A Resume of the works of Dr. B. R. Ambedkar to commemorate his 125th Birth Anniversary

An Indian Council of Philosophical Research Sponsored
Two Day National Seminar
On
A RESUME OF THE WORKS OF DR. B. R. AMBEDKAR TO COMMEMORATE HIS
125TH BIRTH ANNIVERSARY

To celebrate the World Philosophy Day’2016

Organized by
The Department of Philosophy
Sidho-Kanho-Birsha University
Purulia, West Bengal

VENUE

Seminar Hall, Administrative Building,
Sidho-Kanho-Birsha University, Purulia

Date

Theme

Freedom of mind is the real freedom. A person whose mind is not free though he may not be in chains, is a slave, not a free man. One whose mind is not free, though he may not be in prison, is a prisoner and not a free man. One whose mind is not free though alive, is no better than dead. Freedom of mind is the proof of one’s existence. —B. R. Ambedkar

In order to highlight the immense significance and contemporary relevance of the works of Dr. B.R. Ambedkar, it may be referred that the United
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Nations Organization has already celebrated, in this year, for the first time, 125th birth anniversary of Babasaheb Ambedkar, the architect of Indian Constitution, with a focus on combating inequalities to achieve Sustainable Development Goal.

Babasaheb Dr. Bhimrao Ramji Ambedkar was such an extraordinary class of great men who set standards of greatness for themselves and lived up to them. The importance of revisiting the ideas of Ambedkar lies not just in exposing the foundations of a suffering society and providing a way out, but for stressing the mission of human liberty as a crying need of the day. He translated his ideas into actions for reconstituting society as a pragmatic social philosopher.

Now the point is: what made Dr. Ambedkar as an ideal figure of social reformer to eradicate the division of caste in Indian social system? Let us take a brief analysis on the established works—how to annihilate caste in India by Dr. B. R. Ambedkar in relation with the present situation of the India and the world, because the works of Dr. Ambedkar regarding how to lift the so-called untouchable people have made him as a Role Model throughout the world.

Ambedkar’s prime determination was to abolish Indian caste system because these were the veritable hindrances for the Indians to be one and only one Indian nation. In this regard he engaged himself in a long debate with ‘The Jat-Pat-Todak Mandal’, an organization of Caste Hindu Social Reformers secretariat by Mr. Sant Ram on 1935 which was mentioned in the prologue of his book ‘The Annihilation of Caste’ published on 1936.

The book ‘The Annihilation of Caste’ came in to existence as a result of undelivered presidential address of Dr. Ambedkar for the Annual Conference of ‘The Jat-Pat-Todak Mandal’ which was scheduled to be held at Lahore, the headquarters of the Mandal, but was postponed.
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In fact, Dr. Ambedkar wanted to uproot the Indian caste system in true sense. That’s why his crusade against this system was revolutionary indeed. In 1916, Rabindranath Tagore wrote a novel named as ‘Chaturanga’ where Jagamohon and Harimohon were two brothers. Among them the first was very much rational, but he was defeated in the court and lost his landed property for giving shelter to his poor muslim raiyats. His straight forward arguments towards the judge were that he did not believe any caste discrimination between men and he did not know about the part of Brahma from where the Muslims were born. On that very year, Dr. Ambedkar presented a paper named ‘Caste in India: Their Mechanism, Genesis and Development’ at a seminar in Colombia University, organized by the department of Anthropology. This paper was published in The Indian Antiquary in 1917. In this paper Dr. Ambedkar showed his deep empathy to the inferior castes, instead of showing mere sympathy to them.

In ‘Castes in India,’ Dr. Ambedkar wrote that the root of the Indian caste system was based on the barna byabastha or class division—Brahman, Kshatriya, Vaisya and Sudra. Dr. Ambedkar proved by the help of the shastra or scripture that these four barna was based on the prudence of individual person, not on the birth of individual person.

The important later works of Babasaheb were: Who were the Shudras? (1946), ‘Untouchables: Who Were They and Why They Became Untouchable’ (1948), and Riddles in Hinduism (Written in 1955, Published in 1987) where he tried to prove that so called Brahmanism had no strong scriptural basis. The bases of Brahmanism were the dogmas.

Actually, Ambedkar wanted to establish a harmonized Indian nation on the basis of liberty, equality and fraternity. He realised that lofty ideals expressed in the Constitution would remain unachievable unless the inherent contradictions in the society are addressed. In order to establish an inclusive
society, Ambedkar looks at democracy not as apolitical arrangement but essentially a form of society, a way of life which recognizes liberty, equality and fraternity as the principles of life. Citizenship requires a sense of belongingness, without which social and political alienation is bound to occur. It is pertinent to raise some questions to reflect on Dr. Ambedkar's legacy.

Have his projects shaped out as he would have wished, has India moved in the direction that he thought optimal, have his inheritors embalmed his ideas in dogma or extended them creatively and imaginatively while confronting new predicaments, how cohesive we are as a society, why there is so much unrest in the society, what have been our basic ethos, philosophy on foundational values of our Constitution, how far we have adhered to them, many such questions may be the debating points which may come in the course of the two day seminar.

**SUBTHEME**

a) The Caste System in the Gita and Ambedkar  
b) Neo-Buddhism of Ambedkar  
c) Moral dilemma regarding Caste in Mahabharata and Ambedkar  
d) Political Philosophy of Ambedkar  
e) Relevance of the reservation system in Indian Constitution  
f) Caste discrimination from global perspective  
g) Ambedkar as a social reformer  
h) Any related topic with the theme

**CALL FOR PAPERS**

The seminar invites original and unpublished research papers for presentation from teachers, academicians, research scholars and students.
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Research papers shall be subject to approval. All research papers shall be subject to scrutiny of anti-plagiarism software. Selected papers will be published in an edited book with ISBN.

GUIDELINES FOR SUBMISSION OF ABSTRACT AND PAPER

The interested participants are requested to send in an abstract for approval. The abstract should be a summary of a research and is expected to meet the academic standards. On acceptance of the abstract, the author will be required to send in the full paper. Abstract and full paper should be submitted via email as an attachment in Microsoft Word format. Do not use abbreviations in the title. Abbreviations should be defined at the first time they appear in text before being used as abbreviations. Notification of acceptance or rejection of the abstract and paper will be sent to you within 5 days via email. All abstracts and papers shall be arranged as:

- Title of paper: Bold
- Names of Author(s): First Name, Last Name.
- Keywords: Three to four words.
- Text: Times New Roman, font size 12.
- Line space: 1.5 space.
- Margins: 1 inch on all sides.
- Word count: Maximum 250 words for abstract and 4000 words for paper.

REFERENCE STYLE

The reference list should appear at the end of the paper. Please include references of all materials you have cited throughout the paper in the order:
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Author(s) last name, First name(s) and year of publication, Title in the italics, Place of publication, Publisher, Page no. In case of in-text citation, references should be listed in alphabetical order and all lines other than the first line should be indented. For example:


**SUBMISSION PROCESS**

All submissions, abstract and paper, should be sent to:

skbuphilosophy@gmail.com

A separate cover sheet indicating authorship, academic or professional affiliation, and both a current mailing and email address should be included.

**REVIEW PROCESS**

All submissions, abstract and paper, are subject to review and are expected to meet standards of academic excellence. Abstract and paper will be reviewed by academic experts whose identities will remain anonymous to the authors.

**REGISTRATION PROCESS**

Submission of abstract; acknowledgment; notification of acceptance; invitation to register; payment of registration; submission of Registration Form, and confirmation of registration. However, a person intending to participate without a research paper can register directly by paying fee and submitting Registration Form.

**REGISTRATION FEE**

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METHODS OF PAYMENT

Registration fee can be deposited in the University account by Cash/Cheque/DD/NEFT.

*Only bank transfer will be entertained.*

Account details:


SESSION

Inaugural Session
Plenary Session
Technical Session
Valedictory Session

KEY DATES

Abstract deadline: 31.01.2017
Full Paper: 10.02.2017
Seminar date: 13.02.2017 & 14.02.2017

ACCOMMODATION

The registered participants will be provided with free seminar kit, lunch, tea/coffee at the venue. Free local transport to and from the venue will be provided. Those interested in accommodation on payment basis may send their request in advance.

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13-14 February 2017
REGISTRATION FORM

Details of the participant:
Name (Prof./Dr./Ms./Mr.):

Designation:
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Institution:
Whether Presenting Paper:
If Yes, Title of the Paper:
Mailing Address:
Email:
Mobile:
Arrival Schedule: Date......../02/17 Time..................Mode.............
Departure Schedule: Date......../02/17 Time..................Mode.............
Whether accommodation required: Yes No

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Note: Filled in form shall be scanned and sent to skbuphilosophy@gmail.com.
Hardcopy shall be mailed to the Organizing Secretary: Rajkumar Modak,
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