

A Seminar
On
“Relevance of Gandhian philosophy in
21st Century”

Presented

By

Mr. Debabrata Pradhan

Former Principal, Pattamundai College,

Pattamundai,

Kendrapara.

22nd february 2019



Department of Philosophy

Pattamundai college,

Pattamundai.

Report

An extramural seminar was organised by Department of Philosophy, Pattamundai college, Pattamundai on dated 22nd February 2019 on the topic "Relevance of Gandhian Philosophy in 21st Century". The resource person of the seminar was Mr. Debabrata Pradhan, Former Principal, Pattamundai College, Pattamundai, Kendrapara. Mr. Srimanta Kumar Jena, Head of the Department chaired the session. R N Madhusmita Parida, Lecturer in Philosophy, introduced and welcomed the guest on the dais and participants. Head of the Department also gave a key note on the topic. The meeting was anchored by Miss Sinarani Achariya, +3 2nd year honours student of the department of philosophy. Most of the students of the +3 Philosophy honours were present in the seminar, and a number of lecturers from the Department of Economics, Education and English had also participated in this programme. The meeting was ended with vote of thanks by Miss. Supritee Barik + 3 2nd year honours student of the Department of Philosophy.

**“Relevance of Gandhian philosophy in
21st Century”**

By

**Mr. Debabrata Pradhan
Former Principal, Pattamundai College,
Pattamundai, Kendrapara.**

THE RELEVANCE OF GANDHIAN PHILOSOPHY IN 21ST CENTURY

Prof. Debabrata Pradhan

I feel privileged to be here as a resource person in the seminar organized by the dept. of Philosophy Pattamundai College. It is indeed an honour to be here in this esteemed center of learning.

To me it is like homecoming as I was heading this department since 1999 till March 2016 when I took over here as Principal I/c .

I stand before you in a spirit of humility to speak about one of the greatest figures of history, whose experiments with fourth began in South Africa.

The world knows greatness in many forms. There are the great, who won celebrated military victories. There are the great who have deepened our knowledge of the physical universe. There are the great, who have helped us understand the workings of the human mind. There the great, who by their inventions have transformed the way we live.

Friends mahatma Gandhi stands in a category of his own. He too was an inventor but of a different kind an inventor of a unique way of pretest, of struggle of emancipation and of empowerment. His generalship lay not in marking war but in waging peace. His weaponry was not arms and ammunitions but "truth force", "Satyagraha" as he called it.

The moral universe was his field of action. He explored a whole new dimension of the human psyche its capacity to willingly accept suffering, even

unto death, not to attain the kingdom of heaven but a better world here and now by bringing about social and political change.

In south Africa during his experiments Gandhiji issued a clarion call for nonviolent resistance against racial discrimination , oppression and injustice. He described "satyagraha" as a force born of truth and the love of nonviolence , a moral equivalent of war After 21 years in south Africa where his views took shape and were refined , he carried the torch of Satyagraha to India.

The world saw with amazement how this unique technique energized millions of men and women to bring a mighty empire to its knees.

- Mahatma Gandhi , The person was a many sided personality to an unusual degree.
- He was a man of peace who did not hesitate of fight for what he believed to be right .
- He was a political strategist who shunned conventional politics and hold no office .
- He was a thinker and a philosopher who was first and foremost a man of action.
- He was extraordinarily pragmatic and adapted himself to changing situations without compromising or abandoning his basic values.
- Mahatma Gandhi respected tradition yet he was an iconoclast.
- He was deeply religious . But his was a religion that drew from every faith a religion that was all inclusive.

- He embodied spirituality. But his was a spirituality rooted in an abiding concern for the poor and the deprived, of service to and empowerment of the disadvantaged and under privileged.
- He embodied spirituality. But his was spirituality rooted in a an abiding concern for the poor and the deprived of service to and empowerment of the disadvantaged and
- He was impatient for cataclysmic change yet he shunned violence in any form as an instrument to force the pace of change. In his won worlds non violence is mightier than the mightiest weapon of destruction, devised by the ingenuity of man.

It is true that the world of today is vastly different from the world of mahatma Gandhi. The fundamental issues he was confronted with namely colonial subjugation, has disappeared from our world. Racial discrimination too has been blunted significantly. At the same time new threats to peace. Harmony and stability have emerged.

To-day we face the challenge posed by Continuing confirmation in the name of religion and ethnicity. At its worst, this is terrorism. Which inflicts untold suffering on innocent, women, men and children.

We confront also the challenge of growing in equality both within and amongst nations.

Gandhi has been a shining example for many people in particular for those who have been determined to do something about resisting injustice. It is not because some followers of Gandhi have failed, that Gandhi's message in no

more relevant for our time. As Martin Luther King once observed. "If humanity is to progress, Gandhi is inescapable."

It is time for us to look into our souls and ask ourselves why Gandhi is more relevant today. We should ask ourselves whether we have the courage and strength of mind to follow in his footsteps, whether we are prepared to live our lives by what he preached and most importantly practiced.

Usually a person is forgotten after one or two death anniversaries. But as you know Gandhi is remembered because of his philosophy and because of the relevance of his philosophy.

Here I would like to juxtapose two important and famous philosophers of the world.

One is Machiavelli, the Italian philosopher who preached that the end justifies the means.

Machiavelli in his political treatise "The Prince" talked about ruthlessness and its necessity to dispose of the leader's enemy, to maintain power and to rule effectively.

On the contrary Gandhi argued leaders do not have any business enslaving and oppressing the people. He always opposed the use of violence in keeping power while Machiavelli argued that a leader should rule with an iron hand, if needed, a ruler could and should use violence to maintain his power.

But on the other hand Gandhi emphasized on compassion, Temperance, restraint and modesty. He thought that leaders should always be

guided by morality in their actions and political decisions. The end goal should not be used to justify the means in reaching the end. He used to promote the use of non-violent tactics and passive resistance against colonial rule in India. Therefore Gandhiji used Ahimsa as the means to an end ultimately rejecting Machiavelli's advice on qualities of prince must possess. To retain his title. Thus for Gandhiji uses of violence is not justifiable under any circumstances.

On the other hand, Machiavelli's can be considered an immoral leader. He declared that leaders should set aside morality in making political decisions and should concentrate only in ensuring that they retain their power over the people and their enemies. He even declared that for the benefit of greater good, violence is allowed. While Gandhi, you know called off Non-Cooperation movement when he heard about Chauri – Chaura Violence.

Machiavelli thought that violence and unjust laws are necessary evil in order for a leader to become effective in governing the people and in fighting the enemy. Violence is part and parcel of governance which must be imposed in view of its necessity to maintain order within the society.

Gandhi completely rejected this idea of Machiavelli. He advocated that people should engage in civil disobedience and refuse to comply with unjust laws. Machiavellian justification has been coined by some as "everything is justified in love and war".

Gandhi opposed employment of cunning and duplicity in state craft.

Another greater thinker and philosopher Karlmarx who advocated classless society as like Gandhi but with completely different ways.

Marx argues that our society passed through the class straggle making it necessary to overthrow the govt. if possible though violence methods and violence as the necessary port of revolutionary process i.e. throwing Housing out capitalism through revolution and establishing dictatorship of the proletariat whereas Gandhi believes otherwise. And it is quite apartment in modern times that violence con not bring peace rather violence begets violence only. We can take the examples of Palestine issue, middle east counties issue etc.

With Gandhi's philosophy after victory you do not have enemies, you don't have anxiety you don't have tension because Gandhi is the product of this soil sanatan khetra not India or Bharat.

Gandhi's philosophy is the product of Buddhism Jainism and sanction principles. It is well said that Gandhi is greater than Buddha, Gandhi is greater than Christ.

Buddha was afraid of society, afraid of life. Christ was afraid of state -craft and afraid of society where as Gandhi was in politics up to the neck in the mud of politics but there was no stain on either his dress or body adopting nonviolence as means.

Arnold Joseph Toynbee, a British historian has remarked that Gandhi can defeat the enemy but he never befriend the enemy.

In Gandhi's philosophy change through nonviolence brings both subjugated and subjugator for Co- existence which is absent in Marxian philosophy.

In 21st century we have witnessed the success of democratic process of change in the different parts of the world. Probably here Gandhi takes over the Marx.

Gandhi is more than a political philosopher, a social reformer, a true Satyagrahi, a saint, an economist.

The present day society is more for MNCS and you know MNCS grow at the cost of common people, but Gandhi's "kutria silpa" is not at the cost of any body. He advocated production by masses instead of mass production.

In environmental issues Gandhi is much more relevant today. He says the "Nature has given enough to us for our need but not for our greed". In 21st century the modern man is always after satisfaction of his greed with consumerial approach with everything.

As a result the eco-balance is distorted. Like other Indian philosophers Gandhi considered Nature as manifestation of divine soul which pervades everywhere.

Nature means Trees, Nature means Rivers, seas, Nature means birds, animals, around us, Nature means citizens living around you , around us. If we do not pay heed to it we are paving the way for human extinction on the earth. We have already witnessed he mass death of birds, Dolphins and Sharks and it is due to our greed not for need.

To sum up I can do no better than to quote the immortal of India's first prime minister Pundit Jawaharlal Nehru, at the time of Gandhi's passing,

"The light has gone out our lives" Now we have to try and see what we can do with our limitations to overcome what Gandhi described as the seven social sins :

Politics without principles

Wealth without work

Commerce without morality

Education without character

Pleasure without conscience.

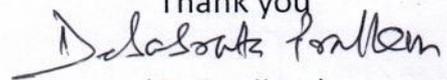
Science without Humanity

Worship without sacrifice.

It is my fervent hope that the world will embrace Gandhian truth and action and that you my young friends here, will be among its torch bearers.

I would like to conclude with a tribute to Gandhi that Albert Einstein gave : "Generations to come, it may well be, will scarce believe that such a man this ever in flesh and blood walked upon this earth"

Thank you



(D. Pradhan)

Department of Philosophy , Pattamundai College, Pattamundai
Students Attendance on the seminar "Relevance of Gandhian

Philosophy in 21st Century" on 22.02.2019

+3 1st Yr

Sl No	Roll No	Signature of the Student
1	BA18252	Panjaisa Behera
2	BA18070	Bandita Kund
3	BA18225	Subha Lakshmi Cheloo
4	BA18251	Minakshi Mohanty
5	BA18258	Scemitra Behera
6	BA18259	LOPAMUDRA DAS
7	BA18250	ISWANI DAS
8	BA18239	Bhiganka Das
9	BA18109	Kiran malin Das
10	BA18173	Manaske Das
11	BA18196	SIPRA Sethi
12	BA18257	Lalita Priyadarshani Das
13	BA18200	BARSHA RANI MALICK.
14	BA-18-90	Sabita Dalai
15	BA-18-70	Bandita Kund
16	BA-18-183	Tapaswini Behera.
17	BA-18-121	pratyanka sahoo
18	BA-18-205	Rasmata Panda.
19	BA-18-175	Suvarani Sahoo
20	BA-18-256	ISWANI DAS
21	BA-18-170	Rajalaxmi Biswal
22	BA-18-221	Abinash Das
23	BA-18-251	meenakshi mohanty
24	BA-18-253	Jugadish oja.
25		+3 1st year
26	BA18234	Gyana Ranjan Behera
27	BA18096	Satyabrat Nayak
28	BA18141	Supritee Barik
29	BA18238	Manisharani Sahoo
30	BA18265	Soni Nayak
31	BA18214	Sinarcanti Acharya.
32	BA18247	Supriya Sethi
33		

+3 1st Yr.

34	BA ¹⁷ 254	Rasmita Das
35	BA ¹⁷ 209	Saransha Mohanty
36	BA ¹⁷ 270	Jyoti Behera
37	BA ¹⁷ 215	Sumitra Behura
38	BA ¹⁷ 283	Mamashree Sutar
39	BA ¹⁷ 243	Suprava Dash
40	BA ¹⁸ 260	Subhashree Pradhan
41	BA ¹⁸ 287	Sonalika Sain
42	BA-18-258	Sumitra Behera.
43	BA-18-205	Rasmita Panda.
44	BA-18-248	Sadhana Rout
45	BA-18-253	Jagadush Osha.
46	BA-18-175	Sweetarani Sahoo
47	BA-18-173	Manushi Dash.
48	BA-18-258	Sumitra Behera
49		
50		→ 2 nd year
51	BA ¹⁶ 53	Amrita Priyadarshini
52	BA ¹⁶ 52	Sanita Malik
53	BA ¹⁶ 22	Kasmita Borjee
54	BA ¹⁶ 77	Anulata Sethi
55	BA ¹⁶ 50	Rosina Malik
56	BA ¹⁶ 286	Sinanani Pradhan
57	BA ¹⁶ 289	Mondita Samal
58	BA ¹⁶ 288	Rita Mallik
59	BA-16-250	Ashalata Sethi
60	BA-16-240	Deepan Sethi
61	BA-16-280	Anjeet Swain.
62	BA-16-253	Tapas Kumar Jena.
63	BA-16-229	Prajna Pranemsa Nayak
64	BA-16-251	Deepak Behera
65	BA-16-275	Sushree Sangeeta Dhyapana Jena.
66	BA-16-241	Sumitra Maluk.
67	BA-16-271	Debandra Sutar
68	BA-16-189	Sasmita Maluk.
69	BA-16-276	Anjeet Swain
70	BA-16-254	Alok Maluk.
71	BA-16-185	Rasmita Behera

13/11/20

13/11/20



