Paper guidelines

Full papers of **4,000-7000 words,** including the abstract

Selected papers will be published after peer review

Registration Fee

Faculty/Professionals
₹ 1,500

Research Scholars/ Students
₹ 500

Selected presenters will receive details of the registration process

Travel & Accommodation

Outstation participants will be reimbursed 3rd AC train or bus fare by the shortest route, as per CMDR/ICSSR rules.

Simple boarding with twin sharing lodging will be provided free from the evening of 6th January to the morning of 9th January

Travel and Stay support will be provided to the accepted paper presenters.

Abstract submission: **25/11/2026**
Acceptance of abstracts: **05/12/2026**
Full paper submission: **28-12-2026**



Patron of the Seminar
Prof. Basavaprabhu Jirli
Director

Prof. T. Brahmanandam
Seminar convenor

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For enquiry: brahmanandam@cmdr.ac.in

Centre for Multi-Disciplinary Development Research

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National Seminar on Contextualizing Dr. B.R. Ambedkar in Contemporary Indian Politics

7th & 8th January 2027

Venue: Seminar Hall, CMDR

Dr. B R Ambedkar Nagar, Near Yalakki Shettar Colony, Dharwad - 580004 Phone: 91-0836-2460469, 2460453
Web: www.cmdr.ac.in

Concept Note

Dr. Bhimrao Ambedkar, a great thinker, leader, democrat social reformer, economist, and the chief architect of India's Constitution, dedicated his life to the upliftment of the Scheduled Castes (Dalits) and Scheduled Tribes, subjected to centuries of discrimination and untouchability. Dr. Ambedkar believed that political independence would be meaningless without social and economic equality. His relevance is refreshed in the current economic and social moment, and whose influence goes beyond Indian polity to empower people subjected to discrimination.

Baba Saheb Ambedkar is one of the greatest political leaders in modern South Asian history for his understanding of the linkage between social controls exercised by religion and its influence on the contemporary history. While Mahatma Gandhi saw the meaning of freedom in terms of getting rid of the colonial power and passing the power to local elites. Whereas Dr. Ambedkar saw freedom of Indians as getting rid of cultural bondage created by the caste system. He saw centuries old practices in which social control of the masses has been done mainly by the use of language, rituals and 'ethical codes' reinforcing the caste domination over the masses.

In Ambedkar's philosophy, liberty and equality had a place: but he added that unlimited liberty destroys equality, and absolute equality leaves no room for liberty. In his social philosophy, law had a place only as a safeguard against the violation of liberty and equality; but he did not believe that law could be a guarantee for breaches of liberty or equality. He gave the highest place to fraternity as the only real safeguard against the denial of liberty or equality. For him fraternity was somewhat like integral humanism of M. N. Roy.

On the question of separate electorates for Dalits, during the Round Table Conferences in the early 1930s, Ambedkar advocated for separate electorates to ensure adequate political representation for Dalits. He often criticized the Congress for not doing enough to address the separate electorate's issue. As Gail Omvedt highlights that Dr. B.R. Ambedkar believed structural social reform must precede or run parallel to economic progress, a philosophy that directly clashed with Jawaharlal Nehru's top-down, state-led industrialization strategy. Despite these ideological differences with Gandhi and Nehru, Ambedkar's contributions were instrumental in shaping modern India. As the Chairman of the Drafting Committee of the Indian Constitution, he ensured that the principles of equality, social justice, and fundamental rights were enshrined in the constitution. This was a direct reflection of his lifelong struggle for the rights of the oppressed.

After joining to the Viceroy's Executive Council as Labour Member, Ambedkar introduced many reforms for the welfare of women such as maternity leaves and equal pay irrespective of the sex of the worker. As the first Law Minister of Independent India, he has introduced Hindu Code Bill in parliament to empower women.

Ambedkar's View on Hero-Worship and Institutional Erosion: In his final address to the Constituent Assembly, Ambedkar famously cautioned against "bhakti" or hero-worship in politics, warning that turning leaders into infallible saviors invites dictatorship and subverts constitutional methods. Personalized campaign styles, weakening of independent oversight bodies, and the politicization of state institutions often mirror the dangers of unchecked charismatic authority over institutional norms.

To commemorate his 135th birth anniversary, this seminar would like to assess and evaluate the relevance of Dr. B R Ambedkar's thoughts in contemporary India as well as to explore the possibilities of alternative politics for social emancipation, economic empowerment, educational advancement, and so on of socially, culturally and racially marginalized sections like scheduled castes, scheduled tribes, backward classes and women in India.

Objectives of the Seminar:

- To understand the vision and mission of Dr. B R Ambedkar for socio-economic, political, religious and human rights reforms;
- To analyze and discuss the implementation of the tenets of the Constitution particularly social justice, secularism, democracy, and nationalism in contemporary India.

Sub-Themes:

- Ambedkar and the Indian Constitution
- Annihilation of Caste: Theory and Practice
- Ambedkar and Affirmative Action Policies
- Ambedkar's Vision of Social Democracy
- Ambedkar and Educational Empowerment
- Ambedkar Discourse on Economic Thought and Labor Rights
- Gender Equality and Women's Rights
- Spiritual Liberation: Buddhism and Social Transformation
- Ambedkar's Legacy in the Modern Indian State
- Human Rights and Constitutional Morality

The Purpose of this Seminar:

The proposed seminar/a forum would discuss and debate the governmentality and epistemic justification of Ambedkar as an institution in today's turbulent Indian political economy and in ethical dilution of neoliberalism. It is expected that the discussion during the seminar would provide new insights into Ambedkar as an institution in general and Indian Polity in particular. Thus, the deliberations of the proposed seminar are expected to bring out much awaited outcomes and prospects for further academic exploration of Ambedkar in Indian polity.

Outcome of the seminar

The outcome of the seminar proceedings will be published in the book form by a reputed publisher, and it will be useful to scholars, academicians and policy makers. The outcome of the seminar will be submitted to both Govt. of Karnataka and Govt. of India for their future policy guidance.