

1. **Seminar on Gandhi in the New Millennium” on 30 January 2017**

The Department of Political Science in collaboration with The Gandhi Study Circle, organized a one day seminar on “**Gandhi in the New Millennium**” on 30 January 2017. The main speaker to the seminar was **Dr. Anil Kumar Mishra**. It introduced the students to the unexplored Gandhi and his growing relevance in the times that we are living. The seminar started with the felicitation of the speaker that was followed with his in-depth study and research oriented speech of Gandhian thoughts and ideas that are more relevant to the world torn apart by terrorism and greed for natural resources. 57 students participated in the event.

After the speech Dr. Neena Shireesh, Teacher-in-Charge of the department of Political Science Shyam Lal College expressed her thoughts on Gandhi and his ideas in the new millennium. Then the floor was thrown open to the students to ask questions to the speaker. Many students commented or questioned about their notions of Gandhiji and his relevance to the modern world.

Summary of the Seminar

Mahatma Gandhi (1869-1948) was one of the proud sons of India. A simple man with non-violence as his weapon outstand the mightly British Empire from India which the British considered as the jewel of their empire. Albert Einstein once said that : Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth. What he said and practiced were not new to India but non before him translate them into everyday practice. Gandhi won Independence for Indians by non-violence and power of peaceful non-cooperation. According to mahatma Gandhi Non-violence is the greatest force at the disposal of mankind.

Gandhi was an idealist. He said: I am not a visionary. I claim to be a practical idealist. He was a man who practiced truth in his life. He never claimed to be a great man. His admirer love him for his simplicity and foresighted vision for a society based on brotherhood, fellow feelings and compassion. He imagined of a society free from poverty, hunger, exploitation and violence. He united the entire nation in the struggle for India’s independence. His lifelong belief in non-violent protest and religious tolerance was unshakeable. Gandhi was an extraordinary man who lived a life as light.

He demonstrated effectively that a true doctrine of non-violence was possible. Undeniably, Gandhi was one of the most enlightened of all the political men the world ever produced men should strive to do things in his spirit. Albert Einstein one among the rarest scientists emphasized that Gandhi is virtually unavoidable because he was translated into reality which is almost impossible.

After his death, Dr. Marlin Luther King Jr. the great fighter for Afro-American equality in the USA said of Gandhi:;Gandhi was inevitable. If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of humanity evolving

toward a world of peace and harmony. We may ignore Gandhi at our own risk. Gandhi demonstrated how not to use non-participation in anything you believe is evil. He will be remembered by the humanity as long as free men, freedom victims of present political and social order view Gandhi as their messiah. All marginalized and exploited mass remember him as if he is their own fellow person, across the world. He demonstrated through his personal life that he was, indeed, one.

He has become synonymous with freedom, rights and justice across the world. He is the inspiration in today's world to fight for a just social, economic and political order. As a major source of inspiration to millions of individuals in margins of different societies around the world and has kindled rays of hopes for liberty and freedom from violence-ridden world achievable through non- violence.

The countries across the world one vying among each other to acquire weapons of mass destruction. It is creating a world vulnerable to destruction of human race. The proliferation of atomic and nuclear weapons is threatening the entire human race. The mad craze for such weapons are totally anti-thesis of what Gandhi had visualized. These weapons have capabilities to annihilate the human race. According to Gandhi the imparting of love and truth and respect for others are the biggest assets that the human societies passes which is needed to be further nurtured. These are the meaningful and more effective weapons available to us free. Why not promote them? Gandhi emphasized on these virtues. These virtues and weapons of Gandhi are more relevant and meaningful to us than at any other time. The weapons, means, and methods to fight evils employed by Gandhi are as lively as it were hundred years back.

Many greatest revolutionaries considered themselves as disciples of Mahatma Gandhi. Ho Chi Minh said I and others may be revolutionaries but we are disciples of Mahatma Gandhi, directly or indirectly, nothing more nothing less. Many might misread Gandhi for his non-violent and less attractive means applied in achieving various goals. But he was right. Nothing in this world can justify violence which he invariably insisted are true even in today's world. The killer of Gandhi also knew that Gandhi was right. The violence is spreading across the world on various lines. We all want Gandhi back in. no one can prove Gandhi wrong and non-have ever been able to do so. Of course, no individual is infallible. However, with every passing days Gandhi is needed more than ever in the past. Gandhi wanted to resist evils to the very end – but without violence. The world is already sick of violence and we realize the worth of Gandhi's vision, means and methods to win over the evils of current world. In fact, Rabindranath Tagore described Gandhi as Mahatma Gandhi came and stood at the door of India's destitute millions, clad as one of themselves speaking to them in their own language... who else has so unreservedly accepted the vast masses of the Indian people as his flesh and blood... Truth awakened Truth.

Gandhi resembled his own people which connected them to each and every Indians. All wanted what Gandhi wanted but some of the famous personalities differed from him not in what he wanted but in how to achieve them. The methods and means to fight the evils lead to differences among the Indian nationalist leaders and other titans. Gandhi denounced violence in any forms. What he wanted men to do is to return to nature, to the simple life, to health.

For many, he (Gandhi) was like a return of Christ. For others, for independent thinkers, Gandhi was a new incarnation of Jean Jacques Rousseau and Tolstoy, denouncing the

illusions and the crimes of civilization; The universal applicability and eternal validity of Gandhian way makes Gandhi immortal every passing day. Non-violent methods and means can bring positive change in the life of the people without destruction of anything. Non-violent means can be effective agent of peaceful change which are urgently required in today's world. Gandhian ideals can protect the future of the world. Our future can be better protected if we follow Gandhi and not compete to acquire weapons of mass destruction by investing huge money instead of investment in promoting human welfare. He believed that the wellbeing of every individual in the world is connected to each other. Possessing nuclear and atomic weapons makes us vulnerable to annihilation, weak and give rise to our unfreedom. Complete renunciation of violence can produce great political success. he says only sick and weak individuals use violence and glorify it as a means to achieve desired goals. strong and powerful do not need weapons to protect themselves.

Ahimsa and non-violence are powerful ideas which have transformative potentials if they are applied in reality to solve problems. The non-violence is not merely absence of violence and it is more positive and meaningful because it fully combines itself with truth. The true expression of non-violence is compassion. The non-violence and compassion has a positive role to play in protecting the future of humanity. Many look him as a politician without looking at whole of his work. It has so happened in present India that Jawahar Lal Nehru can be described as the forgotten man of modern India Gandhi can be described as the discarded man (Spear 1969: 291). There is scarcely a mention of Gandhi in everyday politics and public imagination. It looks after political independence of India, the fate of Gandhi's non-violence and soul-force are no more part of India's political practices. Indeed, Gandhi has been reduced to a Samadhi stone strewn with flowers. His library finds few visitors or remains unvisited most of the time. From reverence India passed to lip-service, then neglect and finally contempt. Professor Mishra a comprehensive speech touching upon all aspects of Gandhi as mentioned above.





2. Seminar on “**Electoral Reforms in India**” 6th April 2016

The seminar “**Electoral Reforms in India**” was organized by the Department of Political Science in the year 2016. The seminar became all the more relevant as the topic is because of the presence such well known speakers as Prof. Jagdeep Chokker, Prof. Anand Kumar and Amlesh Raju- (Journalist, Janasatta). All the speakers illuminated students’ knowledge with their thorough understanding of the topic and their expertise in putting the issue in simple, clear and crisp manner that enchants and keeps the audience glued to the topic.

Prof. Jagdeep Chokker is a known figure in the field of electoral reforms in India. He is the founder member of the Association for Democratic Reforms (ADR) along with individuals with the similar vision for a more democratic India. He argued that all democracies are now a days going through a major challenge that is the problem of money power in democracies. All democracies are facing the problem of money power in democracy. The money power has started to kill the true spirit of democracy. The political corruption has increased manifold even in the liberal democracies. Professor Chokker argued that in political corruption is the mother of all corruption in India. He argued that the increase of corruption in the contemporary India is due to the increasing role of money power in the elections. Crores of money is being spent by the candidates and political parties in election. The elections have been reduced to the competition of money power among the political parties and candidates. The political funding is opaque in India. No one knows how money comes into the coffer of the political parties. This has increase the corruption and the democratic process is lacking the faith of the people. The people are gradually losing interest in the democracy of India. Prof. Anand Kumar argued that democracy cannot serve the interest of the people if the democratic exercises like elections remain opaque. The democracy must be transparent in order to garner the faith and confidence of the people.



DEPARTMENT OF POLITICAL SCIENCE

SHYAM LAL COLLEGE

UNIVERSITY OF DELHI

Organizing one day seminar
on

"ELECTORAL REFORMS IN INDIA: ISSUES & CHALLENGES"

Speakers:

Prof. JAGDEEP CHHOKAR (Ex. Director, IIM, Bengaluru/Founder ADR, New Delhi)

Prof. ANAND KUMAR (Chair / Former Prof. JNU)

Sh. AMLESH RAJU (Sr. Journalist, Jansatta)

Date:- 6th April, 2016

Venue:- Seminar Hall, New Building

Time :- 10:00 AM



