

HUMAN RIGHTS AND DR. BABASAHEB AMBEDKAR

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Abstract:

All of us are falling short in the real understanding of Dr. Babasaheb Ambedkar's thoughts, Indian social structure and inconsistencies in the social system. So many complex problems have arisen today. The exploiters have adopted new forms and developed new techniques of exploitation. Revivalism, bigotry, casteism, neo-capitalism, etc. trends have taken hold and social division, inequality and displacement of masses have come to the fore. In such a time, it is the duty of every thinking person to study Ambedkar's thoughts with an unprejudiced mind and to transfer the struggle of human liberation from it to the changing context.

Dr. Babasaheb Ambedkar is a intelligent, rational study of most of the parts of human life such as social system, religious system, politics, economics, law, philosophy, history, culture, language, anthropology, literature, research, journalism, agriculture, labor, movement and so on. He was the greatest personality of the 20th century who proposed the philosophy of holistic social reconstruction without man-centered exploitation. The common man was the focus of his thought and human liberation was his goal. He was the creator and promoter of human rights and authority. He gave ideological foundation and fighting organizational power to the human rights, human dignity of the oppressed, victimized and deprived masses not only in India but all over the world. The presented research paper has studied the various works done by Dr. Babasaheb Ambedkar for human rights.

Keywords :- Human Rights, Social Rights, Economic Rights, Political Rights, Religious Rights, Educational Rights, Constitutional Rights.

Introduction:

Although human rights is a modern concept, the idea of basic human right is a very ancient idea. In India in the 6th century BC, Lord Buddha preached the principle of freedom, equality and fraternity to ensure that all human beings get all their rights. The concept of human rights expanded greatly in the eighteenth and nineteenth centuries. The concept of human rights emerged in Britain through the Magna Carta Charter. The American Manifesto of Independence declares that all men are created equal and have the right to freedom of life. Those rights cannot be taken away by anyone. The French Revolution recognized the natural rights of liberty, equality, and fraternity. This was also an important step in terms of human



rights. But in India, people were deprived of their human rights. Dr. Babasaheb Ambedkar raised his voice against this.

Objectives Of The Study:

1. To study the concept of human rights.
2. To study the human rights work of Dr. Babasaheb Ambedkar.

Manifesto Of Human Rights – UNO:

The Universal Manifesto of Human Rights was adopted on December 10, 1948 by the General Assembly of the United Nations to protect human rights by eliminating violations of human rights throughout the world. The United Nations Universal Manifesto of Human Rights has a total of thirty articles. They include the right to liberty and equality, freedom from nepotism, right to life, liberty and security of the individual, freedom from slavery and servitude, freedom from torture or degrading treatment, right to official recognition as a person before the law, right to equality before the law, right to a remedy through an efficient tribunal, tyrannical imprisonment. or freedom from deportation, the right to a fair hearing or a public hearing, the right to be presumed innocent until proven guilty, the right to privacy, including home, family and correspondence, the right to freedom of movement and the right to have a home in one's own country and to visit it at will, the right to a safe haven, Right to nationality and freedom to change it, right to protection of marriage and family, right to own property, freedom of belief and religion, freedom of opinion and information, right to peaceful assembly and association, right to participate in government and free vote and equal access to public service, right to social security , the right to work and to receive fair wages, the right to rest and leisure, the right to a standard of living adequate for health and well-being, the right to education, the right to participate in the cultural life of the tribe, the right to a social order guaranteeing human rights, the need to be accountable to the tribe for the complete and independent personal development of the individual, Rights, rights and freedoms include freedom from the state or interference with any of the above rights.

This clause in the UNO Manifesto of Human Rights protects the rights of all human beings in the world. No person or institution can deny this right. Thus UNO tried to protect human rights but before that Dr. Babasaheb Ambedkar had established the human rights movement in India.

Human Rights And India:

In the modern era, the concept of human rights emerged and developed mainly in Europe and America. All the documents about it are available in English language. After the British came to India, they started teaching Indians through English language for their administration. It created the first generation of educated Indians in India. These educated Indians started social, religious and political reform movements in India. Due to this, undesirable customs like sati, hair loss, widow marriage ban, untouchability, caste



discrimination and inequality started to be removed from the Indian social system. Mahatma Phule started schools for untouchables. Hence, educational awareness started in untouchable society. His confidence started growing. One of those scholars is Dr. Babasaheb Ambedkar.

Human Rights And Dr. Babasaheb Ambedkar:

Dr. Babasaheb Ambedkar was the originator of the human rights of the Dalit oppressed and untouchable society in India. He had to struggle throughout his life to provide his human rights to the untouchables who had been deprived of all human rights for generations. Dr. Babasaheb Ambedkar was born in an untouchable Mahar caste but educated family. After completing his education in India after enduring many hardships and humiliations, Babasaheb went to Europe for higher education. He read the literature available in English there. The concept of individual freedom, equality was rooted in him and he became a supporter of human rights. In the name of untouchability, the social order of India had denied all the fundamental rights of the untouchables who were members of their own religion. They had to live outside the village. Even his shadow was getting corrupted. They had no right to education, to behave in public places. While studying and working in India, Babasaheb experienced time and time again that his human rights were being disregarded. This was the foundation of his life work. Dr. Babasaheb Ambedkar's agitations to get human rights to his Dalits, afflicted brothers, women class, farmers, working class, landless laborers, who were denied human rights, were in a way human rights movements in India.

Social Rights:

Babasaheb started his movement in 1920. By publishing newspapers such as Mooknayak, Bahishkrit Bharat, Samata, Janata and Prabuddha Bharat etc., the Dalit generation was the mouthpiece of the oppressed class, i.e. the class denied human rights, they criticized the class that denied human rights. To remove the degradation of untouchables, Babasaheb In 1924 Bhiskrit Hitkarini Sabha was established. In 1927, Dr. Babasaheb Ambedkar started the liberation struggle of Mahad. Hinduism denied the untouchables the basic human right to drink water in public. Babasaheb gave the untouchables their basic human rights by drinking the water of the Mahad's tasty pond. Babasaheb compares this liberation struggle to the National Assembly held on May 5, 1789 during the French Revolution. In France, the Manifesto of Human Rights was published in this meeting and it was declared that all men are born equal and remain equal until they die.

Dr. Babasaheb Ambedkar also opined that all human beings are born equal. He urged them to get equal human rights. On this occasion, the scripture 'Manusmriti' which denied human rights to Dalit untouchables was burnt. Thus Dr. Babasaheb Ambedkar struggled to provide social rights to the untouchables.

Economical Rights:

The established society in India had also denied economic rights to the untouchables. Dr. Babasaheb Ambedkar tried to get that right. 1928 Babasaheb fought in the Legislature to cancel Mahar Watana. In 1929, he tried to discourage the untouchable working classes from



going on strike. He held a meeting of the mill workers and made them aware of their rights and duties. In 1936, Babasaheb founded the Independent Labor Party. In this party manifesto, he demanded the rights of the landless, poor clans, peasants and working class. In 1937, Babasaheb introduced a bill on counterfeiting in the legislature. In 1938, he asked the railway workers to struggle for their rights. In 1938, Babasaheb organized a one-day strike of mill workers for their demands and rights. In 1942, Babasaheb was elected as the Labor Minister. During his tenure as Labor Minister, he tried to get the laborers their basic rights.

Political Rights:

The untouchables in India were deprived of political rights since ancient times. They did not have any political facilities. As a result, Dr. Babasaheb Ambedkar testified before the Simon Commission and demanded that the untouchables be given their political rights. Babasaheb represented the untouchables in the first round table conference in 1930 and put their questions before the world. For this he published a manifesto in London demanding fundamental rights of untouchables. In the Second Round Table Conference also he demanded the human rights of untouchables. In 1932, 'Pune Agreement' was signed between Babasaheb and Gandhiji. In this agreement, Babasaheb tried to fully protect the human rights of the untouchables. Even in the third round table conference, Babasaheb discussed the problems of untouchables. In 1942 Dr. Babasaheb Ambedkar established the 'Scheduled Caste Federation'. Through this party also he tried to get the untouchables their human rights.

Religious Right:

Babasaheb did many protests against the fact that the Hindus had denied the right of entry to the temple to the untouchables. In 1927 Dr. Babasaheb Ambedkar entered the Ambadevi temple at Amravati in 1929, he supported Parvati Mandir Pravesh Satyagraha in Pune. In 1930 Kalaram Mandir Pravesh Satyagraha was started at Nashik. In 1935, Babasaheb announced conversion to Yevle Mulkami. "Adopt a new religion which will give you self respect, peace, freedom, equal status, equal rights" he expressed his opinion. His ideas about equal status, equal rights were ideas about human rights. Dr. Babasaheb Ambedkar initiated Buddhism in 1956. Buddhism was the only religion in ancient India that accepted the principle of equality, liberty, fraternity for human rights. Dr. Babasaheb Ambedkar, who was an advocate of human rights, initiated Buddhism in modern times and gave human rights a foundation.

Educational Rights:

Even though the right to education is a human right, Hinduism in India deprived its own untouchables from education. Mahatma Phule had said that ignorance is the root cause of all kinds of degradation. In 1946, he established Siddharth College in Mumbai through the People's Education Society. Similarly, Milind College was established in Aurangabad (Now Chattrapati Sambhajinagar) and through that, untouchables as well as students of all other castes got educational rights.



Constitutional Rights:

Dr. Babasaheb Ambedkar was elected to the Constitution Committee in 1946 itself. While working in the Constitution Committee, he considered the interest of the untouchables along with the national interest. On April 29, 1947, the Untouchability Act was abolished. The incident was described as a 'triumph of human freedom'. Dr. Babasaheb Ambedkar was elected as the first Law Minister of independent India. Even as the Law Minister, he protected the human rights of the untouchables. On November 26, 1949, Babasaheb finished writing the Constitution of India. Human rights were also cultivated in this Indian constitution.

The entire Indian people have been secured their political, social, economic, religious, cultural, educational i.e. comprehensive rights through the Constitution of India. By including the principles of equality, fraternity and liberty, justice in the constitution, Dr. Babasaheb Ambedkar got human rights a constitutional foundation in the Indian constitution.

Conclusion:

Thus Dr. Babasaheb Ambedkar spent his entire life for the human rights of downtrodden Dalits, untouchables, women class, farmers, farm labourers, labourers, landless. His life became a movement for human rights. It is because of their movements and struggles that the untouchables in India are enjoying their rights. Dr. Babasaheb Ambedkar has done the task of giving them a new identity. Hence it is proved that Dr. Babasaheb Ambedkar was the originator of human rights of all Dalit oppressed and untouchable society in India.

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