

**A RESUME OF THE WORKS OF MAHATMA GANDHI TO
COMMEMORATE HIS 150TH BIRTH ANNIVERSARY**

An Indian Council of Philosophical Research Sponsored

A One Day National Seminar

On

**A RESUME OF THE WORKS OF MAHATMA GANDHI TO
COMMEMORATE HIS 150TH BIRTH ANNIVERSARY**

To celebrate the World Philosophy Day'2018

Organized by

The Department of Philosophy

Sidho-Kanho-Birsha University

Purulia, West Bengal

VENUE

Seminar Hall, Administrative Building,
Sidho-Kanho-Birsha University, Purulia

DATE

14.03.2019

THEME

*If civilization itself is to survive, all mankind must eventually accept Gandhi's philosophy. — General
Douglas MacArthur, famous military leader of World War II*

History of mankind shows that material achievement can never be marked as the sign of success as a whole, unless and until the truth of life is known. Among those who spent their entire life searching for the truth, Mohondas Karamchand Gandhi was one of them. He was born on October 2, 1869. For him, truth and non-violence are the same; these are the two sides of the same coin. In his entire life, he never made a bypass from the way of non-violence. He had no wealth, no political position, but he fought injustice with prayer, fasting, and peaceful protest. His belief on non-violence was so strong that he himself practiced it and applied it to make India free from the British. Being a frail man, he faced strong British nation using only his weapons of nonviolent resistance. Encouraging all people to be kind, honest, and peaceful, Gandhiji refused to return injury with injury. He argued that if the violence would be the way to achieve the freedom or something else, then there was a chance to loss the freedom or that something by other powerful nation or entity

A RESUME OF THE WORKS OF MAHATMA GANDHI TO COMMEMORATE HIS 150TH BIRTH ANNIVERSARY

what so ever. So, non-violence, for him, was the one and only one way to achieve the ultimate aim of life. Moreover, his theory of non-violence is now treated and proved¹ as the best practices through the whole world.

Let us revisit some of the works which were done by Mahatma *Gandhiji*.

(a) His fighting against British was started in South Africa. His method of peaceful resistance became successful for the first time when the British Government in South Africa made an agreement with Gandhi in June 1914, to return all civil rights for Indians by abolishing the Black Act. This was a freedom charter for Indians.

(b) After returning from South Africa Gandhiji started to fight against the caste system. At that time there were ten million untouchables in India. They were forbidden to use public roads or public wells. They had to live apart from other people. Gandhi built a community of followers at Sabarmati. He invited the untouchables to join and took the matter seriously since the untouchables had little work many had to scavenge for food like animals.

c) Gandhiji's next successful achievement against the British Government was the fighting against Rowlett Act in 1919. This rule established severe penalties for sedition. Anything that disrupted daily life in the country could be called sedition. Gandhiji applied a new weapon on the basis of his non-violent resistance which was known as a *hartal* or an Indian day of mourning. All businesses were closed and there were massive protest demonstrations. Gandhi also fasted. The *hartal* spread throughout the country. It gave the Indian people a sense of new power. The *hartal* brought life to a standstill in India.

d) Gandhi opposed child marriages, urging no woman under the age of twenty-one to be married. He was especially upset at the many child widows in India. Young girls were often married to older men and when the men died, the girls could not marry again.

e) At that time in India, there were more than eleven thousand widows under the age of five. Eighty-five thousand widows were between five and ten. Altogether, almost four

¹ Martin Luther King Jr. was the Baptist preacher who led the civil rights movement in America in the 1950s and 1960s. He embraced Gandhi's principles of nonviolence, even in the face of brutal attacks. Just as Gandhi refused to stoop to hatred as he struggled to free India, King clung to nonviolence in his successful crusade to end discrimination in the United States. From by Anne Schraff's *Mahatma Gandhi*, Saddleback Educational Publishing, 2008

A RESUME OF THE WORKS OF MAHATMA GANDHI TO COMMEMORATE HIS 150TH BIRTH ANNIVERSARY

hundred thousand Indian girls under the age of fifteen were widows. Gandhi demanded that these girls be allowed to remarry. In his struggle to improve the status of the untouchables, Gandhi gave them a new name: Harijans, which means children of God.

f) In general, by the term moral action we mean those voluntarily actions which produces good result or done according to the laws. But according to Gandhiji, only the good actions are moral actions. Whatever is good and virtuous is moral. He argues that if good consists in doing good to the others, it would involve sacrificing one's personal motives for the good of others. That means that Self-transcendence or Love constitutes the essence of morality. Love for him is divine; it makes performance of duty not only a convenience, but also a duty.

He further argues that a good action requires and is based on knowledge of its factors, conditions, motives etc. Knowledge, therefore, is an essential aspect of morality. Morality thus is obeying the voice of conscience with the full knowledge of the conditions that make this call imperative or obligatory. In fact, morality, according to Gandhi, is nothing but *satyāgraha*.

He never thought that the religion and morality could be placed in the separate domain. For him, true religion and true morality were indispensably bound up with each other. Religion is to morality what water is to the seed that is shown in the soil. Just as water causes the seed to sprout and grow so religion causes moral sense to goes and developed.

These are only a few points which are nothing but the top of a huge iceberg of Gandhian philosophy and the above writing may be treated as just a road map of the seminar.

SUBTHEME

- a) The Significance of Gandhian Philosophy in present day
- b) Non-violence as the pillar social philosophy
- c) Truth and non-violence in Gandhian Philosophy
- d) Political Philosophy of Mahatma Gandhi
- e) Gandhiji on Village Swaraj
- f) Gandhiji as a social reformer
- g) Any related topic with the theme

CALL FOR PAPERS

A RESUME OF THE WORKS OF MAHATMA GANDHI TO COMMEMORATE HIS 150TH BIRTH ANNIVERSARY

The seminar invites original and unpublished research papers for presentation from teachers, academicians, research scholars and students. Research papers shall be subject to approval. All research papers shall be subject to scrutiny of anti-plagiarism software. Selected papers will be published in an edited book with ISBN.

GUIDELINES FOR SUBMISSION OF ABSTRACT AND PAPER

The interested participants are requested to send in an abstract for approval. The abstract should be a summary of a research and is expected to meet the academic standards. On acceptance of the abstract, the author will be required to send in the full paper. Abstract and full paper should be submitted via email as an attachment in Microsoft Word format. Do not use abbreviations in the title. Abbreviations should be defined at the first time they appear in text before being used as abbreviations. Notification of acceptance or rejection of the abstract and paper will be sent to you within 5 days via email. All abstracts and papers shall be arranged as:

- Title of paper: Bold
- Names of Author(s): First Name, Last Name.
- Keywords: Three to four words.
- Text: Times New Roman, font size 12.
- Line space: 1.5 space
- Margins: 1 inch on all sides.
- Word count: Maximum 250 words for abstract and 4000 words for paper.

REFERENCE STYLE

The reference list should appear at the end of the paper. Please include references of all materials you have cited throughout the paper in the order: Author(s) last name, First name(s) and year of publication, Title in the italics, Place of publication, Publisher, Page no. In case of in-text citation, references should be listed in alphabetical order and all lines other than the first line should be indented. For example:

Doris, J. M. *Lack of Character: Personality and Moral Behaviour*. Cambridge:
Cambridge University Press, 2002. P. 55

SUBMISSION PROCESS

All submissions, abstract and paper, should be sent to:

skbphilosophy@gmail.com

A RESUME OF THE WORKS OF MAHATMA GANDHI TO COMMEMORATE HIS 150TH BIRTH ANNIVERSARY

A separate cover sheet indicating authorship, academic or professional affiliation, and both a current mailing and email address should be included.

REVIEW PROCESS

All submissions, abstract and paper, are subject to review and are expected to meet standards of academic excellence. Abstract and paper will be reviewed by academic experts whose identities will remain anonymous to the authors.

REGISTRATION PROCESS

Submission of abstract; acknowledgment; notification of acceptance; invitation to register; payment of registration; submission of Registration Form, and confirmation of registration. However, a person intending to participate without a research paper can register directly by paying fee and submitting Registration Form.

REGISTRATION FEE

01	Teachers	Rs.500/-
02	Research Scholar	Rs.300/-
03	Ex students and others	Rs.200/-
04	Regular Departmental students	Rs.100/-

METHODS OF PAYMENT

Registration fee can be deposited in the University account by **Cash/ Cheque/ DD/ NEFT.**

Only bank transfer will be entertained.

Account details:

**A/C. No.1102104000051970 at I.D.B.I, Purulia Branch, (IFSC Code: IBKL0001102),
MICR Code: 723259002.**

SESSION

Inaugural Session : 10:30 A.M. -12:00 P.M.

Plenary Session : 12:10P.M.- 2:10P.M.

Technical Session : 02:50 P.M.-04:30 P.M.

Valedictory Session: 04:30 P.M.-05:30 P.M.

KEY DATES

Abstract deadline: 10.03.2019

Full Paper: 12.03.2019

A RESUME OF THE WORKS OF MAHATMA GANDHI TO COMMEMORATE HIS 150TH BIRTH ANNIVERSARY

Seminar date: 14.03.2019

ACCOMMODATION

The registered participants will be provided with free seminar kit, lunch, tea/coffee at the venue. Free local transport to and from the venue will be provided. Those interested in accommodation on payment basis may send their request in advance.

PATRON-IN-CHIEF

Dr. Dipak Ranjan Mandal

Vice-Chancellor

Sidho-Kanho-Birsha University

PATRON

Dr. Nachiketa Bandopadhyay

Registrar

Sidho-Kanho-Birsha University

Advisory Committee

Dr. Subal Chandra De

Dr. Priyanath Haldar

Dr. Swati Guha

Sanjay Bose

Nirmalendu Khan

Dr. Gouri Shankar Nag

Sri Goutam Mukhopadhyay

Dr. Sudip Chakravortti

Uttam Mukhopadhyay

Susmita Chowdhury

Prosit Ranjan Ghosh

Sudip Bhuiin

Souvik Dasgupta

Organising Committee

Teachers, scholars and students of the Department of Philosophy

Organising Secretary cum Treasurer

Dr. Rajkumar Modak, Associate Professor & HOD, Department of Philosophy, Sidho-Kanho-Birsha University, Purulia

Chairperson

**A RESUME OF THE WORKS OF MAHATMA GANDHI TO
COMMEMORATE HIS 150TH BIRTH ANNIVERSARY**

Dr. Arnabi Sen, Professor, Department of Philosophy, Sidho-Kanho-Birsha University,
Purulia

CONVENER

Shri Dinanath Ghatak, Associate Professor, Department of Philosophy, Sidho-Kanho-Birsha
University, Purulia

CO-ORDINATORS

Mrs. Anita Banerjee, Assistant Professor, Department of Philosophy, Sidho-Kanho-Birsha
University, Purulia

Miss. Susmita Mistri, Assistant Professor, Department of Philosophy, Sidho-Kanho-Birsha
University, Purulia