

**AN OVERVIEW OF DR. BABASAHEB AMBEDKAR'S SATYAGRAH
MOVEMENT'S**

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The present papers aim at studying the Satyagrah Movements of Dr. B.R. Ambedkar. At the outset I would like to point out he not only fought against the upper caste society but also struggle with the person of his own caste. His conflict could find a positive outcome of his complete faith in humanity and his love for the nation .¹ the non-brahmins movement had gain pace in the South India in the 19th century itself. In 1924 the Congress followers had started the 'Mandir Pravesh' (that is enter the temple) Movement. Madhavan Nayar, Kelappan Nayar, E.M. Ramaswami, Wayakar were the leaders of this movement. T.K. Madhavan and Keshav Menon were the untouchable youngsters who were at the front .²

1) Bahishkrut Hitkarini Sabha (1924)

After completing his education, Dr. B.R. Ambedkar return to India in 1923.He started the actual work of Hitkarini Sabha in 1924 .³ He wanted to awaken the Dalit masses.For this on 9 March 1924 he established the Bahishkrut Hitkarini Sabha in Mumbai. Dr. B.R. Ambedkar was the President of the Sabha. The Bahishkrut Hitkarini Sabha aimed at 1) To propagate education among the outcaste .2) To established libraries, schools for improving the economic status .Dhanjay Keer writes in the biography 'The establishment of Bahishkrut Hitkarini Sabha was the start of an era of transformation for the Indian Dalits by making them aware of self – reliance , dignity and self – empowerment ' .⁴ The Bahishkrut Hitkarini Sabha started the first hostel in Solapur in 1925.

2) Satyagrah at Mahad (1927)

The Indian Dalit was ill-treated by the upper castes. They were not allowed to drink or take water from public wells. To regain the human rights of the Dalits, Dr. B.R. Ambedkar launched the Satyagrah at the pond of Chaudar.⁵ On 4th August 1923, C.K. Bole had worked to pass the law to allow the untouchables to use the public wells, schools, gardens etc. The Mahad Municipal Council there was a pond named as Chudar. Though the Council had allowed the untouchables to take the water, the Dalits were afraid of the upper castes. On 19-20 March 1927, the District Conference was held at Kulaba. Dr. B.R. Ambedkar, in his presidential address, said that the aim of going to Chaudar is not just drinking the water. On the other hand, the aim is to inform others that we too are human beings. Surendar Tipnis, Sambhaji Gaikwad, Anant Chitre, Bapurao Joshi, Ramchandra More, Gangadharpant Sahastrabudhe and others were present to the occasion. It was decided that all the participants of the conference would go to the pond. Hence Dr. B.R. Ambedkar went down the stairs and drank water. Thousands of the Dalits followed him.⁶ (Thus) 20 March 1927 gave the message of humanity and equality. It brought Dr. B.R. Ambedkar to the limelight,' Writers Dhanjay Keer.⁷ The effect of this movement were seen all over India. Globally it was the first Satyagrah for water.

3) Burning Manusumrati (1927)

Manusumrati is a religious book. It contains the verses that politically, socially and economically enslave the shudras. It propagates untouchability, caste system and inequality. So Dr. B.R. Ambedkar burnt a copy of Manusumrati on 25th December 1927.⁸ This act made the Dalits more confident and aggressive to fight against the system.

2) Mandir Pravesh Satyagrah

1) Ambadevi Mandir Satyagrah

Dalits were prohibited to enter the temples. Dr. B.R. Ambedkar knew that

just entering the temple will not solve all the problems .Yet on humanitarian grounds, it was necessary .He wanted to show that because of the dalits the temple or the deities do not polluted .

In Amravati, Maharashtra there is an ancient temple of Ambadevi .Madhavrao Govindrao Meshram who was an untouchable leader as well as Dr. Punjabrao Deshmukh and Dadasaheb Patil who were non – Brahmin laders supported this movement. this clarifies the bond between the untouchable leaders and the non – brahmin ones .⁹ V.B. Choubal ,Adv. Randive , Nanasaheb Amrutkar, Shamrao Gund, Dalpath Singh Chavan were part of this movement . In 1925 the Dalits requested the Devasthan Committee in written to allow them to visit the temple .Initially the request was rejected but later on a member of Devasthan Committee Dadasaheb Khaperde assured Dr. B. R. Ambedkar to open the gates of the temple for the Dalits . Hence forth, the Dalits could visit the temple.

2) Parvati Mandir Satyagrah

The temple of Parvati hills, Pune was not open for the Dalits. S.M. Joshi, N.G. Gore, R.K. Khadilkar and Shirubhau Limaye requested the trustees of the temples to allow the Dalits .But it was of no use. Then a Satyagrah Committee was established .Shivram Janba Kamble was the president of this committee. Some of the members wanted to avoid Satyagrah .Dr.B.R. Ambedkar criticized them. Then on 13th October 1929 the Satyagrah started. Shivram Kamble, Kaka Gadgil, S.M. Joshi, Vinayak Bhuskute, P.N. Rajbhoj, Swami Yoganand and others participated in the Satyagrah. There were both men and women in those 250 participants, with much difficulty and even some violent incidents, the Satyagrah were successfully.

3) Kalaram Mandir Satyagrah

Kalaram Mandir is in Nashik on 3rd March 1930,the Satyagrah started .¹⁰ Dr. B.R. Ambedkar ,Amrutrao Rankhambe , Bhaurao Gaikwad, P.N. Rajbhoj ,

Patitpawan Das, K.N. Devre and Shankarrao Barve were the leaders of this movement. The then District Collector, Gordon asked to keep the doors closed on grounds of law and order. Dr. B.R. Ambedkar protested against it standing before the temple. The upper castes were visiting the temple from the pujaris house. Dr. B.R. Ambedkar informed the Governor about it. When the doors were reopened, the protest becomes more powerful. Bapusaheb, Rajbhoj and others were arrested on 3rd April 1930. In the following two days, 68 more activists were arrested.¹¹ On 7th April 1930, Dr. B.R. Ambedkar marched towards the temple with 200 activists. Some of the Dalits entered the temple. The upper castes considered it as pollution. They decided to teach a lesson to the untouchable on 9th April 1930 when the Rath Yatra was planned.¹² Dr. B.R. Ambedkar's policy was to avoid violence but if needed he was prepared for it.¹³ The Yatra started before time the untouchable opposed to it. There was violence, the houses of the Dalits were set on fire.¹⁴ Many activists were injured including Dikarrao Javalkar.¹⁵ The Governor declared Act 144 in the area of the temple. They were arrested and punished. There were many women in it who belonged to the Mahar community. On 24th March 1934 the Dalits were in a mood to raise the protest again but Dr. B.R. Ambedkar stopped them.¹⁶ After 1936, the temple was opened but again only for the upper caste ones.¹⁷ Though the aim was not fulfilled, it awakened the Dalits about their rights and paved way for the progress of the Dalits Movement.

Conclusion :-

Dr. B.R. Ambedkar awakened the Dalits masses against the injustices done to them. He tried to bring them out of the infinite ignorance and slavery. He made them aware of their rights, privileges and human dignity. He freed them from fear and from the centuries old notions which had become obstacles in their progress. He taught them to be self-reliant. Through his various social movements, Dr. B.R. Ambedkar gave the untouchables a new energy to live. It is only because of him that today the Dalits enjoy human status and various prestigious positions in

the society. Even today his ideology is relevant. All the castes and tribes need to accept his ideas and live together in equality and peace. This is a timely need. His ideology since a pre-requisite for the bright future of the nation.

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