TWO DAYS NATIONAL SEMINAR
ON
DR. B.R. AMBEDKAR’S THOUGHTS ON
INDIAN DEMOCRACY,
CONSTITUTIONAL RIGHTS AND SOCIAL JUSTICE
13-14 April, 2020

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Organized By
Centre for Study of Social Exclusion and Inclusive Policy
Faculty of Social Sciences
B.H.U, Varanasi

Sponsored By
Indian Council of Social Science Research (ICSSR), New Delhi.

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About BHU

Banaras Hindu University is an internationally reputed temple of learning, situated in the holy city of Varanasi. This creative and innovative university was founded by the great nationalist leader, Pandit Madan Mohan Malaviya, in 1916 with cooperation of great personalities like Dr Annie Besant, who viewed it as the University of India. Banaras Hindu University was created under the Parliamentary legislation – B.H.U. Act 1915. It played a stellar role in the independence movement and has developed into the greatest center of learning in India. It has produced many great freedom fighters and builders of modern India and has immense contributions to the progress of the nation through a large number of renowned scholars, artists, scientists and technologists who have graced its portals. The area of the main campus of this premiere Central University is 1300 acres, having well maintained roads, extensive greenery, a temple, an air strip and buildings which are an architectural delight. The Air Field of the campus was started for military training for flying during the second world war. Another campus of the university at Bakhchula, in Mirzapur district, covering an area of 7200 acres is coming up. The university comprises 3 institutes, 14 faculties 140 departments, 4 inter disciplinary Centers a constituent college for women’s and 3 Constituents Colleges, spanning a vast range of subjects pertaining to all branches of humanities, social science, technology, medicine, science, fine arts and performing arts. It has 6 centres of Advanced Studies, 10 departments under Special Assistance Programme and a large number of specialized Research Centers. Four Degree Colleges of the city are affiliated to the University. Bharat Kalak Bhawan, the reputed museum of the university, is a treasure trove of rare collections. The 927 bed hospital of the University is equipped with all the modern facilities. The university has facilities for sports and hobbies, has large playgrounds, a big auditorium, a flying club and many auxiliary services and units like Printing Press, Publication Cell, Fruit Preservation Center, Subsidized Canteens, Employment and Information Bureau, Security etc. The university family consists of about 15000 students belonging to all streams of life, castes and religions and races, about 1700 teachers, and nearly 8000 non-teaching staff. A large number of students from foreign countries like the U.S.A, the countries of Europe, Asia, Middle-East, Africa etc., come to study here. The University has taken a leadership role in promoting new ideas, the spirit of integration of the world, and cultivation of intellect and culture. Banaras Hindu University is small virtually the universe in microcosm.

About the Centre

The Centre was established in the year 2008 under the XI plan. It is with pride to state that this Centre has been one of the few Centers in the country that defied itself in UGC and was approved for the continuation of its grant (recently held meeting in the UGC, New Delhi). The Centre has made an effort to comprehend the different types of social, cultural and economic exclusions and link them with the broader parameters of social exclusions accepted the social sciences. In this way, the centre has objective of studying and researching the various types of conventional and fresh, one, both in theoretical understanding and in empirical expostions. The socially excluded groups in social sciences by and large have been treated merely a category or an identity that refers to a group of people, a cluster of castes, religious, gender or ethnic groups who identify themselves as weaker sections of society. It has been found that social exclusion is not a singular experience. What holds the socially excluded group together is the structural fact that they have all been historically socially excluded, that is, subjected to exclusion of varying degrees and the rejection of their identity. For example, Dalit is related to identity and at the same time is anti-identity (The rejection of ascriptive identity). However, with the passage of time and across the space, the modern academia, with the spur in ontological and epistemological perspectives on identity formation and historical facts, views that social exclusion is not a permanent state of being but a temporary one; a state determined by the politics of the contemporary times. In the humanities and social sciences and the academic in general, the exclusion of socially oppressed groups in state funded institutions despite the policy of positive discrimination continues and remains inadequately addressed. The subalterns studies enterprise has yet to admit a dalit historian in its charmed circle. Such structured exclusion leads to a significant number of scholars making dalit, minorities, women and disabled the subject of their research and documentation. However, there are a lot of limitations in the theoretical claims that have been made on behalf of the socially excluded groups by such scholars and the concretized people. Once, that is, Social Exclusion Studies would emerge as an academic discipline, a social exclusion perspective would become a space that the mainstream can seek to occupy and social exclusion would settle into becoming yet another approach for an understanding of the world around us. Thus, in the backdrop of this emerging field for a historical and scientific exploration, those keen on a purposive, progressive politics must be especially alive to this scenario since it threatens to replicate structures of discrimination and exclusion. The Centre is currently running M. Phil. and Ph.D. in subalterns Studies course.

Inviting Papers

Unpublished and Original articles / research papers / chapters are invited from academicians, professionals, research scholars and students for upcoming edited books entitled: “DR. B. R. AMBEDKAR’S THOUGHTS ON INDIAN DEMOCRACY, CONSTITUTIONAL RIGHTS AND SOCIAL JUSTICE”. Full Papers including abstract (in either Hindi or English) should be in the following specifications: Times New Roman/kuriti dev 0/14 font size/ 3000-4000 words along with complete details of author (Name, Designation, Institution name, email, contact no, correspondence address) and is to be sent as an email attachment to dramedbkarerinrashbu@gmail.com. Papers will be reviewed by an academic committee, only selected articles / research papers / chapters will be published.

Important Dates

Deadline for Submission of Abstract: 26th February 2020
The acceptance of paper will be notified by e-mail by: 29th February 2020
Submission of Full papers for Publication by: 10th March 2020

Registration Fees:
- Academicians & Professionals: Rs. 1000/-
- Research Scholars & Students: Rs. 700/-
- Foreign Delegates (Academicians & Professionals): 100 US $
- Students: 50 US $