



Dr. Baba Saheb Ambedkar Movement's impact on Dalit's

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Abstract: Dalit Movement started by Dr. Babasaheb Ambedkar was another inspiration for Dalit community. 'Educate, Agitate and Organise', the famous slogan of Dr. Babasaheb inspired many. He was an intellectual, a scholar who understood the reality of the Dharma Shastras and therefore challenged the very essence of Shastras. Dr. Ambedkar also fought for the dignity of Dalits. He considered the Book of Hindu law Manu Smriti as a source of the caste system and discrimination against Dalits in India. On December 25, 1927, a Satyagraha at Mahad in Maharashtra was launched by him for the human rights of Dalits. He burnt, with thousands of supporters, Manu Smriti which was considered as the valorizing document of Brahmanical social order and source of discrimination. Dr. Babasaheb Ambedkar was thus a humanitarian and truly an emancipation of Dalits.

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Introduction:

Dr. Babasaheb Ambedkar became India's most despised writer for the orthodox social system because of his merciless attack on the hidden agenda of Brahminical Social Order. Dr. Babasaheb has displayed the guts to attack Caste hegemony in India though he suffered a series of setbacks in his lifetime because of the Brahmanical media barons. At one stage, all determined to blackout Dr. Babasaheb Ambedkar's literature, writings and speeches but his struggle for the rights of Dalits through his writings continued. This research proposes to make a close reading of his work and its impact on literature to assess the views on discrimination of Dalits.

Rajshekar's book *Caste – A Nation within the Nation* (2007) marks a deciding change in the literary career of Rajshekar as it switches his basic tone from protest to more mature analysis. It also explains the marginalisation of certain communities that happens within the framework of a nation-state. Rajshekar begins the book with the statement that **caste is still an uneasy topic in India though casteism is practised in all the social institutions**. He points out that one will have to examine the institution of marriage to see how deep rooted is casteism in India. He indicates that the matrimonial columns found in the newspapers are clearly casteist and they resist assimilation of caste which should logically happen in a democracy.

Rajshekar points out that an **understanding of a nation without the understanding of its castes and sub-castes is basically incomplete**. He argues that people do not even understand that Indian society

is not homogeneous society but a collection of castes and communities. According to Rajshekar, the caste system is the brainchild of upper caste hegemony which had generated rigid social classification which eventually generated a structure that could give rise to conflicts. He looks at caste system primarily as a class conflict.

Rajshekar also dismisses the word 'Caste' and prefers the word 'Jati' which seems to be more appropriate in the Indian context. He locates jati as a shaping factor in marriage, a social institution. He indicates that marriage as an institution has been largely responsible for perpetuating caste hegemony. He remembers Dr. Ambedkar on this point:

According to Dr. Babasaheb Ambedkar, it is mainly the custom of endogamy that has preserved the castes and prevented one caste from fusing into another. Almost all the writers and scholars conform to this view of Dr. Babasaheb Ambedkar.

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 Mahad municipality

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 sahib 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 Independentlabour 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 main regulation priest of freedom India. He was selected executive of the drafting board of our public constitution. The text arranged by Ambedkar gave established security to a wide fury of common freedoms for each individuals, residents including opportunity of religion, the nullification of distance and prohibiting all types of separation. He had a genuine visionary towards the essential and key privileges of Indian residents and upliftment of planned standing, booked clans and in reverse rank. He made a few arrangements as articles

in Indian constitution for improvement and upliftment of discouraged station people groups. Article 15 of the Indian constitution gives principal right to all residents against any type of segregation either by state or by any resident based on sex, position, religion, age, race, language, terminology and spot of birth. Article 15(4) of the constitution of India proclaims the "Nothing can keep the state from making any unique arrangement for the headway of any socially and instructively, politically in reverse ranks of residents or for planned position and booked clans. Article 16(4.B) states that "Nothing in the article will keep the state from considering any unfill opening of year which are held for being filled in that year as per any arrangement for reservation made under condition (4) or proviso as a different class of opportunities will not be viewed as along with the opportunities of the year wherein they are being topped off for deciding the roof of 49% reservation on all out number of opening of the year." Article 17 of the constitution pronounces that "unapproachability is nullified and its training in any structure is taboo. Article 332 in the constitution of India states about the saved seats of planned rank and booked clans in regulative gatherings of the states. 73rd protected revision in article 243 announces that "Panchayati raj framework should have proportionate portrayal of booked position and planned clans. Such reservation ought to likewise apply on account of executive and agent administrator of their bodies". Next to these few projects of the Indian state as awards, grant, advances, allowances and so on are being accommodated discouraged people groups.

Dr. Bhim Rao Ambedkar was a Socialist Leader:

That is valid Dr. Ambedkar was a communist to the crore of his heart. The frustrating connection with socialist development remains as the absolute most unluckily Catch 22 of the contemporary Indian culture. It didn't emerge from a lot of philosophical contrasts, which unquestionably existed as specific muddled hypothetical develops in the brain of Baba Sahab Ambedkar as from the perspectives of socialist pioneers towards the Dalit development. These forerunners in the worker's organizations of Bomabay obstinately viewed the station question as an irrelevant very primary issue which would consequently vanish when the upset happens. Their customary standpoint in regards to distance, station, uniqueness, segregation was the premise on which Dr. Ambedkar whole postulation on socialism was shaped. The inheritance to distinguish communism with its self-selected practioners actually seems, by all accounts, to be trailed by Dalits. They refer to instances of parliamentary socialist coalitions to show the lacuma or unimportance of communism. It is vital

for them to comprehend that communism inherently requests analysis yet it assumes its cautious review. Every one of the parts of Dr. Ambedkar conflicts with socialism it is can't be precluded that B. R. Ambedkar was not a communist. Yet, he was a communist of an alternate kind. One of his superb contentions with Marx "autocracy of the low classes; which he censured saying that fascism any sort is dishonest. His represented more noteworthy majority rules system of, by, for and among the mistreated ones in each field. Dr. Ambedkar was additionally a backer of Dalit's and ladies' privileges. He battled for Dalit's, lady and discouraged individuals' freedom from the station entered male centric framework. At the meeting of more fragile segments of lady in Nagpur (Maharashtra) in 1942, he began: let each young lady who weds stand by her significant other's companions and equivalent and decline to be his slave."

Status of Dalit's in Independence India:

Dr. Ambedkar had a genuine visionary towards the turn of events and upliftment of Indian Dalit's and discouraged position people groups. His main was to remove the evil of well established rank framework, inspire the situation with down trampled society, make honor among supposed higher standings and to change of the country from savage state to edified state. By battling against English rulers and remembering articles for the constitution he made an honest effort to empower Dalit's and ladies were exceptionally inauspicious. Yet, today we track down over all advancement of impeded bunches in country. Distance has diminished their financial and political circumstances have gotten to the next level. In present Dalit's have turned into a strong political power in India and appreciate more prominent admittance to schooling and economy than at any other time. They are practicing their democratic privileges. Their political cognizance and mindfulness about different political enacts and support in these exercises have expanded without question. Because of these realities now a days the public authority is likewise pursuing different choices connecting with their freedoms and honors. Endeavors are as yet proceeding to eliminate different unfair practices against Dalit's. Presently votes of Dalit's have happened to the significant game changers for winning of an up-and-comer in decisions. The distinctions for Dalit's in forward society have additionally expanded. Today we don't ask the individual seating other than us which rank he has a place with? Today atleast in rustic and towns both Dalit's and non Dalit's partake in a similar tea slow down, lodging, schools, petroleum siphons and film lobby yet typically no one siblings about knowing the standing character of an individual. This is all because

of the untried and canny endeavors of Baba Saheb Dr. Ambedkar. Yet, in present time doesn't imply that the unapproachability has completely abrogated still it is kept up with in workplaces, schools, functions and so forth. Today misfortune is that the leaders of our country don't need the powerful execution of constitution. Dr. Ambedkar presented rank destruction framework in India. Indian Hindu universality remained by manu. Dr. Ambedkar represented Dalit's and ladies improvement in India.

Condition of Dalit's after Dr. Ambedkar:

The state of Dalit's development after Baba Sahab had seen many high points and low points. On one side an all out arousing among the dalits had developed past all degrees of history and on the other it has some place stale after Dr. Ambedkar essentially because of philosophical statement of stagnation. It would be helpful to take a gander at the post Baba Sahab Ambedkar the Dalit development and do a stock taking of the progressions inside the Dalit's legislative issues to under the peculiarity. Gatede says highs and lows through which the Dalit legislative issues went through after the passing of Baba Saheb can be comprehensively partitioned into three stage rise and fall of the republication party, development of the Dalit's jaguars and thirdly the affirmation of Dalit's for political power and their subsequent refusal to stay fulfilled just with training and open positions emerging out of the arrangement of reservation. There is compelling reason need to underline the gigantic possibilities in the peculiarity of Dalit affirmation in the present station ridden commonwealth. There is no denying the way that it is a stride ahead in the genuine democratization of Indian culture and the country overwhelmed by Brahminical values and customs in spite of close to multi decade try in electoraldemocracy. The amazing mediation of BSP pioneer Manayawar K Anshiram and BSP president Miss Mayawati in the public legislative issues underlines this third stage. it is significant that while in the previous two phases in the post Dr. Ambedkar development the unfurling Dalit governmental issues in Uttar Pradesh and Maharashtra directed its direction its job has been increasingly marginalized in the third stage. The effective accomplished by Bahujan Samaj party (BSP) has absolutely supported rise of comparative trial in various pieces of India. After Dr. Ambedkar Dalit development is the rise of another order of Dalit tip top. this Dalit first class whom Baba Sahab had gone against like the devil in his life time had turned into the Dalit pioneer, Civil servant's officials finance manager Dalit who accept the advantages of reservations as well as advantageously fail to remember the local area once they arrive. It is

likewise seen that while this organization capabilities all through with the brand "Dalit" additionally participate in every one of the bad practices that was once the foundation Brahministic culture and morals. It is intriguing that Dr. Ambedkar battled for the evenings of Dalit's and had a boundary vision, which couldn't be vaccinated by post Ambedkar. He needed to give his kin a personality so they escape Varna framework, however here what we see is the feeling of the way of life of culture of Varna and standing inside the Dalit people group.

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

The transformation of the Mahars to Buddhism in October 1956 was an aggressive endeavor to develop another philosophy generally went against to the customary Hindu arrangement of convictions, which had been damaging for the singular minds as well with respect to the aggregate presence of Untouchables. The change was planned to change the cognizance, both individual and group, of the Mahar-Buddhists through the production of new foundations and new methods of social association. The transformation was compelling in teaching another philosophy and connections among the Mahar-Buddhists, and it effectively made the local area more strong and fearless than it had been. However, in light of the interruption of the booking issue and the equivocal established status of the Buddhists, they turned out to be more confined from Unapproachable people group than they had been. The transformation additionally had unforeseen impacts that at last built up divisions and class strains both among Unapproachable people group and inside more extensive Maharashtrian culture.

NamantarAndolan

NamantarAndolan 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.

Namantar means name change and *andolan* means social movement. The NamantarAndolan 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 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 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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