MINDAS & 科研費「インドにおける近代的宗教表現の展開とその影響」 共催国際セミナー

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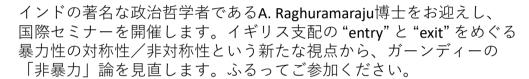
From Noviolence to Non-Violence

India's appropriate answer to unique question set by British Colonialism

日時:2018年3月6日(火)午後4時~6時

場所:国立民族学博物館 2階 第6セミナー室

言語:英語(通訳はつきません)



M. K. Gandhi made the relation between politics and violence contingent. He claimed that the purpose of politics, which is to bring people together. cannot be accomplished by violence but by non-violence. This claim had a few takers. Notwithstanding this, Gandhi sought to use this formula in his project of fighting against the British in the Indian national movement and succeeded. This, however, is contested by some like Judith Brown who seeks to underplay the role of non-violence in bringing out freedom from the British by Indians. I will contest this by introducing a distinction between exiting British and receiving India from them. Conceding the claim of Brown that non-violence played no role in exiting the British, I want to assign the role to it in receiving India from them after they left. Further, Gandhi idea of non-violence is not an abstract value but an appropriate answer to a unique question regarding the entry of British into India. The uniqueness lies in the fact that British did not enter into India using violence so exiting them using violence would not be appropriate and Gandhi found in non-violence an appropriate answer to their entry that was without violence.

TO NON-VIOLENCE BONETO NON-VIOLENCE

共催: MINDAS (人間文化研究機構「南アジア地域研究」国立民族学博物館拠点) 科学研究費「インドにおける近代的宗教表現の展開とその影響」(15K02055)

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^{*} Raghuramaraju教授のプロフィールは下記のURLをご参照ください(1月までのご所属先のハイダラーバード大学情報です) https://www.uohyd.ac.in/images/academics/school_study/Humanities/philosophy/a_raghuramaraju_191217.pdf

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