

UNHEARD VOICES

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B.R. Ambedkar





Glittering Rohini

Rohini Ghavari, daughter of a conservancy staff belonging to Valmiki community, stands as an ideal and novel example of social cohesion in India. Rohini is currently pursuing her Ph. D in Geneva. Her family background is not strong by any traditional standards. She is the daughter of a couple, who works as conservancy staff in Indore in Madhya Pradesh. She belongs to the Valmiki community, which is traditionally involved in conservancy work. She was able to pursue her Ph D in Geneva after completing MBA thanks to Rs one crore scholarship by Madhya Pradesh government. In the last month, Rohini got the opportunity to represent India in the United Nation Human Rights Commission (UNHRC), where she demonstrated the true spirit of being Indian.

A lot is being said about the alleged human rights violation in India. Vested interests – within and outside India – are always engaged in portraying a picture that Dalits and minorities in India are victims of human rights violation. Rohini stands as a tight slap for such forces. She said that as a Dalit girl, it was a dream for her to represent India at UNHRC and the dream was fulfilled because of the constitution and Indian policies. She praised the constitution/reservation and pointed out that people from backward class were holding crucial constitutional posts, which could happen only in India. She even went on to say that the situation of Dalits in India was much better, compared to citizens in neighbouring Pakistan. She debunked efforts by vested interests and NGOs to portray India's image in a particular manner. Rohini said India is changing and Dalits can dream to hold the highest post.

Rohini's mature and spirited speech is not merely appreciable but an ideal example for all to follow. Her case has another dimension. Rohini is always known as a Dalit voice as she has been taking up the issues relating to backward class people. She is active on social media and many of her posts sound political and inconvenient to present polity. But that did not come as an obstacle for getting a scholarship. Nor in representing India in the world's prestigious

international forum. It reflects maturity in public life. This is the lesson, to be learnt by all those, who want to take the nation ahead.

Rohini's case, undoubtedly, is motivational and inspiring by all counts. Be it her personal life or views on social or political issues. It has come at a time when some internal and international forces are out to fuel divisive elements along the line of caste and religion. Rohini has shown that the nation stands above everything. Her views must have disappointed the forces, which are trying to use social ills in India for their ulterior motives.

However, this is also time for those Indians, who are still driven by caste elements. Some comments on social media, involving Rohini, are undesirable, unwarranted and uncalled for. It not merely violates the principle of probity in public life but also signals a reality that India still needs to go a long way in achieving social cohesiveness. All Indians must have pride that a daughter of a conservancy staff couple, has gone abroad for education. All the Indians must have pride that the girl represented India at an international forum. All Indians must have pride that the girl rose above all the considerations and praised India for its achievements and changes in process. Raising doubts or passing comments on Rohini indicate mental sickness. This attitude is absolutely unacceptable as it works against the national interests and obstructs advancement of human values. Time has come to welcome people like Rohini, who represent changing India.

Dr. Babasaheb Ambedkar has said, "The freedom of mind is the real freedom. A person whose mind is not free, though not in chains, is a slave. One whose mind is not free, though not in prison, is a prisoner. One whose mind is not free, though alive, is dead. Freedom of mind is proof of one's existence". Dr Ambedkar's message is applicable to all. Let us show that India is on the path of emancipating itself from slavery. Rohini case stands as a glittering example for all as it stands as a perfect combination of awareness of rights and responsibilities.

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Appeal for financial assistance



Social Studies Foundation (SSF) is working with the prime objective of conducting social studies and research of the society in a multi-disciplinary fashion. SSF focus, however, is on those people, who have been facing discrimination and are deprived of benefits of the development and democratic process. SSF logo, thus says, "Knowledge for Empowerment".

"UNHEARD VOICES" is a small step in this direction. It provides a platform to all those people, who have to be listened to by the Indian citizens to make this country united and integral. We will raise the voice of these people fearlessly. Social Studies Foundation has currently a small set-up to carry out its objectives. We, however, need financial support from our well-wishers, who agree with our objectives. We appeal to the readers and well-wishers to donate generously to the foundation.

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Dr. Ambedkar on freedom of speech & expression

For Dr. Ambedkar, a free man is one who understands his or her rights and responsibilities and is not a slave to external influences. One thinks critically and is not afraid of public criticism. She/he is one's own master and carves out his/her own life path. Such an understanding of freedom of mind is the fundamental ground of Ambedkar's idea of freedom of speech and expression.

Dr. Sanjeev Kumar



The Constitution of India enshrines a range of fundamental rights, including the right to equality, freedom from exploitation, freedom of thought and expression, freedom of religion, cultural and educational rights, and the right to constitutional remedies. These rights were shaped through extensive discussion, debate and amendments in the Constituent Assembly chaired by Dr. Babasaheb Ambedkar.

While speaking about the concept of freedom, Ambedkar said that mere physical freedom is of no

use. Individual has both body and mind and 'freedom of the mind is of prime importance.' He argued that to be truly free, one must be able to exercise their own free will and make use of their capabilities. Without freedom of the mind, one is essentially a prisoner or a slave, even if he/she is not physically restrained.

Having freedom of the mind is essential to be able to truly live and exist. He says that "What is meant by physical freedom to a man? It means, he is free to act according to his own free will. A prisoner is unchained and made free. What is the principle underlying this? The principle is that he should be free to act according to his own free will and he should be able to make the maximum use of the ability he



possesses. But what is the use of such freedom of a man whose mind is not free?

“The freedom of mind is the real freedom. A person whose mind is not free, though not in chains, is a slave. One whose mind is not free, though not in prison, is a prisoner. One whose mind is not free, though alive, is dead. Freedom of mind is proof of one’s existence. What is the proof to judge that the flame of mental freedom is not extinguished from a person? Of whom can we say that his mind is free? I call him free, who with an awakened consciousness realises his rights, responsibilities, and duties, he who is not a slave of circumstances, and is always bent upon changing them in his favour, I call him free. One who is not a slave of usage, customs and traditions, or of teachings because they have come down from his ancestors, whose flame of reason is not extinguished, I call him a free man. He, who has not surrendered himself, who does not act on the teachings of others, who does not believe in anything unless it is examined critically in the light of the cause-and-effect theory, is a free man. Who is always prepared to protect his rights, who is not afraid of public criticism, who has enough intellect and self-respect so as not to become a tool in the hands of others, I call such a man as a free man. He, who does not lead his life under the directions of others, who carves out his own aim of life according to his own reasoning and decides for himself as to how, and in what way his life should be led, I call him a free man. In short, a man who is his own master, him alone, I consider a free man” (Ambedkar, vol 17, III; 2019, p.157).

Thus, for Ambedkar a free man is one who understands his or her rights and responsibilities and is not a slave to external influences. One thinks critically and is not afraid of public criticism. She/he is one’s own master and carves out his/her own life path. Such an understanding of freedom of mind is the fundamental ground of Ambedkar’s idea of freedom of speech and expression.

The difference between physical and mental freedom becomes clearer from Ambedkar’s criticism of religious traditional practices particularly the Purdah system which has excluded Muslim women absolutely from their freedom of speech and expression. He highlighted how the Burqa or Purdah system has not merely curbed the mental but also deformed the physical and bodily freedom which is the very basic minimum for any individual to imagine about the freedom of speech and expression. He pointed out that “these burka women walking in the streets is one of the most hideous sights one can witness. Such seclusion cannot but have the deteriorating effects upon the physical constitution of Muslim women. They are usually victims of anaemia, tuberculosis, and pyorrhoea. Their bodies are deformed, with their black bent, bones perturbed, hands and feet crooked. Ribs, joints and nearly all their bones ache...Purdah deprives Muslim women of mental and moral nourishment”. (Ambedkar 1946:

230-31).

Similarly, Ambedkar also criticised untouchability as the major reason behind keeping the untouchables as servile, low self-esteem and ignorant whose destruction is the fundamental precondition to imagine freedom of speech and expression. Therefore, freedom from all kinds of physical exclusion such as untouchability, purdah system, sati system had direct bearing on the (de)construction of mental freedom which is another name of freedom of speech and expression.

Ambedkar at another instance gives a more nuanced explanation on freedom or liberty. He says there are two kinds of liberty: civil and political. For him “Civil liberty refers to (1) Liberty of movement which is another name for freedom from arrest without due process of law (2) Liberty of speech (which of course includes liberty of thought, liberty of reading, writing and discussion) and (3) Liberty of action. The first kind of liberty is of course fundamental. Not only fundamental, it is also most essential. About its value, there can be no manner of doubt.

He was critical of Congress as he found that untouchables joining the Congress party had to lose their freedom of thought and expression. He highlighted that, “The Untouchables must retain their right to freedom of speech and freedom of action on the floor of the Legislature if they are to ventilate their grievances and obtain redress of their wrongs by political action. But this freedom of speech and action has been lost by the representatives of the Untouchables, who have joined the Congress.

The second kind of liberty, which may be called freedom of opinion, is important for many reasons” (Ambedkar: drambedkarbooks.com: 1119). He further adds, “It is a necessary condition of all progress intellectually, morally, political and social. Where it does not exist, the status quo becomes stereotyped and all originality even the most necessary is discouraged. Liberty of action means doing what one likes to do. It is not enough that liberty of action should be formal. It must be real. So, liberty of action means effective power to do specific things. There is no freedom where there are no means of taking advantage of it. Real liberty of action exists only where exploitation has been annihilated, where no suppression of one class by another exists, where there is no unemployment, no poverty and where



a person is free from the fear of losing his job, his home and his food as a consequence of his action.” (Ambedkar:drambedkarbooks.com: 1119)

In other words, freedom of opinion is essential for progress and should be real, not just formal. Real freedom of action requires the absence of exploitation, unemployment, poverty and fear of consequences so that people can take advantage of it. Therefore, Ambedkar makes it very clear that freedom of speech and expression has an inseparable connection with freedom of opinion and action.

Apart from the above philosophical and conceptual understanding of what constitutes freedom of speech and expression, Ambedkar also indicated its importance at different levels of institutions, groups, and agencies such as provincial states and press which adds pragmatic values to his understanding of the same. Ambedkar in the constituent Assembly referred to article 13 of the Draft constitution and replied to Mr. K. T. Shah on the question of whether there is a need for a separate provision for freedom of press alongside the article on freedom of speech and expression. He said that the freedom of press is inherent in the article on freedom of speech and expression. He stated that ““The press is merely another way of stating an individual or a citizen. The press has no special rights which are not to be given or which are not to be exercised by the citizen in his individual capacity. The editor of a press or the manager are all citizens and therefore when they choose to write in newspapers, they are merely exercising their right of expression, and in my judgment no special mention is necessary of the freedom of the press at all.” (CAD Vol-VII 2nd Dec. 1948)

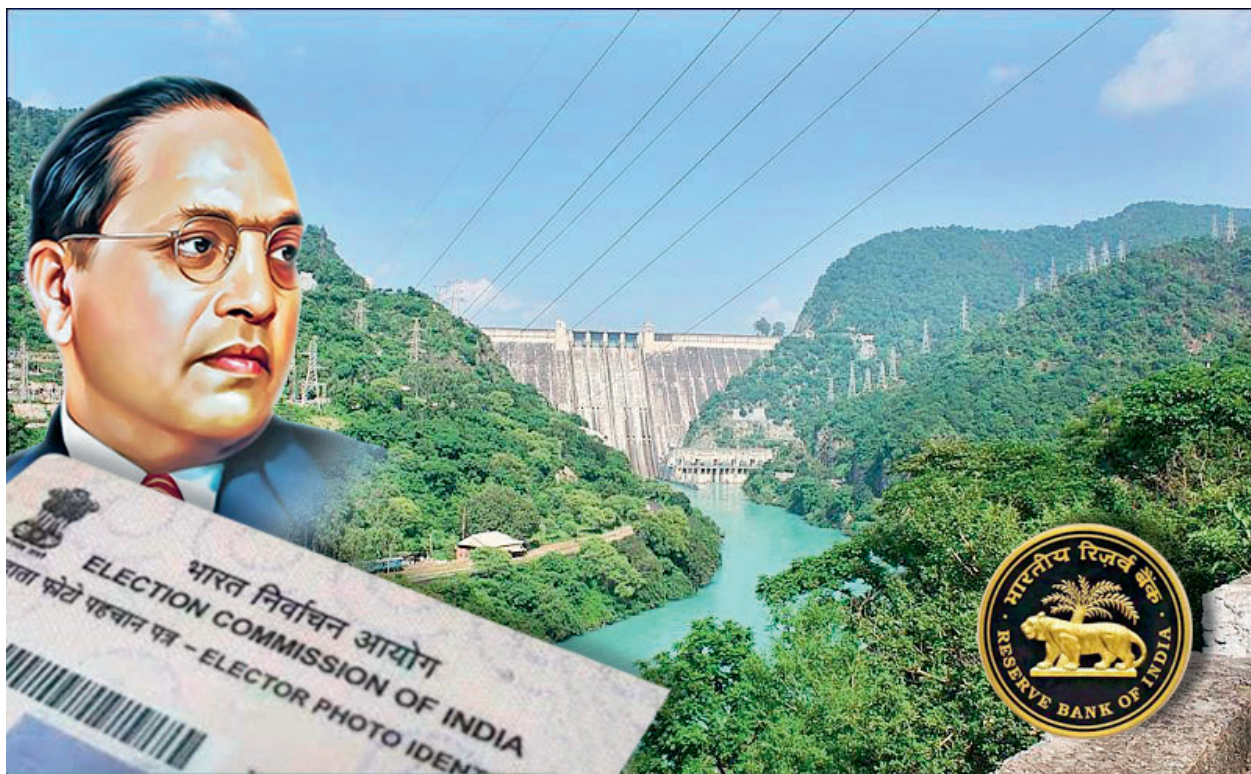
However, on the question of freedom of states in terms of their autonomous agency of expression, he said that the aim of State organisation is: (i) To maintain the right of every subject to life, liberty and pursuit of happiness and to free speech and free exercise of religion; (ii) To remove social, political and economic inequality by providing better opportunities to the submerged classes; and (iii) Make it possible for every subject to enjoy freedom from want and freedom from fear”. (Ambedkar 1947: 3).

By stating so, Ambedkar did not consider the state as a self-sufficient entity rather he identified its existence in consonance with society. Ambedkar criticised all agencies, institutions, groups and individuals who sought to curb the fundamentals of freedom of speech and expression of any person. He was critical of Congress as he found that untouchables joining the Congress party had to lose their freedom of thought and expression. He highlighted that, “The Untouchables must retain their right to freedom of speech and freedom of action on the floor of the Legislature if they are to ventilate their grievances and obtain redress of their wrongs by political action. But this freedom of speech and action has been lost by the representatives of the Untouchables, who have joined the Congress. They cannot vote as they like, they cannot speak what they think. They cannot ask a question; they cannot move a resolution and they cannot bring in a bill. They are completely under the control of the Congress Party Executive. They have only such freedom as the Congress Executive may choose to allow them. The result is that though the tale of woes of the untouchables is ever increasing, the untouchable members of the Legislature are unable even to ask a question about them. So pitiable has their condition become that the Congress party sometimes requires them to vote against a measure that may in the opinion of the untouchable members of the Legislature be beneficial to the Untouchables... This loss of freedom of speech and action by these untouchable members is entirely due to their having joined the Congress and subjected themselves to the discipline of the Congress (Ambedkar: drambedkarbooks.com: 945).”

Thus, it can be concluded that Ambedkar gave equal importance to both the physical as well as mental sphere of freedom. For him both kinds of freedom have organic relations among each other and collectively form the essence of individual and society. Individual, institution or agency’s freedom of speech and expression again are not autonomous in themselves rather they are very much part and conditioned to the society. Any factor hindering the individual’s freedom of speech and expression needs to be abolished.

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Multifaceted Dr. Ambedkar



In fact, many aspects of Dr. Ambedkar's contribution have not been revealed. Dr. Ambedkar has made unforgettable contributions to the Finance Commission, Reserve Bank of India, Independent Election Commission, Damodar Valley, Hirakund and Sone River Project, Water Electricity and Grid System, Establishment of Employment Exchanges and Empowerment of Women's Rights in Property and Labour Welfare policies in India.

Dr. Ashok Kumar Bhargava, IAS

The life of Dr. Ambedkar, the superhero of the social revolution, is an epic of struggles that understood humanity in a real sense and glorified the history of human dignity. Born on April 14, 1891, in the untouchable Mahar caste, at Mahu in middle India. Dr. Ambedkar was a ground-level scholar who suffered in the furnace of inequality, caste discrimination, untouchability, injustice, exploitation, repression, hatred, extreme deprivation and pain rising from the surface he touched to the tip of the pinnacle. His name creates vibrations in the mind of every deprived

and fills with energy and purity.

Symbol of democratic justice by uprooting lifeless social life, Dr. Babasaheb Ambedkar pledged to organise it on a democratic basis and said, "I am untouchable, it is a sin. People consider untouchables less worthy than animals. They touch dogs and cats but not untouchables. Who created the system of untouchability? Who made some people superior and some inferior? Did God make it so? He wouldn't do so. He has created all people equally. This evil is created by human beings and I will eradicate it."

Dr. Ambedkar has experienced dreadful pain since childhood. A Dalit child who was thrown out of vehicles in childhood, ostracised from school,



deprived of studying Sanskrit for being untouchable, who was not allowed to drink water from pottery, whose hair was not cut by a barber, who was publicly insulted as a professor, prohibited from public reservoirs, hotels, salons and temples, to whom no one allowed accommodation even in a metropolis like Mumbai, denied cases while practicing advocacy for being advocate from untouchable caste, even peon would throw files on the table from a distance, After he leaves the office the office is washed and sanctified with cow urine, Bhim the same untouchable child who was called a British puppet and a demon studied original Vedas and scriptures, do thorough study of the Veds & makes their metaphysics, and by providing scholarship in various fields of knowledge in the western world became the principle architect of the Indian constitution.

Dr. Ambedkar, a multi-faceted personality, Social Scientist and Social Philosopher, was the principal architect of the Indian Constitution. He enriched the Indian constitution with global ideals and experiences by adapting the best values, advanced provisions of almost all the constitutions of the world with respect to our culture. The Indian Constitution is the elixir of our liberal cultural consciousness and a shield for the oppressed class from the system of social exploitation.

Actually, he never complained about being underprivileged, even in the most critical economic conditions, with a pledge of firmness of his intentions and winning resolutions, eradicated unnecessary, inhuman practices prevailing in society and formed a new society based on the foundation of freedom, equality and fraternity. With the assistance of the Baroda's king (Maharaja), Dr. Ambedkar studied at Columbia University, the Bonn University, Germany, Gray's Inn and the London School of Economics. He received degrees in M.A., Ph.D., D.Sc., M.Sc., D.Litt. and Bar at Law along with 32 degrees and had an amazing knowledge of nine languages. Due to which he has also been called the World Symbol of Knowledge. Perhaps, at the time he was the most educated person, there were more than fifty thousand books in his personal library. However, there was no change in his social status. At the time he assimilated western great educational values and determined that after returning to India he will ignite consciousness about human rights among the unaware Dalit Community. For this purpose, he edited Mook Nayak, Bahishkrit Bharat, Prabuddh Bharat and Janata Newspapers.

In the light of freedom, he wanted doors of opportunities to be equally open for Dalit. He focused his energy on social freedom, instead of political freedom. In his mind there was a strong craving for knowledge and a storm for resistance to injustice. Despite continuous neglect and humiliation from the Hindu community, his patriotism was no less than that of any great patriotic leader.

In the first Round Table Conference, Dr. Ambedkar while highlighting the indifference of the British towards the upliftment of Dalits, backed the group supporting the self-respect and human rights of Dalits. Then Gandhi called him Patriotic. In response, Dr. Ambedkar said, "you say I have a country but I repeat I have no country. How can I say this country and the religion are mine when we are treated worse than cats and dogs? Where we don't even get drinking water. Not a single dignified Dalit can feel proud of this country." He didn't want the leadership to drive the people like animals.

Dr. Ambedkar gave the revolutionary motto to be educated, organised and fight. He aroused feelings in Dalits of removing the inferiority complex and of considering not less than others. By establishing Peoples' Education Society, Milind College and Siddharth College, he awakened Dalit consciousness regarding education, as self-dignity, human rights and social justice won't be served by begging. To get them, you have to make yourself capable. One whose mind is enslaved can never be free. Education makes one a human being. It makes you believe in yourself instead of God and Goddesses. But unfortunately, forgetting his inspiring message, with exceptional shrewdness, he is being turned into a statue.

Dr. Ambedkar, the ardent spokesperson for human rights of the 20th century, always agitated to bring equality and harmony between upper castes and lower castes. Mahad Chavdar pond, Manusmriti Dahan and Kalaram temple entrance agitation (satyagraha) were started for the upliftment of untouchables, but he was very disturbed by Savarna's rituals of purifying the Chavdar pond. Therefore, while expressing disinterest in the fight for temple entry, he said that untouchability is not a stigma on the Hindu religion but on us. We will do the holy work of washing it.

Dr. Ambedkar was originally a great economist and had a wonderful ability to give human meaning to social evil. He wrote authentic books on subjects such as the national dividend, the rupee problem, ancient Indian trade, Indian currency and banking history, development and decentralization of provincial finance and problem-solving of smallholders in India. He knew that he had to fight not only against social injustice but also against economic exploitation. In this sense, he was very close to the socialist economy. He wanted to convert political democracy into social democracy. He was in favour of the inclusion of protection against economic exploitation in the fundamental rights part of the Constitution.



Dr. Ambedkar, a multi-faceted personality, Social Scientist and Social Philosopher, was the principal architect of the Indian Constitution. He enriched the Indian constitution with global ideals and experiences by adapting the best values, advanced provisions of almost all the constitutions of the world with respect to our culture. The Indian Constitution is the elixir of our liberal cultural consciousness and a shield for the oppressed class from the system of social exploitation that has been suffering from the wrath of discrimination and untouchability for centuries.

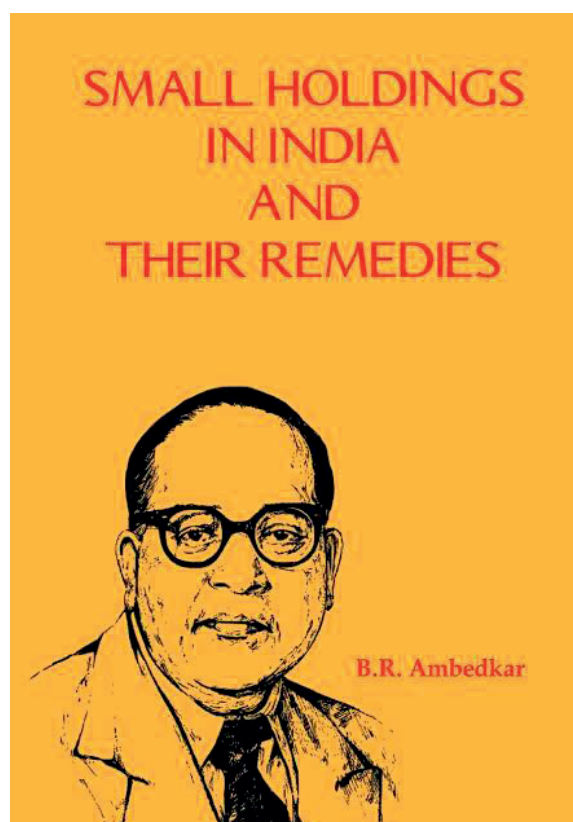
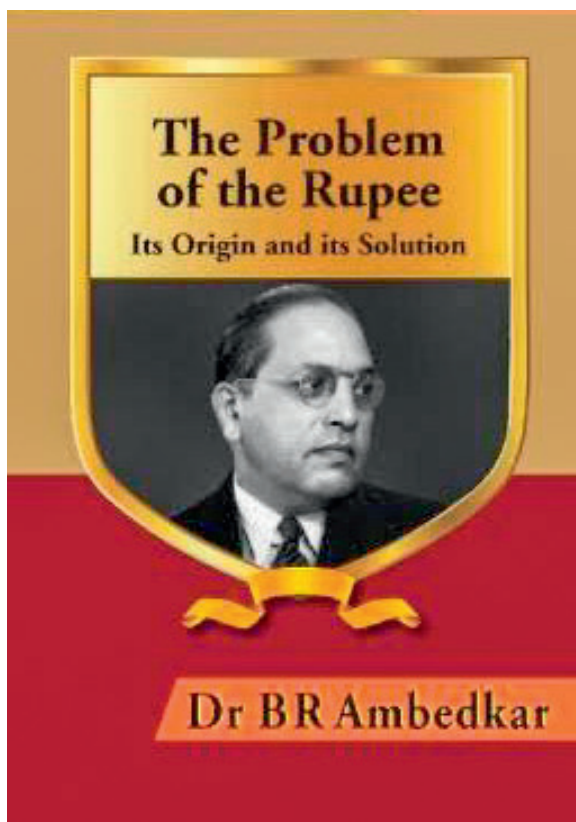
It is not a coincidence that in the Indian subcontinent, all countries are struggling with situations like internal strife, civil war, fragmentation, unrest, hunger, scattering, terrorism, and instability, while our country with respect in the Amrit kaal of freedom is moving towards becoming a world power with stability. This is, of course, a testimony to the rigorous yet flexible, strong, and everlasting relevance of our Constitution.

In fact, many aspects of Dr. Ambedkar's contribution have not been revealed. Very few people in are known about the fact that the inspiration and initiative of Dr. Ambedkar has made unforgettable contributions to the Finance Commission, Reserve Bank of India, Independent Election Commission, Damodar Valley, Hirakund and Sone River Project, Water Electricity and Grid System, Establishment of Employment Exchanges. Dr. Ambedkar has also made an exceptional contribution to the creation of maternity leaves, minimum wages, trade union law, a compulsory insurance scheme for workers, medical facilities, and social security and labor welfare

policies, besides giving Indian women the right to property, the right to divorce, the right to widow remarriage and adoption of children.

By undermining the greatness of Dr. Ambedkar, the unbeatable warrior of the freedom struggle for the underprivileged, judging him is like denying his existence. In fact, this era's identity is Dr. Ambedkar's ideological wealth. Whose acceptance is being respected not only in India but also globally. The autobiography of Dr. Ambedkar's revolutionary struggle life is being taught in many universities of the world including Columbia University. And on their overall thinking, research work and constitutional law benches are being set up. Acharya Rajneesh has rightly said, "The easiest the way to dismiss someone is to make him great, call him an avatar and worship of his statue will start" he will stop being considered. Probably this is happening with Dr. Ambedkar because we do not think about our national heroes, we know to do reverence. It is ironic that today he is being locked in caste brackets merely by establishing himself as the messiah of Dalits. While his contribution is for the entire nation. Every person who was exploited, oppressed, downtrodden and despised, who deserves the posthumous Bharat Ratna awardee, Dr. Ambedkar's condolences, is still waiting for the completion of the unfinished task of establishing an egalitarian society. This country will always be indebted to the revolutionary thoughts and vision of Dr. Ambedkar.

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Dr. Ambedkar, as an economist

Dr. Ambedkar was one of the foremost economists to shed some light on the issues of agricultural productivity in India. In his paper titled, “Small Holdings in India and their Remedies”, he notes that “the problems of Agricultural economy dealing directly with production are, what to produce, the proper proportion of the factors of production, size of holdings, tenures of land, etc” and he asserts that he shall only focus on land holdings in India.

Dr. Sabanna



Dr. Ambedkar was a man who wore many hats cause for once he was the giant legal luminary, who headed the drafting of the Indian Constitution and was the first Law Minister of Independent India, who later also drafted the Hindu Code Bill, then at other times he was an erudite scholar, writer, educationist, visionary leader and a great social reformer.

Perhaps, it’s these multifaceted accomplishments of Dr. Ambedkar may have casted a shadow on his brilliance as an economist. Then it could also have

to do with our own intellectual servitude wherein we always look towards the West as the experts and thus rely on the foreign laureates rather than on our own. And also, the critical apprehensiveness by the then Congressmen of India when it comes to acknowledging Dr. Ambedkar and the later days' confinement of Dr. Ambedkar as an icon to one particular community could have also contributed to that end. It is beyond dispute that Dr. Ambedkar and his philosophy is pan human and is for all times.

So, it shouldn’t come as a surprise that Dr. Ambedkar’s was the earliest voice as an Indian academician who spoke on the various economic issues ranging from the Englishmen’s loot in India as



he wrote his Master's dissertation: "Administration and Finances of the East India Company" for Columbia University to the financial relation between Centre and the States as he wrote his Ph.D. thesis: "The Evolution of Provincial Finance in British India" for Columbia University to the monetary policies of India as he compiled his D.Sc thesis: "The Indian Rupee" for London School of Economics in 1923, which later was submitted by him titled as "The Problem of Rupee: Its Origins and Its Solutions" to the Hilton Young Commission wherein his arguments very much shaped the formation of India's Central Bank: RBI in 1935 and all the way to the Indian agricultural productivity as he wrote: "Small Holdings in India and their Remedies", that was published by Journal of the Indian Economic Society, Vol-1 in 1918.

Dr. Ambedkar's major economic contribution can be listed as follows.

Exploitative Fiscal Policy of East India Company

On lines with Dadabhai Navaraji (Brain Drain) and Justice Mahadev Govind Ranade, Dr. Ambedkar was one of earliest outspoken critics of the East India Company. He gave in-depth analysis with legitimate fact findings and figures and also gave us a cogent analogous explanation by drawing comparisons with the Financial Policies of the Crown for England. Dr. Ambedkar takes us through all the administrative changes of the company from 1792-1858 and further enunciates as to how those changes impacted upon the Indians. Some of the key observations of Dr. Ambedkar being,

1. Indian Debt was way more than the home bond debt created in England though the Indian colony was having a budget surplus for 36 years out of 60 years.

2. The Company's Share Holders sought continuous dividends by draining India's wealth.

3. Indian agricultural lands saw a huge unfair tax of 54% of total revenue whereas the British were taxed at 10% of their total revenue (till 1798).

4. While most of the budgetary allocations for the British in England went to their public works development whereas in India, military expenditure itself accounted for 45-64% of our budget.

5. The money spent by Manchester alone on its water management was way more than all the provisions allocated by the EIC for all the public works in India.

6. EIC employed ruthlessly unfair trade and commerce practices as they levied probationary duties on the Indian Manufacturers when it came to exporting their goods to England whereas very negligible duties upon the British imported goods.

Dr. Ambedkar calls out the extremely exploitative financial administration of the EIC and holds it entirely responsible for the accumulation of large debt in India and the closure of small-scale industries of India.

Nature of Financial Relation between Centre and States

Dr. Ambedkar spoke on the growth and evolution of centre-state financial relations in India from 1833-

1921 through his doctoral thesis: "The Evolution of Provincial Finance in British India" submitted at Columbia University. Dr. Ambedkar observes that from 1833-1871, under the imperial British regime, the budgetary expenditures were to be planned by the Provincial government while the finances were to be handled by the EIC, causing a rise in fiscal stress for the provinces. So, the regional provinces were devoid of autonomy and at the mercy of the central regime. Further, Dr. Ambedkar states that the lopsided central provinces relation led to the evolution of Provincial Finance that brought about three successive forms of systems, namely-Budget by Assignment, Budget by Assigned Revenue and Budget by Shared Revenue.

Here, Dr. Ambedkar makes some of the finer observations on the Provincial Budget of Bombay Province wherein he calls out its revenue system to be inequitable and indefensible wherein a land holder

It is a marvellous play of irony that the child, who once was denied access to drinking water in his school and his workplace in Baroda becomes the chief architect of water resource management of the Indian nation as a whole and gives water to millions of farmers for cultivation and drinking water to the public. This, he achieved, when he became the Minister of Labour, Irrigation and Power under the Viceroy's Executive Council from 1942-46.

is taxed at the same rate whether he is a small farmer holding just one acre of land or he is a Jagirdar or Inamdar. Dr. Ambedkar was the one who abolished Khoti system under which the Khoti (middlemen) collected unfair taxes from the people by exploiting and abusing them and later deposited the taxes to the government. This was the earliest writing that discussed the financial autonomy for the provinces, federal structure, Central and its administrative units.

Dr. Ambedkar's views on the nature of Central-State relation are very much relevant even today given the issues involving GST and sharing of the revenues of the Central Government's Direct Taxes and Revenues to the Indian States. And it should be noted that it is the Dr. Ambedkar's ideas on the relation between Centre and State that drove the current Government of India to abolish "Planning Commission" of the erstwhile Government of the UPA and to replace it with "Niti Ayog" wherein now the states of India too have become players, who can participate and offer their contribution to the planning at the national level which earlier was



the sole forte of the Central Government and its bureaucracy.

Indian Agriculture

Dr. Ambedkar was one of the foremost economists to shed some light on the issues of agricultural productivity in India. In his paper titled, "Small Holdings in India and their Remedies", he notes that "the problems of Agricultural economy dealing directly with production are, what to produce, the proper proportion of the factors of production, size of holdings, tenures of land, etc" and he asserts that he shall only focus on land holdings in India.

Here Dr. Ambedkar, draws some inferences from Adam Smith's "Wealth of Nations" namely adoption of 'law of primogeniture' and 'law of equal subdivision' respectively creating large land holdings in some nations like England and small land holdings in other nations like post-revolutionary France, Denmark, Holland and India.

Perception of land as the means only of subsistence and enjoyment gives way to equal division of land amongst the children and perception of land as the means not of subsistence merely but of the power and protection (chiefly due to exigencies of a military life) gives away to creation and preservation of large land holdings.

Dr. Ambedkar postulates upon the evils of subdivision and fragmentation of lands in India as waste of labour and cattle power, waste in hedges and boundary marks, waste of manure, difficulty in making of roads and water channels, and then finally increase in the cost of production. Thus, he calls for the restricting or consolidation of lands by the State and eventually distributing the same to its rightful owners. But he also notes that consolidation of lands alone will not drive the agricultural productivity of India but inculcating modern practices of cultivation and collective farming by setting up of collective farming, and industrialization of Indian agriculture alone can see the rise in Indian agricultural exports. It is noteworthy to mention that Dr. Ambedkar wanted the implementation of State socialism wherein he wanted the State ownership of all agricultural land, the State maintaining the resources of production, and then followed by the just distribution of these resources by the State.

Mahatma Gandhi was opposed to Dr. Ambedkar's views on agriculture even on the fundamental issues as Mahatma Gandhi called agriculture in India not as an industry but as an occupation. But in our times, there is a need for us to find a middle path (Madhyam marg) in between Dr. Ambedkar and Mahatma Gandhi so that we triple our agricultural exports and also not abuse the Indian rural ecosystem and its natural resources by not overtly commercializing agriculture (pesticides and fertiliser damaging the soil and the health of the consumers, bore wells and depletion of ground water, genetically modified cash crops destroying the diversity of Indian crops and its natural immune systems to drought and diseases).

Water Management

It is a marvellous play of irony that the child, who once was denied access to drinking water in his school and his workplace in Baroda becomes the chief architect of water resource management of the Indian nation as a whole and gives water to millions of farmers for cultivation and drinking water to the public. This, he achieved, when he became the Minister of Labour, Irrigation and Power under the Viceroy's Executive Council from 1942-46. Here, Dr. Ambedkar's policies led to the setting up of River Valley Authority that circumvents the jurisdictional problem and then the establishment of Central Water Commission, an independent authority at the Centre which gave more power and role for the central government to be a mediator and dispute resolver between the regional states when it comes to sharing of river water and a Central Hydroelectricity Commission in 1944.

It was Dr. Ambedkar's ambitious ideas that drove the Damodar Valley Project in Bihar, Orissa and Bengal which was based on the Damodar Valley Corporation Act of 1948. Further the Hirakund, Mahanadi, Kosi, and the Bhakra Nangal project are all inspired from the Dr. Ambedkar's visionary policies. Even way back then, Dr. Ambedkar had suggested interlinking of rivers.

Caste System-Economic Stagnation

Dr. Ambedkar offers in-depth insights into the anthropology of Varnashrama and Caste system in India in his seminal writing: "Annihilation of the Caste". Now, as the title suggests Dr. Ambedkar calls for the burning of the caste system for various socio-political and economic reasons. It is here, Dr. Ambedkar's brilliance as an economist becomes indisputable as he equates caste system with economic stagnation by creating a major setback to economic growth and development because of the "immovability of labour and capital" in the Indian society.

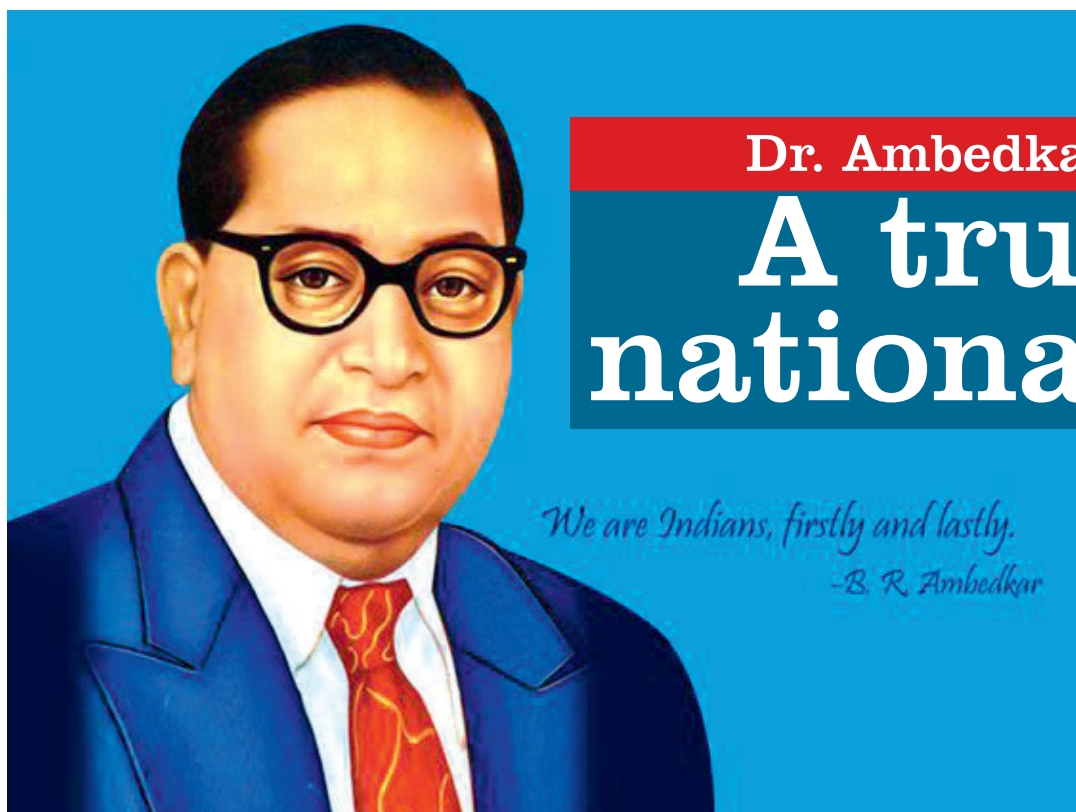
For Dr. Ambedkar economic progression can only be driven through change and whereas Caste System restricts such changes as it is based on predestination wherein the division of labour isn't on the basis of skill and other natural aptitudes but is preordained even before the birth of that labourer. Thus, for him the caste system supports division of labourers based on caste and perpetuates similar socio-economic conditions rather than promoting change and so such a social setup leads to economic stagnation rather than progression.

Further, Dr. Ambedkar considers the practice of untouchability to be not just a religion sanctioned practice but also an economic system providing free labour and manpower for posterity. Thus, he condemns untouchability to be worse than slavery.

Conclusion

One of the many chief setbacks of the influence of colonialism is a habit of mental servitude or colonial hangover as the popular vogue calls it. We remain often ignorant of the far greater minds and their discourses and their

(On page 15)



Dr. Ambedkar :
A true nationalist

We are Indians, firstly and lastly.
-B. R. Ambedkar

Dr. Ambedkar embraced Buddhism, in spite of other religions pressures, along with millions of his followers as he believed in the way of the Tathagata, who had awakened the religious wisdom in the world and shown a healthy way to the world. And thus, Buddha was rightfully called, “Bhaisajya Guru”, a great doctor for the ills of the world. Buddhism is all about winning people’s hearts as love and violence isn’t allowed here. Buddhists doesn’t desire for wealth as it paves for conflicts. Buddhism is an offshoot of Hinduism thus it is very much part of Indian Culture. And one must note that, Dr. Ambedkar had given all sorts of warnings to prevent any damage to the culture, history and heritage of this nation due to conversion. Dr. Ambedkar sought religion as spiritual identity and not as a political identity.

Dr. Sabanna & Abhishek S.



With the end of the first World War (1914-18), British suffered serious economic and military setbacks. Therefore, Britain could no longer afford the expansion of its colonies but even retaining them. So, the British were compelled to cede away its largest colony : India. Realizing this Mahatma Gandhi and other leaders, further intensified the India’s Freedom Struggle. As a result, India attained its independence. Meanwhile, Lohapurush Sardar Vallabhbhai Patel consolidated 560 Princely States into the Indian Union (geographically and politically). Throughout

all this, the contribution of Dr. Babasaheb Ambedkar has been unique as he drafted the Indian Constitution that ensured the sovereignty and territorial integrity of India and also paved the way for the birth of India as the largest democratic country in the world. For this reason, Dr. Ambedkar is not merely a name but an energetic force always casting its light not just on the downtrodden and the marginalised but on the Nation as a whole.

Despite the criticisms, Dr. Babasaheb Ambedkar was always a strong proponent of nationalism. All the mighty nations in the world, derive strength through sheer nationalism. Further, the unity of a nation is realized through the feeling of oneness that



is achieved on the spiritual foundation affirming that we all are brothers. And India is not and can never be an exception to this. Because only a nation with a strong sense of oneness and nationalism imbibed into its very bloodstream can ensure its longevity, sovereignty and development. Thus, Ek Bharath Shresth Bharath.

Dr. Ambedkar has always been an advocate of nationalism, who asserted the need for unity in forging India into a nation. For his own people he always clashed with the people who are in power. However, he never made a statement **against** the country. What was always the foremost in his heart was India. A bunch of naysayers with all their vested interests are always a threat to the very framework of democracy. Therefore, he urged for the need of the day, for all Indians to stand up emotionally and socially as a one nation by removing the caste sentiments that are breaking the social harmony.

The citizens of a Nation must put forward their nationality as first and foremost then follows the other identities. Therefore, we are Indians first and forever, and then Kannadigas, Tamils, Telugus, Marathis, Sindhis and Punjabis. Before and after I was hopeful that the feeling of being an Indian would add strength to the creation of linguistic provinces. However, a couple of castes became dominant who encroached upon the very political landscape of these linguistic regions and all the while, the untouchables and the backwards were treated as second class citizens. They are dependent on the upper caste for employment, social recognition and livelihood. And unsurprisingly these smaller castes are robbed off political representation.

Dr. Ambedkar was of the opinion that the untouchables, backwards and poor are to be

considered while creating a linguistic region. Thus, began the struggle of Dalits and Backwards for the attainment of their educational and socio-economic rights and political status and even to this day the struggle continues. During Dr. Ambedkar's time, everyone spoke on the unity of Hindus but unfortunately those talks did not translate into organised efforts. Untouchability couldn't be rooted out, which not only ruined the lives of the Dalits but also created disunity amongst the Hindus which in turn destroys the common thread that binds and holds so the Indians together. Dr. Ambedkar was of the view that all the Hindus, especially Savarna's and the untouchables must unite and forge a bond of oneness in order to remove untouchability practice and to unite all Hindus under one roof.

Dr. Ambedkar was of the view that if Dalits were to gain self-respect it can contribute not only to their own interest but also to prosperity and so he urged the Dalits to pursue not just self-interest but also national interest. Thus, he laboured throughout his life to conceive an ideal Indian society forged out of brotherhood. The cardinal principle of the British imperial hegemony i.e., their divide and rule policy and its anti-Congress sentiment followed by the vested interests of Churchill and his shadow cabinet emboldened Jinnah to partition of India.

Dr. Ambedkar had warned us about Islam in his book where he states, 'it is a natural tendency for it to use the weakness of others to hurt'. Even to this day, Dalits are forced to work as manual labourers (Safai Karmacharis) and Hindus along with Dalits and Sikhs are second class citizens facing harassment, exploitation, rapes, and religious persecution. Discrimination and humiliation on the basis of caste encourages conversion. And Dr. Ambedkar knew of the dangers of these Abrahamic sect as he rightfully



said, Islam could not have entered India without the Mohammedan Sword hanging on the neck of the Hindus and so he cautioned his people to never convert to these religions and to steer away from all the desires/offers their preachers proposes to them. He strived relentlessly for a formation of a casteless Hindu Society.

Although he favoured the cause of the Labour's unions but he wasn't at all confident of the Communist ideology. Communists were opposed to the scapegoating of the workers for the political ends of the bourgeoisie (the proletariat or the elite class). As a Labour leader, he knew that capitalism, Communism and colonialism is not inclusive of all and thus under neither of the three, all people cannot coexist happily and peacefully. And the Communist's idea of revolution will only fan the fires of internal conflict. Hence, Dr. Ambedkar had made a firm decision that he wouldn't associate with those who gives more importance to the matters of stomach than the cultivation of mind.

Dr. Ambedkar embraced Buddhism, in spite of other religions pressures, along with millions of his followers as he believed in the way of the Tathagata, who had awakened the religious wisdom in the world and shown a healthy way to the world. And thus, Buddha was rightfully called, "Bhaisajya Guru", a great doctor for the ills of the world. Buddhism is all about winning people's hearts as love and violence isn't allowed here. Buddhists doesn't desire for wealth as it paves for conflicts. Buddhism is an offshoot of Hinduism thus it is very much part of Indian Culture. And one must note that, Dr. Ambedkar had given all sorts of warnings to prevent any damage to the culture, history and heritage of this nation due to conversion. Dr. Ambedkar sought religion as spiritual identity and not as a political identity.

Buddhism being widely practiced in most of the South and East Asian nations, they naturally aspire to India's leadership and Dr. Ambedkar insisted that

the stronger the India's spiritual and cultural ties, the stronger India would be to counter China and Russia. This is nothing but forecast of Dr. Ambedkar to keep India's integrity and respect towards religions of this great land.

Today, his critics label him as anti-Hindu but a day shall come in the near future when Dr. Ambedkar is accepted as a reformist, who shaped and built the Hindu Society. Now a days, Dr. Ambedkar is made a symbol of casteism and in his name caste driven politics is being employed. Dr. Ambedkar rebelled against casteism as it breaks down the society. No matter how many caste sects are there in India, I have no doubt that we will stand as one Nation in one way or another.

Dr. Ambedkar once addressed a gathering of the Deccan Pune Sabha on the eve of the 101th birth anniversary of Justice Mahadev Govind Ranade, where he criticised Gandhi and Jinnah for causing a political stagnation in India. And immediately after that the then Indian National Congress had vehemently criticised Dr. Ambedkar in its daily newspaper (National Herald) and questioned his nationalism. Then Dr. Ambedkar responded, "however strong and however filthy the abuses of Congress towards me may be, I must do my duty. First, I'm no worshipper of idols but a breaker of them. That is the true faith of nationalism. And I hope, someday my countrymen will realise that the country is always greater than men and 'worship of individuals' and 'service to the country' are entirely two different things". Bharat Ratna Dr. Babasaheb Ambedkar is a true nationalist and we should accept it with open mindedness devoid of prejudices. Only, then we can respect Dr. Babasaheb Ambedkar and his noble ideas.

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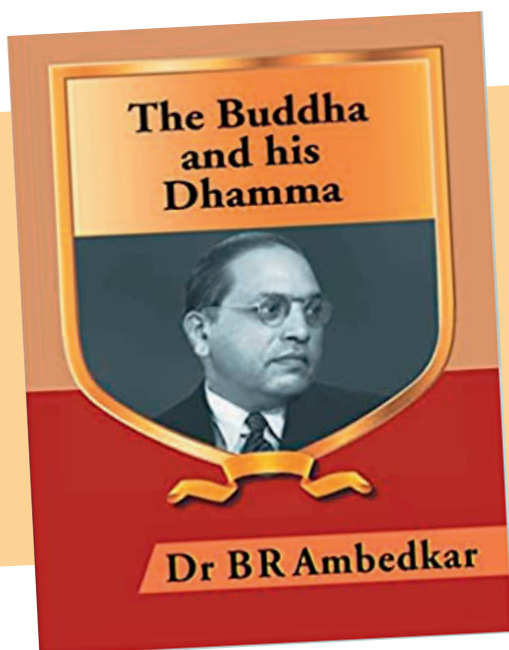
Dr. Ambedkar: A true nationalist

(From page 12) products produced right in our own backyard. So is the case with Dr. Ambedkar, the India's foremost economist. And thus, when the Indian academician has buried itself nose deep in the Western literatures, it isn't surprising to miss that Dr. Ambedkar had talked about surplus labour almost three decades prior to Nobel Laureate Arthur Lewis who spoke on it in his Dual Economy Model only in 1950s.

And while the whole bulk of Indian academics is busy regurgitating Marx, we must note that Dr. Ambedkar went one step ahead than Karl Marx. Here, Dr. Ambedkar though agrees with Marx and his theory of exploitation of the masses (have nots) by the Rich (haves) and that the upliftment of the masses can only happen through eradication of

poverty, inequalities and an end to the monopoly of the rich but he doesn't endorse communism as the way to go about it. In his "Buddha and Karl Marx", he expresses his difference with Marx as he states that economic motive cannot be the sole reason for all human activity and therefore religion and socio-political setup can also exploit the masses as seen in India. Further, Dr. Ambedkar was a firm believer in democracy and constitutional remedies and thus he considered a State sponsored economic development as opposed to the totalitarian approach of Marx.

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Dr. Ambedkar on Buddhism

Buddhism and its teachings profoundly influenced Dr. Ambedkar. In his book "Buddha and his Dhamma," he explores the life and teachings of the Buddha and their relevance to modern society.

"Buddha and his Dhamma" is a comprehensive book that delves into the life and teachings of the Buddha, as well as the history and development of Buddhism. Dr. Ambedkar aimed to provide a clear understanding of the Buddha's teachings and their practical application in modern society.

One of the book's key themes is social equality and the rejection of caste discrimination. Dr. Ambedkar believed that Buddhism provided a way to transcend the rigid caste system of Indian society and promote a more egalitarian social order. He saw Buddhism empowering the oppressed castes and giving them the tools to challenge the dominant social order.

Dr. Ambedkar's writings and speeches on Buddhism and its relevance to modern society continue to inspire and influence people today. His advocacy for social justice and equality, as well as his emphasis on the transformative power of Buddhism, have made him an important figure in the history of India and a beacon of hope for those who seek a more just and compassionate society.

In this article, Dr. Ambedkar expresses the theory that to be a Bodhisatta for ten lives as a condition precedent for becoming a Buddha has no parallel anywhere. No other religion calls upon its founder to answer such a test. We produce Dr Ambedkar's views (verbatim) on Buddhism on the occasion of Buddha Pournima, which falls on May 5.

Gautama, who was a Bodhisatta after Sammabodhi becomes a Buddha

1. Before enlightenment Gautama was only a Bodhisatta. It is after reaching enlightenment that he became a Buddha.
2. Who and what is a Bodhisatta ?
3. A Bodhisatta is a person who is seeking to be a Buddha.
4. How does a Bodhisatta become a Buddha?

5. A Bodhisatta must be a Bodhisatta for ten lives in succession. What must a Bodhisatta do in order to qualify himself to become a Buddha?
6. In his first life he acquires Mudita (joy). The Bodhisatta having blown off his impurities, as the smith blows the dross from silver, reflects that man who has been reckless and becomes sober brightens up the world like the moon freed from clouds. Joy springs up in him realising this, and he is fervent in his desire to benefit all beings.
7. In his second life he acquires Vimala (Purity). The Bodhisatta has now removed all thoughts of lust; he is kind; he is kind to all; he neither flatters the vices of men nor disparages their virtues.
8. In his third life he acquires Prabhakari (Brightness). The intellect of the Bodhisatta now becomes as bright as a mirror. He fully knows and grasps the truths of Anatta and Anicca. His only wish is for the highest wisdom, and for this he is ready to sacrifice anything.
9. In his fourth life he acquires Arcishmati (Intelligence of Fire). The Bodhisatta in this life fixes his mind on the Eightfold Path, the Four Contemplations, the Fourfold Contest, the Fourfold Will Power, the Fivefold Morality.
10. In his fifth life he acquires Sudurjaya (Difficult to Conquer). He fully understands the connection of the relative and the absolute.
11. In his sixth life he becomes Abhimukhi. In this stage the Bodhisatta is now prepared fully to grasp the evolution of things, its cause, the Twelve Nidanas ; and this knowledge, called Abhimukhi, awakens the most profound compassion in his heart for all beings blinded by Avidya.
12. In his seventh life the Bodhisatta becomes a Durangama (going far off). The Bodhisatta is now beyond time and space; he is one with Infinity, but he still retains nama-rupa out of his great compassion for all beings. He is secluded from others, in that the lusts

(On page 19)



Robots for humane work for manual scavengers

More than 20 lakh Indians manual scavengers go into toxic environments such as sewer lines and clean them manually. Between 2017 to 2021, many people died while doing the work of scavenging. Solinas Integrity is a deep tech, climate tech startup focusing on robotics and digitisation of assets for septic tank cleaning and short- & long-range pipeline inspection. They have invented a robot that cleans septic tanks. Divanshu Kumar, Bhavesh Narayani, Moinak Banerjee, Linda Jasline, Prabhu Rajgopal, and Krishnan Balasubramaniam are the minds behind this concept. Let us know more about Solinas team and their innovative solutions, which are involved in noble causes and human values.

1) Please tell us about your educational, social, and family background?

Ans - Divanshu Kumar is from Bihar, He is a young entrepreneur focused on solving complex social problems through the First Principle Thinking. He has a dual degree in Mechanical Engineering and Product Design graduate from IIT Madras and is the CEO & Co-founder of Solinas Integrity.

Solinas is a climate-tech startup out of IITM that develops robots for the water and sanitation industry, focused on reducing water losses in pipelines, improving pipeline integrity and eliminating manual scavenging.

Divanshu has been an inventor for more than seven years and has received an award from Prime Minister Narendra Modi for the best final year Masters' thesis. Later, he joined hands with the other co-founders to solve a critical problem i.e. water contamination and leakages. With a passion for water and sanitation technologies, Divanshu has earned a place in the social entrepreneurship segment and has addressed a wide range of audience through his talks. Divanshu also has the special distinction of being featured in a popular Tamil language motion picture, Hero, for his work on septic tank robots. He has a passion to create/support entrepreneurs to solve social problems by leveraging technology. He was on the advisory board of Nirmaan, IIT Madras's pre-incubation cell and mentor's student startups.

His first venture was during his sophomore year, at the age of 18, when he co-founded Involve, an international award-winning social enterprise that develops agency in school students via developing programs around Peer-based learning. This non-profit currently impacts 5000+ students and has an annual budget of INR 10 million.

2. What inspired you for the development of the robot and how it addresses the social issue of





manual scavenging?

Ans - 2018 was a time when Divanshu was pursuing his final year of undergrad studies at IITM. Social innovation is one of his key ideas for the final year project. During that time, he saw the manual cleaning of septic tanks, his resolve to solve the problem had been ideated during that time. Seeing the existing cleaning methods, as an engineer, he wanted a technology that solves these problems or at least ensure they stay out of this toxic environment. Similarly, in cities, the civic bodies face huge amounts of losses in water and sewer distribution. More than 70% of water gets contaminated only during distribution. Those contaminated water are supplied to the households and it is used for day-to-day activities like washing vessels, bathing, drinking, etc. This is when all the like-minded co-founders joined hands to solve this with technological as well as social lens. The inputs from Safai Karamcharis and asset owners helped to understand the on-ground issues



and the feasibility of various solutions proposed. After good research, they came up with the idea of inventing both HomoSEP and Endobot.

Homosep is a multi blade inverter umbrella system which enters the manhole fully closed and opens its arms once it enters inside the septic tank. The mechanism consists of sharp blades that homogenise all the contents like slabs, hard rocks, and accumulated sludge inside the tanks & further mixes them with the colloidal water to form a liquid solution. This is then pumped out using the suction pump and stored in the tank attached to the HomoSEP itself.

Endobot is a crawler robot which goes inside the pipeline above 90mm to identify contamination points, leakage points, sewer blockages and so on. The robot is powered by SWASTH AI - a software innovation by the team Solinas to maintain and manage the entire distribution network. It also helps the asset managers in making data driven decisions rather than based on intuition.

3. How does your machine improve working conditions and safety for sanitation workers, and what impact do you hope to have on society

through this technology?

Ans - Using technology in toxic environments like septic tanks, manholes, sewer lines, etc. has been prevalent across the world. But, still cleaning or inspecting them manually results in serious health risks or even deaths. Keeping this in mind, our solution has been developed to ensure safety and dignity in all aspects. Considering the toxic environment, our solution has been built in such a way that it reduces human contact with the septic tanks or manholes, even from outside. Homosep is equipped with various modules that help them make the cleaning process safe and quick. It consists of four main modules which help to achieve the same.

1. Bottom : Consists of highly-powered blades which work in the method of our own patented umbrella mechanism that homogenises the hard sludge accumulated at the bottom.

2. Suction : Suction module consists of high-powered suction motors attached with a suction pump that transmits the sludge from the septic tanks or manholes to storage tanks. These storage tanks are then transported to STPs or any treatment plants for further processing.

3. Feed : The module allows it to go up to 3-5mts and homogenise the hard content at the bottom.

4. Controls : Usually, people assume that, the larger the technology involved, the larger the complications are; but to simplify that, our robots have 3 simple switches which help to clean the tanks or chambers more efficiently.

Additionally, we have onboarded sensors to detect manholes and the presence of gas inside the tanks.

Manhole detectors - Usually, they identify the openings manually, and sometimes they will not be able to find due to sludge or mud accumulation. Our Manhole detection sensors help them to identify it, reducing their intervention near septic tanks.

Gas Sensors : Most of the sanitary workers get breathing issues or succumb to death because of the gas inhaled during the opening or cleaning. Mostly this results in instant fainting inside the tanks or experiencing breathing issues after cleaning. Our gas sensors help them to identify the gas inside the septic tanks or manholes, preventing them from intervening near the toxic environment.

Other than technological innovation, we have initiated a new distribution model called micro entrepreneurship model. Through this model, we distribute the robots to sanitary workers or any Self-help groups via CSR funds. So far, we have made such a distribution in Tamil Nadu, Bihar, Gujarat, Chhattisgarh and Agra and transformed the sanitary workers as micro entrepreneurs. In addition to making them entrepreneurs, it also provides dignity to their societal identity.

4. How do you see the use of robotics and automation evolving in the sanitation industry?

Ans - Sanitation industry is one of the industries



Working image

that is growing 7.5% CAGR YOY and the amount of technology or automations are limited. In recent years, across the world, there are a lot of technological innovations that have helped the sanitation industry. Our idea is to bring state of art robotics or automation to solve the critical problems in society like manual scavenging.

5. What are the long-term social impact goals for this machine and how do you plan to achieve

those goals?

Ans - Our short-term goal is to partner with 100 cities and become their technology provider to solve the problems of pipeline management, and eliminating manual scavenging. Our long-term goal is to develop technologies that will mitigate the impact of adversities arising out of climate change.

6. What strategies or techniques do you use to cope with stress and setbacks, and how do you maintain a positive mindset during challenging times?

Ans - As a growing startup, we have a lot of challenges and limitations. It was one of the major tragedies, that the whole world faced during the covid pandemic. As a deep-tech startup, we have to be more present in the field (manufacturing, assembly, etc.) in order to develop the product further. It was one of the toughest times, where we couldn't even validate our designs on the field. However, our motivation always comes from keeping our long-term goal in mind, i.e., solving the social issues like manual scavenging, water contamination, etc. As young citizens, we are really proud to solve society's critical dilemmas and provide dignity to the sanitary workers.

*Compiled by Team UV
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Dr. Ambedkar on Buddhism

(From page 16) of the world no more cling to him than water to a lotus leaf. He quenches desires in his fellow beings, practices charity, patience, tactfulness, energy, calmness, intelligence and the highest wisdom.

13. While in this life he knows the Dharma, but presents it in ways understood by the people, he knows he must be tactful and patient. Whatever men do to him he bears with equanimity, for he knows that it is through ignorance they misunderstand his motives. At the same time he never slackens his energy to benefit all beings, nor does he withdraw his mind from wisdom, therefore misfortune can never turn him from the righteous path.
14. In his eighth life he becomes Acala. In the stage of Acala, or 'immovable,' all strivings on the part of the Bodhisatta cease. He follows good spontaneously; whatever he will do he will succeed in.
15. In his ninth life he becomes Sadhumati. This is the stage or condition of one who has vanquished and penetrated all dharmas or systems, all quarters, and does not enter time.
16. In his tenth life he becomes Dharmamegha. The Bodhisatta attains the infinite divine eye of a Buddha.
17. The Bodhisatta acquires these ten powers which are necessary for him when he becomes a Buddha.
18. The Bodhisatta must not only acquire these ten powers as he evolves from stage to stage but he

must also practice to perfection the ten Paramitas.

19. One Paramita is to be the end of one life. Specialisation in the Paramitas must go stage by stage. One Paramita in one life and not a little of one and a little of the other.
20. It is only when he is doubly equipped that a Bodhisatta becomes qualified for becoming a Buddha. The Buddha is a culminating point in the life of a Bodhisatta.
21. The theory of the Jatakas or the birth stages of a Bodhisatta appears analogous to the Brahmanic theory of Avatars, i.e., the theory of incarnations of God.
22. The Jataka theory is based upon the Buddha having the highest degree of purity as the essence of his being.
23. The Avatar theory does not require that God should be pure in his making. All that the Brahmanic theory of Avatar says is that God saves his followers by taking different forms although God may be very impure and immoral in his conduct.
24. The theory that to be a Bodhisatta for ten lives as a condition precedent for becoming a Buddha has no parallel anywhere. No other religion calls upon its founder to answer such a test.

*Reference: Dr. Babasaheb Ambedkar writings and speeches Volume 1 page no. 76 to 78
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DIN VISHESH

Remembering Basaveshwara



Basaveshwara, also known as Basavanna, was a 12th-century philosopher, statesman, and social reformer from the Indian state of Karnataka. He is considered the founder of the Lingayat set, a distinct religious tradition within Hinduism.

Basaveshwara's teachings emphasized social equality, individual liberty, and good conduct. He rejected the caste system and promoted a society based on merit and achievement rather than birth.

Basaveshwara was also a champion of women's rights and worked to improve their social status. He founded Anubhava Mantapa, a gathering place for people to discuss spiritual and social issues, regardless of their caste or gender.

Today, Basaveshwara is revered as a saint, and his teaching continue to inspire people in Karnataka and beyond. His contributions to Indian philosophy and society are celebrated every year during the festival of Basava Jayanthi.



14th April
Dr. Ambedkar
Birth Anniversary



23rd April
V.R. Shinde
Birth Anniversary



25th April
Adi-guru Shankaracharya
Birth Anniversary



26th April
Sant Ramanujacharya
Birth Anniversary



30th April
Tukdoji Maharaj
Birth Anniversary



5th May
Buddha Purnima



6th May
Chhatrapati Shahu Maharaj
Death Anniversary



11th May
Sant Chokhamela
Death Anniversary