

Seat No.: _____

Enrolment No. _____

GUJARAT TECHNOLOGICAL UNIVERSITY

MBA – SEMESTER (3) – EXAMINATION – WINTER 2017

Subject Code: 2830011

Date: 04/JAN/2018

Subject Name: Gandhian Philosophy for Managing Business (GPMB)

Time: 10.30 AM TO 01.30 PM

Total Marks: 70

Instructions:

1. Attempt all questions.
2. Make suitable assumptions wherever necessary.
3. Figures to the right indicate full marks.

Q. 1 (A) Multiple Choice Questions

06

1. Gandhiji confessed his guilt of stealing for the purpose of smoking in a letter, promising never to steal in future and asking for adequate punishment. To whom was this letter addressed?
A. Father
B. Mother
C. Elder Brother
D. Friend
2. While holding a first-class ticket Gandhiji was ordered by a railway official to shift to the van compartment. On his refusal to comply with the unjust order, a constable was called to push him out with bag and baggage. Identify the railway station where this incident took place.
A. Natal
B. Johannesburg
C. Maritzburg
D. Durban
3. Which of the following did Gandhiji describes as his two lungs?
A. Ahimsa and peace
B. Ahimsa and truth
C. Truth and Peace
D. Brahmacharya and Aparigriha
4. Who described Gandhi's march to Dandi in the following words "Like the historic march of Ramchandra to Lanka, the march of Gandhi will be memorable"?
A. Motilal Nehru
B. Sarojini Naidu
C. Jawaharlal Nehru
D. Vallabhai Patel
5. When on August 15, 1947 the transfer of power took place, the Congress President issued a message to the nation and saluted Mahatma Gandhi as "the maker of freedom achieved in a unique way." He said "never before was so great an event consummated with such little bloodshed and violence." Who was the Congress President?
A. J B Kripalani
B. Vallabhai Patel
C. Jawaharlal Nehru
D. Motilal Nehru
6. When on August 15, 1947 the transfer of power took place, the Congress President issued a message to the nation and saluted Mahatma Gandhi as "the maker of freedom achieved in a unique way." He said "never before was so great an event consummated with such little bloodshed and violence." Who was the Congress President?
A. Indian National Party
B. Forward Bloc
C. Freedom Party
D. Freedom Bloc

Q.1	(b)	1. Explain Gandhiji's idea on 'Truth' 2. Explain Gandhiji's idea on 'Varna' 2. Explain 'Satyagraha'. 3. Explain 'Ahimsa'	04
Q.1	(c)	Sarvodaya is the ideal social order of Mahatma Gandhi . Explain the concept with its relevance with CSR.	04
Q.2	(a)	Write a detailed essay on Moral Teachings of Gandhiji.	07
	(b)	Bring out the importance of Gandhiji's concept of Truth & Non-Violence with reference to modern business.	07
OR			
	(b)	Explain Gandhiji's view on status of Women and its relevance to today's corporate world.	07
Q.3	(a)	What are causes of unemployment as per Gandhiji?	07
	(b)	With the help of major incidents write an essay on Gandhiji's philosophy and work.	07
OR			
Q.3	(a)	Alcoholism is a severe problem in our Country. Provide your suggestions to tackle the problem in tune with Gandhian ideas.	07
	(b)	Vinoba Bhave developed and practiced Gandhian concept of trusteeship. Evaluate.	07
Q.4	(a)	In Indian Freedom Movement, some leaders suggested the use of violent methods. But Mahatma Gandhi opposed this. Analyze the reason on the basis of Gandhi's views on 'Ends and Means'.	07
	(b)	'Village Swaraj' is the Gandhian model of rural reconstruction. Analyze this, based on the principles of Village Swaraj.	07
OR			
Q.4	(a)	Gandhian economics is entirely different from the other economic systems. Analyze this with special reference to basic principles of Gandhian economics	07
	(b)	Gandhi realized that no one can become civilized just through imitation. Explain the context.	07
Q.5		The Uttaranchal division of Uttar Pradesh, a mountainous region in India was thickly forested. With the laying of roads in the 1960s, the region was widely accessed. It also witnessed massive deforestation with timber-felling inspite of people's protest. The region had had a history of protest against government forest policy since the early 20th century, which in the 1920s started being linked up with the Gandhian Congress. The timber-felling contracts were awarded to industrialists and contractors at	14

concessional rates. Locals tried to resist this by forming their own forest cooperatives with the help of local Sarvodaya workers but they had neither money nor political clout, which was necessary to get the contracts for timber-felling. In late 1972, voices were raised to end the contract system of timber-felling and to ensure that the locals got forest produce at cheap rates. Several demonstrations were held towards this end. In the meanwhile, the region started facing the consequences of unabated timber-felling – fuel-wood for cooking was becoming hard to obtain, springs were drying up as rainwater was running off the hills unchecked resulting in underground springs not being replenished, the running off of the rainwater was also causing floods and landslides – causing severe hardship to the population in general but women in particular as they were the ones responsible for cooking, cleaning and gathering water. Local Sarvodaya workers learnt of all this from the local women with whom they had been actively working on the anti-liquor campaign since the late 1960s.

In late 1972, the government awarded a contract to fell a large number of trees from a forest in Gopeshwar in Chamoli district, to a sports goods factory based in Allahabad. Earlier the same government had refused permission to a small local concern that specialised in processing of forest produce to take a few trees from the same forest. The small local concern, Dasauli Gram Swarajya Mandal, was run along Gandhian lines by a Sarvodaya worker named Chandi Prasad Bhatt. Initially the villagers requested the contractors not to fell trees but when the contractors persisted, the villagers decided to hug the trees and prevent it from being felled physically. This act of ‘clinging’ to the trees, gave the movement its name, chipko. Clinging to the trees saved them from being felled and forced the contractors to go back. The same contractors then shifted to the neighbouring forest of Rampur Phata to carry on with the operation of felling trees but the villagers under the leadership of Chandi Prasad Bhatt organised chipko protests there as well.

One year later, the women entered the movement in the village of Reni. It so happened that the forest neighbouring Reni was being auctioned. Chandi Prasad Bhatt talked to the villagers about the success of the Chipko Movement in Gopeshwar. The men decided to protest the auction to the authorities in town. In the meanwhile, the contractors started felling trees. The women of Reni decided to act and were led by Gaura Devi, a fifty one year old widow. The women barred the path to the forest singing This forest is our mother’s home We will protect it with all our might This forced the contractors to go back. Gaura Devi was however socially boycotted by the village, and even received death threats; the reason being the vested interests of some of some of the men folk of the village, who were in favour of tree-felling as it provided them the opportunity to make some money by renting their house to the contractors and the workers and also provided them with the job of cutting trees.

However, Chandi Prasad Bhatt rallied behind Gaura Devi and other women of Dongri Paitoli village, who too were subjected to threats by their men folk but managed to stand up against it. The Chipko Movement spread to the whole of Chamoli district and parts of Tehri Garhwal and essentially became a women-centered movement (although it was initiated by men) because the women of the region were at the forefront fighting actively to preserve the forest around their villages. They evolved innovative methods of showcasing their protest. In

Henwal Ghati, the women dressed the 'wounds' of the trees with mud and sacking to protest the indiscriminate tapping of pine trees. Radha Kumar says, "Each protest, whether it was to embrace trees, or to bandage them, reinforced the women's closeness to nature and their belief that natural resources were theirs to protect and conserve, not to exploit and destroy." The women now felt the need to organise themselves and formed Mahila Mangal Dals with the help of Chandi Prasad Bhatt and his organisation. The movement continued throughout the 1970s under the able leadership of Sarvodaya workers like Chandi Prasad Bhatt and Sunderlal Bahuguna. Bahuguna was in fact convinced of the far-reaching impact of the Chipko Movement. He stated: "I am waiting for the day when the non-violent movement of the hill woman will help turn upside down the centres of power in this country." In order to force the government to stop giving contracts for felling trees, Sunderlal Bahuguna launched a fast in 1979. He was arrested on the thirteenth day of his fast and was jailed, where he continued with his fast but he withdrew when the authorities agreed to discuss the issue. In 1980, Prime Minister Indira Gandhi invited the leaders of the Chipko Movement for talks in Delhi. Earlier in 1972, Mrs. Indira Gandhi had spoken in favour of environmental protection at the First International Environmental Conference held in Stockholm. The Chipko leaders appealed to her to consider their requests on the basis of the stance taken by her in the 1972 Stockholm Conference.

Mrs. Gandhi conceded. As a result, the following decisions were reached: commercial forestry at a height above a thousand metres in the Himalayas was banned for the next fifteen years; food, fodder and fuel-bearing trees were to be planted close to the villages; and village people were given the right to take dry twigs and leaves from the government forests. The salient features of the Chipko Movement need to be highlighted: it was led by respected Sarvodaya leaders; these leaders enjoyed good relations with many Gandhian politicians and top government officials; the leaders ensured that it progressed along Gandhian lines and ideals; the movement rigidly adhered to the principle of non-violence; the movement "was driven by a sense of moral outrage against a corrupt and rapacious regime that was impoverishing the people and their environment"; and lastly the movement managed to convince the Prime Minister to heed to their just demands. Besides these, the active involvement of women in the movement has also added several noteworthy features. First, the protest by women against commercial timber-felling was done generally jointly with men but in several instances in opposition to the men.

Secondly, women continue to be actively involved in protecting trees, stopping auctions and keeping a vigil against illegal tree-felling. Third, replanting trees is another notable feature of the movement; however, here the men and women have different choices – men choose to plant commercially profitable trees while the women prefer trees that provide fuel and fodder and fulfill other daily needs.

Further, Chipko is no longer just an ecology movement in Uttarakhand; it has given rise to other movements – movement for safe environment such as anti-mining as well as movement against gender inequalities such as anti-alcohol. And finally, to quote Bina Agarwal, "implicit in the movement is a holistic understanding of the environment in general and forests in particular...women recognize that forests cannot be reduced merely to trees and the trees to wood for commercial use, that vegetation, soil, water form part of a complex and interrelated ecosystem. This recognition of the interrelatedness and interdependence between the various material components of nature, and

between nature and human sustenance, is critical for evolving a strategy of sustainable environmental protection and regeneration.” David Hardiman opines that the Chipko Movement had a far-reaching impact elsewhere too. He says, “Chipko became well known throughout the world as an example of Gandhian environmental action, with the image of women embracing trees becoming an icon of the environmental movement as a whole. Chipko gave rise to a series of protests since that time in which activists have embraced trees or established tree houses, so as to prevent commercial felling operations.”

Questions

1. Enumerate the circumstances and conditions that led to the beginning of the Chipko Movement.
2. What are some of the interesting and notable features of the Chipko Movement?

OR

Self-Employed Women's Association (SEWA) was a first of its kind women's trade union formed by Gandhian socialists attached to the Textile Labour Association (TLA) in Ahmedabad, Gujarat in 1972. The TLA was originally founded by Gandhi. The SEWA initiative was led by Ela Bhatt, who was attached to the women's wing of the TLA.

Radha Kumar says, “In keeping with their Gandhian views, SEWA preferred the term ‘association’ to ‘union’ though it is possible that the acronym's oral similarity to seva, the devoted care of other people, played a part in this choice as well.” SEWA “was an organization of women who worked in different trades in the informal sector but shared a common experience of extremely low earnings, very poor working conditions, harassment from those in authority, and lack of recognition of their work as socially useful labour.” The women members of SEWA were generally employed in activities such as manufacturing goods at home, selling products on the street, pulling carts, and working in the building industry. Initially, SEWA had a difficult time getting registered as a trade union because as per the Indian Trade Union Act it was neither a union of workers in a particular factory nor was it a group of employees of a particular employer.

However, SEWA argued that a trade union could be based on the ‘development’ of its worker members, defining development as the “freedom from exploitation, assurance of regular work, and access to opportunities for advancement.”

SEWA aimed to improve the working conditions of its members through training, technical aid, and collective bargaining. To this end, Ela Bhatt established a co-operative bank, funded by self-employed women. The bank provided loans at low rates of interest. This was a good strategy as middlemen exploited women by advancing loans at high rates of interest. The initiative proved to be very successful in empowering the poor and “by 1993 there were 54,000 members of SEWA, with sixty co-operatives in nine districts of Gujarat.” SEWA members usually belong to the marginalised and minority sections of the population.

SEWA introduced “the members to the values of honesty, dignity and simplicity of life goals reflecting the Gandhian ideals to which TLS and SEWA leaders subscribe.” It emphasises solidarity through self-reliance and strictly non-violent campaigns. Besides, it also works to build communal harmony in Gujarat. Thus, it best exemplifies “the best of Gandhian constructive values.”

Question

How did SEWA manage to stop the exploitation of women?
