

**Report on Gandhi Jayanthi Celebration**  
**On**  
**2<sup>nd</sup> October 2020**

The 151th Gandhi Jayanthi was celebrated on 2<sup>nd</sup> October 2020, 10: 30 am at Sports Complex, VVCE Campus. There were about 400 faculty participants from various institution of VV Sangha®. Dr **Jyothi Shankar**, Kannada Professor, KSOU, Mysuru graced the occasion. Sri Gundappagowda, President, VV Sangha®, Er. P. Vishwanath, Secretary, VV Sangha® were present. She began her speech with a story of Gandhiji who followed ahimsa throughout his life. His political motives were different. It stems from different traditions, Eastern and Western. Though he had inherited many traditions he had not agreed in to with any one of them. He had picked up many traditional concepts from his immediate predecessors as well as from ancient texts. Gandhi did never claim to be an original thinker. But when we look into all his sayings we find a conceptual framework, common to a philosopher. Moreover, when we find that his theoretical formulations and practical pursuits are identical, we have every reason to accept him as a philosopher in the Indian sense. But unlike other philosophers and political scientists of both the East and the West, only he could emerge not only as the man of destiny of the nation but also as the man of the millennium. Many political Scientists thought that Gandhi was combinations of a prophet and a politician of the highest caliber. So he had combined within himself aspects of the Philosopher and politician. He strongly felt hat without involving himself in politics it is not possible to remove socio-economic exploitation and political subjugation and thereby moral degradation of the people of Indian unless he involved himself in politics. In this perspective we have to understand Gandhi's confrontation with the coil of a snake. No matter how much tough, the task might be, we have to come out from it by wrestling with the snake. This can be successfully performed if we can alleviate the present state of politics to Dharmic politics. By Dharmic, Gandhi meant that it should be remove from corrupting influences and sectarianism. Gandhiji had a vision of transforming the socially and morally degenerated and separated individuals in a manner where individuals can enjoy their freedom in spirit altruism. To understand Gandhi's politics it is also necessary to understand Gandhi's concern for the cleavage between state and civil society. The community life is fast diminishing and civil society could not formulate any mechanism to control it.



Further, she spoke on how the Gandhian thoughts are relevant in 21<sup>st</sup> century. Lockdown has changed the way of life. It has made its impact on economy too. Nowadays there is a huge change in culture. Westernization has influenced our society. People are worried only about adding wealth without having an intention of sharing it. Today, it is required to encourage local goods rather than foreign goods. “Swadeshi” as Gandhiji propounded is the key for self-development and we should adopt it. Ramarajya was dream of gandhiji. It is based on non-violence. When a women walks at night without fear that is the real freedom of India. His words take us to think about humanity which is a greatest profession among all. His political ideology imbibes the notion of ahimsa and humility. She concluded her speech by directing that today’s youth feel that gandhian thoughts are old but though it is old, it still holds good in the present situation. This is to be realized upon and applied by our society.