



Seshadripuram Academy of Business Studies

(Affiliated to Bangalore University)

K S Town, Bangalore – 60

THE CENTRE FOR GANDHIAN STUDIES

"Re- Living Gandhian Values"

NEWS DESK 2016-17



Message from co-ordinator

Mohandas karama chandra gandhi the father of our nation. We called him mahatma was a great philosopher, great visionary who set for the entire human kind; he and his values are relevant today. Seshadripuram academy of business studies has started the centre for gandhian studies in 2014 February . the centre organised various guest lectures , workshop, awareness programmes on gandhian thoughts by the eminent persons to fulfil the moto of the centre in association with Karnataka Gandhi smaraka nidhi, Bangalore. The centre had initiated to bring the recourse guests to celebrate national festivals.

Name of the committee member
LAKSHMI NARAYANA. H.N

ABOUT KARNATAKA GANDHI SMARAKA NIDHI

In spreading the precepts of mahatma, the karnataka gandhi smaraka nidhi, for the last six decades in sowing the seed of the tenets of mahatma in the minds of people especially the youth in its creative work it has staged an organised battle in eradicating the social evils of alcoholism, superstitions etc. And has successfully spread the message of khadi-mahatma's greatest propagation. It has helped spurving up the village industry and motivated the youth to follow the lineage of gandhi publication of gandhian literature is another accomplishment of gandhi bhawan that has inspired youth and aged alike.

The name of karnataka gandhi smaraka nidhi is now synonymous with another silent revolution of temperande which is now gaining strength in the state gradnallf the government and the general public have stood together with gandhi bhawan (karnataka gandhi smaraka nidhi) in its unwanted fight against social evil and its inherited task of spreading the thoughts of gandhi. The activities of gandhi bhawan are gandhi from school to school & college to college, walk towards gandhi study centre bring to publication gandhian principles, celebration of national festivals youth motivation camp on gandhian values, teachers orientation programme, workshop, seminar & gandhi vidhara samskara pariksha exam also conducted for students.

Co-ordinator

Lakshmi Narayana.H.N, M.A. NET, B.Ed

Faculty dept of kannada.

POSITIVE ACTION FOR A HUMAN SOCIETY THE GANDHIAN VALUES

Huamn rights recognise the inherent diginity and fundanental freedom of all members of human family and are the foundations for all basic freedom justice and peace in the world. Peace and program in society will be possible only when the state – the government and the people are concioud of the need to ensure that everyone enjoys human rights . here ascertain of the principles of human rights in the constitutions and various laws will not ensure this. Postive steps need to be taken to make the rohetric of human rights into attainable credities

Divya .K.L

4th sem B.Com B section

M.K. (MOHANDAS KARAMCHAND GANDHI)

EARLY LIFE AND BACKGROUND

Mohandas karmchand Gandhi was born on 2 octobar 1869 to a hindu modh Baniya family in probanda (also known as dudamapuri) a coartal town onthe kathiwar peninsla and them part of the small princely stele of porbandar in the Kathiwar Agency of the Indian emprie. Its fatherKaramcand uttanachend Gandhi (1822-1885) served as the diwan of probander state .

The gandhi family originated from the village of Kutina in whet was the Junagadh state. In the late 17th as early 18thcentury , one lalji Gandhi moved to porbandar &entred th service of it ruler, the Rana. Succesive genention of the family served as civil serwants in the state administration before uttanachand, mohandas

ABOUT GANDHIJI

Mohandas karamchand Gandhi was the leader of the Indian independence moment in british ruled india. Employing non-violent civil disobedience,Gandhi lead india to independence and inspired moments for civil rights and freedom across the world . Gandhism designater the idea and principles Gandhi promoted. Of central impotance is non-violent resistance a gandhian can mean neither a individual who follows are specific philosophy which is a attributed to gandhism. MM sankhder argues that gandhsim is not a systemtic position in metaphysics or in political philoshophy rather it is a poltical creed an economic doctrine,a religious outlook, a moral precept and especially, a humantrian world view. It is a affort not to systematise wisdom but to transform society.Mahatma Gandhi popularly known as father of nation played a key role in winning freedom for india, introduced the concept ahimsa and satyagraha.

Bindu.SM

4th Sem BCA



Hamsa Jyothi Programme,
Rtd. Judge
Sri. K.O. Channabasappa
honored by Hamsa Jyothi
Organised by
Centre of Gandhian Studies
from Seshadripuram Academy
of Business Studies.



We celebrated Gandhi Jayanthi
On 02/10/2017.
Freedom Fighter
Smt. Lakshmi Satyavratha
was hosted the Flag.

ಗಾಂಧೀ ಅಧ್ಯಯನ ಕೇಂದ್ರ ಗಾಂಧೀ ವಿಚಾರ ಸಂಸ್ಕಾರ ಪರೀಕ್ಷೆಯ ವರದಿ

ಗಾಂಧೀ ರೀಸರ್ಚ್ ಫೌಂಡೇಷನ್ ಜಲಗಾವ, ಮಹಾರಾಷ್ಟ್ರ ಹಾಗೂ ಗಾಂಧೀ ಸ್ಮಾರಕ ನಿಧಿ ಬೆಂಗಳೂರು ಇವರ ಸಹಯೋಗದಲ್ಲಿ ನಮ್ಮ ಕಾಲೇಜಿನ ಗಾಂಧೀ ಅಧ್ಯಯನ ಕೇಂದ್ರದ ವತಿಯಿಂದ ದಿನಾಂಕ-೦೬-೦೩-೨೦೧೭ರಂದು ಗಾಂಧೀ ವಿಚಾರ ಸಂಸ್ಕಾರ ಪರೀಕ್ಷೆಯನ್ನು ಆಯೋಜಿಸಲಾಗಿತ್ತು. ಗಾಂಧೀಜಿಯವರ ಕಿರು ಆತ್ಮಕಥೆ ಪುಸ್ತಕವನ್ನು ವಿಧ್ಯಾರ್ಥಿಗಳ ಅಭ್ಯಾಸಕ್ಕೆ ನೀಡಿ ಅದರ ಮೇಲೆ ಗರಿಷ್ಠ ೭೦ ಅಂಕಗಳಿಗೆ ಪರೀಕ್ಷೆಯನ್ನು ನಡೆಸಲಾಯಿತು. ನಮ್ಮ ಕಾಲೇಜಿನ ೧೬೪ ವಿಧ್ಯಾರ್ಥಿಗಳು ಪರೀಕ್ಷೆಯಲ್ಲಿ ಭಾಗವಹಿಸಿ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ-೭೨ ವಿಧ್ಯಾರ್ಥಿಗಳು ಹಾಗೂ ಕನ್ನಡದಲ್ಲಿ-೯೨ ವಿಧ್ಯಾರ್ಥಿಗಳು ಹಾಜರಿದ್ದು ಪರೀಕ್ಷೆಯನ್ನು ಬರೆದಿರುತ್ತಾರೆ.



ಈ ಪರೀಕ್ಷೆಯಲ್ಲಿ ನಮ್ಮ ಕಾಲೇಜಿನ 5ನೇ ಸೆಮಿಸ್ಟರ್ ಬಿ.ಕಾಂ.
ವಿಧ್ಯಾರ್ಥಿನಿ ಆದ ಕು|| ಭೂಮಿಕಾರವರು
ಬೆಳ್ಳಿ ಪದಕವನ್ನು ಪಡೆದಿರುತ್ತಾರೆ.



ಹಂಸ ಸಮ್ಮಾನ ಪ್ರಶಸ್ತಿ ಪ್ರಧಾನ ಸಮಾರಂಭ

ದಿನಾಂಕ-೦೧-೧೦-೨೦೧೬ ರಂದು ನಮ್ಮ ಕಾಲೇಜಿನ ಗಾಂಧೀ ಅಧ್ಯಯನ ಕೇಂದ್ರ ಮತ್ತು ಹಂಸಜ್ಯೋತಿ ಸಂಸ್ಥೆ ಯವರ ಸಹಯೋಗದಲ್ಲಿ ಗಾಂಧಿ ಜಯಂತಿ ಪ್ರಯುಕ್ತ ಕಾಲೇಜಿನ ಸಭಾಂಗಣದಲ್ಲಿ ಗಾಂಧೀಜಿಯವರಿಗೆ ನೃತ್ಯ ನಮನ ಕಾರ್ಯಕ್ರಮ ಹಾಗೂ ಗಾಂಧೀ ಸಮ್ಮಾನ, ಹಂಸ ಸಮ್ಮಾನ ಪ್ರಶಸ್ತಿ ಪ್ರಧಾನ ಕಾರ್ಯಕ್ರಮವನ್ನು ಹಮ್ಮಿಕೊಳ್ಳಲಾಗಿತ್ತು. ಕಾರ್ಯಕ್ರಮದ ಉದ್ಘಾಟಕರಾಗಿ ನಮ್ಮ ಶಿಕ್ಷಣ ದತ್ತಿಯ ಗೌ ಪ್ರಾಧಾನ ಕಾರ್ಯದರ್ಶಿಗಳಾದ ಡಾ.ವೊಡೆ ಪಿ ಕೃಷ್ಣ ರವರು ಆಗಮಿಸಿ ಗಾಂಧೀ ಬಿಟ್ಟು ಭಾರತವಿಲ್ಲ ಭಾರತ ಬಿಟ್ಟು ಗಾಂಧೀ ಇಲ್ಲ ಎಂಬ ಮಾತು ಪ್ರಚಲಿತದಲ್ಲಿದ್ದರೂ ರಾಜಕೀಯ ಕ್ಷೇತ್ರದಲ್ಲಿ ಗಾಂಧೀಜಿಯವರ ತತ್ವ ಆದರ್ಶಗಳು ನಶಿಸುತ್ತಿರುವುದು ವಿಪರ್ಯಾಸವೆಂದು ನುಡಿದರು.

ಕಾರ್ಯಕ್ರಮಕ್ಕೆ ಮುಖ್ಯ ಅತಿಥಿಗಳಾಗಿ ಆಗಮಿಸಿದ್ದ ನಾಡಿನ ಹೆಸರಾಂತ ಸಾಹಿತಿಗಳು, ಹಿರಿಯ ಗಾಂಧೀವಾದಿಗಳು, ಮಾಜಿ ನ್ಯಾಯಮೂರ್ತಿಗಳೂ ಆದ ಕೋ ಚನ್ನಬಸಪ್ಪನವರು ಆಗಮಿಸಿ ಗಾಂಧೀಜಿಯವರ ವಿಚಾರಧಾರೆಗಳು ಕೇವಲ ಕಾಲೇಜಿನ ಸಭಾಂಗಣಗಳಿಗಷ್ಟೇ ಸೀಮಿತವಾಗದೆ, ನಾಡಿನ ಹಳ್ಳಿ ಹಳ್ಳಿಗಳಿಗೂ ಪಸರಿಸಬೇಕೆಂದು ಹೇಳಿದರು. ಮಹಿಳೆಯರಿಗೆ ಈ ದೇಶ ಎಲ್ಲಿಯವರೆಗೂ ಸ್ಥಾನಮಾನ ನೀಡುವುದಿಲ್ಲವೋ ಅಲ್ಲಿಯವರೆಗೆ ಈ ದೇಶ ಉದ್ಧಾರವಾಗುವುದಿಲ್ಲವೆಂದರು. ಕಾರ್ಯಕ್ರಮದ ಅಧ್ಯತೆ ವಹಿಸಿದ್ದ ಹಂಸ ಜ್ಯೋತಿಯ ಅಧ್ಯಕ್ಷರು ಹಾಗೂ ಮಾಜಿ ಶಾಸಕರೂ ಆದ ಶ್ರೀಯುತ ಬಾಲರಾಜ್ ರವರು ಅಧ್ಯಕ್ಷೀಯ ಭಾಷಣವನ್ನು ಮಾಡಿದರು.

ಕಾರ್ಯಕ್ರಮದಲ್ಲಿ ನಾಡೋಜ ಕೋ. ಚನ್ನಬಸಪ್ಪನವರಿಗೆ ಹಂಸ ಗಾಂಧೀ ಸಮ್ಮಾನವನ್ನು ನೀಡಲಾಯಿತು. ಕೆ.ಪಿ.ಜಿ.ಪ್ರಭು ಕರಕುಶಲ ತರಬೇತಿ ಸಂಸ್ಥೆ, ಶ್ರೀಮತಿ ಸರೋಜ ಕೆ.ಎಂ. ನಂಜಪ್ಪನವರು, ಶ್ರೀಮತಿ ದುರ್ಗಾ ಶಂಕರ್, ಶ್ರೀ ಎನ್ ರಾಮಕೃಷ್ಣ, ಶ್ರೀ ಎಂ.ನಂಜುಂಡಪ್ಪ



SIMPLE LIVING AND HIGH THINKING

Mahatma Gandhi had a firm view that the earth provides enough to satisfy every man's needs, but not for every man's greeds. In the sarvodaya society of his dream, therefore, every member will be free from every greed for limitless acquisition of material wealth and more luxurious living and they will follow the motto of simple living and high thinking.

Everyone will, thus, get ample opportunities to produce and earn sufficiently through honest work for decent and dignified living. Consequently there will be no problem of unemployment. Of course, obviously, income of different people may be different, dependently on their talent, ability and effort. But those who will earn more will use the bulk of their greater earnings for the good of the society as a whole. In such a society, all wealth including land will be assumed as common property to be utilised for the welfare of all. If an

individual has more than his proportionate portion, he becomes a trustee of the excess wealth for the benefit of the less fortunate member of the society. As regards use of machinery in economic activity, Gandhi said that, "If we feel the need of machine we certainly will have them but there should be no place for machines that concentrate power in a few hands and turn the masses into mere machine mindless, if, indeed, they do not make them unemployed." In order, therefore, to minimise use of machines in a sarvodaya society, Gandhi strongly advocated that everyone should do some productive physical work atleast to earn his/her daily bread, as was also advocated by Leo Tolstoy, the great Russian thinker and writer and everyone should uphold the dignity of labour irrespective of the type of honest labour performed by an individual.

Abhishek.P

VI sem B.com 'B'

AHIMSA OR LOVE

Truth is alone being god himself the only means of realising it is ahimsa or love. Without ahimsa it is not possible to seek and find truth.

The path of truth and ahimsa is as narrow as it is straight. To walk on it is like balancing one self on the edge of a sword. The slightest inattention brings one trembling to the ground. One can realise truth and ahimsa only by ceaseless striving.

Mere non-killing is not enough, one who follows the law of love must not be angry even with the perpetrator of the greatest imaginable wrong or his injustice but must love him, wish him well and serve him. Although he must thus love the wrong doer's, he must never submit to his wrong or his injustice, but must oppose it with all his might and patiently and without

resentment suffer all the hardships to which the wrong doer may subject him in punishment for his opposition.

Not to hurt any living thing is no doubt a part of ahimsa. But it is its least expression. For the principle of ahimsa is hurt by every evil thought by hatred by wishing ill to anybody. It is also violated by our holding on to what the world needs.

Ahimsa is the means, Truth is the end. Means to be 'means' must be within reach, and so ahimsa is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later.

This is the view of Gandhiji about Ahimsa or love in his own words.

Shubha Bharadwaj T.N

IV sem B.com 'C'

GANDHI VIEWS ABOUT INDIA AND WORLD PEACE

The better mind of the world desires today not absolutely independent states warring one against another, but a federation of friendly interdependent states.

His ambition is much higher than independence. He ventures, to suggest, in all humility, that if India reaches its destiny through truth and non violence, it will have made no small contribution to the world peace for which all the nations of the earth.

When India becomes self supporting, self-reliant and a proof against temptations and exploitation, it will cease to be the object of greedy attraction for any power in

the world and will then feel secure without having to carry the burden of expensive ornaments its internal economy will be the strongest bulwark against any kind of risk.

"One who has appreciated the value of peace studies is a student all his life". His ahimsa would not tolerate the idea of giving a free meal to a healthy person who has not worked for it in some honest way.

According to Mahatma Gandhi, peace plays an important role in the life of each and every individual in the country.

He is no more but his memory is immortal as a

Jaishree. S

VI sem B.com 'B'