



## **IMPACT OF DR. B. R. AMBEDKAR MOVEMENT ON DALIT DEVELOPMENT AND RIGHTS IN INDIA (A SOCIOLOGICAL STUDY)**

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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 self-confidence 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."*

**Key Words:** Dalit's Movement, Struggle's for Rights, Economic & Educational Development of Dalit,

### **Introduction:**

Varna and caste system is a very unique feature of Hindu religion in Indian Society. Basically Varna are divided in forth part such as Brahmins, Kapatrias, Vaishyas and Sudras. Today Dalit are belong to sudra Varna. The gradual rise and growth of Dalit consciousness and movements was a significant feature of British India. The pace of change was however in different area of India, leading to uneven development of Dalit movement across the regions in before independence period. While part of Southern and Western India experienced strong movement demanding for the improvement in social, economical and political status under the important leaders, like Dr.B.R. Ambedkar and M. C. Rajah, These were conspicuous by their absence in large part of northern India.

Several factors were responsible for the slow development of Dalit consciousness and lack of movement in western Uttar Pradesh. Certain characteristics of the caste in feudal regions, together with its rigid and unchanging character created a favourable climate for emergence of a movement from Dalit's moreover; the leaders of Mahatma Gandhi, Congress during the national movement in this region did not encourage the rise of untouchable movement. Dr. B. R. Ambedkar pleads for the Dalit in the second round table conference held in 1931 in London and demanded for scheduled caste. Separate representation, equal Socio-economic and political opportunities for the scheduled castes communities in general, but Mahatma Gandhi's reaction to Dr. Ambedkar demands. Gandhi ji was a greatest political leader of India stood up against separate representation being accorded to them for that would reduce the number of Hindus.

But the British Govt took Mahatma Gandhi's words lightly and ultimately declared separate for scheduled castes. The prime minister of England on 18 August, 1932 that he would fast unto death from 20<sup>th</sup> September, 1932 if Government did not

revoke separate electorate for the Dalit's But as the response was not satisfactory. The country from one and to the other was started by this news. Visitor's, leaders and friends began to call upon Dr. Ambedkar. He came to talk on the matter. Earnest and strenuous negotiations were started. At the last in a cordial atmosphere the agreement was signed on 24 September, 1932 and its famous in history as the "Poona Pact" on behalf of the caste Hindu, Malviya signed it. According to this pact, seats were reserved for scheduled caste and scheduled tribes in general elections in both central and provincial legislatures. This agreement was unanimously accepted at the meeting of the both leaders of Hindus and Dalit's on September 24, at Poona and Mahatma Gandhi and other Hindu leader was requested to British Government to withdraw of creating separate electorates for the Scheduled caste and Scheduled tribes.

#### **Objective of the Study:**

The present study basically is an exploratory study which is based on the primary as well as secondary data of information for systematization, analysis and conclusion. In the regarding Socio-economic and Political development, Human rights awareness and their opinion regarding Dr. B. R. Ambedkar movement for their development and increasing of Human rights. The constitution of India, census of India, relevant newspaper, Journals, Books, magazines etc. Have been made use as secondary data. The main objective of the study is

- Impact of Dr. B. R. Ambedkar movement on the development of present Dalit.
- To find out present Socio-economic and political status of Dalit's.
- To known awareness of Human Rights of Dalit's in present time.

#### **Dr. Ambedkar struggle for Dalit's Rights:**

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 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. 73<sup>rd</sup> 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 unluckily paradox of the contemporary Indian society. It did not come out of much of ideological differences, which certainly existed in the form of 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's 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 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 sitting 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 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.

#### **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 oppressed groups for workers and farmers and for women. Dr. Ambedkar is India's foremost human rights activist in 20<sup>th</sup> 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.

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