

# Ambedkar's Vision of Present India



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Edited By:

Dr. Anjna Malhotra

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B-41, Sawan Park, Ashok Vihar, Phase II,  
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# AMBEDKAR'S FIGHT AGAINST UNTOUCHABILITY

Mrs. Randeep Dhoot\*

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*"Some men say that they should be satisfied with the abolition of untouchability only, leaving the caste system alone. The aim of abolition of untouchability alone without trying to abolish the inequalities inherent in the caste system is a rather low aim."*

– Dr. B.R. Ambedkar

B.R. Ambedkar was a leading activist and social reformer who gave his life working for the upliftment of the Dalits and the socially backward class of India. A messiah for the downtrodden, he continuously fought for eradication of caste discrimination that had fragmented the Indian society and made it cripple. Born in a socially backward family, Ambedkar was the victim of caste discrimination, inequality and prejudice. However, fighting all odds, he attained higher education thus becoming the first ever untouchable to attain the same. No sooner after completing his studies, he launched himself politically fighting for the rights of the depressed class and inequality practiced in the society. He was a crusader of social equality and justice. Academically trained as a jurist, he went on to become the first Law Minister of Free India and the framer or chief architect of the Constitution of India. In his later years, he acted as a revivalist of Buddhism in India, by converting himself to the religion to free himself from the perils of caste differences.

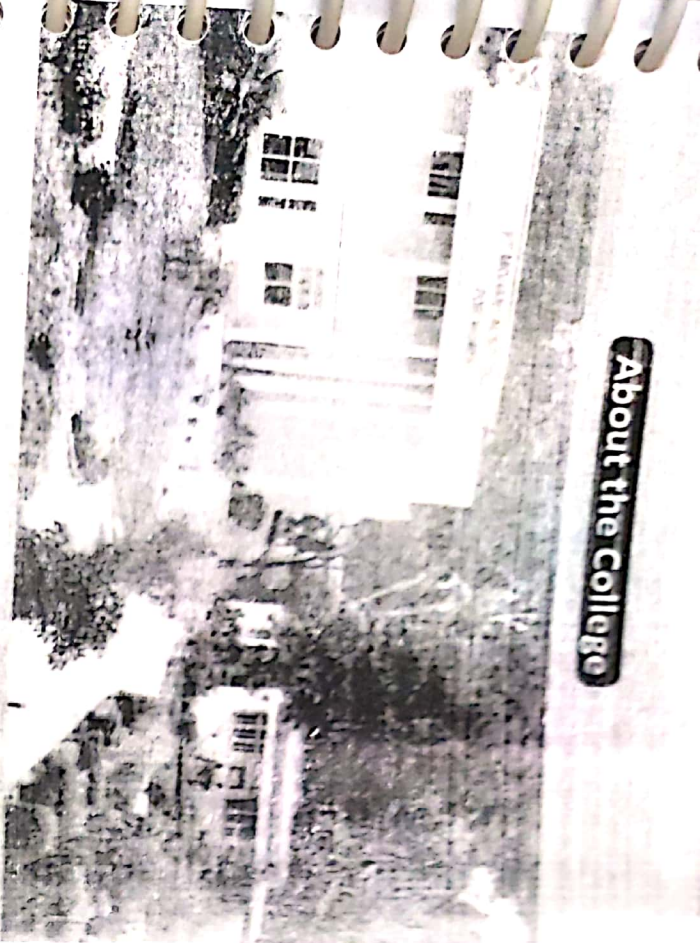
Dr. B.R Ambedkar was a scholar and a man of action. In his writings, Ambedkar tried hard to show the mechanisms of the caste system and clarified the origin of untouchability in order to support his fight for equality. For him, if the lower castes were not in a position to

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\* Department of Political Science, S.D. Arya Mahila College, Dinanagar, randeep.dhoot@rediffmail.com



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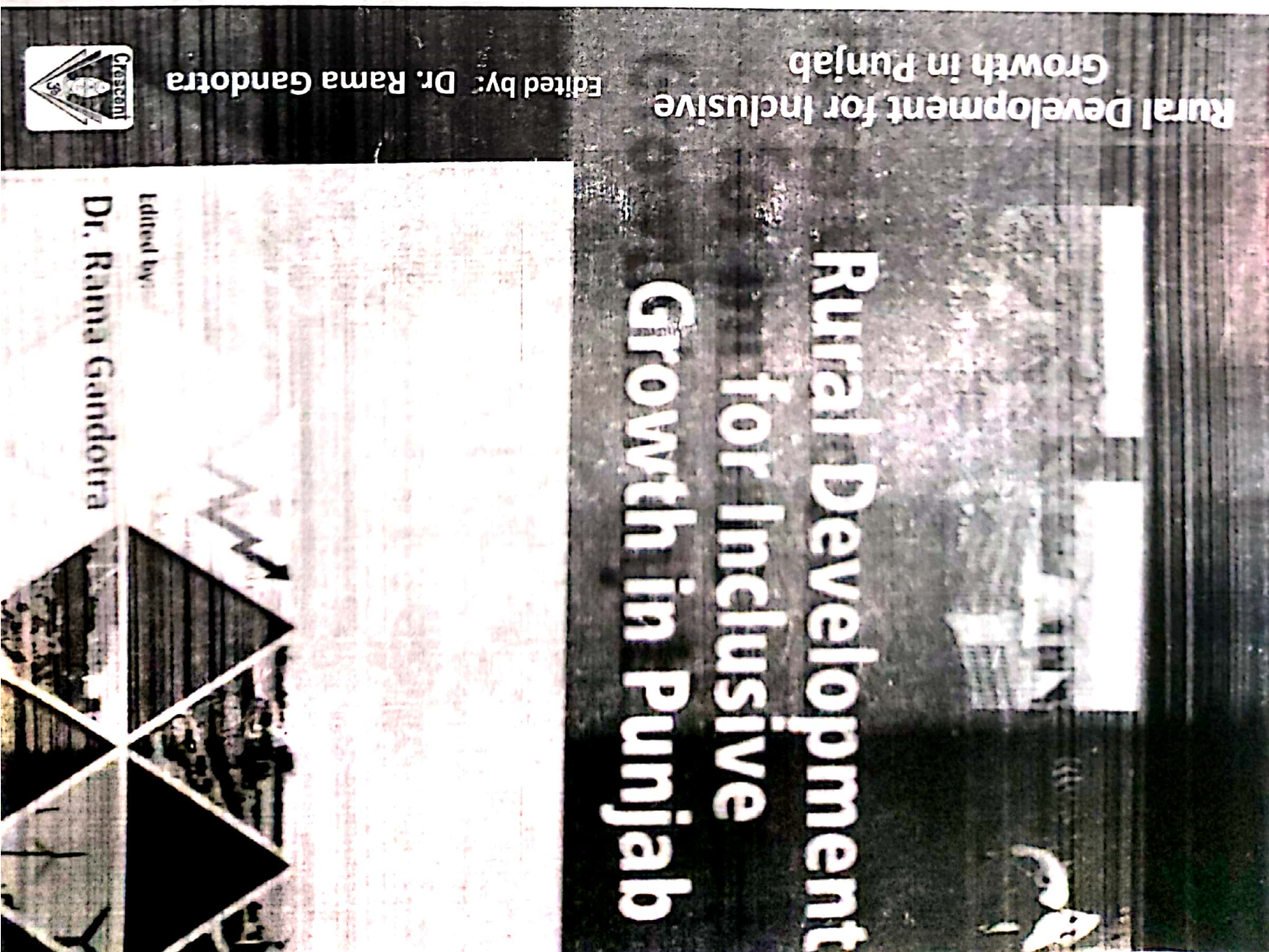


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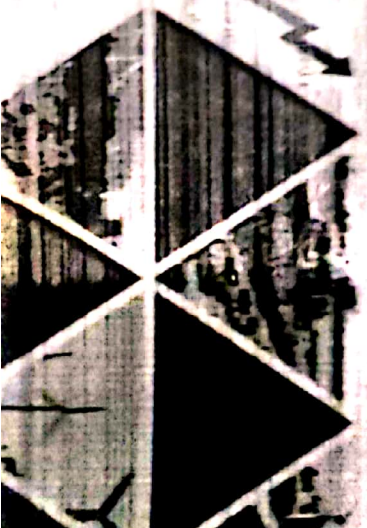
**Rural Development for Inclusive Growth in Punjab**

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Edited by: **Dr. Rama Gandotra**

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of the Panchayat, as a governing body at the village level. In the early phase of British domination however, the panchayats came under the clouds of suppression. For a brief period of time these institutions became almost paralysed due to the introduction of Zamindari system. In fact the whole of this old and ancient structure tumbled down to the utter mystery and poverty.

In the 18th century the Panchayat system again showed signs of revival in the hands of Lord Mayo and Lord Ripon. Lord Ripon was called "Father of local self govt." for his resolution of 1882 and his resolution is considered as "Magna carta" of local govt. in India. With this resolution the panchayati raj institutions got a legal status in British India. Later on the Acts of 1919, 1929 and 1935 contained elaborate provisions for the improvement of Panchayati Raj system in India. After the Independence the constitutional assembly of India started framing the constitution for the free India. Mahatma Gandhi who played a key role in the national movement believed in broad based decentralised structure of power with numerous village panchayats at the bottom, and a national panchayat at the apex level, elected by the intermediary levels of district and the state panchayats with the ultimate control vesting in the hands of the village Panchayat. But contrary to this view DR B.R. Ambedkar, the chairman of drafting committee, viewed it as "sink of localism" and a den of narrow mindedness. So the draft constitution discarded the village as administrative unit.

But ultimately Gandhian scheme of thought was given place in the directive principles of state policy under article 40 of the constitution which was not backed by the judiciary. Pt. Jawahar Lal Nehru set up Balwant Rai Mehta committee to improve the status of panchayats. Later on Ashok Mehta Committee, G.V.K Rao Committee, L.M. Singhvi committee were formed to suggest the ways and means to strengthen these institutions.

The credit of constitutionalising these institutions goes to P.V. Narsimha Rao whose govt. in 1992 introduced an historic bill in the Parliament to revitalised these institutions in the shape of 73rd amendment bill and got it passed on April 1993 with the approval of 3/4 state legislative assemblies. This bill made it

# 10

## 73rd Constitutional Amendment A Milestone for the Rural Development of Punjab

Randeep Dhooi

### Introduction

The system of local government is found in every nation as a part of its government or constitutional structure, irrespective of its dominant political philosophy and the form of national government. Even in a highly centralized system of government, there has to be some measure of decentralization through delegation or devolution for the simple reason that no central government can have living contacts with the problems of local area and deal effectively with the daily routine of local administration.

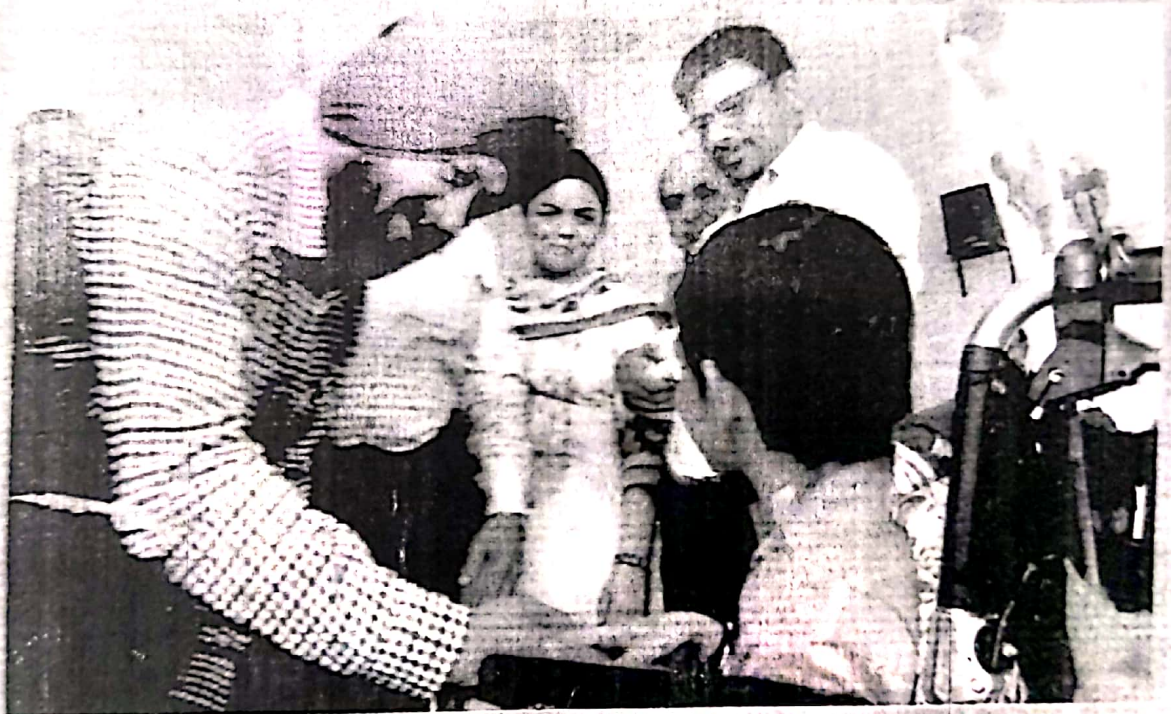
In the era of conscious, consistent and sustained economic and social planning, local authorities and the central government are fast becoming part and parcel of one government system and their relationship is one of the partnership and collaboration in the ultimate purpose of getting various services run and facilities provided for the benefit of the community. As an integral part of body politic of a country, local government is created under law for the management of local affairs of a human settlement with geographic boundaries.

In the local government Panchayati raj system is a unique contribution of India to the world. From vedic to the Modern times different dynasties have appeared and disappeared but the village has remained the fundamental unit of local administration. Maharishi Balmiki's Ramayana Ved Vyas' Mahabharata, Kautilya's Arathshashtra' Manu's Manusamriti and Abu Fazal's Aina-i-Akbari give sufficient proof of the existence

\*Assistant Prof. in Political Science, Shanti Devi Arya Mahila College, Dinanagar.



# **REBUILDING SOCIETY WITH INCLUSIVE EDUCATION**



**DR. SONDEEP MONGA**



## Editorial

Special need children should be guided and helped in inter and intra adjustment to arrive at a wise decision, help to discover their own talents, in connection to opportunities available in the world. The ability to understand others emotion states, wants and needs are critical not only for success in home/ School/ Rehabilitation centre but also success in life. It is also a 'Quality of life' issue, which help students with and within disabilities to build relationships, find happiness and succeed economically. This Book gave an idea that how Society, Govt. and Non Govt. Organization can take the Diss but of Disabled by giving them life and skill based education like self care skills, speech and Language Development, Gross motor skill Development, industry skills, Catering and Hospitality skills, Banking skills, Tailoring and stitching skills, Computer Skills, Office skills, Music skills etc., Terminally ill children are also entitle for social justice, legal awareness about their very particular rights and states Rehabilitation done by Ministry of welfare under various Schemes. This Book gave examples of persons with disability who proved their extraordinary worth in various fields of life and make an inspirational path for others. I am very Thankful to all Scholars, who contribute their valuable views to serve the purpose to aware the community at large about deprived section of our society through their Academic Excellence.

**Dr. Sondeep Monga**

## Inclusive Education : Concept, Policies and Challenges

**Randeep Dhooi,**

Assistant Prof. Dept. of Pol. Science, S. D. Arya Mahila College, Dinanagar,

Millions of children with disabilities throughout the world today are denied their basic right to education. Some students are denied access to education due to explicit laws and policies of exclusion or segregation. Others are denied access to quality education due to the lack of accessible transportation or accessible school buildings, classrooms or learning materials. In addition, of those students with disabilities who do attend school, many are subjected to inferior education, often without accommodations and supports, and taught by teachers who are either untrained or unwilling to include students with disabilities in their classrooms. Yet without access to quality education, children and adults with disabilities will remain on the margins of society, unable to fully participate in society. In 2006, the United Nations adopted the Convention on the Rights of People with Disabilities (CRPD). Article 24 of the CRPD recognizes the right of all children and adults with disabilities to education on an equal basis with those students without disabilities. After independence in 1947, the Government of India created several policies in terms of special education. Although the Government of India has attempted to create policies that are inclusive for people with disabilities, their implementation efforts have not resulted in an inclusive system of education, nor have they reached their goal of "education for all" across the country. The Government of India needs to bridge the gaps in their education system to build a strong system of inclusive education in India.

Inclusive education means that all children - no matter who they are - can learn together in the same school. This entails reaching out to all learners and removing all barriers that could limit participation and achievement. Disability is one of the main causes of exclusion; however, there are also other social, institutional, physical, and attitudinal barriers to inclusive education. Educators continue to debate and determine the best





# India's March towards Development through UN's Sustainable Development Goals 2030

DEPARTMENT OF ECONOMICS

D.A.V. College, Hoshiarpur



# Human Rights and the 2030 Agenda for Sustainable Development: An Overview

Randeep Dhooi  
Assistant Professor in Political Science  
SD Arya Mahila College, Dhanangar

## Abstract

The term "human rights" was mentioned seven times in the UN's founding Charter, making the promotion and protection of human rights a key purpose and guiding principle of the Organization. In 1948, the Universal Declaration of Human Rights brought human rights into the realm of international law. Since then, the Organization has diligently protected human rights through legal instruments and on-the-ground activities. The 2030 Agenda for Sustainable Development represents an opportunity to re-energize the drive for a more equal world through the achievement of the Sustainable Development economic, social and environmental dimensions of sustainable development. The terms of complexity and comprehensiveness, but also with a view to the degree of transparency and public participation in the process of negotiation. The Agenda is explicitly grounded in international human rights instruments, and the 17 SDGs "seek to realize the human rights of all". The 2030 Agenda and human rights are mutually-reinforcing. Human rights offer guidance for the implementation of the 2030 Agenda, as it is underpinned by legally-binding human rights instruments. Likewise, the 2030 Agenda and the SDGs can contribute substantially to the realization of human rights. The proposed mechanisms for monitoring (follow-up and review) of the 2030 Agenda also reflect key fundamental and cross-cutting human rights principles of participation, accountability and non-discrimination. If non-discrimination is ensured in its implementation and monitoring, the 2030 Agenda can become a powerful means of fighting inequality and realizing the rights of marginalized groups or those who lag behind in development due to discrimination or structural barriers.

Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature.... In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it.... -- Rio Declaration

## Introduction

The United Nations defines sustainable development as "development that meets the needs of the present without compromising the ability of future generations to meet

their own needs". Previous dialogues on sustainability have more or less focused on climate change and environmental issues, but the new paradigm of sustainability, as negotiated over the last three years for this summit includes all efforts towards an inclusive, sustainable and resilient future for people and the planet. There is a significant departure from the previous framework to now include a "humanizing" of three elements: economic growth, social inclusion and environmental protection. "Eradicating poverty in all its forms and dimensions is an indispensable requirement for sustainable development," the UN has said.

It is increasingly recognized that human rights are essential to achieve sustainable development. The Millennium Development Goals (MDGs) served as a proxy for certain economic and social rights but ignored other important human rights linkages. By contrast, human rights principles and standards are now strongly reflected in an ambitious new global development framework, the 2030 Agenda for Sustainable Development. In September 2015, 170 world leaders gathered at the UN Sustainable Development Summit in New York to adopt the 2030 Agenda. The new Agenda covers a broad set of 17 Sustainable Development Goals (SDGs) and 169 targets and will serve as the overall framework to guide global and national development action for the next 15 years. The SDGs are the result of the most consultative and inclusive process in the history of the United Nations. Grounded in international human rights law, the agenda offers critical opportunities to further advance the realization of human rights for all people everywhere, without discrimination.

The MDGs applied only to so-called 'developing countries', the SDGs are a truly universal framework and will be applicable to all countries. All countries have progress to make in the path towards sustainable development, and face both common and unique challenges to achieving the many dimensions of sustainable development captured in the SDGs. Alongside a wide range of social, economic and environmental objectives, the 2030 Agenda promises "more peaceful, just and inclusive societies which are free from fear and violence" with attention to democratic governance, rule of law, access to justice and personal security as well as an enabling international environment. It therefore covers issues related to all human rights, including economic, civil, cultural, political, social rights and the right to development. The new Agenda strives to leave no-one behind, envisaging "a world of universal respect for equality and non-discrimination" between and within countries, including gender equality, by reaffirming the responsibilities of all States to "respect, protect and promote human rights, without distinction of any kind as to race, colour, sex, language, religion, political or other opinions, national and social origin, property, birth, disability or other status." OHCHR has made a strong contribution to the integration of human rights throughout the process to define the SDGs and will seek to ensure that strategies and policies to implement the 2030 Agenda are human rights-based.

The new Agenda for "people, planet, prosperity, peace and partnership", is vitally important as it will strongly influence the direction of global and national policies relating to sustainable development for the next 15 years. The 2030 Agenda is unequivocally anchored in human rights: The new Agenda is explicitly "grounded in the UN Charter, the Universal Declaration of Human Rights, International human rights treaties" and other instruments, including the Declaration on the Right to Development. It states that the SDGs aim to "realize the human rights of all" (preamble) and



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**Randeep Dhoot**  
Shanti Devi Arya Mahila College,  
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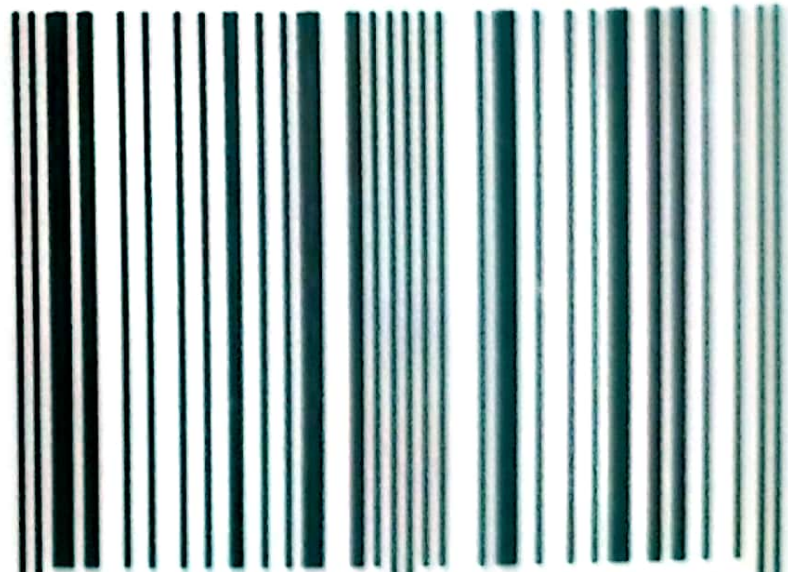
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