



# University of Mumbai

Commemorates Birth Anniversary of Dr. Babasaheb Ambedkar



## Department of History and Department of Philosophy Jointly Organizes International Conference on Dr. Babasaheb Ambedkars Thought

**Stakeholders are cordially invited.**

**Dr. Sandesh Wagh**  
Professor and Head,  
Department of History,  
University of Mumbai  
**Organizer and Convener**

**Dr. Geeta Ramana**  
Professor and Head,  
Department of Philosophy,  
University of Mumbai  
**Organizer**

**Dr. Archana Malik-Goure,**  
Associate Professor,  
Department of Philosophy,  
University of Mumbai  
**Convener**

**Venue** \_ 22/03/2019- Marathi Bhasha Bhavan, University of Mumbai, Kalina Campus, Santacruz (E).  
**and Date** 23/03/2019- Global Pagoda, Seminar Hall, Gorai.

**TIME - 10.00 am to 05.30 pm**

For details of registration process contact in office hours on 02226526280 / 8698002873  
or email on [deptofhistory01@gmail.com](mailto:deptofhistory01@gmail.com)



---

**Dr. Babasaheb Ambedkar is one of the India's greatest social reformers, philosopher, farsighted, statesmen, economist, profound intellect, humanist, brilliant academician, splendid orator and writer. He was a true legal luminary, a constitutional expert of exceptional democratic vision, champion of the depressed classes, liberator of the Indian Women, and above all, a great nation builder. In his own words, his philosophy is enshrined in Liberty, Equality, Fraternity and Social Justice.**

**This International Conference is organized to understand Dr. Babasaheb Ambedkar's contribution in nation building, to throw light on his insightful thought that where responsible for developing Social Democracy in India.**

---

### **About University of Mumbai :-**

In accordance with "Wood's despatch", drafted by Sir Charles Wood in 1854, The University of Bombay was established in 1857 after presentation of a petition from the Bombay Association to the British colonial Government in India. The University of Mumbai was modeled on similar Universities in the United Kingdom, specifically the University of London.

The University has always given its best to the country in general and to the city of Mumbai in particular by enthusiastically shouldering an ever-growing load of social values and opportunities. The independence of the country led to the re-organization of the functions and powers of the University with the passing of the Bombay University Act of 1953.

It has two campuses of areas 243 acres and 14 acres at Vidyanagari and Fort respectively; subcampuses/centers at Ratnagiri 20 acres, Thane 6.50 acres and Kalyan 6.26 acres with 60 University Departments & Institutes and 749 affiliated colleges. It has established its name in industrial & International collaborations and runs various professional courses.

At national level, it has excelled in sports, cultural and out-reach activities. Many Department/sections are recognized under various national programmes, such as SAP/CAS/DRS/DSA/COSIST/FIST.

### **About Department of History :-**

The Department of History, University of Mumbai was established in 1969 in the Fort Campus. In June 1972 it shifted its premises to the new University Campus at Kalina. The Department is located on the second floor of the Ranade Bhavan, Arts Faculty Building, at Vidyanagari. It is accessible by both the Western and Central Railways, and served by Railway stations at Santacruz and Kurla respectively. Busnos. 37, 91, 313 and 318 ply between Santacruz and Vidyanagari and between Kurla and Vidyanagari.

The Department of History offers a two year post-graduate course leading to a Master's Degree by research papers or by dissertation. The Department of History also have M.Phil and Ph.D. course work. Along with the regular lectures for M.A. students, a great deal of importance is given to the presentation of seminar papers by students and their participation in the class room presentation. The Department also organises a monthly research student seminar where M.Phil. and Ph.D. students share their research findings.

Members of the faculty specialize in Ancient, Medieval and Modern Indian History. While emphasis is placed on teaching and research in Indian History a great deal of importance is also given to studying developments in an international context, and studying the histories of specific countries such as Europe, USA., China and West Asia. The Department regularly invites scholars both in History and other related disciplines to give talks and lectures to faculty and students and makes a special effort to reach out to college teachers of the many colleges affiliated to the University of Mumbai. It consciously aims to build bridges and share information between College and University teachers with the intention to making the University of Mumbai a Centre of excellence in historical research and improve the quality of teaching at both levels. The Departments also regularly invites eminent scholars of national and international standing to deliver prestigious endowment lectures such as D.D. Kosambi Memorial Lectures; Ishwar Chandra Vidyasagar Memorial Lectures; Pandit Bhagwanlal Indraji Lectures. The Guru Gobind Singh Endowment Chair was established in the Department of History in the year 2003.

### **Scholarship, Freeships and welfare schemes for Students in Department are as follows**

- a) Financial Assistance to the Needy and Financially Backward students
- b) Financial assistance to the Backward Caste students
- c) Earn and Learn Scheme for students
- d) Scholarship and Freeships for Backward Caste students as per G0I and GOM directions
- e) UGC/ICHR/BARTI Research Fellowships for M.Phil, Ph.D. full time students, as per guidelines
- f) Department Merit Scholarship for MA meritorious students
- g) A few Merit scholarships and Freeships are available for M.A. students
- h) Scholarships under the Hon'ble Vice-Chancellor's fund
- i) Book Bank Scheme of University of Mumbai
- j) Dr. Babasaheb Ambedkar Competitive Exam Guidance Center

### **About Dept of Philosophy, The Centre for Buddhist Studies:**

The post-graduate Department of Philosophy is one of the youngest departments on campus and was started in March 1986 by the University of Mumbai. Dr. S.S Antarkar was the founder Head of the

department, who laid great stress on the importance of learning all traditions of philosophy with equal openness. The syllabus thus reflected not only Indian philosophy of both, the *Vedic* and *Śramana* traditions, but also the Continental and Analytic traditions of the world. Since then, it has expanded its activities to provide foundation and diploma courses in disciplines like Yoga, Buddhist Studies, Jainology, Vallabha Vedanta, Indian Aesthetics and Communal Harmony, thus disseminating interest in the cultural and philosophical foundations of the epistemic, linguistic, metaphysical and creative heritage of humanity. Centre for Buddhist Studies is a new interdisciplinary initiative of the University of Mumbai at the Department of Philosophy that commenced during the academic year 2014-15. It attempts to generate interest (through courses) and pursue rigorous research (through Workshops, Seminars and Publications) in Buddhism. The participants in this initiative include both academicians with expertise in Buddhism and research students (who are interested in pursuing Buddhism either from the point of view of its practicality or its theoretical foundations). This initiative is committed to the inextricable link between theory and practice in the pursuit of academic research programmes. The Buddhist Studies programme has so far pursued its aims through National and International workshops, seminars and short courses in Classical and Contemporary Buddhism, Buddhist Ethics and *Vipassana* meditation. Mrs. Baljit Lamba, Coordinator of the course (*Vipassana* Meditation), among several others have conducted Workshops that have been well-received by the academic community. This initiative aims at taking forward the Department's Diploma and Advance Diploma Course in Buddhist Studies and *Vipassana* course (being conducted for almost two decades), towards specialization in Buddhism in the post graduate programmes like M.A, M.Phil and PhD. The Center for Buddhist Studies also welcomes and encourages interdisciplinary research in the classical texts and practices of Buddhism.

Dr. Archana Malik-Goure is convener of the centre of Buddhist studies since 2017, under this program department has organized three International conferences during the period and three National seminar/workshop on *Vipassana* Meditation in collaboration with VRI Centre Pagoda, Gorai. His Holiness the 14<sup>th</sup> Dalai Lama, recently blessed the centre activities through his inaugural talk at the International conference on the Concept of *Maitri/Metta* in Buddhism. The centre for Buddhist studies also initiated Annual journal of Philosophy titled “Philosophical Traditions of the World” and also published two edited books on the theme of Buddhism.

### **Objectives of the Conference :-**

1. To Commemorate Birth Anniversary of Dr. Babasaheb Ambedkar.
2. To enhance studies for understanding various thought of Dr. Babasaheb Ambedkar.
3. To provide opportunities for academicians from a range of disciplines to share their research through the conference podium.
4. To develop academic relationship among the various researchers with University.
5. To facilitate opportunities for students & academicians to gain updated knowledge.
6. To correlate Ambedkarite philosophy with scientific values to strengthen the humanities and maintain harmony in the world.
7. To highlight further on Syllabus MA part II- Dimensions of Ambedkarism in 20th Century, Dr. B.R.Ambedkar and his movement and focus on probable area of research for M.Phil. and Ph.D. students of the various University Departments.

### **Theme-Dr. Babasaheb Ambedkars Thought :-**

Dr. Babasaheb Ambedkars thought is instrumental in bringing out revolutionary changes in Indian society. It is said that Philosophers have interpreted world but real task is to change it. Dr Babasaheb Ambedkar as Philosopher has laid the thought of Socio –political change in Indian society . His thoughts and action are equally responsible for democratic socialization in society which was based on principle of graded inequality.

Before the commencement of Ambedkar's Era, there were the Untouchable in India, who due to Hindu social system, had, from time immemorial remained socially degenerated, economically impoverished, politically suppressed, religiously ostracized and indefinitely excluded from educational, political, religious and cultural opportunities. They were condemned to the lot of serfs and deprived of all human rights.

Dr. Babasaheb Ambedkar channelized all his dynamism towards the building of democratic society and polity in India, on the footing of the very democratic principles of liberty, equality, and fraternity.His thoughts are responsible for bringing about social revolution in India



### **Dr. Babasaheb Ambedkar's Social, Political and Religious thought :-**

On the eve of 19th Century the Socio-Political-Religious system in India was undemocratic. The age-long Caste System, Chaturvarnya System and Untouchability were the huge challenges to the democratic principles. These major challenges had to be taken cognizance of and done away with preferentially at the outset in order to pave the way for Democracy in India. Dr. Babasaheb Ambedkar followed the path of Mahatma Phule. He looked upon him as one of his three Preceptors, the other two being the Buddha and Saint Kabir. Dr. Babasaheb Ambedkar organized a very systematic movement against Chaturvarnya, Castes and, especially, the Untouchability. He strongly believed that Democracy could not be realized without annihilating the Caste and Chaturvarnya System and eradicating the Untouchability.

Dr. Babasaheb Ambedkar also extends the parameter of Democracy from a form of polity to a social, economic order. He considers liberty, equality, fraternity as the basic principles of Democracy and he emphatically maintained that to establish Democracy in all spheres of life these principles must be realized.

Dr. Babasaheb Ambedkar defines Democracy as *a form and a method of government where by revolutionary changes in the economic and social life of the people are brought about without bloodshed.* The Democracy that Dr. Babasaheb Ambedkar has defined is based on modern Democracy it aims at welfare of the people with the legitimate ways.

Dr. Babasaheb Ambedkar was of the opinion that one man, one vote, one value, is the soul of the Democracy. It can come in reality only when political Democracy becomes economic Democracy in India.

He held that a democratic way of life could be conceived without an ideal society. According to him *An ideal society should be mobile, should be full of channels for conveying a change taking place is one part to other parts. In an ideal society there should be many interests consciously communicated and shared. In order words, there must be social endosmosis.*

Dr. Babasaheb Ambedkar's concept of ideal society is casteless and classless society. He said very categorically that political Democracy cannot be successful unless there lies at the base of it social Democracy. Further, he gave a warning that, *On the 26th January 1950, we are going to enter into a life of contradictions. In politics we will have equality and in social economic life we will have inequality. In politics we will be recognizing the principle of one man one vote and one vote one value. In our social and economic life, we shall, by reason of our social and economic structure, continue to deny the principle of one man one value. How long shall we continue to live this of contradictions? How long shall we continue to deny equality in our social and economic life? If we continue to deny it for long, we will do so only by putting our political Democracy in peril. We must remove this contradiction at the earliest possible moment or else those who suffer from inequality will blow up the structure of political Democracy which this Assembly has so laboriously built up.*

Dr. Babasaheb Ambedkar was of the opinion that Democracy must not remain only in its political form. Political Democracy must be based on social Democracy, to fulfill its aims and objectives in true sense.

Dr. Babasaheb Ambedkar's social thought laid to social movement of asserting human rights for depressed classes. Mahad Satyagraha and Temple Entry Movement are his civil right movements. Bahishkrut Hitkarini Sabha, Samata Sainik Dal, Samaj Samta Sangh put forth his social ideology of social change. Dr. Ambedkar is not only a philosopher but he was also a social revolutionary who through his civil right movement for the realization of social democracy, brought radical changes in the social system of India.

To understand significances of Dr. Babasaheb Ambedkar's political thought, His evidence before the South borough franchise committee, Simon commission, Round Table Conferences, Cripps Commission and Cabinet Mission Poona pact, his Independent Labour Party, The All India Scheduled Caste Federation, idea of Republican Party of India, his role as a Member in Governor General's Executive Council must be studied with intellectual integrity.

Dr. Babasaheb Ambedkar's religious thought emphasize on personification of human values and dignity of individual. His conversion to Buddhism is epoch making event in religious history of India.

Dr. Babasaheb Ambedkar's social, religious and political thought are reflected in his writings and speeches which have given democratic dimensions to the movement of assertion of human rights. He was ardent follower of social democracy.

### **Dr. Babasaheb Ambedkars Thought on Economics :-**

Dr. Babasaheb Ambedkar was student of Economics. He established Independent Labour Party and tried to introduce Economic reforms. He was Labour Member in Vice Roys Executive Council where he introduced many reforms. He as Chairman of the drafting committee of the Constitution of India also introduced his economic policy in various articles of Indian Constitution. Following economic thoughts are necessary to be studied Small holdings in India and their remedies and states and minorities, Abolition of the Khoti system and views of Dr. Babasaheb Ambedkar, Views on Agriculture Tax, Views on Democratic State Socialism, views on water management, views on water management in Indian Constitution.

Chaturvarnya, Caste, Untouchability, Bonded labour system had economic implications which economically paralyzed concern depressed classes. Economic upliftment of haves not classes was the chief agenda of Babasaheb Ambedkars Economics thought.

### **Dr. Babasaheb Ambedkars thought on Gender :-**

Dr. Babasaheb Ambedkar played very important role in the history of women's emancipation movement and history of Feminism in India. It is said that philosophers have interpreted the world but the real task was to change it. Dr. Babasaheb Ambedkar not only theorized the concept of feminism women's emancipation movement and but he has practically laid the foundations of women's emancipation movement in India.

### **Dr. Babasaheb Ambedkars thought on Education :-**

Dr. Babasaheb Ambedkar was of opinion that education is important for overall development of depressed classes. Depressed classes were forcibly not allowed to take education under the pretext of religion. He established educational institutes to spread education in India amongst the deprived classes.

Dr. Babasaheb Ambedkars Legal and Constitutional thought :-

Dr. Babasaheb Ambedkar was Labour Member in Vice Roys Council and he was responsible for introducing various Labour laws for the welfare of the Labour classes. He in the capacity of First Law Minister of India has put forth the Hindu Code Bill which was absolutely radical. His evidences before various commissions and Round Table Conference has given new dimensions to Ambedkarism..

### **Dr. Babasaheb Ambedkars democratic thought reflected in Indian Constitution :-**

Indian Constitution provides Constitutional Safeguards for depressed classes viz SC /ST /DT /NT/OBC/ Minorities and Women's ,labours. Some of the features of the constitutional safeguards are as follows-

Article 14 assures *Equality before law it says that the State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth.*

Article 15 states *Prohibition of discrimination of ground of religion, race, caste, sex or place of birth.*

Article 16 *There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.*

Article 17 says about *Abolition of Untouchability*

Article 39 (A) says that *the citizens, men and women equally have the right to an adequate means to livelihood.*

Article 46 asserts *Promotion of educational and economic interests of Scheduled Castes, Scheduled Tribes and other weaker section.*

Part IV of the Constitution of India assures *Welfare of the State and State Socialism.*

Fundamental rights , Directive principles of State Policy, Judiciary, Constitutional provision of Reservation, State welfare , idea of One man ,one vote , one value, equality, liberty , fraternity and social justice are the distinct hallmarks of Indian Constitution. Constitutional Dimensions of Ambedkarism has played deceive role in overall development of India.

### **Philosophical perspective of Dr. Babasaheb Ambedkar :-**

(a) Dr. Babasaheb Ambedkar is studied as Contemporary philosopher. His Philosophy of Hinduism, Neo Buddhism and Annihilation of Caste is widely studied in syllabus of Philosophy. His thought are influenced by liberal thought of Tathagat Buddha, Saint Kabir, Mahatma Phule.

### **Conclusion :-**

Dr. Babasaheb Ambedkars thought are important in present scenario. He has developed the vision

of State Socialism through the Directive Principles of the State Policy in the Constitution of India. His thought and ideology is absolutely relevant in present situation and has proved useful in nation building.

### **Subthemes of the Conference :-**

#### **Socio-Religious thought of Dr. Babasaheb Ambedkar**

- (a) Civil Rights Movement, Social thought
- (b) Perspectives on Buddhism, Hinduism
- (c) Books-Caste in India, Buddha and His Dhamma

#### **Political and Economic thought of Dr. Babasaheb Ambedkar**

- (a) Dr. Babasaheb Ambedkar's Concept of Political Democracy, Political thought
- (b) Reservation Policy, Economic thought
- (c) Books-Thoughts on Linguistic States, The Problem of Rupee its origin and its Solution

#### **Gender and Educational thought of Dr. Babasaheb Ambedkar**

- (a) Dr. Babasaheb Ambedkar's thought on Gender
- (b) Thought on Education
- (c) Books-The Rise and Fall of Hindu Woman, Untouchables or the Children of India's Ghetto

#### **Legal, Constitutional, Democratic thought of Dr. Babasaheb Ambedkar**

- (a) Legal Safeguards for Labour, Women, Depressed classes
- (b) Constitutional safeguards for depressed classes
- (c) Hindu Code Bill, Constitution of India

#### **Philosophical perspective of Dr. Babasaheb Ambedkar**

- (a) Contemporary Philosopher
- (b) Influence of Liberal Thought
- (c) Philosophy of Hinduism, Neo Buddhism and Annihilation of Caste

### **Full Length Research papers :-**

Dr. Babasaheb Ambedkar's thought is the theme of the Conference and sub-themes are given in the brochure. Research papers based on the theme and sub-theme only will be considered for Conference and each manuscript will undergo standard scientific review process before being accepted. Only accepted papers will be presented in the Conference and published either in Conference Proceeding Book or in the special issues of the journal depending upon the decision of reviewers.

### **Important note for submission of research paper:-**

The manuscript should be typed on an A4 size (11.69" X 8.27") file with proper margin of 1.5" on the left and 1" on all other sides. The manuscript should be in Times New Romans for English language or KrutiDev Font in Marathi with font size 16 points and 1.5 space. The word limit for manuscript is not there. The research paper must not be published or presented earlier elsewhere. The researcher will be solely responsible for consequences in regards of plagiarism. Research paper must have endnotes. The research paper must be sent on email [deptofhistory01@gmail.com](mailto:deptofhistory01@gmail.com) on or before 20th February 2019. Research paper will not be published if registration form is not submitted.

### **Important Dates :-**

Full length paper submission last date is 10th March 2019.

Paper presentation– 1.30 pm to 5.30 pm on 22nd and 23rd March 2019.

### **Note for outstation participants:-**

Outstation delegates those who wish to have accommodation must contact on or before 10th March 2019 failing which Participants have to make own arrangements for their accommodation on following landline no-02226526280 in office hours from 11.00 am to 5.00 pm. Accommodation and other charges will be paid by outstation delegates. For details read registration form.

**Dr. Sandesh Wagh**  
Professor and Head,  
Department of History,  
University of Mumbai  
**Organizer and Convener**

**Dr. Geeta Ramana**  
Professor and Head,  
Department of Philosophy,  
University of Mumbai  
**Organizer**

**Dr. Archana Malik-Goure,**  
Associate Professor,  
Department of Philosophy,  
University of Mumbai  
**Convener**

## **Registration form**

**(To Be submitted on or before 10th March 2019 on email : deptofhistory01@gmail.com)**

- 1. Name- Prof./Dr. / Mr. / Ms. :-**
- 2. Designation :-**
- 3. Male /Female :-**
- 4. Title of the Paper :-**
- 5. Date of sending soft copy of typed research paper on email :-**
  
- 6. Organization/ College/ Institute and Address :-**
- 7. Email :-**
- 8. Contact (M) :- (R) :-**
- 9. Delegates as : Outstation Delegate/Local Delegate**

### **Undertaking for Publication of Research Paper**

**I hereby declare that this research paper is not published anywhere else and I will be responsible for the copyright, plagiarism issues if arose. Editors will not be held responsible for the same or another issues**

**Date-**

**Place-**

**Signature and seal of the**

**Signature of the Delegate**

**Head of Dept. / Institution**

---

### **Important Note :-**

Registration fees of Rs. 1500/- for outstation participants can be paid through Cash/D.D. of any Nationalized Bank in favor of The Bombay Philosophical Society, Mumbai. The DD can be sent to the following address along with registration form dully filled to The Centre for Buddhist Studies, Department of Philosophy, 1st Floor, Jnaneshwar Bhavan, Kalina Campus, Vidyanagari, Santacruz (E), Mumbai University, Mumbai – 400098. Cash amount can be paid (between 11.00 a.m. to 3.00 p.m.) along with registration form dully filled or send soft copy on Email : buddhiststudiesudp@gmail.com. For further details contact : 9820690945 / 8698002873 .