

Call for Papers to be Presented at a Two-Day International Seminar on

**The Role of Manishi Panchanan Barma and
Dr. B. R. Ambedkar in the Formation of New India**



Partially funded by –
Kolkata Kshatriya Society

**15th & 16th
November, 2022**

Organised by



**Baneswar Sarathibala Mahavidyalaya
Baneswar, Cooch Behar**

**TITAS Charitable Trust
Tufanganj, Cooch Behar**



In Collaboration with

Ananda Chandra College, Jalpaiguri & Lilabati Mahavidyalaya, Alipurduar

Special Guests:

- ❖ **Dr. Debkumar Mukhopadhyay, Hon'ble Vice-Chancellor, Coochbehar Panchanan Barma University.**
- ❖ **Prof. (Dr.) Mahendra Nath Roy, FRSC (London), Hon'ble Vice-Chancellor, Alipurduar University.**
- ❖ **Dr. Dipankar Pal, IC, CBPBU.**
- ❖ **Mr. Girindra Nath Barman, Panchanan Specialist.**
- ❖ **Mr. Dharendra Nath Barma, Secretary, Kolkata Kshatriya Society.**
- ❖ **Smt. Annamayi Adhikary, President The Cooch Behar Kshatriya Society.**

Distinguished Inaugurator:

Shri Surajit Barma, Grandson of Manishi Panchanan Barma

Chief Patron :

- Dr. Kalyani Podder Das, President (Governing Body), Baneswar Sarathibala Mahavidyalaya
- Dr. Debashish Das, Principal, Ananda Chandra College, Jalpaiguri
- Dr. Rajeswar Prasad Singh, Principal, Sapatgram Mahavidyalaya, Dhubri, Assam
- Samaresh Chandra Paul, President (Governing Body), Lilabati Mahavidyalaya

Organising Committee:

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- Paresh Nath Ray, Member, TITAS
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- Dr. Supam Biswas, Assistant Professor, Baneswar Sarathibala Mahavidyalaya
- Dr. Pinak Shankar Bhattacharya, Assistant Professor, Co-ordinator, IQAC, Baneswar Sarathibala Mahavidyalaya
- Dr. Karna Das, College Teacher, Baneswar Sarathibala Mahavidyalaya
- Suvamay Das, College Teacher, Baneswar Sarathibala Mahavidyalaya
- Anwesa Saha Pramanik, College Teacher, Baneswar Sarathibala Mahavidyalaya
- Debasish Adhikary, College Teacher, Baneswar Sarathibala Mahavidyalaya
- Sajal Karjee, , College Teacher, Baneswar Sarathibala Mahavidyalaya
- Alok Kanti Aich, Cashier, Baneswar Sarathibala Mahavidyalaya

Distinguished Speakers:

- Prof. Jog Raj, Retd. Professor cum Dy. Director/Principal, CIIL, Mysuru Ministry of Hr. Education GOI, Ex. Chairman, Narakas Solan, Ministry of Home Affairs, GOI
- Prof. Nikhilesh Roy, Department of Bengali, University of North Bengal
- Tapas Kanti Biswas (WBCS Gr. A) Additional District Sub Registrar, Birbhum
- Prof. Suranjan Midday, Rabindrabharati University, Kolkata
- Purna Lal Tajpuria, President, Tajpuria Welfare Society, Nepal
- Rejaul Karim Mukul, Former Revenue Officer, Bangladesh
- Sakil Masud, Chief Editor, Sataranji, Bangladesh
- Prof. Mrinal Kanti Roy, Department of English, Mosiur Rahaman College, Bangladesh
- Prof. Rupkumar Barman, Department of History, Jadavpur University
- Dr. Jugal Kishore, Director Professor & Head of Department-Community Medicine, VMMC & Safdarjung Hospital (Ministry of Health & Family Welfare) New Delhi
- Dr. Hari Madhab Ray, Centre for Linguistics, Jawaharlal Nehru University
- Dr. Sailen Debnath, Department of History, Alipurduar University
- Animesh Roy, Former Educationist, Bangladesh
- Dr. Ranjit Kumar Mandal, Founder Director, Editor in Chief, Journal of ADV Research in English and Education, BGS World School, Ex. Directing Staff, Air Force Technical College (AFTC), Bengaluru
- Dr. Jayanta Kumar Barman, Department of Music, Sikkim University
- Mr. Mukul Roy, Poet & Writer
- Prof. Madhab Chandra Adhikary, Department of History, CBPBU.
- Dr. Sablu Barman, Assistant Professor, CBPBU
- Mr. Pradip Kumar Roy, Writer
- Mr. Dilip Gayen, Educationist, Kolkata
- Dr. Rama Das, Department of Bengali, Guwahati University

Dear Sir/Madam,

Baneswar Sarathibala Mahavidyala in collaboration with Ananda Chandra College and Lilabati Mahavidyalaya will organise an international seminar on "The Role of Manishi Panchanan Barma and Dr. B.R. Ambedkar in the Formation of New India" on November 15th and 16th, 2022. The seminar, sponsored by the Titas Foundation, will mainly examine how Ambedkar and Panchanan Barma contributed to the inclusion of marginalised voices in the national discourse of "new India."

Baneswar Sarathibala Mahavidyalaya & Titas Foundation: Baneswar Sarathibala Mahavidyalaya was established in 2009. The college had a temporary affiliation with the University of North Bengal before receiving its first official affiliation with Cooch Behar Panchanan Barma University on September 20, 2017. The mission of the college is to provide students with a formal education as well as overall development. In order to fulfil this mission, the college organises a variety of programmes that are both relevant to various aspects of modern society and necessary for the holistic development of human resources.

TITAS Charitable Trust (Tufanganj Idealism Thinking and Activities for the Society, Govt. Regd. No IV-0801-00140/2020) has been actively engaged in activities for the improvement of human resources in Cooch Behar and its surrounding areas. The trust tries to help people in many different ways and works to improve their cultural and educational lives.

Aims and Objectives of the Seminar: The objective of the seminar is to investigate and shed light on the topic of Ambedkar and Panchanan Barma's contribution to the incorporation of the claims of India's impoverished, vulnerable, and the downtrodden masses into the development of modern India. This topic has received relatively little attention in the past, and the seminar aims to remediate this.

Scope and Outline of the Seminar: The concept that there are 'two Indias' — one experiencing tremendous economic growth and advancement, and the other being 'left behind' — may be a postmodern phenomenon, but it has been a fact of Indian civilisation for centuries. Even throughout the nationalist movement, as claimed by a number of analysts, India's vision could not grow around the concerns of the marginalised. The Indian nation began to be imagined in terms of a harmonious Hindu community. Gandhi, Nehru, and other nationalist leaders who came up with the idea of nation-building, in reality failed to earn the faith of the downtrodden and could not evolve themselves into revolutionaries uprooting the long stranglehold of social hierarchy. In fact, leaders like Gandhi cherished a conservative opinion about caste system and considered it to be an epitome of racial and ethnic harmony in ancient India. Gandhi wrote a long piece in December 1920 defending certain features of the caste system in response to several 'progressive' readers of *Young India* where he considered the four divisions of the *varnas* alone to be fundamental, natural and essential. In his defense, Gandhi clarified his idealistic view of caste devoid of its hierarchy. Gandhi further believed that social mobility entails forms of rivalry, as found in the individualistic Western nations, and that may generate social conflicts. Hence, the idea of nation-building, which evolved gradually from the time of the nationalist movement in India, could not evolve around egalitarianism and meet expectations of the downtrodden. The Nehru government certainly introduced bills like as one The Untouchability (Offences) Act of 1955, which tried to protect the untouchables from social prejudice; however, nationalist leaders during that time also took Hindu identity for granted. Some even concluded that colonial intervention was responsible for breaking India's long-standing conventional social order. At the societal level, both leftists and Nehruvian socialists saw class as the ultimate reality.

Disapproval of the the nationalistic discourse can be found in the voice of Ambedkar who considered the Gandhi age as the dark age of Indian politics and an age in which people instead of looking for their ideals in the future are returning to antiquity. In a speech delivered on November 25, 1949, before the Constituent Assembly Debates in New Delhi, Ambedkar talked about the importance of both political democracy and social democracy in the newly independent India. Ambedkar realised that establishing political democracy in an independent India would not benefit the oppressed. Independence without the empowerment the marginalised Ambedkar found to be the exchange of power from the powerful to the powerful; a revolution without revolution. He stressed the importance of establishing social democracy as the downtrodden would not be able to demand a place in the national discourse unless social democracy is established. Christophe Jaffrelot, observes that India, at least in its earlier incarnations, be an extreme case of political democracy without social democracy. He further pointed out describing the scenario unfolded itself in India after independence as democracy was immediately captured by the dominant classes. In spite of Ambedkar's warnings, for decades politicians from India's social elite and representing their interests competed via different parties but alternated in power in a kind of closed circle. The Congress, the dominant party till the 1970s, never gave political responsibilities to the lower classes at least not in North India.

In the nineteenth and twentieth centuries, some socio-economically downtrodden leaders who were enlightened by western liberalism advocated constructing a new society based on the universal principles of 'liberty, equality, and fraternity'. Harichand Thakur (1812–1877) and his son Guruchand Thakur (1846–1937), Narayan Guru (1856–1928), E. V. Ramasamy Naicker (1879–1973), popularly known as Periyar, Iyothee Thass (1845–1914), Swami Achhutanand Harihar (1869–1933), Mangu Ram Mugowalia (1886–1980), Bhima Bhoi (around 1855–94), and others, played major roles in the movements against the ongoing social disparity. Apart from these, Thakur Panchanan Barma (1866–1935), a Rajbanshi leader and social reformer from Cooch Behar, West Bengal, dedicated his life for the improvement of backward class people, specifically for his own backward Rajbanshi community.

At the beginning of the nineteenth century, the position of the Rajbanshi community in society was undignified, and as a result, this community developed a sense of alienation and a spirit of community solidarity. Under the capable leadership of Thakur Panchanan Barma, the Rajbanshis initiated a powerful Kshatriyaisation campaign for social justice. In 1906, Barma attended the provincial meeting of the Indian National Congress in Barisal, where he met a number of senior congress leaders. He associated himself with the Indian National Congress and endeavoured to resolve the various issues affecting his own disadvantaged community. But he quickly realised that the upper-caste congress leaders in Calcutta would never help him with his plan to improve society. He, along with the other Rajbanshi leaders, decided to form a platform for this purpose and thus formed the Kshatriya Samiti. In 1917, he wrote the British Indian government a letter requesting educational and societal changes. He mobilised the lower-caste members of society against the zamindars and worked on their behalf. He made an effort to improve education in the Rajbanshi community. Promoting education, particularly women's education, was a significant objective of his social reform efforts. He realised that the social advancement of the Rajbanshi community was impossible without economic improvement. Thus, he established a banking institution named Barma Company in Ganibandha, Rangpur district. Through this organisation, he attempted to liberate the rural, impoverished peasants from the landlords and money lenders of the higher castes. He was also involved in the cultural movement and composed several poems and short stories in the Kamtapuri language. He started a monthly magazine, *Kshatriya*, for the downtrodden people, and in order to empower women, he wrote inflammatory poems such as "Dangdhorī Mao."

At the national level, Dr. B.R. Ambedkar took the lead in the anti-caste movement. Ambedkar, educated in the Western liberal tradition, was a fierce critic of old Indian culture, which appropriated the subjugation of a large number of people in the name of caste. Ambedkar's life was much influenced by the Buddhist principle of opposition to human exploitation. He fought relentlessly for the causes of the untouchables, for their social liberation, economic freedom, and political rights. Protest movements organised by him, such as the entry into Kala Ram Mandir at Nasik, using water from a tank reserved for the upper castes, burning the copy of *Manusmriti*, among others, were inspirational for the Dalit populace in the country. He formed organisations such as Samaj Samata Sangha (1927), Samata Sainik Dal (1924), and so on, to achieve social equality for the Dalits. He understood the necessity of a cultural movement for the liberation of Dalits from their ideological bondage. Ambedkar started the Marathi fortnightly *Bahiskrit Bharat* in 1927, and then he took initiatives to publish a weekly named *Janata* in 1946. Besides, Ambedkar, being a prolific writer, wrote several books, essays, and articles to spread his thoughts and messages of Dalit liberation. Ambedkar realised that complete uplifting of the Dalits was impossible without access to political power. 'Be a ruling race' was his slogan. He believed that the Congress Party was a full-blooded and blue-blooded Hindu body, and it would never undertake the policy of complete Dalit liberation. In his mission of Dalit liberation, he formed several political parties, including the Republican Party of India (1956). Ambedkar, in fact, claimed for a separate electorate for the Dalits and ultimately managed to claim reservation of for the scheduled caste. In Ambedkar's opinion, any electoral system for Dalits must accomplish three things. The Dalits must first be able to send their legitimate representatives to the legislatures. Second, Dalits cannot be completely politically isolated from the majority. Third, it must give the Dalits a say in who gets elected from the majority community to the legislature. A distinct electorate meant in India's earlier history during British rule that not only were the seats reserved for a certain group, but only members of that particular community were permitted to vote in the reserved constituency. At the 1930–1932 Round Table Conferences, B. R. Ambedkar claimed that the Untouchables (SC) should have their own electorates. He did this so that the minority SC groups would have the right amount of government representation. Gandhi vehemently opposed this clause because he feared it would lead to the disintegration of Hindu society. Eventually, Ambedkar and Gandhi reached a compromise with the Poona Pact, in which the parties agreed that certain constituencies would be reserved for the SC communities. Dr. Ambedkar, who is also known as the "Maker of the Indian Constitution," is considered the architect of the reservation system. The Government of India Act of 1909, however, had features of reservation that were adopted by the British Raj prior to independence. The caste-based reservation system was initially developed in 1882 by William Hunter and Jyotirao Phule. The fundamental goal of the Dalit reservation has been to create an equitable society by bringing the unequals to parity. It has been upholding the rights of Dalits to equitable treatment under the law, accommodation, employment, health care, education, and religious freedom.

This seminar will primarily focus on Ambedkar and Thakur Panchanan Barma's contributions to the incorporation of the concerns of the marginalised into the construction of the new India.

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Sub Themes:

- Ambedkar's engagement with the concept of an egalitarian nation
- Ambedkar's claim for a separate electorate/double franchise
- Ambedkar's policy of reservation to enable the oppressed to gain power
- Ambedkar's cultural politics for the assertion of the voices of the downtrodden
- Ambedkar's role in educational empowerment of the oppressed
- The political movement of Panchanan Barma
- Panchanan Barma's cultural movements
- Panchanan Barma's Kshatriyaization movement
- Panchanan Barma's contribution women's emancipation
- Panchanan Barma's pragmatism
- The notion of the alliance of the downtrodden, as articulated by Panchanan Barma
- The contribution of Panchanan Barma from the pan-Indian viewpoint
- Panchanan Barma's contribution to the Ambedkarite movement
- The influence of Ambedkar on Panchanan Barma and vice versa

Expected Outcome: A report in book form shall be prepared for submission to the funding agency and the dissemination of knowledge. The selected papers presented in the seminar will be published in book form (subject to availability of funds).

Certification: Certificates will be provided to all the participants.

Abstract Guidelines: Abstract has to be arranged under the following sub-headings:

- Title
- Author Name
- Affiliation
- Address
- Email Id/s
- Contact Number/s
- The abstract shouldn't be more than 300 words.
- Font: Times New Roman (Font size 12, with 1.5 spacing)

Note: The abstract will be accepted along with registration. Registration details are mentioned below.

Full Paper Guidelines:

- ❖ Must cover all the issues mentioned in the abstract.
- ❖ Add a separate cover sheet with the name/s and contact details of the author/s.
- ❖ There should not be any indication of the author's name or identity in the rest of the document.
- ❖ The manuscript should be in word format.
- ❖ Word Limit: 4000-6000 words (excluding tables, graphs/pictures and references).
- ❖ Font: Times New Roman (Font size 12, with 1.5 spacing).
- ❖ Referencing Style: In-text citation should be given preference, followed by end notes and referencing in accordance with APA (6th edition).
- ❖ Language: Manuscript in English/Bengali language will be accepted.
- ❖ Plagiarism is strictly prohibited. In case of plagiarism, the paper may be rejected.
- ❖ The full paper should be submitted to Email:
bsmseminar@gmail.com
- ❖ **Note:** full paper and abstract both will go through a double-blind review process

Important Dates:

S.L.	Activities	Dates
1.	Date of seminar	November 15-16, 2022
2.	Last date of registration & abstract submission	November 10, 2022
3.	Last date of full paper submission	November 15, 2022

Registration: The registration process can be completed through the link given below. The abstract can also be uploaded along with payment during registration via this link after the payment of registration fees.

Registration link: <https://forms.gle/vb5Qx4q332g3C6Ed6>

Registration/Participation Fees:

Category	Fees (INR)
Academicians/Professionals	500.00/-
Researchers/Students	250.00/-

Note: The Registration fees cover only the cost of the seminar. No TA/DA will be given to any participants except invited guests. Spot registration will also be accepted.

Payment Details: Payments can be made both online and offline.

How to Make Payments:

Bank Details for Registration Fees Payment

Name : Banewar Sarathibala Mahavidyalaya

Account No : 3879605267

IFSC: CBIN0283886

Special Patrons:

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- Dr. Sanghamira Chowdhury, Assistant Professor, Ghoshpukur Mahavidyalaya
- Kanteswar Roy, Head Master, Gouranga Bazar High School
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- Ratan Barma, Teacher, Bamanhat High School
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- Manbhola Layek, Retired School Teacher
- Krishna Kanta Roy, Associate Professor, Sapotgram Mahavidyalaya, Assam
- Krishna Kanta Barman, Nakkati High School, Former Head Master
- Kanak Barman, Assistant Teacher, Gosanimari High School
- Paresh Nath Roy, Retd. Head Master, Barokodali High School
- Fanindra Nath Roy, Associate Professor, University of BT and Evening College
- Dipak Roy, Associate Professor, University of BT and Evening College
- Moutusi Roy, Assistant Teacher, Balakuthi High School
- Samaresh Roy, Assistant Teacher, New Mathabhanga High School
- Kankan Barman, Assistant Teacher, Baro Rangras Dineswari High School
- Dr. Dilip Kr. Roy, Sub-Divisional Hospital, Tufanganj

- Dr. Sangita Laha, Assistant Professor, Tufanganj College
- Supratik Manta, Teacher, Bakla Ramkrishna High School
- Prof. Biswajit Adhikary, Assistant Professor, Tufanganj College
- Bajle Rahaman, Chairman, Kamtapuri Bhasha Academy
- Umapada Rakshit, Lawyer, Tufanganj
- Rahul Deb Barma, Assistant Teacher, Mansai Boxirhat High School
- Ramananda Das, Assistant Teacher, Chilakhana
- Prof. Mithun Barman, Assistant Professor, ABN Seal College, Cooch Behar
- Amrita Bhattacharjee, Teacher, Harirhat High School
- Ashok Roy, Assistant Teacher, Bamanhat High School
- Premananda Saha, Assistant Teacher, Taherpur High School, Rayganj
- Dr. Jayjit Kumar Dey, Research Associate Indian Association for the Cultivation of Science (IACS), Kolkata
- Dr. Kamal Barman, MJN Hospital, Cooch Behar
- Dipen Barman, Assistant Teacher, Baishguri High School, Mathabhanga
- Ranjit Sarkar, Assistant Teacher, Khoar Danga High School
- Sahadeb Barman, Assistant Professor, Dinhata College
- Prof. Parimal Barman, Indus College, Bankura
- Upendra Nath Barman, Associate Professor, Thakur Panchanan Mahavidyalaya, Cooch Behar
- Manindra Nath Roy, Associate Professor, University of BT and Evening College
- Ajit Adhikary, Head Master, Balakuthi High School
- Parth Neogi, Journalist, Cooch Behar

How to Reach the Venue/ Baneswar Sarathibala Mahavidyalaya: The campus of Baneswar Sarathibala Mahavidyalaya, Baneswar, Hatiduba, West Bengal 736133, is 19 kilometres from Cooch Behar district town and 18 kilometres from Alipurduar district town. After arriving at Battala stand (just beside SH12A/SH16), one must take the Pundibari road for 3 kilometres before turning right to reach the college.

Accommodation: The organiser will not provide accommodation. On request, however, outstation attendees will receive necessary assistance in locating hotels or guesthouses.

Contacts: For more information please contact-

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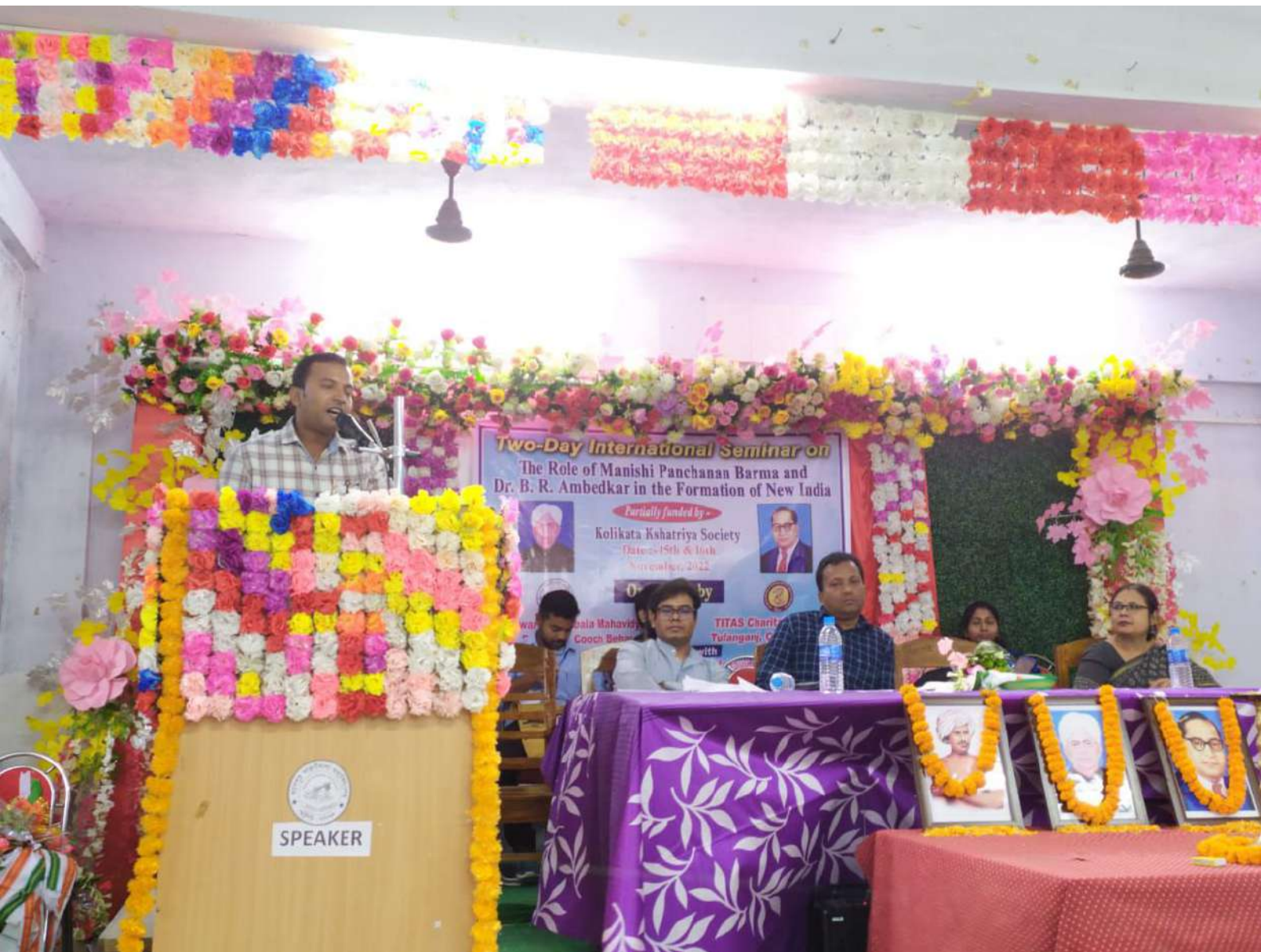
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SPEAKER



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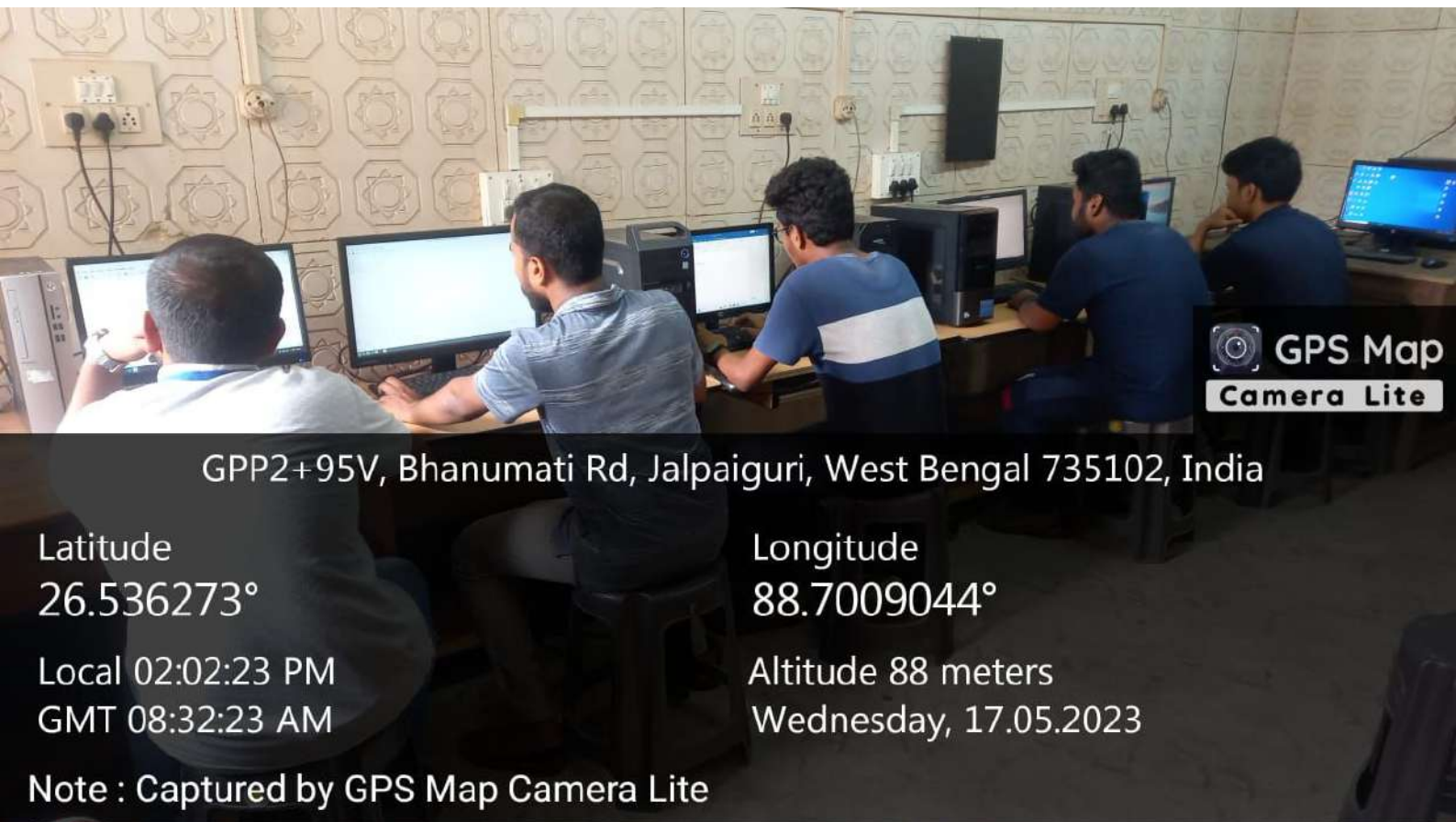
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TITAS Charitable Trust,
Tulangang, Cooch Behar

SPEAKER



 **GPS Map
Camera Lite**

GPP2+95V, Bhanumati Rd, Jalpaiguri, West Bengal 735102, India

Latitude
26.536273°

Longitude
88.7009044°

Local 02:02:23 PM
GMT 08:32:23 AM

Altitude 88 meters
Wednesday, 17.05.2023

Note : Captured by GPS Map Camera Lite