

National Seminar
on
Dr. Ambedkar and Women Empowerment

24-25th February, 2023

-: Venue :-

Senate Hall

Kurukshetra University, Kurukshetra



Organized by
Centre for Dr. B.R. Ambedkar Studies
Kurukshetra University, Kurukshetra
(‘A+’ Grade, NAAC Accredited)
Haryana-136119 (INDIA)
www.kuk.ac.in

About the University

The Kurukshetra University was established in 1956 as a unitary residential university and its foundation stone was laid by late Dr. Rajendra Prasad, the first President of India. Located in the holy city of Kurukshetra, its campus is situated on the western bank of Brahm Sarover (the holy tank) and extends over an area of over 400 acres. In the north-east of the University, there is an old 'Buddha-stupa' which preserve the heritage and culture of Buddhist era. Starting with only the Department of Sanskrit, it has grown into a multi-faculty University as one of the premier centres for advanced study and research in the region. The University has been awarded "A+" Grade by NAAC and has also been granted academic autonomy under 'Category-1' by the University Grants Commission for maintaining high academic standards.

About the Centre

The Centre for Dr. B.R. Ambedkar Studies was set up in Kurukshetra University in June, 1992 to mark the centenary celebrations of Dr. B.R. Ambedkar. A tall statue of Dr. Ambedkar was unveiled on 12th April, 2017 in the lawn of Faculty of Law at Kurukshetra University campus. The objectives of the Centre include promoting an objective study of Dr. Ambedkar's works, understanding his relevance in the present day, bringing out journals and other publications devoted to his life and works, encouraging M. Phil and Ph. D.



scholars to explore the works and ideology of Dr. Ambedkar and holding seminars, conferences, symposia, lectures and competitions on Dr. Ambedkar so as to provide a common platform to the scholars working on Dr. Ambedkar's thoughts in India and abroad to share their views and experiences.

About the Seminar

Bharat Ratna' Dr. Bhimrao Ramji Ambedkar's role in framing Indian Constitution and establishing democracy has earned him undying glory and an iconic status. His concepts of man and rationality, abolition of caste system, establishment of social harmony, abolition of untouchability, empowerment of women, establishment of liberty, equality and fraternity; social and political justice, have been significant landmarks in facilitating social and political changes in India. The chief aim of his ideology was to forge national unity and fraternal relationship amongst the people, and his vision of social and political justice was based on realism, facts and reason. He wanted to bring about a complete transformation in the Indian society and politics by giving constitutional rights to women and depressed classes. He was very much aware that the millions of people including women in the country were deprived of even basic human rights. He struggled throughout his life for securing the human rights, and started a strong movement against unjust social order. His three principles of liberty, equality and fraternity are enshrined in the Constitution of India, giving equal opportunity to all citizens.

Dr. B. R. Ambedkar (1891-1956) was one of the most outstanding leaders of India. Born in an untouchable family, educated on the lines of the western system, a dedicated scholar, a great jurist, a great social reformer and an architect of the Indian Constitution, he

played a pivotal role in the establishment of democracy in India. Ambedkar's concept of social democracy is based on liberty, equality and fraternity. The main aim of social democracy is to remove all kinds of social, political, economic, religious inequalities. Dr. Ambedkar was fully aware of the structure and problems of Hindu society in which deprived classes and women were not given equal rights. He rejected the theories of social justice as propounded by Varna System, the Aristotelian order, Plato's ideas, Marx's socialism and Gandhian theory of social democracy. In fact, Indian democracy can be understood from the views of Mahatma Gandhi, Jawaharlal Nehru and B. R. Ambedkar.

Ambedkar also observed that without the upliftment of women, real democracy cannot be established. He was keen to ameliorate the condition of women who had been the target to Manu's worth. The *Manusmriti* had shown contempt for women, degraded them as slaves, denied the right to education and the right to property. Being the first Law Minister, he decided to free women from age-old captivity by reforming the Hindu social laws created by Manu. He took the initiative to draft and introduce the Hindu Code Bill in the Constituent Assembly. He urged the members of the Constituent Assembly to have a common code which could do away with the rules of Hindu Law scattered in innumerable decisions of the High Courts and the Privy Council, mostly related to seven different matters, i.e., (1) the right over the property of a deceased Hindu who has died intestate without making a will, of both female and male; (2) the order of succession among the different heirs to property of a deceased dying intestate; (3) the laws of maintenance; (4) marriage; (5) divorce; (6) adoption and (7) minority and guardianship. Indicating the importance of the Hindu Code Bill, Ambedkar said in the Constituent Assembly, "I should like to draw the attention of the House to one important fact. The great political philosophers Burke who wrote his great book against the French Revolution said that those who want to converse must be ready to repair. And all I am asking the House is: if you want to maintain the Hindu system, Hindu culture and Hindu society, do not hesitate to repair where repair is necessary. This bill asks for nothing more than to repair those parts of the Hindu system which have become dilapidated.

The efforts of Dr. Ambedkar to unify the Hindu Code, to make it progressive and in tune with the modern thought were laudable. But this Bill could not be passed in Constituent Assembly because of a stiff opposition to it both inside and outside the Assembly. The orthodox elements were unwilling to change the social structure of the Hindu society. His efforts to codify and liberalize the Hindu social law were virtually wrecked by the protagonists of orthodoxy and in the face of growing opposition. Prime Minister Jawaharlal Nehru lost the grip and decided to drop the Bill. Consequently, Dr. Ambedkar resigned in September 1951. At last, Ambedkar's dream was fulfilled when Hindu Code Bill was passed after dividing it into four parts in Parliament such as the Hindu Marriage Act (1955), the Hindu Succession Act (1955), the Hindu Minority and Guardianship Act (1956), and the Hindu Adoption and Maintenance Act (1956). All these Acts give equal rights to women.

Sub-Themes of the National Conference:

1. Dr. Ambedkar's Vision of Social and Political justice with special reference to women
2. Ambedkar as a Feminist Philosopher
3. Ambedkar's Vision of Socio-political Equality
4. Role of Ambedkar in Economic Empowerment of Women
5. Empowerment of Women
6. Upliftment of weaker section
7. Ambedkar and Gandhi on Women Empowerment
8. Role of Ambedkar in Gender Equality
9. Dr. Ambedkar and Question of Women's Liberation

10. Ambedkar's Writings and Speeches on Women Upliftment

11. Dr. Ambedkar: the Champion of Women's Rights

Call for Papers:

The Seminar is open for all i.e. Teachers, Advocates, Judges, Social Activists, Research Scholars/ Students, etc. The participants are requested to send an abstract of their paper not exceeding **300** words on theme/sub-themes of the conference through e-mail (cdbraseminar2021@gmail.com) to the Organizing Secretary latest by **10th February, 2023**. Participants are further requested to send their unpublished original full research paper along with relevant references between **2500-4000** words latest by **15th February, 2023**. The abstract and full paper should be submitted in MS Word typed in Times New Roman with 12 font size (for English version) and Kruti Dev 10 with 14 font size (for Hindi version) with 1.5 line spacing with sufficient margin. Only selected papers will be allowed for presentation in the Seminar. Research papers should be according to Research Methodology.

Selected Research Papers will be published in the form of an edited book which will be released after the Seminar.

Important Dates

Submission of Abstract	:	10 th February, 2023
Submission of Full Paper	:	15 th February, 2023
Date of Registration	:	24 th February, 2023

Registration Details

Every participants/delegate needs to register himself/herself with a Registration Fee (in cash) of Rs. **300/-** for research scholars/students, and Rs. **500/-** for Teachers & others on the day of Seminar. The registration will start on 24th February, 2023 **at 9:00 am** for all participants. Participants are requested to register themselves by filling "**Registration Form**" along with registration fee on the spot.

Accommodation will be made available for the outstation participants on their prior request. The participants are advised to arrange TA/DA from their parent institutions.

All correspondence in this context may be addressed to Organizing Secretary or Convener.

Conference Committee

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