



University of Mumbai



Invited Panellists

1. Prof. Anuradha Ghosh-Majumdar, Dean Faculty of Science, University of Mumbai.
2. Prof. Manjiri Kamat, Associate Dean Faculty of Humanities, University of Mumbai.
3. Ms. Geeta Chavan, Indian Wheelchair basketball player, National Wheelchair tennis player.
4. Prof. Asha Mukherjee, Head, Department of Philosophy & Religion, Acting Registrar, Visva Bharti, West Bengal.
5. Prof. Debika Saha, Dept. of Philosophy, West Bengal University.
6. Prof. Meena Kute, Former Registrar, SNTD University, Mumbai.
7. Prof. Sandesh Wagh, Head, Dept. of History, University of Mumbai.
8. Dr. Anirban Mukherjee, Dept. of Philosophy, West Bengal University.
9. Dr. Shyamal Bansod, Dept. of Marathi, University of Mumbai.
10. Prof. Vasanthi Kadhiravan, Dept. of Physical Education, University of Mumbai.
11. Dr. Aruna Deshpande, ADMI, University of Mumbai.
12. Adv. Srilakshmi Peddada, Mumbai.
13. Prof. Sangeeta Pawar, Dept. of Commerce, University of Mumbai.
14. Prof. Satish Kumar, Head, Department of Psychology, University of Mumbai.
15. Dr. Vasumathi Badrinathan, Head, Dept. of French, University of Mumbai.

About the Department of Philosophy

The post-graduate Department of Philosophy is one of the youngest departments on campus and was started in March 1986 by the University of Mumbai. Dr. S.S Antarkar was the founder Head of the department, who laid great stress on the importance of learning all traditions of philosophy with equal openness. The syllabus thus reflected not only Indian philosophy of both, the Vedic and Śramana traditions, but also the Continental and Analytic traditions of the world. Since then, it has expanded its activities to provide foundation and diploma courses in disciplines like Yoga, Jainology, Vallabha Vedanta, Buddhist Studies, Indian Aesthetics and Communal Harmony, thus disseminating interest in the cultural and philosophical foundations of the epistemic, linguistic, metaphysical and creative heritage of humanity. The discipline of Philosophy, which is both ancient and contemporary, is indispensable in current academia. Nevertheless, its practical import is apparent in all walks of life, such as national policy decisions, corporate management, media, law, ecology, gender, science, technology; in cultures and traditions that we inherit and also in those that influence us. None of these can function without sound and critical philosophical foundations. The Department offers a variety of Certificate/Diploma Courses in Indian Philosophy initiated primarily due to the efforts of Dr. Shubhada Joshi. Donations from private funders such as the Jaina Academy U.K. and the Bhagirathi Trust in India have helped the Department to set up Chairs under the Jaina Academy Educational and Research Center (JAERC) and the Vallabha Vedanta Academy (VVA) dedicated to the Philosophy of Jainism and Vaishnavism, respectively. Since 2014, the Center for Buddhist Studies in the Department of Philosophy, conducts International Conferences, Courses and Workshops in Buddhism. The certificate and diploma courses run by the department thus are partly sustained by donations and partly function as self-supporting courses. Many of our post-graduate students avail of these courses and many of the students from these courses also avail of our post-graduate programme as continuation of their interest in Philosophy, thus creating an interactive and interdisciplinary framework within the discipline of Philosophy itself.

The Department of Philosophy, University of Mumbai

Organizes

Interdisciplinary National Webinar Conference On

Women of Achievement in Academia: Speaking During Covid-19

Date: 27th May 2020

Time: 11.00 am to 5.00 pm

**Dr. Geeta Ramana
Professor and Head
Dept of Philosophy
University of Mumbai**

**Dr. Archana Malik-Goure
Organizing Secretary
Dept of Philosophy
University of Mumbai**

Theme of the Conference

In the late nineteenth and early twentieth century's, the influx of new social and political ideas from the West shook the millennial patriarchal values of Indian society. By the mid-nineteenth century, under the influence of new ideas and theories from the West, the need to reshape Indian historical consciousness was increasingly felt, with the women's question holding a key place: 'The early nationalist writer's most enduring and successful construction was the image of womanhood in the lost past as a counter to the real existence of women in the humiliating present. Social and religious reformists argued that since the ultimate goal of all Hindus was selfless absorption in a divine essence, women's spiritual potential must be acknowledged, and in the area of spirituality women were not inferior to men. Unlike the contemporary situation, they maintained that the status of women in the ancient past had been quite high and they blamed the pandits for distorting the shastras in later times. However fossilized continuation of outdated traditional practices enforced by religious scriptures played an important role in enforcing conservative ideas of gender roles and in maintaining patriarchal structures of society. Traditionally, some of the scriptures interpreted the ideal woman as a Satisavitri (essence of purity) or Pativrata (obedient to her husband), being his supporter in all his endeavours. The status of women remained subordinate to men across caste, class and religious sects.

Nineteenth-century India saw the birth of a large number of socio-religious reform movements under the influence of, and as a response to, British colonialism and missionary proselytism. For factions within these movements, the most significant ground on which battles were fought regarding the need for and nature of reform was the indigenous woman. Among male reformers of the time, an emerging consensus held that educating women was the most effective way of leaching their reform ideals into the domestic sphere. To these men, education would not only transform and enlighten the domestic sphere but would also reform the women confined within it. Although disagreements arose regarding the nature, method, purpose and content of women's education, male reformers exposed to English people and ideas agreed that women's education was needed in order to civilize a so-called backward group of people.

The image of a past 'golden age' of Hindu womanhood was pervasive and was internalized even by educated women but not reflected in the practices of living amidst class and caste hierarchies and deepened by fear of revolt and prejudice against the 'other' not part one's circle. Among the few self-aware and educated women of this period were Sarala Devi, who was extremely conscious of her role in creating examples of heroic women and men through her journal "Bharati", Pandita Ramabai who analysed the woeful condition of Hindu womanhood in her book "The High Caste Hindu Women", challenging the existence of any 'golden age' for Hindu women, and Rukmabai, who fought a legal case and was arrested over her refusal to consummate her childhood marriage.

The story of the continuing struggle for modernity and education for Indian women and the caste-oppressed cannot be narrated without mentioning the role of Savitribai Phule, the wife of the social revolutionary Mahatma Jyotiba Phule. A philanthropist and an educationist Savitribai Phule was an Indian social reformer, educationalist, and poet from Maharashtra. Savitribai's poetry reflects the anger of the newly-emerging Indian woman who wanted to be treated as a human being and not just an object of male lust. Women's question was an issue of political negotiation with the colonial state. Nevertheless, the iconic image of 'Mother India' was used

extensively in the freedom movement, both to evoke women's participation in the struggle and to provoke to protect their motherland. Paradoxically, however, women patriots and freedom fighters were relatively invisible, especially at the top level during the freedom struggle, and more so in the post-independence period when they were soon forgotten. Academia is a world of research and innovation, filled with bright minds formulating and testing new theories, searching for patterns and explanations for the world around us. It is a field defined by its drive to push the boundaries of knowledge and characterized by progress and enlightenment.

Despite considerable progress over the last few decades, even in academia, women continue to face barriers to selection, promotion, recognition in work. Over the past half century, the number of women has increased at all levels of education over the world. However, despite higher levels of education, their qualifications do not translate into corresponding occupational choices and opportunities for positions of status and authority within the university. Indian women have contributed majorly to academic world. This conference aims to focus on Indian women's contribution in diverse academic and professional disciplines where women have excelled despite obstacles and injustice at various personal and occupational levels.

This conference aims at highlighting the untold stories of achievement, struggles and dilemmas that were faced and continue to be faced by women of achievement. This conference aims to bring to the fore some significant thought process of the women who have been successful in their respective fields. Recognition for a woman is still something that needs to be fought and justified and is not a natural culmination of ones efforts. One question that we can address is: why is the 21st century moving slower than the earlier centuries in providing equality and justice to the women of the world. On the whole, if religion has already weakened in its hold, whom can we now blame? Society, culture or politics of power. It is time that gender inequality and justice be addressed from multiple points of view. We do hope that coming together and exchanging of ideas from differing perspectives will only strengthen the goal of a just and equitable society where women are not victims but instruments of change.

We focus on women of achievement in academia and hope to bring perspectives from different disciplines like social science, theatre art and performing art, science, management and media, legal academics.

How to join the Webinar

- Registration form link will be provided via WhatsApp/E-mail or Click on the given link below.
- Link:
https://docs.google.com/forms/d/e/1FAIpQLSd4FEsQe8BZMBYQQKoQgQGTCQsO7xl6WG3WJN7KbedQ3Dx7w/vi/ewform?usp=sf_link
- Zoom cloud meeting App can be downloaded via play store.
- Zoom meeting link will be sent via mail before the meeting.
- By clicking on that link received via email, Participants will be able to join webinar.