

Paper-I

LIFE AND WORKS OF MAHATMA GANDHI

Gandhi's life is presented in three phases and his works are considered in forth Phase

- i) Early phase, including his stay in England
- ii) The South African phase, and
- iii) Gandhiji's role in Freedom struggle.

In each phase two or three major events are identified and the discussion centers on these events.

Phase I : 1869-1893:

- i) The Cultural Background: Parents; religious background; attempts to conquer inclination to steal and to eat meat, impact of plays such as Harishchandra.
- ii) In England: Experiments in dietetics, Reading of Gita.

Phase II: 1893-1915:

- i) Experiments in community living: impact of 'Unto this Last': Phoenix settlement, Tolstoy Farm.
- ii) Organizing the Indian Community, the Birth of Satyagraha in the context of the Black Act and the practice of law.

Phase III: 1915-1948:

- i) 1915 to 1922: Non-Co-operation Movement, Rowlatt Act etc.,
- ii) 1922 to 1932: Civil Disobedience, Salt Satyagraha etc.,
- iii) 1932 to 1948: Quit India Movement, Independence and after.

The dynamic aspect of the Satyagraha movement is brought out by showing the continuity from (i) to (iii) that is, from Non-co-operation to 'Quit India' Movement. And effort is made it gaze its reflection in Gandhiji's works.

Phase IV: His works

Impact of the reading of Gandhiji's autobiography/biographies and other works like Hind Swaraj etc.

Paper-II

DIMENSIONS OF GANDHIAN PHILOSOPHY

The message that comes through the life of Gandhiji is sought to be identified in terms of his moral-religious and social philosophy. They are:

A) Moral-Religious Philosophy :

- i) Gandhi's perception of religion. The essence of Hinduism, Islam and Christianity.
- ii) God: Relation between Truth and God. Eleven Ashrama vows.
- iii) Gandhi's views on Private and Public morality and its relevance today.
 - iv) The Ashram Life; Ashram as a training ground for dedicated Satyagrahis.

B) Social Philosophy of Gandhi:

- i) Constructive Programme offered by Gandhiji. Its meaning and place in social service.
- ii) Sarvodaya Social Order: the concept and rural reconstruction as a means. Sarvodaya after Gandhi.
- iii) Gandhiji's understanding of Varna, caste system and removal of untouchability.
- iv) Communal conflicts in India. Gandhi's efforts to bring about communal harmony.
- v) Alcoholism and drug addiction as a social problem. Gandhiji's efforts to bring about total prohibition.
- vi) Emancipation of Women: Feminist and Gandhian approaches.
- vii) Health and Hygiene: Relation between physical, mental and moral aspects.
- viii) Nature Cure – Gandhian experiments.

Paper-III

GANDHI AND THE MODERN WORLD

a) Political Philosophy:

- i) Gandhi's understanding of Swaraj; The different aspects of self-rule. a) Gandhi's concept of State, the relation between State and the Individual, b) between Rights and Duties, c) between Means and ends and d) Political decentralization (Grama Swaraj) and experiments in Panchayat Raj System over the years.

ii) Satyagraha; Meaning; the three main components of Satyagraha (truth, non-violence and self-suffering); forms of Satyagraha (non-co-operation, civil disobedience, fasting); eligibility of a Satyagrahi; Satyagraha as a means of political action and some Satyagraha movements in modern India.

b)Economic Philosophy:

i) The Fundamentals of Gandhian economic thought; minimization of wants; equitable distribution; man-machine relationship, production by and for the masses; trusteeship; contrast between Sarvodaya and Socialism. Comparison of Gandhi with other world leaders.

ii) Swadeshi : Swadeshi as the means of attaining the goal of Sarvodaya; Swadeshi in economics. Khadi : its moral, social and educational aspects, role of village/cottage industries in rural reconstruction; Gandhi's ideal self-reliant villages.

c)Educational Philosophy:

i) Meaning and purpose of education : Character building as the basis Problems of today's education, Gandhian alternative: Basic education through vocation; Principles of 'Nai Talim' Gandhi's experiments; Mother tongue as medium of education.

ii) Removal of illiteracy, universal education; education for all and education for Life.

d) Relevance of Gandhian thought in the modern world.

Paper-IV

SOCIAL SERVICE AND FIELD-WORK

Social Service and Field work Camp/Field Visits is an integral part of the course. The camp is normally conducted in the mid-term vacation over a week or during weekends/holidays involving students and villagers in the constructive activities. Social and cultural activities will be carried out with an intention to bring about an awareness of the need for education, cleanliness, social and moral evils and other related issues. Along with these extension services students will have to study the problems of the villages. Research methods (survey through questionnaire) will be employed for collection of data, on the basis of which students will have to prepare the dissertation/report and submit it for evaluation.

i) The social service aims at involving students in Gandhian constructive activities and these programmes will be conducted in villages/Gandhian institutions/places of constructive activities.

ii) Participation in social service and field work camp/visits is compulsory for all the students.

- iii) The Fieldwork aims at providing the students with an opportunity to explore the ground level reality to the rural problems in various contexts.
- iv) The Students will have to submit the report at the end of the academic year (Before exams) on the basis of the field study, which will be evaluated as an independent paper.

Evaluation of paper IV is:

- a) On the basis of Field Work Report (60 Marks)
- b) Attendance/participation in constructive work (20 Marks)
- c) Field visit to Gandhian organizations/performance in seminars and symposia in the camps and classes (20 Marks)