

GANDHIAN ETHICS IN PRESENT SCENARIO

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DECLARATION

I (NAME) hereby declare that this project work entitled “**GANDHIAN ETHICS IN PRESENT SCENARIO**” is a bona fide work carried out by me and it has not formed the basis for the award of any Degree, Diploma, fellowship or other similar of recognition.

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INTRODUCTION

Mahatma Gandhi holds an eminent position in the history of ethics and their application to contemporary concerns. Ethics is one of the most important enterprises of our times of all the factors that account for the peculiar shape of culture and the outlook of its people upon themselves and upon the world around them. Mahatma Gandhi is considered to be one of the greatest sons of India. As a man of action, he practiced what is moral, truthful and non-violence after thorough examination of those values. The entire gamut of his philosophical thought is based on two moral cardinal values, namely, truth, non-violence which are more relevant today than before. Gandhian concepts such as, social equality, universal love, non-possession, purity of means, value oriented education, satyagraha, classless society, removal of untouchability, global peace are having great relevance and significance in modern times.

The modern society has become more aggressive, acquisitive, exploitative and violent due to the imperfection in the human institution. There is no other alternative than to adopt the ethics of Gandhi to get rid of evils of the modern society. Whatever may be a problem, however complex-modern-ultra modern, Gandhism had always a remedy.

Ethics can generally be defined as the realization of the need to justify one's life and the decision to be ethical entails the choice of a particular value: "the sense of satisfaction derived from knowing that one may judge his own life as he would judge another's and find it good"¹. This requires some critical self-analysis and for Gandhi the quest for Truth largely depended upon the truth about the self. When Gandhi claimed that an individual's "highest duty in life is to serve mankind and take his share in bettering its condition"², he added that this could not be done unless one understands and respects the self.

The "highest form of morality" in Gandhi's ethical system is the practice of altruism (defined by the sociobiologist Wilson as self-sacrificing behavior performed for the benefit of others). The rewards for altruism/self-suffering are external to the

¹ Mishra,D.A,(2010) *Mahatma Gandhi on Ethics*, New Delhi- Concept Publishing Company Ltd, pg-19.

² Ibid-69.

extent that they aid the satisfactory resolution of conflicts, but even independent of these there are subjective rewards. From the view of existentialist philosophy even selfless self-destruction may provide a dramatic avenue for self-affirmation. Gandhi was firmly convinced that to suffer wrongs was less degrading than to inflict them, and he felt that degradation was most complete when injustice provoked individuals to fight back with further injustice. In the Gandhian analysis whether altruism is a function of sympathy and empathy or whether it occurs out of self-interest (even where the cost is self-destruction and the only benefit a prior enhanced self-image) is not important. Sympathy and empathy are tied to self-interest.

The ability to feel them shows that one is near the Truth, and one becomes nearer the truth by feeling them. For Gandhi it was never enough that an individual merely avoided causing evil; they had to actively promote good and actively prevent evil. The problems of the minority could never be over looked, the individual was of too great an importance to be disregarded in favor of the abstract "good of the many". His philosophy diverges from the utilitarian principle of striving to maximize the happiness of the majority. Truth could not be measured by majority vote, therefore. A votary of ahimsa cannot subscribe to the utilitarian formula. He will strive for the greatest good of all and die in the attempt to realize the ideal. The greatest good of all inevitably includes the good of the greatest number, and therefore, he and the utilitarians will converge in many points in their career but there does come a time when they must part company, and even work in opposite directions.

Moral and utilitarian ideals are separate and must be seen as such. Failure to do this has contributed to the mistaken view that promoting good justifies the violation of moral rules. It has also opened the way to the view that other ideals, even those that could not be publicly advocated sometimes justify the violation. In conflict situations it can be difficult to remember to forsake possible satisfaction by the active prevention of evil to the opponent by working for the good of all parties.

Even though the we are going to concentrate the important concepts of Gandhian ethics is satyagraha and non-violence. The aim of this project concentrate both these concepts are the need to be in our political and social life in the present scenario. Hence this project tries to show that how long its ethics is important to the

present world. The methodology of this project we adopt the analytical and evaluative method.

This project work is subdivided in to excluding introduction and conclusion three chapters are there. The first chapter is introduction, it is undertaken about the introductory part, methodology and chapterisation. The second chapter discuss with non-violence. This chapter discuss how the ethical concept of non- violence useful to our society. The third chapter satyagraha it is included the what is the use of satagraha in our present society and what are quality, technique of the satayagrahi. Finally conclusion the concepts of satahراها and nonviolence in the present scenario.

CHAPTER - I

NON-VIOLENCE

An account of Gandhi's theory of truth is necessary taken us to the consideration of his views on the nature of non-violence. Gandhi himself says, I have nothing new to teach the world. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast a scales as I could. I am doing so I have sometimes erred and learnt by my errors. Life and its problems have thus become to me so many experiments in the practice of truth and non-violence. Infact it was in the course of my pursuit of truth that I discovered non-violence. Explaining more clearly the transaction from the notion of truth to that of non-violence he says, Ahimsa and truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin or rather a smooth unstamped metallic disc. Ahimsa is the means; Truth is the end. Means to be means must always be within our reach, and so ahimsa is our supreme duty if we take care of the means, we are bound to reach the end sooner or later.

The usual meaning of Ahimsa is non killing. Most often its meaning is made broader by emphasizing that non-killing is merely one example of ahimsa. Ahimsa is conceived as the opposite of Himsa. Gandhi accepts that *himsa* means causing pain or killing any life out of anger or from a selfish purpose or with the intention of injuring it. Retraining from doing all this is Ahimsa. Infact, in conceiving Ahimsa thus Gandhi seems to be influenced by Jainism which recommends the practice of Ahimsa in thought, speech and action. According to it, even thinking ill of others is himsa. Not only this, Jainism demands that one should not only commit himsa himself, he should not cause himsa or permit himsa to take place.

Gandhi's negative requirements of ahimsa are not as rigid as that because Gandhi is aware that it is not possible to observe non-violence in a strict and rigid manner as Jainism demands. He is aware that in certain cases himsa is unavoidable, as for example, in the process of eating, drinking, walking, breathing etc. It is

impossible to sustain one's body without injuring other bodies to some extent. Gandhi in fact, openly recommends killing under certain circumstances. He says, "Taking life may be a duty. We do destroy as much life as we think necessary for sustaining our body. Thus for food we take life, vegetable and other and for health we destroy mosquitoes and the like by the use of disinfectants etc, and we do not think that we are guilty of irreligion in doing so for the benefit of the species we kill carnivorous beasts even man-slaughters may be necessary in certain cases. Suppose a man runs amuck and goes furiously about sword in hand and killing anyone that comes in his way and no one dares to capture him alive. Anyone who dispatches this lunatic will earn the gratitude of the community and be regarded as a benevolent man foot note. He makes this point still clearer when he says, I see that there is an instinctive horrors of killing living beings under any circumstances whatever. For instance, an alternative has been suggested in the shape of confining even rabid dogs in a certain place and allow them to die a slow death.

He is of the opinion that killing or injury to life can be an act of violence only under certain conditions. These conditions are anger, pride, hatred, selfish consideration, bad intention and similar other considerations. Any injury to life done under these motives is himsa. Thus the negative meaning of Ahimsa is 'non-killing or non-injury', but this presupposes that a non-violent act is free from hatred and malice and the like.

But for Gandhi, the positive aspects of Ahimsa are much more basic than its negative characters. Ahimsa is not merely refraining from causing injuries to creature, it stands for certain positive attitudes towards other living beings that one must cultivate.

In working out the positive principles of Ahimsa Gandhi proceeds under a basic conviction, namely that Ahimsa represents one of the basic and essential qualities of mankind. That does not mean that violence does not have any place in life. In fact, even in preserving one's existence one has to commit himsa of one kind other and yet Ahimsa is considered to be the law of our species. This is apparent from the even when violence appears to do some good; the good that results is very temporary. Nothing permanent can be built on violence. History teaches us that those who have even with sincere and honest motives.

Ousted the greedy and the dishonest by using brute force against them, have in their turn, become a prey to those very evil things with which the dishonest persons had suffered. This particular belief of Gandhi is expressed in his oft-quoted assertion that Ahimsa is natural to man. He illustrates this in various ways, if we survey the course of evolution we shall find that although in the initial stages brute force appeared to be dominant, the progress of evolution in towards Ahimsa. In fact, in the case of every species it can be seen that no animal or creature eats or devours or destroys its own offspring. In the case of man, in particular, this fact is still more evident. Man is both body and spirit. Body can represent physical power and therefore can on occasions, do himsa; but man's true nature consists in his spiritual aspects. Man as spirit is essentially non-violent. A simple evidence of this is the fact while body or the senses can be injured, the soul can never be injured. Himsa therefore is alien to man's nature. The moment the spiritual side of man is awakened, his non-violent nature becomes apparent.

In fact, in its positive aspect Ahimsa is nothing but love. Love is a kind of feeling of oneness. In an act of love one identifies himself with the object of his love and this cannot be possible unless there is an effort to free mind from every such disposition that prevents the spontaneous outflow of love. Therefore, Ahimsa demands a sincere effort to free mind from feelings like anger, malice, hatred, revenge, jealousy etc...because these create obstacles in the way of love. Love according to Gandhi is the energy that cleans one inner life and uplifts him, and as such, love comprehends such noble feelings as benevolence, compassion, forgives tolerance, generosity, kindness, sympathy etc.

To love of course, is a very difficult discipline. It is easy to hate, but it requires supreme energy and strength to love. The task becomes still more difficult when one is required to love a person who is ordinarily to be regarded as an opponent. Therefore Gandhi says that non-violence is meant for the strong and not for the weak. This can be demonstrated in a very simple manner. Gandhi believes that violence is essentially an expression of weakness. One who is inwardly weak develop a sort of a fear and out of fear starts arming himself against real or imaginary enemies. Violence may have the appearance of strength, but it is born out of fear and is, therefore, a sign of weakness. Only he can be truly non-violent who has conquered fear. The capacity to kill is not a sign of strength the strength to die is the real strength. Only when one

has this strength in him that he can claim to have risen above fear and is able to practice non-violence. A helpless mouse is not non-violent because he is always eaten by the pussy. He would gladly eat the murderess if he could. In fact “Non-violence pre-supposes the ability to strike. One who is practicing Ahimsa has the strength to overpower his adversary, and still he practices ahimsa because ahimsa is a conscious and deliberate restraint put upon one’s desire for vengeance”³ . In fact, the reality is strong wine not by brute force, but by fearless love. “Non-violence does not mean meek submission to the will of the evil – doer. It means pitting of one’s whole sail against the will of tyrant. Working under this law of our being it is possible for a single individual to defy the whole might of an unjust empire”⁴

Non-violence again is conceived as a gospel of action. It is not an attitude of indifference or passivity. It is true that the seeds of non-violence tie deep down in the heart, but they are expressed and given shape in actions. Therefore, non-violence is a dynamic process involving continuous and persistent deliberations, efforts, strains and actions. It is true that non violence requires extreme patience on the part of one, who is using this method, but this patience is not a sign of inactivity, it is an expression of a conscious and inner effort to force the so called opponent to see and realize his own mistake.

This is why it is said that non-violence involves sacrifice and suffering. Sacrifice, according to Gandhi, is an indispensable companion of Love. Love demands a going beyond, a self transcendence. Only he can love who is selfless, who only believes in “giving” and not in taking. Gandhi says, “Love never claims, it ever gives Love ever suffers, never resents, never revenges itself. This is self sacrifice and this involves suffering. The test of love is tapasya and tapasya is self suffering. Gandhi feels that suffering is the surest way of getting victory in the battles of life. If we quietly suffer we give time to the opponent for his anger to calm down. He will then come to realize his mistake. Of course, one presupposition of conclusions suffering is that there must be a love for even the opponent and also a faith in the essential goodness present in him. Without this suffering would be in vain. That is

³ <http://www.wikipedia.co.in>

⁴ <http://www.wikipedia.co.in>

why suffering is conceived as an aspect of Love. The essence of love, according to Gandhi is not enjoyment it is suffering.

Morality is the basis of human life. In fact, the real progress of society depends on morality, In. other words, it contributes to peace, happiness and progress and creates an atmospheres for an ideal evolution of society. In mundane world, moral values determine the way of life to be led. For Gandhi, Religion is to morality what water is to the seed that is sown in the soil. Gandhi took every aspect of human life only from moral stand point. He even suspended noncooperation movement in 1921 as he believed that people are not morally qualified to conduct the movement. He believed that morality is not possible without religion. He declared emphatically that there is no religion higher than Truth & Righteousness. He further opined that if we lose the moral basis, we cease to be religious.⁸ His humanism believes in doing good to others as the way of highest moral life. He pointed out that as long as we act like machines, there can be no question of morality. He expressed his feelings clearly in Harijan. “For me, morals, ethics and religions are convertible terms. A moral life without reference to religion is like a house built upon sand. And religion divorced from morality is like ‘sounding brass’ good only for making noise and breaking heads.

Cardinal Virtues

Gandhi advocated some cardinal virtues of life which are essential to lead a pious and moral life. Indian tradition emphasizes the observation of cardinal virtues by individuals for the good of the society. Indian ethics speaks of five virtues: ahimsa (nonviolence), satya (truthfulness), aparigraha (non- possession) and celibacy (bramhacharya). Gandhi added Abhaya (fearlessness). In understanding the social implications of the Gandhian view of cardinal virtues, it is absolutely necessary not merely to define his cardinal vows and establish proper relation between them, but also to focus on the nature of peace he has preached and practiced.

Ahimsa (Non- Violence)

Literally speaking non-violence means non-injury and non-killing. Gandhiji gave a new interpretation to the concept of non-violence According to Gandhiji, non-violence is the law of human nature & race. He held that non-violence as a moral virtue is a law of being. One may not harbour any evil thought. His concept denies enmity. The doctrine of ahimsa. According to Gandhi, tells us that ahimsa requires far greater physical and mental courage than that required for delivering physical blows. Physical power has obvious limitations. He clearly stated. “Ahimsa is a positive state of love, doing good even to the evil doer it requires you to resist the wrong doer by disassociating yourself from him”⁵. Gandhiji opined that non-violence is not only for the rishis and saints but it also meant for common people. Real harmony in the society lies in Ahimsa but not in Himsa. Thus, the Concept of Ahimsa emphasized by the Father of the Nation contributes to the highest good of mankind not only in present times but also in future. Good derived out of violence is temporary and the evil it does is permanent

Satya (Truthfulness)

Gandhiji held highest regard for Truth. His life was a series of experiments with Truth. To him, Truth is not merely truthfulness in word, but in thought and deed. He identified Absolute Truth with God. The word Satya comes from Sat, which means to be and to exist. He worshipped God not as Brahma but as Truth only. He stated that lust, anger, greed, infatuation, pride and falsehood are to be avoided to practice truth.

Asteya (Non-Stealing)

Jainism and Buddhism bestows more importance to Asteya. These two religions exerted much influence on Gandhiji. Asteya means not taking away the property or anything belonging to anybody unless it is given by the person concerned. Gandhiji believed that people are not always aware of their real and many multiply their wants and thus unconsciously became thieves of themselves. He stated that people must

⁵ Eva,etd,(2014) *Between Ethics and Politics New Essay On Gandhi*, London: Routledge, Tylor and Francis Group, pg-59.

reduce their wants. This change could alleviate the property to the possible extent. He described those people as thieves who irrationally acquires more than what they need to survive. He emphasized that person is qualified to follow this virtue only if he leads simple life.

Aparigraha (Non-Possession)

Gautama Buddha and Mahavir Jam gave more importance to Aparigraha, Both spiritual personalities impressed Gandhiji. To Gandhiji also, Aparigraha is contentment. He also stressed that pursuance of this principal resulted in harmonious society. Rich have a store of things which they do not need. millions are starved to death for want of sustenance. Aparigraha requires that like birds man must have no stock of food for tomorrow. But, in reality, it may be impossible to observe it in life, but, this need to be extent. This alone promotes real happiness. He emphasizes that love and aparigraha go together. Without perfect love aparigraha is not possible.

Celibacy (Brahmacharya)

All Indian spiritual works gave more importance to celibacy. It has been practiced as a cardinal virtue. Etymologically speaking, this virtue is a way of life for the realization of Brahma. All kinds of restraint have been associated with it. Gandhiji says that Brahmacharya means control in thought, word and action of all the senses at all times in all places. An individual who practices brahmacharya is free from all passion. A person who appears to have control over body but entertains evil thoughts in his mind cannot be described as brahmachari. In the words of Mahatma. “Brahmacharya means control of all organs of senses. He who attempt to control only one organ, and allows all the others free play, is bound to find his efforts futile... ... control of all senses will be scientific and possible of success”⁶.

Abhaya (Fearlessness)

Gandhiji added another virtue, Abhaya. Fearless means, According to him, a seeker can not seek truth without fearlessness. Moral bravery is the highest heroism.

⁶ Varma R. (2012) *Non-Violent Resistance*, Newyork: Dover Publications, pg-45.

A seeker is ready to sacrifice, patiently and fearlessly everything including life for the sake of good of other people. He is very clear that fearlessness is essential for the growth of the other noble qualities. He says that this is possible only to those people who realized the supreme. It is by hearing God could one cease to fear man says Gandhiji.

CHAPTER-II

SATHYAGRAHA

According to Gandhian Philosophy Satyagraha was the most powerful weapon for fighting against imperialism or power enemy. By Satyagraha he means adhering to truth under all circumstances. A true Satyagrahi should believe in God and Ahimsa. For Gandhiji violence is untruth while non violence is truth. By ahimsa he also means that one should not be injured and there should be no hatred in thought, speech and action. He once said that, Satyagraha is self-defendant. It does not require the assent of the opponent before it can be brought into play. Indeed it shines out most when the opponent resists. It is, therefore irresistible. A Satyagrahi does not know what defeat is for he fights for truth without being exhausted. Death in the sight is deliverance, and prison a gateway to liberty. According to him, a true non-violent fighter hates evil and loves his opponent because for him it is not the person but the institution and system which is to be hated. A true non-violent fighter or Satyagrahi is bound to leave credit for himself in the minds of others and leaves nothing fitter behind him. General Smuts once said to Gandhiji, "I offer you wish that you look to violence like the English strikers and think we should know at once how to dispose of you. But you will not injure even the enemy. You desire victory by non-violence alone and never transfer yourself imposed limits of courtesy and chivalry. And that is what reduces us to sheer helplessness.

One thing seems to be obvious, and it follows from the very etymology of the word 'Satyagraha'. Truth according to Gandhi is God and Satyagraha is 'agraha of satya' and thus it means holding fast to truth. It therefore demands a deep sincerity and a vigorous love for truth. It works on the conviction that truth represents the well and the ways of God. Therefore the path of truth has to be followed in a vigorous manner for no other consideration except the fact that it is God's way – that it is the way of truth. In this sense the doctrine of satyagraha is strictly rigorous.

This means that Satyagraha is essentially based on love. In fact satyagraha appears to Gandhi almost as a religious pursuit it rests on a religious belief that there is one God behind every one of thus. This is the based of loved and unless one has this basic love for mankind he cannot practice the techniques of Satyagraha.

For Gandhiji, it is fertile to think that many weapons are needed to win over the enemy. An enemy can only be won over by love and affection. In his own words, “My non-violence does not admit running away from danger and leaving dear ones unprotected. Not knowing the stuff, off which non-violence is made, many have honestly believe and running away from danger every time was a virtue compared to offering resistance, especially when it was fraught with danger to one’s life. As a devotee of non-violence I must as far as it is possible for me, guard against such on unmanly belief. For him, ahimsa has deep bearing not only on body but also on soul. Not the evil-doer but evil alone should be hated. For him, it is a great force which requires immense courage and strength. A Satyagrahi should have high ideals.

Satyagraha and Passive Resistance.

He said that one should not confuse satyagraha with passive resistance because whereas a passive resister tries to put his opponent in an embarrassing position a Satyagrahi extends affection and love to his opponent convincing him about his demands. Gandhiji himself distinguished between satyagraha and passive resistance by saying that, “Satyagraha differs from passive resistance as the North Pole from the south. It has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one’s end: whereas the former has been conceived as a weapon of the strongest and excludes the use of violence in any shape or form.

Gandhi while differentiating between the two also said that, “I do not like the term passive resistance. It fails to convey all I mean. It describes a method but give no hint of the system of which it is only a part, “passive resistance is weapon of the weak whereas satyagraha is that of the strong.

Aim of Satyagraha

The aim of individual as well as group Satyagraha is not to crush, defeat or punish the tyrant or break his will. It is not meant even to harm or embarrass him. The satyagrahi loves the opponent as a human being and aims at arousing him to a sense of equity by an appeal to the best in him, at converting him. Conversion implies that the opponent realizes his mistake, repents and that a peaceful adjustment of differences takes place. He wrote in 1940, "The end of nonviolent war is always an agreement, never dictation, much less humiliation of the opponent"⁷. Thus the satyagrahi fights with a view to bilateral and not unilateral victory. He aims at the integration and not suppression of legitimate differences.

The aim of indicates the method. Negatively, the satyagrahi should try to avoid violence in all forms. The satyagrahi should try to avoid all intentional injury to the opponent in thought, word and deed. Positively, a satyagrahi will always try to overcome evil by good, anger by love, untruth by truth, himsa by ahimsa. the satyagrahi should treat the opponent as a member of his family Says Gandhi "I must apply the same rules to the wrong-does who is my enemy as I would to my wrong doing father or son"⁸.

Essentials of Satyagraha and Satyagrahi.

In Gandhian philosophy fruit of a movement is contained in the movement itself. A true Satyagrahi does not let any opportunity for settlement go un notified and is bound to be courteous. Such a person is stronger to disappointments and in the end a Satyagrahi is bound to emerge as stronger and powerful. As the sun cannot be fully described, so is the case with a Satyagrahi. And though we always see the sun but know really very little of it, even so we do ever seen to see the sun of Satyagraha, but we know little about it. A Satyagraha is truth as well as love and virtually whole

⁷ Tendulkar T.G, (2009) *Mahathma Vol-5 Life of Mohandas Karamchand Gandhi*, Delhi- The Publication Devision.

⁸ Hingoni A.T & Ganga A.H (1985) *Encyclopedia of Indian Thoughts*, New Delhi: All India Congress Committee, Pg-98.

system is an extension of rule of domestic life to political life. It is self dependent and most essential for the development of human civilization and harmonious and proper as well as uniform advancement of mankind. It practicing is not the monopoly of a few but all can practice is provided they believe in the power of truth and non-violence. In his own words, Satyagraha in its essence is nothing but the introduction of truth and gentleness in the political. It is a method of struggle which is never adopted abruptly but followed when all other methods have been tried. It is based on unquestionable faith in God and irrespective of the number of persons participating in it. It is something not to be resorted to for personal gains but for the collective good and pre-supposes the presence and guidance of Good. It bless both i.e. those who practice it and those against whom it is practiced. We may conclude this discussion in the words of Gandhiji himself when he says. "The Satyagrahi whilst he is ever ready for fight must be equally eager for peace. He must welcome every opportunity for peace. The essential condition of a compromise is that there should be nothing humiliating nothing panicky about it."⁹

⁹ Varma R. (2012) *Non-Violent Resistance*, New York: Dover Publications, pg-278.

CONCLUSION

There is need for greater attention to value and ethics in the present context of technological and scientific advancements and the consequent decadence and degradation of the values of life. Ahimsa which means non-injury or the principle of non-violence, truthfulness and love for all. Gandhi believed that all life as creation was interdependent and it is characterized by harmonic quality. He holds that the spiritual power of non-violence is a tool for social change. If one does not respond to violence, it is self-destructive, not self-sacrificing. But one should show passive resistance to violence. Gandhi felt that even a person's life was subject to resistance against violence.

Gandhi wanted to bring about a social order in which, there is greatest good of all, the last and the lowliest. The society which he contemplated is free from moral degeneration, social injustice and economic exploitation. Though he has not spelt out a social order of his conception, he had a definite concept of casteless and stateless society based on truth, non-violence, equality and moral and spiritual values. The constructive programme which he enunciated is intended for eliminating violence, domination, and inequality.

Gandhian philosophy has always been a topic of discussion especially in this contemporary world where his ideas appear redundant amidst the pragmatism and materialism which prevails....still to discard the relevance of his thought is akin to removing the element of humanity from man as his philosophies like "*satya*" and "*ahimsa*" emanate basic human principles of love, compassion and tolerance.

In this fast globalizing world where capitalism is gradually becoming the word of the day, Gandhi's concept of decentralization of means and resources and his model of economic development which talked of developing villages as an independent production and administrative unit has become more relevant in order to save us from various economic, social, ethical and emotional hazards which are the

consequence of this large scale industrialization and have become silent killers of the human race.

In Gandhi's words "*truth and untruth often co exist, good and evil are often found together*" however when two lies wage a war against each other it's the bigger lie that wins the greater violence that takes away the booty the more intense hatred that becomes the victor but ultimately its untruth that prevails, violence that persists and hatred that is glorified the vedantic philosophy of "*asto ma sadgamay*" subjugates to the engulfing darkness. It's here when Gandhi's Weapon of "*satyagraha*", and "*ahimsa*" come into play and helps in restoring the light to the darkening world.

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