A Two-day National Conference
On
Gandhian Discourse in Humanities and Social Sciences
[NCGDHSS-2019]
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SPONSORED BY
TEQIP-III

JOINTLY ORGANISED BY

Department of Humanities & Social Sciences
National Institute of Technology, Uttarakhand
Srinagar-Garhwal Uttarakhand

Department of Humanities & Social Sciences,
Malaviya National Institute of Technology, Jaipur, (Rajasthan)

Venue: Malaviya Sabhagar, MNIT, Jaipur, Rajasthan

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Mohanandas Karamchand Gandhi returned to India on January 9, 1915, from South Africa. Since then, he actively participated in and led various movements, protests, and marches and even fasted to mark his protest silently and non-violently to free our nation from the clutches of the British rulers. Because of his pacifist civil disobedience and leadership, the British Government always took him as a threat to its throne. Gandhi’s political activism began in 1917-1918 when he took up the issues of Champaran farmers, the Ahmedabad textile workers, and the Kheda peasants, etc. These struggles witnessed his specific mode of agitation, widely known as Satyagraha, which he had earlier developed in the South African context and through which he was successful in achieving his socio-economic and political goals. Shri Rām Nāth Kovind, the Hon’ble President of India, said, “Mahatma Gandhi was the inspiration for our largely non-violent, inclusive and democratic freedom struggle.” On a similar note, Dr S. Radhakrishnan calls him the supreme religion, the essence of all religions and a symbol of communal unity and universal humanity.

Gandhi’s thoughts, words and activism, thus, continue to inspire and influence various forms of epistemologies and augment several streams of ontological tools. Many branches of the Humanities and Social Sciences are taught under the rubric of Gandhian philosophy. There arises, therefore, a question as how Gandhi was relevant in the previous century and how he still remains relevant in the present scenario.

The proposed seminar looks forward to receiving papers on the Gandhian discourses in Humanities and Social Sciences and the other allied areas. The possible themes may include, but are not limited to, the following:

- Gandhi on Nationalism/Hindu nationalism and revivalism and the Bhagavad Gita
- Gandhi and Diaspora
- Gandhi in literary and creative imagination / film & theatre / Photographs, cartoons, paintings, statues, etc.
- Gandhi in Social Sciences
- Gandhi and Social Engineering or His Economic Thought
- Gandhi and Textiles/Clothing/Swadeshi Movement
- Gandhi and Environmental Studies
- Gandhi in the Indian sub-continent and the Global Perspectives
- Gandhi and Subaltern/Dalit Studies/ on Untouchability and castes
- Gandhi and Fanon, Mandela, Thiong’o and Others
- Role of Kasturba in shaping the lives of Gandhi
- Gandhi in the time of terrorism

Note: For detailed information about the conference, please visit the following link: