

Q. 1. What do you know about Gandhiji?

Ans. Mohan Das Karamchand Gandhi was born in the year 1869. He is addressed as Bapu and Mahatma by the population. He is called the 'Father of the Nation' as he succeeded in using non-violence and truth as a share for the British and played a major role in freeing India from the clutches of dependency. He died on 30 January, 1948 during a prayer assembly. He wrote his autobiography under the title of 'My Experiments With Truth'. He also wrote down his views for 'Young India.' He was involved in many movements and gave many slogans.

Q.2. What did Gandhi do for the farmers in Bihar?

Ans. After returning from Africa, Gandhiji visited Champaran, in North Bihar and saw the pitiable state of farmers there. He was shocked to find that the farmers were forced to give high taxes and if they were unable to pay, their lands were seized. Indigo farming was practiced on those fields only to make the land barren. He launched a satyagrah against the indigo planters. He went to the Lord of Patna and announced there that he and the people of Champaran would not have even a morsel of food until this unjust rule was taken back. At last, on the sixth day from the announcement, Lord took back the rule. In this way Gandhiji helped the farmers of Bihar.

Q.3. What do you understand by civilization and culture?

Ans. Civilization is the mode of conduct which shows us and guides us to do our duty. Performing duty is a virtue itself and the same is following morality. Observing morality is like gaining victory over our unsteady mind. The Gujarati word for civilization means good conduct. Culture is the product of processes of intermixing of local tradition with ideas from different parts of the subcontinent. It is the mixture of traditions and consecration which continue to transfer from generation to generation.

Q.4. What do our holy Acriptures tell us about universal human values?

Ans. Our holy scriptures tell us about universal human values that we should be of good character and conduct. These acriptures teach us to be loving affectionate, friendly, kind, trust worthy, honest and hospitable. Even after progressing very much we should never forget our origin.

Q.5. How is Indian civilization different from European civilization ?

Ans. Indian civilization is different from European civilization in following manners:

Indian civilization keeps a strict command on our passions whereas European civilization promotes our passions. Also Indian civilization has the tendency of elevating moral being but western civilization propagates immorality. Western civilization has invented wonderful machines and materials but Indian civilization has discovered the things of spirit, the soul and the religion.

Q. 6. Why does Gandhi say that 'mind is a restless bird' ? What makes the mind restless?

Ans. By saying that 'mind is a restless bird' Gandhiji meant that our mind is giddy, it always remains unsatisfied. Our mind has endless desires, if one gets fulfilled, the other automatically arises. It is our cravings and desires that make our mind restless.

Q. 7. Why did our ancestors dissuade us from luxuries and pleasures ? Did they do the right thing?

Ans. Our ancestors dissuaded us from luxuries and pleasures because they knew that we can be happy and healthy with the usage of our hands and feet. They knew that luxuries and comforts make us their slaves. Yes, because if they had not done so, we would have been lost in a different world full of prostitution and exploitation away from our culture and civilization.

Q. 8. Why according to Gandhi, have we stuck with the same kind of plough as existed thousands of years ago? Should we do the same thing even today?

Ans. According to Gandhi, we have stuck with the same kind of plough as existed thousands of years ago because we have had no system of life-corroding competition. We have used same thing over many centuries because our ancestors did not invent any new machinery as they knew they would become slaves of machineries and lose their moral fibre. Yes, it is necessary to save our civilisation and culture.

Q.9. How did our ancestors view large cities? Why were they satisfied with small villages?

Ans. They viewed that large cities were a snare and a useless encumbrance and that people would not be happy in them, that there would be gangs of thieves and robbers, prostitution and vice flourishing in them and the poor men would be robbed by rich men. They were, therefore, satisfied with small villages.

Q. 10. How did our ancestors enjoy true home rule?

Ans. Our ancestors had a nation that had doctors, courts, lawyers but they were all within bounds. No, occupation was thought to be inferior and all the vaidyas, vakils did not rob people, they were dependent on people. The common people that time lived independently and followed their agricultural occupation. This is how they enjoyed true Home Rule.

Q.11. What according to author, is modern civilization?

Ans. According to author modern civilisation is the worship of the material, it is the worship of the evil in us. It is complete materialism, and modern civilisation is nothing if it does not think at every step triumph of material civilization.

Q. 12. What did the author convey to the countrymen about dealing with modern civilisation?

Ans. The author conveyed to the country men about dealing with modern civilization that after much experience he has learnt the lesson that we should keep away from it at all costs.

Q. 13. What is the distinguished characteristic of modern civilization?

Ans. The distinguished characteristics of modern civilization is an indefinite multiplicity of human wants. The modern insatiableness arises really from wants of living faith in a future state therefore also in divinity.

Q. 14. The author perceived danger from modern inventions. How?

Ans. The modern inventions include mostly luxurious things which give us momentary pleasure. According to the author, we are in the danger of bartering away the permanent good for momentary pleasure.

Q. 15. What does the author prefer to materialism?

Ans. Author prefer development along spiritual lines rather than development along material and materialism. The modern people will have to perish under the weight of materialism so he prefers restricting his wants.

Q. 16. What does our civilization depend upon?

Ans. Our civilization, our culture, our Swaraj depend not upon multiplying our wants self-indulgence, but upon restricting wants-self-denial.

Q. 17. What is civilization in the real sense of the term?

Ans. Civilization in real sense of term, consists not in multiplication but in the deliberate and voluntary restriction of wants. This alone increases and promotes contentment, real happiness and capacity for service.

LONG ANSWER TYPE QUESTIONS

Q.1. I BELIEVE that the civilization, India has evolved is not to be beaten in the world.' What does Gandhi mean by this statement? Do you subscribe to his views?

Ans. Gandhi means by the given statement that the Indian civilization is peerless. The seed sown by our ancestors can not be equalled. The Indian civilization has seen the doom of civilizations like the ancient Roman and Greek. Japan, now has become westernized. It means that India is the only ancient civilization which remains in her stupendous magnificance. Indian civilization is the only civilization in whole world which has not lost its glory or is not westernized. When we go somewhere else we only hear about the civilization which once existed there but when it comes to India, we can proudly say that ancient India is still living. Yes, definitely I subscribe to his view and I am proud to be a part of this culture and civilisation.

Q. 2. 'We notice that the mind is a restless bird, the more it gets, the more it wants, and still remains unsatisfied'. Pick out other metaphors used in this lesson. How do these metaphors help Gandhiji in persuading the readers?

Ans. Some of the metaphors from the given lesson are:

'So understadning and believing, it behaves every lover of India to cling with old Indian civilization even as a child clings to the mother's breast', 'It may be that my reading is wrong, but I know that for India to run after the Golden Fleue is to court certain death'. The metaphors helped Gandhiji in persuading readers as they make the language more attractive and simpler. They also clarify the significance of the topic. The comparison between two terms make the basic concept clear and makes the speech ardent.

Q. 3. 'A man is not necessarily happy because he is rich or unhappy because he is poor? The rich are often seen to be unhappy the poor to be happy; What according to Gandhi, holds key to real happiness? How does Gandhi define 'happiness'?

Ans. According to Gandhi, the key to real happiness lies in satisfaction. If we indulge in our passions, our desire gradually increase and even if fulfilled, there is a new craving which does not allows us to be happy and content. The rich people having luxuries desire for yet more comforts and often poor people not taking interest in luxuries and comfort bridles his passions and thus keeps himself content, satisfied and happy. So, the key real happiness lies in restriction of desires of our giddy mind and usage of hand and feet. Gandhi defines happiness as largely mental condition. Happiness is a stressless, joyful condition of mind.

Q. 4. Why did our ancestors feel satisfied with small villages? Did they do the right thing? Will it be wise today to follow our ancestors in this connection? Give your own views.

Ans. Our ancestors felt satisfied in small villages because they knew that large cities were a trap and a useless burden and that people would not be happy in them, that there would be gangs of thieves and robbers and prostitution, and vice flourishing in them and that poor men would be robbed by rich men. Yes, they obviously did the right thing to protect our ancient civilization. Yes, it would be wise to follow our ancestors even in this connection because we need to save our civilization. We should not run after trivial luxuries but we should follow the routes of our ancestors who found about the soul, the spirit and the religion. The west cannot give us real happiness because real happiness is not materialism but satisfaction.

Q.5. Discuss the negative features of western civilization?

Ans. The negative features of western civilization are:

This civilization is the worship of material, the worship of brute in us-it is complete materialism. Secondly, the most distinguishing feature of this civilization is an indefinite multiplicity of human wants. This civilization tends to propagate immorality and promotes dissipated people. This civilization instigates us to become slaves of luxuries and comforts. It has the ideal of creating an unlimited number of wants and satisfying them which is a delusion and a snare.

Q.6. What is the essential difference between the Indian civilisation and Western civilization? How is our civilization superior to the Western civilization?

Ans. The essential difference between the Indian civilization and the Western civilization is that the West promotes an indefinite multiplicity of human wants whereas Indian civilization keeps a strict command on our desires, also Western civilization is complete materialism but Indian civilization depends on the worship of the supreme spirit. Our civilization is superior to that of the West as our civilization elevates moral being and Western civilization promotes dissipation. Western civilization has made wonderful discoveries in things of materials but they hold no rank amongst the great and marvellous discoveries which our civilization has made of the spiritual and religious things.

Q.7. 'A certain degree of physical harmony and comfort is necessary but above a certain level, it becomes a hindrance instead of help'. Elaborate.

Ans. It is true that physical peace and comfort is compulsory for our body to remain healthy. Our body also needs rest and peace, but only to an extent. When we give our body more luxury and comfort than it needs, it becomes habituated to it and asks for even more. This thing multiplies our desire for more luxurious things. This multiplicity is a snare a trap which turns our desires into voluptuousness and thus becomes a hindrance, a breaker in our

service of humanity. Instead of giving us energy and strength, the excess comforts disturb our mind.