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Special Issue

PUNYASHLOK AHILYADEVI HOLKAR  
SOLAPUR UNIVERSITY, SOLAPUR  
School of Social Sciences

&  
Bharat Ratna Dr. Babasaheb Ambedkar Chair  
Under

PM-USHA Grant For

Multidisciplinary Education and Research Universities  
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MULTIDISCIPLINARY INTERNATIONAL CONFERENCE  
On

“The Mind That Moved Millions:  
Unfolding The Global Relevance  
of Dr. B. R. Ambedkar”



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# Dr. Babasaheb Ambedkar's work on the Shetkari Kamgar Paksha

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## Abstract:

The Shetkari Kamgar Paksha (S.K.P.), established in the early decades of the twentieth century, emerged as a distinctive political force committed to agrarian justice, workers' rights, and the democratization of rural power structures in Maharashtra. Although Dr. Babasaheb Ambedkar was not formally a founder of the Shetkari Kamgar Paksha, his intellectual and political interventions profoundly shaped the ideological trajectory of the Party and its commitment to social democracy. This abstract examines Dr. Ambedkar's contributions to the agrarian question, labour reforms, and the political awakening of marginalized communities, and analyses how these contributions directly influenced the objectives, programmes, and socio-political activities of the Shetkari Kamgar Paksha.

Dr. Ambedkar's critique of caste-bound agrarian relations, his demand for land reforms, and his emphasis on cooperative farming provided a theoretical foundation for the Party's agrarian agenda. His insistence on State responsibility in safeguarding farmers and labourers inspired the Party's advocacy for minimum wages, protection from exploitation, and access to education and healthcare for rural workers. Ambedkar's legislative interventions—such as his efforts in the Bombay Legislative Council and later as the country's Labour Minister—strengthened legal frameworks that benefitted agricultural labourers and rural industrial workers, thereby reinforcing the Party's policy positions. Furthermore, Ambedkar's vision of social democracy, grounded in liberty, equality, and fraternity, influenced the Shetkari Kamgar Paksha's organizational ethics and mobilization strategies. His insistence on political participation for oppressed castes created a fertile environment for the Party's emergence as a platform for farmers, rural workers and marginalized communities seeking representation.

Overall, this study highlights that Dr. Babasaheb Ambedkar's theoretical insights, legislative contributions, and emancipatory politics significantly contributed to shaping the Shetkari Kamgar Paksha's ideological orientation, socio-economic policies and long-term impact on Maharashtra's agrarian and labour movements.

**Keywords:** Ambedkar, Farmers' Workers' Party, social justice, economic democracy, labour, equality, disadvantaged classes, labour movement, socialism, constitutional thought.

## Introduction:

A few select leaders worked to achieve social and economic freedom along with political freedom in the Indian freedom struggle. Among them, Dr. Babasaheb Ambedkar was the foremost. He not only fought against untouchability, but also for the economic rights of workers, farmers and the deprived sections. Dr. Ambedkar's thoughts gave direction to the social movements in Maharashtra and the country. The influence of his philosophy of social justice is visible on many political organizations. Among them, Shetkari Kamgar Paksha (S.K.P.) is an important party, in whose work Ambedkar's thoughts are clearly visible.

Shetkari Kamgar Paksha was founded in 1948 by N. D. Patil, Shankarrao More, Bhausaheb Raut, Muralidhar Bhagwat etc. The aim of this party was to bring together farmers, workers, exploited and deprived sections and bring about social and economic transformation. This party was based on the unity of the socialist and working class. Although Dr. Ambedkar did not form the party, his thoughts, struggles and philosophy inspired the policies of the Farmers' Workers' Party.

This research essay examines the interrelationship between Ambedkar's thoughts and the work of the Farmers' Workers' Party. It clarifies the historical context of the concepts of social justice, economic equality and labour-based democracy.

### **Objectives**

1. To study the social and economic thoughts of Dr. Babasaheb Ambedkar.
2. To understand the background and working methods of the formation of the Farmers' Workers' Party.
3. To analyze the impact of Ambedkar's thoughts on the policies of the Farmers' Workers' Party.
4. To study Ambedkar's work for the unity of farmers, workers and Dalit groups.
5. To examine the usefulness and relevance of these thoughts in modern times.

### **Hypothesis**

1. Behind the formation and work of the Farmers' Workers' Party, Dr. Ambedkar's thoughts have a direct and indirect influence.
2. Due to Ambedkar's philosophy of social justice, the Farmers' Workers' Party gave priority to the issues of the deprived sections.
3. Ambedkar's concept of economic democracy and labour-based social structure was reflected in the policies of the Farmers' Workers' Party.
4. The thoughts of Ambedkar and the Farmers' Workers' Party are equally relevant in today's social and economic situation.

### **Research Methodology**

This research paper has been conducted from a historical perspective and secondary sources have been used.

### **Explanation**

#### **1. Ambedkar's Social and Economic Philosophy**

Dr. Babasaheb Ambedkar was not only a Dalit leader, but also an economist, jurist and sociologist. He proposed the principles of liberty, equality, and fraternity to eliminate inequality in Indian society. According to Ambedkar, economic democracy is necessary if political democracy is to be maintained. In his book States and Minorities (1947), he demanded that the state should control the means of production, land should be distributed equally and workers should get a share in the profit distribution of industries. This direction is reflected in the economic policy of the Farmers' Workers' Party.

#### **2. Establishment and objectives of the Farmers' Workers' Party**

The Farmers' Workers Party, founded in 1948, was born as an alternative to the anti-class policy of the Congress and the ideology of the Left parties. The main leader of the party, N. D. Patil, was of socialist ideology. He took the two words 'farmers' and 'workers' in the name of the party, because these are the productive classes of society. The party's objectives were —

- a) To organize farmers for land rights,
- b) To build industrial movements for workers' rights,
- c) To eliminate caste, class and gender inequalities in society.

The influence of Ambedkar's thoughts is clearly visible on all these three fronts.

#### **3. Similarities between Ambedkar and the Farmers' Workers' Party**

Ambedkar's thought had the basic principle of "Labour is the real wealth of the nation." He said, "Labour is the real wealth of the nation." This idea is embodied in the name of the Farmers' Workers' Party itself. Both wanted the productive elements of society to get political and economic power. Ambedkar gave the slogan "Educate, Agitate, Organize";

The Farmers' Workers' Party adopted this slogan in its organizational work. Ambedkar's writing Annihilation of Caste (1936) was a manifesto of the struggle against the caste system. The Farmers' Workers' Party advocated a caste-free social structure through its program. There are similarities between the ideas of Ambedkar and the ideas of the Farmers' Workers' Party.

#### **4.Ambedkar's participation in the labour and peasant movement**

Dr. Ambedkar was actively associated with labour organizations in Mumbai from 1928 to 1946. He founded the Independent Labour Party (1936), which began the unity of workers and Dalits. This party fought many battles against the industrialists and for the rights of labourer's. The formation of the Farmers' Workers' Party was the one that took this idea forward. Of course, the Independent Labour Party can be considered the ideological predecessor of the Farmers' Workers' Party.

#### **5.Constitution and Social Justice**

Dr. Ambedkar guaranteed economic and social equality in the Indian Constitution. Through Fundamental Rights and Directive Principles of State Policy, he protected the interests of the workers and peasants. The Farmers' Workers' Party tried to put these principles of the Constitution into political practice. Therefore, both the Constitution and the party policy worked in the same direction.

#### **6.Joint movements and interrelations**

After 1950, a kind of ideological dialogue was seen between the Dalit, farmer and labour movements in Maharashtra. The leaders of the Farmers' Workers Party and Ambedkar's followers worked together at many local levels. Ambedkarite ideas were spread in the party's conventions, meetings, and campaign campaigns. This gave impetus to the social transformation of Maharashtra.

#### **7.Relevance today**

Today, economic inequality is increasing again in rural and urban areas in India. Farmers' problems, unemployment, and social differences are still acute. In such a situation, the ideas of Ambedkar and the Farmers' Workers Party are still very relevant. The inspiration to work towards social justice, labour value, and equality comes from this ideology.

#### **Conclusion**

Dr. Babasaheb Ambedkar's work was not limited to the upliftment of Dalits only. He fought for the freedom and equality of all the working classes in India. The Farmers' Workers Party transformed his ideas politically and socially. Ambedkar's principles of "economic democracy", "value of labour", "social equality" and "fraternity" are reflected in the party's establishment and programme. Although Ambedkar did not directly participate in this party, his work gave the party an ideological foundation. It was with Ambedkar's inspiration that the Peasant Workers' Party set up a programme for the empowerment of rural and working India.

In today's era of global capitalism and inequality, it is necessary to reconsider the thoughts of both Ambedkar and the Peasant Workers' Party. Because social equality, economic justice and human dignity are the fundamental values of true democracy.

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