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Babasaheb: The Unsung Hero of India

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Abstract- 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. According to many historians he was more eminent than Mahatma Gandhi. But he is the unsung hero of India due to his Dalit caste. Babasaheb recognised the immense and precious value of his Western Education that played a vital role in the upliftment and enshrinement of modern India.

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Babasaheb: The Unsung Hero of India

Guru Dev Teeluckdharry

"If I find the constitution being misused, I shall be the first to burn it". - Dr. Bhimrao Ramji Ambedkar

Abstract- **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. According to many historians he was more eminent than Mahatma Gandhi. But he is the unsung hero of India due to his Dalit caste. Babasaheb recognised the immense and precious value of his Western Education that played a vital role in the upliftment and enshrinement of modern India.**

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I. Introduction

He 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 socio-economic discrimination which was outlawed by the Constitution of 1949. [1]

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] 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] Once when Babasaheb was found furtively drinking water from a public tap, he was severely thrashed.

III. Education

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 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.

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 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

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[1] https://www.britannica.com/EBchecked/topic/357931/Mahar

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

[3] Ambedkar, 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.

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Hartley Hall where he could not stand the food. [5] 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 John Dewey 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 post-doctoral 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] This demonstrated how sinister, obscure and dogmatic the Indian society was during those days.

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 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. 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] In a conference in late 1927, Babasaheb publicly condemned the classic Hindu text, the Manusmriti (Laws of Manu), for ideologically vindicating caste discrimination and "untouchability", and he ceremonially burned copies of the Hindu ancient text. On 25th December 1927, he led thousands of his followers to burn copies of Manusmriti.[13][14] Thus annually 25th December is celebrated as Manusmriti Dahan Din (Manusmriti Burning Day) by Ambedkarites and Dalits.[15][16] It was evident that Babasaheb regarded Hinduism as an imperfect religion imbued with dogmatic and obscurantic tenets. He also said in 1935 that he

[5] 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.

[10] "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.
[13] 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.
[15] *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". Kafila. Retrieved 21 October 2015
[16] "11. Manusmriti Dahan Day celebrated as Indian Women's Liberation Day" . Archived (PDF) from the original on 17th November 2015.

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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. 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] Mahatma Gandhi protested by fasting while imprisoned in the Yerwada Central Jail 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 25th September 1932, the agreement, known as the Poona Pact was contracted between Babsaheb (on behalf of the depressed classes among Hindus) and Madan Mohan Malaviya (on behalf of the other Hindus). The agreement provided reserved seats for the depressed classes in the Provisional legislatures within the general electorate.

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 15th 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.[28] Furthermore in this exceptional and shocking interview which is available on YouTube today we may hear Babasaheb saying the following:

> *Babasaheb: "I met Mr Gandhi first in 1929, through the intervention of a friend of mine, common friend, who asked Mr Gandhi to see me. So Mr Gandhi wrote to me, that he would like to see me, so I went and saw him, that was just before going to roundtable conference. Then he came to the 2nd Round Table conference, didn't come for the first Round Table conference, he was there for five-six months. There of course I met him also and faced him also in 2nd Round Table conference you see. Then once thereafter, he also after the signing of Poona pact asked me to come and see him. So I went to see him, He was then in the jail. That's all the time I have met Mr Gandhi, but I always say that as I met Mr Gandhi in the capacity of an opponent I have a feeling that I know him better than most other people, because he had opened his real fangs to me, I could see the inside of the man, you see while others who generally went there as devotees, saw nothing of him, except the external appearance, which he had put as Mahatma. But I saw him in his human capacity, the bare man in him, and so I say that I understand him better than most of the people who have associated themselves with him, you can say.*

Interviewer: How would you sum up?

> *Babasaheb: Well, I must say at the outset that I feel quite surprised you see the interest the outside western world particularly seems to be taking in Mr Gandhi. I can't understand that so far as India is concerned, he was in my*

[17] Anupama P. Rao (1999). Undoing Untouchability?: Violence, Democracy, and Discourses of State in Maharashtra, 1932-1991. University of Michigan. pp. 49–74. ISBN 978-0-599-39817-7

[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] "Poona Pact – 1932". Britannica.com. Encyclopedia Britannica. Archived from the original on 18 May 2015. Retrieved 29 April 2015.

[22] "Ambekar vs Gandhi: A Part That Parted". Outlook. 20 August 2012. Archived *from the original on 27 April 2015*. Retrieved 29 April 2015.

[23] "Museum to showcase Poona Pact". The Times of India. 25 September 2007. Archived *from the original on 17* October 2015. *Retrieved 29 April 2015*. Read 8th Paragraph

[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.

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

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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.

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.

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. 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 Hindus and the untouchables were allied set at railway train, you see they assume their old roles.

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?

Babasaheb: (In lighter vein) yeah Ok ok, I know it very well, I know it very well. You see the British government had in the original award, which Macdonald had given, you see had accepted my suggestion. I said look here the Hindus want you to see that there should be common electorate so that there will be separatist feeling between the scheduled caste and the Hindus. We think that if you had common electorate, we would be submerged you see and the nominees of the scheduled castes who would be elected would be really slaves of the Hindus, not independent people. Now I told Mr Ramsay Macdonald this is short of the theme you see that he might do, give us separate electorate you see and also give us separate vote in general elections you see. So that Gandhi can't say that we are separated in point of election. 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 on fast. Then it all came to me, you can say well, the British government said if he agrees to abandon the award then we have no objection, you see. But we can abandon the award ourselves, we have given the award, we have taken all things in consideration, we think this is the best. You ought to read

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the Ramsay Macdonald letter it's very clear statement that we haven't done anything to aggravate the separation in fact we are trying to bridge it up, by trying to bring the two sections together in a common electoral roll. But Gandhi objection was that we should not get free independent representative, therefore he insists in the first place he said no representation ought to be given to us. That is how he came in the round table conferences. 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 representation to the Sikhs and special representation to the Muslims who are thousand times superior in strength and 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 in this way namely the candidates who would stand in the final election on behalf of scheduled castes should be first elected by the Scheduled Caste themselves, for the primary election, and they should elect four people, then the four then should stand in the general election you see, then let the best one come you see, so that we give some assurance, that you don't put up your own nominees. You see then we will do get the people who will express our voice in the parliament, that Mr Gandhi had to accept, so he had to accept that. Of course, we had the benefit of it only in one election that is 1937's polls you see. There you will see the federation swept the polls, Gandhi was not able to get a single candidate of his party to get elect.

Interviewer: Then did he bargain very hard in the end of his part?

Babasaheb: Oh of course He bargained, bargained, I said nothing to him, I'm prepared to save your life, provided you don't make hard turn. You see I'm not going to save your life at the cost of lives of my people. You see this is to me, this is how much I laboured you see in all this, I know this very well. I'm not going to sacrifice this on whim, sacrifice our people's interests just for the sake to satisfy you. It was just his whim you see. How come one-day common election alters the situation, simply can't alter the situation.

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)

VII. Buddhism and Marxism

Babasaheb's views on Communism were stated in two texts of 1956, "Buddha or Karl Marx" and "Buddhism and Communism".[29] In 1955, he created the Bharatiya Bauddha Mahasabha, or the Buddhist Society of India and in 1956, he completed his final work, "The Buddha and His Dhamma", 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]

VIII. Legacy

Babasaheb's legacy as a socio-political reformer had a deep effect on modern India.[32][33] 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,

[29] https://mspace.lib.umanitoba.ca/bitstream/handle/1993/3135/Ambedkar%20and%20the%20Indian%20Communists.pdf

[30] Quack, Johannes (2011). Disenchanting India: Organized Rationalism and Criticism of Religion in India. Oxford University Press. p. 88. ISBN 978-0199812608. OCLC 704120510

[31] Naik, C.D (2003). "Buddhist Developments in East and West Since 1950: An Outline of World Buddhism and Ambedkarism Today in Nutshell". Thoughts and philosophy of Doctor B.R. Ambedkar (First ed.). New Delhi: Sarup & Sons. p. 12. ISBN 81-7625-418-5. OCLC 53950941

[32] Joshi, Barbara R. (1986). "Untouchable! Voices of the Dalit Liberation Movement". Zed Books. pp. 11–14. ISBN 9780862324605. Archived from the original on 29 July 2016.

[33] Keer, D. (1990). Dr. Ambedkar: Life and Mission. Popular Prakashan. p. 61. ISBN 9788171542376. Archived from the original on 30 July 2016.

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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 7th 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 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) [36]. According to him, this was a method to attain nirvana state! [37] Whether he attained nirvana like Gautam Buddha or not is indeed a problematic question.

On top of that he was a racist. "In 1903, when Mahatma Gandhi was in South Africa, 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 4th 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.

XI. 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 27th August 2016 in Khurai town of Sagar district of Bhopal

[34] "सामाजिक न्याय विभागाचे पुरस्कार जाहीर". Lokmat (in Marathi). 23 May 2017. *Retrieved 13 March 2021*.

[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-bathing-with-women-and-sleeping-with-naked-girls

[38] https://www.npr.org/2019/10/02/766083651/gandhi-is-deeply-revered-but-his-attitudes-on-race-and-sex-are-under-scrutiny

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some miscreants put a garland of slippers on his statue. [39] Whereas on 27th April 2018, a garland of shoes this time was put on his statue in Bhimasar village near Anjar.[40] 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.

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[40] https://timesofindia.indiatimes.com/city/rajkot/rajkot-miscreants-put-garland-of-shoes-on-ambedkar-statue/articleshow/63923134.cms

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