

INDIAN CONSTITUTION FORMATION DAY

The **Constitution of India** is the supreme law of India. The document lays down the framework that demarcates fundamental political code, structure, procedures, powers, and duties of government institutions and sets out fundamental rights, directive principles, and the duties of citizens. It is the longest written national constitution in the world.

It imparts constitutional supremacy (not parliamentary supremacy, since it was created by a constituent assembly rather than Parliament) and was adopted by its people with a declaration in its preamble. Parliament cannot override the constitution.

It was adopted by the Constituent Assembly of India on 26 November 1949 and became effective on 26 January 1950. The constitution replaced the Government of India Act 1935 as the country's fundamental governing document, and the Dominion of India became the Republic of India. To ensure constitutional autochthony, its framers repealed prior acts of the British parliament in Article 395. India celebrates its constitution on 26 January as Republic Day.

The constitution declares India a sovereign, socialist, secular, and democratic republic, assures its citizens justice, equality and liberty, and endeavours to promote fraternity. The original 1950 constitution is preserved in a helium-filled case at the Parliament House in New Delhi. The words "secular" and "socialist" were added to the preamble by 42nd amendment act in 1976, during the Emergency.

Constitution Day, also known as "**National Law Day**", is celebrated in India on 26 November every year to commemorate the adoption of the Constitution of India. On 26 November 1949, the Constituent Assembly of India adopted the Constitution of India, and it came into effect on 26 January 1950.

The Government of India declared 26 November as Constitution Day on 19 November 2015 by a gazette notification. The Prime Minister of India Narendra Modi made the declaration on 11 October 2015 while laying the foundation stone of the B. R. Ambedkar's Statue of Equality memorial in Mumbai. The year of 2021 was the 131th birth anniversary of Ambedkar, who had chaired the drafting committee of the Constituent Assembly and played a pivotal role in the drafting of the constitution. Previously this day was celebrated as Law Day. 26 November was chosen to spread the importance of the constitution and to spread thoughts and ideas of Ambedkar. PM Modi

Speech On National Law Day 2021, 26 November, and also The President , Vice President and Lok Sabha Speaker also addressed the program.

Since 2015 was the 125th birth anniversary year of B. R. Ambedkar (14 April 1891 – 6 December 1956), who is known as the father of the Indian constitution, the government decided in May 2015 to celebrate this year "in a big way". A special committee chaired by Prime Minister of India was announced for year-long celebrations. Various programmes will be held by various ministries and departments throughout the year to spread thoughts and ideas of Ambedkar. As part of the celebrations while laying foundation stone for an Ambedkar memorial at the Indu Mills compounds in Mumbai in October 2015, the Prime Minister of India Narendra Modi announced that 26 November will be celebrated as "Constitution Day". In November 2015, the government officially announced celebration of the day.

Various departments of the Government of India celebrated the first Constitution day. As per the Department of Education and Literacy, the preamble of the constitution was read in all schools by all students. In addition, there were quiz and essay competitions both online and offline on the subject of the constitution of India. There was a lecture on salient features of the constitution in each school.

The Ministry of External Affairs directed all overseas Indian schools to celebrate 26 November as Constitution Day and directed embassies to translate the constitution into the local language of that nation and distribute it to various academies, libraries and faculties of Indology. The work of translating the Indian constitution into Arabic has been completed. Department of Sport arranged symbolic run named "Run for Equality". There was also a special session of Indian parliament on 26 November 2015 to give tribute to the constitution and Ambedkar. The Parliament House complex was also illuminated on this occasion

Timeline of formation of the Constitution of India

- **6 December 1946:** Formation of the Constitution Assembly (in accordance with French practice).
- **9 December 1946:** The first meeting was held in the constitution hall (now the Central Hall of Parliament House). The 1st person to address was J. B. Kripalani, Sachchidananda

Sinha became temporary president. (Demanding a separate state, the Muslim League boycotted the meeting.)

- **11 December 1946:** The Assembly appointed Rajendra Prasad as its president, H. C. Mukherjee as its vice-chairman and B. N. Rau as constitutional legal adviser. (There were initially 389 members in total, which declined to 299 after partition. Out of the 389 members, 292 were from government provinces, four from chief commissioner provinces and 93 from princely states.)
- **13 December 1946:** An "Objective Resolution" was presented by Jawaharlal Nehru, laying down the underlying principles of the constitution. This later became the Preamble of the Constitution.
- **22 January 1947:** Objective resolution unanimously adopted.
- **22 July 1947:** National flag adopted.
- **15 August 1947:** Achieved independence. India split into the Dominion of India and the Dominion of Pakistan.
- **29 August 1947:** Drafting Committee appointed with B. R. Ambedkar as its Chairman. The other six members of committee were Munshi, Muhammed Sadulla, Alladi Krishnaswamy Iyer, N. Gopalaswami Ayyangar, Khaitan and Mitter.
- **16 July 1948:** Along with Harendra Coomar Mookerjee, V. T. Krishnamachari was also elected as second vice-president of Constituent Assembly.
- **26 November 1949:** The Constitution of India was passed and adopted by the assembly.
- **24 January 1950:** Last meeting of Constituent Assembly. The Constitution was signed and accepted (with 395 Articles, 8 Schedules, and 22 Parts).
- **26 January 1950:** The Constitution came into force. (The process took 2 years, 11 months and 18 days—at a total expenditure of ₹6.4 million to finish.)

26 November has its own importance in the history of independent India because on this day in 1949, the Constitution of India was adopted and it came into effect on 26 January, 1950. Therefore, marking the dawn of a new era. To acknowledge the contribution of the framers of the Constitution and to aggravate the people regarding the prominent values, 26 November is celebrated as the 'Constitution Day'.

26.11.2018

INDIAN CONSTITUTION DAY

NOV. 26



Indian constitution day formation day conducted with our staff and students successfully.

26.11.2018



Our Respected staff members attended

National Voter's Day

In order to encourage more young voters to take part in the political process, Government of India has decided to celebrate January 25 every year as National Voters Day. It has been started from 25 January 2011 to mark Commission's foundation day.

A meeting of the Union Cabinet, chaired by Prime Minister Manmohan Singh, approved a Law Ministry proposal to this effect, Information and Broadcasting Minister Ambika Soni told reporters. In this day rallies in government campus were going on.

By Observing the new voters, who have attained the age of 18 years, were showing less interest in getting enrolled in the electoral rolls, she said the level of their enrolment was as low as 20 to 25 per cent in certain cases.

"In order to effectively deal with this problem, the Election Commission has decided to take up a vigorous exercise to identify all eligible voters attaining the age of 18 years as of January 1 every year in each of the 8.5 lakh polling stations across the country," she said.

Such eligible voters would be enrolled on time and handed over their Electoral Photo Identity Card (EPIC) on January 25 every year, Soni said, adding this initiative is expected to give the youth a sense of empowerment, pride and inspire them to exercise their franchise.

The new voters would be provided with a badge with its logo "Proud to be a voter - Ready to vote", she said. The theme of NVD 2016 is 'Inclusive and qualitative participation' reiterating the commitment towards reaching out to the last voter and promoting informed and ethical voting. The slogan 'No Voter to be left behind' has been coined to further emphasis the focus on inclusiveness. The National Awards are being conferred for excellence, proficiency and innovation in election processes and procedures. These awards recognize contribution by election machinery, government department/ agency/ PSU, CSO and media said. The greatest joy is seen in young voters of India.

HISTORY

National Voters Day began as an initiative by the Election Commission of India in the year 2011. A Union Council of Ministers meeting took place under the then Prime Minister, Dr Manmohan Singh. It was noticed that young people who were of voting age were reluctant to register themselves as voters. This led to the founding of National Voters' Day to identify the youth who have turned 18, enrol them and then provide them with their Electoral Photo Identity Card (EPIC). January 25 was chosen as the date of observance of National Voters' Day to commemorate the founding of The Election Commission on this day in 1950.

SIGNIFICANCE

The Government of India celebrates National Voters' Day to identify those eligible to vote, inspire people to vote, and assure voters about the safety of the electoral process. National Awards are conferred each year to district and state-level election officers, personnel from agencies, PSUs, CSO, and members from the media. Various districts conduct competitions and cultural activities to spread awareness about the importance of voting. Every citizen has the basic right to vote. He or she has the right to select his leader to whomever they think is capable of leading the nation, solving the problems of common people, bringing about change, etc. National Voters Day is a significant root of India as the future of the country lies in the leader that we choose.

Role of the Election Commission of India

Elections in India are the world's most extensive democratic exercise and the Election Commission administers them. It conducts elections to the Lok Sabha, Rajya Sabha, state Legislative Assemblies, state legislative councils, and the offices of the President and Vice-President of the country. ECI is responsible for conducting free and fair polls and is regarded as the guardian of elections in India. It issues advisory Model Code of Conduct guidelines, which are to be followed by political parties and their candidates. Instances of violation of the code can be reported to the ECI. However, the commission does not have regulatory powers. The Model Code of Conduct contains the rules of electoral morality.

ECI sets limits on poll expenditure, maintains electoral rolls and takes the decision on poll schedules. The commission publishes or

prohibits voting trends that could influence voters. To curb the influence of cash for votes, the commission has appointed Indian Revenue Service officers as Election Observers of all elections.

The Election Commission takes stock of candidate details and assets through their affidavit, filled at the time of filing of nomination.

It has also been given the responsibility of allocating broadcast time on the state-owned cable television network and other electronic media and the powers of a civil court to investigate complaints and enforce the election rules.

About Election Commission of India (ECI)

The Election Commission of India was established on January 25, 1950, with the appointment of the Chief Election Commissioner. It operates under Article 324 of the Indian constitution. It consists of three members — a chief election commissioner and two other commissioners. They are appointed by the President of India for six-year terms. Election Commission is a constitutional authority.

Theme

The theme for this year's National Voters' Day is 'Making Elections Inclusive, Accessible and Participative'. It focuses on the Election Commission's commitment to facilitate the active participation of the voters during the polls and to make the election process smooth and hassle-free for everyone.

NATIONAL VOTERS DAY

25.01.2019



on occasion of national voters day.

Jyotirao Phule

Jyotirao Govindrao Phule, also known as **Mahatma Jyotiba Phule** (11 April 1827 – 28 November 1890) was an Indian social activist, thinker, anti-caste social reformer and writer from Maharashtra. His work extended to many fields, including eradication of untouchability and the caste system and for his efforts in educating women and oppressed caste people. He and his wife, Savitribai Phule, were pioneers of women's education in India. Phule started his first school for girls in 1848 in Pune at Tatyasaheb Bhide's residence or Bhidewada. He, along with his followers, formed the Satyashodhak Samaj (Society of Truth Seekers) to attain equal rights for people from lower castes. People from all religions and castes could become a part of this association which worked for the upliftment of the oppressed classes. Phule is regarded as an important figure in the social reform movement in Maharashtra. He was bestowed with honorific mahatma (Sanskrit: "great-souled", "venerable") title by Maharashtrian social activist Vithalrao Krishnaji Vandekar in 1888.

Life Sketch

Jyotirao Govindrao Phule was born in Pune in 1827 to a family that belonged to the Mali caste. The Malis traditionally worked as fruit and vegetable growers: in the four-fold *varna* system of caste hierarchy, they were placed within the *Shudras*, or the lowest-ranking group. Phule was named after God Jyotiba. He was born on the day of Jyotiba's annual fair. Phule's family, previously named *Gorhe*, had its origins in the village of Katgun, near the town of Satara. Phule's great-grandfather, who had worked there as a *chaughula*, or low-ranking village official, moved to Khanwadi in Pune district. There, his only son, Shetiba, brought the family into poverty. The family, including three sons, moved to Poona seeking employment. The boys were taken under the wing of a florist who taught them the secrets of the trade. Their proficiency in growing and arranging became well known and they adopted the name *Phule* (flower-man) in place of *Gorhe*. Their fulfillment of commissions from the Peshwa, Baji Rao II, for flower mattresses and other goods for the rituals and ceremonies of the royal court so impressed him that he granted them 35 acres (14 ha) of land on the basis of the *inam* system, whereby no tax would be payable upon it. The oldest brother machinated to

take sole control of the property, leaving the younger two siblings, Jyotirao Phule's father, Govindrao, to continue farming and also flower-selling.

Govindrao married Chimnabai and had two sons, of whom Jyotirao was the youngest. Chimnabai died before he was aged one. The Mali community did not make room for much by education, and after attending primary school to learn the basics of reading, writing, and arithmetic, Jyotirao was withdrawn from school. He joined the menfolk of his family at work, both in the shop and the farm. However, a man from the same Mali caste as Phule recognised his intelligence and persuaded Phule's father to allow Phule to attend the local Scottish Mission High School. Phule completed his English schooling in 1847. As was customary, he was married young, at the age of 13, to a girl of his own community, chosen by his father.

The turning point in his life was in 1848, when he attended the wedding of a Brahmin friend. Phule participated in the customary marriage procession, but was later rebuked and insulted by his friend's parents for doing that. They told him that he being from a Shudra caste should have had the sense to keep away from that ceremony. This incident profoundly affected Phule on the injustice of the caste system

Education

Mahatma Phule Wada, Pune. This is the place where Mahatma Jotirao Phule stayed with his wife Savitribai Phule for a certain period in his life. It was built in around 1852.

In 1848, aged 21, Phule visited a girls' school in Ahmadnagar, run by Christian missionaries. It was also in 1848 that he read Thomas Paine's book *Rights of Man* and developed a keen sense of social justice. He realized that exploited castes and women were at a disadvantage in Indian society, and also that education of these sections was vital to their emancipation. To this end and in the same year, Phule first taught reading and writing to his wife, Savitribai, and then the couple started the first indigenously run school for girls in Pune. He also taught Sagunabai Kshirsagar (his maternal aunt's daughter) to write Marathi with Savitribai. The conservative upper caste society of Pune didn't approve of his work. But many Indians and Europeans helped him generously. Conservatives in Pune also forced his own family and community to ostracize them. During this period, their friend Usman Sheikh and his sister Fatima Sheikh provided them with shelter. They also helped to start the school on their premises. Later, the Phules started schools for children from the then untouchable castes such as Mahar and Mang. In 1852, there were three Phule

schools in operation 273 girls were pursuing education in these school but by 1858 they had all closed. Eleanor Zelliott blames the closure on private European donations drying up due to the Indian Mutiny of 1857, withdrawal of government support, and Jyotirao resigning from the school management committee because of disagreement regarding the curriculum.

Women's welfare

Phule watched how untouchables were not permitted to pollute anyone with their shadows and that they had to attach a broom to their backs to wipe the path on which they had traveled. He saw young widows shaving their heads, refraining from any sort of joy in their life. He saw how untouchable women had been forced to dance naked. He made the decision to educate women by witnessing all these social evils that encouraged inequality. He began with his wife, every afternoon, Jyotirao sat with his wife Savitribai Phule and educated her when she went to the farms where he worked, to bring him his meal. He sent his wife to get trained at a school. The husband and wife set up India's first girls' school in Vishrambag Wada, Pune, in 1848.

He championed widow remarriage and started a home for dominant caste pregnant widows to give birth in a safe and secure place in 1863. His orphanage was established in an attempt to reduce the rate of infanticide.

The Prime Minister Shri Atal Bihari Vajpayee unveiled the statue of Mahatma Jyotirao Phule at Parliament House in New Delhi on 3 December 2003

Phule tried to eliminate the stigma of social untouchability surrounding the exploited castes by opening his house and the use of his water-well to the members of the exploited castes.

Views on religion and caste He believed that they had instituted the caste system as a framework for subjugation and social division that ensured the pre-eminence of their Brahmin successors. He saw the subsequent Muslim conquests of the Indian subcontinent as more of the same sort of thing, being a repressive alien regime, but took heart in the arrival of the British, whom he considered to be relatively enlightened and not supportive of the *varnashramadharma* system instigated and then perpetuated by those previous invaders. In his book, *Gulamgiri*, he thanked Christian missionaries and the British colonists for making the exploited castes realise that they are worthy of all human rights. The book, whose title transliterates as *slavery and which concerned women, caste and reform*, was dedicated to the people in the US who were working to end slavery.

Phule saw Rama, the hero of the Indian epic Ramayana, as a symbol of oppression stemming from the Aryan conquest. His critique of the caste system began with an attack on the Vedas, the most fundamental texts of Hindus. He considered them to be a form of false consciousness.

He is credited with introducing the Marathi word *dalit* (broken, crushed) as a descriptor for those people who were outside the traditional varna system. The terminology was later popularised in the 1970s by the Dalit Panthers.

At an education commission hearing in 1882, Phule called for help in providing education for exploited castes. To implement it, he advocated making primary education compulsory in villages. He also asked for special incentives to get more lower-caste people in high schools and colleges.

Satyashodhak Samaj

On 24 September 1873, Phule formed Satyashodhak Samaj to focus on rights of depressed groups such as women, the Shudra, and the Dalit. Through this the samaj he opposed idolatry and denounced the caste system. Satyashodhak Samaj campaigned for the spread of rational thinking and rejected the need for priests.

Phule established Satyashodhak Samaj with the ideals of human well-being, happiness, unity, equality, and easy religious principles and rituals. A Pune-based newspaper, *Deenbandhu*, provided the voice for the views of the Samaj.

The membership of the samaj included Muslims, Brahmins and government officials. Phule's own Mali caste provided the leading members and financial supporters for the organization.

Legacy

Perhaps the biggest legacy of Mahatma Jyotirao Phule is the thought behind his perpetual fight against social stigma that are enormously relevant still. In the nineteenth century, people were used to accepting these discriminatory practices as social norm that needed to be enforced without question but Jyotiba sought to change this discrimination based on caste, class and colour. He was the harbinger of unheard ideas for social reforms. He started awareness campaigns that ultimately inspired the likes of Dr. B.R. Ambedkar and Mahatma Gandhi, stalwarts who undertook major initiatives against caste discrimination later

Dr B.R.Ambedkar JAYANTHI

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956) was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent Assembly debates, served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism.

Ambedkar graduated from Elphinstone College, University of Bombay, and studied economics at Columbia University and the London School of Economics, receiving doctorates in 1927 and 1923 respectively and was among a handful of Indian students to have done so at either institution in the 1920s. He also trained in the law at Gray's Inn, London. In his early career, he was an economist, professor, and lawyer. His later life was marked by his political activities.

Early Life

Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow (now officially known as Dr Ambedkar Nagar) (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal, an army officer who held the rank of Subedar, and Bhimabai Sakpal, daughter of Laxman Murbadkar. His family was of Marathi background from the town of Ambadawe (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. Ambedkar was born into a Mahar (dalit) caste, who were treated as untouchables and subjected to socio-economic discrimination.^[17] Ambedkar's ancestors had long worked for the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. Although they attended school, Ambedkar and other untouchable children were segregated and given little attention or help by teachers. They were not allowed to sit inside the class. When they needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water; he described the situation later in his writings as "*No peon, No Water*". He was required to sit on a gunny sack which he had to take home with him.

Ramji Sakpal retired in 1894 and the family moved to Satara two years later. Shortly after their move, Ambedkar's mother died.

The children were cared for by their paternal aunt and lived in difficult circumstances. Three sons – Balaram, Anandrao and Bhimrao – and two daughters – Manjula and Tulasa – of the Ambedkars survived them. Of his brothers and sisters, only Ambedkar passed his examinations and went to high school. His original surname was *Sakpal* but his father registered his name as *Ambadawekar* in school, meaning he comes from his native village 'Ambadawe' in Ratnagiri district. His Marathi Brahmin teacher, Krishnaji Keshav Ambedkar, changed his surname from 'Ambadawekar' to his own surname 'Ambedkar' in school records

The Drafting of Indian Constitution

Upon India's independence on 15 August 1947, the new prime minister Jawaharlal Nehru invited Ambedkar to serve as the Dominion of India's Law Minister; two weeks later, he was appointed Chairman of the Drafting Committee of the Constitution for the future Republic of India.

Indian constitution guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability, and the outlawing of all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and won the Assembly's support for introducing a system of reservations of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes and Other Backward Class, a system akin to affirmative action. India's lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India's depressed classes through these measures. The Constitution was adopted on 26 November 1949 by the Constituent Assembly.

Ambedkar was the first Indian to pursue a doctorate in economics abroad. He argued that industrialisation and agricultural growth could enhance the Indian economy. He stressed investment in agriculture as the primary industry of India. According to Sharad Pawar, Ambedkar's vision helped the government to achieve its food security goal. Ambedkar advocated national economic and social development, stressing education, public hygiene, community health, residential facilities as the basic amenities

Ambedkar refused to abandon his support for separate electorates until Gandhi was near death. He and the Hindu leaders then agreed to the pact, which declined separate electorates but gave increased representation to the Dalits within the Hindu electorate for a 10-year period. Ambedkar complained of blackmail, but the pact marked the start of the movement against "untouchability" within the Indian nationalist movement.

Communism

Ambedkar's views on Communism were expressed in his essay "Buddhism and Communism." He accepted the Marxist theory that the privileged few's exploitation of the masses perpetuated poverty and its issues. However, he did not see this exploitation as purely economic, theorizing that the cultural aspects of exploitation are as bad or worse than economic exploitation. In addition, he did not see economic relationships as the only important aspect of human life. He also saw Communists as willing to resort to any means to achieve proletarian revolution, including violence, while he himself saw democratic and peaceful measures as the best option for change. Ambedkar also opposed the Marxist idea of controlling all the means of production and private ownership of property: seeing the latter measure as not able to fix the problems of society. In addition, rather than advocating for the eventual annihilation of the state as Marxism does, Ambedkar believed in a classless society, but also believed the state would exist as long as society and that it should be active in development.

On 2 April 1967, an 3.66 metre (12 foot) tall bronze statue of Ambedkar was installed in the Parliament of India. The statue, sculpted by B.V. Wagh, was unveiled by the then President of India, Sarvepalli Radhakrishnan. On 12 April 1990, a portrait of Dr. B.R. Ambedkar is put in the Central Hall of Parliament House. The portrait of Ambedkar, painted by Zeba Amrohawi, was unveiled by the then Prime Minister of India, V. P. Singh. Another portrait of Ambedkar is put in the Parliamentary Museum and archives of the Parliament House.

Indian Post issued stamps dedicated to his birthday in 1966, 1973, 1991, 2001, and 2013, and featured him on other stamps in 2009, 2015, 2016, 2017 and 2020.

National Panchayati Raj Day

National Panchayati Raj Day is the national day of Panchayati Raj System in India celebrated by Ministry of Panchayati Raj on 24 April annually.

Then Prime Minister of India Manmohan Singh declared the first National Panchayati Raj Day on 24 April 2010. He mentioned that if Panchayati Raj institutions (PRIs) functioned properly and locals participated in the development process, the Maoist threat could be countered.

Addressing the Elected Representatives, Prime Minister Narendra Modi on 24 April 2015 called for an end to the practice of "husbands of women sarpanches" or "sarpanch pati" exercising undue influence on the work of their wives elected to power. The word Panchayat is an amalgamation of two words "Panch" and "Ayat" Panch means five and layat means Assembly, Therefore Panchayat is said to be an assembly of five member who work for the upliftment of the local communities and resolve disputes as a lower level.

National Panchayati Raj Day is celebrated every year on April 24 to raise awareness about the panchayats and gram sabhas along with local self-governments in rural India. The Panchayati raj system in India is divided into three levels that include Gram panchayat at the village level, block panchayat or panchayat Samiti at the intermediate level, and Zila panchayat at the district level.

The system gives responsibility to the villages to perform their own activities. Balwant Rai Mehta proposed the decentralisation of gram panchayat and is also known as the 'Father of Panchayati Raj'. The concept of self-governance has helped in the well functioning of the panchayat system in India.

On this day, various representatives from the panchayats across the country have a share in dialogue and motivate to celebrate their achievements. Thus, panchayat means an assembly of five members who work at enhancing the lives of the local community by solving disputes at the local level.

NATIONAL PANCHAYATI RAJ DAY 2022: HISTORY

Though the Panchayati Raj Institutions have been in existence for a long time, it has been observed that these institutions have not been able to acquire the status and dignity of viable and responsive people's bodies due to a number of

reasons including absence of regular elections, prolonged super sessions, insufficient representation of weaker sections like Scheduled Castes, Scheduled Tribes and women, inadequate devolution of powers and lack of financial resources.

The Constitution (73rd Amendment) Act, 1992 that came into force with effect from 24th April, 1993 has vested constitutional status on Panchayati Raj institutions. This date thus marks a defining moment in the history of decentralization of political power to the grassroots level. The impact of the 73rd Amendment in rural India is very visible as it has changed power equations irreversibly.

Accordingly, the Government of India decided in consultation with the States to celebrate 24th April as National Panchayati Raj Day. The commemoration is being anchored by the Ministry of Panchayati Raj.

The National Panchayati Raj Day (NPRD) is being celebrated on 24 April since 2010. The requirement of governing bodies in rural areas was realised before the constitution had a diversified power structure.

After the 1957 committee took place, the concept of Panchayati raj came into effect. And in 1959, Rajasthan was the first state to bring the system of Panchayati Raj into the country.

NATIONAL PANCHAYATI RAJ DAY 2022: SIGNIFICANCE

The Panchayati diwas plays a significant role as the digital initiative helped in the direct transfer of money to the accounts of the panchayats, which made the year 2021 a historic ones.

NATIONAL PANCHAYATI RAJ DAY 2022: THEME AND CELEBRATION

The year's theme is not decided, whereas award functions will be conducted in order to find the best panchayats in the country. In the view of Azadi ka Amrit Mahotsav, the year is really special during the National Panchayat Raj Day.