



# UNIVERSITY OF MADRAS

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## DEPARTMENT OF PHILOSOPHY

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### Invitation and Call for Papers

Respected Sir/Madam/Professor

We wish to inform that the Department of Philosophy, University of Madras, Chennai, is decided to organize an one day National Seminar entitled on **“Redefining of the Theoretical Frame Works of Mahatma Gandhi in the Global context”** (*To Commemorate the 150<sup>th</sup> Birth Anniversary Celebration of Mahatma Gandhi*). We have aim to conduct the seminar on **21<sup>st</sup> of February, 2019**.

A brief Concept note is attached here for your kind reference. Please accept our invitation and present a paper in any one of the content which you desire to present in the Seminar which relates to focus of the theme. We are sure your contribution will enrich the eminence of the Seminar. We hope to receive a positive reply from you at the earliest.

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Sir/Madam, Please send the abstract of your paper by the 25th of January 2019 and also send the complete paper on or before the 18<sup>th</sup> February, 2019. Your presence is most important. We will provide travel Fare for Train II Class sleeper/TA/DA as permitted by the University, along with hospitality and accommodation.

Thanking You

Mrs. R. Jayanthi  
(Coordinator of the Seminar)  
Ph.D Research Scholar, RGNF- SRF

(M.Venkatachalapathy)  
Director of the Seminar

**UNIVERSITY OF MADRAS**  
**DEPARTMENT OF PHILOSOPHY**  
**Chepauk, Chennai - 600005**

One Day National Seminar on  
*Redefining the Theoretical Frame Works of Mahatma Gandhi to the  
Present Global Context*  
(To Commemorate the 150<sup>th</sup> Birth Anniversary Celebration of Mahatma Gandhi)

**Concept Note**

***“I believe that Gandhi's views were the most enlightened of all the political men in our time. We should strive to do things in his spirit: not to use violence in fighting for our cause, but by nonparticipation in anything you believe is evil.”***

**Albert Einstein**

Mahatma Mohandas Karamchand Gandhi, the father of India, was born at Porbandar in Gujrat on 2<sup>nd</sup> October, 1869. His father was kaha Gandhi, a dewan of Rajkot state and mother was PutoJi Bai, a pious housewife. After passing the entrance examination in 1887, he went to England and came back as a barrister. He started practice in South Africa. There he made struggle seeking justice for the Indian inhabitants and for the blacks. After placing them in rightful status; he returned India and started Satyagraha movement with the policy of non violence. He was imprisoned by the British rulers for several times. As a result of Gandhi's strategic idea, India got independence on 15<sup>th</sup> August, 1947. Gandhi was addressed as the father of nation after his unprecedented sacrifice for the nation. Mahatma Gandhi was assassinated on 30th January, 1948.

Mahatma Gandhi's life and thought has had an enormous impact both within and outside India, and he continues to be widely revered, as one of the greatest moral and political leaders of the twentieth century.

Mahatma Gandhi was a pure soul, who was symbol of peace, spirituality and morality. He is always remembered for the great contribution of his hard work, simplicity, faith in truth, non violence, humanity, and unity. His actions and movements of Satyagraha, Non-cooperation movement, Dandi march, Quit movement have left an indelible mark not only in India but throughout the world. He had a burning spirit and patriotic zeal, his service to mankind was numerous. Gandhi has been aptly hailed as A Revolutionary Transformer of Management. He was a spiritual mentor and knows as a management reformer. His contribution to business management is remarkable and marvellous for history as well as present era. Mahatma Gandhi is rightly credited with pioneering Satyagraha, resistance to tyranny though mass civil disobedience and vocalizing a transcendent message that helped the Indian National Congress acquire independence from the British in August 1947.

Mahatma Gandhi is also a one of modern history's most analyzed thinkers: a sustained flow of scholarship on his life, thought, and methods presents a testimony to a vital interest in his philosophy. For decades, Gandhi's revolutionary ideas and techniques have drawn wide attention from scholars and activists. . While there is a sense of continuity in Gandhian Philosophy, literature about Gandhi has gone through various phases, in an evolution from criticism of his ideas to a serious examination of his philosophy for addressing conflicts.

Mahatma Gandhi's thought and action are significant, relevant, and urgently needed for addressing problems of present day's religious, economic, environmental, social, and moral challenges. Gandhi's philosophy of nonviolence, satyagraha, interreligious dialogue, religious ethics, communal unity, et cetera is not only significant but necessary, and always creates a constructive philosophical framework for confronting the contemporary issues of terrorism, exploitation, violence, oppression, and injustice. Gandhi is rightly credited with pioneering Satyagraha, resistance to tyranny through mass civil disobedience and vocalizing a transcendent message that helped the Indian National Congress acquire independence from the British in August 1947.

In Gandhi's view that every religion can and should learn from others in areas where they have an advantage over it, such a dialogue conducted at the deepest level and in a spirit of genuine humility is not just a moral and political necessity but also a religious requirement. Gandhi's sense of communal harmony achieved "heart-unity" between religions in India, upbringing in the diverse culture of the Indian subcontinent, which proved beneficial for the envisaging of a secular, democratic India.

Gandhi presents a unique view "that the secular and the spiritual should neither be collapsed into one nor radically separated from each other", the secular and the spiritual should offering a world-affirming ethics based on nonviolence and human rights. The "non-dual relationship" between religion on the one hand and ethics and politics on the other hand brings progressive and mutual enrichment. Gandhian ethical concepts — satya, satyagraha, and ahimsa reflects on Gandhi's notion of attainment and its relation to dharma, showing important features of Gandhi's ethical religion and its "activist" nature.

Gandhi's education as peace education, as a "long-term preventive approach": "The much greater strength of Gandhi's educational approach to violence is in terms of preventative socialization, relations, and interventions so that we do not reach the unavoidable stage of explosive overt violence and war".

The need of reformulate Gandhi's actual conduct and his writings, speeches philosophy and vision to contemporary context for establishing a new society. His ideas on educational, moral, religious, economic and social experiments at his communities could be re-examine in present day issues. And also Gandhi's challenging ideas, including his critique of the homogeneity, market economy, and uniform school curriculum under industrialization, as well as his unconventional vision of a "non-hierarchical" society where "otherness would be genuinely welcomed.

An analysis of Gandhi's philosophy of the right to civil disobedience is the way Gandhi understands the right to civil disobedience with the way this right is understood by some contemporary liberals such as John Rawls, Ronald Dworkin and Joseph Raz. The basis of Gandhian civil disobedience or non cooperation is now subject to analyzing essential questions relevant for the present day polity for example whether Gandhian civil disobedience is "rights based or is it duty based or is it justified in terms of consequences" and what forms the basis for the duty of civil disobedience? After underscoring Gandhi's valuable insights, the right to civil disobedience is a moderate approach to Gandhi's views of Satyagraha.

Mahatma Gandhi's philosophy of nonviolence and truth requires new theoretical frameworks for the twenty-first century. Gandhi's Political philosophy is a kind of novel way for our times. Gandhi combined the elements of modernist and postmodernist thinking in the same way that "constructive postmodernists do today." Gandhi's political philosophy can be conceived as a 'reformed liberalism'.

Gandhi's moral and political message is that nonviolence cannot just be a personal virtue; rather, it must be a civic virtue, 'an attribute of society,' and using Gandhian ideas for resolving non-political conflicts. This text analyzes two important aspects of Gandhi's thought — his critique of modernity and his theory of truth — to evaluate the question, concluding that a historical and discursive analysis of Gandhi's ideas "does not give a clear verdict whether we call him modernist or postmodernist". Gandhi's critique of modernity and theory of truth make a strong case for calling Gandhi postmodernist; however, his theory of the individual and preference for autonomy make him modern. "Gandhi's philosophy is open-ended and heuristic in nature and that makes it difficult to treat him as a representative of any known form of philosophical stream".

One of the controversial issues regarding the principle of 'varnashrama and 'sanadhana dharma' and Gandhi claim that it is a broad faith that which sustains me. The features of sanatani parampara for the purpose of resituating Gandhi in his tradition also provides the foundation for Gandhi's philosophy, vital for a deeper understanding of his thought and action. In the cultural history of India, Mahatma Gandhi interacts with alternative perspectives. The concept of sanatani was reconsideration of Gandhi is embedded in Gandhi's writings and practice, and poses challenges to Hindutva. Gandhi's ahimsa, moral disciplines, and Svaraj present alternatives to rule from the outside world.

Regarding the subject of Gandhi's Philosophy of renunciation, this was an integral part of his life and methods, and its significance for our current situation. Specifically, it would be interesting to explore the relevance of renunciation, not merely as moral restraint but as a pragmatic strategy to the present-day economic and environmental crisis.

In short Mahatma Gandhi's life and thought has had an enormous impact both within and outside India, and he continues to be widely revered, as one of the greatest moral and political leaders of the twentieth century. Mahatma Gandhi summed up his philosophy of life with the words, "My Life is my Message". Gandhi's multifarious and dynamic personality was based on truth and nothing but the truth. Non – violence was another intrinsic element of this philosophy.

With this ensnare, this seminar may provide revitalising the relevance of Mahatma Gandhi's philosophy for the present global context. Mahatma Gandhian scholars from various reputed institutions going to participate and will exemplify on varied issues using various approaches join in harmony to address difficult and urgent problems by analyzing various facets of Gandhi's philosophy.

***'I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.'***

Mahatma M. K. Gandhi

**Topic to be discussed: x**

- Mahatma Gandhi's Life, Writings and Speeches
- Indian Philosophy as a background to Gandhian Philosophy
- Gandhi as Post – Modern Thinker
- Gandhi – The Heritage of Non-Violence and Strategy and Strategic Plane
- Gandhi – Beyond Liberal Democracy
- Gandhi's Education for Tomorrow World
- Gandhi's Sense of Political Philosophy
- Gandhi's Psychology
- Gandhi and National Movement

- Gandhi's Views on Brahmachariya
- Gandhi on Women
- Gandhi & Ambedkar: Relationship for Depressed Class Empowerments
- Gandhi as a Philosopher
- Gandhi a fabric of Self – suffering
- Gandhi's Swaraj
- Gandhi's Views on Health
- Gandhi West's – The West's Gandhi
- Gandhis Views on Revolution of Conflict Resolution
- Gandhis Science & Medicines
- Gandi's India – Unity & Diversity
- Gandhi's Weapon of Moral Power
- Gandhi on Hind Swaraj and Gram Swaraj
- Gandhian Ways of living
- Humanism in Gandhian Philosophy
- Gandhi on Spirituality and Religious Tolerance
- Gandhi on Sathya and Sathyagraha
- Gandhi on Hinduism and Sanathana Dharma
- Gandhi on Ideal Society
- Secularism of Gandhi
- Gandhian Economic Reform (Aparigraha, Sarvodhya)
- Gandhi on Bakishkarath
- Gandhi's Gita (The Gospels of Self Action)
- Gandhi as a Revolutionary Transformer
- Gandhi on Manual Scavage
- Gandhi as a Journalist and as a Communicator
- Gandhi the Law & a Lawyer
- Gandhi's Views of the future of India – the role of Enlightened Anarchy
- Gandhi with Western Philosophers & Poets
- Gandhi's Ideas on Spiritual Politics
- Gandhi on Justice
- Gandhi on Prayer
- The moral basics of Vegetarianism
- Gandhi Concept of Man and Truth
- Concept of Trusteeship
- Gandhi concept of Duty
- Gandhi's Analysis of Motivation
- Gandhi on Constructive programme
- Kadi - A Sacred Cloth
- Gandhi on Democracy and fundamental Right
- Gandhi and Ashram and Sense of Ecology
- Gandhi as an Great Organiser