

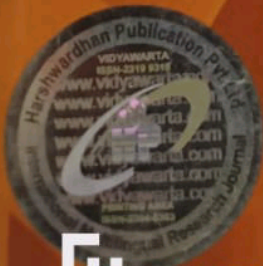
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Mental Health & Todays Challenges

: Editor :

Dinesh Jaronde



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Efforts by Government in the area of Mental Health

Dr. Anjna Malhotra
SDAM College, Dinanagar

The mental health of the population is an important resource for any country, which needs to be actively developed and protected. Mental health in terms of wellbeing including cognitive, emotional and social skills is often produced outside of the health system, where people live their lives: i.e. in the family, among friends, in kindergartens, schools, work places, local community, culture and sports. Therefore, mental health is not the sole responsibility of health authorities. Failure to promote mental health has had severe consequences to the society, economy, welfare and wellbeing. Today, no other health condition is more costly than mental disorders, in terms of lost productivity, active disability and sickness absence costs, and in terms of human suffering. The burden comes primarily from common mental disorders such as anxiety disorders, depression and alcohol abuse, which – paradoxically – are also the easiest and least costly to prevent.

Promotion of mental health and prevention of common mental disorders requires that we address the social determinants of mental health and disorders; i.e. living conditions. Mental health must be incorporated into all policies and arenas where the ways in which people live their lives are planned and regulated, i.e. in all policies at national, regional and local level. Routine assessments of the impact of all policies on the population's mental health and equity should be



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**Father of Indian Constitution :
Dr. Babasaheb Ambedkar**

Prof. Dinesh Jaronde



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Dr. B. R. Ambedkar's Vision towards Integral India

Dr. Anjna Malhotra,
SDAM College, Dinanagar

Babasaheb Dr. B. R. Ambedkar, himself a dalit, made efforts to transform the hierarchical structures of Indian society for the refurbishment of equal rights and justice to all by building up a review from within the society. He tried to seek the solution to this constant problem of the Indian society not by making appeals but by seeking transformation in the socio-religious and politico-economic structures of the Indian society by continuous and relentless struggle against the exploitative system. He was one of the best legal minds produced by modern India. He contributed in framing of "The Indian Constitution" and was thus, called "The Father of the Indian Constitution". He was a voracious reader. He was preached by his own example that the worth, not the birth, shapes the life of an individual in the country. Before he entered in, he was fully equipped with the thought of democracy, equality and fraternity. His study in England fully revealed to him Social system would never free from social and political oppressions. He had made an entrenched pledge to wipe out the injustice done to the people of low caste; in this way he wanted to bring about a revolution in the Hindu Society.

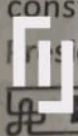
The towering personality of this great revolutionary was deeply influenced by two incidents. First, the 14th Amendment of constitution of U.S.A. in July 9, 1868 by the President Andrew Johnson which granted force

to the Negroes. In India, he found that untouchables did not have such freedoms. Ideology and works of three great reformers Kabir, Jyotia and Pholley had also put a long lasting impact on the ideology of Ambedkar. He was the first man who inspired the downtrodden and inspired them to fight against Brahminism. He worked a lot for the economic upliftment of dalits.

He was deeply influenced by the teachings of Buddha, which gave him mental and metaphysical satisfaction and showed him the way. He was influenced by the three principles of Buddhism namely right knowledge, Karuna and Sama or equality. In Buddhism, pragmatism is an attitude of habit, thought and a forward-looking philosophy of hope and promise. The spirit of pragmatism is the spirit of youth adventure and experiment. In the light of above influence his social philosophy was based on principles of liberty, equality and fraternity. His message to his followers was "Educate!!!, Organize!!!, Agitate!!!".

Speaking in the constituent Assembly, he said that in this country both the minorities and the majority have followed a wrong path. It is wrong for the majority to deny the existence of minorities. It is equally wrong for the minorities to perpetuate themselves. A solution must be found which will serve a double purpose.

To proclaim & to bring to light the humiliations suffered by the untouchables and to fight for equal rights, a periodical called Mooknayak in marathi was started by him on 31 Jan 1920 to champion the cause of depressed classes. Ambedkar used this journal to criticize orthodox Hindu Politicians and a professed unwillingness of the Indian Political community to fight caste discrimination. Ambedkar felt that the untouchables had lost their individuality for centuries; it was impossible to wake up such



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Crime against Women in India

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SDAM College,
Dinanagar

Mahatma Gandhi the father of nation said there was no occasion for women to consider themselves subordinate or inferior to men. He underlined, "of all the evils for which man has made himself responsible, none to me is so degrading, so shocking or so brutal as his abuse of the better half of the humanity. The female sex, is not a weaker sex. It is the stronger of two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge."

Although United Nations recognizes equality of women, yet there is a lot of discrimination on the basis of sex. Crime against women is partly a result of gender relations that assumes men to be superior to women. Manifestations of crime include physical aggression, such as blows of varying intensity, burns, attempted hanging, sexual abuse and psychological violence through insult, humiliation, coercion, blackmail, economic and social threats, and control through speech and actions. Most of these expressions of crime against women take place in a man-women relationship within the family, state and society. Usually, domestic aggression towards women and girls are due to various reasons that remain hidden.

With different processes of socialization that men and women undergo, men take up stereotyped gender roles of domination and control, whereas women take up that of submission, dependence and respect for authority. A female child grows up with a constant sense of being weak and in need of protection, whether physical, social or economic. This helplessness has led to her exploitation at almost every stage of life. Change in lifestyle, living standards, disparity in economic growth due to urbanization and changes in social ethos and lack of concern for moral values contribute to a violent approach and tendencies towards women, which has resulted in an increase in crime against women. Such incidents are a matter of serious concern and its containment is a necessity so that the women of India attain their rightful share and could live with dignity, honour, freedom, and peace and remain free from crime and aspersions.

Exploitation of women takes several forms. Broadly these can be divided into three categories. The first category consists of individual acts which stop short of death of the victims like eve-teasing, wife-beating, etc. the second category of crimes which is the most common and the least appreciated is the consequences which visit women as a result of enforcement by the society of its own rules and regulations. In the third category would fall cases of out-right homicide whether it is intentional murder or forcing a woman to take her life by committing suicide. For its smooth running the society may punish the particular individual for breaking its laws. But the consequences of this punishment on the dependents of that individual, mostly women, are such that they are rendered economically and physically insecure apart from the mental and psychological distress which is the usual result in such situations¹. At a given instant the degree of pain suffered by women may be different in different categories of crimes described above

but taking the physical, social, mental and cumulative pain which follows any of these crimes, in ultimate analysis they are equally severe.

Numerous of such instances could be quoted from police records which also are, by no means, complete because a fair percentage of such cases are never reported. It is also not that such instances of ill-treatment of women take place in India alone. Any number of cases of crimes towards women can be quoted from the most advanced countries which are full of instances of broken marriages and ruined homes on this score.²

Humiliation, harassment, torture and exploitation of women are as old as is the history of family life. In many cultures violence against women is seen as a normal part of the relations between the sexes. Many women as well as men think that women who suffer physical or sexual assault are themselves to blame for the violence they have suffered. The trouble lies in the fact that in many cultures, women are defined solely by their reproductive function. They have no rights over their bodies or choice in their sexual activities. Chastity is emphasised as a virtue above all others. In such cultures women are regarded as property, being passed on from marriage from the ownership of a father or brother to that of a husband.

There are various categories of crime against women in India. Women at every place been discriminated economically. At the same time women are also exploited physically. There are varieties of psychological, economic, sociological, etc. forms of victimization of women. Even at home they are exploited emotionally and sexually by their husband. From an early age, girls are indoctrinated with a sense of their own low worth and an expectation of continuous male violence.

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Dr. Bhimrao Ambedkar and Constitution Making

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Abstract

Dr. B. R. Ambedkar strived hard to ensure social justice and equality to its citizens. Exploitation of the SCs, STs, tribals and disadvantaged people should stock. Corruption, deprivation, exclusion, malnutrition, displacement, abuse of power should be erased from the system and society. Ensuring social and economic justice to the poor and needy should become the hallmark of democracy and governance. In the very beginning, Ambedkar when he replied to the discussion on the Constitution on November 26, 1949, he stated: "Without going into the merit of constitution, however good and faultless a constitution may be, but if those who implement it are incompetent and useless, that constitution results in an evil. Similarly however defective a constitution may be, but if its executors are good and the same constitution results in the good of the people." We can think of paying rich tributes to Dr. Ambedkar only if each one belonging to the oppressed strata of society unshackles himself or herself and join the national mainstream in every conceivable sphere and contribute to the growth and development of the country.

Keywords: Social Justice, Constitutional Democracy, Part III and Part IV of Indian Constitution, Functioning of Govt. Machinery

Introduction:

Granville Austin has described the Indian Constitution drafted by Dr. Ambedkar as "first and foremost a social document." Most of the constitutional provisions are either directly aimed at furthering the objective of social revolution or effort to promote this revolution by establishing conditions vital for its achievement. The document prepared by Dr. Ambedkar provides constitutional guarantees and protections to all 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 also won the Assembly's support for introducing a system of reservation.

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DR. B.R. AMBEDKAR: THE PIONEER OF SOCIAL DEMOCRACY

¹Dr. Anjna Malhotra

Baba Sahib Bhim Rao Ambedkar was a tireless visionary, humanitarian, constitutionalist and a messiah for the masses. He was an ardent champion of justice, equality, liberty and fraternity and tried to integrate people belonging to different sections of the society. He espoused the view that social democracy is indispensable for political democracy. Distributive justice and human dignity are also essential for democracy in any state. Dr. Ambedkar made supreme sacrifices for the downtrodden and the oppressed people of our country. Karl Marx, Sant Kabir, Gautam Budha and Jyotibhai Phulle had a great bearing on his personality, social philosophy and outlook on life. He was a firm believer in taking to fruition all the unaccomplished work of Jyotibhai Phulle. The revolutionary aspect of the western culture and the growth systems that they adopted also impacted his penchant for liberty, equality and fraternity.

He believed that these principles should be the foundation of the India of future. He was also profoundly influenced by the humanistic and egalitarian philosophy propounded by Buddhism. He firmly believed that Buddhism was a better option for the untouchables of India vis-a-vis Marxism. He was well versed with all the major developments as regards fundamental human rights and human values on the global scale. He was realistic in his approach, while firmly taking hold of all the humanistic ideals. This very fact elevated him far above than most of the leaders of the time and gave him an inimitable place in society. He became a significant social reformer and a major activist of his time thanks to his multifacetedness, clarity of concepts and inspiring accomplishments.

The French Revolution of 1789 proved to be a major source of inspiration for Dr. Ambedkar as he fought tooth and nail against caste discrimination and injustice, which are the burning problems of our society even today. He avowed the opinion that the Constituent Assembly of our country should not settle for mere political democracy. On the other hand, we should strive for turning our political democracy into social democracy. Without social democracy at the core, political democracy will be rendered ornamental and ineffective.

Now, what do we mean by social democracy? To put it simply, it means that the values of liberty, equality, and fraternity should be deemed as fundamental life values in our daily lives. In fact, these three values of liberty, equality, and fraternity are the very bedrock on which the structure of a just society can be erected. Raphael asserts that all political philosophy rests on two fundamental tenets of liberty and justice. According to Raphael (1986: 68), justice is the fundamental idea of social values and what binds a society together.

It is pertinent to note here that Dr. Ambedkar always differentiated between political liberty and civil liberty. Freedom of speech, freedom of movement, and freedom of action, for Ambedkar, are the three fundamental tenets of civil liberty. However, it is sad to note here that civil liberties are often ignored in practice, despite being guaranteed by the Indian constitution. It is the duty of the state to protect these civil rights especially in the case of Dalits where these rights are often played with and encroached upon.

Karl Marx talked about objective and moral conditions, which shape the personality of any individual in addition to his/her personal distinctiveness. Seen in this perspective, it is important to note that external conditions had a major role in shaping Dr. Ambedkar's personality as he was subject to discrimination from his childhood. He belonged to Mahar

¹ Department of Political Science, Sdam College, Dinanagar