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DR. B. R. AMBEDKAR: AN OVERVIEW

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ABSTRACT:

This article provides about Dr. Ambedkar Life and issues in his way of journey during his days. It provides an easy understanding to know about Dr.B.R. Ambedkar and his greatness.

KEYWORDS: Dr. Ambedkar Education, Representation of Depressed Classes and his Greatness.

INTRODUCTION:

Dr. Ambedkar occupies a position of high eminence among the learned scholars of Indian society and philosophy. Dr. Bhimrao Ambedkar's life has been marked by struggles, but has shown that every life barrier can be overcome with talent and firm determination. The greatest barrier in his life was the caste system adopted by the Hindu society, according to which the family in which



Dr. C. Vinod Kumar

he was born was considered "untouchable".

Dr. Ambedkar was a foremost philosopher extract of the movement of the emancipation of the Untouchable Indians. Considering the problem of the emancipation of humanity in general and of the past, especially in terms of history and contemporary. According to him, the cause of indigenous root intolerance in Hindu religious philosophy and Hindu vision. As a solution to this Dr. Ambedkar challenged existing Hindu society historically and counter-developed his own social model in the process of developing his movement. For this process, he had to work out his strategy from time to time. The process of implementation a change and turnaround process and points of view that were confronted with the methods and goals of the movement. Dr. Ambedkar added that thinking and the process of expressing a thought and ideas to express, and the idea of propaganda and exposure, the destiny is

implementing a medium social Indian nut histologically. The abandonment of thought was the way to see the man seen from an extension. This article made an effort to trace development of his political thought.

Bhimrao Ramji Ambedkar was born in Mhow in Madhya Pradesh on April 14, 1891. His father Ramji was a Subhedar-major of the British Army. Ramji served in the army for about fourteen years and was retired in 1891. Ramji was filled in 1884 in the public works business Department, Ratnagiri as a shop keeper and was also taking great care on Bhimrao. In the beginning Bhimrao was admitted to a school in Dapoli but was brought to Satara because of the transfer of his father Ramji. Bhimrao entered the Govt. high school in 1900 at the first level.

Being a forbidden Mahar by caste, he was forced to set aside in that school. He could not mix with the other boys or play with them. The Sanskrit language was unassailable to untouchable castes. The Sanskrit master did not teach that classical language to Bhimrao. Ambedkar was forced to learn Persian as a second language, rather than Sanskrit, in his school days mainly because of his prohibited caste.

Ramji left satara because his service was completed in 1904. He went to Bombay and started to stay in parel. Bhimrao was joined to the fourth standard in Marathi High school, parel. Later, he joined Elphinstone High School and completed his education till his matric in the same school. He passed examination of matriculation in 1907. A meeting under the presidential ship of S. K. Bole, one of the leaders of the satyashodhak movement, organized a meeting to congratulates Ambedkar. At that point, a copy of Buddha's life was presented by K. A. Keluskarto Ambedkar. Ambedkar was married to Ramabai when he was fourteen.

Ambedkar joined in Elphinstone College and received Rs. 25 / - as a monthly fellowship from Maharaja Sayajirao Gaekwad of Baroda. Ambedkar passed his B.A in 1913. His father died on February 2nd, 1913. It was a big shock to Ambedkar. Ramji had intended to give his son a good education, and he had also sacrificed for him.

Ambedkar joined a service in the state of Baroda, as he was untouchable, "he could not get a good deal from Hindu caste, so the social conditions were unfavorable and unbearable to continue in service. In July, 1913, he went to Columbia University, and scholarship was sanctioned by Maharaja Sayajirao Gaekwad to study. Life at Columbia University was a revelation to him and widened his mental outlook. Ambedkar could move with a status of equality and studied very hard here. Ambedkar contacted With La La Laj Pat Rai at this time, they used to discuss about the national emancipation struggle that was happening in India. Ambedkar got his Masters(MA) on his thesis "Ancient Indian Commerce" in June 1915. " The Castes in India, their mechanism, genesis and development was presented by Ambedkar in May, 1916 in Dr. Goldenweiser Seminar. In June 1916, Ambedkar presented his thesis for the degree in PhD. About "National Dividend for India: A Historical and Analytical Study". Subsequently, this work was published under the title The Evolution of Provincial Finance in British India. This book was dedicated to Sayajirao Gaekwad and had an introduction to Seligman. In June 1916, Ambedkar left Columbia University and enrolled at the London School of Economics and Political Science as a graduate student. Professor Seligman gave introductory letters to Professor Cannon and Sydney Webb. In October 1916, he was admitted to Gray's Inn for the course of law.

But he could not stay longer in London, he returned to India after submitting a thesis for his M.Sc., graduation, the mandate of his scholarship had ended and he had to join in Baroda as agreed earlier to get scholarship. In July 1917, he was appointed military secretary at Maharajah of Baroda, in order to be prepared for the post of Minister of Finance of the State. In Baroda, he did not get a place to stay just because he was untouchable, and "was treated by his staff and workers as a leper. He sent a note to Maharaja, Baroda's Dewan expressed his inability to do anything. Finally, in November 1917, Ambedkar returned to Bombay, and joined as a tutor for two students, from November 1917 to November 1918. In November 1918, he obtained a job as a professor at the Sydenham College in Mumbai on a temporary basis in the College from November 11, 1918 to March 11, 1920, at Rs 450 / - a month as Ambedkar salary.

Dr. Ambedkar started a Mooknayak weekly paper on January 31st 1920 in order to defend the cause of the depressed classes in India, Shah Maharaj of Kolhapur donated one thousand rupees to this weekly paper, but this paper did not continue any more. In September 1920, Ambedkar rejoined the London School of Economics and Politics and also entered Gray Inn to qualify as a lawyer. In June 1921, the University of London accepted Dr. Ambedkar's thesis "Provincial Decentralization of Imperial Finance in British India" for his M.Sc. Degree in economics. Dr. Ambedkar studied economics for a few months in Bonn in Germany in 1922-23. In March 1923, he

presented the thesis "The problem of the Rupee: its origin and its solution" for the D.Sc. degree in the same year. This thesis was published by P. S. King and Company in London in December 1923.

In London, he spoke with E. S. Montagu, Secretary of State for India, and Vithal bhai Patel with regard to grievances of the untouchables in India. When he returned to India in April 1923, Dr. Bhimrao Ambedkar was fully equipped to fight the practice of untouchability in favor of untouchables and oppressed people. Meanwhile, the political situation in India had undergone great changes and the country's freedom struggle had made significant progress. In June 1923, Ambedkar began legal practice at the Supreme Court of Bombay. While Bhimrao was an infuriated patriot on one side, he was the saviour of oppressed people, women and the poor. On March 19, 1924, Damodar Hall in Bombay, Dr. Ambedkar convened a meeting to examine the problems of depressed classes. Later, it was formed "Bahiskrit Hitkarini Sabha". Sabha's goals were to spread education, improve economic conditions, and describe complaints from depressed classes. Ambedkar was appointed to the Bombay Legislative Council in 1926 and was then elected to the provincial legislature Bombay in the 1937 elections. He maintained this position until 1942.

He realized that the problems of the depressed classes were serious and the solution to these classes only by giving them social and political rights. Therefore, to defend the cause of the depressed classes he started a newspaper called "Bahiskrit Bharat" in April 1927. He also launched the famous Mahad Satyagraha in the Kolaba district in the same year. In 1928, Dr. Ambedkar was appointed as a professor in the Govt. Law College in Bombay, and later the principal of the College. In 1928, Dr. Ambedkar was called to give evidence before the Simon Commission on behalf of the Bahiskrit Hitkarini Sabha. Dr. Ambedkar submitted a memorandum to the Commission demanding joint electorates with reserved seats for depressed classes. In 1929, an organization called 'Samata' was founded and Poona Parvati Satyagrah was sought this year. Dr. Ambedkar started a weekly called 'Janata' in 1930 and in March 1930 conducted a Satyagraha for the right to enter the Kalaram Temple at Nasik. On the recommendations of the Simon Commission, the first Round Table Conference was held in London in November 1930. Dr. Ambedkar was invited to the conference as a representative of the untouchables. But this conference was boycotted by the National Congress of India.

The Indian National Congress agreed to take part in the Second Conference to be held in August to December 1931. The main topic of discussion in that conference was the common problems in India, including the issue of separate electorates to depressed classes. In August 1932, Ramsay MacDonald declared the separate electorate for untouchables. Gandhi refused it very strongly because it disturbed the Hindu society and he went on fast unto die. Dr. Ambedkar accepted the common electorate with seats reserved for Sapru, Jaykar and others. And Poona Pact was signed on September 24, 1932. Dr. Ambedkar was appointed as a member of the Joint Parliamentary Committee on Constitutional Reforms during 1932-34.

On October 13, 1935, Dr. Ambedkar announced to a public meeting in Yeola, in the Nasik district, that the untouchables should leave the Hindu religion and adopt another religion. In his presidential address he said, "I was born to Hinduism, but I will not die as a Hindu." In order to prepare for the provincial legislature elections in 1937 under the law of the Government of India Act, 1935, Dr. Ambedkar formed the Independent Labor Party in 1936 on all India basis. Dr. Ambedkar prepared a speech for the 1936 annual conference of Jat-pat Todak Mandal, Lahor. The speech was not delivered but was then published under the title "Annihilation of caste". On January 29, 1939, he made a speech on "Federation Versus Freedom" at Poona and the speech was published later that year. He formed "All India Scheduled Caste Federation" in April 1942 and in July 1942, was appointed member of the Executive Council of the Governor General of India as a labour member. In 1945, Dr. Ambedkar founded people's Education Society in Bombay. Two books published in 1945, i.e., 1. What Congress and Gandhi have done to the Untouchables 2. Communal Dead lock and a way to solve it. After leaving office as a member of the Governor General's Council of India, he left for London in July 1946 to seek constitutional guarantees for the untouchables in Independent India. In November 1946, the Constituent Assembly of India was constituted. Dr. Ambedkar was elected to the Assembly of Bengal province. He was appointed Chairman of the Drafting Committee of India. He was also elected Minister of Justice in the Cabinet of Nehru. He wrote Who were the Shudra and states and minorities in 1947 and in the following year wrote Maharashtra as a linguistic state and the untouchables.

At the beginning of 1948, Dr. Ambedkar completed the draft Constitution and presented it to the

Constituent Assembly. In November 1949, this draft was adopted with very few amendments. Many provisions have been laid down in the Constitution to ensure social justice for Scheduled castes, scheduled tribes and backward classes and minorities. Dr. Ambedkar believed traditional religious values to be abandoned and to adopt new ideas. It has placed particular emphasis on the dignity, unity, freedom and rights of all citizens enshrined in the Constitution.

Dr. Ambedkar resigned in 1951 to Nehru Cabinet accusing the government of apathy towards Scheduled Castes, expressing his differences with the government on Kashmir's affair, India's foreign policy, and blaming Nehru's attitude towards Hindu Code Bill. Dr. Ambedkar lost his election to Parliament in 1952, but later was elected to the Council of States.

In December 1954, Dr. Ambedkar attended the Third World Buddhist Conference in Rangoon. The following year, Dr. Ambedkar founded Bharatiya Buddha Mahasabha for the spread of Buddhism in India. He embraced Buddhism in Nagpur at a historic ceremony on October 14, 1956. He was to attend a Buddhist conference in Katmandu in November. The same year he completed his last writing "Buddha and his Dharma". Dr. Ambedkar Patriotism began with the abolition of untouchability and upliftment of the oppressed classes and the poor. He fought for equality and rights. His ideas about patriotism confined not only to the abolition of colonialism, but also to the freedom of every individual. For him freedom without equality, democracy and equality without freedom could lead to absolute dictatorship. Ambedkar died on December 6, 1956. His book Buddha and his Dhamma was published in 1957. In 1990, Dr.B.R.Ambedkar, the chief architect of our Indian constitution, was honoured with Bharat Ratna and also Dr. Ambedkar's life-size portrait was also presented in the Parliament's Central Hall. The period from April 14, 1990 to April 14, 1991 was seen as the "Year of Social Justice" in memory of Babasaheb Ambedkar, the champion of the poor and the oppressed people.

Dr. Ambedkar has become one of the best men in India, almost the only recognized leader of the untouchables of India. He has distinguished himself as a scholar at British and American universities. he was an authority on economic, legal and political affairs and constitutional law. Dr. Ambedkar was recognized as intellectual personality in the world. The validity of this affirmation is highly raised and also automatically in the appropriate approach and affects all the sincere students of the social evolution of the depressed and oppressed peoples of the world in general and those of India in particular.

CONCLUSION:

Babasaheb Dr. B.R. Ambedkar was the Chief Architect of Indian Constitution eminent scholar, a philosopher, a visionary, an emancipator, a social reformer, a leader of oppressed class and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed classes of the society. He stands as a symbol of struggle for social justice. As a champion of the down-trodden, he paid relentless struggle against the oppressive features of Hindu society. All over his life, he attempted for establishment of a new social order based on the principles of liberty, equality, justice and universal brotherhood. He was a role model for everyone in the universal.

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