CHAPTER-4

AMBEDKAR’S VIEWS ON
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Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), popularly known as Babasaheb, was an Indian jurist, politician and social reformer who inspired the Dalit Buddhist movement and campaigned against social discrimination in India, striving for equal rights for the Dalit and women. As independent India's first law minister, he was principal architect of the Constitution of India.

Ambedkar was a prolific student, earning a law degree and various doctorates, and gained a reputation as a scholar. In his early career he was a private tutor, professor, and lawyer. His later life was marked by his political activities, where he became involved in the negotiations for India's independence, contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating mass conversions of Dalits. Ambedkar was posthumously awarded the Bharat Ratna, India's highest civilian award, in 1990. (Michael (1999),
Early life and education

His family was of Marathi background from the town of Ambavade (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. They belonged to the Mahar caste, who were treated as untouchables and subjected to socio-economic discrimination. Ambedkar's ancestors had long been in the employment of the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. L. (2007)
Belonging to the Kabir panth, Ramji Sakpal encouraged his children to read the Hindu classics. He used his position in the army to lobby for his children to study at the government school, as they faced resistance owing to their caste. Although able to attend school, Ambedkar and other untouchable children were segregated and given little attention or assistance by the teachers. They were not allowed to sit inside the class. Even if they needed to drink water, someone from a higher caste would have to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water; the situation he later in his writings described as "No peon, No Water".

Ramji Sakpal retired in 1894 and the family moved to Satara two years later. Shortly after their move, Ambedkar's mother died. The children were cared for by their paternal aunt, and lived in difficult circumstances. Three sons – Balaram, Anandrao and Bhimrao – and two daughters – Manjula and Tulas – of the Ambedkars would go on to survive them. Of his brothers and sisters, only Ambedkar succeeded in passing his examinations and graduating to a high school. His original surname Ambavadekar comes from his native village 'Ambavade' in Ratnagiri district. His Brahmin teacher, Mahadev Ambedkar, who was fond of him, changed his surname from 'Ambavadekar' to his own surname 'Ambedkar' in school records.
Dr. Ambedkar as Barrister after he was conferred the Honour.
Higher education

In 1897, Ambedkar's family moved to Bombay where Ambedkar turned into the main untouchable enlisted at Elphinstone Secondary School.
In 1907, his marriage to a nine-year old girl, Ramabai, was arranged. In 1907, he passed his matriculation examination and in the following year he entered Elphinstone College, which was affiliated to the University of Bombay, becoming the first from his untouchable community to do so. This success provoked celebrations in his community and after a public ceremony he was presented with a biography of the Buddha by Dada Keluskar, the author and a family friend. By 1912, he obtained his degree in economics and political science from Bombay University, and prepared to take up employment with the Baroda state government. His wife, by then 15 years
old, had just moved his young family and started work, when he had to quickly return to Mumbai to see his ailing father, who died on 2 February 1913.

In 1913, he moved to the United States. He had been awarded a Baroda State Scholarship of £11.50 (Sterling) per month for three years under a scheme established by the Gaekwar of Baroda that was designed to provide opportunities for postgraduate education at Columbia University in New York City. Soon after arriving there he settled in rooms at Livingston Hall with Naval Bhathena, a Parsi who was to be a lifelong friend. He passed his M.A. exam in June 1915, majoring in Economics, with Sociology, History, Philosophy and Anthropology as other subjects of study; he presented a thesis, Ancient Indian Commerce. In 1916 he completed his second thesis, National Dividend of India-A Historic and Analytical Study for another M.A. and finally he received his PhD in Economics in 1917 for his third thesis, after he left for London. On 9 May, he read his paper Castes in India: Their Mechanism, Genesis and Development before a seminar conducted by the anthropologist Alexander Goldenweiser. In October 1916 he enrolled for the Bar course at Gray's Inn, and also at the same time enrolled at the London School of Economics where he started work on a doctoral thesis. But in June 1917 he was obliged to go back to India as the term of his scholarship from Baroda ended. However, he was given permission to return to submit his thesis within four years. His thesis was on the "Indian Rupee." Ambedkar came back to London at the first opportunity and completed his studies. At the London School of Economics he took a Master's degree in 1921 and in 1923 he took his D.Sc.in Economics, and the same year he was called to the Bar by Gray's Inn. His third and fourth Doctorates (Ll.D, Columbia, 1952 and Ll.D., Osmania, 1953) were conferred honoris causa. Incidentally, in his journey (1917) he travelled separately from his collection of books, which were lost when the ship on which they were dispatched was torpedoed and sunk by a German submarine. Keer, Dhananjay (1971)

**Opposition to untouchability**

Ambedkar as a barrister in 1922 As Ambedkar was educated by the Princely State of Baroda, he was bound to serve it. He was appointed as Military Secretary to the Gaikwad but had to quit within a short time. He described the incident in his autobiography, Waiting for a Visa. Thereafter he tried to find ways to make a living for his growing family. He worked as a private tutor, as an accountant, and established an investment consulting business, but it failed when his
clients learned that he was an untouchable. Keer, Dhananjay (1971) In 1918 he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Mumbai. Even though he was successful with the students, other professors objected to his sharing the same drinking-water jug that they all used. Ambedkar had been invited to testify before the Southborough Committee, which was preparing the Government of India Act 1919. At this hearing, Ambedkar argued for creating separate electorates and reservations for untouchables and other religious communities. In 1920, he began the publication of the weekly Mooknayak (Leader of the Silent) in Mumbai with the help of Shahaji II (1874–1922), Maharaja of Kolhapur. Ambedkar went on to work as a legal professional. In 1926 he successfully defended three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for libel. Dhananjay Keer notes that "The victory was resounding, both socially and individually, for the clients and the Doctor".

Protests

While practicing law in the Bombay High Court, he tried to uplift the untouchables in order to educate them. His first organised attempt to achieve this was the Bahishkrit Hitakarini Sabha, which was intended to promote education and socio-economic improvement, as well as the welfare of "outcastes", at the time referred to as depressed classes. For the protection of Dalit rights he started many periodicals like Mook Nayak, Bahishkrit Bharat, and Equality Janta. He was appointed to the Bombay Presidency Committee to work with the all-European Simon Commission in 1925. Sukhadeo Thorat & Narender Kumar (2008) This commission had sparked great protests across India, and while its report was ignored by most Indians, Ambedkar himself wrote a separate set of recommendations for the future Constitution of India. By 1927 Ambedkar decided to launch active movements against untouchability. He began with public movements and marches to open up and share public drinking water resources. He also began a struggle for the right to enter Hindu temples. 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. On 25 December 1927, thousands of people burnt copies of Manusmrito under leadership of Ambedkar. Jaffrelot, Christophe (2005). In 1930, Ambedkar launched Kalaram Temple movement. This was a non-violent movement for which he was preparing for three months. About 15000 volunteers assembled at Kalaram Temple satyagraha making one of the greatest processions of
Nashik. The procession was headed by a military band, a batch of scouts, women and men walked in discipline, order and determination to see the god for the first time. When they reached to gate, the gates were closed by Brahmin authorities. This movement was for human dignity and self-respect.

**Poona Pact**

Due to Ambedkar's prominence and popular support amongst untouchable community, he was invited to attend the Second Round Table Conference in London in 1932. Gandhi fiercely opposed a separate electorate for untouchables, saying he feared that such an arrangement would split Bhramins and Dalits, dividing the Hindu community into two groups. In 1932, when the British had agreed with Ambedkar and announced a Communal Award of a separate electorate, Gandhi protested by fasting while imprisoned in the Yerwada Central Jail of Poona. The fast provoked huge civil unrest across India and orthodox Hindu leaders, Congress politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organised joint meetings with Ambedkar and his supporters at Yerwada. Fearing a communal reprisal and genocidal acts against untouchables, Ambedkar was forced into agreeing with Gandhi. This agreement, which saw Gandhi end his fast and Ambedkar drop his demand for a separate electorate, was called the Poona Pact. Instead, a certain number of seats were reserved specifically for untouchables (who in the agreement were called the "Depressed Class"). Jaffrelot, Christophe (2005).

**Political career**

In 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. It had been her long-standing wish to go on a pilgrimage to Pandharpur, but Ambedkar had refused 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 13 October in 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 contested in the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats and securing 11 and 3 seats respectively.

Ambedkar published his book Annihilation of Caste in the same year. It strongly criticised Hindu orthodox religious leaders, the caste system in general[31] and included "a rebuke of Gandhi" on the subject. Jaffrelot, Christophe (2005)


In his work Who Were the Shudras?, Ambedkar attempted to explain the formation of Untouchables. He saw the Shudras and Ati Shudras who form the lowest caste in the ritual hierarchy of the caste system, as being separate from Untouchables. Ambedkar oversaw the transformation of his political party into the Scheduled Castes Federation, although it performed poorly in the elections held in 1946 for the Constituent Assembly of India.

Ambedkar was also critical of Islam and its practices in South Asia. While justifying the Partition of India, he condemned the practice of child marriage, as well as the mistreatment of women, in Muslim society.

No words can adequately express the great and many evils of polygamy and concubinage, and especially as a source of misery to a Muslim woman. Take the caste system. Everybody infers that Islam must be free from slavery and caste. [While slavery existed], much of its support was derived from Islam and Islamic countries. While the prescriptions by the Prophet regarding the just and humane treatment of slaves contained in the Koran are praiseworthy, there is nothing whatever in Islam that lends support to the abolition of this curse. But if slavery has gone, caste among Musalmans [Muslims] has remained.

**Opposition to Article 370**

Ambedkar was against Article 370 in the Constitution, which gives a special status to the State of Jammu and Kashmir, and it was put against his wishes. Balraj Madhok reportedly said, Ambedkar had clearly told Sk. Abdullah: "You wish India should protect your borders, she should build roads in your area, she should supply you food grains, and Kashmir should get
equal status as India. But Government of India should have only limited powers and Indian people should have no rights in Kashmir. To give consent to this proposal, would be a treacherous thing against the interests of India and I, as the Law Minister of India, will never do it." Then Sk. Abdullah went to Nehru, who directed him to Gopal Swami Ayyangar, who approached Sardar Patel asking him to do something as it was a matter of prestige of Nehru, who has promised Sk. Abdullah accordingly. Patel got it passed when Nehru was on foreign tour. On the day this article came up for discussion, Ambedkar did not reply to questions on it though he did participate on other articles. All arguments were done by Krishna Swami Ayyangar.

Since 1948, Ambedkar had been suffering from diabetes. He was bed-ridden from June to October in 1954 owing to side-effects from his medication and failing eyesight. Ganguly, Debjani; Docker, John, eds. (2007). He had been increasingly embittered by political issues, which took a toll on his health. His health worsened during 1955. Three days after completing his final manuscript The Buddha and His Dhamma, Ambedkar died in his sleep on 6 December 1956 at his home in Delhi.

A Buddhist cremation was organized for him at Dadar Chowpatty beach on 7 December, attended by half a million sorrowing people. A conversion program was supposed to be organized on 16 December 1956. So, those who had attended the cremation were also converted to Buddhism at the same place.

Ambedkar was survived by his second wife, who died in 2003. And his son Yashwant (known as Bhaiyasaheb Ambedkar). Ambedkar's grandson, Ambedkar Prakash Yashwant, is the chief-adviser of the Buddhist Society of India, leads the Bharipa Bahujan Mahasangh and has served in both houses of the Indian Parliament.

A number of unfinished typescripts and handwritten drafts were found among Ambedkar's notes and papers and gradually made available. Among these were Waiting for a Visa, which probably dates from 1935–36 and is an autobiographical work, and the Untouchables, or the Children of India's Ghetto, which refers to the census of 1951. Ganguly, Debjani; Docker, John, eds. (2007).

A memorial for Ambedkar was established in his Delhi house at 26 Alipur Road. His birthdate is celebrated as a public holiday known as Ambedkar Jayanti or Bhim Jayanti. He was posthumously awarded India's highest civilian honour, the Bharat Ratna, in 1990.
On the anniversary of his birth and death, and on Dhamma Chakra Pravartan Din (14 October) at Nagpur, at least half a million people gather to pay homage to him at his memorial in Mumbai. Thousands of bookshops are set up, and books are sold. His message to his followers was "Educate!,Organize!,Agitate!".Ganguly, Debanji (2005)

**Legacy**

A bookseller in Chaitya Bhoomi peddles Buddhist calendars and books by Ambedkar. Ambedkar's legacy as a socio-political reformer, had a deep effect on modern India. Joshi (1986) in post-Independence India his socio-political thought has acquired respect across the political spectrum. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives. His reputation as a scholar led to his appointment as free India's first law minister, and chairman of the committee responsible to draft a constitution. He passionately believed in the freedom of the individual and criticized equally both caste society. His allegation of Hinduism foundation of caste system, made him controversial and unpopular among the Hindu community. Susan Bayly (2001) His conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and abroad. Naik, C.D (2003)

Many public institutions are named in his honour, and the Dr. Babasaheb Ambedkar International Airport in Nagpur, otherwise known as Sonegaon Airport. A large official portrait of Ambedkar is on display in the Indian Parliament building. Ambedkar, was voted as the "Greatest Indian" in 2012 by a poll organised by History TV18 and CNN IBN. Nearly 20 million votes were cast, making him the most popular Indian figure since the launch of the initiative. Due to his role in economics, Narendra Jadhav, a notable Indian economist, has said that Ambedkar was "the highest educated Indian economist of all times." Amartya Sen, said that Ambedkar is "father of my economics", Sen continues that "he was highly controversial figure in his home country, though it was not the reality. His contribution in the field of economics is marvelous and will be remembered forever."

Ambedkar's political philosophy has given rise to a large number of political parties, publications and workers' unions that remain active across India, especially in Maharashtra. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in
India. Mass conversion ceremonies have been organized by human rights activists in modern times, emulating Ambedkar's Nagpur ceremony of 1956. He is regarded as a Bodhisattva by some Indian Buddhists, though he never claimed it himself. (Michael (1999).)

Outside India, at the end of the 1990s, some Hungarian Romani people drew parallels between their own situation and the situation of the downtrodden people in India. Inspired by Ambedkar's approach, they started to convert to Buddhism.

**AMBEDKAR’S VIEWS ON UNTOUCHABILITY**

Untouchability is one of the major problems of our country. It has its roots in the Indian society that is based on the caste system. The castes are further divided into sub-castes. The people of the lowest caste are treated untouchables. They do not belong to the fold of Hinduism. Nobody knows exactly about the origin of untouchability or the caste system itself. Some historians try to trace the origin of the caste system to the Vedas, the ancient religious books of the Hindus. The PurusaSukta in the Rig Veda describes the creation of four Verras namely, the Brahmin, the Kshatriya, the Vaishya and the Shudra. The indigenous people were outside the Verra system. They continued to fight against the invading Aryans. But they were subjugated in the long run.

In order to preserve the purity of blood, social interaction was prohibited with the members of the vanquished group. Those who did not follow the rule or violated it were forced to live away from the dominating group. Such people became outcastes and later untouchables. An attempt is made in this paper to present Ambedkar’s view on untouchability.

Ambedkar was one of the most remarkable leaders who played a major role in Indian politics, especially for the upliftment of the downtrodden. He was a distinguished economist, a learned and a brilliant lawyer, an author, a great political leader and champion of human rights and dignity. But above all, he left the mark as to how one could attain the highest glory through self-help and self-respect. He was born on 14th, April 1891 in an untouchable community known as Mahar at Mhow in Madhya Pradesh. He was the fourteenth child in the family. His father Ramji MalojiSakpal was a Subedar Major in the Army. Educated at Satara and Bombay, he took his name Ambavadekar from his native village.
He was awarded a Baroda State scholarship in 1913. Maharaja Sayaji of Baroda sent Bima Rao to Columbia University in 1913 for higher studies. Two years later he took his M.A. degree in economics with a dissertation on Ancient Indian Commerce. He obtained doctorate from the same University.

In 1916 Ambedkar moved to the London school of Economics. A year later, he had to discontinue his studies owing to financial exigencies. He taught at Sydenham College of Commerce, Bombay. In 1920 he resumed his studies in London and obtained M. Sc. and D. Sc. degrees in 1921 and 1923 respectively. Later on, his D.Sc. thesis was published under the title The Problem of the Rupee. On returning home in June 1924 Ambedkar started legal practice at the Bombay High Court. This was the beginning of an active public career where he served as social worker, politician writer, and educationist. The same year he founded Bahishkrit Hitkarini Sadha, (association for the welfare of the Depressed Classes) in Bombay for the moral and material progress of the untouchables. In 1927 he started a Marathi fortnightly Bahishkrit bharat and in December 1930 the Janata a weekly.

In December 1927 Ambedkar led a Satyagraha to establish the civic rights of the untouchables to draw water from a public tank Chavdar Talen at Mahar, in Kolaba district. Three years later in 1930, he led another Satyagraha to establish the untouchable’s right to enter the famous temple of kalaram at Nasik.

Besides his leadership of the Depressed Classes, Ambedkar’s eminence as a jurist began to be widely recognized. In 1928 he was appointed professor at Government Law College Bombay and subsequently its principal. Seven years later in 1935 he was offered the coveted Perry Professorship of Jurisprudence.

Ambedkar felt that freedom struggle led by the congress party was a movement for power rather than for freedom. The cause of the freedom was not the genuine cause of the untouchables. Therefore, he refused to join the freedom movement. But he co-operated and worked for the political rights of the people. He maintained two main principles of equality and the removal of casteism, in order to remove untouchability. All people are born equal and have to continue to remain as equals till death.
He dedicated his entire life for the upliftment of the untouchables, the downtrodden, and the oppressed, which were treated by the caste Hindus as subhumans. He wrote several books, for example Annihilation of Caste, Gandhiji and Emancipation of the Untouchables, Who Are the Shudras and his Writings and Speeches that are published in several volumes. His main aim was to arise consciousness among the untouchables. These books are a great help to know more about the practice of untouchability in our country Ambedkar questioned the traditional social order of the Hindu society in order to build a just and an egalitarian society. This reflects his deep commitment to humans. Thus his philosophy revolves around the welfare of humans through social and political means.

As the architecture of constitution, he wanted to arm the untouchables with proper political rights, education, and cultural conditions. He struggled almost forty years to restore their human rights and to give them a respectable place in the society. He was looking for an ideal society that could recognize and understand sufferings and miseries of the oppressed. He dreamed to have a society in which common people, especially the untouchables would be free from all social evils. I took this topic for my dissertation because the life style of Ambedkar made a deep impression on me. As a student of 3rd standard, I had a similar experience as Ambedkar had. Due to some land dispute in the family, most of the villagers were against my family. The villages segregated my family. As a small boy, I was segregated by the rest of the students. I went to school all alone. My family members encouraged me. This continued for at least four years. I often experienced loneliness and I had bitter feeling in me.

I had a bad experience in the village named Karondavera in Jharhkand. I drew water from a bucket and started drinking. A lady came and started to scold me. Later on I asked the reason of her scolding. The people of that area told me that my drinking had made the water impure. This experience remains powerful in me even today.

There are many people who are going through similar kinds of experiences. For such people the philosophy of Ambedkar brings hope and meaning.

Gandhi, Ambedkar, and the Untouchables

I EXPLORE IN THIS Research a couple of parts of the relationship between M. K. Gandhi and B. R. Ambedkar, perspectives that have either been disregarded or go around by savants and
faultfinders dealing with their political thought ways and work courses, especially in a close mapping focusing on their relationship. The larger part of these columnists and faultfinders take the precisely indicate external estimations of these real personages that are expeditiously available in their works and recorded political activities. These constitute the realities on which these intellectuals and onlookers produce the structure of their own dismemberment and outline.

In raising this structure they don't consider the inner part spring-heading assemblage of experience, both significant and common, that constitutes the substratum of the routines for their looking at and doing things. Ignoring this source, they submit the slip-up of what Eric Voegelin calls "phenomenalism." In applying the rules of phenomenalism to Gandhi and Ambedkar, they don't comprehend that their political differences had their roots in their different viewpoint to which they were significantly committed and bound and which they clarified in their thinking and development. This is sufficiently reflected in the discussion about the then regular request of the social-political states of the Untouchables, a request unalterably put them in two repudiated camps. Appropriately, two request get noteworthiness in this affiliation, one related with the right system to the relationship in the middle of Gandhi and Ambedkar, the other, the request of the faultless imperativeness of historiography.

The essential request I take for talk here leaving the other request for capable history experts to handle. Regardless, it is imperative to extend that historiography in front line times now be contrasted and a record of a section of reality constructed fundamentally in light of truth. Such a record could potentially be compared with the support of the projection of a central orchestrating benchmarks on the universe of substances to provide for them affiliation and cognizance. Then again, to rely on upon fact, both relating to theory clarified and imparted in declarations and action can, when associated with the relationship in the middle of Gandhiji and Ambedkar, do nothing else than to drive the upgraded field of human vicinity into an united structure of hypothetical hypothesis. What's more since there are multitudes of decisions of doing this, what happens is that one speculative theory about the essentialness and structure of a particular segment of reality takes after an exchange in lively movement running from stellar to heartily.

W.h. MORRIS-JONES makes a refinement between different vernaculars in which political talk and trade may be couched. He implies three such tongues, devout, traditional and current. What captivates us here is that the idealistic lingo takes its influence from the powerful size of man's
vicinity and, when seen from the significant perspective, it is ran across to need in certain key respects. Out of this affirmation climbs the determination to convert it so it consents to the claims that the spirit makes on man. In contradistinction to this, the current vernacular has its genesis in the Enlightenment that accomplished a radical change in the beginning of man and his world. One of the critical changes that happened was the de-divinization of the world that realized a significant stress on the fulfillment of basic life needs included with the grabbing of fortune, energy and refinement. The fulfillment of these needs depends on upon the degree to which a social request pushes and backings mechanically incited financial improvement. As the improvement methodology gets speed and as it transmits the value of fulfillment of material needs ought to energize not only the consumerism, needs become contrastingly unending. This is so because fulfillment of material needs ought to energize the departure of dejection and bias and additionally inspire mindfulness and human progress headway.

It is against this establishment that we need to have the major impact between the arrangements of history, that is, standard and heavenly. The past concerns itself in a far-reaching way, even just, with the practical vicinity of man. In making standard history, classicists settle on solidarity of vitality and use it to coordinate assurances around it. Then again, heavenly history or spiritalis intelligentia watches the significant understanding of the world substance by setting it under the examination of hallowed norms. History made starting here out of perspective complexities in a broad sense from profane history in the strategy to uses, the reason it sets to recognize, and the vernacular pictures it businesses. The result of the usage of myths and pictures in forming blessed history can't plainly be, as Voegelin raises, "an ordinary legitimate picture of the world and the picture can't be changed by dynamic criticism. The advancements of commonplace thought need to begin in the area of presumptions choosing the motivation to which the ordinary method is to put.

It must be noted here that Gandhiji's thinking and that of Ambedkar's having a spot with two inside and out distinctive and incongruent streams of thought. Looking from these substitute perspective positions, one gets an interchange picture of man, the world and moreover its issues and the possible aftereffects of these issues furthermore look out and out changed to the people who don't confer an ordinary perspective on man and his existence. This perspectival differentiation rises, as has been suggested former, from the way that Gandhiji is set in a stream
of feeling that slants towards the significant end of the reach of thought ways. Regardless, Ambedkar is, on the other hand, ideologically committed to the standard perspective on man and his world. To put this complexity in Morris-jone's stating, while Gandhi talks the exemplary tongue. Ambedkar conveys his thought in present tongue. As a conclusion, of this vital qualification in their thought ways, their action choices, as well, shift distinctly provoking different starts of political issues and their determination. Most investigators ignore this essential refinement between them while discussing their relationship. Subsequently, delineations that they advancement identifying with the nature and wellspring of their qualification miss the engraving.

This may be demonstrated feasibly on the off chance that we focus on their differential viewpoints in which are embedded their distinctly fluctuating perceptions of the issue of Untouchables and Untouchability. Without a fitting examination of their differentiating points of view it is not possible to get the nature and substance of their technique to the issues joined with the socio-speculation issues of the Untouchables. This examination ought to fundamentally investigate the essentials of the world sees Gandhi and Ambedkar got a handle on and accommodated it clarification through words and exercises. The request of the standard of noteworthiness for judging one point of view in examination to an interchange as overwhelming or fitting must, regardless, be clearly and effectively set down. For our reasons, such a measure underlines the prerequisite to take a gander at a point of view with reference to its capability and suitability in deciding the strain and the possible crash developing out of this weight that exists between the specific and the common degrees of man's vicinity. To put it uniquely, a point of view must estimation of befitting or common simply expecting that it succeeds in pushing and keeping up trade of between the profit of one solitary and the profit of all individuals.

It is this standard that we apply here, regardless, to the Ambedkar's point of view and, then, continue ahead to examining the fittingness of the viewpoint that Gandhi held as appealing. As has starting as of late been pointed out, Ambedkar is conclusively grounded in what we have depicted as a standard perspective. The one of the genuine portraying the trademark as a standard perspective appears to be "the maintenance of amazing reality inside human experience" and "the regular assertion of human self-rule from all immaculate association. With this presentation man himself expects the commitment of replicating the states of his own vicinity. The backing of this
preoccupation is the radical change of economy and social request with the support of advancement. This change is pointed at ensuring the period of sufficient stock and organizations to publicize nonstop improvements in the desire for commonplace life of the people in all cases may get possible.

It is against this establishment that we can fit why Ambedkar put a robust consideration, all through his vivified life, on the necessity to certification opportunity, correspondence and fraternity. As he watches, "my social rationale may be said to be worshiped in three words: Freedom, Balance and Fraternity. As is well known, this trademark of flexibility, correspondence and association constituted the primary purpose of the French Upset. Attesting to evacuate himself from the suggestion the French Insurgency joined to it, Ambedkar cases: "Let no one, nevertheless, say that I have procured my hypothesis from the French Unrest. My thinking has builds in religion and not in political science. I have construed them from the teachings of my master, The Buddha. It is relevant to note that, concomitants of degradation, states of the untouchables and their concomitants of debasement, embarrassment, and abuse, it was trademark for Ambedkar as their undisputed pioneer to support their social and speculation lift. He is on record to say that, for him, the Untouchables' venture was before that of the country and that he may reliably offer necessity to the previous. The socio-fiscal liberation of the Untouchables was, subsequently, superior in Ambedkar's mind.

The one feasible way, and significantly noteworthy for the times he existed in was, clearly, to recast the Hindus social ask for in the cheering and shocking light of the three essential expressions of the French Unrest deciding its influence from the liberal hypothesis about man and his world, especially that of jean Jacques Rousseau. The picture of man in liberal rationale is that of the depicting to oneself subject who portrays his specific purposes, they have as their end the change of man and the progression of human progress according to material degree of man. These objectives are plausible right through the fulfillment of unendingly mushrooming needs included with the fulfillment of regular life needs. Man is a depicting to oneself subject as in he himself, without being influenced from any source set outside him, decides his reasons from his specific nature; this renders man basically homo money making concerns (the fiscal man). It is in this bleeding edge sence that man must have open door, adaptability from custom, social get-togethers, even from the state. Nevertheless open door is vacuous expecting that it is not ran as
an inseparable unit with reasonableness social ask for that is indigent upon an unequal allocation of social recourses, deal with this scattering outline and, through it, makes it troublesome for a couple of ranges of social request to have induction to societal resources. Without such a right to increase doorway, it is trying for them to battle suitably in the race of life, use their adaptability faces to shield what they have and get what they require. For sure what they require. To be sure their adaptability faces genuine dangers of breaking down without money related quality.

It is, consequently, clear why the characteristics of adaptability and correspondence are so uncommonly looked for in present times. With the support of these qualities the peculiar can need to better his money related condition, secure and shield his respectability and, if possible, advancement of mind that life of pop culture and refinement. The goal of the improvement of mind that the life of public opinion and refinement incorporates is, it is attested, not possible in a condition where most people encounter the sick impacts of the separation of destitution and penury. A life pop culture and refinement is achievable has sufficient unwinding that allows him to join in the advancement of public opinion. Unwinding is extremely shocking unless a couple of strategies are found to decrease both the length of menial worker and its mercilessness and drudgery for get ready stock and organizations paramount to satisfy irrefutably the base needs and additionally the constantly prospering needs joined with the life pop culture and refinement. This can happen exactly when machines takes the spot of man.

It is not in this way dumbfounding that Ambedkar seriously limited Gandhi and his judgment of machines. Ambedkar finished so precisely in light of the way that Gandhiji lauding hard worker or in any occasion, physical work with a viewpoint to pushing reliance to oneself in fulfilling the need for support, from one perspective, and, on the other, to balance the declared inclination today towards instructed abundancy, Notwithstanding, Gandhi’s today towards educated bend. Regardless, Gandhi’s imperviousness to machine prevented, as Ambedkar saw it, many individuals, especially the people who were forced to work the hardest for winning their step by step bread, to straightforwardness their issues related both to physical exhaustion and humble living standard. Ambedkar almost as despised widespread Marxists disregarding the way that he cheered Marx for advancing a Reasoning that was satisfying for the more level solicitation of pop culture. What he supported was state socialism that he perceived since qua non for quick industrialization of India. In his point of view, Private attempt couldn't do it because it may
rehash those differences that it had taken care of in the West. Nor would it have the capacity to get prospering agribusiness. Furthermore none, of this mixture of not region belonging or residency authorization could be of much help to the Untouchables who were essentially landless laborers. Simply gathering farm could help them. For Ambedkar, a dynamic, energetic and plant economy in the towns of India held the route to the change of money related states of destitute, especially the Untouchables, and free them from need, desiring and diligent work. It may moreover make it possible for them to acknowledge amusement so key for the development of the life of public opinion and refinement.

It is clear, then, that, for Ambedkar, poverty is horrible cursedness, hence is the simpler desire for commonplace life. What he incline towards is a dynamic and energetic budgetary schema capable for each one figure to thoroughly enjoy the life of public opinion and refinement. This is possible exactly when arrangement of move is made to actually expeditious budgetary advancement for appropriated financial improvement for conveyed economy to ever for monetary abundance and a life of comfort and unwinding going past the subsistence level. Regardless, what the economy succeeds in fulfilling subsistence needs, the definite conviction of creating affluences exhibits instrumental in duplicating needs whose fulfillment obliges the consistent up degree of designing for more spectacular budgetary effect.

This condition has particular unfavorable results for gathering life and relations. The one conclusion that needs to be discussed here relates to the way that, even while the availability of material stock keeps climbing, the circumstances of lack move ahead, for diverse reasons, to prevail. What adds to this condition is that, even while budgetary skeleton performs well, what one solitary can get, an exchange peculiar can't because of exceptional pay differentials. Similarly, add to it the way that extension to the material items that may be reached out for all will, in itself, increase the scramble for those stock and work places that can't be extended. "Tuning in this scramble is totally sound for any single individual in his exercises, subsequent to in these developments he never resists the capability between what is available as an eventual outcome of extending past others and what is open from a general advancement bestowed by all.

The individual who needs to see better need to stay on tiptoe.

The expanded scramble for material products gets instrumental in the heinous disintegration of mortality with the come about those structures of collaboration breakdown; association offers
approach to extreme competition for getting favored access to and control over rare societal assets; and concordance and social accord are reinstated by controversy and clash. It is with a perspective to dodging the social disharmony that the thought of clique is added to those freedom and balance. The inconvenience, then again, is that liberal perspective promoters the formation of a social request that empowers separation around people with all the probability of crash that characteristic in this allotment; it breeds unnecessary self regard at the cost of sensitivity to others. Regardless, the liberal viewpoint is aware of the probability of discord, contention and crash that the course of action of part pushes. It underlines the need of solidarity through the period of public opinion, that is, the prerequisite to for the most part affect the slant of society around the people. Regardless, the address that develops in this admiration is: In what way jars an inclination of mortality as the firm seed-bunk of pop culture be imbued in a skeleton that pushes and backings in to oneself respects to presentation?

THE Obstinacy OF the inconvenience that this request brings out could be expanded in worth by what Martin Buber need to say in this appreciation.

The thoughts open door and equalization were held together through the more concrete team for simply if men feel themselves to be kin would they have the capacity to impart of a credible decency to one another. In any case association has been prevented from securing its novel criticalness, the relationship between young people of God, and in this way of any genuine substance. Accordingly, each of the two remaining watchwords was prepared to make itself against the other hand, by so doing, to wind further from its truth. Pompous and haughty, every one sucked into itself fundamentally more totally the segments remote to it, parts of excitement for power and covetousness for ownership.

Ambedkar is totally aware of this likelihood. In any case, he envisions that is not all difficult to dissuade this conceivability with the support of social lion’s share tenets framework, from one perspective, and change to Buddhism, on the other. Ambedkar battles that a vast part of the ills that Indian society has been encountering can from could be overcome with the ills that Indian society has been encountering may be overcome with foundation of social vote based framework. Additionally when people handle Buddhism and take after the Marga (the course) raised by the Buddha, the Illuminated one; it will further help in completely wiping out these ills. He upholds social vote based framework as opposed to political dominant part decide
government that he rejects by saying that, "I am no lover to vote based framework as an impeccable to be pushed in all circumstances and in all wrongdoings; and having appreciation to the present-day conditions in India, famous government is a most inconceivable game plan of Government. At any rate, for eventually, India needs the strong hands of an enlightened despot."

Vote based framework is uncommonly unsuited and unworkable in India where social request is extremely detached into favored and unprivileged classes. This division breeds prejudice which, subsequently, acknowledges detachment; differentiated socio-venture gatherings make risk towards each one in turn; and this prompts the infringement of the law.

Furthermore, political larger part governs framework, since it relies on upon number for the determination of executors through race, the numerical inadequacy of the Untouchables will reliably propel them to be at the graciousness of the Savarna overwhelming part. In point of view of the way that Hindu social request drills particularity on broad scale and appreciates relentless infringement of human rights, the existential issues of the fact, the Savarna Hindu will move ahead to resolutely misuse laws to keep the Untouchables are not obligated to get an astute hearing. To be sure, the Savarna Hindu will continue to constantly abuse laws to keep the Untouchables disheartened and denied. Additionally "there is no procedure found for repelling the vast number. It can never work against a whole gathering of people who are determined to restrict it. Social hear . that cool moral official of the soul without whom all distinctive strengths may meet in impact is the principle security of all rights key or non-key.

It is against this establishment that we can recognize why Ambedkar battles that a fundamental formal political vote based framework is the other name of masked key move by most of India that happens to be savarna Hindu. It is, in like manner, essential to make social famous government by which he suggests a lifestyle that recognizes flexibility, value and club as crucial characteristics of life. As he raises, "a simply appearance of government presupposes a prominence based kind of social request. The formal arrangement of greater part administer government is of no quality and without a doubt would be nonconformist if there was no social vote based system.

Rejecting Abraham Lincoln's figuring of famous government, he portrays dominant part manages framework as "an appearance of government whereby progressive changes in the budgetary and social life of the people are acknowledged without butcher. "Additionally the first
thing, around others, vital for the productive working of vote based framework is to see that "there are no glaring biases and there must not be either oppressed class or a covered class.

Ambedkar slants to that grouping of famous government that imbues in the people the slant of adoration for the pride of others. It is thusly, not stunning that he values larger part runs framework with organization. As he says-

A perfect social order ought to be portable, ought to be brimming with channels for blanket, extending a change occurring in one part to different parts. In a perfect social order there ought to be numerous investment deliberately imparted and imparted. There ought to be fluctuated and free purposes of contact with different models of acquaintanceship. So to speak, there must be social endosmosis. This is faction that is the principle other name of vote based framework, of conjoint conferred experience. It is essentially a mindset of adoration and reverence towards fellowmen.

In short, then, what Ambedkar's vision of an extraordinary social solicitation means incorporates the need to have an incredible match between what is useful for one peculiar and what is helpful for all individuals. It is this match that constitutes the foundation of social dominant part decide government that he pictures as the most supported social and political structure. This match has, however, to be fulfilled and kept up in a condition where man is essentially to use a Greek term, simpleton, that is, a being who is possessed with the sole task of dealing with the appeals of his own private vicinity, asks for that have their roots in the private estimation of his vicinity, as isolated from others of his kind in people in general stadium. Yet Ambedkar's solicitation on social lion's share guidelines framework similarly obliges the single individual to develop over the essential of his own essentially vicinity that is of prime vitality for him and, meanwhile, be concerned with the extraordinary social famous government be made as practice," rises. Ambedkar acknowledges, as we have starting as of late seen, in the devotion to and the structuring of unique lives and social relations on the firm ground of characteristics of flexibility, consistency and fellowship, however strictly as in Buddhism uses these terms. It is key, in this way, to investigate the Buddhist essences of these terms.

Ambedkar is extremely aware of the way that Buddhism is the religion that is suggested especially for the renouncer; its vital point identifies with the necessity transcend the area of
becoming since it is the immersion of man space of transforming into that animates in him needs for normal joy. Since longings are instable thus relentless, they set all sensations and all sensibilities blasting, that is, the fire of insatiable qualities despise, and extravagant (rago, doso moho), origination, developing, downfall and distress.

The moment that the personnel blast into blazes, the methodology of becoming (bhava) takes hold of observational uniqueness (atta-sambhava), the self that gets got in the discover of tanha (requiring), a thirst can never be doused, since it plans indetermination (anicca), and persevering (dukha). Got in the vortex of becoming, man picks mortality as opposed to time everlasting. As conclusions, disillusionment, misery and melancholy continue shocking in all through his life. It is, along these lines, essential for him to get up to the risks of the workforces blasting and search for everlasting existence without any other individual present purposefully chiding the life of hankerings (apaulistic life, as Aristotle calls it or Kamachara as chhandogya Upanishad launches it). To have the ability to do thusly, man must set out overwhelmingly to vanquish his most detectably atrocious foe, his test self and its investment.

To do so plans to practice the converse decency of vijja (of rago doso, moho), with a viewpoint to finishing nibbana (liberation), To accomplish nibbana is to appropriate the self; to reasonable the self is to stir up lazy essentialness; this imperativeness rings un-muddled identity consummation that calms the structure and guardians the unadulterated self. Accordingly, the self must be controlled by the Self.

The individual who creates the Self for beating his self is a person who swims against the current and, as a consequence of it, his cerebrum is freed" and is given up by the yearning of the Untold (anakhata)"and is… . "Freed from love and scorn." However the discovering that animates the single individual to search for the Untold can't be imparted. Everyone needs to remove for himself the method for his liberation. Doubtlessly Buddha does not tell the way (that is, the eightfold way) and explains. The Dhamma that should guide the seeker in his request of liberation. Of course, the "Buddha" does not tell the way: it is for you "to swelter at the errand." In this sweltering, it is the trust in the magga (the way) showed by the Buddha that backings the seeker and, finally, conduses to data. Liberation, in the Buddhist perpective, is a moral controls obliging the .Liberation, in the Buddhist point of view, is a moral control obliging the taming of the Self Buddhism, in this way, underlines the corruptibility in a savage and destroying world
achieved especially free from any other individual diversion. This unleashes man's desires from the requests of moral quality. The servitude to insatiable qualities could be finished if the different looks for after the profit of the soul; it is the profit of the soul that restores ask for in the inward a piece of man; it is this ask for that transforms into the basis of sensitivity and mortality and also of solicitation in people in public.

The inconvenience, on the other hand, is that a freed individual wants to live in the unadulterated domain of soul and decays to need to do anything with the undertakings of the mortals. (D. R. Jatav 1992) He has a tendency to dichotomies the universe regarding consecrated and profane, the previous he favors in light of the fact that he values liberation, and recent he loathes in light of the fact that the incredible world undermines. The profane world is unconcerned with the excellence of systems and completions; this corruption could be checked by supplanting sensibility (Aristotelian Phronesis) with mortality that has its create in prajna (Non-sentimental Sophia), that is, discernment lit up by the blast of exceptionality. Subsequently, Buddhism in its principle reason hints renunciation of the world by declining to live by the measures of practical endeavors of man's life where the fundamental concern is with the world as we know of at the present time. It is simply by revoking the world as we know it that this get possible. For this transcendence; it is the arranged learning got through the information of transcendence; it is the arranged comprehension secured through the learning of transcendence; it is the arranged comprehension that helps man to fulfill nibbana, Since Buddhism is the religion of the renouncer, it can't serve Ambedkar's idea of man and social request unless its key terms and statutes are pervaded with suggestions that are vital and obliging for individuals living in exceptional times.

This is possible exactly when Buddhism, as Fitzgerald raises, is couched in regards to "sensible logic."

In this transmutation of perspective, nibbana is shorn of its transcendental significances and is contrasted and social and political liberation.34 Ambedkar does recognize the essential importance of the gauges and essentials of Buddhism for class since it constitutes the basis of group Yet precise religion must be without God; this religion is really reflected in the trademark of the French Upheaval: Freedom, Equity and Club. This trademark underlines the central basics throughout man's life of social-political schema. This is sufficiently reflected in Buddhism.
Regardless, to be useful in present time, it must be shorn of its non-regular substance by discarding its transcendental vitality and noteworthiness. Therefore, it is critical to rethink a rate of the key terms of Buddhism so men can successfully take in the faultless centrality of flexibility, parity and coterie. Ambedkar does unequivocally that. To accommodate one example, he transposes on the Buddhist considered anguish basically the prospect of torment brought about by social, financial and political inclination. As he says: "Man's wretchedness is the outcome of man's predisposition to man; it is our fundamental occasion to each one in turn than what we do to ourselves. The misery that is envisioned by the Buddha is not the trouble of the soul, of restoration, of the law of karma, yet the pain of the present inappropriate behavior, performed by the secured class.

It is clear, then, that Ambedkar credits by technique for transposition on Buddhism the standard values that it for the most part never had. In the Buddha and His Dhamma, Ambedkar "tends to underscore an interpretation of the possibility of liberation as articulated in Buddhism as a social and political liberation, rather than as acknowledged illumination. For cases, he contrasts nirvana with eightfold way… when, as a result of different transpositions that Ambedkar drives on the significant criticalness of the key terms of Buddhism's, Buddhism is decreased to a mode custom distinction of the eightfold route unequipped for supporting a life of consciousness and moral quality. In this manner, moral quality is substituted with law to keep the intensifying to oneself man in control. And the life of satisfaction that twists without mortality prompts the deterioration of both opportunity and equalization. Therefore, association transforms into a frail prey of the enduring tussle that keeps happening in the middle of flexibility and reasonableness.

Commited as ambedkar was to the liberal vision of man and the essential a piece of mechanically affected budgetary advancement in upgrading his worldly conditions, he was not in any way mindful of the ills, both individual and social, that mechanical civilisation gathered. This advancement spread the spurious offer of modernization all over all through the globe. However interestingly, Gandhi aware of its corrupting effects on man and his existence, impugned outflow that it celebrates on generous comfort as the most hoisted regard in man's vicinity. For ensuring significant comfort, man partakes in the showing of placating his ravenous strive in the wake of social event wealth. This he tries to do in a situation where possessions are generally confined. Contention in a condition of exceptional deficiency heads unpreventably to viciousness both at
the solitary and the gathering levels. However what is puzzling is that the peculiar and the total do offer to everybody the promissory note of bettering his material condition through the fulfillment of ordinary life needs. Influenced by this surety, every individual unashamedly strives to fulfill an each one climbing level of generous comfort and indulgence. In any case, it makes a situation in which simply several succeed in different things moreover at an unfathomable expense themselves and in addition to others. In any case, the promissory note keeps alive the assume that if one is not prepared to jump send the impediment of dispossession and hardship today; perhaps he will can do so tomorrow. Yet that tomorrow never comes, and, in case it comes, it comes only for a few favored ones around the seized and the deprived.

Consequently, the industrialization holds, in Gandhi’s viewpoint, the sword of viciousness regardless, meanwhile, passes on a cross' holding thus the assurance of smoothing the harm created by the current society on the tormented humankind. It is this typical for the mechanical improvement that prompts to Gandhi to contrast it and Upas tree that does give relieving shade however hurts the figure meanwhile. This human progress is made in, twists on, and transmits disgracefulness because of its slant for and element causing of the religion of significant comfort as the prime object of life. This does not intimate that the figure does not mean anything for Gandhi. He may not, regardless, reason its torment and ill-use as some Christian requests do not do, nor is he prepared to ruin it. Gandhi requests taking an incredible planning of it stays in a fit condition to allow the chase for higher things in life. Regardless, what must be noted is, at first, that, where it is fulfillment of standard life needs that is instrumental in acquiring felicity and furthermore in personality headway, such a perspective refunds and corrupts the estimation of the pursuit for higher life purposes. Add to its reality the fulfillment of normal life needs is similarly recognized as the instrument of prime regard that, Giambatista Vico requests, pushes the making to oneself of man importance the development of association, pop culture and history.

Second, since the hunt for venture toward oneself has been lifted in advanced times to the most elevated platform, the perpetual mission of delight does not permit an individual, regardless of the fact that he needs to, to dodge the trap of what Gandhi calls attractiveness in light of the fact that the singular can't choose where to stop in his chase for felicity to evade damage to himself and to others. In a circumstance stamped by intense shortage of assets, mechanical progress
advertises "may is correct" and "survival of the fittest." subsequently, modern civilization "does not respect all life and in its progression ahead, it has not wavered to turn to wholesale destruction of even human life." Third, the trip for felicity heads, from one perspective, to unremitting development and, on the other, to the decimation of time and space. It converts two wiped out effects: it fortifies man's segment from the amazing ground of truth and fact and climbing craving. Man's soul gets divided from the divine ground of being; self regard preponderates; and the world is dedivinised and gets available for wreckless abuse by man. Also, man is gotten in the vortex of climbing yearnings and wishes for improving his package in association with fortunate persons. Likewise, eventually, the pursuit for the continually climbing desire for regular life makes it essential to get the streamlined mode of creation to satisfy man's hunger for more stock and organizations. Contention for getting access to and control over societal holdings becomes dynamically extraordinary and, in like manner, mortality takes a hard drubbing.

All these parts have joined together to make what is called "present day unsafe" or "civilization crisis" It is this crises that impels Gandhi to scan for a radical result which he perceives as the associating of or conforming the soul to the wonderful ground of being. The mission for the superb is to restore the honest to goodness spot of powerful trip that was perceived to be superfluous as an aftereffect of the transcendence of the material a piece of human vicinity. This transcendence reductions man to the status of what Iris Murdoch calls "broken totality." Gandhi's crucial mission was the recovery of the wholeness of man as a combination of living, sociological, keen and significant degrees of vicinity. Gandhi treats man as the radiance of the brilliant and its home. As broken totality man creates as a being who goes to, as Plato puts it, "what is his, not what he is. in order to uncover what he is, man need to develop over the oppression of his constitution and take part in a wearisome effort to raise himself and lift himself from the savage he has in him and show that he is "a special making of god definitively to the degree that he is not the same as whatever remaining parts of his creation." Man climbs up to the moral plane when he explores what his real nature is. His genuine nature is, as clarified in Chhandogya Upanishad, the home of Purusha, unquestionably the, and to submit to this inside occupant is to be become swarat.
Finishing the status of swarat can't be compared to the propelled thought of flexibility; it is coming about upon "an interior change…. It is change of the heart,. Also that aggregate change can simply ceased by inner part supplication to God and a positive and living recognition of the region of the solid soul abiding inside. This internal change is not possible by changing the outer structures, yet a radical change more in inward soul than in the outward structure." This requires the attunement of the soul to the radiant ground of reality. This attunement makes an association between the constrained vicinity of man and certainly the as the wellspring of noteworthiness, truth and worth. It is this attunement; afresh, that is the wellspring of mortality. In any case since the affirmation of aggregate truth is past the degree of possibility for the man of delicate living animal and blame one must grip relatives. This gathers the acknowledgement of the amazing scene and the basics of life's key concerns. This does not mean to recognize totally and totally as it appears to be, yet to search for its change, in case it gives off an impression of being off key with the major characteristics of sensitivity to others, mortality, love of God's creature, etc.; the values that one gets in the life of the supernatural experience one gets at the present time radical change of his internal being. In this way, the relationship that makes itself between the givens of man and social request and the journey for particular values through the voyage of the transcendental being twists around development impregnated with the devotion to unquestionably actuality; else it is committed to be hassled with the issue of relativism-absolutism.

Action in this séance is the bearer, for Gandhi, not simply of truth; it constitutes furthermore a system for presentation to oneself as a precondition of uncovering verifiably actuality. Such a movement can't however be needy upon ahimsa (serenity) since harshness obliterates the organicity of the circumstances in which self-exposure happens. In like manner truth, truth and ahimsa are the two sides of the same coin. For Gandhi; it is the organization of God through the organization of his creation. Regardless development must be without any yearning of prizes. Such an action is equal to yojna; for Gandhi, yajna implies the arrival of the dedication one has of securing the social solicitation. It on this foundation that it gets possible to rising above to oneself financing and relate with others in the grip of worship. Thusly, for Gandhi, reverence of man is possible directly through the fondness of God. Regardless to keep up this friendship and to spare the social solicitation, casual group of cooperation, dependence and concordance, it is vital to get free in the matter of procuring one's bread, minimization of need, radical
diminishment in the usage of machine, adjacent creation, Swadeshi, et cetera. Complete decentralization transform into a basic some bit of Gandhi’s viewpoint, which constitutes the basis of regulate to oneself in the fiscal and political terms.

Given the radical differentiation between the viewpoints of Gandhi and Ambedkar, it is not stunning that should both methodology the issue of untouchability and the Untouchables in very conflicting ways. As adequately pointed out, samadrishti is the foundation of gathering; such a gathering suggests a yajna obliging different limit and their performers. Looking from this perspective, the Untouchables are a crucial some bit of the Hindu social appeal and the solution for their existential issues must be searched for inside the fold of the Hindu social solicitation. This, clearly, requires the clearing of all social, custom, budgetary curves impacting the Untouchables. Then again, Ambedkar requested treating the Untouchables as differentiated from calamities the Hindu social solicitation must incorporate accommodating them remarkable profits and rights suggested only for them. It is not, stunning that Gandhi reprimanded Ambedkar for his particularistic obsession with the profit of the Untouchables alone neglecting the greater instance of the whole of which the Untouchables formed simply a part.

Ambedkar, of course, was determined in getting social, fiscal and political concessions for the Untouchables. In his talk with Gandhi (22 September 1932) about the terms of the analyzed Poona settlement, Ambedkar requested: I need political energy for my gathering. The basis of assention should be: I should get what is a result of me. I wish to advise the Hindus that I should be ensured of my installment (i.e., for the age-old humiliation and defilement of the Untouchables)." Gandhi’s counter-dispute that he has as an essential concern the excitement of the whole gathering, and that he doesn’t lean toward the prospect of dividing the gathering for the benefit of the Untouchables alone had no effect on Ambedkar. Affected by this perspective, Gandhi enthusiastically confined separate electorates and fought that it "may spell their enslavement in unendingness." The radical complexity in the middle of Gandhi and Ambedkar in review the issues of the Untouchables and in advancing responds in due order regarding these issues can recognized better with the aid of two clarifications, one by Gandhi and the other by Ambedkar. Clarifying his imperviousness to parceled extravagant electorate for the Untouchables, Gandhiji saw in his talk on 13 November 1931 at the Minorities Advisory gathering (of the Round Table Meeting) social affair;
With all my appreciation for Dr Ambedkar, and for his yearning to see the Untouchables propelled, with all my admiration for his ability, I must say in all humanity, that staggering wrong under which he has drudged and possibly the extreme experience that he has encountered, have for the moment curved his judgment. It hurts me to need to say this, notwithstanding I may be untrue to the purpose behind the Untouchables, which is as dear to me as dear to me as life itself, accepting that I didn't say this. I won't bargain away their rights for the kingdom of the whole world.

Additionally, Gandhi was struck to the heart that Ambedkar was not in the smallest degree working for the headway of the eagerness of the untouchables; what he was, to be totally straightforward, doing had the consequences of attaining a twofold spit, one around the Untouchables and the other in the Hindu social request. Responding to the impression of Gandhi, Ambedkar, in decided pursue for his mission, suggested that he treated everyone who fail to see his point of view as foes, And this was one point that pitched Ambedkar against Gandhi. As he himself made it clear to Gandhi when he met in England on 22 September 1932: "I have emerge battle with you. Accepting that you conferred yourself truly to the welfare of the disheartened classes, you may then transform into our legend. (On the same page. P.439) It is out of this attitude that Ambedkar's concept of legislative issues unique compellingly from that of Gandhi.

For Gandhi, legislative issues, without its supernatural underpinning was a welcome to crash and harshness. Nevertheless, Ambedkar held totally a substitute viewpoint of administrative issues. Underlying this difference was their differential understanding of what the statement "political" implied. The representation "political" need to accept a central part in the political life of a political gathering; to do along these lines, it must can have a focal point scene between the sheer givens nature and social request on the one side, and the transcendental terminations towards which men look for on the other. Political development is that kind of movement through which men consideration attempt to ask for and to change the givens of nature and social request by the light of characteristics which are above or outside the solicitation to the givens. (John H.schaar, 1969).

Accepting that Gandhi got a handle on this thought about the political, Ambedkar completed not, For Gandhi, the principles objectives of political action was to spare congruity and goodwill in the gathering. He recognized that there are crashing distractions and viewpoints; on the other
hand, they could be obliged through impact indigent upon the commitment to the examination of truth. His start of satyagraha is secured in this perspective which he treated as not only the instrument second to none of avoiding crash also of ensuring solicitation and congeniality; besides it was a proficient of researching truth moreover. In contradistinction to this, Ambedkar treated social request fundamentally as a sum of socio-budgetary get-togethers, each of which is hunting down the headway and assurance of its own financing. In this system crashes do create which must be dead set on the reason of transaction, dealing and deal. In this perspective, legislative issues is nothing else than technique of equivalent security in which predominant energy position and, dependent on it, the dealing power are earnest components. It not moral quality or the sensitivity at the total preoccupations of the gathering that matters. Ambedkar's single-minded pursue for the Untouchables started from this differential beginning of political action.

Clarifying the relationship in the middle of Gandhi and Ambedkar, Nagraj implies the incoherence of incongruities that is "to understand the method for Babasaheb's political calling one need to place it nearby Gandhi's for the difference between the two will highlight the uncommon issues of the previous. Hollwec,eds 1999) By the same token, it underlines how authoritative issues of vitality sets itself forward against administrative issues of goodness, states its claim to be the fundamental down to earth and bona fide foundation for sorting out open life and exchanges; as needs be, it arranges the presentation of authoritative issues of goodness in the astounding scene well-close extraordinar.

The ambiguity that Nagraj discusses is not that Ambedkar's political calling alone. It is moreover the disjointedness of Gandhi's political calling. Additionally by augmentation, it is similarly the incoherence of history-history saw in the inclination of a moving field where the voice of reason does develop to control the ravagings of energy however gets quieted in the racket of smashing financing. It is this that is symptomatized in the relationship in the middle of Gandhi and Ambedkar, notwithstanding the way that in a limited way and on an obliged scale. The moment that analyzing, evaluating and exhibiting the relationship in the middle of Gandhi and Ambedkar, most savants and faultfinders tend to dismissal this. They disregard to see the ceaseless confusion of history reflected in the crash in the middle of Gandhi and Ambedkar because of their crashing adherence to conflicting longs for man and his existence. In this manner, the issue
of upgrading the life states of Harijans. It gets changed into the issues of how to view human vicinity and provide for it a robust and kind authoritative base with the objective that the crash between the private and general public opinion could be minimized, if not completely slaughtered.

Subsequently, the clash between Gandhi and Ambedkar is not ideological; it is basically philosophical considering adversarial perspectives how to request human life. It is this part of the relationship between Gandhi and Ambedkar that most observers and commentators lose sight of and, accordingly, neglect to see the infinite show played out in the microcosmic occasion of the development of Harijan elevate. Thus, they offer apparently sound regardless exceptionally contorting translation of the relationship between Gandhi and Ambedkar.

The profound cleavage symbolized by the political opposition and the emphasis from Ambedkar to talk and work just for the advancement of the enthusiasm of a specific gathering disregarding totally the benefit of the aggregately is indication of the otherworldly rot in the up to date times. This rot gets instrumental in the disintegration of sane theoretical contraption that should serve the satisfactory outflow of thoughts. The regular philosophical dialect starts to break down, and, with it, the likelihood of men seeing one another over the contrast of suppositions and disposition.

Subsequently, we enter a time of disarray in which anyone can without much of a stretch be correct on the grounds that others isn't right to the degree that it sufficient to push the inverse of what another person says in place at any rate to be part of the way right as the opponent. (Ibid. p.197)

As a consequence of this perplexity, the philosophical realist talking the righteous dialect ends up in an erudite and social environment that is no more responsive to the judicious, actually able thought about a profoundly generally requested identity. He confronts the situation of not remaining impartial in a circumstance of expanding of civilisational disquietudes, and being ineffectual when he does intercede. In the event that he does mediate, stands up and acts, his philosophical reason for existing is well on the way to be vanquished.

Keeping in mind the end goal to be heard he might need to be a fanatic himself, and so as to turn into an allotment he might need to surrender the guidelines of levelheadedness. In the event that,
then again, he has sufficient otherworldly quality and in addition philosophical awareness to take his position past the issue of the ages, where as a rationalist he should take it he will remain socially insufficient to the point of actually being misunderstood. (Ibid. p.198)

**What is Untouchability**

Untouchability means pollution by the touch of certain persons by reason of their birth in a particular caste or family. It leads to defilement, pollution and contamination. It is believed that the practice of untouchability is peculiar to the Hindu society. Untouchability as a social concept has become embodied in customs and as customs differ so does untouchability. The classes, which are commonly regarded, as untouchables are Chamars, Busadh, Dom, Halalkor, Hari, Mochi, Mushahar. Although they were outside the pole of Hindus society, which recognizes only four classes namely, Brahmanas, Kshatriyas, Vaishyas and Shudras, they were reckoned as part of the Hindu society for political purposes. Before the Indian constitution that abolished untouchability in 1950, the untouchables were divided into three categories namely untouchables, unapproachable and unseenable.

The untouchables had different names in different parts of the country. They were called outcaste untouchables namely Pariahs, Panchamas, Atishudras, Avarnas, Antyajas and Namashudras. Their touch and even voice were deemed by the caste Hindus to be polluting. So they had to clear the way at the approach of a caste Hindu.

According to the traditional terminology, the caste Hindus are called Savarnas and the untouchables are called Avarnas. There is difference between an untouchable and an impure person. An untouchable’s touch pollutes anyone but an impure’s touch pollutes only the Brahmins. The touch of the impure causes pollution only on the ceremonial occasion, whereas that of the untouchable causes pollution at all times.

Earning an honorable living. The Hindus call their caste Verna, i.e. colors. Caste is based on birth while Verna is based on three gunas namely, satva, rajas and tamas. According to the caste Hindus, the four castes came from different parts of the Brahman. The highest castes are the Brahmins of whom the books of the Hindus tell that they were created from the head of Brahman. They study and teach the Vedas. In Hindu society they are considered the best of humankind. The next caste is the Kshastriyas, who were created, as they say, from the shoulders
and hands of Brahman. Kshastriyas protect the creatures created by God. The Vaishyas were created from the thigh of Brahman. They are expected to meet the material needs of the community. The Shudras were created from the Brahman’s feet and they are supposed to serve all other groups. Between the latter two classes there is no great distance. However, these classes differ from each other, they live together in the same towns and villages.

The people who came after the Shudras are called Antyaja. They are namely shoemakers, jugglers, the basket and shield makers, the sailors, fishermen, the hunters of wild animals and of birds, and the weavers. They are not reckoned amongst any caste, but only as members of a certain craft or profession. They render various kinds of services to the caste Hindus. The four caste Hindus do not live together with them in one place.

The people called Hadi, Doma, Candala and Badhatau (sic) are not reckoned amongst any caste. They are occupied with dirty work, like the cleansing of the villages and other services. They are considered as one sole class, and distinguished only by their occupations. In fact they are considered like illegitimate children.

According to general opinion they descend from a Shudra father and a Brahmani mother as the children of fornication. Therefore, they are degraded outcastes. The Hindus give every single man of the four castes characteristic names, according to their occupations and modes of life. Hence, the basic conception of the Hindu social organization starts with the rise of four classes or Vernas.

The practice of the caste system, which refuses to recognize all human beings equal, is very strong in India. It will be clear from the following description. To each Verna a proper duty is assigned to prevent social dissolution. It is believed that Dharma for every individual is determined by his origin, because the nature of every person is originally determined. If the people who are meant for servitude were allowed to give it up, then there would be no servants left to perform their functions. The Shudras will begin to rule. Since, they are unfit to rule there is a danger that this social order would be completely destroyed. They thoroughly believed that castes, and Vernas are natural things associated invariably with specific qualities. A Shudra cannot be of noble quality because his nature is servitude. If there be any doubt regarding the
Verna of any individual it would at once be revealed by his nature or by actions which are due to his nature.

It is important to note why one man should be compelled to be a servant and another man to a Brahmin all his life. It is a sheer injustice to say that it was because his father was a servant or a Brahmin.

Those who believed in the theory of Karma, the theory of gunas, and transmigration of soul will disagree with it. They apply these theories to justify the whole system. According to them, Karma causes the various positions and conditions of people namely, the highest, the middle, and the lowest. In consequence of many sinful acts committed by one’s body, voice or mind an individual in the next birth would become a bird, a beast, or a low caste person respectively. There are three gunas: (qualities) satva (goodness), rajas (activity), and tamas (darkness). When one of these three qualities predominates, the body becomes distinguished by that quality.

The study of Vedas, austerity, knowledge, and purity, etc., is mark of the quality of goodness. Delighting in adventure, want of firmness, indulgences in sexual pleasure are marks of the quality of activity. Cruelty, covetousness, evil life etc., are marks of the dark quality.

Through each of these qualities people obtain various transmigrations. It is preponderance of various qualities that determine the birth of man as a Brahmin or a Shudra. Those who commit sins go into inferior existence or wombs, those who do good actions pass into superior wombs. And those who lead an ideal life obtain cessation of birth and death. Thus, they held that the Verna order is ordained for justice and human betterment.

Untouchability originated in India around A. D. 400 and it arose out of the struggle for supremacy between Buddhism and Brahmanism and it has molded the history of India. Untouchability is the word used by Ambedkar himself for those lowest castes in the Hindu scale of pollution. During the pre-independence era the term Depressed Classes was used to denote the untouchables. This was replaced by Scheduled castes in 1935 when these castes were placed on a Schedule as qualifying for special right. Gandhiji’s name for the untouchables, Harijan, dates from his 1933-34 campaign against untouchability and is in general usage except among Ambedkar’s followers.
The origin of untouchability is an enigma. But it is generally held that it is a perverted outcome of the caste system. The Vedic Aryans knew no caste system. As time went on, the Aryans divided themselves for different occupations of labour and according to aptitude, liking and the capacity of the individual. Those who took to learning were called Brahmins, those who undertook governance were classified as Kshatriyas, those who resorted to trade were termed Vaishyas, and those who served the foregoing three classes were known as Shudras. Brahmins continued to be regarded as someone next to God whereas a man from the lowest class, as a Shudra. The result was that the original four divisions became watertight compartments and degenerated later into the present caste system. In this way the four Varnas came to stay as four castes.

Henceforth, different professions, barriers of provinces, varying ways of living, different superstitions, and customs broke up the main four castes and further led to the creation of various sub-castes. The untouchables were from the lowest strata of the Hindu society and were condemned as untouchables by the caste Hindus down the century.

**Occupational Origin of Untouchability**

According to Mr. Rice, the origin of untouchability is to be found in the unclean and filthy occupations of the untouchables. This theory is very plausible one. But there are certain difficulties in the way of its being accepted as a true explanation of the origin of untouchability. These filthy and unclean occupations, which the untouchables perform, are common to all human societies. In every human society there are people who perform these occupations. It is important to note that such people were not treated as untouchables in other parts of the world. We do not have proper evidence to know it.

We have proof about the Aryans that shows that the Aryans were like other people, and their notions of purity and impurity did not fundamentally differ from those of other ancient people.

According to the theory there are two sorts of occupations namely pure work and impure work. We are familiar in our day-to-day lives that impure work is done by slaves, e.g. sweeping the gateway, the road and the place for rubbish, gathering and putting away the left over food and urine. On the other hand, laborers do pure work. It’s important to know who the slaves were. Stanley Rice says that slavery existed among the Aryans. And these Aryans could be a slave of an Aryan. No matter to what Varna an Aryan belonged he could be a slave. A Kshastriya could
be a slave and even Vaishya could be slave. A Brahmin was not immune from the law of slavery. It is when Chaturvarna came to be recognized as a law that a change was made in the system of slavery. This change can be seen from the following extract from the Narada Smriti: “In the inverse order of the caste, slavery is not ordained, except when a man violated the duties peculiar to his caste. Slavery is analogous to the condition of a wife.”

The change was a mere reorganization of slavery and the basis of the principles of graded inequality that is the soul of Chaturvarna. To put it in a concrete form, the new law declared that a Brahmin could have a Brahmin, Kshatriya, Vaishya and a Shudra as his slave. A Kshatriya could have Kshatriya, a Vaishya and a Shudra as his slave. In the same way a Vaishya could have a Vaishya and a Shudra as his slave. A Shudra could have a Shudra only. Thus, the law of slavery remained and all Aryans whether they were Brahmanas, Kshatriyas, Vaishyas or Shudras they could be made slaves.

This change in the law of slavery did not make any difference regarding the duties prescribed for the slaves. This means that if a Brahman, Kshatriya or Vaishyas was a slave, he had to do the work of a scavenger. Only a Brahmin did not do scavenging in the house of a Kshatriya, Vaishya or a Shudra. But he would do scavenging in the house of a Brahman. Similarly a Kshatriya would do scavenging in the house of a Brahmin and the Kshatriya. He would not do it only in the house of a Vaishya or Shudra. A Vaishya would do scavenging in the house of a Brahmin, Kshatriya and Vaishya. He would not do it only in the house of a Shudra. It is, therefore, obvious that all the four castes who are admittedly the Aryans did the work of scavenging which is the filthiest of filthy occupations. The theory of filthyoccupation as an explanation of untouchability is therefore, not tenable. If scavenging was not loathsome to Aryans how can it be said that engaging in filthy occupations was the cause of untouchability.

**Racial Origin of the Untouchability**

The Racial hypothesis of Mr. Stanley Rice holds two components:

That they were vanquished and oppressed by the Dravidians.

These hypotheses raise the entire inquiry of the intrusions of India by remote trespassers, the successes made by them, and the social and social foundations that have come to fruition. As
stated by Rice, there have been two attacks of India in particular the attacks of India by the Dravidians and Aryans. The Aryans prevailed over the This hypothesis is excessively mechanical, a negligible theory and excessively easy to illustrate a confounded set of certainties identifying with the birthplace of the Shudras and the untouchables.

In antiquated Indian history, we frequently run into four races in particular the Aryans, There is a general supposition that they are distinctive races. Stanley Rice looks to illustrate the social structure of the Hindu social order, especially its class foundation. Tell us who the Dravidians and Nagas were. The word Dravidia is the name of the dialect of the individuals and does not indicate the race of the individuals. Actually it was the dialect of the Nagas all around India. The significant thing to note here is the contact between the Aryans and the Nagas and the impact it processed on the Nagas and their dialect. The impact of this contact on the Nagas of North India was very unique in relation to the impact it prepared on the Nagas of South India. The Nagas in North India surrendered Dravidia which was their mother tongue and embraced Sanskrit in its place. The Nagas in South India spoke Tamil (Dravidia) as their first language and finished not receive Sanskrit, the dialect of the Aryans. It is essential to note why the name Dravidia came to be connected just for the individuals of the South India. The reason is that the Nagas of North India stopped to talk the Dravidia dialect although just the Nagas of the South India continued talking Dravidia. This is the genuine motivation behind why the individuals of South India came to be called Dravidians. It is a reality that the terms Dravidia and Nagas are only two diverse names for the same individuals. Nagas was a racial or social name and Dravidia was their etymological name. In this way the Dasas are the same as the Nagas and Nagas are the same as the Dravidians. at the end of the day, it might be said that there have been at the most just two races to be specific, the Nagas and the Aryans. The significance of this hypothesis is that the Dravidians were prevailed over by the Aryans and were made untouchables.

Views of Gandhiji on Untouchability

Gandhiji helped the untouchables who were working independently for the upliftment of their own people. This was the period when the untouchables themselves were on a warpath. They too were engaged in offering their civic and social rights. This was the period during which the untouchables of Bombay Presidency had launched their Satyagraha at Mahad for establishing their right to take water from the public tank and at Nasik for establishing their right to enter a
Hindu temple. How did Gandhi look upon this Satyagraha movement started by the untouchables against the caste Hindus? The attitude of Gandhiji, to say the least, was extremely queer.

In the first place Gandhiji condemned this Satyagraha started by the untouchables against the caste Hindus. He would not support it. In this controversy the untouchables were perfectly logical. They argued that the Civil Disobedience was the weapon advocated by Gandhiji to use legitimately against the British for securing their freedom. In the same manner, the untouchables must be allowed to use the same weapon against the caste Hindus for securing their emancipation. However good this logic be, Gandhiji could not bring it. He tried to meet their logic by his logic. He argued that untouchability was the sin of the Hindus. It is the Hindus who must, therefore, do penance. It is they who must start Satyagraha for the removal of untouchability. Satyagraha was not the business of the untouchables because they were not sinners of it.

Gandhiji showed two different attitudes regarding the Satyagarhas started by the untouchables against caste Hindus at Mahad and Nasik and at Vaikom. Gandhiji was in favor of the Satyagraha at Vaikom. He blessed it and encouraged it. The Vaikom Satyagraha was carried on by the untouchables under the auspices of the congress. The other two were launched by the untouchables independently of the congress. Gandhiji refused to give his blessings to the Satyagraha started by the untouchables. It was a foregone conclusion that no congressmen would or could come and help the untouchables in their struggle against the orthodox Hindus. This was the mistake Gandhiji did by his most illogical attitude. He came out openly against all non-Hindus and prohibited them from helping the untouchables in their Satyagraha struggle against the cast Hindus. He was not only against Mohammedan, Christians, Parsis and Jews rendering any help, but he went to the length of objecting to the Sikhs who came to help the untouchables.

Gandhiji was questioned when he went to Dandi in March 1930 to make the historic Salt Satyagraha against the British law. Some untouchables went to Dandi and questioned him. They asked him regarding his declaration about the removal of untouchability. Gandhiji’s reply was this: “The untouchables are a part of a whole. I am working for the whole and I therefore believe that I am therefore working for the untouchables who are a part of the whole.”
Gandhiji considered India to be one nation, of which the congress was legitimate spokesperson. He worked hard to recognize the Muslims and Sikhs as separate entities and to grant their own representatives. He could not do much work for the Dalits for two basic reasons. First, it would create a division in Hinduism that he was not ready to look forward with any satisfaction whatsoever. Secondly, it would perpetuate rather than the removal of untouchability.

The Hindu social organization is based on four-fold caste system. The untouchables don’t belong to any of these castes. They are the most unprivileged people in India. In the next chapter, we shall study how the untouchables revolted against the Hindu social structure.

**REVOLT AGAINST THE UNJUST HINDU SOCIAL STRUCTURE**

**Ambedkar and his Experience of Untouchability**

Ambedkar was brought up in the surrounding of an orthodox and rigid Hindu family that was divided on religious, casteist, communal, and regional lines. He complained that the Hindu society was just like a tower, which had several storeys without a ladder or an entrance. One was to die in the storeys in which one was born. There are several instances, which would show the kind of humiliation and injustice Ambedkar, being an untouchable, suffered in his early life. Once he and his nephews were going to meet his father at Goregoan in Satara district on a hot summer day. They had to disembark at Masur railway station and from there they had to go to Geregaon, which was at a far off distance. The two children sat on a bullock cart and started their journey. But as soon as the owner of the cart came to know that they were Mahars, they were ordered to get down from the cart. The children offered double fare. Since they were untouchables, the owner of the bullock cart did not take their money. In the scorching heat the children were denied food and even water though the cart had all the facilities to get these essentials in the course of the journey. We can imagine what scars might have been left on the sensitive heart of a young, intelligent and precious child. Yet another shock was growing in the mind of Ambedkar. It was indeed a touching scene when he came to know that his hair defiled the purity of the barbar who regarded the shaving of a buffalo a better and holier affair than a human being. What a terrible impression these cruel disabilities might have made upon the young mind. But he was quite strong, sensitive and yet very resolute. Under the circumstances of
such disabilities and maltreatment, Ambedkar cultivated a spirit of patience. All such insulting refusals and ill treatments engendered in him a burning hatred for Hinduism.

The untouchables were prohibited to learn Sanskrit. Being an untouchable, Ambedkar also was compelled to take Persian as the second language in the high school, though he was interested in learning Sanskrit. Sanskrit was the key to the study of the Vedas. The Vedas were neither to be heard nor to be read by the Shudras and the untouchables. The teacher never touched the notebooks of the untouchable students. Some of them did not even ask them to recite poems or put any question to them for fear of being polluted. But at the same time, there was a Brahmin teacher in the high school who loved this boy very much and even dropped daily a part of his meal of boiled rice, bread, and vegetables into the hands of Ambedkar. Students from the socially backward communities especially untouchables were segregated and made to sit separately from the other people in schools. They were given gunny bags as mat to sit upon, unlike the others who were provided with wooden planks. The upper caste students and teachers hardly communicated with the students coming from the depressed classes. A blind and foolish tradition made the high caste students believe that even talking to children of the depressed classes would pollute them. The hardships undergone by Ambedkar in Baroda are well known. The caste Hindus tried their best to prevent him from occupying a rented house renting a house. His peons would not hand over files to him, because he would lose his caste status in the eyes of his colleagues. He would throw official papers on the table of the learned doctor from a distance. He would pour drinking water from the jug without touching him. Life became unbearable for a self-respecting, foreign educated man like Ambedkar. It was divine grace, which saved Ambedkar’s life, which he was to spend in the emancipation of the untouchables from the thralldom of caste tyranny. Ambedkar had come to the conclusion that the social problems of the country required a political solution. He decided to fight the evil of untouchability all alone.
**The Movements of the Untouchables**

The movement of the untouchables against the injustice of the Hindu social order has a long history behind it, especially in Maharashtra. This history falls into two stages. Petitions and protests marked the first stage. The second stage is marked by open revolt in the form of direct action against the established Hindu order. The government tried to dissuade them by declaring that all public utilities and public institutions are open to all citizens including the untouchables. But the untouchables were not satisfied with the policy of the government. They began their movements that included several cases of direct action aiming at the demolition of the Hindu social order by applying dynamite to its very foundation.

**Burning of the Manu Smriti**

The burning of the Manu Smriti took place at Mahad on December 20th, 1927. The function was a part of the campaign for establishing the right to take water from the Cawdar tank. The burning of the Manu Smriti took place publicly and openly in a conference of untouchables. It was a deed of great daring. It was an attack on the very citadel of Hinduism. The Manu Smriti, that contains the Hindu codes, is insulting to persons of low castes. It deprived them of the rights of human beings and crushed their personality. The conference felt that it was apt to lay down the goals of untouchables. The conference proclaimed that the untouchables wanted a complete overhauling of the Hindu social system. It further affirmed that this reconstruction must not be based on the old foundation of Shastras. It maintained that whatever be the character of the new foundation, it must be consonant with justice and equality between the Hindus and the Shudras. The Manu Smriti is the sacred scripture of the Hindus. Being scared it is infallible. Every Hindu believes in its sanctity and obeys its injections. Manu not only upholds caste and untouchability but also gives them a legal sanction. The Manu Smriti embodies the spirit of inequality. It keeps the untouchables outside of the Hindu fold because it did not acknowledge the fifth Verna. The untouchables were not at all happy with the principles of the Manu Smriti. Thus, they burnt it in front of the Brahmins. The burning of the Manu Smriti by the untouchables at Mahad in 1927 is an event, which has same significance and importance in the history of the emancipation of the untouchables.

**Refusal of Untouchables to carry dead Bodies**
One of the duties of the untouchables is to remove the skin off and carry the dead animals of the Hindus in the villages. If the untouchables refuse to perform these duties to the Hindus the land on which they live is liable to be confiscated. They have to choose between doing the dirty work or facing starvation. The important thing to note is that the conference of the untouchables, which met in Mahad, resolved that untouchables would neither remove the skin of the dead animals of the Hindus nor carry it or eat the carriion. The minor and major objectives of these resolutions were to foster among the untouchables self-respect, self-esteem and to strike a blow at the Hindu social order. It aimed at making the Hindus do their dirty jobs themselves. The history of the revolt against the established social order of Hindus originated in Bombay, but it spread to all parts India.

**Temple Entry**

Ambedkar carried out his fight on political as well as religious fronts. He wanted the untouchables to have the right to enter a Hindu temple. In 1929, the Parvati temple entry Satyagraha was organized at Poona wherein the unarmed untouchables and caste Hindu participants were attacked and injured. Among them were the untouchables’ Chamber leaders, Pandering Nathuji Rajbhoj and N.V. Gadgil. N.V. Gadgil was popularly known as Kakasaheb Gadgal. After this there was a famous Kalaram temple entry at Nasik. The Satyagraha was carried out from 1930 to 1935, but when obduracy of the orthodox Hindu did not relent, Ambedkar made his resolve before the public that though he was born a Hindu, he would not die as a Hindu. He fulfilled this promise by embracing Buddhism till his death. The main aim of the temple entry Satyagraha was to make the entry possible in the temple for the untouchables.
Choudar Tank

His agitational politics started with the Mahad march to the Choudar Tank. In 1925, the Municipality passed a resolution to keep open its tank to the depressed classes. In pursuance of the resolution, Ambedkar led a march to take water from the tank. The powerful majority of the conservative society was unwilling to part its hold and the power structure had to be confronted. The march was successful but after having fetched water from the tank, rumors were spread that the untouchables were also planning to enter the temple of Vireshwar situated in Mahad. Instigated by such rumors a large crowd of high caste Hindus armed with bamboo sticks attacked the untouchables. Delegates of the untouchables went to Ambedkar’s bungalow and asked for a green signal to retaliate. Ambedkar was not an extremist. He, like Gandhiji, preached and practiced peace and non-violence. He said: “We do not want to fight a physical battle where we can hurt only few individuals; we will fight a ferocious battle where we can fight with the enemy of casteism.” Like a law-abiding citizen, he lodged complaint with the police and in spite of the advantages, which the caste Hindu hooligans had, five of them were sentenced for four months rigorous imprisonment because of the untiring efforts of Ambedkar. While Congress was waging the Quit India Movement, a political and socially disillusioned Ambedkar was quietly working for the betterment and upliftment of the untouchables. He was described as a traitor and as a stooge of Britishers. But he took all these accusations in its stride and continued to do his splendid work.

Rejection of Hinduism

Born as an untouchable, Ambedkar was not an exception to face and experience the same humiliation and tribulation, which every untouchable had to face on those days. He was humiliated in school, college, institution, or society. He struggled continuously to face poverty and untouchability. In his own words: “Owing to the poverty of my father I did not have the opportunity to enjoy any of these luxuries. Till late in life I suffered excessively and labored very hard.” Ambedkar struggled a lot get the answer regarding the suffering of a particular section of people in a big society. He blamed Hinduism, which, he thought, was the reason for this plight. He believed that the Hinduism was based on inequality and injustice. It divided men cruelly in the name of caste. In its fold some people became untouchables and slaves. It never encouraged them to develop their minds and to advance in life. It suppressed the enthusiasm and inspiration
of the students of the downtrodden class of people. He realized intensely that the Hindu religion
did not appeal to his conscience, and did not appeal to his self-respect. So as long as the
downtrodden remain in the Hindu fold, they cannot lift their heads up and move fearlessly. To
quote him: “This religion and the social order had ruined us. But this is not going to stop here.
This would ruin the Hindus themselves and ultimately India.” So he decided not to live any more
in the Hindu fold. Though by chance he was a born Hindu, he did not want, at least, to die a
Hindu. Since then he went on constantly thinking and searching for the most appropriate form of
religion that touches the heart to the grief stricken humanity. Ambedkar wanted that Hinduism
should be reorganized and Hindu thought should be revitalized on the basis of social equality,
liberty, fraternity, and democracy, both for the sake of Hinduism and the Indian nation. He said:
“Caste has had a bad effect on the ethics of the Hindus. It has killed public spirit, destroyed sense
of public charity and narrowed down public opinion has respected man’s loyalty to his caste,
made virtue and morality caste ridder.”

Significance of Buddhism in Ambedkar’s life

In spite of all the atrocities that he had gone through, Ambedkar was not against religion. He
considered it essential for the proper development of mankind. He did not agree with those who
said that religion is parasite or is an opiate. Religion instills hope in human beings and drives
them for activity. Buddha’s religion was based on proper reflection and reason. He asked his
disciples not to follow him blindly, but accept him only after testing his words with reason.
Ambedkar felt that modern civilization needed such a rational religion. He wished to have the
religion in the sense of morality, which remains the governing principle in every society. It must
be scientific. As a social code of morality it must recognize the fundamental tenets of liberty,
equality and fraternity. The most important aspect is that it has to enrich the lives of people
mentally and materially and protect their dignity, value and self-respect. Ambedkar found that
Buddhism was the only religion that satisfied all these requirements. At the age of sixteen
Ambedkar was fascinated by the book called Buddha Charita in Marathi. He realized that
Buddhism was the greatest of all the religions in the world as it was not merely a religion but a
great social doctrine. His research oriented mind was fully convinced by the logical, empirical,
humanistic and pragmatic teachings of the Buddha. He observed that besides Ahimsa, Buddha
taught many other things, such as social freedom, intellectual freedom, economic freedom and
political freedom. Ambedkar emphatically says that Buddhism is the most appropriate religion in which there is no place for the distinction of high or low, rich or poor, caste or color, etc. It is the religion based on equality and universal brotherhood. Ambedkar embraced Buddhism on October 14, 1956 at Nagpur along with many of his followers. After his initiation into Buddhism he gave the following message to his fellow Buddhists: Having embraced Buddhism, the responsibility of following it sincerely rests on you. Try to elevate the nobility of this religion by your own behavior. Try to spread the message of Buddha and liberate the people not only of your own country but also of the world. Keep up the dignity of the religion you have embraced. Ambedkar says that the struggle of the downtrodden is not simply for economic progress, but for honor and self-respect. He said: For a man it is his birthright to lead an honorable life. To achieve this aim, we must do our utmost. We are prepared to make the greatest sacrifice for achieving this. We are struggling for human dignity. We want to make our life as full and wholesome as possible. We have started this movement to develop and educate our mind.

One needs confidence, courage and will to rise. Ambedkar believed that Buddhism as humanistic religion provides all these things. The essence of Buddhism lies in working practically for one’s freedom-economic, social and political freedom. Buddha was the torchbearer of democracy and an ardent exponent of liberty, equality and fraternity. It is only in Buddhism, he insisted, that human persons can have freedom. Another interesting observation made by Ambedkar in Buddhism was the equal treatment of women. It is true that the Buddha did advise his disciples not to make it a habit to visit families of lay disciples for fear of human weakness yielding to frequent contact with women. But he did not forbid such visits nor did he express any regard about women as inferior to men. He wanted to treat them and regard them as mothers, sisters and daughters depending on their age. He knew that women were fully capable of realizing his doctrine and discipline. That is why he maintained Bhikkuni Sangha along with Bhikku Sangha. Bhikkuni Sangha has been opened for all classes of women, married, unmarried, widowed and even for prostitutes. All could acquire merit, freedom, dignity, and equality along with men. Ambedkar says that it is the duty of every Buddhist to visit Buddha Vihara on every Sunday and listen to the discourses. Unless this is done, the neo—Buddhists will not be able to understand Buddha properly. He also suggested his men not to encourage violence work hard and educate themselves and face any problem with calm and peaceful way, without fear in mind. The untouchables have been trying to break up the Hindu social structure. Though the leading
member of the untouchables, Ambedkar is not here, but his movements are very much active. As a result, people have become aware of their rights and they fight for their rights. In the next chapter, I shall deal with the origin and analysis of the untouchability according to Ambedkar.

The Origin of Untouchability

Ambedkar allude to the accompanying characteristics so as to manage the beginning of the untouchables around primitive and advanced social orders.

(1) Primitive social order comprised of migrant groups although current social order comprises of settled groups.

(2) Primitive social order comprised of tribal groups dependent upon blood relationship inasmuch as up to date social order comprises of neighborhood groups dependent upon regional association. Consequently we can say that primitive social order created in two ways in particular from a tribal to a regional group and from a traveling to a settled community.

As stated by Ambedkar, primitive social order was traveling. Starting with one spot then onto the next with their cows. Be that as it may as time went on, they ran across new riches to be specific area. What's more they began to live in one group, which was called settled group. They took in the specialty of confining and of growing area. Accordingly there was change in their occupation from cows to land.

As stated by Ambedkar, two essential characteristics stamped primitive social order, in its move from traveling life to the life of a salted group. All tribes in primitive social order couldn't settle at one spot in the meantime.

Some of them settled and some remained traveling. The settled tribes were constantly in peril on the grounds that the traveling tribes felt jealous of them. They methodically composed attacks on the settled tribes with the intention of taking riches like steers, corn, and ladies of the settled groups. The unfriendliness between the settled and the traveling tribes unendingly existed. This unfriendliness thought that it was interpretation in endless war.

The settle tribes of primitive social order confronted the issues of their defence.
In such circumstance, the composed strikes constantly irritated ordinary life. In a tribal war it frequently happened that a tribe as opposed to being totally demolished was crushed and steered. As a rule a vanquished tribes got broken individuals. As a result of this, skimming assemblies comprising of broken tribes were continually meandering in all course.

The primitive social order was at heart tribal in its association. Each individual in primitive social order had a place with a tribe. Outside the tribe no singular had any presence. An alternate imperative perspective is that tribal association was dependent upon regular blood and normal connection. Consequently, a singular conceived in one tribe could not join an alternate tribe and turn into a part of it. The broken individuals had, along these lines, to live as stray people. In the primitive social order where one tribe was battling against alternate tribes, a stray accumulation of softened individuals was constantly up risk of being ambushed. They didn't know where to try for their safe house and protection.

There was a period in the primitive social order when the settled tribes were in pursuit of men who might do the work of watch and ward against the looters having a place with Roaming tribes. Then again, the broken individuals from vanquished tribes were confronting the issues of discovering benefactors who might provide for them sustenance and safe house. It is fascinating to know how these heterogeneous individuals tackled their issues. Concurring to Ambedkar they struck a deal where the broken individuals consented to do the work of watch and ward for the settled tribes and the settled tribes consented to provide for them sustenance what's more shelter.

Concurring with the perspectives of Dr. Ambedkar, Dr. It is well-known reality that the migrant creatures' reproducers of Inward Asia, for illustration, delight in simply attacking and battling. crushed and directed, the survivors frequently used to be sold into subjection by their champions. The individuals who figured out how to escape needed to look for the security of an alternate tribe. Being frail they had frequently to substance themselves with modest employments, tending steeds and steers, making and repairing seats and other calfskin work, for example, tongs and harnesses, making and cleaning weapons, and so on. As these creatures reproducing wanderers by and large scorned modest and manual work; this scorn was additionally stretched out to the individuals who needed to perform it.
Since in primitive social order just persons of the same tribe and of the same blood, could live together, an outsider couldn't be allowed to live amidst the settled tribe. From the vital perspective likewise, it was attractive that those broken individuals needed to live on the guest of the town to meet the strikes of the antagonistic tribes.

The above both these contemplations point that the broken individuals existed outside the town. Ambedkar says that same methodology must have occurred in India where the Hindu social order was passing from roaming life to the life of a settled town group. There must have been in primitive Hindu social order settled tribes, and broken people.

The settled tribes discovered the town and structured the town group though the softened individuals existed up differentiate quarters outside the town for the reason that they had a place with an alternate tribes and diverse blood. Be that as it may the commentators don't concur with this view. They hunt down the verifiable confirmation that can propose that the untouchables are broken individuals. Ambedkar says that the untouchables of India were initially broken individuals and the truth is that they existed outside the town community.

Ambedkar cites two sorts of proofs to show that the untouchables were truly the broken individuals. The primary set of the realities comprises in the names Antya, Antyaja and Antyavasin, provided for specific groups in the Hindu Scriptures. They have been inferred from the root Anta. As stated by the Hindu request of Perfect creation the expression Anta means the end of creation and the expression Antya implies one who is conceived last to be specific, the untouchables in the request of Awesome creation. Be that as it may Ambedkar does not concur with this perspective. As stated by the Hindu hypothesis of Celestial creation, the Shudra is conceived last.

The untouchable is outside the extent of this hypothesis. Subsequently, he is called Avarna i.e, out of Verna. Subsequently, the Hindu hypothesis of Celestial creation can't be connected to the untouchables. As stated by Ambedkar, the statement Antya implies not the end of the Divine creation however the end of the Hindu town. It was a name provided for those individuals who existed on the outskirt of the town in the Hindu society.
The second set of realities help that the untouchables were broken individuals. They fit in with Mahars of Maharashtra, the single biggest group of the untouchables. Hindus are qualified to be noted.

(2) Each town in Maharashtra has a divider, and the Mahars have their quarters outside the divider.

(3) The Mahars don't do the obligation of watch and ward for the benefit of the town.

Ambedkar contends that if such confirmations are accessible, it ought to be acknowledged that there was a period in primitive social order when the broken individuals existed. The broken individuals having a place with different tribes came to settled tribes and struck a deal. The untouchables were permitted to settle on the edge of the Hindu town. These two hypotheses offer us enough backing to say that the untouchables existed outside the Hindu town from the earliest starting point in light of the fact that they were broken individuals and had a place with a diverse tribe and distinctive blood. In this manner, it is clear that the untouchables were the broken individuals and they don't have a place with the four Vernas.

**Untouchability among the Hindus**

In the matter of contamination there is nothing to recognize the Hindus from the primitive or old individuals. The contamination distinguished by the Hindus is inexhaustibly Manu distinguishes physical pollution and likewise notional pollution. Manu treated conception, passing and monthly cycle as wellsprings of contamination.

Manu treated birth, death and menstruation as sources of defilement. Death caused defilement to members of the family of the dead persons technically called Sapindas and Samanodokas. The idea of defilement in Manu Smriti is real and not merely notional. For he makes the food offered by the polluted persons unacceptable. Manu also prescribed the period of defilement. For the death of a Sapinda it is ten days and for children it is for three days. The period of defilement for fellow students is one day. Defilement does not vanish by the mere lapse of the prescribed period. At the end of the period there must be performed a purificatory ceremony appropriate to the occasion. For the purpose of purification Manu treats the subject of defilement from three aspects: (1) physical defilement (2) notional defilement or psychological defilement, and (3)
ethical defilement. The rule for the purification of ethical defilement, which occurs when a person entertains evil thought, is more admonitions and exhortations. But the rites for the removal of notional and physical defilement are the same. The use of Kusa grass and ashes are prescribed as purification agents for removing physical impurity caused by the touch of inanimate objects. Water is the chief agent for the removal of notional defilement. It is used in three ways. (1) sipping (2) bath (3) ablution. Later on Panchagavya became the most important agency for removing notional defilement. It consisted of a mixture of the five products of the cow, namely milk urine dung, curds and butter. Manu’s statement that the Brahmin was ever pure does not mean that the Brahmin was free from defilement. Indeed, besides being defiled by births the Brahmins also suffered defilement on the ground which did not affect the Non-Brahmins. The Manu Smriti is full of taboos and don’ts that affect only the Brahmins. The Brahmins must observe those taboos. Their failure to observe them make them impure. In the Manus Smriti there is a provision for getting rid of defilement by transmission through a scapegoat, namely by touching the cow or looking at the sun after sipping water. The Hindus also believed that territorial and communal pollution and purifications were very much like the system that prevailed among the early Romans. Every village had an annual Jatra. Those days there was the rule that the animal, mainly he buffalo was purchased on behalf of the village. And this animal was taken around the village and after that it was killed. After killing, the blood of the animal was sprinkled all around the village and then meat was distributed among the villagers. Every Hindu and Brahmin had to accept his share of the meat, though he may not be a meat eater. It is not mentioned in any of the Smritis but it is the sanction of custom that among the Hindus it is so strong that it always overrides the law. There is another form of untouchability, which is observed by the Hindus. It goes on from generation to generation-in communities. According to Ambedkar’s analysis there are 50-60 millions of people in India whose mere touch causes pollution to the Hindus. The Hindus who touch untouchables and become polluted can become pure by undergoing purificatory ceremonies. The Brahmins think that there is nothing that can make the untouchables pure. They are born impure. They live and die in impurity. The untouchability among the Hindus involves the isolation of a class. The Hindus do not live inside the quarters of untouchables. It has no parallel in the history of the world.

Untouchability among the Non-Hindus
There is an alternate manifestation of untouchability, which is watched by the Hindus. It happens from era to era in groups. As stated by Ambedkar's examinations there are 50-60 a huge number numerous individuals are mindful of the presence of untouchability around the Hindus also non-Hindus. It is advantageous to think about the primitive social order if they distinguished untouchability or not. As stated by Ambedkar, the primitive individuals accepted it and that contamination was created by

1. The event of certain occasion

2. Contact with specific persons; and

3. Contact with specific things

Primitive individuals additionally trusted in the transmission of insidious from one man to an alternate. For them the risk of such transmission was particularly intense at specific times, for example, the execution of common capacities, consuming, drinking and so on. The primitive individuals watched certain debasements which incorporate the accompanying; (1) Conception (2) Start (3) Adolescence (4) Marriage (5) Cohabitation (6) Demise. Eager moms were respected polluted and a wellspring of debasement to others. The debasement of the mother stretched out to the youngster also.

The phases of launch and pubescence connote the development of the male and the The services in regards to marriage indicate that marriage was viewed by the primitive man as sullied. In a few cases, as around the Mundas, marriage happens to a tree before marriage with the groom. All these marriage observances are expected to kill the single person against the polluting influence of marriage. Passing was the most exceedingly awful contamination in primitive individuals. This is not just with respect to cadaver; additionally the tangibles of the perished were viewed as contaminated with the contamination. All the rights and services associated with conception passing marriage and so forth don't unequivocally prescribe that they were viewed as wellsprings of contamination. All these practices show that in every case there is isolation. There is isolation and separation in conception, start, marriage, and passing and in managing the consecrated and the strange.
The mother is isolated at conception. At puberty and start there is isolation what's more isolation for a period. In marriage, from the time of engagement until the real service lady and spouse don't meet. A lady is subjected to isolation throughout period. Isolation is most observable on account of death. There is most certainly not just separation of the dead form however there is confinement of every last one of relatives of the dead from whatever remains of the group. This isolation is prove by the development of hair what's more nail and wearing of old apparel by the relatives of the dead that show that they are not, served by whatever remains of the social order, for example, the hair stylist, washer man and so on. The time of isolation and the extent of isolation vary on account of death however the truth of isolation is past question. On account of pollution of the hallowed by the profane then again of the related or by intercourse with the non-related there is likewise the component of isolation. Therefore, it is clear that in primitive social order contamination included isolation of the dirtying agent.

There is very little distinction between the Egyptian arrangement of contamination and that of the primitive framework. Around the Greeks the reason for contamination were gore, the vicinity of apparition and contact with death, sexual intercourse, labor, the clearing of the constitution, the consuming of certain nourishment, for example, pea-soup, cheddar and garlic, the interruption of unapproved persons into heavenly places, and, in certain circumstances, foul discourse and fight. The purificatory implies, generally called Kaopoia by Greeks, was lustral water, onions, fumigation and flame, incense, and so forth.

**The Broken People Became the Untouchables**

Eating of beef created a big gap between the settled community and the broken people. According to Ambedkar there was a time when the Brahmans and the non-Brahmins ate beef. In ancient times, animal sacrifice was a religious rite, according to which, the slaughter of cows and that of other animals was colossal and was frequently eaten by the Brahmin priests. The non-Brahmins could not eat beef everyday because cow was a costly animal. It is Buddhism that repudiated the sacrifices of cows and other animals. It created a strong feeling of reverence towards all sentient beings in the minds of the people. The prohibition attracted the people and they appreciated it. According to Ambedkar, it made a deep impression that even the broken people embraced Buddhism. They began to criticize the Brahmans for its colossal sacrifice. This is the reason why the Brahmans suffered at the hands of Buddhism, the religion of compassion,
love and friendship. All the Bikkhus gave up eating of beef. They attracted many people, especially the agricultural sections, to which the cow was a very useful animal. There was no other way for the Brahmins to improve their social position against the rising influence of the Buddhists except by giving up the Yanjna as a form of worship and also the sacrifice of the cow. Unfortunately, eating of beef, instead of being treated as a purely secular matter, was made a religious matter. This happened because the Brahmins made the cows sacred animals. This made eating of beef a sacrilege. The broken people who continued to eat beef even after cows were considered sacred were treated as untouchables and they were considered beyond the pole of the Hindu society. The broken people were a community of paupers with no means of livelihood and entirely dependent upon the settled community. The principle item of food was beef for them. On the other hand, the Brahmins left eating beef in order to snatch away from the Buddhist Bhikhus the supremacy they had acquired. Without becoming vegetarians the Brahmins could not have recovered the ground they had lost to their rival namely Buddhism. We have no positive evidence to show that members of the settled community never ate the flesh of the dead cow. But we have negative evidence that shows that the dead cow had become an exclusive possession and perquisite of the broken people. The evidence consists of facts that relate to the Mahars of the Maharashtra. The Mahars of the Maharashtra claimed the rights to take the dead animals. They claimed this right against every Hindu in the village. This means that no Hindu can eat the flesh of his own animal when it dies. He has to surrender it to the Mahar. Thus, it can be said that both the Hindus and the broken people used to eat beef. But the Hindus, in order to have supremacy over Buddhism, left eating beef. The broken people continued eating beef and so they are called untouchables. Ambedkar’s analysis of the origin of untouchability gives us the picture of how untouchability developed and how it is practiced among different sect of people. In the next chapter I have mentioned some of the problems of the untouchables. The next chapter deals with some of the problems that the untouchables face in their life.

THE PROBLEMS OF UNTOUCHABLES

The untouchables are the most heartbreaking individuals of the Indian culture. They are subjected to different manifestations of sufferings and mortifications in their day by day life. Some of issues are given beneath.

Antagonism of the Administration
The established Hindu social order has continued to exist because of the unfailing support it received from the Hindu officials of the states. Their motto is that justice consists with the established order. By all means the Hindus try to maintain their cultural and political hegemony in society. As a result of this the untouchables are often denied their justice. For an instance, if an untouchable goes to a police officer with a complaint against the caste Hindu, instead of receiving any protection, he will receive plenty of abuses. He will either be driven away without his complaint being recorded or if it is recorded, it would be recorded quite falsely to provide a way of escape to the aggressor. If he prosecutes his offenders before a magistrate the fate of his proceeding could be foretold. The untouchables will never be able to get Hindus as witnesses because the Hindus do not support the case of the untouchables, however it may be. If he brings witnesses from the untouchables, the magistrate will not accept their testimony because he can easily say that they are not independent witnesses. If they are independent witnesses the magistrate has an easy way of acquitting the accused by saying that the untouchables’ evidence did not strike him as a truthful witness. Thus, the lowest classes of people are often denied of justice in several instances. V.B. Rawat says “Thirteen years after the brutal massacre of the Dalits at Tsunder in Andhra Pradesh, the trial began at a special court in December 2004, only to be interrupted once again and rescheduled for February 2005. The families of the victims of Tsundur still await justice for those who died. They say that they will not find peace until the guilty are punished for their crime.” While fighting for their justice the lower class of people suffer a lot. The annual Report of the Tamil Nad Harijan Sevak Sangh for the year ending September 30, 1937 says:

The political consciousness of the Harijans having been roused by the rights in the remotest villages where it is only the policeman that reign, it is not always possible for the Harijan to do this, for the assertion of his rights mean a clash between him and the caste men, in which it is always the latter that have the upper hand. The natural consequences of this scuffle are a complaint either to the police or the magistrate. The latter course is beyond the means of a Harijan while the former resort is worse than useless. The complaints are in many cases not enquired into at all, while in others a verdict favorable to the caste men is entered. Our complaints to the police also meet with similar fate. The trouble seems to us to be that there is no change in the mentality of the lower policemen. Either he is unaware of the rights of the Harijans of which he is supposed to be the guardian or the caste men influence him. Or it may also be that
he is absolutely indifferent. In other cases, corruption is responsible for his taking aside of the richer caste men. This shows how the Hindu officials are ant-untouchables and pro-Hindus. This kind of partiality is inherited in every caste Hindu and it has been systematically cultivated by the teaching and philosophical outlook of the ancient Hindu philosopher such as Manu. Consequently, the caste Hindus are openly hostile and inimical to the aspiration of the untouchables. The civil servants, being higher caste Hindus maintain the unjust order that in turn secures their authority and prestige.

**The Problems of Discrimination**

Practiced by the Hindus against the untouchables is impossible to imagine. In the past, the untouchables could not cover their heads, chests, or legs below the knees. Gold and silvers were also prohibited to them as well as shoes and parasols. They had to speak to a superior with eyes covered and holdings their hands to the mouth. They had to cross their arms over their chest as a sign of humility. In their language, they used terms which were specified to them; a Malayali untouchable, when speaking of his children had to call them his Calves and the untouchable had to refer to a high caste-man and even his children by the name Lord.

On the contrary, even the children of the high caste called the untouchables with humiliating names. An untouchable could not sit down in the presence of a member of a high caste, or could sit only in an inferior position. When an untouchable encountered a high caste man in the streets, he had to go down into the ditch, in order to leave the street clear. He had to carry out all the tasks that he was ordered to do so and allow him to be beaten by a high-caste man. In Tamil Nadu; the ancestors of the Paraiyars of Valgghiira Manckam witnessed most of these discriminations only some decades ago. In the region, the dominant caste is that of the kallars. This caste has a warlike demeanour and it’s member-stopped at nothing when it came to getting respect out of people. Until recently, Paraiyars could not go to school. Neither could they bathe in the municipal Oorani, pond. Everything they wished to undertake had to be sanctioned by the higher caste on whom they depended. They were not paid for the various tasks that they carried out, but simply received a few measures of grain at the harvest. Paraiyars were not used to allow into the tea shops. They had to remain outside and drink their tea in coconut shells and, later on in glasses different from those used by the high caste. They had to maintain an attitude of humility in a kallar’s presence. The Kallars used the Harijans as they sent a message to the Ceri
and the Harijans had to come immediately, on pain of being beaten. In every field of life there is discrimination against the untouchables. In the matter of social relationship, it takes the form of barriers against dancing, bathing, eating, drinking, wrestling and worshiping. It puts a ban on all common cycles of participation:

It has affected law Court, Government departments, co-operative banks, particularly the police. Discrimination against untouchables in the matter of securing land credit, jobs exist in the most rampant form. It is in service that discrimination shows itself most strongly. Though there are no regulations, there are well-recognized rules, which govern the entry and promotion of the untouchables in the matter of service. Most often untouchables do not get any entry. All the departments are closed to them. The principle in general is maintained that the untouchables shall not be placed in administrative authority over the higher caste.

The only field of service in which there is no discrimination against the untouchables is scavenging. All unclean works are done by the untouchables. But all supervisory posts which carry higher salary and which do not involve contact with filth are all filled by the higher caste. In this situation rights of the people and for the people cannot mean Government for the untouchables. Equal opportunity for all cannot mean equal rights for the untouchables. It is true that only the untouchables labor under tremendous disadvantage. This discrimination is the strongest barrier against the untouchables. All these have resulted in the unemployment and social insecurity of the untouchables. Life has become very insecure due to economic backwardness. The discrimination against the untouchables is merely the reflection of that deep and strong Hindu sentiment which is carried over in law and administration. The caste Hindus are afraid that if the untouchables arise above the prescribed station of life the Hindu social structure will collapse. The cardinal principle is the maintenance of Hindu superiority and Hindu domination over the untouchables. As long as the Hindu social order lasts, discriminations against the untouchables will continue to exist.

**The Low Dignity and Status of the Untouchables**

The other form of discrimination is the low level of dignity and the status of the untouchables. If a Hindu leader becomes a leader, then he prefers to be called a great Indian leader. No one describes him as the leader of Kashmir Brahmin even though he is one. If a leader who happens
to be an untouchable is to be referred to as the leader of the untouchables. If a Hindu becomes a doctor, he is regarded as a great Indian doctor. If a doctor happens to be untouchables he is regarded as the untouchable doctor. A Hindu singer is considered as a great Indian singer. If a singer person happens to be an untouchable, he would be regarded as an untouchable singer. Since the untouchables are the lowest of the low in Indian caste system, they are forced to do dirty jobs. Ashok Bharati writes: “The high castes want untouchables to clear their dead bodies but when it comes to accepting relief, they want to ensure that we are nowhere around because they cannot stomach the idea of sharing anything with the untouchables.” Mohan, a Dalit municipal cleaner says: “I am only doing what I would do for my own wife and children. It is our duty. If a dog is dead, or a person, we have to clean it up.” This type of discrimination has its origin in the Hindu view that the untouchables are inferior people and not qualified; their great men are only great among the untouchables. They can never be greater or even equal to the great men among the Hindus. This type of discrimination, though social in character, is no less than economic discrimination.

Absence of Freedom

Discrimination is an alternate name for nonattendance of Freedom. Mr. Tawney says:

There is no such thing as freedom in the market, divorced from the realities of a specific time and place. Whatever else it may or may not imply, it involves the power of choice between alternatives—a choice which is real, not merely nominal, between alternatives which exist in fact, not only paper. It means, in short, the ability to do— or refrains from doing definite things at a definite moment, in definite circumstances, or it means nothing at all. Because a man is most a man when he thinks, wills and acts, freedom deserves the outline things, which poets have said about it; but as a part of the prose of everyday life, it is quite practical and realistic. Every individual possesses certain requirements—ranging from the material necessities of existence to the need to express himself in speech and writing, to share in the conduct of affairs of common interest, and to worship God in his own way or to refrain from worshipping him—the satisfaction of which it is necessary to his welfare. Reduced to its barest essential, his freedom consist in the opportunity secured by him, within the limits set by nature and the enjoyment of similar opportunities by his fellows, to take the action needed to order, to ensure that these requirement are satisfied. There are two aspects that apply to all of them. In the first place, if the rights to
vote, live, and to express oneself are to be effective guarantee of freedom, they must not be merely formed, but whenever the occasion arises to exercise them, they can in fact be exercised. In the second place, the rights that are essential to freedom must be such as to secure the liberties of all, not merely of a minority. A society in which some groups can do what they please, while others can do little of what they ought, may have virtues of its own; but freedom is not one of them. Absence of freedom means affirm others by denying oneself. It is a state in which the untouchables are compelled to fulfill the will of others by negating one’s will. It will be clear from an example. I have seen personally in some parts of Bihar, the Mushahars are forced by the landlord to work in their fields with very low wages. The landlords have no dignity and respect for the Mushahars.

Problem of Isolation

The Hindu social structure is separated into two classes in particular, position Hindus Savarna and Non-rank Hindus Avarna. Of course station and non-position Hindus are isolated into numerous sub-divisions. They make the Hindu social request in light of the fact that they need to cutoff the profit to themselves and not to impart to the untouchables. They need to protect unrivaled mental self portrait. They need to wind up rich. (Mowli, V. Chandra 1990)

It is clear that these classes Kshatriya, Vaishya and Shudras are regular associates. In the event that they meet up, they can topple the made Hindu social request.

Anyway they have not done it. Non- Brahmin party, which led between 1919-1935, was an endeavor to unite them into one political association to pulverize the strength of the Brahmins who are the engineers of the Hindu social order. The works pioneer made an alternate endeavor especially the communists. They lectured that there is a character of enthusiasm of the working population; regardless of to what group they had a place. However they created in them class cognizance and class solidarity. The work pioneers were of the sentiment that the working could utilize their unnerving force to break down the investment request. Once the monetary request tumbles to the ground the social request of the Hindu is certain to go to pieces. The effect is that the solidarity has neglected to come. The Shudras and the Primitive Tribes are more dangerous to the untouchables than they are to the Brahmins.
Undoubtedly it is the Shudras who go about as the police energy of the Brahmins for repulsing of the untouchables on the Hindu social request. The barbarities that are submitted upon the The purpose behind this need of solidarity is not far to look for. It is found in the arrangement of evaluated disparity where the Brahmin is above everyone; the Shudras is underneath the Brahmin or more the untouchables. if the Hindu social request were dependent upon disparity, it might have been ousted long prior. However it is dependent upon evaluated disparity so the Shudras while he is restless to force down the Brahmin, he is not readied to see the untouchables ascent to his level. He likes to endure the indignities piled upon him by the Brahmins.

There are not many individuals to join the untouchables in their battle. The untouchables are secluded by the Brahmins as well as by the precise classes who should be their characteristic associates restrict them. This confinement is more impediments in the evacuation of untochability.

**MEANS FOR THE EMANCIPATION OF UNTOUCHABLES**

The liberation of the untouchables started by creating an affiliation called the Bahishkrut Hitkarni Sabha (Discouraged Classes' Welfare Affiliation) on twentieth, July 1924 at Parel in Bombay. The point of this affiliation was to make the untouchables mindful of their hopeless predicament, their true blue rights and to stir around them cognizance of their rights. In compatibility of this point, Ambedkar gave them a three-pronged: "Instruct, Compose and Agitate". His immediate interest and responsibility to the development for the upliftment of the untouchability is momentous. He took diverse methods for their liberation.

**Education: A Means for the Emancipation**

Ambedkar was persuaded that training alone could free the untouchables. The stronghold of the Siddharth school in Bombay in 1945 and the Millind school at Aurangabad in 1951 stand witness to his attempt to make higher training accessible to the discouraged classes as well as to put the rails of the organization of such instructive establishments in their grasp. Ambedkar understood that the essentialness of composed action to convey forward his development. He acknowledged training to be fundamental for all men and ladies regardless of their social and investment status. All men and ladies must get in any event the base instruction so that they may know how to
peruse and compose. The essential training coddles the base key requirement of teaching the masses.

Training gives quality and chance to them to battle against neediness, illness, and backwardness. As stated by him the motivation behind instruction was to offer assistance the people to study the circumstances basically. In this way, instruction ought to be investigative, withdrew, and fair in character. In the domain of higher training, Ambedkar was in favour of giving educators important flexibility to casing their own particular syllabus and survey the execution of their people. He was restricted to recommending and accompanying an unbendingly organized syllabus. He gave accentuation on pushing training and research in colleges as opposed to changing over them into directing examination and degree conveying bodies.

He established individuals' Training Social order on eighth, July 1945 with a perspective to propelling the instructive enthusiasm of the oppressed segments of the Indian culture all in all and the Planned Standings specifically. He recognized instruction the most capable executor for realizing coveted changes in the public eye. For him instruction was as instrument to free the Dalits from absence of education, lack of awareness and superstition and accordingly empower them to battle against all types of unfairness, misuse and oppression.

He accepted that untouchables needed to achieve political force. They needed to have preparing in political interest and the discretionary legislative issues. With this destination, he built the Autonomous Work Party in 1936 and the planned standing organization in 1942. He challenged races on the board of these political gatherings. He gave the call "be a decision class". (Nirmal, P. Arvind 1991)

**Social Emancipation**

It was Ambedkar who eventually succeeded to give lawful privileges of equity and social equity to a large number of anguish masses of the untouchables and the abused.

This exceptional accomplishment was to a great extent because of Ambedkar's endeavors, and he, accordingly, rightly could be known as the deliverer of the defenseless untouchables and the tribal’s of India, who were dealt with for a considerable length of time no superior to such a variety of orders of denounced subhuman’s. Ambedkar was, on events, discovered to be
excessively forceful, presumptuous, and amazingly uncompromising in his state of mind. He deliberately liked to keep himself far from the standard of the opportunity development, as its initiative seemed to him to be solely in the hands of the individuals who transcendently had a place with the upper positions.

He likewise distributed a paper as the mouthpiece of his association on 21st, January 1920. It was initially named Mook Nayak (Stupid Pioneer) and afterward Bahiskrit He, in his week after week paper, Mook Nayak (the pioneer of the Stupid or the voice of the Moronic) composed:

It is basic to recommend ways and intends to review the wrongs done to the discouraged classes, and to talk about the measures for their upliftment. A diary arriving at the mass is the best intends to attain this end". In this way Dr. Ambedkar took upon himself the obligation of animating the aware of the people.

He was not ignorant of the social developments sorted out by Ram Mohan Roy, Dayananda, and Vivekananda for changing the rank character of the Hindu social order.

However it seemed to Ambedkar that the methodology for religious renewal of the Hindu social order for disposal of rank occasions and giving the status of social equity to the untouchables or the discouraged classes might not be more viable than the political methodology to manage this profoundly dug in standing conservatism around the Hindus.

He, subsequently, chose to sort out his development basically along political lines. Through the medium of his diaries like Janata renamed as Prabuddha Bharat Ambedkar attempted to teach the individuals on social, political, authentic, religious, instructive, monetary, and different issues of the discouraged individuals of India. His written work's inhaled logic and humanism, and they altered the standpoint of the untouchables, totally as never before. (Nirmal, P. Arvind 1991)

Ambedkar received a two-fold programme for his development. The primary programme was intended to proliferate the reason for the untouchables and unite them under the standard of an association' and inquiry the exact religious idea and support of the station framework. Despite the fact that as an untouchable, he was not permitted to study Sanskrit in his school days; all things considered, in later days, he himself rebelliously aced the Sanskrit dialect to study the Hindu-religious books, especially those Sastras that supported the arrangement of station
stratification of the Hindu social order. He composed various books like Destruction of Position; Who Were the Sudras and How They came to be the Fourth Varna in Indo-Aryan Culture?

They and Why They got to be Untouchables? And so on. He, in this way, daringly tested the religious legitimacy and the statutes behind the standing framework at its exceptionally Sastric root.

This made enormous fearlessness around untouchables, who were made to endure from a handicapping subpar quality complex.

He asked the Planned Station and the Booked Tribes to disregard the sins of their predecessors and decidedly begged them not to sit tight for their invented resurrection for the mitigation of their sufferings. Must be guaranteed in this very life and that too as their real right as free citizen.
Political Movement

Ambedkar accepted that by getting the distinction of the Discouraged Class as a differentiate minority group like the Muslims from the British Raj, it might be less demanding to addition political force and subsequent legitimate privileges of equity and social equity for the untouchables and the outcaste. He, consequently, chose not just to request legitimately distinguished status of minority group for the Discouraged Class additionally for presenting the arrangement of divide electorate for picking their representations to council. For this reason he submitted an update to the Indian statutory In 1930 the Round Table Gathering was assembled by the British standard for Indian Managerial change. Ambedkar was selected by the British Government to this gathering for speaking to the investment of the Discouraged Class before it. In the Round Table Meeting, Ambedkar asserted a divide minority state with ideal for differentiate electorate for the Discouraged Class.

Ambedkar gave the proof in a composed articulation to the Establishment board, on 27th January. He argued for public representation, saying:

Shared representation is a mechanism to word off the insidiousness impact of the division. By the words, wickedness impact of the division he plainly implied the insidiousness impact of station and untouchability. He further expressed that the hobbies of the untouchables' might be spoken to by the untouchables alone. There is uniquely their own particular investment and none else can genuinely voice them.

The British Executive Ramsay Macdonald promptly acknowledged the interest of Ambedkar and declared it in the public Grant of 1932. He was of the assumption that the untouchables ought to be respected nationals.

As stated by him, citizenship implies a heap of rights, for example, particular emancipation, individual security; right to hold private property, correspondence in the witness of law, freedom of still, small voice, flexibility of notion, discourse, right of get together, right of representation in a Urging the Discouraged Class to partake in the governmental issues and councils of the nation, Ambedkar said: "I am in a circumstance in which Tilak was once set .As long as the rivals curse me; it is underestimated that my work for you is on the right lines and is advocated.
Throughout the last two thousand years never was such an endeavor made to destroy untouchability.

The untouchables are currently persuaded that the interest for Swaraj and the reason for the Hindus will experience the ill effects of the discouraged Classes.

Ambedkar said that whatever the Hindus accomplish for you is not out of philanthropy or leniency. They do it for their welfare also. The mission of our development is to battle out oppression, unfairness and false conventions, and to undiscovered all benefits and discharge the bothered individuals from servitude. Our reason has picked up distinction in view of our endless struggle.

Tending to the ladies he said:

Never see yourselves as untouchables. Carry on with a clean life. Dress yourselves like the touchable women. Don't bother if your dresses are loaded with patches, yet None can confine your opportunity in the decision of your articles of clothing and in the utilization of the mental for your decorations. Go to additional to the development of the brain and the soul of help. Toward oneself Ambedkar prescribed to the Minority Board of the Round Table Gathering that the Discouraged Classes couldn't agree subjecting themselves to dominant part administer in their current situation with innate bondsmen. When greater part lead is created their liberation from the arrangement of untouchability must be a finished reality. It should not be left to the will of the dominant part .The Discouraged Classes must be made free residents qualified for all the privileges of citizenship in as a relatable point with different residents of the state. (Nirmal, P. Arvind. 1991) Ambedkar composes: "In servitude the expert at any rate had the obligation to feel materials, and house the slave and keep him in great conditions for fear that the business quality of the slave ought to diminishing, Yet in the arrangement of untouchability, the Hindus assumes ownership over the support of the untouchables.

Untouchability is an arrangement of unmitigated budgetary misuse as well as it is additionally an arrangement of uncontrolled budgetary abuse. That is on account of there is no autonomous general notion to censure it and there is no fair-minded hardware of organization to hold it. There is no speak to general notion, for whatever open there is, it is the estimation of the Hindus who fit in with the abusing class and accordingly flavor misuse.
The Public Grant was an extraordinary triumph for Ambedkar. Notwithstanding, for Gandhiji it was a danger to separation the Hindu group with a vile radical configuration to debilitate the primary base of the flexibility development. At that point detained, began quick unto demise to spare the solidarity of the Hindu social order by safeguarding the arrangement of joint electorate for all Hindus. The entire nation was restlessly sitting tight for a positive reaction from Ambedkar, who was in a problem it is possible that to respect the ethical bid of the Mahatma or stick to the political increases that he thought he had attained for the Booked Standings. Eventually, he consented to surrender the case for divide electorate for the booked standings and assented to hold the arrangement of joint electorate alongside alternate groups of the Hindu social order.

Gandhiji on his part generously surrendered to build the amount of saved seats for the Booked Standings from 78, as it was altered in the Mutual Recompense to a much the ethical offer of Gandhiji. "There was before me an obligation, which I owed as a major aspect of the regular humankind to spare Gandhi from beyond any doubt demise. I reacted to the call of humankind and spared the life of Gandhi by consenting to adjust the Common Honor in a way fulfilled to Gandhiji".

Work that time Ambedkar was looked upon as a sectional pioneer of the Discouraged Class just, yet after the Poona Settlement everyone anticipated that him will assume the part of a national pioneer by joining the standard of the national development for India's opportunity. Notwithstanding, Ambedkar thought it to be more reasonable to depend on the motion of the British Raj for upgrading the investment of the Booked Positions, in spite of the fact that his strategy was not wholly upheld by his group in recording their verdict in the general race of 1937. Ambedkar may have been reprimanded for demonstrating a fixation on issues relating to the diversions of the Booked Ranks. Yet he could never be blamed for not being an accurate Indian and a bona fide patriot.
Constitutional Safeguard

In his changed assessment of the new political realities Ambedkar chose to enter into the constituent Get together for endeavoring endeavors to protect the diversions of the Booked Standings by utilizing this most elevated discussion of fair choice making. In his lady discourse, he made a wonderful discriminating dissection of the talk of Pandit Nehru when the recent moved the principle determination on the points and goals of the Constituent Get together. Ambedkar's style of conveyance, protected insight, moderate methodology, and patriot viewpoints profoundly inspired the Parts of the constituent Get together. He was soon designated a part of the Seven-Part Drafting Panel for the readiness of the Constitution and afterward made its Administrator. It was not a demonstration of any admission to soothe the conclusions of the Booked Standings that this most elevated position in the arrangement group of the Constitution was provided for Ambedkar. It was carried out in veritable energy about his uncommon capacity to handle the fabulous errand of encircling the Constitution of India. (Zelliot, Eleanor 2001)

It has been conceded by all that Ambedkar assumed the part of the essential modeler of the Constitution of free India .He was exhorted, supported and guided on numerous issues by two different modelers to be specific Pandit Nehru and Sarder Patel who conceptualized the fundamental standards, procurements and destinations of the Constitution. It was the minute of most astounding accomplishment and joy for Ambedkar, when the resolutions on Directive Standards and Principal Constitution pronounce: "The State should not oppress any native on grounds just of religion, race rank sex spot of conception or any of them.

Article 21 says: "No individual ought be denied of his life or particular emancipation but as stated by system created by law."

Again Article 17 of the Constitution states: "Untouchability is canceled and its practice in any structure is illegal. His authorization of any inability emerging out of untouchability ought to be an offence culpable in understanding law.

It is in fact like a contract of legitimate privileges of freedom for the untouchables. A Planned position part of the Constituent Get together noteworthy watched after the selection of the constitution:
It is an incongruity of destiny that the man who was determined starting with one school then onto the next, who was compelled to take his sore outside the classroom, ha been endowed with the incredible occupation of surrounding the constitution of free and autonomous India, what's more it is he who at long last managed a lethal death–blow to the custom of untouchability, of which he was himself a victimized person in his more youthful days.

After the selection of the constitution, all the Parts of the Constituent Get together showered luxurious acclaims on Ambedkar. In answer, he said in all modesty:

I came into the Constituent Get together with no more terrific goal than the shield the enthusiasm of the Booked Positions. I had not the remotest thought that I might be called upon to embrace more dependable capacity. I am thankful to the Constituent Gathering and Drafting Board for resting so much trust and certainty in me and giving me. (Zelliot, Eleanor (2001)

Ambedkar embraced a few methods for the upliftment and advancement of the untouchables. Organizations like Bahishkrut Hitkarni Sabha (Discouraged Classes' Welfare Companionship). Siddharth School and Millind College are giving instruction in light of balance for all the individuals of all segments. Indeed today, his long for boorish social order is continuously helped through such organization.