



98 years

IPCW-ON

# INDRAPRASTHA COLLEGE FOR WOMEN

## UNIVERSITY OF DELHI

### 7th ROUND TABLE CONFERENCE ON GANDHI

An Inter-college competition

**Theme:**  
**Gandhi and the Ethics of Consumption**

Date: 25 February 2022

Time: 10:30 a.m. Onwards

# About the College

Established in 1924 as part of a nationwide campaign for women's education and empowerment, Indraprastha College for Women is a constituent college of the University of Delhi. The memorable participation of the student and faculty members of the College in struggles for social and political justice, such as the Gandhian anti-colonial movement, the completion of higher education of partition refugees, and the women's movement in India, continues to inspire and animate later generations of the College community. In the time of the pandemic, the College has worked towards enabling and enhancing digital and remote learning through initiatives that include international collaborations and webinars.

The Gandhi Study Circle (GSC) at IP College has been actively involved in critical explorations and research in the domain of the philosophy and practice of Gandhi and of movements that are committed to nonviolence, sustainable living and coexistence. The activities of the GSC include student panel discussions, audio-visual presentations, talks by experts, and exhibitions, charkha spinning workshops, international webinars, competitions in poster making, letter writing and creative writing.

## Principal's Message

The Round Table Conference (RTC) on Gandhi has been envisaged as a decade long, annual competitive event and was begun in 2014. Except in 2020 when the pandemic first enforced a lockdown, the RTC has had a very successful run. It is to culminate in a global event in 2023-24, when the College will celebrate its Centennial. The RTC has encouraged student participation in this annual event which accommodates presentations in both English and Hindi. The activities of the Gandhi Study Circle has won accolades at various forums and its participation in 'Gandhi 150 years' has been recognised by the University of Delhi with prizes for the College and the Principal, for singular contribution in propagating Gandhian values. I welcome the fact that the GSC has resumed the RTC in these challenging times, and invite widespread participation from the national and international community of students.



# Concept Note

The act of consumption is not devoid of consequences. This axiomatic truth puts every action of consumption in the matrix of ethics. At a time when the hegemonic credo of market paradigm shapes our choices and normative judgements about consumption, Gandhi offers an alternative paradigm which pushes us beyond modern civilisations' preoccupation with unbridled production, productivity and consumption. This dangerous delusion of uninhibited gratification finds one of its most potent challenge in Gandhi. Anchored as it is in a distinct ontology, Gandhiana may supply virtues which may not only serve as generic benchmarks but also frameworks to navigate us through the ethical whirlpool of what is good and bad, what is just and unjust and what is right and wrong about our consumption choices. The core ideas of Gandhi - ranging from ahimsa to aparigraha - have the possibility of illuminating a Gandhian theory of consumption as our duties and rights regarding consumption receive a distinct shape when debated with reference to Gandhi.

Abstracts are invited on the following points of discussion, though not limited to these only:

- Gandhian Virtues and Navigation through Ethical Dilemmas of Consumption
- Gandhi, Consumption and the Ideas of Boycott and 'Buycott'
- Ethics, Politics and Political-economy of Consumer Activism
- Gandhi and Self-reflexivity about Consumption
- Intellectual interface between Gandhi and others about consumption
- Towards a Gandhian Theory of Consumption
- Gandhi, Consumption and Ethics of Development

## संकल्पना नोट

उपभोग का कार्य परिणामों से रहित नहीं है। यह स्वयं सिद्ध सत्य उपभोग की प्रत्येक क्रिया को नैतिकता के सांचे में रखता है। ऐसे समय में जब बाजार का आधिपत्य हमारे उपभोग के विकल्पों और मानकों को आकार देता है, गांधी हमें इस सम्बन्ध में एक वैकल्पिक रूपावली प्रदान करते हैं। गाँधी का दर्शन हमें आधुनिक सभ्यता के बेलगाम उत्पादन, उत्पादकता और खपत से आगे जाकर सोचने के लिए प्रेरणा देता है। आधुनिकता जनित इस मायावी बेलगाम तुष्टि की प्रवृत्ति को गाँधी के दर्शन में एक प्रबल चुनौती मिलती है। चूँकि गाँधी दर्शन एक अलग सत्व शास्त्र (ऑन्टोलोजी) पर आधारित है, यह हमें ऐसे मूल्य प्रदान कर सकता है जिनको हम न केवल मानक बल्कि एक सैद्धांतिक रूप रेखा के रूप में अपना कर सही-गलत, उचित-अनुचित उपभोग से सम्बंधित नैतिक प्रश्नों को हल कर सकते हैं। चूँकि उपभोग के संबंध में हमारे कर्तव्यों और अधिकारों को गांधी के संदर्भ में बहस करने पर एक अलग आकार मिलता है, इसलिए गांधी के मूल विचार - अहिंसा से लेकर अपरिग्रह तक - उपभोग के गांधीवादी सिद्धांत को जन्म देने की संभावना रखते हैं।

इस गोल मेज सम्मेलन में चर्चा के निम्नलिखित बिंदुओं पर (हालांकि केवल इन्हीं तक सीमित नहीं) शोध पत्रों के सार-संक्षेप आमंत्रित हैं:

1. गांधीवादी गुणों (**virtues**) के माध्यम से उपभोग की नैतिक दुविधाओं का हल
2. गांधी, उपभोग और बहिष्कार (**boycott**) या 'बॉयकॉट' ('**buycott**') के विचार
3. उपभोक्ता सक्रियतावाद (**consumer activism**) की नैतिकता, राजनीति और राजनीतिक-अर्थव्यवस्था
4. गांधी और उपभोग के बारे में आत्म-अवलोकन
5. उपभोग पर गाँधी और अन्य विचारकों में तुलनात्मक बौद्धिक विमर्श
6. उपभोग के गांधीवादी सिद्धांत की ओर
7. गांधी, उपभोग और विकास की नैतिकता

# Guidelines and Schedule

Abstracts of 100 words are invited from undergraduate students of universities in India. The schedule is as follows:

Deadline for Submission of Abstracts	: 30 January 2022.
Notification for Acceptance of Abstracts	: 07 February 2022.
Confirmation of Participation	: 15 February 2022.
Submission of Complete Paper in APA format:	: 20 February 2022.

Link to register for abstract submission and participation:

<https://forms.gle/vpEg5R6TsJPqx1nX6>

There is no registration fee.

Format - Online presentations of 10+2 minutes.

For further details , contact [gsc@ip.du.ac.in](mailto:gsc@ip.du.ac.in)

## Prizes:

First Prize  
Rs 20,000/-

Second Prize  
Rs 15,000/-

Third Prize  
Rs 10,000/-

# Organising Committee

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