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SHKATI UTTHAN ASHRAM, LAKHISARAI. 811311

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Biography of Dr B.R Ambedka

As Ambedkar was educated by the [Princely State of Baroda](#), he was bound to serve it. He was appointed Military Secretary to the Gaikwad but had to quit in a short time. He described the incident in his autobiography, [Waiting for a Visa](#).[\[37\]](#) 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.[\[38\]](#) In 1918, he became Professor of Political Economy in the [Sydenham College of](#)

[Commerce and Economics](#) in Mumbai.

Although he was successful with the students, other professors objected to his sharing a drinking-water jug with them.[\[39\]](#)

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.[\[40\]](#) In 1920, he began the publication of the

weekly *Mooknayak* (*Leader of the Silent*) in Mumbai with the help of [Shahu of Kolhapur](#) i.e. Shahu IV (1874–1922).[\[41\]](#)

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".

While practicing law in the [Bombay High Court](#), he tried to promote education to untouchables and uplift them. His first organised attempt was his establishment of the central institution [Bahishkrit Hitakarini Sabha](#), intended to promote education and socio-economic improvement, as well as the welfare of "[outcastes](#)", at the time referred to as depressed classes.[\[42\]](#) For the defence of Dalit rights, he started many periodicals like *Mook Nayak*, *Bahishkrit Bharat*, and *Equality Janta*.[\[43\]](#)

He was appointed to the Bombay Presidency Committee to work with the all-European [Simon Commission](#) in

1925.[\[44\]](#) 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.[\[45\]](#)

By 1927, Ambedkar had decided to launch active movements against [untouchability](#). He began with public movements and marches to open up 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.[\[46\]](#) In a conference in late 1927, Ambedkar publicly condemned the classic Hindu text, the [Manusmriti](#) (Laws of Manu), for ideologically justifying caste discrimination and "untouchability", and he

ceremonially burned copies of the ancient text. On 25 December 1927, he led thousands of followers to burn copies of Manusmriti.[47][48] Thus annually 25 December is celebrated as *[Manusmriti Dahan Din](#)* (*Manusmriti Burning Day*) by [Ambedkarites](#) and [Dalits](#).[\[49\]\[50\]](#) In 1930, Ambedkar launched the [Kalaram Temple movement](#) after three months of preparation. About 15,000 volunteers assembled at [Kalaram Temple](#) satyagraha making one of the greatest processions of [Nashik](#). The procession was headed by a military band and a batch of scouts; women and men walked with discipline, order and determination to see the god for the first time. When they reached the gates, the gates were closed by Brahmin authorities.[\[51\]](#)
