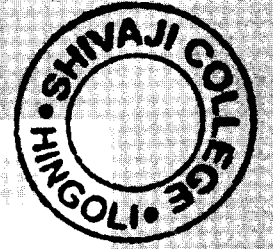


2021-22




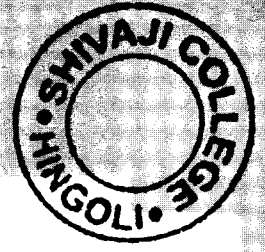
# Dr. B. R. Ambedkar

THE VISIONARY LEADER OF INDIA



Editor  
Dr. Kishor N. Ingole

  
Principal  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)



# Dr. B. R. Ambedkar

**The Visionary Leader of India**

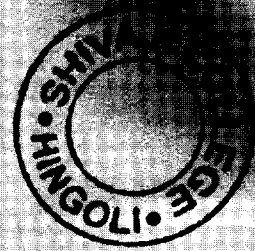
**Editor**

**Dr. Kishor N. Ingole**

**NOTION PRESS**

**Principal**

**Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)**



## NOTION PRESS

India. Singapore. Malaysia.

Old No. 38, New No. 6  
McNichols Road, Chetpet  
Chennai- 600 031

First published by Notion Press, 14 April 2022  
Copyright© Editor (Dr. Kishor N Ingole)  
All Rights Reserved

ISBN 979-888749459-3

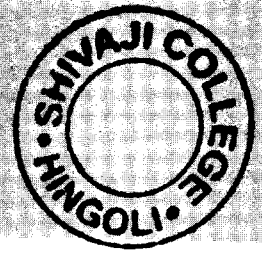
This book has been published with all reasonable efforts taken to make the material error-free after the consent of the author. No part of this book shall be used, reproduced in any manner whatsoever without written permission from the author, except in the case of brief quotations embodied in critical articles and reviews.

The individual author of the chapters of this book is solely responsible and liable for its content including but not limited to the views, representations, descriptions, statements, information, opinions and references ["Content"]. The Content of this book shall not constitute or be construed or deemed to reflect the opinion or expression of the Publisher or Editor. Neither the Publisher nor Editor endorse or approve the Content of this book or guarantee the reliability, accuracy or completeness of the Content published herein and do not make any representations or warranties of any kind, express or implied, including but not limited to the implied warranties of merchantability, fitness for a particular purpose. The Publisher and Editor shall not be liable whatsoever for any errors, omissions, whether such errors or omissions result from negligence, accident, or any other cause or claims for loss or damages of any kind, including without limitation, indirect or consequential loss or damage arising out of use, inability to use, or about the reliability, accuracy or sufficiency of the information contained in this book.

**Principal**  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)

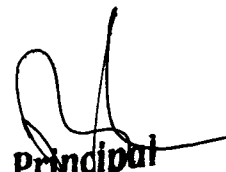
Dr. Ba  
nation  
multid  
to Dr.  
leader  
minor  
import  
rights  
occasi  
article  
Ambed

French  
Pune  
Sanwa  
New De  
research  
publish  
and con  
books  
Manara  
Marath  
Conven



CONTENTS

Psycho-Social Impact of Dr. B. R. Ambedkar's Thoughts on Disadvantaged Groups <i>Pragati Barthwal</i> 66
Philosophical and Comparative Study of Dr. B. R. Ambedkar and M. K. Gandhi <i>Sachin Khokale</i> 71
Dr. B. R. Ambedkar's Contribution for Labourers <i>Niwretti Hurgule</i> 75
Women Empowerment through Hindu Code Bill <i>Sangeeta Ranvirkar</i> 81
Dr. B. R. Ambedkar's Vision on Social Justice in India <i>Sangeeta Dhepe</i> 85
The Idea of Village in the Opinion of Mahatma Gandhi and Dr. Babasaheb Ambedkar <i>Manisha Gawali</i> 89
Dr. Babasaheb Ambedkar's Feminist Vision for Indian Women <i>Prakash Hanwate</i> 92
Dr. Babasaheb Ambedkar: An Ultimate Inspiration for Hindi literature <i>Sunil Kamble</i> 95
Dr. Babasaheb Ambedkar: Pioneer of Multipurpose River Projects in India <i>Chhaya Khillare</i> 101
Contributors 108
iv

  
**Principal**  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)

I am glad  
helped us direct  
essays on the  
Anniversary. F  
Patron Hon'ble  
Hingoli and th  
Prasark Manda  
Dr. B. R. Ambed  
number of rese  
Principal Dr.  
Kshirasagar who  
book.

In the c  
scholars, critics,  
could not have  
enlightening gu  
Department of  
and Dr. Rohid  
English, MSP M  
also due to Dr.  
Toshniwal Arts,  
Datta Sawant, A  
Dr. Tukaram Ha  
Hingoli.

I have n  
Professor-Directo  
Sagar (MP) for h  
have to convey n  
and patience hel  
realize my missio  
and all staff mem

I am grea  
who showed their  
modification with  
possible. At last b  
accepting the pro  
book: *Dr. B. R. An*



## **Dr. Babasaheb Ambedkar: An Ultimate Inspiration for Hindi literature**

SUNIL KAMBLE

In modern India, Dalit literature is always discussed in the field of education. Why should those who are creating Dalit literature degrade their literature by calling it 'Dalit literature'? Those who are writing about Dalits do not want to replace this literature with their own. Dalit literature is talked about everywhere, but Dalit literature is not given a place in the curriculum of colleges or universities.

There is also confusion about the nature of Dalit literature. Some people believe that Dalit literature is what is written for the problems of Dalits and its solution. Such writers have tried to show their identity as Dalit writers by writing a poem or a story about Dalits. But Dalit literature needs to be understood differently. Only those who have experienced Dalit life can write a complete living saga with the experience of Dalit literature.

There are two distinct streams in Hindi literature. One is passionate and the other is passionate. It is not appropriate to divide these streams within the framework of religion. The rendering of the first-line literature is highly erotic. The literature is such that a father cannot read it while sitting with his daughter. As per the view of Pradip K. Sharma, he says that, "Hindi Dalit literature is, in fact, political literature due to its system and its inspiration drawn from Dalit movement." (Sharma 07)

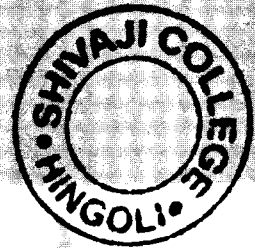
Against this, the field of literature of Viragamayi stream is very wide. Society, men and women, children, meditators, sages and ascetics, beggars, hypocrites, rich and poor are all different subjects of such literature. This literature is not dedicated to any particular religion, sect, region, etc. The purpose of such literature is social reform. There is strong opposition in the society to such dangerous things as ignorance, superstition, hypocrisy and ritual. All these things are destroying social harmony and brotherhood. Such writers and Poets are not afraid of anyone. Even today there is no variety of such literature.

India's social caste system seems to have treated the majority of the people worse than animals. The shadow of the majority of Shudras, Dalits, untouchables and tribals was also becoming ugly. In Pune, such people had to tie a broom behind their backs. There was caste discrimination even during the British rule. But the British had given jobs to some of these Shudras and Dalits. The winds were blowing in the Dalit community that children should be educated. Special credit goes to Mahatma Jyotiba Phule and his wife Savitribai Phule. Mahatma

95

**Principal**  
**Shivaji College, Hingoli**  
**Tq. Dist. Hingoli (MS)**

agpur, March 8,  
, Mumbai, 2002,



DR. B. R. AMBEDKAR: THE VISIONARY LEADER OF INDIA

Jyotirao Phule paid emphasis on education, social and political development by Dr. B. R. Ambedkar who played "three important roles during his lifetime: that of a caste leader, that of an Untouchable spokesman, and that of national statesman. In his first leadership role, he was guide, guru and decision maker for his own caste, the Mahars of Maharashtra, from the mid-twenties of this century until his death. From the early 1930s onwards he was chief spokesman of the untouchables. In his third role, he spoke on all phases of India's development, worked on problems of labour and law as a member of the Government, and even put aside some of his own theories to help create a viable, generally accepted Constitution." (Zelliot 53)


At the end of the 19th century, a landmark event took place in Maharashtra. A Shudra Mahar boy passed the school examination. In the Dalit section of Mumbai, the child was honored in many places for this joy. This child continued his education even after the school exams. Despite his poverty, he worked hard to find his way. After leaving the racist society of India, the boy studied in the casteless and arbitrary social environment of America and England. This knowledge-hungry child completed his degrees such as M.A., Ph.D., M.Sc., D.Sc. and Barrister-at-law. It was he who accepted the patriarchy of the Indian Constitution. He received the highest award 'Bharat Ratna.' Thus Dr. Babasaheb Ambedkar did great service to India in social, political, economic, business, educational, religious and social fields.

Dr. Babasaheb Ambedkar's work for the Indian Dalit community also inspired writers of Hindi literature. Therefore, writers of Dalit community served Hindi literature in various forms. Hindi Dalit literature represents the Dalit voice and community's "movement against socio-economic exploitation and numerous types of atrocities committed on the Dalits; movements for better access to the opportunities and for the realization of goals of equality, liberty, fraternity and justice; and finally the movements of gaining self-respect and dignified social identity. (Nandu 31)

Dr. Babasaheb Ambedkar's movement for social equality, liberty and fraternity, women's liberation movement, temple entry movement, Chavdar Lake movement, production movement on fallow land, movement for workers' rights and pay scale and working hours, end of forced labour movement, Religious and cultural movements gave birth to the Navakranti in India. This created a wave of cultural respect not only in Maharashtra but all over India. This inspired many writers to write such literature in Hindi as well. We can divide the literature composed by Babasaheb's various movements into three generations.

### First Generation

In Uttar Pradesh of Hindi Dalit literature. The presentation was also the first job newspaper called

  
**Principal**  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)



### First Generation

In Uttar Pradesh, Swami Achutananda 'Harihar' is named as the master of Hindi Dalit literature. He was the creator of plays and verses in Hindi Dalit literature. He wrote about ancient history. However, his method of presentation was done from a completely new social point of view. He wrote the famous play 'Ram Rajya Nyay Natak' (Shambuk Vadh). He was also the first journalist in Dalit Hindi literature. In 1918, he edited a newspaper called 'Adi Hindu' was published. When Dr. Ambedkar went to London to attend the Round Table Conference, Swamiji sent several stars to support him. Babasaheb praised Swami Achyutananda for his indomitable zeal for this work.

Swami Ramcharan Kuril, the second Hindi Dalit writer of the first generation, was a resident of Kanpur. He was greatly influenced by Babasaheb's social movement. At that time, 'Satyanarayana Katha' was very popular in Dalit society. Swamiji saw that there was no welfare for those Shudras and untouchables. He then composed 'Bhagwan Ravidas Satya Katha'. No one needed to read this story. One could acquire knowledge and virtue by reading stories. When Swamiji himself was reading the story, the listeners would be mesmerized.

Shankarananda Shastri was born in Karnataka, but since he was educated in Lahore, he was fluent in Sanskrit and Hindi. He wrote the texts in Hindi 'Poona Pact Vs Gandhi, Convert Religion for Respect, Ishwar Chakra, Dharma Chakra and Election Chakra, Bauddha Dharma Mei Jai Mangal (Vivah) Paddhati, Bauddha Dharma Mei Punarjanma, Mangal Aur Amangal Karma, Panchsheel Kyun and Kisliye, Yugpurush Ambedkar etc.

Sohanlal Shastri was a man of sharp intellect in the field of science and logic. He spent twenty five years in contact with Dr. Ambedkar, wrote texts such as Bharat Mei Bodhi Vruksh Kaise Sukha?, Hindu Samaj Rachna Dalil Ki Kasauti Par, Dalit Rog Vinashak Aushadhi, Buddha Dharma, and Diksha etc.

Lalai Singh Yadav has also written several books. His book *Sacchi Ramayana* is very popular

### Second Generation

The second generation of writers paid special attention to research books. Inspired by Dr. Ambedkar's research books, in this generation of literary persons have created standard literature and done the research work. Dr. D R Jatav was educated in Agra. His major research books include *Dr. B. R. Ambedkar Ka Samajik Darshan, Dr. Ambedkar Ka Rajneetik Darshan, Dr. Ambedkar Ke Alochak and Dr. Ambedkar Ka Jeevan Charitra*. He was awarded the *Dr. Ambedkar National Award* by the Dalit



### Third Generation

The third generation of Hindi Dalit literature, inspired by Ambedkarite thought, is four steps ahead and is very enthusiastic. Writers of this generation do not hesitate to write anything clearly. These rebellious voices appear in all types of Dalit stories, novels, plays, comedies, poems, songs, biographies etc. In this generation of Hindi Dalit literature, Ram Nihor Vimal, Buddha Sharan Hans, Suraj Pal Chauhan, Om Prakash Valmiki, Neerja Madhav, Thakur Prasad Rahi and Jiah Lal Arya are the leading storytellers. Buddha Sharan Hans, Arun Kumar, Vikram Singh and Balwant Rai were popular for plays. Dalit writers of this generation have narrated their ancestors and their experiences in their works. Their names are Om Prakash Valmiki, Suraj Pal Chauhan, Malkhan Singh, Shravan Kumar Pimple, Chiranji Lal Chanchal and Bhagwandas. Dalit writers have written well on the neglected female community in India. Mrs. Meena Kumari Bodhi, Dr. D. S. Ashok, Kaval Bharti and Sushila Hakmore are popular. In the realm of poetry, Ram Bharose Lal, Jaisingh Vyathit, Baluram, Dr. Chiranji Lal Chanchal, Balwant Rai, Dr. N. Singh, Suresh Ujala, Kalicharan Snehi, Mohandas Namish Rai, Teacher Babadin, Guruprasad Madan, M. L. Lovers, Horilal and Sahas Buddha etc. are notable.

The well known Hindi writer Dr. Angane Lal writes, "Now it should create a new ocean by flowing together all the streams of Dalit-Adalit Hindi literature. In order to establish Hindi imperialism like English imperialism, all kinds of Hindi literature should get prestige. Hindi literature will gain a respectable place in the world only if all streams of literature unite to make the deafening voice of Hindi literature known all over the world by introducing tolerance instead of weakening the power by showing discrimination and bigotry in our own home." (Anganelal 38)

### Journalism

In the field of journalism, Urai resident Deen Dayal Viragi had a magazine called *Bharatiya Jagran*. Dr. L. R. Bali had started '*Bhim Patrika*' monthly in Hindi from Jalandhar. R. Kamal had started a magazine called '*Nirnayak Bhim*' from Kanpur. From Aligarh, '*Republican Sandesh*' and from Lucknow, '*Bahujan*' weekly and '*Dalit Chetna*' weekly were published. A weekly called '*Garima Bharati*' from Lucknow and '*Nag Times*' from Sitapur. T. P. Azad was publishing from Kushinagar and Shri Dayanath Nigam was publishing the monthly magazine '*Ambedkar in India*'. Former MP, Shri C. P. Shailani was publishing '*Prabuddha Jagat*' from Delhi and Shri K. P. Bandhu was

99

**Principal**  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)





DR. B. R. AMBEDKAR: THE VISIONARY LEADER OF INDIA

editing the magazine 'Yuga Prabodhan'. Bhikkhu Dr. Karunakar edits 'Buddhist Bihar' from Patna and Shri Buddha Sharan Hans edits 'Ambedkar Mission'. Shambuk and Eklavya magazines are being published from here. The credit for this goes only to Dr. B. R. Ambedkar.

Dr. Babu

### WORKS CITED

- Angne, Lal. Dr. *Babasaheb Ambedkarprerit Hindi Sahitya* in Lokrajya Ed. Directorate General of Information and Public Relations, Government of Maharashtra, Mumbai, October 2006. Print. (Trans.)
- Nandu, Ram. *Beyond Ambedkar: Essays on Dalits in India*. Delhi: Har-Anand, 1995. Print.
- Sharma, Pradip K. *Dalit Politics and Literature*. Delhi: Shirpa Publications, 2011. Print.
- Zelliot, Eleanor. *From Untouchable to Dalit: Essays on the Ambedkar Movement*. Delhi: Manohar Publisher and Distributors, 1992. Print.

**Principal**  
Shivaji College, Hingoli  
Tq. Dist. Hingoli (MS)