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Code: 53085

**1(a).Elaborate the meaning of basic education. State its purpose as illustrated by Gandhiji.**

Education- Meaning, Basic role- contributes- to self-development- to inspire others- to serve society- helps in welfare of community, humanity- in developing skill. Ban internal and external slavery- guide forward on the path attaining truth- immediate and ultimate aims-self-realisation, material as well as spiritual gain- God achieved by living in society and serving it.

**1(b).Discuss Gandhiji's views about the role of an ideal teacher.**

Role of teacher- special role of Teacher- AcharyaKul, pioneers of non-violent revolution, Education must be independent like judiciary. Acharya- should practise acharan, vicharan, vichar, sanchar and prachar- AcharyaKul- single family, commitment to knowledge, mental purity, affectionate to students, study problems of society, guide public for resolution of problems. All teachers equally honoured. Acharyakul- to make teachers aware of their duties, ready them to fulfil it- to remove darkness in surroundings is duty of teachers. light of knowledge.

**1(c). 'The aim of education is the overall development of an individual'- in the light of this statement, discuss Gandhiji's ideas on NayiTalim.**

NayiTalim- Gandhian approach to development- Methodology of Mahatma Gandhi- NayiTalim experimented by Dr.Sadgopal in Chhatisgarh, M.P. and Uttarakhand- Importance of practical training.

**2(a).Discuss Gandhiji's concept of nationalism.**

Nationalism- Gandhiji stood in favour of world peace and wanted to bring about a harmony between nationalism & internationalism. Vasudhaivaikutumbakam- was the main gist of Gandhian idea. Nationalists, patriots should love their country, but at the same time. They should be friendly towards the people of other country- Concept of Swaraj and Sarvodaya- Antodaya also can be discussed.

**2(b).Explain Mahatma Gandhi's views on democracy and role of villages in democracy.**

Views of Democracy- political decentralisation- empowerment of villages- grassroots democracy- local self-govt.- panchayat raj experiment- that govt. is best which governs the least. Stateless non- violent society can bring non-violent democracy- abuse of power by govt. can be contained-resolution of conflicts to be done through co-operation and persuasion- spiritual democracy- aim.

**2(c).How does Mahatma Gandhi perceive 'Ram Rajya'?**

Ram Rajya- God's Kingdom on earth-Divine Raj not Hindu Raj-Ram and Rahim same deity- true democracy-swift justice- lowest creature, even dog will get justice- equal rights to Prince and pauper. Sovereignty of people based on pure moral authority- Ram Rajya-devoid of

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coercion- no need of national army- no inequality, respect for all religions- tolerance- introspection- look at our faults.

**3(a). Give the critique of modern civilization as expressed by Mahatma Gandhi.**

Critique of modern civilization: Factory civilization as hallmark of modern civilization- fundamental objection to industrialisation- western civilization based of brute force- colonialism as the fruit of modern civilisation- increasing use of machinery and unemployment- critique of modern political institutions- parliaments as talking shops- misuse of public money- Ramrajya as an ideal alternative- highly centralised and bureaucratic modern state represents violence in concentrated and organised form- state to be the servant of the society- critique of modern professions- of modern medicines- making man dependent- criticism of the profession of law- immorality- craze behind functional specialisation of modern age.

**3(b). Explain the importance of Khadi.**

Gandhiji as ardent supporter- khadi- handspun and handwoven cloth- 1918 movement for Khadi- as relief programme for poor rural masses- self-reliance and self-government- every village to plant and harvest its own raw materials for yarn- every man and woman to engage in spinning- solution to the seasonal unemployment of farmers- readiest occupation- practically no capital- end of dependency on foreign materials- real independence movement- occupation to bring high and low, rich and poor together- dignity of labour- importance for economic, cultural and social reasons not merely political. 1934-35- expanded the idea to self-reliance of whole villages- 1942-1943- sessions with workers' group and village organizers to re-organize on a bigger country-wide scale- Not mere piece of cloth but way of life.

**3(c). How does Mahatma Gandhiji visualize self-sufficient village system?**

Self-sufficient village system: Economic development of a country depends on proper utilization of resources- Gandhian approach- voluntary wants- need for self-sufficient villages- better balance between man and nature- every person should be provided with bare minimum necessities- villages as independent economic unit- agriculture techniques- eco-friendly- using lesser amount of fertilizers- against zamindari system- ownership with tillers- communal ownership – surplus land redistributed- all goods and services grown within the village- self-contained republic- surplus produce to poor villagers- growth of rural industries- khadi, sericulture, handicrafts- against large-scale industries and concentration of wealth- importance of local markets- balanced development of all regions- full employment of human resource is the basic need.

**4(a). 'Gandhiji's influence on Indian Constitution is immense'- Elaborate.**

Gandhi's influence on Indian Constitution- Submitted two plans. Disbanding congress, importance to village panchayats. Follower submitted plan. The most imp. Influence through Directive Principles- Gandhian principles.

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**4(b). Explain Bhoodan movement with special reference to the contribution of Vinoba Bhave.**

Foundation of Bhoodan Movement- Social engineering, trusteeship concept, roots of oppression- land.

**4(c). Discuss how Gandhiji influenced Nelson Mandela.**

Nelson Mandela - S. African leader, imprisonment of 22 years, first black president of S. Africa, influence by non-violent principle of Mahatma Gandhi.

**5(a). Delineate the basics of Gandhian economic thought.**

Basics of Gandhiji's economic thought:

Rejection of concept of human beings as rational actors- criticised classical economic thinking- multiplication of wants rejected- emphasis on fulfilment of needs- rejection of materialism- spiritual development and harmony- does not draw distinction between economics and ethics- egalitarianism- preservation of human dignity- averse to notion of class warfare and revolution.

(i) Emphasis on plain living (ii) Small-scale and locally oriented production (iii) Trusteeship principle (iv) Satya, ahimsa, aparigraha (v) Social justice and equality.

**5(b). Discuss Hiware Bazar as a model of grass roots democracy.**

Hiware Bazar- Popatrao Pawar- grassroots democracy experiment- transformation of Hiware Bazar through Gandhian eco-friendly model and development- role model for sustainable development.

**5(c). How did Gandhiji influence the civil rights movement in the US?**

Influence of Gandhi on King - nonviolent but active, its impact on civil rights movement, read books by Gandhi, influence on Washington March.