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127th birth anniversary of Dr. Bhimrao Ramji Ambedkar

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956), popularly known as Babasaheb, was an Indian jurist, economist, politician and social reformer who inspired the Dalit Buddhist Movement and campaigned against social discrimination against Untouchables (Dalits), while also supporting the rights of women and labour. He was Independent India's first law minister, the principal architect of the Constitution of India and a founding father of the Republic of India.

Ambedkar was a prolific student, earning doctorates in economics from both Columbia University and the London School of Economics, and gained a reputation as a scholar for his research in law, economics and political science. In his early career he was an economist, professor, and lawyer. His later life was marked by his political activities; he became involved in campaigning and negotiations for India's independence, publishing journals, advocating political rights and social freedom for Dalits, and contributing significantly to the establishment of the state of India. In 1956 he converted to Buddhism, initiating mass conversions of Dalits.

Popularly, Ambedkar came to be known as Babasaheb as he was a great liberator. "Babasaheb" is a Marathi phrase which roughly translates as "Father-Lord" as Baba means Father and Saheb is called for Lords and it is a name that is used for Ambedkar who is a part of Indian history by his people around the country.

In 1990, the Bharat Ratna, India's highest civilian award, was posthumously conferred upon Ambedkar. Ambedkar's legacy includes numerous memorials and depictions in popular culture.

Early life

Ambedkar was born on 14 April 1891 in the town and military cantonment of Mhow in the Central Provinces (now in Madhya Pradesh). He was the 14th and last child of Ramji Maloji Sakpal, an army officer who held the rank of Subedar, and Bhimabai Sakpal, daughter

of Laxman Murbadkar. His family was of Marathi background from the town of Ambadawe (Mandangad taluka) in Ratnagiri district of modern-day Maharashtra. Ambedkar was born into a poor low Mahar (dalit) caste, who were treated as untouchables and subjected to socio-economic discrimination. Ambedkar's ancestors had long worked for the army of the British East India Company, and his father served in the British Indian Army at the Mhow cantonment. Although they attended school, Ambedkar and other untouchable children were segregated and given little attention or help by teachers. 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". He was required to sit on a gunny sack which he had to take home with him.

Education

In 1897, Ambedkar's family moved to Mumbai where Ambedkar became the only untouchable enrolled at Elphinstone High School.

In 1907, he passed his matriculation examination and in the following year he entered Elphinstone College, which was affiliated to the University of Bombay, becoming the first untouchable to do so. This success evoked much celebration among untouchables and after a public ceremony, he was presented with a biography of the Buddha by Dada Keluskar, the author and a family friend.

By 1912, he obtained his degree in economics and political science from Bombay University, and prepared to take up employment with the Baroda state government.

In 1913, Ambedkar moved to the United States at the age of 22. He had been awarded a Baroda State Scholarship of £11.50 (Sterling) per month for



three years under a scheme established by Sayajirao Gaekwad III (Gaekwad of Baroda) that was designed to provide opportunities for postgraduate education at Columbia University in New York City. 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.A. exam in June 1915, majoring in Economics, and other subjects of Sociology, History, Philosophy and Anthropology. He presented a thesis, Ancient Indian Commerce. Ambedkar was influenced by John Dewey and his work on democracy.

In 1916 he completed his second thesis, National Dividend of India — A Historic and Analytical Study, for another M.A., and finally he received his PhD in Economics in 1927 for his third thesis, after he left for London. On 9th May, he presented the paper Castes in India: Their Mechanism, Genesis and Development before a seminar conducted by the anthropologist Alexander Goldenweiser.

In October 1916, he enrolled for the Bar course at Gray's Inn, and at the same

time enrolled at the London School of Economics where he started working on a doctoral thesis. In June 1917, 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. He got permission to return to London to submit his thesis within four years. He returned at the first opportunity, and completed a master's degree in 1921. His thesis was on "The problem of the rupee: Its origin and its solution". In 1923, he completed a D.Sc. in Economics, and the same year he was called to the Bar by Gray's Inn. His third and fourth Doctorates (LL.D, Columbia, 1952 and D.Litt., Osmania, 1953) were conferred honoris causa.

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. 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. In 1918, he became Professor of Political Economy in the Sydenham College of Commerce and Economics in Mumbai.

While practising 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. For the defence of Dalit rights, he started many periodicals like Mook Nayak, Bahishkrit Bharat, and Equality Janta.

He was appointed to the Bombay Presidency Committee to work with the all-European Simon Commission in 1925. 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.

Political career

In 1935, Ambedkar was appointed principal of the Government Law College, Bombay, a position he held for two years. He also served as the chairman of Governing body of Ramjas College, University of Delhi, after the death of its Founder Shri Rai Kedarnath. Settling in Bombay (today called Mumbai), Ambedkar oversaw the construction of a house, and stocked his personal library with more than 50,000 books. His wife Ramabai died after a long illness the same year. It had been her long-standing wish to go on a pilgrimage to Pandharpur, but Ambedkar had refused to let her go, telling her that he would create a new Pandharpur for her instead of Hinduism's Pandharpur which treated them as untouchables. At the Yeola Conversion Conference on 13 October in Nasik, Ambedkar announced

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District level essay competition celebrating Dr. B.R. Ambedkar Jayanti

A district level essay writing competition was conducted by the Human Resource Development Department on the topic 'Provision for protection of minority in the Indian Constitution' for the 127th birth anniversary of Dr. B.R. Ambedkar. The students from Secondary and Senior Secondary Schools of all the four districts participated in this competition. The district wise top four essays can be read below:

Provisions for Protection of Minorities in the Indian Constitution

**Pema Choki Lepcha, Class XII,
Government Girl's Senior Secondary
School, Gyalshing (West)**

A minority group refers to a category of differentiated from the social majority, those who hold on the major of positions of social power in a society.

Minorities in India are the apex body for the central governments regulatory and developmental programmes for the minority religious communities in India which include Muslim, Sikhs, Christians, Buddhists, Zoroastrians (Paris) and Jains notified as minority communities of India.

The terms 'minority rights' is used to refer to legal provisions that have two key features: first, they are intended to recognize or accommodated the distinctive needs of non-dominant ethnic or racial groups; and second, they do so by adopting minority – specific measures, above and beyond the non-discriminatory enforcement of universal individual rights that apply regardless of group membership. There has been an explosion of efforts to codify minority rights, both at the global level and at regional levels.

Minority rights are the normal individual rights as applied to members of racial ethnic, class, religious linguistic or gender and sexual minorities and also the collective right accorded to minorities. Minority rights may also apply simply to individual rights of anyone who is not part of a majority decision.

In the Indian Constitution Article 29 gives the religious and linguistic minorities right to establish and manage educational institutions of their own. The minorities have been given the unrestricted rights to promote and preserve their own culture groups and she is keen to preserve her culture diversity. Article 29 expressly for bids discrimination on grounds of race, religion, cast, language n admission to educational institutions run by the State or receiving aids from the State. This means that the doors of all educational institutions run by government or receiving funds from the state are open to all groups of Indians. Linguistic, religious or ethnic minority students cannot be denied admission to such educational institutions.

Article 30 is vital to the protection and preservation of right of the minorities. The minorities have been given the right to establish and administer educational institutions of their choice. The State also cannot discriminate against educational institution established and managed by the minorities in matters of granting aids.

Articles 16 guarantees that in matters of public employment, no discrimination shall be made on grounds of race, religion, caste or language etc. This means that in matters of public employment all Indians are placed on a footing of equality. Every citizen of India will get equal employment opportunity in government officers.

Article 25 of the Indian Constitution guarantees freedom of religion. This article of the Indian Constitution ensures that the members of the religious minority community have the unhindered right to follow their own religion. The State regulates the practice of a religion only when and to the extend it disturbs public peace. The minority not only has the right to follow their own religion they also have the right to propagate it.

Minorities are given the above rights and safeguards in our county in order to let them cope up with all the drawbacks they have been facing so far, just because of the negative mentality of the majority towards minorities. Before the constitution was amended the minorities in India faced a lot of issues they were just kept behind in every activities, every decisions were taken and were in for the majorities, all the higher class work were done by the majorities and the work which had more effort and struggling were done by the minorities. But it's also because of the transformation done by the legends of India who fought for the equality and rights of the minorities.

This transformation's helped the minorities in India for a better lifestyle, a better education and a better future. Reservation of jobs, educational institutes, scholarships are some benefits given to the minorities in India. Government of India has been struggling much for minorities in order to provide them with a comfortable life. All the struggling till now has brought a positive result. Supporting the backward (minorities) communities of the nation will surely help the nation to be a developed on in no longer span of time.

In years to come I really hope there will be no groups as minorities everyone would be in the same was of living and earning with no discrimination, no partiality and surely no separation of groups in a society.

So, India is really struggling for the minorities and in no long time we will be successful in raising minorities to the level of majorities.

**Perna Gajmer, Class XII
Mangan Senior Secondary
School (North)**

In a multicultural society, for the preservation of distinct cultural traits and patterns, exclusive rights may be recognized as fundamental for religious denominations and cultural and linguistic minorities. Such special rights may include educational rights. Protection against effacement of identity is made possible more by an active assertion of their distinct characteristics through the use of freedom rather than by mere artificial insulation by the State. In so far, as members of these minority communities are concerned, the guarantee of conservation of cultural and educational rights extends several advantages to them including means of livelihood.

The UN declaration of Minority Rights 1993 believes that constant promotion and realization of the rights of ethnic, religious and linguistic minorities as an integral part of the development of society as a whole and within a democratic framework based on the rule of law, would contribute to the strengthening of friendship and cooperation among people and states. The Indian cultural tradition of protecting the insular minorities against exclusion 'from the shores of a vast sea of humanity', ultimately culminated in the constitutional guarantee of collective right.

Although the term 'minorities' is not defined in the Constitution, from the Constituent Assembly Debates, it can be gathered that the Constitution Makers used it to connote numerically vulnerable group in the power equation of State population. In the background of territoriality of dominant linguistic groups with an interspersing of other numerically less linguistic groups within the State territory, the concept of numerical test with reference to religion. It is submitted, as the state action in the sphere of lower and general education flows from the member of a federal organization, the numerical test is objective and rationally distinguishes between the dominant and the vulnerable groups. It also confirms to the UN definition of minority, which looks to the minority as a distinctly vulnerable group and to its rights as collective rights.

The expression 'All minorities' suggest the implied existence of equality amidst minorities about their entitlement under Article (30). Hence, a government rule which provides for separation between girls and boys schools and compels the girls of one minority community to study in a school of another community in the study in a school of another community in the same vicinage instead of studying in its own is unconstitutional.

. Right to Freedom of Religion: Article 25 reads- every person has the right to freedom of conscience and the right freely to profess practice and propagate religion.

. Freedom to manage religious affairs: Article 26 reads- every person has the right to establish and maintain religious and educational institutions (as in Article 29 and 30).

. Cultural and Educational rights: Article 29 reads- protection of interests of minorities and Article 30 reads- Right of minorities to establish and administer educational institutions.

. Facilities for instruction in mother tongue at primary stage: Article 350 A is a special directive to the state, its function of strengthening the rights under Article 29 suggest receiving instruction in the mother tongue at the primary stage of education.

. Right to Education: It has a relation of mutual assistance with other positive rights of life and with various liberties.

Though minorities are those who are numerically less based on their language and culture, it is evident from the above arguments that the Indian Constitution provides certain rights to the minorities residing in several parts of Indian territories. Since India is a secular country, it is important to maintain the integrity of notion by maintaining a status of equality because of its rich cultural values and tolerance.

The main focus of the law is to crate confidence in the mind of such minorities that they are protected by the law of the Constitution and also they are treated equally on par with the majority so that there would be no any other kind of discrimination among the citizens.

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District level...

**Phurmit Lepcha
Class XII A
Modern Sr. Sec. School Gangtok**

The constitution of India therefore speaks of religious and linguistic minorities, scheduled castes and backward classes and makes or leaves room for making for them special provisions of various nature and varying impart. Such special rights may include educational rights religious rights, cultural or linguistic organization provides a forum to coordinate the demands of individual members. The collective rights can be better exercised only by the use of freedom of speech, expression, assembly, association and religion and right to property. The UN declaration of Minority Rights 1993 believes that constant promotion and realization of the right of the development of society as a whole and within a democratic.

Although the term minorities is not defined in the constitution from the constituent Assembly debates, it can be gathered that the constitution makers used it to connect numerically vulnerable group in the power equation of state population. Preamble 1) The preamble to the constitution declares the state to be secular and this is a special relevance for the religious minority. But the rights of minorities provided in the constitution of India can be described in the following two heads;

Common domain rights are those which are applicable to all the citizens of our country.

Separate domain rights are those which are applicable to the minorities only and these are reserved to protect their identity.

The Indian constitution ensures justice, social economic and political to all citizens. The Indian constitution has adopted measures for the protection of the right of the religious and ethnic minorities and of the socially and economically disadvantaged classes such as the Scheduled Castes and Scheduled tribes.

- Article 38 (2) obligation of the state to endeavour to eliminate inequalities in states, facilities and opportunities amongst individuals and groups of people residing in different areas are engaged in different vocations.

- Article 46: Obligation of state to promote with special care the education and economic interest of the weaker section of the people besides scheduled castes and scheduled tribes.

- Article 25 (1) People's freedom of conscience and right to freely profess practice and propagate religion subject to public order morality and other fundamental rights.

- Article 14: People's right to equality before the law and equal protection of the laws.

SEPARATE DOMAIN OF MINORITY RIGHTS:

Article 25: Sikh community right of wearing and carrying kirpans.

Article 29 (1) Right of any section of the citizens to conserve its distinct language culture or scripts.

Article 29 (2) Restriction on denial of admission to any citizens to any educational institutions maintained or aided by the state, on grounds only of religion, race, caste language or any of them.

Article 25 of the Indian constitution guarantees freedom of religion to every individual. This article of the Indian constitution ensures that the members of the religious minority community have the unhindered right to follow their own religion only when and to the extent it disturbs public peace.

The minority not only has the right to follow their own religion, they also have the right to propagate it. But the state certainly does and should regulate conversion through force to temptation. Firstly: India declares herself a secular state. No particular religion or the religion of the overwhelming majority has been made the religion of the state.

Secondly: Article 29 gives the religious and linguistic minorities right to establish and manage educational institutions of their own. The minorities have been given the unrestricted rights to promote and preserve their own culture. Indeed, India is a country of diverse cultural groups and she is keen to preserve the cultural diversity. Thus, for minority groups.

Thirdly: Article 29 expressly forbids discriminations on grounds of race, religion, caste, language, in admission to educational institutions run by the states or receiving aids.

Article 30 (1) Right of all religions and linguistic minorities to establish and administer educational institutions of their choice.

Article 30 (2) Freedom of minority managed educational institution from discriminations in the matter of receiving aid from the state. Under the constitution of India, there are various provisions to safeguard the right of Minorities.

Preamble to safeguard the right declares India to be a secular state. Article 15 prohibits any sorts of discrimination on the ground of race religion caste sex, descent place of birth residence. Article 16 also prohibits any sort of discrimination when it comes to public employment, on the basis of religion, caste, language sex and so on. The right to profess practice and propagate any religion has been guaranteed to every person as a fundamental right under Article 25 of the Indian constitution.

This article allows the minority communities to follow their beliefs and practices without any hindrance as long as it does not hamper public order, morality and health of any person. The national commission for minority educational institutions Act 2004 amended in 2006 and 2010 was promulgated with an objective to safeguard the minorities.

In India it is written in 'fundamental rights' all the minority sections are equal in race religion caste sex descent place of birth or residence. They have own choice in education, it is written in all article and express their own thought in society. In India there are diverse countries vast languages and culture. The Indian constitution guarantees freedom of religion to every individual and all the minorities are equal. In India with other section and all the minorities section are equal in education, language, sex and place of birth. They have a responsibility to freely to freely express themselves in society. That is why India is a country of equality.

**Remond Rai, Class XII
Namchi Sr. Sec. School (South)**

The constitution of India is the supreme law of India. It lays down the framework defining fundamental political principles establish the structure, procedures, powers and duties of government institutions and set out fundamental rights, directive principle and the duties of citizens. It declares India a sovereign, socialist, secular, democratic, republic assuring its citizens of justice, equality and liberty and endeavors to promote fraternities among them. The India Constitution enshrines various provisions for the protection of rights and interest of the minorities.

Firstly, India declares herself a secular state. No particular religion or the religion of the overwhelming majority has been made the religion of the state.

Secondly, Article 29 give the religious and linguistic minorities right to establish and manage educational institutions of their own. The minorities have been given the unrestricted rights to promote and preserve their own culture.

Thirdly, Article 29 expressly forbids discrimination on ground of race, religion, caste, language, in admission to educational institution run by the State or receiving aids from the State.

Article 30 is vital to the protection and preservation of rights of the minorities. The minorities have been given the right to establish and administer educational institution of their choice.

Article 16 guarantees that in matters of public employment, no discrimination shall be made on ground of race, religion, caste or language etc.

India has always embraced diversity, becoming a vast ocean of cultures, religions, beliefs and practices, with such diversity; it becomes necessary to give each community their equal rights without any conflicts. It is important for the State to ensure that all the citizens are given equal rights and status irrespective of their caste, culture, religious, race etc. The Constitution of India strives to achieve a harmony between all the communities by ensuring "Justice, social, economic or political" to all the citizens and declares itself a secular state. While there are certain laws to be followed by all the citizens irrespective of their caste, religion, language etc. there are some personal laws to be followed by certain communities only, preserving their customs and beliefs, the terms "minority" in general, is used to refer to non-Hindu communities in India. Minorities can be classified according to their religion as well as their caste, language spoken by them, tribal status, culture, race and much more. According to India government, the minorities recognized are-Muslims, Christians, Sikhs, Buddhists, Jains etc. Population and religion have been the factors which have decided the scope of the minority status in India. Under the constitution of India, there are various provisions to safeguard the rights of minorities. The India preamble declares India as a secular state. The Article 15 of the India Constitution prohibits any sort of discrimination on the grounds of race, religion, caste, sex, descent, place of birth or residence etc. Not only are these there various other articles passed by the constitution of India which are against various discriminations. All these discriminative aspects are made by human beings only as god didn't made us different with different religions etc. this practice of discrimination is going on from years age. From the colonial rule till today, there has always been discrimination to various caste, religions, race etc. In the contemporary India also, the matters related to marriage, divorce and family affairs are mostly governed by the personal laws specific to the certain communities.

Marriage and divorce of the people from the Christian community are governed by Indian Christian Marriage Act, 1872 and section 10 of the India Divorce Act, 1869, respectively. Matrimonial aspects of the Parsis (Zoroastrians) are dealt by the Parsi marriage and Divorce Act 1936 which amended in 1988 and 2001. The Hindu Marriage Act applies to be Buddhist, Sikhs and Jains and every other community which is not Muslim, Christian Parsi or Jew. In case of Muslim Community, the marriages, divorces and adoption are governed as per the Mohammedan Law. The Jews follows their own customs which are not codified and also follow the general laws applicable to all communities in general.

The Muslim Community in India is governed by the classic Muslim law as well as various legislation including – The Sharita Application Act, the dissolution of Muslim Marriages Act, the MAs Salman Wakif Validating Act, the Wakif Act, the Muslim women (Protection of Rights on Divorce) Act.

A major debate has been going on in the country regarding the enactment of uniform civil code which will abolish all the personal laws and bring uniformity in the nation.

The National Commission for minorities was established by the National Commission for Minorities Act, 1992 to protect minority rights in the country. The commissions consist of one chairperson and six members representing the six minor communities – Muslims, Sikhs, Buddhists, Christians, Parsis and Jains. The Commission performs various functions including evaluating the development of minority communities under union and states, ensuring the safeguard of minority rights as per the constitutional laws and other legislations, conducting studies and researches on the matters related to minorities and suggesting measures to Government on these aspects.

The commission also acts grievance redress forum for persons belonging to minority communities. The commission calls for reports from concerned authorities after taking cognizance of complaints. These reports are studied and their recommendations are made by the Commission. The recommendation is not legally binding upon the authorities but state takes them seriously and implements them. The commission functions as a civil court in the matters concerning summoning of witnesses, discovery and production of documents, it receives evidence of affidavits, requisitions public records and copies issues commission for examination of witnesses and documents, and any other prescribed matter in manner same as the civil court.

Apart from these, the linguistic minorities can take up their grievances to the commissioner for linguistic minorities that was established in 1957 to comply with Article 350 B of the constitution. The office of commissioner submits annual report to the government.

On the whole, the minorities of all kinds have very secure rights in India which must be a matter of envy to the minorities elsewhere.

Development aims to promote Scheduled Caste Community

The protection of civil Right Act 1955 in pursuance of Article 17 of the Constitution of India the Untouchability (Offences) Act, 1955 was enacted and notified on 8. 5. 1955. It was amended and renamed in the year 1976 as the "Protection of Civil Rights Act 1955" rule under this act the protection of civil Rights Act 1977 was notified in 1977. The act extends to the whole of India and provides punishment for the practice of untouchability.

Babu Jagjivan Ram Chhatrawas Yojna: The primary objective of the scheme is to attract implementing agencies for undertaking hostel construction programme with a view to provide hostel facilities to Scheduled Caste boys and girls studying in middle schools, Higher Secondary Schools, Colleges and Universities.

Upgradation of Merit of Scheduled Caste Students: The objective of the scheme is to upgrade the merit of Scheduled caste students studying in Class IX to XII by providing them the facilities for education in residential/non-residential schools. Central assistance is released for arranging remedial and special coaching for scheduled caste students. While remedial coaching aims at removing deficiencies in school subjects, special coaching is provided with a view to prepare students for competitive examinations for entry into professional courses like Engineering and Medical. During the year 2016- 17, 52 students have availed this benefit.

Dr. Ambedkar Foundation was set up on 24th March 1992, as a registered body under the Registration of Societies Act, 1860 under the aegis of the Ministry of Welfare, Government of India. The primary object of setting up of the Foundation is to promote Dr. Ambedkar's ideology and philosophy and also to administer some of the schemes which emanated from the Centenary Celebration committee's recommendations.

Babu Jagjivan Ram National Foundation: Babu Jagjivan Ram National Foundation was established by the Government of India as an autonomous organization under the Ministry of Social Justice and Empowerment and registered under the Societies Registration Act, 1860 on 14th March 2008. The main aim of the Foundation is to propagate the ideals of the late Babu Jagjivan Ram, on social reform as well as his ideology, philosophy of life, mission and vision to create a casteless and classless society.

Grant of Award for marriage with Disabled Person: This scheme was launched during the year 2013 and ₹2.00 lakhs is being awarded with the object to encourage normal persons to accept disabled persons as a life partner. Till date 3(three) Scheduled Caste Couples have been benefited with this Scheme. This is 100% State Innovative Scheme.

Job Reservation in Government Employment: 7% Job reservation have been provided on direct recruitment posts in Group IB', IC' and ID' in Government Employment from the year 2009.

Educational Empowerment: Various scholarships are provided to the students belonging to the Scheduled Castes to ensure that education is not denied due to the poor financial condition of their families. These Scholarships are provided at both pre-matric and post-matric levels. Scholarships are also provided to Scheduled Caste students for obtaining higher education in India and abroad, including premier educational institutions. The Scholarships can broadly be classified into the following three types:

a. Pre-Matric Scholarship to Scheduled Caste Student, b. Post Matric Scholarship for Scheduled Caste Students (PMS-SC), c. Scholarships for obtaining Higher Education and Coaching Scheme.

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127th birth...

his intention to convert to a different religion and exhorted his followers to leave Hinduism. He would repeat his message at many public meetings across India.

In 1936, Ambedkar founded the Independent Labour Party, which contested the 1937 Bombay election to the Central Legislative Assembly for the 13 reserved and 4 general seats, and secured 11 and 3 seats respectively. Ambedkar published his book Annihilation of Caste on 15 May 1936. It strongly criticised Hindu orthodox religious leaders and the caste system in general and included "a rebuke of Gandhi" on the subject. Later, in a 1955 BBC interview, he accused Gandhi of writing in opposition of the caste system in English language papers while writing in support of it in Gujarati language papers. Ambedkar served on the Defence Advisory Committee and the Viceroy's Executive Council as minister for labour. After the Lahore resolution (1940) of the Muslim League demanding Pakistan, Ambedkar wrote a 400 page tract titled Thoughts on

Pakistan, which analysed the concept of "Pakistan" in all its aspects. 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". Scholar Venkat Dhulipala states that Thoughts on Pakistan "rocked Indian politics for a decade". It determined the course of dialogue between the Muslim League and the Indian National Congress, paving the way for the Partition of India.

Drafting India's Constitution

Ambedkar, chairman of the Drafting Committee, presenting the final draft of the Indian Constitution to Rajendra Prasad on 25th November 1949.

Upon India's independence on 15th August 1947, the new Congress-led government invited Ambedkar to serve as the nation's first Law Minister, which he accepted. On 29th August, he was appointed Chairman of the Constitution Drafting Committee, and was appointed by the Assembly to

write India's new Constitution. Granville Austin described the Indian Constitution drafted by Ambedkar as 'first and foremost a social document'. 'The majority of India's constitutional provisions are either directly arrived at furthering the aim of social revolution or attempt to foster this revolution by establishing conditions necessary for its achievement. The text prepared by Ambedkar provided constitutional guarantees and protections for a wide range of civil liberties for individual citizens, including freedom of religion, the abolition of untouchability, and the outlawing of all forms of discrimination. Ambedkar argued for extensive economic and social rights for women, and won the Assembly's support for introducing a system of reservations of jobs in the civil services, schools and colleges for members of scheduled castes and scheduled tribes and Other Backward Class, a system akin to affirmative action. India's lawmakers hoped to eradicate the socio-economic inequalities and lack of opportunities for India's depressed classes through these measures. The Constitution was adopted on 26th November 1949 by the Constituent Assembly.

Announcement made by Chief Minister in 2015



Mr. Pawan Chamling
Chief Minister of Sikkim

The Chief Minister Mr. Pawan Chamling on the occasion of 124th Birth Anniversary of Dr. Bhim Rao Ambedkar celebration in Chintan Bhawan made a historic announcement wherein he said that the State Government would confer Ambedkar Scholarship to the students belonging to the Scheduled Caste community who top their class in standard five to pursue further education in reputed public schools in the state and country.

Students selected under Dr. B.R. Ambedkar Scholarship Scheme

Session 2016 and 2017



(Left to Right) Pabitra Kami, Sapnu Kami, Rashika Damai, Binita Darjee, Yogesh Darjee, Sunil Kumar Kami, Bikas Kami and Lal Man Barailly

Session 2018



Prajwal Thatal from
Khamdong Sonamati Memorial
Government Senior Secondary
School (East)



Sharmila Kami from Bakcha
Primary School (North)



Sumit Sunar from Langang
Government Secondary School
(West)



Pratikcha Ramudamu from
Yangang Government Senior
Secondary School (South)

I like the religion that teaches liberty, equality and fraternity.

- Dr. B. R. Ambedkar