

**UTKAL UNIVERSITY
VANIVIHAR
BHUBANESWAR, ODISHA**

**National Conference on
'Gandhi Today'
30th January, 2018**

Call for Papers

Concept Note

Transforming the destiny of India through moral regeneration was the vision of Mohan Das Karam Chand Gandhi, the father of our nation. The contemporary society is a complex whole containing a number of urges, demands, eccentricities, obsessions and uniqueness of every individual. The outer uniformity produced by science and civilization has not resulted in any inner unity of mind. Such conditions are not conducive to democracy, much less to Gandhian regeneration of India. Unless there is a thorough reorganization of the entire socio-economic structure and a complete refashioning of the political leadership, little can be hoped of India being put on the right track. Being a moral individualist, Gandhi's value of morality in the society and in the polity reconciles the goal of spiritual development of the individual with his obligation towards social and political life. When it comes to confrontation with injustice, non-violence does not imply showing weakness. Rather it is the power of the strong—the moral power that comes only from a firm adherence to truth. Yet, it is often argued that Gandhi is no longer relevant in India. We have given up charkha, gone in for industrialization, lapsed into frequent communal frenzy and have adapted ourselves to the concept of a 'Global Village' as against Gandhi's aspiration to develop into a 'Globe of villages'. On the face of it, it may appear that Gandhi was yesterday's messiah whose band of worshippers is dwindling fast. However, the Gandhian principles, including non-violence, satyagraha and sarvodaya, have had an eternal influence on our lives, our constitution and the very spirit of democracy in India.

Gandhi's firm and uncompromising stand on the western civilizations was based not on some obscurantist objection to the use of machines but rather to enslavement and alienation of man in the industrial civilization. His emphasis on rejuvenation of decentralized cottage industries, village arts and crafts have only contributed immensely towards addressing major challenges of poverty and unemployment in the country. This development is akin to Gandhi's belief that adoption of science and technology should be accompanied by a scientific outlook which is the very basis of science. Further, realizing that an idea gets its sustenance and strength from the number of people holding it, Gandhi deliberately looked for ideas, so simple, that even the most ignorant person and the poor can hold to them and can afford to express them. The present National seminar on 'Gandhi Today' is the reflection of a realization that the assassination of Gandhi, the apostle of non-violence, is certainly an irony. But the most unfortunate reality today is that after independence we as a nation are too busy building

monuments of Gandhi, running crippled Khadi Bhandars with subsidy crutches and branding Gandhi to cash in on the old associations of patriotism and sacrifice. The Gandhi today remains relevant not merely because he is a nationalist but also an internationalist who believes in attaining constructive and humanitarian goals, peacefully and without arms.

The salvation of mankind from the ills and evils of contemporary socio-political life marked by a violent, digitally divided society and an eco struggling world clearly depends on successful socialization of the younger generation in the ethical values and discipline as prescribed by Gandhi. Practicing Gandhian principles, adapted to the changing world, would be the ideal way of paying real respect to the Father of our nation.

Sub –Themes

Papers are invited from academics, researchers, policy makers, members of the civil society and young research scholars revolving around but not restricted to the following sub-themes:

1. Gandhian Philosophy and Conflict Resolution
2. Gandhian Perspective on Violence and Terrorism
3. On the idea of Ahimsa and Satyagraha Today
4. Culture of Consumerism and Gandhian Philosophy
5. Socio-Economic Development and Gandhian Model
6. Gandhi, Globalization and Ethics of Development
7. Gandhi's Internationalism and World Peace
8. Gandhi on Environment and Widening Inequalities
9. Gandhi and Women Empowerment
10. Gandhi's Idea on Trusteeship and Corporate Social Responsibility
11. Poster Presentations on Gandhi, his life and work

Points to remember:

Last date for Abstract Submission: 30th December, 2017

Announcement of List of Selected Abstracts: 5th January, 2018

Last date for Receipt of Filled-in Registration Forms: 10th January, 2018

Last date for Submission of Full Papers: 20th January, 2018

Registration Fee: Rs. 500/- (includes Seminar materials, tea and lunch)

Participants and Paper presenters have to submit a copy of their Filled-in Registration Forms (FIRF) and deposit registration fee on or before January 25, 2018.

Abstracts of the papers (Max. 250 words) and full papers (Max. 6000 words) in Word or PDF format in Times New Roman, 12 font size and 1.5 line spacing, on any of the sub themes as mentioned above are invited to be submitted on or before the last dates to conferenceongandhi@gmail.com

On-line Registration is mandatory for all paper presenters, participants and discussants.

Interested scholars are required to register on line by submitting the filled-in Registration Form on or before 10th January, 2018.

Selected papers will also be included in the conference volume to be published by international standard publishers of repute.

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Registration Form

Name (In capital letters):

Age (in years):

Sex:

Designation:

Institute:

Title of the Paper submitted (Abstract/ Full Paper):

Registration fee to be submitted: Rs. 500/-

Correspondence Address:

Contact/ Mobile No:

E-mail ID.:

Signature:

Date of Registration: