

Chapter 1 : Ambedkar Songs In Telugu Mp3 | MP3 Download

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Ambedkar Place of Birth: Ramabai Ambedkar ; Dr. Sharada Kabir rechristened Savita Ambedkar Education: Right winged; Equalism Religious Beliefs: Hinduism by birth; Buddhism onwards Publications: Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar, was a jurist, social reformer and politician. He is also known as the Father of Indian Constitution. A well-known politician and an eminent jurist, his efforts to eradicate social evils like untouchability and caste restrictions were remarkable. Throughout his life, he fought for the rights of the dalits and other socially backward classes. Four years later, his father remarried and the family shifted to Bombay. In 1906, 15 year old Bhimrao married Ramabai, a 9 year old girl. His father Ramji Sakpal died in Bombay, in 1907. Throughout his childhood, Ambedkar faced the stigmas of caste discrimination. The discrimination and humiliation haunted Ambedkar at the Army school. Fearing social outcry, the teachers would segregate the students of lower class from that of Brahmins and other upper classes. The untouchable students were often asked by the teacher to sit outside the class. After shifting to Satara, he was enrolled at a local school but the change of school did not change the fate of young Bhimrao. Discrimination followed wherever he went. In 1913, Ambedkar got the opportunity to study at the Elphinstone College and obtained his graduate degree in Economics and Political Science in the year from Bombay University. Besides clearing all the exams successfully Ambedkar also obtained a scholarship of twenty five rupees a month from the Gaekwad ruler of Baroda, Sahyaji Rao III. Ambedkar decided to use the money for higher studies in the USA. In order to continue his further studies, he went to England in 1914 at his own expense. There he was received the D. Sc by the London University. Ambedkar also spent a few months at the University of Bonn, Germany, to study economics. He received his PhD degree in Economics in 1916. On 8 June, 1916, he was awarded a Doctorate by the University of Columbia. In his testimony before the Southborough Committee in preparation of the Government of India Act in 1919, Ambedkar opined that there should be separate electoral system for the Untouchables and other marginalised communities. He contemplated his idea of reservations for Dalits and other religious outcasts. Ambedkar began to find ways to reach to the people and make them understand the drawbacks of the prevailing social evils. It is said that after hearing his speech at a rally, Shahu IV, an influential ruler of Kolhapur, dined with the leader. The incident also created a huge uproar in the socio-political arena of the country. He applied his litigious skills in advocating cases of caste discrimination. His resounding victory in defending several non-Brahmin leaders accusing the Brahmins of ruining India, established the bases of his future battles. By 1920, Ambedkar launched full-fledged movements for Dalit rights. He demanded public drinking water sources open to all and right for all castes to enter temples. He openly condemned Hindu Scriptures advocating discrimination and arranged symbolic demonstrations to enter the Kalaram Temple in Nashik. In 1925, the Poona Pact was signed between Dr. Ambedkar and Pandit Madan Mohan Malviya, representative of the Hindu Brahmins relinquishing reservation of seats for the untouchable classes in the Provisional legislatures, within the general electorate. These classes were later designated as Scheduled Classes and Scheduled Tribes. In the elections to the Central Legislative Assembly, his party won 15 seats. Ambedkar oversaw the transformation of his political party into the All India Scheduled Castes Federation, although it performed poorly in the elections held in 1934 for the Constituent Assembly of India. Ambedkar objected to the decision of the Congress and Mahatma Gandhi to call the untouchable community as Harijans. He would say that even the members of untouchable community are same as the other members of the society. Framers of the Constitution of India Dr. Ambedkar was appointed as the chairman of the constitution drafting committee on August 29, 1946. Ambedkar emphasized on the construction of a virtual bridge between all classes of the society. According to him, it would be difficult to maintain the unity of the country if the difference among the classes were not met. He put particular emphasis on religious, gender and caste equality. He was successful in receiving support of the Assembly to introduce reservation for members of the scheduled castes

and scheduled tribes in education, government jobs and civil services. After his return he decided to write a book on Buddhism and soon, converted to Buddhism. In his speeches, Ambedkar lambasted the Hindu rituals and caste divisions. Ambedkar founded the Bharatiya Bauddha Mahasabha in His book, "The Buddha and His Dhamma" was published posthumously. On October 14, Ambedkar organized a public ceremony to convert around five lakh of his supporters to Buddhism. Death Since Ambedkar was suffering from serious health problems including diabetes and weak eyesight. On 6 December, he died at his home in Delhi. Since, Ambedkar adopted Buddhism as his religion, a Buddhist-style cremation was organized for him. The ceremony was attended by hundreds of thousands of supporters, activists and admirers.

Chapter 2 : Translate essay on br ambedkar in Telugu with examples

[PDF] Dr Babasaheb Ambedkar Writings and Speeches in Telugu Here are a few of the Dr. Ambedkar's Writings and Speeches in Telugu. These all books are from Telugu University and published by Government of Andhra Pradesh.

Ambedkar was born into a poor low Mahar dalit caste, who were treated as untouchables and subjected to socio-economic discrimination. They were not allowed to sit inside the class. When they needed to drink water, someone from a higher caste had to pour that water from a height as they were not allowed to touch either the water or the vessel that contained it. This task was usually performed for the young Ambedkar by the school peon, and if the peon was not available then he had to go without water; he described the situation later in his writings as "No peon, No Water". The children were cared for by their paternal aunt and lived in difficult circumstances. Of his brothers and sisters, only Ambedkar passed his examinations and went to high school. In 1913, when he was about 15 years old, his marriage to a nine-year-old girl, Ramabai, was arranged. In his book, *The Buddha and his Dhamma*, that when he passed his English fourth standard examinations, the people of his community wanted to celebrate because they considered that he had reached "great heights" which he says was "hardly an occasion compared to the state of education in other communities". A public ceremony was evoked, to celebrate his success, by the community, and it was at this occasion that he was presented with a biography of the Buddha by Dada Keluskar, the author and a family friend. His wife had just moved his young family and started work when he had to quickly return to Mumbai to see his ailing father, who died on 2 February. Soon after arriving there he settled in rooms at Livingston Hall with Naval Bhathena, a Parsi who was to be a lifelong friend. He passed his M. He presented a thesis, *Ancient Indian Commerce*. Ambedkar was influenced by John Dewey and his work on democracy. On 9 May, he presented the paper *Castes in India: Their Mechanism, Genesis and Development* before a seminar conducted by the anthropologist Alexander Goldenweiser. In June, he returned to India because his scholarship from Baroda ended. His book collection was dispatched on different ship from the one he was on, and that ship was torpedoed and sunk by a German submarine. His thesis was on "The problem of the rupee: Its origin and its solution". His third and fourth Doctorates LL. D, Columbia, and D. 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*. 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. Although he was successful with the students, other professors objected to his sharing a drinking-water jug with them. At this hearing, Ambedkar argued for creating separate electorates and reservations for untouchables and other religious communities. In 1920, 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. 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. 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. On 25 December, he led thousands of followers to burn copies of Manusmṛti. About 15, volunteers assembled at Kalaram Temple satyagraha making one of the greatest processions of Nashik. The procession was headed by a military band, a batch of scouts, women and men walked in discipline, order and determination to see the god for the first time. When they reached to gate, the gates were closed by Brahmin authorities. Gandhi fiercely opposed a separate electorate for untouchables, saying he feared that such an arrangement would divide the Hindu community. Following the fast, Congress politicians and activists such as Madan Mohan Malaviya and Palwankar Baloo organised joint meetings with Ambedkar and his supporters at Yerwada. The agreement gave reserved seats for the depressed classes in the Provisional legislatures, within the general electorate. Due to the pact, the depressed class received seats in the legislature, instead of the 71 as allocated in the Communal Award earlier proposed

by British Prime Minister Ramsay MacDonald. At the Yeola Conversion Conference on 13 October in Nasik, Ambedkar announced his intention to convert to a different religion and exhorted his followers to leave Hinduism. In 1936, Ambedkar founded the Independent Labour Party, which contested the Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats, and secured 11 and 3 seats respectively. Ambedkar argued that the Hindus should concede Pakistan to the Muslims. He proposed that the provincial boundaries of Punjab and Bengal should be redrawn to separate the Muslim and non-Muslim majority parts. He thought the Muslims could have no objection to redrawing provincial boundaries. If they did, they did not quite "understand the nature of their own demand". It determined the course of dialogue between the Muslim League and the Indian National Congress, paving the way for the Partition of India. He saw Shudras and Ati Shudras who form the lowest caste in the ritual hierarchy of the caste system, as separate from Untouchables. Ambedkar oversaw the transformation of his political party into the Scheduled Castes Federation, although it performed poorly in the elections for Constituent Assembly of India. Later he was elected into the constituent assembly of Bengal where Muslim League was in power. Ambedkar became a member of Rajya Sabha, probably an appointed member. He tried to enter Lok Sabha again in the by-election of from Bhandara, but he placed third the Congress Party won. By the time of the second general election in 1952, Ambedkar had died. Ambedkar also criticised Islamic practice in South Asia. While justifying the Partition of India, he condemned child marriage and the mistreatment of women in Muslim society. No words can adequately express the great and many evils of polygamy and concubinage, and especially as a source of misery to a Muslim woman. Take the caste system. Everybody infers that Islam must be free from slavery and caste. While the prescriptions by the Prophet regarding the just and humane treatment of slaves contained in the Koran are praiseworthy, there is nothing whatever in Islam that lends support to the abolition of this curse. But if slavery has gone, caste among Musalmans [Muslims] has remained. The term Anasa occurs in Rig Veda V. What does the word mean? There are two interpretations. One is by Prof. The other is by Sayanacharya. This difference of meaning is due to difference in the correct reading of the word Anasa. Sayanacharya reads it as an-asa while Prof. Max Muller reads it as a-nasa. As read by Prof. On the other hand there is everything to suggest that it is right. In the first place, it does not make non-sense of the word. Secondly, as there is no other place where the Dasyus are described as noseless, there is no reason why the word should be read in such a manner as to give it an altogether new sense. It is only fair to read it as a synonym of Mridhravak. There is therefore no evidence in support of the conclusion that the Dasyus belonged to a different race. But Government of India should have only limited powers and Indian people should have no rights in Kashmir. To give consent to this proposal, would be a treacherous thing against the interests of India and I, as the Law Minister of India, will never do it. Abdullah the special status. Patel got the Article passed while Nehru was on a foreign tour. On the day the article came up for discussion, Ambedkar did not reply to questions on it but did participate on other articles. All arguments were done by Krishna Swami Ayyangar. After all, what are we having this liberty for? We are having this liberty in order to reform our social system, which is so full of inequities, discriminations and other things, which conflict with our fundamental rights. Ambedkar in Ambedkar was the first Indian to pursue a doctorate in economics abroad. He wrote three scholarly books on economics: He went to Bombay for treatment, and there met Dr. Sharada Kabir, whom he married on 15 April 1937, at his home in New Delhi. Doctors recommended a companion who was a good cook and had medical knowledge to care for him. In the photograph from right to left: Ambedkar, Wali Sinha and bhikkhu Chandramani. No religion can be compared to it. If a modern man who knows science must have a religion, the only religion he can have is the Religion of the Buddha. This conviction has grown in me after thirty-five years of close study of all religions. But after meeting with Sikh leaders, he concluded that he might get "second-rate" Sikh status, as described by scholar Stephen P. Around 1950, he devoted his attention to Buddhism and travelled to Ceylon now Sri Lanka to attend a meeting of the World Fellowship of Buddhists. Accepting the Three Refuges and Five Precepts from a Buddhist monk in the traditional manner, Ambedkar completed his own conversion, along with his wife. He then proceeded to convert some 30,000 of his supporters who were gathered around him. Chaitya Bhoomi Mahaparinirvana of B. Ambedkar Since 1956, Ambedkar suffered from diabetes.

Chapter 3 : Viswa Telugu Sangamam

calendrierdelascience.comar exllent telugu documentary,up loaded by obbani nagaraju and,video making by obbani nagaraju/calendrierdelascience.com video tells us ambedkars life HISTORY in telugu language.i am,up loaded.

Ambedkar Biography Search Born: April 14, Died: December 6, Achievements: Ambedkar was elected as the chairman of the drafting committee that was constituted by the Constituent Assembly to draft a constitution for the independent India; he was the first Law Minister of India; conferred Bharat Ratna in Ambedkar is viewed as messiah of dalits and downtrodden in India. He was the chairman of the drafting committee that was constituted by the Constituent Assembly in to draft a constitution for the independent India. He played a seminal role in the framing of the constitution. Bhimrao Ambedkar was also the first Law Minister of India. For his yeoman service to the nation, B. Ambedkar was bestowed with Bharat Ratna in He was the fourteenth child of Ramji and Bhimabai Sakpal Ambavedkar. Ambedkar belonged to the "untouchable" Mahar Caste. His father and grandfather served in the British Army. In those days, the government ensured that all the army personnel and their children were educated and ran special schools for this purpose. This ensured good education for Bhimrao Ambedkar, which would have otherwise been denied to him by the virtue of his caste. Bhimrao Ambedkar experienced caste discrimination right from the childhood. Bhimrao was enrolled in the local school. Here, he had to sit on the floor in one corner in the classroom and teachers would not touch his notebooks. In spite of these hardships, Bhimrao continued his studies and passed his Matriculation examination from Bombay University with flying colours in Bhim Rao Ambedkar joined the Elphinstone College for further education. In , Bhimrao Ambedkar lost his father. In the same year Maharaja of Baroda awarded scholarship to Bhim Rao Ambedkar and sent him to America for further studies. Bhimrao reached New York in July For the first time in his life, Bhim Rao was not demeaned for being a Mahar. He immersed himself in the studies and attained a degree in Master of Arts and a Doctorate in Philosophy from Columbia University in for his thesis "National Dividend for India: A Historical and Analytical Study. Ambedkar proceeded to London to study economics and political science. But the Baroda government terminated his scholarship and recalled him back. The Maharaja of Baroda appointed Dr. Ambedkar as his political secretary. But no one would take orders from him because he was a Mahar. Bhimrao Ambedkar returned to Bombay in November With the help of Shahu Maharaj of Kolhapur, a sympathizer of the cause for the upliftment of the depressed classes, he started a fortnightly newspaper, the "Mooknayak" Dumb Hero on January 31, The Maharaja also convened many meetings and conferences of the "untouchables" which Bhimrao addressed. In September , after accumulating sufficient funds, Ambedkar went back to London to complete his studies. He became a barrister and got a Doctorate in science. After completing his studies in London, Ambedkar returned to India. The aim of the Sabha was to uplift the downtrodden socially and politically and bring them to the level of the others in the Indian society. In , Ambedkar made the controversial decision to co-operate with the all-British Simon Commission which was to look into setting up a responsible Indian Government in India. The Congress decided to boycott the Commission and drafted its own version of a constitution for free India. The Congress version had no provisions for the depressed classes. Leaders rushed to Dr. Ambedkar to drop his demand. On September 24, , Dr. Ambedkar and Gandhiji reached an understanding, which became the famous Poona Pact. According to the pact the separate electorate demand was replaced with special concessions like reserved seats in the regional legislative assemblies and Central Council of States. Ambedkar attended all the three Round Table Conferences in London and forcefully argued for the welfare of the "untouchables". Meanwhile, British Government decided to hold provincial elections in Ambedkar set up the "Independent Labor Party" in August to contest the elections in the Bombay province. He and many candidates of his party were elected to the Bombay Legislative Assembly. Ambedkar introduced a Bill to abolish the "khoti" system of land tenure in the Konkan region, the serfdom of agricultural tenants and the Mahar "watan" system of working for the Government as slaves. A clause of an agrarian bill referred to the depressed classes as "Harijans," or people of God. Bhimrao was strongly opposed to this title for the untouchables. He argued that if the "untouchables" were people of God then all others would be people of monsters. He was against any

such reference. But the Indian National Congress succeeded in introducing the term Harijan. Ambedkar felt bitter that they could not have any say in what they were called. In 1947, when India became independent, the first Prime Minister Pt. Jawaharlal Nehru, invited Dr. B.R. Ambedkar to the Constituent Assembly. The Constituent Assembly entrusted the job of drafting the Constitution to a committee and Dr. Ambedkar was elected as Chairman of this Drafting Committee. In February 1948, Dr. Ambedkar presented the Draft Constitution before the people of India; it was adopted on November 26, 1949. In October 1956, Dr. Ambedkar introduced the Bill for the States Reorganisation Act. The Bill caused great divisions even in the Congress party. Consideration for the bill was postponed to September 1956. When the Bill was taken up it was truncated. A dejected Ambedkar relinquished his position as Law Minister. On October 14, 1956, he embraced Buddhism along with many of his followers. On December 6, 1956, Baba Saheb Dr. Ambedkar died peacefully in his sleep. Comment On This Article.

Chapter 4 : About Me | Dr. B. R. Ambedkar's Caravan

Dr. B. R. Ambedkar. Even though born in a backward caste, he faced many obstacles in life, with a self driven dedication became one of the most honored scholars and public servants of India.

That man is none other than Dr. Motivation and dedication were his typical characters. Once a part of Maharashtra state and present day Konkani area Karnataka was the native place of Ambedkar. He was last child of his family and was named Bheema Rao. When Bheema Rao was 2 years old, his father was forced to retire from his job. It was difficult for the family to lead a decent life in that area. So they moved to a small town, Satara, in Maharashtra. His father got remarried. The actual sir name of B. But one of his teachers changed his sir name to Ambedkar. Then he married Ramabai. Later on studied F. A at Bombay Elphinstone college and secured first rank. With the help of King of Baroda, in he finished B. A with highest scores. On the condition of working in his court for a decade, King of Baroda sent Ambedkar to Columbia University in for a Masters degree. Then he also wrote a research piece on evolution of Indian religions. D from Columbia University. From that day on Bheema Rao has become Dr. In , he went to Graceinn of London to study law and Harold Laskee school to study economics and politics at the same time. He reached this goal and received Barrister and M. Sc degrees at the same time. Even though a scholar, he was insulted many times simply because he was born in mahar caste. But these obstacles never put a damper on his spirits. He was appointed as a professor at Sidden Home College in He gave a heart warming speech at the Nagpur backward caste convention in Later on he went back to London and got a D. He returned to India in , and started practicing law at Bombay. In he started a charity organization to promote the welfare of backward castes. Through this organization, he preached for the development of these less fortunate castes. At the 1st round table meeting of November 12th in London, Ambedkar represented backward castes of India. The British Government recognized that the backward castes should be addressed at the time of designing the Indian Constitution. He preserved all the books he collected in this house. He could not tolerate the pain of her death. He started wearing saffron colored clothes and became philosophical. He wrote an investigatory book on caste abolition. Ambedkar guessed that India might become independent in With that hope he started he established the Independent Labor Party. Ambedkar served as justice minister for the independent India. He worked day and night as the architect of Indian Constitution. He established a college in Ourangabad. On October 14th along with , Ambedkar took Buddhism. On December 6th , Dr. Ambedkar left this world, leaving entire India in mourning. Even though he did not have any resources for education, with dedication and hard work, Ambedkar held highly respected positions, wrote Indian Constitution, abolished untouchability, promoted advancement of backward castes.

Chapter 5 : Free Download books | Babasaheb Dr. Bhimrao Ramji Ambedkar

FATHER OF MODERN INDIA DR BR AMBEDKAR FATHER OF INDIAN CONSTITUTION FIRST LAW MINISTER OF INDIA DR. BR AMBEDKAR BIOGRAPHY BR AMBEDKAR BIOGRAPHY GREENCROSS FOUNDATION, SALUR, VIZIANAGARAM DISTRICT.

Chapter 6 : Prakash Yashwant Ambedkar - Wikipedia

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Chapter 7 : Dr. Ambedkar telugu movie : Free Download, Borrow, and Streaming : Internet Archive

Dr. Bhimrao Ramji Ambedkar, popularly known as Babasaheb Ambedkar, was a jurist, social reformer and politician. He

is also known as the Father of Indian Constitution. A well-known politician and an eminent jurist, his efforts to eradicate social evils like untouchability and caste restrictions were remarkable.

Chapter 8 : Dr. B. R. Ambedkar: Untouchable, Reformer, Founding Father

Dr. B. R. Ambedkar, a Kannada film directed by Sharan Kumar Kabbur. Ramabai Bhimrao Ambedkar, a Marathi film directed by Prakash Jadhav. Shudra: The Rising, a Hindi film directed by Sanjiv Jaiswal and dedicated to Ambedkar.

Chapter 9 : Book Launch Of Bhimayanam - Telugu Biography Of Dr. B R Ambedkar: Events in Hyderabad

Book Launch Of Bhimayanam - Telugu Biography Of Dr. B R Ambedkar is an event that took place on Jul in Hyderabad. dr ambedkar life history in Telugu.