A
PROJECT
ON

"Dr. B.R. Ambedkar"

Submitted to

Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)
In the Partial Fulfillment of

B.Com. (Computer Application) Final Year

Submitted by

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Under the Guidance of

Pravin J. Yadao

Shiksha Mandal's
G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
(AUTONOMOUS)
2021-2022

CERTIFICATE

(2021 - 2022)

This is to certify that Mr. Nivesh Pandhare & Uttam Kumar has completed their project on the topic of Freedom Fighter of India prescribed by G. S. College of Commerce & Economics, Nagpur (Autonomous) for B.Com. (Computer Application) – Semester-VI.

Date:

Place: Nagpur

                                        Pravin J. Yadao

                                        Project Guide

External Examiner   **Internal Examiner**

ACKNOWLEDGEMENT

Date:

Place: Nagpur

DECLARATION

We **Nivesh Pandhare & Uttam Kumar** hereby honestly declare that the work entitled

"Dr. B.R. Ambedkar" submitted by us at G. S. College of Commerce & Economics,

Nagpur (Autonomous) in partial fulfillment of requirement for the award of B.Com.

(Computer Application) degree by Rashtrasant Tukadoji Maharaj, Nagpur University,

Nagpur has not been submitted elsewhere for the award of any degree, during the

academic session 2021-2022.

The project has been developed and completed by us independently under the supervision

of the subject teacher and project guide.

<div style="text-align:right">Nivesh Pandhare</div>

<div style="text-align:right">Uttam Kumar</div>

Date:

Place: Nagpur

Index

Introduction:

In our project we are going to provide detail information about the life of **Bhimrao Ramji Ambedkar**, whole India call him by the name Babasaheb with love ,so we give name to our website "Dr. B.R. Ambedkar".

Bhimrao Ramji Ambedkar (14 April 1891 – 6 December 1956) was an Indian jurist, economist, social reformer and political leader who headed the committee drafting the Constitution of India from the Constituent Assembly debates, served as Law and Justice minister in the first cabinet of Jawaharlal Nehru, and inspired the Dalit Buddhist movement after renouncing Hinduism.

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

In 1990, the *Bharat Ratna*, India's highest civilian award, was posthumously conferred on Ambedkar. The salutation *Jai Bhim* (lit. "Hail Bhim") used by followers honours him. He is also referred to by the honorific **Babasaheb.**

Objectives:

The main objectives of freedom fighter of India are as follows:

- **Information Website:**

  This website can provide information to all about Bhimrao Ramji Ambedkar. The purpose of an informative website is to convey specific, helpful information to a specific user so that they learn something new and understand a topic better. The website is ready towards providing information.

- **User Friendly:**

  This website is user-friendly and easy to access by users. It is easy to handle as user can get all the informationis present on fingertips i.e. all the information can be accessed by a single click. Unnecessary elements from the design, content, and code.

- **Time Saving**:

  This website is time saving, because of faster, cheaper more accurate, quick to analysis, easy to use for participants, easy to use for researcher easy to style more flexible.

- **Flexible:**

  It is very flexible to add or delete any information as it is based on HTML. By flexibility it is faster to access. This website can be used again and again.

- **Reliability:**

  No one should assume that information on the internet is accurate, timely, clear and important. Many of us have the perception that if something appears in print, then it must be true. Any person with minimum computer skills can set up a website. There are no restrictions on what a person can place on a site, and there no requirement that material be edited or reviewed.

- **Information:**

  By giving a valuable and usable informationto user we can gain their trust by using the website. It gives all the relevant information to solve all quarries also web provide ever advertised to care through various forms such or television printed media.

- **Accuracy:**

  By providing relevant accurate information to user for example, data received from an unknown website created by the average should be considered less reliable than data received from a government maintained site. Create ability shouldn't be the only factor, however as it is possible for in accuracies to be posted any where on the World Wide Web.

- **Easy to use:**

  This website is easy to use. Easy to understand all the information about Bhimrao Ramji Ambedkar. This website has some form of navigation. An easy, effective to browse a competitor website.

- **Maintenance:**

  Managing and maintaining data becomes easier and cost effective due to very high amount of reliability of storage space available in the proposed website.

- **Simplicity**:

  This website simple for user to use because simplicity in website doesn't necessarily equate with a minimalist design aesthetic. In this sites remove all unnecessary elements from the design, content, and code.

PRELIMINARY SYSTEM ANALYSIS

Preliminary system analysis basically consists of things to be done before starting a particular project. In short it starts from analyzing the need of user. It also includes various steps to create the need of project, even if the user doesn't have it.

It also analysis whether the project is feasible or not. In our daily life we come across various informative website such as Google, Mozilla, etc. Each and every website has a need to be developed in such a way that the information which is to be give need to be easily understandable and presentable. Every system has common things and that is-

- They are independent and inter-related.

- They work for common objectives.

This in order to carry out of the project successfully it should be analysis is properly. Purpose of preliminary system analysis is to find that whether the project will be successful or not. The project would be possible with all available resources like cost, time, human, resources, current business, environment and technology. System analysis is the method where the whole system is studied very extremely and as the basic this analysis a complete in front of the customer. The phases which should be studied in the preliminary system analysis as follows:

- Identification of need.

- Preliminary Investigation.

- Feasibility study.

- Need of new system.

IDENTIFICATION OF NEED

Identification of need is referring to the finding out valid reason for a developing a project. The success of depends largely on how accurately a problem is defined thoroughly investigate and properly carried out through the choice of solution.

When I start to develop this project " Bhimrao Ramji Ambedkar" in web page designing opted to gather information by visiting several website regarding this need of new system there are many website providing freedom information. May be there are some websites regarding Bhimrao Ramji Ambedkar but there is lots of modification user friendliness required.

It's informative: -

Now a day's many websites about nature but there are only a few websites that are completely informative in nature. If we take a book also, they are found to be short of information due to information of size. So the website of "Bhimrao Ramji Ambedkar " is also an informative website.

It is non-commercial website: -

Many websites are available on internet are commercial in nature and the user has to make a donation of some kind of other to get actual information out of it. Hence, the need of a non-commercial website is arising.

PRELIMINARY INVESTIGATION

This " Bhimrao Ramji Ambedkar" website implementation used for annual system into a digital or computerized system. This all system are using the manual which computerized the system. Journal and converting this manual system into the coding of an HTML and CSS. Using such language make the website easy handle for the user in a computerized system.

The first step in the system development lifecycle is the identification of need. This is a user's request change, improve or enhance an existing system. The Initial Investigation is one way to handle this. The objectives is to determine whether the request is valid and feasible before a recommendation is reached to do nothing, improve or modify existing system or build a new one. The preliminary investigation of our project revealed that the user has to visit multiple different website to gain information and have to go through Goggle images related to a particular place.

The users have to go through multiple websites as he has to search each of them differently which increase the load of the system and it is a very time consuming and a hectic task to perform as the user have to switch from one tab to another. We have also found that the present websites are not so attractive and accurate in case of information which means that the visitors are not interested in gaining the information as the website seems boring without any images.

FEASIBILITY STUDY

In the website is the stage where the feasibility is being studied by the developer for the project. The study is useful to evaluate the benefits of the new website requested.

The feasibility study is basically the test of the proposed website in the light of workability meeting user's requirements of effective use of resources and of course the effectiveness the main goal of feasibility study, benefits and the limitations with greater accuracy. It evaluates the benefits of new website. Its objective tot defines the problem clearly and effective use of resources are also important in website.

☐ **Technical Feasibility:** -

Technical feasibility means to solve the problem as related the software and hardware technical feasibility means refers to the technical resources need to develop the new website the analysis must find out whether current technologies are sufficient to proposed system which includes. We can strongly say that the technically feasible.

Since there is no difficulty in getting the required resources for the development of the project. All the resources needed for the development of the software as well as maintenance of the same is available in the organization from where we utilizing the resources. The system project is considered as technically feasible if the internal technical capability is sufficient to system.

Economic Feasibility:-

Economic feasibility is a way to determining the cost of resources determination compare the project benefits of the proposed website. Economic analysis could also be referred to as benefit analysis. It is the most frequently used method forevaluating the effectiveness of the website.

Operational Feasibility: -

Operational feasibility means that the website will be use effectively after it has been developed. The operational feasibility depends upon the determining human resources for the website they will put all efforts to see that it become operational. Operational feasibility is a measure of how well a proposed website solves the problem. This website is operational feasible as it developed in accordance with rules and regulations, laws and organizational culture etc. this an operational feasibility is measure of how well a proposed website solves the problem and satisfies the requirement while taking the advantages of opportunities have been identified during scope definition in relation to website development.

Essentials of operational feasibility are:

- Is the project feasible within the limits of current technology ?

- Does the technology have the capacity to handle the solution ?

- Can the technology be easily applied to current problem?

NEED OF NEW SYSTEM

System is the organized working of all its units and sub-units. In order to drive the objective of the project, the system is selected in such a way so that it would satisfy all the requirements of project. It also helps to get output.

In today's world of computer where every aspects of the life is computerized so that the system used should be efficient and accurate. As per the old system like books and journals or any other media, it is very difficult to view a lot of featured contents as we can see using modern techniques such as reading E-books or getting information directly from the informative website. If we use the old techniques, we can access only limited amount of data and if we are in search of popular topics the nit is becoming very difficult to search that content. A website which is completely designed for giving information to users and it is also non-commercial in nature is the need of the user because this kind of website will facilitate user all over the world accessing the topic of interest. The need of new system arises from the webpage that exist in the present manual system. The new system is required to save resources such as time and manpower, which are valuable in the present scenario of the system. The new system helps to handle large database in a smooth and also makes the updating data very easy.

- This project will be user-friendly.

- This project will provide performance application.

- This is informative website.

- Accuracy and efficiency of the project is better ordinary function to the project

PROJECT
CATEGORY

HTML: -

HTML stands for Hyper Text Markup Language. HTML is use to create a web pages. With the help of that user design the web pages as per requirement.

HTML describes the structure of webpages using Markup.

HTML elements are the buildings blocks of HTML pages.

HTML elements are represented by tags.

HTML tags label pieces of content such as heading, paragraph, table and so on.

CSS: -

CSS stands for Cascading Style Sheet is a simple mechanism for adding style (e.g. fonts, color, spacing) to web document.

CSS is use to make attractive webpage.

CSS is a language that describes the style of the HTML document.

- HTMLTAG: <html>.... </html>

- HEAD TAG: The html <head> tag represents the head section of the HTML document. <head>.... </head>

- TITLE TAG: The HTML <title>tag is use for title, name of the

- HTML

    document. <title>.... </title>

- BODY TAG: An HTML body tag is a basic kind of marker for a portion of an HTML documents. <body>.... </body>

- ANCHOR TAG: This tag is use to create hyperlink by using <a>.... tag. This tag is mainly used for creating links to other web pages or within the same webpage.

- HREF TAG: HREF is an attribute of anchor element. The HREF attribute is use to specify the path and file name of HTML page that we need to access by using the Hyperlink.

- BREAKTAG: The <br> tag is use to give single line break.

- IMAGE TAG: Image are essential to design of a webpage, as they give visual appeal and also communicate the idea or connect easily. Generally, GIF and JGEG format files are used in webpage.

- HEIGHT & WIDTH TAG: The height and width attribute is used to specify the height and width of the image.

- MARQUEE TAG: The Marquee tag is used to move the selected text from left to right or vice versa as per requirement.

- FORM TAG: The HTML <form> tag represents form in an HTML document. It is used for conjunction with form associated elements. To create a form, you typically nest from associated elements inside the opening/closing form tag.

- FONT TAG: The font tag is used to specify the size, face and color of text.

REQUIREMENT

&

SPECIFICATIONS

Tools & platform language to be used: -

FRONT END:-

The front-end is used to display the website. The use of HTML (Hyper text Markup Language) and CSS (Cascading Style Sheet) for developing a website with an easy to understand the language for creating a website. Improve the appearance of the website respectively.

HTML document are composed entirely of HTML element. Their most general form has three contents i.e. "pair of element tag", a "start tag" and "endtag",

Some element attribute within the "start tag" and finally any textual and graphical content between the start and end tag. The HTML element is everything between and including the tag. Each tag is enclosed triangular brackets.

HARDWARE: -

Hardware contains how much processor & how much RAM will be used for better performance of the website.

RAM

HARD DISK

MOUSE

PROCESSOR

SOFTWARE:

Software is considered as under it contains in which Operating System & web browser has supported for the performance of the website.
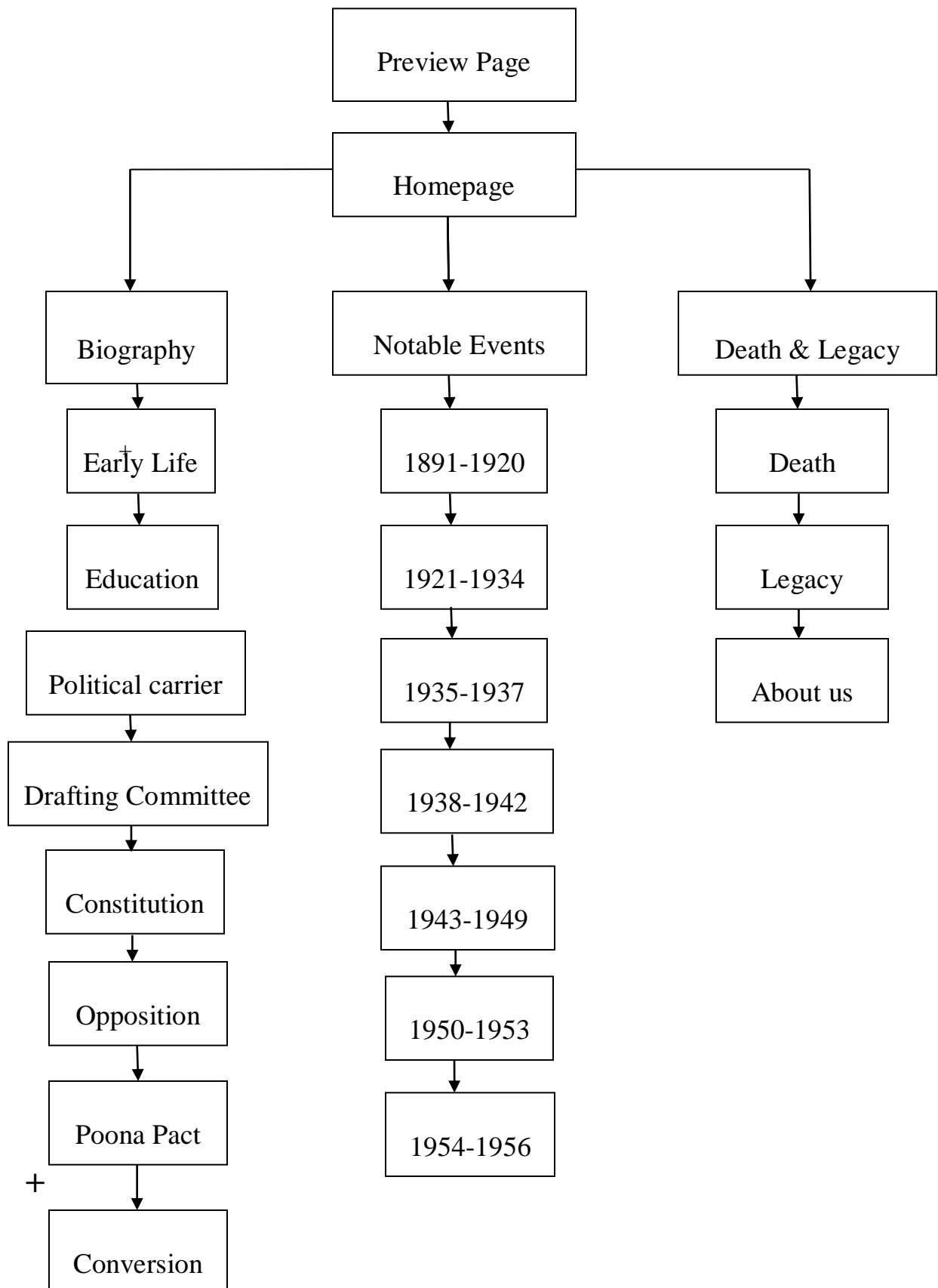
BROWSER:
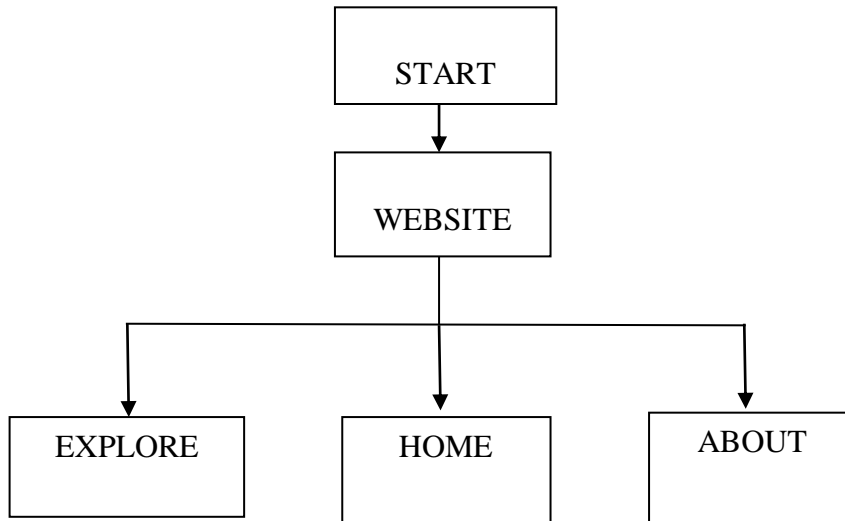
INTERNET EXPLORER

GOOGLE CHROME

TEXT EDITOR:

NOTEPAD

DETAILED

SYSTEM

ANALYSIS

Data flow Diagram:

```
                          ┌──────────────┐
                          │ Preview Page │
                          └──────┬───────┘
                                 │
                          ┌──────▼───────┐
        ┌─────────────────┤  Homepage    ├─────────────────┐
        │                 └──────┬───────┘                 │
        │                        │                         │
┌───────▼──────┐         ┌───────▼──────┐          ┌───────▼────────┐
│  Biography   │         │Notable Events│          │ Death & Legacy │
└───────┬──────┘         └───────┬──────┘          └───────┬────────┘
        │                        │                         │
┌───────▼──────┐         ┌───────▼──────┐          ┌───────▼────────┐
│  Early Life  │         │  1891-1920   │          │     Death      │
└───────┬──────┘         └───────┬──────┘          └───────┬────────┘
        │                        │                         │
┌───────▼──────┐         ┌───────▼──────┐          ┌───────▼────────┐
│  Education   │         │  1921-1934   │          │    Legacy      │
└──────────────┘         └───────┬──────┘          └───────┬────────┘
                                 │                         │
┌──────────────┐         ┌───────▼──────┐          ┌───────▼────────┐
│Political carrier│      │  1935-1937   │          │   About us     │
└───────┬──────┘         └───────┬──────┘          └────────────────┘
        │                        │
┌───────▼──────────┐      ┌───────▼──────┐
│Drafting Committee│      │  1938-1942   │
└───────┬──────────┘      └───────┬──────┘
        │                        │
┌───────▼──────┐         ┌───────▼──────┐
│ Constitution │         │  1943-1949   │
└───────┬──────┘         └───────┬──────┘
        │                        │
┌───────▼──────┐         ┌───────▼──────┐
│  Opposition  │         │  1950-1953   │
└───────┬──────┘         └───────┬──────┘
        │                        │
┌───────▼──────┐         ┌───────▼──────┐
│  Poona Pact  │         │  1954-1956   │
└───────┬──────┘         └──────────────┘
    +   │
┌───────▼──────┐
│  Conversion  │
└──────────────┘
```

Structure of Website:

```
                    ┌──────────────┐
                    │    START     │
                    └──────┬───────┘
                           │
                           ▼
                    ┌──────────────┐
                    │   WEBSITE    │
                    └──────┬───────┘
                           │
        ┌──────────────────┼──────────────────┐
        │                  │                  │
        ▼                  ▼                  ▼
  ┌───────────┐      ┌───────────┐      ┌───────────┐
  │  EXPLORE  │      │   HOME    │      │   ABOUT   │
  └───────────┘      └───────────┘      └───────────┘
```

SYSTEM DESIGN

Source Code

Preview Page:-

```
<!DOCTYPE html>
<html lang="en">
<head>
<meta charset="UTF-8">
<meta http-equiv="X-UA-Compatible" content="IE=edge">
<meta name="viewport" content="width=device-width, initial-scale=1.0">
<title>Document</title>
<style>
.mainp a{
position: absolute;
top: 30%;
left: 45%;
height: 40px;
width: 100px;
}
btn{
height: 30px;
width: 190px;
font-size: 20px;
font-family: Cambria, Cochin, Georgia, Times, 'Times New Roman', serif;
```

```
background-color: rgb(46, 56, 56);

border-radius: 5%;

color: white;

}

.btn:hover{

background-color: gray;

color: blacks;

}

</style>

</head>

<link rel="stylesheet" href="style.css">

<body>

<div class="mainp">

<img     class="img"     src="C:\Users\UTTAM\Desktop\web
developement\photos\Indian_Parliament.jpeg"

height="750px" width="1500px"alt="">

<a     href="homepage.html"><button     class="btn-1"     >
Explore</button></a>
```

Style.css:-

```css
@import
url('https://fonts.googleapis.com/css2?family=Source+Sans+Pr
o:wght@600&display=swap');


* {
   font-family: 'Source Sans Pro', sans-serif;
   letter-spacing: 4px;
   background-color: #25252A;
}


.container {
   display: flex;
   flex-direction: row;
   justify-content: space-evenly;
   align-items: center;
   text-align: center;
   min-height: 100vh;
}


.btn-1 {
   width: 300px;
   height: 100px;
   border: none;
   color: rgb(233, 179, 98);
```

```css
        background-color: rgb(151, 137, 4);

        border-radius: 4px;

        box-shadow: insert 0 0 0 0 #817a2e;

        transition: ease-out 0.3s;

        font-size: 2rem;

        outline :none;

    }


.btn-1:hover {

        box-shadow: inset 300px 0 0 0 #f9ac06;

        cursor: pointer;

        color: #000;

    }
```

Homepage Page:-

```html
<!DOCTYPE html>
<html lang="en">
<head>
<meta charset="UTF-8">
<meta http-equiv="X-UA-Compatible" content="IE=edge">
<meta name="viewport" content="width=device-width, initial-scale=1.0">
<link rel="preconnect" href="https://fonts.googleapis.com">
<link rel="preconnect" href="https://fonts.gstatic.com" crossorigin>
<link
href="https://fonts.googleapis.com/css2?family=Merriweather:ital@1&displ
ay=swap" rel="stylesheet">
<title>Document</title>
<style>
.heading1 {
font-size: 70px;
font-family: Cambria, Cochin, Georgia, Times, 'Times New Roman', serif;
color: #e4d076;
text-align: center;
}

body {
/* padding: 8%; */
font-family: 'Merriweather', serif;
background-color: #FFEEEE;
```

```css
}

td {
border: 1px solid black;
border-radius: 10px;
}

.image {
height: 300px;
width: 300px;
margin-left: 240px;
border-radius: 50%;
box-shadow: 3px 3px 15px black;

}

.main {
display: flex;
}

.right {
padding: 70px;
}

.right h2 {
text-align: center;
font-size: 50px;
```

```
font-weight: 700;

}


.left {

border: 2px solid gray;

box-shadow: 5px 5px 10px gray;

width: 1500px;

overflow-y: scroll;

height: 700px;

/* display: flex; */

padding: 20px;

background-color: #9f5b9c;


}

.btn{

background-color: black;

color: rgb(215, 206, 96);

text-decoration: none;

}

</style>

</head>

<body>

<a href="Preview.html"><button class="btn"><h3>Previous

Page</h3></button></a>

<h1 class="heading1"> Dr. B.R. Ambedkar </h1>

<div class="main">

<div class="left">
```

```html
<option value="bio"></option>
<h1>Biography</h1>
<a href="Biography.html">
<h2>Early Life and biography</h2>
</a>
<a href="Education.html">
<h2>Education</h2>
</a><br>
<a href="political carrier.html">
<h2>Political carrier</h2>
</a><br>
<a href="Opposition.html">
<h2>Opposition to untochability</h2>
</a>
<a href="Drafting Committee.html">
<h2>Drafting Committee</h2>
</a>
<a href="Constitution of India.html">
<h2>Constitution of India</h2>
</a>
<a href="Poona Pact.html">
<h2>Poona Pact</h2>
</a>
</a>
<a href="Conversion.html">
<h2>Conversion to Buddhism</h2>
</a>
```

```html
<a >
<h2>Notable Events</h2>
</a>
<a href="1891-1920.html">
<h3>1891-1920</h3>
</a></td>
<a href="1921-1934.html">
<h3>1921-1934</h3>
</a>
<a href="1935-1937.html">
<h3>1935-1937</h3>
</a>
<a href="1938-1942.html">
<h3>1938-1942</h3>
</a>
</a>
<a href="1943-1949.html">
<h3>1943-1949</h3>
</a>
</a>
<a href="1950-1953.html">
<h3>1950-1953</h3>
</a>
</a>
<a href="1954-1956.html">
<h3>1954-1956</h3>
</a>
```

```html
<a >
<h2>Death and Legacy</h2>
</a>
<a href="Death.html">
<h3>Death</h3>
</a>
<a href="Legacy.html">
<h3>Legacy</h3></a>
<a href="About us.html">
<h3>About us</h3></a>
</div>
<div class="right">
<img class="image"src="C:\Users\UTTAM\Desktop\web
developement\photos\Dr-B.R-Ambedkar-Hd-Png-download-3.jpg"
alt=" Ambedkar Photo">
<h2>Introduction</h2>
<p><b> Bhimrao Ramji Ambedkar (14 April 1889 — 06 December 1956),
also known as Babasaheb, was an Indian jurist,
political leader, Buddhist activist, philosopher, thinker, anthropologist,
historian, orator,
prolificwriter, economist, scholar, editor, revolutionary and the revivalist of
Buddhism in India.
He was also the chief architect of the Indian Constitution. Born into a poor
Mahar so called Untouchable
family, Ambedkar spent his whole life fighting against social discrimination,
the system of
```

Chaturvarna — the Hindu categorization of human society into four varnas — and the Hindu caste system.

He is also credited with having sparked the bloodless revolution with his most remarkable and

Innovative Buddhist movement. Ambedkar has been honoured with the Bharat Ratna, India's

highest civilian awards.

</div>

</div>

</body>

</html>

Biography Page:-

```html
<!DOCTYPE html>
<html lang="en">
<head>
<meta charset="UTF-8">
<meta http-equiv="X-UA-Compatible" content="IE=edge">
<meta name="viewport" content="width=, initial-scale=1.0">
<title>Document</title>
</head>
<body>
<style>
body{
padding: 3%;
background-color: #D3D3D3;
font-family: Cambria, Cochin, Georgia, Times, 'Times New Roman', serif;
background-color: hwb(44 24% 4% / 0.918);
</style>
<ahref="homepage.html"><button class="btn"><h2>Home
page</h2></button></a>
<center><h1>Early Life</h1></center>
<p>
Bhimrao Ramji Ambedkar (14 April 1889 — 06 December 1956), also
known as Babasaheb, was an Indian jurist,Political
leader, Buddhist activist, philosopher, thinker, anthropologist, historian,
orator,prolificwriter, economist,
scholar, editor, revolutionary and the revivalist of Buddhism in India.
```


He was also the chief architect of the Indian Constitution. Born into a poor Mahar so called Untouchable family,

Ambedkar spent his whole life fighting against social discrimination, the system of Chaturvarna — the Hindu

categorization of human society into four varnas — and the Hindu caste system.

He is also credited with having sparked the bloodless revolution with his most remarkable and innovative Buddhist

movement. Ambedkar has been honoured with the Bharat Ratna, India's highest civilian awards.

Overcoming numerous social and financial obstacles, Ambedkar became one of the first so called "untouchables"

to obtain a college education in India. Eventually earning law degrees and multiple doctorates for his study and

research in law, economics and political science from Columbia University and the London School of Economics,

Ambedkar returned home a famous scholar and practiced law for a few years before publishing journals advocating

political rights and social freedom for India's untouchables. He is regarded as a Bodhisattva by Indian Buddhist

Bhikkus and by millions of other Buddhists.

Upon India's independence on August 15, 1947, the new Congress-led government invited Ambedkar to serve as the

nation's first law minister, which he accepted. On August 29, Ambedkar was appointed Chairman of the Constitution

Drafting Committee, charged by the Assembly to write free India's new Constitution. Ambedkar won great praise

from his colleagues and contemporary observers for his drafting work.

In this task Ambedkar's study of sangha practice among early Buddhists and his extensive reading in Buddhist

 scriptures were to come to his aid.

Sangha practice incorporated voting by ballot, rules of debate and precedence and the use of agendas,

committees and proposals to conduct business. Sangha practice itself was modelled on the oligarchic system

of governance followed by tribal republics of ancient India such as the Shakyas and the Lichchavis. Thus,

although Ambedkar used Western models to give his Constitution shape, its spirit was Indian and, indeed, tribal.

</p>

<center><h2>Role in India's Independence Movement</h2></center>

<center><img src="" alt=""></center>

<p>

Ambedkar's role in the independence struggle was complex. Unlike the dominant political discourse that focused on persuading the British to cede greater power to Indians, and to eventually leave India, Ambedkar's

interventions and advocacy centred more around the protection and furtherance of Dalit rights. As a result,

he often clashed with the Indian National Congress.

He worked towards putting in place political safeguards for untouchables, the first of which was his

presentation to the Southborough Committee that was preparing the Government of India Act 1919.

Other instances of this were the Poona Pact 1932 , in which he clashed with M.K. Gandhi, and his setting up

of the Scheduled Castes Federation party.

He also played a key role in social movements that fought for the rights of untouchables to access public

utilities and temples, such as the Mahad Satyagraha

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Education Page:-

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developement\photos\Old-vintage-photo-of-elphinstone-high-school.jpg"
alt="This is an Image"</center>
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<p>

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

In 1906, when he was about 15 years old, he married a nine-year-old girl, Ramabai.

The match per the customs prevailing at that time was arranged by the couple's parents.

</p>
<center><h1>Studies at the University of Bombay</h1></center>
<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\University of bombay.jpg" alt=""></center>
<p>

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, according to him, the first from his Mahar caste to do so.

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.

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. 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 1913

</p>

<center><h1>Studies at Columbia University</h1></center>

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<p>

In 1913, at the age of 22, Ambedkar was 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 master's thesis, National Dividend of India – A Historic and Analytical Study,

for a second M.A.On 9 May, he presented the paper Castes in India: Their Mechanism, Genesis and Development before a seminar conducted

by the anthropologist Alexander Goldenweiser. Ambedkar received his Ph.D. degree in economics at Columbia in 1927

</p>

<center><h1>Studies at the London School of Economics</h1></center>

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<center><img src="C:\Users\UTTAM\Desktop\web
developement\photos\london school of econoomics.jpg" alt=""></center>
<p>
```
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 a 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".[35]
In 1923, he completed a D.Sc. in Economics which was awarded
from University of London, and the same year he was called to the Bar by
Gray's Inn.
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Political carrier Page:-

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<center ><img src="C:\Users\UTTAM\Desktop\web
developement\photos\Rajagrih.jpg" alt="This is an image"></center>
<br>
<p>
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 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.

</p>

<center><h2>Independent Labour Party</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\Independent Labour Party.jpg" alt=""></center>

<p>

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

The Independent Labour Party (ILP) was a political Organisation formed under the leadership of B. R. Ambedkar on 15 August 1936.

It opposed the brahmanical and capitalist structures in India, supported the Indian working class and sought to

dismantle the caste system.

The formation of the ILP was not welcomed or supported by the communist leaders, who argued that it would lead to a split in the working-class votes. Ambedkar replied that communist leaders were working for the rights for the worker but not for the human rights of Dalit workers.

In his work Annihilation of Caste, Ambedkar put forth the idea that caste is not merely the 'division of labour' but 'division of labourers'

based upon graded inequality.

In the 1937 Provincial elections, the ILP secured 14 of the 17 seats in which they contested. This included 11 of the 13 contested seats that were reserved for traditionally oppressed communities.

In 1938, the ILP, with the support of the Congress Socialist Party, organised a march of 20,000 tenants from the Konkan region to Bombay, marked the largest

pre-independence peasant mobilisation in the region. In the same year, it also joined with Communists to organise Bombay textile labourers in opposition to a

bill intended to control strike actions by the labourers. ILP opposed the bill in the Bombay Legislative Assembly.

<center><h2> Annihilation of Caste</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\First_edition_of_Annihilation_of_Caste.jpg" alt=""></center>

Annihilation of Caste is an undelivered speech written in 1936 by B. R. Ambedkar, an Indian academic turned politician. He wrote Annihilation of Caste for the

1936 meeting of a group of liberal Hindu caste-reformers in Lahore. After reviewing the speech's controversiality, conference organizers revoked Ambedkar's invitation.

He then self-published the work. The work is considered a classic and is being re-evaluated time and again.

an anti-caste Hindu reformist group organisation based in Lahore, invited B. R. Ambedkar to deliver a speech on the caste system in India at their annual conference in 1936.

Ambedkar wrote the speech as an essay under the title "Annihilation of Caste" and sent in advance to the organisers in Lahore for printing and distribution. The organisers

found some of the content to be objectionable towards the orthodox Hindu religion, so intemperate in the idiom and vocabulary used, and so incendiary in promoting conversion

away from Hinduism, that they sought the deletion of large sections of the more controversial content endangering Brahmanical interests. They wrote to Ambedkar seeking the

removal of sections which they found, in their words, "unbearable." Ambedkar declared in response that he "would not change a comma" of his text. After much deliberation,

the committee of organizers decided to cancel their annual conference in its entirety, because they feared violence by orthodox Hindus at the venue if they held the event after

withdrawing the invitation to him. Ambedkar subsequently published 1500 copies of the speech as a book on 15 May 1936 at his own expense as Jat-Pat Todak Mandal failed to fulfill their word.

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

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Opposition Page:-

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<center><h1><b>Opposition to untouchability</b></h1></center>
<p>
Baba Saheb Ambedkar campaigned against social discrimination towards
dalits who are also
called as untouchables. Through his approach he inspired Dalit Buddhist
movement and
```

founded Buddhist society. He himself suffered untouchability since his school days. He was

not allowed to take water from the pot, rather someone, mostly peon used to pour water from

a distance if he wanted to drink water. He had to go without water if the concerned person

was not available. He was made to sit on a sack which he was required to take back with him

every day.

When he was working as professor in Sydenham College of commerce and economics in

Mumbai his colleagues objected to his sharing a drinking-water jug with them. He established

an investment consulting business, but it failed when his clients learned that he was an

untouchable.

Ambedkar ji had been invited to testify before the Southborough Committee, which was

preparing the Governnemt of India Act against untouchability in 1919. At this hearing, Baba

Saheb argued for creating separate electorates and reservations for untouchables and other

religious communities. In 1920, he began the publication of the weekly Mooknayak (Leader

of the Silent) in Mumbai.

In 1926, during his career as lawyer, he successfully defended three non-Brahmin leaders

who had accused the Brahmin community of ruining India and were then subsequently sued

for libel. This was a great victory for Baba Saheb's crusade against caste classification and

prompted movement against untouchability.

While practising law in the Bombay High Court, he tried to promote education to

untouchables and uplift them. His first organised attempt in this crusade was the

establishment of the central institution Bahishkrit Hitakarini Sabha, which was intended to

promote education, welfare, and socio-economic improvement of the dalits.

By 1927, Ambedkar had decided to launch active movements against untouchability. He

began public movements and marches to open up public drinking water resources and

allowing the untouchable community to draw water from the main water tank of the town. He

also began a struggle for the right to enter Hindu temples. In a conference in late 1927,

Ambedkar ji publicly condemned Manusmriti (Laws of Manu), for ideologically justifying

caste discrimination and "untouchability", and he ceremonially burned copies of the ancient

text.

He propagated that caste system in India is not only about division of labour but it restricts
the movement of labour as work is restricted to caste system. He emphasized that
employment in India is fixed by birth which reduce mobility of the labour in other sectors
which indeed impacts the economic development of India.

Baba Saheb made all efforts to change the hierarchical structures of the Indian society and
restoration of equal rights to the marginalized. His programs were focused to mainstream the
Untouchables into Indian society. He advocated a society based on three fundamental
principles of liberty, equality and fraternity. He gave the slogan: "Educate-Agitate-Organize".

Baba Sahib emphasized self respect, fearlessness and education of the dalits to end
untouchability. He launched social movement for the annihilation of caste system and
restoration of caste-less Indian Society. He also founded the Samaj Samanta Sangh for the
upliftment of untouchables.

</p>

```html
<center><h2>Here's how Babasaheb fought against untouchability:</h2></center>
<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\opposition to untochability.jpg" alt=""></center>
<p>
```

1. Born into a poor, low Mahar caste family on April 14, 1891, in Mhow, in the Central Provinces,
now Madhya Pradesh, Babasaheb Ambedkar had a tough childhood. His family was treated as untouchables
and was subjected to socio-economic discrimination.

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<br>
<br>
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2. Hailing from the 'untouchable' caste of Mahars in Maharashtra, Ambedkar was a social outcast in his early days.
Even in his school, he was treated as an 'untouchable.'

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<br>
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3. His schoolmates would not eat beside him, his teachers did not touch his copies as he came from a
family that was considered 'unclean' by the orthodox Hindus.

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4. Later in life, Ambedkar became the spokesperson of the backward classes and castes in India.

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<br>
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5. Much like African-American reformers such as Martin Luther King Jr and Frederick Douglas in the United States,
Ambedkar expounded the importance of a social reform that would abolish caste discrimination and the concept of
untouchability in India.

6. He also joined hands with Gandhi in the Harijan movement, which protested against the social injustices
faced by people belonging to backward castes in India.

7. Babasaheb also pointed out that the principal problem of the Indian society was the perennial
fight between Buddhism and Brahmanism.

8. Babasaheb Ambedkar and Mahatma Gandhi were two of the most prominent personalities who protested against
untouchability in India.

9. Gandhi had published three journals to support the underprivileged class, namely Harijan in English, Harijan
Bandu in Gujarati and Harijan Sevak in Hindi. This led to the Harijan Movement in India.

10. Gandhi primarily concentrated on the social and economic stability of people belonging to the untouchable

groups and reformed the society's outlook towards them.

11. But all went in vain! Unfortunately, even after about 70 years of Independence, India is still trapped under

the claws of class and caste discrimination.

</p>

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Drafting Committee Page:-

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<center><h2> Presenting the final draft of the Indian Constitution to
Rajendra Prasad, president of the Constituent Assembly
, on 25 November 1949.</h2></center>
```

<p>

 Upon India's independence on 15 August 1947, the new prime minister Jawaharlal Nehru invited Ambedkar to serve as the

Dominion of India's Law Minister; two weeks later, he was appointed Chairman of the Drafting Committee of the Constitution for the future Republic of India.

Indian constitution 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.[70] The Constitution was adopted on 26 November 1949 by the Constituent Assembly.[

</p>

<center><h2>Contributon to Constitution making</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\Ambedkar Constitution.jpg"width="330px" height="265px" alt=""></center>

<p>

The Indian Constitution and its drafting process are often seen as synonymous with Ambedkar.

He is often referred to as the father of the Indian Constitution, and is probably the most well-known of

all Constituent Assembly members.

Ambedkar became a key figure in India's constitution-making process due to the offices he held and his interventions

and speeches in the Assembly. He was the Chairman of the Assembly's most crucial committee – the Drafting Committee

and a member of other important Committees. As Drafting Committee Chairman, he had to defend the Draft Constitution

which the Committee prepared, and therefore intervened in nearly every debate.

On behalf of the Scheduled Caste Federation party, Ambedkar wrote and submitted States and Minorities

to the Constituent Assembly's Sub-Committee on Fundamental Rights. A mini-Constitution in itself, States

and Minorities framed strong constitutional protection for the Scheduled Caste community.

Ambedkar's interventions and speeches, on various aspects of the Constitution, were insightful,

well-reasoned and scrupulously researched. This won him the support and respect of other members of

the Assembly who allowed him to lead the constitution-making project.

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Constitution of India Page:-

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<p>
The Constitution of India is the supreme law of India. The document lays
down
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the framework that demarcates fundamental political code, structure, procedures, powers, and duties

of government institutions and sets out fundamental rights, directive principles, and the duties

of citizens, It is the longest written national constitution in the world.

It imparts constitutional supremacy (not parliamentary supremacy, since it was created by a constituent assembly rather than Parliament) and was adopted by its people with a declaration in its preamble. Parliament cannot override the constitution.

B. R. Ambedkar and Constitution of India on a 2015 postage stamp of India, It was adopted by the Constituent

Assembly of India on 26 November 1949 and became effective on 26 January 1950. The constitution replaced the Government of India Act 1935 as the country's fundamental governing document, and the Dominion of India became the Republic of India. To ensure constitutional autochthony, its framers repealed prior acts of the British parliament in Article 395. India celebrates its constitution on 26 January as Republic Day.

The constitution declares India a sovereign, socialist, secular, and democratic republic assures

its citizen's justice, equality, and liberty, and endeavors to promote fraternity.

The original 1950 constitution is preserved in a helium-filled case at the Parliament House in New Delhi.

The words "secular" and "socialist" were added to the preamble by 42nd amendment act in 1976 during the

Emergency.

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`<center><h2>Preamble to the Constitution of India</h2></center>`

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`developement\photos\preamble.png" alt=""></center>`

`<p>`

The Preamble of the Constitution of India presents the principles of the Constitution and

indicates the sources of its authority, It was adopted on 26 November 1949 by the Constituent

Assembly and came into effect on 26 January 1950, celebrated as the Republic day of India.

`</p>`

`<br>`

`<br>`

`<center><h2>FIRST DAY IN THE CONSTITUENT`

`ASSEMBLY</h2></center>`

`<p>`

The Constituent Assembly met for the first time in New Delhi on 9 December, 1946 in the Constitution Hall

which is now known as the Central Hall of Parliament House. Decorated elegantly for the occasion, the Chamber

wore a new look on that day with a constellation of bright lamps hanging from the high ceilings and also from

the brackets on its walls.

Overwhelmed and jubilant as they were, the hon'ble members sat in semi-circular rows facing the Presidential dias.

The desks which could be warmed electrically were placed on sloping green-carpeted terraces. Those who adorned

the front row were Pandit Jawaharlal Nehru, Maulana Abul Kalam Azad, Sardar Vallabhbhai Patel, Acharya J.B. Kripalani

, Dr. Rajendra Prasad, Smt. Sarojini Naidu, Shri Hare-Krushna Mahatab, Pandit Govind Ballabh Pant, Dr. B.R. Ambedkar

Shri Sarat Chandra Bose, Shri C. Rajagopalachari and Shri M. Asaf Ali.

Two hundred and seven representatives, including nine women were present. The inaugural session began at 11 a.m.

with the introduction of Dr. Sachchidananda Sinha, the temporary Chairman of the Assembly, by Acharya Kripalani.

While welcoming Dr. Sinha and others, Acharyaji said: "As we begin every work with Divine blessings, we request

Dr. Sinha to invoke these blessings so that our work may proceed smoothly. Now, I once more, on your behalf,

call upon Dr. Sinha to take the Chair.

Occupying the Chair amidst acclamation, Dr. Sinha read out the goodwill messages received from different countries.

After the Chairman's inaugural address and the nomination of a Deputy Chairman, the members were formally requested

to present their credentials. The First Day's proceedings ended after all the 207 members present submitted their

credentials and signed the Register.

Seated in the galleries, some thirty feet above the floor of the Chamber, the representatives of the Press and
the visitors witnessed this memorable event. The All India Radio, Delhi broadcast a composite sound picture of the
entire proceedings.
</p>

<center><h2>Some Facts</h2></center>
<p>
The Constituent Assembly took almost three years (two years, eleven months and seventeen days to be precise)
to complete its historic task of drafting the Constitution for Independent India. During this period, it held
eleven sessions covering a total of 165 days. Of these, 114 days were spent on the consideration of the Draft
Constitution.

As to its composition, members were chosen by indirect election by the members of the Provincial Legislative
Assemblies, according to the scheme recommended by the Cabinet Mission. The arrangement was: (i) 292 members were
elected through the Provincial Legislative Assemblies; (ii) 93 members represented the Indian Princely States; and
(iii) 4 members represented the Chief Commissioners' Provinces. The total membership of the Assembly thus was to

be 389. However, as a result of the partition under the Mountbatten Plan of 3 June, 1947, a separate Constituent

Assembly was set up for Pakistan and representatives of some Provinces ceased to be members of the Assembly.

As a result, the membership of the Assembly was reduced to 299.

On 13 December, 1946, Pandit Jawaharlal Nehru moved the Objectives Resolution.

1.This Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Soverign

Republic and to draw up for her future governance a Constitution.

2.Where the territories that now comprise British India, the territories that now form the Indian States, and

such other parts fo India as are outside British India and the States as well as such other territories as are

willing to be constituted into the Independent Soverign India, shall be a Union of them all.

3.Where the said territories, whether with their present boundaries or with such others as may be determined by

the Constituent Assembly and thereafter according to the law of the Constitution, shall possess and retain the

status of autonomous Units, together with residuary powers and exercise all powers and functions of goverrnment

and administration, save and except such powers and functions as are vested in or assigned to the Union, or as

are inherent or implied in the Union or resulting therefrom.

4. Where all power and authority of Sovereign Independent India, its constituent parts and organs of government

, are derived from the people.

5. Where shall be guaranteed and secured to all the people of India justice, social economic, and political

: equality of status, of opportunity, and before the law; freedom of thought, expression, belief, faith,

worship, vocation, association, and action, subject to the law and public morality.

6. Where adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and

other backward classes.

7. Whereby shall be maintained the integrity of the territory of the Republic and its sovereign rights on land,

sea, and air according to justice and the law of civilized nations.

8. This ancient land attains it is rightful and honored placed in the world and makes its full and willing contribution

to the promotion of world peace and the welfare of mankind.

This Resolution was unanimously adopted by the Constituent Assembly on 22 January 1947.Late in the evening of

14 August, 1947 the Assembly met in the Constitution Hall and at the stroke of midnight, took over as the

Legislative Assembly of an Independent India.

On 29 August, 1947, the Constituent Assembly set up a Drafting Committee under the Chairmanship of Dr. B.R. Ambedkar

to prepare a Draft Constitution for India. While deliberating upon the draft Constitution, the Assembly moved,

discussed and disposed of as many as 2,473 amendments out of a total of 7,635 tabled.

The Constitution of India was adopted on 26 November, 1949 and the hon'ble members appended their signatures

to it on 24 January, 1950. In all, 284 members actually signed the Constitution. On that day when the Constitution

was being signed, it was drizzling outside and it was interpreted as a sign of a good omen.

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<br>
<br>
The Constitution of India came into force on 2 6 January, 1950. On that day,
the Assembly ceased to exist, transforming itself into the Provisional
Parliament of India until a new Parliament was constituted in1952
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Session:</font></span></td>
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May, 1947 </font>
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1947 </font>
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Session:</font></span></td>
<td><span   class="style7"><font   face="Verdana"   color="black">14-30
August, 1947 </font>
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1948</font></span></td>
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Session:</font></span></td>
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November,1948 - 8 January,
1949 </font>
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16 June, 1949 </font>
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Session: </font>
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<td><span class="style7"><font face="Verdana" color="black">30 July - 18
September, 1949</font></span></td>
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Session: </font>
</span></td>
<td><span   class="style7"><font   face="Verdana"   color="black">6-17
October, 1949</font></span></td>
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Session:</font></span></td>
<td><span   class="style7"><font   face="Verdana"   color="black">14-26
November, 1949</font></span></td>
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<h2>[The Assembly met once again on 24 January, 1950, when the members appended their signatures to the Constitution of India]</h2>
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Poona Pact Page:-

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page</h2></button></a>
<center><h2>Poona Pact</h2></center>
<br>
<br>
<br>
<center><h2>Without the Poona Pact, the Constitution would never have
```

been</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\Poona Pact.webp"width="500px" height="350px" alt=""></center>

<p>

In late September 1932, B.R. Ambedkar negotiated the Poona Pact with Mahatma Gandhi.

The background to the Poona Pact was the Communal Award of August 1932, which, among other things,

reserved 71 seats in the central legislature for the depressed classes. Gandhi, who was opposed to

the Communal Award, saw it as a British attempt to split Hindus, and began a fast unto death to have

it repealed

</p>

<center><h2>Fair representation</h2></center>

<p>

In a settlement negotiated with Gandhi, Ambedkar agreed for depressed class candidates to be elected by a joint electorate.

However, on his insistence, slightly over twice as many seats (147) were reserved for the depressed classes in

the legislature than what had been allotted under the Communal Award. In addition, the Poona Pact assured a fair

representation of the depressed classes in the public services while earmarking a portion of the educational grant

for their uplift.

The Poona Pact was an emphatic acceptance by upper-class Hindus that the depressed classes constituted the most

discriminated sections of Hindu society. It was also conceded that something concrete had to be done to give them

a political voice as well as a leg-up to lift them from a backwardness they could not otherwise overcome.

The concessions agreed to in the Poona Pact were precursors to the world's largest affirmative programme launched

much later in independent India. A slew of measures were initiated later to uplift Scheduled Castes and Scheduled

Tribes. Despite what Ambedkar had achieved for the depressed classes through the Poona Pact, there were carpers.

Perry Anderson and Arundhati Roy argued that Gandhi through his fast coerced Ambedkar into the Poona Pact.

Ambedkar, however, was hardly the person to bend to someone else's will. As he observed in a talk years later

he was clear he would not "tolerate anyone on whose will and consent settlement depends, to stand on dignity

and play the Grand Moghul."

It is also highly unlikely that an erudite and sharp person like Ambedkar would not have weighed the consequences

of not signing the Poona Pact. It would also not have been lost on him that Muhammad Ali Jinnah, with the Muslims

of India strongly backing him, was watching and waiting to take advantage of the evolving situation.

</p>

<center><h2>Positve Outomes</h2></center>

<p>

The Poona Pact had several positive outcomes for Ambedkar. It emphatically sealed his leadership of the depressed

classes across India. He made the entire country, and not just the Congress Party, morally responsible for the

uplift of the depressed classes. Most of all he succeeded in making the depressed classes a formidable political

force for the first time in history.

As a practical man Ambedkar was not looking for the perfect solution. As he remarked in a 1943 address to

mark the 101st birthday celebrations of Mahadev Govind Ranade, all he wanted was "a settlement of some sort";

that he was not "prepared to wait for an ideal settlement". It is very much in this spirit that he affixed

his signature to the Poona Pact saving Gandhi's life as well as that of the Congress Party's while giving a

big voice to the depressed classes.

On the 129th year of his birth on April 14 this year, we would do well to remember Ambedkar as much for the

Poona Pact as we do for the Constitution he helped conjure. Without the former, the latter would never have been.

</p>

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Conversion Page:-

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<p>

Buddhism originated in ancient India and grew after Ashoka adopted it. By the 2nd century CE,

Buddhism was widespread in India and had expanded outside of India into Central Asia, East Asia

and parts of Southeast Asia. During the Middle Ages, Buddhism slowly declined in India,while

it vanished from Persia and Central Asia as Islam became the state religion.

According to Randall Collins, Buddhism was already declining in India by the 12th century,

but with the pillage by Muslim invaders it nearly became extinct in India.In the 13th century,

states Craig Lockard, Buddhist monks in India fled to Tibet to escape Islamic persecution,

while the monks in western India, states Peter Harvey, escaped persecution by moving to south

Indian Hindu kingdoms that were able to resist the Muslim power.

Efforts to revive Buddhism in India began in the 19th century, such as with the efforts of

Sri Lankan Buddhist leader Anagarika Dharmapala who founded the Maha Bodhi Society.

The Maha Bodhi Society, according to Bhagwan Das, was not a Dalit movement however,

because it mainly attracted upper-caste Hindus to Buddhism.

</p>

<center><h2>Northern India</h2></center>

<p>

The two Adi Dharma movements – those that rejected Hinduism in favor of Buddhism – were launched

by Swami Achhutanand Harihar in Uttar Pradesh and Babu Mangu Ram in Punjab.

Born in an untouchable family, Achhutanand joined the Arya Samaj suddhi reform movement and worked

there for about eight years (1905–1912). He felt Arya Samaj practiced untouchability in subtle ways,

and subsequently left it to launch the socio-political Bharitiya Achhut Mahasabha movement.

Achhutanand published the Adi-Hindu magazine, wherein he called on Dalits to return to Adi-Dharma

as the "original religion of Indians." Achhutanand formulated his philosophy on the basis of a

shared cultural and ethnic identity. He presented it to an audience beyond just Dalits, including

tribal societies as well. He opposed Mahatma Gandhi's non-cooperation movement and fasts as well

as the Indian National Congress, stating that Brahmins were "as foreign to India as were the British",

according to Anand Teltumbde.

Babu Mangu Ram was also born in an untouchable family of Punjab with a flourishing leather trade.

Mangu Ram arrived in the United States in 1909 at the age of 23 and worked in California. There,

he joined the Ghadar Party and smuggled weapons from California to India in order to oppose

British rule. In 1925, he shifted his focus onto Dalit freedom, launching the "Ad Dharm" movement

as well as a weekly newspaper titled Adi-Danka to spread his ideas. According to Teltumbde, Mandu

Ram's religious movement failed to materialize, and Mangu Ram later joined the Ambedkarite movement.

In 1914, Prakash was ordained as a Bodhanand Mahastavir in Calcutta, and began preaching Buddhism

in Lucknow. He founded the Bharatiye Buddh Samiti in 1916, and set up a vihara in 1928.

</p>


```html
<center><h2>Southern India</h2></center>

<p>

In 1898, Pandit Iyothee Thass founded the Sakya Buddhist Society – also

known as Indian Buddhist Association

– in Tamil Nadu.[20] He presented Buddhism as a religious alternative to

Hinduism for Dalits. Thass's efforts

led to the creation of a broader movement amongst Tamil Dalits in South

India until the 1950s. The first

president of the Indian Buddhist Association was Paul Carus. Unlike the

Ambedkarite movement, the Indian

Buddhist Association adopted the Theravada Buddhism tradition founded

in Sri Lanka (where Thass had received

his training and initiation in Buddhism)

</p>

<br>

<center><h2>B.R. Ambedkar Views</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web

developement\photos\Ambedkar Yeola.jpg"width="300px"

height="300px" alt=""></center>

<center><h3>Ambedkar delivering a speech to a rally at Yeola, Nashik,

on 13 October 1935</h3></center>

<br>

<br>

<p>

Ambedkar was an Indian leader, influential during the colonial era and
```

post-independence period of India.

He belonged to a Dalit community, traditionally the most oppressed and marginalized group in Indian society.

He was the fourteenth child in an impoverished Maharashtra Dalit family, who studied abroad, returned to

India in the 1920s and joined the political movement. His focus was social and political rights of the Dalits.

During 1931–32, the Mahatma Gandhi led Indian independence movement held discussions with the British

government over the Round Table Conferences. They sought constitutional reforms as a preparation to the

end of colonial British rule, and begin the self-rule by Indians.The British side sought reforms that

would keep the Indian subcontinent as a colony. The British negotiators proposed constitutional reforms on

a British Dominion model that established separate electorates based on religious and social divisions.

They invited Indian religious leaders, such as Muslims and Sikhs, to press their demands along religious

lines, as well as B. R. Ambedkar as the representative leader of the untouchables.Gandhi vehemently

opposed a constitution that enshrined rights or representations based on communal divisions, because he

feared that it would not bring people together but divide them, perpetuate their status and divert the

attention from India's struggle to end the colonial rule.

After Gandhi returned from Second Round Table conference, he started a new satyagraha. He was immediately

arrested and imprisoned at the Yerwada Jail, Pune. While he was in prison, the British government enacted

a new law that granted untouchables a separate electorate. It came to be known as the Communal Award.

In protest, Gandhi started fast-unto-death, while he was held in prison. The resulting public outcry

forced the government, in consultations with Ambedkar, to replace the Communal Award with a compromise

Poona Pact.

Ambedkar accepted the Poona Pact under public pressure, but disagreed with Gandhi and his political methods.

He dismissed Gandhi's ideas as loved by "blind Hindu devotees", primitive, influenced by spurious brew of

Tolstoy and Ruskin, and "there is always some simpleton to preach them".

Ambedkar concluded that Dalits must leave Hinduism and convert to another religion, and announced his

intent to leave Hinduism in 1935. He considered Islam, Christianity, Sikhism, Zoroastrianism and Buddhism.

Ambedkar was approached by various leaders of different denominations

and faiths. On 22 May 1936, an "All

Religious Conference" was held at Lucknow. It was attended by prominent Dalit leaders including Jagjivan Ram,

though Ambedkar could not attend it. At the conference, Muslim, Christian, Sikh, and Buddhist representatives

presented the tenets of their respective religions in an effort to win over Dalits. Ambedkar rejected the other

religions and chose Buddhism. However, Ambedkar remained a Hindu for next 20 years, studied the

re-interpreted Buddhism, and adopted Neo-Buddhism or Navayana few weeks before his death.

The Italian Buddhist monk Lokanatha visited Ambedkar's residence at Dadar on 10 June 1936. Later in an

interview to the press, Lokanatha said that Ambedkar was impressed with Buddhism.

</p>

<center><h1>Conversion to Buddhism</h1></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\Deekshabhoomi.jpg"

width="500px"height="350px" alt=""></center>

<p>

On October 14, 1956, B R Ambedkar along with 3,65,000 of his Dalit followers made history when they decided to

leave the folds of Hinduism and embrace Buddhism. Ambedkar's conversion to Buddhism gave new impetus to the Dalit

movement in India, allowing the group to find a voice free from the shakles of the four-fold varna system in

Hinduism.

Ambedkar had for long been a critic of Hinduism and believed it to be a bigger threat to Indian society than

the British. In May 1936, he had stated: "I tell you all very specifically, religion is for man and not man

for religion. To get human treatment, convert yourselves."

For 20 years thereafter, he contemplated deeply upon which religion would suit best his requirements.

He was sure of the fact that his religion of conversion need be from the Indian soil. Finally, he chose

Buddhism and came out with his own version of the Buddhist Dhamma, altering segments of the religion that

he believed did not go in tune with the overall spirit of Buddhism.

Scholars have ever since done a great deal of research to analyse Ambedkar's conversion to Buddhism.

Some believe that it was a political move. He had for years been demanding separate electorates for

Dalits, and was unsuccessful in his efforts. Sociologists like Gail Omvedt believe he converted to

Buddhism was more of a political protest in this regard.

Secondly, there is also the opinion that the conversion was a product of his lifelong personal experience

of Hinduism. Further, cultural and historical fugures are believed to have had important influence on Ambedkar

, such as the Mauryan emperor Ashoka and the 12th century Dalit martyr of South India, Nandanar, who challenged

the tenets of Hinduism.

</p>

<center><h2>Twenty-two vows</h2></center>

<center><img src="C:\Users\UTTAM\Desktop\web developement\photos\Twenty two vows.jpg"width="450px"

height="550px" alt=""></center>

<center><h3>Inscription of 22 vows at Deekshabhoomi,

Nagpur</h3></center>

<p>

The Twenty-two vows or twenty-two pledges are the 22 Buddhist vows

administered by B. R. Ambedkar,

the revivalist of Buddhism in India, to his followers. On converting to Buddhism, Ambedkar made 22 vows,

and asked his 600,000 supporters to do the same.After receiving lay ordination, Ambedkar gave dhamma

diksha to his followers. The ceremony included 22 vows administered to all new converts after Three Jewels

and Five Precepts. On 14 October 1956 at Nagpur, Ambedkar performed another mass religious conversion ceremony

at Chandrapur.

It is believed by Ambedkarite Buddhists that these vows are the guidelines of the social revolution

that motivates human instincts. These vows demonstrate both the social movement aspect of Navayana Buddhism,

and demonstrate its core deviation from earlier sects of Buddhism. In India, these vows are taken as an oath

by individuals or groups of people when they convert to Buddhism.

</p>

<center><h2>Vows</h2></center>

<p>

<center><h4>The following are the 22 vows administered by Ambedkar to his followers.</h4></center>

1. I shall have no faith in Brahma, Vishnu and Maheshwara, nor shall I worship them.

2. I shall have no faith in Rama and Krishna, who are believed to be incarnation of God, nor shall I worship them.

3. I shall have no faith in Gauri, Ganapati and other gods and goddesses of Hindus, nor shall I worship them.

4. I do not believe in the incarnation of God.

5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.

6. I shall not perform Shraddha nor shall I give pind.

7. I shall not act in a manner violating the principles and teachings of the Buddha.

8. I shall not allow any ceremonies to be performed by Brahmins.

9. I shall believe in the equality of man.

10. I shall endeavour to establish equality.

11. I shall follow the Noble Eightfold Path of the Buddha.

12. I shall follow the ten paramitas prescribed by the Buddha.

13. I shall have compassion and loving-kindness for all living beings and protect them.

14. I shall not steal.

15. I shall not tell lies.

16. I shall not commit carnal sins.

17. I shall not take intoxicants like liquor, drugs, etc.

18. I shall endeavour to follow the Noble Eightfold Path and practice compassion and loving-kindness in everyday life.

19. I renounce Hinduism, which disfavors humanity and impedes the advancement and development of humanity because

it is based on inequality, and adopt Buddhism as my religion.

20. I firmly believe the Dhamma of the Buddha is the only true religion.

21. I consider that I have taken a new birth. (Alternately, "I believe that by adopting Buddhism I am having a re-birth."[7])

22. I solemnly declare and affirm that I shall hereafter lead my life

according to the teachings of Buddha's Dhamma.

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Notable Events:

1891-1920 Page:-

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<td>14th April 1891</td>

<td>Born at Mahu (Madhya Pradesh), the fourteenth child of Subhedar
Ramji Sakpal and Mrs Bhimabai Ambedkar.</td>

</tr>

<tr>

<td>1896</td>

<td>Death of the mother, Mrs Bhimabai Ambedkar</td>

</tr>

<tr>

<td>November 1900</td>

<td>Entered the Government High School at Satara.</td>

</tr>

<tr>

<td>1904</td>

<td>Entered the Elphinstone High School at Bombay.</td>

</tr>

<tr>
```

<td>4th April 1906</td>

<td>Married Ramabai daughter of Mr. Bhiku Walangkar, one of the relations of Gopal Baba Walangkar</td>

</tr>

<tr>

<td>1907</td>

<td>Passed Matriculation Examination, scored 382 marks out of 750.</td>

</tr>

<tr>

<td>January 1908</td>

<td>Honoured in a meeting presided over by Shri S K Bole, Shri K A (Dada) Keluskar Guruji presented a book on the life of Gautam Buddha written by him. Entered the Elphinstone College, Bombay.</td>

</tr>

<tr>

<td>December 1912</td>

<td>Birth of the son Yeshwant.</td>

</tr>

<tr>

<td>1913</td>

<td>Passed B.A Examination with Persian and English from University of Bombay, scored 449 marks out of 1000.</td>

</tr>

<tr>

<td>Febraury 1913</td>

<td>Death of father Subhedar Ramji Maloji Ambedkar at Bombay.</td>

</tr>

<tr>

<td>July 1913</td>

<td>Gaikwad's Scholar in the Columbia University, New York, reading in the Faculty of Political Science.</td>

</tr>

<tr>

<td>5th June 1915</td>

<td>Passed M.A. Examination majoring in Economics and with Sociology, History Philosophy, Anthropology and Politics asthe other subjects of study.</td>

</tr>

<tr>

<td>May 1916</td>

<td>Read a paper on The Castes in India' before Prof. Goldernweiser's Anthropology Seminar. The paper was later published in The Indian Antiquary in May 1917. It was also republished in the form of a brochure, the first published work of Dr Ambedkar. Wrote a Thesis entitled 'The National Divident of India – A Historical and Analytical Study' for the Ph.D Degree.</td>

</tr>

<tr>

<td>June 1916</td>

<td>Left Colombia University after completing work for the Ph.D, to join the London School of Economics and Political Science, London as a graduate student.</td>

</tr>

<tr>

<td>1917</td>

<td>Columbia University conferred a Degree of Ph.D.</td>

</tr>

<tr>

<td>June 1917</td>

<td>Return to India after spending a year in London working on the thesis for the M.Sc. (Econ) Degree. The return before completion of the work was necessitated by the termination the scholarship granted by the Baroda State.</td>

</tr>

<tr>

<td>July 1917</td>

<td>Appointed as Military Secretary to H.H. the Maharaja Gaikwar of Baroda with a view Finance Minister. But left shortly due to ill. Treatment meted out to him because of his lowly caste.Published "Small Holdings in India and Their Remedies".</td>

</tr>

<tr>

<td>1918</td>

<td>Gave evidence before the Southborough Commission on Franchise.

Attended the Conference of the depressed Classes held at Nagpur.</td>

</tr>

<tr>

<td>November 1918</td>

<td>Professor of Political Economy in the Sydenham College of Commerce & Economics, Bombay.</td>

</tr>

<tr>

<td>31st January 1920</td>

<td>Started a Marathi Weekly paper Mooknayak to champion the cause of the depressed classes. Shri Nandram Bhatkar was the editor, later Shri Dyander Gholap was the editor.</td>

</tr>

<tr>

<td>21st March 1920</td>

<td>Attended depressed classes Conference held under the presidency of Chhatrapati Shahu Maharaj at Kolhapur.</td>

</tr>

<tr>

<td>March 1920</td>

<td>Resigned professorship at Sydenham College to resume his studies in London.</td>

</tr>

<tr>

<td>May 1920</td>

```html
<td>Memorable speech in Nagpur, criticised Karmaveer Shinde and Depressed Classes Mission.</td>
</tr>
<tr>
<td>September 1920</td>
<td>Rejoined the London School of Economics. Also entered Gray's Inn to read for the Bar.</td>
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<th width="462" scope="col">Event</th>

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<td>June 1921</td>

<td>The thesis 'Provincial Decentralisation of Imperial Finance in British
India' was accepted for M.Sc. (Econ) Degree by the London
University.</td>

</tr>

<tr>

<td>1922-23</td>

<td>Spent some time in reading economics in the University of Bonn in
Germany.</td>

</tr>

<tr>

<td>March 1923</td>

<td>The Thesis 'The Problem of the Rupee – Its origin and its solution' was
accepted for the degree of D.Sc. (Econ.). The thesis was published in
December 1923 by P S King & Company, London. Reissued by Thacker &
Company, Bombay in May 1947 under the title History of Indian Currency
and Banking Vol. 1.</td>

</tr>

<tr>

<td>1923</td>

<td>Called to the BAR.</td>

</tr>
```

```
<tr>

<td>April 1923</td>

<td>Returned to India.</td>

</tr>

<tr>

<td>June 1924</td>

<td>Started practice in the Bombay High Court.</td>

</tr>

<tr>

<td>20th July 1924</td>

<td>Founded the 'Bahishkrit Hitkarini Sabha' for the uplift of the depressed
classes. The aims of the Sabha were educate, agitate, organise.</td>

</tr>

<tr>

<td>1925</td>

<td>Published 'The Evolution of Provincial Finance in British India' –
dissertation on the provincial decentralisation of Imperial Finance in
India'.Opened a hostel for Untouchable students at Barshi.</td>

</tr>

<tr>

<td>1926</td>

<td>Gave evidence before the Royal Commission on Indian Currency
(Hilton Young Commisssion).Nominated Member of the Bombay
Legislative Council.</td>

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<td>Started Satyagraha at Mahad (Dist Kolaba) to secure to the untouchables the Right of access to the Chavdar Tank.</td>
</tr>
<tr>
<td>3rd April 1927</td>
<td>Started a fortnightly Marathi paper Bahiskrit Bharat Dr Ambedkar himself was the editor.</td>
</tr>
<tr>
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<td>Established 'Samaj Samata Sangh'.</td>
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<td>December 1927</td>
<td>Second Conference in Mahad.</td>
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<td>Introduced the "Vatan Bill" in the Bombay Legislative Council.</td>
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</tr>

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<td>June 1928</td>

<td>Professor. Government Law College Bombay.Principal. Government Law College Bombay.</td>

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<td>23rd October 1928</td>

<td>Evidence of Dr. Ambedkar before the Indian Statutory Commission of the Simon Committee.</td>

</tr>

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<td>2nd March 1930</td>

<td>Satyagraha at Kalram Temple. Nasik to secure for the Untouchables the right of entry into the temple.</td>

</tr>

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<td>1930-32</td>

<td>Delegate. Round Table Conference representing Untouchables of India.</td>

</tr>

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<td>September 1932</td>

<td>Signed with Mr. M.K. Gandhi the Poona Pact giving up, to save

Gandhi's life. separate electorates granted to the Depressed Classes by Ramsay MacDonald's Communal Award, and accepting, instead representation through joint electorates.</td>

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<tr>

<td>1932-34</td>

<td>Member joint Parliamentary Committee on the Indian Constitutional Reform.</td>

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<tr>

<td>1934</td>

<td>Left Parel, Damodar Hall and came to stay in 'Rajagriha' Dadar (Bombay). This was done in order to get more accommodation for his library which was increasing day by day.</td>

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1935-1937 Page:-

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Death and Legacy

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Preview Page:

Homepage Page:

Browser window showing:

Previous Page

Dr. B.R. Ambedkar

Biography

Early Life and biography

Education

Political carrier

Opposition to untochability

Drafting Committee

Constitution of India

Poona Pact

Conversion to Buddhism

Notable Events

Introduction

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Notable Events

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Overcoming numerous social and financial obstacles, Ambedkar became one of the first so called "untouchables" to obtain a college education in India. Eventually earning law degrees and multiple doctorates for his study and research in law, economics and political science from Columbia University and the London School of Economics, Ambedkar returned home a famous scholar and practiced law for a few years before publishing journals advocating political rights and social freedom for India's untouchables. He is regarded as a Bodhisattva by Indian Buddhist Bhikkus and by millions of other Buddhists.

Upon India's independence on August 15, 1947, the new Congress-led government invited Ambedkar to serve as the nation's first law minister, which he accepted. On August 29, Ambedkar was appointed Chairman of the Constitution Drafting Committee, charged by the Assembly to write free India's new Constitution. Ambedkar won great praise from his colleagues and contemporary observers for his drafting work.

In this task Ambedkar's study of sangha practice among early Buddhists and his extensive reading in Buddhist scriptures were to come to his aid.

Sangha practice incorporated voting by ballot, rules of debate and precedence and the use of agendas, committees and proposals to conduct business. Sangha practice itself was modelled on the oligarchic system of governance followed by tribal republics of ancient India such as the Shakyas and the Lichchavis. Thus, although Ambedkar used Western models to give his Constitution shape, its spirit was Indian and, indeed, tribal.

Role in India's Independence Movement

Ambedkar's role in the independence struggle was complex. Unlike the dominant political discourse that focused on persuading the British to cede greater power to Indians, and to eventually leave India, Ambedkar's interventions and advocacy centred more around the protection and furtherance of Dalit rights. As a result, he often clashed with the Indian National Congress.

He worked towards putting in place political safeguards for untouchables, the first of which was his presentation to the Southborough Committee that was preparing the Government of India Act 1919. Other instances of this were the Poona Pact 1932 , in which he clashed with M.K. Gandhi, and his setting up of the Scheduled Castes Federation party.

He also played a key role in social movements that fought for the rights of untouchables to access public utilities and temples, such as the Mahad Satyagraha

Education Page:

Opposition to Untouchability Page:

Opposition to untouchability

Baba Saheb Ambedkar campaigned against social discrimination towards dalits who are also called as untouchables. Through his approach he inspired Dalit Buddhist movement and founded Buddhist society. He himself suffered untouchability since his school days. He was not allowed to take water from the pot, rather someone, mostly peon used to pour water from a distance if he wanted to drink water. He had to go without water if the concerned person was not available. He was made to sit on a sack which he was required to take back with him every day.

When he was working as professor in Sydenham College of commerce and economics in Mumbai his colleagues objected to his sharing a drinking-water jug with them. He established an investment consulting business, but it failed when his clients learned that he was an untouchable.

Ambedkar ji had been invited to testify before the Southborough Committee, which was preparing the Governnemt of India Act against untouchability in 1919. At this hearing, Baba Saheb argued for creating separate electorates and reservations for untouchables and other religious communities. In 1920, he began the publication of the weekly Mooknayak (Leader of the Silent) in Mumbai.

In 1926, during his career as lawyer, he successfully defended three non-Brahmin leaders who had accused the Brahmin community of ruining India and were then subsequently sued for libel. This was a great victory for Baba Saheb's crusade against caste classification and prompted movement against untouchability.

While practising law in the Bombay High Court, he tried to promote education to untouchables and uplift them. His first organised attempt in this crusade was the establishment of the central institution Bahishkrit Hitakarini Sabha, which was intended to promote education, welfare, and socio-economic improvement of the dalits. By 1927, Ambedkar had decided to launch active movements against untouchability. He began public movements and marches to open up public drinking water resources and allowing the untouchable community to draw water from the main water tank of the town. He also began a struggle for the right to enter Hindu temples. In a conference in late 1927, Ambedkar ji publicly condemned Manusmriti (Laws of Manu), for ideologically justifying caste discrimination and "untouchability", and he ceremonially burned copies of the ancient text.

He propagated that caste system in India is not only about division of labour but it restricts the movement of labour as work is restricted to caste system. He emphasized that employment in India is fixed by birth which reduce mobility of the labour in other sectors which indeed impacts the economic development of India. Baba Saheb made all efforts to change the hierarchical structures of the Indian society and restoration of equal rights to the marginalized. His programs were focused to mainstream the Untouchables into Indian society. He advocated a society based on three fundamental principles of liberty, equality and fraternity. He gave the slogan: "Educate-Agitate-Organize". Baba Sahib emphasized self respect, fearlessness and education of the dalits to end untouchability. He launched social movement for the annihilation of caste system and restoration of caste-less Indian Society. He also founded the Samaj Samanta Sangh for the upliftment of untouchables.

Here's how Babasaheb fought against untouchability:

1. Born into a poor, low Mahar caste family on April 14, 1891, in Mhow, in the Central Provinces, now Madhya Pradesh, Babasaheb Ambedkar had a tough childhood. His family was treated as untouchables and was subjected to socio-economic discrimination.

2. Hailing from the 'untouchable' caste of Mahars in Maharashtra, Ambedkar was a social outcast in his early days. Even in his school, he was treated as an 'untouchable.'

3. His schoolmates would not eat beside him, his teachers did not touch his copies as he came from a family that was considered 'unclean' by the orthodox Hindus.

4. Later in life, Ambedkar became the spokesperson of the backward classes and castes in India.

5. Much like African-American reformers such as Martin Luther King Jr and Frederick Douglas in the United States, Ambedkar expounded the importance of a social reform that would abolish caste discrimination and the concept of untouchability in India.

6. He also joined hands with Gandhi in the Harijan movement, which protested against the social injustices faced by people belonging to backward castes in India.

7. Babasaheb also pointed out that the principal problem of the Indian society was the perennial fight between Buddhism and Brahmanism.

8. Babasaheb Ambedkar and Mahatma Gandhi were two of the most prominent personalities who protested against the untouchability in India.

9. Gandhi had published three journals to support the underprivileged class, namely Harijan in English, Harijan Bandu in Gujarati and Harijan Sevak in Hindi. This led to the Harijan Movement in India.

10. Gandhi primarily concentrated on the social and economic stability of people belonging to the untouchable groups and reformed the society's outlook towards them.

11. But all went in vain!Unfortunately, even after about 70 years of Independence, India is still trapped under the claws of class and caste discrimination.

Political Carrier Page:

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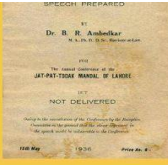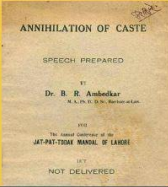
Home page

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 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.

Independent Labour Party

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 The Independent Labour Party (ILP) was a political Organisation formed under the leadership of B. R. Ambedkar on 15 August 1936.
It opposed the brahmanical and capitalist structures in India, supported the Indian working class and sought to dismantle the caste system.
The formation of the ILP was not welcomed or supported by the communist leaders, who argued that it would lead to a split in the working-class votes. Ambedkar replied that communist leaders were working for the rights for the worker but not for the human rights of Dalit workers. In his work Annihilation of Caste, Ambedkar put forth the idea that caste is not merely the 'division of labour' but 'division of labourers' based upon graded inequality.
In the 1937 Provincial elections, the ILP secured 14 of the 17 seats in which they contested. This included 11 of the 13 contested seats that were reserved for traditionally oppressed communities.
In 1938, the ILP with the support of the Congress Socialist Party, organised a march of 20,000 tenants from the Konkan region to Bombay, marked the largest pre-independence peasant mobilisation in the region. In the same year, it also joined with Communists to organise Bombay textile labourers in opposition to a bill intended to control strike actions by the labourers. ILP opposed the bill in the Bombay Legislative Assembly.

Annihilation of Caste

Annihilation of Caste is an undelivered speech written in 1936 by B. R. Ambedkar, an Indian academic turned politician. He wrote Annihilation of Caste for the 1936 meeting of a group of liberal Hindu caste-reformers in Lahore. After reviewing the speech's controversiality, conference organizers revoked Ambedkar's invitation. He then self-published the work. The work is considered a classic and is being re-evaluated time and again.
an anti-caste Hindu reformist group organisation based in Lahore, invited B. R. Ambedkar to deliver a speech on the caste system in India at their annual conference in 1936. Ambedkar wrote the speech as an essay under the title "Annihilation of Caste" and sent in advance to the organisers in Lahore for printing and distribution. The organisers found some of the content to be objectionable towards the orthodox Hindu religion, so intemperate in the idiom and vocabulary used, and so incendiary in promoting conversion away from Hinduism, that they sought the deletion of large sections of the more controversial content endangering Brahmanical interests. They wrote to Ambedkar seeking the removal of sections which they found, in their words, "unbearable." Ambedkar declared in response that he "would not change a comma" of his text. After much deliberation, the committee of organizers decided to cancel their annual conference in its entirety, because they feared violence by orthodox Hindus at the venue if they held the event after withdrawing the invitation to him. Ambedkar subsequently published 1500 copies of the speech as a book on 15 May 1936 at his own expense as Jat-Pat Todak Mandal failed to fulfill their word.
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

Drafting Committee Page:

Home page

The drafting of India's Constitution

Presenting the final draft of the Indian Constitution to Rajendra Prasad, president of the Constituent Assembly , on 25 November 1949.

Upon India's independence on 15 August 1947, the new prime minister Jawaharlal Nehru invited Ambedkar to serve as the Dominion of India's Law Minister; two weeks later he was appointed Chairman of the Drafting Committee of the Constitution for the future Republic of India. Indian constitution 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.[70] The Constitution was adopted on 26 November 1949 by the Constituent Assembly.[

Contributon to Constitution making

The Indian Constitution and its drafting process are often seen as synonymous with Ambedkar. He is often referred to as the father of the Indian Constitution, and is probably the most well-known of all Constituent Assembly members. Ambedkar became a key figure in India's constitution-making process due to the offices he held and his interventions and speeches in the Assembly. He was the Chairman of the Assembly's most crucial committee – the Drafting Committee and a member of other important Committees. As Drafting Committee Chairman, he had to defend the Draft Constitution which the Committee prepared, and therefore intervened in nearly every debate.

On behalf of the Scheduled Caste Federation party, Ambedkar wrote and submitted States and Minorities to the Constituent Assembly's Sub-Committee on Fundamental Rights. A mini-Constitution in itself, States and Minorities framed strong constitutional protection for the Scheduled Caste community.

Ambedkar's interventions and speeches, on various aspects of the Constitution, were insightful, well-reasoned and scrupulously researched. This won him the support and respect of other members of the Assembly who allowed him to lead the constitution-making project.

Later Contribution

Ambedkar was appointed as the first Law Minister of independent India in 1947. Ambedkar's ideas as presented in the Hilton Young Commission served as an inspiration behind the creation of the Reserve Bank of India.

In 1956, Ambedkar with 3,65,000 supporters converted to Buddhism, after having devoted several years to studying the religion. Ambedkar's re-invention of Buddhism in the language of social justice is popularly referred to popularly as Dalit Buddhist movement, Navayana, or Neo-Buddhism.

As a Scheduled Caste Federation party candidate, Ambedkar contested in India's first general elections from Bombay North Central constituency. The elections, dubbed as 'the biggest experiment in democracy in human history' by Sukumar Sen (then Election Commissioner) saw Ambedkar finish fourth in the race – an unknown candidate from the Congress party took home the seat. Despite his loss in the Lok Sabha elections in 1952, he was elected to the Rajya Sabha.

In the later years of his life, his health worsened, and he passed away on 6 December 1956 in his sleep at his home in Delhi. His birth date is celebrated as 'Ambedkar Jayanti' in the form of a public holiday.
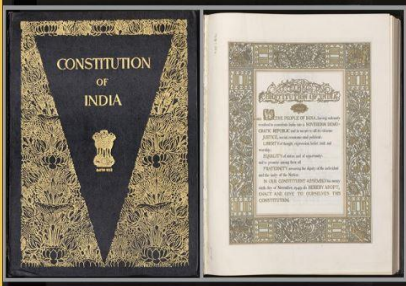
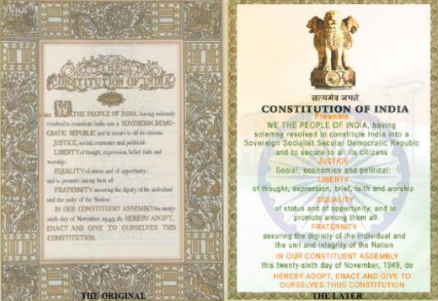# Constitution of India Page:

Constitution of India

The Constitution of India (Bhāratīya Saṃvidhāna) is the supreme law of India. The document lays down the framework that demarcates fundamental political code, structure, procedures, powers, and duties of government institutions and sets out fundamental rights, directive principles, and the duties of citizens. It is the longest written national constitution in the world.

It imparts constitutional supremacy (not parliamentary supremacy, since it was created by a constituent assembly rather than Parliament) and was adopted by its people with a declaration in its preamble. Parliament cannot override the constitution.

B. R. Ambedkar and Constitution of India on a 2015 postage stamp of India. It was adopted by the Constituent Assembly of India on 26 November 1949 and became effective on 26 January 1950. The constitution replaced the Government of India Act 1935 as the country's fundamental governing document, and the Dominion of India became the Republic of India. To ensure constitutional autochthony, its framers repealed prior acts of the British parliament in Article 395. India celebrates its constitution on 26 January as Republic Day.

The constitution declares India a sovereign, socialist, secular, and democratic republic, assures its citizens justice, equality, and liberty, and endeavours to promote fraternity. The original 1950 constitution is preserved in a helium-filled case at the Parliament House in New Delhi. The words "secular" and "socialist" were added to the preamble by 42nd amendment act in 1976 during the Emergency.

Preamble to the Constitution of India

The Preamble of the Constitution of India presents the principles of the Constitution and indicates the sources of its authority. It was adopted on 26 November 1949 by the Constituent Assembly and came into effect on 26 January 1950, celebrated as the Republic day of India.

FIRST DAY IN THE CONSTITUENT ASSEMBLY

The Constituent Assembly met for the first time in New Delhi on 9 December, 1946 in the Constitution Hall which is now known as the Central Hall of Parliament House. Decorated elegantly for the occasion, the Chamber wore a new look on that day with a constellation of bright lamps hanging from the high ceilings and also from the brackets on its walls.

Overwhelmed and jubilant as they were, the hon'ble members sat in semi-circular rows facing the Presidential dias. The desks which could be warmed electrically were placed on sloping green-carpeted terraces. Those who adorned the front row were Pandit Jawaharlal Nehru, Maulana Abul Kalam Azad, Sardar Vallabhbhai Patel, Acharya J.B. Kripalani , Dr. Rajendra Prasad, Smt. Sarojini Naidu, Shri Hare-Krushna Mahatab, Pandit Govind Ballabh Pant, Dr. B.R. Ambedkar Shri Sarat Chandra Bose, Shri C. Rajagopalachari and Shri M. Asaf Ali.

Two hundred and seven representatives, including nine women were present. The inaugural session began at 11 a.m. with the introduction of Dr. Sachchidananda Sinha, the temporary Chairman of the Assembly, by Acharya Kripalani. While welcoming Dr. Sinha and others, Acharyaji said: "As we begin every work with Divine blessings, we request Dr. Sinha to invoke these blessings so that our work may proceed smoothly. Now, I once more, on your behalf, call upon Dr. Sinha to take the Chair.

Occupying the Chair amidst acclamation, Dr. Sinha read out the goodwill messages received from different countries. After the Chairman's inaugural address and the nomination of a Deputy Chairman, the members were formally requested to

present their credentials. The First Day's proceedings ended after all the 207 members present submitted their credentials and signed the Register.
Seated in the galleries, some thirty feet above the floor of the Chamber, the representatives of the Press and the visitors witnessed this memorable event. The All India Radio, Delhi broadcast a composite sound picture of the entire proceedings.

Some Facts

The Constituent Assembly took almost three years (two years, eleven months and seventeen days to be precise) to complete its historic task of drafting the Constitution for Independent India. During this period, it held eleven sessions covering a total of 165 days. Of these, 114 days were spent on the consideration of the Draft Constitution.

As to its composition, members were chosen by indirect election by the members of the Provincial Legislative Assemblies, according to the scheme recommended by the Cabinet Mission. The arrangement was: (i) 292 members were elected through the Provincial Legislative Assemblies; (ii) 93 members represented the Indian Princely States; and (iii) 4 members represented the Chief Commissioners' Provinces. The total membership of the Assembly thus was to be 389. However, as a result of the partition under the Mountbatten Plan of 3 June, 1947, a separate Constituent Assembly was set up for Pakistan and representatives of some Provinces ceased to be members of the Assembly. As a result, the membership of the Assembly was reduced to 299.

On 13 December 1946, Pandit Jawaharlal Nehru moved the Objectives Resolution.

1.This Constituent Assembly declares its firm and solemn resolve to proclaim India as an Independent Soverign Republic and to draw up for her future governance a Constitution.

2.Where the territories that now comprise British India, the territories that now form the Indian States, and such other parts fo India as are outside British India and the States as well as such other territories as are willing to be constituted into the Independent Soverign India, shall be a Union of them all.

3.Where the said territories, whether with their present boundaries or with such others as may be determined by the Constituent Assembly and thereafter according to the law of the Constitution, shall possess and retain the status of autonomous Units, together with residuary powers and exercise all powers and functions of goverrnment and administration, save and except such powers and functions as are vested in or assigned to the Union, or as are inherent or implied in the Union or resulting therefrom.

4.Where all power and authority of the Soverign Independent India, its constituent parts and organs of government , are derived from the people.

5.Where shall be guaranteed and secured to all the people of India justice, social economic and political : equality of status, of opportunity, and before the law; freedom of thought, expression, belief, faith, worship, vocation, association and action, subject to law and public morality.

6.Where adequate safeguards shall be provided for minorities, backward and tribal areas, and depressed and other backward classes.

7.Where by shall be maintained the integrity of the territory of the Republic and its soverign rights on land, sea, and air according to justice and the law of civilized nations.

8.This ancient land attains its righful and honoured placed in the world and make its full and willing contribution to the promotion of world peace and the welfare of mankind.

This Resolution was unanimously adopted by the Constituent Assembly on 22 January 1947.Late in the evening of 14 August, 1947 the Assembly met in the Constitution Hall and at the stroke of midnight, took over as the Legislative Assembly of an Independent India.

On 29 August, 1947, the Constituent Assembly set up a Drafting Committee under the Chairmanship of Dr. B.R. Ambedkar to prepare a Draft Constitution for India. While deliberating upon the draft Constitution, the Assembly moved, discussed and disposed of as many as 2,473 amendments out of a total of 7,635 tabled.

The Constitution of India was adopted on 26 November, 1949 and the hon'ble members appended their signatures to it on 24 January, 1950. In all, 284 members actually signed the Constitution. On that day when the Constitution was being signed, it was drizzling outside and it was interpreted as a sign of a good omen.

The Constitution of India came into force on 2 6 January, 1950. On that day, the Assembly ceased to exist, transforming itself into the Provisional Parliament of India until a new Parliament was constituted in1952

Sessions of the Constituent Assembly

Session	Date
First Session:	9-23 December, 1946
Second Session:	20-25 January, 1947
Third Session:	28 April - 2 May, 1947
Fourth Session:	14-31 July, 1947
Fifth Session:	14-30 August, 1947
Sixth Session:	27 January, 1948
Seventh Session:	4 November,1948 - 8 January, 1949
Eighth Session:	16 May - 16 June, 1949
Ninth Session:	30 July - 18 September, 1949
Tenth Session:	6-17 October, 1949
Eleventh Session:	14-26 November, 1949

[The Assembly met once again on 24 January, 1950, when the members appended their signatures to the Constitution of India]

Poona Pact Page:

Browser window showing the Poona Pact page:

Home page

Poona Pact

Without the Poona Pact, the Constitution would never have been

In late September 1932, B.R. Ambedkar negotiated the Poona Pact with Mahatma Gandhi. The background to the Poona Pact was the Communal Award of August 1932, which, among other things, reserved 71 seats in the central legislature for the depressed classes. Gandhi, who was opposed to the Communal Award, saw it as a British attempt to split Hindus, and began a fast unto death to have it repealed

Fair representation

In a settlement negotiated with Gandhi, Ambedkar agreed for depressed class candidates to be elected by a joint electorate. However, on his insistence, slightly over twice as many seats (147) were reserved for the depressed classes in the legislature than what had been allotted under the Communal Award. In addition, the Poona Pact assured a fair representation of the depressed classes in the public services while earmarking a portion of the educational grant for their uplift.

The Poona Pact was an emphatic acceptance by upper-class Hindus that the depressed classes constituted the most discriminated sections of Hindu society. It was also conceded that something concrete had to be done to give them a political voice as well as a leg-up to lift them from a backwardness they could not otherwise overcome.
The concessions agreed to in the Poona Pact were precursors to the world's largest affirmative programme launched much later in independent India. A slew of measures were initiated later to uplift Scheduled Castes and Scheduled Tribes. Despite what Ambedkar had achieved for the depressed classes through the Poona Pact, there were carpers.
Perry Anderson and Arundhati Roy argued that Gandhi through his fast coerced Ambedkar into the Poona Pact. Ambedkar, however, was hardly the person to bend to someone else's will. As he observed in a talk years later he was clear he would not "tolerate anyone on whose will and consent settlement depends, to stand on dignity and play the Grand Moghul."
It is also highly unlikely that an erudite and sharp person like Ambedkar would not have weighed the consequences of not signing the Poona Pact. It would also not have been lost on him that Muhammad Ali Jinnah, with the Muslims of India strongly backing him, was watching and waiting to take advantage of the evolving situation.

Positve Outomes

The Poona Pact had several positive outcomes for Ambedkar. It emphatically sealed his leadership of the depressed classes across India. He made the entire country, and not just the Congress Party, morally responsible for the uplift of the depressed classes. Most of all he succeeded in making the depressed classes a formidable political force for the first time in history.
As a practical man Ambedkar was not looking for the perfect solution. As he remarked in a 1943 address to mark the 101st birthday celebrations of Mahadev Govind Ranade, all he wanted was "a settlement of some sort"; that he was not "prepared to wait for an ideal settlement". It is very much in this spirit that he affixed his signature to the Poona Pact saving Gandhi's life as well as that of the Congress Party's while giving a big voice to the depressed classes.
On the 129th year of his birth on April 14 this year, we would do well to remember Ambedkar as much for the Poona Pact as we do for the Constitution he helped conjure. Without the former, the latter would never have been.

Conversion to Buddhism Page:

History of Buddhism

Buddhism originated in ancient India and grew after Ashoka adopted it. By the 2nd century CE, Buddhism was widespread in India and had expanded outside of India into Central Asia, East Asia and parts of Southeast Asia. During the Middle Ages, Buddhism slowly declined in India,while it vanished from Persia and Central Asia as Islam became the state religion.

According to Randall Collins, Buddhism was already declining in India by the 12th century, but with the pillage by Muslim invaders it nearly became extinct in India.In the 13th century, states Craig Lockard, Buddhist monks in India fled to Tibet to escape Islamic persecution, while the monks in western India, states Peter Harvey, escaped persecution by moving to south Indian Hindu kingdoms that were able to resist the Muslim power.

Efforts to revive Buddhism in India began in the 19th century, such as with the efforts of Sri Lankan Buddhist leader Anagarika Dharmapala who founded the Maha Bodhi Society. The Maha Bodhi Society, according to Bhagwan Das, was not a Dalit movement however, because it mainly attracted upper-caste Hindus to Buddhism.

Northern India

The two Adi Dharma movements – those that rejected Hinduism in favor of Buddhism – were launched by Swami Achhutanand Harihar in Uttar Pradesh and Babu Mangu Ram in Punjab.

Born in an untouchable family, Achhutanand joined the Arya Samaj suddhi reform movement and worked there for about eight years (1905–1912). He felt Arya Samaj practiced untouchability in subtle ways, and subsequently left it to launch the socio-political Bharitiya Achhut Mahasabha movement. Achhutanand published the Adi-Hindu magazine, wherein he called on Dalits to return to Adi-Dharma as the "original religion of Indians." Achhutanand formulated his philosophy on the basis of a shared cultural and ethnic identity. He presented it to an audience beyond just Dalits, including tribal societies as well. He opposed Mahatma Gandhi's non-cooperation movement and fasts as well as the Indian National Congress, stating that Brahmins were "as foreign to India as were the British", according to Anand Teltumbde.

Babu Mangu Ram was also born in an untouchable family of Punjab with a flourishing leather trade. Mangu Ram arrived in the United States in 1909 at the age of 23 and worked in California. There, he joined the Ghadar Party and smuggled weapons from California to India in order to oppose British rule. In 1925, he shifted his focus onto Dalit freedom, launching the "Ad Dharm" movement as well as a weekly newspaper titled Adi-Danka to spread his ideas. According to Teltumbde, Mandu Ram's religious movement failed to materialize, and Mangu Ram later joined the Ambedkarite movement.

In 1914, Prakash was ordained as a Bodhanand Mahastavir in Calcutta, and began preaching Buddhism in Lucknow. He founded the Bharatiye Buddh Samiti in 1916, and set up a vihara in 1928.

Southern India

In 1898, Pandit Iyothee Thass founded the Sakya Buddhist Society – also known as Indian Buddhist Association – in Tamil Nadu.[20] He presented Buddhism as a religious alternative to Hinduism for Dalits. Thass's efforts led to the creation of a broader movement amongst Tamil Dalits in South India until the 1950s. The first president of the Indian Buddhist Association was Paul Carus. Unlike the Ambedkarite movement, the Indian Buddhist Association adopted the Theravada Buddhism tradition founded in Sri Lanka (where Thass had received his training and initiation in Buddhism)

B.R. Ambedkar Views

Ambedkar delivering a speech to a rally at Yeola, Nashik, on 13 October 1935

treatment, convert yourselves.

For 20 years thereafter he contemplated deeply upon which religion would suit best his requirements. He was sure of the fact that his religion of conversion need be from the Indian soil. Finally, he chose Buddhism and came out with his own version of the Buddhist Dhamma, altering segments of the religion that he believed did not go in tune with the overall spirit of Buddhism.

Scholars have ever since done a great deal of research to analyse Ambedkar's conversion to Buddhism. Some believe that it was a political move. He had for years been demanding separate electorates for Dalits, and was unsuccessful in his efforts. Sociologists like Gail Omvedt believe he converted to Buddhism was more of a political protest in this regard.

Secondly, there is also the opinion that the conversion was a product of his lifelong personal experience of Hinduism. Further, cultural and historical figures are believed to have had important influence on Ambedkar , such as the Mauryan emperor Ashoka and the 12th century Dalit martyr of South India, Nandanar, who challenged the tenets of Hinduism.

Twenty-two vows

Ambedkar was an Indian leader, influential during the colonial era and post-independence period of India. He belonged to a Dalit community, traditionally the most oppressed and marginalized group in Indian society. He was the fourteenth child in an impoverished Maharashtra Dalit family, who studied abroad, returned to India in the 1920s and joined the political movement. His focus was social and political rights of the Dalits.
During 1931–32, the Mahatma Gandhi led Indian independence movement held discussions with the British government over the Round Table Conferences. They sought constitutional reforms as a preparation to the end of colonial British rule, and begin the self-rule by Indians.The British side sought reforms that would keep the Indian subcontinent as a colony. The British negotiators proposed constitutional reforms on a British Dominion model that established separate electorates based on religious and social divisions. They invited Indian religious leaders, such as Muslims and Sikhs, to press their demands along religious lines, as well as B. R. Ambedkar as the representative leader of the untouchables.Gandhi vehemently opposed a constitution that enshrined rights or representations based on communal divisions, because he feared that it would not bring people together but divide them, perpetuate their status and divert the attention from India's struggle to end the colonial rule.
After Gandhi returned from Second Round Table conference, he started a new satyagraha. He was immediately arrested and imprisoned at the Yerwada Jail, Pune. While he was in prison, the British government enacted a new law that granted untouchables a separate electorate. It came to be known as the Communal Award. In protest, Gandhi started fast-unto-death, while he was held in prison. The resulting public outcry forced the government, in consultations with Ambedkar, to replace the Communal Award with a compromise Poona Pact.
Ambedkar accepted the Poona Pact under public pressure, but disagreed with Gandhi and his political methods. He dismissed Gandhi's ideas as loved by "blind Hindu devotees", primitive, influenced by spurious brew of Tolstoy and Ruskin, and "there is always some simpleton to preach them".
Ambedkar concluded that Dalits must leave Hinduism and convert to another religion, and announced his intent to leave Hinduism in 1935. He considered Islam, Christianity, Sikhism, Zoroastrianism and Buddhism. Ambedkar was approached by various leaders of different denominations and faiths. On 22 May 1936, an "All Religious Conference" was held at Lucknow. It was attended by prominent Dalit leaders including Jagjivan Ram, though Ambedkar could not attend it. At the conference, Muslim, Christian, Sikh, and Buddhist representatives presented the tenets of their respective religions in an effort to win over Dalits. Ambedkar rejected the other religions and chose Buddhism. However, Ambedkar remained a Hindu for next 20 years, studied the re-interpreted Buddhism, and adopted Neo-Buddhism or Navayana few weeks before his death.
The Italian Buddhist monk Lokanatha visited Ambedkar's residence at Dadar on 10 June 1936. Later in an interview to the press, Lokanatha said that Ambedkar was impressed with Buddhism.

Conversion to Buddhism

Dr. Ambedkar giving the Deeksha to thousands of his followers at Nagpur on October 14, 1956.

On October 14, 1956, B R Ambedkar along with 3,65,000 of his Dalit followers made history when they decided to leave the folds of Hinduism and embrace Buddhism. Ambedkar's conversion to Buddhism gave new impetus to the Dalit movement in India, allowing the group to find a voice free from the shakles of the four-fold varna system in Hinduism.

Ambedkar had for long been a critic of Hinduism and believed it to be a bigger threat to Indian society than the British. In May 1936, he had stated: "I tell you all very specifically, religion is for man and not man for religion. To get human

Inscription of 22 vows at Deekshabhoomi, Nagpur

The Twenty-two vows or twenty-two pledges are the 22 Buddhist vows administered by B. R. Ambedkar, the revivalist of Buddhism in India, to his followers. On converting to Buddhism, Ambedkar made 22 vows, and asked his 600,000 supporters to do the same.After receiving lay ordination, Ambedkar gave dhamma diksha to his followers. The ceremony included 22 vows administered to all new converts after Three Jewels and Five Precepts. On 14 October 1956 at Nagpur, Ambedkar performed another mass religious conversion ceremony at Chandrapur.
It is believed by Ambedkarite Buddhists that these vows are the guidelines of the social revolution that motivates human instincts. These vows demonstrate both the social movement aspect of Navayana Buddhism, and demonstrate its core deviation from earlier sects of Buddhism. In India, these vows are taken as an oath by individuals or groups of people when they convert to Buddhism.

Vows

The following are the 22 vows administered by Ambedkar to his followers.

1. I shall have no faith in Brahma, Vishnu and Maheshwara, nor shall I worship them.

2. I shall have no faith in Rama and Krishna, who are believed to be incarnation of God, nor shall I worship them.

3. I shall have no faith in Gauri, Ganapati and other gods and goddesses of Hindus, nor shall I worship them.

4. I do not believe in the incarnation of God.

5. I do not and shall not believe that Lord Buddha was the incarnation of Vishnu. I believe this to be sheer madness and false propaganda.

6. I shall not perform Shraddha nor shall I give pind.

7. I shall not act in a manner violating the principles and teachings of the Buddha.

8. I shall not allow any ceremonies to be performed by Brahmins.

9. I shall believe in the equality of man.

10. I shall endeavour to establish equality.

11. I shall follow the Noble Eightfold Path of the Buddha.

12. I shall follow the ten paramitas prescribed by the Buddha.

13. I shall have compassion and loving-kindness for all living beings and protect them.

14. I shall not steal.

15. I shall not tell lies.

16. I shall not commit carnal sins.

17. I shall not take intoxicants like liquor, drugs, etc.

18. I shall endeavour to follow the Noble Eightfold Path and practice compassion and loving-kindness in everyday life.

19. I renounce Hinduism, which disfavors humanity and impedes the advancement and development of humanity because it is based on inequality, and adopt Buddhism as my religion.

20. I firmly believe the Dhamma of the Buddha is the only true religion.

21. I consider that I have taken a new birth. (Alternately, "I believe that by adopting Buddhism I am having a re-birth."[7])

22. I solemnly declare and affirm that I shall hereafter lead my life according to the teachings of Buddha's Dhamma.

Notable Events;
1891-1921 Page:

The screenshot shows a browser window with the following content:

Home page (button)

1891-1920

Date	Event
14th April 1891	Born at Mahu (Madhya Pradesh), the fourteenth child of Subhedar Ramji Sakpal and Mrs Bhimabai Ambedkar.
1896	Death of the mother, Mrs Bhimabai Ambedkar
November 1900	Entered the Government High School at Satara.
1904	Entered the Elphinstone High School at Bombay.
4th April 1906	Married Ramabai daughter of Mr. Bhiku Walangkar, one of the relations of Gopal Baba Walangkar
1907	Passed Matriculation Examination, scored 382 marks out of 750.
January 1908	Honoured in a meeting presided over by Shri S K Bole, Shri K A (Dada) Keluskar Guruji presented a book on the life of Gautam Buddha written by him. Entered the Elphinstone College, Bombay.
December 1912	Birth of the son Yeshwant.
1913	Passed B.A Examination with Persian and English from University of Bombay, scored 449 marks out of 1000.
Febraury 1913	Death of father Subhedar Ramji Maloji Ambedkar at Bombay.
July 1913	Gaikwad's Scholar in the Columbia University, New York, reading in the Faculty of Political Science.
5th June 1915	Passed M.A. Examination majoring in Economics and with Sociology, History Philosophy, Anthropology and Politics asthe other subjects of study.
May 1916	Read a paper on The Castes in India' before Prof. Goldernweiser's Anthropology Seminar. The paper was later published in The Indian Antiquary in May 1917. It was also republished in the form of a brochure, the first published work of Dr Ambedkar. Wrote a Thesis entitled 'The National Divident of India – A Historical and Analytical Study' for the Ph.D Degree.
June 1916	Left Colombia University after completing work for the Ph.D to join the London School of Economics and Political Science, London as a graduate student.
1917	Columbia University conferred a Degree of Ph.D.
June 1917	Return to India after spending a year in London working on the thesis for the M.Sc. (Econ) Degree. The return before completion of the work was necessitated by the termination the scholarship granted by the Baroda State.
July 1917	Appointed as Military Secretary to H.H. the Maharaja Gaikwar of Baroda with a view Finance Minister. But left shortly due to ill. Treatment meted out to him because of his lowly caste.Published "Small Holdings in India and Their Remedies".
1918	Gave evidence before the Southborough Commission on Franchise. Attended the Conference of the depressed Classes held at Nagpur.
November 1918	Professor of Political Economy in the Sydenham College of Commerce & Economics, Bombay.
31st January 1920	Started a Marathi Weekly paper Mooknayak to champion the cause of the depressed classes. Shri Nandram Bhatkar was the editor, later Shri Dyander Gholap was the editor.
21st March 1920	Attended depressed classes Conference held under the presidency of Chhatrapati Shahu Maharaj at Kolhapur.
March 1920	Resigned professorship at Sydenham College to resume his studies in London.
May 1920	Memorable speech in Nagpur, criticised Karmaveer Shinde and Depressed Classes Mission.
September 1920	Rejoined the London School of Economics. Also entered Gray's Inn to read for the Bar.

1921-1934:

Home page

1921-1934

Date	Event
June 1921	The thesis 'Provincial Decentralisation of Imperial Finance in British India' was accepted for M.Sc. (Econ) Degree by the London University.
1922-23	Spent some time in reading economics in the University of Bonn in Germany.
March 1923	The Thesis 'The Problem of the Rupee – Its origin and its solution' was accepted for the degree of D.Sc. (Econ.). The thesis was published in December 1923 by P S King & Company, London. Reissued by Thacker & Company, Bombay in May 1947 under the title History of Indian Currency and Banking Vol. 1.
1923	Called to the BAR.
April 1923	Returned to India.
June 1924	Started practice in the Bombay High Court.
20th July 1924	Founded the 'Bahishkrit Hitkarini Sabha' for the uplift of the depressed classes. The aims of the Sabha were educate, agitate, organise.
1925	Published 'The Evolution of Provincial Finance in British India' – dissertation on the provincial decentralisation of Imperial Finance in India.Opened a hostel for Untouchable students at Barshi.
1926	Gave evidence before the Royal Commission on Indian Currency (Hilton Young Commisssion).Nominated Member of the Bombay Legislative Council.
20th March 1927	Started Satyagraha at Mahad (Dist Kolaba) to secure to the untouchables the Right of access to the Chavdar Tank.
3rd April 1927	Started a fortnightly Marathi paper Bahishkrit Bharat Dr Ambedkar himself was the editor.
September 1927	Established 'Samaj Samata Sangh'.
December 1927	Second Conference in Mahad.
March 1928	Introduced the "Vatan Bill" in the Bombay Legislative Council.
May 1928	Gave evidence before the Indian Statutory Committee (Simon Commission).
June 1928	Professor. Government Law College Bombay.Principal. Government Law College Bombay.
23rd October 1928	Evidence of Dr. Ambedkar before the Indian Statutory Commission of the Simon Committee.
2nd March 1930	Satyagraha at Kalram Temple. Nasik to secure for the Untouchables the right of entry into the temple.
1930-32	Delegate. Round Table Conference representing Untouchables of India.
September 1932	Signed with Mr. M.K. Gandhi the Poona Pact giving up, to save Gandhi's life. separate electorates granted to the Depressed Classes by Ramsay MacDonald's Communal Award, and accepting, instead representation through joint electorates.
1932-34	Member joint Parliamentary Committee on the Indian Constitutional Reform.
1934	Left Parel. Damodar Hall and came to stay in 'Rajagriha' Dadar (Bombay). This was done in order to get more accommodation for his library which was increasing day by day.

1935-1937:

1935-1937

Date	Event
26th May 1935	Death of wife. Mrs. Ramabai Ambedkar.
June 1935	Dr. Ambedkar was appointed as Principal of Government Law College, Bombay. He was also appointed Perry Professor of Jurisprudence.
13th October 1935	Historical Yeola Conversion Conference held under the Presidentship of Dr. Ambedkar at Yeola Dist., Nasik. He exhorted the Depressed Classes to leave Hinduism and embrace another religion. He declared: 'I was born as a Hindu but I will not die as a Hindu'. He also advisedhisfollowers to abandon the Kalaram Mandi entry Satyagriha, Nasik.
December 1935	Dr. Ambedkar was invited by the Jat Pat Todak Mandal of Lahore to preside over the Conference. Dr.Ambedkar prepared his historical speech, The Annihilation of Caste'. The conference was cancelled by the Mandal on the ground that Dr.Ambedkar's thoughts were revolutionary. Finally, Dr. Ambedkar refused to preside and published his speech in book form in 1937.
12-13th January 1936	The Depressed Classes Conference was held at Pune.Dr. Ambedkar reiterated his resolve of the Yeola Conference to leave Hinduism. The conference was presided over by Rav Bahadur N. Shina Raj.
29th February 1936	Dr. Ambedkar's Conversion Resolution was supported by the Chambars (Cobblers) of East Khandesh.
30th May 1936	Bombay Presidency Conversion Conference (Mumbai Elaka Mahar Panshad) of Mahars was held at Naigaum (Dadar) to sound their opinion on the issue of Conversion. Mr. Subha Rao, popularly known as Hydrabadi Ambedkar presided over the Conference. In the morning the Ascetics shaved their beards, moustaches and destroyed their symbols of Hinduism in an Ascetic's Conference.
15th June 1936	Conference of Devadasis was held m Bombay to support Dr. Ambedkar's Resolution of Conversion.
18th June 1936	Dr. Ambedkar-Dr. Moonje talks on conversion. Pro Sikkhism.
23rd June 1936	Matang Parishad in support of Conversion.
August 1936	Dr. Ambedkar founded the Independent Labour Party, a strong opposition party in Bombay's Legislative Council.
18 September 1936	Dr.Ambedkar sent a delegation of 13 members to the Golden Temple Amritsar to study Sikkhism.
11th November 1936	Dr.Ambedkar left for Geneva and London.
1937	Dr.Ambedkar organised the 'Municipal Workers' Union' Bombay in 1937.
14th January 1937	Dr. Ambedkar returned to Bombay.
17th February 1937	The First General Elections were held under the Govt. of India Act of 1935. Dr. Ambedkar was elected Member of Bombay Legislative Assembly (Total Seats 175. Reserved Seats 15. Dr. Ambedkar's Independent Labour Party won 17 seats.)
17th March 1937	The Mahad Chowdar Tank case was decided in favour of D.C. by which they got a legal right to use the public wells and tanks.
31st July 1937	Dr. Ambedkar received a grand reception at Chalisgaon Railway station.
17th September 1937	Dr. Ambedkar introduced his Bill to abolish the Mahar Watan in the Assembly
31st December 1937	Reception at Pandhapur on the way to Solapur, where he was going to preside over the Solapur District D.C'. Conference.

1938-1942:

Home page

1938-1942

Date	Event
4th January 1938	Reception given by the Solapur Municipal Council.
January 1938	The Congress Party introduced a Bill making a change in the name of Untouchables. i.e. they would be called Harijans meaning sons of God. Dr. Ambedkar criticised the Bill. as in his opinion the change of name would make no real change in their conditions. Dr Ambedkar and Bhaurav Gaikwad protested against the use of the term Harijans in legal matters. When the ruling party by sheer force of numbers defeated the I.L.P, the Labour-Party group walked out of the Assembly in protest under the leadership of Dr Ambedkar. He organised peasants march on Bombay Assembly. The peasants demanded the passing of Dr. Ambedkar's Bill for abolition of the Khoti system.
23rd January 1938	Dr. Ambedkar addressed a Peasants' Conference at Ahmedabad.
12-13th February 1938	Dr. Ambedkar addressed a historical Conference of Railway workers at Manmad (Dist. Nasik).
April 1938	Dr. Ambedkar opposed creation of a separate Karnataka State in the national interest.
May 1938	Dr. Ambedkar resigned from the Principal-ship of the Government Law College, Bombay.
12-13th May 1938	Dr. Ambedkar went on tour of Konkan Region. He also went to Nagpur in connection with a court case.
August 1938	A meeting was held at R.M. Bhat High School, Bombay for exposing Gandhiji's attitude in disallowing a D.C. man being taken into the Central Ministry.
September 1938	Dr. Ambedkar spoke on the Industrial Disputes Bill in the Bombay Assembly. He bitterly opposed it for its attempt to outlaw the right of workers to strike. He said; If Congressmen believe that Swaraj is their birth-right, then the right to strike is the birth-right of workers.
1st October 1938	Dr. Ambedkar addressed a large gathering at Bawala, near Ahmedabad. On return he addressed another meeting at Premabhai Hall, Ahmedabad.
6th November 1938	The Industrial Workers strike. The procession (under the leadership of Dr. Ambedkar, Nirnkar Dange, Pasulkar etc) was organised from Kamgar Maidan to Jambori Maidan, Worli. Dr.Ambedkar toured the workers areas with Jamvadas Mehta.
10th November 1938	Dr. Ambedkar moved a Resolution for adoption of the methods for birth-control in the Bombay Assembly.
December 1938	Dr. Ambedkar addressed the first D.C. Conference in Nizam's dominion at Mahad.
18th January 1939	Dr. Ambedkar addressed a large gathering at Rajkot
19th January 1939	Ambedkar-Gandhi talks.
29th January 1939	Kale Memorial Lecture of Gorkhale School of Politics and Economics, Poona reviewing critically the All India Federation Scheme set out in the Govt. of India Act of 1935. The speech was issued in March 1939 as a tract for the times under the title 'Federation v/s Freedom'.
July 1939	Dr. Ambedkar addressed a meeting organised for Rohidas Vidya Committee.
October 1939	Dr.Ambedkar-Nehru first meeting.
December 1939	The Conference at Haregaon was held under the Presidentship of Dr.Ambedkar to voice the grievances of Mahar and Mahar Watandass
May 1940	Dr. Ambedkar founded the 'Mahar Panchayat'.
22nd July 1940	Netaji Subash Chandra Bose met Dr. Ambedkar in Bombay.
December 1940	Dr. Ambedkar published his Thoughts on Pakistan. The second edition with the title Pakistan or Partition of Indiawas issued in February 1945. A third impression of the book was published in 1946 under the title India's Political What's What: Pakistan or Partition of India.
January 1941	Dr.Ambedkar pursued the issue of recruitment of Mahars in the Army. In result the Mahars Battallion was formed
25th May 1941	Mahar Dynast Panchayat Samiti was Formed by Dr. Ambedkar.
July 1941	Dr.Ambedkar was appointed to sit on the Defence Advisory Committee.
August 1941	The Conference was held at Sinnar in protest of tax on Mahar Watams. Dr.Ambedkar launched a no-tax campaign. He saw the Governor. Finally, the tax was abolished. The Mumbai Elaka Conference of Mahars, Mangs and Derdasis were organised under the Chairmanship of Dr.Ambedkar
April 1942	Dr. Ambedkar founded the All India Scheduled Castes Federation in Nagpur.
18th July 1942	Dr. Ambedkar addressed All India D.C. Conference at Nagpur.
20th July 1942	Dr.Ambedkar joined the Viceroy's Executive Council as a Labour Member
December 1942	Dr. Ambedkar submitted a paper on "The problems of the Untouchables in India" to the Institute of Pacific Relations at its Conference held in Canada. The paper is printed in the proceedings of the Conference. The paper was subsequently published in December 1943 in the book form under the title Mr Gandhi and Emancipation of the Untouchables.

1943-1949:

Home page

1943-1949

Date	Event
19th January 1943	Dr. Ambedkar delivered a Presidential address on the occasion of the 101st Birth Anniversary of Justice Mahader Govind Ranade. It is published in book form in April 1943 under the titleRanade, Gandhi and Jinnah.
1944	Dr. Ambedkar founded "The Building Trust and the Scheduled Caste Improvement Trust".
6th May 1944	Dr.Ambedkar addressed the Annual Conference of the All India S.C. Federation at Parel (Bombay) The speech was later published under the title "The Communal Deadlock and a way to solve it.
June 1944	Dr.Ambedkar published his book What Congress and Gandhi have done to the Untouchables – a complete compendium of information regarding the movement of the Untouchables for political safeguards. Dr.Ambedkar attended the Simla Conference.
July 1944	Dr Ambedkar founded 'People's Education Society' in Bombay.
April 1946	Opening of Siddharth College of Arts and Science in Bombay
May 1946	The Bharat Bhushan Printing Press (founded by Dr Ambedkar) was burnt down in the clashes between D.C. and the Caste-Hindus
20th June 1946	Siddharth College started
September 1946	Dr Ambedkar went to London to urge before the British Government and the Opposition Party the need to provide safeguards for the D.C., on grant of Independence to India and thus to rectify the wrongs done to the D.C. by the Cabinet Mission.
13th October 1946	Dr Ambedkar published his book, Who were Shudras? An enquiry into how the Shudras came to be the fourth Varna in the Indo-Aryan Society;Dr Ambedkar was elected Member of the Constitution Assembly of India.
November 1946	Dr Ambedkar's First speech in the Constituent Assembly. He called for a 'strong and United India'.
March 1947	Published 'States and Minorities'. A memorandum of Fundamental Rights, Minority Rights, safeguards for the D.C. and on the problems of Indian states.
29th April 1947	Article 17 of the Constitution of India for the abolition of Untouchability was moved by Sardar Vallabhbhai Patel in the Constituent Assembly and it was passed.
15th August 1947	India obtained her Independence. Dr Ambedkar was elected to the Constituent Assembly by the Bombay Legislature Congress Party. Dr Ambedkar joined Nehru's Cabinet. He became the First Law Minister of Independent India. The Constituent Assembly appointed him to the drafting Committee, which elected him as a Chairman on 29th August 1947.
Febraury 1948	Dr Ambedkar completed the Draft Constitution of Indian Republic.
15th April 1948	Second marriage – Dr Ambedkar married Dr Sharda Kabir in Delhi.
October 1948	Published his book The Untouchables. A thesis on the origin of Untouchability. Dr Ambedkar submitted his Memorandum, "Maharashtra as a linguistic Province" to the Dhar Commission. The Linguistic Provinces Commission).
4th October 1948	Dr.Ambedkar presented the Draft Constitution to Constituent Assembly.
20th November 1948	The Constituent Assembly adopted Article 17 of the Constitution for the abolition of Untouchability.
January 1949	Dr Ambedkar, Law Minister of India visited Hydrabad (Deccan)
15th January 1949	Dr Ambedkar was presented with a Purse at Manmad by his admirers. He addressed a large gathering.
21st January 1949	He stayed at Aurangabad in connection with his opening proposed College. During the stay he visited Ajanta – Ellora Caves.
March-May 1949	Dr Ambedkar visited Bombay in connection with College work and for a medical check-up.
September 1949	Meeting between Dr Ambedkar and Madhavrao Golvalker, Chief of RRs and the residence of Dr Ambedkar at Delhi.
November 1949	Dr Ambedkar came to Bombay for college work meeting and medical check-up.
November 1949	Dr Ambedkar addressed the Constituent Assembly.
26th November 1949	Constituent Assembly adopted the Constitution. Dr Ambedkar came to Bombay for check-up.

1950-1953:

1950-1953

Date	Event
11th January 1950	Dr Ambedkar addressed the Siddharth College Parliament on the Hindu Code Bill. In the evening he was presented with a silver casket containing a copy of the Indian Constitution at Nare Park Maidan, Bombay.
May 1950	Dr Ambedkar's article The Buddha and the Future His Religion' was published in the journal of Mahabodhi Society, Calcutta. Dr.Ambedkar addressed the Young Men's Buddhist Association on "The Rise and Fall of Hindu Women". Dr Ambedkar spoke on the "Merits of Buddhism" at the meeting arranged on the occasion of Buddha Jayanti in Delhi.
1st September 1950	Dr Rajendra Prasad, the First President of the Indian Republic laid the foundation stone of Milind Maharidyalaya, Aurangabad. Dr.Ambedkar delivered a speech on the occasion (The printed speech is available with Mr Surwade)
December 1950	Dr Ambedkar went to Colombo as a Delegate to the World Buddhist Conference.
5th Febraury 1951	Dr.Ambedkar, Law Minister introduced his "Hindu Code Bill" in the Parliament.
15th April 1951	Dr Ambedkar laid the foundation stone of "Dr Ambedkar Bhavan". Delhi.
July 1951	Dr Ambedkar founded "The Bhartiya Buddha Jansangh".
Sepetember 1951	Dr Ambedkar compiled a Buddhist prayer book Buddha Upasana Palha
9th September 1951	Dr Ambedkar resigned from the Nehru Cabinet because, among other reasons, the withdrawal of Cabinet support to the Hindu Code Bill in spite of the earlier declaration in the Parliament by the Prime Minister Pt Jawaharlal Nehru, that his Government would stand or fall with the Hindu Code Bill. Apart from this Nehru announced that he will sink or swim with the Hindu Code Bill.Dr Ambedkar published his speech in book form under the title The Rise and Fall of Hindu Women.
19th September 1951	The marriage and divorce Bill was discussed in the Parliament.
11th October 1951	Dr Ambedkar left the Cabinet.
January 1952	Dr Ambedkar was defeated in the First Lok Sabha elections held under the Constitution of Indian Republic. Congress candidate N. S. Kajrolkar defeated Dr Ambedkar.
March 1952	Dr Ambedkar was introduced into Parliament as a member of the Council (Rajya Sabha) of States, representing Bombay.
1st June 1952	Dr Ambedkar left for New York from Bombay.
5th June 1952	Columbia University (USA) conferred the honorary Degree of LL.D., in its Bi-Centennial Celebrations Special Convocation held in New York.
16th June 1952	Dr Ambedkar returned to Bombay.
16th December 1952	Dr Ambedkar addressed Annual Social Gathering of Elphinstone College, Bombay.
22nd December 1952	Dr Ambedkar delivered a talk on "Conditions Precedent to the Successful working of Democracy" at the Bar Council, Pune.
12th January 1953	The Osmania University conferred the honorary Degree of LL.D on Dr Ambedkar.
March 1953	The Untouchability (offences) Bill was introduced in the Parliament by the Nehru Government.
April 1953	Dr Ambedkar contested the By-Election for Lok Sabha from Bhandara Constituency of Vidarbha Region but was defeated Congress Candidate Mr Borkar.
May 1953	Opening of Siddharth College of Commerce and Economics in Bombay.
December 1953	Dr Ambedkar inaugurated the All India Conference of Sai devotees at the St. X'avier's Maidan Parel Bombay (His inaugural speech is available with Mr Surwade)

1953-1956:

Home page

1954-1956

Date	Event
May 1954	Dr Ambedkar visited Rangoon to attend the function arranged on the occasion of Buddha Jayanti.
June 1954	The Maharaja of Mysore donated 5 acres of land for Dr Ambedkar's proposed Buddhist Seminary to be started at Bangalore
16th September 1954	Dr Ambedkar spoke on the Untouchability (Offences) Bill in the Rajya Sabha
3rd October 1954	Dr. Ambedkar broadcast his talk "My Personal Philosophy"
29th October 1954	Shri R. D. Bhandare, President of Bombay Pradesh S.C. Federation presented a purse of Rs 118,000 on behalf of S.C.F. to Dr Ambedkar at Purandare Stadium, Naigaum (Bombay)
December 1954	Dr Ambedkar participated as delegate to the 3rd World Buddhist Conference at Rangoon.
3rd April 1955	Delivered a speech "Why Religion is necessary".
May 1955	Dr Ambedkar established Bhartiya Bauddha Mahasabha (The Buddhist Society of India).
August 1955	Founded 'Mumbai Rajya KanishthaGarkamgart Association'
December 1955	Published his opinions on linguistic states in book form under the title Thoughts on linguistic States.
December 1955	Dr Ambedkar installed an image of Buddha at Dehu Road (near Pune)
27th December 1955	Dr Ambedkar spoke against reservation of seats in the State and Central Legislatures.
Febraury 1956	Dr Ambedkar completed his The Buddha and His Dhamma. Revolution & Counter-revolution in Ancient India.
15th March 1956	Dr Ambedkar wrote and dictated the Preface of The Buddha and His Dhamma.
1st May 1956	Dr Ambedkar spoke on Linguistic states in the Council of States.Dr Ambedkar spoke on BBC London on "Why I like Buddhism". Also, he spoke for Voice Voice of America on "The Future of Indian
1st May 1956	Ambedkar spoke on BBC London on "Why I like Buddhism". Also, he spoke for Voice Voice of America on "The Future of Indian Democracy".
24th May 1956	Dr Ambedkar attended a meeting at Nare Park organised on the eve of Buddha Jayanti. Shri B.G.Kher, Prime Minister of Bombay was Chief Guest. This meeting was the last meeting of Dr Ambedkar in Bombay.
June 1956	Opening of Siddharth College of Law in Bombay.
14th October 1956	Dr Ambedkar embraced Buddhism at an historic ceremony at Nagpur(Now known as - Diksha Bhoomi) with his millions of followers. Prescribed 22 vows to his followers so that there may be complete severance of bond with Hinduism.
20th November 1956	Delegate, 4th World Buddhist Conference, Khalinandu, where he delivered his famous speech famous speech 'Buddha or Karl Marx'.
6th December 1956	Maha Nirvana at his residence, 26 Alipore Road,New Delhi.
7th December 1956	Cremation at Dadar Chawpatti – Now known as Chaitya Bhoomi

Death and Legacy:
<u>Death Page:</u>

Legacy Page:

Legacy

Ambedkar's legacy as a socio-political reformer had a deep effect on modern India. In post-Independence India, his socio-political thought is respected across the political spectrum. His initiatives have influenced various spheres of life and transformed the way India today looks at socio-economic policies, education and affirmative action through socio-economic and legal incentives.

His reputation as a scholar led to his appointment as free India's first law minister and chairman of the committee for drafting the constitution. He passionately believed in individual freedom and criticised caste society. His accusations of Hinduism as being the foundation of the caste system made him controversial and unpopular among Hindus.[108] His conversion to Buddhism sparked a revival in interest in Buddhist philosophy in India and abroad.

Many public institutions are named in his honour, and the Dr. Babasaheb Ambedkar International Airport in Nagpur otherwise known as Sonegaon Airport. Dr. B. R. Ambedkar National Institute of Technology, Jalandhar, Ambedkar University Delhi is also named in his honour.

The Maharashtra government has acquired a house in London where Ambedkar lived during his days as a student in the 1920s. The house is expected to be converted into a museum-cum-memorial to Ambedkar.

Ambedkar was voted "the Greatest Indian" in 2012 by a poll organised by History TV18 and CNN IBN, ahead of Patel and Nehru. Nearly 20 million votes were cast. Due to his role in economics, Narendra Jadhav, a notable Indian economist,[113] has said that Ambedkar was "the highest educated Indian economist of all times."[114] Amartya Sen, said that Ambedkar is "father of my economics", and "he was highly controversial figure in his home country, though it was not the reality. His contribution in the field of economics is marvelous and will be remembered forever.
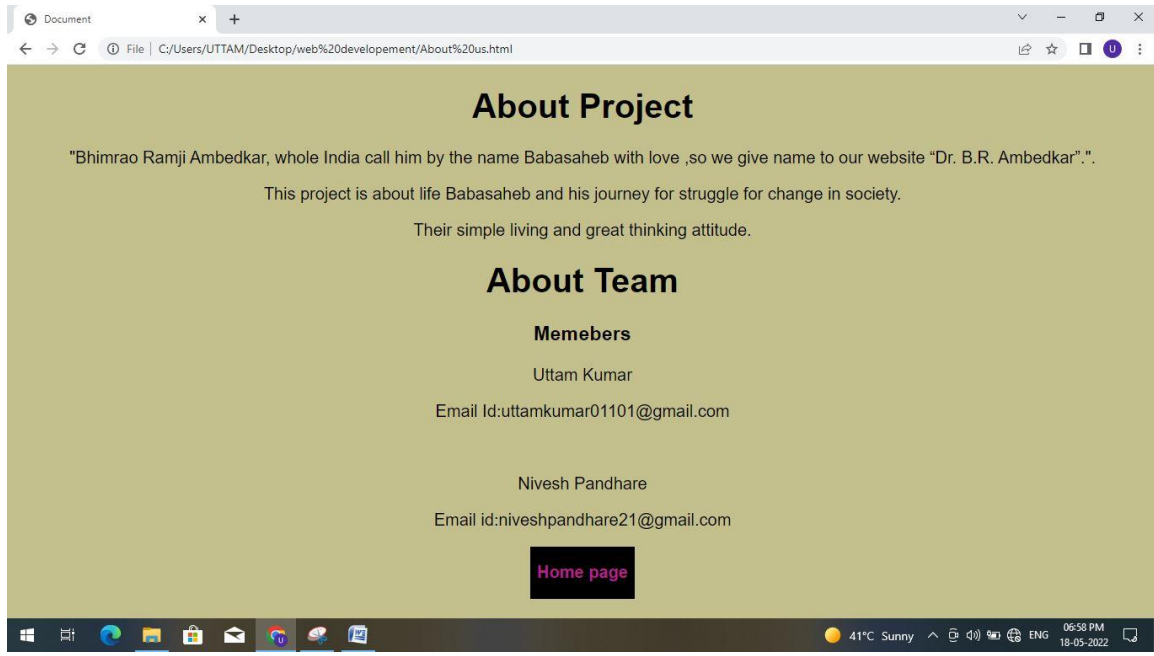
Bronze statue of Ambedkar

On 2 April 1967, an 3.66 metre (12 foot) tall bronze statue of Ambedkar was installed in the Parliament of India. The statue, sculpted by B.V. Wagh, was unveiled by the then President of India, Sarvepalli Radhakrishnan.On 12 April 1990, a portrait of Dr. B.R. Ambedkar is put in the Central Hall of Parliament House. The portrait of Ambedkar, painted by Zeba Amrohawi, was unveiled by the then Prime Minister of India, V. P. Singh.[120] Another portrait of Ambedkar is put in the Parliamentary Museum and archives of the Parliament House.

Indian Post issued stamps dedicated to his birthday in 1966, 1973, 1991, 2001, and 2013, and featured him on other stamps in 2009, 2015, 2016, 2017 and 2020.

Ambedkar's legacy was not without criticism. Ambedkar has been criticised for his one-sided views on the issue of caste at the expense of cooperation with the larger nationalist movement.[127] Ambedkar has been also criticised by some of his biographers over his neglect of organization-building.

Ambedkar's political philosophy has given rise to a large number of political parties, publications and workers' unions that remain active across India, especially in Maharashtra. His promotion of Buddhism has rejuvenated interest in Buddhist philosophy among sections of population in India. Mass conversion ceremonies have been organised by human rights activists in modern times, emulating Ambedkar's Nagpur ceremony of 1956. Some Indian Buddhists regard him as a Bodhisattva, although he never claimed it himself. Outside India, during the late 1990s, some Hungarian Romani people drew parallels between their own situation and that of the downtrodden people in India. Inspired by Ambedkar, they started to convert to Buddhism

About us Page:

About Project

"Bhimrao Ramji Ambedkar, whole India call him by the name Babasaheb with love ,so we give name to our website "Dr. B.R. Ambedkar".".

This project is about life Babasaheb and his journey for struggle for change in society.

Their simple living and great thinking attitude.

About Team

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Home page

TESTING AND VALIDATION CHECKS

TESTING

Software testing must be planned carefully to void wastage of time and resources. Initially individual components are tested and debugged. After the individual component have been tested and added to the system integration testing take place. Once the full software product is completed, system testing is performed. The test specifications, document should be reviewed like all other software engineering work products.

Software testing is a process of executing a program or application in the intent of finding the software bugs. It can also be stated as the process of validating and verifying that software program or application or product that meets the business and technical requirements that guided it's design and development.

TEST TECHNIQUES: PROGRAM

TESTING: -

Under this testing we have to concentrate on the software part. In this type of testing, we check the entire website to find out that the website is completely free from errors and working properly. System should be free from error, either syntax or logical error. I have done system testing ; the output of this test is satisfied.

STRESS TESTING: -

It is the software testing activity that determines the robust tens of software by testing beyond the limits of horal operation. Stress testing is particularly important for "mission critical" software, but is used for all types of software. Stress testing, common put a greater emphasis on error handling under a heavy load, than on what would be considered correct behavior under normal circumstances.

Most promise the limits, at which the system software or hardware breaks. It also checks whether system demonstrate effective error management under extreme condition.

DOCUMENTATION TESTING: -

Documentation testing is necessary for the project. It tries to find out what were document supplied are satisfactory if any further documents should be supplied. Documentation testing is very important and helps in avoiding errors in future. In this project we have done documentation testing, so all document which are supplied with project is satisfied.

VALIDATION CHECKS

The process of evaluating website during the development process or at the end of the development process to determine whether it satisfied information requirement. Validation testing ensures that the product actually meets the user needs. It can also have defined as to demonstrate

that the information fulfills its intended use when deployed on appropriate environment.

Validation testing can be best demonstrated. The website under test is evaluated during this type of testing.

VALIDATION INPUT TRANSACTION: -

Validation input data is largely done through website which is the programmer's responsibility but it is important that system analyst must know what a common problem might in validation a transaction. Business committed to quality will include validation checks a part of their routine website.

- Submitting the wrong data to system.

- Submitting the data by an unauthorized person.

- Asking the system to perform an unacceptable function.

VALIDATION INPUT DATA: -

It is essential that the input data themselves along with the transaction requested are valid. Several texts can be incorporated into website to ensure the validity. We consider many possible ways to validate input and they are as follows:

- Test for missing data.

- Test for correct field length.

- Test for range or reasonable.

- Test for comparison with stored data.

IMPLEMENTATION , EVALUATION AND MAINTAINANCE

IMPLEMENTATION

The system implementation the conversion of design into actual system. The system implementation stands for conversion are of three types: Conversion of manual system into computerized system is the way to understand by the user of the project can access easily.

Conversion of existing computerized system into modified version of hardware. This is the stage where hardware and software both are checked for the better performance of the running project. Keeping the hardware and implementing the new techniques is the stage where checked other hardware i.e. RAM, HARDDISK for better performance of the project.

This project is going to implement the manual system into computerized system, which is very easy to handle and save time and is very valuable in today's world. Therefore, each user can access or search this website very easily. Manual system in the system of reading other books, journal and converting this manual system into the coding of an HTML and CSS using such languages make the website easy to handle.

EVALUATION

The evaluation includes the study of the existing system their drawbacks and the various options to improve the system. The Concentration should be on the satisfying the primary requirements of the user. The system is evaluated on the basis of:

System availability

Compatibility

Cost Performance

Usability

This project evaluation is made on the existing system and their drawbacks, what improvement can be providing facility to user. Collecting the data required for improvement in implementing it.

MAINTENANCE

Maintenance is performed for two reasons. The first of these is to correct website errors. It doesn't matter that how thoroughly the website is tested, bugs and error deep into the computer program. The second reason for performing website maintenance is to enhance the software capabilities in response to change organizational needs. Generally involving one of the following situations : User often request additional features after they become familiar with the system and its capabilities.
Hardware and software are changing at an accelerating phase.
Total cost of maintenance is likely to exceed system of development. At certain point it becomes more feasible to perform a new information system. Maintenance is an outgoing process over the life cycle of an information system. After the system is installed, maintenance is done.

FUTURE SCOPE

Our website "Dr. B.R. Ambedkar" is informative website which provides complete information about Babasaheb Ambedkar..

We will add more content on them in future. In our web site right now, only Indian Bhimrao Ramji Ambedkar with their information available but in future we will add freedom fighter of more countries.

We will also provide more images related to our website in future. We will try to find out more about this topic and add in future. We will try to make a website more attractive so that visitor cannot get bored while reading. We will provide login id to each and every users so that he can access our website from anywhere through log in id and password.

CONCLUSION

Our website is an informative website. In this we have provided the information about freedom fighter along with their respective images.

This website is useful for all the age group as this contains all the information about the brave heroes which can be read and understood. This website is informative and anyone can use this for learning purpose. We have developed this website just to ake people aware about the Babasahebh Ambedkar.We have provided photo gallery so that user should get the beauty of India.

We have provided feedback form as visitor can give their suggestions and their thoughts regarding website. While making this website we have learned about freedom fighter very much. We have used Html and CSS to make this website more attractive. Visitors can easily access all the information any time from anywhere. This project is developed so that the user can get a good quality of website and provide high level of satisfaction to the users.

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- ❖ HTMLbook

Approved Copy of Synopsis

A
PROJECT SYNOPSIS
ON

"Dr. B.R. Ambedkar"

Submitted to

G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
AUTONOMOUS
In the Partial Fulfillment of

B.Com. (Computer Application) Final Year

Synopsis Submitted by
Student Name
Uttam Kumar
Nivesh Pandhare

Under the Guidance of

Pravin J. Yadao

G. S. COLLEGE OF COMMERCE & ECONOMICS, NAGPUR
AUTONOMOUS
2021-2022

Introduction:
Dr. B. R. Ambedkar was popularly known as Babasaheb Ambedkar and everyone knows that he was one of the architects of the Indian Constitution. He was a very well-known political leader, eminent jurist, Buddhist activist, philosopher, anthropologist, historian, orator, writer, economist, scholar and editor, too. Dr. Ambedkar fought to eradicate the social evils like untouchability and for the rights of the dalits and other socially backward classes throughout his life.

Objectives of the project:

1.To provide information about our great leader Dr. Bhim Rao Ambedkar.
2.His Thoughts.
3. Information about his life movements.
4.Brief Information about his village and Dalit movements.
5. His life journey on Drafting the constitution of India.

3. Project Category: Website.

4. Tools/ Platform/ Languages to be used: HTML, CSS, .

5. Scope of future application: (Write 4 to 5 points)

1. In future it is useful for everyone.
2. People can explore more about life Struggle of Dr. B.R. Ambedkar.

Submitted by, **Approved by,**

Name and Signature of the student

Uttam Kumar **Prof. Pravin Yadao**
Project Guide

Nivesh Pandhare