



Impact of Dr. Baba Saheb's Movement on Dalit's

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Abstract: Dr. Bhimrao Ambedkar struggled also against Untouchability, discrimination, castisumand, torture ship in India. He began to get a feel of the bitter reality of being born as Untouchable. He has popularly known as the pioneer who initiated the liberation movement of roughly 66 million untouchables of India. Dr. Ambedkar realized that the Human rights of the Untouchables could only be safeguard by making constitutional provision. He was a scholar as much as a "man of action" He gave an inspiring selfconfidence to Dalit's. And he was also favour of education and equal rights for each people. Dr. Ambedkar attended three round table conferences in London and each time, forcefully projected his views in the interest of the 'Untouchable'. He exhorted the downtrodden sections to raise their living standards and to acquire as much political power as possible. He was of the view that there was no further for untouchables in Hindu religion and they should change their religion if need be. In 1935, he publicly proclaimed, I was born a Hindu because I had no control over this but, I shall not die a Hindu."
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Introduction:

Dr. Ambedkar adopted various means to protect and safeguard to Dalit Human rights in India. Dr. B. R. Ambedkar starts the movement against Dalit discrimination by creating public opinion through his writings in several periodicals such as Mook Nayak, Bahishkrit Bharat, Equality for peoples, which he started for the protection of Dalit rights. Dr. B. R. Ambedkar organized the Dalit rally to assert their legal rights to take water from the chowder tank. The chowder tank of Mahad was made a public tank in 1869. In 1923 the Bombay legislative council passed a resolution to the effect that the Dalit's be allowed to use all public watering places. The Mahadmunicipality passed a resolution on 5 January 1927 to effect that the municipality had no objection to allowing the Dalit's to use the tank. Baba saheb Bhim Rao Ambedkar fought for the right of workers and peasants. In the late 1920 and especially in the 1930s when he had formed his independent labour party, he took up the cause of tenants (from both the Dalit Mahars and the caste Hindu Kunbis) in the Konkan region of Maharashtra. With the supports of radicals then in the congress Socialist Party, the Independent labour party organised a huge march of 20,000 peasants to Mumbai in 1938, the largest pre independence peasant mobilization in the region. In the same year, Dr. B. R. Ambedkar joined with the communists to organise a strike Mumbai textile workers in protest against a bill about to be introduce

by the British government to curve labor strikes. Dr. Ambedkar took the lead in condemning the bill in the assembly and argued that the right to strike was simply another name for the right to freedom of assembly. Baba Saheb Ambedkar Movement for Dalit's Protection in British Period: Baba saheb demand for safeguards and protection of Dalit's has a long history dating the Montague-Chelmsford reform in the during of 1919 of the British period. Dr. Ambedkar had been closely involved in the struggle to give Scheduled caste and scheduled tribe people solid statutory safeguard. He was a delegate at the Round table conference in London, where he asked for separate electorate for the Dalit's. It is not a surprise that subsequently Ambedkar show to it that the welfare and development of Scheduled caste & scheduled tribes were guaranteed in the 1949 constitution of India in the form of reservation in various fields such as legislative, employment and education etc. Dr. B.R. Ambedkar was a great champion of the Dalit because he succeeded in turning the depressed class movement into a revolutionary movement throughout India. But today has witnessed the oppressed classes walking on the streets of cities and villages with confidence and poise of course many despicable acts of discrimination and violence against the Dalit's still occurring.

States Measures for Dalit Development by Baba Sahab Ambedkar:

Dr. B. R. Ambedkar was the first law minister of independence India. He was appointed chairman of the drafting committee of our national constitution. The text prepared by Ambedkar provided constitutional protection for a wide range of civil liberties for each people, citizens including freedom of religion, the abolition of untouchability and outlawing all forms of discrimination. He had a real visionary towards the basic and fundamental rights of Indian citizens and upliftment of scheduled caste, scheduled tribes and backward caste. He made several provisions in the form of articles in Indian constitution for development and upliftment of depressed caste peoples. Article 15 of the Indian constitution gives fundamental right to all citizens against any form of discrimination either by state or by any citizen on the basis of sex, caste, religion, age, race, language, nomenclature and place of birth. Article 15(4) of the constitution of India declares the “Nothing can prevent the state from making any special provision for the advancement of any socially and educationally, politically backward castes of citizens or for scheduled caste and scheduled tribes. Article 16(4.B) states that “Nothing in the article shall prevent the state from considering any unfilled vacancies of year which are reserved for being filled in that year in accordance with any provision for reservation made under clause (4) or clause as a separate class of vacancies shall not be considered together with the vacancies of the year in which they are being filled up for determining the ceiling of 49% reservation on total number of vacancies of the year.” Article 17 of the constitution declares that “untouchability is abolished and its practice in any form is forbidden. Article 332 in the constitution of India states about the reserved seats of scheduled caste and scheduled tribes in legislative assemblies of the states. 73rd constitutional amendment in article 243 declares that “Panchayati raj system must have proportionate representation of scheduled caste and scheduled tribes. Such reservation should also apply in the case of chairperson and deputy chairperson of their bodies”. Beside these several programmes of the Indian state in the form of grants, scholarship, loans, stipends etc. are being provided for depressed peoples.

Dr. Bhim Rao Ambedkar was a Socialist Leader:

That is true Dr. Ambedkar was a socialist to the core of his heart. The disappointing relation with communist movement stands as the single most unlucky paradox of the contemporary Indian society. It did not come out of much of ideological differences, which certainly existed in the form of

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certain unclear theoretical constructs in the mind of Baba Sahab Ambedkar as from the attitudes of communist leaders towards the Dalit movement. These leaders in the trade unions of Bombay dogmatically regarded the caste question as an unimportant super structural issue which would automatically disappear when the revolution takes place. Their orthodox outlook regarding untouchability, caste, disparity, discrimination was the basis on which Dr. Ambedkar entire thesis on communism was formed. The legacy to identify Marxism with its self-appointed practitioners still appears to be followed by Dalits. They cite examples of parliamentary communist parties to show the lacuna or inapplicability of Marxism. It is necessary for them to understand that Marxism intrinsically solicits criticism but it presupposes its careful study. All the aspects of Dr. Ambedkar disagreements with communism it is cannot be ruled out that B. R. Ambedkar was not a socialist. But he was a socialist of a different kind. One of his prime conflicts with Marx “dictatorship of the proletariat; which he condemned saying that dictatorship any kind is unethical. His stood for greater democracy of, by, for and among the oppressed ones in every field. Dr. Ambedkar was also an advocate of Dalit’s and women’s rights. He struggled for Dalit’s, woman and depressed people’s liberation from the caste entered patriarchal system. At the conference of weaker sections of woman in Nagpur (Maharashtra) in 1942, he started: let every girl who marries stand by her husband’s friends and equal and refuse to be his slave.”

Status of Dalit’s in Independence India:

Dr. Ambedkar had a real visionary towards the development and upliftment of Indian Dalit’s and depressed caste peoples. His main was to uproot the evil of deep rooted caste system, uplift the status of down trodden society, create honour amongst so called higher castes and to transform of the country from uncivilized state to civilized state. By fighting against English rulers and including articles in the constitution he tried his best to enable Dalit’s and women were very grim. But today we find over all development of disadvantaged groups in country. Untouchability has reduced their socio-economic and political conditions have improved. In present Dalit’s have become a powerful political force in India and enjoy greater access to education and economy than ever before time. They are exercising their voting rights. Their political consciousness and awareness about various political activities and participation in these activities have increased very much. Due to these facts now a days the government is also making various decisions relating to their rights and

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privileges. Efforts are still going on to remove different discriminatory practices against Dalit's. Now votes of Dalit's have become of the major deciding factors for winning of a candidate in elections. The honours for Dalit's in forward society have also increased. Today we do not ask the person seating besides us which caste he belongs to? Today atleast in rural and towns both Dalit's and non Dalit's enjoy the same tea stall, hotel, schools, petrol pumps and cinema hall but usually nobody bothers about knowing the caste identity of a person. This is all due to the untried and intelligent efforts of Baba Saheb Dr. Ambedkar. But in present time does not mean that the untouchability has totally abolished still it is maintained in offices, colleges, ceremonies etc. Today tragedy is that the rulers of our nation do not want the effective implementation of constitution. Dr. Ambedkar introduced caste annihilation system in India. Indian Hindu orthodoxy stood by manu. Dr. Ambedkar stood for Dalit's and women development in India.

Condition of Dalit's after Dr. Ambedkar:

The condition of Dalit's movement after Baba Sahab had witnessed many ups and downs. On one side a categorical awakening among the dalits had grown beyond all levels of history and on the other it has somewhere stagnant after Dr. Ambedkar mainly due to ideological deposition of stagnation. It would be opportune to look at the post Baba Sahab Ambedkar the Dalit movement and do a stock taking of the changes within the Dalit's politics to under the phenomenon. Gatede says ups and downs through which the Dalit politics passed through after the death of Baba Saheb can be broadly divided into three phase-rise and fall of the republication party, emergence of the Dalit's panthers and thirdly the assertion of Dalit's for political power and their consequent refusal to remain satisfied merely with education and job opportunities arising out of the policy of reservation. There is no need to underline the immense potentialities in the phenomenon of Dalit assertion in today's caste ridden polity. There is no denying the fact that it is a step ahead in the real democratization of Indian society and the polity dominated by Brahminical values and traditions despite near six decade experiment in electoral democracy. The impressive intervention of BSP founder Manayawar K Anshiram and BSP president Miss Mayawati in the national politics underlines this third stage. it is noteworthy that while in the earlier two stages in the post Dr. Ambedkar movement the unfolding Dalit politics in Uttar Pradesh and Maharashtra guided its orientation its role has been increasingly marginalized in the third stage. The successful achieved by Bahujan Samaj

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party (BSP) has certainly encouraged emergence of similar experiment in different parts of India. After Dr. Ambedkar Dalit movement is the emergence of a new sect of Dalit elite. this Dalit elite whom Baba Sahab had opposed tooth and nail in his life time had become the Dalit leader, Bureaucrat's officers businessman Dalit who not only take the benefits of reservations but also conveniently forget the community once they get there. It is also observed that while this sect functions throughout with the brand "Dalit" also engage in all the corrupt practices that was once the cornerstone Brahministic culture and ethics. It is interesting that Dr. Ambedkar fought for the rights of Dalit's and had a border vision, which could not be inoculated by post Ambedkar. He wanted to give his people an identity so that they get out of Varna system, but here what we see is the stimulation of the culture of Varna and caste within the Dalit communities.

The Sociopolitical Effects of Ideological Change: The Buddhist Conversion of Maharashtrian Untouchables

The conversion of the Mahars to Buddhism in October 1956 was an ambitious attempt to construct a new ideology fundamentally opposed to the traditional Hindu system of beliefs, which had been destructive for the individual psyches as well as for the collective existence of Untouchables. The conversion was intended to transform the consciousness, both individual and collective, of the Mahar-Buddhists through the creation of new institutions and new modes of social interaction. The conversion was effective in inculcating a new ideology and relationships among the Mahar-Buddhists, and it did serve to make the community more cohesive and self-confident than it had been. Yet, because of the intrusion of the reservation issue and the ambiguous constitutional status of the Buddhists, they became more isolated from Untouchable communities than they had been. The conversion also had unexpected effects that ultimately reinforced divisions and class tensions both among Untouchable communities and within wider Maharashtrian society.

Namantar Andolan

Namantar Andolan was a Dalit and Navayana Buddhist movement to change the name of Marathwada University, in Aurangabad, Maharashtra, India, to *Dr. Babasaheb Ambedkar University*. It achieved a measure of success in 1994, when the compromise name of Dr. Babasaheb Ambedkar Marathwada University was accepted. The movement was notable for the violence against Dalits and Navayana Buddhists.

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Namantar means name change and *andolan* means social movement. The Namantar Andolan was a 16-year-long Dalit campaign to rename Marathwada University in recognition of B. R. Ambedkar, the jurist, politician and social reformer who had proposed that untouchability should be made illegal.

Non-Dalit student groups initially supported the demand to have the university renamed but did so less for reasons of dogma than for the pragmatic desire to bring the Dalit, mostly Mahar (now Buddhists), students into the general fold. Dalit students traditionally showed no interest in supporting such causes as lower fees and cheaper textbooks, but they constituted around 26 percent of the student population and anticipated *quid pro quo*. A march involving Dalit and non-Dalit students was organised, with the intent of petitioning the council of the university for the change. The procession met with another, headed by Gangadhar Gade, a Dalit Panther leader,^[a] who launched a tirade of abuse at the non-Dalit contingent as he asserted the right of the Dalits to take all the credit for the change in name. This alienated the non-Dalit students and, according to Dipankar Gupta, "the division was caused not so much by Hindu caste prejudices and reticence to support the renaming of the University, but rather by the splittist and sectarian position taken by Gadhe," who might also be concerned that any alliance between Dalits and non-Dalits could affect the potency of the Panthers. Among left-wing organisations, only the Students' Federation of India and Yukrant continued to support the campaign.

In 1977, the chief minister of Maharashtra, Vasantdada Patil, promised that the renaming would occur, and in July 1978, the Maharashtra Legislature approved it. Uttara Shastree notes that the campaign at this time reflected the desire of neo-Buddhists for an improved image and position in society, as a significant part of which they called on the symbolic ideas of Ambedkar, that had preceded his rise to prominence. The University Executive Body passed a resolution to rename the university and this series of decisions was the catalyst for rioting, which began on 27 July 1978 and lasted several weeks.

Commentators such as Gail Omvedt believe that the violence was a caste war based on hatred; whilst others, such as Gupta, believe that the causes were more varied. Both Omvedt and Gupta noted that the violence was aimed at the Mahars (now Buddhists) and did not extend to other Dalit groups, while Gupta also notes that it was concentrated in the three districts of Marathwada — Aurangabad, Nanded and Parbhani — where Dalit registrations in schools and colleges were particularly high, and economic competition was the most fierce. In particular, the

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centres of the unrest were urban areas, where the impact of Mahar aspirations would most deeply affect the employment, social, and economic roles which Hindu castes considered to be their preserve. Troubles were largely absent from the other two districts, Beed and Osmanabad, and the spill of problems into rural areas generally was patchy. These issues of geographic and demographic targeting, according to Gupta, indicate that the real causes of the violence were more subtle than war between caste Hindu and Dalit. There were also instances of violent acts taking place under the pretext of the riots elsewhere but in fact to settle very local and personal scores unrelated to the broader causes. In contradiction to these views, Y. C. Damle maintains that the violence "specially affected the Scheduled Caste people in the villages although the agitation for renaming the Marathwada University after Dr. Ambedkar was spearheaded by Dalit Panthers and such leaders mainly in urban centres. In giving a call for agitation, hardly any effort was made to protect the villages or villagers.

After the riots, many landlords refused to employ Dalits, even at public places such as hotels. They discriminated against them. Rioters created a silent boycott. Because of fearful environment the Dalits migrated to the cities, and did not return to their villages. Dalit-grown crops got set on fire. In 1985, in the Wakod village of Sillod taluka, the standing crops owned by Dalits on their land were ploughed up by the Sarpanch himself. A few college teachers and academicians formed a *samiti* to rehabilitate Dalit victims to restore harmony to the community. Muslims of Marathwada opposed the bandhs declared by Shiv Sena. They did not close their commercial establishments to show their support for Namantar. The Parliamentary Committee revealed that humanitarian aid provided to help Dalits was not sufficient to recover the losses. Moreover, Samiti observed the corruption in it.

Sooner after the atrocities, authorities brought around 3000 individuals into the police custody, but victims reported that very few went into the court, and the remaining cases weren't much faster. Even natives pressured to dismiss all cases. The parliamentary committee advised "an automatic judicial inquiry in all cases of large-scale arson and looting involved Dalits". But, the judicial inquiry was opposed by the Maharashtra government.

Impact of Dr. Babasaheb Ambedkar's thinking on Social Harmony

Regarding social association Dr. Babasaheb is said to be present research paper about the influence of Babasaheb Ambedkar's thinking that how many people in India and abroad are educated

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by Babasaheb. People from other countries live in unity while people in our country live instead of being in harmony with social tricks. Babasaheb decides to make big contributions to bring the people of the society forward because education is less in comparison to foreign countries. To improve the education of the society, to improve the different castes in our country, where people are suffering from the distinction of high ugly, social and religious matters, such as people of different religions, bring their religion to storm and riot in society; illiterate and The people of poor people who are easily deceived in the faith of the people and also show the right way to the victims of loss. In the general contribution of our country was economically backward, it is unaware of the fact that due to the fact that people of our society often fight for themselves, instead of being in harmony and fighting harm to the society. Babasaheb has been constituted to make all these things easy and to make peace in the country. Today the work is done for the development of the country by using this scheme. Today our country is Dr. Babasaheb Ambedkar is very much contributing because of the various contributions and privileges of the people. There is a change in people's life. After the country's independence, every weakness in the country was largely removed. Every different caste has been given reservation in the society. Different religions and people of the society are protected. The government is awakened and efforts are made to keep people from harm.

Conclusion:

Actually Baba Saheb Dr. B.R. Ambedkar was a great human rights leader. who I believe must be considered the greatest Indian of the millennium, was a fighter for human rights not only for the most oppressed section of Dalit's but all the Indian caste opposed groups for workers and farmers and for women. Dr. Ambedkar is India's foremost human rights activist in 20th century. He is an emancipator, scholar, extraordinary social reformer a true champion of human rights. Dr. Ambedkar provides equal rights for all citizen in Indian constitution. But the caste dissemination and untouchability somehow and others are still playing negative roles from different parts of the society. Untouchability is a crime against humanity, The constitution of India is designed in such a way that all citizens are equal before it. Our nation facing different sorts of socio economic, educational and political evils in the society and only the effective implementation of the constitution in its real spirit can overcome them. The Dalit's also will have to come forward and to labour hard in all social, economical, educational, political

area to complete with the other members of the society.

The influence of Dr. Babasaheb Ambedkar was seen in Khed taluka. The organizational movement was formed in Khed. The Dalits here have been able to make progress by gaining their educational, economic, social and financial rights on the basis of movements elsewhere. This shows that there is tremendous strength in organization and unity.

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2/22/2022