



NATIONAL SEMINAR on

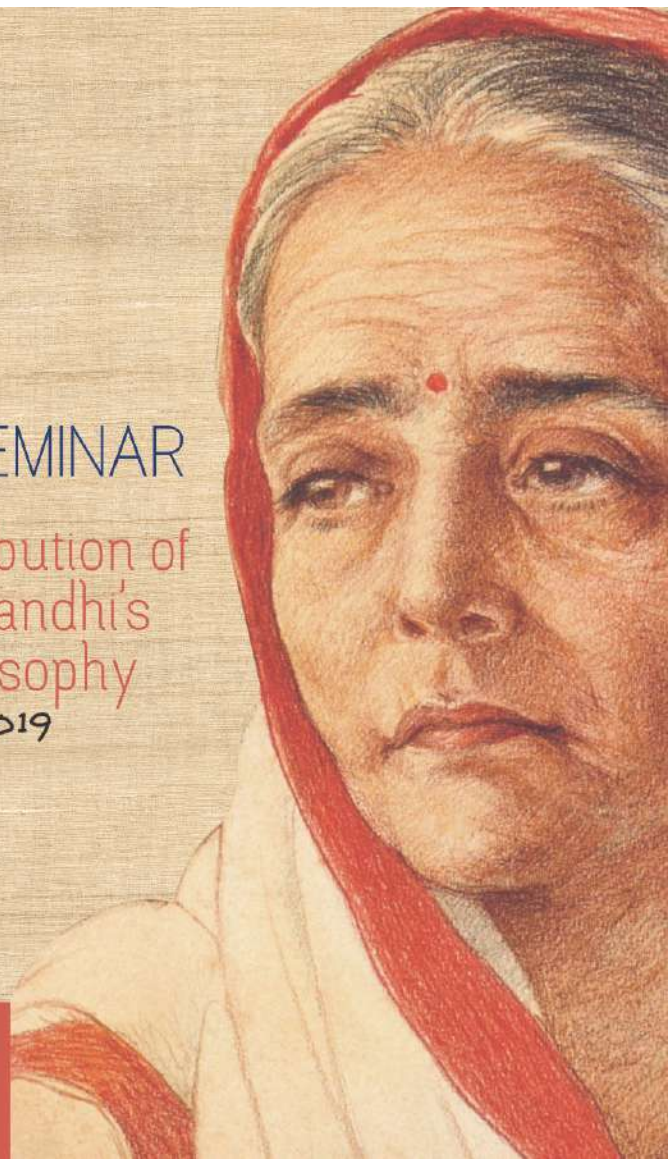
Role and Contribution of Kasturba in Gandhi's Life and Philosophy

22nd -23rd February, 2019

ORGANISED BY



CENTRE FOR GANDHIAN STUDIES
UNIVERSITY OF RAJASTHAN, JAIPUR



ABOUT NATIONAL SEMINAR on ROLE AND CONTRIBUTION OF KASTURBA IN GANDHI'S LIFE AND PHILOSOPHY

22-23 February 2019

At the age of thirteen an immature girl gets associated with someone who is not known to her through a social institution of marriage. In the cult of patriarchy, she had to follow the dominant traditions and through her innate qualities of self-sacrifice, she carried the political activities of her husband with a lesser known name or disguise. Kasturba Gandhi, in full Kasturba Mohandas Gandhi, née Kasturba Kapadia, Kasturba is also spelled as Kasturbai, born on April 11, 1869 in Porbandar and died on February 22nd, 1944 in Pune was the wife of Mohandas Karamchand Gandhi, an Indian political activist and a leader of the struggle for civil rights and independence from British rule.

Kasturba had received no schooling prior to her marriage, and Mohandas took it upon himself to give her an elementary education. A child was born to the couple in 1885 but it died shortly after the birth. Their first child who survived was a son named Harilal born in 1888, six years after their marriage. Mohandas left Kasturba and a newly born child Harilal for studying law in London and returned to India in 1891. Kasturba gave birth to three more sons; Manilal (1892), Ramdas (1897), and Devdas (1900).

Kasturba remained all alone with the children in India once again when Mohandas went to South Africa in 1893 for practicing law. He returned to India in 1896 to take back the family in South Africa; their last two children were born there.

Kasturba involved in politics and became a social activist in South Africa. In 1904 she helped Mohandas and others to establish the Phoenix Settlement near Durban; a cooperative village where residents shared chores and grew their own food, later the family lived here for many years. In 1913 she was arrested and sentenced to prison for three months for participating in the protest against the treatment of Indian immigrants in South Africa. The family left South Africa finally in July 1914, travelled to England before arriving in India in early 1915.

She used to take her husband's place quite often when he resided in prison.

Most of her times, she was devoted to cooperate her husband to maintain dignity of various ashrams (religious retreats; see ashrama).

In mid 1917, while Mohandas was working to improve the lot of Indian farmers in Champaran, Bihar, Kasturba devoted herself completely to the welfare of the women there. In 1922, she participated in a Non-violent Civil Disobedience (satyagraha) movement in Borsad, Gujarat. Although she did not take part in Mohandas's famous Salt-march in 1930 but she did join a number of civil disobedience campaigns in the early 1930s consequently was arrested and jailed several times.

After the women in the city appealed directly to her, she participated in nonviolent protests against the British rule in Rajkot in early 1939. She was arrested and kept in a solitary confinement for a month near the city, during which her health further deteriorated. In 1942, she was arrested again for participating in the Quit India Movement and was imprisoned along with Mohandas and many other pro-independence leaders at the Aga Khan Palace in Pune. While in prison her chronic bronchitis got worse and she suffered with pneumonia and faced a series of heart attacks before dying in 1944.

The patriarchal construct of our history has not been accommodative enough to duly recognize the contribution of 'Ba' as a wife, as a mother and as an independent social and political activist. Most of the times scholars are assigned to the dominant Gandhian aura only that remained a cause of the non-recognition of the contributions of Kasturba in social and political awakening of the masses in India.

The proposed seminar aims to explore the multifarious dimensions of Kasturba's life and a trajectory in social, political and philosophical ways on her seventy-fifth death anniversary.

ABOUT THE CENTRE

The Centre for Gandhian Studies is an institutional outcome of various Academic Researches, Social Services and Collaborative Activities. Formerly it was known as Gandhi Bhawan that established long back in 1965.

In 1985, the Academic Council of the University of Rajasthan raised the status of the Gandhi Bhawan and transformed it into the 'Centre for Gandhian Studies' and also approved an M. Phil. Programme in Gandhian Studies that further led to Doctoral and Post-Doctoral Degrees. This academic programme of the Centre for Gandhian Studies is supported and adopted by other subjects of Social Sciences that have provisions of papers/ topics based on theme of our programme at their Under Graduate and Post Graduate level.

The Centre for Gandhian Studies mainly focuses on:

- (i) The Study of Gandhi, the Gandhian Literatures and other relevant thinkers in their theoretical as well as practical aspects.
- (ii) Understanding peaceful methods and techniques of conflict-resolution.
- (iii) Formulating Gandhian alternatives at local, national, and international levels.
- (iv) Determining appropriate and intermediate technologies for developing societies.
- (v) Experiments of Gandhian techniques applied in India as well as various other parts of the world.
- (vi) Organizing Conferences and Symposia, arranging Library Visits, publish surveys based on Gandhian Constructive Programmes and others organizations.
- (vii) Operating as an academic link between University Community (teachers and students) and other Gandhian Organizations, Government and people supporting Gandhian Perspective.

STRUCTURE:

The Centre is situated in the midst of the University Campus. It started with two small rooms in 1965, but now possesses one Class Room, one Director's Chamber, one Office-cum-Library, one Prayer Hall, and a beautifully maintained Lawn. Its calm and serene atmosphere is quite congenial for study, discussion, analysis and propagating Gandhi & Gandhian ideas.

The library has about 4000 books, some records of speeches of Mahatma Gandhi,


Several Reports and many M.Phil. Dissertations submitted by the scholars.

Prof. V.R. Mehta, eminent political theorist and former Vice-Chancellor, Delhi University was the founder Director of the Centre. In later years the Centre received the leadership of so many eminent Gandhian Scholars. Presently the Director of this Centre is Dr. Rajesh Kumar Sharma has had a long association with this Centre since his student life and also remained here as a faculty. He is a distinguished Gandhian Scholar who has revived this Centre completely. He not only updated the library but also his assiduous efforts had credited the Centre with so many Journals. Now a days the Priya Bhajans of Gandhi Ji are being played throughout the day that fills the hearts of visitors with solace and positivity. Still there are a lot things to be done in this direction. He is willing to revive M.Phil. Course and start a Certificate and a Diploma Course, enthusiastic to publish Research Journal regularly, wants to develop a Gandhi Museum, a Digital Library and Digital Gallery of Mahatma Gandhi.

Sub Themes of the Seminar:

1. Philosophical contribution of Kasturba
कस्तूरबा का दार्शनिक योगदान
2. Gandhi and Sustainable Development
गांधी एवं सतत् विकास
3. Contribution of Kasturba Gandhi In Indian Freedom Movement
भारतीय स्वतंत्रता आंदोलन में कस्तूरबा गांधी का योगदान
4. Contribution of Kasturba in Gandhiji's Life and Philosophy
गांधीजी के जीवन एवं दर्शन में कस्तूरबा का योगदान
5. Cleanliness and Kasturba & Mahatma Gandhi
स्वच्छता और कस्तूरबा और महात्मा गांधी
6. Gender Equality and Kasturba
लैंगिक समानता और कस्तूरबा
7. Role of Kasturba in Women Emancipation
महिला उद्धार में कस्तूरबा का योगदान
8. Gram Swaraj, Women and Rural development
ग्राम स्वराज, महिला और ग्रामीण विकास
9. Influence of Kasturba on Mahatma Gandhi
कस्तूरबा का महात्मा गांधी पर प्रभाव
10. Gandhi's Association with Rajasthan
गांधी का राजस्थान के साथ जुड़ाव
11. Human Rights and Mahatma Gandhi
मानवाधिकार और महात्मा गांधी





All Correspondence to be addressed to:

Interested participants are requested to send their abstract and full paper on the mail: gandhianstudies88@gmail.com, rksharma038@gmail.com, Contact No. 9414310889

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Important Dates:

Deadline for Submission of

Abstract (300 words) : February 18, 2019

Full Papers to be Submitted by : Through out Seminar

Conference Presentation : February 22nd-23rd, 2019

Registration Fee:

Academician and Staff : Rs 1000/-

Research Scholar : Rs 700/-

Student : Rs 500/-

NATIONAL SEMINAR on ROLE AND CONTRIBUTION OF KASTURBA IN GANDHI'S LIFE AND PHILOSOPHY

22-23 February 2019

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