



S.A.S. GOVERNMENT DEGREE COLLEGE
NARAYANAPURAM, WEST GODAVARI DISTRICT-534406
(AFFILIATED TO ADIKAVI NANNAYA UNIVERSITY, RAJAMAHENDRAVARAM)
Phone: 08818 252189, E-mail: narayanapuram.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.

Circular	Minutes of the Departmental meeting, 10-7-2018
<p>There will be a departmental meeting on 10-7-2018</p> <p>Venue: Department of Political Science</p> <p>All the members are requested to attend the meeting</p> <p><u>Agenda</u></p> <ol style="list-style-type: none">1. Remedial Coaching to slow learners2. Coverage of Syllabus3. Co-Curricular Activities4. Conduct a Certificate Course in History on Gandhian Studies5. Prepare syllabus related to the course	<p><u>Resolution:</u></p> <p>The Departmental meeting of Political Science was held at 01:45 PM in the Political Science Chamber.</p> <p>The following aspects were reviewed:</p> <ol style="list-style-type: none">i. It is resolved to conduct remedial coaching to the failed Final, Second and First (Prague Second Year) students for 7 days during out of house without handling the normal class work.ii. The members of the meeting approved their satisfaction the percentage of Coverage of Syllabus.iii. It is resolved to conduct an awareness programme oniv. It is resolved to conduct Gandhian studies certificate course. <p>The meeting was concluded at 2:00 PM.</p>
<p><u>Head of the Dept</u></p> <p>To</p> <p>All the members:</p> <ol style="list-style-type: none">1. M. Ram Babu (Sec in Economics)2. P. Bhaskara Rao (Sec in History)	<p><u>Signature of the members:</u></p> <ol style="list-style-type: none">1. M. Ram Babu (Sec in Economics)2. P. Bhaskara Rao (Sec in History) <p><u>Signature of the Head of the Dept</u></p>
<p><u>Principal</u></p> <p>S.A.S. Govt. Degree College NARAYANAPURAM, Eluru District PIN - 534 407</p>	<p><u>Principal</u></p> <p>S.A.S. Govt. Degree College NARAYANAPURAM, Eluru District PIN - 534 407</p>



To
The Principal,
SAS Government Degree College,
Narayanapuram.

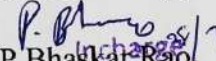
Applicant: P.Bhaskar Rao

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

Department of History
SAS GOVERNMENT DEGREE COLLEGE
NARAYANAPURAM-534 406

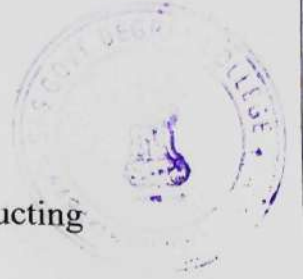
Date: 28-7-18

Place: Narayanapuram.

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.

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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.

P. B. Rao

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

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

Name of the Department	: HISTORY
Subject	: Gandhian Studies
Faculty	: Arts
Name of the Course	: Certificate course in Gandhian Studies
Duration of the Course	: 30 days
Schedule	: 1-8-18 to 14-9-18
Evaluation	: 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. Sara 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

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



GANDHIAN

S. D. P. A.

From August 1 onwards

Section: From Monday to Friday

Class: C-2

Date		1								2								3								4								5								6								7								8							
Roll No.		1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8								
1	B. Kishore	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
2	S. Anuradha	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
3	K. Suman Lakshmi	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
4	K. Ramesh D. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
5	M. Krishna Rao	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
6	A. Sagar Kumar	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
7	S. Chandra Prasad	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
8	G. Suresh	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
9	T. Ramesh Rao	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
10	K. S. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
11	C. V. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
12	T. V. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
13	S. S. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
14	V. S. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																
15	V. S. S. S. S. S.	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	P																

Grand test



Quiz

5

dt. 14.9.18

Class: III B-A

Topic: Ancient Andhra Pradesh

Student Name: V. Chitra Ravi

Signature of the Student: V. Chitra Ravi

Grand Test

dt. 14.9.18

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


P.B. Rao
Teacher 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
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NARAYANAPURAM
West Godavari District.
Pin: 534 406, Andhra Pradesh

Valedictory function

8

Q.2

Dt. 20.9.18

Class: IIBA & IBA

Time: 11.00 AM

Topic: General Knowledge


- | | | |
|----------------------------|---|---|
| 1. K. Shore | } | A |
| 2. K. Rama Devi | | |
| 3. D. Chinnappa Peddi Raju | } | B |
| 4. J. Ramoji Rao | | |

Validictory of
Certificate Course
- Gandhian Studies

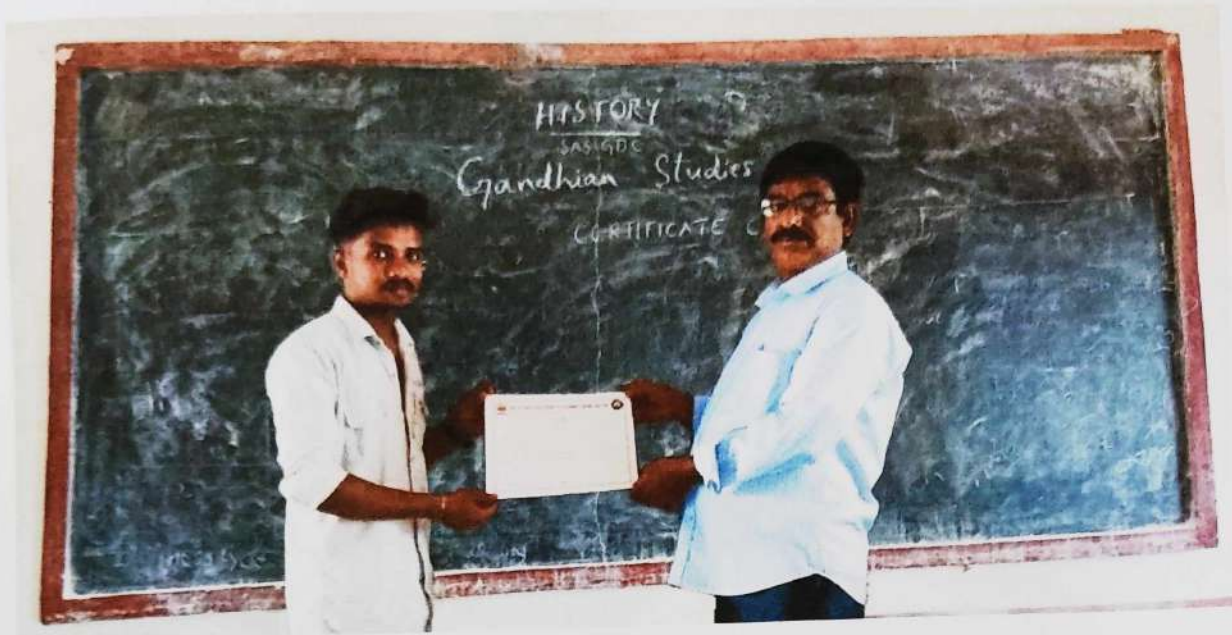
Dt. 20.9.18

A Validictory function is conducted in the evening from 4.00 PM to 5.00 PM. All the students received certificates. The students were instructed to carry the same zeal in further life situations.

P. B. Rao
Lec. in History


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

Issuing certificate to the student



Model certificate

 **SRI ARAVINDA SATHAJAYANTHI GOVERNMENT DEGREE COLLEGE**
NARAYANAPURAM, ELURU DISTRICT, ANDHRA PRADESH 



CERTIFICATE OF COMPLETION
GANDHIAN STUDIES

This is to certify that Mr/Ms Kummarikunta Rama Devi
of 1 BA class has Successfully completed certificate course in 20 days (30 hours) conducted
from 1-8-18 To 14-9-18 by Department of History.


Course Co-ordinator


PRINCIPAL

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

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 'Sarvadharmā 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 'Sarvadharmā Samābhava' 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

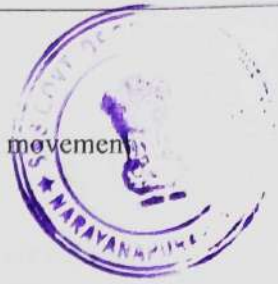
5. Village Industries in Gandhi's vision aimed at:
- A) Centralized economic development
 - B) Reducing unemployment in cities
 - C) Promoting self-sufficiency and decentralized development
 - D) Encouraging large-scale industrialization

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 _____ of individual freedom and social obligation, promoting a delicate _____ 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 _____ and _____ 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 _____ 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

- 
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 Grams Sava 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.



- A) Military intervention
 - ☒ B) Peaceful means
 - C) Economic sanctions
 - D) Political domination
4. Gandhi campaigned against the discriminatory practice of
- A) Child labor
 - 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 well-being 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 Political 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. Swadeshi 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. Rajaram Mohan Roy 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 'Sarvadharmā Samābhava' 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 COURSE
EVALUATION QUESTIONS

COURSE-I: GANDHI'S LIFE AND PHILOSOPHY

3 NOV 2024
12 NOV 2024

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 Self-realisation.
 3. Gandhi's philosophy of non-violence was deeply influenced by the principle of 'Ahimsa' in Jainism.
 4. The concept of 'Sarvadharm 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
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- 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