

Subject:

Political Science**LYCEUM INDIA**

Title:

**Emphasising Judicial Accountability without
Compromising its Independence: An Indian Experiment**Journal of **Social Sciences**

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Abstract:

The tussle between the judiciary and other organs of the state is no longer a new phenomenon in Indian politics. This paper is an attempt to understand the importance of judicial independence in the context of the overarching act of the executive wing. At the same time, it emphasises judges' accountability for their misconduct and immoral actions in light of the corruption charges against them. The paper begins with a brief introduction and overviews the constitutional measure of an integrated judicial system with an emphasis on judicial independence. It proceeds to analyse the overarching act of the executive and legislative over the past years, which threatens judicial autonomy. Subsequently, the judiciary reclaims it through its various significant judgements and reviews. It also elaborates on the constitutional and legal mechanism and its limitations to ensure judicial accountability, and eventually, it tries to strike a balance between the two that judicial independence is a constitutional morality; it can go a long way along with judicial accountability, which is the essence of democratic politics.

Keywords:

Judicial Independence, Judicial Accountability, Constitution, Democracy.

Introduction:

The supreme law of the land creates various organs of the state with their respective jurisdiction to ensure that democratic governance prevails. Article 50 of the Indian constitution dictates that 'the State shall take steps to separate the judiciary from the executive in the public services of the State.' In addition to that, the mechanism of checks and balances authorizes the judiciary to review the executive and legislative acts to examine their constitutionality. If any act is found arbitrary and incompatible with the law, it strikes down and declares unconstitutional. Similarly, parliament is empowered to impeach a judge on the grounds of his or her misbehavior and incapacity. For this reason, the direction of separation of power along with proper checks and balances underscores the fact that no organs of the state are powerful and authoritative enough to swallow the essence of democratic politics. However, in the course of time, the real picture has become quite different. The recent headline of the newspaper on the Supreme Court stay of the Lokpal ruling, accusing a High Court judge of corruption, bears a lot on the executive and judiciary face-off in the Indian political landscape. In fact, quite a number of such disagreements dwell in the history of Indian politics. The tussle between the judiciary on the one hand and the executive-led parliament on the other is, at the deeper level, a struggle for parliamentary supremacy, independence, and accountability. This paper focuses on the primary reason for conflict as the executive expansion of power to intervene in judicial appointments and transfers. It also highlights the court's attempt to counter such expansion through various significant judgements in order to secure its independence. The other reason for conflict that the paper deals with is the court's reluctance to confirm the principle of accountability. Hence, while it emphasizes judicial independence as a vital mechanism of the court to dispense constitutional justice impartially, judge's accountability is never sidelined and overlooked. In fact, it is taken care of that judicial accountability is the corollary of judicial independence. Moreover, when the corruption charges of judges come to the fore, it provides enough space to think that judges cannot always be sacrosanct, unbiased, and fair. Due regard is given, therefore, to the necessity of judicial accountability without compromising judicial independence.

overview of the Judiciary: The Constitution of India erects an integrated judicial system with the Supreme Court at the top to provide justice to the people. The high court and subordinate court are placed under it to constitute the lower strata. They are integrated to the extent that the apex court decisions are binding on others. Article 124 and 214 of the constitution lay down the provision for the establishment of the Supreme Court and High Court, respectively, to administer justice. Other than this, they are also entrusted to perform the function of safeguarding constitutional supremacy, interpreting the laws, resolving disputes, protecting fundamental rights, judicial review, and maintaining the balance of power. There are other provisions in the constitution as well, of Articles 233, 233(A), 234, and 235, which create the subordinate court under the supervision of the high court to uphold the rule of law.

Judicial Independence: The court being the bulwark of justice and of individual rights, establishing an impartial and independent judiciary was a significant challenge laid before the constituent assembly. They were convinced that any political influence upon it would ruin the system itself. Therefore, they envisioned an independent court shielded from political influence to ensure judges perform their duty without fear or favor. The independence of the court was secured through a constitutional mechanism where executive influence was restricted to a minimum. In other words, the salary, allowances, appointment, and impeachment process of judges are solidly built so that judicial autonomy is assured. In a nutshell, making an independent judiciary was the deliberate and conscious decision of the constituent assembly, which, later on, led the court to invoke it as one of the basic structures of the constitution.

However, executive impinging on judges appointments and transfers has become a significant threat to judicial independence. As a result, the court affirms its autonomy as a deliberate attempt of constitution makers and constitutes the basic structure of the constitution. The interference in matters of judicial transfer and appointment was routine work during the Indira Gandhi government. It began with a junior judge, A. N. Roy, superseding three senior judges and being appointed as chief justice of India in 1973. In consequence, the superseded judges resigned as this move was purely political. The Supreme Court Bar Association also condemned it as favoritism in the judiciary. Further, H. R. Khanna was superseded in 1977 for her regime. Subsequently, an effort was made for the mass transfer of the high court judges across the country. Later on, these superseding and mass transfer created a perception of threat to judicial independence among the judiciary, which resulted in evolving its present 'collegium system' through its second judges' case in 1993 and was reinforced in the third judges cases of 1998. Recently, the court struck down the National Judicial Appointment Council (NJAC) Act on the same grounds of undermining its independence on 16 Oct 2015.

The issue of corruption allegations, in which judges are involved in corrupt practices, is another dimension of the face-off between the judiciary and the executive. The ruling of Lokpal that alleges corruption charges against a high court judge and the subsequent Supreme Court stay on it is a recent case in point. The court found it disturbing as it perceives it as a threat to the judicial independence where judges are answerable to executives like Lokpal. Over the past years, numerous such cases were registered. Surprisingly, once it was proved, many of them were not made accountable for their own actions. Justice V. Ramaswami was accused of corruption, and impeachment proceedings were initiated in the parliament. Despite the three-judge inquiry committee's conclusion that he was guilty of gross misbehavior, he was allowed to perform the judicial functions. After the failure of impeachment, he was persuaded to resign, but it fragmented the issue for future administration of justice. The judge was freed from being responsible for his misbehavior. Similarly, Justice Ashok Kumar, an additional judge, was confirmed as a permanent judge, despite the collegium's initial decision not to confirm because of adverse reports of corruption against him. The Chief Justice of India, without consulting other members of the collegium, recommended him to be confirmed as a permanent judge,

and he was confirmed in 2007. The confirmation was challenged in the court on the basis that it was against the supreme court law and constitution. But the court, instead of making him accountable, upheld the confirmation. However, a judge of the Calcutta High Court, Soumitra Sen, was impeached in the Rajya Sabha in 2011. Justice Ashwini Kumar Mata was also accused of forgery and fraud. Such allegations and being irresponsible for one's own actions pose a serious question to the ethical conduct of judges and the sanctity of the judiciary being impartial and fair. Hence, judicial accountability is as important as judicial independence.

Judicial Accountability: Judicial accountability stipulates the ethical conduct of judges. In other words, judges are to be responsible for their own conduct and decisions. As judicial independence was a major concern for the constituent assembly, judicial accountability was not neglected. As judges are like all other humans, their incapacity and misbehavior cannot be ruled out. Therefore, an impeachment procedure of judges was placed in the constitution along with its autonomy features. Article 124(4) and 217 empower the parliament to impeach the supreme court and high court judges, respectively, on the grounds of proven misbehavior and incapacity. While the proved misbehavior refers to the misconduct or action of a judge that breaches the professional and ethical standard of a court, incapacity is the inability of a judge to perform their duty due to ill mental and physical health. It was a judicious blend of courts independence and accountability, as judicial experts involved in the inquiry. However, due to its complexity, it has not always been successful in making judges accountable. An example could be the above-cited Justice V. Ramaswami case. Despite the proof from the three judges' inquiry committee report, neither parliament could impeach nor did the court take any action to make him accountable.

In view of such irresponsibility of judges and numerous corruption charges against them, the judges' accountability is questioned. As a result, the executive and legislative intervention in the judicial affairs becomes obvious. Interestingly, the court has denied by quashing such a measure as a threat to its autonomy and integrity. The executive-led legislature has brought a significant measure of judicial standards and accountability, the Bill of 2010, which lays down enforceable standards of conduct for judges. It has not become an act yet as it remains to be passed in the Rajya Sabha. Another such attempt was the NJAC Act of 2015. The NJAC to appoint and transfer judges of the higher judiciary was proposed under the leadership of Prime Minister Narendra Modi and was passed in the parliament. It is a six-member body that includes two eminent persons. The court found that the two eminent persons are the area where politicians could influence and infiltrate. Hence, the court quashed the act and upheld that NJAC is unconstitutional and a threat to its independence.

Though the court has invalidated the executive and legislative interference, it has evolved its own way to address the issue largely through the mechanism of an in-house committee and the restatement of judicial values (1997). While the former allows the CJI to oversee the in-house procedure in investigating complaints against the judges, the latter underlines the code of conduct for higher judiciary members. The court has also put in place a central information system, compliant with affidavits, appeals, and reasoned orders.

Way forward: Judicial independence and accountability are correlated phenomena. Putting it differently, making the court more accountable will significantly impact its independence and vice versa. While the court has invalidated the executive and legislative interference to ensure accountability, considering its importance in the face of corruption charges evolved its own way. Though its own model seems insufficient and much needs to be done to ensure that the issue of corruption is addressed, any further encroachment by the executive to make the judiciary accountable would very likely be invalidated on the same ground. Now, the judicial accountability as a matter remains with the court itself to win the public trust and credibility.

Failing to do so will degrade the institution and disavow the vision of the constitution maker for which it was established. Therefore, the court has to take proactive steps to ensure that judges are not involved in corrupt practices. If any, they are not exempted from accountability.

The court, in order to strengthen its existing model of addressing the corruption issue, is expected to take the initiative to bring internal reforms by establishing a robust complaint mechanism to handle complaints against judges, ensuring impartiality and confidentiality. It should also take steps to internalize a mechanism to conduct regular audits and inspections to ensure compliance with judicial standards and procedures and to implement judicial performance evaluations to assess the judge's competence, impartiality, and integrity. In order to make itself more transparent to the public, it should live stream the court proceedings, publish the judicial decisions and orders, and develop a public education program to promote understanding of the judiciary and its role. Apart from this, it should also provide judicial education and training programs for judges on ethics, accountability, and transparency so that judges are not involved in immoral acts.

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Title:

Exploring The Adoption of Digital Curation in Institutional Repositories: A Study on Universities of North-East India**Journal of Social Sciences**

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Abstract:

Digital curation is an integral part of the digital humanities, and the future of the digital humanities will increasingly depend on the digital resources being made available through institutional repositories and other platforms. The digital humanities depend on the digital form of the information, so it is really important to curate them carefully so that our future generations can easily use them and get maximum benefit. This study aims to gather data regarding the digital curation practices followed in the institutional repositories (IRs) of North-East India and also highlights the tools used to curate the digital content by the IRs. It also tries to understand the potential of IR software to curate digital materials. The online survey was conducted among 13 universities that had implemented IRs in their libraries, and the response rate was 76.92%. The findings show that most of the IR in North-East India followed digital curation practices, though not fully, at least to some extent.

Keywords:

Digital Humanities, Digital Curation, Institutional Repository, Digital Library

1. Introduction

The 21st century is about digital data and technology, and users consistently depend on digital information. When digital tools and technology are used to visualize humanities disciplines, it is called digital humanities. It is an interconnection between information technology and the humanities. The digitization, analysis, and presentation of humanities content are covered in digital humanities (Sriram, 2017). Traditional humanities, in addition to technology, create digital humanities, where emerging methodologies and information technology play a fundamental role in processing and creating data. Digital humanities help users access a large amount of historical data over the web; various studies can be done on the progress of language; comparisons of maps can be done based on ancient places and present-day locations; and more. It's an attempt to curate data and present it in front of users so that they can access it not only today but also in the future.

Just like the traditional humanities depend on the existing stock of paper-based information, the digital humanities depend on the digital form of the information, so it is really important to curate them carefully so that our future generations can easily use them and get maximum benefit. Digital curation can be considered a process in which the management of valid information can be used today as well as in the far future. Also, it can help maximize the importance of research based on the digital humanities. Both digital humanities and digital curation play an important role in the scholarly world (Poole, 2017). In the digital humanities, digital curation actively does different tasks, including translating or migrating data into new formats, linking data sets or adding contextual information for works on varieties of products such as scholarly editions, thematic research collections, text corpora, marked-up text, earlier annotated or evaluated data, finding bibliographies,

and many more (Flanders & Munoz, 2012). Digital curation helps digital humanities get durable access, easy finding, recovery, and reuse, and make the best use of the curated content by making data flexible and functional. It also motivates and helps users do efficient and better research (Poole, 2017).

In this present world, digital materials are tremendously used in the day-to-day lives of common people; hence, they need to be carefully handled to increase their durability and maintain their authenticity in the process of communication. In doing so, all the fake data, news, and misinformation must be eliminated. All the output of research is not meant for preservation. Firstly, the degree of importance should be identified among the research outputs. Digital curation is the most practical way to meet this challenge and keep digital resources authentic and reusable for future users. It deals with actively maintaining digital research data and other digital materials over their entire life cycle and over time for current and future generations of users (Shajitha, 2020). The phrase 'digital curation' came into existence in a seminar called "Digital Curation: Digital Archives, Libraries, and E-Science," which was held in London in 2001 (Beagrie, 2006). In the seminar, various communities came together to discuss the urgent challenges of improving the long-term management of and preservation of access to digital information. There are different steps in digital curation: first, finding the required content and then selecting the best; then, it should be edited to add value to the data and arranged and organized for easy access. It is further followed by adding the author's and publisher's names and sharing to make this data available to others. The sharing of curated works is followed by engaging with the users by library and information science (LIS) professionals and also monitoring them to keep track of the development. In this way, digital curation added value to the research data; in other words, it can be said that the data is valuable if it is curated.

An institutional repository (IR) is a pearl of an institution that can work as a knowledge hub for its users. It provides digital access to institutional information, data, records, and scholarly publications. IR's functioning is an information management system that executes the different tasks of preserving, capturing, and getting access to serve the scholarly outputs of the academic members of the institution (Buragohain & Kumar, 2021). The main aim of the IR is to serve their institutional users and crack the control of toll-access publishers so that they curate research data, which also saves time for the scholar by removing unnecessary intellectual efforts. As IRs contain many types of data, such as research papers, presentations, theses, question papers, audio/video files, and case studies, it's really important to curate these digital data; otherwise, with time, they become obsolete. To curate this data and maintain its relevancy in the future, IRs must take the significance of digital curation seriously.

2. Literature Review

To determine the digital curation practices in IRs in South India, Shajitha (2020) survey the IR managers of 23 South Indian IRs and found that the majority of IRs in South India used Eprints software (60%) and DSpace (30%) to manage their content. Only a small percentage of IR students were found to practice digital curation techniques in this study. Poole⁷ investigated how digital curation could increase the return on investment for data projects, particularly in North America and the UK. Poole (2016) described the conceptual foundation of digital curation and its significance in enhancing the value of scholarly and other types of data for stakeholders. (Conceituaais,2016) distinguished between digital preservation and curation; to do this, the author concentrated on the development of the concepts of preservation before addressing the idea of scientific data curation to create a framework for comparison between the two academic disciplines. After comparing the two ideas, the author emphasizes the reason why curation is growing in the presence of preservation. According to Higgins (2011), the iterative workshop and agenda-setting process led to the

emergence of the field of “digital curation,” and in the UK, the emphasis on long-term management of digital content eventually shifted from passive preservation to active curation. Digital curation, from the perspective of Poole (2017), aids in maximizing the potential of digital humanities. He examines the current digital curation perform and needs of scholars working in contemporary digital humanities, differentiating how closely these practices and needs align with the literature on digital curation. The author concludes by highlighting that the value of digital humanities and curation is growing daily, though there are still difficulties with terminology translation between the two fields, and that soft skills are also essential.

It is shown that most of the studies have been conducted in the US and UK to analyze digital curation, but in India, only a few articles talk about this topic. In India, a few studies have been done about the awareness and practice of university libraries in India to address digital curation, especially in north-east India. Digital curation activities in IRs are yet to be discussed. The present study tried to provide a clear vision of digital curation practices in IRs at universities in North-East India.

3. Statement of the Problem

The term “digital curation” refers to the essential actions required to protect and maintain digital research data and other digital materials, ensuring their longevity and accessibility for future generations. In North-East India’s universities, the current state of digital curation practices in institutional repositories remains mostly unexplored. To understand the present landscape, potential areas for improvement can be identified, allowing for the development of effective strategies to enhance digital curation practices and ensure the long-term preservation and accessibility of valuable digital resources in North-East India.

4. Objective

These are the three main objectives of this study:

- To identify the IR’s present status in state and central university libraries in North-East India
- To find out the digital curation practices in university’s libraries of North-East India
- To categorize the tools used to curate the digital content by the IRs in North-East India universities.

5. Scope and Limitation

The present study only focuses on universities in North-East India that are under 12B and 2F of the University Grants Commission (UGC). The researchers can locate 35 such universities, which include 11 central and 24 state universities. Interestingly, North-East India has 8 states, i.e., Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura, Most of the universities, i.e., 20 are located in Assam only.

6. Methodology

The UGC website provides a list of 35 central and state universities (Table 1), and after analyzing their website, it was found that out of these 35 universities, only 13 universities have their IRs (Figure 1). All these 13 universities (37.14%) were mailed to get a response through the online questionnaire prepared based on the study by Shajitha (2020). A follow-up is carried out through email and telephone calls.

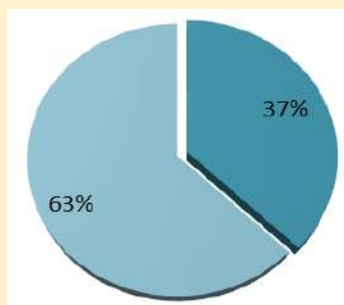


Figure 1: Universities of North-East India have IRs

Out of the 13 universities, 10 universities (76.92%) provided response (Table 2). Sikkim University, Manipur University and Nagaland University, these three universities did not respond to the survey. The data from the online questionnaire were enriched with data collected by the researchers by visiting the website of the respective IR.

Table 1: State and Central Universities in North-East India 10

Sl. No.	Name of the Universities	Place	Types	IRs
1	Assam Agricultural University	Assam	State University	
2	Assam Rajiv Gandhi University of Co-operative Management	Assam	State University	
3	Assam Science & Technology University	Assam	State University	
4	Assam University	Assam	Central University	Yes
5	Assam Women's University	Assam	State University	
6	Bhattadev University	Assam	State University	
7	Birangana Sati Sadhani Rajyik Vishwavidyalaya	Assam	State University	
8	Bodoland University	Assam	State University	
9	Cotton College State University	Assam	State University	Yes
10	Dibrugarh University	Assam	State University	
11	Gauhati University	Assam	State University	Yes
12	Krishna Kanta Handiqui State Open University	Assam	State University	Yes
13	Kumar Bhaskar Varma Sanskrit & Ancient Studies University	Assam	State University	
14	Madhabdev University	Assam	State University	
15	Majuli University of Culture	Assam	State University	
16	National Law University and Judicial Academy	Assam	State University	Yes
17	Rabindranath Tagore University	Assam	State University	
18	Sri Sri Aniruddhdeva Sports University	Assam	State University	
19	Srimanta Sankaradeva University of Health Sciences	Assam	State University	
20	Tezpur University	Assam	Central University	Yes
21	Central Agricultural University	Manipur	Central University	
22	Dhanamanjuri University	Manipur	State University	
23	Manipur Technical University	Manipur	State University	
24	Manipur University	Manipur	Central University	Yes

25	Manipur University of Culture	Manipur	State University	
26	National Sports University	Manipur	Central University	
27	North Eastern Hill University	Meghalaya	Central University	Yes
28	Mizoram University	Mizoram	Central University	Yes
29	Maharaja Bir Bikram University	Tripura	State University	
30	Tripura University	Tripura	Central University	Yes
31	Nagaland University	Nagaland	Central University	Yes
32	Khangchendzonga State University	Sikkim	State University	
33	Sikkim National Law University	Sikkim	State University	
34	Sikkim University	Sikkim	Central University	Yes
35	Rajiv Gandhi University	Arunachal Pradesh	Central University	Yes

7. Software for Institutional Repositories

As per the study, most of the IRs in universities used DSpace software (90%), excluding Cotton University, which uses Eprints (10%). This clearly shows the inclination to only specific software, i.e., DSpace, instead of people opting for a diversifying list of software especially in North-East India. In terms of the version of the software, it was found that none of the universities uses DSpace 7.5, which is the latest version available in the market. In terms of the development of the IR, 5 universities (5s) developed their IRs on their own, whereas 3 universities took the help of the Information and Library Network (INFLIBNET) Centre, 1 university each took the help of the National Digital Library of India and the commercial vendor available in the market.

Table 2: Basic Information on the IRs of Universities in North-East India

Sl. No.	Name of the Universities	Website of the Repository	Software Used	Software Version	Developer
1	Assam University	http://idr.aus.ac.in/jspui	DSpace	6.3	Developed by Own
2	Cotton College State University	http://cotton.informaticsglobal.com/	Eprints	3.3.15	Commercial Vendor
3	Gauhati University	http://10.10.114.8:8080/jspui	DSpace	5.3	Developed by Own
4	Krishna Kanta Handiqui State Open University	http://dlkksou.inflibnet.ac.in	DSpace	6.1	INFLIBNET Centre

5	National Law University and Judicial Academy	http://www.dlnluassam.ndl.iitkgp.ac.in/	DSpace	5.2	National Digital Library of India
6	Tezpur University	http://etdr.tezu.ernet.in/	DSpace	6.2	Developed by Own
7	North Eastern Hill University	http://dspace.nehu.ac.in/	DSpace	6.3	Developed by Own
8	Mizoram University	http://mzuir.inflibnet.ac.in	DSpace	6.2	INFLIBNET Centre
9	Tripura University	http://172.16.32.12:8080/js-pui/	DSpace	NA	Developed by Own
10	Rajiv Gandhi University	http://rguir.inflibnet.ac.in	DSpace	6.3	INFLIBNET Centre

8. Metadata Schema and Others

All universities preferred Dublin Core metadata for their metadata schema. Other metadata standards like Metadata Encoding and Transmission Standard (METS), Metadata Object Description Schema (MODS), Text Encoding Initiative (TEI), Anglo-American Cataloguing Rules (AACR2), etc. are not used by any IRs. This is clearly an indication of the dominance of Dublin Core in the metadata.

There are 2 IRs in North-East India that have more than 10 thousand collections. All other IRs are still in the development phase and have only a minimal collection.

The development of the IR in North-East India started with North Eastern Hill University in 2010. It was followed by a huge growth in 2017 and all other IRs were established before and after 2017.

Table 3: Metadata Schema Used in Institutional Repositories of North East India

Sl. No.	Name of the Universities	Metadata Schema	Total Collection	Year of Establishment
1	Assam University	Dublin Core	1300	2016
2	Cotton College State University	Dublin Core	2584	2017
3	Gauhati University	Dublin Core	330	2017
4	Krishna Kanta Handiqui State Open University	Dublin Core	546	2017
5	National Law University and Judicial Academy	Dublin Core	215	2019
6	Tezpur University	Dublin Core	1319	2016
7	North Eastern Hill University	Dublin Core	11565	2010
8	Mizoram University	Dublin Core	1153	2017
9	Tripura University	Dublin Core	282	2021
10	Rajiv Gandhi University	Dublin Core	16053	2020

9. Controlled Vocabulary

In terms of the controlled vocabulary, a few IRs used the Sears List of Subject Headings (SLSH), which is followed by the Library of Congress Classification (LCC) and Library of Congress Subject Headings (LCSH). However, most of the IR still preferred to use their vocabulary, which is partially based on the user's search history in the library databases; for example, in Assam, users mostly used the "Biya" word instead of "Marriage", and hence there is an inclination towards this end.

Table 4: Controlled Vocabulary Used in Institutional Repositories of North East India

Sl. No.	Controlled Vocabulary	Frequency N=10	Percentage (%)
1	In-house built	6	50
2	SLSH	3	25
3	LCC	2	17
4	LCSH	1	8
5	Other	0	0

10. Persistent Identifier

A persistent identifier (PID) can be defined as a long-lasting reference to a digital object like a document, file, web page, or other object that can be accessed over the internet. It is not only constant but also functional; when it is put in the web browser, it has taken to the recognised source. For example; for a person, an orchid id could be his PID, and for a digital document Digital Object Identifier (DOI) could be its PID. It was noticed that 50% of IRs used the Uniform Resource Identifier (URI), followed by Handel (30%). DOI and Persistent Uniform Resource Locator (PURL) are the less-used PIDs (10% each) to curate the digital material.

Table 5: Persistent Identifier and its Adoption in IRs of North East India

Sl. No.	Persistent Identifier	Percentage (%)
1	URI	50
2	Handel	30
3	DOI	10
4	PURLS	10
5	ARKS	0

11. Applications for Managing Digital Content

A majority of the IRs used Apache Solr (90%) to manage the digital content, which is an open-source search system and an integral part of DSpace itself. However, even if it is not integral, as in the case of Cotton University, which used Eprints software, they still used Apache Solr as an application tool. Only a single university uses Simple Text Editor in their IR and File Information Tool Set, Almetrics and Openrefine were not being used at all to curate their digital data.

Table 6: Application Tools Used in IRs of North East India

Sl. No.	Application Tool	Percentage (%)
1	Apache Solr	90
2	Simple Text Editor	10
3	File Information Tool Set	0
4	Almetrics	0
5	Openrefine	0
6	No Tools	0

12. Conclusion

Digital curation is still considered a new concept in a developing country like India, where people are trying to adapt library services. Almost all the IR's used Dublin Core as the metadata schema. People from LIS backgrounds, though familiar with ready-mades-controlled vocabulary like SLSH, LCC, and LCSH, however, still they feel inclined towards in-house built vocabulary for the IRs. The users' search is influenced by their environment, place, regional language, etc. and it may be a reason for this inclination. The most used PID is URI, and in terms of application and tools to make the content it is Apache Solr. The present study highlights digital curation practice in IRs in universities in North-East India and explores the attention given by IRs to digital curation activities. It also tries to understand the potential of IR software to curate digital materials.

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Subject:

Political Science**LYCEUM INDIA**

Title:

Issues of Rural Development in Baksa DistrictJournal of **Social Sciences**

Author(s):

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Abstract:

The study aims to analyze the multifaceted issues of rural development in the Baksa district of Assam, India. Despite governmental efforts and numerous developmental schemes, the region faces challenges that hinder its socio-economic progress. Key areas of concern include poor infrastructure, lack of education, unemployment, and inadequate healthcare facilities. This paper explores these issues and offers insights into potential solutions to address these developmental gaps.

Rural development in Baksa district requires a holistic approach that addresses infrastructure, education, employment, and healthcare challenges. Collaborative efforts between government agencies, non-governmental organizations, and local communities are essential for sustainable development.

Keywords:

Baksa, Rural Development, Bodoland Territorial Region

Introduction

Baksa, a district in the Bodoland Territorial Region of Assam, is predominantly rural and known for its agrarian economy. The district's socio-economic indicators reflect significant disparities in development compared to urban areas. Rural development in Baksa remains critical for achieving sustainable growth and improving the quality of life for its residents. This paper seeks to investigate the primary challenges hindering rural development in the district and identify strategies for their mitigation. (Brahma, V. & Shekhawat, 2016).

Objectives

- To understand the Rural Development mechanism in Baksa district
- To find out the practical issues in regards to rural development
- To find out the challenges of Rural Development in Baksa District

Methodology

The study utilizes a mixed-methods approach, combining quantitative data from governmental and non-governmental reports with qualitative insights from interviews and focus group discussions with local stakeholders. Data sources include census records, development reports, and primary data collected through field visits.

Method

The Exploratory and Case Study research methods shall be followed in this study. A case study shall also be conducted in Baksa district interviewing respondents to find out special cases.

Data

The data of the present research work shall include both primary and secondary. The field study method shall also be applied to obtain primary data. Simple Random Sampling method shall be used to collect primary data.

Literature Review

Numerous studies have highlighted the challenges of rural development in Assam and other similar regions. Specific studies focusing on Baksa district remain scarce, necessitating a localized examination of its unique challenges.

About Bodoland Territorial Region and Baksa District

The Bodoland Territorial Council (BTC), constituted under the Sixth Schedule to the Constitution of India mandates to fulfil economic, educational and linguistic aspirations. It also tries to preserve the land-rights, socio-cultural and ethnic identity of Bodo people and to accelerate complete development in BTC area. The Bodoland Territorial Region (BTR) having five districts, viz., Baksa, Chirang, Kokrajhar, Tamulpur and Udalguri. The BTC has placed importance to bring sustainable and fast development in BTR by highlighting three point – Safe Bodoland, Green Bodoland and Smart Bodoland. (Narzary Charan ,2011).

As a result of historic BTC (Bodoland Territorial Council) accord signed on February 10, 2003, formed BTAD (Bodoland Territorial Autonomous District) with four districts namely Kokrajhar, Chirang, Baksa and Udalguri. Baksa district was carved out of Nalbari, Barpeta, Kamrup and a small portion of Darrang district. Baksa district is located in the north-western part of Assam with the district headquarter at Mushalpur, which is 105 Km away from state capital Dispur, Guwahati and 20 Km away from National Highway no. 31 towards north (Das, B. ,2020).

Issues Related to Rural Development in Baksa District

Educational Issues

The acquisition of knowledge and information helps an individual to improve his or her quality of life as well as to participate meaningfully in community life. There are societal benefits too; education is an investment in human capital and leads to higher productivity and earning power. Education helps to achieve social mobility and income redistribution. Studies have shown that increased literacy is associated with improved income share as well as livelihood. (Bora, R., & Gogoi, P.,2020).

Proper education system can make a nation successful by installing respect towards work or making a work culture by inspiring citizens for hard work, increasing capacity of citizen for livelihood etc. For making education system effective government should give priority both in physical capacity like improving infrastructure, providing facilities in schools of the rural areas. In many villages of Baska district, the

education system is suffering from some physical problems like- lack of proper infrastructure of the educational institutions, poor road condition to reach the school, village people are not so aware to send their child to school etc.

Health Issues

Health is another important aspect of rural development of a society. Health is an indicator of well-being that has immediate implications for the quality of life as well as for productive capacities and capabilities. The Constitution of India is uncompromising on the issue of health and the people. It states that the enjoyment of the highest achievable standard of health is one of the fundamental rights of every human being, without distinction of race, religion, political, economic or social condition'. In a declaration adopted by the world community in 1978, and reflected in the Alma Ata declaration of the World Health Organization (WHO), health is classified as a human right. The 'health' of a person or of a group of people is a comprehensive concept that incorporates many dimensions, not just the absence of illness. In fact, the Charter of the World Health Organization (WHO) explicitly defines 'health' as 'a state of complete physical, mental and social well-being and not merely the absence of disease and infirmity'. This is a definition that recognizes many dimensions of health and wellbeing, and one that requires action on many different fronts. (Charter of the World Health Organization (WHO), April 7, 1948).

But in some villages of Baksa district, health issues are the main obstacle among the peoples. The peoples suffered from malaria, jaundice, snake biting frequently. But only some PHC (Primary Health Care) centre is available in which no such critical care or treatment is available like 'Anti Venom' injection.

Drinking Water Problems

Drinking water is basic need for an individual for good health. However, in many cases people ignore the importance of drinking water. Access to safe drinking water in Assam is substantially less than the national average. The conditions of Bodoland Territorial Region, especially in Baksa district, regarding drinking water is not so good. In many villages of Baksa district, arsenic and other harmful chemicals are found in many places while collecting the water sample. Pure drinking water constitutes a basic necessity of the people. In a welfare state, along with primary functions like protection of the security and sovereignty of the states, it should take some other functions for the welfare and development of the people. Provision for drinking water constitutes one among those. And in a situation where consumption of polluted drinking water has given birth to a large number of diseases, government should give necessary attention on building proper water provision. But this is not happening in reality.

Condition of Road and Bridges

Transport system constitutes an important aspect of development of both infrastructure and livelihood. It not only helps in movement of goods and people but also plays an important role in the progress of the society. It is true that government has taken lots of programmes for the development of infrastructure, specially of the transport system. But this is not happening in many village areas of Baska district in real sense of the term. It is true that the urban areas to a great extent have experienced development of the transport system but this is not happening in rural areas.

Flood control

Flood constitutes an important and burning problem of the state as well as of the Bodoland Territorial Region, especially in Baska district. It has made the life of the people miserable. As the rural areas of Baska are agriculturally dominated area, so frequent flood put threats to the livelihood of people. Hence, adequate measures should be adopted to deal with the problem of flood.

Environmental issues (sustainable ways of development)

Development is a ongoing process in everywhere today. But specially in the rural areas of Baska district, new roads are constructed as a part of transportation development. But in this process many old and giant trees are cut by the department persons to make a way to build up new roads. This is not acceptable because cutting of trees in large number causes harm to the rural environment. It is necessary to adopt sustainable development policies for such type of construction related developmental matters.

Findings and Discussion

Infrastructure Deficiency

Infrastructure plays a pivotal role in rural development, yet Baksa faces significant shortcomings in this domain. Roads in many parts of the district are poorly maintained, limiting connectivity and access to markets. Furthermore, the lack of reliable electricity and water supply disrupts daily life and economic activities.

Education and Literacy

Although the district has made strides in improving literacy rates, quality education remains elusive. Schools often lack adequate resources, trained teachers, and infrastructure. According to the Annual Status of Education Report (ASER, 2023), only 45% of students in Baksa achieve grade-appropriate learning outcomes.

Unemployment and Livelihood Challenges

The agrarian economy of Baksa faces challenges such as low productivity, inadequate market linkages, and dependency on traditional farming methods. Youth unemployment is particularly concerning, with limited opportunities for skill development and entrepreneurship. Promoting non-agricultural livelihoods could alleviate this issue (Sharma, 2022).

Healthcare Inequities

Healthcare facilities in Baksa are insufficient to meet the needs of its population. Many villages lack access to primary health centers, forcing residents to travel long distances for medical care. The absence of specialized healthcare services exacerbates the problem, particularly for maternal and child health.

Recommendations

1. **Infrastructure Development:** Investment in road networks, electrification, and clean water supply should be prioritized to enhance connectivity and living standards.
2. **Educational Reforms:** Upgrading school infrastructure, recruiting qualified teachers, and implementing skill-based education programs can improve learning outcomes.
3. **Economic Diversification:** Encouraging non-farm employment through vocational training, small-scale industries, and microfinance initiatives can reduce unemployment.
4. **Healthcare Access:** Establishing more primary health centres and equipping existing facilities with adequate resources can address healthcare disparities.

Conclusion

The present study “Social Science Research and The Study of Rural Development Issues in Baska District” attempted at recounting the journey of rural development in Baksa district of Bodoland Territorial Region. The findings of the study reveal that Baksa has experienced tremendous challenges in providing quality education, good health care, convenient transportation, and sound education system in the rural areas. Rural development is a large area to study, but this study is a try to find out some special issues practically faced by the rural people of Baksa.

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Subject:

Political Science

Title:

Justice for All: Constitutional Safeguards and the Future of Inclusive India

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Abstract:

Indian political thought, shaped by visionaries like Dr. B.R. Ambedkar, emphasizes social justice, equality, and constitutional morality. As India approaches 2047, these principles must evolve to ensure an inclusive democracy, economic equity, and empowerment of marginalized communities. This paper explores the constitutional safeguards, challenges, and the roadmap for achieving a just society.

Keywords:

Affirmative Action, Democracy, Equality, Indian Constitution, Social exclusion.

1. Introduction

Indian political philosophy has always been deeply rooted in the principles of justice, equity, and democracy. The idea of governance in India has evolved from ancient times—drawing from texts like the Arthashastra and Manusmriti, which emphasized statecraft and law, to modern constitutionalism that prioritizes social justice and human rights.

A crucial turning point in India's political thought was the drafting of the Indian Constitution, led by Dr. B.R. Ambedkar. His vision was founded on the ideals of liberty, equality, and fraternity, ensuring that India transitioned from a society marked by deep social divisions to a democratic framework where all individuals could have equal rights and opportunities. Ambedkar's philosophy was influenced by thinkers like John Dewey and the Enlightenment philosophers, who emphasized rationality, democracy, and social justice.

The Indian Constitution institutionalized these principles through Fundamental Rights (Articles 14-18), the Directive Principles of State Policy, and the reservation system, ensuring affirmative action for marginalized communities. Over the decades, these safeguards have played a vital role in reducing inequalities and empowering disadvantaged groups.

As India approaches its centennial year of independence in 2047, the relevance of these foundational values remains stronger than ever. However, challenges such as economic disparity, caste-based discrimination, and lack of equitable access to resources continue to hinder the realization of a just society. Thus, strengthening constitutional morality and implementing progressive reforms is imperative to achieve Ambedkar's vision of an inclusive, democratic, and socially just India.

2. Constitutional Provisions for Social Justice

Dr. B.R. Ambedkar played a pivotal role in ensuring that the Indian Constitution became a vehicle for social justice, addressing historical inequalities and empowering marginalized communities. His vision was to create a legal and institutional framework that would guarantee dignity, equality, and equal opportunities for all citizens, particularly those disadvantaged by caste, class, and gender-based discrimination.

To achieve this, the Constitution incorporated several provisions aimed at social justice, primarily through Fundamental Rights, the Reservation Policy, and the Directive Principles of State Policy (DPSP).

2.1 Fundamental Rights (Articles 14-18)

The Fundamental Rights enshrined in the Indian Constitution (Part III, Articles 14-18) act as guarantees against discrimination and instruments of social justice:

- Article 14: Ensures equality before law and equal protection of laws, preventing arbitrary discrimination by the state.
- Article 15: Prohibits discrimination based on religion, race, caste, sex, or place of birth and allows the state to make special provisions for socially and educationally backward classes, including Scheduled Castes (SCs) and Scheduled Tribes (STs).
- Article 16: Guarantees equal opportunities in public employment, ensuring that no citizen is denied a government job due to caste or class barriers. It also allows for reservations in government jobs to promote inclusivity.
- Article 17: Abolishes untouchability, criminalizing its practice and ensuring that those affected by caste-based oppression receive protection.
- Article 18: Prohibits the state from conferring hereditary titles, thus dismantling feudal and caste-based hierarchies.

2.2 Reservation Policy (Articles 15(4) and 16(4))

The reservation system was incorporated as a means of affirmative action, ensuring fair representation and opportunities for historically marginalized communities.

- Article 15(4): Empowers the state to make special provisions for the advancement of Scheduled Castes (SCs), Scheduled Tribes (STs), and Other Backward Classes (OBCs), especially in education.
- Article 16(4): Allows the state to provide reservation in public employment for SCs, STs, and OBCs to address structural discrimination and provide equitable access to jobs.

This affirmative action policy has played a crucial role in uplifting marginalized communities, increasing their participation in government jobs, higher education, and decision-making roles. However, the policy remains a topic of debate regarding efficacy, implementation, and the need for reforms.

2.3 Directive Principles of State Policy (DPSP)

The Directive Principles of State Policy (DPSP), outlined in Part IV of the Constitution, serve as guiding principles for the government to create a just and equitable society. Though they are not enforceable by law, they influence policymaking and governance in the following ways:

- Economic Democracy: Articles 38 and 39 promote equitable distribution of resources, preventing wealth concentration in the hands of a few.
- Social Security: Articles 41, 42, and 43 emphasize education, maternity relief, fair wages, and a living standard for all citizens, ensuring dignity for workers and vulnerable groups.
- Promotion of Education and Health: Article 45 mandates free and compulsory education for children, while Article 47 directs the state to improve public health and nutrition.

These provisions collectively create a strong constitutional foundation for social justice, ensuring that India moves towards greater equality, inclusivity, and economic empowerment. However, effective implementation, policy reforms, and public awareness remain key to fully realizing Ambedkar's vision of a just and equitable society.

3. Challenges in Achieving Social Justice

Despite the progressive constitutional provisions aimed at achieving social justice, deep-rooted inequalities continue to persist in Indian society. Challenges such as caste-based discrimination, gender inequality, economic disparity, and implementation gaps hinder the full realization of social justice. While the Constitution provides a robust framework, ground-level execution and social attitudes play a crucial role in bridging the gap between legal provisions and reality.

3.1 Caste-Based Discrimination and Social Exclusion

One of the biggest obstacles to achieving social justice in India is the continuation of caste-based discrimination, despite legal prohibitions such as Article 17 (abolition of untouchability). Issues include:

- **Untouchability and Caste Atrocities:** Dalits and lower-caste communities continue to face social exclusion, violence, and discrimination in rural and urban areas.
- **Limited Access to Resources:** Many marginalized communities still struggle to access education, healthcare, and employment opportunities, limiting their social mobility.
- **Discrimination in the Workplace:** Even in professional and government jobs, caste bias and prejudice continue to hinder equal opportunities for Dalits and OBCs.

Addressing this requires stronger law enforcement, public awareness campaigns, and grassroots movements to eradicate caste prejudices.

3.2 Gender Inequality and Patriarchy

Although the Indian Constitution guarantees equal rights to women under Articles 14 and 15, gender discrimination continues to be a major challenge in social justice. Key issues include:

- **Unequal Pay and Employment Gaps:** Women continue to face wage gaps, limited leadership roles, and underrepresentation in politics.
- **Violence and Discrimination:** Domestic violence, sexual harassment, honor killings, and dowry-related issues remain widespread.
- **Limited Access to Education:** Many girls, especially from marginalized backgrounds, face barriers to education due to poverty and social norms.

Achieving gender justice requires strict law enforcement, economic empowerment programs, and education reforms to change patriarchal mindsets.

3.3 Economic Disparity and Unequal Opportunities

While reservation policies and affirmative action have helped uplift marginalized communities, economic disparity continues to widen due to structural inequalities. Challenges include:

- **Rural-Urban Divide:** Many disadvantaged groups in rural areas lack access to quality education, healthcare, and employment opportunities.
- **Unemployment and Informal Labor:** Many SCs, STs, and OBCs remain trapped in low-paying, informal sector jobs with no job security or benefits.

Addressing economic disparity requires targeted economic policies, skill development programs, and inclusive growth strategies.

3.4 Implementation Gaps in Policies and Laws

While India has strong constitutional safeguards, the effectiveness of these provisions depends on their implementation. Key challenges include:

- **Corruption and Bureaucratic Delays:** Many welfare schemes do not reach the intended beneficiaries due to inefficiency and corruption.
- **Lack of Awareness:** Many marginalized groups are unaware of their constitutional rights and legal protections, leading to exploitation and social injustice.
- **Judicial Delays:** Justice for victims of discrimination, violence, or denial of rights is often delayed due to slow legal processes.

Bridging this gap requires transparent governance, legal reforms, and community participation to ensure that constitutional provisions translate into real social justice. Overcoming these challenges requires social movements, awareness campaigns, and proactive policymaking to reshape societal attitudes and promote inclusivity.

4. A Vision for India in 2047

As India approaches its centenary of independence in 2047, the nation must aspire to a just, inclusive, and progressive society built on the principles of liberty, equality, and fraternity. Achieving social justice and equity will require structural reforms across economic, educational, and social domains. Dr. B.R. Ambedkar's vision provides a strong foundation to shape India's future, ensuring that marginalized communities receive equal opportunities to thrive.

4.1 Economic Democracy: Equal Access to Opportunities

Economic democracy refers to a system where every citizen, irrespective of caste, gender, or economic background, has access to equal economic opportunities. Despite India's growth, wealth concentration and economic disparity remain significant. By 2047, India must:

- **Ensure Inclusive Growth:** Economic policies should empower disadvantaged communities, promoting entrepreneurship, employment, and equitable wealth distribution.
- **Strengthen the Informal Sector:** A significant portion of India's workforce is in informal, low-paying jobs with no social security. By 2047, India must ensure liveable wages, financial inclusion, and social benefits for all workers.

Economic democracy is the key to bridging the gap between privilege and poverty, ensuring that opportunities are based on merit, not social background.

4.2 Educational & Social Inclusion: Universal Education and Healthcare

A just society is built on equal access to education and healthcare. Dr. Ambedkar strongly advocated education as the most powerful tool for social upliftment. By 2047, India must ensure:

- **Universal and Quality Education:** Every child, regardless of caste or gender, should receive free and quality education up to the university level. Vocational training and skill development programs should be integrated to enhance employability.
- **Reservation and Affirmative Action in Higher Education:** While reservation policies have helped, access to higher education for SCs, STs, and OBCs remains limited. By 2047, policies should ensure proportional representation in universities and research institutions.
- **Bridging the Digital Divide:** Access to technology and digital learning should be extended to rural and marginalized communities, ensuring equitable participation in the digital economy.

A truly inclusive society requires education and healthcare as fundamental rights, empowering every citizen to contribute meaningfully to national progress.

4.3 Youth Participation: Engaging the Next Generation in Policymaking

The future of India rests in the hands of its youth. By 2047, young people should play a pivotal role in governance, policymaking, and social reform. To achieve this:

- **Civic and Political Education:** Youth should be encouraged to participate in democratic processes, elections, and policy discussions from an early age.
- **Representation in Governance:** Policies should enable greater youth representation in Parliament, state legislatures, and local governance.
- **Encouragement of Social Movements:** Platforms should be created to amplify youth voices on critical issues such as climate change, gender justice, and economic reform.

By empowering young people, India can ensure that future leadership is diverse, inclusive, and socially conscious.

5. Conclusion

The future of Indian democracy depends on upholding constitutional morality and ensuring justice beyond legal frameworks. A just, inclusive India is possible by reinforcing Ambedkar's ideals in governance and society.

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Subject:

Public Administration**LYCEUM INDIA**

Title:

New Dimensions and Challenges of Public AdministrationJournal of **Social Sciences**

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Abstract:

This Article explores the evolving landscape of public administration in response to socio-economic transformations, technological advancements, and changing governance paradigms. It emphasizes the growing convergence of public and private sectors through Public-Private Partnerships (PPP) and highlights the increasing role of public administration in policy formulation. The article underscores the importance of morale and ethics in public administration, stressing the need for higher ethical standards among public officials. New goals of public administration, such as emphasizing human-centric approaches, fostering people's participation in decision-making, and ensuring good governance, are explored. Additionally, the article discusses the integration of e-governance to improve efficiency, the concept of development administration, and the application of New Public Management (NPM) techniques that emphasize economy, efficiency, and effectiveness. It also highlights the relevance of the human relations approach and decentralization in enhancing administrative effectiveness. The conclusion advocates for re-examining traditional public administration principles by incorporating gender perspectives, environmental concerns, human rights, and social equity, ensuring relevance to contemporary societal needs.

Keywords:

Public-Private Partnership (PPP), New Public Management (NPM), E-Governance, Good Governance

Introduction

During the last seven decades there has been afoot a determined, systematic and organised move to devise ways and means of improving the efficiency of administration in many countries of the world. Administrative reforms, innovation and reorganisation are inherent in any administrative process. It is not as if government have not been aware of the limitations of the administrative system to deliver the goods. The era since World War II has been various revolution like Industrial, Scientific management, professional, information, technology, cybernetic and the knowledge explosion. It is bringing about rapid and tremendous changes in the nature of society and capabilities, the values and behaviour of human beings. In the Form of New Public Administration in the early second half of the 20th century to achieve objective of social justice, equity, relevance and social- economic progress, this development has changed the theories, approaches, structures, procedures and values of Public Administration.

The New Dimensions & Challenges of Public Administration are these:

The Public- Private Partnership: The traditional view that there are crucial differences between public and private administration and today the gulf between public and private administration is narrowing. It may be Public- Private Partnership does not reduce accountability and responsibility of the government but Government remains more accountable for service, quality, price certainty and cost effectiveness. The role of Government gets redefined as one of facilitator and enabler while private sector plays role of financier, builder and operator of service. Under PPP model the skill, expertise and experience of the both Public and private sector get combined to deliver higher standard service to the consumers. The public sector contributes assurance in the terms of stable governance citizens' support, financing and assumes social environmental

and political risks. The Private sector brings along operational efficiencies, innovative technologies, managerial effectiveness, access to additional finances and bears construction, commercial and operational risk of the project.

Role of Public Administration in Policy- Making: The traditional views that policy making and policy implementation are two distinct functions of government. In the welfare state, the activities of government have gradually increased and the role of administration in policy making is emphatically accepted. The administration play role in policy-making can be categorised in three activities- information, suggestive and analytical. The higher civil service is responsible for formulating or advising in public policies. According to Paul Appleby, "Administrators are continually laying down rules for the future and administrators are continually determining what the law is, what it means in terms of action." The role of administration in policy formulation is the two folds- Firstly the civil service can give shape to started policies through the exercise of choice and judgment in administering them and secondly, they engage in policy formulation through their suggestive, analytical and interpretative roles.

Morale and Ethics in Public Administration: The morale of public officials is universally recognized to be one of the important factors conducive to efficiency in administration. Morale is an intangible concept in as much as it is an inward grace. It resides in the minds, attitudes and emotions of individuals and groups. It is symbolized by a feeling of belongingness or identification among the employees, a sense of pride in cooperative or group achievements, a spirit of determination and perseverance in making efforts to accomplish and further the aims and purposes of the organization. It will be readily admitted that the prevailing standards of ethical behaviour of public employees in our country are not high enough and demand considerable improvement. The growing size of the government and the increasing impact of it on people lives call for high ethics standards on the part of government employees. Moreover public officials are expected to furnish examples of correct behaviour as their actions have a necessary impact on the character of the community.

New Emerging Goals of Public Administration: The terms New Public Administration was used to describe new philosophical outlook for Public Administration. The traditional dogmas of Public administration-efficiency and economy were found inadequate and incomplete goals of administrative activity. It began to be said that efficiency is not the soul of Public administration. Man is the focal point of all administrative activity who cannot be subjected to the mechanical test of efficiency. So the administration must be human being oriented and its approach should be value based. New Public Administration is movement inspired by younger scholars who challenged several tenets of administration, primarily the emphasis upon value neutrality in research and practice and appealed to scholars to take more provocative role guided not only by the search for efficiency but by a sensitivity to the forces of change, the needs of the client and the problems of social equity in service delivery.

People's participation in decision-Making: People's participation in governance embodies a shift in the development paradigm from citizens as the recipients of development to one that views as active participants in the development process. Equally, it involves a shift from a top- down to a bottom-up approach to development involving increasing decentralization of power away from the union government and closer to grassroots levels. The concept of citizens' participation in governance is essentially based on the premise that citizens have a legitimate role in influencing decision making processes that affect their lives, their businesses and their communities. People's participation refers to the mechanism and modalities by which citizens can influence and take control over resources and decision making that directly impacts their lives. The mechanisms for citizens' participation in governance could be conceptualized in the following:

citizens seeking information, citizens giving suggestions, citizens demanding better services, citizens holding service providers and other government agencies accountable, active citizens participation in administration or decision making.

Good Governance-Concept and application: Good governance is associated with efficient and effective administration in a democratic framework. It is equivalent to purposive and development-oriented administration which is committed to improvement in quality of life of the people. It related to capacity of the centre of power of political and administrative system to cope up with the emerging challenges of the society. It must have the attributes of an effective, credible and legitimate administrative system--citizen-friendly, value-caring and people-sharing. Good Governance aims at providing an environment in which all citizens irrespective of class, Caste and gender can develop to their full potential and also competence of governments to make policy , providing public services effectively, efficiently and equitably to the citizens, respect for human rights and the rule of law, legitimacy of government, effective grievance redressal mechanisms, right of information.

Concept of E-Governance in Public Administration: E-Governance or electronic governance is basically the application of Information and communications Technology to the processes of government functioning in order to bring about (SMART) Simple, Moral, Accountable, Responsive and Transparent governance. This reasons to exchange of information with citizens, business or other government departments, speedier and more efficient delivery of public services, improving internal efficiency, reducing costs / increasing revenue, re-structuring of administrative processes and improving quality of services. The advantages flowing from IT are as: Provides different services at Single window, speed up operations and saves time, reduces paperwork and improves team performance.

Concept of Development Administration: emerging themes and perspectives: A decade after emergence of the concept of Development administration new environment emerged in the third world which shook its earlier premises and intellectual foundations. Disenchantment with the poor results by during the 1960s and 1970s gave rise to new wave of thinking regarding the intellectual circles that development administration is much more than implementation of development programmes and projects, creation of new institutions structured adoption of new techniques. The new themes are: Govt. are limited in their capacity and these limitations should be incorporated in to the design of public programmes, as the government can't do it all, alternative and complementary channels need to be identified and fostered, participation is an important dimension in the public services, programmes designers recognize and capitalize on the pluralistic properties of administration, enhanced appreciation of the uncertainties and contingencies inherent in deliberate efforts at development change.

New Public Management: New Public Management Techniques is result-oriented and objective focussed. It believes in flexible arrangement in organisation personnel, terms and conditions of employment, and so on. It is prescriptive and descriptive. Its driving mottos are three Es'_ Economy, Efficiency and Effectiveness. It advocates pruning the public bureaucracy and reduction in the functions of the modern state. A style of management which emphasises inter alia output target, limited term-contracts, monetary incentives and freedom to manage.

Public Organisations with a market based, effectiveness and economy, NPM has following eight driving paradigms:

1. Developing authority providing flexibility

2. Ensuring performance control and accountability
- 3 Developing competitions and choice
4. Providing responsive service
5. Improving the management of human resources.
6. Optimising information technology
7. Improving the quality of regulation
8. Improving the quality of regulation & Strengthening Steering functions of the centre.

Human Relations Approach in Public Administration: Modern Management has been increasingly aware of the fact that human factor is most important of all factors of production. The Objectives of Human Relations are organisational goals, such as productivity, growth and profit maximisation and degree of technical sophistication. The Human goals, such as job satisfaction, recognition and career advancement are influenced by many different kinds of social and psychological factors, as well as by the organisational condition of work environment. The Human Relations Movement was initiated among the 'human' scientists-psychologists, social psychologists, sociologists, cultural anthropologists. During the middle decades of the 20th century their views had increasing impact upon business management and somewhat less but a still significant influence upon public Administration. The Human relations approach raised questions concerning many of the oldest dogmas of administration: hierarchy, directive styles of leadership, treatment of employees as impersonal units of production and monetary incentive systems.

Decentralisation of authority: Associated and sometimes identified with the participation is the recent push towards decentralisation of governmental policy and action to lower levels-from New Delhi to regional offices or the states, cities or districts; from states to village panchayats. Decentralisation helps to reduce the workload of top executives. Its helps to improve the job satisfaction and morale of lower level managers by satisfying their needs for independence, participation and status and increasing the effectiveness of large multi-product, multi-plants organisation-to combine the economics of large scale operations with the simplicity of small unit management.

Conclusions

Thus, Public Administration is centrally involved in change and transformation of society. Increasingly will be concerned with administrative problems much different from those which it confronted even a generation ago. Public Administration throughout the 20th century has been reform and current administrative process should be improved. It has been economy and efficiency that is the provision of public services at the minimum cost. Despite growing concern about other kinds of values such as responsiveness to public needs, justice and equal treatment and citizen involvement in government decisions, efficiency continues to be major goal. Administrative reforms have been preceded or accompanied by civil service reform. Public administration is the accelerating specialisation, diversification and professionalization of occupations that began about the turn of the 20th century. Recent years have witnessed the growth and spread of various more or less new management techniques and instrumentalities in public administration. Today must concern itself with sustainable development in order to become relevant to the needs of man in developing as well as developed countries. Re- examination of Public administration themes and images using the concept of gender as a narrative is still emerging issues such as environment, human rights, ethical values and social equity and justice have also been included in the re- examination exercise, in the 21st century would

call for a resetting of the goals of public administration in the wake of changing demands of the future civilization.

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Subject:

Political Science

Title:

The Politics of Tradition: An Exploration of How Mizo Customs and Traditions Influence Political Decision-Making in Mizoram

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LYCEUM INDIA

Journal of **Social Sciences**

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Abstract:

The politics of tradition in Mizoram is deeply rooted in the interplay between Mizo customs and contemporary political decision-making. Mizo society, with its strong emphasis on community, kinship, and customary laws, significantly influences governance and policy formulation. Traditional institutions like the village council (*Hnam Dan*) and cultural practices such as *Tlawmngaihna* (selfless service) shape political discourse, fostering consensus-based decision-making and community welfare. This integration of tradition and politics ensures that modern governance aligns with indigenous values, preserving cultural identity while addressing contemporary challenges. The abstract explores how Mizo traditions act as a bridge between historical heritage and modern political frameworks in Mizoram.

Keywords:

Mizo customs, Policy formulation, Governance, Mizoram, Political decision-making

Introduction

Mizoram, a small state in Northeast India, is known for its rich cultural heritage and strong sense of community. The Mizo people, who make up the majority of the state's population, have a deep connection to their customs and traditions. These traditions are not just a part of their social life but also play a significant role in shaping the political landscape of the state. In this article, we will explore how Mizo customs and traditions influence political decision-making in Mizoram. We will look at the historical context, the role of traditional institutions, and how these elements interact with modern political systems.

Historical Context

To understand the influence of Mizo customs and traditions on politics, it is important to look at the history of the Mizo people. The Mizos are an ethnic group native to the hills of Mizoram, and they have a long history of living in close-knit communities. Traditionally, Mizo society was organized around villages, each led by a chief known as the "Lal". The "Lal" was not just a political leader but also a custodian of customs and traditions. He was responsible for maintaining social order, resolving disputes, and ensuring the well-being of the community.

The British colonial period brought significant changes to Mizo society. The British introduced new administrative systems and laws, which sometimes conflicted with traditional Mizo practices. However, the Mizos managed to preserve many of their customs and traditions, even under colonial rule. After India gained independence in 1947, Mizoram became part of the Indian Union. The state has since seen the emergence of modern political institutions, such as political parties, elections, and a legislative assembly. Despite these changes, traditional Mizo customs and values continue to play a crucial role in shaping political decisions.

The Mizo Way of Life: A Foundation of Tradition

The Mizo society is built on a foundation of communal living, mutual respect, and a strong sense of identity. The traditional Mizo way of life is governed by a set of customs and practices that have been passed down through generations. These customs are deeply ingrained in the daily lives of the people and are reflected in their social, economic, and political systems.

One of the most important aspects of Mizo tradition is the concept of Tlawmngaihna, which can be loosely translated as "selfless service" or "the spirit of altruism. This principle emphasizes the importance of helping others without expecting anything in return, and it is considered a moral duty for every Mizo. Tlawmngaihna fosters a sense of community and collective responsibility, which has significant implications for political decision-making.

Another key element of Mizo tradition is the role of the Zawlbuk, a traditional dormitory for young men. The Zawlbuk served as a center for learning, discipline, and community service, where young men were taught the values of leadership, responsibility, and social harmony. Although the Zawlbuk system has largely disappeared, its influence can still be seen in the way Mizo leaders approach governance and decision-making.

The Influence of Traditional Institutions on Modern Politics

Mizoram's political landscape is unique in that it is deeply influenced by traditional institutions and practices. The Mizo people have a long history of self-governance, with traditional village councils (Hnatlang) playing a central role in decision-making. These councils, composed of village elders and leaders, were responsible for maintaining law and order, resolving disputes, and ensuring the welfare of the community.

Even today, the legacy of the Hnatlang system can be seen in the functioning of local governance structures in Mizoram. The state has a strong tradition of grassroots democracy, with village councils and local bodies playing an active role in decision-making. This decentralized approach to governance is rooted in the Mizo tradition of collective decision-making and community participation.

The influence of traditional institutions is also evident in the way political leaders in Mizoram are chosen and perceived. In Mizo society, leadership is not just about holding a position of power; it is about serving the community and upholding the values of Tlawmngaihna. Political leaders are expected to be honest, selfless, and committed to the welfare of the people. This expectation is deeply rooted in Mizo tradition, where leaders were chosen based on their character, wisdom, and ability to serve the community.

Traditional Institutions and Their Role in Politics

One of the most important traditional institutions in Mizo society is the "YMA" or Young Mizo Association. The YMA was established in 1935 and has since become one of the most influential organizations in Mizoram. It is a voluntary organization that works to preserve Mizo culture, promote social welfare, and foster a sense of community among the Mizo people. The YMA is not a political party, but it wields significant influence over political decision-making in the state.

The YMA often takes a stand on important issues, such as education, health, and environmental conservation. Political leaders in Mizoram are aware of the YMA's influence and often seek its support during elections. For example, if the YMA opposes a particular policy or candidate, it can significantly impact the

outcome of an election. In this way, the YMA acts as a bridge between traditional Mizo values and modern politics.

The Young Mizo Association (YMA), a prominent civil society organization in Mizoram, plays a significant role in modern Mizoram by upholding and adapting traditional Mizo values, including those associated with the Zawlbuk (traditional bachelors' dormitory). The Zawlbuk was a central institution in pre-colonial Mizo society, serving as a space for imparting discipline, community service, and cultural education to young men. Although the physical Zawlbuk system has largely disappeared, its principles of discipline, social responsibility, and collective welfare continue to influence the YMA's functioning.

The YMA rules reflect the ethos of the Zawlbuk, emphasizing community service, moral conduct, and the preservation of Mizo traditions. For instance:

1. Community Service: Just as the Zawlbuk required young men to contribute to village welfare, the YMA organizes community development activities, disaster relief, and social reforms.
2. Discipline and Moral Conduct: The YMA enforces strict codes of behavior, mirroring the Zawlbuk's emphasis on discipline and ethical living.
3. Cultural Preservation: The YMA actively promotes Mizo customs, language, and traditions, ensuring their continuity in modern society.

The Role of Religion in Mizo Politics

Religion plays a significant role in the lives of the Mizo people, and it has a profound influence on the state's political landscape. The majority of Mizos are Christians, and the church is a powerful institution in Mizo society. The church not only provides spiritual guidance but also plays an active role in social and political issues.

The influence of the church on politics in Mizoram can be seen in the way political leaders and parties align themselves with Christian values and principles. Many political decisions are made with the approval or consultation of church leaders, and the church often acts as a moral compass for the state's political leaders. This close relationship between religion and politics is a reflection of the deep-seated Mizo tradition of integrating faith with all aspects of life.

Customs and Traditions in Political Decision-Making

Mizo customs and traditions are deeply rooted in the concept of "Tlawmngaihna," Tlawmngaihna emphasizes the importance of putting the needs of the community above individual interests. This value is reflected in the way political decisions are made in Mizoram. Political leaders are expected to prioritize the welfare of the community and make decisions that benefit the majority.

For example, the issue of liquor prohibition in Mizoram is a clear example of how traditional values influence political decisions. The Mizoram Liquor Total Prohibition Act, which banned the sale and consumption of alcohol in the state, was introduced in 1995. This decision was heavily influenced by the Church and traditional Mizo values, which view alcohol as a social evil. Despite the economic benefits of legalizing alcohol, the government has maintained the prohibition due to strong public support rooted in traditional values.

Another example is the role of traditional leaders in conflict resolution. In Mizo society, disputes are often resolved through traditional methods, such as mediation by village elders or the Lal. These methods are based on the principles of fairness, mutual respect, and community harmony. Even in modern politics, traditional methods of conflict resolution are sometimes used to address political disputes. For instance, during times of political instability, traditional leaders may be called upon to mediate between different political factions and restore peace.

The Interaction Between Tradition and Modern Politics

While traditional customs and values continue to influence political decision-making in Mizoram, it is important to note that the state is also part of a larger democratic system. The Indian Constitution provides for a system of representative democracy, where elected officials make decisions on behalf of the people. In Mizoram, this system coexists with traditional institutions and values, creating a unique blend of tradition and modernity.

One of the challenges of this coexistence is balancing traditional values with the demands of modern governance. For example, while traditional values may emphasize community welfare, modern governance requires economic development and infrastructure improvement. Political leaders in Mizoram must navigate these competing demands and find a balance that respects traditional values while also promoting progress.

Another challenge is the potential for traditional institutions to be co-opted by political parties. While organizations like the YMA and the Church are supposed to be non-political, there have been instances where they have been used to advance political agendas. This can undermine their credibility and lead to tensions within the community.

Challenges and Opportunities

While Mizo customs and traditions have a positive influence on political decision-making in Mizoram, they also present certain challenges. One of the main challenges is balancing tradition with modernity. As Mizoram continues to develop and integrate with the rest of India, there is a need to adapt traditional practices to the changing realities of the modern world.

Another challenge is ensuring that traditional institutions and practices are inclusive and representative of all sections of society. While the Mizo tradition of collective decision-making is commendable, there is a need to ensure that the voices of marginalized groups, such as women and ethnic minorities, are heard and respected.

Despite these challenges, the influence of Mizo customs and traditions on political decision-making in Mizoram presents several opportunities. The state's strong tradition of grassroots democracy and community participation can serve as a model for other regions in India. Additionally, the integration of traditional knowledge and values into policy-making can lead to more sustainable and inclusive development.

Conclusion

In conclusion, Mizo customs and traditions play a significant role in shaping political decision-making in Mizoram. Traditional institutions like the YMA and the Church wield considerable influence, and traditional values such as Tlawmngaihna are reflected in the way political decisions are made. At the same

time, Mizoram is part of a larger democratic system, and political leaders must balance traditional values with the demands of modern governance.

The interaction between tradition and modern politics in Mizoram is complex and dynamic. While traditional customs and values provide a strong foundation for political decision-making, they also present challenges that must be navigated carefully. As Mizoram continues to develop and integrate into the broader Indian political system, it will be interesting to see how these traditional elements evolve and adapt to new realities.

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Subject:

Political Science**LYCEUM INDIA**

Title:

**Public Policy Making at The Grassroots Level in Mizoram
With Special Focus on The Working of Village Councils**Journal of **Social Sciences**

Author(s):

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Abstract:

In India the Constitution establishes three levels of government they are: the Central Government at the apex, the State governments at the middle and grassroots level governments at the village level. Public Policy making process in the country takes place at these three levels of governments. The Constitution Seventy Third Amendment Act 1993 gives constitutional status to Local Self-Government in India under the name Panchayati Raj Institutions (PRIs), It also empowers the PRI to implement planning and development works at the grassroots level in India. However, PRI was not applied to the State of Mizoram as it was exempted for compulsory application. Therefore, in Mizoram the Village Councils System has been instituted as grassroots level government in the state. The Village Council system in Mizoram has been established by the Lushai Hills District (Village Councils) Act 1953 amended from time to time. As Grassroots level government, the Village Council exercises certain kinds of public policy making powers. It also has the power to implement various development works entrusted by the State government from time to time. This paper aims to analyse public policy making process at the grassroots level in general and different works performed by Village Councils in Mizoram excluding Sixth Schedule area.

Keywords:

Public policy, Constitution, Panchayati Raj Institutions, Village Councils, Sixth Schedule.

Introduction

In India the Constitution establishes three levels of government they are: the Central Government at the apex, the State governments at the middle and grassroots level governments at the village level. Public Policy making process in the country takes place at these three levels of governments. The Constitution Seventy Third Amendment Act 1993 gives constitutional status to Local Self-Government in India under the name Panchayati Raj Institutions (PRIs), It also empowers the PRI to implement planning and development works at the grassroots level in India. However, PRI was not applied to the State of Mizoram as it was exempted for compulsory applicationⁱ. Therefore, in Mizoram the Village Councils System has been instituted as grassroots level government in the state. The Village Council system in Mizoram has been established by the Lushai Hills District (Village Councils) Act 1953 amended from time to time. As Grassroots level government, the Village Council exercises certain kinds of public policy making powers. It also has the power to implement various development works entrusted by the State government from time to timeⁱⁱ. In Mizoram all the government schemes and programmes concerning to village development has been carried on by the Village Council in every village. It is the duty of every Village Council to formulate development schemes to be implemented in their respective villages. It is also the responsibility of the Village Council to supervise development works received from the State Government through various agencies/departmentsⁱⁱⁱ.

Public Policy Making Process at The Grassroots Level in Mizoram:

As a public policy maker at the grassroots level democratic framework, Village Councils are also responsible for taking up development works on its own initiatives or on request by the government. Every Village Council are also entrusted the role of making village annual development plan under the name 'Gram

Panchayat Development Plan (GPDP)' under the guidance of Block Development Officers(BDOs), Government of Mizoram^{iv}. It is a plan that outlines the development needs of a community and the steps to address to them. The GPDP includes development issues concerning the village, basic infrastructure like water supplies, electricity, roads, sanitation etc, social issues like education, health and public safety concerns, resources development and convergence of schemes to address the community needs^v.

Gram Panchayat Planning Facilitation Team (GPPFT), a team composed of all the prominent citizens, all office bearers of Civil Societies and educated persons in the village along with the Village Employment Council has made an Annual Action Plan for three (3) years and submitted to the BDO, who is the Programme Officer of the Scheme for approval. The GPPFT was created under the Gram Panchayat Development Programme (GPDP) initiated by Ministry of Rural Development and Panchayati Raj, Government of India for implementation of development works in every village of India^{vi}.

The Village Councils are an agent of local development plan for their respective jurisdiction. In these connections, every Village Council is endowed with the power to convene 'Gram Sabha (Village Assembly)'^{vii}. Gram Sabha is the highest decision-making body for making annual village economic development plan in every Village Council in Mizoram. It approves the annual plans, programmes and projects for social and economic development in their respective village concern before such plans and programs are taken up for implementation. It is also the responsibility of every Gram Sabha to identify and select a person as beneficiaries under the Government poverty alleviation programs like SEDP, NLUP, PMAY etc and other programs relating to socio-economic development of rural people in Mizoram^{viii}.

The Village Councils are also entrusted with the power to enforce 'Hnatlang (Common service for the common good of the villagers which the residents of the village are to render) for the common good and welfare of the people whenever occasion so demands^{ix}. In every village of Mizoram, the Village Councils also makes village laws (khawtlang dan) which includes prohibition of taking bath and washing in public water tank (Tuikhur), Prohibition of selling narcotic drugs and alcohol in the village, preservation of public assets like community halls, public play grounds, recreation centers etc, imposition of fines relating to certain petty crimes and disloyalty of animals letting out prohibition orders etc. The Village Councils normally enforces such village laws in co-operation with local NGOs like YMA, MUP and MHIP^x.

As a part of public policy implementation process, the Village Council also enforces all orders from the state government relating to general public as a whole like collection of land taxes, Zoram Chhiah, property taxes and animal taxes within their respective jurisdiction. It also administers relieve and rehabilitation to the people during disasters and other calamities like landslides, fire, floods etc^{xi}. The Village Councils also helps the government in public distribution system like checking of weight measurement uses in the fair price shops, checking of fairly distribution of ration (rice and k.oil), arrangement of domestic gas distribution system and selection of beneficiaries of National Food Security Mission (NFSM) among the villagers^{xii}. It also establishes different local level committees like village health and sanitation committee (VHSC), Village Level Disaster and Rehabilitation Committee, Village Education Committee etc. to implement various government programs in their respective villages. The VCs also assists the state government in all preventive measures on the outbreak of an epidemic or infectious diseases like AFS, COVID-19, MALARIA etc^{xiii}. The VCs in different villages of Mizoram has helped the Government for prevention and stoppage of Covid-19 pandemic during 2020 2021. They are the main agent of the State Government to implement and adoption of all guide lines for stopping spreading of Covid-19 and distribution of Covid Vaccine to the rural people.

Beside these, the Village Councils also administer justice in their respective jurisdiction as a part of making and implementation of public policy in the village. As per Rule 6 sub-rule (1) and (2) of The Lushai Hills District (Administration of Justice) Rules, 1953 every Village Council sits as Village Court in Mizoram. They also try suits and cases involving petty theft, pilfering, simple assault and hurt, affront and affray of whatever kind, drunken or disorderly brawling public nuisance, and simple cases of wrongful restraint. But it could try cases falling under the purview of tribal laws and customs and offences of petty nature. It can also impose fines not more than Rs 100/. But in Civil cases there is no fix limit of amount which the court can impose fines to wrong doers. As of now the VC Court can impose a fine up to Rs 500 or more depending on the nature of cases^{xiv}. But it cannot send any wrong doer to jail and it cannot give dealt penalty under any cases.

As per Section 8 and 8A of the Lushai Hills District (Village Councils) Act 1953 as amended in 2014, the Village Councils implemented various development works. The most common among them were; -Mahatma Gandhi National Employment Guarantees Scheme, Jaal Jeevan mission, Swachh Bharat, Fifteen Finance Commission, Mizoram Finance Commission, MAY(G), BADP, SEDP etc.

Conclusion

In India public policy making process is exercised by the Central Government at the apex, the State Governments at the middle, and the Village Councils at the grassroots level. In this regard, Village Councils play an important role for the success of different government socio-development schemes of rural areas. Without their co-operation and help no policies and programs will be successful. The VCs are the main channel for the Government to implement different government programs and policies concerning rural development and poverty alleviations. As a grassroots level government the VCs play an indelible part in public policy making process in India in general and in Mizoram in particular.

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Subject:

Political Science

Title:

**Resolving the Assam-Arunachal Pradesh Boundary Dispute:
Historical Perspectives, Challenges, and the Path Forward**

Author(s):

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Abstract:

The boundary disputes between Assam and its neighbouring northeastern states, including Arunachal Pradesh, have caused significant tensions and violence over the decades. These disputes stem from the colonial era and intensified after the creation of states like Mizoram, Meghalaya, Arunachal Pradesh, and Nagaland from Assam. The Assam-Arunachal Pradesh dispute centres around the 1951 notification, which transferred 3,648 sq km of land to Assam, a decision strongly contested by Arunachal Pradesh. Despite ongoing efforts by both state and central governments, the issue persists. However, recent developments, with both state Chief Ministers and the central government showing a strong commitment to resolving the dispute, offer hope for a peaceful resolution. This study explores these recent efforts and seeks to identify potential solutions based on the current developments.

Keywords:

Boundary, developments, peaceful, solutions

Introduction

Boundaries play very important role in all aspect, because it marks the limits of a states' sovereignty (Adhikari, Sudepta, 2007).ⁱ The Assam-Arunachal Pradesh boundary dispute, which spans 804 km with over 1,200 disputed points, dates back to 1873 when the British introduced the inner-line regulation to separate the plains from the frontier hills. This area became the North-East Frontier Tracts in 1915 and later NEFA in 1954. The dispute escalated in the 1990s, with significant flare-ups. A pivotal moment occurred in 1951 when 3,648 sq. km of land in the Balipara and Sadiya foothills was transferred from Arunachal Pradesh to Assam's Darrang and Lakhimpur districts (Das Pushpita, 2021).ⁱⁱ Since 1987, Arunachal Pradesh has celebrated its statehood, but resentment has grown among those in the transferred areas, as they were not consulted. Arunachal leaders argue the transfer ignored tribal rights, while Assam claims the 1951 demarcation is legal. Assam has faced boundary disputes with all northeastern states formed from it, including Nagaland (1963), Meghalaya (Autonomous State in 1970, full state in 1972), and Arunachal Pradesh and Mizoram (both became Union Territories in 1972 and states in 1987).ⁱⁱⁱ None of the new States accepted the "constitutional boundary" (Samy, 2022)^{iv} that they said was dictated by the partisan administration of undivided Assam without consulting the tribal stakeholders. The dispute originates from claims that tribal chieftains traditionally controlled the disputed areas before Assam inherited "imaginary boundaries" drawn during British rule. A 1951 report by a sub-committee led by Assam's first Chief Minister, Gopinath Bordoloi, added complexity. Multiple attempts were made to demarcate the boundary between Assam and NEFA/Arunachal Pradesh between 1971 and 1974.^v To resolve the boundary dispute, a high-powered tripartite committee, comprising the Centre and the two states, was established in April 1979 to delineate the boundary based on Survey of India maps. By 1984, 489 km of the boundary north of the Brahmaputra River was demarcated. However, Arunachal Pradesh rejected the recommendations, asserting claims over areas transferred to Assam in 1951. In response, Assam approached the Supreme Court in 1989, accusing Arunachal Pradesh of encroachment.^{vi} In 2006, the Supreme Court appointed a local boundary commission, led by a retired judge, to address the dispute. The commission's September 2014 report recommended that Arunachal Pradesh regain some of the

areas transferred in 1951 and urged both states to engage in discussions to find a compromise. However, this recommendation was not implemented.

Recent development

Boundary disputes between Assam and Arunachal Pradesh remain pending in the Supreme Court, with progress stalled by states rejecting commission recommendations. For example, Assam rejected the 2014 report recommending the transfer of 70-80% of disputed land to Arunachal Pradesh. Consequently, both states' Chief Ministers have agreed to resolve the dispute outside the court. The proposal for the out-of-court settlement (Karmakar Sumir, 2021)^{vii} was made by Arunachal Pradesh's chief minister when his Assam counterpart had visited Arunachal to attend a road inauguration programme in kinim during 2021.^{viii} After the Union Home Minister's intervention, Arunachal Pradesh formed a high-powered ministerial committee on July 15, 2021, led by Bamang Felix. In January 2022, the Chief Ministers of Assam and Arunachal Pradesh met in Guwahati and agreed to conduct a ground-level survey of the boundary status.^{ix}

On Arunachal Pradesh's 36th statehood day, a collaborative, rational approach to resolving the Assam-Arunachal boundary dispute is emphasized. An integrated committee can streamline information sharing and resource planning, serving as a model for similar disputes. Assam must focus on rational solutions, economic growth, and effective communication. Assam Chief Minister Himanta Biswa Sarma assured Arunachal Pradesh of the government's readiness to resolve the dispute amicably. Following progress in the Assam-Meghalaya border dispute, both Chief Ministers agreed to form district-level committees, inspired by the positive Assam-Meghalaya agreement. The shared governance of both states under the BJP and the Centre's support is seen as crucial in expediting the resolution.^x

Mediation Efforts

Following the Assam-Meghalaya resolution model, Assam and Arunachal Pradesh have agreed to form district-level committees for joint surveys in disputed sectors, aiming to find tangible solutions to the long-pending issues.: -

- Historical perspective,
- Ethnicity
- Contiguity
- People's will
- Administrative convenience of both the States.

Renewed efforts, including political dialogues and MoUs, have focused on de-escalation. Assam and Arunachal Pradesh have engaged in discussions, with a 2023 agreement aiming to settle boundary issues. Both states will establish 12 committees, with Assam contributing eight districts and Arunachal Pradesh twelve, using satellite mapping for accurate demarcation. Reviving the Inter-State Council and Zonal Councils could facilitate resolution through policy coordination and discussions on shared concerns. Strengthening cooperative federalism is key to promoting India's unity in diversity.^{xi}

Analysis

The Rights and Risks Analysis Group (RRAG), an independent think tank, published a report titled '*Border Disputes in the North East: The Raging War Within*', recommending measures to maintain the status

quo until a final solution is reached, focusing on preventing human rights violations and upholding the rule of law and democracy: -

- I. Identify the de-facto control line and deploy coordinated police forces from both states under CRPF supervision to manage disputes and maintain law and order.
- II. Jointly maintain and enforce law and order along the de-facto control line.
- III. Conduct biometric documentation of residents in disputed areas, issue IDs, and publish names in the gazette to prevent new settlements without mutual agreement
- IV. Prohibit new settlements or structures in disputed areas and require mutual consent from both states for any activity, including police entry along the de-facto control line
- V. Ensure mutual consent from both the states for any activity including entry of the police along the line of de facto control.^{xii}

Given the complexity of the Assam-Arunachal Pradesh boundary dispute, the formation of an independent interstate boundary commission is crucial. The commission should propose solutions, such as compensating one state or dividing disputed land equally. Both states are committed to an out-of-court resolution. On June 1, 2022, Arunachal Pradesh formed 12 regional committees to examine the dispute, while Assam's governor established 12 committees for 123 border villages. These committees will coordinate with district-level teams, verify population data, and engage local communities, based on the 2010 Survey Report. The 123 villages is segregated in the following manner –

- Village falling in Arunachal Pradesh – 21
- Village falling in Assam – 15
- Village falling on both the side – 07
- Village which could not be located in the survey report – 80

So the 12 districts of Assam and Arunachal Pradesh which share boundary and are the bone of contention among them are as follows –

1. West Siang (Arunachal Pradesh) borders Udalgiri and Sonitpur (Assam).
2. Pakke Kessang (Arunachal Pradesh) borders Sonitpur and Biswanath (Assam).
3. Papumpare (Arunachal Pradesh) borders Biswanath and Lakhimpur (Assam).
4. Kamle (Arunachal Pradesh) borders Lakhimpur (Assam).
5. Lower Siang (Arunachal Pradesh) borders Dhemaji (Assam).
6. East Siang (Arunachal Pradesh) borders Dhemaji and Tinsukia (Assam).
7. Lower Dibang valley (Arunachal Pradesh) borders Tinsukia (Assam).
8. Lohit (Arunachal Pradesh) borders Tinsukia (Assam).
9. Namsai (Arunachal Pradesh) borders Tinsukia (Assam).
10. Changlang (Arunachal Pradesh) borders Tinsukia (Assam).
11. Tirap (Arunachal Pradesh) borders Tinsukia and Dibrugarh (Assam).
12. Longding (Arunachal Pradesh) borders Dibrugarh and Charaideo (Assam).

Measures

Following measures can be taken:

1. Making sure that local communities are heard during border resolution procedures by means of participatory decision-making and consultations.
2. Strengthening the judiciary's role in promoting a just and legally binding resolution through judicial and legal arbitration.
3. Increasing interstate coordination for economic cooperation, border security, and resource sharing is known as administrative cooperation.
4. Using communication and restitution to resolve historical injustices and acknowledge past grievances is known as historical reconciliation.

Conclusion

The Assam-Arunachal Pradesh boundary dispute requires a comprehensive and inclusive resolution. The ambiguity surrounding territorial boundaries in the Indian subcontinent stems from territorial claims by states and sub-state authorities, often disregarding the views of local communities, leading to regional violence. These disputes arise from the imposition of modern state borders over historical ones. While recent agreements show progress, a lasting solution requires a multi-stakeholder approach. By fostering dialogue, legal clarity, and administrative cooperation, Assam and Arunachal Pradesh can work towards peaceful coexistence and regional stability.

ⁱ Sudeepta Adhikari, *Political Geography*, Rawat Publication, India, 2007, p.195.

ⁱⁱ Pushpita Das, *Inter-State border disputes in Northeast India*, MP-IDSA, 29th July 2021.

ⁱⁱⁱ Rahul Karmakar, *Towards a resolution of the Arunachal-Assam border dispute*, The Hindu, April 25, 2022 17:07 IST.

^{iv} Samy, *In the direction of a decision of the Arunachal-Assam border dispute*, Tech Oro, 25th April, 2022.

^v Dakter Esse, *A study of Assam-Arunachal Pradesh Border Narratives*, Ph.D. Thesis Department of Cultural studies, Tezpur University, 2017, P-73.

^{vi} Bhubaneswar Bhattacharyya, *The troubled border: Some facts about boundary disputes between Assam-Nagaland, Assam-Arunachal Pradesh, Assam-Meghalaya, and Assam-Mizoram*, Lawyer's Book Stall, P-205

^{vii} Sumir Karmakar, *Assam-Arunachal agree for out-of court settlement of long border dispute*, DHNS, July 15 2021, 21:59 IST.

^{viii} The Indian Express, *Disputed land should be returned to Arunachal, says panel report*, Feb. 1, 2014, 1:52:51 am.

^{ix} Business standard, *Assam-Arunachal border dispute likely to be resolved by next year*, 21 may, 2022, 17:42 IST PTI Deomali

^x Staff Reporter *Assam ready to do anything to resolve boundary dispute: Sarma*, The Arunachal Times Feb 22, 2022

^{xi} Tora Agarwala, *Assam, Arunachal Pradesh to form district-level committees to solve border dispute*, The Indian Express, April 20, 2022

^{xii} Subhas Chakma, *Border disputes in the Northeast: Durable peace is possible*, The Arunachal Times, August 8, 2021

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Subject:

Economics**LYCEUM INDIA**

Title:

Sustainable Finance and Agripreneurship: A Synergistic Approach for Agricultural DevelopmentJournal of **Social Sciences**

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Abstract:

The demand for food is rising globally, necessitating innovative solutions that balance economic growth with ecological sustainability. Sustainable finance which is characterised by investments that consider Environmental, Social, and Governance (ESG) criteria, can play a pivotal role in supporting entrepreneurs in the agriculture sector - Agripreneurship. The present paper explores the intersection of sustainable finance and Agripreneurship as a powerful means to foster agricultural development. The study focuses on the various sustainable finance instruments and strategies and examines the Sustainable Finance Initiatives relating to Agripreneurship and explores how Agripreneurs integrate sustainable practices to achieve economic viability, environmental stewardship, and social equity.

Keywords:

Sustainable Finance, Agripreneurship, ESG Criteria, Impact Investing, Agricultural Development, Food Security, Environmental Sustainability, Social Responsibility.

Introduction

Sustainable finance and Agripreneurship represent two dynamic forces converging to reshape the landscape of agricultural development in the 21st century. In an era marked by growing concerns over climate change, food security, and socio-economic inequality, the integration of sustainable finance principles with entrepreneurial innovation in agriculture holds immense promise for fostering resilience, inclusivity, and sustainability within the agricultural sector.

The concept of sustainable finance encompasses a range of financial practices, mechanisms, and instruments that prioritize Environmental, Social, and Governance (ESG) considerations in investment decision-making. From green bonds and impact investing to microfinance and value chain financing, sustainable finance mechanisms offer innovative pathways to mobilize capital towards investments that generate positive environmental and social outcomes alongside financial returns. In the context of agriculture, sustainable finance plays a pivotal role in channeling funding towards projects and initiatives that promote climate-smart agriculture, support smallholder farmers, and enhance food system resilience.

Agripreneurship, on the other hand, embodies the entrepreneurial spirit and innovation driving agricultural transformation and value creation. Agripreneurs are individuals, organizations, and enterprises at the forefront of agricultural innovation, leveraging technology, market insights, and business acumen to unlock opportunities along the agricultural value chain. From farm-level innovations in precision agriculture and agroecology to value-added processing and market linkages, agripreneurs play a vital role in driving productivity gains, market integration, and rural development.

The convergence of sustainable finance and Agripreneurship represents a paradigm shift in agricultural development, where financial innovation and entrepreneurial dynamism intersect to address pressing challenges and unlock new opportunities for growth and sustainability.

Sustainable Finance Instruments and Strategies:

1. **Green Bonds:** These are debt instruments issued to finance projects with environmental benefits, such as renewable energy infrastructure, energy efficiency projects, sustainable transport, and green buildings. Proceeds from green bonds are earmarked for green projects and are certified by independent third parties to ensure alignment with environmental standards.
2. **Social Impact Bonds:** These bonds are financial instruments designed to finance social programs and initiatives that address pressing social issues, such as poverty alleviation, education, healthcare, and affordable housing. Investors provide upfront capital to fund social interventions, and returns are tied to the achievement of predefined social outcomes.
3. **ESG Integration:** It involves incorporating environmental, social, and governance factors into investment analysis and decision-making processes. It entails evaluating companies and investment opportunities based on their ESG performance and risks, with the aim of identifying sustainable and responsible investment opportunities that deliver long-term value to investors.
4. **Impact Investing:** It refers to investments made with the intention of generating positive social and environmental impact alongside financial returns. Impact investors deploy capital across asset classes, including private equity, venture capital, and debt financing, to support businesses, projects, and initiatives that address social or environmental challenges.
5. **Sustainable Indices and Funds:** These track the performance of companies that meet certain ESG criteria or adhere to sustainability principles. Investors can invest in diversified portfolios of sustainable companies through exchange-traded funds (ETFs), mutual funds, or separately managed accounts, thereby aligning their investments with their values and sustainability objectives.

Sustainable Finance Initiatives relating to Agripreneurship:

Sustainable finance schemes tailored to Agripreneurship aim to support entrepreneurial activities within the agricultural sector that prioritize environmental sustainability, social responsibility, and economic viability. These schemes provide financial resources, technical

assistance, and market linkages to agripreneurs—individuals or enterprises engaged in innovative and sustainable agricultural practices. Here are some examples of sustainable finance schemes specifically designed to support Agripreneurship:

- **Impact Investing Funds:** Impact investing funds allocate capital to agripreneurial ventures that generate measurable social and environmental impact alongside financial returns. These funds may invest in agribusiness startups, farmer cooperatives, and social enterprises focused on sustainable agriculture, organic farming, fair trade, and value-added processing. By providing patient capital and technical support, impact investing funds enable agripreneurs to scale up their businesses, adopt sustainable practices, and create positive change in the agricultural sector.
- **Accelerator Programs:** Accelerator programs offer mentorship, training, and seed funding to early-stage agripreneurs seeking to develop and launch innovative agricultural solutions. By nurturing entrepreneurial talent and fostering innovation, accelerator programs empower agripreneurs to bring their ideas to market and drive positive change in the agricultural industry.

- **Sustainable Agriculture Grants:** It provides non-repayable funding to agripreneurs for projects that demonstrate innovative approaches to sustainable farming, conservation, and community development. These grants may support initiatives such as regenerative agriculture, agroecology, agroforestry, and climate-smart farming practices. By funding research, pilot projects, and demonstration sites, sustainable agriculture grants enable agripreneurs to test and scale up new technologies and practices that promote environmental resilience and food security.
- **Crowdfunding Platforms:** These platforms connect agripreneurs with individual investors, donors, and supporters who contribute financial resources to fund agricultural projects, products, or businesses. These platforms leverage the power of collective funding to support a wide range of initiatives, from organic farming startups to community-supported agriculture (CSA) schemes and farm-to-table ventures. By democratizing access to capital and engaging the broader community, crowdfunding platforms enable agripreneurs to raise funds, build networks, and gain market validation for their ideas.
- **Sustainable Supply Chain Financing:** These schemes provide financing solutions to agripreneurs and smallholder farmers participating in sustainable supply chains, such as fair trade, organic, or certified sustainable agriculture programs. These schemes offer working capital loans, trade finance facilities, and payment guarantees to agripreneurs to support their participation in ethical sourcing initiatives and compliance with sustainability standards. By providing access to finance and market opportunities, sustainable supply chain financing schemes strengthen the resilience and sustainability of agricultural value chains.
- **Social Enterprise Loans:** These loans are tailored financing products offered to agripreneurs and agricultural cooperatives that prioritize social and environmental impact in addition to financial sustainability. By aligning financial resources with social and environmental objectives, social enterprise loans enable agripreneurs to pursue innovative solutions to agricultural challenges while generating positive outcomes for communities and the environment.

Synergy between Sustainable Finance and Agripreneurship for Agricultural Development:

The synergy between sustainable finance and Agripreneurship holds immense potential for driving agricultural development that is economically viable, socially equitable, and environmentally sustainable. By aligning financial resources with entrepreneurial innovation and sustainable agricultural practices, this synergy can catalyse transformative change across the agricultural value chain and contribute to achieving broader development goals. Here are some key ways in which sustainable finance and Agripreneurship can complement each other to foster agricultural development:

1. **Access to Capital:** Sustainable finance mechanisms such as impact investing, green bonds, and microfinance provide access to capital for agripreneurs, smallholder farmers, and agricultural enterprises, especially those operating in underserved or high-risk markets. By channelling investment towards sustainable agriculture initiatives, these financial instruments enable agripreneurs to invest in productivity-enhancing technologies, sustainable farming practices, and value-added processing facilities, thereby increasing agricultural productivity, improving livelihoods, and fostering economic growth.
2. **Risk Mitigation:** Sustainable finance tools such as insurance products, risk-sharing mechanisms, and climate-smart financial products help agripreneurs manage risks associated with climate variability,

market fluctuations, and natural disasters. By providing financial protection and stability, these instruments enable agripreneurs to invest in long-term agricultural development projects with confidence, knowing that they are better equipped to withstand shocks and disruptions.

3. **Innovation and Technology Adoption:** Sustainable finance encourages investment in innovative agricultural technologies, digital solutions, and research and development initiatives that enhance productivity, efficiency, and sustainability in agriculture. Agripreneurs can leverage these investments to adopt precision farming techniques, smart irrigation systems, and data analytics tools that optimize resource use, minimize environmental impact, and improve crop yields. By embracing technological innovation, agripreneurs can unlock new opportunities for growth and competitiveness while addressing pressing agricultural challenges.
4. **Value Chain Development:** Sustainable finance facilitates investment in agricultural value chain infrastructure, including storage facilities, processing plants, transportation networks, and market linkages. Agripreneurs can access financing for value-added processing, packaging, and branding initiatives that add value to agricultural products, enhance market competitiveness, and create employment opportunities along the value chain. By strengthening value chain linkages and market access, sustainable finance contributes to inclusive growth, poverty reduction, and rural development.
5. **Environmental Sustainability:** Sustainable finance promotes investments in environmentally sustainable agriculture practices, such as agroforestry, organic farming, and conservation agriculture, which enhance soil health, water conservation, and biodiversity conservation. Agripreneurs can access financing for agro ecological initiatives, land restoration projects, and renewable energy solutions that promote climate resilience and environmental stewardship. By integrating environmental considerations into investment decisions, sustainable finance supports Agripreneurship ventures that contribute to ecosystem resilience, carbon sequestration, and sustainable natural resource management.
6. **Social Impact and Inclusive Growth:** Sustainable finance prioritizes investments that generate positive social impact, including poverty alleviation, gender empowerment, and community development. Agripreneurs can access financing for inclusive agricultural development projects that create opportunities for smallholder farmers, women, youth, and marginalized communities. By promoting social inclusion and economic empowerment, sustainable finance empowers agripreneurs to build resilient, inclusive, and equitable agricultural systems that benefit society as a whole.

Conclusion:

Agripreneurship has emerged as a powerful catalyst for driving sustainable economic development in India, rejuvenating the agricultural sector, and transforming rural landscapes.

By integrating environmental, social, and governance considerations into investment decision-making, sustainable finance enables investors to align their financial interests with broader societal and environmental objectives, creating value for both investors and society as a whole. Overall, sustainable finance schemes for agripreneurship play a crucial role in fostering innovation, resilience, and sustainability within the agricultural sector. By providing access to capital, expertise, and market opportunities, these schemes empower agripreneurs to develop and scale up solutions that address pressing environmental, social, and economic challenges while creating value for themselves and society as a whole.

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Subject:

International Relations

Title:

The Clash of Giants: India and China in the Neo-Realist Struggle for Indo-Pacific Dominance

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LYCEUM INDIA

Journal of **Social Sciences**

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Abstract:

Using a neo-realist perspective, this study investigates the strategic rivalry between India and China in the Indo-Pacific region, emphasising security issues, geopolitics, and power dynamics. It emphasises essential points, including China's Belt and Road Initiative, India's foreign balancing approach, and multilateral alliances like the Quad play. It also looks at India's policies on nuclear deterrence and reactions to China's maritime growth. The article makes the case that opposing China's influence and guaranteeing regional security depend critically on India's strategic posture, military modernisation, and diplomatic actions.

Keywords:

India-China rivalries, Indo-Pacific, neo-realism, regional institutionalism.

Introduction

The complex relationships between India and China are primarily based on four fundamental elements: Perceptions, Parameters, Partnerships, and Power Parity, as mentioned by Kanti Bajpai in his book "India versus China: Why They are not Friends".ⁱ The author notes their ancient civilisational ties created by trade and Buddhism. However, he also notes that their current perspective is distorted by condescension and uncertainty. These misunderstandings have caused India to assess its contacts with China through strategic benefits and losses, guiding a combined External and Internal Balancing strategy.ⁱⁱ

However, India's capabilities are still defensive, so this will not be sufficient. Therefore, India needs to focus on external balancing as well. External balancing involves building strategic relationships with the United States and other Quad members, including Australia and Japan. These strategic alliances and cooperative efforts would help create a more balanced power dynamic by including more players, thereby influencing Asian security and its future.

Within international relations, national strategic orientation is essential for determining regional dynamics and world power balances. India, at the junction of the Indian Ocean and the South China Sea, occupies a geostrategic sweet spot that offers it significant influence in the Indo-Pacific regionⁱⁱⁱ. This posture increases its geo-political relevance by allowing India access to trade routes, energy resources, and necessary sea lanes of communication. With China's ambitious reach into the Indian Ocean underlined by its String of Pearls approach, questions in New Delhi have been raised. Under this plan, China will construct military and commercial bases in nations around India to spread its influence and claim leadership over the area. From ports in Pakistan to Sri Lanka and beyond, China's maritime development directly challenges India's security interests and regional stability, much as a wolf in sheep's clothing discreetly encroaches on India's backyard^{iv}. India has responded by being proactive, using multilateral alliances like the Quadrilateral Security Dialogue, or the Quad, to offset China's increasing influence, which consists of the United States, Japan, Australia, and India, so providing a strategic forum for like-minded nations to cooperate on security and economic matters

in the Indo-Pacific, much as a band of brothers standing shoulder to shoulder against a common adversary.^v By uniting with these powers and thereby demonstrating its will to uphold a free and open Indo-Pacific system, India hopes to bolster its security. Emphasising the search for power and security in an anarchic environment, this calculated movement follows neo-realism ideas in international affairs. Like a smart chess player thinking through moves to outmanoeuvre an opponent, India tries to improve its capabilities and create alliances to protect its national interests in the face of China's forceful attitude and expansionist tendencies.^{vi} Rising as a venue for geo-political rivalry, the Indo-Pacific sees states fight for supremacy and influence using diplomatic, economic, and military measures to further their goals. India wants to negotiate the challenging geo-political terrain of the Indo-Pacific using aggressive diplomacy, military modernisation, and multilateral collaboration, thereby guaranteeing stability and security for itself and its friends. China's deployment of a naval task group close to Australia highlights its aim to project force and test regional responses, hence indirectly threatening India's marine policy in the Indo-Pacific.

Strategic Rivalry in the Indo-Pacific: India and China's Power Play Through a Neo-Realist Lens

Rising as intimidating economic powerhouses in the Indo-Pacific, India and China significantly impact commerce and investment. Still, their economic policies have significant strategic ramifications since both countries fight for supremacy in complex geopolitics.^{vii} Viewed as possible weapons to encircle India strategically, China's ambitious projects—which range from the Belt and Road Initiative (BRI) to the China-Pakistan Economic Corridor (CPEC)—cause anxiety in New Delhi.^{viii} India responds to China's economic aggressiveness by being proactive with its “Act East” policy, which promotes connectivity and strengthens ties with Southeast Asian countries.^{ix}

Within this dynamic field, the Indo-Pacific becomes a furnace where national destiny are created and world dynamics are moulded. Still, a significant obstacle is China's “String of Pearls” plan, which rings India with important naval ports from Djibouti to Gwadar and Hambantota. India's SAGAR (Security and Growth for All in the Region) campaign is not yet strong enough to offset China's established influence. The Galwan Valley conflict in 2020 vividly shows the ingrained military tensions still between India and China.^x This forceful confrontation along the Line of Actual Control (LAC) highlighted the explosive nature of their border disputes and their potential to escalate into full-fledged armed confrontations, raising concerns about regional stability and security.

India has developed a deterrence strategy in reaction to China's aggressive military posture, strengthening its defensive capacity through modern military weapons. India has acquired S-400 missile defence systems from Russia and Rafale aircraft from France to improve its defences against the ever-expanding Chinese military presence in the country. Such strategic achievements show India's legitimacy in discouraging Chinese aggression among growing military competitiveness and geo-political conflicts.^{xi}

Contours of Influence: India-China Geopolitical Contest in the Indo-Pacific

China's Belt and Road Initiative (BRI) initiatives proved rather important for its diplomatic and economic strategy in South and Southeast Asia. China has made significant infrastructure projects, including ports, railroads, and highways, in nations such as Pakistan, Sri Lanka, Bangladesh, and Myanmar alongside the BRI. This money seeks to restore trade lines and connections and increase China's impact in regions usually connected with India. Under the BRI, for example, the flagship project known as the China-Pakistan Economic Corridor (CPEC), building pipelines, roads, and railroads from China's Xinjiang province to

Pakistan's Gwadar Port is part of it. This plan not only gives China more straightforward access to the Indian Ocean but also enhances its relationship with Pakistan, a prominent South Asian actor and past adversary of India. China has also used economic diplomacy in Southeast Asia under programs like the Lancang-Mekong Cooperation (LMC) framework. This LMC framework will increase connectivity and economic cooperation among China, Cambodia, Laos, Myanmar, Thailand, and Vietnam.^{xii} China's infrastructure projects in these countries have strengthened its presence in the area, occasionally eclipsing old American allies like Thailand and the Philippines. Clearly shown in India's rising participation in regional forums including the Bay of Bengal Initiative for Multi-Sectoral Technical and Economic Cooperation (BIMSTEC) and Indian Ocean Rim Association (ORA), India has deliberately turned towards a proactive and assertive posture in response to China's increasing influence. These multifaceted platforms have become critical venues for India to create and strengthen relationships with neighbouring countries, serving as both bulwarks against and justification for China's expanding influence in the Indo-Pacific region.

One prominent avenue India has aggressively used its influence is increasing its involvement within BIMSTEC. This encouraging structure encourages cooperative activities among nations around the Bay of Bengal. India has carefully underlined the need to reduce strong links and promote harmony among member states. The central concept of India's "Neighbourhood First" philosophy drives this determined effort since it tortuously underlines the need to enhance bilateral and multilateral ties with neighbouring nations to guarantee regional stability and stimulate group development. Under neo-realism, the intricate ball between India and China unfolds across the large Indo-Pacific area. This approach explores the complexities of security problems and power dynamics influencing state conduct.

Their interactions are a multifarious embroidery spun with threads of cooperation, competition, and strategic mistrust. They mirror their relentless strategic rivalry in the larger Indo-Pacific domain and are fastened in neo-realism principles. India and China's intricate manoeuvres mirror their unrelenting quest on the geopolitical chessboard of South and Southeast Asia.^{xiii}

Nuclear Deterrence: The India-China Equation in Neo-Realist Lens

According to neo-realist theory, the threat of nuclear arsenals plays a crucial role in shaping the strategic calculus and deterrence dynamics among nations. India and China possess sophisticated nuclear capabilities that create a delicate balance of power, which is susceptible to the spectre of nuclear escalation during times of crisis or conflict. A cornerstone in preventing both conventional and nuclear provocations from China, India's nuclear policy establishes the foundation for a credible minimum deterrent posture. In this approach, China's nuclear knowledge serves as a beacon of strategic stability, underscoring its potential to discourage rivals from engaging in activities considered detrimental to its interests. Deeply ingrained in the challenges of maintaining a credible deterrent against China, India's nuclear policy embodies a classic neo-realist perspective on security requirements. By adhering to a credible deterrence posture, India aims to foster an environment where the costs of hostility—conventional or nuclear—are prohibitively high for potential adversaries, thereby reinforcing the centrality of power dynamics in determining international relations. Similarly, while China's strategic stability is emphasised, its nuclear policy aligns with the neo-realist paradigm by accentuating the importance of military might to defend national interests and deter potential rivals. Within the neo-realist framework, this complex interaction of nuclear theories between India and China underscores the nuanced balance of power and deterrence dynamics that define their bilateral relationship. It encapsulates the essence of neorealism's focus on power politics and security imperatives as

the primary forces driving state actions on the global stage. As one considers the discussed points, additional data and insights enrich the discourse on the interaction of nuclear theories between India and China from the neo- realist viewpoint. Both nations have recently upgraded and expanded their nuclear arsenals, incorporating developments such as enhanced delivery systems, multiple independently targetable re- entry vehicles (MIRVs), and ballistic missile submarines.

India's historical adherence to a "no-first-use" (NFU) policy contrasts with China's uncertainty over its posture when reflecting various doctrinal orientations and strategic philosophies. To raise their strategic depth and flexibility in the face of conceivable threats, both nations want to have credible nuclear triads with land, sea, and air-based delivery capabilities.

Reflecting different doctrinal approaches and strategic mindsets, India's historical adherence to a "no-first-use" (NFU) policy contrasts with China's ambiguity over its position. Both countries wish to create credible nuclear triads, including land, sea, and air-based delivery capabilities to increase their strategic depth and flexibility in the face of possible threats.

With China acting boldly in the South China Sea, India and China are playing their tactical cards in the Indo-Pacific in the tall-risks game of regional power. China is flexing its muscles and distributing its weight by building islands and establishing military installations in contested areas, aiming to control important sea lines and increase its influence. This disruptive action calls into question India's determination to maintain peace and leadership in the Indian Ocean, considered a vital trade and energy lifeline.^{xiv}

Both countries engage in a delicate ballet of diplomacy by attending international conferences and leveraging bilateral ties to advance their objectives. India's active participation in events like the G20 Summit and the Non-Aligned Movement (NAM) strengthens its diplomatic influence. China's strategic involvement in organisations such as the Shanghai Cooperation Organisation (SCO) concurrently enhances its global prestige. Through their calculated moves, India and China aim to establish their positions on the world stage and craft narratives that resonate with audiences near and far.

Conclusion:

To conclude, the strategic rivalry between India and China in the Indo-Pacific signifies a complex interplay of power, security, and diplomacy. Both countries seek to expand their influence in the region through different approaches. While China aims to enhance its presence through economic and military initiatives, India focuses on strategic alliances and deterrence. It will be intriguing to observe how these two nations maintain their dominance in the region and leverage it for their future progress.

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Subject:

Political Science

LYCEUM INDIA

Title:

The Lost Legacy of a Development Perspective in India

Journal of **Social Sciences**

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Abstract:

The early rulers of independent India to consciously avoided extremes of any ideological moorings and tried to reconcile and accommodate different pulls and pressures. The state was sought to be arbiter and tool for achieving and attaining the goal of nation building and economic development. These factors placed India in a unique situation of having the socialistic pattern of social order to be its achievable goal with all its welfare orientation. In this context, the role played by Mahatma Gandhi, Jawaharlal Nehru and Dr. B. R. Ambedkar in designing and shaping of the Indian development perspective and more particularly the drafting of the Indian constitution by Dr. B. R. Ambedkar keeping those values in perspective, is worth mentioning in the neo-liberal era of fast changing global world order in which state has been made subservient to the market since the late 1980s. my paper tries to analyse the factors and influences that compelled the Indian State to be a social democratic state and its lost legacy in the overarching era of neoliberal globalized world order.

Keywords:

Socialist pattern of development, Neoliberalism, Nehru, Ambedkar and Gandhi

Introduction

The American led capitalist system which was the product of industrial revolution reached its zenith with colonialism and imperialism was held responsible for the ills of the world. The two world wars were fought. There was a lot of inequality within the countries and among the countries of capitalism. The capitalism enabled the capitalist class to appropriate the huge surplus that had been created after industrial revolution. The working class which Karl Marx called proletariat suffered with poverty and lived in precarious conditions. The capitalist system of production abetted the entrenched traditional social, economic and political structures to carry on the oppressive social order. Communism in Russia was seen as an antidote to end the oppression of the working class and domination of the traditional forces in the society. The communist ideology wanted to establish egalitarian social order by overthrowing the capitalist class and the state which was seen as a tool of oppression in the hands of capitalist class. But the communist state witnessed violence and showed severe autocratic and totalitarian tendencies.

Thus, the severe shortcomings of the communism in Russia and the capitalism in America were well understood by Indian intellectuals, consisting of people from different backgrounds ranging from underprivileged sections to feudal sections of the society under the umbrella of Indian National Congress of Gandhi who was spearheading the freedom struggle in India with the principles of Non-violence and Satyagraha with the cooperation from capitalists and the masses as well. Apart from this, the freedom struggle saw many contradictions. On the one hand there was large scale participation of the masses especially after the entry of Gandhiji, and on the other hand, initially and later it had been carried forward and led by elite sections of the society under the umbrella of same Indian National Congress. Even groups and organizations with different ideologies were forced to work for a long time under the leadership of Gandhi. Hindu Maha Sabha and Muslim league which later became active to achieve their own communal agendas had influenced

the course of freedom struggle and the policy making of independent India. The Republican Party of Dr. B.R. Ambedkar representing the interests and aspirations of the long oppressed untouchable caste people also had the influence on the shaping and making of the development agenda of post independent India.

All these factors forced the then early rulers of independent India to avoid extremes of any ideological moorings and tried to reconcile and accommodate different pulls and pressures. The state was sought to be arbiter and tool for achieving and attaining the goal of nation building and economic development. These factors placed India in a unique situation of having the socialistic pattern of social order to be its achievable goal with all its welfare orientation. In this context, the role played by Mahatma Gandhi, Jawaharlal Nehru and Dr. B. R. Ambedkar in designing and shaping of the Indian development perspective and more particularly the drafting of the Indian constitution by Dr. B. R. Ambedkar keeping those values in perspective, is worth mentioning in the neo-liberal era of fast changing global world order in which state has been made subservient to the market since the late 1980s.

Neo-liberalism since then has become the dominant development perspective. Neo-liberalism refers to the transformation of the state from a provider of public welfare to a promoter of market and competition (William Harvey, 2005). Neo-liberalism also means the application of market-based principles and techniques of evaluation to the state endorsed norms (William Davies, 2014). This era of neoliberalism has been inconsistent with the long-held development perspective rooted in Indian Freedom struggle, constitutional and the intellectual and philosophical thinking of Gandhi, Nehru and Ambedkar.

Jawaharlal Nehru and the Social Democracy

Jawaharlal Nehru who was chosen by Gandhi became the first Prime Minister of independent India. Even before independence, a faction led by Subhas Chandra Bose and Nehru himself in the Indian National Congress was influenced by the thought and practice of USSR. However, after becoming Prime Minister, Nehru had to work with rightist ideologues like Rajendra Prasad and Vallabhai Patel and also with some industrialists who not only participated in the Freedom struggle but also prepared the Bombay Plan.

Although Jawaharlal Nehru did not officially accept the plan, "the Nehruvian era witnessed the implementation of the Bombay Plan; a substantially interventionist state and an economy with a sizeable public sector." (Ananth, V. Krishna, 2005). Its perceived influence has given it iconic status, and "it is no exaggeration to say that the Bombay Plan has come to occupy something of a mythic position in Indian historiography. There is scarcely a study of post-war Indian economic history that does not point to it as an indicator of the developmental and nationalistic aspiration of the domestic capitalist class (Chibber, Vivek, 2003).

Apart from these historical incidents and compulsions, Nehru's personality itself was very much accommodative. He perceived secularism, nationalism, and socialism from the point of view of democracy which, according to him, is based on the principles of equality, justice and fraternity. For equal distribution, which was the central aim of his socialism project, there need to be very high production on massive scale for which the state had to intervene. Based on constitutional values of equality, justice and fraternity, he felt nation building and economic development have to be achieved through active state intervention.

Therefore, Nehru emphasized on rapid industrialization with the development of heavy industry, high investment in science and technology, the training of a large technical and scientific cadre, which were seen as necessary instruments for achieving independent economic development. He wanted the state to be a principal entrepreneur and all its citizens its equal shareholders. Nehru's economics of state intervention and investment were conceived at a time when the transfers of capital and technology that were important to India were not easily forthcoming from the developed world and the private sector.

His ideology of social democracy aims at political, economic and social equality. For him, political equality implies universal adult franchise, legislatures with a true representative character, freedom of the press and public opinion, political rights, constitutional safeguards. Nehru helped and endeavoured to create a country with enduring civic institutions, a strong and socially responsive judiciary, a committed civilian control of the army and overall egalitarianism and secularism.

Economic equality means nationalization of means of production, participation of workers in decision-making along with the management, granting of economic rights in all spheres, ceiling of property, progressive legislation on property rights, de-concentration of wealth, and state intervention to secure economic security and equality.

For him, social equality means the removal of social discrimination on the grounds of race, sex, gender and natural incapacities and equal opportunities to lead a happy life in the social sphere. It also includes elimination of poverty, provision of education and health, elimination of social stigma and inhuman activities, extension of voting rights to the underprivileged, equal participation of women without gender inequality.

Nehru's policies were credited with setting up India's infrastructure for scientific education, nuclear programme, space programme, the extensive Indian Railways network, and the pharmaceutical industry. It is to his credit that he did not abuse power and constantly attempted to deepen the democratic nature of institutions of the newly independent India with the intervention of the state in a big way.

Dr. B.R. Ambedkar and the State Socialism

Dr. B. R. Ambedkar who himself suffered humiliation from caste oppression looked at Indian society as structurally unequal on account of the caste system and he perceived that any reform aimed at establishing egalitarian order has to first address the question of caste-based inequality. He thought that without destroying the caste system, it was not possible to bring about a socialist revolution in India. Instead of socialist revolution which involves violence and dictatorship, he preferred Fabian socialism which aims at establishing socialist order through evolutionary reformation of the established order. He criticized the communists for ignoring caste and religion in India. He also emphasized the role of the state, which communists wanted to abolish ultimately to establish stateless and classless society, to bring about the transformation of the society. He was for 'state socialism'.

As a sole representative of the Dalits, he presented a memorandum called 'States and Minorities' on behalf of the Scheduled Caste Federation before the constituent assembly. In the memorandum, he drew up an elaborate plan of action for the state to run key industries and also to acquire agricultural land to be leased out to the farming collective of the villages (Anand Teltumbde, 2018). Thus, he visualized and

sought active state intervention for bringing about transformation of Indian society based on the values of equality, liberty and justice.

Mahatma Gandhi and the Gram Swarajya

The first half of the twentieth century of Indian history and emergence of Indian welfare state was very much influenced by the precept and practice of Gandhi. His non-violent strategies motivated the common people to participate in the freedom struggle. From extreme left to rightist ideologues of all groups were compelled to work under his leadership.

Non-violence, Truth and Satyagraha were the fundamental principles on which he wanted to transform the Indian society while liberating it from the clutches of the British colonial rule. He dreamt of Independent India to be based on Gram Swarajya, that is, a self-reliant village, as more than 80 per cent of Indians then live in villages. He considered villages to be primary units of decentralization which, he felt, enables wider participation of the people making representative democracy a participatory democracy. Thus, his development approach was mainly rested in self-reliant villages. He was deeply sceptical about the concentration of power in a centralized state (James Manor, 2010).

He opposed urban based big industrialization. He felt that installation of large-scale machinery would result in large scale retrenchment of the workers. The urban areas would become the breeding grounds for violence, consumer culture and pollution. Panchayat Raj system, development of agriculture and animal husbandry, village based small scale and cottage industries were enshrined in the constitution as directive principles of state policy. Apart from these, educational development of SCs and STs and other backward classes, abolition of intoxicants, abolition of cow slaughter were also included.

Thus, Gandhi, Nehru and Ambedkar, though they were holding different approaches for the development of Independent India, influenced the emergence of Indian welfare state after independence. Gandhi was for village development; Nehru was for big industrial development and Ambedkar for social equality to be achieved through socialist state. The underlying commonality of all these three great personalities was liberal approach which enabled India to be a welfare state. These three personalities had greatly influenced the shaping of the Indian development perspective and accordingly the constitution with focus on Fundamental rights and the Directive Principles as well was drafted under the chairmanship of Dr. B.R. Ambedkar. But after the reforms during the globalised world since 1980s, the emphasis has been on unfettering capitalism. The transition is from socialistic pattern of development to capitalistic pattern of development where welfare expenditure is looked down leading to cut in subsidized goods and services to the poor and peasant farmers. As the public institutions are being crippled, private sector participation with all the state support would get legitimized further benefitting the later with huge transfer of public resources. All these have become normalized practices of neo-liberalism, severely affecting the constitutionally legitimized Indian welfare state in general and social sectors in particular with all the traditional public institutions on which the poor depend are being subject to market-based principles and evaluation strategies of neo-liberal agenda of development.

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Subject:

Linguistics**LYCEUM INDIA**

Title:

Tomb of Sand: Transforming the language of Narration**Journal of Social Sciences**

Author(s):

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Abstract:

Indian English literature is the outcome of translation activity in Hindi and adding to it the new literary forms of content, form and trends. Translation represents the idea of language development, which expands new linguistic expressions and styles and registral varieties to the stock of the Indian English literature. Tomb of Sand is the English translation of the Hindi novel Ret Samadhi. Tomb of Sand is translated by Daisy Rockwell from the Hindi language to English and awarded the International Booker Prize 2022. The mutual- influence of Hindi and English in Indian English literature innovates new type of linguistic structures. The socio-cultural context of Indian English literature establishes coherence, informativity and reader acceptability to enhance the recreation of discourse.

Keywords:

Translation Studies, Indian English, Partition, Linguistic Transformation, Global Recognition

Introduction

Translation revives the authority of the storytelling. In the process of transliteration, the story, which is worth telling has already been told. More likely, though, the translator needs to think and imagine harder. Of course, the author Geetanjali Shree, and the translator are not alone in retaining the essence of originality in the narration of the novel Tomb of Sand. The poetic form of the Hindi narration re-invents the idea of story-telling. The translated book Tomb of Sand is a landmark in the history of the Booker Prize-winning list. This is a historical event in World Literature, which is attributed to Geetanjali Shree and Daisy Rockwell.

Dynamics of translation

The English translation of the poetic narration of the Hindi novel Ret Samadhi is an attempt to re-create poetic verse, which brings an echo of the original. The novel starts with the changing mood of grandmother whose consistent negation is transitional in nature. The metaphoric use of the word 'no' is elusive. The affirmation of the negative expression 'no', which is one of the complex features of Hindi pragmatic is literally translated into English. It is just a coincidence the word 'no' after a lot of repetition becomes 'new'. Word just travels from one horizon to another and transforms itself such as 'nahi' after several repetitions becomes 'nayi'.

The story unfolds about an eighty-year-old mom who is so fed up with life, that she does not want to get up and suddenly her negation awakens anew in her consciousness and she wants to get up in the form of a new being. Nyoo becomes new. The bright Sun of a new day does not even motivate her to get up after a lot of insistence until she gets the company of Sid—her favourite grandchild. In the due course of time, she moves to her daughter, who accompanies her a step forward toward a borderless world. The art of storytelling brings several metaphoric expressions that broaden the imagination of the reader. It touches the horizon of a new world, which dissolves the difference between the two worlds—the existing world and the new world where she is shifting. The old woman Ma who resides with her son and daughter-in-law in an officer bungalow

now starts planning to travel to those places where she had earlier walked in. As she steps down in her memory lane, she relishes several moments of joy and sorrow while departing from her motherland and her friends and family members. Those unforgettable moments erect new places and new characters who happen to be still alive as the protagonist departs for Pakistan, and the sorrow of partition fills the juncture of the story. In the course of storytelling, the historical perspective of partition has been portraying the emotions of Ma. She starts traveling to different parts of Pakistan and looking inside she rejuvenates as she gets into the memories of all those places she has travelled along with Rosie. Over time she finds a new meaning in her life. It brings a new perspective to her life. Her life story brings out the event of all those memorable moments of the Wagah border ceremony and the shared event between the people of India and Pakistan. The borderline between the divided land disappears as the writer falls into the art of storytelling. The expressions of the narration look beyond the border; because their stories touch the horizon of a new world where borders do not exist. Along with this, it brings out a review of the partition literature of Hindi and Urdu writers. It is such that one story gives birth to another story. The limitation of the border has been expressed in several ways of narration.

The English translation 'Tomb of Sand' is oozing out from the original one Ret Samadhi is the re-imagining of the text from another perspective. The sea of Sand signifies the tomb of Sand. "Nonetheless it's rare for the existence of such a tomb, which is not a tomb, but a deep meditative trance called a Samadhi, to be erased"(Tomb of Sand: 163). The symbiotic significance of Samadhi gets transferred into the idea of the tomb. During deep meditation, Buddha gets covered in a tomb of sand in the process of mental trance as soon as he gets into the river, and the tomb of sand is transformed into a tomb of water. The story keeps going on as the story beautifully narrates,

"These tales, these tombs, these samadhis, these idols, they just won't die, nor will they remain buried forever. They remain seated in an attitude of meditation and slowly the dunes cover them, and they stay covered as long as they are meant to be" (Tomb of Sand: 163).

The text further found in translated form brings out the point of second-language writing. The question is why the originality of thoughts has been compromised as ever it happens in the process of translation. Is the translating event excelling far better than the original thought process? The global recognition of Tomb of Sand stands out lying behind its original form. The connection between the original and the translation is double-faced. The mesmerizing narrative style of Geetanjali Shree has been re-interpreted by Daisy Rockwell in her translating skill is losing its primitive poetic essence. The concept of language is transferable into the language of the other in such a manner it is competing grounds of the narratives as if the translation is becoming first-hand writing. Is a translation an echo of the original? The novel Tomb of Sand gets more global visibility than the former. Is the translating language developing landscape of Hindi and the Global world. The English translation is a plain one while the original represents itself in poetic composition. The colloquial language of Hindi has been technically handled in the form of word-to-word translation. The concept of novel writing is better enjoyed in first language writing which is Hindi, whereas Tomb of Sand seems as a transformative form in English. On the same plain translating in English is a shifting literary narrative that represents the other side of the global world. In the way of conversion, culturally associated words of the Hindi region have been converted in such an artful manner that those translated words become an extended metaphor for the same. These new word formations are so organically linked that they become almost synonymous. In this process, Tomb of Sand globally marks its ground in the Hindi literary world. This artful writing in translation swings ceaselessly between many dualities. It is the iconic exploration of the inner self of Dadi maa who finds a source of energy in the life of

language. The main protagonist of the novel *Eighty Years Dadi Maa* with her family forges her relationship with language. Shree brings her literary vision in her writing style while the translator Rockwell establishes literary fraternity with the style and concept of Shree in the process of translating the project. Inadequacy in translation signifies the contextual representation of the novel *Tomb of Sand*. The translated form of the narration does not satisfy its bilingual readers as much as it satisfies in Hindi. The translated form *Tomb of Sand*, is equally at home in the globalized Hindi world and developing landscape of Indian English which is an apt choice for global recognition. Writing in English in particular Indian English connects regional languages although the expressions in varieties have been translated in a monotonous way. The Hindi-Urdu mixture of tone even various expressions like Bengali and Marathi has been inadequately translated into second-language interpretations.

Conclusions

The colloquial form of the Hindi expressions lost its aesthetic representation as it was transformed into its English form. Certainly, narrative aspect of the first language is more impressive than the second language. However, the English translation broadens the arena of first language. Indian English writer and the translator of second language works in a parallel world of creativity. The use of grapholectal by Indian English writers and careful crafted use of translation of the first language are two different ways of creativity. The art of creativity lies in the use of language. The superiority of *Ret Samadhi* to *Tomb of Sand* lies in the cognitive use of language nonetheless the latter has been accomplished with the Booker Prize. The originary space of the first language forges its translation into another language. The recreation of the text *Tomb of Sand* is the interpretation of *Ret Samadhi* from another perspective. The translating language is on the threshold of conceptualizing the thought process of *Ret Samadhi*. This expansion of the linguistic area motivates to cultural change which further defines the process of language development. Language contact covers the area of translating language which expands the concept of language usages. The translating language recreates the language in appropriate contexts and the intended meaning of the target language is appropriating the context of situation.

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Subject:

Political Science

LYCEUM INDIA

Title:

Traditions of Adi Tribe: An Inquiry of the Impact of Modernity and Globalization

Journal of **Social Sciences**

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Abstract:

This research explores the identity construction of the Adi Tribe, one of the indigenous communities of Arunachal Pradesh, India. Situated in the Eastern Himalayan region, the Adi Tribe's identity is deeply influenced by its environment, traditions, and interactions with external forces such as globalization and government policies. This paper contributes to the understanding of indigenous identity in the context of cultural preservation and modernization.

Keywords:

Adi Tribe, Identity Construction, Modernization, Globalization, Oral Traditions

Introduction

The Adi Tribe, one of the major tribal communities of Arunachal Pradesh, India, is renowned for its rich cultural heritage, intricate social structures, and profound connection to the natural environment. With a population spread across the Siang region and its tributaries, the Adis have historically adapted to the rugged terrains of the Eastern Himalayas, thriving in an environment that demands resilience and ingenuity. The term "Adi" translates to "hill men" or "highlanders," reflecting their geographical habitat and their enduring relationship with the highlands (Elwin, 1959).

The identity of the Adi Tribe is intricately woven with their traditional way of life, which encompasses animistic religious practices, clan-based social systems, and an oral tradition that transmits collective wisdom and cultural values. Central to their belief system is the Donyi-Polo faith, which venerates the Sun (Donyi) and Moon (Polo) as symbols of natural balance and harmony. Their customs, ranging from agricultural rituals to festivals like Solung and Aran, serve as a vital link between their past and present, reinforcing communal bonds and fostering a shared identity (Nyori, 1993). Despite their strong cultural foundations, the Adi people are not immune to the pressures of modernity and globalization. The advent of formal education, infrastructural development, and exposure to external cultural influences have introduced new dynamics into their identity construction. While younger generations increasingly engage with modern lifestyles, questions arise about the preservation of traditional knowledge systems and practices. This duality often places the community at a crossroads between maintaining their cultural heritage and adapting to contemporary societal norms (Dutta, 2009).

This paper seeks to explore the multifaceted process of identity construction among the Adi Tribe, focusing on the interplay between tradition and transformation.

Methodology

The study adopts a qualitative approach, combining ethnographic insights with secondary data analysis. Primary data collection involved interviews with community members, leaders, and cultural practitioners, supplemented by participant observation during traditional festivals. Secondary data was drawn from scholarly articles, historical texts, and government reports. Analytical emphasis was placed on understanding identity as a fluid and contested concept, shaped by both internal dynamics and external influences. The study is conducted with ethical considerations in mind.

Results and Discussion

Cultural Practices and Festivals as Anchors of Identity

For the Adi Tribe, cultural practices and festivals such are more than celebrations; they are powerful mediums of identity construction. These festivals embody a blend of rituals, oral traditions, and communal activities that connect the tribe to its past. The Solung festival, for instance, involves elaborate rituals such as the offering of prayers to the deity Donyi-Polo (Sun and Moon), the traditional agricultural rites (Binné) symbolizing prosperity, and vibrant folk dances like the Ponung (Dutta, 2009). These practices collectively strengthen communal bonds and affirm the tribe's relationship with their natural environment. The dances, accompanied by folk songs in the Adi language, reflect historical narratives and moral values, thus reinforcing a shared identity (Nyori, 1993).

In recent years, there have been efforts to modernize these festivals, such as organizing cultural exhibitions and inviting external audiences (Dutta, 2009). While such initiatives increase visibility and create economic opportunities, they also raise concerns about the commercialization of traditions. Elders in the community express fears that modernization could dilute the essence of these practices. Yet, these festivals continue to play a central role in fostering a collective identity, as they bring together different clans and provide a platform for intergenerational dialogue (Zha, 2016).

Oral Traditions and Folklore

Oral traditions among the Adi Tribe serve as both historical archives and moral compasses. Myths about the origin of the tribe, stories of ancestral heroes, and proverbs embedded with ethical lessons are passed down orally from generation to generation (Nyori, 1993). These narratives are integral to the identity construction of the Adi people, offering a sense of continuity amidst change.

For example, the Adi myth of the first human (Abo Tani) not only defines their place in the world but also explains their social structures and relationship with nature. Such folklore is rich in ecological wisdom, reflecting sustainable practices and reverence for natural resources (Elwin, 1959). However, the transmission of these oral traditions is increasingly under threat due to the decline in fluent speakers of the Adi language among the younger generation. To address this, community-driven initiatives, such as storytelling sessions and documentation projects, have been launched to preserve these intangible cultural heritages (Zha, 2016).

Impact of Modernization and Education

Modernization has introduced new dimensions to the identity of the Adi Tribe. The advent of formal education, urban migration, and exposure to global media have significantly altered traditional lifestyles (Dutta, 2009). Younger members of the tribe, who often move to cities for education and work, are exposed to different cultural paradigms. This exposure leads to a dual identity: one rooted in their indigenous heritage and another influenced by modernity (Sen, 2006).

On one hand, modern education provides opportunities for socioeconomic mobility and a platform to advocate for tribal rights. On the other hand, it poses challenges to the preservation of indigenous knowledge systems. To counter this, the tribe has adopted innovative strategies, such as incorporating traditional knowledge into school curricula and establishing cultural centers that teach traditional arts, crafts, and rituals (Zha, 2016). These efforts reflect a conscious attempt to strike a balance between embracing modernity and preserving cultural identity.

Role of Government Policies in Shaping Identity

Government policies aimed at integrating tribal communities into the national mainstream have had both positive and negative impacts on the Adi Tribe. Schemes promoting tribal welfare, such as the Scheduled Tribes Development Program, have improved access to education, healthcare, and infrastructure (Haimendorf, 1982). However, such policies often come with assimilationist undertones, challenging the cultural autonomy of indigenous groups (Sen, 2006).

For instance, the introduction of uniform educational policies sometimes marginalizes indigenous languages and histories. The Adi language, with its rich oral tradition, struggles for recognition in formal education systems. Furthermore, land and forest policies have sparked tensions between development initiatives and the tribe's traditional rights over their natural resources. Hydro-electric projects in Arunachal Pradesh have led to displacement and disrupted the Adi Tribe's ecological balance, compelling them to defend their land and cultural identity through activism and legal battles (Thakur, 2000).

Globalization and Identity: Challenges and Opportunities

The forces of globalization have brought both challenges and opportunities for the Adi Tribe. On the one hand, increased connectivity through technology and tourism has opened new avenues for cultural exchange and economic benefits (Zha, 2016). For instance, Adi handloom products, known for their intricate designs, are gaining recognition in national and international markets. This has not only provided economic support but also promoted tribal identity on a global stage.

On the other hand, globalization introduces homogenizing influences that threaten cultural distinctiveness. The growing popularity of mainstream music, fashion, and lifestyle among the youth often overshadows traditional forms of expression (Sen, 2006). To combat this, there has been a resurgence of interest in tribal identity, with young Adis engaging in cultural revival movements. These movements emphasize the importance of indigenous pride and the value of their unique heritage in a globalized world.

Concluding Observations

The identity construction of the Adi Tribe of Arunachal Pradesh represents a dynamic interplay between tradition, modernization, and the pressures of globalization. Through their cultural practices, oral

traditions, and community-based systems, the Adi people have sustained a vibrant heritage that connects them to their ancestral roots while navigating the challenges posed by a rapidly changing world. Festivals like Solung and Aran, oral traditions such as the myth of Abo Tani, and the communal practices embedded in their day-to-day lives are not merely cultural artifacts but are also powerful tools for asserting and preserving their unique identity.

However, the transition from an insular tribal community to one that interacts with broader national and global frameworks has brought both opportunities and challenges. Modern education and economic integration have provided the Adi youth with new avenues for growth, mobility, and advocacy. At the same time, these forces have contributed to the erosion of certain traditional practices and linguistic skills, posing threats to the continuity of their cultural heritage. The rise of dual identities—one rooted in their indigenous heritage and another shaped by modern influences illustrates the complexity of navigating this intersection.

The role of government policies and development initiatives has been pivotal in shaping the Adi Tribe's trajectory. Welfare programs aimed at improving access to education, healthcare, and economic resources have had a significant positive impact. Balancing the economic needs of development with the cultural and ecological rights of indigenous communities like the Adi remains a critical challenge for policymakers. Furthermore, globalization, while posing a threat of cultural homogenization, has also provided the Adi Tribe with a platform to showcase their heritage to the world. The emphasis on cultural revival movements led by the younger generation highlights the role of indigenous pride in sustaining identity amidst external influences.

The identity of the Adi Tribe is not a static or monolithic construct. It is a living, evolving phenomenon shaped by historical continuity and the need to adapt to changing circumstances. The tribe's ability to blend tradition with transformation provides valuable insights into how indigenous communities can preserve their cultural essence while engaging with the broader world. The lessons from the Adi experience have broader implications for other indigenous groups facing similar dilemmas, emphasizing the importance of cultural preservation, participatory policymaking, and sustainable development.

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Political Science**LYCEUM INDIA**

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Women at the Helm: Assessing the Impact of Female Chief Minister & Deputy Chief Ministers of India in 2025Journal of **Social Sciences**

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Abstract:

This article explores the growing influence of female leadership in Indian politics by assessing the impact of female Chief Ministers (CMs) and Deputy Chief Ministers (Dy. CMs) across various states. It analyses the policy priorities, governance styles, and socio-economic transformations initiated under their leadership. The study highlights how women in high-ranking political positions emphasize social welfare, education, and healthcare reforms while promoting inclusive governance. Through an evaluation of both qualitative and quantitative outcomes, the article underscores the positive effects of women's leadership on grassroots democracy, gender-sensitive policymaking, and increased political participation of marginalized communities. Furthermore, it discusses the challenges these leaders face, including gender bias, patriarchal constraints, and institutional hurdles. The article concludes by advocating for increased representation of women in political leadership roles to promote sustainable development and equitable governance in India.

Keywords:

Female Leadership, Indian Politics, Gender-sensitive Governance, Women Empowerment, Policy Impact, Political Participation.

Introduction

Women's political representation in India has seen a steady yet slow transformation over the years, with increasing participation of women in leadership roles. Despite constitutional provisions such as the 73rd and 74th Amendments that mandate one-third reservation for women in local bodies (Panchayati Raj and Urban Local Bodies), the representation of women at higher levels of governance, such as chief ministers (CMs) and deputy chief ministers (DyCMs), remains relatively limited (Rai et al., 2021). Historically, India witnessed its first female chief minister, Sucheta Kripalani, who led Uttar Pradesh from 1963 to 1967. Since then, a few other prominent women leaders, such as Jayalalithaa, Mayawati, Mamata Banerjee, and Sheila Dikshit, have held the position of chief ministers, demonstrating the capacity of women to lead at the highest levels of state governance (Kumar, 2018).

As of 2025, India has seen the rise of several female chief and deputy chief ministers across various states, contributing significantly to the socio-economic development of their regions. Women leaders bring a unique governance perspective, often emphasizing welfare policies, gender-sensitive governance, and inclusive development (Basu, 2016). According to Rai and Spary (2019), the leadership styles of female politicians tend to prioritize education, healthcare, and grassroots mobilization, reflecting a more participatory approach to governance. However, the trajectory of women's leadership in Indian politics is not without challenges. Women leaders often face societal prejudices, gendered stereotypes, and institutional barriers that limit their political agency and impact (Chhibber, 2018).

The role of female chief and deputy chief ministers has been pivotal in addressing critical socio-economic issues in their respective states. Mamata Banerjee, the Chief Minister of West Bengal, is known for her emphasis on welfare schemes such as Kanyashree Prakalpa, which promotes the education of girls, while K. Kavitha, the deputy chief minister of Telangana, has advocated for increased representation of women in governance through policy advocacy (Rao & Srivastava, 2020). Similarly, women leaders have been at the

forefront of disaster management, public health initiatives, and grassroots-level reforms, fostering inclusive growth in their regions (Kudva, 2021). Their leadership has had a discernible impact on policy priorities, with a noticeable shift towards addressing the needs of marginalized communities, especially women and children.

However, the underrepresentation of women in higher political offices highlights systemic challenges that impede gender parity in Indian politics. According to the *Inter-Parliamentary Union* (IPU, 2023), India ranks 144th globally in terms of women's representation in national parliaments, underscoring the need for greater political inclusion and empowerment of women. The current political landscape indicates that female chief and deputy chief ministers are navigating through a patriarchal political system while striving to bring about transformative change. This necessitates a closer examination of the policies, leadership styles, and overall impact of female CMs and DyCMs on state governance and political empowerment.

This article, titled "*Women at the Helm: Assessing the Impact of Present Female Chief and Deputy Chief Ministers of India*," aims to analyze the contributions of current female political leaders, their policy priorities, and the transformative changes they have introduced in state governance. It will explore the socio-political contexts in which these leaders operate, their responses to challenges, and the implications of their leadership on women's empowerment and state-level development. The research will rely on a mixed-methods approach, combining qualitative interviews, policy analysis, and secondary data to provide a comprehensive assessment of the influence of female chief and deputy chief ministers in India.

The increasing participation of women in political leadership has had a transformative impact on governance, social development, and gender equality. In India, where political representation is historically dominated by men, the rise of female Chief Ministers (CMs) is a significant milestone toward inclusive governance. Female Chief Ministers in India have not only demonstrated administrative competence but have also brought gender-sensitive policies and inclusive development to the forefront. From Indira Gandhi, India's first and only female Prime Minister, to the contemporary landscape of female Chief Ministers such as Mamata Banerjee and Jayalalithaa, women leaders have shaped policies and political discourse in unique and transformative ways. This article critically assesses the impact of female Chief Ministers in India by exploring their policy priorities, leadership styles, governance outcomes, and influence on gender empowerment.

There are two female Chief Ministers in India in March 2025

1. **Mamata Banerjee:** Serving as the Chief Minister of West Bengal since May 20, 2011, she is the first woman to hold this office in the state. Banerjee is the founder and leader of the All India Trinamool Congress (AITC) and has been a significant figure in West Bengal politics for over a decade.
2. **Rekha Gupta:** Appointed as the Chief Minister of the National Capital Territory of Delhi on February 20, 2025, Gupta is a member of the Bharatiya Janata Party (BJP). Her administration focuses on addressing challenges such as pollution and infrastructure development in the capital.

There are also two female Deputy Chief Ministers in India in March 2025

1. **Pravati Parida:** She serves as the Deputy Chief Minister of Odisha, having taken office on June 12, 2024.
2. **Diya Kumari:** She holds the position of Deputy Chief Minister in Rajasthan.

The rise of women to prominent positions in Indian politics reflects a significant shift in the political landscape, contributing to gender inclusivity and diverse leadership. As of March 2025, India has two female Chief Ministers — **Mamata Banerjee** of West Bengal and **Rekha Gupta** of Delhi — along with two female Deputy Chief Ministers — **Pravati Parida** of Odisha and **Diya Kumari** of Rajasthan. The

presence of these women in high-ranking political offices is not just symbolic but also instrumental in bringing diverse perspectives, addressing key policy issues, and advocating for marginalized groups. This article evaluates the impact of these female leaders, focusing on their governance, policy initiatives, and contribution to political empowerment.

Mamata Banerjee: A Decade of Transformational Leadership in West Bengal

Rise to Power and Political Legacy

Mamata Banerjee, the Chief Minister of West Bengal, has been a formidable force in Indian politics since assuming office on **May 20, 2011**. As the **first female Chief Minister of West Bengal**, her ascension to power marked the end of the 34-year-long rule of the Left Front, led by the Communist Party of India (Marxist) (CPI-M), which had established a deeply entrenched political base in the state. Banerjee's meteoric rise is attributed to her leadership of the **All India Trinamool Congress (AITC)**, a regional political party she founded in 1998 after breaking away from the Indian National Congress (INC), which she accused of neglecting West Bengal's interests (Bhattacharyya, 2019). Her political strategy combined grassroots mobilization, populist rhetoric, and strong anti-left narratives, which resonated with a wide spectrum of the electorate, especially women, rural communities, and marginalized sections of society.

Banerjee's victory in the **2011 West Bengal Assembly elections** was not merely a shift in power but a transformational moment that realigned the state's political landscape. Her slogan "Ma, Mati, Manush" (Mother, Motherland, and People) became a symbol of hope for those disillusioned with the stagnation under the Left Front. She retained her electoral dominance by securing consecutive victories in the **2016** and **2021 Assembly elections**, underscoring her lasting appeal and political resilience (Roy, 2021). Banerjee's charismatic leadership and her ability to consolidate women and rural voters under the Trinamool Congress umbrella have been pivotal in maintaining her grip on the state's political machinery.

Policy Initiatives and Social Welfare

Mamata Banerjee's tenure has been marked by a strong emphasis on social welfare and inclusive development, particularly targeting women and marginalized communities. Her flagship initiative, **Kanyashree Prakalpa**, launched in **2013**, is a conditional cash transfer scheme designed to prevent child marriages and promote the education of adolescent girls. Under the scheme, girls between the ages of 13 and 18, who remain unmarried and continue their education, receive financial assistance. According to the **Government of West Bengal (2023)**, the scheme has benefited over **7 million girls** since its inception and has contributed significantly to reducing dropout rates and child marriages in the state.

The success of Kanyashree Prakalpa was recognized globally, earning the **United Nations Public Service Award in 2017** for promoting gender equality and empowering girls through education (Mukherjee, 2021). The program's impact is evident in the declining child marriage rates in West Bengal, which dropped from **54.7% in 2006** to **40.7% in 2021**, reflecting a positive shift in societal attitudes towards girls' education and empowerment (National Family Health Survey [NFHS], 2021).

Another notable initiative is the **Sabuj Sathi** scheme, which provides bicycles to school-going children, primarily benefiting students from marginalized communities. Introduced in **2015**, the scheme has distributed over **10 million bicycles** to students from Classes IX to XII, enhancing access to education and reducing dropout rates, particularly in rural areas (Sengupta, 2022). These initiatives demonstrate Banerjee's commitment to improving the socio-economic conditions of vulnerable communities, fostering a more inclusive and equitable society.

Governance and Economic Development

While Mamata Banerjee's governance model has prioritized social welfare, her tenure has also focused on **industrial growth and infrastructure development**. Her administration has worked to attract investments and promote industrialization in a state that has historically lagged in industrial growth. Despite her initial opposition to land acquisition policies, which led to the **Singur-Tata Nano controversy** in 2008, Banerjee has attempted to balance industrial development with the interests of local communities. Her government's efforts have led to an increase in investments in sectors such as **information technology, textiles, and tourism**, contributing to employment generation and economic growth (Chattopadhyay, 2020).

Banerjee's focus on **rural electrification and transportation networks** has been noteworthy. Under her leadership, rural electrification has reached almost **100% of households**, and infrastructure improvements have connected remote areas to urban centers, boosting economic activity (Mukherjee, 2021). The expansion of the Kolkata Metro and the enhancement of state highways have further strengthened the state's transportation infrastructure, facilitating smoother movement of goods and people.

However, Banerjee's tenure has not been without challenges. Her administration has faced criticism for issues such as **corruption, political violence, and lack of transparency**. Allegations of corruption, particularly related to the **Saradha chit fund scam** and the **Narada sting operation**, have tarnished the credibility of her government. Moreover, incidents of political violence and suppression of dissent have raised concerns about democratic governance in the state (Sengupta, 2022). Despite these challenges, Banerjee's ability to maintain her electoral base and implement impactful welfare schemes underscores her enduring influence in West Bengal's political landscape.

Empowerment and Symbolism in Female Leadership

Mamata Banerjee's tenure as Chief Minister symbolizes the **empowerment of women in Indian politics**. Her leadership challenges the traditional patriarchal norms that have historically marginalized women in political decision-making processes. As a woman who rose to the highest political office in a politically volatile state like West Bengal, Banerjee has inspired countless women to enter the political arena and advocate for their rights. Her success has also provided a model for other women leaders to aspire for prominent political positions in India.

Banerjee's **grassroots-oriented leadership style** and her ability to connect with marginalized communities have set a precedent for participatory governance and inclusive politics. Her emphasis on gender-sensitive policies and her efforts to address the needs of women through targeted welfare programs highlight the transformative potential of female political leadership in India (Roy, 2021).

Broader Implications of Female Leadership in India

Mamata Banerjee's success as a female Chief Minister resonates with a broader trend of increasing female participation in Indian politics. While India has witnessed a gradual rise in the representation of women in legislative bodies, the presence of women in executive positions, such as Chief Ministers and Deputy Chief Ministers, remains limited. Leaders like Banerjee, along with **Mayawati in Uttar Pradesh, J. Jayalalithaa in Tamil Nadu, and Sheila Dikshit in Delhi**, have demonstrated the capability of women leaders to bring about substantial policy changes and governance reforms.

The impact of female Chief Ministers extends beyond governance and policymaking. Their leadership often brings a unique perspective to governance, emphasizing **welfare, education, healthcare,**

and gender equity. Studies have shown that women leaders tend to prioritize social welfare and inclusive policies, contributing to more equitable development outcomes (Chattopadhyay & Duflo, 2004). As more women assume leadership roles, they are likely to challenge existing power structures and advocate for policies that address the needs of underrepresented communities.

Mamata Banerjee's decade-long leadership in West Bengal is a testament to the transformative impact of **female political leadership** in India. Through her focus on social welfare, empowerment of marginalized communities, and commitment to improving infrastructure and governance, Banerjee has redefined the political narrative in West Bengal. Her leadership has not only empowered women but also set a precedent for inclusive and participatory governance. Despite the challenges and criticisms she has faced, Banerjee's legacy underscores the importance of women in positions of power and their ability to bring about meaningful social and political change. As India progresses towards greater gender equality in politics, the leadership of women like Mamata Banerjee will continue to inspire and pave the way for future generations.

Rekha Gupta: A New Face of Leadership in Delhi

The ascent of women to high-ranking political positions in India has historically been a powerful symbol of progress and change in a deeply patriarchal society. The recent appointment of **Rekha Gupta** as the Chief Minister of the National Capital Territory (NCT) of Delhi on **February 20, 2025**, signals a transformative phase in Delhi's governance. Her leadership not only breaks new ground but also marks a significant political transition from the previously dominant **Aam Aadmi Party (AAP)** to the **Bharatiya Janata Party (BJP)**. Gupta's leadership has brought renewed focus on addressing long-standing urban challenges while prioritizing women's safety and inclusive governance.

Political Background and Appointment

Rekha Gupta's rise to the position of Chief Minister was a result of her consistent and dedicated work within the Bharatiya Janata Party (BJP). As a senior BJP leader, she has been known for her grassroots activism, particularly her work on issues related to women's empowerment and community mobilization. Her political acumen and strategic outreach played a crucial role in securing the BJP's victory in the 2025 Delhi Assembly elections. This electoral win marked a departure from the decade-long dominance of the **AAP government**, which had built its reputation on populist policies and anti-corruption rhetoric (Verma, 2025).

Gupta's appointment came at a time when Delhi's governance required a fresh perspective. The city-state operates under a complex governance structure where executive powers are often shared between the Chief Minister and the Lieutenant Governor, who represents the central government. This dual governance structure has historically led to friction and delays in policy implementation. Gupta's political experience and her ability to navigate complex political terrains have been critical in fostering a more cooperative approach between the state and central governments, ensuring smoother governance (Rai, 2025).

Addressing Environmental and Infrastructure Challenges

One of the most pressing issues that Gupta's administration inherited was the persistent problem of **air pollution in Delhi**, which has been a cause of national and international concern. Delhi consistently ranks among the most polluted cities in the world, with severe health implications for its residents. Recognizing the urgency of the situation, Gupta's government launched a multi-pronged strategy to combat air pollution, focusing on stricter emission norms, expanding electric public transport, and introducing sustainable urban practices.

Gupta's administration introduced a **Clean Delhi Action Plan (CDAP)** aimed at curbing vehicular pollution and promoting eco-friendly alternatives. The initiative included the deployment of **electric buses and autorickshaws**, subsidies for electric vehicles, and the enhancement of public transportation networks to reduce private vehicle dependency (Gupta, 2025). Additionally, her administration has imposed stringent regulations on industrial emissions and construction activities, which have been identified as major contributors to air pollution (Kumar & Mehta, 2025).

In addition to environmental reforms, Gupta has prioritized improving urban infrastructure, with a specific focus on marginalized communities. Under her leadership, the **Urban Renewal and Equity Development Program (URED)** was launched to improve civic amenities, sanitation, and housing in economically weaker sections of society. The program also seeks to address the digital divide by providing internet connectivity in underserved areas, thus promoting inclusive growth and development (Sharma, 2025).

Women's Safety and Urban Governance

As a woman leader in a city known for its alarming rates of gender-based violence, Gupta has taken a strong stance on improving **women's safety** and urban governance. Recognizing the urgent need to address public safety concerns, her administration introduced **Project Suraksha**, a community-based safety initiative aimed at enhancing surveillance and fostering community participation in ensuring safer public spaces for women.

Project Suraksha integrates technology with community policing by installing **smart surveillance systems** in high-risk areas and increasing police presence in vulnerable neighborhoods. Moreover, the initiative includes **self-defense training programs** in schools and colleges, along with community awareness campaigns to promote gender sensitivity and bystander intervention (Sharma, 2025). Gupta's administration has also strengthened collaboration with **non-governmental organizations (NGOs)** and civil society groups to ensure the effective implementation of these initiatives.

Critics, however, argue that while these measures show promise, their success will hinge on sustained political commitment and rigorous monitoring mechanisms. Concerns have been raised about the scalability of these projects and the need for continuous funding and oversight to prevent them from becoming mere symbolic gestures (Menon, 2025).

Socio-Political Impact of Rekha Gupta's Leadership

The socio-political impact of Rekha Gupta's tenure extends beyond her policy initiatives. Her leadership serves as a powerful symbol of **gender inclusivity in Indian politics**, inspiring young women to aspire to leadership roles. Gupta's governance style reflects a blend of pragmatism and empathy, often emphasizing participatory governance and citizen engagement. Her emphasis on **community-driven initiatives** has fostered a sense of ownership among Delhi's residents, ensuring that the beneficiaries of her policies play an active role in their implementation (Rai, 2025).

Moreover, her tenure has highlighted the importance of **women-centric policies** in urban governance. By addressing issues that disproportionately affect women, such as safety, sanitation, and healthcare, Gupta has positioned herself as an advocate for gender-responsive governance. Her leadership has also challenged the traditional gender norms that often restrict women from assuming powerful political positions in India.

Comparative Analysis with Other Women Leaders

Rekha Gupta's leadership in Delhi echoes the success stories of other female Chief Ministers and Deputy Chief Ministers in India, such as **Mamata Banerjee in West Bengal**, **Jayalalithaa in Tamil Nadu**, and **Mayawati in Uttar Pradesh**. Each of these leaders has left an indelible mark on their respective states by focusing on policies that address marginalized communities, promote economic growth, and enhance social welfare.

Mamata Banerjee, for instance, has been a vocal advocate for **grassroots empowerment** and has implemented policies aimed at improving rural livelihoods and women's education (Chakraborty, 2023). Similarly, Jayalalithaa's tenure witnessed significant investments in welfare programs such as **Amma Canteens** and **Amma Baby Kits**, which targeted economically disadvantaged groups (Sundaram, 2022). Mayawati's leadership, on the other hand, emphasized **social justice and Dalit empowerment**, paving the way for greater representation of marginalized communities in governance (Kumar, 2021).

Challenges and the Road Ahead

While Rekha Gupta's leadership has shown promise, her tenure is not without challenges. The intricate power dynamics between the state government and the Lieutenant Governor's office pose a continuous challenge to the smooth implementation of policies. Additionally, maintaining a balance between development priorities and environmental sustainability will require strategic planning and robust monitoring.

Gupta's ability to **institutionalize gender-sensitive policies** and ensure their long-term sustainability will be a critical test of her leadership. Furthermore, her government will need to address the concerns of marginalized communities and strengthen mechanisms for participatory governance to ensure that her vision of an inclusive and sustainable Delhi is realized.

Rekha Gupta's tenure as the Chief Minister of Delhi represents a watershed moment in India's political landscape. Her focus on **environmental sustainability, urban infrastructure, and women's safety** reflects a comprehensive and inclusive approach to governance. While her policies have the potential to transform Delhi into a more equitable and secure metropolis, their success will depend on sustained political will, community participation, and robust institutional frameworks. As India continues to witness the rise of women in leadership roles, Gupta's journey serves as a beacon of inspiration, demonstrating that women at the helm can bring about meaningful and lasting change.

Pravati Parida: A Champion for Grassroots Development in Odisha

Political Journey and Appointment

Pravati Parida assumed office as the Deputy Chief Minister of Odisha on June 12, 2024, becoming one of the few women in India to hold such a prestigious position. Her rise to power is rooted in her extensive grassroots work and unwavering commitment to tribal welfare and women's empowerment. Parida's political career is marked by her dedication to the cause of marginalized communities, particularly tribal groups and women, whose voices often go unheard in mainstream political discourse. Her appointment as Deputy Chief Minister represents not only a personal achievement but also a symbolic victory for women and marginalized communities across Odisha (Dash, 2024).

Parida's trajectory from grassroots activism to a prominent political figure resonates with the broader trend of women's leadership in Indian politics, where leaders have often risen through the ranks by championing the cause of the underprivileged. Her political journey reflects a deep understanding of local

issues, which has translated into policies and programs aimed at improving the lives of vulnerable populations. Through her leadership, Parida has demonstrated the potential of women leaders to bring about meaningful change by addressing the specific needs of marginalized communities (Rout, 2024).

Focus on Tribal Welfare and Rural Development

One of the cornerstones of Parida's administration has been her unwavering focus on tribal welfare and rural development. Odisha is home to over 62 tribal communities, constituting nearly 22% of the state's population, many of whom face socio-economic challenges, including poverty, illiteracy, and lack of access to basic services (Ministry of Tribal Affairs, 2023). Recognizing these challenges, Parida has prioritized the implementation of targeted schemes aimed at improving the livelihoods, health, and education of tribal communities.

Under her leadership, the Mission Shakti program has witnessed remarkable growth, empowering women through the formation and strengthening of self-help groups (SHGs). Mission Shakti, which aims to promote financial independence among women, has provided thousands of women with the skills, resources, and opportunities needed to become economically self-sufficient (Dash, 2024). By fostering the growth of SHGs, Parida has not only empowered women but also created a network of grassroots institutions capable of driving sustainable development in rural Odisha. This emphasis on economic empowerment has had a ripple effect, enabling women to contribute to household incomes, invest in children's education, and improve their overall quality of life.

Additionally, Parida has championed the cause of expanding access to quality education and healthcare in tribal regions. Her initiatives include strengthening the infrastructure of government-run schools, introducing vocational training programs tailored to tribal communities, and ensuring that healthcare services reach remote areas. By addressing the structural barriers that impede the progress of tribal communities, Parida's policies have fostered a more inclusive model of development, where marginalized groups have a greater stake in the state's growth trajectory (Patnaik, 2024).

Disaster Management and Climate Resilience

Odisha's vulnerability to natural disasters, particularly cyclones and floods, has necessitated a robust disaster management framework. Pravati Parida has been at the forefront of strengthening disaster management infrastructure in the state, advocating for innovative strategies to mitigate the impact of natural calamities. Her leadership has been instrumental in integrating early warning systems, improving evacuation protocols, and promoting community-based disaster preparedness, all of which have significantly reduced the human and economic cost of disasters (Patnaik, 2024).

Parida's emphasis on community-based disaster preparedness is particularly noteworthy. Recognizing that local communities are the first responders during emergencies, she has promoted the training of community volunteers and the establishment of village-level disaster management committees. These initiatives have not only enhanced community resilience but also empowered local populations to take proactive measures in the face of natural disasters. Her efforts have been complemented by investments in resilient infrastructure, including cyclone shelters, flood-resistant housing, and improved drainage systems, which have further minimized the adverse impact of disasters (Mohanty, 2024).

Furthermore, Parida's focus on climate resilience extends beyond disaster management. She has championed policies aimed at promoting sustainable agriculture, conserving natural resources, and mitigating the impact of climate change on vulnerable communities. Through initiatives such as the promotion of

climate-resilient crops, afforestation programs, and water conservation efforts, Parida has positioned Odisha as a model state for integrating climate resilience into development planning.

Broader Implications of Women's Leadership in Indian Politics

Policy Innovation and Inclusivity

The leadership of female Chief Ministers and Deputy Chief Ministers in India has been characterized by a strong emphasis on social welfare, education, and healthcare. Women leaders often prioritize policies that address the needs of marginalized communities, reflecting their sensitivity to issues of inequality and social justice (Kumar, 2023). Leaders such as Mamata Banerjee in West Bengal, Mayawati in Uttar Pradesh, and J. Jayalalithaa in Tamil Nadu have implemented policies that have had a profound impact on the lives of women, children, and disadvantaged groups.

Parida's focus on grassroots development, tribal welfare, and disaster management aligns with this broader trend of inclusive governance led by women. Her emphasis on empowering marginalized communities and promoting sustainable development underscores the transformative potential of women's leadership in addressing complex socio-economic challenges.

Strengthening Democratic Participation

The presence of women in leadership positions has a positive impact on democratic participation and representation. Studies have shown that female leaders are more likely to engage with marginalized communities, encourage civic participation, and promote gender-sensitive policies (Chandra, 2024). Parida's leadership has not only empowered women and tribal communities but also inspired a new generation of women to participate in politics and governance, thereby strengthening democratic processes in Odisha.

Challenges and the Road Ahead

Despite these achievements, women leaders in India continue to face significant challenges, including patriarchal resistance, political marginalization, and societal biases. The journey of leaders like Parida serves as a reminder that while women have made remarkable strides in Indian politics, there is still a long way to go in achieving gender parity in political representation and decision-making.

Pravati Parida's tenure as the Deputy Chief Minister of Odisha exemplifies the transformative impact of women leaders in Indian politics. Her focus on tribal welfare, grassroots development, and disaster management reflects a deep commitment to inclusive governance and sustainable development. Parida's leadership highlights the broader contributions of female Chief Ministers and Deputy Chief Ministers across India, whose policies have empowered marginalized communities, strengthened democratic processes, and paved the way for a more equitable society. As India continues to grapple with complex socio-economic challenges, the role of women at the helm of political leadership will remain crucial in shaping a more inclusive and resilient future.

Diya Kumari: Balancing Tradition and Modernity in Rajasthan

India has witnessed a gradual increase in women's representation in high political offices, including the positions of Chief Ministers and Deputy Chief Ministers. The presence of female leaders has not only diversified governance but also brought a gender-sensitive perspective to policy formulation and implementation. One such notable leader is **Diya Kumari**, who has been making significant strides as the Deputy Chief Minister of Rajasthan. Her leadership reflects a harmonious blend of tradition and modernity,

leveraging her royal lineage while actively addressing contemporary socio-economic challenges. This section evaluates her contributions and assesses her impact on key areas such as women's empowerment, heritage conservation, and rural development.

Royal Lineage and Political Ascent

Diya Kumari, a descendant of the Jaipur royal family, carries forward the illustrious legacy of her ancestors while simultaneously carving her own path in Indian politics. Her transition from royalty to mainstream politics signifies a paradigm shift, showcasing how traditional institutions can adapt and contribute to democratic processes. **Kumari's political career began in 2013** when she joined the Bharatiya Janata Party (BJP), a move that marked the beginning of her engagement in public service and political governance. Her royal background, combined with her educational exposure to contemporary global issues, enabled her to gain traction among both urban and rural constituencies (Singh, 2024).

Despite her royal lineage, Diya Kumari's ascent in politics was not merely symbolic. Her ability to engage with grassroots-level issues, particularly those affecting marginalized communities, demonstrated her commitment to governance beyond the ceremonial roles traditionally associated with royalty. She successfully contested the Rajasthan Legislative Assembly elections, representing the Rajsamand constituency, where she focused on addressing the core challenges of her constituents (Mishra, 2025). Her dynamic approach and ability to balance traditional values with modern governance principles earned her the trust of the electorate and propelled her to the position of Deputy Chief Minister.

Empowerment of Women and Heritage Conservation

One of Diya Kumari's most commendable contributions has been her focus on **women's empowerment and heritage conservation**. Leveraging her influence and platform, Kumari has championed initiatives that promote skill development and economic self-sufficiency among women, particularly in rural Rajasthan. Recognizing the pivotal role of women in rural economies, she has been instrumental in introducing vocational training programs and microfinance schemes that provide women with the necessary tools to achieve financial independence (Joshi, 2025).

Kumari's efforts have also extended to addressing gender-based violence and advocating for stricter enforcement of laws protecting women's rights. Through collaboration with non-governmental organizations (NGOs) and women's collectives, she has facilitated awareness campaigns and established support networks for survivors of domestic violence and abuse. Her emphasis on empowering women has had a ripple effect on local governance, encouraging greater participation of women in Panchayati Raj institutions and decision-making processes (Sharma, 2025).

In addition to her work on women's empowerment, **heritage conservation** has been another area where Kumari has left a lasting impact. A custodian of Rajasthan's rich cultural heritage, she has launched initiatives aimed at preserving historic sites, promoting traditional crafts, and revitalizing indigenous art forms. Kumari's efforts to modernize and promote Rajasthan's tourism sector have not only boosted the local economy but also provided sustainable livelihoods to artisans and craftspeople. Her work in this domain has received recognition from both domestic and international organizations, reaffirming her commitment to preserving Rajasthan's cultural identity (Joshi, 2025).

Agricultural Reforms and Rural Infrastructure

Recognizing the critical importance of agriculture to Rajasthan's economy, Diya Kumari has prioritized **agricultural reforms and rural infrastructure development**. Rajasthan, with its predominantly agrarian population, faces numerous challenges such as water scarcity, erratic monsoons, and low agricultural productivity. Kumari has actively supported policies aimed at improving irrigation facilities, promoting sustainable agricultural practices, and ensuring fair pricing mechanisms for farmers (Sharma, 2025).

Her advocacy for the adoption of **modern irrigation technologies** and watershed management programs has yielded positive results, leading to improved water management and increased agricultural output. She has also championed the cause of organic farming and sustainable agriculture, encouraging farmers to adopt environment-friendly practices that enhance soil fertility and reduce dependence on chemical inputs. By facilitating farmer-producer organizations (FPOs) and enabling direct market linkages, Kumari has ensured that farmers receive better remuneration for their produce, thereby reducing rural distress (Mishra, 2025).

In addition to her agricultural reforms, Kumari has been instrumental in promoting **rural infrastructure development**. Her initiatives have focused on improving road connectivity, expanding access to electricity and clean drinking water, and enhancing digital literacy in remote areas. By addressing these foundational issues, she has contributed to improving the quality of life for rural communities and fostering inclusive growth (Singh, 2024).

Policy Innovations and Administrative Efficiency

Diya Kumari's leadership has also been marked by her emphasis on **policy innovation and administrative efficiency**. Recognizing the need to streamline governance and enhance service delivery, she has promoted the use of digital platforms to ensure transparency and accountability in public administration. Her efforts to digitize land records, facilitate e-governance, and implement grievance redressal mechanisms have made governance more accessible to the common people (Joshi, 2025).

Moreover, Kumari's commitment to **public-private partnerships (PPPs)** has facilitated the mobilization of private sector resources for public welfare projects. By engaging with corporate entities and philanthropic organizations, she has successfully channeled investments into sectors such as education, healthcare, and sanitation, thereby bridging the resource gap and accelerating development outcomes (Sharma, 2025).

Promoting Inclusive Development and Social Harmony

As Deputy Chief Minister, Diya Kumari has demonstrated a deep understanding of the socio-economic diversity of Rajasthan and has worked tirelessly to promote **inclusive development and social harmony**. Her policies have been designed to address the needs of marginalized communities, including Scheduled Castes (SCs), Scheduled Tribes (STs), and other disadvantaged groups. Kumari's focus on **education and skill development** has opened new avenues for socio-economic mobility, empowering these communities to participate more actively in the state's growth trajectory (Mishra, 2025).

Kumari's inclusive approach is also evident in her efforts to promote communal harmony and bridge social divides. She has actively engaged with various religious and ethnic communities to foster a culture of mutual respect and understanding. By promoting dialogue and addressing grievances through participatory mechanisms, she has contributed to strengthening the social fabric of Rajasthan (Singh, 2024).

Challenges and Future Prospects

Despite her remarkable achievements, Diya Kumari faces several challenges in her journey as a political leader. Balancing the expectations associated with her royal lineage with the demands of democratic governance requires navigating a complex socio-political landscape. Moreover, addressing the deep-seated issues of gender inequality, rural poverty, and infrastructure deficits necessitates sustained and innovative policy interventions.

Moving forward, Kumari's ability to **sustain momentum and expand the scope of her initiatives** will be crucial in ensuring long-term impact. Strengthening institutional mechanisms, enhancing participatory governance, and fostering collaboration between stakeholders will be key to overcoming existing challenges and realizing the vision of a more equitable and prosperous Rajasthan.

Diya Kumari's leadership as the Deputy Chief Minister of Rajasthan exemplifies the transformative potential of women in high political offices. Her efforts to balance tradition with modern governance, empower women, conserve heritage, and address agrarian challenges underscore the multifaceted impact of her leadership. As India continues its journey towards gender-inclusive governance, Kumari's contributions serve as an inspiring testament to the positive change that female political leaders can bring about. Her legacy is likely to inspire future generations of women to participate actively in politics and contribute to nation-building.

Impact of Female Leadership on Indian Politics

The presence of female Chief Ministers (CMs) and Deputy Chief Ministers (Dy. CMs) in India has significantly influenced the political landscape, fostering greater inclusivity and gender sensitivity in governance. Women leaders have not only shattered patriarchal norms that traditionally marginalized women in politics but have also prioritized policy areas such as health, education, and social welfare that promote long-term societal development. Their rise to powerful positions in state governments has created a ripple effect, inspiring a new generation of women to enter politics and contribute to public service (Basu, 2021).

Enhancing Representation and Participation

The increased representation of women in high-ranking political positions has had a notable impact on women's political participation and representation in India. Historically, the political landscape in India has been dominated by men, with women being underrepresented both in legislative bodies and in key decision-making roles. However, the emergence of female CMs such as Mamata Banerjee in West Bengal, Mayawati in Uttar Pradesh, and Jayalalithaa in Tamil Nadu, alongside Deputy CMs like Manisha Singh and Renu Devi, has demonstrated that women can lead effectively and make a significant difference in governance (Rai, 2022). Their success in electoral politics has paved the way for other women to aspire to political leadership roles, contributing to the gradual dismantling of gender barriers.

Furthermore, studies show that the presence of women in leadership positions encourages greater political participation among women at the grassroots level. According to Basu (2021), when women occupy high-profile positions, they become role models, motivating other women to participate in local governance and contest elections. For example, the reservation of one-third of seats for women in Panchayati Raj Institutions (PRIs) has significantly boosted women's participation in local governance, and the impact of female CMs and Dy. CMs further reinforces this trend. The visibility of female leaders in top positions instills confidence among women, creating an aspirational framework that empowers them to engage in political processes.

Policy Innovation and Gender Sensitivity

Female political leaders in India have often championed innovative policies that address the unique needs and challenges faced by marginalized and vulnerable communities, especially women. Their governance tends to be more inclusive and gender-sensitive, focusing on issues such as education, health, sanitation, and rural development. Women CMs and Dy. CMs have introduced progressive policies that emphasize gender equity, enhance social welfare, and promote women's empowerment.

For instance, Mamata Banerjee's tenure as the Chief Minister of West Bengal has been marked by several initiatives aimed at improving women's lives. Her flagship scheme, *Kanyashree Prakalpa*, provides financial incentives to encourage girls to pursue higher education and delay early marriage, thereby addressing both gender inequality and educational disparities (Rai, 2022). Similarly, Jayalalithaa's *Amma Unavagam* scheme in Tamil Nadu, offering affordable meals to the urban poor, particularly benefited women from economically disadvantaged backgrounds (Chakraborty, 2023).

Mayawati's tenure as Chief Minister of Uttar Pradesh also saw a significant focus on improving infrastructure and implementing welfare schemes targeted at marginalized communities. Although her policies were sometimes criticized for their populist nature, they had a lasting impact on social empowerment, particularly for Dalit women (Basu, 2021). In addition, women Deputy Chief Ministers such as Renu Devi in Bihar have advocated for issues that directly affect women, including safety, sanitation, and education, ensuring that governance priorities reflect the needs of diverse populations.

Addressing Gaps in Governance

Women leaders often bring a different perspective to governance, which helps bridge gaps that have traditionally been overlooked by male-dominated political structures. Their approach tends to be collaborative, inclusive, and empathetic, leading to more responsive and accountable governance. According to Rai (2022), women leaders are more likely to address issues that impact marginalized sections of society, including women, children, and rural populations.

The leadership of women CMs has resulted in several positive outcomes, including higher budgetary allocations for education and healthcare, increased attention to violence against women, and improved maternal and child health indicators. For example, Vasundhara Raje's *Bhamashah Yojana* in Rajasthan empowered women financially by providing direct cash transfers to their bank accounts, thereby ensuring economic independence and reducing dependency on male family members (Chakraborty, 2023). Similarly, Sheila Dikshit's governance in Delhi focused on improving urban infrastructure and safety measures for women, creating safer public spaces and enhancing public transportation services.

Challenges and Criticisms

Despite their achievements, female leaders in India continue to encounter significant challenges in their political careers. Gender biases, political opposition, and intense media scrutiny often hinder their ability to exercise full authority and implement their vision effectively. Women leaders are frequently subjected to gendered critiques that focus on their personal lives, appearance, and demeanor rather than their policy decisions and administrative capabilities (Chakraborty, 2023). This kind of scrutiny undermines their legitimacy and detracts from their governance achievements.

Moreover, the effectiveness of policies introduced by female leaders often depends on the political will of their administrations and the responsiveness of the state machinery. For instance, while Mamata

Banerjee's *Kanyashree Prakalpa* and Jayalalithaa's *Amma Unavagam* were widely praised, their successful implementation required consistent political commitment and administrative efficiency (Basu, 2021). However, when female leaders operate in politically hostile environments, their efforts may be undermined by opposition forces seeking to discredit their work.

Additionally, gendered perceptions of leadership often subject female politicians to a double bind where they are expected to demonstrate both toughness and compassion, which creates unrealistic expectations. According to Chakraborty (2023), this dual expectation often places additional pressure on female leaders, limiting their ability to adopt innovative and risk-taking policy approaches. Furthermore, media portrayals of female leaders frequently reinforce stereotypes, portraying them either as overly aggressive or excessively emotional, thereby perpetuating gender biases.

Creating an Enabling Environment for Female Leaders

To ensure that female CMs and Dy. CMs can perform without prejudice and contribute effectively to governance, it is essential to create an enabling environment that supports their leadership. This involves fostering gender-sensitive political institutions, implementing stringent anti-discrimination measures, and promoting a culture of respect and inclusivity within political parties and administrative structures (Rai, 2022). Ensuring that female leaders receive equal opportunities for political advancement and access to resources is crucial in creating a level playing field.

Moreover, capacity-building initiatives and mentorship programs for aspiring women politicians can help address the structural barriers that hinder women's political participation. According to Basu (2021), targeted interventions such as leadership training, financial support, and political mentorship can equip women with the skills and confidence required to navigate the political landscape successfully.

The impact of female Chief Ministers and Deputy Chief Ministers in India has been transformative, fostering greater representation, enhancing policy innovation, and addressing the needs of marginalized communities. While female leaders have introduced groundbreaking initiatives that promote gender equity and societal progress, they continue to face challenges rooted in gender biases and structural inequalities. To harness the full potential of female leadership in India, it is imperative to create an environment that allows women to lead without prejudice and contribute effectively to governance. As the nation moves toward a more inclusive democracy, the continued rise of women leaders in Indian politics will undoubtedly shape a more equitable and just society.

Conclusion

The growing prominence of female Chief Ministers and Deputy Chief Ministers in India marks a transformative shift in the country's political landscape, reflecting significant progress toward gender inclusivity, equitable governance, and the acknowledgment of diverse perspectives in leadership. The increasing representation of women in such high offices highlights a departure from the traditionally male-dominated political sphere and underscores India's gradual movement toward breaking long-standing patriarchal norms. Leaders such as **Mamata Banerjee**, the Chief Minister of West Bengal, have exhibited remarkable political acumen and resilience in navigating complex socio-political landscapes, often championing policies that prioritize grassroots development, women's empowerment, and inclusive economic growth. Similarly, **Rekha Gupta**, a deputy Chief minister, has contributed significantly to the discourse on gender equity and sustainable development, while leaders like **Pravati Parida** and **Diya Kumari** have demonstrated a strong commitment to addressing critical social, economic, and environmental challenges.

through their policy initiatives and administrative decisions. These leaders, through their tenacity and vision, have not only carved a niche for themselves in mainstream politics but have also inspired countless aspiring women leaders to break the glass ceiling and actively participate in governance. Their leadership is characterized by a focus on inclusive policymaking, addressing the needs of marginalized communities, and ensuring that governance reflects the aspirations of all sections of society, particularly women and other disadvantaged groups. The emphasis placed by these leaders on improving health, education, social welfare, and infrastructure has far-reaching implications for societal progress, fostering a more equitable and just society. Moreover, their ability to navigate complex political environments, negotiate coalitions, and articulate a vision for inclusive development showcases their capacity to lead effectively at both state and national levels. As India continues to witness the rise of women in influential political positions, it becomes increasingly important to strengthen institutional mechanisms that support and nurture women leaders by addressing systemic challenges such as gender-based discrimination, inadequate access to political resources, and socio-cultural biases that often hinder women's full participation in politics. Ensuring that women in leadership receive adequate institutional support, capacity-building opportunities, and mentorship will not only consolidate the gains achieved thus far but also create a more conducive environment for future generations of women leaders. Additionally, policy reforms that encourage greater political participation of women, combined with robust efforts to dismantle entrenched patriarchal structures, can facilitate the continued ascent of women to positions of power and influence. Moving forward, the sustained progress of women leaders in Indian politics will be critical in shaping a more inclusive, equitable, and progressive political framework that reflects the aspirations and diversity of India's population. Their presence at the helm not only brings about a shift in policy priorities but also serves as a catalyst for broader societal change, challenging gender stereotypes and fostering a culture where women's leadership is both normalized and celebrated.

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Navigating Diplomatic Complexity: Myanmar's Strategic Foreign Policy Adaptation in the Post-Coup Era

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Abstract:

Myanmar's bifurcated post-coup foreign policy exemplifies sophisticated diplomatic strategies under extreme international pressure. Following the 2017 Rohingya crisis and the 2021 military coup, Myanmar has demonstrated remarkable resilience in navigating diplomatic isolation through strategic recalibration. The military-led State Administration Council (SAC) since 2021 has adeptly pursued a multifaceted foreign policy approach, counterbalancing the regional dominance of China by cultivating nuanced relationships with key states, including Russia, Japan, India, and Thailand. Concurrently, the exiled National Unity Government (NUG) has secured incremental international recognition, particularly among Western nations. This diplomatic duality challenges conventional theoretical paradigms of state behaviour during conflict, transcending traditional power negotiation models. Instead of adopting predictable alignment or direct confrontation strategies, both agencies in Myanmar have implemented complex hedging mechanisms to preserve agency through sophisticated, multi-dimensional engagement. The nation's bifurcated diplomatic response represents an innovative framework wherein politically marginalised and internally fragmented states can maintain strategic autonomy by deploying adaptive, context-responsive diplomatic strategies. This approach underscores the potential for peripheral states in the international order to negotiate complex geopolitical landscapes.

Keywords:

Myanmar, agency of small states, dual-track foreign policy

Introduction

The contemporary global political landscape has been marked by complex democratic transitions representing systematic shifts, where nations move from authoritarian or non-democratic governance structures towards more participatory forms of governance. These often result in "quasi-democracies" — political systems that adopt some democratic attributes while retaining significant non-democratic characteristics. These hybrid political systems create unique challenges for traditional diplomatic engagement, requiring sophisticated approaches that acknowledge the intricate realities of transitioning states. One such unique case is the transformation in Myanmar since 2011.

For decades, Myanmar had successive praetorian regimes marked by military dominance, widespread civil conflict, and a failure of nation-building. The *Tatmadaw* (Myanmar military) had long held a tight grip on power, suppressing political dissent and perpetuating a cycle of violence and instability. However, a significant shift occurred with the coming of the Thein Sein-led Union Solidarity Development Party (USDP) in 2011 and the establishment of a transitioning government with the enforcement of the 2008 Constitution. This period marked a tentative move towards democratic governance, with the release of political prisoners, the easing of media restrictions, and the holding of general elections. The international community initially hailed these changes as a positive step towards democratisation. However, the transition was far from smooth. The military retained significant power under the 2008 Constitution, which reserved key ministerial positions and a quarter of parliamentary seats for the *Tatmadaw*, creating a hybrid political system where democratic elements coexisted with entrenched military influence. This development was more

visible during the quasi-democratic period when Aung San Suu Kyi-led National League for Democracy (NLD) came to power in 2015.

While there were clear signs of progress, the underlying power dynamics remained heavily skewed in favour of the *Tatmadaw*. Power-sharing in the quasi-democratic system posed significant challenges for foreign policymaking. On one hand, there was a desire to support the nascent democratic processes and encourage further reforms. On the other hand, there was the reality of dealing with the *Tatmadaw*, which still exhibited administrative tendencies, particularly in its handling of key ministries and a sizable portion of the legislature. Countries and international organisations sought to engage with the transitioning government, supporting democratic institutions and civil society while applying pressure to address ongoing human rights concerns. This approach required a nuanced understanding of the political landscape, recognising the hybrid nature of Myanmar's political system and the need to work within its constraints.

Within this framework, this research intends to study Myanmar's foreign policy, highlighting its evolution in the post-2021 *coup* period. Tentative steps towards democratic governance marked the transition period between 2011 and 2020. However, Myanmar's foreign policy continued to reflect self-reliance and intolerance to foreign interference. Differing levels of legitimacy enjoyed by the military and the civilian governments had shaped their strategic culture and *Weltanschauung* (world view). The NLD's foreign policy approach reflected "negative neutrality for group survival," a feature reckoned with the previous praetorian regimes.

The 2021 military *coup d'état*, which plunged the country back into authoritarian rule under the SAC, sparked nationwide protests and civil war on multiple fronts. This upheaval has severely constrained Myanmar's diplomatic manoeuvrability within an increasingly hostile international environment. The 2021 military coup and the ensuing civil war have had profound implications for Myanmar's foreign policy. Additionally, the country faces a fragmented foreign policy landscape, with the *Tatmadaw* and the exiled NUG pursuing divergent diplomatic strategies. Sanctions from the U.S. and its Western allies, along with those from China along the China-Myanmar borders, have severely constrained the country's strategic options. Myanmar's renewed "pariah" status since the 2017 atrocities on the Rohingya have further isolated it on the international stage. However, despite these challenges, the post-*coup* diplomatic engagements of the *Tatmadaw* and the NUG reflect a surprisingly sophisticated dual-track approach.

This research explores the dynamics of Myanmar's post-coup foreign policy, focusing on the fragmented policies of the *Tatmadaw* and the NUG. By examining the diplomatic strategies employed by both actors, this study seeks to understand how Myanmar's fragmented foreign policy landscape has evolved in response to the coup and the ensuing civil war. The research will also investigate the implications of this bifurcated approach for Myanmar's strategic autonomy and international standing.

Trajectory

Myanmar's foreign policy since the 2021 military coup has evolved into a dual-track approach characterised by the coexistence of two competing entities: the *Tatmadaw*'s SAC and the exiled NUG. This bifurcated diplomatic landscape presents a complex and multifaceted set of issues that challenge traditional assumptions about weak states' behaviour in the international system. These are:

Dual-Track Diplomacy and Competing Claims to Legitimacy

The *Tatmadaw* exercises control over Myanmar's foreign policy through the SAC, while the NUG,

composed of elected parliamentarians, seeks diplomatic recognition and legitimacy. This dual-track approach has created a fragmented foreign policy landscape, complicating international engagement with Myanmar. The NUG has successfully cultivated international legitimacy, particularly with Western democracies, while the SAC has pursued a sophisticated engagement strategy to maintain strategic flexibility and autonomy.

The SAC has demonstrated a sophisticated diplomatic strategy that transcends mere alignment with dominant global powers, opting instead for a nuanced approach to strategic hedging. By engaging with alternative powers such as India, Thailand, Japan, and Russia, the SAC has crafted a diplomatic buffer to navigate its intricate relationship with China. This “nuanced alignment blueprint” affords the SAC greater autonomy in trade, energy partnerships, and strategic manoeuvring, challenging traditional assumptions about politically isolated regimes, allowing Myanmar to retain flexibility in its agency, enhancing its leverage and autonomy within the regional and global power structure.

The NUG has increasingly garnered international legitimacy, particularly from the United States and its Western allies, contributing to a bifurcated diplomatic landscape that complicates international engagement with Myanmar. The NUG’s strategic pursuit of recognition and support, coupled with its agenda to control humanitarian aid intended for the country, has established parallel diplomatic channels. Rather than bridging political divides, these efforts reinforce the fragmentation, hindering the prospects for cohesive, multilateral solutions to Myanmar’s ongoing crisis. This dual approach has deepened the political polarisation, making consensus and effective intervention more challenging.

Humanitarian Crisis and Impact on the Rohingya Crisis

The international community’s response to Myanmar’s dual-track diplomacy has been sharply divided. Western nations, led by the United States and European Union, have imposed sanctions and denounced the military coup leaders, advocating for democratic restoration. In contrast, regional powers such as China, India, and ASEAN members have taken more cautious stances, prioritising engagement and diplomatic dialogue. This polarisation has complicated efforts to formulate a cohesive international strategy to address Myanmar’s ongoing crises, especially in providing adequate humanitarian assistance to the estimated 3.5 million internally displaced persons (IDPs). Such divisions hinder effective aid delivery and exacerbate the humanitarian crisis.

The diplomatic complexity surrounding Myanmar’s political crisis can be traced to the transition that began in 2011, culminating in the 2017 Rohingya refugee crisis, which exposed the limits of the country’s democratisation under the quasi-civilian government. The 2021 military coup exacerbated these challenges, triggering widespread civil unrest, counter-insurgency violence, and increasing international concerns over war crimes and human rights abuses. The global response has since been polarised, with Western nations generally supporting the NUG while regional powers, such as China and ASEAN members, maintain more pragmatic stances, complicating efforts to formulate a unified global response to Myanmar’s multifaceted crises.

The presence of two competing agencies asserting legitimate authority complicates efforts to resolve Myanmar’s internal conflicts. Achieving a comprehensive solution hinge on reconciling the increasingly fragmented diplomatic efforts and promoting dialogue among all relevant stakeholders. A change in Myanmar requires a nuanced understanding of Myanmar’s intricate political dynamics, including the balance between partial democratic advancements and the necessity for sustained pressure toward further reforms. International initiatives must be tailored to address the immediate political realities and the long-term goal of fostering a

stable, inclusive governance framework that respects the aspirations of all Myanmar's diverse communities.

Conclusion

Democratic transitions are inherently complex and multidimensional processes that resist simplistic political categorisations. Quasi-democracies, such as Myanmar, exemplify sophisticated political configurations that demand nuanced theoretical and practical approaches. These transitions require foreign policy strategies that adapt to the intricate political realities of such states, embracing complexity while maintaining strategic flexibility. Hedging theories, which offer frameworks for navigating diplomatic challenges, must be refined to account for various stakeholders' diverse foreign policy goals and interests, particularly in the context of small states in conflict. The evolving nature of international relations calls for developing contextually sensitive approaches to political transitions, recognising both the challenges and limitations inherent in democratic development. By acknowledging the intricacies of these transitions, policymakers can more effectively support genuine democratic progress.

Myanmar's transition from 2011 is a compelling case study of the challenges associated with quasi-democracies in the contemporary global order. The country's diplomatic landscape has been marked by a contrasting dual-track approach, wherein the SAC and the NUG struggle to represent Myanmar while navigating competing political realities. The SAC's diplomatic efforts face significant sustainability challenges due to its tenuous territorial control, while the NUG grapples with legitimacy issues, particularly concerning influential ethnic armed organisations (EAOs) and neighbouring states. These competing diplomatic efforts, coupled with ongoing civil unrest and mounting international scrutiny over human rights violations and war crimes, have polarised the global response. Western nations typically align with the NUG, while regional powers maintain pragmatic engagement with the SAC, further complicating efforts to formulate a unified international response. As the situation in Myanmar continues to evolve, diplomats and policymakers must navigate the complexities of hybrid political systems, balancing support for democratic development with the pragmatic realities of engaging with governments that retain authoritarian tendencies.

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महाराष्ट्र विधानसभा निवडणूक 2024 च्या निकालाचे विश्लेषणात्मक अध्ययन

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Abstract:

भारताच्या राज्यघटनेत संसदीय शासन प्रणालीचा अंगीकार करण्यात आला आहे. संसदीय शासन पद्धती ही जबाबदार शासनपद्धती मानली जाते. भारतीय राज्यघटनेने स्वीकारलेल्या संसदीय लोकशाही ही शासनपद्धतीची ओळख प्रतिनिधिक लोकशाही अशीही आहे. कार्यकारी मंडळ केंद्रस्तरावर लोकसभेला आणि घटक राज्य स्तरावर विधानसभेला जबाबदार असते. कार्यकारी मंडळाचे संसद आणि विधिमंडळा प्रति उत्तरदायित्व हा भारतीय संसदीय कार्यपद्धतीचा गाभा आहे. प्रौढ मतदारांनी निवडून दिलेल्या प्रतिनिधी मार्फत कायदेमंडळ म्हणजे लोकसभा आणि विधानसभा अस्तित्वात येतात. या कायदेमंडळातूनच कार्यकारी मंडळाची निर्मिती होते. प्रत्येक पाच वर्षांनी लोकसभा आणि विधानसभेच्या निवडणूका घेण्याची जबाबदारी स्वतंत्र व स्वायत्त अशा भारतीय निवडणूक आयोगावर सोपविण्यात आली आहे. भारतीय घटनेच्या कलम 324 अन्वये घटनात्मक अधिष्ठान प्राप्त झालेल्या भारतीय निवडणूक आयोगातर्फे स्वतंत्र, निष्पक्ष, भयमुक्त व खुल्या वातावरणात निवडणुका होऊन निवडून येणारे लोकप्रतिनिधी राज्यासंबंधी कायदा तयार करणे, धोरण निर्माण करणे, राज्याच्या विकासाच्या दृष्टीने विधायक कामे पार पाडणे अशा जबाबदारी पार पडतात. हे प्रतिनिधी विशिष्ट प्रक्रियेतून निवडून जातात. त्यांना निवडून देण्याची लोकशाही मार्ग म्हणजे सार्वत्रिक निवडणुका होत. भारतीय संसदीय लोकशाहीच्या जडणघडणीमध्ये घटक राज्य स्तरावरील विधानसभा निवडणुकांना सुद्धा विशेष महत्त्व असते.

Keywords:

महाराष्ट्र, विधानसभा, संसदीय शासन

प्रस्तावना-

भारताच्या राज्यघटनेत संसदीय शासन प्रणालीचा अंगीकार करण्यात आला आहे. संसदीय शासन पद्धती ही जबाबदार शासनपद्धती मानली जाते. भारतीय राज्यघटनेने स्वीकारलेल्या संसदीय लोकशाही ही शासनपद्धतीची ओळख प्रतिनिधिक लोकशाही अशीही आहे. कार्यकारी मंडळ केंद्रस्तरावर लोकसभेला आणि घटक राज्य स्तरावर विधानसभेला जबाबदार असते. कार्यकारी मंडळाचे संसद आणि विधिमंडळा प्रति उत्तरदायित्व हा भारतीय संसदीय कार्यपद्धतीचा गाभा आहे. प्रौढ मतदारांनी निवडून दिलेल्या प्रतिनिधी मार्फत कायदेमंडळ म्हणजे लोकसभा आणि विधानसभा अस्तित्वात येतात. या कायदेमंडळातूनच कार्यकारी मंडळाची निर्मिती होते. प्रत्येक पाच वर्षांनी लोकसभा आणि विधानसभेच्या निवडणूका घेण्याची जबाबदारी स्वतंत्र व स्वायत्त अशा भारतीय निवडणूक आयोगावर सोपविण्यात आली आहे. भारतीय घटनेच्या कलम 324 अन्वये घटनात्मक अधिष्ठान प्राप्त झालेल्या भारतीय निवडणूक आयोगातर्फे स्वतंत्र, निष्पक्ष, भयमुक्त व खुल्या वातावरणात निवडणुका होऊन निवडून येणारे लोकप्रतिनिधी राज्यासंबंधी कायदा तयार करणे, धोरण निर्माण करणे, राज्याच्या विकासाच्या दृष्टीने विधायक कामे पार पाडणे अशा जबाबदारी पार पडतात. हे प्रतिनिधी विशिष्ट प्रक्रियेतून निवडून जातात. त्यांना निवडून देण्याची लोकशाही मार्ग म्हणजे सार्वत्रिक निवडणुका होत. भारतीय संसदीय लोकशाहीच्या जडणघडणीमध्ये घटक राज्य स्तरावरील विधानसभा निवडणुकांना सुद्धा विशेष महत्त्व असते.

राज्यस्तरावरील निवडणुकीच्या राजकारणाचे संदर्भ केवळ विशिष्ट राज्या पुरतेच मर्यादित नसतात. तर ते संपूर्ण देशाच्या राजकारणावरही परिणाम करणारे ठरतात. तात्पर्य विधानसभा निवडणुका या राज्याच्या स्थानिक राजकारणावर परिणाम करतात, म्हणून राज्याच्या विधानसभा निवडणुकांचा अभ्यास करणे आवश्यक ठरते. त्यातून राज्याचे आणि राष्ट्राच्या राजकारणाचे विश्लेषण आणि आकलन होते. त्यातून दोन्ही पातळ्यावरील राजकारणाची प्रक्रिया, ज्याला राज्यशास्त्राच्या परिभाषेत राजकीय प्रक्रिया म्हणून ओळखले जाते. विधानसभा निवडणुकीच्या राजकीयदृष्ट्या अभ्यासाचे आणखी एक महत्त्व म्हणजे घटक राज्य पातळीवरील राजकीय सहभागाचा आणि मतदान वर्तनाचा अभ्यास करणे शक्य होते. म्हणून प्रस्तुत संशोधनपर लेखाची मांडणी महाराष्ट्र विधानसभा निवडणूक 2024 च्या निकालाचे विश्लेषणात्मक अध्ययन या शीर्षकाखाली केलेली आहे.

संशोधन विषय निवडीचे प्रयोजन-

संपूर्ण भारतात महाराष्ट्र हे एक आघाडीचे राज्य आहे. आर्थिक राजधानी म्हणून महाराष्ट्राची ओळख आहे. महाराष्ट्राच्या निवडणुकीच्या प्रभाव संपूर्ण भारतावर दिसून येतो. महाराष्ट्राच्या विधानसभा निवडणूक निकालाचे पडसाद संपूर्ण भारतभर दिसून येतात. महाराष्ट्रातील राजकारण हे देशाच्या राजकारणाला प्रभावित करणारे राजकारण आहे. सन 2014 व 1919 साली महाराष्ट्राच्या विधानसभा निवडणुकीत पंतप्रधान नरेंद्र मोदी यांच्या नेतृत्वाखाली भारतीय जनता पक्षाने प्रभावी कामगिरी केली होती. 2024 च्या विधानसभा निवडणुकीत महाराष्ट्रात भारतीय जनता पक्ष प्रभावी पक्ष म्हणून उदयास आला आहे. महाराष्ट्रात भारतीय जनता पक्षाचे नेतृत्वात शासन स्थापन झाले आहे. महाराष्ट्र विधानसभा निवडणूक निकालाचे

विविध घटकांच्या आधारे विश्लेषण करून अध्ययन करणे अगत्याचे आहे. याबाबत संशोधन करण्याच्या उद्देशाने प्रस्तुत संशोधन विषयाची ची मांडणी केलेली आहे

संशोधनाची उद्दिष्टे-

प्रस्तुत संशोधनाला निश्चित दिशा प्राप्त होण्यासाठी पुढील उद्दिष्टे मांडण्यात आली आहेत.

- 1) सन 2024 मधील मधील महाराष्ट्र विधानसभा निवडणुकीच्या निकालाचा अभ्यास करणे.
- 2) सन 2024 च्या महाराष्ट्र विधानसभा निवडणुकीतील पक्षीय वर्चस्वाचा अभ्यास करणे.
- 3) महाराष्ट्रातील बदलत्या राजकीय समीकरणांचा अभ्यास करणे.

संशोधनाची गृहितके-

गृहिकांचा आधार घेऊन संशोधन नियोजित उद्देशांची पूर्तता करू शकतो. म्हणून प्रस्तुत संशोधनासाठी पुढील गृहितके निर्धारित केली आहेत.

- 1) सन 2024 च्या महाराष्ट्र विधानसभा निवडणुकीमध्ये सरकार विरोधी लाटेचा प्रभाव दिसून येत नाही.
- 2) महाराष्ट्र विधानसभेच्या निवडणुकीमध्ये विधानसभा मतदार संघातील राजकीय समीकरणे बदललेली नाहीत .

संशोधन विषयाची व्याप्ती व मर्यादा -

महाराष्ट्रातील सन 2024 च्या विधानसभा निवडणुकीची राजकीय अभ्यासाच्या दृष्टीने व्याप्ती अधिक आहे. त्यामुळे प्रस्तुत संशोधनात महाराष्ट्र विधानसभा निवडणूक 2024 या निवडणुकीचा संक्षिप्त स्वरूपात अभ्यास करून विविध घटकांच्या आधारे विधानसभा मतदार संघामधील विधानसभा निवडणुक निकालाचे विशेष अध्ययन केले आहे. प्रस्तुत संशोधनासाठी निश्चित उद्दिष्ट आणि गृहितके यांच्याशी निगडित संशोधन व विश्लेषण यावर विशेष भर दिला जाणार आहे.

संशोधन पद्धती -

प्रस्तुत संशोधनासाठी उपयुक्त ठरणारी माहिती संकलित करण्यासाठी प्राथमिक व द्वितीय माहिती स्रोतांचा वापर करण्यात आला आहे. या संशोधनासाठी वर्णनात्मक संशोधन आराखड्याचा वापर करण्यात आला आहे. दुय्यम साधनांमध्ये नियतकालिके उपलब्ध साहित्य व शासनाचे विविध अहवाल यांचा वापर करण्यात आला आहे.

संशोधन लेखाचे विश्लेषण:-

भारतीय निर्वाचन आयोगाने दिनांक 15 ऑक्टोबर 2024 ला ECI/PN/149/2024 या आदेशानुसार महाराष्ट्र विधानसभेकरिता निवडणूक घेण्याची अधिसूचना जाहीर केली. त्यानुसार दिनांक 20 नोव्हेंबर 2024 ला मतदान घेण्याचे निर्देशित करण्यात आले. महाराष्ट्रात नोंदणीकृत असलेल्या 96485765 मतदारांनी मतदानाचा हक्क बजावला. महाराष्ट्रात विधानसभे करिता एकूण 288 विधानसभेच्या जागा आहेत. त्यापैकी 29 जागा ह्या अनुसूचित जाती करिता तर 25 जागा अनुसूचित जमाती करिता राखीव आहेत. महाराष्ट्रात महिला मतदारांची संख्या 4,69,96,279 व पुरुष मतदारांची संख्या 5,00,22,739 आहे. महाराष्ट्रात एकूण मतदार 9,70,25,119 आहेत. या मतदारांनी मतदानाचा अधिकार वापरले आहे. भारतीय जनता पक्षातील 98% विजयी उमेदवार करोडपती आहेत. 8% विजयी उमेदवार हे 25 ते 40 या वयोगटातील आहेत. 65% विजयी उमेदवार हे 41 ते 60 या वयोगटातील आहेत. विजयी झालेल्या उमेदवारापैकी 8% महिला उमेदवार आहेत. 2019 मध्ये विधानसभेत महिलांची हीच संख्या होती.

सारणी क्रमांक -1

पक्षनिहाय विजयी उमेदवारांची संख्या व प्राप्त मत प्रतिशत

अ.क्र.	पक्षाचे नाव	विजयी उमेदवारांची संख्या	मिळालेली एकूण मते	प्राप्त मत प्रतिशत
1.	भारतीय जनता पक्ष	132	17,293,650	26.77
2.	शिवसेना	57	7,996,930	12.38
3.	राष्ट्रवादी काँग्रेस पार्टी	41	5,816,566	9.01

4.	शिवसेना (उबाठा)	20	6,433,013	9.96
5.	भारतीय राष्ट्रीय काँग्रेस	16	8,020,921	12.42
6.	राष्ट्रवादी काँग्रेस पार्टी (शरद पवार)	10	7,287,797	11.28
7.	समाजवादी पार्टी	2	247350	0.38
8.	जनसुराज्य पार्टी	2	559702	0.87
9.	राष्ट्रीय युवा स्वाभिमान पार्टी	1	440675	0.58
10.	राष्ट्रीय समाज पक्ष	1	438992	0.48
11.	All India Majlis-E-Ittehadul Muslimeen 1	1	550902	0.85
12.	कम्युनिस्ट पार्टी ऑफ इंडिया	1	222277	0.34
13.	Peasants And Workers Party of India	1	540796	0.76
14.	राजश्री शाहू विकास आघाडी	1	560901	0.89
15.	अपक्ष	2	8021021	13.82
	एकूण	288	96485765	100

सारणी क्रमांक -1 चे अध्ययन करता असे दिसून येते की, महाराष्ट्र विधानसभा निवडणूक 2024 च्या निकालात भारतीय जनता पक्षाचे सर्वाधिक उमेदवार विजयी झाले. भारतीय जनता पक्षाचे 132 उमेदवार विजय होऊन महाराष्ट्र विधानसभेत प्रथम क्रमांकाचा पक्ष म्हणून उदयास आला. शिवसेनेचे 57 उमेदवार विजय होऊन दुसऱ्या क्रमांकाचे व राष्ट्रवादी काँग्रेस पक्षाचे 41 उमेदवार विजय होऊन तिसऱ्या क्रमांकाचे पक्ष म्हणून उदयास आले आहे. भारतीय जनता पक्ष, शिवसेना व राष्ट्रवादी काँग्रेस पक्ष यांनी विधानसभेत बहुमत प्राप्त करून सत्ता स्थापन केली आहे. शिवसेना (उबाठा), भारतीय राष्ट्रीय काँग्रेस, राष्ट्रवादी काँग्रेस पार्टी (शरद पवार) या गटाला विधानसभेत अपेक्षित प्रदर्शन करता आले नाही. भारतीय जनता पक्षाने बहुमत प्राप्त करून प्रथम क्रमांकाचा पक्ष म्हणून विधानसभेत आला असला तरीही या पक्षाला प्राप्त मतांचे टक्केवारी 26.77% आहे. भारतीय जनता पक्षाला प्राप्त मतांची टक्केवारी पाहता विशेष प्रदर्शन प्राप्त मतानुसार केल्याचे दिसून येत नाही. तरीही हा पक्ष सर्वाधिक सदस्य असलेला पक्ष म्हणून विधानसभेत सत्तारूढ झाला आहे. राष्ट्रवादी काँग्रेस पार्टीला 41 जागा मिळाल्या असल्या तरीही या पक्षाला प्राप्त मतांची टक्केवारी 9.01% आहे. शिवसेना (उबाठा) या गटाचे 20 उमेदवार निवडून आले असले तरीही या पक्षाला प्राप्त मतांची टक्केवारी ही राष्ट्रवादी काँग्रेस पक्षाला प्राप्त मतांच्या टक्केवारी एवढीच आहे. भारतीय राष्ट्रीय काँग्रेस पक्षाला प्राप्त मतांची टक्केवारी ही शिवसेना या पक्षाला प्राप्त मतांच्या टक्केवारी एवढीच असली तरीही शिवसेना पक्षाने 57 उमेदवार विजयी झाले आहेत. राष्ट्रवादी काँग्रेस पक्ष (शरद पवार) गटाला 11.28% मत प्रतिसाद असले तरीही या पक्षाचे दहा उमेदवार विजयी झाले आहेत. या पक्षाला प्राप्त मत भारतीय राष्ट्रीय काँग्रेस पक्षाला प्राप्त मतांच्या टक्केवारी एवढीच असली तरीही काँग्रेस पक्षाचे अधिक उमेदवार निवडून आल्याचे दिसून येते.

सारणी क्रमांक -2

पक्षनिहाय अपराधिक गुन्हे असलेल्या विजयी उमेदवारांची टक्केवारी

अ.क्र.	पक्षाचे नाव	गुन्हे असलेल्या विजयी उमेदवारांची टक्केवारी	गंभीर गुन्हे असलेल्या विजयी उमेदवारांची टक्केवारी
1.	समाजवादी पक्ष	100	100
2.	भाजपा	70	40
3.	शिवसेना	67	47
4.	शिवसेना (उबाठा)	65	40

5.	राष्ट्रवादी काँग्रेस पार्टी (शरद पवार)	63	50
6.	भारतीय राष्ट्रीय काँग्रेस	56	38
7.	राष्ट्रवादी काँग्रेस पार्टी	49	29

सारणी क्रमांक - 2 नुसार महाराष्ट्र विधानसभा 2024 निकालाचे विश्लेषण केल्यास असे दिसून येते की, विविध पक्षांमध्ये अपराधी गुन्हे व गंभीर स्वरूपाचे गुन्हे असलेले उमेदवार विजयी झाले आहेत. समाजवादी पक्षाचे दोन उमेदवार निवडून आले आहेत. या दोन्ही उमेदवार गंभीर स्वरूपाचे अपराधीक गुन्हे दाखल आहेत. भाजपा हा सर्वाधिक मते प्राप्त करणारा व सत्ताधारी पक्ष असला तरीही या पक्षातील 70 उमेदवारावर अपराधिक गुन्हे तर 40 उमेदवारावर गंभीर स्वरूपाचे अपराधिक गुन्हे असल्याचे दिसून येते. शिवसेना या पक्षातील विजय 67 उमेदवारावर अपराधी स्वरूपाचे गुन्हे तर 47 विजयी उमेदवारावर विशेष गंभीर स्वरूपाचे गुन्हे दाखल झाले असले तरीही हे उमेदवार विजयी झाले आहेत. वरील सारणी वरून समाजवादी पक्ष, भाजपा, शिवसेना, शिवसेना (उबाठा), राष्ट्रवादी काँग्रेस पक्ष (शरद पवार), भारतीय राष्ट्रीय काँग्रेस व राष्ट्रवादी काँग्रेस पार्टी या सर्व पक्षातील उमेदवारावर अपराधीक गुन्हे व गंभीर स्वरूपाची अपराधी गुन्हे दाखल झालेली आहेत. तरीही ते उमेदवार निवडणुकीमध्ये निवडून आल्याचे दिसून येते. यावरून महाराष्ट्र विधानसभेत अपराधीक गुन्हे असलेले सदस्य अधिक प्रमाणात आहेत.

सारणी क्रमांक - 3
विजयी उमेदवारांचे शिक्षण व टक्केवारी

अ.क्र.	शिक्षण	विजयी उमेदवारांची संख्या	विजयी उमेदवारांची टक्केवारी
1.	Literate	2	0.69
2.	5th Pass	6	2.08
3.	8th Pass	20	6.94
4.	10th Pass	31	10.76
5.	12th Pass	48	16.67
6.	Graduate	65	22.67
7.	Graduate Professional	55	19.10
8.	Post Graduate	39	13.54
9.	Doctorate	8	2.78
10.	Diploma	14	4.86
	Total	288	100

सारणी क्रमांक तीन मध्ये महाराष्ट्र विधानसभेत विजय उमेदवाराचे शिक्षण दर्शविण्यात आले आहे. या विधानसभेमध्ये अशिक्षित दोन उमेदवार आहेत. पाचवी पास सहा उमेदवार विजयी झाले आहेत. पदवीधर विजयी उमेदवारांची संख्या 65 आहे तर पदवीधर पदवी शिक्षण घेतलेले 39 उमेदवार विजयी झाले आहेत. वैद्यकीय शिक्षण किंवा इंजिनियर शिक्षण घेतलेले 55 पदवीधर सदस्य या विधानसभेत विजय झाले आहेत. सारणी क्रमांक - 3 चे अवलोकन करता असे निदर्शनास येते की, महाराष्ट्र विधानसभे मध्ये उच्चशिक्षित उमेदवार मोठ्या प्रमाणात विजयी झालेले आहेत. या विधानसभेत अशिक्षित किंवा अल्पशिक्षित सभासदाचे प्रमाण कमी आहे.

निष्कर्ष :-

महाराष्ट्र विधानसभा निवडणूक सन 2024 निवडणूक निकालाचे विश्लेषण करता असे स्पष्ट होते की या निवडणुकीत 2019 ते 24 या कालखंडात सत्तारूढ असलेल्या शिवसेनेला (शिंदे), राष्ट्रवादी काँग्रेस, भारतीय जनता पक्षाला सत्ता प्राप्त झाली आहे. या निवडणुकीत भारतीय जनता पक्षाचे सर्वाधिक 132 उमेदवार विजय होऊन महाराष्ट्र विधानसभेतील सर्वाधिक संख्याबळ असणारा पक्ष म्हणून भारतीय जनता पक्षाने प्रथम स्थान मिळवले. शिवसेनेला 57 जागा मिळून दुसऱ्या स्थानी तर राष्ट्रवादी काँग्रेस ला 41 व शिवसेना (उबाठा) ला 20 जागा मिळून अनुक्रमे तिसरे व चौथे स्थान मिळाले आहे. 10 अन्य उमेदवारांनी विजय संपादन केला आहे. महाराष्ट्र विधानसभेत अपराधीक गुन्हे असलेले सदस्य अधिक प्रमाणात आहेत. वैद्यकीय शिक्षण किंवा इंजिनियर शिक्षण घेतलेले 55 पदवीधर सदस्य या विधानसभेत विजय झाले आहेत. महाराष्ट्र विधानसभे मध्ये उच्चशिक्षित उमेदवार मोठ्या प्रमाणात विजयी झालेले आहेत. या विधानसभेत अशिक्षित किंवा अल्पशिक्षित सभासदाचे प्रमाण कमी आहे.

सन 2024 च्या महाराष्ट्र विधानसभेच्या निवडणुकीत उच्चशिक्षित उमेदवारांनी विधानसभेत विजय संपादन केला आहे. या निवडणुकीत सरकारविरोधी लाटेचा परिणाम न होता भारतीय जनता पक्ष व शिवसेनेने बहुमत प्राप्त केले आहे. महाराष्ट्रातील संपूर्ण मतदारसंघात भारतीय जनता पक्ष किंवा शिवसेनेने आपला प्रभाव निर्माण केला असल्याचे दिसून आले आहे.

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