



Sanjay T. Salve

Asst. Professor (Dept. of Political Science), Siddharth Arts, Comm., & Sci. College,
Jafrabad, Dist- Jalna.(M.S.)

ABSTRACT :

Dr. Babasaheb Ambedkar believes in natural law and maintains that change is the spirit of life. He has no faith in the existence of God or in the other worldly and supernatural, imaginary conceptions. The ideas have come to be focused more upon the present world, upon the social and humanitarian factor in place of belief in the personality of "God and the immortality of the individuals. Dr. B.R. Ambedkar was well aware not only of the inhuman treatment given to the untouchables, but also of the degraded status of woman in the society.



KEYWORDS : *natural law and maintains , social and humanitarian factorin.*

INTRODUCTION

The caste system also restricts changes of place and change of class by eliminating prospectus of promotion to any caste or class through hard work. The caste system obviously reduces efficiency of labour which depends also on mobility. Dr. Ambedkar says , social and individual efficiency requires us to develop the capacity of an individual to the point of competency to choose and to make his own career. This principle is violated in the caste system. The society because lack of opportunities and limited resources, cannot achieve the benefits of large scale production. Rigidity of caste system maintain absolute inequality as the guiding principal in socioeconomic relationship. Dr. Ambedkar advocates ' annihilation of caste' as one of the pre-requisites for the rapid economic development of the country. Dr. Ambedkar supported the principle of equality and gender justice. Dr. Ambedkar believed the state has to play crucial role in restructuring the society under democratic polity and the foundation of democracy would be feeble and shaky if there was no gender equyality and dignity of labour which is not consistent with political democracy.

CREATION OF CASTELESS SOCIETY

Indian caste system has caused great damage to this country. The major part of the Indian society is still divided into several caste. The caste system determined the status of an individual on the basis of his birth. Caste prevent social mobility and create obstacle in the way of economic development. A culturally deprived person cannot make use an economic scheme brought to his doorstep for his benefit. The caste system has made them a no people. If government pours

money, on removing their poverty. It will be like pouring water on the 'Sahara desert'. Therefore, we should give attention is paid to social and cultural empowerment of backward, hence they remain backward. Efforts must be made first to culturally empower them and raise their mental capacity to benefit from such schemes. Economic welfare of the dalit cannot be secure without cultural upliftment. Secularism plays a vital role in Indian Politic. It gave birth to a number of political parties.

WOMAN EMPOWERMENT

Dr. Ambedkar made certain attempts to ensure rights of woman. As a labour minister during the british regime certain welfare laws in the interest of women labourer were introduced at his initiative. The right of just and human condition at working place, regulation of working hours etc. could be referred here. Dr. Babasaheb Ambedkar's valiant effort, as the law minister of the independent India, towards emancipation of Hindus women appeared in the form of Hindu Code Bill. The fundamental rights. Art 14 assure equslity to all while Art. 15 guarantee the right of women against the discrimination on the ground of gender. Art. 15(3) empowers the state to enact special laws for the benefit of women. With the help of this several laws were introduced to guarantee the empowerment To name few are, Dowry prohibition Act, Child Marriage Act, Domestic violence(prevention) act, PNDT Act, laws relating to marriage, adoption, divorce, succession etc. Art. 16 prevent the State from making any discrimination in the matter of public employment on the ground of sex.

DR. B.R. AMBEDKAR'S THOUGHTS ON EDUCATION DEVELOPMENT

'Education the purpose of which is to moralise and socialize the peole" by Dr. Ambedkar. The basis for the concept of education is upon society which really exists in order to have any assurance that our ideas is a practicable one. Ambedkar himself was a example of what education could do to the under-privileged section of the society. Education is not only a layer for their social mobility but also opens the doors for their modernization. It also affects in reducing their dependence on the rural elite and offers them a chance of occupational change. It makes them aware of their humiliation and enslavement and his ultimately emerged as an instrument of liberation and empowerment. It was through education and exposure to outside influence thate they could become aware of their exposure to outside influence that they could become aware of their exploitation. This was expected to reduce the inequality in the social and economic life of the nation. Dr. Ambedkar gave importance to science and technology courses.

FUNDAMENTAL RIGHTS

Part III of the Indian constitution deals with fundamental rights. Inclusion of fundamental rights in the constitution of India is an accordance with the trends of modern democratic thought, the idea being preserve that which is an indispensable condition of a free society. The aim of declaration of fundamental rights is that certain elementary rights, such as right to life, liberty, freedom of speech, freedom of faith and so on should be regarded as inviolable under all lconditions and that the shifting majority in legislature of the country should not have a free hand in interfering with these fundamental rights. Indian constitution classified fundamental ights into six groups -1) Right to equality Art. 14-18 2) Right to freedom Art. 19-22 3) Rights against exploitation Art. 23-24 4) Right to freedom of religion Art. 19-22 5) Cultural and educational rights Art. 29-30 6) Rights to constitutional remedies Art. 32-35 Right to property abolished under 44th amendment of fundamental right. All these fundamental rights available against the state and not against private individuals. It is obvious that, if individuals are allowed to have absolute freedom of

speech and action, the result would be chaos, ruin and anarchy. On the other hand, if the state has absolute power to determine the extent of personal liberty the result would be tyranny. The question arises as to how to make a balance between the conflicting interests of individuals and of the society and particularly in a lawfare state.

CONCLUSION

Dr. Ambedkar was one of the very few towering personalities of the world in the 20th century. He was the emancipator of the downtrodden as well as women in India. His unparalleled skill made him the architect of the constitution of India. He made the Indian constitution not only the safeguard of humanity but it is a gospel for transforming India into an egalitarian social order with a strong sense of patriotism. Dr. B. R. Ambedkar's abiding faith in democracy was not merely a form of government but a way of life. Dr. Ambedkar determined to bring revolutionary changes in the national life of India without any bloodshed. This opportunity occurred to him when he became the chairman of the drafting committee of the constitution. We know that, the existing traditional to him when he became the chairman of the drafting committee of the constitution. We know that, the existing traditional social setup was based on a caste-ridden system with inequality and traditional values where untouchability and change in social, economic and political life of the Indian society. He himself experienced the untouchability and millions of people were also deprived of basic human rights. For their right he devoted his entire life and in this sense he was the harbinger of human rights. He gave a gallant fight against orthodoxy to obtain this right. He is the pioneer of democracy in India. Through the constitution of India he laid down the foundation of democracy.

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