



Dr. B.R.
AMBEDKAR

శ్రీ బయోగ్రఫీ సిరీస్ ౨



1. Ambedkar - Torch - bearer to progress

*T*here were frictions among castes and creeds. A person could not live as a human being. In such a society, Ambedkar faced many difficulties and disrespects. With self-effort, he rose to a high level. He fought relentlessly for human beings and human values. He declared that all men are equal irrespective of caste, creed or language.

There were people in those days who, in the name of religion, created differences for their own selfish ends. Ambedkar criticized them and proved that all are equal in every respect.

He prepared the constitution of India on the foundations of Freedom, equality and brotherhood. He was the architect of the Indian constitution. He created equal opportunities for education and employment to women. He was a true nationalist.

The full name of Ambedkar is Bhimarao Ramjee Ambedkar. He was born on 14th April, 1891 at Antawada, a village in Maharashtra. He was the 14th issue to Ramjee



and Bhimabai. They were treated as untouchables. They were very much ill-treated. So their son, Ambavadar, was no exception. But he rose gradually to heights by his self-effort and reached his goal. He worked with dedication to the progress of mankind - especially of the down-trodden.

If a student wants to become a perfect man, the basis for it is education and the teacher who teaches him.

Ambavadekar studied there in a Primary school. There was a teacher named Ambedkar in that school. He was a brahmin. Even then he did not like the differences in caste or religion. He liked not only education but also those students who studied well. Ambavadekar was a merit student. So the teacher liked him very much. Students of other castes made fun of him saying that he was an untouchable. The teacher was helpless. He could not control the students. Even then, he helped Ambavadekar in his education. Ambavadekar liked his



7. *Ideas of Democracy*

Oppression of one caste by another caste was prevailing world wide - not only in our country. So the suppressed anger of the people suddenly rose like a fountain and became a struggle for independence. The idea of democracy spread throughout the World.

Just as there was support to the labour groups, the struggle of the low castes for freedom was slowly gaining the support of the people. Under these circumstances, the representative of the low castes in Bombay Legislative council, Gholap demanded that the facility of education for all classes should be given. Primary Education should be made compulsory for all castes. Another member, S.K. Bole said that untouchability was a detriment to the bright future of the country. So it should be eradicated. The Government of Bombay accepted the public opinion and gave orders to the effect that low castes would have all the rights enjoyed by the other castes.

Gradually there was an awakening among the low castes. But this awakening could be directed in their favour by the upper classes. They would be scheming in such a way In order to pacify the agitators, the government gave those facilities but nothing had been done to remove the slavish mentality among the low castes. As soon as they saw an upper caste person, the low caste used to show respect and obedience to him. Whatever was ordered by the upper castes was implicitly obeyed and implemented by the low castes. They did not even consider whether it was good or bad. They were such innocent people. Ambedkar felt deeply over such a situation.



Ambedkar used to recollect the ill-treatments faced by him during his childhood days. This situation had to be changed. People also should think in that direction. But how could it be possible ? That was the thought haunting Ambedkar always. Dining together, speaking in a friendly were not to be considered a change in their attitude. These were nothing but lip sympathy and just to wipe off the tears. But it did not come from heart of hearts. There should be awakening in them.

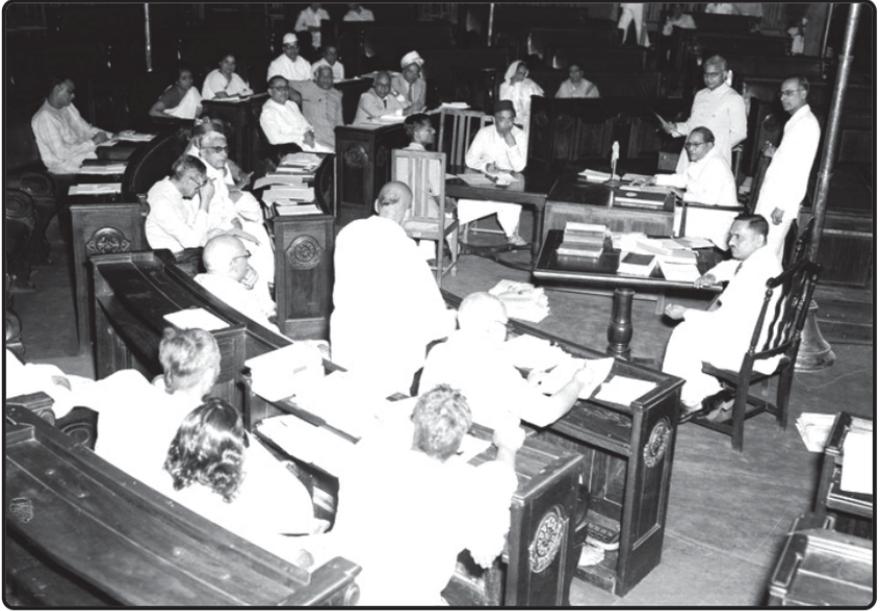
He used to say to the low castes - "We are also born in the same way as the others. We eat, wear dresses, and being educated, These are the rights of every human being. So let us live like others. Unless we change



13. Elections in India

*P*rovincial Autonomy had to be begun in India. During 1937 the scene was set up by all the political parties to prepare for the ensuing elections. India had not achieved independence. Yet Ambedkar thought that some importance should be given in the Assembly to his people. Otherwise, they had to incur loss. So Ambedkar started "Independent Labour Party".

Along with his people, Ambedkar thought every caste and creed should be benefited through his party. He wanted to eradicate poverty by finding its root cause and make them live a better life. He also wanted to remove unemployment give facility of education to everyone. He wanted to improve technical education and industries. He wanted to improve agricultural production and give housing facility to the lower and middle class people. He declared all these in his party's manifesto.



The labour party of Ambedkar contested for 17 seats and got 15 seats. The congress party got the majority of seats and could form the Government. But as the Governor did not fulfil its requirements, it did not form the Government. So the Governor formed an Interim Government. After a few days, the congress took over the charge of the Interim Government.

A discussion about the salaries of the Ministers came up in August 1937. Ambedkar criticized that such pomp should not be allowed. Then only there would be good administration.

Ambedkar worked hard for the labourer who toiled hard daily for his livelihood. He used to discuss the problems of agricultural labourers and farmers in the

End of Preview.

Rest of the book can be read @

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