

SEMINAR

ON

**THE ROLE OF GANDHIJI IN
FREEDOM MOVEMENT**

Presented By

Prof. Tapan Kumar Pati
Head of the Department of History
Kendrapara (Auto) College, Kendrapara

On 28th November 2019



DEPARTMENT OF HISTORY

PATTAMUNDAI COLLEGE, PATTAMUNDAI

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REPORT

An Extramural seminar on **“THE ROLE OF GANDHIJI IN THE FREEDOM MOVEMENT”** was organised by the Department of History on dated 28.11.2019 at 10am under the chairmanship of Dr. Pramod Kumar Samal, HOD in the seminar Hall, at the outset Dr. P K Samal welcomed the guest on the dais. Mr. Rabindra Kumar Panda, Senior Lecturer in History of the department introduced the guests. In this meeting Sri Tapan Kumar Pati, Reader & HOD, History, Kendrapara (Auto.) College, Kendrapara joined as a Resource Person and delivered a nice talk. At last the meeting was ended with the vote of thanks by Mr. Ranjan Kumar Behura, Lecturer in History. The seminar was attended by most of the students of Department of History.



**OFFICE OF THE PRINCIPAL
PATTAMUNDAI COLLEGE, PATTAMUNDAI**

No 1533 DATE 25.11.2019

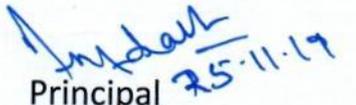
To

Prof. Tapan Kumar Pati,
Reader and Head of the Department of History,
Kendrapara (Auto) College, Kendrapara.

Sub: - Request to act as a Resource Person.

Dear Sir,

You are requested to act as a Resource Person for the extramural seminar on **"The Role of Gandhiji in the freedom Movement"** organised by the Department of History on dt.28.11.2019 at 10.00 am in the Seminar Hall.


Principal 25.11.19
Pattamundai College

Copy to Principal, Kendrapara (Auto) College, Kendrapara for information and necessary action.

Role of Gandhiji in Freedom Movement

Emergence of Gandhi in India's national struggle added a new dimension to the movement. He appeared as a great consensus builder who could carry people of all shades with him. Grant of freedom to India is the interplay of both internal and external factors. His role for the emancipation of the country and the down trodden was immense. Personal magnetism, soundness of his policy and the tactics he adopted made the British clueless how to face this non-violent struggle. At one time Nehru expressed his doubt regarding the clarity of Mahatma but still he clung to him. Personality is an undefinable thing, a strange force that has the power over soul of man and he possessed this in a considerable manner. He attracted people, they did not agree with the philosophy of his life, even his ideals Still went with him although they did not accept his philosophy. His spell is, he epitomised the tradition of India. He emphasised on Action (Karmayoga): simple living and saintly thinking. He was neck deep involved in the struggle of the country: Defense of law and order was no-co-operation with evil; hartal was a moral protest; Satyagraha was the technique for the realization of truth that is god.

Truth is almost unattainable but everybody is endowed with a fraction of truth. Plain living and high thinking was the hallmark of his character. He became the apple of eye of the common man and had a profound influence on the general public. Sainthood has an instant appeal to common people. Although the middle class did not like his hobnobbing with the harijans they couldn't but admire him, for deep down in their hearts they knew that they were in the wrong and not the Mahatma. He could carry all classes of people with him. Hence congress

from a class movement became a mass movement. So a political movement became more a pilgrimage than a war.

While carrying the traditions of India he incorporated some of the dynamic values of modern times.

Apart from his modernity, his personality and programme incorporated in a subtle manner the work of previous makers of modern India. The very expression "Non-Violence" of the strong reminds us of Swami Vivekananda's emphasis on powers and strength.

Gandhi talked of three levels of non-violence: without an inner conviction one can take to non-violence as it gives practical results; without conviction it can be used as a better method than force to achieve good; to those for whom non-violence is an inner impulse; it serves as a means to convert the opponent by the power of love and suffering. Moreover, he always acted as a restraining influence on the youthful revolutionaries without losing his strategy of keeping the British guessing. In the words of Percival Spear "the Mahatma contrived a method to be constitutionally unconstitutional".

Gandhiji's role begins with the passing away of Tilak, it is after his death the congress adopted a policy of non-violent non-co-operation under the guidance of Mahatma Gandhi. In general he applied his method three times within a span of 20 years. "The 1st one in 1921, the second in 1931 and the last the Quit India Movement in 1941". The 1st two movements were withdrawn as they tended to be violent. The last of the movement was put down heavily by the British Raj in the very beginning; and the quick decision of the government of England to grant independence.

The civil disobedience campaign of Chauri-chaura in 1922 was abandoned because 22 constables were burnt alive. This shocked the conscience of Gandhi and he halted the movement without consulting the other senior leaders of the party. The other senior leaders in a pique gave birth to the Swaraj party. The campaign of the thirties was abandoned owing to Gandhi-Irwin pact which did not have any rational basis. This movement had created sensation throughout the country. The third and the last movement was finished from the start as the British Government carried out preventive arrests and declared the Congress as an illegal organization. This stand taken by the Congress ministries accentuated the cleavage between the Muslims and Hindus. The Muslim league was told point blank that it could obtain a share in the offices only if it became a part of the Congress party while at the same time the congress started a mass contact movement to shepherd the Muslim Masses in to the Congress fold. This put off the Muslim league and in 1940 they resolved for attainment of Pakistan.

Mahatma denounced violence those who stood for extremism but violence probably did influence the decision of the British Government to leave the country. At this time David Lloyd George expressed his admiration for patriotism. A terrorist leader justified his programme "we didn't mean or expect to liberate our country by killing a few English men, we wanted to show the people how to dare and die". R.C Majumdar writes, "We find a seal of approval of their heroic deeds in popular songs and folk tales".

After 1935 act was passed it was Gandhiji and his followers who refused to cooperate the Muslim league in 1937 and (there by) forced them out. The Congress virtually refused to coalition ministry with the Muslims unless they liquidated the Muslim league and disown all claim

as a separate entity. The role of INA can never be underestimated. The physical strength of the British deteriorated due to the hammering blows of Hitler victories of Japan and Indian sepoy could not be relied upon.

So there are also several forces that facilitated the declaration of Independence in 1947. Rise of nationalism, patriotism and rise of communist movement all over the world supported by communist China also acted as catalyst.

In finality, we cannot but appreciate the contribution of Mahatma Gandhi as he is the perfect embodiment of the tradition of India and also the heritage of all who walked before him. It was under his direction the Congress became the mass movement. R.C Majumdar tells while Gandhi will live in History as one of the greatest apostles of peace and non-violence in a war stricken world, credit is now given to him for his political acumen which led to India's final victory.

Tapan Kumar Pati

Tapan Kumar Pati
Reader & Head
Kendrapara (Auto) College,
Kendrapara

Department of History, Pattamundai College, Pattamundai
Extramural Seminar on "THE ROLE OF GANDHIJI IN FREEDOM MOVEMENT"

DATE: 28 NOVEMBER, 2019

Students' Attendance Sheet

Sl. No.	Roll No.	Name of the Student	Signature
1	BA-18-293	Rashmita Panda	Rashmita Panda
2	BA-18-112	Jyoti Shree Rout	Jyoti Shree Rout
3	BA-18-180	Nitlu Sethi	Nitlu Sethi
4	BA-18-164	Susjya Prakash Mohanty	Susjya Prakash Mohanty
5	BA-18-220	Nanda Kishore Nanda	Nanda Kishore Nanda
6	BA-19-213	Basmata Singh	Basmata Singh
7	BA-19-155	Laxmi Priya Senapati	Laxmi Priya Senapati
8	BA-19-219	Santosima Sethi	Santosima Sethi
9	BA-19-187	Subhasmita Senapati	Subhasmita Senapati
10	BA-19-110	Subhadarshni Padhihari	Subhadarshni Padhihari
11	BA-19-116	Sima Ranee Sahoo	Sima Ranee Sahoo
12	BA-19-170	Ashisa Nandan Sahoo	Ashisa Nandan Sahoo.
13	BA-19-204	Abinash Sahoo	Abinash Sahoo
14	BA-18-152	Idhyanrani Mahalik	Idhyanrani Mahalik
15	BA-18-159	Somanath malik	Somanath malik
16	BA-18-174	Debenendra malik	Debenendra malik
17	BA-18-229	Binod Das	Binod Das
18	BA-19-226	Suryakanta Sethi	Suryakanta Sethi
19	BA-17-264	Sadananda Panda	Sadananda Panda
20	BA-18-124	Ritesh Barik	Ritesh Barik
21	BA-18-226	Baisakshi Rout	Baisakshi Rout
22	BA-18-232	Smrutirekha Jena	Smrutirekha Jena
23	BA-18-253	Aman Kumar Pradhan	Aman Kumar Pradhan
24	BA-19-196	Sasmata Mohanty	Sasmata Mohanty
25	BA-19-050	Preerana Pradyadanshoni Behera	Preerana Pradyadanshoni Behera
26	BA-19-192	Arundhati Behera	Arundhati Behera

SEMINAR ON THE ROLE OF GANDHIJI IN FREEDOM MOVEMENT
DEPARTMENT OF HISTORY DATE- 28.11.2019



ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇତିହାସ ବିଭାଗରେ ପାଠଚକ୍ର



ପଟ୍ଟାମୁଣ୍ଡାଇ, ୩୦।୧୧(ନି.ପ୍ର.)-
 ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ଇତିହାସ
 ବିଭାଗ ପକ୍ଷରୁ 'ସାଧାନତା
 ଆନ୍ଦୋଳନରେ ଗାନ୍ଧିଜୀଙ୍କ
 ଭୂମିକା' ଶୀର୍ଷକ ପାଠଚକ୍ର
 ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ଇତିହାସ
 ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଧାନକ ଭଃ
 ପ୍ରମୋଦ କୁମାର ସାମଲଙ୍କ
 ଯୋଗଦେଶରେ ଆୟୋଜିତ
 ପାଠଚକ୍ରରେ କେନ୍ଦ୍ରାପଡ଼ା କଲେଜ
 ଇତିହାସ ବିଭାଗ ମୁଖ୍ୟ ପ୍ରଫେସର
 ଚପନ କୁମାର ପତି ମୁଖ୍ୟ
 ଆଲୋଚକ ଭାବେ ଯୋଗଦେଇ
 ଶୀର୍ଷକ ପାଠଚକ୍ର ଉପରେ

ଆଲୋଚନା କରିଥିଲେ ।
 ଗାନ୍ଧିଜୀଙ୍କ ଉପରେ ସେ ବହୁ
 ସାରଗର୍ଭ ତଥ୍ୟ ପ୍ରଦାନ କରିଥିଲେ
 । ଅଧ୍ୟାପକ ରଞ୍ଜନ କୁମାର
 ବେହେରା ସ୍ଵାଗତ ଭାଷଣ
 ଦେଇଥିବା ବେଳେ ଅଧ୍ୟାପକ
 ରବୀନ୍ଦ୍ର କୁମାର ପଣ୍ଡା ଅତିଥି
 ପରିଚୟ ପ୍ରଦାନ କରିଥିଲେ ।
 ରଞ୍ଜନ କୁମାର ବେହେରା
 ଧନ୍ୟବାଦ ଦେଇଥିଲେ ।
 ପାଠଚକ୍ରରେ ବହୁସଂଖ୍ୟାରେ
 ଅଧ୍ୟାପକ, ଛାତ୍ରଛାତ୍ରୀ ଯୋଗଦେଇ
 ଗାନ୍ଧିଜୀଙ୍କ ବିଷୟରେ ବହୁ
 ଶିକ୍ଷଣୀୟ ତଥ୍ୟ ପାଇପାରିଥିଲେ ।