fight for universal truth that all men are free and equal.

There is no ism in Gandhism. Ism means a doctrine. Gandhi never claimed finality for his opinion. He always was always experimenting with truth. He styled

Gagan

ಕರ್ನಾಟಕ ಸರ್ಕಾರ
ಮಾಹಿತಿ ಮತ್ತು ಸಂಪನ್ಮೂಲ ಸಚಿವರು
ಬೆಂಗಳೂರು

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