CHAPTER- II

BRIEF LIFE SKETCH OF BABU JAGJIVAN RAM

A Brief History of the District:

The district of Shahabad was bifurcated and the new district of Bhojpur was created in 1972, now, the village Chandwa is in Bhojpur district.

Chandwa is situated in Arrah town, a mile and half to the west of Arrah, on Arrah - Buxor road in Bihar. Today Arrah town is the head quarter of the Bhojpur district and also it's principal town.

"It is said that the name Arrah the present head quarter of the district derived from Sanskrit word 'Aranya' which means forest. It is suggested that around modern Arrah was heavily forested in old days".  

According to mythology Sage Vishwamitra, the family guru to Rama and Laxman had his Ashram somewhere in this region. He was disturbed in his yagna by the Rakshasas who abounded in the thick forests surrounding the area. Pandavas too in 'Dwapar Yuga' are reported to have spent Part of their exile somewhere in this area.

The Buxur was invaded by Babur in 1829 and had seen the unquestionable supremacy of Sher shall for a number of years who constructed most famous architectural monuments during medieval India. Huin Tsang is reported to have visited the district in seventh century A.D.

If we note on the history of Bhojpur district, we observe that, it was known for rebellion of Raja Chait Singh of Banaras, which shook the very foundation of English power in India. Chait Singh however lost eventually, after this the district had a very uneventful history till 1857 when, Kunwar
Singh and Amar Singh, the well-known Zamindars of Jagdishpur in Arrah town, revolted against the Britishers in line with the mutineers. Their heroic feats have become proverbial and have taken the shape of legends and folk songs.

**Birth and Family Background:**

"It is neither the wealth nor ancestry but, it is the nobility of nationalism and the sincerity that makes truly great."\(^2\)

Such a great personality, Babu Jagjivan Ram, was born on April 5th, 1908, in a small village called Chandwa, which was situated in Shahabad district in Bihar, (two districts have been carved out of Shahabad, Chandwa is now in Bhojpur district.)

The name Jagjivan Ram has great meaning of its own: Jagjivan means the "life of universe", and Ram is the man-god, who is most worshipped and who vanquished the forces of darkness to protect the righteous. As such it is the happy combination of the life and life giver merged into one.

"The father of Jagjivan Ram, Shobhi Ram, was farmer by profession and an asprisya or untouchable by caste. Particularly, he belongs to the Chammars community."\(^3\)

Shivnarayan, Jagjivan Ram's grandfather was an agricultural labour. His life was full of poverty and hardship. He had to suffer lot of miseries and sorrows because of the fact that, he was an untouchable. Shivnarayan lived in a village called Shagati in Gay a district but, he later came to Murasia village in Shahabad district where his wife's sister had lived.

Shobhi Ram the father of Jagjivan Ram was born in the year 1864, at Murasia. His mother died when he was a child, Shobha Ram was looked after by his grandmother, sometime later his father too died.
One of his uncles 'phupa' was serving in army at Multan, he carried the young Shobhi Ram with him. He would wash the utensils in his uncle's house, cook food and prepare tea and do other odd jobs, for his uncle. His uncle was kind-hearted and he gradually encouraged him to start education. Young Shobhi Ram started picking up English and Hindi at the age of 12, he had acquired good working knowledge of English. After some time he got an appointment in a British Army Hospital.

Once Shobhi Ram was transferred to Multan where, he came in contact with the followers of the 'Shiva Narayani' of Sant Sect. There he accepted 'Shivanarayani Diksha'. That was the beginning of his spiritual career. He became Sant and travelled many holly places like Jagannath Puri, etc.

"Shobhi Ram was very kind hearted and had human temperament, He used to offer all kinds of help to poor. He used to distribute food, cloth, and medicines to the poor and needy persons. Very often he provided loans without any interest." Due to his human attitude upper class suppressions on dalits were quite low in the region. Thus Shobhi Ram had earned name and fame in the region.

Shobhi Ram was transferred to Dinapur, which was very near to his own village. This time he married a 12-year teenage girl called Vasanti, who hailed from Balua Narmada village in Shahabad district, and settled at Baligaon.

"In 1885 the eldest son, Santlal was born, who was delicate and was mostly ill; it was not possible to have proper treatment for the child at Baligaon which was in the interior and as the medical facilities available were inadequate. Therefore, Shobhi Ram left the village and settled at Chandwa where his wife's sister had lived."
The part of chandwa in which Shobhi Ram had settled had no water and had to be brought from the distance. During rains when the lanes and by paths turned muddy and slippery, fetching water from that well became a difficult task. The people of the area were greatly inconvenienced. Therefore Shobhi Ram got a well constructed in public place in order to avoid water problem of the locality. This created lot of good will for him.

Shobhi Ram was born fair, well built, and looked like a cultured and respectable man. "Once he was asked to apologise for misdeeds of higher officer. But to him it was a matter of principle and of self-respect He decided to sacrifice his job but retain his self-respect and he resigned. Sometime later he got an appointment at Calcutta Medical College Hospital".  

Shobhi Ram was keeping indifferent health and therefore he left his job and returned to Chandwa to spend the rest of his days there. It is here that Jagjivan Ram was born on April 5th 1908.

Shobhi Ram had eight issues five of them being daughters. The eldest son was Sant lal whom he had not shaped as well as he had hoped. The middle one had died in infancy. The youngest was Jagjivan Ram, who made himself unparalleled personality.

**Early Life and Education:**

"Young Jagjivan Ram was far from being silent and docile. He always used to do some mischief. His father's writing materials provoked his curiosity. He had created lot of inconvenience to his father by removing his writing materials for play and he would fold his hands and express his regret. His solid behaviour would make his father laugh. The writings and pictures of his father left a deep indelible impression on child's heart".7
Jagjivan Ram was put to the primary school on the vasant panchamiday in January 1914; Jagjivan Ram was in turmeric coloured dhoti, a silky kurta, a red velvet cap and "nagauri" shoes. He was colorful spectacle and he felt proud and happy. Before he left for school, the usual ceremony was observed and he made to touch wooden slate with chalk; sweets were distributed.

The primary school was holding in varandah of Pandit Kapil Muni Tiwan's house, which was run by Arrah municipality, situated in the middle of village in the Brahmins area. Thus Jagjivan Ram entered the temple of Goddess Saraswati. His father introduced him to Pandit Kapil Muni Tiwari. Jagjivan bowed and the guru was pleased with him. The practice of untouchability was rare and all were almost treated equally.

"The young boy Jagjivan was very punctual, obedient and studious. He never unnecessarily wasted his time. He would reach school early and in mid day recess, when he came home, he was more anxious to get back than have a quiet meal. When he came in the evening his father would make enquires about his day's work and it gave him great pleasure to reply to his father's queries."

Jagjivan however had one regret. He carried to the school only his primer, slate and pencil. Boys in upper class however, carried on many books. He felt tempted and yearned to carry many books and copies like them when he went to school.

"In the evening Jagjivan used to perform 'Sandhya' and sing Bhajans of Tulsidas, Kabirdas, and Shivanarayan. Thus he had cultivated religious culture during his childhood. This was due to impact of his father's religious activities."
Shobhi Ram was deeply religious and had the Suvama fetish for personal cleanliness. His family members did not drink, they did not take dead flesh, they did not flay dead cattle, they were as moral as the most religious 'Savarna' Hindus, which silently molded his character.

At the age of 50, Shobhi Ram fell seriously ill and was confined to bed. Perhaps the greatest desire of his life was to give his bright and promising son good education. This desire remained unfulfilled and therefore he felt very sorry. He called Jagjivan Ram and advised him not to give up the education in future. Eventually he took his last breath in April 1914.

"Babu Jagjivan Ram according to the usual tradition in the community, married at the age of eight to a daughter of Mukhalalji of Sonpur, which was 5 kin south of Chandwa, But she died after one year."\textsuperscript{9}

Jagjivan Ram was always attentive to his studies. In 1919 at the age of 11 he passed upper primary examination. The village schoolmaster Kapil Muni Tiwari helped him in the process.

On 2nd January 1920 Jagjivan was admitted in Aggrawal School at Arrah. There were no scholarship or free ship reserved for dalit students then. But proud as the boy was he revolted at the idea of securing a concession on the basis of his being an untouchable. It was not consistent with his sense of dignity and self respect. He paid greater attention to his studies and he distinguished himself by his aptitude in learning, He secured 2\textsuperscript{nd} rank with 72\% of marks in the school and received merit scholarship for which, he felt very pride.

The illiterate women of the village had great affection and regard for him. He was so willing to read their letters and write out the replies on their behalf. He would often receive sweets by upper class women. Thus he had earned love and affection of his neighbourers.
"The Ramayana was his great favourite, he sang its verses with full confidence. At the same time he was reading Prem sagar, Sukh sagar, Baital pachisi, Chandrakanta and santalis, to his friends who loved and respected him on account of his brilliance. He also read several magazines and news papers of the time like 'Bharat Mitra', 'Venkateshwara Samachar', Saraswati' and Mahatma Gandhi's 'Navajivana' and "Tarun Bharat". Indeed he was greatly influenced by these writings having hearing on socio - economic, cultural and political life of a common Indian.

One incidence that happened in his school deserves mentions. "There were two water pots in the school for the boys, One pot was for Hindus and another for Muslims, normally a peon supplied water to the boys but when he was absent, Jagjivan took water form the pot for Hindus. A boy noticed it and reported to the headmaster. Observing that Jagivan was untouchable, the Head Master decided that should be third pot for untouchables.10

Jagjivan did not like this arrangement, but he did not want to get in to an argument about it. He waited till he conveniently could and broke it and he went on breaking replaced pots. When the Headmaster understood the significance of the two broken pots, he cancelled the order of third one." 'He thought that there could be no wrong in lying in order to suppress castism which, was built on false ideas.

"At the prize distribution ceremony, which came sometime later, arrangements were made to distribute sweets. Jagjivan was standing near by as a isolated student, Bansi Dhar Prasad, a teacher of school who knew all most all the boys, happened to pass that way, He could measure the whole situation in one glance. Going near the disconsolate boy, he observed, "why are you standing? Why don't you distribute sweets Jagjivan hesitated. His touch was polluting both for Hindus and Muslims.
But the teacher again ordered; "Distribute the sweets, leave those who do not accept." The hesitation gone, he started distributing the sweets. None objected. This was new experience for the boy."  

Jagjivan had been denied access to the 'Sant Granths' but he had imbibed the essential teachings. His family members were as moral as the most religious Savarna Hindus.

"The Bihar students Association was a militant organisation of students of Bihar. It was imbued with nationalist ideas. Its 18th session was held at Banaras in May, 1925 at Hindu University Premises. Though only high school student then, Jagjivan had been elected a delegate and represented his Arrah town in public elocution. He won a prize for his speech. This was Jagjivan's first participation in public affairs."  

The Bihar students conference was also addressed by Pundit Madan Malaviya. Jagjivan Ram was very much impressed by his scholarship, oratory, dedication and saintliness. It had a cleansing effect on Jagjivan and moved him greatly.

In the year 1926 Jagjivan Ram stood first to the district in Matriculation Exams, with 1st class by securing 100% marks in Maths. It threw new light on his ability. This fact irritated administrative management committee who threatened to take disciplinary action against principal. Contrary to this, Principal answered to the committee members that; "you have to take disciplinary action on all the principals of the district." Then committee members realised the fact that, Jagjivan had stood 1st to the whole Shahabad district."  

In 1926 Madan Mohan Malaviya visited Arrah along with Mohammad Ali Jinnaha to address the people regarding Khilafat issue, at this moment Harijans decided to present him welcome address. The
responsibility of reading it fell on Jagjivan. He did it so well and such a fine ringing voice that, Malaviya was extremely impressed and made him sit near himself on the dais in the meeting. The attention showed by Pandit Malaviyaji to young Jagjivan greatly enhanced the young boy's reputation. His mother was overjoyed, Chandwa villagers were pleased and felt proud. Indeed this was Jagjivan's first contact with national leaders.

Inquiring about Jagjivan, Malaviya invited him to join the First year science at Banaras Hindu University. Jagjivan was very happy. He had an alternate proposal of free education from American Christian Mission, but Jagjivan Ram rejected the offer and decided to join Banaras University.\textsuperscript{15}

Another personality who influenced him was principal Dhruva, who inspired him to join Banaras University on the hope that the he might be able to secure the Birla Scholarship. Accordingly Jagjivan joined Banaras University in July 1926.

"Jagjivan Ram had to face troubles of untouchability in Banaras University Hostel where he was staying, the peons of the hostel decided not to wash the plates of Untouchable boy. Jagjivan did not tolerate this insult. Hence he asked the permission of the principal to stay outside. The kind hearted principal asked him to stay in his own house, but Jagjivan did not listen" to him and Jagjivan called his mother Vasanti to look after him and he fixed a house in a locality called lanka. But it was not popular area.

The day huge very heavily on Vasanti Devi she wanted her son to shift the residence to some other more congenial locality, He took another house on rent at Assi. There he had to face another trouble. "Once a barber refused to dress his hair."\textsuperscript{16}

The young boy took this to heart. He organized the dalits in the locality and gave the call for the boycott of barbers. In this effort he was
helped by Dev Nandan Dixit who later turned a revolutionary. In a couple of days all the barbers came to him and apologized for the misbehavior of one of them.

There were some of the questions agitating the mind of young Jagjivan such as, what was untouchability? In what lay its justification if any? Cannot the old structure of Society be changed to suit modern time? These were the questions on which Jagjivan Ram seriously started searching proper solutions. He began exploring shastras. With the help of translation and commentaries he started looking into the spiritual treasures of the Vedas, the Upanishads, Gita and other scriptures. He not only read the books but also discussed about this with his friends and elders. Thus, he tried to overthrow mysteries of casteism.

He came across some Hindi translation of Bengali books. These impressed him. He thought that it would be more pleasurable reading the masterpieces in the original. Soon he learnt Bengali and read original works of Bankim, Sharat, L.Ray, Tagore and others.

"In his habits he was regular. He had his dip daily in the Ganga and did his pranayama, the breathing exercise, body exercise and continued his study of Vedas, "puranas' and other religious books with seriousness and thoroughness. He attained many religious and devotional discourses. He had interest in theosophical society but, he was unsatisfied with its work, he was of the opinion that there is need of genuine social reforms."

Jagjivan Ram passed his intermediate science examination in 1928 and went to Calcutta for further studies. He joined Vidya Sagar College in Calcutta for B.Sc. Degree.

During this college days he met several dalit leaders and freedom fighters. He helped them in setting up of various Ravidas Sabhas. He
organized a conference in Wellington Park, which made him a known man in nationalistic circle. The conference was a great success nearly 10,000 person attending it.

"Jagjivan Ram could not take his examination in 1930 due to illness. One day, while going towards presidency college, he found that it was being picketed. The police made lathi charges and though he was just a spectator he also received a blow, His feelings were aroused. His pride was greatly hurt. He decided to join the picketers and court arrest." After this he completed his B.Sc. degree by securing high marks in the year 1931 from Calcutta University.

Since his first wife had died when he was 9 year old, he decided to marry again. "On 2nd June 1935, he married a girl from Kanpur, named Indrani Devi who was the daughter of Dr.Birble, She was a girl of good character who stood as an inspotation behind Jagjivan Ram. She gave real charm to the life of Babu Jagjivan Ram"19

Babu Jagjivan Ram, after completion of his B.Sc. Degree he completely involved himself in the freedom struggle of India which was the strong edifice for his future leadership in the nation and which made him not only the leader of Dalits but also leader of the nation.

**Role in Freedom Movement:**

Babu Jagjivan Ram played a most vital role in the long drawn political struggle for freedom in our country; His entire life had been spent for the cause of the nation.

During period between 1930 and 1947 he emerged as front ranking freedom fighter and acquired significant position in the galxy of national leaders. Indeed his role in freedom struggle of India is memorable one.
**Political Career:**

The political career of Babu Jagjivan Ram is marked by a true spirit of sacrifice for the nation. For the first time when Congress Ministry was formed Babuji held the post of Parliamentary Secretary from 1937 to 1939. In September 1946 when interim government was formed Jawaharlal Nehru called Babuji to take charge of the portfolio of Labour Ministry. After independence too he continued with Labour Ministry and later during consecutive years he held several important portfolios in the central cabinet and proved himself one of the powerful and outstanding parliamentarians of the period.

**As a Union Minister for Labour:**

He held charge of labour ministry from September 1946 to 1952 in the interim government and was subsequently sworn in as a union labour minister. During this period he led the Indian delegation to the ILO conference in Geneva and was elected president of the 33rd Asian Regional conference of International Labour Organisation. Several important legislations were enacted during his period e.g. Industrial Employment Act 1946, Industrial dispute Act 1947, Factories Act 1948, The Employee Provident funds Act 1952, etc. Apart from these, several other legislative enactments and amendments to many existing central Acts were passed.

He was of the view that "peasants and labours are back bone of the nation" and he also asserted that "Real Swaraj lies in the installing the worker in the field and factory to his rightful place in society. Let us work for that and build the India of our dream."21

One serious incident happened during his tenure as labour ministers "on 15th July 1947 while returning from London visit, his plane crashed at Bashra. He was seriously injured and admitted to Hospital."
Later he was brought to Delhi and admitted in Wellington Nursing Home till September. Several luminaries including Father of our Nation Gandhiji visited the Hospital to see him." Thank God; it was the God's grace on him, which saved him from this catastrophe.

**As a union Minister for Communication:**

He held the charge of communication Ministry from May 1952 to December 1956, During this period he brought several developments in the field. He proposed for the formation of a statutory corporation, which provided the establishment of 2 Air corporations

a) Air India to International service and

b) Indian Airlines to operate domestic service within the country and neighboring countries, and other developments such as, adoption of Air corporation Act, 3 super constellation Aircraft and subsequently 3 Boeing 707 Jet planes were purchased by Air India during 1953 and 1956 respectively. Several other progressive activities were carried out.

A great deal of improvement was marked in the distribution of mails, Telegrams, training to P&T personal of different cadre. Introduction of All India cultural meet for post and telegraph employees were carried out, Telegrams in Hindi were introduced during this period and a Hindi Journal 'DAKTAR' was started, Public call office and opening of various now Telephone Exchanges were some of the notable improvements during his reign.

**As a Union Minister for transport and Railways:**

On 7th December 1956 he took over charge as union Minister for Transport and Railways and continued as such till 9th April 1962. Here too marked improvement was noticed in the form of great amenities to the IIIrd class passengers, remodeling of coaches, introduction of waiting
Rooms and improved service conditions to the low paid railway staff. Apart from these extensive railway lines and increased speed were brought in. "He resigned as a minister for transport and communication on 31st August 1963 under Kamraj plan to strengthen the party activities."  

**As a union Minister for labour Employment and Rehabilitation:**  
He again took over as minister for labour Employment and Rehabilitation on 24th January 1966 and continued as such till 12th March 1967. When more stress was laid on improvement of the labour class in general throughout the country.  

**As a union Minister for Food and Agriculture:**  
The challenging portfolio of food and agriculture, community development and co-operation minister was taken over by him on 13th March 1967 and unlike his predecessors he proved like a pillar to improve food production, proper distribution and Green Revolution which, brought him immense praise throughout the world.  

During his tenure, "As against our importing food grain under PL 480, He started thinking in terms of exporting. He solved the food problem very successfully. The food and Agriculture ministry which was treated as grave yard for ministers brought him a crown of success in the well known Green Revolution in India. We can say for the first time, Indian Agriculture reached a frightening height and witnessed its golden age during Agriculture ministership of Babu Jagjivan Ram.  

**As a Congress President:**  
For the first time in the History of Indian National Congress an unprecedented split was witnessed in the year 1969. It was beginning of cold war between Kamaraj, Nijalingappa and Murarji on one side and Indira Gandhi and Jagjivan Ram on the other. In the meantime apart from ministerial charge, he was also elected as congress president after the
split, on 18th December 1969 and here too he proved like a mountain for reactionaries.

**As A Union Minister for Defence:**

These political turmoil's the then Prime Minister Mrs. Indira Gandhi reshuffled her cabinet ministries and on 29th June 1970 Jagjivan Ram was appointed as union minister for Defense.

The achievements of Babu Jagjivan Ram as a defence minister hardly need any education. It was during his dynamic regime that India emerged victorious in the well-known Indo-Pak war of 1971. It was his courage, his capacity of quick and firm decision and his brave words inspired the jawans to give their best in the war and struck the terror in to the hearts of enemy. His humanitarian attitude even towards enemies, brought the day of surrenders of about 93,000 military and allied invaders. Thus Jagjivan Ram emerged powerful and shining like gold from fires and flames of war.

It is also heartening to note that after war a new Islamic state Bangladesh emerged from Pakistan, Here Jagjivan Ram offered several humanitarian assistance to the Bangladesh refuges.24

During his term as defence minister many significant improvements were brought in. Defence system was revamped, modern weapons were purchased, recruitment in defence was thrown open to all the sections of society, self-reliance in almost all the spheres was brought, concession felicities to armed personnel were introduced, etc. Such other improvements aroused greatest love and affection among the army personnel for their beloved leader Babu Jagjivan Ram.

To sum up: his success in labour, agriculture, defence and other ministries and India's victory in 1971 Indo-Pak war have decorated him
with eminable fame and have established the bonafied of his capabilities, proving him a unique leader of the nation.

**Role in Changing Political Scenario:**

After the death of Jawahar Lal Nehru in 1964, some of the leaders supported Murarji Desai and some supported Lal Bhadur Shastri for the Prime Minister ship. But ultimately Lal Bhadur Shastri was elected for the post, Later after 2 years of his span Shastri died. After his death Miss India Gandhi was candidate for the prime minister ship. Jagjivan Ram supported Miss Indira Gandhi for the august post.

In 1969, Congress Parliamentary Committee meeting was held at Bangalore to elect the candidate for the highest civilian post, i.e. President of India. Indira Gandhi proposed the name of Babu Jagjivan Ram but some of the traditionalists supported Mr. Sanjeev Reddy. Later due to some political inevitabilities V.V. Giri was elected as President of India.

Babu Jagjivan Ram and some of the leaders had very good relations with Miss Indira Gandhi. When gradually Miss Indira Gandhi started showing her autocratic rule these prominent leaders could tolerate it in the beginning. But later when she openly demonstrated her suppressive and dictatorial rule by imposing presidents rule in 1975 then situation went beyond toleration.

Indeed it was black day in the History of Indian National Congress. Soon after the withdrawal of president’s rule and announcement of general elections Jagjivan Ram and other prominent leaders came out of Congress and formed their own parties.

"Babu Jagjivan Ram along with some of other departed congress leaders like Bahuguna, Nandini Satpati and others formed a party called "Congress For Democracy". Jayaprakash Narayan and others formed
"Organizational Congress", simultaneously many other parties such as "Janasangh", "Swatantra Paksh", "Samahwadi Party"; came in to existence. All these four parties except Jagjivan's C.F.D., merged together and formed a new party called "Janata Party".

Soon after the withdrawal of president's rule, general elections were held in 1977. There was bitter competition between Congress on the one hand and Janata Party and Jagjivan's C.F.D. on the other. Results were announced and for the first time in its history Congress party witnessed a great debakle in the elections. On the other hand Janata Party and Jagjivan's C.F.D emerged victorious. Amidst these victorious atmospheres both, Janata Party and C.F.D merged together.

Indeed it was greatest blow to the brave lady Indira, "she realised that if Babu Jagjivan Ram had been there with her she would not have lost the election. Because, she knew the fact that Jagjivan Ram was like a 'God' or 'Masiha' to the Dalit of major part of India.

After results were out there was immediate question of who was to be the prime minister of India. There was bitter competition between Babu Jagjivan Ram, Charan Singh and Murarji Desai, Among all these three Jagjivan had largest parliamentary support, he had highest caliber and experience and he was most suitable candidate for the prime minister ship. But, it is very regrettable to say that it was due to some traditional elements situation favoured Murarji Desai and he was elected as Prime Minister of India.

If we compare the political wisdom, political experience, political caliber and acumen we can realise the fact that it was Babu Jagjivan Ram who should have been the Prime Minister of our country. But, it is unfortunate to say that, it was our dirty socio-political system, which dragged dalit leaders behind.
After taking the charge of Prime Ministership Murarji Desai, and others proposed the name of Babu Jagjivan Ram for the post of Deputy-Prime Ministership. But, Jagjivan had no interest to join it. Many prominent leaders persuaded him to take charge of it in the interest of the nation. Then along with Deputy Prime Ministership, once again Defence ministry too came under Babuji and once again it witnessed enormous improvements. Jagjivan Ram's vast experience contributed lot to the strengthening of the ministry. As a Deputy Prime Minister he always stood behind Murarji Desai as a philosopher and guide. In toto his contribution as a Deputy Prime Minister is memorable one.

Gradually Janata Party started losing its charm. There was a problem of dual membership in Janasangh. Both Janata Party and Janasangh started controlling the party on their own wishes. Due to all such anti-party activities Janata Party started losing its relevance and it could not tolerate this burden for long. Eventually both party as well as government went from the hands of Murarji Desai in July 1979.

After the resignation of Murarji Desai, Jagjivan Ram requested the president; Sanjeev Reddy to provide him an opportunity to form the government as he had majority support in the parliament. Even though Jagjivan Ram had majority support, president rejected his request and invited Charan Singh to form the government. It was first time in independent India that constitution preserver himself violated the constitution. It is said that it was 1969 president’s elections political vendetta of Sanjeev Reddy which was demonstrated by neglecting Babu Jagjivan for the august post. Thus Charan Singh was appointed as Prime Minister but he could not hold the post for long. Ultimately Lok Sabha was dissolved and new elections were announced in January 1980.
During this time Janata Party was passing through very critical stages. Janasangh came out of it and formed new party called "Bharatiya Janata Party", Charan Singh and his followers departed and formed "Lokdal" other units remained with Janata Party under the leadership of Chandra Shekhar.

During general elections in January 1980 Janata Party decided to fight election under the leadership of Babu Jagjivan Ram. But there is a limit to the people's faith in the party. Janata party had lost that faith much early and it was at the edge of defeat. Hence, Janata party witnessed a great debacle in the election, on the contrary. Congress party emerged as a single largest party. Even though his party faced a great debacle, Babu Jagjivan had won in his constituency 'Shesram' with overwhelming majority. It is unfortunate to say that in independent India the dream of a Dalit leader to reach the top most position remained unachieved. Sometime later he departed from Janata party and established his own party called "Congress J." But, later his political career went on deteriorating due to many reasons such as, his age factor, death of his son, Suresh Ram etc. Thus in his later years he lost interest in politics and it marked an end of his political career.

His last days:

After the assassination of Miss Indira Gandhi in October 1984 her son Rajeev Gandhi took over as Prime Minister of India. Many a times young Rajeev Gandhi went to Babu Jagjivan Ram with several critical problems of the country Babuji solved all those problems in a very fluent manner. Once Rajeev Gandhi had offered him to serve for the nation. By the time Jagjivan had completely lost interest in politics and he was at the edge of his last days.
Babu Jagjivan Ram was over burdened by physical illness family problems, death of his son, his sadness over the fact that being a suitable leader and stalwart among prominent leaders, he could not reach to the highest positions. He could not tolerate all these for long and ultimately on 6th July 1986. The sun of dalits set forever. A huge tree of experience, efficiency, brilliance and patriotism collapsed. The death of Babuji was huge calamity to dalits. They lost their precious juwel, they were left orphaned. Thus the life of a brave son of motherland came to an end.
Notes and References:


4. Ibid- Page-70.

5. Ibid- Page-70.

6. C.M Channabasappa Hasiru Krantiya Harikar. Dr. Jagjivan Ram Kannada Kattimani Brother Publication Page-1

7. Dr Navnihal Singh. Jagjivan Ram:. Page-4


10. Dr Navnihal Singh. Jagjivan Ram:. Page-4


14. C.M Channabasappa Hasiru Krantiya Harikar. Dr. Jagjivan Ram


22. Ibid- Page-143.

