

# Panchayati Raj and Environmental Protection- A Study

\*Amrita Soni

MA, Political Science, K J Somaiya College of Arts and Commerce

## Abstract

*Environmental imbalance is not only a threat to humans, nature and animals, but also to the human and social environment. In the beginning, human and ecological interactions were balanced, such as population growth, indiscriminate deforestation, hunting of forest animals, development of technical knowledge and excessive exploitation of natural resources have led to environmental problems. Politicians and scholars who consider development as an essential condition of freedom, equality and democracy have forgotten that uncontrolled development leads us to disaster. There is a need to make Panchayat Raj institutions stronger and more democratic to make development proper and co-ordinating. Due to the problem of environmental crisis being worldwide, it is not only the responsibility of the state, government or panchayats, but every citizen has to change his lifestyle, conscious and aware and according to environmental protection. Keeping all these points in mind, a study of the role of Panchayat Raj Institutions in environmental protection has been done in this article.*

**Keywords:** Panchayati Raj, Ecology, Environment, Organic, Abiotic

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## \*Author's Correspondence

 Amrita Soni

 MA, Political Science, K J Somaiya College of Arts and Commerce

 amsoni.amrita2081@gmail.com

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## Introduction

The most discussed and major problem of the present world is 'environmental imbalance'. The imbalance between humans and nature is responsible for environmental degradation. As long as the relation between man and nature is intimate, friendly and cooperative, the elements of the environment have been tolerating our minor mistakes. But when the environment was continuously harmed for the fulfillment of material selfishness, its quality began to decline. Due to modern enjoyment, we have made a habit of contempt of environment. While dreaming of conquering nature, we forgot that man is also the son of nature, the basis of his life is also these natural things, whose quality and care is our ultimate duty.

The cover around the flora and fauna is called the environment, which is derived from the English word environment, which is a combination of biotic and abiotic. 1 Environment includes the plant animal and the complex of living beings including humans and the whole world related to them. Therefore, the environment includes all of the air, water, land, plants, animals, human beings and the results of their various activities. The different types of environments are natural, man-made, and social. Natural biological environment includes micro-organisms, while abiotic include energy, temperature, heat flow, water, fire, soil atmospheric gases. Humanized environment includes agriculture, industrialization, urbanization and population growth etc. and social environment includes linguistic, religious customs on earth. Human beings have played with the gentleness, goodness and beauty of nature for industrial purposes, nature fulfills all the basic needs of human beings, but his indulgence-feeling, charitableness and craving can never be satisfied. In the view of Mahatma Gandhi, this earth provides sufficient means to fulfill the need of each of its inhabitants, but cannot satisfy the greed of every person.

Threat to the environment- The unlimited desire of human beings, for the fulfillment of which industrialization, urbanization, consumerist culture is responsible. The desire of a person to get things, production of unnecessary things and excessive exploitation of forests, water, petrol, poisonous gases, such as smoke, dirty water, chemical wastes, factories, come out in large quantities from big factories, so these with the destruction of natural resources in products, nature also gets polluted. 2 The use of blind technology to incinerate and choose consumer culture are the demons of our tomorrow. If deforestation and chemical farming and the use of poisonous insecticides continue at this pace, then in the near future one-third of the earth's land will become infertile and infertile and there will be unlimited destructive changes in the climate. Due to which the water level in the sea will rise and the cities situated on the sea shore will be submerged in water. There should be no ah-nakula relationship between nature and living beings, but that of mother and son. How beautiful it is said in the Vedas - 'Mata Bhoomi, sons' ego.' Therefore, it becomes the ultimate duty of all of us to decorate the heritage of this future generations and to preserve and make the environment around us safe and livable. Why is environmental protection necessary today? Because we have exploited, mined, dirty the earth wildly. Cancer TB in our body Diseases like asthma are on the rise. If this situation continues, then one day the earth/vegetation will get absorbed in pollution. Man's relationship with the natural environment should be dependent on dependence and not destructive. State, government, United Nations, voluntary organizations and scholars, writers and environmental lovers have expressed deep concern regarding environmental protection and developmental approach. In which Rachaelkarson's Silent Spring (1960), Paul Erlich's The Population Bomb (1968) United Nations Report Only of Earth Report Agarwal, S. K Globalwarming (2008) Godin Robert E, Green Political Theory (1992), Sunita Narayan, Environment Politics (2012) Manoj Chaturvedi Indian Culture and Mahatma Gandhi (2019) Sunderlal Bahuguna, Earth Call 2007, Mahatma Gandhi, Hind Swaraj (1909). All these scholars and environmental lovers have warned human beings and governments through their own point of view, method and medium that if the environment is not protected then the future of the coming generations will be dark. In the 1970s, Western countries started the Save the Environment and Save Greenery Movement. It was only after the seventies that the concept of sustainable development began to be emphasized. According to Bruntlade, sustainable development is that which can meet the needs of the present generation while also meeting the needs of the coming generations.

To control the growing threat to the environment, various countries started taking initiatives under the leadership of the United Nations. Which culminated in various environmental conventions. India has been the only country in the world where concern has been expressed in this direction since time immemorial. 'Oran' is a type of reserved forest in the villages of Rajasthan. It has the authority of community institutions, village panchayats and trusts of temples etc. Which can also be called the universal property or resources of the Panchayats of rural areas. Which has an important place in rural life. India has been the land of rural communities since time immemorial, is now and will be in future also. Village has been the basic unit of administration since Vedic times, the Rigveda refers to gramini (village chief). From which it is clear that there has been a village head system since ancient times. After independence, Panchayat Raj has been mentioned in the Directive Principles of the Indian Constitution. On 02 October 1959, Panchayat Raj Institutions were inaugurated by the country's first Prime Minister Pt. Jawaharlal Nehru in Nagaur district of Rajasthan. Constitutional status has been given to Panchayati Raj Institutions by the 73rd Constitutional Amendment. Which was implemented in Rajasthan from 23 April 1994. Three-tier Panchayat Raj Institutions are also elected by rural voters for five years. At present all the elected bodies are functioning. In this system, the system of reservation has also been made according to social justice.

The main objective of the study of Panchayati Raj and environmental protection is that today the entire fabric of the village, social environment, natural nature and love, cooperation and intimacy between human beings has ended. Social distancing is increasing among people. The spirit of mutual trust and cooperation has vanished. Water, land, forests and animals are being lost. Panchayats have become the arena of politics. Corruption, tendency to postpone work is prevalent all around. People have occupied forests and cut trees indiscriminately. On all these issues, on the basis of planning, implementation, constraints and public interest of Panchayat Raj Institutions, an attempt has been made to study and draw conclusions from scientific, empirical, observational and analytical method. Panchayats are the backbone of rural development. The implementation of their policies should be time bound, 3 transparent. Corruption flourishes in the absence of information about the schemes. Gandhiji once wrote in Harijan that if the village ends, India will also end. It will not survive as India. India's life goal in the world will be lost. Revival of rural development is possible only if it is not exploited further.<sup>5</sup> Villagers are not exploited, schemes get accurate and timely information. For this, governments post advertisements, social media, newspapers, television and information on the main buildings of the institutions. To ensure that the natural environment does not deteriorate, the Center has started a free gas scheme, so that the health and fuel of the housewife are safe. Work is being done through panchayats for afforestation (wells), reservoir construction, cleaning of wells etc. for animals. After the 73rd Constitutional Amendment, the Eleventh Schedule has been added to the Constitution, in which 29 subjects coming under the jurisdiction of

Panchayats have been included. , Khadi village and cottage industries, rural housing, drinking water, fuel and fodder, roads, bridges, culverts, ferry waterways, rural electrification, and non-conventional energy sources, poverty alleviation, education, libraries, fairs and markets, health and sanitation, family Welfare – Women and Child Development, Social Welfare, Public Distribution and Maintenance of Community Assets etc.

Since ancient times, our lifestyle is in accordance with the social customs, nature. As soon as we wake up in the morning, we start the day with the name of Ram and Suryanamaskar. All auspicious works begin with the worship of Ganesha. In our religious texts, there are mantras related to the environment, which teach human beings to live a controlled and restrained life, that by subduing human desires, take only as much from nature, so that its perfection is not damaged. It is a human dharma to protect the forest, water and earth. It is told in Matsya Purana that one tree is considered equal to ten sons. There is a saying that if there is bamboo there is breath. Neem tree is grown on the Thanak of Lokdevta Devnarayan and Tejaji, whose leaves are used for marriage, which is called 'Party's marriage'. Mango, Banana, Peepal leaves are worshipped at home. Apart from this, betel nut, dates, bel leaves, figure flowers, datura flowers are also offered to the deities. Khejri is known as Kalpataru of Rajasthan. In relation to the protection of trees, there is a saying in Rajasthan - 'Bamalia stained pieces, don't donate to the gods, even if your head remains dry, you may die.' Life was lost. Peepal is a disease-free and best tree of environmental balance, which gives 1722 kg of oxygen in an hour and digests 2252 kg of impure air carbon dioxide, so it is also revered. Worship of Peepal gives wish fulfillment. This is the name of the Bodhi tree.

On auspicious occasions, the whole environment is manifested in the mandanes that are performed on the earth. Along with this, Phad art, Kapad art, Pathokala, in the evening, when small girls bloom at the main gates of their houses, their spirit appears to be natural.

Since ancient times, our life, religion, social environment is in harmony with nature, now due to changing life values, consumerist culture, population growth, industrialization, urbanization, technological development, ignorance and neglect of nature, due to the benefits of government's welfare schemes, human beings The attitude towards environmental protection has changed a lot. Western life values, education and thinking have made human beings away from nature, the carrier of the culture of consumption. The concept of environmental protection which we had is now changing. All the trees and forests in the villages have been destroyed. People have cut the forests and plowed the land for agriculture and have built big agricultural farms. The cooperative atmosphere of the village has turned into mutual enmity. The social environment that used to happen in marriage, death and death is no longer seen. Government's plan By 2022, not a single kutcha house will remain in India, due to which pucca houses are being built on all sides in village Dhanis. Our old houses which were made of raw mud kept us close to nature. He is rarely seen now. The problem of dirty water on the roads has increased due to the construction of toilets in the houses. Neighbors keep quarreling over the drainage of water, due to which the social environment is getting spoiled. Gram Panchayats do not have enough budget to get all the villages cleaned. Because of man's feeling of 'see his own', 'do his own', he has gone away from his loved ones and from nature. He is getting material happiness but not mental and spiritual happiness. Human himself has spoiled the environment so much that he is alone in a group, away from nature, away from the social environment. On whose head there is neither the shade of trees nor the love of loved ones, then with the help of material things, which can give physical happiness, but not mental and spiritual happiness.

Efforts to get rid of the environmental crisis will not work just by leaving the responsibility of Panchayat Raj Institutions. Due to this problem being global and related to the life of every individual, there is a need for collective effort of all. Our belief is based on 'Vasudhaiv Kutumbakam' and 'Sab Bhumi Gopal Ki'. Therefore, it is the duty of every citizen to plant trees, stop the use of plastic to stop population growth. For environmental protection, a committee should be formed in the village, consisting of Sarpanch, Patel of the village, Gram Sevak, Principal of the school, Forester and five other people, whose work is to stop deforestation, stop erosion of land by water flow, village Integrated development and environmental protection. Gram Sabha should be organized through Panchayat, in which information about the importance and need of forests should be made available to the common man. Gram Panchayats should strengthen social and economic democracy by resolving the disputes among the people immediately. Our belief that the government and big companies should do something for environmental protection? This is not true, every individual is capable of protecting himself from environmental pollution, residues, garbage and population growth. We all have to keep three important things in mind while following the principle of 'Go Green', use less, recycle, and reuse. The person will have to reduce the use of electricity, water and pesticides, quit smoking, alcohol, tobacco and there will be water from the smoke coming out of the vehicles, only then we will have glass according to the theory of 3T-recycle, re-deuse and re-use. Paper, plastic, metal, empty jars, wine bottles, broken glasses and

other items made of glass should be reused. To stop global warming, it is necessary to stop plantation, smoke, pollution from factories.

In Indian culture, snake worship, animal worship, vegetable worship may be termed as conservatism, but in this the tableau of a natural lifestyle is reflected. Nature worship is not polytheism, it is the protection shield of environmental protection, in which we are taught to prosecute and coordinate with all the elements of the earth. In order to keep the environment protection strong and in constant motion, there is a need to strengthen the Panchayat Raj institutions economically and administratively and people will have to change their lifestyle and establish identity with nature. There is always a need to be aware and alert by adopting a restrained, regular lifestyle instead of creating a new philosophy of life, indulgence, luxury, and glory.

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