CHAPTER-5

DR. B. R. AMBEDKAR AND THE SCHEDULED CASTES
Dr. Bhimrao Ramji Ambedkar, also known as Babasaheb, was an Indian jurist, political leader, Dalit leader, philosopher, thinker, anthropologist, historian, orator, prolific writer, economist, women emancipator, human rights profounder, an eminent and erudite scholar, editor, revolutionist and a revivalist for Buddhism in India. He was also the chief architect of the Indian Constitution. Dr. Ambedkar made a frontal assault on caste using the brilliance of his legal expertise and his access to the political negotiating tables in London and New Delhi in the days preceding the transfer of power from imperial Britain to independent India. Dr. Ambedkar was an intellectual giant and India's great reformer.

Conceived in a poor Mahar, then Untouchable, family, Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna — the categorization of Hindu society into four varnas — and the Hindu caste system. The leader, throughout his life, fought for the rights of the dalits and other socially backward classes untiringly. His efforts to eradicate the social evils and for the upliftment of the deprived classes were remarkable. He was appointed as Law Minister in the first Cabinet of Jawaharlal Nehru. He was also known as the “Father of Indian Constitution”. Many Indians and even people from other countries revere him as a great social revolutionist.

By overcoming numerous social and financial obstacles, Ambedkar became one of the first "Dalit" to obtain a college education in India. Eventually earning law degrees and 75 multiple doctorates for his study and research in law, economics and political science from Columbia University and the London School of Economics, Ambedkar returned home as a reputed scholar and practiced law for a few years before publishing journals advocating political rights and social freedom for India's untouchables.

Ambedkar, the Dalit symbol, was unquestionably the first Untouchable leader of India. Dr. B.R. Ambedkar had faced discrimination throughout his life. Although he is such a great personality as discussed above and has countless of unpublished editions of his writings to his credit, there have been few studies of his life, his work and his thought. In 2000, Upendra Baxi could still
write, ‘Ambedkar remains a totally forgotten figure’. Indeed nothing conveys better this neglect than the small number of books which had been devoted to him till 1990s. If many regional Congress leaders have been the subject of more than one biography – not to mention the countless books about ‘Gandhi’ and ‘Nehru’ – for a long time there were only a few books on Ambedkar of the same calibre in English. Similarly the publication of Ambedkar’s collected works did not begin before the 1970s – in contrast to those of Gandhi, Nehru, Patel and Pant. (Ram Mohan, T.T., (2006),

This irregularity is partly explained by the poverty of biographical writing in general in Indian social sciences, partly by disapproval – even fear – which Ambedkar still arouses within the Indian establishment and partly by the ostracism in which those who are accused of having collaborated with the British are readily held. The credit still goes predominantly to the leaders of the freedom movement. Ambedkar's battle was diverse however imperative regardless.

**Life of Dr. B.R. Ambedkar**

Ambedkar’s life, on the substance of it, appears to confirm the fairy tale of the self-made man. Bhimrao Ambedkar was born to Bhimabai and Ramji Sakpal on 14th April 1891 in the 76 British-founded town and military cantonment of Mhow, a garrison town close to Indore – the capital of a princely state of the same name which was to be incorporated into the province of Madhya Bharat (contemporary Madhya Pradesh after independence) in a caste, namely, Mahar, considered low and outcaste. He was the fourteenth and last child of his parents. His first name was Bhimrao Ambavadekar. His family was of Marathi background from the town of Ambavade in the Ratnagiri district of modern-day Maharashtra and Ambedkar’s real name, Ambavadekar came from there. They belonged to the Mahar caste of Hindu, who were treated as so called untouchables and subjected to intense socio-economic discrimination. Ambedkar's ancestors had for long been in the employment of the army of the British East India Company, and his father Ramji Sakpal served in the Indian Guard at the Mhow cantonment. Ramji Sakpal resigned in 1894 and the family moved to Satara two years after the fact.

Ambedkar was a loss of position isolation at his pre-adulthood. Due to his parents hailed from the Hindu Mahar caste, which was viewed as “untouchable” by the upper class, he had to face severe discriminations from every corner of the society. The discrimination and humiliation
haunted Ambedkar even at the Army school, run by British government. Fearing social outcry, the teachers would segregate the students of lower class from that of Brahmans and other upper classes. The untouchable students were often asked by the teacher to sit outside the class. After shifting to Satara, he was admitted to a local school but the change of school did not change the fate of young Bhimrao. Discrimination followed wherever he went.

A little event noted here brings a congenial picture of isolation stood up to by juvenile Bhimrao. Once, Bhimrao Ambedkar and his brother, who was studying at school, went to see their father. They alighted at the Masur Railway Station, engaged a cart and continued 77 their journey. They went some distance; then the cart driver came to know that they belonged to the Mahar caste. He at once stopped the cart and raised one end of it; the poor boys tumbled down and fell on the ground. He shouted at them and scolded them as he pleased. It was afternoon. The boys were thirsty. They begged for water but no one would give them a drop. Hours passed. Still no one gave them water. They were not allowed even to go near tanks and wells. Bhim felt unbearable thirst. He hollered at them and criticized them anyway he needed.

A few people gathered and beat the boy mercilessly. When the boy had to get his hair cut, even a barber who used to cut the hair of a buffalo would not touch the boy’s hair. On another day, the boy was going to school. It was raining heavily. He took shelter near the wall of a house. The lady of the house saw this. She was very angry. She pushed him into the rain. The boy fell into the muddy water. All his books fell into the water too. In this way, again and again, the young boy was humiliated. His mind became a volcano of bitter feelings. He had experienced caste's depravity first-hand. When he was still at school, he felt the sting of ‘untouchability’. He could not sit with the other students of the class. He had to drink water only when others poured it for him; and even then he had to cover his mouth with one hand. The boy could not understand why. Although the boy had not committed any sin, he was ill-treated by the people in the above ways. Happened to born in the Mahar caste was not his fault. It was the belief of many Hindus that this Mahar caste is low and those born in this caste should not be touched by people of the other castes. Like the people of the Mahar caste, people of many other castes are called 'untouchables' and have suffered injustice for hundreds of years. These insults and pains gave him a very deep impression on the young boy’s mind. The boy felt ‘untouchability’ was a black mark on Hindu Dharma; he made up his mind to remove it. 78 Even from his boyhood Ambedkar had a mind of
steel. Fighting was in his very blood. The Mahars had the soldier’s blood in them. That’s why Britishers also realized it and they established a separate regiment exclusively for Mahars. Ambedkar’s Father Sakpal too had served in the army as said earlier.

The moment that Bhimrao was an individual at the school, a Brahmin teacher admired Bhimrao’s lively mind. With the recommendation and faith of Mahadev Ambedkar, who was the Brahmin school teacher to Ambedkar, who was impressed by Ambedkar’s intellect and personal qualities and who decided to give his own name to Ambedkar, Ambedkar changed his name from Ambavadekar to Ambedkar in 1900.

**At the Auxiliary School**

He joined the Elphinstone High School in Bombay. The family found a house in a locality where the poorest of the poor lived. There was just one room for the entire family. This was at once the kitchen, the bedroom and the study. There was not space enough even for two to sleep. Bhim would go to bed early. Near his head there was a grinding stone and at his feet a goat. The father would be awake till two in the night. He would then lie down. The boy would get up, light the kerosene lamp without a chimney and began to study.

In the high school he received a wound he could never forget in his life. It was Bhim’s desire to learn sanskrit. Other Hindus of the School could learn Sanskrit. But it was ordered that he should not learn Sankskrit because he belonged to the Mahar caste. People born in other countries, people not Hindus at all were allowed to read the Vedas. No one objected. This injustice made him all the more bitter.

In 1907, these intellectual qualities enabled him to obtain his matriculation certificate at Elphinstone High School in Bombay.

Ambedkar passed his Widely appealing Examination from Elphistine School. In Baroda he was managed genuinely derailed.

**In America**

The Maharaja of Baroda sent Bhimrao Ambedkar to America by sanctioning scholarship on 4.4.1913 and Ambedkar joined the Columbia University in New York as Faculty of political
science. In America, Ambedkar had experience of a new life. There was no ‘untouchability’. In this atmosphere, he quoted in a letter he wrote to his friend a few lines from Shakespear, a great dramtist; they mean, ‘In the life of man now and again there is a swelling wave; if a man uses this opportunity, it will carry him towards his fortune.

Ambedkar wrote very learned and theories obtained his M.A and Ph.D. degrees. He returned to India on the 21st of August 1917. There is one thing to note in the years of Ambedkar’s education. He studied English and Persian languages in India. In America he studied Political Science, Ethics, Anthropology, Social Science and Economics. In this way he studied many subjects and obtained doctorates. Even at that time Ambedkar had a revolutionary mind. He had made an unshakable resolution to wipe out the injustice done to the people of the low caste. In this way he wanted to bring about a revolution in the Hindu Society. This enabled him to pay a very effective part in framing the Constitution of India. (Dhananjay Keer (2005)

**Foul play and Mortification**

In conformity with the agreement he came to Baroda in September 1917 and stayed in cognito at a Parsee Dharmashala. He was appointed as Military Secretary to the Maharaj. He had a
doctorate, he held a high office – but from the moment he set foot in India he felt the sting of ‘untouchability.’ No one came to welcome him, when he reached Baroda. Worse still, even the servants in the office would not hand over the files to him; they threw the files at him. No one in the office would give him water to drink. He could not get a house to live in. Even though he complained to the Maharaja, it was useless. Even non-Hindu did not treat him properly. The fire of wrath against the Hindus blazed in Ambedkar’s mind. He returned to Bombay in a few days. On 11.11.1918, he joined his duties as a Professor of Political economy in the Sydenham College of Commerce, Bombay. He held the post till 1.3.1920.

**Southborough Council**

Ambedkar’s scholastic accomplishments brought him to the consideration of the British who saw in him a future illustrative of the Untouchables. As a heading Indian researcher, Ambedkar had been welcome to affirm before the Southborough Panel, which was setting up the Legislature of India Act 1919 and had been set up to amend the capability criteria for voting rights and consequently permit more Indians to vote throughout the decisions to the congregations created in the regions and in Delhi. The stakes were high as the 1919 changes were planned to regress more terrific force to the legislatures and to the common get-togethers of British India. At this hearing, Ambedkar contended for making divide electorates and bookings for Dalits and different religious groups.

**‘Mook Nayak’ (The Leader of the Dumb)**

In the field of journalism also Dr. Ambedkar’s contribution cannot be exaggerated. He started Marathi Weekly Mooknayak on 31st January, 1920 in Mumbai with the financial support of the Sahu Chatrapati, Maharajah of Kolhapur, who was none other than the descendant of Shivaji, to speak for the mute Dalits of the time. He started it to proclaim and to bring to light the humiliations suffered by the ‘untouchables’ and to fight for equal rights. He wrote in the first issue of this paper that the Hindu Society is like a tower of many stories. It has neither a ladder nor a door to go out. Attaining popularity, Ambedkar used this journal to criticize orthodox Hindu politicians and a perceived reluctance of the Indian political community to fight caste
discrimination. By now there were signs that the Hindu Social order was starting to comprehend that "untouchability" is low.

**Mangaon and Nagpur Conferences**

On March 21, 1920 he presided over the Mangaon Conference at Kolhapur State. Shahu Chatrapati attended the Conference and appreciated Ambedkar. Later, Dr. Ambedkar attended the first all India Depressed Class Conference held at Nagpur during 30.5.1920 to 1.6.1920. Shau Chatrapati presided over this Conference. This was the first all India meeting passed on by untouchables.

**Again once more to London**

His longing to continue his studies at London had remained unfulfilled Shahu sanctioned him Rs.1500/-. He left for London on 5.7.1920. On 30.9.1920, he took admission in London School of Economics and Political Science for Master of Science. He also enrolled his name in Gray’s Inn for Law. The British Museum in London has a very good library. It used to open at eight in the morning, and every day Ambedkar would be there by 82 eight. He read till five o’clock. He submitted his Theses to the University of London and they were accepted and then obtained a Master of Science in 1921 and he presented his thesis entitled ‘The Issue of the Rupee' in 1922 and in the following year he returned to India.
Lawful Practice

In the wake of coming back to India from London, in June 1923, he chose to settle down as a Legal counselor in Bombay High Court. He was monetarily so seriously off that he didn't have cash to pay for the sanad. He consumed redrafting work. The stigma of untouchability kept on dogging him, and specialists declined to have any working association with him on the typical ground that he was an untouchable. He was constrained himself to bind himself to mofussil work. Being an untouchable, he thought that it was tricky to pull in customers likewise. He then chose to dedicate his life to fight against the rank framework.

On twentieth July 1924, Dr. Ambedkar set up the Bahishkrit Hitakarini Sabha (Acquaintanceship for the Welfare of the Alienated) to push instruction and socio-investment elevating of the discouraged classes which he had till 1928. The points of the Sabha were instructed, shake and arrange. The period of self esteem dawned with the conception of the Bahishkrit Hitkarini Sabha.

On 10.6.1925, he was delegated as a Teacher at Batliboi's Bookkeeping Preparing Organization. On 27.8.1925, the Regal Requisition on Indian cash was delegated under the Chairmanship of Edward Hilton Junior. Ambedkar gave confirm before the Illustrious Requisition on Indian coin.

Member of Bombay Legislative Council

Dr. Ambedkar had been nominated by the British rulers to the Legislative Council of the Bombay Presidency in December 1925. Here Ambedkar worked hard to secure for the Untouchables legal access to wells and entry into temples. The agitation that Ambedkar led on the latter issue was to continue sporadically till 1935. In the Council, he delivered a good number of speeches. The content of his speeches was the welfare of Indians.

Ambedkar had personal experience of the humiliation and the injustice of ‘untouchability’. He did not want the pity of other for the ‘untouchables’. In his view, others could not uplift the ‘untouchables’. Justice cannot be granted by others. Those who suffer because of injustice should themselves secure justice. Ambedkar felt that the ‘untouchables’ had lost their individuality for centuries; it was impossible to wake up such people through speeches and slogans. He decided to revolt against the blind beliefs of the Hindus. The Chowdar Tank Satyagraha was a result of this decision. The Bombay Legislature had already passed a bill.
According to this, the government had decided that all people could use public tanks to wells. On the basis of this decision, the Mahad Municipality in Colaba district had resolved that Chowdar Tank could be used even by the ‘untouchables’. But they had not given effect to it. Ambedkar resolved to raise the flag of equality by using the water of this tank. On the appointed day Ambedkar touched the water first. Then, many of his followers drank the water. Till then the ‘untouchables’ had not been allowed to go near the tank. Ambedkar proved that nature created water belongs to all. But after a couple of hours someone spread the rumour that Ambedkar’s men would enter even the Veereshwara Temple. The other caste Hindus attacked Ambedkar and his men. In this clash, Ambedkar was injured. This incident opened a new chapter in the social life of India. Many sensible Hindus condemned these actions. They began to say that there was nothing wrong of the ‘untouchables’ taking water from wells and tanks. This was Ambedkar’s rock-like decision. He was prepared to oppose anybody to reach his goal. By 1927 Dr. Ambedkar decided to launch active movements against untouchability. He began with public movements and marches to open up and share public drinking water resources, also he began a struggle for the right to enter Hindu temples. He started Satyagraha on March 20, 1927 at the Chowdar Tank at Colaba, near Bombay, to give the untouchables the right to draw water from the public tank where he burnt copies of the 'Manusmriti' publicly.

Presently, Dr. Ambedkar needed to face the assault of feedback. So he felt the necessity for a mouth piece as at no other time. Dr. Ambedkar began a fortnightly Marathi paper Bahiskrit Bharat (outcaste India), he himself as the manager on April 3, 1927 to highlight prohibited masses in the public arena on political situation. The new paper was intended to meet the necessity for articulating the grievances and investment of the discouraged classes, particularly in perspective of the approaching protected changes. The essential objective was to win representation for these classes proportionately to their numerical quality. Other social change objectives incorporated the right to gain entrance to sanctuaries and water assets for the untouchables, and likewise opening up of open places by and large for them, for example, schools. Dr. Ambedkar additionally began diaries like Samata in 1928 and Janata in 1930 and Prabuddha Bharat to excuse the entire nation after the Incredible Buddha.

**Samata Samaj Sangh (League for Equality)**
The touchables and the untouchables used to level criticism against the movements launched by Dr. Ambedkar. He was facing this criticism and as well as expediting his work. The masses were now conscious about their equality in social life. At some places such activities were being undertaking. Then Dr. Ambedkar established Samata Samaj Sangha in September 1927.

**Simon Requisition**

Dr. B.R. Ambedkar was designated to the Bombay Presidency Board to work with the all-European Simon Requisition in 1925. This requisition had started incredible challenges crosswise over India, keeping in mind its report was disregarded by most Indians; Ambedkar himself composed a divide set of proposals for future protected reformers.

Indian Statutory Commission, popularly known as Simon Commission, arrived at Bombay on 3.2.1928 and Dr. Ambedkar did not oppose the Simon Commission because the problems and difficulties of untouchables differ from those of touchables and no adequate efforts were made to solve their problems by so called leaders in India. Dr. Ambedkar submitted to it a Statement on the 29th May, 1928, under the caption, “State concerning the Safeguards for the Protection of the interests of the Depressed Classes as a Minority in the Bombay Presidency, and the changes in the composition of and the guarantees from the Bombay Legislative Council necessary to ensure the same under provincial autonomy”. He demanded protection through adequate representation for the depressed classes. Further, he demanded that the education of the depressed classes shall be recognized as the first charge 86 on the revenues of the Province. He further said that surely the first essential of any scheme of reform is that adequate safeguard should be provided for the good government of the inarticulate masses of the population. On 23rd October, 1928, Dr. Ambedkar gave evidence before the Simon Commission at Pune. In the course of the evidence, Dr. Ambedkar agreed that the terms “Depressed Classes” and “Untouchables”, were synonymous, the term “Untouchable” meaning “those whose touch will pollute a high caste Hindu”.

**Nagpur-Kamtee Gathering**

All India Discouraged Classes Gathering was held at Nagpur on eighth and ninth August 1930. Dr. Ambedkar conveyed presidential location. In his location, he told that the best certification for the assurance of your own investment, comprises in having the force of control in your own
particular premiums, comprises in having the force of control in your own particular hands so you might yourselves be in a position not just to rebuff when the devilishness to your premiums is carried out, yet to keep a watch over your premiums, from normal, keep conceivable fiendishness from emerging. This will never be secured by leaving the force in the hands of the outsider be it the Senator, Emissary or the Class of Countries. For of what utilization will that power be to us, if the individuals who will hold it in trust for us decline to practice it when we call for their mediation?

**The Round Table Gatherings**

The Round Table Meetings held by the British Government in London throughout 1930-1932 has monstrous imperativeness in the history for the country as well as for the Discouraged Classes and other weaker areas of the individuals. Dr. Ambedkar and Rao Bahadur Srinivasan spoke to the Discouraged Classes at the Round Table Gatherings. Dr. Ambedkar voiced in the First Adjust Table Meeting held from twelfth November 1930 to nineteenth January 1931 that a liberal approach be received in the matter of the vocation of the Discouraged Classes in General society Administrations and the recruitment of the Police and Military from which they are currently barred ought to be tossed open to them. Dr. Ambedkar further spoke on the plan of political shields for the assurance of discouraged classes later on Constitution of India. He further contended that the retrograde segments completed not delight in correspondence with different areas, much under the British Government; the British had recently accompanied the methods for alternate Hindus.
This was a period when Gandhiji was extremely prominent in India. A large number of individuals accompanied his strides with dedication. Ambedkar unashamedly contradicted Gandhiji's perspectives on how equity ought to be secured for the 'untouchables'.

Before long a second gathering was held from seventh September 1931 to nineteenth January 1931, which Mr. Gandhi went to speaking to the Congress Party. Gandhi let him know that he had perused what Babasaheb said at the first gathering. Gandhi advised Babasaheb he knew him to be a genuine Indian loyalist.

At the Second Meeting, Babasaheb asked for a separate electorate for the Depressed Classes. - Hinduism”, he said, has given us only insults, misery, and humiliation.” A separate electorate would mean that the ‘untouchables’ would vote for their own candidates and be allotted their votes separate from the Hindu majority. Babasaheb was made a hero by thousands of his followers on his return from Bombay - even though he always said that people should not idolise him. The British government partly concurred with his arguments in the arbitration (the Communal Award) which it announced on August 14, 1932. Gandhi, who feared that the
measure would threaten Hindu unity, instantly went on a quick in Yeravda correctional jail at Poona.

It was dreaded by Dr. Ambedkar that in the system of joint electorates with reserved seats the candidates of the Depressed classes would be at the mercy of the majority of electorates, and in order to win their votes they would have to pander to their prejudices, or there would be every possibility of the seats being occupied by the stooges of the majority community. The whole idea of the separate electorates is leaving the question of electing the Candidate to the discouraged classes.

Poona Settlement

Significantly after more than 75 years, the Poona Pact remains the biggest obstacle for the emergence of an autonomous and strong Dalit political leadership. Dalits continue to face formidable challenges and the situation has actually deteriorated in absolute terms, despite some advances among certain sections of the untouchables.

The Poona Pact refers to an agreement between the lower caste Untouchables (then called Depressed Classes, now referred to as Dalits) of India led by Dr. B. R. Ambedkar and the upper caste Hindus of India that took place on 24 September 1932 at Yerawada Jail in Pune (now in Maharashtra), India.

To draft a new Constitution involving self rule for the native Indians, the British invited various leaders for Round Table Conferences in 1930-32. Mahatma Gandhi did not attend the first and last but attended the second Conferences. The concept of separate electorates for the Untouchables was raised by Dr. Ambedkar. Similar provisions were already available for other minorities, including Muslims, christians, anglo-indians and Sikhs. The British government agreed with Ambedkar's contention, and British Prime Minister J. 89 Ramsay MacDonald's Communal Award to the "depressed classes" was to be incorporated into the constitution for governance of British India. Gandhi strongly opposed it on the grounds that it would disintegrate Hindu society. He began an indefinite hunger strike at Yerawada Jail from September 20, 1932 to protest this Award. As Gandhi's health worsened, Dr. Ambedkar was under tremendous pressure to save the life of Mahatma Gandhi. Ambedkar feared that should Gandhi die due the fast there would be a severe reprisal against the depressed classes by the upper caste Hindus of
India. A compromise, the Poona Pact, was made between the leaders of caste Hindus and Dr. Ambedkar was arrived at on September 24, 1932.

Dr. Ambedkar got the concession for separate electorate from the British. When Mr. Gandhi—a very strong supporter of the caste system and Untouchability—he went into a tizzy fit. The Hindu mahasabah threatened mass massacres of the Dalits. The enslaved Untouchables were harassed to no end all across the land. Mr. Gandhi went into a fast unto death to blackmail Dr. Ambedkar. Finally Dr. Ambedkar gave in to the pressure, and surrendered the rights of the Dalits. He said that this was the biggest blunder of his life. The Dalits still remain oppressed because of the lack of separate electorate for them. The Scheduled Castes want the restoration of separate electorates given to them by the Communal Award by Her Majesty’s Government and the abrogation of the Poona Pact, which was forced by Mr. Gandhi through His fast unto death.

Principal of Government Law College

Babasaheb had by now gathered a library of over 50,000 books, and had a house named Rajgriha fabricated at Dadar in north Bombay to hold it. In 1935 his darling wife Ramabai passed on. That year he was made Essential of the Legislature Law School, Bombay.
Yeola Meeting

Yeola Conference was again a turning point in Dr. Ambedkar’s life as well as in the movement of the Depressed Classes, which was held on 13th October 1935 at Yeola and which is a Conference of Dalits. It was during that Conference that he moved a resolution to this effect: “We have made sternuous efforts to bring about a rapprochement between the so called untouchables and the caste Hindus, during the Mahad Chavdar Tank satyagraha, and the Nashik Kalaram temple satyagraha. But the caste-Hindus have evinced no sign of change of heart. And so, this conference of the “Untouchables” do hereby resolved that efforts to persuade the caste-Hindus having proved futile, the ‘Untouchables’ should no longer waste their energies on such efforts. Let us put a stop to Satyagrahas; get away from the Hindus; and achieve an honourable position of equality with all people of India. Because we call ourselves Hindus, we are treated thus. If we were the members of another faith, nobody would treat us as untouchables. I had the misfortune of being born with the stigma of ‘untouchability’; that is not my fault; but I will not die as a Hindu; this is in my power. This was the first time that Babasaheb stressed the importance of conversion from Hinduism for his people - for they were only known as ‘untouchables’ within the fold of Hinduism.

Inception of 'Destruction of Station' Book

Dr. Ambedkar was welcomed by the Jat-Pat-Todak Mandal (Society for the Breaking up of Caste), of Lahore to preside over its conference. The presidential 91 address that Babasaheb wrote for it, has come down to us in the shape of the famous, thought – provoking classic, namely, “Annihilation of Caste”. In the Annihilation, he sought to destroy the very sanctity of the Shastras that gave religious sanction to the creation of castes and untouchability. He wanted to bring about a radical, ‘notional’ change in the Hindu mind. These views were much too extreme to the Arya Samajist Jat-Pat Todak Mandal’s ideology. Dr. Ambedkar, however, was not prepared to alter his speech to suit the views of the organization. So Jat-Pat-Todak preferred to have the conference cancelled altogether.

Babasaheb, on the other hand, distributed the Destruction, in 1936. He recognizes a religion of tenets and a religion of standards; and backers the demolition of the religion of principle.

Work Clergyman
Throughout the Second World War, Babasaheb was appointed Labour Minister by the Viceroy. Yet he never lost contact with his roots. He said that he had been born of the poor and had lived the life of the poor. He would remain absolutely unchanged in his attitudes towards his friends and to the rest of the world.

**Architect of the Constitution**

After the war Babasaheb was chosen to the Constituent Gathering to choose the way that India - a nation of a huge number of individuals - ought to be dominated. By what means ought to decisions happen? What are the privileges of the individuals? Such imperative matters must be chosen and laws must be made. The Constitution addresses all such inquiries and sets down guidelines.

The point when India got free in August 1947, Babasaheb Ambedkar got First Law Priest of Autonomous India. The Constituent Gathering made him administrator of the council delegated to draft the constitution for the world's biggest majority rules system.

All his investigation of law, money making concerns, and governmental issues made him the best qualified individual for this assignment. An investigation of the Constitutions of numerous nations, profound information of law, a learning of the historical backdrop of India and of Indian Culture - all these were key. Truth be told, he conveyed the entire load alone. Only he could finish this colossal errand.

In the wake of finishing the Draft Constitution, Babasaheb fell sick. Sharda Kabir and wedded her in April 1948. On November 4, 1948 he displayed the Draft Constitution to the Constituent Get together, and on November 26, 1949 it was embraced for the sake of the individuals of India. On that date he said: -I speak to all Indians to be a country via tossing positions, which have gotten division social life and made desire and scorn."

**Buddhist Transformation**

In 1950, he went to a Buddhist gathering in Sri Lanka. On his return he spoke in Bombay at the Buddhist Sanctuary that "to end their hardships, individuals ought to grasp Buddhism. I am going to dedicate whatever remains of my life to the restoration and spread of Buddhism in India."
Babasaheb surrendered from the Legislature in 1951. He felt that as a legitimate man he had no decision however to do along these lines, on the grounds that the changes so seriously required had not been permitted to initiate existence.

For the following five years Babasaheb carried on a tireless battle against social indecencies and superstitions. On October 14, 1956 at Nagpur he grasped Buddhism. He headed a colossal assembling in a service changing over a large portion of a million individuals to Buddhism. He realized that Buddhism was an accurate a piece of Indian history and that to resuscitate it was to proceed with India's best custom. "Untouchability" is an item just of Hinduism.

**Last Political Speech**

On 13.10.1956, there was a gathering of the specialists of the Scheduled Castes Federation, Nagpur. It was in this gathering that Dr. Ambedkar gave his last political discourse and said, "Maybe you have more love for governmental issues than for religion. Beyond any doubt the Scheduled Castes Federation has made a feeling of self esteem around the discouraged classes. Anyway it is just as accurate that it has made something like a divider between them and different classes of the social order. To such an extent that a circumstance has now come when others are not giving their votes to the individuals who fit in with the discouraged classes. This is bad. It is more proper to arrange a gathering as one with the individuals who understand their weaknesses. Our kin ought to get usual to work as one with others".

As stated by Dr. B.r. Ambedkar, "The most imperative requirement of the day is to make around the mass of the individuals a feeling of normal nationality – the inclination not that they are Indians first and Hindus, Mohammedans or Sindhis and Kanarese thereafter, yet that they are Indians first and Indians last".

He was weakened from June to October in 1954 owing to clinical despairing and falling even vision. His wellbeing exacerbated as he furiously worked through 1955. Just three days in the wake of completing his last structure The Buddha and His Dhamma, it is said that Ambedkar kicked the pail in his ponder December 6, 1956 at his home in Delhi.

From the time when the class Hindus denied the cremation at Dadar crematorium, A Buddhist-style finances was sorted out for him at Chowpatty sunny shore on December 7, went to by
countless supporters, activists and admirers. A transformation system should be composed on 16 December, 1956. Thus, the individuals who had gone to cremation work additionally got changed over to Buddhism at same spot.

Along these lines finished the life of one of India's most awesome children. His was the errand of arousing India's a huge number of barred and oppressed to their human rights. He encountered their anguish and the brutality indicated to them. He conquered the snags to remained on an equivalent balance with the best men of his time. He assumed an essential part in shaping up to date India through its Constitution.

Ambedkar was made due by his second wife Savita Ambedkar and changed over to Buddhism with him. Savita Ambedkar kicked the bucket as a Buddhist in 2002.

Different unfinished typescripts and interpreted drafts were found around Ambedkar's notes and papers and regulated made available. Around these were Holding up for a Visa, which likely dates from 1935–36 and is a particular work, and the Untouchables, or the Youngsters of India's Ghetto, which suggests the facts of 1951.

His birthdate is applauded as an open event known as Ambedkar Jayanti or Bhim Jayanti. He was after death regarded India's most lifted resident appreciation, the Bharat Ratna in 1990. Various open associations are named in his honor, for instance, the Dr. R. Babasaheb Ambedkar Global Airfield in Nagpur, which was general known as Sonegaon Hangar. On the festival of first experience with the world (14 April) and passing (6 December) and on Dhamma Chakra Pravartan Racket, fourteenth Oct at Nagpur, at any rate an extensive segment of a million people aggregate to pay applause to him at his recognition in Mumbai. Numerous bookshops are arranged up, and books are sold. His message to his aficionados was "Instruct, Shake, Organize!!!" His work and mission continue with today - we ought not rest until we see a really only India of comparable nationals living in peace together.

VISION AND MISSION

Separate Electorates

Dr. Ambedkar demanded separate electorates to the depressed classes in Round Table Conferences and the British has accepted separate electorates in the Second Round Table
Conference held in 1932 in the name of Communal award. Under the communal award the untouchables were to have a differential franchise, not only to have to differential franchise, they were to have certain number of seats reserved for them in the provincial and central legislatures. The seats reserved for them were to be filled by separate electorates formed exclusively of voters belonging to the untouchables. In addition to having a vote in separate electorates, the untouchables were to have a second or additional vote in general election for seats opened to Hindus other than the untouchable community. A joint electorate is one where the entire voting population of a country or region is part of a single electorate, and the entire electorate votes for the candidates who contest elections. Joint electorates may produce the enslavement of the minor community by the major community. Joint electorates mean giving the untouchables office without power. What the untouchables want is office with power. This, they can get office with power only through separate electorates and that is why the Scheduled Castes have been insisting upon it. In the case of separate electorates, the voting population of a country or region is divided into different electorates, based on certain factors like religion, caste, occupation etc. Here, members of each electorate votes only to elect representatives for their own. Separate electorates are usually demanded by minorities who feel it will difficult for them to get fair representation in government, in a joint electorate. Mr. Gandhi favoured joint electorates and achieved the same from Dr. B.R. Ambedkar through Poona pact by the acts of coercion and threat. The ill motive of Mr. Gandhi was to force the Dalits, under the leadership of Ambedkar, to accept their position of being subordinated to the politically dominant sections of Hindu society. Mr. Gandhi, who had been objecting to separate representation of the untouchables raised a protest against the proposal of the British Government and threatened to fast unto death if these concessions were not withdrawn. Mr. Gandhi’s objection was mainly to separate electorates and as the British government refused to withdraw their proposals unless there was an agreement between the untouchables and the Hindus. Thereupon, Mr. Gandhi started his fast. Eventually an agreement was arrived at between the Hindus and the Untouchables in September 1932. That agreement was known as Poona Pact. Ambedkar anticipated that "things will be much worse under the system of joint electorates and reserved seats which will hereafter become operative under the terms of the 97 Poona Pact. This is no more speculation. The last election (1946) has conclusively proved that the Scheduled Castes can be completely disfranchised in a joint electorate." The joint electorate is from the point of the Hindus to use a familiar phrase a
"rotten borough" in which the Hindus get the right to nominate an untouchable to set nominally as a representative of the untouchable but really as a tool of the Hindu”. Baba Saheb Ambedkar could clearly anticipate the outcome of the Poona Pact. Being a constitutional expert and a democrat, he could well imagine the fact of the disfranchised people in a democracy based on adult franchise. He could also anticipate the fate of the people whose representatives were not real representatives, but mere tools in the hand of their age-old enemies. It was the helplessness of his people at that time that forced him to sign the Poona-Pact under the coercive effects of Gandhiji’s fast. At that time, he must have thought of the times when the depressed classes would be less helpless to take up the challenge and fight for their due.

**Tussle between Dr. Ambedkar and Mr. Gandhi**

Around the individuals who helped the social headway of the Harijans, Gandhi and Ambedkar are the most important. The former came from a caste of Vaishya status, while the latter was born into an Untouchable caste; the former approached the problem from the standpoint of an upper caste Hindu who wanted to rot out Untouchability from the fabric of society, the latter identified himself with the struggle against the exploitation which the untouchables had suffered under the upper caste Hindus across the centuries. Gandhi, as a believing Hindu, felt that Hinduism needed to be reformed of the excrescence of Untouchability. Ambedkar, on the contrary, was convinced that the problem was a part of Hinduism and was enshrined in its sacred scriptures. 98 Mr. Gandhi was fasting 'till death forcing Dr. Ambedkar to abandon his demand for separate electorates for the Dalits. Mr. Gandhi a firm believer in the Caste system is hated by Dalits all over the world. This is the main reason 450 million Dalits and Untouchables hate Mohandas Gandhi By now Ambedkar had become one of the most prominent untouchable political figures of the time. He had grown increasingly critical of mainstream Indian political parties for their perceived lack of emphasis for the elimination of the caste system. Ambedkar criticized the Indian National Congress and its leader Mohandas Gandhi, whom he accused of reducing the untouchable community to a figure of pathos. Ambedkar was also dissatisfied with the failures of British rule, and advocated a political identity for untouchables separate from both the Congress and the British. At a Depressed Classes Conference on August 8, 1930 Ambedkar outlined his political vision, insisting that the safety of the Depressed Classes hinged on their being independent of the Government and the Congress both: We must shape our course
ourselves and by ourselves. Political power cannot be a panacea for the ills of the Depressed Classes. Their salvation lies in their social elevation. They must cleanse their evil habits. They must improve their bad ways of living. They must be educated. There is a great necessity to disturb their pathetic contentment and to instill into them that divine discontent which is the spring of all elevation. Ambedkar's political work had made him very unpopular with orthodox Hindus, as well as with many Congress politicians who had earlier condemned untouchability. This was largely because these "liberal" politicians usually stopped short of advocating full equality for untouchables. 99 In 1932, M. C. Rajah concluded a pact with two right-wingers in the Indian National Congress, Dr. B. S. Moonje and Jadhav. According to this pact, Moonje offered reserved seats to scheduled castes in return for Rajah's support. This demand prompted Ambedkar to make an official demand for Separate Electorate System on an all-India basis. Ambedkar's prominence and popular support amongst the untouchable community had increased, and he was invited to attend the Second Round Table Conference in London in 1931. Gandhi fiercely opposed separate electorate for untouchables; Gandhi believed in Chaturvarna system, but accepted separate electorate for all other minority groups like Muslims, sikhs...etc. Gandhi feared that separate electorates for untouchables would divide Hindu society for future generations. When the British agreed with Ambedkar and announced the awarding of separate electorates, Gandhi began a fast- unto-death while imprisoned in the Yerwada Central Jail of Poona in 1932 against the separate electorate for untouchables only. Gandhi asked for the political unity of Hindus. Gandhi's fast provoked great public support across India, and orthodox Hindu leaders, Congress politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organized joint meetings with Ambedkar and his supporters at Yeravada. Fearing a communal reprisal and killings of untouchables in the event of Gandhi's death, Ambedkar agreed under massive coercion from the supporters of Gandhi. This agreement, which saw Gandhi end his fast, while dropping the demand for separate electorates that was promised through the British Communal Award prior to Ambedkar's meeting with Gandhi. Ambedkar was to later criticise this fast of Gandhi as a gimmick to deny political rights to the untouchables and increase the coercion he had faced to give up the demand for separate electorates. 100 Gandhiji felt that separate electorates would only separate the Harijans from the Hindus. The very thought that the Hindu would be divided pained him much. He started a fast against separate electorates. He said he would fast unto death is necessary. There was anxiety in the country because of Gandhiji’s
fast. Many Congress leaders went to Ambedkar to save Gandhiji. "Muslims, Christians and Sikhs have obtained the right of separate electorates. Gandhiji did not fast to oppose them. Why should Gandhiji fast to oppose Harijans getting separate electorates?" questioned Ambedkar. "If you are unwilling to give the ‘untouchables’ separate electorates, what other solution is there? It is essential to save Gandhiji. But just to save him I am not prepared to give up the interests of the backward classes," he declared. He said, reserve a larger number of seats for the untouchables’ than the British have given; then I will give up the claim for separate electorates." At last there was an agreement between the leaders who had gone for a compromise and Ambedkar. It was decided that ten per cent of the seats in the legislatures should be reserved for the Harijans. Ambedkar gave up the claim for separate electorates. Gandhiji ended his fast. This famous treaty is called the Poona Treaty was another important step in the struggle of the backward people. At the second round Table Conference had in London, in 1931, Gandhi and Ambedkar continued to have serious differences. While the latter wanted reserved seats and separate electorates for the Untouchables, the former wouldn’t hear of it. Stating that Dr. Ambedkar did not speak for the whole of the Untouchables in India, Gandhi went on to say: “I want to say with all the emphasis I can command that if I was the only person to resist this thing I will resist it with my life.” Gandhi was true to his word. under the Communal Award of 1932 101 the Untouchable castes were to choose a few representatives of their own by separate electorates and also vote in the general electorate. Gandhi imposed this move by going on the famous ‘Epic- Fast’. Ambedkar, with great reluctance, went to Poona to negotiate with Gandhi, whose condition was worsening. Eventually a compromise was arrived at where Ambedkar dropped his demand for separate electorates and Gandhi conceded the provision of reserved seats. Gandhi’s reason for opposing separate electorates was his fear that it would disrupt the Hindu community. He said, separate electorates will create division among Hindus so much that it will lead to bloodshed. Untouchable hooligans will make common cause with Muslim hooligans and kill caste-Hindus.? At another level Gandhi felt that the time was ripe for caste Hindus to make reparation to the untouchables. Conceding separate electorates would take away this possibility of change of heart.

Educational Thoughts of Dr. B.R. Ambedkar
Ambedkar stated that the higher the educational and economic status of a minority, the lesser is the need for that minority of being politically protected. On the other hand, the lower the educational and economic status of a minority, the greater will be the need for its political protection.

**Political career**

1935, Ambedkar was appointed principal of the Government Law College, Mumbai, a position he held for two years. Settling in Mumbai, Ambedkar oversaw the construction of a house, and stocked his personal library with more than 50,000 books. His wife Ramabai died after a long illness in the same year Pandharpur, but Ambedkar had refuse. It had been her long-standing wish to go on a pilgrimage to d to let her go, telling her that he would create a new Pandharpur for her instead of Hinduism's Pandharpur which treated them as untouchables. Speaking at the Yeola Conversion Conference on October 13 102 near Nasik, Ambedkar announced his intention to convert to a different religion and exhorted his followers to leave Hinduism. He would repeat his message at numerous public meetings across India. In 1936, Ambedkar founded the Independent Labour Party, which won 15 seats in the 1937 elections to the Central Legislative Assembly. He published his book The Annihilation of Caste in the same year, based on the thesis he had written in New York. Attaining immense popular success, Ambedkar's work strongly criticized Hindu orthodox religious leaders and the caste system in general. Ambedkar served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for labour. With What Congress and Gandhi Have Done to the Untouchables, Ambedkar intensified his attacks on Gandhi and the Congress, hypocrisy. In his work Who Were the Shudras?, Ambedkar attempted to explain the formation of the Shudras i.e. the lowest caste in hierarchy of Hindu caste system. He also emphasised how Shudras are separate from Untouchables. Ambedkar oversaw the transformation of his political party into the All India Scheduled Castes Federation, although it performed poorly in the elections held in 1946 for the Constituent Assembly of India. In writing a sequel to Who Were the Shudras? in 1948, Ambedkar lambasted Hinduism in the The Untouchables: A Thesis on the Origins of Untouchability: The Hindu Civilization is a diabolical contrivance to suppress and enslave humanity. Its proper name would be infamy. What else can be said of a civilisation which has produced a mass of people... who are treated as an entity beyond human intercourse and whose mere touch is enough to cause pollution? In a
"communal malaise", both groups [Hindus and Muslims] ignore the urgent claims of social justice.

**ROLE PLAYED BY DR. B.R. AMBEDKAR AS THE ARCHITECT OF INDIAN CONSTITUTION**

Ambedkar transformed into the first Minister of Law in free India. With one voice all India regarded his game plan. He took promise as a minister. The country, most likely, got good fortune. It was to be picked how a country with crores of people should be commended. By what technique should races happen? What are the benefits of the people? By what strategy should the council meets desires? In what limit should courts of law limit? - Such basic matters must be picked, and laws must be made. The Constitution addresses all such request and sets down rules.

An examination of the Constitutions of various countries, a significant data of law, taking in of the chronicled background of India and of the Indian society, the quietness and wisdom to weigh different evaluation all these were urgent. T. Krishnamachari, a piece of the bulletin bunch, he has said:

"Regardless of the way that a board of seven parts was molded, one of them surrendered. An interchange was appointed in his spot. An exchange part passed on. No one took his spot. One of the parts was to a great degree possessed with government work. Owing to diseased wellbeing two separate parts were a long way from Delhi. Hence, Dr. Ambedkar alone required passing on the tremendous inconvenience of setting up the draft of the Constitution.

As the Minister for Law, Dr. He gave engaging answers to various addresses about the Constitution. The bit of the Constitution wiping out "untouchanblity" was endorse on 29th November 1948. Ambedkar's fight exhaust nourishments developed starting from the earliest stage his specific life time. An alternate part began in social life. We should review the statements of Ambedkar because of the open consultation on the Indian Constitution:

"India has lost her adaptability simply owing to treachery of her own kinfolk. Raja Dahir of Sindh was pounded by Mahammad Container Khasim. The primary clarification behind this whipping was that the officers of the Sindh outfitted power took impacts from Khasim's men and completed not fight for the ruler. The moment that Shivaji was fighting for the adaptability of the
Hindus, other Maratha pioneers and Rajputs were engaging for the Mughals. The moment that the Sikhs were doing combating against the British, their pioneer completed the process of nothing. Such things should not happen again; along these lines, everyone must determination to fight to the last drop of his blood, to shield the adaptability of India”

The Constituent Social affair recognized the draft India Constitution on 26th November 1949. Dr. Sharda kabir; she was working in the nursing home where he was managed for sooner or later.

Upon India's self-rule on August 15, 1947, the new Congress-headed government invited Ambedkar to serve as the nation's first law priest, which he recognized. Ambedkar won exceptional distinction from his cohorts and contemporary observers for his drafting work. Sangha practice combined voting by survey, rules of open consultation and necessity and the usage of arrangements, counseling gatherings and proposals to lead business. Sangha sharpen itself was shown on the oligarchic plan of enactment joined by tribal republics of matured India, for instance, the Shakyas and the Lichchavis. Along these lines, notwithstanding the way that Ambedkar used Western models to give his Constitution shape, its spirit was Indian and, doubtlessly, tribal.

Granville Austin has depicted the Indian Constitution drafted by Dr Ambedkar as 'in particular a social record.' 'The bigger a piece of India's created obtainments are either particularly met up encouraging the purpose of social irritated or attempt to develop this change by securing conditions crucial for its achievement.'

The substance prepared by Ambedkar gave created sureties and securities to a far reaching mixture of normal opportunities for unique occupants, including adaptability of religion, the revocation of untouchability and the disallowing of numerous types of isolation Ambedkar fought for broad budgetary and social rights for women, and also won the Get-together's sponsorship for introducing a game plan of reservations of occupations in the common organizations, schools and colleges for parts of arranged standings and busy tribes, a system compared to legislative approach in regards to minorities in the public arena. India's lawmakers needed to annihilate the socio-budgetary awkward nature and unlucky deficiency of chances for
India's disheartened classes through this measure, which had been at first envisioned as impermanent on a necessity help.

Ambedkar surrendered from the authority in 1951 going with the stalling in parliament of his draft of the Hindu Code Bill, which looked to clarify sex decency in the laws of legacy, marriage and the economy. Regardless of the way that underpinned by Official Nehru, the agency and various distinctive Congress pioneers, it picked up criticism from a broad number of parts of parliament.

**Ambedkar's incredible endeavors for the reason for Booked Standings**

As stated by Dr. Ambedkar, rank is a religion and religion is anything besides an establishment. Bias is the spirit of Hindu social order which is dependent upon Hindu religion. Religion is an impact or energy suffused through the duration of every individual trim his character, deciding his activities and responses, his preferences and abhorrences. These preferences and abhorrences, movements and responses are not foundations, which might be cut off. They are compels and impacts, which might be managed by regulating or balancing them.

According to Dr. Ambedkar, there is no racial contrast between the Hindus and the untouchables. In the same way that untouchability has no racial premise so additionally has it no word related foundation. Hatred and scorn of broken men as of Buddhist by the Brahmins; (2). Continuation of hamburger consuming by broken men after it had been surrendered by others. Further, he included that the starting point of untouchability untruths covered in a dead past, which no one knows.

Further, Ambedkar explored and found that those of who are called untouchables existed outside the Town from the earliest starting point even before they got to be untouchables and that they kept on liing outside the town in view of the supervening of untouchability at a later organize.

Ambedkar watched that the Hindu has a code of life, which is a piece of his religion. This code of life provides for him numerous benefits and loads upon the untouchable numerous indignities, which are incongruent with the holiness of human life. The untouchables all over India are battling against the indignities and shameful acts, which the Hindus for the sake of their religion have loaded upon them. A never-ending war is going on consistently in every town between the
Hindus and the Untouchables. It doesn't see the light of the day. In a squabble between the Untouchables and the Hindus, the Untouchables will never get insurance from the police or equity from the Judge. The police and the Magistracy are Hindus and they cherish their class more than their obligation. Anyhow the Head weapon in their ordnance of the Hindus is financial force which they have over the poor untouchables living in the town. The social framework helps the Hindus to have a restraining infrastructure of everything.

Ambedkar in his works censured the part of press, which is acting energetic about Hindus and against investment of untouchables. The Hindus have been restricting the legitimate political requests of the untouchables. The press is theirs and they make a methodical endeavor to disregard untouchables. When they neglect to disregard them they purchase their pioneers and where they discover a pioneer not open to buy, they deliberately ill-use him, distort him, extort him and do everything conceivable that lies in their energy to smother him and quiet him. Any such pioneer who is resolved to battle for the reason for the untouchables, he and his devotees are denounced as hostile to national. Gandhi is no special case to his standard. Mr. Gandhi remained for the reviled rank. He was a fan Hindu maintaining the Hindu religion.

Remarking on the town Panchayats, Dr. Ambedkar brought a few inquiries up in the Parliament that a populace which is uneducated, a populace which is saturated with lack of awareness and a populace which is swallowed up in superstition can transform five great men who might be depended to release the obligations of judges? In any event these five great men ought to have fitting thoughts of right of obligation, of value and great inner voice. A populace which is shrouded bound by station, a populace which is contaminated by antiquated preferences, a populace which ridicules fairness of status and ruled by thoughts of reviewing in life, a populace which conceives that some are high and some are low would it be able to be required to have the right ideas even release uncovered equity?

Thus, there is each obligation of government to make positive moves to be mindful from the above false practices of the individuals for the wellbeing of the individuals in such territories. The point when the Christian Teachers entered into India, wherever they ventures in, they have fabricated fortifications wherein the congregation, the school and a doctor's facility as administration communities for general society as a rule. Since there was no rail course, or air course, the main path left for them was the ocean course. On the beachfront sash of Eastern side
right from North to the South wherever they settled in, those towns or urban communities names were termed as 'Pattanams or Patnams', viz, Kalingapatnam, Visakhapatnam, Bheemunipatnam, Machilipatnam, Chennapatnam and so forth.

In those days, who had got information in Sanskrit, those were be dealt with as Pandits or an educated individual. Sanskrit training was just allowed to the Brahmins. The other station Hindus were not permitted to try for taking in of religious books like Vedas, the Ramayana, the Mahabharat, the Upanishads and so forth. Especially the untouchables / the planned ranks were not permitted even to peruse, present or taking in the Hindu scriptures. Due to this reason and of destitution the booked rank individuals were closer to the western training by taking in English instruction. The Evangelists with administration proverb, they built the houses of worship and schools in the abodes of the booked station individuals. The Britishers were benevolent enough and liberally to give livelihood in schools, lines and postal administrations even with exceptionally lower instruction.

This kind of instructive, job and investment upliftment of chances which were encouraged or gave to the planned stations by the Britishers was at no other time in the Indian history. All the more along these lines, the untouchables were made figured out how to be well bred, in the same way as dignifiedly and consciously in the social order. Indian culture needed organization or fraternity and affection. Station Hindu loathes or detests his neighbor. Position cut the individuals from any accommodating action. In India singular position mindfulness is seen, not societal mindfulness. Dr. Ambedkar's perspective of society is to clean the unclean, to raise the fallen, and to hoist the untouchables to the status of social correspondence was the true importance of society.

**Socio- Financial Improvement**

Dr. B.R. Ambedkar once said, “My philosophy has got roots in religion, but not in political science”. India suffers with the chronic disease of inequality which is based on caste system. He was under the opinion that caste is the root cause for all the ills and social disabilities in India. It is undoubtedly originated from the seeds of religion and that religion is Hinduism. So, it can be inferred that inequality is the soul of Hinduism. Caste restricted people from inter dining and inter caste marriages. As long as caste exists, so long you cannot achieve unity among the
people. Ambedkar says, “to leave inequality between caste and caste, class and class, between sex and sex which is the soul of Hinduism untouched and to go on making legislations and policies relating to economic problems is to make a farce of our constitution. It is like to build a beautiful palace on a dung heap. Dr. Ambedkar wanted to establish an egalitarian society in which the neglected people in the scheduled castes and scheduled tribes, minorities and other weaker sections should have an equal opportunity in socio-economic and political spheres and all walks of life. Many leaders and social reformers have come and gone, but nobody had touched the stigma of untouchability in India. He said, “make every man and woman from the thralldom of the Sastras, cleanse their minds, percecuitious notions founded on the Sastras and he or she will interdine and intermarrry without telling him or her to do so. That’s why he propagated and encouraged the interdining and inter caste marriages a revolutionary social cleavage he brought about in India. It is an affront to Dr. Ambedkar, the Chairman of the Constitution drafting committee which started with a pious hope of casteless and classless society in the light of constitutional safeguards. Untouchability cannot exist with any caste and Hinduism and the latter faith on the conversion to the other religious, universal and compulsory education upto the end of 110 secondary schools, industrialization and urbanization, delinking and banning of all castes and religious from the public life, bringing all castes, educational institutions under the Government control could be tried as measures.

In his own words, “I had dedicated myself to the upliftment of the scheduled castes and I have followed the adage which says that “it is better to be narrow-minded if you wish to be as enthusiastic about a cause which you wish to accomplish”. The ramifications of backwardness of certain sections (weaker sections) of the society on the basis of population, caste, culture, religion and occupation are a few to mention. While framing the constitutions as chairman and as he clearly understood and knew the nature of Indian social system, Ambedkar provided constitutional guarantees for the scheduled castes and scheduled tribes. Ambedkar visualized the means to achieve the goals through reservations in educations, employment and political field also. For social, economical backwardness of SC’s and weaker sections is an inadequate political representation. It is well known that the political power is the master key for all social and economic problems. Formal education, economic improvement and political representation were conceived to buttress one another and as a means to bring about the desired changes and improvements in the status of dalits. It is true that a good number of programmes and policies
have been evolved and implemented by the both the central and state governments. Out of which some progress has been achieved by the SC’s in the field of education and politics. Education should not be confined to only the advanced groups among SC’s, but the bulk of them are unavailed such privileges in rural areas. The Indian constitution is the largest and biggest written constitution among the world 111 countries. The preamble of the constitution is the key to open the minds of the makers. The people of India have solemnly resolved to constitute India into a sovereign, socialist, secular, democratic republic people and to secure to all its citizens. Justice: social, economic and political liberty of thought, expression, belief, faith and worship. Equality of status and opportunity and to promote among them all, fraternity assuring the dignity of individual and the unity and integrity of the nation. In any developed society politics played a very vital role, without political interference in the socio and economic activities, the society cannot develop in the fullest length of its face. Babasaheb Dr. B.R. Ambedkar realized the importance of politics in Indian society he gave utmost importance to the politics. In his own words, “we feel that nobody could remove our grievances as well as we can. But we can’t solve them unless the political power in our own hands”. With this view Dr. Ambedkar fought against the Britishers for the rights of the people in this country particularly the SC’s, ST’s and other Weaker Sections. Indian society is basically an in egalitarian society. The upper castes and the affluent sections of the people in the society are always trying to dominate and oppressing the weaker sections. The SC’s in particular in India, have been oppressed or exploited for centuries together. The SC’s and ST’s were subjected to ill treatment and insulted by the caste Hindus, they were derived from all basic civil rights in the society. Ill human treatment was given to the untouchables and other weaker sections. Certain sections of the people are remained in equals among the equals. In the words of Abraham Lincoln, the former President of United States of America, says, “No nation can be half slaves and half free”. It is, in other wards that no nation can develop with the existence of inequality. 112 Dr. Ambedkar’s illumines and enlightened speech regarding the safeguards of SC’s, convinced the British Govt. as well as the participants in the conference and made them to provide the benefits, and other privileges along with the political rights i.e., special electorates by method for Collective Grant in 1932.

**Political Safeguards for Depressed Class/ SC’S:**
The discouraged classes / SC's will assent for the accompanying terms and conditions to place themselves under a greater part lead in a toward oneself overseeing India.
Condition – I: Measure up to citizenship.

The SC’s cannot consent to subject themselves to majority rule. Before the majority rule is established, their emancipation from the system of untouchability must be accomplished fact. It must not be left to the will of the majority. The SC’s must be made free citizens entitled to all rights par with the other citizens of the state. To secure the abolition of untouchability and to create the quality of citizenship, “all subjects of the state in India are equal before law and possess equal civic rights” a fundamental right be a part the constitution.

**Free enjoyment of equal rights**

No use for the SC’s to simply to have a declaration of equal rights. The SC’s will have to face the whole fora of orthodox society, if they try to exercise the equal rights of citizenship in their everyday life, they should be protected by adequate pains and penalties from interference in such rights through Govt. of India Act 1919. Offence of infringement of citizenship who ever denies to any person in full enjoyment of any accommodations, advantages, facilities privileges of inns, educational institutions, roads, paths, streets, tanks, wells and other water places, public conveyances on land, air or water, theatres or other places of public amusement, rest for these of the public 113 shall be punished with imprisonment for a terms which may extend to 5 years with fine additionally.

**Protection against Discrimination**

The SC's may get feelings of trepidation of separation either by enactment or by official request in future. That is the reason they proposed for statutory procurements be made in the established law of India.

It should not be able for any lawmaking body or official in India to pass a law or issue a request, standard or regulation. To maltreat the privileges of the subjects of the state.

- Satisfactory representations in the councils. The Scs must be given sufficiently political force to impact council and official activity with the end goal of securing their welfare.
- Right to satisfactory representation in the governing bodies of the nation.
- Right to choose their own particular men as their delegates.
By independent electorates for the initial 10 years and from there on by joint electorates and save seats.

Safeguards in the Indian Constitution for Scheduled Castes

India’s current affirmation action policy, otherwise known as the ‘reservation policy’, is operative in three main spheres, namely appointment and promotion in government services, admissions to public educational institutions, and seats in Central, State and lawmaking bodies.

Taxpayer driven organizations

The most vital part of the reservation strategy is that identifying with taxpayer supported organizations. Article 16 (4) of the constitution engages the State to make "any procurement for the reservation in arrangements, or posts energetic about any retrograde class of natives", and "procurement for reservation in matters of advancement to any class or classes of posts, in the administrations under the State energetic about the Scs and Sts."

In seeking after this procurement, the Administration reserved spot for Scs and Sts in extent to their portion of populace. There are additionally reservations in the advancement of utilized persons. The taxpayer driven organizations included are the Legislature common administration, open area endeavors, statutory and semi-Government forms, and voluntary offices which are under the control of the administration or getting award in-support. At the focal level, a few administrations are however barred from the reservation approach; these incorporate, most noticeably, protection and the legal.

Reservation is joined by different procurements intended to build the capacity of Scs and Sts to go after government occupations. These incorporate the unwinding of least age for passage into the administration, unwinding in the base standard of suitability (subject to an obliged least capability), the procurement of preexamination preparing, separate meetings for Scs and Sts, and representation of individuals with SC or ST foundations on choice advisory groups.

Education

The second most important aspect of reservation policy relates to education. Article 15 (4) of the constitution empowers the State to make special provision for the educational advancement of
SCs and STs. In pursuing this provision, the State reserves places for SC and ST students in educational institutions, including all colleges run by the Central or State governments and all government-aided educational institutions. This is supported by a number of financial schemes, including scholarships, special hostels for SC and ST students, fee concessions, grants for books, and additional coaching.

**Political representation**

The third most important sphere of the reservation policy relates to representation in Central and State legislatures. Under Articles 330, 332 and 334 of the Constitution, seats are reserved for SCs and STs in the Central legislature and State legislatures. Similar reservations are provided in local level bodies at district, Taluk and village level. The reservation of seats is complemented by statutory provisions to enhance political participation by SCs and SC ST Non-SC/ST Poverty, STs; smaller election deposits are required from members of these groups for instance.

The significant legitimate safeguards for SCs & STs are mentioned underneath:

**Directive Principles of State Policy**

Article 46 is a comprehensive article comprising both the developmental and regulatory aspects. It reads as follows: "The State shall promote with special care the educational and economic interests of the weaker sections, of the people, and in particular, of the Scheduled Castes and the Scheduled Tribes, and shall protect them from social injustice and all indications of misuse".

**Social Protections**

"Untouchability" is revoked and its practice in any structure is illicit. The necessity of any impairment developing out of "Untouchability" could be an offense punishable according to law.

To give effect to this Article, Parliament made an enactment viz., Untouchability (Offences) Act, 1955. To make the provisions of this Act more stringent, the Act was amended in 1976 and was also renamed as the Protection of Civil Rights Act, 1955. As provided under the Act, Government of India also notified the Rules, viz., the PCR Rules, 1977, to carry out the provisions of this Act. As cases of atrocities on SCs/STs were not covered under the provisions of PCR Act, 1955, Parliament passed another important Act in 1989 for taking measures to
prevent the atrocities. This act known as the Scheduled Castes and the Scheduled Tribes (Prevention of Atrocities) Act, 1989, became effective from 30.1.1990. For carrying out the provisions of this Act the Central Government have told the States and the UTs (Suspicion of Plagues) Dealing with, 1995 on 31.3.1995.

Forbids development in people and begar and other near signs of obliged work and gives that any refutation of this acquirement could be an offense punishable according to law. It doesn't especially say Scs & Sts yet since the predominant a piece of fortified work fit in with Scs/sts this Article has an extraordinary basics for Scs and Sts. In similarity of this article, Parliament has authorized the Strengthened Work Skeleton (Invalidation) Act, 1976. For feasible use of this Show, the Administration of Work is running a Partly Underpinned Arrangement for unmistakable verification, liberation and recuperation of strengthened work.

Article 24 provides that no child below the age of 14 years shall be employed to work in any factory or mine or engaged in any other hazardous employment. There are Central and State laws to prevent child labour. This article too is significant for SCs and STs as a substantial portion, if not the majority, of child labour engaged in hazardous employment belong to SCs and STs.

Article 25(2)(b) provides that Hindu religious institutions of a public character shall be thrown open to all classes and sections of Hindus. This provision is relevant as some sects of Hindus used to claim that only members of the concerned sects had a right to enter their temples. This was only a subterfuge to prevent entry of SC persons in such temples. For the purpose of this provision the term Hindu includes Sikh, Jaina and Budhist.

**Educational and Cultural Safeguards**

Article 15(4) empowers the State to make any special provision for the advancement of any socially and educationally backward classes of citizens or for SC and ST. This provision has enabled the State to reserve seats for SCs and STs in educational institutions including technical, engineering and medical colleges and in Scientific & Specialised 118 Courses. In this as well as in Article 16(4) the term 'backward classes' is used as a generic term and comprises various categories of backward classes, viz., Scheduled Castes, Scheduled Tribes, Other Backward Classes, Denotified Gatherings (Vimukta Jatiyan) and Traveling/semi itinerant gatherings.
Article 332 suits reservation of seats for Scs/sts in the State Vidhan Sabhas (Definitive Social events).

Article 334 at first set out that the acquirement relating to the reservation of seats for Scs/sts in the Lok Sabha and the State Vidhan Sabhas (and the representation of the To a degree English Indian gather in the Lok Sabha and the State Vidhan Sabhas by chore) may stop to have affect on the end of a period of ten years from the launch of the Constitution. This acquisition was to pass in January 2000.

**Administration Shields**

Article 16(4) empowers the State to make "any provision for the reservation in appointments or posts in favour of any backward class of citizens which, in the opinion of the State, is not adequately represented in the services under the State".

Article 16(4a) Nothing in this Article may keep the State from making any obtainment for reservation in matters of headway to any class or classes of posts in the organizations under the State vivacious about the Busy Standings and the Arranged Tribes which, in the assumption of the State, are not sufficiently spoken to in the organizations under the State".

**Statutes and Enactments**

There are different laws, both Central and State, which oblige insurances to Scs/sts. Some of these radiate from the distinctive Sacrosanct acquirements.

- The Youngster Work (Forbiddance and Regulation) Act, 1986.
- Acts and regulations in energy in distinctive States to avert estrangement of area fitting in with Scs/sts. In a few States such procurement exists in the Area In the revenue code.
Article 335 "The cases of the parts of the Planned Stations and the Booked Tribes might be thought seriously about, reliably with the upkeep of productivity of organization, really taking shape of errands to administrations and posts in association with the undertakings of the Union or of a State".

Article 320(4) gives that nothing in condition (3) may oblige an Open Organization Demand to be guided as respects the route in which any acquirement under Article 16(4) & 16(4)a may be made or the path in which effect may be accommodated the obtainments of Article 335.

Statutes and Enactments

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Acts and regulations in energy in diverse States to anticipate distance of area having a place with Scs/sts. In a few States such procurement exists in the Area In the land revenue code.

Sum up

Ambekdar oscillated between the promotion of the Untouchables in Hindu society or in the Indian nation as a whole. The strategy of a break that could take the form of a separate 120 electorate or of a separate Dalit party and/or of conversion outside Hinduism is to improve the status of scheduled castes. He searched for solutions, explored strategies and in doing so set the Dalits on the path of an arduous emancipation. When he advocated equality, he referred to equality in the economic, political and social spheres. It was Ambedkar who championed the cause of humanitarianism and tried to minimize the distance between two individuals. His contribution to uplift Scheduled Castes was realistic and lasting. He was largely responsible for creating reserved positions for untouchables in the civil service, legislatures and higher
education. His major contribution was to have emphasized the importance of action from below that political organization was indispensable to securing justice and basic human rights. The ideas of Ambedkar were still very much relevant today and none can ignore his contributions to the socio-economic development of Indian society. Ambedkar worked for ensuring a classless, casteless and divisionless society and fostering unity amidst diversity. In order to attain the change among the Scheduled Castes, new norms are being evolved and new processes are being initiated for enabling to reach these norms. The Scheduled Castes as a group has not only to shed their inferiority but also to gear up them to adapt to the new order. They have to give up their old traditional occupations and life styles, come out of their shell and learn new skills and ways of life. This requires a great deal of change, both in their personal life, family ethos and group life. The problems of adjustment are thus entirely new and intricate. In spite of the earnest efforts made by Dr. B.R. Ambedkar and the consequent efforts of the Central and State Governments to uplift the Scheduled Castes, the status of the Scheduled Castes remained as it was. Yet, there are certain views of Dr. B.R. Ambedkar to be implemented for the emancipation of the Scheduled Castes in particular and the amelioration of the weaker sections in general. Thus the dreams of Dr. B.R. Ambedkar are still far from being realized. Despite including several provisions in the Constitution to protect the rights of the Scheduled Castes and the Scheduled Tribes, the dream of Dr. Ambedkar to convert India into an egalitarian society as was thought by Buddha, who believed in the three principles, namely, freedom, correspondence and fellowship, is yet to be expected.