

Debates on CAA & NRC)

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Citizenship Amendment Act, enforced by the parliamentary majority, has created unprecedented confusion in the country. The nation-wide agitation against this law, created in an arbitrary and authoritative manner, without taking into account all the political parties and social elements, has broken the basic framework of the Constitution. The law is anti-Muslim, so the law is only opposed by the Muslims; such propaganda is being mocked. But even though the exterior of this law may seem anti-Muslim, intimate, but because of caste, class, femininity, the most serious impact of this law will be on the Dalits, tribals, peasants, workers and women, i.e., the proletariat.

In order to suppress the ongoing agitation against this law and to support the law, the authorities, the blind followers and the media are creating many understandings and misunderstandings. The common people have participated in the ongoing movement across the country. The Citizenship Amendment Act is not separate from the National Citizenship Register and the National Population Register, but they are directly related to each other. In India, even before anyone applying for citizenship from a border country or other country, there was a legal provision for granting citizenship to him. However, since the changes made by the current government, there has been a real controversy.

Who are the people, who are not citizens of India, living in India?

People from any country come to India who believes that they have been wronged and that we can stay safe in India, requesting direct shelter from the government. these people becomes refugees. Suppose they return to their country of origin for some time, there is no question, but if they want to remain here by giving citizenship, they will have to apply to the government. This is where citizenship law comes into play. The intruders, who come to our country without official permission from other countries, or enter the country illegally with a criminal purpose, but do not give their identity to the system of the country. We should first understand the difference. Then why is the government in urgent need of changing the old law? And what exactly is the role of the government or the mother organization of the government in making this change? It will come to mind.

History of the Law of Citizenship

This law has its roots in Maharashtra. In 1848, the first girls' school in India was started in Pune by Mahatma Phule and Savitribai Phule. The opposition of this school to the people of Sanatan is unanimous. Those who strongly believed that Household and child were the only field of women, to them the education of the girls would not be digested. If the girl learns, all the housemates would be at risk. In 1857, Hindus and Muslims fought together in an uprising against the East India Company government. The British Government took over the Indian Government from the Company Government. The British, however, consciously used the policy of divide and rule, knowing that the united future of Hindu Muslims would be dangerous to us.

Tilak was widely known as a nationwide leader in Indian politics. However, Tilak's views and the fight against British rule were political in nature. Tilak Agarkar's controversy over social reforms was an important stage of independence, first reform or independence? Agarkar said that Unless the society's bad

traditions are destroyed and society does not improve, we will not be able to run our country with political independence. It was argued that, and in opposition to this, the Tilak argued that 'we know how to run our country; the reforms of the society will continue to happen automatically.' In Kolhapur, Rajshri Shahuhelprd to a Dalit man to open his hotel and went there to drink tea. He set up various boards and made provision for the education of many. Both Rajshri Shahu and Sayajirao Gaikwad greatly supported the education and work of Ambedkar. This was a major phase in the reform of society, where the contributions of Phule, Shahu, Gaikwad, Ambedkar, Vitthal Ramji Shinde were great.

However, if people became wise in other ways and started gaining important positions in politics, they feared that they would lose their domination. The death of Tilak and the rise of Gandhi in national politics are the same. The way of the Phule-Shahu-Ambedkar to educate the Bahujan community and to get power from the education, the way of earning various degrees of power in the government has begun. That was an important milestone.

The active participation of many activists from Bahujan Samaj, Dalit community, the neglected classes throughout the country, which led to the coming of Gandhi's politics into the national movement, led to emergence of leadership at the local level. From them, leadership started to emerge locally. This leadership was a direct challenge to the traditional elite in their respective political positions. If the British pass through India tomorrow, if the new rule is a democracy, what is your place in it? This concern began to wane.

Tilak's death The rise of Gandhi and the establishment of the R.S.Sangh are apparently different things. But these three are related to each other. When R.S.Sangh was formed, the direction of the R.S.Sangh was obvious. The party was empowered to eradicate Gandhi's mainstream politics. Where thoughts cannot be contradicted by thoughts, the opposite is the assassination of the person. However, by denying the relationship between R.S.Sangh and the people who act, they have no problem. Since the response of Gandhi and the organization he had raised all over India could not be confronted at the union level, another way was taken by Sangh. At that time, Jinnah was not on the plateau of national politics, so there was no demand for Pakistan, when 55 yrs. such issues as coating did not exist, many times Gandhiji's assassination attempt was failed. , Which causes Phule and Rajsharishahu to resist. The area, the same reasons are behind this act of citizenship. What exactly did Golwalkar, the second Sirrsanghchhalak of RSS, say in his book?

Germany has amazed the whole world by purifying Jewish descent. By doing so, Germany has achieved the highest honor of its tribe. Germany has also shown that different ethnic cultures are different because of their upbringing and they cannot coexist. In India we have a lot to learn from these things.

In defining Hindu Rashtra, Golwalkar says that those who are not related to nationality, which are not related to Hindu ethnicity, religion, culture and language, are eventually left out of national life.

If they maintain their ethnic, religious, cultural differences in the Hindu state, then such people should be considered foreigners.

In Hindustan, foreign parties, on the one hand, have to be accepted in Hindu culture and language, and respect for Hindu religion, without accepting any other ideas, only for the sake of the Hindu race and culture, we have to eliminate our separate existence. If, then, they accept it, they will have to live, without any conditions, without making any claims, without any privileges. The rights they have will be very limited or they will not have citizenship rights.

The hostile layouts that have caused so much an enemy perception to our plight and defeat in the history of some great tradition that it is easy for people to mislead them and us into this binary. Although hatred of Muslims is a hostile framework, hatred of Muslims is only one stage.

. The Muslims, Dalits, OBCs, Kshatriyas will all be numbered. The ultimate goal is to reclaim the monarchy in the medieval period with unrestricted power in hand and the velvet veil of religion as its religion. Different groups, called Hindus, will only be used as weapons.

In the Ram temple case, you used to be a Hindu when you were hitting a car, you were a Hindu, but when we need it, when there is a no need to us, you are sometimes a farmer and sometimes a Kunabi, your religion is not one. This is the policy. "The dictatorial organization of the male supremacist " is exactly what the union's description describes. You just have to understand the meaning of it.

Exact working method of citizenship law

There are two sides to the citizenship law. Citizenship Amendment Act and National Citizenship Registration. Although both of these things are different, they are related to each other. Refugees from India who have been persecuted as minorities in Bangladesh, Pakistan, Afghanistan and whose religion is Hindu, Sikh, Christian, Jain, through Citizenship Amendment Act, they will be given citizenship of India. It is against the principle of the Constitution to exclude Muslims from this law and to grant citizenship on the basis of religion. This is an objection. Sri Lanka, Myanmar, Nepal, Tibet, China are not mentioned anywhere along the border. This is the second objection point in N. R. C. All the citizens of India will have to prove their citizenship. You or your parent will have to show the documentary proof of your citizenship of India which is before March 24, 1971.

What is the exact procedure for this?

N. R. C. Non-Muslims who cannot prove citizenship can be granted citizenship through the Citizenship Amendment Act, they have to tell them from which country they came from before March 24, 1971, who cannot be proved, will be deported to detention camp, what will happen next? For Muslims who cannot prove citizenship, Citizenship Amendment Act will not apply. Their departure will go directly to the DetentionCamp. So what causes the majority of the citizens of India, who are non-Muslims, to be scared? The question has to be raised, as the focus of this Act is Muslim as well as the poor in India. Eliminating poverty is difficult but it is easy to convince the poor. There are 6400 languages speaking 1618 tribes in India. There are hundreds of tribes in the wandering group who have no home, and many generations wander. The largest population of India, which is scattered among the tribes, is the landless, the agricultural laborers .They have their houses built on the site of the village owners or the village panchayats .The slums . Many landless poor have come to the city in search of work, not in the name of their documents or ownership .They offer different services to the middle class, work for the house, who have no documents. There are many poorer families, whose victims are now exposed to the illumination of education, who do not know the importance of documents, a large section of non-documented victims is suffering from natural disasters. See, for example, examples of Kolhapur-Sangli floods. Regardless of the financial situation, millions of people's papers are soaked or lost. The documents these people receive are all new.

The number of people with such documents in India, though there are many such generations in the country, will be in the hundreds of millions. The maximum number of people who are below poverty line will be the list of documents seen yesterday, easy access documents, PAN cards, Aadhar card and election card. The PAN card was introduced in India in 1972 and became mandatory in 1976 for individual taxpayers. Election ID card was introduced in 1973 and Aadhar card in 2009. All three of these papers did not exist before 1971. I mean, their issue was resolved. Those who are landless, wanderers, do not have house, documents, bank documents, citizenship certificates, voter list names. With the employment scrapped, they cannot scramble for these documents. What, then, will the government do of such groups? Few days before Guwahati Highcourt gives a judgement that all the above said documents i.e. Pan card,Adhar card, Voter card are not

the authentic documents for citizenship. It is vary serious matter. Will they deny their voting rights and declare them citizenships as secondary citizens? So taxpayer money can afford them? From this, these human hands will be taken free by the government for various tasks. Seventy generations who were born in India and mixed up in the same soil, did not have any paper, so did we have to be pollinated in our own country?

Not just Muslims but wanderers, liberated castes, Dalits, poor, landless, Bahujan Samaj, this whole class will be secondary citizens in one blow. This is a terrible conspiracy. This is contrary to the basic principle of equality in the Constitution of India. That is why we have to oppose this law.

The future of citizenship law

The first possibility is to suppress street protesters, those who are not organized, but with one idea, to suppress the opposing people, even in small cities or states, but not all over the country. Many non-BJP states have opposed the citizenship law. After all, the local police will not obey the orders of the centers. Then, if the central reserve police force or the army is called, the situation of such unprecedented central and state conflicts will arise. Why did the paramilitary and military forces oppress their citizens so widely? It will be a question of their level of conscience. In view of this dissatisfaction, the Supreme Court will have to intervene and stop the repression. Or the government may be asked to postpone the law. Or, as such law is contrary to the Constitution, the court will decide the outcome and the government will have to withdraw.

Another possibility - the law will be scrapped by crushing the opposition and turning schools and colleges into prisons. As a result, the tone of the conflict will intensify throughout the country. In this case, the very serious impact of this situation will be on the trade and economy of the rupee. What is noteworthy is that different countries have issued warning orders to their citizens, whether in India or visiting. At the international level, India's credit will be reduced in all respects. There, the interests of trade will be most effective. There is a huge opportunity for Western countries to have India's middle-class market of about 60 to 70 million. If these markets are volatile, there will be no money in the pockets of consumers, their purchasing power will be affected, which will directly affect the trading of multinationals. Which will be a matter of shaking the whole world and the global economy? The state of affairs of business and economy will make the Indian industry kneel. The worsening debts and mistrust of bank depositors who have come to sink will only add to the chaos. After all, why not put a financial strain on political pressure? But the UN and the big companies will push the Modi government back. These measures will be put in place to at least remove the objectionable provisions of the law or delay enforcement.

Thirdly, despite the fact that, if the government considers the issue at a cost, questioning its reputation and passing the law, the war against the government will be decisive. Because, in the middle of the economy when the economy goes into turmoil, the meltdowns and slumps will sit without discriminating against the government, who is against it. The common man will suffer a back injury but once he is hit on the stomach, all the people will stand up to the opposition. It is in the hands of ordinary people to keep protesting in a sanctimonious way and keep the voice of opposition till the end. And that is our duty and responsibility as citizens of India.

References:

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A Critical Study of Reservation System in India

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ABSTRACT:

This article described history and present status of reservation system in India. In 1901, reservations were introduced in Maharashtra (in the Princely State of Kolhapur) by Shahu Maharaj. Chatrapati Sahuji Maharaj, He provided free education to everyone and opened several hostels in Kolhapur to make it easier for everyone to receive the education. He also made sure everyone got suitable employment no matter what social class they belonged. He also appealed for a class-free India and the abolition of untouchability. The explicit purpose of the reservation policy was and is to promote social, economic, and political equality for Scheduled caste, tribal peoples, and other lower castes peoples, (i.e. OBCs (Other Backward Communities) through positive or compensatory discrimination. By this policy, the leaders of independent India declared their determination to eradicate inequalities. The Indian government has appointed various commissions for measurement quota system. The researcher explained towards this study Indian constitutions provision for reservation, merits and demerits and impact of reservation system in India. The Constitution of India, adopted in 1950, defines the nation as a 'Democratic Republic' which ensures that All citizens are equal before law, free from discrimination on grounds of caste, creed, religion, sex, place of birth, and equality of opportunity in education and public appointments. The Constitution also specifically abolishes untouchability. This study the researcher collected secondary data from different Journals, books, etc and give the details on references.

Introduction

The greatest of all revolution the French revolution of 1789 was based on three pillars, Equality, Fraternity and Liberty. In India to the freedom fight led by M.K. Gandhi projected equality as one of the major themes for Indian freedom fighting. But after 69 years of Indian Independence how far equality is being practiced in society is a matter of major concern. Reservation as a practice existed in the society for more than 2000 years and transformed to the new contrary stature in the post independence period due to the tenacious efforts of Dr. B.R. Ambedkar, MK Gandhi and other great leaders. The Constitution of India, adopted in 1950, defines the nation as a

„Democratic Republic“ which ensures that All citizens are equal before law, free from discrimination on grounds of caste, creed, religion, sex, place of birth, and equality of opportunity in education and public appointments. The Constitution also specifically abolishes untouchability. The Constitution lay down „special provisions“ for the reservation of seats in educational institutions, government service, PSU service, Parliament and state legislature for Scheduled castes (SCs) and Scheduled Tribes (STs). The same section also defines „backward classes“ but neither gives a satisfactory definition of them nor lays any specific provisions on their behalf.

The explicit purpose of the reservation policy was and is to promote social, economic, and political equality for Scheduled caste, tribal peoples, and other lower castes peoples, (i.e. OBCs (Other Backward Communities) through positive or compensatory discrimination. By this policy, the leaders of independent India declared their determination to eradicate inequalities. The constitutional delegitimation of caste has had a significant impact at all levels of society. Nevertheless, the policy has also contributed to the progressive strengthening of caste as a major political factor, so that sixty nine years after independence it still plays a key role in the working of Indian democracy.