

3. Religious Philosophy of Dr.B.R.Ambedkar
4. Social Movement of Dr.B.R.Ambedkar
5. Atrocities on Weaker Sections
6. Political Economy of Caste :
Dr.B.R.Ambedkar's Perspective
7. Reservations and Weaker Sections
8. **Dr.B.R.Ambedkar's contribution to different Social Classes**
9. **Dr.B.R.Ambedkar's Hindu Code Bill**
10. Writings and Speeches of Dr.B.R.Ambedkar

Call for Papers:

We request the interested Students, Research Scholars, and Teachers to participate in the Workshop with Papers on the above sub-themes or the general theme of the Seminar. Therefore, participants can write papers on any theme of their choice relevant to the Seminar.

Submission Guidelines:

Abstract of 200 words along with a short Bio-Note of 100 words and full length paper not exceed 3500 words should be sent to drbrambedkarstudiescentreku@gmail.com on or before 04th April 2019; the Author may be received Acceptance Notification on 04th April 2019.

No Registration Fee for Participants

Last Date for Registration 04-04-2019

No Travel & Accommodation Support

Best Research Papers/Articles will be awarded and **Selected Papers** will be published in the form of **Book with ISBN**

For further information please contact the Seminar Director. Dr. Gade Sammaiah on 09849500471 or g.sammaiah@gmail.com

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National Workshop On **Dr.B.R.Ambedkar's Philosophy and Movement**

05th -14th April 2019

Sponsored by

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Kakatiya University

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Among the Indian philosophers, concerning social harmony and social justice, Dr. B.R. Ambedkar stood at top level. His life itself is an ideal to all Indians to build-up their careers. He took his birth as untouchable, religious restrictions imposed on his study and on his personal life made him verdict of Hinduism and the humiliating conditions which he faced, made him to struggle for the uplift of the Depressed Classes. He took up several movements like Mahad Tank Satyagraha, Kalaram Temple Satyagraha etc.

Dr. B. R. Ambedkar, on 9th May 1916, while speaking at an Anthropology Seminar, Columbia University on “Castes in India: Their Mechanism, Genesis and Development, analysed the caste system”. According to him, it is the unity of culture that binds the people of Indian Peninsula from one end to the other. In 1936, Annihilation of Caste, the speech prepared by Dr. B.R. Ambedkar for the Jat-Pat-Todak Mandal of Lahore has had visualised the caste free society in India in place of the graded unequal social structure. After evaluating the theories of various authorities on Caste, Dr. B.R. Ambedkar observes that the super imposition of endogamy over exogamy is the main cause of formation of caste groups and causes to customs of ‘Sati’, enforced widow-hood for life and child-marriage which suffered Women folk. So, Dr. B.R. Ambedkar, thought that there should be another reform for the empowerment

of Women and introduced **Hindu Code Bill**.

Dr. B.R. Ambedkar organised many Journals and Magazines and established educational institutions to promote awareness among the Depressed Classes. Dr. B.R. Ambedkar writings like Philosophy of Hinduism, Buddha or Karl Marx Riddles in Hinduism, ‘who were the Shudras and **‘The Untouchables- Who Were They and Why They Became Untouchables?’**, ‘The Buddha and **His Dhamma**’, States and Minorities etc.

Dr. B.R. Ambedkar thought that an anti-social spirit was the worst feature of the caste system. Babasaheb Ambedkar said my ideal would be a society based on **Liberty, Equality and Fraternity**. An ideal society must be mobile with social interaction. This was fraternity which only another name for democracy. Democracy was not merely a form of government. It was primarily a mode of associated living of conjoining communicated experience with attitude of respect and reverence towards fellowmen. Dr. B.R. Ambedkar organized Political Parties to consolidate Dalits. Through his three commands **Organize, Educate, Agitate**. To him, the social and economic democracies are the tissue and fibre of political democracy. He was painfully aware that this was not provided for in the Constitution of India. As member of constituent Assembly Dr.B.R.Ambekar waged his abilities to convince this nation to

provide socio-economic, religious and political rights for Indian weaker sections. For example he suggested Social Democracy through **One Man One Value**, Political Democracy through universal franchise and Economic Democracy through state socialism and spiritual democracy through **Neo-Buddhism**. Indians today are governed by two different ideologies. Their political ideal set out in the preamble to the constitution affirms a life of **Liberty, Equality and Fraternity**. Their social ideal in their religion denies them. In this context, Dr. B.R. Ambedkar strove hard and incorporated many Welfare and Secular provisions in Indian Constitution for different sections of the society. His role as a Law Minister and constitutional maker are sufficient to prove him as a real activist. His writings reflected his desire to see India as a strong and self-sufficient country. His conversion to Buddhism aimed at launching a religion which is based on principles in the place of a religion of rules. He always served for the uplift of Depressed Classes throughout his life. Thus **Dr.B.R.Ambedkar’s Philosophy and Movement** expressed egalitarian view in India.

Sub-Themes:

1. Status of Weaker Sections in Indian Social Structure
2. Socio-Political Philosophy of Dr.B.R.Ambedkar

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