



Resolution No.: Resolution No.: 02 -AC Meeting held on 29th January,2022.

Bharatiya Vidya Bhavan's

**M. M. College of Arts, N.M. Institute of Science,
H.R.J. College of Commerce. (Bhavan's College)
Autonomous**

(Affiliated to University of Mumbai)



**Syllabus for: SYBA APPLIED COMPONENT
GANDHISM IN PRESENT CONTEXT**

**Program: B.A.
Program Code: BH.UA**

Course Code: (BH.UAGAN)

Choice Based Credit System (CBCS)

with effect from academic year 2022-23



PROGRAM OUTCOMES

PO	PO Description A student completing Bachelor’s Degree in Arts program will be able to :
PO-1	Apply knowledge and experience to foster personal growth and better appreciation of the diverse social world in which we live.
PO-2	communicate competently through writing, reading, speaking, and to be able to connect to the world in a meaningful way
PO-3	Acquire knowledge in the field of social sciences, literature and humanities which make them sensitive and sensible citizen
PO4	Develop a knowledge base sufficient to appear for various competitive examinations or choose the post graduate program of their choice
PO5	Develop an awareness for human values to enable them to deal with various problems in life with courage and humanity.
PO6	Increase their understanding of the culture and art and contribute to the society by being able to generate solutions for social, political issues at Individual and societal level

PROGRAM SPECIFIC OUTCOMES

PSO	DESCRIPTION
	A student completing Bachelor’s Degree in B.A. program in the subject of Gandhism will be able to
PSO-1	Join real time politics, and contest actual elections.
PSO-2	Be capable of Joining Civil and Military Services & other Parliamentary posts
PSO-3	Obtain an opening in journalism and can also be choosen as OSD officer
PSO-4	give their contribution in socio-political development of region, state, country.
PSO5	give critical analysis respective of their subject to organizations like Indian Defense Strategic Analysis, where opportunities are available to lead discussions on Foreign Policy, Diplomatic tactics, propaganda technique ,International media coverage about India and image building of India at various International platforms..



PROGRAM OUTLINE

YEAR	SEMESTER	COURSE CODE	Course title	CREDITS
SYBA	I	BH.UAGAN 301	Gandhism in the present context	3
SYBA	II	BH.UAGAN 201	Gandhism in the present contest	3

DETAILED SYLLABUS – SEMESTER III

GANDHISM IN PRESENT CONTEXT [APPLIED COMPONENT]

Students learning the Gandhism course at the SYBA level shall acquire the fundamental knowledge of Politics , Social, Economic ,International Position of India as well as its applications in various areas in life. At SYBA Gandhism course have one paper ,Gandhism in present context . This foundation course shall facilitate development to knowledge and ability to explain, compare, contrast and apply the various basic concepts in Gandhian thinking and applications and the theories related to political scenarios. The student will be able to demonstrate an understanding of the core political theories, the leadership qualities and the social dynamics of Ideologies. The course will also help the students to develop awareness among students about Political Theory of Mahatma Gandhi which is core syllabus of each and every competitive examination held in India.

This program caters to the need to create an orientation for further learning in the area of Gandhiam . It focuses on knowledge and skill-based learning. The students who discover their inclination in tis discipline will be able to make decisions about their future career preferences based on the learning during this course.

Programme: B.A.				Semester: III	
Course: S.Y.B.A. Gandhism in present context [Applied component]				Course Code: BH.UAGAN301	
Teaching Scheme				Evaluation Scheme (Theory)	
Lecture (Periods per week)	Practical (Periods per week per batch)	Tutorial (Periods per week per batch)	Credits (Theory +Practical)	Continuous Internal Assessment (CIA)	End Semester Examination (ESE)
03	NIL	NIL	03	(Marks - 40)	(Marks: 60)
Pre-requisites: FYBA PASSING					
Course Objectives: Political Theory is one of the important branches of the discipline of Political Science. This course will guide the students in understanding the basic concepts and principles of Gandhiji’s political philosophy.					
Course Outcomes:.					
A learner after successfully attempting this course will be able to					
1. Attempt UPSC , MPSC exam as POLITICS as core subject for every competitive exam					



Detailed syllabus		
Units	Detailed descriptions	Lecture period /unit
1	Mahatma Gandhi: 1.1 Background 1.2 Architect of Indian Freedom Struggle	15
2	Gandhi, Netaji and Barrister Jinnah 2.1 Netaji Subhas Chandra Bose and Mahatma Gandhi :A study of great legacy 2.2 Gandhi and Barrister Muhammad Ali Jinnah :An Overview	15
3	Gandhi's view on 3.1 Multiculturalism 3.2 Gandhi and Vivekananda on Religion	15
4	K.M .Munshi :A Veteran Freedom Fighter, Writer and Educationist 4.1 Architect of Modern India 4.2 Bhartiya Vidya Bhavan	15
TOTAL		60

Text books

No textbook available in market yet

Reference books

Gandhi, Religion and Multicultu

It is important today to understand multiculturalism in the context of changing character of national identity. While some view it as a panacea for the growing menace of divisiveness in the world, others see it as a threat to national identity. More than any other country, India needs to grasp its full implications in view of its attempts to place Gandhi in the ongoing multicultural discourse by analysing his concept of religious divide in India as well as in the world. It argues that Gandhi's concept of Sarva Dharma is the concept of multiculturalism. In fact, it could very well be taken as a positive and constructive response to religious and ethnic conflicts and cleavages. This paper also analyses the Gandhian praxis of multiculturalism.

A growing tendency to identify and segregate people along religious, ethnic and linguistic lines is a challenge to human civilizations. However, among these challenges, it is the religious divide which adversely affects the unity of the nation. This line of thinking has been given further momentum by the fundamentalists' attempt to use religion to divide various communities. They even go to the extent of waging war against many nations which



subsequent attacks in different parts of the globe have brought the issue of religious fundamentalism to the fore. To overcome this precarious situation by the western countries in the leadership of USA with the avowed aim of eradicating its concomitant cross national terrorism, have failed. In fact, it has further exacerbated the situation.

A number of thinkers are seriously considered about finding ways and means to tackle this growing problem. Samuel Huntington's theory of the whole problem in terms of clash of civilizations¹: those of western and Islamic. He further avers that multiculturalism is a challenge. In fact he argues that multiculturalism is essentially an anti-western, particularly anti-American, and it promotes racial, ethnic and other subnational cultural identities. This has been widely contested by a number of scholars who look at multiculturalism as the only means to tackle terrorism. Multiculturalism is being looked upon as the only practical option before humanity for the sake of religious identities. It is much more than mere toleration of group diversity. In essence, it stands for equal citizens whether they belong to minority or majority groups. A brief and succinct discussion of multiculturalism, its evaluation and understanding.

Understanding Multiculturalism

The concept of multiculturalism emerged in the western society in the 1970s especially in the context of Canada. It soon became a part of Canadian official policy and even spread to Australia, USA, UK and some other countries. It is a political ideology in the west. There have been some other important factors contributing to its emergence. The failed attempts at assimilation and homogenisation of various nation states created a situation conducive to the promotion of the diverse identities without adversely affecting the overall unity of the social fabric. In Canada, the groups towards their primordial consciousness and relative deprivation. What gave a new impetus to multiculturalism was the recognition in the arena of public policy. Perhaps the bitter memories of ethnic cleansing during holocaust, colonialism and apartheid led to the development of multiculturalism. It is also relevant to mention that in a number of western countries, there is a growing tendency to underline the significant contributions made by the minority groups. As a result, there was growing recognition of their distinct identities. All these factors made multiculturalism a dominant theme of political discourse.

The term multiculturalism has been used in different contexts with varying connotations. Will Kymlicka has used it in a restricted sense focussing on ethnic groups and national minorities and not marginal or disadvantaged groups. According to him, "a state is multicultural if its members either belong to different nations (a multinational state) or different cultures and if this fact is an important aspect of personal identity and political life."³ In this context, Charles Taylor's concept of "recognition" in favour of minority cultures, by the supposed links between recognition and identity. "The recognition of a group and its absence, often by the misrecognition of others..non-recognition and misrecognition can inflict harm on a group in a false, distorted, and reduced mode of being."⁴ Amartya Sen, while discussing this term, makes a distinction between "monoculturalism" and "multiculturalism". According to him, genuine multiculturalism is marked by the existence of a diversity of cultures among themselves. On the other hand, existence of various cultural traditions co-existing side by side is called plural monoculturalism.⁵ Andrew Heywood underscores two forms of multiculturalism- descriptive and prescriptive. The former implies diversity whereas the latter implies a positive endorsement of such a diversity.⁶ Stanford Encyclopedia of Philosophy has used the term to characterise the moral and political claims of a wide range of disadvantaged groups, including women, disabled, and ethnic minorities (e.g. Muslims in Western Europe), minority nations (e.g. Catalans, Basque, Welsh, Quebecois), and indigenous peoples (e.g. Maori in New Zealand).⁷

Bhikhu Parekh, a prominent political theorist and an extensive researcher on multiculturalism, defines multiculturalism as "a body of beliefs and values that are embedded in and sustained by that culture; that is, a body of beliefs and values that are shared by themselves and the world and organise their individual and collective life."⁸ According to him, it is a form of difference entirely of a different genre from other kinds of differences. He underlines three different types of differences- individual, communal and communal diversity. In his view, groups like lesbians, gays and the like could be put under sub-cultural diversity, the existing dominant culture. Some other groups, like the feminists seek to reconstitute the dominant culture. They are put under them under the category of perspectival diversity. But it is the communal diversity, Parekh emphasises. He illustrates it by referring to well established cultural groups like Jews, Gypsies and recent immigrants. In his view, his major contribution towards political discourse, he has been contested by critics like Joshua Brody.



been that in its attempt to replace the similies of “melting pot” by “flower pot” it creates a very co because multiculturalism goes against the nation state's attempt to cultivate ultimately a disctinctive

Multiculturalism in the Indian context

The Indian society has been multi-cultural, multi-religious, multi-racial, multi-ethnic and multi-linguist various kinds of divisiveness. Therefore the biggest challenge before countries like India is to preserv into the mainstream society by promoting the spirit of multiculturalism. Concerned citizens in India disharmony and there is fear that it might ultimately result in the disintegration of the nation. It is u banks are indirectly supporting the force promoting narrow religious sentiments, and linguistic and re religious communities in India is essential to preserve the pluralistic and multicultural credentials of and concerted effort made by Gandhi may provide a framework for thought and action.

Gandhi's Concept of Religion

Gandhi was born in an intensely devout Hindu Vaishnava family, closely associated with the Pr different religions. He got an early grounding in religious tolerance from his family's acquaintances Parsis, inculcating in his young mind seeds of religious tolerance and multicultural approach. The provided him an opportunity to get acquainted with different religions. Association with theosophists left with an impression that much was common among them. In the words of Joseph Doke, the first quicken and mature his thought, and at any rate, to sweep away the fragments of boyish atheism. C him in his London days was further enriched by discourses with Rajchandra, a profound Jain ph elements from various religious traditions. He made several spiritual experiments in Ashram li Brahmacharya. All this contributed towards his living faith, which remained a driving force throug

Gandhi called himself a *sanatani* Hindu. The ethical and spiritual outlook of Hinduism had deep imp lies in holding the actual belief that all life (not only human beings, but all sentient beings) is one, i.e or Parameshwara.”¹² This unity and oneness of all creation constitute the foundation of Gandhi's rel but a broad and inclusive faith, a tolerant and open-minded religion, accommodating the best in othe in the following words, “..Inspite of being a staunch Hindu, I find room in my faith for Christian, Islan not oppose Christians- not even a Plymouth brother- not even the most fanatical Mussalman. It is a a man for his fanatical deeds because I try to see them from his pont of view..It is a somewhat en him, the *Varnashrama* dharma was a universal law which has nothing to do with superiority and infe dine with anybody who will give me clean food, be he Hindu, Muslim, Christian, Parasi, whatever with whom I dine with greatest pleasure, to dine with whom is a privilege.”¹⁴ Thus his faith in *Sanata* respect for diverse religious traditions and equality of all people irrespective of caste and creed.

Gandhi's concept of religion was a unique one. Gandhi looked upon religions as pathways to the sar “Religions are different roads converging to the same point. What does it matter if we take differen are as many religions as there are individuals.”¹⁵ It is evident that from the very begining of his public Though he was true to the essential teaching of Hinduism, but for him there was no religion higher th in Young India, 1920, “It is not the Hindu religion which I certainly prize above all religions, but the re nature, which binds one indissolubly to the truth within and which ever purifies. It is the permanent order to find full expression and which leaves the soul utterly restless until it has found itself, known the Maker and itself.”¹⁶ This also reflects his incessant search for the quintessence of all religions. H

In January, 1935, Dr. S.Radhakrishnan places three questions before Gandhi: 1. What is you religio life? The answers to these constitutes the essence of Gandhi's understanding of religion.

“My religion is Hinduism which, for me, is religion of humanity and includes the best of all the religio and Non-violence, i.e. Love in the broadest sense. I often describe my religion as the religion of Tru Truth is God, in order more fully to define my religion.. Nowadays nothing so completely describes



most ignorant among mankind have some truth in them. We are all sparks of Truth. The sum total is God. I am being daily led nearer to it by constant prayer...To be true to such religion one has to realise the truth. Realisation of Truth is impossible without a complete merging of oneself in and identification with the truth. Truth is not from social service; there is no happiness on earth beyond or apart from it..Social service here must be a service to truth; there is nothing low, nothing high. For, all is one, though we seem to be many."¹⁷

It is clear that Gandhi's perception of religion has no trace of dogmatism and fundamentalism, and is

Sarva Dharma Samabhava- Beyond multiculturalism

Gandhi's syncretic approach to religion, reflected in his idea of *Sarva Dharma Sambhava* (Equal respect for every inmate of his ashrams, goes much beyond secularism and multiculturalism. As pointed out by Gandhi, his position on the problem of secularism is essentially related to tolerance of different religions which is the essence of *Dharma Sambhava* is premised on the premise that the truth underlying all religions is one and the same. He asserts, Gandhi's vision could lead to a state of international fellowship of all religions.¹⁸

Gandhi's attitude towards religion was not of a patronising toleration, rather it sought to develop the best in the Hindu, a Mussalman to become a better Mussalman, and a Christian to become a better Christian. He was not that of his own faith. While accepting the fundamental equality of all religions, he distinguished between the name of reverence for other religions.

On several counts, Gandhi's approach to religion goes far beyond religious pluralism and secularism.

Firstly, by emphasising on the religion of truth he included the secular or even the atheist and the humanist. The fact that atheists only disbelieve in God and not in the truth. Therefore there is no wonder why an atheist was a close associate of Gandhi. Gora himself said, "I cannot remove god, if god were truth."¹⁹ On another count, truth as a social necessity. Truth binds man to man in association. Without truth there can be no social life. Truth is not atheism if it tended to civilise humanity. Thus Gandhi's approach moves from religious pluralism to p

Secondly, religion was basic to Gandhi's life, thought and action. All his activities from spiritual to political were in religion. Gandhi revolutionised the very notion of religion and politics. He underscored the ethical side of religion. Religion, morality and ethics, for him, are closely interwoven. Similarly, politics was nothing but a moral game of power politics. Gandhi realised that he couldn't do even social work without politics. At the same time, politics without a deep religious sensibility. He unequivocally stated, "...my devotion to Truth has no slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics are wrong. The values of religion and deep religious sensitivity into the political realm.

Thirdly, Gandhi was not in favour of a theocratic state patronising a particular religion or even all religions. He was in favour of secular welfare, health, communications, foreign affairs and so on but not one's religion which is a personal matter. The state would be separate. I swear by my religion. I will die for it. But it is my personal affair. The state has no business with a secular state in free India which would give freedom to its citizens to express religious, atheist or

Fourthly, Gandhi did not favour any particular religion or the need for conversion of people belonging to other religions. The danger of one single religion dominating the country or the world. Gandhi believed that each religion has its own religious tradition. Gandhi drew the following conclusions from a reverential study of all religions. 3. all religions are almost as dear to me as my own Hinduism, in as much as all human beings are made of the same clay. Religions are conveyed through a human medium and there are imperfections in them and they are "a process of evolution and reinterpretation." He believed that every formula of religion should be tested against the scripture, including Gita, before acceptance." Scriptures cannot transcend reason and truth. They are human-made. He underscored the value of faith which may not conform to reason. He believed that it is the duty of a religious person to purify and keep it pure. One should try to enrich one's religion by drawing out the best from other religions. He differentiated it from proselytization. "Conversion is a matter of the heart. Conversion of hearts. Any conversion without a clean heart is, in my opinion, a denial of God and religion."²⁶

Fifthly, he believed that true knowledge of religions will break down the narrow barriers and also help in the education of his followers to undertake the study of scriptures of other religions apart from those of one's own. In t



to read a passage from scriptures from various religions to promote inter-religious understanding students of Gujarat Vidyapith. In the face of public protest Gandhi wrote in Young India an article titled 'The duty of every culture man or woman to read sympathetically the scriptures of the world. If we are true to our own, a friendly study of the world's religion is a sacred duty.. I regard my study and reverence for other religions consistent with my claim to be a staunch *sanatani* Hindu.. My respectful study of other religions has broadened my view of life. They have enabled me to understand more clearly the scriptures. They have broadened my view of life. They have enabled me to understand more clearly the scriptures.

Finally, Gandhi was not advocating the merger of all religions into one. He was trying to find out the path to tolerance. "The need of the moment is not one religion but mutual respect and tolerance of the diversity. Any attempt to root out traditions, effects of heredity, climate and other surroundings is not the solution. One but it is encased in a multitude of forms. The latter will persist to the end of time. Wise men will accept a variety of crusts."²⁸

Praxis of multiculturalism in Gandhian movement

Gandhi did not find it difficult even during his South African days to build up a cross-cultural religious movement. The Muslim community and Tamil indentured labourers constituted the core of his Satyagraha campaign. The expansion of his inclusive support base, significantly the Muslim community. Despite some setbacks during the movement and communal riots in the country in 1923-24, Gandhi never lost hope of building up an inclusive movement. He visited Muhammad Ali's house in Delhi in 1924 and followed it up by persuading various political groups to work towards reconciling the interests of different communities. It was this report which subsequently came to be known as the 'Gandhi Report'. The report could not be made acceptable to All Parties Conference in Calcutta in 1928. Thus, Gandhi continued to work incessantly. He picked up the tread again during the Civil Disobedience movement. Gandhi's approach to India on the basis of religion and the vivisection of the country. He emphasised on the diverse cultures and promoted the spirit of multiculturalism. This point has been emphasised by scholars of eminence referring to the stand taken by Gandhi in the Second Round Table Conference in 1931,²⁹ in which various communities questioned the credential of Congress of Gandhi to speak on their behalf. Gandhi spoke primarily as a spokesman for Hindus, in particular "caste Hindus". He also controverted the British approach by delegates chosen by the British prime minister. He asserted the right of the Congress to speak on behalf of all India. In his address, Gandhi said, "I am but a poor humble agent acting on behalf of the Indian National Congress. It has no particular interest. It claims to represent all Indian interests and all classes. It is a matter of great importance to the English brain: Allan Octavius Hume we knew as the father of the Congress. It was nursed by two men, one of whom all India delighted to recognize as its Grand Old Man. From the very commencement the Congress has represented all, the Congress represents, in its essence, the dumb, semi-starved millions scattered over the length and breadth of the country. Its address was nothing but a reassertion of Gandhi's multicultural approach to Indian politics and social reform. In his address of the conference, he went even further, "...the Congress claimed also by right of service to represent the interests of the whole of India, all interests. It is no communal organisation; it is a determined enemy of communalism, of caste, race, colour or creed; its platform is universal."³¹

Gandhi's multicultural approach was reflected during 1937 elections in which every community was represented in the provincial governments. At the time of the 2nd world war, Gandhi tried to align with Jinnah to present a united front. However, Jinnah was in creating a wedge in between prompting Jinnah to side with the govt in opposing the Quit India movement. Gandhi's inclusive approach that he entered into a long dialogue with Jinnah again in September 1944 but to no avail. Without partition, Gandhi was willing initially to support for a proposal for united India with some concessions. He was compelled to join any grouping. The period from August 1946 to January 1948 marked most valiant efforts to accommodate every Indian community in the new scheme of things. In the process, he went against the grain, an instrument from his spiritual armoury to lead India towards independence by keeping it united. Not only that, he refused the prime-ministership of India to Jinnah. Unfortunately in the prevailing situation of communal frenzy, India became independent but with partition. It is evident from the above survey that Gandhi through his inclusive approach of positive multiculturalism. He even sacrificed his life while pursuing the goal of interreligious harmony.



Concluding Remarks

Gandhi made a major contribution to multicultural discourse both in terms of thought and action on multiculturalism . It is also a fact that the theory and praxis of multiculturalism is facing a lot of criticism. Norway and multicultural policies openly questioned by some of the heads of the governments are also being questioned and his multicultural approach has a great significance in the context of growing communal divide across the world including India. Gandhi's broad vision, his radical interpretations of various concepts in the sphere of politics, economics, social and various religious faiths and communities across the world. It has a great value especially to preserve and promote the unity and integrity of the nation.

References

1. Samuel P.Huntington, The Clash of Civilisations and the Remaking of World Order
2. Samuel P.Huntington, Who are we? The challenge to America's National Identity
3. Will Kymlicka, Multicultural Citizenship: A Liberal Theory of Minority Rights
4. Charles Taylor et al., Multiculturalism and the Politics of Recognition
5. Amartya Sen, The Uses and Abuses of Multiculturalism
6. Andrew Heywood, Political Ideologies: An introduction
7. Stanford Encyclopedia of Philosophy, entry on multiculturalism
8. Bhikhu Parekh, Rethinking Multiculturalism: Cultural Diversity and Political Theory
9. Ibid.
10. Joseph J. Doke, Gandhi: A patriot in South Africa
11. Rajchandra Mehta: Gandhi sent a set of 27 spiritual questions to Rajachandra from South Africa in 1894 seeking answers from enlightened Gandhi, so much so, that he acknowledged his spiritual guidance and expressed his indebtedness to him.
12. Harijan, 26-12-1936
13. Young India, 22-12-1927
14. M.K. Gandhi, My Varnashrama Dharma
15. M.K. Gandhi, Hind Swaraj
16. Young India, 12-5-1920
17. Sarvepalli Radhakrishnan et al, Contemporary Indian Philosophy
18. Mrinal Miri, Identity and Moral Life
19. Gora, An atheist with Gandhi
20. Ibid.
21. Nick Gier, Gandhi: Deep Religious Pluralism, and Multiculturalism
22. M.K. Gandhi, An autobiography or The Story of My Experiments with Truth
23. Harijan, 22-9-1946
24. M.K.Gandhi, All Men are Brothers: Autobiographical Reflections
25. Young India, 19-1-1921
26. Harijan, 6-6-1936
27. Young India, 2-8-1926
28. Ibid., 25-9-1925
29. Amartya Sen: The Uses and Abuses of Multiculturalism
30. The Collected Works of Mahatma Gandhi Vol 53: 2 July, 1931- 12 October, 1931; p.361
31. Ibid., Vol.54: 13 October, 1931-8 February, 1931; p.221

Self study topics .

Daily Newspapers at least any two.



DETAILED SYLLABUS – SEMESTER IV

SYBA PAPER GANDHISM IN PRESENT CONTEXT [APPLIED COMPONENT]

Programme: B.A.				Semester: IV	
Course: S.Y.B.A. Gandhism in present context				Course Code: BH.UAGAN401	
Teaching Scheme				Evaluation Scheme (Theory)	
Lecture (Periods per week)	Practical (Periods per week per batch)	Tutorial (Periods per week per batch)	Credits (Theory +Practical)	Continuous Internal Assessment (CIA)	End Semester Examination (ESE)
03	NIL	NIL	03	(Marks - 40)	(Marks: 60)
<p>Course Objectives: Gandhi and his political philosophy is core important discipline of Political Science. The core political concept like Gandhism, liberty, equality, justice, rights, democracy, are part of each competitive examination conducted in India. This course provide opportunity to enhance knowledge of each student.</p>					
<p>Course Outcomes: After successful completion of the course, the learner should be able to: 1. Understand the need to study further about Political Values and Ideologies as students and develop themselves as bright scholars as ambassadors, diplomats, researchers, academicians, columnist, etc</p>					
Detailed syllabus					
Units	Detailed descriptions				Lecture period /unit
1	Gandhi’s concept 1.1 Satyagraha 1.2 Non-violence 1.3 Truth				15
2	Gandhi’s Political Ideas 2.1 Stateless and Party less democracy 2.3 Decentralization				15
3	Gandhi’s view on Education 3.1 Nayi Talim 3.2 Wardha Scheme of Education				15
4	Gandhiji’s philosophy in present context 4.1 Bhoodan- Vinoba Bhava 4.2 Civil Rights Movement by Martin Luther King Jr				15
	TOTAL				60



Reading material .

1. Abbas, Hoveyda and Ranj ay Kumar, Political Theory ,Pearson, Delhi ,2012
2. Barry, Norman, An Introduction to Modern Political Theory, Macmillian, London, 1981.
3. Verma ,S. P. Mordern Political Theory, MacMillian ,New Delhi, 2003.
4. Gauba O.P., An Introduction to Political Theory, Macmillian Publishers, India Ltd., Delhi ,2011.
5. Johari, J.C., Conteporary Political Theory :Sterling Publishers Pvt Ltd, New Delhi 2012

Self study topics

1. Indian National Security policy..

If student want to study further ,I will recommend this to read.

Modality of Assessment

Theory Examination Pattern:

A) Internal Assessment- 40%- 40 Marks

Sr No	Evaluation type	Marks
1	Internal Class Test with Objective type questions and Short Notes	20
2	One Assignment with Viva-Voce	20
	TOTAL	40

Assignment types can include:

Any one of the following – 20 Marks

- a) Assignment and Presentation
- b) Field work and Report
- c) Study Tour and Report
- d) Group Discussion
- e) PPT Presentations



B) External Examination- 60%- 60 Marks Semester End

Theory Examination: 60 marks

Duration - These examinations shall be of **2 hours** duration.

ESE EXTERNAL EXAM PAPER PATTERN (60 MARKS)

- Q.1. Any 2 questions out of 3 on Module 1 (12 marks)
- Q.2. Any 2 questions out of 3 on Module 2 (12 marks)
- Q.3. Any 2 questions out of 3 on Module 3 (12 marks)
- Q.4. Any 2 questions out of 3 on Module 4 (12 marks)
- Q.5. Any 2 questions out of 3 all modules (12marks)

Semester I & II

Course	101			102			Grand Total
	Internal	External	Total	Internal	External	Total	
Theory	40	60	100	40	60	100	200

Rubrics of evaluation for ESE

Unit	Knowledge	Understanding	Analysis & critical thinking	Total marks/unit
1	04	05	03	12
2	04	05	03	12
3	04	05	03	12
4	04	05	03	12
5	04	05	03	12
Total per objective	12	24	24	60

Rubrics of evaluation for CIA-2 assignment : Presentation/debate

Class: _____ Roll No _____ Topic _____



Parameters	Max Marks	80 – 100% Excellent	60 -80% Good	40 – 60% Satisfactory	20 – 40% Poor	0-20% very poor
CONTENT	10					
Content: Introduction –	02					
Content: Development	03					
Content:– Conclusion -	03					
Content: - Bibliography	02					
Effective communicati on skill	10					
Language, Style and Structure;	05					
Teaching aids;	05					
Total	20					

Name of evaluator : Dr Rutuja Bhagwan Holkar