



One Day National Seminar

on

Dr. Ambedkar's Vision on Pakistan or Partition of India

on

28th August, 2024

-: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)**

<https://new.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 Ph. D. scholars and researchers 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.



Activities undertaken /facilities provided by the Centre:

- It organizes lectures/seminars/workshop/symposiums/declamation contest on the life and thoughts of Dr. B.R. Ambedkar.
- It guides and motivates the Scheduled Caste/ Scheduled Caste students from time to time and addresses their grievances.
- The Centre gives facilities of newspapers/magazines/Journals to students preparing for competitive exams.

- It organizes talent competitions/Quiz contests for students studying in schools, colleges and departments of university.
- The Centre is running computer training programmes in Basic Computer, Web-designing and Tally Courses.
- The Centre is also running one year Post Graduate Diploma in Buddhist Studies from the academic session 2019-2020.

About the National Seminar

Bharat Ratna Dr. Babasaheb Ambedkar (1891-1956) was one of the greatest jurists, economists, crusading champion of human rights and social reformer, whose sterling contribution to the framing of the Constitution of India and building modern India are recognized and acknowledged gratefully by the nation. As the Chairman of the Drafting Committee, he made establishment of social and economic democracy along with political democracy as the cornerstone of our Constitution.

After the formation of Muslim League in 1906, the demands of the Muslim Leaders regarding separate electorates, proportional representation and a statutory majority of seats in the Muslim-dominated provinces were accepted in the face of opposition to the same by the Hindus. That the Hindus were handed a *de facto* statutory majority in predominantly Hindu provinces is no justification for granting Muslims statutory majority and thereby imposing permanent Muslim rule in predominantly Muslim provinces, since the Hindus were against this concept of statutory majority altogether. The Muslims knew that they had nothing to fear under a divided Hindu majority, while the Hindus had much to fear under a united Muslim majority. Thus, Muslim rule has already been imposed upon the Hindu minorities in provinces with a Muslim majority. Furthermore, according to Ambedkar, Muslim provinces were deliberately created when espoused by the League, as they perhaps felt it would give in the hands of the Muslims an option to tyrannize the Hindu minorities in its province, if Muslim minorities in Hindu provinces were tyrannized. Even if Pakistan is created, this problem would not solve, but amplify under the absence of a common central government.

Mr. Jinnah explained the resolution of the Muslim League in its session held in Bombay on 30th December 1924 as: “The object was to organize the Muslim community, not with a view to quarrel with the Hindu community but with a view to unite and cooperate with it for their motherland.” Dr Ambedkar writes: “That this insistence is a matter of bargain only can be seen from Mr Jinnah’s 14 points.” However, Dr Ambedkar criticised the idea of joint electorates. It was on 26th of March 1940, in the Lahore session, that the Muslim League passed the resolution with four points of which the third clearly mentioned the demand for separate states of geographically contiguous units on the basis of Muslim cultural homogeneity. This demand shook India, and practicality led to the Partition. Dr Ambedkar’s analysis of the Muslim League resolution was that it was ambiguous, as the League did not clearly mention whether the Muslim provinces will be independent sovereign states or will they join one constitution as members of a single state. The League’s basic demand was separation from India but it was not stated clearly. It further demanded a Muslim state in the east by including Muslims of Assam and Bengal. Dr Ambedkar pointed out that the League could not even name the Muslim states. “In the discussions they used to say, ‘Muslim State in the West’ and ‘Muslim State in the East’. Dr Ambedkar also explains the demand for Paksitan as fallout of the policy of linguistic division of India into states. The British were of the opinion that India was not a Nation. Rather, ‘Indians’ was only a name for the people of India. Tagore, the national poet of Bengal, agreed with this view. Dr

Ambedkar defines Nation as, “Nationality is a social feeling... It is a feeling of consciousness of kind.” Muslims had such social feeling more acutely than caste-based Hindus.

It is relevant to mention the suggestion of Savarkar as president of Hindu Mahasabha. He proposed the Two-Nation Theory and did not advocate for partition. Dr Ambedkar quotes, “Mr Savarkar admits that the Muslims are a separate Nation. He concedes that they have a right to cultural autonomy. He allows them to have a National Flag. Yet he opposes the demand of the Muslim Nation for a separate national home. If he claims a national home for the Hindus, how can he refuse the claim of the Muslims?” Dr. Ambedkar observed about savarkar’s theory that “He wants the Hindus and the Muslims to live as two separate nations in one country, each maintaining its own religion, language and culture... One can justify this attitude only if the two nations were to live as partners in friendly intercourse with mutual respect and accord. But that is not to be, because Mr Savarkar will not allow the Muslim Nation to be co-equal in authority with the Hindu Nation. He wants the Hindu Nation to be the dominant nation and the Muslim nation to be the subservient nation.” Savarkar did not put forward a novel theory; rather, he took the old Austria and Turkey formula for maintaining *Hindutva*, *Hindu Rajya* and *Swarajya*.

The Muslims were thus given the message by Hindus that they can remain with India as a minor nation, otherwise they can leave and without them freedom will be achieved. In conclusion we can say that the freedom struggle of Indians against British rule slowly reflected the political aggression of majorly Congress Hindus, i.e., Upper Caste Hindus. Dr Ambedkar’s analysis helps in understanding the partition from historical, political, social, psychological, and religious point of view.

Sub Themes:

1. Dr. Ambedkar and Indian Nationalism
2. Ambedkar and Article 370
3. Ambedkar’s Vision on Pakistan and Partition of India
4. Social and Economic Justice
5. Politics of Muslim League in 1947
6. Ambedkar on the Establishment of Just Society
7. Ambedkar on Communalism
8. Ambedkar and Gandhi on Indian Nationalism
9. Ambedkar and Gandhi of Partition of India
10. Ambedkar’s vision of Secular India
11. Ambedkar and Jinnah on the Creation of Pakistan
12. Integration of Jammu and Kashmir

Objectives of the Seminar:

1. To understand Dr. B. R. Ambedkar’s thoughts, philosophy and his contribution in the establishment Secular State.
2. To make the learners, researchers, etc. aware how the thoughts of Dr. Ambedkar have brought social, economic and political development of India and modernization for welfare of the nation as a whole.
3. To establish castles society in India.
4. To make learners aware and understand the thoughts of Ambedkar.

5. To make students and researchers aware and understand the contribution of Dr. in the establishment of Secular State.
6. Globalization of Ambedkar's thoughts and philosophy to resolve impending socio-political problems in the World.
7. To establishment of Social Harmony in Indian Society.
8. To understand Ambedkar's educational thoughts which can help in making India as a Strong Nation

Call for Papers:

The National Seminar is open for all i.e. Teachers, 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 Seminar through e-mail (cdbraseminar2021@gmail.com) to the Organizing Secretary latest by **8 August 2024**. Participants are further requested to send their unpublished original full research paper along with relevant references between **2500-4000** words latest by **15 August, 2024**. 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.

Note: Selected Research Papers with footnotes/endnotes based on primary sources will be published in the form of an edited book which will be released in inaugural session the Seminar.

Important Dates

Submission of Abstract	:	8 August, 2024
Submission of Full Paper	:	15 August, 2024
Date of Registration	:	28 August, 2024

Registration Details:

Every participants/delegate needs to register himself/herself with a Registration Fee (in cash) of Rs. **700/-** for Teachers & Professionals and Rs. **500/-** for research scholars/students on the opening day of Seminar. The registration will start on **28 August 2024 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 the **Director, Centre for Dr. B. R. Ambedkar Studies, Kurukshetra University, Kurukshetra.**

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