



History of Dalit Liberation Movements and Cultural Identity

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Abstract: History of Dalit liberation and cultural identity has long history as the history of origin of human being. But unfortunately it has been sidelined by the mainstream historiography in south Asia. Papers bring out the history of liberation struggles of Dalits in subcontinent. Article focuses on the history of Dalit liberation movements in India. discussing the country and patriotism Phule, Ambedkar and Periyar focused on the station class structures of society, and hampered the point that a general public separated by social persecution couldn't constitute a certifiable country; those guaranteeing to speak to the country were really its destroyers since they not just legitimized or veiled glaring imbalances of the over a significant time span, however really looked to keep up them as reason for their energy

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Introduction:

Babasaheb Dr B R Ambedkar¹ remains the root for the examination with respect to the historical backdrop of freedom and social character. Likewise, Ambedkar is the start of the custom of battles against the concealment of Dalit developments and for the character based governmental issues. The primary insurgency of the persecuted individuals against predominance was begun by the Dalit disapproved of Gautam Buddha. "In the times of the Vedas, Buddha with his supporters began a social battle for the freedom of the mistreated in the public eye. This development was given the name Sangam. The development was begun on a full moon day, in Vaisaki, in 589 BC on the banks of the Ganges at Isiyadhanam in the city of Kasi. This was the main development for the freedom of the abused individuals against the standard Brahminical religion that formed into an overwhelming organization through its four varnas in

view of station unfairness. The Buddha was the first to contradict this. The Sangam developed as the contradicting power against the Aryan Brahminical rule of conceived private enterprise; and Buddhism rose as the camp for humanistic social freedom". In the 2400 years, beginning from Kosar attack to British intrusion or manage, all the 104 overwhelming characters who came to control through attack did just the standards of present day Brahminism". Just from that point ,the Dalits learnt the lesson and the convention of battle to contradict the custom of predominance. The motivation of this strength is the Vedas, Puranas, the Law of Manu, and the Hindu Varnashrama Dharma ,proceed to ,held and keep up their matchless quality even today.

Dalit History in the Writings of Dr.B.R.Ambedkar

In actuality, all through history, just the Dalits in the shape of mistreated



classifications, Chakyas and Nagas keep on fighting for a sympathetic culture. This battle is represented in Baba Saheb Ambedkar, who said: "For, it is vital that everybody who could comprehend the historical backdrop of India must realize that it is only the historical backdrop of the battle for matchless quality amongst Brahminism and Buddhism". The umbilical relationship and the battling convention among the Dalit developments were conceived out of this comprehension. The contemporary Dalit developments that took off from Dalit fore fathers, Baba Saheb Dr B R Ambedkar and Mahatma Jotibha Phule, took profound roots in the Indian soil because of the endeavors of above scholarly people. Towards the end of the nineteenth century and in the start of the twentieth century, when the Bhakti developments, Renaissance developments and the Indian National Congress were spreading so anyone might hear their deceitful social changes, the lively ascent of these learned people totally changed the historical backdrop of the Indian state. There are two methods for comprehension their battle.²

As per MSS Pandian the talk of station moves 1) the dialect of the upward versatility of the standing Hindus and 2) the dialect of the Dalits. Case in point, MN Srinivas the acclaimed Indian (Sanskrit/Western Sociologist says that Gandhi, Tilak, Raja Rammohan Roy and Ranade are current India torchbearers. In any case, he is quiet about Ambedkar, Periyar and Jotiba Phule. In this way, for the Dalits, the pioneers of Dalit developments are the images of sense of pride, respect and battle for a simply space in advancement. The battles of the Dalit developments ought to be seen just from this history.

Sideline of History of Dalit Liberation Movements in State Published Academic Books:

Works on Mahatma Jotiba Phule, Baba Saheb Dr.B.R Ambedkar and Periyar E.V.Ramasamy³ are not on the rundown of schools, schools and college readings, the Satyashodhak, Depressed Class developments and Self-Respected developments are missing in courses on social developments and the post autonomy Dalit, Tribal and Woman's developments are frequently messed into one module. There are no choices from Dalit writing and life stories in the course readings and discretionary courses in Social Science or Literature are viewed as the legitimate area for these accounts. There is a close aggregate nonattendance of Dalit ladies' works in courses in Women's studies and also in the ladies and the orders sort of courses. Examinations on Dalit development in Maharashtra administration, both in courses in Social Sciences and Humanities are loaded with twice borne grant on Dalit Studies. Case in point, the hegemonic social gatherings in the Social Sciences like, Dodwell, Vincent Smith, Winternitz, mechanical, Max Muller, Romain Rolland, Bloomsfield, Schopenhauer, G.W.Russell, Margaret Noble, William von Humboldt, B.R.Nanda, Ashish Nandi, Shahid Amin and true to life executive like Richard Attenborough are the great cases in characterizing the country and patriotism in hegemonic social terms. Gandhi has been bewildered as the destitute individual's savior, despite the way that the fundamental recipients of his development were the customarily overwhelming classes, particularly his Brahmin-Bania partners and future expert government officials of industry



who profited at the cost of a people-arranged advancement after freedom. They just discussed the dynamic support and theories of Rammohan Roy, Dayananda, Vivekanand, Tilak, Savarkar, Gandhi and Nehru in the Freedom Struggle. All the significant occasions, similar to Brahma Samaj, Arya Samaj, Prarthana Samaj, Dandi Satyagraham, Champaran Movement thus on were recorded in the Social Sciences.

History of Dalit Liberation Movements in the works of Dalit-bahujans:

Be that as it may, no place in the reading material was including History books anything said about the immense Dalit freedom developments for essential occasions like sanctuary passage, access to drinking water tank, Satya Shodak Samaj (Truth Seeking Society), Self-Respected Movement et cetera, which were the triumphs of Mahatma Jotiba Phule, Babasaheb Dr. Ambedkar and Periyar Ramasamy over Brahminism in India. While discussing the country and patriotism Phule, Ambedkar and Periyar focused on the station class structures of society, and hampered the point that a general public separated by social persecution couldn't constitute a certifiable country; those guaranteeing to speak to the country were really its destroyers since they not just legitimized or veiled glaring imbalances of the over a significant time span, however really looked to keep up them as reason for their energy. They drew out the social clashes and ghastliness of the past and large portions of them displayed the Aryan races as abusive outsiders and destroyers of peace-cherishing indigenous individuals⁴.

What's more, the philosophical musings of these natural intelligent people never

possess in the examination of Social Sciences⁵. There were enormous studies on Dalit developments however these studies in Social Sciences did not endeavor to think about the historical backdrop of hostile to station logicians in India in this way. Be that as it may, in research, It won't just attempt to weight on how the Hegemonic speculations and practices of built up belief systems in the Indian culture has sidelined the resistance of hostile to station rationality and their challenge philosophies for the sake of Sanatana Hindu/Brahmana Dharma Parirakshana additionally it would concentrate in transit in which dissent philosophies opposed set up thoughts in a course of time.

The historical backdrop of provincial period saw numerous "ideological battles", which were developed during the time spent ideological inconsistency not just between the frontier state with the belief system of modernization and the recently rose Indian custom additionally among the other minimized (untouchables and Shudras) bunches in view of their standings to fortify their social, financial and social status in the Indian culture. The provincial had seen the ideological battle between the colonizer and the colonized. The issues of "Low Caste and Untouchability" were unavoidable in this ideological battle for looking for material interests. The frontier state, specifically or in a roundabout way, made awareness at various levels inside the Indian culture. In this procedure, the establishment of untouchability and its kin was utilized as an ideological device for authenticity in the opportunity battle. This philosophy was strengthened in later part of the development.

In this chronicled procedure, the pioneer state connected with the instruments of



advancement, xenophobia and strategy and made an ideological system to keep up their administration as a prevalent power in the regional victory for their financial, political and social advantages. The Indian white collar class scholarly people utilized the 'Indian convention', in light of the sacred texts, as a legitimizing instrument to modernize them with the veil of patriotism. They naturalized the ideas of Aryanisation, and Brahmanism to every one of the orders and connected the hypothesis of law of karma, which associated with the Hinduism with the national cognizance, which immovably influenced the other isolated segments of the general public. To counter their ideological powers, the negligible gatherings endeavored to utilize their "rank" and "untouchability" as a predominant constrain and scrutinized the interior progression of the misuse, which was profoundly established in the Indian culture for the ages. Every one of these belief systems were existed together, contended and defiled with each other in the pilgrim India. The pioneer state created different belief systems to keep up its political, financial, social and ideological dominion so as to trust that the outside power would change India into a created country. Over the span of time, the colonized started to trust these fantasies made by the British colonialists.

The civil argument on Dalit innovation has been huge for opening up experience of the Indian-present day for cross examination. It has tested the excessively slick a polarity between western innovation and exchange Indian advancement. The two present day methods of 'talking position'- one that discussions of standing by different means and the other that discussions of rank all alone terms (Pandian 2000) have

come to be underlined. This recommends the need to investigate and recuperate locales on which position was openly expressed on 'its own terms' and the force of the tip top to speak to and name innovation challenged. An interpretative engagement with general society practices of station battles that encompass us have just infrequently gotten sociological consideration.

Ambedkar on the Origin of Shudras and Untouchables:

In the expressions of Dr B R Ambedkar⁶ "It isn't right to say that the issue of Shudras and Untouchables is a social issue. Basically it is an issue of securing to them freedom, correspondence and crew of chance because of hostile (Caste Hindus) who trust in the dissent of freedom and equivalent chance to the Shudras and Untouchables and contrives to implement its arrangement on them. Seen in this light the issue is in a general sense a political issue. As it were, this is a political trick brought forth by the Caste Hindus against Shudras and Untouchables.⁷

In his Nationalist Thought and the Colonial World: A Derivative Discourse Partha Chatterjee demonstrates how patriotism tried to determine the strain amongst "innovation" and "convention". He plots a hypothetical structure of patriotism that empowers us to comprehend the opposing pulls on patriot belief system. Patriotism, as indicated by Chatterjee⁸, neither rejected the liberal vote based structure of the British totally nor acknowledged it in all. The connection between the patriot thought and the types of present day western thought, Chatterjee recommends, "is not a basic connection of correspondence, even of inference". Nationalist belief



system is "intentionally and essentially particular" about what it takes from western realist thought. EMS Nambodripad in his book "The Mahatma and the ISM" brings up the class way of M.K. Gandhi in the Indian Nationalist development and draws light on his impulses to accept the stands that he had. One noteworthy deduction that could be produced using a class examination of Gandhi is that, for Gandhi, a regional freedom of India was the most imperative assignment as a pioneer of the Indian National Congress. In this attempt, it could be concluded that Gandhi knew about the way that the INC can't pick up a vital and critical status without support from the Indian landowner and rising national bourgeoisie class. With these restrictions close by, Gandhi decided to aimlessly agree with the landowning primitive segments, whose intrigue is in safeguarding the old exploitative request, and turned into their delegate/advocate in the patriot development. Consequently it is reasonable regarding why Gandhi never unequivocally agreed with the political vision of radical social reformers like Baba Saheb Dr B R Ambedkar⁹.

References

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² Ambedkar Writings and Speeches, Vol.3, p.267

³ Surya Raju Mattimalla, Unpublished Ph.D. Thesis, "*Intellectual History of Anti-Caste Philosophers in India: A*

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⁴ Omvedt, *Seeking Begum Pura*, pp.104-150

⁵ Surya Raju Mattimalla, Unpublished Ph.D. Thesis, "*Intellectual History of Anti-Caste Philosophers in India: A Study on Babasaheb Dr.B.R.Ambedkar*" pp.80-300. Surya Raju Mattimalla had extensively written on this issue in his various published and unpublished works

⁶ BAWS-What Congress and Gandhi have done to the Untouchables(1945), p.190, Vol.9

⁷ Surya Raju Mattimalla, Unpublished Ph.D. Thesis, "*Intellectual History of Anti-Caste Philosophers in India: A Study on Babasaheb Dr.B.R.Ambedkar*" pp.52-150. Surya Raju Mattimalla had extensively written on this issue in his various published and unpublished works

⁸ Partha Chatterjee, *Nationalist Thought and the Colonial World: A Derivative Discourse ?*, (Delhi: Oxford University Press, 1986), p.30-32

⁹ Surya Raju Mattimalla, Unpublished Ph.D. Thesis, "*Intellectual History of Anti-Caste Philosophers in India: A Study on Babasaheb Dr.B.R.Ambedkar*" pp.60-69. Surya Raju Mattimalla had extensively written on this issue in his various published and unpublished works