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# **GANDHI AND THE CONTEMPORARY WORLD**

**B.P.S.E.- 141**

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# QUESTION PAPER

June – 2024

(Solved)

**GANDHI AND THE CONTEMPORARY WORLD** **B.P.S.E.-141**

**Time: 3 Hours ]**

**[ Maximum Marks: 100**

**Note: Attempt any five questions. Attempt at least two questions from each section.**

## SECTION – I

**Q. 1. How did Mahatma Gandhi's early life experiences shape his later activism ?**

**Ans. Ref.:** See Chapter-1, Page No. 7, Q. No. 1, Page No. 8, Q. No. 2.

**Q. 2. Discuss the essence of Swaraj and its pragmatic implications.**

**Ans. Ref.:** See Chapter-5, Page No. 43, 'Introduction'.

**Q. 3. Evaluate Gandhi's arguments against modern civilization.**

**Ans. Ref.:** See Chapter-2, Page No. 17, Q. No. 2.

**Q. 4. Write short notes on the following:**

**(a) Trusteeship.**

**Ans. Ref.:** See Chapter-7, Page No. 67, 'Concept of Trusteeship'.

**(b) Bhoodan Movement.**

**Ans. Ref.:** See Chapter-8, Page No. 76, '(a) Bhoodan Movement-1940s'.

## SECTION – II

**Q. 5. Examine Gandhi's views on Swadeshi.**

**Ans. Ref.:** See Chapter-5, Page No. 43, 'Swadeshi: Self-reliance (In Defence of Indigenous Life)', Page No. 44, 'Swadeshi: An Economic Philosophy'.

**Q. 6. Discuss Gandhi's views on development and environment.**

**Ans. Ref.:** See Chapter-3, Page No. 22, 'Development Destroying Environment'; Page No. 23, 'New Concepts of Development', 'Gandhi's Vision and Critique of Development'.

**Q. 7. Evaluate the legacy of Satyagraha outside India.**

**Ans. Ref.:** See Chapter-6, Page No. 61, Q. No. 4.

**Q. 8. Write short notes on the following:**

**(a) Shahbano Case.**

**Ans. Ref.:** See Chapter-10, Page No. 107, 'Shahbano Case (1985)'.

**(b) Leo Tolstoy.**

**Ans. Ref.:** See Chapter-1, Page No. 7, 'Leo Tolstoy'.

**Also See:** In his essay, "The Kingdom of God is Within You," Count Leo Tolstoy elaborates on the meaning, history, and purpose of pacifism. Pacifism promotes nonviolent attitudes that help to maintain peace and order without resorting to violence. Gandhi and Tolstoy communicated, and these two great men carried the legacy of nonviolence in thought and deed. They provided the groundwork for future human rights campaigns, as seen in South Africa during Nelson Mandela's tenure and in America during Martin Luther King's Civil Rights Movement.



# QUESTION PAPER

December – 2023

(Solved)

**GANDHI AND THE CONTEMPORARY WORLD** B.P.S.E.-141

Time: 3 Hours ]

[ Maximum Marks: 100

Note: Attempt any five questions. Attempt at least two questions from each section.

## SECTION – I

**Q. 1. Explain the concept of Satyagraha and its contemporary relevance.**

**Ans. Ref.:** See Chapter-6, Page No. 56, 'Satyagrahi's Code of Conduct', Page No. 58, 'Contemporary Relevance'.

**Q. 2. Examine the impact of Gandhi's ideas on environmental movements.**

**Ans. Ref.:** See Chapter-11, Page No. 117, Q. No. 1.

**Q. 3. Discuss Gandhi's views on harmony and methods to promote it.**

**Ans. Ref.:** See Chapter-12, Page No. 132, Q. No. 5.

**Q. 4. Write short notes on the following:**

(a) Water conservation movements.

**Ans. Ref.:** See Chapter-11, Page No. 116, 'Water Conservation Movement-2000'.

(b) State regulated trusteeship.

**Ans. Ref.:** See Chapter-69, 'State Regulated Trusteeship'.

## SECTION – II

**Q. 5. Explain the concept of sustainable development and its importance in today's world.**

**Ans. Ref.:** See Chapter-3, Page No. 26, Q. No. 4.

**Q. 6. Define pacifism and its relevance in modern world.**

**Ans. Ref.:** See Chapter-9, Page No. 87, 'What is Pacifism?' Page No. 90, 'Relevance of Pacifism in The Contemporary World'.

**Q. 7. Discuss Gandhi's concepts of ethics and morality.**

**Ans. Ref.:** See Chapter-14, Page No. 149, 'Introduction', Page No. 151, 'Character'.

**Q. 8. Write short notes on the following:**

(a) Narmada Bachao Andolan.

**Ans. Ref.:** See Chapter-8, Page No. 77, '(f) Narmada Bachao Andolan-1985'.

(b) Gulabi Gang.

**Ans. Ref.:** See Chapter-10, Page No. 106, 'Gulabi Gang'.



# **Sample Preview of The Chapter**

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# GANDHI AND THE CONTEMPORARY WORLD

## BLOCK-1 : INTRODUCTION



### Gandhi: Life and Times

#### INTRODUCTION

Mahatma Gandhi, or Bapu, (1869-1948) as he is popularly known in India, has always been a prominent character in the annals of India's struggle for freedom. His values continue to be at the heart of Indian administration and serve as a yardstick for what is right and wrong. Mahatma Gandhi's multi-faceted personality has drawn several scholars throughout the years, and as a result, we now have a plethora of Gandhi literature. Attempts to engage Gandhi fall essentially into two categories: historical accounts of his life and leadership and theoretical evaluations of his thinking. The following unit provides a concise overview of his life and times. This chapter discusses Gandhi's progress through four significant phases of his life:

- (a) Childhood
- (b) Gandhi's education and youth in England
- (c) Gandhi's time in South Africa
- (d) Gandhi's emergence as an Indian political leader.

#### CHAPTER AT A GLANCE

##### CHILDHOOD

Mohandas Karamchand Gandhi was born on October 2, 1869 in Porbandar, Gujarat. His parents were Karamchand Gandhi and Putlibai. Gandhi's father was the chief administrator and a member of the Porbandar court, while his grandfather was the top administrator and member of the Junagadh court. Gandhi grew up in a multi-religious family. His parents were Hindu worshippers of Vishnu (or Vaishnavites). His mother belonged to the Pranami sect, which blended Hindu and Muslim religious beliefs, and promoted religious tolerance. Her unflinching religious fasts and pledges shaped her son's life.

Numerous Jains, who espoused a stringent concept of non-violence and self-discipline, were among his father's friends. Gandhi was also exposed to Christian missionaries, but Christianity had a little role in his upbringing. As is the case with many Hindus, he unconsciously absorbed a variety of religious beliefs but lacked a thorough understanding of any religious tradition, including his own. Gandhi was a quiet and mediocre student who graduated with middling grades. He married Kasturba when they were both thirteen years old. Gandhiji became an opponent of child marriage as a result of events in his life that occurred from two immature brains attempting to settle into grown-up roles of husband and wife.

Gandhi spent his early years of childhood at Porbandar. He was not far behind the other misbehaving children his age, who kept their teachers' names hidden behind their backs. He enjoyed school but struggled with the multiplication table. Mohandas, or Moniya as his mother called him, became a member of the Rajkot Court when he was seven years old. As a result, his parents relocated from Porbandar to Rajkot. Gandhi was admitted to primary school in this location.

Gandhi as a child was a shy boy. He was always on time. He despised being late for school and preferred to get home shortly after it ended. He began playing on the streets and by the ocean only later in life. Gandhi was an unimpressive student who was as afraid as a teenager that he slept with the lights on. The youngster rebelled in the following years by smoking, eating meat, and stealing change from home servants. He grabbed some gold off his brother's armlet at one point. He feared his father. Not as a result of any punishment meted out to him, but as a result of causing considerable distress to his father. He confessed to his father in writing and attempted to resolve the situation.



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He felt ashamed and gave the note to his father trembling. Gandhiji expected violence. His father was unwell. He sat up and read it. His eyes welled with tears as he tore the paper. This was not expected of his father. But the father pardoned his son because he confessed fully and promised never to repeat the sin. Mohandas sobbed. Simultaneously, he felt swept away by his father's sobs. This is where he learned *Ahimsa*. He sensed its boundless potential for change. Like everyone else, Gandhi's adult life was shaped by his boyhood. He was a dedicated Hindu who respected all faiths. He couldn't lie because he couldn't handle the guilt.

Gandhi graduated from Bombay University in 1887. His father's death a year previously had strained the family resources. The family's expectations were placed in him, and he was moved to Bhavnagar, the next town with a college. Sadly, for Mohan, the training was in English. He couldn't follow the lectures and expressed hopelessness in ever progressing. Meanwhile, Mavji Dave, a family friend, suggested Gandhi study English to pass the bar. Gandhi was ecstatic to travel abroad. His older brother liked the idea but wondered how they could pay it. His mother dreaded sending her son to a foreign land, full of unknown temptations and risks. His caste, the Modh Baniyas, threatened to excommunicate him if he went to England. Gandhi's desire to travel far overcame all of these barriers, and he left for England in September 1888, aged 18.

**YEARS IN ENGLAND**

On September 4, 1888, Gandhi left for England. Never forgetting his first morning on board, Gandhi Afraid of his black suit and tie. He knew he should have worn Indian clothes, but he believed he looked lovely. Once in Southampton, he observed everyone was wearing black, bowler hats, and carrying overcoats. Mohandas was embarrassed to be the only one wearing white flannels. He first stayed at London's Victoria Hotel. Dr. P. J. Mehta, a Gandhi family friend, introduced him.

Everything puzzled Gandhi. He was homesick and hungry until he found a vegetarian restaurant. He struggled to adjust to Western customs. He got customised clothes and a top hat. He sat for a long time in front of the mirror, parting his straight hair and fixing his tie. Due to his lack of rhythm, he dropped out of dancing classes. Gandhi joined the London vegetarian

Society and swiftly progressed to the executive council. He wrote for the vegetarian journal *Vegetarian*.

Gandhi met not only food faddists in England's boarding houses and vegetarian restaurants, but also some sincere men and women who introduced him to the Bible and, more importantly, the *Bhagavad-Gita*, which he read for the first time in Sir Edwin Arnold's English translation and his rendering of Buddha's life—*The Light of Asia*, as well as the chapter on the Prophet of Islam in Carlyle's *Heroes and Hero Worship*. Early in life, he had a respect for all religions and a desire to learn about the best in each one.

The *Bhagavad-Gita* (or *Gita*) is a portion of the Mahabharata, which is the most prominent Hindu philosophical poetry. Diverse English vegetarians their number included socialists and humanitarians like "the British Thoreau," Edward Carpenter, George Bernard Shaw, and Theosophist Annie Besant. The majority were idealists, while a few rebels condemned the horrors of capitalist and industrial society, taught the religion of the simple life, and emphasised moral values over material ones and cooperation over conflict. These ideas will shape Gandhi's personality and, ultimately, his politics. His thoughts were influenced by the *Bible*, Buddha, and Gujarati poet Shamal Bhatt. The thought of returning love for hatred and good for evil drew him in, but he didn't completely grasp it at the moment.

Gandhi had plenty of time to prepare for the bar test. The considerable course work and financial resources required for studies at Oxford and Cambridge made admission impossible. So, he picked the London matriculation exam. It took labour and sacrifice, but he enjoyed it. He passed French, English, and chemistry but failed Latin. He tried again, this time in Latin.

In 1888 he was admitted to the Inner Temple for his legal studies. The Inns of Court used to have students eat together six times a year. Gandhi dreaded his first meal with his peers. The boys would tease him for not eating meat or drinking alcohol. He refused wine when offered. He ate only bread, boiled potatoes, and cabbage, avoiding meat. His eccentricities had not alienated him. He brought law books to supper the next night. He was taking the books to his room to study. His dedication to education amazed his peers, as did his reading of Roman law in Latin. Several friends advised him to read concise versions of the law rather than massive tomes. Gandhi told his friends that he worked so hard because he loved the topic and wanted to learn more.

After a brief trip to France, he studied for the final law exam. The results came swiftly. He had aced it. Gandhi was sworn in on June 10, 1891. The next day he was enrolled in the High Court as a barrister. On June 12, he sailed for India. Gandhi's three years in England were eventful. People of various ideologies were tolerated at that time. The country was a living university.

### STRUGGLE IN SOUTH AFRICA

Gandhi learnt his mother's death in Bombay. The information was hidden to spare him the shock of being in a different country.

After a visit to Rajkot, he immediately took over his son's and his brother's schooling. He chose to practise law in Bombay. He spent a few months in Bombay, where he had a minor issue, but his nerve failed him when he stood up to address it in court.

After failing in Bombay, Gandhi returned to Rajkot. Afflicted by the petty intrigues that plagued Kathiawar's tiny republics, he made little progress. Dada Abdulla and Co. offered to join them to South Africa to instruct their attorney in a matter. The chance was divinely ordained for Gandhi. In April 1893, Gandhi left for South Africa, hoping to stay for a year but staying for twenty-one. A modest, timid, inexperienced lawyer in South Africa was required to dig deep moral resources and turn misfortunes into spiritual experiences. When Gandhi landed in Durban, he was greeted by Abdulla Sheth. He was immediately struck by the oppressive aura of racial elitism. The great majority of Indians who settled in South Africa were indentured servants or their descendants.

Gandhi landed in Durban, where he was hailed by his customer, Abdulla Sheth. He was immediately struck by the oppressive aura of racial elitism. The great majority of Indians who settled in South Africa were indentured servants or their descendants. White settlers despised them and called them coolies or samis. So, a Hindu doctor was called a "coolie doctor," and Gandhi was called a "coolie barrister." After a week, Gandhi left Durban for Pretoria, the Transvaal's capital. A lawsuit necessitated his appearance. It was first class for him. A white passenger complained about Gandhi's presence in the cabin when the train reached Maritzburg, Natal's capital, at about 9 p.m. When he refused, a constable drew him out and his luggage was removed. It was winter and quite cold. Gandhi spent the entire night in the waiting room, pondering whether to fight for his rights or return to India. He decided that

escaping without honouring his promises was cowardice.

However, the next day's stagecoach ride from Charlestown to Johannesburg held a larger surprise. While the white passengers sat inside with the white conductor, he was forced to sit outside with the coachman. Gandhi hid the insult, afraid of missing the coach. On the way, the conductor requested a cigarette and threw filthy sackcloth over the footboard, allowing him to smoke in Gandhi's seat. Gandhi nodded. The conductor swore and punched him to knock him down. Gandhi clung to the coach's brass railings, unwilling to let go. After some white passengers protested, the conductor stopped hitting Gandhi.

Gandhi's feeling of social justice was prompted by personal interactions with horrors perpetrated against his countrymen in Pretoria. He quickly organised a summit of Pretoria's Indian community, largely Muslim businesspeople. This was his first public speech, which he delivered well. He exhorted his compatriots to be honest in all aspects of life, including business, and warned them that their country will be assessed by their actions abroad. He advised them to transcend religion and caste barriers and to abandon some dirty practises. He offered his time and talents to help organise an organisation to help the Indian settlers.

Indians had it worse in Transvaal than Natal. No one could own land except in a small area designated as a "ghetto," and strolling on the pavement or going out after 9 p.m. required a special authorization.

Following up on the litigation for which he had travelled to South Africa, Gandhi had a good grasp of legal procedure. He discovered that facts make up three-quarters of the law and that the lawyer's function was to bring the parties together in an out-of-court settlement. He persuaded both Abdulla Seth and Tyeb Seth to accept arbitration in this case. At a farewell luncheon, Gandhi was given a news item from the Natal Mercury regarding the Natal Government's plans to enact a legislation disfranchising Indians. Gandhi grasped the bill's ominous implications and pushed his compatriots to fight it collectively. The Indian community urged him to stay another month, citing their helplessness without him. This one month would turn into twenty years for Gandhi.

Gandhi turned the goodbye luncheon into an action group and sent a sincere appeal to the Natal Legislative Assembly. Volunteers came up all night to copy the petition and collect signatures. The next day, the petition

received favourable press coverage. But the bill passed. Unfazed, Gandhi wrote another plea to Lord Ripon, the Secretary of State for Colonies. Lord Ripon received the ten thousand signed petitions in a month, and a thousand copies were printed for distribution. Even The Times acknowledged the Indian claims were valid, bringing the predicament of Indians in South Africa to the Indian public's attention. Gandhi acknowledged that if he were to stay longer in South Africa, he would refuse payment for his public duties and estimate his expenses at £300. A Supreme Court of Natal lawyer resulted.

Gandhi's three-year stay in South Africa convinced him he couldn't give up on his mission. In fact, he took a six-month leave to visit India and return with his family. He visited many Indian settlements and worked extensively to raise public awareness of the situation of Indians in South Africa. He made a little pamphlet about it. Reuters' misrepresentation of the Indian case caused much misunderstanding in Natal, which had unexpected consequences later.

When the plague hit Rajkot, Gandhi volunteered to inspect toilets and teach the untouchables on appropriate sanitation. During his tour, he encountered leaders like Badruddin Tyabji, Pherozeshah Mehta, Surendranath Banerjee, and Tilak. He met and was strongly affected by Gokhale, a wise and decent man. He spoke to a large crowd in Bombay. An urgent letter from the Indian community in Natal forced him to cut short his trip and sail for Durban with his wife and children in November 1896.

The ship was confined for five days in Durban. Reacting angrily to erroneous reports of Gandhi's deeds in India and reports of Indian ships arriving in Natal, the European community vowed to drown all passengers. The passengers, including Gandhi's family, were not harmed. If not for the intervention of a brave English lady, Gandhi would have been assassinated when he returned a short time later, his identity having been revealed. The attempted lynching was widely reported, and British Secretary of State for the Colonies Joseph Chamberlain urged Natal to prosecute everybody involved. Gandhi declined to identify and prosecute his attackers, believing they were tricked and that once they discovered the truth, they would repent.

During his second stint in South Africa, Gandhi's life changed gradually. Previously, he was preoccupied with the English legal norm. As usual, he began limiting his demands and spending. He became his own washer man after mastering laundry. He could now starch and

iron a tight white collar. He also learned to clip his own hair. He not only cleaned his own, but also his guests'. Despite his hectic legal practise and civic duties, he volunteered two hours per day as a compounder in a charitable hospital. He home-schooled his two sons and a nephew. He studied nursing and midwifery and even aided as a midwife during his fourth and final son's birth.

At the Indian National Congress's Calcutta session in 1901, Gandhi's resolution on South Africa was adopted. But he hated Congress. He thought Indian politicians said a lot but did nothing. He bemoaned the use of the English language in their discussions and the quality of the camp's latrines. Shortly after, he proceeded on a journey of India, travelling third class to see the poor's habits and hardships. He advocated that educated folks volunteer to travel third class in order to modify the public's habits and be able to air their valid grievances. His attitude to all social and political issues was characterised by an equal emphasis on obligations and rights. Gandhi had not yet arrived in India. A cablegram from the Indian community in Natal summoned him to Bombay. He promised to return if needed. He left his family in India and sailed again.

He was called to deliver the Indian case to Joseph Chamberlain, who was visiting South Africa. Chamberlain dismissed Gandhi's and the Indians' demands. Gandhi relocated to Johannesburg as a Supreme Court advocate because Transvaal was hostile to Indians. He stayed to fight European arrogance and injustice. He lacked malice and only wished to right wrongs.

#### **Founding of "The Indian Opinion"**

Around the middle of 1903, he recognised that in order to bring South African Indians closer together and to their European co-colonists, as well as to educate them politically and socially, it was absolutely necessary to establish a newspaper, and after consulting with others, he provided the lion's share of capital for its establishment, with the late Mr. M. H. Nazar as editor, and thus the Indian Opinion was born.

Gandhi regularly reflected about the type of life he should lead in order to commit himself totally to the service of humanity. He recognised the importance of complete self-control, or Brahmacharya, because one "could not live after flesh and spirit." Thus, immediately upon his return from the Zulu campaign in 1906, he declared his desire to accept an absolute chastity vow to a limited group of companions.