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Babasaheb: The Unsung Hero of India

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Dr. Bhimrao Ramji Ambedkar also known as Babasaheb was the Father of the Indian Constitution. Dr. Bhimrao Ramji Ambedkar (born on 14th April 1891 and passed away on 6th December 1956) was an Indian barrister, economist, social reformer, educationist, polymath, visionary, freedom fighter, liberator, humanist and political leader who drafted the Constitution of India. He also served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and was an unfathomable inspiration for the Dalits after renouncing Hinduism and embracing Buddhism.

Index terms— dr. bhimrao ramji ambedkar, mahatma gandhi, dalit caste, poona act, buddhism, hinduism.

1 Introduction

e was popularly known as "Babasaheb" which is a symbolic name and honorary title. "Babasaheb" is a Marathi expression which means "Respected Father" (Baba stands for father and Saheb stands for sir). This revered appellation is commonly applied to Dr. Bhimrao Ramji Ambedkar who was born into a Mahar Dalit caste which was treated as untouchable. As such Babasaheb and all the Indians born in this particular caste were subjected to socioeconomic discrimination which was outlawed by the Constitution of 1949. ?? 1

2 II.

Early Life] The untouchables in India prior to 1949 were considered inferior to even the Shudras who were the lowest caste in Hinduism. Even today in India the untouchables are regarded with contempt by the society. Babasaheb's ancestors worked for the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. [2 1 <https://www.britannica.com/EBchecked/topic/357931/Mahar>] At school Babasaheb and other untouchable children were isolated on the basis on their Dalit caste and given little attention, guidance and supervision by their teachers. They were also not allowed to sit inside the class in order to study like normal students. When they were thirsty and needed to drink water, someone from a higher caste such as Vaishya, Kshatriya or Brahman had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This degrading, weird and humiliating task to quench the thirst of the Dalit students was usually performed by the school peon, and if the peon was not available then they had to remain thirsty; Babasaheb described this discriminatory and problematic situation, and social agony later in his writings as "No peon, No Water". [3

3 III.**4 Education**

] Once when Babasaheb was found furtively drinking water from a public tap, he was severely thrashed. Of his two brothers (Balaram and Anandrao) and two sisters (Manjula and Tulasa), only Babasaheb passed his examinations and went to high school. After passing the matriculation examinations in 1907, the young Babasaheb got married at the age of 15. His wife Ramabai was just 9 years old then. In the following year he joined Elphinstone College which was affiliated to the University of Bombay, and was the first member of the Dalit caste to accomplish this monumental feat.

When he passed his English fourth standard examinations, the people of the Dalit caste celebrated his very achievements because they considered that his academic education had reached a spectacular horizon. A public ceremony was carried out to celebrate his success by the Dalit community, and it was at this special occasion that he was presented with a biography of Gautam Buddha (founder of Buddhism) by Dada Keluskar, the author and a family friend. ?? 4 In 1913, at the age of 22, Babasaheb was awarded a Baroda State Scholarship of £11.50 (Sterling) per month for three years under a scheme created by Maharaja] In 1912, he obtained a degree in economics and political science from the University of Bombay, and took up a job position in the Baroda State Government. Sayajirao Gaekwad III (Gaekwad of Baroda) whose purpose was to offer opportunities for postgraduate education to Indian students at the University of Columbia in New York City. Babasaheb arrived in New York in July 1913. He first stayed at Hartley Hall where he could not stand the food. ?? 5 John Dewey] He passed his M.A. exam in June 1915, majoring in economics, and other subjects of Sociology, History, Philosophy and Anthropology. He presented a thesis called "Ancient Indian Commerce". Babasaheb was influenced by and his work on democracy. In 1916, he submitted a second M.A. thesis called "National Dividend of India -A Historic and Analytical Study." This paper contained the backbone of his postdoctoral thesis. Under the supervision of Prof Edwin Seligman, Ambedkar wrote his PhD dissertation called "The Evolution of Personal Finance in British India." At the University of Columbia, Babasaheb also studied his paper "Castes in India: Their Mechanism, Genesis and Development" in a famous seminar, in which he argued two foremost points. One was for the cultural unity of India, and the other was the social origin of the caste system as opposed to a racial one. Both these conclusions were undoubtedly influential in his future life. ?? 6 In 1917, Babasaheb enrolled himself for a course in Law at Gray's Inn and the prestigious London School of Economics and Political Science (LSE) for a Doctoral thesis. When his scholarship ended, he had to go back to India mid-way. When he set sail for India, he shipped his books separately. Unfortunately, the ship which was carrying his books was torpedoed by a German submarine. Fortunately, he was granted permission to come back and present his thesis within four years. In 1921, he completed his Master's degree. His thesis was called "The problem of the rupee: Its origin and its solution." Two years later, he was called to the Bar. He also received a Doctorate in Economics. [] 7

In India, Babasaheb struggled a lot to find lodgings in Baroda, which was his first place of appointment. He tried to do other professions. Even as a Professor at Sydenham College of Commerce and Economics, he was despised as an untouchable Dalit by other members of the staff. [] 8] Although he was a successful Professor for the students, other Professors objected to his sharing a drinking-water jug with them! ?? 9 It is to be noted that his academic years in Unites States of America and United Kingdom had a profound effect on him intellectually and morally. He experienced a meritocratic and democratic environment] This demonstrated how sinister, obscure and dogmatic the Indian society was during those days. in these two western countries. No other Indian personality had so far matched his academic feats, let alone one from the underprivileged classes such as the Dalit and Shrudas. Babasaheb was regarded as a brilliant barrister in the legal profession. In 1926, he successfully fought the case of three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for defamation. While practising law in the Bombay High Court, he tried to promote education to the untouchables of India in order to empower and uplift them. His first organised attempt was his creation of the central institution Bahishkrit Hitakarini Sabha, intended to promote education and socio-economic improvement, as well as the welfare of "outcastes", at the time referred to as depressed classes. ?? 10] For the defence of Dalit rights, he started many periodicals like "Mook Nayak, Bahishkrit Bharat, and Equality Janta". ??11 IV.

5 Opposition to Hinduism

] By 1927, Babasaheb decided to launch active movements against untouchability. The intention of his public movements and marches was to open up public drinking water resources. He also began a fierce struggle for the right of the untouchables to enter Hindu temples all over India. He led a "satyagraha" in Mahad to fight for the right of the untouchable community to draw water from the main water tank of the town. ?? 12

6 Manusmriti

] In a conference in late 1927, Babasaheb publicly condemned the classic Hindu text, the (Laws of Manu), for ideologically vindicating caste discrimination and "untouchability", and he ceremonially burned copies of the Hindu ancient text. On 25 th December 1927, he led thousands of his followers to burn copies of Manusmriti. ?? 13][14 Manusmriti Dahan Din] Thus annually 25 th December is celebrated as (Manusmriti Burning Day) by Ambedkarites and Dalits. ?? 15][16 10] It was evident that Babasaheb regarded Hinduism as an imperfect religion imbued with dogmatic and obscurantist tenets. He also said in 1935 that he "Dr. Ambedkar". National Campaign on Dalit Human Rights. Archived from the original on 8 October 2012. Retrieved 12 January 2012. 11 Benjamin, Joseph (June 2009). "B. R. Ambedkar: An Indefatigable Defender of Human Rights". Focus. Japan: Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA). 56 12 "Dr. Babasaheb Ambedkar". Maharashtra Navanirman Sena. Archived from the original on 10 May 2011. Retrieved 26 December 2010. ??? Kumar, Aishwary. "The Lies Of Manu". outlookindia.com. Archived from the original on 18 October 2015. 14 "Annihilating caste". frontline.in. Archived from the original on 28 May 2014. ???5 Menon, Nivedita (25 December 2014). "Meanwhile, for Dalits and Ambedkarites in India, December 25th is Manusmriti Dahan Din,

the day on which B R Ambedkar publicly and ceremoniously in 1927". Kafil. Retrieved 21 October 2015 16
"11. Manusmriti Dahan Day celebrated as Indian Women's Liberation Day" . Archived (PDF) from the original
on 17 th November 2015.

Volume XXII Issue VI Version I 2 () was born a Hindu but would not die a Hindu. He viewed Hinduism as
a despicable religion that oppressed the untouchables and started to consider conversion to any other religion.
??17 V.

7 Muslims and Pakistan

] With respect to the Lahore resolution (1940) of the Muslim League demanding Pakistan, Babasaheb wrote
a 400-page tract called "Thoughts on Pakistan", which scrutinized the notion of "Pakistan" in all its aspects.
Babasaheb argued with vehemence that the Hindus should concede Pakistan to the Muslims. Therewithal he
suggested that the provincial boundaries of Punjab and Bengal should be redrawn to separate the Muslim and
non-Muslim majority parts. He thought the Muslims could not object to redrawing provincial boundaries. If they
did, then it meant that they did not quite "recognize the nature of their own demand". Scholar Venkat Dhulipala
states that "Thoughts on Pakistan" shook Indian politics for a decade. It dictated the course of dialogue between
the Muslim League and the Indian National Congress, preparing the way for the Partition of India. ??18][19
VI. Ambedkarism Versus Gandhism] The "Poona Pact" was an agreement between Mahatma Gandhi and
Babasaheb on behalf of Dalits [20 depressed classes] , , and upper caste Hindu leaders on the reservation of
electoral seats for the depressed classes in the legislature of British India in 1932. Mahatma Gandhi fiercely
opposed a separate electorate for untouchables, saying he was apprehensive that such an arrangement would lead
to division among the Hindu community. ?? 21][22][23 Yerwada Central Jail] Mahatma Gandhi protested by
fasting while imprisoned in the of Poona. Following the fast, congressional politicians and activists such as Madan
Mohan Malaviya and Palwankar Baloo organised joint meetings with Babasaheb and his supporters at Yerwada.
??54] On 25 th September 1932, the agreement, known as the Poona Pact was contracted between Babsaheb (on
behalf of the depressed classes 17 Anupama P. Rao (1999) In 1936, Babasaheb created the Independent Labour
Party, which contested the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4
general seats, and secured 11 and 3 seats respectively. ?? 24 Babasaheb published his book "] Annihilation of
Caste" on 15 th May 1936. ?? 25] It strongly criticised Hindu orthodox religious leaders and the caste system in
general, ?? 26] and included "a rebuke of Mahatma Gandhi" on the subject. ?? 27] Later, in a 1955 BBC Radio
Interview, he accused Mahatma Gandhi of writing in opposition of the caste system in English language papers
while writing in support of it in Gujarati language papers. ?? judgement an episode in the history of India, never
an epoch-maker. Gandhi has already vanished from the memory of people of this country. His memory is kept up
because of Congress Party. You see annually it gives holiday, either on his birthday or some other day connected
with some event in his life, has a celebration every year going on for 7 days in a week, naturally people's memory
is revived, but if this artificial respiration were not given, I think Gandhi would be long forgotten.

Interviewer: You don't feel that he fundamentally changed the aspect?

Babasaheb: Not at all, not at all. In fact, he was all the time double-dealing. He conducted two papers, one in
English the Harijan, before that young India, and in Gujarat, he conducted another paper you see, which is called
the Deen Bandhu, something like that. If you read these two papers you will see how Mr Gandhi was deceiving
the people. In the English newspaper, he posed himself as an opponent of caste system, and of untouchability,
and that he was the democrat. But if you read his Gujarati magazine you will see him more as an orthodox
man, he has been supporting the caste system, the varanaashrama dharma, or all the orthodox dogmas which
have kept India down all through ages. In fact, someone ought to write Mr Gandhi's biography by making a
comparative study of the statements made by Mr Gandhi in his Harijan and the statements made by Mr Gandhi
in his Gujarati paper, there are seven volumes of it. The western world only reads the English paper, where
Mr Gandhi in order to keep himself in the esteem of western people who believes in democracy was advocating
democratic ideals. But you got to see also what he actually talked to the people in his vernacular paper, nobody
seems to have made any reference. All the biographies that have been written of him you see are based on his
Harijan and the young India not upon the Gujarati writings of Mr Gandhi.

8 Interviewer: Then what was his real intention to schedule caste and the structure?

Babasaheb: Well, he only wanted, you see there are two things about the schedule caste, we want untouchability
to be abolished you see, but we also want you to see that we must be given equal opportunity so that we may
rise to the level of other classes, mere washing of untouchability is no concept at all. We have been carrying
on with untouchability for last 2000 years, nobody has bothered about it, you see nobody has bothered about
it. Yes, there are some disabilities which are very harmful for example that people can't take out water, people
can't have land to cultivate and earn their livelihood. But other things which are far more important namely
they should have the same status in the country and they should have the opportunity to hold high offices so
that not only their dignity will rise but also, they will get what I call strategic positions from which they could
they could protect their own people, Mr Gandhi was totally opposed, totally opposed.

9 Interviewer: He was content with things like temple entry?

Babasaheb: The temple entry, that was all things he wanted to do. Nobody cares about the Hindu temples now, the untouchables have become so conscious of the fact that temple going is of no consequence at all, he will live in untouchable quarters just the same, whether you went to the temple or you did not go to the temple. People for instance in advent time would not allow untouchables to travel by railway because of the pollution. Now they don't mind because railways don't make any separate arrangements.

10 Because they travel together on the train it doesn't follow, you see that their life in the villages vis-a-vis the Hindus has been uninitiated (without knowledge) you see. Whenever the

11 Buddhism and Marxism

Babasaheb's views on Communism were stated in two texts of 1956, "Buddha or Karl Marx" and "Buddhism and Communism". [32] [33] In 1955, he created the Bharatiya Bauddha Mahasabha, or the Buddhist Society of India and in 1956, he completed his final work, " ", which was published posthumously. [30] On 16 October 1956, he converted to Buddhism just weeks before his death and his conversion glimmered a revitalization in interest in Buddhist philosophy in India and abroad. [31]

12 VIII.

Legacy [] Babasaheb's legacy as a socio-political reformer had a deep effect on modern India. [32] [33] [39] <https://mspace.lib.umanitoba.ca/bitstream/handle/1993/3135/Ambedkar%20and%20the%20Indian%20Communists.pdf>] In post-Independence India, his socio-political thought is respected and admired across the political and social gamut. His initiatives have made a deep impact on various spheres of life and transformed the way India today looks at socio-economic and educational activities. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the committee for drafting the Indian Constitution. He ardently believed in individual freedom, some miscreants put a garland of slippers on his statue. [39] Whereas on 27 th April 2018, a garland of shoes this time was put on his statue in Bhimasar village near Anjar. [40] 1. 1955 BBC Radio Interview Transcript: <https://velivada.com/2017/12/08/transcript-dr-ambedkar-speakson-m-k-gandhi-and-poona-pact-bbc-radio-1955/>] This desecration of Babasaheb's symbolic statue is taking place in various villages and cities of India nowadays right under the noses of the Police and Government authorities. Had Babasaheb been born in a higher caste, such outrageous incidents would have never occurred in the independent India. ^{1 2 3 4}

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 18 Sialkoti, Zulfiqar Ali (2014), "An Analytical Study of the Punjab Boundary Line Issue during the Last Two Decades of the British Raj until the Declaration of 3 June 1947" (PDF), Pakistan Journal of History and Culture, vol. XXXV, no. 2, pp. 73-76
 19 Dhulipala, Venkat (2015), Creating a New Medina, Cambridge University Press, pp. 124, 134, 142-144, 149, ISBN 978-1-107-05212-3
 20 "Poona Pact | History, Significance, & Facts | Britannica"
 21 "

Figure 1:

Interviewer: How would you sum up?

24 Jaffrelot, Christophe (2005). *Dr Ambedkar and Untouchability: Analysing and Fighting Caste*. London: C. Hurst & Co. Publishers. pp. 76-77. ISBN 1850654492.

25 "May 15: It was 79 years ago today that Ambedkar's 'Annihilation of Caste' was published". Archived from the original on 29 May 2016.

26 Mungekar, Bhalchandra (16-29 July 2011). "Annihilating caste". *Frontline*. 28 (11). Archived from the original on 1 November 2013. Retrieved 18 July 2013.

27 Deb, Siddhartha, "Arundhati Roy, the Not-So-Reluctant Renegade" Archived 6 July 2017 at the Wayback Machine, *New York Times Magazine*, 5 March 2014. Retrieved 5 March 2014.

[Note: 28 "A for Ambedkar: As Gujarat's freedom march nears tryst, an assertive Dalit culture spreads". Archived from the original on 16 September 2016.]

Figure 2: 28

¹Ahuja, M. L. (2007). "Babasaheb Ambedkar". *Eminent Indians: administrators and political thinkers*. New Delhi: Rupa. pp. 1922-1923. ISBN 978-8129111074

²Ambedkar, B. R. "Waiting for a Visa". Frances Pritchett, translator. Columbia.edu. Archived from the original on 24 June 2010. Retrieved 17 July 2010. 4 Pritchett, Frances. "In the 1890s" (PHP). Archived from the original on 7 September 2006. Retrieved 2 August 2006.

³<https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm> 6 "Ambedkar teacher". 31 March 2016. Archived from the original on 3 April 2016. 7 <https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm> 8 <https://www.braingainmag.com/ambedkar-abroad-a-tale-of-opportunity-brilliance-and-grit.htm> 9 Harris, Ian, ed. (2001). "Buddhism and politics in twentieth-century Asia". Continuum International Group. ISBN 978-0826451781.

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Interviewer: So, you would say Gandhi was an orthodox Hindu? Babasaheb: Yes he was an absolutely orthodox Hindu. He was never a reformer, he has no dynamics in him, all this talks about untouchability were just for the purpose of making the untouchables drawn into the Congress, that was one thing. Secondly, he wanted the untouchables should not oppose his movement swaraj. I don't think beyond that he has any real motive of uplift; he wasn't like Garrison (Oswald Garrison Villard) in the United States who fought for the negroes (Blacks).

Interviewer: Nowcasting your mind back to the Poona pact, you were out there, can you remember little of them what Gandhi said to you, what you said to him? First of all, my contention was these, that for five years we live separately from the Hindus with no kind of intercourse, intercommunication you see of social, spiritual sort you see. What can one day of cycle of participation you see in a common electorate do? To remove these hardened crusts you see of separatism which has grown for centuries, it is a foolish thing to think that if two people vote together in a common poll, their hearts are going to change. It is nothing of that kind. Mr Gandhi has got his madness in him. Well, let this be set aside. You see by this kind of system give untouchables to vote, you see and give them a population representation of ratio, so that the weight age would be in turns of votes and not in turns of representative. So that the Gandhi and other may not complain. You see that Ramsay Macdonald accepted. You see the award was really was my suggestion, I wrote him letters to him from the Naples. you see this is what I would like him to do. You see so that there may be no problem. This is exactly what he did, gave us separate electorate and also a vote in general election. But Gandhi didn't want that we should send our true representative you see, therefore he didn't want the separate electorate part of the award and went on fast you see went

Interviewer: So rarely he was hit as ?, he has worked entirely as politicians? Babasaheb: As a politician, He was never a Mahatma. I refused to call him Mahatma. You see, I never in my life called him Mahatma, he didn't deserve that title, not even from the point of his morality you see." (1955 BBC Radio Interview) on fast. He said that I only recognize only three communities namely Hindus, Muslims and Sikhs you see. These are only three communities that will have a political representation in the constitution. But the Christians, or Anglo-Indians, the scheduled castes will have no place in the constitution, they must merge themselves in the general community that was the stand that he has taken. But all his friends I know were asking to him how foolish was his attitude, you see his own friends had a quarrel with him on this subject. That if you are prepared to give special political and economic stamina. How can you deny it you see to the scheduled caste and the Christians? He all used to say that you don't understand our problem, that all he was saying. Alexandria even who was great friends of his had a serious quarrel with him as he told me. That French woman who was his disciple I forget his name now you see. She also had a great quarrel with him, that we don't understand this attitude, either you say that we won't give anything to anybody, let there be just a common roll, that we can understand that. That is the democratic thing you see. But then to go on saying that you will give it to Muslims and you give it to the Sikhs but not the scheduled caste that seems absurd. He could not give any answer, he could not give any answer. We suggested this method. He also didn't, in the first beginning, in the beginning when he wrote a letter, Ramsay Macdonald said that Scheduled Caste should have nothing, no representation you see. Then his own friends said to him, this is asking for too much you see that nobody would support you in this matter. Then Malviya and others came to me said well could you not help us solve this problem. I said well that I do not want to solve this problem by sacrificing what we have been able to get from the British Premier.

Interviewer: So you went through? Babasaheb: (In lighter vein) as I said I had suggested an alternate formula, that formula was that I'm not prepared to give up the separate electorate. But I'm prepared you see to modify anything. You see

Year 2022 C democracy and meritocracy. But he was extremely critical against casteism in the Indian society. Many public institutions are today named in his honour. The Dr. Babasaheb Ambedkar International Airport in Nagpur, Dr. B. R. Ambedkar National Institute of Technology, Jalandhar, Ambedkar University Delhi are named in his honour. ?? 34 IX. Antagonism towards the Britishers] Babasaheb was a real Indian hero whose achievements and accomplishments can never be forgotten. He was indeed a product of the Western Education since he studied at the University of Columbia in the United States and the prestigious London School of Economics and Political Science (LSE) in the UK. But he never despised the Americans and Britishers. He had no antagonistic feelings for the Britishers unlike Mahatma Gandhi who was also a product of Western Education and read law at the prestigious University College of London which is an alternative to Universities of Oxford and Cambridge. Babasaheb was a freedom fighter but he never vented out any frustration on the Britishers unlike Mahatma Gandhi (who would not have fought for the independence of India had he not been forcibly removed from a whites-only carriage on a train in Pietermaritzburg on 7 th June 1893).

X. The Paradox about the Character of Mahatma Gandhi

Babasaheb was a brilliant barrister unlike Mahatma Gandhi who was a briefless barrister. He was a true patriot and statesman unlike Mahatma Gandhi who was the most cunning politician that the world has ever known according to Bhagwan Rajneesh (also known as Osho). This eminent philosopher of the same calibre as Socrates, Plato and Aristotle also compared Adolf Hitler with Mahatma Gandhi. According to him in spite of the fact that "Mahatma Gandhi preached nonviolence he was a very violent man. In South Africa, he used to have an ashram called Phoenix. His wife was continuously tortured by him for the simple reason that she was not willing to clean the toilets of other people of the ashram. She refused because she was pregnant -in the middle of the night Mahatma Gandhi threw her out of the house and told her that unless she feels that she has committed a sin, he will not allow her in the house." (From False To The Truth: OSHO COMPARED ADOLF HITLER WITH MAHATMA GANDHI) The straw that broke the camel's back was the astonishing fact that he never sent his four sons even to public schools not to say universities. His sons were deprived of academic education. His eldest son Harilal, wanted to go to the UK for higher studies, hoping to become a barrister as 34 "????????? ???? ?????? ???? ?????". Lokmat (in Marathi). 23 May 2017. Retrieved 13 March 2021.

his father had once been. But Mahatma Gandhi firmly opposed this, believing that a Western Education would not be helpful in the struggle against British rule over India, leading to tensions between father and son. ?? 35] It is unbelievable how could a barrister of Inner Temple who read law at the prestigious University College of London have such a retrograde and orthodox mentality regarding education? Education is sacred whether it is Western or Eastern. This is indeed a paradox! Furthermore, his sexual experiments on celibacy test (brahmacharya) were extremely abominable and provoking. In his ashram he used to sleep naked with his granddaughters Manu and Abha (both minor and in their teens) ???6]. According to him, this was a method to attain nirvana state! ?? 37 On top of that he was a racist. "In 1903, when Mahatma Gandhi was in South Africa,] Whether he attained nirvana like Gautam Buddha or not is indeed a problematic question.

he wrote that white people there should be 'the predominating race.' He also said black people 'are troublesome, very dirty and live like animals'. There's no way around it: Mahatma Gandhi was a racist early in his life, says his biographer Ramachandra Guha." ?? 38 Babasaheb was the real Mahatma of India (unlike Mahatma Gandhi who was an impostor, racist, moron and sexual pervert). Babasaheb in fact recognized that his Western Education was an infallible pillar that allowed him to draft the constitution of modern India and as such he became known worldwide as the "Father of the Indian Constitution". It is true to say that the British rule exploited India. But its very presence in India also had some positive contributions that most Indians fail to recognize nowadays. One landmark contribution of the British rule in India was the abolition of the] Sati practice (in which a widow sacrifices her life by sitting upon her deceased husband's funeral pyre) on 4 th December 1829. This was rendered possible by the unflinching support of Raja Ram Mohan Roy (founder of Brahmo Samaj and social reformer), William Carey (a British Christian evangelist) and the Governor-General Lord William Bentinck.

.1 XI.

.2 Conclusion

To sum up we could say that Babasaheb is the unsung hero of India and his reminiscence is being subjected to abject humiliation by some Indians. On 27 th August 2016 in Khurai town of Sagar district of Bhopal 35 "The Mahatma and his son". The Hindu. 22 July 2007. ISSN 0971-751X. Retrieved 6 August 2016. 36 <https://kreately.in/naked-gandhi-celibate-who-slept-with-his-granddaughters/> 37 <https://satyaagrah.com/history/diary/959-mahatma-or-moron-gandhi%E2%80%99s-experiments-with-celibacy-to-attain-nirvana-state-by-ba-thing-with-women-and-sleeping-with-naked-girls>

[Osho Compared and Gandhi] *From False To The Truth*, Adolf Hitler With Mahatma Osho Compared , Gandhi . <http://www.oshobittertruths.com/osho-compared-adolf-hitler-with-mahatma-gandhi.php>

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