



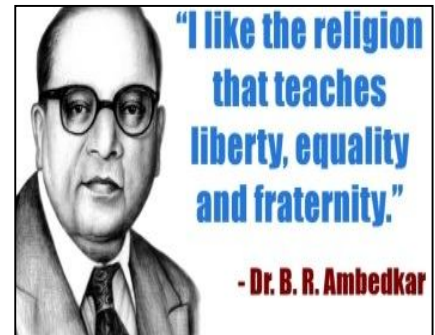
INFLUENCE OF AMBEDKAR'S THOUGHT ON DALIT'S ROLE IN INDIA POLITY

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ABSTRACT

Dr. B.R. Ambedkar is revered as a messiah by the Dalits, oppressed peoples, and backward groups as one of the most significant people in contemporary India. Dr. Ambedkar freed a sizeable Indian population from the depressing, dehumanised, and irreversible divine servitude. Renewed humanity, better health for mankind, and society's change were his life's work. His political theory and leadership for the Dalits, the downtrodden, sad, and backward sections has helped them break their bonds and gain political power to open all doors. In this connection, the present article explains Ambedkar's philosophy on the role of Dalits in Indian politics.



KEYWORDS: Dalit, Hindu society, social stigma, necessities for a party's success, opportunity of progress for untouchables.

INTRODUCTION

Untouchables and unreachable are two terms used to describe a vast group of people in India. Finally, the Scheduled Castes were renamed. But they decided to be referred to as Dalits. The Sanskrit term "Dalit" is used here. The root "Dal" stands for breaking, splitting, dispersing, crushing, and destroying, which the source "Dal" stands for. Shudras and Ati-Shudras were Outcastes, Panchamas, Pariahs, Avarnas, Chandals, Antayajas, Dasas or Dasyus, and NamaShudras in the Varna system of Hinduism, respectively.

The name "Dalit" gives Dalit leaders a feeling of pride and self-assurance. For the Dalits, it serves to identify themselves as members of a distinct community. Believe it or not, being a Dalit is no longer a disgrace. "Dalitness" may cause conflict; thus, valuing the possibility of being total is a good idea. However, in typical political discourse, the word "Dalit" has been used primarily to refer to the scheduled castes and tribes, even though it encompasses a broader socioeconomic category of oppressed and disadvantaged people. They were indiscriminately applied to various untouchable caste groups across India and Mahar (in Maharashtra) and Chamar (in Uttar Pradesh). Even untouchables from different traditional and provincial castes now use the word "Dalit" since it has become a national phenomenon. In addition, it has become a way for them to identify themselves socially. However, unlike a comprehensive concept, the word Dalit is today used by untouchable castes throughout the nation and by themselves. Even social scientists now use the terms "Dalits," "untouchables," and "scheduled caste" to describe the same group of people. Non-caste Hindus, Protestant Hindus, nonconformist Hindus, excluded castes, and outside castes are used by Dr.

Ambedkar to define this group. The Indian government created scheduled castes and Scheduled tribes in 1935. A militant group of Maharashtra's untouchables from the early 1970s, the Dalit Panthers, popularized the term "Dalit" in recent years. In defining the phrase, they used it to refer to all individuals who have been deprived of their fundamental human rights and those who the economic system has marginalized.

The goal of the Congress was to obtain political independence to provide Swaraj to the Indian people during the battle against British imperialism. During the post-independence period, the Congress Party in India had sway over the country's political establishment, which was dominated by upper-caste leaders including Brahmins, Kshatriyas, Rajputs, and the judiciary, educational institutions, and the media. The Hindu caste rules it from the top to the lowest. Dr. Ambedkar accepts as accurate that Swaraj's regime would enslave the Untouchables and that they will be unable to escape their destiny. Ambedkar was sure that the Scheduled Castes could not gain political power by joining the strong Congress. He wanted his people to "be a governing community" in this nation, with their political party, and he was efficient about that.

According to Dr. Ambedkar, being an elector is not enough; one must also be a member of the country's legislative body. As a result, he has made the untouchables a powerful force in Indian politics. He has discovered that individuals have political power. The only way Dalits and other marginalised groups can progress in society is to gain political power and organise in a third party. That's why he maintains his calm, realising that the solution is within their own hands. They must rise to the position of governing race and defend their rights, or their rights will stay on paper.

We need a government in which those in power are committed to serving the country's best interests at any cost. There is an urgent need for a government in which those in power understand the difference between compliance and resistance and who are not afraid to alter the social and economic norms necessary to ensure justice and appropriateness are served. These are roles that are out of reach for the British government. In other words, the Swaraj administration is the only one that can make it happen. Dr. Ambedkar said that there could be no growth among the poorer sections until political power is given to them. Even though his efforts for the benefit of the Depressed Classes alone may be seen as self-serving, it may be justified in light of the nation's historical treatment of them.

He made it clear that way "Even though we are not Hindus, we would want to work with the administration of this nation. We'd want to see a split in political power. Our political rights must be distinguished from Hindus' independently acknowledged.' In the words of Dr. Ambedkar: "The honour and success of my completing the onerous work will be yours if you remain steadfast in your decision to free yourself from servitude "root and branch." He advocated for the oppressed classes to speak up and fight for their rights to the fullest extent feasible. He told that the fight is the only way to gain dignity and self respect.

As part of the All India Depressed Classes Conference at Kamptee in 1932, Dr. Ambedkar added further: It is vitally important that the political reins of the untouchables be handed over to them. We must all work together to establish a political position to do this. Until the Untouchables gain political sway, there will be no end to the practice of caste discrimination in India. I was unable to carry out the purpose of my life. I wanted to see my people as a governing class by sharing political power with other groups equally. Everything I've accomplished has only been appreciated by a select group of well-educated people who, by their deceptive actions, have shown to be a useless bunch that have no compassion for their oppressed fellow citizens. They've gone above and beyond my expectations; they're all about themselves and their interests. Every one of them is unwilling to engage in volunteer work of any kind. Bypassing their doom, they continue on their way. Now I wanted to bring your attention to the enormous numbers of individuals who are illiterate and are still suffering and whose economic situation has remained almost unaltered."

According to Dr. Ambedkar, social stigma and other drawbacks of political authority might be overcome. Ambedkar remarked, "Go and paint on your walls that you are going to be the rulers of this nation" after he gained the adult franchise (voting rights) for untouchables and bahujans. Keep this in mind and put it on the walls of your homes so that you may see it every day and remember that the goals we hold dear and the cause we are pursuing are not trivial. It is to ensure that the Governing Community is

acknowledged. According to Dr. Ambedkar, the success of a political party relies on three things: 1) a well-organized party, 2) a charismatic leader, and 3) a well-stated aim and programme. Non-Brahmins, he said, were the only ones who could guarantee real democracy in India. Rebuilding and consolidating the influence of the Non-Brahmin Party was critical not just for its constituents but also for India's democracy.

Dalits, tribal, and other backward castes in the nation should unite and create a distinct party or organization to defend their self-esteem and lead their community in all areas, according to Dr. Ambedkar. By joining the Congress, Scheduled Castes are unable to gain political influence. We will be a minor blip on the radar of such a massive organization at the Congress. That's where a third party comes into play. Since neither the Socialists nor the Congress has an absolute majority, the two parties may ask you to vote for them, and you can preserve the balance of power and negotiate your conditions for political support. There must be an end to the political isolation of the Scheduled Castes. As a result, the Dalits, the OBCs, and the Tribals must create a political party.

Backward castes and scheduled tribes are welcome to join the Scheduled Caste Federation. These people are on par with the Scheduled Castes in terms of legal standing. The Scheduled Caste Federation (SCF) and social activities have not made these groups as politically conscious as the scheduled castes. India's Constitution has placed the backward classes and tribes virtually in charge of the nation because of their status as "scheduled castes." The minority caste and the Hindus have taken over the reins of power in the country. According to Dr. Ambedkar, there should be no divisions between the scheduled castes and the economically and socially disadvantaged. It's been a long time since the needs of both groups have been addressed at the same time. The backward classes believed that a relationship with the Scheduled Caste would lead to them being relegated to the status of the Scheduled Caste themselves. There should be no inter-marriage or inter-eating between the two social classes at all. They may stay separate social groups, but forming a political party will help them go forward. People in the lower social strata had to bear the brunt of their isolation. Because the higher classes have much power, they must cooperate to get it. With the help of the Scheduled Castes, a political party may better their lives.

According to Dr. Ambedkar, India's population is dominated by the country's Scheduled Castes and Backward Classes. Scheduled and Backward classes should be conscious of their power so that the higher castes can govern the administration. To gain political power, all that is required is to organise. The Scheduled Caste population, Scheduled Tribes, and backward classes comprised more than 80% of the country's overall population due to the adult franchise system. They can rule the nation if they join as brothers. As a result, unite around a single leader, a single party, and a single agenda.

Untouchables might attain social and economic equality in contemporary society via the employment of political methods, according to Ambedkar. In 1936, Dr. Ambedkar founded the Independent Labour Party to defend the concerns of the oppressed sections in India. The party was accessible to workers of all castes, but the Mahars' domination of the party meant that this could not influence. B. R. Ambedkar created the Scheduled Castes Federation (SCF) in 1942 to advocate for the rights of the Dalit minority in India. The All India SCF conference elected an executive committee. After, Before the party was formed, B. R. Ambedkar declared the founding of the "Republican Party of India" on September 30 by dissolving the "Scheduled Castes Federation." As a result, a political party was being organised by his supporters and activists. On October 1, 1957, the Presidency convened Nagpur to form the party.

Thus, Kanshi Ram was affected by Dr. Ambedkar's beliefs and goals as he prepared to establish BabaSaheb's new India. India's most powerful Dalit Party was given to India by the miracle of Kanshi Ram far along (Bahujan Samaj Party). According to Ambedkar's policy of uniting all castes and tribes suffering from social status discrimination, Kanshi Ram founded the Scheduled Castes and Scheduled Tribes, Other Backward Classes and Minority Communities Employees' Association in 1971. Ambedkar's vision of a self-directed Dalit movement with a continuously struggling alliance of Dalit and Shudra inspired him to join hands with BCs and build a Bahujan Samaj.

Despite this, Kanshi Ram has also formed social relationships with other marginalized groups. He appointed five Vice Presidents to serve at the top of the company, one from each community. According to him, a group called the Bahujan Samaj (the majority people of society) was formed to challenge the higher

castes. Like Ambedkar's view on Dalits, Kanshi Ram was concerned that they were the most politically informed members of this social coalition since he saw them as an ethnic group, India's unique Autochthons. When Kanshi Ram and other leaders formed the All India Backward and Minority Community Employees Federation (BAMCEF) in 1973, a Delhi office was set up the following year to serve the organization's members.

Kanshi Ram launched new employment for Dalit-educated personnel in Maharashtra and the adjoining states of Bhopal, Nagpur, Jabalpur, and Poona during the BAMCEF. So on and so forth, he travelled the nation like a lone wolf to instil a feeling of loyalty and dedication in the organization's employees. He'd coined "Payback to the society" as his campaign slogan.

On March 15, 1983, Kanshi Ram embarked on a three-thousand-kilometre cycle march from Delhi to Kashmir as part of the "Miracle of Two Feet and Two Wheels" campaign. During this time, the march's members visited 53 major cities in seven states to inform the public about their programmes and to hear their concerns. Based on Jotiba Phule, Shahu Maharaj, and Baba Saheb Ambedkar's ideas, Kanshi Ram founded the Bahujan movement and picked the vocabulary for his Party. At long last, on the anniversary of Babasaheb Ambedkar's birth on April 14, 1984, the Bahujan Samaj Party (BSP) was born.

A new chapter in the history of the Bahujan revolution was opened with the formation of the Bahujan Samaj Party. India's historically downtrodden, dejected and exploited classes were given a forum of their own in the Bahujan Samaj Party. Kanshi Ram decided to use the Elephant and the Blue Flag as the Party emblems. "Elephant" delivers a vital message about the BSP election emblem. The elephant-like BSP emblem represents the "Bahujan Samajenormous "'s population. The calming blue sky is symbolic of the Party's "Blue Flag.". There is no distinction in the sky between wealthy and poor, caste or religion; everyone is treated equally. All of India's Dalits, backward and impoverished minorities, are represented by Bahujan Samaj Party (BSP).

'I want to create the Bahujan Samaj Party, which is attempting to carry on Babasaheb Ambedkar's goal, India's number one party, if not a governing party,' Kanshi Ram said. Before the conclusion of the twentieth century, I have a goal of realizing this ambition. Despite this, he was hospitalized and later died due to a worsening in his health. On June 3, 1995, Mayawati was sworn in as Uttar Pradesh's Chief Minister, making her the first Dalit woman to hold the country's most prominent state position. It marked the beginning of a new era in Indian Dalit politics.

As a result of the work of Dr. Ambedkar, the backward and oppressed classes were able to gain political power so that they could open all the doors for overall development.

CONCLUSION:

Ambedkar predicted a society without caste, inequality, supremacy, inferiority, oppression, or exploitation. All individuals are equal. There is no caste. He believes that the new society must be restructured based on liberty, equality, and fraternity. Human dignity and respect for one's self are central to his ideology. He gave his life for the sake of the poorest of the poor, those who have been subjected to slavery, injustice, and terrible exploitation, and he dedicated his life to their cause. India under his leadership would be liberated from the cultural and social shackles imposed by Varnashram Dharma. It would be based on the three tenets of Buddhism: liberty, equality, and brotherhood. He has written rules for Indian civilization, including Hinduism, Islam and Christianity, and Buddhism and Sikhism.

In contrast to Manu, who prioritized the interests of a particular caste, he drafted the constitution to serve the needs of all Indians, regardless of caste or faith. He was one of India's most significant political and social thinkers of the 20th century. His pragmatic responses to political and social issues have emerged as the century's most important revolutionary. However, bloodshed and violence will not bring about his revolution; instead, law and democracy will.

"Whatever I have done, I have been able to achieve after suffering through crushing hardships and interminable difficulties throughout my life and struggling with my opponents," was Dr. Ambedkar's message to his countrymen. I struggled hard to get this Caravan to where it is now. Despite any obstacles, allow the Caravan to proceed. However, my followers should not enable the Caravan to return back under

any circumstances, even if they cannot move it forward. He was a firm believer in the power of one's own will. His last words of instruction were 'Educate, Agitate and Organize', have trust in yourself and never give up hope.'

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