

On the Occasion of 150th Anniversary Year of periodic Table



Pattamundai College
Pattamundai



Celebrating 50th golden jubilee year

***AN EXTRAMURAL SEMINAR
ON
GANDHIAN PHILOSOPHY***

On the 6th February 2020

Organised by:

***Department of Political Science
Pattamundai College, Pattamundai,
Kendrapara, Odisha***

REPORT

An Extramural Seminar was organized by the Department of Political Science, Pattamundai college, Pattamundai on 06-02-2018 at 11 in the auditorium hall. The topic of the seminar was "**Gandhian Philosophy**". Mr Nanda Kishore Parida, Former Principal, Kendrapara Autonomous college was the resource person in the seminar. The meeting was presided by Mr Ranjit Senapati, Senior Lecturer, Department of Sociology, Pattamundai college, Pattamundai. The meeting was commenced at 11.00 A.M with the lightening of candle by our respected Resource Person. Miss Nibedita Pradhan, Head of the Department of Political Science gave a key note address of the topic and Miss Simangini Das, Lecturer in Political Science, Pattamundai college, welcome and introduced the resource person on this occasion.

This meeting was ended with vote of thanks by Miss Tejaswini Das, Lecturer in Political Science, Pattamundai college at 2.00 P.M.

Nibedita Pradhan



OFFICE OF THE PRINCIPAL

PATTAMUNDAI COLLEGE

NAAC ACCREDITED B+ GRADE

PATTAMUNDAI, KENDRAPARA, ODISHA - 754215

Ref No. :193.....

Date.....03/02/2020.....

To

Prof. Nanda Kishore Parida.
Retd. Principal, Kendrapara, Auto College.

Sub:- An invitation as Resource Person in the Extramural Seminar in
Department of Political Science.

Sir,

It is my pleasure to invite you as **Resource Person** in the Extramural Seminar on the topic "**Gandhian Philosophy**" to be organized by Department of Political Science, at 10.00 am on 6th February 2020 in our institution.

Your kind presence for this occasion is highly solicited.

Yours Faithfully,

N. K. Parida
3.2.2020

Principal
Pattamundai College,
Principal
Pattamundai College

Gandhi, The experimentalist

Mahatma Gandhi did not develop a coherent and systematic political philosophy. He was not a systematic philosopher. His life is itself a system of philosophy. To him Indian philosophy is a way of life first, and a way of life thought next. He was a practical man. His life systematized its plan of work and expressed it in practice. Gandhi was another Buddha. He was urged into experiment with truth by the evil present in the world, the inequalities and injustices meted out by man to man. His struggle was for the removal of all these evils in the world. His technique was to purify politics, to rekindle love in the human beast, to rehabilitate the freedom of man, and to restore and teach the dignity of human labour. He was no doubt a great leader, but his leadership was mostly utilized in serving the sick and the poor whom he considered as the neglected children of God. The charismatic authority Gandhi had was based upon his own moral and spiritual discipline.

Gandhi was a synthesizer of religion and politics. He like other modern politicians did not separate religion from politics, but tried to provide a synthesis of the two. Quite contrary to Machiavelli, Hobbes, Karl Marx and several others Gandhi based all his social and political doctrines on the religions and the spiritual view of human life. He believed that politics devoid of religion is a death trap because it kills the soul. For him there was no religion apart from human activity. He did not bind himself in any particular religion. His religion was the service of the whole humanity. In reality, religion is a passion for love which sees the whole world. It is a fact that Gandhi drew inspirations from all the religions of the world but was primarily nurtured in the traditions of Hinduism. He believed that Hinduism is the religion of truth and never see a difference between truth and religion and truth and God. He said Truth is God and there is no other God than Truth. Gandhi stood out as the most impressive ruler being obeyed by millions, not because they feared him, but because they loved him.

Satyagraha was a very formidable weapon in the hands of Gandhiji. Satyagraha was the truth force. Gandhiji called it the soul force. Satyagraha means persistence in truth. His strong affirmation was Truth always prevails. He made a distinction between false self and true self. The expression or assertion of the false self is aggression and the expression of the true self is Satyagraha. The doctrine of Non-violence had played a great role in building the personality of Gandhiji. He indeed is not the profounder of this doctrine. He discovered it from the pages of history. Gandhiji made it the basis of his life and adopted it to serve the needs of his time. He regarded non-violence as the supreme concept for the reformation of politics. Ahimsa is not merely the negative act of retraining from doing offence, injury and harm to others but it is a law of positive self sacrifice and constructive suffering. It is utter selflessness and universal love. Ahimsa is synonym of positive compassion and love. It can be practiced only on the basis of fearlessness. Non-violence is regarded for Gandhiji as the summit of bravery not as a weapon of a weak.

Gandhiji was against capitalistic order in the society. He was against accumulation and acquisition of property. His protest to capitalism is different from that of communist. He opined for trusteeship. Trusteeship according to Gandhiji is a means of transforming the present capitalist order of society into an egalitarian one. It is based on the faith that human nature is never beyond redemption. Trusteeship takes away the rights of private ownership of property. Gandhiji admitted the legislative regulation of ownership. Gandhian economic system suggests that the production will be determined by social necessity and not only by personal whims, caprices and greed. Gandhiji proposed for fixing minimum and maximum income for persons in the society. The fixation is to be materialized only on reasonable and equitable terms. It is desirable that it may vary from time to time in order to obliterate difference. Gandhi envisaged the idea of a democratic state in which an individual will enjoy certain specific fundamental rights.

The ideal society of Gandhi is a democracy without a state. It is an enlightened society where social life is based not on the external but on the internal that is not relationship of command and obedience, superior or inferior. Every one is a ruler to him and regulates his action congenial and conducive to the interest of society as he himself is a social being and a member of the society.

Gandhi's ideal society is based on non-violence and can only consist of groups settled in villages in which voluntary cooperation is the condition of dignified and peaceful existence. Gandhiji was for a Gram Swaraj. He conceived every village as a republic. Village is the basic and primary unit of every society where cooperation is the commenting factor. Every village will act as an autonomous social organization. All matters, social, economic and political relating to the village will be decided by the village itself. The ideal society will be based on the principles of cooperation, free labour and non-possession. This society will be mostly agricultural and the industries domestic and cottage. There will be no coercive institution like the state, police, courts and jails etc. The society will be a moderate one. There will be no capitalism, there will be no exploitation. The ideal society of Gandhiji is like a family where there will be neither extreme individualism nor extreme collectivism. Gandhiji offered an alternative too that was a Non-violence state with a very limited function and with social welfare as its objective.

Gandhiji was a great saint. The unique contribution of Gandhiji lies not in the fact that he discovered a new truth but that he applied old and external truth for the solution of moderns. He had immense faith in human nature and its capacity to perform even the most formidable task. Gandhiji was a man who did not believe things without applying those into practice.

Gandhiji was very practical and was an experimentalist. That is why this autobiography is "My experiment with truth"

Nandakishor Prasad
Redd Principal
Kendrapada Arts Coll

Pattamundai College, Pattamundai
Department of Political Science
Extra Mural Seminar on " Gandhian Philosophy"
Dt.06.02.2020

Students Attendance

Sl No	Name of the Student	Roll No	Signature of the Student
1	Anasuya Rout	BA-17-045	Anasuya Rout
2	Lopamudra Nath	BA-17-094	Lopamudra Nath
3	Gitanjali Rout	BA-17-079	Gitanjali Rout
4	Kalpna Panda	BA-17-1118	Kalpna Panda
5	Purnimarani Das	BA-17-060	Purnimarani Das
6	Hishree Barik	BA-17-033	Hishree Barik
7	Dipti Puspita Biswal	BA-17-068	Dipti Puspita Biswal
8	Rajashree Sahoo	BA-17-198	Rajashree Sahoo
9	Sabhus Parede	BA-17-290	Sabhus Parede
10	Puspalata Behera	BA-17-038	Puspalata Behera
11	Baisakhi Das	BA-17-201	Baisakhi Das
12	Sangeta Behera	BA-17-161	Sangeta Behera
13	Satyabrata Panda	BC-18-064	Satyabrata Panda
14	Mahaprasad A. Koiri	BA-18-008	Mahaprasad A. Koiri
15	Moheswari Sethi	BA-18-158	Moheswari Sethi
16	Sunil Kumar Sahoo	BA-18-046	Sunil Kumar Sahoo.
17	Abhina Sundar Padhi	BA-17-061	Abhina Sundar Padhi
18	Niroshan Malik	BA-18-162	Niroshan Malik
19	Panchanan Mishra	BA-18-141	Panchanan Mishra
20	Bansharani Bhuyan	BA-18-097	Bansharani Bhuyan
21	Subhranjali Das	BA-18-267	Subhranjali Das
22	Sepriyabala Behera	BA-17-093	Sepriyabala Behera.
23	Dharmendra Sethi	BA-17-121	Dharmendra Sethi
24	Sanjanta Sethi	BA-17-114	Sanjanta Sethi
25	Rajkanta Ojha	BA-17-193	Rajkanta Ojha
26	Amiya Ranjan Sui	BA-17-094	Amiya Ranjan Sui
27	Kariboyla Prasad Patra	BA-17-207	Kariboyla Prasad Patra
28	Satyajit Behera	BA-19-135	Satyajit Behera
29	Pabitra Bai	BA-19-144	Pabitra Bai
30	Nirmal Behera	BA-18-127	Nirmal Behera
31			

SI No	Name of the Student	Roll No	Signature of the Student
32	Namita Padhe	BA19-142	Namita Padhe
33	Anuska Sahoo	BA19-109	Anuska Sahoo
34	Susmita Sahoo	BA-19-211	Susmita Sahoo
35	Biswaprana Sahoo	BA19-007	Biswaprana Sahoo
36	Prerana Sahoo	BA18-266	Prerana Sahoo
37	Rina Jena	BA18-157	Rina Jena
38	Anita Sethi	BA18-156	Anita Sethi
39	Suchismita Tarai	BA-19-193	Suchismita Tarai
40	Tulasi Sahoo	BA-19-71	Tulasi Sahoo
41	Subhasmita Sahoo	BA-19-140	Subhasmita Sahoo
42	Smriti prava	BA-19-117	Smriti prava
43	Prarna Paramita Nayak	BA-19-058	Prarna Paramita Nayak
44	Yajnaseni Ojha	BA19-031	Yajnaseni Ojha
45	Baresharani Sutar	BA-19-134	Baresharani Sutar
46	Baresharani Patra	BA-19-128	Baresharani Patra
47	Deepika Banik	BA-17-100	Deepika Banik
48	Sandhya Sani Sethi	BA-17-199	Sandhya Sani Sethi
49	Sanghamitra Rout	BA17-124	Sanghamitra Rout
50	Pujarinee Giri	BA18-146	Pujarinee Giri
51	Pujarani Biswal	BA17-006	Pujarani Biswal
52	Manaswini Biswal	BA17-059	Manaswini Biswal
53	Puspata Sethi	BA17-135	Puspata Sethi
54	Jyotirmayee Nayak	BA17-183	Jyotirmayee Nayak
55	Minati Das	BA17-291	Minati Das
56	Kusum Behera	BA17-171	Kusum Behera
57	Sushree Sangita Das	BA-17-194	Sushree Sangita Das
58	Mousami Priyadarshini Nath	BA-17-182	Mousami Priyadarshini Nath
59	Lipa Pradhan	BA-18-104	Lipa Pradhan
60	Jayashree Rout	BA-18-102	Jayashree Rout
61	Amisha Dash	BA-18-125	Amisha Dash
62	Sanjukta Mallik	BA-18-101	Sanjukta Mallik
63	Priyanka Priyadarshini Giri	BA-18-221	Priyanka Priyadarshini Giri
64	Annapurna Sethi	BA18-107	Annapurna Sethi
65	Banalata Rout	BA18-148	Banalata Rout
66	Sushree Sangita Das	BA 18.083	Sushree Sangita Das
67	Monalisa Sahoo	BA18-078	Monalisa Sahoo
68	Aaira Nayak	BA18-040	Aaira Nayak

Sl No	Name of the Student	Roll No	Signature of the Student
69	Suehi Smita Nayak	BA18-035	Suehi Smita Nayak
70	Mamashree Mandal	BA-18-063	Mamashree Mandal
71	Suvasmita Parida	BA-19-107	Suvasmita Parida
72	Niripta Rout	BA-19-095	Niripta Rout
73	Rajasmita Patra	BA-19-046	Rajasmita Patra
74	Binodini Rout	BA-19-038	Binodini Rout
75	Subhasmita Nayak	BA-19-113	Subhasmita Nayak
76	Biswajit Das	BA17-126	Biswajit Das
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ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ରାଜନୀତି ବିଜ୍ଞାନ ଆଲୋଚନାଚକ୍ର

ପଟ୍ଟାମୁଣ୍ଡାଇ, ୮୭(ନି.ପ୍ର): ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଗାନ୍ଧୀଦର୍ଶନ ଶୀର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି। ସମାଜବିଜ୍ଞାନ ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ରଞ୍ଜିତ ସେନାପତିଙ୍କ ପୌରୋହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ କେନ୍ଦ୍ରୀୟତା କଲେଜ ପ୍ରାକ୍ତନ ଅଧ୍ୟକ୍ଷ ପ୍ରଦେସର ନବକିଶୋର ପରିଡ଼ା ମୁଖ୍ୟ ଆଲୋଚକ ଭାବରେ

ପାଠ କରିଥିଲେ। ଅଧ୍ୟାପକ ରଞ୍ଜନ କୁମାର ବେହେରା ଅତିଥି ପରିଚୟ ଓ ଅଧ୍ୟାପିକା ସାମାଜିକ-ଦାସ ସାଗରଭାଷଣ ଦେଇଥିଲେ। ଶେଷରେ ଚେକସ୍ପିନୀ ଦାସ ଧନ୍ୟବାଦ ଦେଇଥିଲେ। ଏହି ଆଲୋଚନାଚକ୍ରରେ ପ୍ରଧ୍ୟାପିକା ଡ. ପ୍ରେମଲତା ରାଉତ, ଡ. ରାଜଲକ୍ଷ୍ମୀ ମହାନ୍ତି, ଡ. ନାଲମଣି ଲେଙ୍କା, ଅଧ୍ୟାପିକା ନିରୁପମା ସାହି, ଜିତେନ୍ଦ୍ର ମଲିକ, ବ୍ୟାପଟେନ



ଗାନ୍ଧୀଦର୍ଶନ ଓ ସାଂପ୍ରତିକ ସମାଜରେ ଏହାର ପ୍ରଭାବ ସଂପର୍କରେ ଆଲୋଚନା କରାଯାଇଥିଲା। ପଟ୍ଟାମୁଣ୍ଡାଇ କଲେଜ ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ଅଧ୍ୟାପିକା ନିବେଦିତା ପ୍ରଧାନ ଭିତ୍ତିପ୍ରବନ୍ଧ

ମନୋଜ ପରିଡ଼ା, ଶୁଭାଶାସ ମିଶ୍ର, ରବିନ୍ଦ୍ର ପଣ୍ଡା, ରଞ୍ଜନ ବେହେରା ଓ ସରୋଜ ନାୟକ ପ୍ରମୁଖ ଯୋଗ ଦେଇଥିଲେ। ରାଜନୀତି ବିଜ୍ଞାନର ଛାତ୍ରଛାତ୍ରୀ କାର୍ଯ୍ୟକ୍ରମକୁ ପରିଚାଳନା କରିଥିଲେ।

Samaj

The Samaj - 09-02-2020

ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗର ଆଲୋଚନାଚକ୍ର



• ପଟ୍ଟାମୁଣ୍ଡାର (ପିଏନଏସ):

ପଟ୍ଟାମୁଣ୍ଡାର କଲେଜ ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗ ପକ୍ଷରୁ ଗାନ୍ଧୀଦର୍ଶନ ଶୀର୍ଷକ ଆଲୋଚନାଚକ୍ର ଅନୁଷ୍ଠିତ ହୋଇଯାଇଛି । ସମାଜବିଜ୍ଞାନ ବିଭାଗ ବରିଷ୍ଠ ଅଧ୍ୟାପକ ରଞ୍ଜିତ ସେନାପତିଙ୍କ ପୌରହିତ୍ୟରେ ଆୟୋଜିତ ଆଲୋଚନାଚକ୍ରରେ କେନ୍ଦ୍ରାପଡ଼ା କଲେଜ ପ୍ରାକ୍ତନ ଅଧ୍ୟକ୍ଷ ପ୍ରଫେସର ନବକିଶୋର ପରିଡ଼ା ମୁଖ୍ୟ ଆଲୋଚକ ଭାବେ ଯୋଗ ଦେଇ ଗାନ୍ଧୀଦର୍ଶନ ଓ ସାଂପ୍ରତିକ ସମାଜରେ ଏହାର ପ୍ରଭାବ ସମ୍ପର୍କରେ ଆଲୋଚନା କରାଯାଇଥିଲା । ପଟ୍ଟାମୁଣ୍ଡାର କଲେଜ ରାଜନୀତି ବିଜ୍ଞାନ ବିଭାଗ ମୁଖ୍ୟ ଅଧ୍ୟାପିକା

ନିବେଦିତା ପ୍ରଧାନ ଭିତ୍ତି ପ୍ରବନ୍ଧ ପାଠ କରିଥିଲେ । ଅଧ୍ୟାପକ ରଞ୍ଜିତ କୁମାର ବେହେରା ଅତିଥି ପରିଚୟ ଓ ଅଧ୍ୟାପିକା ସାମାଜିକତା ଦାସ ସାଗତଭାଷଣ ଦେଇଥିଲେ । ଶେଷରେ ତେଜସ୍ୱିନୀ ଦାସ ଧନ୍ୟବାଦ ଦେଇଥିଲେ । ଏହି ଆଲୋଚନାଚକ୍ରରେ ପ୍ରଧ୍ୟାପିକା ଡ. ପ୍ରେମଲତା ରାଉତ, ଡ. ରାଜଲକ୍ଷ୍ମୀ ମହାନ୍ତି, ଡ. ନାଳିମଣି ଲେଙ୍କା, ଅଧ୍ୟାପିକା ନିରୁପମା ସାଲ୍, ଜିତେନ୍ଦ୍ର ମଲ୍ଲିକ, କ୍ୟାପଟେନ ମନୋଜ୍ଞ ପରିଡ଼ା, ଶୁଭାଶାସ ମିଶ୍ର, ରବିନ୍ଦ୍ର ପଣ୍ଡା, ରଞ୍ଜିତ ବେହେରା ଓ ସରୋଜ ନାୟକ ପ୍ରମୁଖ ଯୋଗ ଦେଇଥିଲେ । ରାଜନୀତି ବିଜ୍ଞାନର ଛାତ୍ରଛାତ୍ରୀ କାର୍ଯ୍ୟକ୍ରମକୁ ପରିଚାଳନା କରିଥିଲେ ।

The Pragatibadi - (9-02-2020)
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