



TILAK MAHARASHTRA VIDYAPEETH

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BOARD OF MORAL & SOCIAL SCIENCES STUDIES

Department of Social Work

&

**Dr. Babasaheb Ambedkar Research and
Training Institute (BARTI), Pune**

Jointly organizes

TWO DAYS MULTIDISCIPLINARY

NATIONAL CONFERENCE

on

**DR. B. R. AMBEDKAR: A MAN OF MILLENNIUM &
A CATALYST FOR WOMEN RIGHTS &
SOCIAL JUSTICE**

29th & 30th April 2025



**Tilak Maharashtra Vidyapeeth,
Mukundnagar, Gultekdi, Pune - 411037**

ABOUT TILAK MAHARASHTRA VIDYAPEETH

We are proud to state that as per the directions given by Mahatma Gandhi during the Indian National Congress session held at Nagpur in 1920, Tilak Maharashtra Vidyapeeth was established in 1921, as an educational memorial of Lokmanya Bal Gangadhar Tilak, "The father of the Indian unrest" and an advocate of National Education. The establishment of the Vidyapeeth was aimed towards imparting National Education conceived by Lokmanya Tilak in his four-fold formula (the other three were Swaraj, Swadeshi and Boycott).

The Vidyapeeth was awarded the status of a 'Deemed to be University' by Govt. of India in 1987 in recognition of its significant contribution in the field of education which accorded during the award of the status of "Deemed to be University" of the Vidyapeeth had only four faculties, namely in the fields of Ayurveda, Sanskrit, Social Science and Distance Education. During the last 25 years, the Vidyapeeth has developed significantly. Eventually the new faculties were formed in the fields of Computer Science, Management, Education, Engineering, Health Sciences, Law and Social Work. Today, the Vidyapeeth offers various courses through 08 Boards of Studies.

Today, the Vidyapeeth offers various courses through 08 Boards of Studies. The Vidyapeeth has achieved tremendous progress through quantitative expansion and qualitative improvements on various academic fronts. The Vidyapeeth is committed to maximize the knowledge and skills of students, thus making them competent. The ethics of value-based education system are strictly followed in the Vidyapeeth to promote good character building among the young generation.

ABOUT DEPARTMENT OF SOCIAL WORK

Department of Social Work was started with the aim of making constant efforts to impart to our students not only qualitative but also updated inputs, relevant for their theory-field knowledge, skills, attitude, and professional and personality development. At present department have Two programs MSW, and Ph.D.

- In 2005-06, the department launched two years' post graduate program, i.e. MSW, in which students are imparted knowledge about social work through 9 papers in each year.
- Since year 2006-07, two specializations namely Family & Child Welfare (FCW) and Urban & Rural Community Development (URCD) are on offer. Hence students opt for either of the specializations which involve community based field work and then each student prepares a project report.

Presently the department has developed a tie-up with Police Department in Pune wherein students get an opportunity to work with Local Police Stations especially on issues related to domestic violence and juvenile delinquency. Recently the department has also formed collaboration with Yerawada Central Prison. This has helped the second year students to actually do field work with the prison inmates and carry on counseling work for them.

The department of Social Work has 05 qualified faculty members. Recently the department has successfully conducted two days national conference on "Social Exclusion: Perspectives and Challenges" on 24th & 25th March 2015, supported by Western Regional Centre, Indian Council of Social Science Research, Mumbai. Recently the department has successfully conducted six days national workshop on "Research Methodology" during August 24th to August 29th, 2015, supported by Western Regional Centre, Indian Council of Social Science Research, Mumbai. Recently the department has successfully conducted two days national conference on "Women in Contemporary India: Perspectives and Challenges" during March 21st & 22nd 2016, supported by Bank of Maharashtra, Pune.

ICSSR WRC, Mumbai supported department to organize organized National Conference on 'Social Exclusion: Perspectives and Challenges', 'Women in Contemporary India: Perspectives and Challenges,' and 'Capacity Building Training program for Ph.D. Guide'. We had successfully conducted National Conference on Ageing in India: Present Situation and Futuristic Perspectives supported by ICSSR, New Delhi. We had successfully conducted two days national conference on 'Tribal Communities in India and Sustainable Developmental Goals: A Way Forward', supported by Tribal Research and Training Institute, Pune, on 25th & 26th April 2019.

In this academic year Department of Social Work has completed 4 Minor research Projects, such as;

1. The Minor research Project entitled "Health Care Services and Transgender Community: An Exploration and Social Work Intervention in Pune City." Supported by Internal Quality Assurance Cell (IQAC) of Tilak Maharashtra Vidyapeeth, Pune,

2. The Minor research Project entitled "Access to Health Care Services and Reproductive Health Problems among Tribal Women: An Exploration and Social Work Intervention in Pune District." Supported by Maharashtra State Commission for Women, Mumbai.
3. Present Situation of Child Labours: An Exploration Study: with special reference to selected Sub-urban Areas of Mumbai City.
4. A study of Vulnerability and Challenges faced by the Service Provider and Perception of Community towards COVID 19 pandemic with special reference to Maharashtra, supported by the Indian Council of Social Science Research, New Delhi.

Recently the department has received the Social Innovation Award for the Sustainable Development 2023. The award was given for the significant contribution in the field of Social Innovation under the Institutional Social Responsibility the Department has conducted Field Action Project entitled Bahirwadi Village Development Field Action Project during 2017-2022. Under this FAP the Human development as well as the infrastructural development projects was implemented. Therefore the said work was recognized by the Gestamp Automotive Pvt. Ltd. Pune & Hope for the Children's Foundation, Pune while conferring the Social Innovation Award 2023 for Sustainable Development of Bahirwadi Village. Besides it since last academic year 2023-24 the Department has undertaken the Field Action Research Project entitled Harpud – Singapur Village Development Field Action Project 2024-2027 under the Institutional Social Responsibility of Tilak Maharashtra Vidyapeeth, Pune.

ABOUT CONFERENCE

Dr. Babasaheb Ambedkar the principal architect of the Indian constitution and as an emancipator of the poor and deprived. He was not only crusader against the caste system and a valiant fighter for the cause of the down trodden but also an elder statesman and a National Leader. Dr. Babasaheb was the beacon of light for the millions of depressed, oppressed and exploited people of India.

Dr. Babasaheb's mission in his life was to challenge the ideological foundation of graded system of caste hierarchy that denied equality, freedom and human dignity to woman in Hindu Society, but his drown documents as the living documents i.e. Indian constitution brings the equality by the rule of law in this nation. The said conference deliberations gives closer and analytical insights into the thoughts of Dr. Babasaheb so as to appreciate his ideological basis of political, economic and social justice towards empowerment of the women in Indian Society.

Dr. Babasaheb Ambedkar was observed in several roles as a noted scholar, teacher, lawyer, parliamentarian, administrator, journalist publicist, negotiator agitations leader and devote (MoonVasant-1991). Dr. Babasaheb Ambedkar acquired deep knowledge in every field of human activity to become a founder of his own independent ideology. He was trained as a social scientist, social progress and social stability depended on equity. According to Dr. Babasaheb no caste, no inequality and no superiority all are equal that is what stood for. (M.Sampathkamar2015)

Literature survey reveals that from ancient time women in our land were not given proper treatment. Her societal positioning was never at par with men. She was not gave even the basic rights. They were even equated to animals and put to the lowest step of humanity. (S. Mohammad Azaal- 2013). Dr. Babasaheb Ambedkar fought for tooth and nail for woman's economics liberation and for securing woman's social rights; He stressed the need to safeguard the dignity and to respect the modesty of the women folk. (S. Mohammad Azaal- 2013).

He studied extensively the Hindu Shastras and Smritis to find out the root cause of degraded status of women in India. (Godbole-2015). He started his movements in 1920 raised his voice against the Hindu social order and social system through renowned journal Mook Nayak in (1920) and Bahishkrit Bharat in 1927. The content of all issues used to be on gender equality, women education and exposed the problems related to women and other depressed class. He strongly advocates for family planning measures for women in Bombay Legislative Assembly (Satyajit Das-2015) 6. And equal opportunity and equal share with their male counterpart in Indian Society.

Dr. Babasaheb Ambedkar's approach to women's empowerment was entirely different from other social reformers like Mahatma Jyotiba Phule, Rajaram Mohan Roy, Ishwar Chandra Vidyasagar and Mahatma Gandhi who tried to reform the Hindu Society of certain outdated customs and practices without questioning the hierarchical social order. He believed that society should be based on reason and not on atrocious tradition of caste system therefore, in order to reconstruct Hindu Society along modern democratic ideas of liberty, equality and fraternity. (BijayBarnaval-2014) and his mission was to challenge the ideological foundations of graded system of caste hierarchy that denied equality, freedom and human dignity to women in Hindu Society. (Mahindra Godbole). He suggested in "The Annihilation of Caste System", that Hindu mind should be purged from the thralldom of the shastras. Dr. Babasaheb Ambedkar's insights on Women's problem emphasized on women's right to education right to property, involvement in the political process, gender equality which resembled with the global feminist demand (SanjeevKumar-2015).

He started his movement in 1920 and believed in the strength of women and their role in the process of Social reform and progress of the society which can be achieved by accelerating male educations persuaded side by side with female education. To strengthen his movement and to raise the voice for liberation of women and promoting the need for women's education he started his own newspaper Mook Nayak in 1920 and Bahishkrit Bharat (1927) to upgrade the social status and to motivate women to participate in social reform movements against social evils and demanded for their socio-economic rights as the societal positioning of the women were not par with men and were deprived from the basic rights, and were equated to animals and put to the lowest rung of humanity (S Mohammad-2013)

Dr Babasaheb was a great believer of women's organization and in their strength of improving the condition of the society and in his movement of 1920 as women actively participated and started acquiring confidence to voice their issue on various platforms by participating in satyagrahas and setting up women's association for untouchable women to spread education and awareness (Vijay More-2011)

In 1927 after getting nominated as a member of Bombay Legislative Council Dr. Babasaheb urged the need to recognize the dignity of women and supported maternity benefit bill for women labourers. His stand and argument was". It is in the interest of the nation that the mother ought to get certain amount of rest during the pre-natal period and also subsequently and the principle of the bill is based entirely on that principle, " That being so sir, I am bound to admit that the burden of this ought to be largely borne by the Government, I am prepared to admit this fact because of the conservation of the people's welfare is the primary concern of the Government, And in every country, you will find that the Government has been subjected to a certain amount of charge with regards to maternity benefit (Kavita kait 2013). In the same year in March 1927, Dr. Babasaheb launched Mahad Satyagrahas in this historic march thousands of Men/Women were accompanied to assert their rights to take water from Chawdar tank at Mahad. The movement was to liberate society from out worn traditions and evil customs imposed ruthlessly and upheld religiously by a vast society up to its weaker and helpless constituent and to restore human rights and dignity to them (Bharati 1992)

Dr. Babasaheb Ambedkar made a bonfire of Manusmriti in presence of more than fifty women in the conference of depressed classes held at Mahad on 25th December 1927. At the end of the conference he addressed about three thousand women in a meeting which was first of its kind in modern India and urged them to dress well and live a clean life, do not feed spouse and sons if they are drunk, send your children to schools. Education is necessary for females as it is for males. (Singariya M. R. 2014).

The women's association was established in January 1928 and Ramabai, Dr. Babasaheb wife as its president. Along with the depressed classes conference in Nagpur in 1930 women also had their separate conference. (Vijay More-2011) In the Kalaram temple entry satyagrahas at Nasik in 1930, five hundred women participated and many of them were arrested along with men and ill treated in jails. The encouragement of Babasaheb to empower women to speak boldly was seen when Radhabai Vadale addressed a press conference in 1931. She said "It is been to die a hundred times than live a life full of humiliation. We will sacrifice our lives but we will win our rights. The credit for this self-respect and firm determinations of women goes to Dr. Babasaheb. (Singariya-2014).

Dr. Babasaheb believed in the strength of women and their roles in the process of social reforms. The historic Mahad satyagrahas witnessed participation of three hundred women along with their male counterparts. Addressing another meeting of about 3000 women, Dr. Babasaheb said, I measure the progress of community by the degree of progress which women had achieved. Let every girl who marries stand by her husband, claim to be her husband's friend and equal and refuse to be his slave.

I am sure if you follow this advice you will bring honor and glory to yourselves. The credit for inculcation self-respect and firm determination in women goes to Dr. Babasaheb (Vaisali Dhanvijay-2012).

He strongly advocated for family planning measures for women in Bombay Legislative Assembly. In 1942 being a labor minister of executive council of Governor General introduced a maternity benefit bills and provided several provisions in the constitution for projecting the welfare and civil rights of the women. The presence of 25,000 women in All Indian Dalit Mahila Conference on 20th July 1942 pleased Dr. Babasaheb with their awaking and activities. Gaining inspiration from Dr. Babasaheb many women wrote on various topics like planning Buddhist philosophy, plays, and autobiographies also participated in satyagrahas. Tulsabai Bansode started a newspaper this was the awareness created among poor, illiterate women and inspired them to fight against the unjust social practices like child marriages and devdasi system. (V. More-2011)

Dr. Babasaheb spent his life into for the betterment of women even involved in bad practices and professionals like prostitutions. The greatest example of it was seen in Kamathipura a David, mediator working in brothel left profession persuaded by the thoughts and teaching of Dr. Babasaheb and looked the entire prostitute to give up their profession and lead the life of honor. (Sanjeev Kumar-2015) while addressing in conference to women Dr. Babasaheb could easily communicate with them as a homely person and conversion. He evoked of women in the following words, "Never wear such clothes which will degrade our personality and character. Avoid wearing the jewellery on your body everywhere. It is not fare to make hole on nose and wear 'nath'. In this he condemned all the bad traditions, habits and ways of life which made life difficult and complex. And to the surprise, even the illiterate women followed this advice from the bottom of their heart. Dr. Babasaheb emphasis was on reconstruction of the Hindu Society on the basis of equality rather than the social reforms initiated or Arya Samaj because their attempt were limited only to the upper strata of the society. His in-depth study of Smritis and shastras and his experience from the response of upper castes during the temple entry movement crystallized his conclusion on Hindu philosophy and society. In manu Smriti, manu not only shows contempt for women but goes on to degrade them as slaves devoid of intellect: denies them the right of education and right to property: and forbids them from performing sacrifices. (Jitendra Shinde.2012)

Protecting the welfare and civil rights of women and introduced Hindi code Bill in the parliament and highlighted the issues about women's property right. About Muslim women Purdah (veil) system, religious conversions and legal rights for Muslim women. In short, along with the depressed class women, his thoughts for emancipation of all the women are expressed with same allegiance and constitution of India, being India's first law minister and chairman of drafting committee of the constituent assembly, Dr. Babasaheb thought it appropriates rather his duty to free women from the age old thralldom by reforming the social laws created by manu. He therefore took initiative to draft and introduce the Hindu code bill in the constituent Assembly. (Sanjeev Kumar-2015 and Dr. Babasaheb tried an adequate inclusion of women's right in the political rights Dr. Babasaheb provided several provisions in the constitutions.

To secure this goal, Dr Babasaheb Ambedkar has given equal status to women on par with men by providing many provisions in the Indian constitution. To him, sexual discrimination should be root out from the society and everybody should get equal opportunity in the Society (Ahir D.C. 1999).

- Babasaheb Ambedkar's contribution towards women's rights is often overlooked, and he needs to be recognized as a champion of social justice, a visionary, and a philosopher. He advocated for women's equal participation in both personal and professional spheres, was instrumental in drafting legislation to protect women's rights, and played a key role in reducing working hours and improving working conditions.

Ambedkar's Advocacy for Women's Rights:

- **Equal participation of women:** Ambedkar advocated for equal participation of women in both personal and professional spheres. He was the first man to raise his voice against the unequal treatment of women in factories and other workplaces.

- **Number of legislations:** Ambedkar drafted legislation such as the Mines Maternity Benefit Act, which demanded equal pay and equal rights for coal mine workers, ensuring that the question of maternity leave for women was brought up and they were protected under labor laws.

- **Improving working conditions:** He was instrumental in reducing working hours and improving working conditions.
- **Reproductive rights of women:** Ambedkar was a strong believer in the reproductive rights of women and urged them to make their own choices about conception.

Ambedkar's Contribution to Women's Rights:

• **Hindu Code Bill:** Ambedkar's most important contribution to the cause of women's rights was the Hindu Code Bill, which revolutionized property and marriage practices and established laws of maintenance for women.

• **Four acts, resulting from the Bill, were passed:**

1. The Hindu Marriage Act, 1955, which gave women the right to divorce and maintenance;
2. The Hindu Succession Act, 1956, which gave them the legal right to inherit property;
3. The Hindu Adoption and Maintenance Act, 1956, which allowed women to legally adopt a child; and
4. The Hindu Minority and Guardianship Act, 1956, which allowed women to be the natural guardian of their children.

• **Pro-women Acts:** The influence of these reforms led to other pro-women Acts such as the Equal Remuneration Act of 1976 and the Dowry Prohibition Act of 1961, which brightened the dark roads of women's struggles.

Ambedkar's Vision for Women's Rights:

• **Women's right to education:** Ambedkar believed that education was crucial for the country's progress and regularly spoke up for women's right to education, defying the Manusmriti and the Dharmashastra.

• **Targeted hierarchical social order:** He targeted the hierarchical social order and condemned it for degrading women, and believed that endogamy was the root cause of caste consolidation.

• **Caste system and atrocities on women:** His 1917 paper, titled 'Castes in India: Their Mechanism, Genesis and Development' outlines how atrocities on women are rooted in the caste system.

• **For instance:** He denounced sati, child marriage, and the condemnation of widow remarriage, which were all meant to control women.

• **Vision of equality:** Ambedkar's vision of equality despite caste, gender, race, and ethnicity differences is a pioneering thought of social justice.

• **Conclusion:**

Ambedkar's contribution towards women's rights is often overlooked, and he needs to be recognized as a champion of social justice, a visionary, and a philosopher. His work to empower all sections of marginalized communities needs to be acknowledged, and his vision of equality despite caste, gender, race, and ethnicity differences is a pioneering thought of social justice. Women's rights and their liberation are crucial for building a progressive society, and Ambedkar's values and vision continue to guide feminist principles in India.

All the initiatives of Dr. B. R. Ambedkar about the rights and empowerment need to be revisited, explore, deliberate and discuss in contemporary era through this conference. The proposed national conference to be hosted at Department of Social Work at Tilak Maharashtra Vidyapeeth, Pune which aims to discuss and debate the Dr. B. R. Ambedkar : A Man of Millennium & A Catalyst for Women Rights & Social Justice.

This is the awakened call for Research Scholars, Academicians and Field Practitioners, Thinkers etc. to discuss and come out with some of the pedagogical ground plans for the Women Rights and Social Justice in both ways i.e. in Lab and on Land. In this context, Tilak Maharashtra Vidyapeeth, Department of Social Work is organizing two days National Conference to highlight situation of the Women Rights and Social Justice and discuss the strategies and core areas of Women Rights and Social Justice for tackle the dilemmas in promotion of Women Rights and Social Justice and to create endeavor for the concrete blue print of Women Rights and Social Justice by making the gathering of field practitioners, thinkers, academicians and research scholars. This National Conference will be helpful to prepare consolidated and well defined strategic plans with networking on activities and programs to be conducted to encourage all the stakeholders as well as contributors of Women Rights and Social Justice.

Those interested in paper and posters presentations, participation in two days conference are requested to download the registration from the TMV website: www.tmv.edu.ac.in.

SUB THEMES

The main objective of the proposed national conference is to bring together to Research Scholars, Thinkers, Academicians, Field Practitioners and Students on a common platform to discuss on contribution of Dr. B. R. Ambedkar in the field of Women Rights and Social Justice. Following are the subthemes of the conference;

1. Dr. Ambedkar's contributions to Women Rights and Empowerment
2. Dr. Ambedkar's vision on Women in Politics
3. Dr. Ambedkar's thoughts on Women Education: Decolonizing Epistemology and Pedagogy
4. Dr. Ambedkar's vision on Freedom for Women in context of Socio-cultural practices
5. Striving for Women Rights and Social Justice: Analyzing the Political Interference and Need of thoughts of Dr. B. R. Ambedkar in today's Scenario
6. Social Justice: Past, Present and Future from the lenses of Dr. B. R. Ambedkar

WHO CAN PARTICIPATE?

The academicians from Social Sciences and Social Work, Research Scholars, Thinkers, Field Practitioners, Representatives of Civil Society Organizations and Government Organizations and Students of Social Work etc.

REGISTRATION FEES

There is no Registration Fees but Participants should have feel the Registration Form

Link: <https://forms.gle/ogki4fe1H38oPtWe7>

MODE OF CONDUCT THE CONFERENCE

The two days multidisciplinary national level conference will be conducted through offline mode.

IMPORTANT DATES

• Submission of Abstract:	31st March 2025
• Communication about the acceptance of Abstract:	8th April 2025
• Submission of Full Length Paper:	21st April 2025
• Date of Conference:	29th April & 30th April 2025

PUBLICATION OPPORTUNITY

The full length paper will be reviewed and selected paper will be published in a edited book with ISBN as the conference proceedings.

PATRONS

Hon'ble Dr. Geetali Tilak

Vice - Chancellor,
Tilak Maharashtra Vidyapeeth, Pune

Dr. Suvarna Sathe

Hon. I/C Registrar,
Tilak Maharashtra Vidyapeeth, Pune

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Dean,
Board of Moral & Social Sciences Studies,
Tilak Maharashtra Vidyapeeth, Pune

CONVENOR

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Associate Professor &
Head, Department of Social Work

CONFERENCE COORDINATOR

Dr. Geeta S. Joshi

Assistant Professor
Department of Social Work

ORGANIZING COMMITTEE

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Asst. Prof. Smita Warghade

Asst. Prof. Vijayamala Chavan

Asst. Prof. Prajyot Dhale

Dr. Bhagyshri Ruikar

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