



**S.A.S. GOVERNMENT DEGREE COLLEGE**  
NARAYANAPURAM, WEST GODAVARI DISTRICT-534406  
(AFFILIATED TO ADIKAVI NANNAYA UNIVERSITY, RAJAMAHENDRAVARAM)  
Phone: 08818 252189, E-mail: [narayananapuram.jkc@gmail.com](mailto:narayananapuram.jkc@gmail.com)



## **DEPARTMENT OF HISTORY**



# **CERTIFICATE COURSE IN GANDHIAN STUDIES 2018-2019**

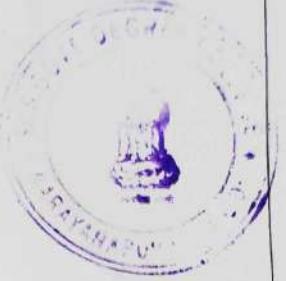


## Resolution

The faculty members of the History department in the principal chamber to discuss and review the conduct of the certificate course titled Gandhian Studies under the chairmanship of the principal and under the guidance faculty of the department of History.

1	2	3	4	5
1. Circular	2. Date	3. 10-2-2018		
There will be a departmental meeting on 10.2.2018.				
Venue: Department of Political Science				
All the members are requested to attend the meeting.				
Agenda				
1. Remedial Coaching to 1st year				
2. Coverage of Syllabus				
3. Curricular Activities				
4. Conduct a certificate course in History on Gandhian Studies				
5. Syllabus related to the course				
	K. S. T. P. M.			
6. To				
All the members.				
1. M. Ram Babu (M.A.) Lect in Economics				
2. P. Bhaskara Rao (M.A.) Lect in History				
P. Bhaskara Rao PRINCIPAL S.A.S. Govt. Degree College NARAYANPURAM, Eluru District PIN - 534 407				
				Signature of the Members:
				1. M. Ram Babu (M.A.) Lect in Economics.
				2. P. Bhaskara Rao (M.A.) Lect in History.
				Signature of the Date
				P. BHASKARA RAO PRINCIPAL S.A.S. Govt. Degree College NARAYANPURAM, Eluru District PIN - 534 407

To  
The Principal,  
SAS Government Degree College,  
Narayananapuram.



Applicant: P.Bhaskar Rao

Subject: Proposal for Certificate course in Gandhian Studies

Respected Sir,

With reference to the above mentioned subject, I submit herewith the proposal to conduct a Certificate course in The Significance of Gandhian Studies. Hope you will consider my application and may kindly sanction the same.

Yours sincerely,

*P. Bhaskar Rao* /1  
P. Bhaskar Rao  
Department of History  
SAS GOVERNMENT DEGREE COLLEGE  
NARAYANAPURAM-534 406

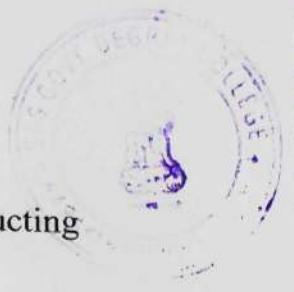
Date: 28-7-18

Place: Narayananapuram.

Enclosures:

1. Proposal
2. Curriculum & design for the course

## PROCEEDINGS OF THE PRINCIPAL



Sub:- Accord Permission to the Department of History for conducting  
Certificate Course on the Gandhian Studies

Ref:- Letter from the incharge,Department of History dated 28-07-2018.

.... .... ....

The In-charge Department of History requested to accord permission for the conducting a certificate course in Gandhian studies, from 28-07-2018 vide reference cited. Accordingly, the Principal is pleased to accord permission for starting a certificate course on the Significance of Buddhist tourism in India from 01-08-2018 onwards till 19-09-2018. The In-charge, Department of History action in this regard.

 30-7-18

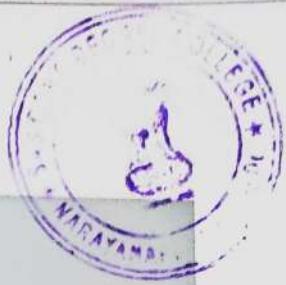
Principal

**PRINCIPAL**  
S.A.S. Govt. Degree College  
NARAYANAPURAM, Eluru District  
PIN - 534 407

Date: 30-7-2018

Place: Narayanapuram.

## Notice to students



SAS Government Degree College

Department of History

### NOTICE

Subject: Certificate Course on Gandhian Studies

This is to inform all interested students that the Department of History at SAS Government Degree College is organizing a Certificate Course on Gandhian Studies. Interested students are requested to register their names at the Department of History.

P. B. Rao  
Department incharge

Date: 1-8-18

Place: Narayanapuram

  
Principal  
**PRINCIPAL**  
**SAS GOVT. DEGREE COLLEGE**  
**NARAYANAPURAM**  
**West Godavari District.**  
**Pin: 534 406, Andhra Pradesh**

## Notice in the activity register

1-8-2018  
CERTIFICATE COURSE

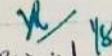
Class: BA

Title of the Course: Gandhian studies

Duration: 30 days

Starting date: 1-8-18

P. B. Rao

  
Principal

**PRINCIPAL**  
**SAS GOVT. DEGREE COLLEGE**  
**NARAYANAPURAM**  
**West Godavari District**  
**Pin: 534 406, Andhra Pradesh**

**SAS GOVERNMENT DEGREE COLLEGE**  
**NARAYANPURAM**  
**GUIDELINES AND REGULATIONS LEADING TO**  
**CERTIFICATE COURSE IN GANDHIAN STUDIES**



**(30 DAYS)**

**Programme Details**

<b>Name of the Department</b>	:	HISTORY
<b>Subject</b>	:	Gandhian Studies
<b>Faculty</b>	:	Arts
<b>Name of the Course</b>	:	Certificate course in Gandhian Studies
<b>Duration of the Course</b>	:	30 days
<b>Schedule</b>	:	1-8-18 to 14-9-18
<b>Evaluation</b>	:	100 marks 10 marks for attendance 10 marks for classroom response Tests at the end of each course each for 20 marks Final grand test for 20 marks

**Objectives of the course:**

1. Comprehensive Understanding: The certificate course aims to provide participants with a deep and comprehensive understanding of Mahatma Gandhi's life, philosophy, and socio-political ideologies.
2. Analytical Skills Development: Participants will develop analytical skills to critically evaluate contemporary societal challenges and propose solutions rooted in Gandhian principles.
3. Application of Gandhian Ideals: The course intends to equip participants with the knowledge and skills necessary to apply Gandhian ideals in practical contexts, fostering a commitment to social justice and peaceful conflict resolution.

**Programme outcome**

The programme prepares students to perceive, understand and appreciate the socially relevant ideals of Gandhi. In a sense it equips young minds to select and pursue a socially

desirable and globally relevant field of study at the level of higher education.



## **PROGRAMME STRUCTURE**

### **COURSE-I: GANDHIJI'S LIFE AND PHILOSOPHY**

#### **COURSE OUTCOME**

This course prepares the students to understand the concept of peace from the perspective of various religions. It makes the students well aware of the economic and social equality and relationship with peace.

#### **PEDAGOGY**

The course is started through lecture and tutorial mode with the former focusing on bringing conceptual clarity and the safe presiding opportunity for participation learning through seminars and discussion.

#### **COURSE CONTENT**

**UNIT-I:** Introduction-Background of Gandhian era-Gandhi's Life at a glance.

Influence of Personalities like RUSKIN, TOLSTOY, THOREAU, SWAMI VIVEKANANDA,

RAJARAM MOHAN ROY and others, on Gandhiji.

**UNIT-II:** Influence of Different Religions-Hinduism, Jainism, Buddhism, Christianity, Islalm and others on Gandhiji.

**UNIT-III:** Gandhiji's Experiments with Truth and Non-Violence His conception of means and ends.

#### **REFERENCES**

1. My Experiments with Truth (Autobiography) - Gandhiji.
2. Gandhi-His Life and Thought - J.B Kripalani.
3. Philosophy of Gandhi - M U Dutt.
4. Mahatma Gandhi – Early Phase - Pyarelal.
5. Hindu Dharma (Gandhiji) – M.K. Gandhi.
6. Ashram observance in Action - M.K. Gandhi.
7. Hind Swaraj - M.K. Gandhi.
8. Ethical Religion - M.K. Gandhi.
9. Atma Kathe or Nanna Satyanveshane - Gandhi.
10. Dharma – Neethi - Geetha Mathe - Gandhi.

### **COURSE-II: GANDHIAN ECONOMIC**

#### **THOUGHTS COURSE OUTCOME**

While familiarizing the students with various challenges and stages of achieving peace, this course emphasizes students to develop a pro-society thinking.



## **PEDAGOGY**

The course is taught through lecture and tutorial mode. This is particular stress on group activities through which students analyze various conflicts and peace situations.

## **COURSE-II: GANDHIAN SOCIO-POLITICAL THOUGHT**

### **COURSE OUTCOME**

The students would familiarize themselves with political structures such as village panchayath which are a product of Gandhian political thinking.

### **PEDAGOGY**

Lecture sessions and field visits to Panchayaths to study their functioning with Q&A sessions with elected members constitute the learning methods.

### **COURSE CONTENT**

**UNIT-I:** Basic Features of Gandhian Social Thought – his views on women, untouchables and weaker sections.

**UNIT-II:** Social evils; their eradication and Reconstruction of Society.

**UNIT-III:** Synthesis of Individual Freedom and Social obligation - Gandhian Social Thought visa vis - present social scenario.

**UNIT-IV:** Satyagraha for social and global changes – Nationalism, Internationalism and the concept of 'one world' and World – government

### **REFERENCES**

1. The Political Thought of Mahatma Gandhi – Gopinath Dharan
2. Moral and Political thought of Gandhi – Raghavan N Iyer.
3. Democracy – Read and deceptive – Mahatma Gandhi.
4. Democratic Values – Vinoba Bhave. Sarv for the People – J.P. Aryan.
5. Swarajya Shasta – Vinoba Bhave.
6. Social and Political thought of Mahatma Gandhi – Bandopadhyaya.
7. Constructive Programme – M.K. Gandhi.
8. Rajanithi - Gandhi.
9. Bashanagalu (Speeches) – Helikegalu Gandhi.

## **COURSE-III: CONSTRUCTIVE PROGRAMME BY GANDHI IN PRACTICE**



### **COURSE OUTCOME**

This course helps students understand the model constructive programs initiated by Gandhi and his followers.

**PEDAGOGY** Lecture by faculty and Gandhian thinkers along with Q&A tutorial sessions are used to teach the course.

### **COURSE CONTENT**

1. Communal Unity.
2. Removal of untouchability.
3. Prohibition.
4. Propagation of Khadi.
5. Village industries.
6. Village Education and Literacy.
7. Upliftment of women.
8. Samagra Grama Seva.
9. Love of the mother tongue and its propagation.
10. Work for economic equality.
11. Service of the Adivasis.
12. Work among students
13. Work among Kisans.
14. Work among Labourers.

Complete syllabus link:

[https://docs.google.com/document/d/1GHG1syYxD\\_Jgljqo5vEA0CILmU5QX7IU\\_XcnQVAoVRE/edit?usp=sharing](https://docs.google.com/document/d/1GHG1syYxD_Jgljqo5vEA0CILmU5QX7IU_XcnQVAoVRE/edit?usp=sharing)

### **REFERENCES**

1. Mahatma – D.G. Tendulkar Vol. I to VIII.
2. Mahatma Gandhi – The Last Phase Vol. I and II.
3. The Mind of Mahatma Gandhi – R.K. Prabhu & UR Rao.
4. All Men are Brothers – Ed. BY S Radhakrishnan.
5. Non – Violence in Peace and war, Vol. I and III.

List of students enrolled



S.No	Roll number	Name of the student	Class
1	183556201001	Bhukya Kishore	I BA
2	183556201002	Bollipamu Mounica	I BA
3	183556201003	Kummarikunta Dhanalakshmi	I BA
4	183556201004	Kummarikunta RamaDevi	I BA
5	183556201005	Manukonda Krishnaveni	I BA
6	173556201001	Akula Satyanarayana	II BA
7	173556201003	Daddi Chinnapeddiraju	II BA
8	173556201004	Gummala Teja	II BA
9	173556201005	Jamili Ramoji Rao	II BA
10	17355620110	Vedithe Yesebu	II BA
11	163556201001	Gorrela Varalakshmai	III BA
12	163556201002	Jaratala Vijaya	III BA
13	163556201006	Ogirala Sujeeva Kumari	III BA
14	163556201009	Undrajavarapu Harish	III BA
15	163556201010	Vasaka China Raju	III BA

### Student attendance



GRANDHIAN

### Guidelines

## REGISTER



## Grand test

Ques

5

dt. 14.9.18

Class: III B.A

Topic: Ancient Andhra Pradesh

Student Name: V. Chinna Raju

Signature of the Student: V. Chinna Raju

### Grand Test

dt. 14.9.18

On 14.9.18 a Grand Test is conducted to all the participants of Constitutive course Gandhian Studies. 15 students took part in the test.

P.B. Rao  
Lec in history

PRINCIPAL  
SAS GOVT. DEGREE COLLEGE  
NARAYANAPURAM  
West Godavari District.  
Pin: 534 406, Andhra Pradesh

video presentation  
A video is played on the life of Gandhi in the last hour

P.B. Rao

Principal  
PRINCIPAL  
SAS GOVT. DEGREE COLLEGE  
NARAYANAPURAM  
West Godavari District.  
Pin: 534 406, Andhra Pradesh

## Valedictory function



8

Am:2

Dt. 20.9.18

Class: II BA & I BA

TIME: 11.00 AM

Topic: General knowledge

- 1. K. Shore
- 2. K. Rama Devi
- 3. D. Chinna Reddi Raju
- 4. T. Ramoji Rao

} A  
} B

Valedictory of  
Certificate Course

Dt. 20.9.18

- Gandhian Studies

A Valedictory function is conducted in  
the evening from 4.00pm to 5.00pm. All  
the students received certificates. The students  
were instructed to carry the same real in  
farther life situations.

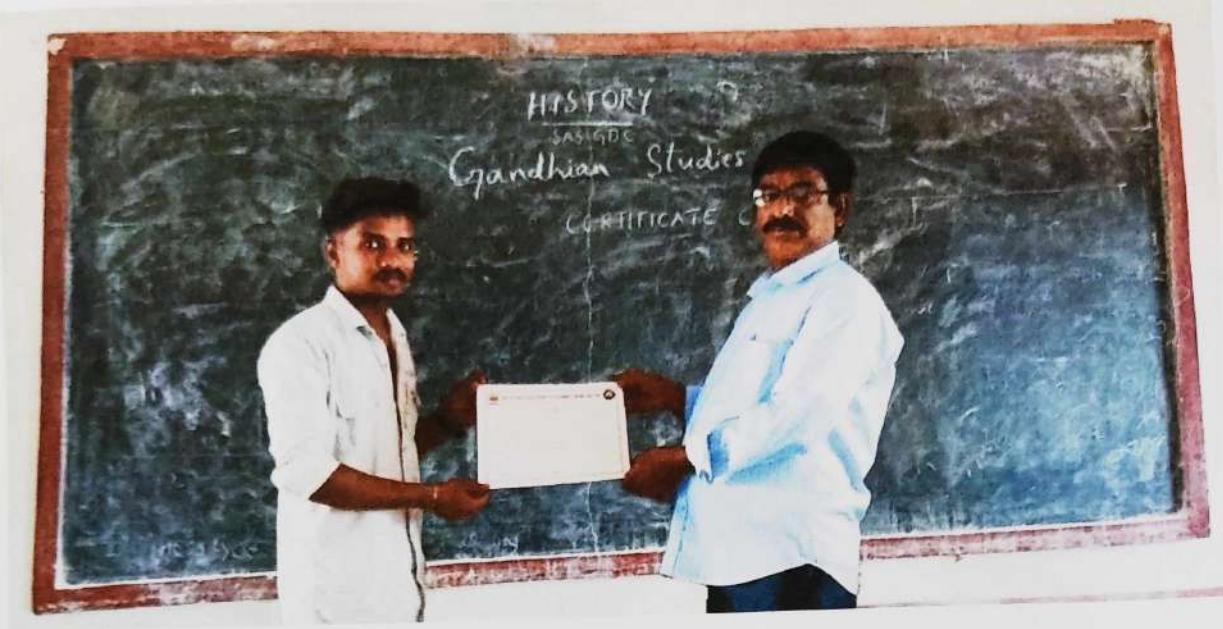
P. B. Rao

Lee in history

  
Principal

PRINCIPAL  
SAS GOVT. DEGREE COLLEGE  
NARAYANA NAPURAM  
West Godavari District.  
Pin: 534 406, Andhra Pradesh

Issuing certificate to the student



Model certificate





**EVALUATION QUESTIONS**  
COURSE-I: GANDHIJI'S LIFE AND PHILOSOPHY

**Fill in the Blanks:**

1. Mahatma Gandhi was greatly influenced by the writings of \_\_\_\_\_ on political economy and social justice.  
Answer: Ruskin
2. Swami Vivekananda's impact on Gandhi was particularly strong in the area of \_\_\_\_\_.  
Answer: Spiritualism
3. Gandhi's philosophy of non-violence was deeply influenced by the principle of 'Ahimsa' in \_\_\_\_\_.  
Answer: Jainism
4. The concept of 'Sarvadharma Samabhava' in Gandhi's philosophy emphasizes the \_\_\_\_\_ of all religions.  
Answer: Equality
5. In his autobiography, Gandhi describes his 'Experiments with Truth,' providing insights into his personal and \_\_\_\_\_ journey.  
Answer: Spiritual
6. Gandhi believed that the means used to achieve a goal must be consistent with the \_\_\_\_\_.  
Answer: End
7. The idea of 'Satyagraha' is rooted in the principle of \_\_\_\_\_.  
Answer: Truth-force
8. Rajaram Mohan Roy played a key role in advocating for the abolition of \_\_\_\_\_.  
Answer: Sati
9. Gandhi promoted the use of \_\_\_\_\_ as a symbol of economic self-sufficiency during the Swadeshi Movement.  
Answer: Khadi
10. The Gandhian concept of 'Constructive Program' aimed at bringing about positive changes at the \_\_\_\_\_ level

Answer: Grassroots

1. Who significantly influenced Gandhi with their writings on political economy and social justice?
  - A) Thoreau
  - B) Ruskin
  - C) Tolstoy
  - D) Swami Vivekananda  
Answer: B) Ruskin
2. Which philosopher's concept of "non-resistance to evil by force" influenced Gandhi's philosophy of non-violence?
  - A) John Stuart Mill
  - B) Henry David Thoreau
  - C) Leo Tolstoy
  - D) Karl Marx  
Answer: C) Leo Tolstoy
3. Swami Vivekananda's influence on Gandhi was mainly in the area of:
  - A) Non-violence
  - B) Social reform
  - C) Spiritualism
  - D) Economic philosophy



Answer: C) Spiritualism

4. Rajaram Mohan Roy was instrumental in advocating for:

- A) Religious tolerance
- B) Abolition of Sati
- C) Economic self-sufficiency
- D) Non-violent resistance

Answer: B) Abolition of Sati

5. Gandhi's philosophy of non-violence was influenced by the principle of 'Ahimsa' in which religion?

- A) Hinduism
- B) Buddhism
- C) Jainism
- D) Christianity

Answer: C) Jainism

6. Which religious text greatly influenced Gandhi's understanding of non-violence and truth?

- A) Vedas
- B) Bible
- C) Quran
- D) Tripitaka

Answer: B) Bible

7. Gandhi's emphasis on service and selflessness was influenced by the teachings of which religious figure?

- A) Buddha
- B) Jesus Christ
- C) Prophet Muhammad
- D) Mahavira

Answer: B) Jesus Christ

8. In Gandhi's philosophy, the concept of 'Sarvadharma Samabhava' refers to:

- A) Equality of all religions
- B) Interfaith dialogue
- C) Non-violent resistance
- D) Rejection of religious rituals

Answer: A) Equality of all religions

9. Gandhi's 'Experiments with Truth' is a reference to:

- A) His autobiography
- B) Non-violent movements
- C) Social experiments
- D) Religious practices

Answer: A) His autobiography

10. Gandhi believed that non-violence is:

- A) A passive resistance
- B) Truth-force
- C) The highest form of dharma (duty)
- D) Only applicable in religious contexts

Answer: B) Truth-force

#### COURSE-II: GANDHIAN SOCIO-POLITICAL THOUGHT

Fill in the Blanks:

1. Mahatma Gandhi's central tenet was \_\_\_\_\_, which he considered the highest form of duty.

Answer: Ahimsa (Non-violence)

2. Gandhi advocated for the \_\_\_\_\_ of all, emphasizing the upliftment of the weakest and most marginalized in society.

Answer: Welfare

3. In the context of Gandhi's social thought, \_\_\_\_\_ progress should benefit the entire community, with a focus on the welfare of the poorest and most disadvantaged.

Answer: Social

4. Gandhi believed in resolving conflicts through peaceful means and actively resisting oppression without resorting to \_\_\_\_\_.

Answer: Violence

5. The eradication of \_\_\_\_\_ was a key aspect of Gandhi's social thought, and he actively campaigned against the discriminatory practice of untouchability.

Answer: Untouchability

6. Gandhi's philosophy emphasized the \_\_\_\_\_ of individual freedom and social obligation, promoting a delicate balance between the two.

Answer: Synthesis

7. Gandhi's vision for the reconstruction of society involved the decentralization of \_\_\_\_\_ and economic power.

Answer: Political

8. According to Gandhi, economic equality could be achieved through the promotion of \_\_\_\_\_ and self-reliance at the local level.

Answer: Cottage Industries

9. \_\_\_\_\_ was promoted by Gandhi as a means of economic self-sufficiency and a symbol of resistance against British-made goods.

Answer: Khadi

10. Gandhi's concept of 'one world' emphasized the interconnectedness and \_\_\_\_\_ of all human beings.

Answer: Interdependence

#### Multiple Choice Questions:

1. What is the central tenet of Gandhi's social thought?

- A) Violence
- B) Truth
- C) Ahimsa
- D) Power

Answer: C) Ahimsa

2. Gandhi advocated for the welfare of:

- A) The elite
- B) The economically powerful
- C) The weakest and most marginalized
- D) The urban population

Answer: C) The weakest and most marginalized

3. What was a key aspect of Gandhi's approach to conflicts?

- A) Military intervention
- B) Peaceful means
- C) Economic sanctions
- D) Political domination

Answer: B) Peaceful means

4. Gandhi campaigned against the discriminatory practice of:



- A) Child labor
- B) Gender inequality
- C) Untouchability
- D) Religious diversity

Answer: C) Untouchability

5. Gandhi's vision for the reconstruction of society involved the decentralization of:

- A) Economic power
- B) Political power
- C) Cultural influence
- D) Technological advancements

Answer: B) Political power

6. How did Gandhi propose achieving economic equality?

- A) Centralized industries
- B) Cottage industries
- C) Global trade
- D) Urban development

Answer: B) Cottage industries

7. What did Khadi symbolize in Gandhi's philosophy?

- A) Globalization
- B) Economic dependence
- C) Economic self-sufficiency
- D) Technological advancement

Answer: C) Economic self-sufficiency

8. Gandhi's concept of 'one world' emphasized the:

- A) Isolation of nations
- B) Interconnectedness and interdependence of all human beings
- C) Supremacy of one nation
- D) Cultural superiority of specific regions

Answer: B) Interconnectedness and interdependence of all human beings

9. What does the synthesis of individual freedom and social obligation represent in Gandhi's philosophy?

- A) Conflict between freedom and obligation
- B) Balance and harmony between the two
- C) Supremacy of individual freedom
- D) Supremacy of social obligation

Answer: B) Balance and harmony between the two

10. Gandhi's concept of Satyagraha was employed for:

- A) Military conquest
- B) Social oppression
- C) Non-violent resistance and global change
- D) Economic dominance

Answer: C) Non-violent resistance and global change



### **COURSE-III: CONSTRUCTIVE PROGRAMME BY GANDHI IN PRACTICE**

**Fill in the Blanks:**

1. Gandhi's vision for \_\_\_\_\_ aimed to bring together people of different religious communities in harmony.  
Answer: Communal Unity
2. The social reform movement led by Gandhi included the active campaign against the discriminatory practice of \_\_\_\_\_.  
Answer: Untouchability
3. As a social reformer, Gandhi advocated for the \_\_\_\_\_ of alcohol as part of his efforts to address social issues.  
Answer: Prohibition
4. \_\_\_\_\_, hand-spun and handwoven cloth, symbolized self-reliance and economic independence in Gandhi's philosophy.  
Answer: Khadi
5. Gandhi promoted the establishment of \_\_\_\_\_ as a means of creating employment, reducing poverty, and promoting self-sufficiency.  
Answer: Village Industries
6. Gandhi believed in the importance of \_\_\_\_\_ rooted in the needs and culture of the villages.  
Answer: Village Education and Literacy
7. The \_\_\_\_\_ of women was a crucial aspect of Gandhi's social reforms, emphasizing their economic independence and participation in the national movement.  
Answer: Upliftment
8. \_\_\_\_\_ was a comprehensive village service program envisioned by Gandhi for the holistic development of villages.  
Answer: Samagra Grama Seva
9. Gandhi emphasized the preservation and propagation of the \_\_\_\_\_ as part of his vision for cultural identity.  
Answer: Mother Tongue
10. Gandhi's advocacy for \_\_\_\_\_ aimed at reducing economic disparities and promoting the welfare of the marginalized sections of society.  
Answer: Economic Equality

**Multiple Choice Questions:**

1. Gandhi's vision for Communal Unity aimed to:
  - A) Promote religious intolerance

- C) Establish a separate religious state
- D) Encourage religious conflicts

Answer: B) Bring together people of different religious communities

2. Gandhi's campaign against untouchability was part of his broader efforts for:
  - A) Political dominance
  - B) Economic inequality
  - C) Social justice and equality
  - D) Cultural conservatism

Answer: C) Social justice and equality

3. Gandhi's advocacy for Prohibition was driven by his belief in:
  - A) The economic benefits of alcohol
  - B) Social freedom
  - C) Moral and social well-being
  - D) Political power

Answer: C) Moral and social well-being

4. Khadi in Gandhi's philosophy symbolized:
  - A) Globalization
  - B) Economic dependence
  - C) Economic self-sufficiency and resistance
  - D) Urbanization

Answer: C) Economic self-sufficiency and resistance

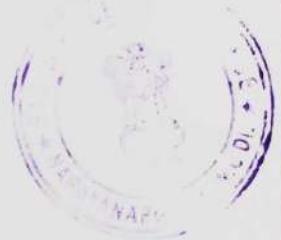
5. Village Industries in Gandhi's vision aimed at:
  - A) Centralized economic development
  - B) Reducing unemployment in cities
  - C) Promoting self-sufficiency and decentralized development
  - D) Encouraging large-scale industrialization

Answer: C) Promoting self-sufficiency and decentralized development

6. Gandhi's emphasis on Village Education and Literacy was based on:
  - A) Urban educational models
  - B) Western educational principles
  - C) The needs and culture of the villages
  - D) Technological advancements

Answer: C) The needs and culture of the villages

7. The Upliftment of Women in Gandhi's philosophy included:
  - A) Economic dependence
  - B) Social inequality
  - C) Emphasis on economic independence and participation in the national movement
  - D) Restriction of women's rights



Answer: C) Emphasis on economic independence and participation in the national movement

8. Samagra Grama Seva aimed at:

- A) Promoting urban development
- B) Holistic development of villages
- C) Encouraging migration to cities
- D) Establishing a separate village state



Answer: B) Holistic development of villages

9. Gandhi's emphasis on the Love of the Mother Tongue and its propagation was related to:

- A) Cultural assimilation
- B) Preservation of cultural identity
- C) Promoting foreign languages
- D) Globalization

Answer: B) Preservation of cultural identity

10. Gandhi's advocacy for Economic Equality aimed at:

- A) Increasing economic disparities
- B) Maintaining the status quo
- C) Promoting the welfare of marginalized sections of society and reducing economic disparities
- D) Concentrating wealth in urban areas

Answer: C) Promoting the welfare of marginalized sections of society and reducing economic disparities

## Final Test on Gandhi's Philosophy and Social Reforms

Fill in the Blanks:

1. Mahatma Gandhi's central tenet was \_\_\_\_\_, which he considered the highest form of \_\_\_\_\_.

Answer: Ahimsa (Non-violence), Dharma (Duty)

2. Gandhi advocated for the well-being of all, emphasizing the upliftment of the \_\_\_\_\_ and most marginalized in society.

Answer: Weakest

3. In the context of Gandhi's social thought, social progress should benefit the entire \_\_\_\_\_, with a focus on the welfare of the \_\_\_\_\_ and most disadvantaged.

Answer: Community, Poorest

4. Gandhi believed in resolving conflicts through peaceful means and actively resisting oppression without resorting to \_\_\_\_\_.

Answer: Violence

5. The eradication of \_\_\_\_\_ was a key aspect of Gandhi's social thought, and he actively campaigned against the discriminatory practice of \_\_\_\_\_.

Answer: Untouchability, Untouchability

6. Gandhi's philosophy emphasized the \_\_\_\_\_ of individual freedom and social obligation, promoting a delicate \_\_\_\_\_ between the two.

Answer: Synthesis, Balance

7. Gandhi's vision for the reconstruction of society involved the decentralization of \_\_\_\_\_ and economic power.

Answer: Political

8. According to Gandhi, economic equality could be achieved through the promotion of \_\_\_\_\_ and \_\_\_\_\_ at the local level.

Answer: Cottage Industries, Self-reliance

9. \_\_\_\_\_ was promoted by Gandhi as a means of economic self-sufficiency and a symbol of resistance against British-made goods.

Answer: Khadi

10. Gandhi's concept of 'one world' emphasized the interconnectedness and \_\_\_\_\_ of all human beings.

Answer: Interdependence

#### Multiple Choice Questions:

1. What is the central tenet of Gandhi's social thought?

- A) Violence
- B) Truth
- C) Ahimsa
- D) Power

Answer: C) Ahimsa

2. Gandhi advocated for the welfare of:

- A) The elite
- B) The economically powerful
- C) The \_\_\_\_\_ and most marginalized
- D) The urban population

Answer: C) Weakest

3. What was a key aspect of Gandhi's approach to conflicts?

- A) Military intervention
- B) \_\_\_\_\_ means

- C) Economic sanctions
- D) Political domination

Answer: B) Peaceful

4. Gandhi's campaign against untouchability was part of his broader efforts for:

- A) Political dominance
- B) \_\_\_\_\_ justice and equality
- C) Social freedom
- D) Cultural conservatism

Answer: B) Social

5. Gandhi's vision for the reconstruction of society involved the decentralization of:

- A) Economic power
- B) \_\_\_\_\_ power
- C) Cultural influence
- D) Technological advancements

Answer: B) Political

6. How did Gandhi propose achieving economic equality?

- A) Centralized industries
- B) Cottage industries
- C) \_\_\_\_\_ trade
- D) Urban development

Answer: B) Cottage

7. What does Khadi symbolize in Gandhi's philosophy?

- A) \_\_\_\_\_
- B) Economic dependence
- C) Economic self-sufficiency and resistance
- D) Urbanization

Answer: C) Economic self-sufficiency and resistance

8. Gandhi's emphasis on the synthesis of individual freedom and social obligation was based on:

- A) Conflict between freedom and obligation
- B) \_\_\_\_\_ and harmony between the two
- C) Supremacy of individual freedom
- D) Supremacy of social obligation

Answer: B) Balance

9. Gandhi's concept of Satyagraha was employed for:

- A) Military conquest
- B) \_\_\_\_\_ oppression and global change



C) Non-violent resistance

D) Economic dominance

Answer: C) Non-violent resistance and global change

10. Gandhi's advocacy for economic equality aimed at:

A) Increasing economic disparities

B) Maintaining the status quo

C) Promoting the welfare of \_\_\_\_\_ sections of society and reducing economic disparities

D) Concentrating wealth in urban areas

Answer: C) Marginalized

### Final Test on Gandhi's Philosophy and Social Reforms

Fill in the Blanks:

1. Mahatma Gandhi's central tenet was Ahimsa, which he considered the highest form of Dharma (duty)

2. Gandhi advocated for the well-being of all, emphasizing the upliftment of the \_\_\_\_\_ and most marginalized in society.

3. In the context of Gandhi's social thought, social progress should benefit the entire Community with a focus on the welfare of the Poorest and most disadvantaged.

4. Gandhi believed in resolving conflicts through peaceful means and actively resisting oppression without resorting to \_\_\_\_\_

5. The eradication of untouchability was a key aspect of Gandhi's social thought, and he actively campaigned against the discriminatory practice of untouchability

6. Gandhi's philosophy emphasized the balance of individual freedom and social obligation, promoting a delicate balance between the two.

7. Gandhi's vision for the reconstruction of society involved the decentralization of Political and economic power.

8. According to Gandhi, economic equality could be achieved through the promotion of Khadi and Swadeshi at the local level.

9. Khadi was promoted by Gandhi as a means of economic self-sufficiency and a symbol of resistance against British-made goods.

10. Gandhi's concept of 'one world' emphasized the interconnectedness and oneness of all human beings.

#### Multiple Choice Questions:

1. What is the central tenet of Gandhi's social thought?

- A) Violence
- B) Truth
- C) Ahimsa
- D) Power

2. Gandhi advocated for the welfare of:

- A) The elite
- B) The economically powerful
- C) The \_\_\_\_\_ and most marginalized

D) Technological advancements

7. The Upliftment of Women in Gandhi's philosophy included:  
A) Economic dependence  
B) Social inequality  
C) Emphasis on economic independence and participation in the national movement  
D) Restriction of women's rights

8. *Sarvodaya Gram Seva* aimed at:  
A) Promoting urban development  
B) Holistic development of villages  
C) Encouraging migration to cities  
D) Establishing a separate village state

9. Gandhi's emphasis on the Love of the Mother Tongue and its propagation was related to:  
A) Cultural assimilation  
B) Preservation of cultural identity  
C) Promoting foreign languages  
D) Globalization

10. Gandhi's advocacy for Economic Equality aimed at:  
A) Increasing economic disparities  
B) Maintaining the status quo  
C) Promoting the welfare of marginalized sections of society and reducing economic disparities  
D) Concentrating wealth in urban areas

10. Gandhi's advocacy for \_\_\_\_\_ aimed at reducing economic disparities and promoting the welfare of the marginalized sections of society.

**Multiple Choice Questions:**

1. Gandhi's vision for Communal Unity aimed to:  
A) Promote religious intolerance  
 B) Bring together people of different religious communities  
C) Establish a separate religious state  
D) Encourage religious conflicts
2. Gandhi's campaign against untouchability was part of his broader efforts for:  
A) Political dominance  
B) Economic inequality  
C) Social justice and equality  
D) Cultural conservatism
3. Gandhi's advocacy for Prohibition was driven by his belief in:  
A) The economic benefits of alcohol  
B) Social freedom  
 C) Moral and social well-being  
D) Political power
4. Khadi in Gandhi's philosophy symbolized:  
A) Globalization  
B) Economic dependence  
 C) Economic self-sufficiency and resistance  
D) Urbanization
5. Village Industries in Gandhi's vision aimed at:  
A) Centralized economic development  
B) Reducing unemployment in cities  
 C) Promoting self-sufficiency and decentralized development  
D) Encouraging large-scale industrialization
6. Gandhi's emphasis on Village Education and Literacy was based on:  
A) Urban educational models  
B) Western educational principles  
 C) The needs and culture of the villages



philosophy"

- A) Conflict between freedom and obligation
- B) Balance and harmony between the two
- C) Supremacy of individual freedom
- D) Supremacy of social obligation

10. Gandhi's concept of Satyagraha was employed for:

- A) Military conquest
- B) Social oppression
- C) Non-violent resistance and global change
- D) Economic dominance

#### COURSE-III: CONSTRUCTIVE PROGRAMME BY GANDHI IN PRACTICE

Fill in the Blanks

1. Gandhi's vision for \_\_\_\_\_ aimed to bring together people of different religious communities in harmony.
2. The social reform movement led by Gandhi included the active campaign against the discriminatory practice of untouchability.
3. As a social reformer, Gandhi advocated for the \_\_\_\_\_ of alcohol as part of his efforts to address social issues.
4. \_\_\_\_\_, hand-spun and handwoven cloth, symbolized self-reliance and economic independence in Gandhi's philosophy.
5. Gandhi promoted the establishment of Village Industries as a means of creating employment, reducing poverty, and promoting self-sufficiency.
6. Gandhi believed in the importance of \_\_\_\_\_ rooted in the needs and culture of the villages.
7. The upliftment of women was a crucial aspect of Gandhi's social reforms, emphasizing their economic independence and participation in the national movement.
8. \_\_\_\_\_ was a comprehensive village service program envisioned by Gandhi for the holistic development of villages.
9. Gandhi emphasized the preservation and propagation of the Mother Tongue as part of his vision for cultural identity.

3. Gandhi's foreign policy was based on:

- A) Military intervention
- B) Peaceful means
- C) Economic sanctions
- D) Political domination

4. Gandhi campaigned against the discriminatory practice of:

- A) Child labour
- B) Gender inequality
- C) Untouchability
- D) Religious diversity

5. Gandhi's vision for the reconstruction of society involved the decentralization of:

- A) Economic power
- B) Political power
- C) Cultural influence
- D) Technological advancements

6. How did Gandhi propose achieving economic equality?

- A) Centralized industries
- B) Cottage industries
- C) Global trade
- D) Urban development

7. What did Khadi symbolize in Gandhi's philosophy?

- A) Globalization
- B) Economic dependence
- C) Economic self-sufficiency
- D) Technological advancement

8. Gandhi's concept of 'one world' emphasized the:

- A) Isolation of nations
- B) Interconnectedness and interdependence of all human beings
- C) Supremacy of one nation
- D) Cultural superiority of specific regions

9. What does the synthesis of individual freedom and social obligation represent in Gandhi's

2. Gandhi advocated for the weakest and most marginalized in society of all, emphasizing the upliftment of the weakest and most marginalized in society.

3. In the context of Gandhi's social thought, progress should benefit the entire community, with a focus on the welfare of the poorest and most disadvantaged.

4. Gandhi believed in resolving conflicts through peaceful means and actively resisting oppression without resorting to Violence.

5. The eradication of Untouchability was a key aspect of Gandhi's social thought, and he actively campaigned against the discriminatory practice of untouchability.

6. Gandhi's philosophy emphasized the Synthesis of individual freedom and social obligation, promoting a delicate balance between the two.

7. Gandhi's vision for the reconstruction of society involved the decentralization of power and economic power.

8. According to Gandhi, economic equality could be achieved through the promotion of Cottage Industries and self-reliance at the local level.

9. Khadi was promoted by Gandhi as a means of economic self-sufficiency and a symbol of resistance against British-made goods.

10. Gandhi's concept of 'one world' emphasized the interconnectedness and Interdependence of all human beings.

Multiple Choice Questions:

1. What is the central tenet of Gandhi's social thought?
  - A) Violence
  - B) Truth
  - C) Ahimsa
  - D) Power
2. Gandhi advocated for the welfare of:
  - A) The elite
  - B) The economically powerful
  - C) The weakest and most marginalized
  - D) The urban population
3. What was a key aspect of Gandhi's approach to conflicts?

3. Swami Vivekananda's influence on Gandhi was mainly in the area of  
A) Non-violence  
B) Social reform  
C) Spiritualism ✓  
D) Economic philosophy

4. Rabindranath Tagore was instrumental in advocating for  
A) Religious tolerance  
B) Abolition of Sati  
C) Economic self-sufficiency  
D) Non-violent resistance

5. Gandhi's philosophy of non-violence was influenced by the principle of 'Ahimsa' in which religion?  
A) Hinduism  
B) Buddhism  
C) Jainism ✓  
D) Christianity

6. Which religious text greatly influenced Gandhi's understanding of non-violence and truth?  
A) Vedas  
B) Bible  
C) Quran  
D) Tripitaka

7. Gandhi's emphasis on service and selflessness was influenced by the teachings of which religious figure?  
A) Buddha  
B) Jesus Christ ✓  
C) Prophet Muhammad  
D) Mahavira

8. In Gandhi's philosophy, the concept of 'Sarvadharma Samabhava' refers to:  
A) Equality of all religions  
B) Interfaith dialogue  
C) Non-violent resistance  
D) Rejection of religious rituals

9. Gandhi's 'Experiments with Truth' is a reference to:  
A) His autobiography ✓  
B) Non-violent movements  
C) Social experiments  
D) Religious practices

10. Gandhi believed that non-violence is:  
A) A passive resistance  
B) Truth-force  
C) The highest form of dharma (duty) ✓  
D) Only applicable in religious contexts

#### COURSE-II: GANDHIAN SOCIO-POLITICAL THOUGHT

Fill in the Blanks.

1. Mahatma Gandhi's central tenet was Ahimsa, which he considered the highest form of duty.

CERTIFICATE CLASSIC  
EVALUATION QUESTIONS

COURSE-I: GANDHI'S LIFE AND PHILOSOPHY

3 NOV 1994  
19 1996 10 1992

Fill in the Blanks:

1. Mahatma Gandhi was greatly influenced by the writings of Ruskin on political economy and social justice.
2. Swami Vivekananda's impact on Gandhi was particularly strong in the area of Spiritualism.
3. Gandhi's philosophy of non-violence was deeply influenced by the principle of 'Ahimsa' in Jainism.
4. The concept of 'Sarvadharma Samabhava' in Gandhi's philosophy emphasizes the Equality of all religions.
5. In his autobiography, Gandhi describes his 'Experiments with Truth,' providing insights into his personal and Spiritual journey.
6. Gandhi believed that the means used to achieve a goal must be consistent with the End.
7. The idea of 'Satyagraha' is rooted in the principle of Truth-force.
8. Rajaram Mohan Roy played a key role in advocating for the abolition of Sati.
9. Gandhi promoted the use of Khadi as a symbol of economic self-sufficiency during the Swadeshi Movement.
10. The Gandhian concept of 'Constructive Program' aimed at bringing about positive changes at the Grassroots level.

1. Who significantly influenced Gandhi with their writings on political economy and social justice?

- A) Thoreau
- B) Ruskin
- C) Tolstoy
- D) Swami Vivekananda

2. Which philosopher's concept of "non-resistance to evil by force" influenced Gandhi's philosophy of non-violence?

- A) John Stuart Mill
- B) Henry David Thoreau
- C) Leo Tolstoy
- D) Karl Marx

● D) The urban population

3. What was a key aspect of Gandhi's approach to conflicts?

- A) Military intervention
- B) \_\_\_\_\_ means
- C) Economic sanctions
- D) Political domination

4. Gandhi's campaign against untouchability was part of his broader efforts for

- A) Political dominance
- B) \_\_\_\_\_ justice and equality
- C) Social freedom
- D) Cultural conservatism

5. Gandhi's vision for the reconstruction of society involved the decentralization of

- A) Economic power
- B) ~~political~~ power
- C) Cultural influence
- D) Technological advancements

6. How did Gandhi propose achieving economic equality?

- A) Centralized industries
- B) Cottage industries
- C) \_\_\_\_\_ trade
- D) Urban development

7. What does Khadi symbolize in Gandhi's philosophy?

- A) \_\_\_\_\_
- B) Economic dependence
- C) Economic self-sufficiency and resistance
- D) Urbanization

8. Gandhi's emphasis on the synthesis of individual freedom and social obligation was based on

- A) Conflict between freedom and obligation
- B) \_\_\_\_\_ and harmony between the two
- C) Supremacy of individual freedom
- D) Supremacy of social obligation

9. Gandhi's concept of Satyagraha was employed for

- A) Military conquest
- B) \_\_\_\_\_, oppression and global change
- C) Non-violent resistance
- D) Economic dominance

10. Gandhi's advocacy for economic equality aimed at

- A) Increasing economic disparities
- B) Maintaining the status quo
- C) Promoting the welfare of \_\_\_\_\_ sections of society and reducing economic disparities
- D) Concentrating wealth in urban areas