

Dalit movements in India Role of Dr.BabasahebAmbedkar

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***Abstract:** The Dalit movement was started to improve the socio-political and economic conditions of Dalits in India. The exploitation of Dalits by the upper castes continued for a long time for centuries. Due to the Varna system and caste system in India, Dalits have always been victims of exploitation and oppression. The Chaturvarna system (four varnas) prevailing in India in which mainly Brahmin Kshatriya Vaishya Shudra was the hierarchy system. Dalits were kept at the lowest their main function was to serve and obey the above three classes. However, in the changing scenario, there was a change in the Chaturvarna system, which had taken the form of the caste system during the transition period.*

***Key words:** Mahatma, Community, revolution, socio-political and economic conditions, exploitation, Bahujanism etc.*

Introduction.

The term Dalit was first used by Mahatma Jyoti rao Phule for the oppressed and depressed Community or untouchable Castes of the Hindu. The Dalit Movement began as a protest movement, to bring socio-political transformation in the status of Dalit's. The Dalit's were isolated, fragmented and oppressed by the hegemony of Upper Caste culture. The main aim of the Movement is to Established liberty, Equality and Fraternity. So, Dalit movement is basically a social revolution aimed for social change, replacing the age old hierarchical Indian society, and is based on the democratic ideals of liberty, equality and social justice.

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which mainly Brahmin Kshatriya VaishyaShudra was the hierarchy system. Dalits were kept at the lowest their main function was to serve and obey the above three classes. However, in the changing scenario, there was a change in the Chaturvarna system, which had taken the form of the caste system during the transition period. The changing political and administrative systems in India had a great impact on the Bahujan. There was a change in the social structure and consciousness of the Dalit's.

The liberal education Policy of the govt has laid special emphasis on the spirit of freedom, equality and social justice for the Dalits. According to the Raman Sutradhar "Dalit movement is like a social revolution, its goal is to establish a new social order based on the democratic Principles Liberty, Equality, Fraternity and social justice". He also points out that Dalit consciousness has emerged due to the socio-economic, political and religious. Mahatma Jyotirao Phule, Babasaheb Ambedkar, Dalit literature and Dalit Panthers and DSS have played a big role in this which further gave birth to the Dalit movement in India.

The Dalit population in India is about 16.6%. Mainly this population is more in the state of Uttar Pradesh, Punjab, Bihar, West Bengal, Tamil Nadu Andhra Pradesh, Rajasthan Orissa Maharashtra. Dalits in these states are mainly in the rural economy as poor farmers, shareholder farmers and agricultural labourers. various states made policies for the welfare of the poor sections of the society, but they failed to improve the condition of the Dalits.

In the 19th century, Jyotiba Phule, who laid the foundation for the movement of Dalit society and gave education rights to the Dalits, He made a significant contribution towards the reforms and founded the Satyashodhak Samaj in 1873. We can consider Jyotiba Phule as the initiator of the Dalit movement along with Wife Savitri Phule who also opened the first women's school during the colonial period. Ambedkar was instrumental in carrying forward the legacy of Jyotiba who changed the course of the Dalit movement in India

Dr. Babasaheb Ambedkar gave new Direction to the Dalit movement. He provided an opportunity to the Dalit society to convert to a new religion i.e Buddhism Due to this changing scenario the Dalit movement also got a new direction. During the Mahar Conference in Bombay Presidency in 1936, Ambedkar firmly believed that there was no other way to liberate Dalits than through conversion. Ambedkar realized that the foundation of Hinduism was the caste system, as long as Dalits remained Hindus they will continue to fight for food, water, social gathering. In 1956 Babasaheb Ambedkar converted Buddhism with millions of his followers. Ambedkar was the main architect who laid the foundation of this movement.

BabasahebAmbedkar was the first who advocate social, political and economic rights for the Dalits in India. But the one Dalit leader who has played the role of bringing a big change in Indian politics and Dalit society by taking forward his ideology is Kashiram. He bring social change through political party namely 'BahujanSamaj Party' in 1984. Kashi Ram created Bahujanism. The combination he made for Scheduled Castes, Scheduled Tribes and Other Backward Classes was a new experiment for Indian politics. Kashiram was successful to a great extent in establishing the Dalits to power through the Dalit movement and organization

Role of Dr.BabasahebAmbedkar

BabasahebAmbedkar played an important role in the Dalit Movement Basically Ambedkar is the father of Dalit consciousness in India who played an important role in emancipating the Dalits. What BabasahebAmbedkar has given to the Dalit society through his thoughts and work remains unmatched with someone else's contribution. If we look at Ambedkar's life, then he appears as a multi-faceted personality. He is one who is an efficient social, political, and reformer along with an educationist, lawyer, journalist by profession. He has played an important role in awakening the Dalit consciousness. DhanjayKeer, who wrote Ambedkar's biography, considers Ambedkar a social revolutionary rather than a social reformer who gave a vision idea to the deprived class exploited for centuries in India. If we throw light on Ambedkar's life, there are two dimensions of his life in which first is his social life and second is his political life. If we look at Ambedkar's social life, it is clearly visible that he starts his social life with the 'Mahad Satyagraha' movement. The Mahad Satyagraha movement was a movement for the Dalits to get the right to drink water from the pond. The MahadSatyagrah was the first social movement by Ambedkar to give social rights to the Dalits. In this sequence, Ambedkar did the second Satyagraha in March 1930, the second biggest movement for the entry of untouchables in the famous Kalaram temple of Nashik. However, Ambedkar was not getting great success from these movements.

ChristophJaffrelot considers Ambedkar as the first political Dalit leader. He was the one who was far more modern than the leaders of his time. Ambedkar first emerges politically during the Round Table Conference where separate electorates demand as political rights for Dalits was put up. Ambedkar put himself in a strong position. Ambedkar began to be counted as a main leader in Indian politics. BabasahebAmbedkar founded many political and social organizations. Some of the important organisations mainly the Independent Labour Party, Republic Party, schedule caste federation organization was created in 1937. Ambedkar also published New Papers Namely Bahiskrit Bharat Muknayak,Samata,Janata and Prabuddha Bharat. From 1942 to

1946, Ambedkar emerged as a nationalist leader, and in 1946 he was appointed to the Constituent Assembly. After that he was made the chairman of the Drafting Committee of the Constituent Assembly. He is known as the constitution maker in this country.

He opened the doors for the emancipation of the Dalits. Ambedkar's life was always inspiring for the Dalit society. After independence, the Dalit leaders and agitators of the organization in India considered Ambedkar as their leader. Dalit movements in India were always started with Ambedkar and his thought as the focal point. The literature written by Ambedkar plays an important role in awakening the Dalit society.

All the political and social organizations in present-day India talk about carrying forward the ideological legacy of Ambedkar. But despite all this, the caste system still prevails in the society. Although the caste barriers have relaxed a bit in the present time, but there is a long struggle in ending the caste system completely. Conclusion In summary, there is no doubt that the traditional hierarchy system of Indian society has been changed to a great extent by the Dalit movements. It has encouraged democratic ideals of liberty, equality and social justice among people of different castes and classes. Dalit movements have raised problems related to the identity of Dalits and the notions of reservation for Dalits in political posts and government jobs have strongly opposed the practice of discrimination and untouchability. The Dalit movements brought their demands into the mainstream of politics and made them occupy important administrative positions in different parts of the country. Dalit movements have organized Dalit literature and Dalit intellectuals to claim their rights and maintain their identity in the hierarchical society.

A brief survey of Dalit mobilization and movements in contemporary India shows that Dalit organization work at all India level had started with Ambedkar's efforts even before independence. Even after independence the image of Ambedkar's commitment to the Dalit movement and his achievements is still so powerful that it is capable of taking any new Dalit movement and political action to new heights.

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