

**Arts & Commerce College Warvat Bakal Tq. Sangrampur Dist. Buldana**

**Research Papers 2021-22**

Sr. No.	Paper title	Name Author	Department	Journal	Year	Impact Factor
1	Dr. Babasaheb Ambedkar and the pune act	Subhash S. Pawar	History	Jijnasa: A journal of the history of ideas and culture	2021	0337743x

# ***JIJÑĀSĀ***

**A Journal of the History of Ideas and Culture  
Vol. XXXVIII. 2021**

**A Peer-reviewed /Refereed National Journal**

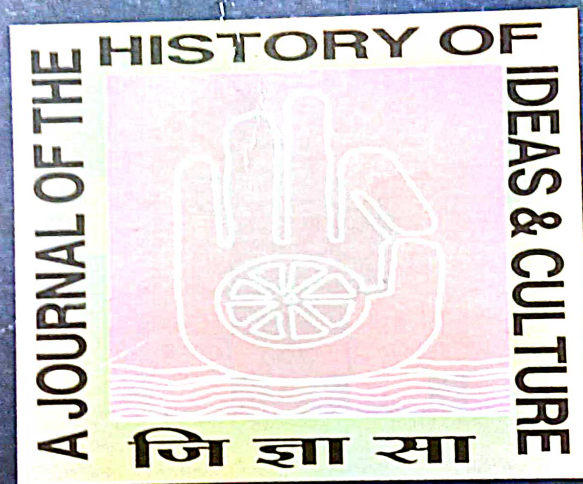
**ISSN : 0337-743-X**

जि ज्ञा सा  
JIJÑĀSĀ

A Journal of the History of Ideas & Culture

Volume : XXXVIII

2021



Department of History and Indian Culture  
University of Rajasthan, Jaipur, India

	<b>KHOTI SYSTEM IN KOKAN REGION</b>	Dr. Dilip Shankarrao Telang	
18	<b>CHALLENGES FACED BY FIRST IDEA OF CONVERSION IN BERAR AND CRITICISM OF DR BABASAHEB AMBEDKAR</b>	Dr. Shyam Prakash Deokar	77
19	<b>DR. BABASAHEB AMBEDKAR AND THE PUNE PACT</b>	Dr. Subhash Shankarrao pawar	83
20	<b>DR. AMBEDKAR AND 'CHAVADAR TALE SATYAGRAHA</b>	Mr. Rajkumar Khushalrao Nandagwali	88
21	<b>Dr. BABASAHEB AMBEDKAR'S ROLE IN INDIAN WOMEN EMPOWERMENT</b>	SHABNAM K. RAMTEKE, DR. V.T. DHURVEY	92
22	<b>DR. AMBEDKAR : A SOCIAL REVOLUTIONARY</b>	Kalpana C. Pawaskar	97
23	<b>MAHAD SATYAGRAHA: DR. B. R AMBEDKAR CREATING HISTORY AND ASSERTING EQUALITY</b>	Ms. Mrunalini P. Thombre	102
24	<b>A PERSON WHO REFORMED INDIA – DR. B.R AMBEDKAR</b>	Dr. A. B. Khandagale	107
25	<b>DALIT LITERATURE : MOVEMENT AND THOUGHTS</b>	Dr. Sanjay S. Shivsharan	111
26	<b>DR. BABASAHEB'S VISION ON HIGHER EDUCATION</b>		115
27	<b>DR. BABASAHEB AMBEDKAR: FOUNDER OF MODERN INDIA</b>	Dr. Lande S. D	118
28	<b>THE CONSTITUTION OF INDIAN AND ITS ILLUSTRATED ADORN ART: A REVIEW</b>	SHAILESH D. SAUTKAR, Dr. S. K. SARKAR	120
29	<b>DR. BABASAHEB AMBEDKAR'S THOUGHTS ON AGRICULTURE</b>	Dr. B.S. Bhalerao	131
30	<b>THE INDIAN CONSTITUTION AND THE EXPECTATION FROM THE INDIAN PEOPLE</b>	Dr.Rajeshkumar W. Soor	134
31	<b>धर्मनिरपेक्षता</b>	प्रा.डॉ. आनंद के. भोयर	138
32	<b>इतिहास - अर्थ एवं चक्राकार संकल्पना</b>	डॉ व्यास सी पी	145

**DR. BABASAHEB AMBEDKAR AND THE PUNE PACT**

**Dr. Subhash Shankarrao pawar** -Associate Professor, Department of History, Arts & Commerce  
College, Warvat-Bakal, Tq:- Sangrampur, Dist:- Buldana (M.S.), India,  
Email Id. [subhash.pawaar@rediffmail.com](mailto:subhash.pawaar@rediffmail.com)

**Abstract: -**

Dr. Babasaheb Ambedkar was the main leader of the Dalit movement. He was also a great social reformer who worked day and night to bring about radical reforms in the Hindu society. He was a diligent thinker who commented on the questions that arose in the social life in a scientific and in-depth manner. In the first half of the twentieth century, he made a distinct mark in the social life of India with his personality and work. That is why he became a great man in the life of Indian society. In his own words, although intelligence and diligence are essential qualities to become a great man, they are not enough. A man who is motivated by the cause of social change and who has undertaken the task of eradicating undesirable tendencies in the society can be a true great man.<sup>1</sup> He devoted his entire life to eradicating inequality and untouchability in the Hindu society. That is why he became a great man of the twentieth century. For the first time since 1920, Dr. Babasaheb Ambedkar made his debut. From here until his death, he devoted himself to the cause of the untouchables. In 1926, he was appointed to the Mumbai Legislative Council as a representative of the untouchables. There he proposed a committee to inquire into the educational and economic condition of the untouchables and tribals and to appoint a committee to rectify the situation. Accordingly, Babasaheb Ambedkar was a member of the committee appointed under the chairmanship of Mr. Start. On the recommendation of this committee, the government gave many concessions for the betterment of the untouchables and a new account was opened in the Ministry to address the problems of the backward classes. After this, in the first round table conference, there was a demand for separate constituencies for Dalits. The British government accepted the demand and in the 1932 communal judgment reserved an independent constituency for Dalits. However, Gandhiji opposed him and started a deadly hunger strike in Yerwada jail. In such a situation, even though Dr. Babasaheb Ambedkar withdrew his demand for an independent reserved constituency under the Pune Agreement, he seems to have succeeded in securing reserved seats for Dalits in the central and provincial legislatures.

**Objectives:-** 1) To find out why Dr. Babasaheb Ambedkar demanded an independent constituency for Dalits by defending the untouchables before the British government. 2) Explain how Babasaheb's work started the work of eliminating untouchability in India. 3) To find out how the path they took for the rights of Dalits was just and right.

**Methodology: -** Historical research methodology has been used in the present research article. For this, using analytical and comparative methods of research, the research on the basis of primary and secondary historical source has been presented.

**Key Word: -** 1) Independent constituency for Dalits 2) Elimination of untouchability 3) Social inequality 4) Communal Award.

**Preface: -**

In 1917, the British government announced its objective of establishing responsible governance in India. This gave impetus to political movements in India. At the same time, the Indian independence movement under Gandhiji was slowly gaining momentum. At that time, the Council Reform Act of 1919, promulgated by the British, demanded that the new democratic state system

should protect the minority castes from the domination of the majority tribes in India, so that they should have political rights.

The Council Amendment Act of 1919 provided for the appointment of a governing body ten years later to oversee the implementation of that law. Two years before the expiration of this term, the British Prime Minister Baldwin announced the appointment of a committee on 8 November 1927.<sup>2</sup> This seven-member committee is called the Simon Commission because it is chaired by Sir John Simon. As there was no Indian member in the committee, the Congress boycotted the commission. He also opposed the members of the Simon Commission in India. However, Dr. Ambedkar was one of the members of the committee appointed by the Mumbai Legislature to assist the Commission. In 1930, the Simon Commission presented its report to the British Parliament. At the time, the report did not really recommend provincial autonomy, nor did it support separate constituencies. The report was therefore rejected by the National Congress. However, Babasaheb Ambedkar added his own ballot paper to the report of the Simon Commission. The ballot paper should have 140 members in the Mumbai Legislature, including 15 seats reserved for the untouchables, the Cabinet should be accountable to the legislature, ministers should not be appointed on the basis of caste, etc.<sup>3</sup>

The British government held a roundtable conference in London to discuss the issue of a new constitution introduced by the Simon Commission. All the major and minor political organizations in India were invited to this Round Table Conference. The British government invited Dr. Ambedkar and Srinivasan to represent the Dalits. However, the National Congress boycotted the conference until the demand for colonial autonomy was met. Also in 1930, Gandhiji started a massive national movement in India, known as the Civil Disobedience Movement. However, in the presidential address of the All India Depressed Classes Congress held at Nagpur on 8th and 9th August 1930, Dr. Ambedkar clarified his political role. In his speech, he ordered that untouchables should not take part in the civil disobedience movement. According to him, the civil disobedience movement is a way to put pressure on the government. Through such a political revolution, power was transferred from one party to another. However, this is not enough. With this transition, power should be divided in such a way that the strength of the various forces in the society should be seen in it. For this, the conflicting principles of freedom and restraint must be properly matched.<sup>4</sup> From this came the demand for an independent constituency for the Dalits. On the contrary, Gandhiji went on a hunger strike in Yerwada jail. As a result, the Pune Agreement was signed between Ambedkar and Gandhiji to find a way out of it. This article discusses the same.

#### **Demand for Independent Constituency for Dalits: -**

At the invitation of the British Government, Dr. Babasaheb Ambedkar went to London for the first Round Table Conference. The conference was inaugurated on 12 November 1930 by the British Emperor George V. The conference was chaired by the Prime Minister of the United Kingdom, Ramsay MacDonald. From the very beginning of the conference, demands were made to give India colonial independence, to create a federal state of India, and so on. But the most complex issue in the council was the rights of minorities and the demand for independent Dalit constituencies. Babasaheb effectively represented the untouchables in the conference. He informed the people of Britain about the poverty and humiliation that untouchables in India have to live. Freedom and democracy have no meaning unless the situation of Dalits in India improves. He first brought this to the attention of the world. He claimed that Dalits in India are as important and a minority as Muslims. He then demanded a separate constituency for the Dalits as well as the Muslims.<sup>5</sup> No decisive and constructive work was accomplished from the first round table conference. However, the divisive attitude of the minorities got fertilized. The British government had a clear idea that the future constitution of India could not be decided without the cooperation and consent of the Congress. Therefore, the British government tried to persuade Gandhiji to come to the second round table conference. Accordingly, the Gandhi-Irwin Agreement came into force on 5 March 1931.<sup>6</sup>

The Second Round Table Conference began on September 7, 1931. As soon as this conference started, two major issues became important. One is to formulate a constitution for the proposed Union of India and the other is to formulate a general policy on the rights of minorities first. But as soon as the conference started, Dalits, Sikhs, Anglo-Indians, Muslims all demanded a separate constituency. Gandhiji opposed this demand. Gandhiji used to say that minority groups are found in all the nations of the world. But nowhere in the world is there an example of establishing an independent constituency on the basis of caste. Therefore, this principle is basically anti-democratic.<sup>7</sup> This is a cunning ploy of the British rulers to divide Indian society. He warned the British government that if the government approved such provisions, it would resist them vigorously. In such a situation the second round table conference ended without any constructive outcome. In his concluding remarks on 11 December, the Prime Minister of the United Kingdom Ramsay MacDonald said that if Indian leaders failed to resolve the issue within the stipulated time, the British government would rule on it and it would be binding on all.<sup>8</sup> Thus the leaders of the ethnic groups in India succeeded in the second round table conference. So when Gandhiji returned to India, he started a civil disobedience movement. As a result, Gandhi was arrested on 14 January 1932 and imprisoned in Yerawada Jail.

#### **Communal Award: -**

The question of ethnic representation could not be compromised at the Round Table Conference. Therefore, on 17 August 1932, the Prime Minister of the United Kingdom MacDonald, announced the Communal Award. These were some of the key provisions of the judgment. 1) This judgment fixed the number of seats in the legislature for various minority tribes in India. Accordingly, the respective tribes got separate constituencies. It also maintained the provision of separate constituencies for Muslims. 2) It was announced that Muslims, Sikhs, Anglo Indians, landlords, workers, dalits, backward classes, Indian Christians, industrialists and capitalists in Indian society will be given separate constituencies.<sup>9</sup>

Indian society is not a union, it is divided into many castes, tribes, religious and ethnic groups. The interests of such a minority group differ from those of a majority group. The British government made this judgment on that basis. It was a cunning ploy of the imperialist diplomats to divide Indian society as much as possible. The British also warned that no single group would have a majority in the proposed legislature. The claim of the rulers that this path had to be taken for the benefit of the minorities was not just and rational. Because every nation has minorities with different interests. They are also present in England and the United States, but nowhere are they given independent constituencies to protect the interests of the minority groups there. The British rulers, however, had adopted this innovative path in India. Our interests are different from those of the majority group, a sense of difference that the British rulers wanted to purposely create in India among the minorities.

#### **Gandhiji's fast: -**

Gandhiji's reaction to the caste verdict was very strong and intense. The government is working to divide the Hindu community by giving separate constituencies to Dalit castes and tribes. Therefore, he had warned in the second round table conference that if Dalits are given a separate constituency, we will oppose it with all our might. In that connection, on 18 August 1932, Gandhi wrote a letter to the British Prime Minister, MacDonald, informing him that he would start a fast-unto-death from September 20, 1932, against the separate constituencies given to the Dalits. On this, the British Prime Minister MacDonald sent a text message to Gandhi, saying, "We consider it our duty to uphold the rights of the Dalits. We have done nothing to separate the untouchables from the Hindus."<sup>10</sup>

On September 20, 1932, Gandhiji began a fast-unto-death in the Yerawada Jail. Senior Indian leaders took immediate action to dissuade Gandhi from going on a hunger strike. Pandit Madan Mohan Malviya took the initiative and started talks with Dalit leaders. The meeting in Mumbai held

on 19 September 1932 was attended by about a hundred leaders including Dr. Babasaheb Ambedkar. He received hundreds of threatening letters asking Dr. Ambedkar to reconsider his demand. But Dr. Ambedkar boldly explained, "I can think of anything on my own. But I can't even think of bringing a hammer on the rights of the untouchables." Finally, after a long discussion of four or five days, Dr. Ambedkar agreed to give up his demand for an independent constituency. On September 24, 1932, Gandhi expressed his desire to visit Ambedkar. Immediately on September 25, a compromise agreement was drafted and signed by both parties. This is known as the 'Pune Pact'.<sup>11</sup> Accordingly, he was requested to remove the clause of Dalit separate constituency from the caste judgment. After this request was approved by the rulers, Gandhiji went on a fast on the 26<sup>th</sup>.

#### **Terms of Pune Pact: -**

Under the Pune Pact, Dr. Ambedkar insisted on the provision of separate constituencies for Dalits. Instead, a total of 71 seats in all provincial legislatures, which were allotted to Dalits by caste, were increased to 148. It was decided that these seats should be reserved for Dalits. It was also decided that they would have the freedom to contest from the general constituency. The method of contesting elections by Dalits for reserved seats was determined. It was agreed that 18 per cent of the total seats in the Central Legislative Council should be reserved for Dalits and that they should be given adequate representation in government service.<sup>12</sup>

The Pune Pact raised the issue of development of Dalits. The work of untouchability also gained momentum. Gandhiji founded the 'Harijan Sevak Sangh' to eradicate untouchability. At the end of 1933, he visited Mumbai, Punjab, Bihar, Orissa, United Provinces etc. The villagers tried their best to spread the message of untouchability among the masses by marching.

#### **Conclusion: -**

By the time Dr. Ambedkar entered Indian politics, a new era had begun in India's independence movement. Under Gandhiji's leadership, this freedom movement had reached the corners of the country. The repression of this movement led to the gradual preparation of the British mind for independence from the Indians. So there is no need for this freedom movement anymore. The ethnic issue in India is the real obstacle to independence. As the British are foreigners and impartial, Dalits will get justice from them, said Dr. Ambedkar had feelings. So instead of joining the national liberation movement, he focused all his attention on presenting his side to the British. After the British leave India, a democratic constitution will come into existence and if the untouchables do not get enough political rights in it, the oppression of the majority of untouchables will continue. Such was Ambedkar's fear. Therefore, he had made a sincere effort to ensure the political rights of the untouchables before independence. That is why they demanded a separate constituency for the untouchables. But in the second round table conference, Gandhiji opposed it. However, he agreed to reserve seats for Dalits instead of separate constituencies as per the Pune Pact. That is to say, Dr. Ambedkar did not shy away from his role of giving constitutional rights to the untouchables. With that in mind, he insisted on fundamental rights, adult suffrage and independent constituencies. However, Ambedkar's demand for a separate constituency for the untouchables was not accepted. But reserved seats were reserved for them at the Center and in the states. This gave Dalits the opportunity to participate in the work of the Legislative Council.

Ambedkar conveyed the message to his followers, "Learn, unite and make a movement." He also set up a college in Mumbai, Aurangabad to facilitate the education of Dalit students. Many people from the Dalit community are pursuing higher education and taking up government jobs. Not only that, but writers, professors, playwrights and writers are coming forward from the Dalit community. Although the loan of the Dalit movement was limited to Maharashtra during Dr. Ambedkar's time, it is now spread all over India. Dr. Ambedkar has to be credited for inspiring the Dalits in different states to fight for their rights.



**References: -**

- 1) Moon Vasant (Editor), "Dr. Babasaheb Ambedkar Writing and Speeches", Ministry Of Social Justice And Empowerment, Govt. Of India, New Delhi, 1979, Vol. 1, P. 215 ..
- 2) Vaidya Suman; Kothekar Shanta, "History of Modern India 1921 to 1947", Sri Sainath Prakashan, Nagpur, 4th Edition 2001, p. 25.
- 3) Moon Vasant (Editor), "Dr. Babasaheb Ambedkar Writing and Speeches", Ministry Of Social Justice And Empowerment, Govt. Of India, New Delhi, 1982, Vol. 2, P. 400-406.
- 4) Khairmode Changdev Bhawanrao, "Dr. Bhimrao Ramji Ambedkar", Pratap Prakashan, Mumbai, 1964. Volume 4 pp.56-58.
- 5) Pandit Nalini, "Ambedkar", Granthali Prakashan, Mumbai, Second Edition 2005, p. 25.
- 6) Shukla Ramlakhan, (Editor) "History of Modern India", Directorate of Hindi Media Implementation, Delhi University, Second Edition 1998, p. 798.
- 7) Vaidya Suman; Kothekar Shanta, "History of Modern India 1921 to 1947", Sri Sainath Prakashan, Nagpur, 4th Edition 2001, p. 53.
- 8) Vaidya Suman; Kothekar Shanta, "History of Modern India 1921 to 1947", Sri Sainath Prakashan, Nagpur, 4th Edition 2001, p. 53.
- 9) Vaidya Suman; Kothekar Shanta, "History of Modern India 1921 to 1947", Sri Sainath Prakashan, Nagpur, 4th Edition 2001, p. 59.
- 10) Pawar Daya (Ed.), "Dr. Babasaheb Ambedkar Gaurav Granth", Maharashtra State Board of Literature and Culture, Mumbai, 3rd edition 2006, p. 222.
- 11) Pawar Daya (Ed.), "Dr. Babasaheb Ambedkar Gaurav Granth", Maharashtra State Board of Literature and Culture, Mumbai, 3rd edition 2006, p. 224.
- 12) Vaidya Suman; Kothekar Shanta, "History of Modern India 1921 to 1947", Sri Sainath Prakashan, Nagpur, 4th Edition 2001, p. 62.