

ROLE OF DALIT'S IN TEMPLE ENTRY MOVEMENT OF NASHIK

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Abstract :

This study covers almost all dalit leaders who were involved in the movement of this satyagrah. In this study the focus is also on the overall contribution made by various caste sub caste leaders including dalit women who participated and supported this movement.

Key Words : Role of dalit's in temple entry movement.

Introduction :

The present work is a humble attempt to give a brief account of dalit movement in Nasik especially for kalaram temple entry movement. The purpose of this paper is to know the history of dalit liberation, with special emphasis on the role played by the dalit leaders, and common people. The present study is however limited to the temple entry movement in Nasik. Maharashtra state had a very long history of dalit movement. And in all those movements, Satyagrah of kalaram temple in Nasik is one of the important events. Dr. Ambedkar the father of Indian social unrest launched the temple entry satyagrah in Nasik.

Hypothesis :

In this study, certain fundamental questions have been raised which constitute the working hypothesis. To mention a few :

1. Whether or not the social scenario in Nasik favored social inequality ?
2. Whether or not government's role in this satyagrah was against dalits ?

discussed the issue and decided to launch a non violent struggle before the gates. The first batch of 125 men and 25 women was posted at the four gates of the temple and over 8000 enlisted Satyagrahi were awaiting their turn.⁷

5. Keer Dhananjay, Dr. Ambedkar life and mission. Page no 137
6. Markand Mehata , The dalit temple momenvet in Maharashtra and gujrat, ,1930 to1942 the other gujrat,edited by takshi shinoda page no 6.
7. Keer Dhananjay, Dr. Ambedkar life and mission. Page no 137

In these four doors following leaders were leads, on north door – Patitpavandas,on south door – Rajbhoj,on east door –Kachru salve and on West door –Shankardas Nagarjundas.and Dr.Ambedkar and Bhaurao Gaikwad controlling all situations.⁸

On 1st April 1930 the doors of temple open for Ramnavmi. So untouchable's start their satyagrah, Bapusaheb Rajbhoj was arrested by the police with 10 Satyagrahi 2 women was also arrested. On 7 April on the occasion of Ramnavmi Satyagrahi again entered in the temple. According to 'Kesari' news paper, a mahar girl slapped to raghunath ganesh, the priest of temple. In a literary sense this was a symbol of old frustration and anger of the dalits.⁹

On 9th April 1930 it was the time for the chariot procession of the image of Rama, so a compromise patched up between the caste Hindus and the untouchables. It was decided that strong men from the both side should draw the chariot. But caste Hindus run away with the chariot. As secretly planned, and after that there was free fighting between groups of untouchables and caste Hindus. In this fighting most of untouchables seriously injured.¹⁰

This Satyagrah provoked considerable ill feeling in the minds of the orthodox Hindus throughout the district. As a result of this tension children of the untouchable were thrown out of schools, road were closed for them, necessities of the life were denied to them in the market. Became they claimed equal right with all other Hindus. Untouchables in several were maltreated .despite their sufferings the struggle of kalaram temple satyagrah Nasik was carried on.

8. Y. D. Fhadake, Dr.Ambedkar and kalaram satyagrah, sugava prakashan, page no 9

the rope, and when they tried to hold the rope of rath, the caste Hindus, sepoyes started to assault untouchables.

When the fight started between caste Hindus and untouchables police openly took the side of caste Hindus, and sepoyes started lathi charge on the touchables, other side caste Hindus started to throw stone on untouchables .and they were seriously injured in it.¹³ So the role of British government and the caste Hindu local police officers was anti dalit.

Attempts were being made to perusable both the parties to reach the compromise. But so firm was the resolve of the depressed classes that orthodox Hindus had kept the temple closed for a whole year, and the agitations continued till October 1935.¹⁴

At Vinchur Dr.Ambedkar explained that such temple entry movement was no longer needed. Dr.Ambedkar started this movement because he felt, that was the best way of energizing the depressed classes and making them conscious of their position and he believed that he had no more use for temple entry.¹⁵

13. Dr.Ambedkar, writing and speeches, vol-17, Page no 188

14. Keer Dhananjay, Dr. Ambedkar life and mission. Page no 138

15. Dr.Ambdkar, writing and speeches, vol-17, page no 203

Participation of dalit women in this satyagrah is most important .some names of dalit women who participated in this satyagrah as follows ;

1. Smt.Gaubai Unvane 2. Manjulabai Namdev Wagh. 3.Yamunabai Govinda Jadhav.
4. Rakhamabai Sitaram Raje 5 .Yamunabai Lokhande. 6. Gangubai Pagare. 7. Parvatibai Lokhande. 8. .Bhikabai Unvane. 9. Kundabai Dani.10.Thakubai salve. 11. Radhabai Jadhav.
12. Sonubai Shinde. 13. Chandubai Thor. 14. Pavalabai Kale. 15. Sarubai Bhalerao.
16. Chimabai Shinde. 17. Salubai Bhalerao. 18. Radhbai Umale. 19. Kondubai More.
20. Pavalabai Revaji Kale. 21. Savalabai Kadam. 22. Kanhubai More. 23. Krishanabai More.
24. Saibai More. 25. Sulubai Rode. 26. Sarubai Gaikwad. 27. Ahilyabai Kardak.
28. Ranbhabai Jadhav. 29. Sayajabai Jadhav. 30. Sayajabai Lokhande. 31. Revabai Gotarane.
32. Sayajabai Bhalerao. 33.Sundrabai More. 34.Devubai Mahadu.¹⁶.

Conclusion :

Dr, Ambedkar struggled six years for the kalaram temple entry issue. In these six years this temple was not open for dalits, but this Temple satyagrah was meant for playing a strategic role in politicizing dalits. It certainly created a sense of awareness among the urban and rural dalit that the plank of cultural freedom and social equality was as much relevant as political freedom, and so Dr.Ambedkar made dalits aware of their human right and hoped they would continue their movement to gain their rights. Some good leaders were emerged in this satyagrah.

The role of women is very significant in this movement as they too made their participation and raised their voice against the Hindu hegemony. Many of them faced imprisonment in it. Struggle in retrospect dalit women fought for the social equality At the point of women's liberation dalit women fought on dual fronts, and women's liberation looking at this to fight on Dalit women have dual fronts.

16. At the source of Interview of gangaram kashiram barve.by shantabai dani, Dr. Ambedkar and kalaram mandir satyagraha, Y. D. Fhadake, sugava prakashan, Pune

This movement inculcated the sense of awareness for human rights among dalits and liberated them from the shackles of the old religious order. This leads to the conclusion that the movement cannot be measured in the form of failure as the upper caste did not allow the depressed classes to make entry in the temple. It is a fact that nobody can deny that Dr. Ambedkar did his best to correct the Hindu society but the supporter's believers and followers of Hindu dharma did not want to lose their power that they had enjoyed for thousandth of the years. Ambedkar realized that the Hindu social structure which is based on *chaturvarna* cannot give equal rights to his people, the low caste. That's why he declared that he was born a Hindu, that was not in his hands but he will not die as a Hindu. He embraced Buddhism in 1956 along with many of his followers in due course. The same trend is visible even today with mass conversion ceremonies being organized by various dalit groups.

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