



R. J. COLLEGE of Arts, Science & Commerce (AUTONOMOUS)

(Hindi Vidya Prachar Samiti's RAMNIRANJAN JHUNJHUNWALA COLLEGE of Arts, Science & Commerce)

Opposite Ghatkopar Railway Station, Ghatkopar (West), Mumbai 400086, Maharashtra, INDIA.

Website: www.rjcollege.edu.in

Email: rjcollege@rjcollege.edu.in

Tel No: +91 22 25151763

Fax No: +91 22 25150957

College is recognized under Section 2(f) & 12(B) of the UGC Act, 1956

Affiliated to UNIVERSITY OF MUMBAI || NAAC Re-Accredited 'A' Grade (CGPA: 3.50)

Date: 30-06-2018

Notice

Ramniranjan Jhunjunwala College

Department of Philosophy

organizes a Workshop on

“Materialist Philosophies:

Comparative and Contemporary Perspectives”

Multi-centennial Reflections on the Legacies of

Karl Marx (1818-1883) & Debiprasad Chattopadhyaya (1918-1993)

4th July, 2018. 8.30 am to 12.00 pm

Venue: Seminar Hall, Ground Floor, R. J. College, Ghatkopar (W), Mumbai-400 086

Resource persons:

Aakash Singh Rathore

Biraj Mehta

Kanchana Mahadevan

Uma Shankar

Viplov Dhone

All are cordially invited.

PRINCIPAL
Dr. Usha Mukundan
RAMNIRANJAN JHUNJHUNWALA COLLEGE
OF ARTS, SCIENCE & COMMERCE (AUTONOMOUS)
Ghatkopar (W), Mumbai-400 086, Maharashtra, INDIA

Dr. Amita Valmiki
Head, Dept. of Philosophy





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Brochure

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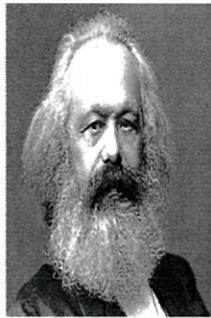
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Bio-note of the resource persons with abstract of their presentation:

Kanchana Mahadevan is Professor at the Department of Philosophy, University of Mumbai. She teaches and researches in the areas of feminist philosophy, decolonization, critical theory and political thought. She also works in interdisciplinary areas such as aesthetics and film. She has published in these areas in journals and anthologies, both nationally and internationally. Her book *Between Femininity and Feminism: Colonial and Postcolonial Perspectives on Care* (published by the Indian Council of Philosophical Research in collaboration with DK Printworld New Delhi in 2014) examines the relevance of Western feminist philosophy in the Indian context.

Contemporary Indian Philosophies as Interpretation(s):

Ambedkar and Chattopadhyaya

"Lokayata thus remains to be reconstructed from the entirely hostile references to it"-

-Debiprasad Chattopadhyaya

"Lokayata"

"I am using the word Philosophy in its original sense which was two-fold. It meant teachings as it did when people spoke of the philosophy of Socrates or the philosophy of Plato. In another sense it meant critical reason used in passing judgements upon things and events" Bhimrao Ramji Ambedkar "Philosophy of Hinduism"



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In his "Lokayata" (first published in 1959) Debiprasad Chattopadhyaya ushered in an alternative way of doing Indian philosophy as a materialist enterprise. He suggests that contemporary Indian philosophies are neither homogeneous, nor ready-made givens discovered through a so-called objective lens. He argues that contemporary efforts to define "Indian philosophy" are following K.C.Bhattacharyya "constructive interpretation(s)". The entail reading ancient texts in creative ways adding to knowledge of the various schools of philosophy, exploring their hitherto unexplored potential. Moreover, interpretation as an act of reading the text is also a form of labour. It is not a mode of thought performed in isolation from practice. Rather, the interpreter or the reader has to engage with a diverse range of alternate readings of the text to consolidate his or her own reading. The context and material conditions of the reader – Chattopadhyaya focuses on class- are crucial to interpretation, which has an inevitable subjective dimension. Thus, in writing a philosophical point of view, one also critically reads and interprets.

One can discern an analogous argument in Bhimrao Ramji Ambedkar's writings for reading the Indian philosophical tradition on a critical and discursive note. Ambedkar has meticulously read the Indian philosophical tradition to explore its potential via critique. He has introduced caste and gender as analytical categories that emerge from the material context of the reader. His "Annihilation of Caste" (1936), "Philosophy of Hinduism" (1987), "Revolution and Counter-Revolution" (1987), "Riddles in Hinduism" (posthumously published in 1987), "Buddha or Karl Marx"(1987) and "The Buddha and His Dhamma" (1957) are critical readings of the ancient Indian philosophical tradition. He analyses the persistence of caste in mainstream Indian philosophy and also argues for the alternate reflective narratives of Sankhya and Buddhism. He argues against the Orientalist view that Indian society is equal to that of the Hindus; moreover, he also demonstrates that it is not a static entity, but evolving and changing. Thus, Bhattacharyya's "constructive interpretation" is also a part of Ambedkar's philosophical project. He innovated an approach to writing Indian philosophy through responsible practices of reading.

Despite their rich contribution to debates and innovations amalgamating theory and practice in contemporary Indian philosophy, Chattopadhyaya and Ambedkar are largely absent as points of reference. This paper suggests that Chattopadhyaya and Ambedkar offer diverse, alternate, materialist ways of doing Indian philosophy. They also open up possibilities for combining Indian philosophical traditions with those of the West. Hence, they call into question the binary between Indian philosophy and its Western counterpart. This paper argues that the project of critical interpretation, rather than abstract speculation, is integral to their readings of Indian tradition. Moreover, following both Chattopadhyaya and Ambedkar, such interpretations are closely linked to contexts of human practice.




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Aakash Singh Rathore is a professor, author, and an Ironman triathlete. He is currently Chief Editor, *B. R. Ambedkar: The Quest for Justice* (5 volumes) and International Fellow of the Center for Ethics and Global Politics, Rome, Italy. He has taught at Jawaharlal Nehru University and the Universities of Delhi, Toronto, Berlin, Rutgers, and Pennsylvania. He is Executive Editor of the journal *Plurilogue* and Director of the International Research Network for Religion and Democracy. He serves as Series Editor of *Ethics, Human Rights and Global Political Thought* (Routledge) as well as of *Religion and Democracy: Reconceptualizing Religion, Culture, and Politics in Global Context* (Oxford University Press).

He has authored and edited several books.

Among his forthcoming books are *A Philosophy of Autobiography: Body & Text* (Routledge, 2019) and *Mind and Muscle: Unifying the Physical and the Intellectual*. Rathore has also finished four grueling Ironman Triathlons, known as the world's most difficult one-day sporting event.

Materialist motifs in B.R. Ambedkar's thought and work

This talk will attempt to uncover a few significant traces of materialist philosophy within the otherwise rather liberal-oriented and anti-materialist Ambedkar that is more widely known. The points of entry will be two impressive recent works in materialist philosophy and Ambedkarite political thought, respectively. Namely, Pradeep Gokhale's *Lokayata/Carvaka* (2015) and Anand Teltumbde's *Republic of Caste* (2018).



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Dr. Uma Shankar

Ø Principal , Head, Department of Philosophy, SIES College of Arts, Science and Commerce

Ø Recipient of Yoga Mitra Award Jan. 2017

Ø She was the former Chair Person Board of Studies in Logic & Philosophy , Member of Academic Council, BUTR, RRC and Faculty of Arts, University of Mumbai

Ø She has supervised 6 PhD students and 5 MPhil students.

She has more than fifteen publications to her credit. She has participated in many National and international seminars and presented papers on various themes like Advaita Vedanta, Religion & Spirituality, Shakthi Worship, Guru Parampara, Saranagathi, Mystics – Shaiva & Vaishnava traditions, Philosophy of yoga, Women mystics of India, Mysticism, Spirituality & Management, Bio ethical issues like Surrogacy, Euthanasia and Suicide, and Science & Religion.

What matters is matter! Reflections on M. N. Roy's Materialism & Humanism

Matter is a *physical reality*. What M. N. Roy means by calling it *physical* is that it *exists objectively* and that it is *measurable*. Roy was a born revolutionary. He has given a central place to intellectual or philosophical revolution in his philosophy. According to him, a philosophical revolution must precede a social revolution. Outlining the relevant points of his new philosophy, he says, "a philosophy, to be a guide for all forms of human action, must have some ethics, some morals, which must recognize certain things as permanent and abiding in humanity." The cardinal principle of our philosophy," adds Roy, is that "man is the maker of his destiny. This idea is not unique in Indian tradition while trying to caution the power and intention of actions. If we are creators of our destiny then we have no right to complaint about the present. I wish to explore here is , what is in store in materialism in general and Roy's in particular in today's context.




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Dr. Biraj Mehta Rathi

Assistant Professor, Department of Philosophy, Wilson College, Mumbai. Visiting faculty at Department of Philosophy and Department of Civics and Politics, University of Mumbai (2007-2016). Ex faculty, Department of philosophy, Sophia college for Women. Resource person at various workshops on western philosophy and aesthetics. Read papers and published in prestigious academic journals. Initiated a certificate course on local culture and disability studies for the undergraduate students of Wilson College. Ex member of Modern Book Selection Committee and Mumbai Research Committee at the Asiatic Society of Mumbai.

Currently pursuing post doctoral research, thesis topic "Martha Nussbaum's Cosmopolitanism: A Critique" from Indian Council of philosophical Research, Delhi and Department of Philosophy, University of Mumbai. Areas of interest include Greek Philosophy, Socio Political Philosophy, Contemporary Western Philosophy (Continental philosophy), Aesthetics, Theories of Human Rights.

Charles Chaplin's Modern Times and Marx's Theory of Alienation

The presentation analyses the film Chaplin's "Modern Times" as an illustration of Marx's notion of alienation discussed in his work *Economic and Philosophical Manuscripts of 1844*. Marx distinguishes between four major aspects of alienation: The alienation of workers from the process of production (workers do not control means and forces of production), alienation from the product produced (workers are alienated from their labour), alienation from their fellow co workers (they do not work as a democratic collective, but under the direction of unelected managers), and the alienation from their true nature (they do not work with reflection, they are more mechanical). All four aspects of alienation appear in Chaplin's story. The presentation is a Marxist critique of the industrialization. It seeks to explain that under the conditions of capitalist industrial production, majority of human beings are not actively in control of their lives. They function as passive objects in a enormous operations of production, consumption and market forces, the very understanding of which tends to elude them. Human beings become essentially passive in their daily activities, thus detached from their true nature.



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Viplov Dhone (Wingkar) is Assistant Professor in Dept. of Philosophy, B. K. Birla College, Kalyan. Currently he is pressing his Ph.d from Dept of Philosophy, University of Mumbai. His research areas - Marxism, Political Philosophy, Philosophy of Ambedkar, Postmodernism and Indian Heterodox systems. He has published and presented papers in these areas.

Emancipating the senses

The history of historical materialism is the history of its defense against the various forms of materialism. It starts with Marx's critique of Feuerbach in his thesis on Feuerbach. Followed by Engels Dialectics of Nature, Lenin had launched his critique of Mach in his Materialism and Empirio Criticism.

As Timpanaro points out in his On Materialism that the entire Western Marxism had made their best effort to safeguard themselves from vulgar or mechanical materialism.

The contemporary phenomenon for the defense of historical materialism can be trace in Terry Eagleton and Slavoj Zizek. Eagleton in his Materialism (Eagleton 2016) and Zizek along with Ruda and Hamza in their Reading Marx (Zizek, Ruda, Hamza 2018) tries to attack on New Materialism (NM), Object Oriented Ontology (OOO), Speculative Materialism, Assemblage theory and ANT. Through the critique of these various trends in materialism they defend the historical materialism.

This paper tries to give a brief survey of contemporary defense of historical materialism.



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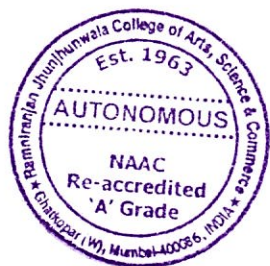
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Report

Debiprasad Chattopadhyaya who passed away few decades back was a towering intellectual who opened the path for Indian Marxists in their endeavours in search of their own philosophy. He can be compared only with another pioneer in the Marxist research into the problems of science and history- the late D.D. Kosambi. Though basically a scholar in Mathematics and other exact sciences, Kosambi showed the way for the subsequent generations of Marxist historians in India, Chattopadhyaya for his part was basically a philosopher who used his erudition for such dedicated service to the cause of research that he became the pioneer, and so far the unrivalled proponent, of Marxism in Indian philosophy. Karl Marx, Debiprasad Chattopadhyay, M. N. Roy and the ancient Indian materialist school, the Lokayata made an incredible contribution to world philosophy. The workshop intended to revive the tradition of these philosophers and different speakers enlightened the audience about the same.

Total Number of papers Presented: 74 (10 teachers from different colleges, 2 teachers from the Department, 5 speakers and 57 students from R. J. College and other colleges affiliated to University of Mumbai participated in the work)



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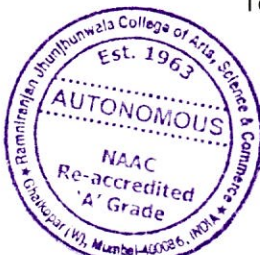
PHOTOGRAPHS OF THE ONE DAY WORKSHOP ON MATERIALIST PHILOSOPHIES: COMPARATIVE AND CONTEMPORARY PERSPECTIVES – MULTI-CENTENNIAL REFLECTIONS ON THE LEGACIES OF KARL MARX (1818-1883) & DEBIPRASAD CHATTOPADHYAYA (1918-1993) HELD ON 4TH JULY, 2018



(from left to right) Ms. Shubhangi Vartak addressing the participants, on the dias Prof. Aakash Singh Rathod, Prof. Kanchana Mahadevan, Dr. Uma Shankar and Dr. Viplov Wringkar



Teachers and students during the one-day workshop



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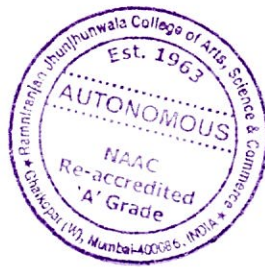
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(from left to right) Dr. Biraj Mehta Prof. Aakash Singh Rathod, Prof. Kanchana Mahadevan, Dr. Uma Shankar and Dr. Viplov Wringkar



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**ATTENDANCE OF ONE DAY WORKSHOP ON MATERIALIST PHILOSOPHIES: COMPARATIVE AND
CONTEMPORARY PERSPECTIVES – MULTI-CENTENNIAL REFLECTIONS ON THE LEGACIES OF KARL MARX
(1818-1883) & DEBIPRASAD CHATTOPADHYAYA (1918-1993) HELD ON 4TH JULY 2018**

SR NO	NAME	ROLL NO	DIV	CLASS
1	YADAV SURAJ RAMPRATAP MANORAMA	250	B	SYBA
2	SIDDIQUI MUBASHSHIRA KHATOON QUTUBUDDIN TAHERA	251	B	SYBA
3	/KHAN FARHEEN MOHD ISRAIL SHAKIRA	252	B	SYBA
4	KHAN AFIFA MERAJ NAHEED	253	B	SYBA
5	SHAIKH SHEEFA RIYAZ SHABANA	254	B	SYBA
6	GIRI RAHUL BRIJLAL MADHURI	255	B	SYBA
7	SURTI AYESHA MOHAMMED FERAZ SHAMIM BANO	256	B	SYBA
8	BAMANE ANUSHKA SATISH SARITA	257	B	SYBA
9	PEREIRA KIM PAUL JANET	258	B	SYBA
10	MUNGALA SHREYA SURESH SARITA	259	B	SYBA
11	SHAIKH SHAHNAZ AZIMULLAH SAGUFTHA	260	B	SYBA
12	CHOUGULE AASIYA AYUB PARVEEN	261	B	SYBA
13	DUBEY DISHA SUBHASHCHANDRA PUSHPA	262	B	SYBA
14	GUPTA DEEPALI RAJESH MANJU	263	B	SYBA
15	THAKUR DEEPIKA KISHOR SHIKHA	264	B	SYBA
16	YADAV AMIT RAMHARSH SARASWATI	301	B	SYBA
17	AVSARMAL RAJDEEP BHIMRAO VAISHALI	302	B	SYBA
18	ATHAWALE SHATAWARI SHARAD SUCHITA	501	C	TYBA
19	AUTADE POOJA KALYAN USHA	502	C	TYBA
20	CHAUDHARY VIKAS RAJENDRA GUDIYADEVI	503	C	TYBA
21	CHAUDHARY MOHD ARSHAD MOHD IBRAHIM WAHIDUNNISA	504	C	TYBA
22	DSOUZA JANESS KEVIN TERESA	505	C	TYBA
23	GUPTA NEHA ARVIND SHEELA	506	C	TYBA
24	GUPTA AAKASH PRADEEP KUSUM	507	C	TYBA
25	JAISWAR SUDHA SUBHASH USHA	508	C	TYBA
26	KHAN SEEMA ABDUS SLAM SABRUNNISA	509	C	TYBA
27	PASWAN SIMRAN DINESH SEETA	510	C	TYBA
28	SHAMA JASMIN MOHAMMAD AJMAL ZULEKHA	511	C	TYBA
29	THAKUR NIHARIKA BIRENDRA SINGH SUNITA	512	C	TYBA
30	VISHWAKARMA SHARADCHANDRA PARASNATH SUBHADRADEVI	513	C	TYBA
31	SINGH SHAILENDRABAHADUR JITENDRABAHADUR ANITA SINGH	514	C	TYBA
32	VISHWAKARMA PRIYA DEVI PREMNARAYAN SHIVKUMARI	515	C	TYBA



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OF ARTS, SCIENCE & COMMERCE (AUTONOMOUS)
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2019: Star College Status by DBT

2008: Best College by University of Mumbai 2010: IMC RBNQ Award 'Performance Excellence' for the year 2009

2011: 'Best Teacher Award' by Government of Maharashtra 2013: DST-FIST 2014: DBT STAR College

2013 & 2014: 'Jagar Jaanivancha Award' by Govt, of Maharashtra 2016: ISO 14001:2015 2016: ISO 9001:2015 2017: ISO 27001:2013

2018: Autonomous Status by University Grants Commission (No. F. 22-1/2018(AC) - 28.05.2018) & by University of Mumbai (No.Aff./ICD/18-19/440 - 08.06.2018)



R. J. COLLEGE of Arts, Science & Commerce (AUTONOMOUS)

(Hindi Vidya Prachar Samiti's RAMNIRANJAN JHUNJHUNWALA COLLEGE of Arts, Science & Commerce)

Opposite Ghatkopar Railway Station, Ghatkopar (West), Mumbai 400086, Maharashtra, INDIA.

Website: www.rjcollege.edu.in Email: rjcollege@rjcollege.edu.in Tel No: +91 22 25151763 Fax No: +91 22 25150957

College is recognized under Section 2(f) & 12(B) of the UGC Act, 1956

Affiliated to UNIVERSITY OF MUMBAI || NAAC Re-Accredited 'A' Grade (CGPA: 3.50)

CERTIFICATE




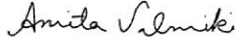
HVPS's Ramniranjan Jhunjunwala College
of Arts, Science and Commerce (Autonomous)

Department of Philosophy

CERTIFICATE

This to certify that *Ms. Khan Afifa* attended the One Day Workshop on Materialist Philosophies: Comparative and Contemporary Perspectives- Multi-Centennial Reflections on the Legacies of Karl Marx (1818-1883) & Debiprasad Chattopadhyay (1918-1993) by Department of Philosophy on 4th July 2018.


Dr. Usha Mukundan
Principal


Dr. Amita Valmiki
HOD, Dept. of Philosophy




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Invitation Letter:

Date: 20-06-2018

Prof. Aakash Sing Rathore

Philosopher, Author, Iron Triathlete

Dear Sir,

We in the Department of Philosophy, R. J. College are inviting you as resource person for one day workshop on **Materialist Philosophies: Comparative and Contemporary Perspectives – Multi-centennial Reflections on the Legacies of Karl Marx (1818-1883) & Debiprasad Chattopadhyaya (1918-1993)**. The workshop is scheduled on July 4, 2018 at 8.30 am. Kindly accept our invitation and oblige.

Dr. Rishma Kundan

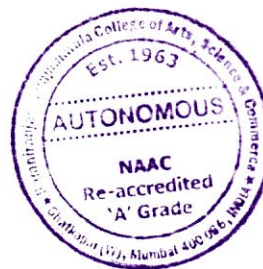
RAMNIRANJAN JHUNJHUNWALA COLLEGE
OF ARTS, SCIENCE & COMMERCE (AUTONOMOUS)
Ghatkopar (W) Mumbai - 400086, Maharashtra, INDIA

Dr. Amita Valmiki

Head, Dept. of Philosophy

Dr. Rina Pitale Puradkar

Dept. of Philosophy





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Thank you letter:

Date: 04-07-2018

Concern: Confirmation

To whom it may concern:

With this letter we confirm the very distinguished paper on **Materialist motifs in B. R. Ambedkar's thought and work** which Prof. Aakash Singh Rathore gave us on Wednesday, 4th July, 2018 at the workshop **Materialist Philosophies: Comparative and Contemporary Perspectives – Multi-centennial Reflections on the Legacies of Karl Marx (1818-1883) & Debiprasad Chattopadhyaya (1918-1993)** organized by the Department of Philosophy, Ramniranjan Jhunjunwala College of Arts, Science and Commerce.

We were very pleased to enjoy the honour of Prof. Rathore's presence.

Dr. Pankaj Purandhar
RAMNIRANJAN JHUNJHUNWALA COLLEGE
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Ghatkopar (W), Mumbai 400 086, Maharashtra, INDIA

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