



**CONCEPTUAL &
APPLIED
UNDERSTANDING OF
GS IV PAPER:
“ETHICS INTEGRITY &
APTITUDE ”**

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Gandhian Ethics:

- Mahatma Gandhi and his ideas form part of Duty Ethics because; Gandhi believed It's the action, not the fruit of the action, that's important. You ought to do the right thing. It may not be in your power, may not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your action. But if you do nothing, there will be no result. An ounce of practice is worth more than tons of preaching. Gandhi's above statement clearly maintains the position that he believed in action or right duty; thus making him duty ethicist. Gandhi believed if **we could change ourselves, the tendencies in the world would also change.**

"A man is but the product of his thoughts.
What he thinks, he becomes."



My life is my message:

- Gandhi Said; “**You must be the change you wish to see in the world.**”
When asked for his message for the world, Gandhi responded with the now famous line ‘**My life is my message**’ reflecting his lifelong struggle against violence. Gandhi held position that one should be focusing on ‘Swarupa’ and then strive to achieve ‘Vishwarupa’.
- Gandhi said; our greatest ability as humans is not to change the world; but to change ourselves. Gandhi always believed in leading by example.
- He not only preached but also renounced wealth, ambition and comfort. Gandhi became one with the people he sought to free, facing imprisonment, hardship and humiliation while never raising his voice in anger.

- Gandhi believed; to believe in something, and not to live it, is dishonest. On 22nd September 1921, Gandhi made a decision to change his attire. From the elaborate Gujarati attire, he decided on a simple dhoti and shawl. This epoch-making decision was taken by Gandhiji in Madurai after he decided that he has to work for and with the poor people of India and how can he identify with them if he wears different clothes from them.
- When India won independence; While the rest of the country celebrated, Gandhiji continued his tireless work to heal the wound between Hindus and Muslims. Gandhi lived through his messages; and more importantly he lived through his life.



**"Be the change
you want to see in the world"**

-Mahatma Gandhi

- During the meeting, a journalist pointed out to Astik Kumar Pandey IAS that they were being served tea in plastic cups. He took cognisance of the mistake and imposed a fine of Rs 5,000 on the department, in charge of the food arrangements. Since it falls under his collectorate, he imposing a penalty on himself.
- Explaining his unique action, he narrated a popular incident from Gandhiji's life where a desperate father approached Gandhiji to talk to his son about his addiction for sweets. Gandhiji straightaway instructed them to come after ten days. The father-son duo did as told. After ten days, Gandhiji, in his characteristic polite demeanour, advised the little boy to try giving up on sweets. Now, the perplexed father asked Gandhiji why he did not say this ten days ago. "Because, at that time, I, myself was addicted to having a lot of sugar in food," – Pandey quotes the Father of the Nation with a hearty chuckle.
- Pandey continues, **"I want to be the person who both preaches and practises the same thing. I believe my action would prompt other government departments to be stricter in their actions against plastic use."**

Gandhian ethics are based on spirituality:

- According to Gandhi ultimate end of man is God realization; unlike western philosophy which had biological or materialistic end goals. Gandhi offers almost an ascetic doctrine of morality. For Gandhi, suppression of instincts and desires and living the life of pure reason constitute the moral life. Our wants should be reduced; our desires should be suppressed; pleasure should be shunned; perfect equanimity and stoical indifference to pleasure and pain should be cultivated. All these show that Gandhi's ethical doctrine contains elements of asceticism.

Relation to “Means & End”: Non-Dichotomy:

- Gandhiji said; **We cannot get a rose through planting a noxious weed.** “The means may be likened to a seed, the end to a tree; and there is just the same inviolable connection between the means and the end as there is between the seed and the tree.” Gandhi believed; “End” However good or noble it may be; does not justify bad “means”. Means should be as necessary as good as End.
- Most schools of thought accept a sharp dichotomy between ends and means. It has been observed that in the western tradition there is a tendency of claiming that the end entirely justifies the means; moral considerations cannot apply to the means. Western philosophies believed only importance that “Means” have are in relation to ends.

- Gandhi, rejected this dichotomy between means and ends and goes to the other extreme stating it is means, rather than ends, that provide the standard of morality. Although we can choose our ends, we do not have much control over it – we cannot know in advance whether these ends will be achieved. **The only thing that is completely within our control is therefore the means with which we approach our ends.** Different means will lead to different ends. **Country which is created will be one based on violence if the means are violent** and pacific if the means are non-violent. Violence and non-violence cannot be different means to secure the same end.

- Gandhi seems to stand almost alone among social and political thinkers in his **firm rejection of the rigid dichotomy between ends and means**. Gandhi, was led by his metaphysical belief in the “law” of karma - the “law” of ethical causation or moral retribution that links all the acts of individuals inorganic means and ends relation.” We have always control over the means but not over the end.
- Gandhi’s view of the morally legitimate means to be exclusively employed in furthering political ends was deeply affected by the doctrine of dispassionate action in the Gita. He was convinced that an intense concentration upon the task at hand can and must be combined with a degree of detachment, a freedom from anxiety about the future consequences.



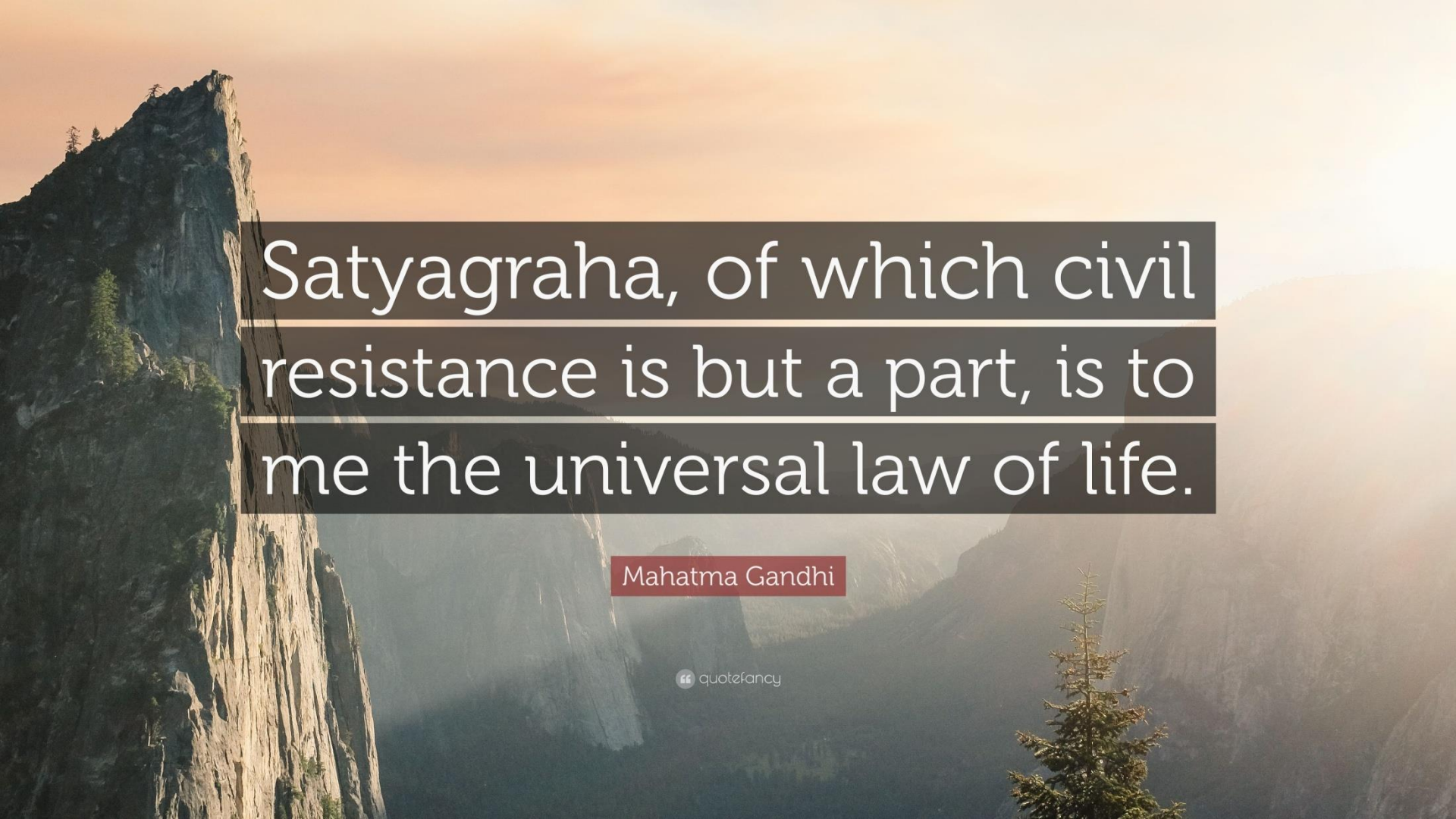
Means are ends in
the making.

Mahatma Gandhi

Development of sublime qualities:

- Gandhian ethics advocate development of sublime qualities in life that highlight Gandhiji's way of life; while western philosophy emphasizes virile qualities.
- "Every kind of destructive action", Gandhiji says, "by itself is the reaction of the organism to the denial of the gratification of a vital need, especially sexual." Hence, Gandhi advocated not the suppression of the organismic needs the way stoicism suggested; but divinization of these needs. Gandhi said'; **"Seek not greater wealth, but simpler pleasure; not higher fortune, but deeper felicity"**.
- He always advocated idea of **simple living and high thinking**. He asked people to **raise the standard of life instead of standard of living**; this clearly shows his disposition towards improving qualities of life over materialistic comforts.





Satyagraha, of which civil
resistance is but a part, is to
me the universal law of life.

Mahatma Gandhi

Concept of Satyagraha:

- The Gandhian technique of conflict resolution is known by as satyagraha which has variously been interpreted as "passive resistance", "nonviolent resistance", "nonviolent direct action", and even as "militant nonviolence".
- "Satyagraha", Gandhi explained, is "**literally holding on to Truth**". The technique of nonviolent struggle that Gandhi had evolved in South Africa for the conduct of the Indian indentured labourers' disputes with the government was originally described by the English phrase "passive resistance". Gandhi, however, found that the term "was too narrowly constructed, and it was supposed to be a weapon of the weak. He felt passive resistance with word resistance; could be characterized by hatred, and that it could finally manifest itself as violence."

Concept of Satyagraha:

- As a result Maganlal Gandhi coined the word Sadagraha (sat: truth; Agraha: firmness). But in order to make it clearer Gandhiji changed the word to Satyagraha.
- Satyagraha means, in effect, the discovery of truth and working steadily towards it, thus converting the opponent into a friend. **In other words, satyagraha is not used against anybody but is done with somebody.** "It is based on the idea that the moral appeal to the heart or conscience is more effective than an appeal based on threat or bodily pain or violence."
- Gandhian Satyagraha has potential to solve political, economical as well as social problems. **Gandhi showed efficacy of Satyagraha to solve economical disputes in his Ahmedabad Mill strike.**

- With the advent of the American Blacks' civil rights movement, led by Martin Luther King, some of the attention shifted to use of 'Satyagraha' to solve social conflicts.
- But Gandhi held that technique of satyagraha all encompassing is essentially founded on an individual attitude towards life. It can, according to Gandhi, be used by nations, communities and individuals, used equally by men, women and children. It is a method that can be used effectively with a close friend or loved one, belligerent stranger, unjust government, or invading army.
- Gandhi said; Satyagraha technique as such requires no special training or education. **Training for all kinds of satyagraha, however, begins with the peaceful resolution of small interpersonal conflicts:** "If one does not practice nonviolence in one's personal relations with others and hopes to use it in bigger affairs, one is vastly mistaken. **Nonviolence, like charity, must begin at home.**"

The Five Maha-vratas (Great Vows) of Ascetics:

- Right knowledge, right faith, and right conduct are the three most essentials for attaining liberation in Jainism. In order to acquire these, one must observe the five great vows: Non-violence – Ahimsa; Truth – Satya; Non-stealing – Achaurya or Asteya; Celibacy/Chastity – Brahmacharya and Non-attachment/Non-possession – Aparigraha.

Non-violence – Ahimsa:

- For Gandhi; Ahimsa is not merely negative virtue of non killing and non injury, but also positive virtue of doing good to others. Ahimsa means supreme kindness or supreme self- sacrifice. Non violence should be present in thought, words and deeds
- For Gandhi only means for realization of truth is “Ahimsa”; Ahimsa was means; truth was end for Gandhi. Ahimsa also incorporates dissociation from evil and Non-cooperation with evil.

Gandhi's greatest achievement is revival of Buddha's ethics of ahimsa. He applied it to solve social, economic and political problems.

- The idea of non-violence appeared first in the Chandogya Upanisad, which described the enlightened person as one who was non-violent toward all things. Jainism placed it higher than truth (Satya).

- The Buddha identified it with universal compassion. It was regarded as equivalent to Dharma or the Moral Law - it was a necessary means to Moksha or salvation and vital part of the spiritual discipline prescribed by teachers of Yoga like Patanjali. But they did not apply it to the social, economic and political problems.
- For Gandhi Non-violence is not to be mistaken as cowardice. Gandhi said that, **“where there is only a choice between cowardice and violence, I would advise violence”**.
- Gandhi taught us that all violence is sinful, but violence that is inevitable may not be regarded as a sin. He repeatedly tells that violence is the force and weapon of the brutes while non-violence enriches the tradition.

- Non Violence aims not so much at changing the opponent's behaviour, rather it aims to change the opponent's values which in turn will lead to change in behaviour. Gandhi was influenced by Tolstoy who believed in absolute altruism.
- Gandhi says, “ Ahimsa is the means; Truth is the end. Ahimsa is our supreme duty.” “ Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them.” “Non-violence and Truth are inseparable and presuppose each other.”

Truth (Satya):

- According to Gandhi morality is the basis of things and truth is the substance of all morality. Gandhi's truth is identical with integrity (fidelity to one's own conscience). He says; "I often describe my religion as religion of truth. **Of late, instead of saying God is Truth, I have been saying Truth is God**".
- Gandhi did not lay down the law for all men or impose on nature a rigid, teleological pattern of his own. He merely argued from the proposition that all men have some idea of truth (satya) but no adequate conception of Absolute Truth (sat) to the prescription that society should regard the pursuit of satya as a common end.
- Gandhi explicitly believed that no person or group could speak in the name of sat or Absolute Truth for the very reason that all are entitled to their relative truths, to satya as it appears to different people.



"THERE IS NO GOD HIGHER THAN TRUTH"

MK Gandhi
Mahatma Gandhi

HAPPY
GANDHI JAYANTI

2nd October

YOU DON'T NEED
RELIGION
TO HAVE MORALS
IF YOU **CAN'T**
DETERMINE **RIGHT**
FROM **WRONG** THEN
YOU LACK **EMPATHY**,
NOT RELIGION

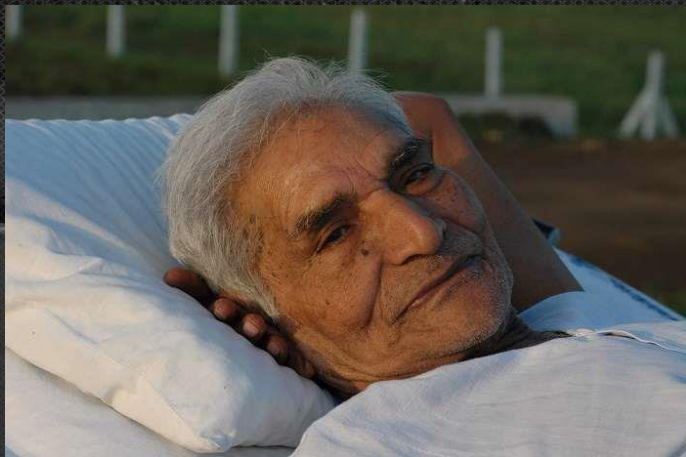


BrahmaCharya:

- Gandhi says. “Realization of God is impossible without complete renunciation of the sexual desire.” Sex-urge is a fine and noble thing. It is meant for the act of creation. Any other use of it is sin against God and humanity.”
- “Brahmacharya must be observed in thought, word, and deed.” It means not only control over sex, but control over all the senses. Gandhi advocates rigid ethical discipline, severe sense- control, almost an ascetic morality.

Gandhian Concept of Trusteeship Of wealth:

- Gandhi's idea of trusteeship arose from his faith in one of the idea of MahaVrata(Grea vows) that is the law of non-possession. It was founded on his religious belief that everything belonged to God and was from God. Hence; people should adopt simple life and disposes themselves of extra wealth or accumulated wealth.
- Gandhiji believed wealthy could not accumulate their wealth without labour and co-operation of workers; so wealthy are logically and morally bound to share their wealth in fair measure with others.
- Gandhi did not believe in forcible dispossession of wealthy as it would deny to society the talents of people who could create national wealth. Mahatma Gandhi wants to evolve a new social order on the basis of love and self-sacrifice.



Gandhian Concept of Trusteeship Of wealth:

- He wants to give every opportunity to an individual to rise to the height of his personality. But he does not want to apply force to divest the privileged classes of their wealth, like Marx. He does not believe in class war. He is not a socialist or a communist. He believes in change of heart and voluntary surrender of superfluous possessions for the benefit of the poor.
- In Trusteeship, Mahatma Gandhi's economic management is fully associated with ethics and morality. In it those who own money are expected to behave like the Trustees holding their riches on behalf of the poor, and in which the labor-owner relationship is like two partners working for the public good.

Gandhian Concept of Trusteeship Of wealth:

- The most significant difference between Marxian socialism and Gandhian socialism lies in the method they recommend to achieve it. Whereas Marxian socialism harps on violence, Gandhian socialism aims at a change of heart on the part of the rich. If Marxism is the child of the Industrial Revolution, Gandhian theory can be understood only in the context of certain basic spiritual values of the Indian tradition. **Marxian socialism aims at the destruction of the class called capitalists, whereas the Gandhian approach is not to destroy the institution, but to reform it.** Gandhian socialism, being ethical, is different from Marxian socialism. Man, to him, is an ethical being first and a social being later.

Gandhian Concept of Trusteeship Of wealth:

- Gandhi suggested Satyagraha as way to persuade non agreeable trustee. Also felt state legislation would be necessary to ensure compliance with principle of trusteeship.
- Gandhi does not exclude legislation of the ownership and use of wealth. Thus under state regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction in disregard to the interests of society. Indian government has passed companies act in which principle of Corporate Social Responsibilities(CSR) is leaving embodiment of this Gandhian Principle.

Economics and ethics according to Gandhi:

- Economics according to Gandhi was, put very simply, rejection of **materialism**. For him all men were equal and therefore deserved equal benefits that society had to offer. **He was an economist of the masses**, of the common man, someone for whom caste and class were superfluous. He was rooted in the prevailing social reality that surrounded him and throughout his life **sought to integrate the socio-economically deprived into the mainstream of society**.
- Gandhian economic thought aimed at the upliftment and enrichment of human life rather than a higher standard of living. The core of Gandhian economic thought is the protection of the dignity of human person and not mere material prosperity.

Economics and ethics according to Gandhi:

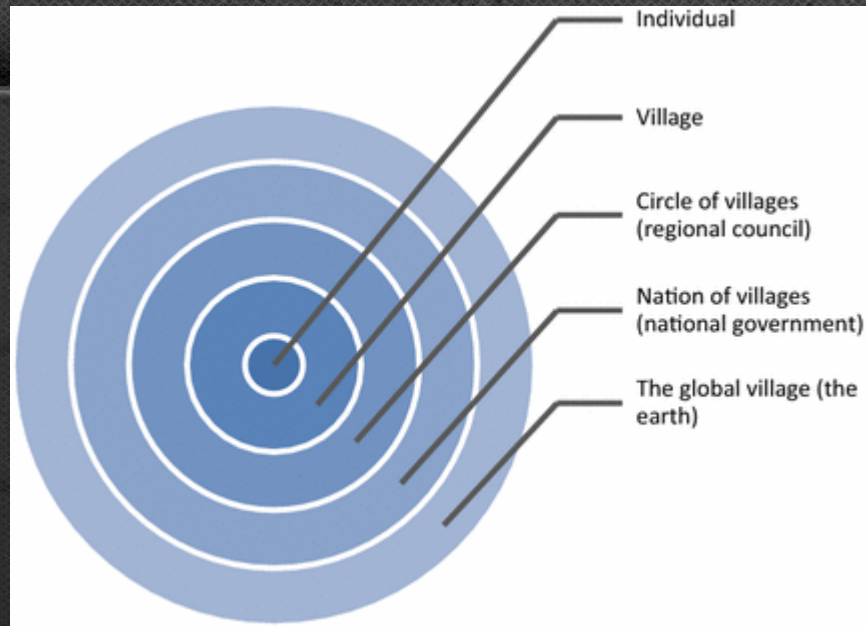
- The Gandhian model of economics can be found in practice in numerous instances of historical significance. For Gandhi one of the foremost pillars on which the national movement was being fought was economic self sufficiency. Thus, Gandhi stressed on the fact that the real India lives in the villages. He emphasized on the significance of khadi or homespun cloth which symbolized self reliance and which in a very short time became the symbol of the national movement.
- The swadeshi and noncooperation movement initiated by Gandhi was based on the premise of economic self reliance. According to him the British had robbed India of its innate capability to provide for herself and had transformed her into a mere importing country.

- Industrial revolution in England had further left millions of Indian workers jobless and ruined the traditional fabric of the country. European products were not only a symbol of British colonialism but also the source of mass unemployment and poverty.
- Gandhi also stressed on the immense need for infusing morality into the economic systems. Fairness in economic dealings was to be of sole importance.

• What Is Swaraj?

- Mahatma Gandhi while leading the struggle of the Indian people for independence from the British rule repeatedly emphasised that **his ultimate aim was not merely the overthrow of alien rule, but the establishment of swaraj in India.** Even before finally arriving in India in 1915 to plunge into the national struggle for freedom, he wrote a small but seminal book by the name of Hind Swaraj to set down his conception of swaraj and the means he proposed to employ to achieve it. In his book Hind Swaraj (1909), Gandhi sought to clarify that the meaning behind swaraj was much more than simply "wanting [systems of] English rule without the Englishman; the tiger's nature but not the tiger."
- The crux of his argument centered on the belief that the socio-spiritual underpinnings of British political, economic, bureaucratic, legal, military, and educational institutions were inherently unjust, exploitative and alienating.

- On another level, the call for swaraj represents a genuine attempt to regain control of the 'self' - our self-respect, self-responsibility, and capacities for self-realization - from institutions of dehumanization. As Gandhi states, "It is swaraj when we learn to rule ourselves." The real goal of the freedom struggle was not only to secure political azadi (independence) from Britain, but rather to gain true swaraj (liberation and self-rule).
- Swadhinata is independence, the one we got from the British. *Swaraj* encompasses both *Swadhinata* and *Dharmarajya* – a state where individuals live on the foundation of Dharma, not under the enforced rules of a machine like government. **Foundations of Swaraj are based on Moral Law not Legal Law.**
- For getting a glimpse of Mahatma Gandhi's conception of swaraj, we have to turn to the beautiful and evocative picture of his dreamed polity of "oceanic circles".



- **Independence must begin at the bottom.** Thus, every village will be a republic or panchayat having full powers. It follows, therefore, that every village has to be self-sustained and capable of managing its affairs even to the extent of defending itself against the whole world.
- In this structure composed of innumerable villages, there will be ever-widening, never ascending circles. **Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose center will be the individual.** Therefore the outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it.



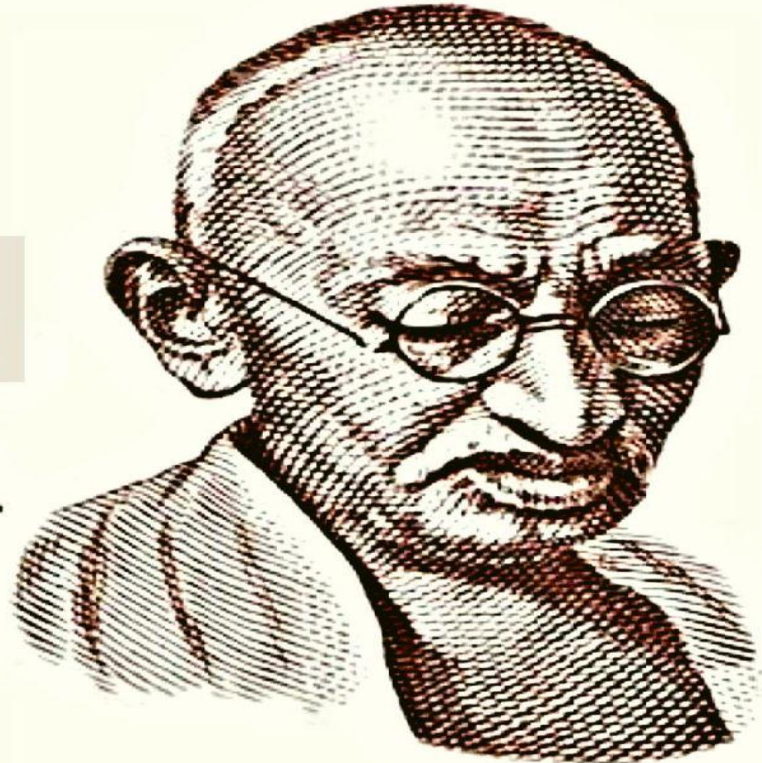
"Communalism has raised its ugly head in an all out nakedness... Even the oppressed, the poor and ignorant long for independence. We hear voices of Hindu Raj in India owing to a majority of Hindu population. These are all useless thoughts. Do the communal organisations solve any of the problems confronted by the working class? Do any such organisations have any answer to unemployment and poverty?... The ideas of savarkar and Hindu Mahasabha of anti Muslim propaganda in practice means full collaboration with British!"

Seven Social sins as per Gandhi:

Mahatma Gandhi said, "The Roots of Violence are" -

Seven Dangers to **HUMAN VIRTUE**

1. Wealth without work
2. Pleasure without conscience
3. Knowledge without character
4. Business without ethics
5. Science without humanity
6. Religion without sacrifice
7. Politics without principle



**“Science without
Humanity”**



Science without Humanity:

- For Gandhi; if science ends up becoming all technique and technology; without understanding the higher human purpose it ought to serve – we will become victims of our own technocracy. It will degenerate humanity turning technology against human. The majority of the scientists who ever lived or living today, and they have brought about a scientific and technological explosion in the world.
- But if all they do is superimpose technology on the same old problems, nothing basic changes. We may see an evolution, an occasional "revolution" in science, but science if devoid of humanity we will see precious little real human advancement. All the old inequities and injustices will remain with us.

Science without Humanity:

- Gandhi opposed use of science to discover increasingly more gruesome weapons of destruction that threaten to eventually wipe out humanity. Invention of dynamite; use of chlorine gas in World War 1 are few such examples along with nuclear and chemical weapons.
- About the only thing that hasn't evolved are these natural laws and principles - the true north on the compass. Science and technology have changed the face of most everything else. But the fundamental things still apply, as time goes by.

Science without Humanity:

- Gandhi believed inhuman inventions will never help society or the inventor. When Alfred Nobel inventor of dynamite died newspaper condemned **Nobel** for inventing dynamite, giving him **the** infamous nickname Le marchand de la mort est mort (“**The** merchant of **death** is **dead**”) and went on to say “Dr. Alfred **Nobel**, who became rich by finding ways to kill more people faster than ever before, **died** yesterday.”
- Invention of Ultrasounds machines is one more example of science without Humanity; as it caused tremendous impact on skewing sex ratio in favor of male child.

Science without Humanity:

- Science Gandhi said has no heart& no humanity. The scientific methods do not use any system of ethics or morality to determine its direction and end goals. Scientific inventions only works on scientific values like Objectivity, Skepticism, Open – mindedness, Cause-Effect, reproducibility etc. As such morality and ethics are not the principles of Science. Science as whole is devoid of any human values. In other words, the Scientist, as a scientist, has no moral responsibilities. The pure science is an automaton which will work for a noble leader or cruel leader.
- That's why scientists should have moral responsibilities as human beings to deal with the implications of their work, as they are also human beings.

Our greatest ability
as humans
is not to change the world;
but to change ourselves.
Mahatma Gandhi

Commerce without morality/ Ethics:

- Gandhi held that business transaction should be based on moral Foundation and should ensure that both parties involved in transaction should come out fairly.
- Profit making should not be the sole bottom line of commerce.
- Adam Smith through his writings explained to us role of moral foundational in the success of any systems. Whether economic, social or political systems all are ultimately based on a moral foundation. Every business transaction is a moral challenge to see that both parties come out fairly. Fairness, justice, rights and benevolence in business are the underpinnings of economic system. Gandhi also believed that every business transaction should be based on morality not just most of their economic transactions.

Commerce without morality/ Ethics:

- Gandhi also stressed on the immense need for infusing morality into the economic systems. Fairness in economic dealings was to be of sole importance. Sadly though the present generation fails to grasp that and today it has indeed become the saga of the survival of the fittest. Gone are the days of values like, “Business of the business is business”. A business known for dealing honestly with all stakeholders is often more likely to become successful; because cheaters never prosper.

Politics without Principles:

- Gandhi believed in the need of politics with conscience. Leaders must become accountable to people which can happen only if they have a strong political conscience. Politics without principles is source of all ills in Indian society today such as corruption, nepotism and criminalization of politics that plague the political platform.
- Gandhi's idea of Politics without principle includes in it idea of Philosopher King; King or leader who believes in principles and carries out political duties with principles. In effect Gandhi believed we should be governed by a person who embodies the law. All politicians must bow down to the political principles of morality viz Constitutionalism; Rule of Law; equality before law, Service orientation, Political conscience, political accountability etc.

Knowledge without Character:

- You must have heard the quote; “No doubt Knowledge is important but Character is above all”. Knowledge without character is cradle of evil. Today in society we have breed of talented thieves and ‘gentlemen rascals’.
- **Purely intellectual development without commensurate character development is too dangerous.** Like half knowledge is dangerous; too much of knowledge without strong principled character is also equally dangerous.
- Today we have community of cyber criminals; knowledgeable lawyers defending criminals; doctors involved in organ trade or hospital owners involve in financial exploitation of patients. All such examples are result of knowledge development without character development.
As Martin Luther King, Jr., put it, **we live in a world of “guided missiles and misguided men”** and misguided men are more dangerous for society than guided missiles.

Knowledge without Character:

- We need to achieve balance between development of character and intellect – Academic world and education system must focus on development of “Value education”. Academic world should focus on the character development. We should start with values that are unarguable and infuse them in our education system and in our corporate training and development programs.

Wealth without work:

- Today we see the practice of getting something for nothing; manipulating markets and assets so you don't have to work or produce added value, or just manipulate people and things to cheat them and make money. Today there are professions built around making wealth without working, making much money without paying taxes, benefiting from free government programs without carrying a fair share of the financial burdens, and enjoying all the perks of citizenship of country and membership of corporation without assuming any of the risk or responsibility. Nirav Modi and his Swift scam is one such recent example of making money without work. Most of the fraudulent deposit taking schemes like Sarda chit Fund scam; Or cricketers like Sreeshant involving in betting are basically to get-rich-quick schemes or ways.

Wealth without work:

- Even concept of network marketing and pyramidal organizations is all about getting rich quick by building a structure under them that feeds them without work.
- For Gandhi rewards were to be earned as a result of efforts made and not otherwise. All his life he preached about the need for hard work and commitment.

Pleasure without conscience:

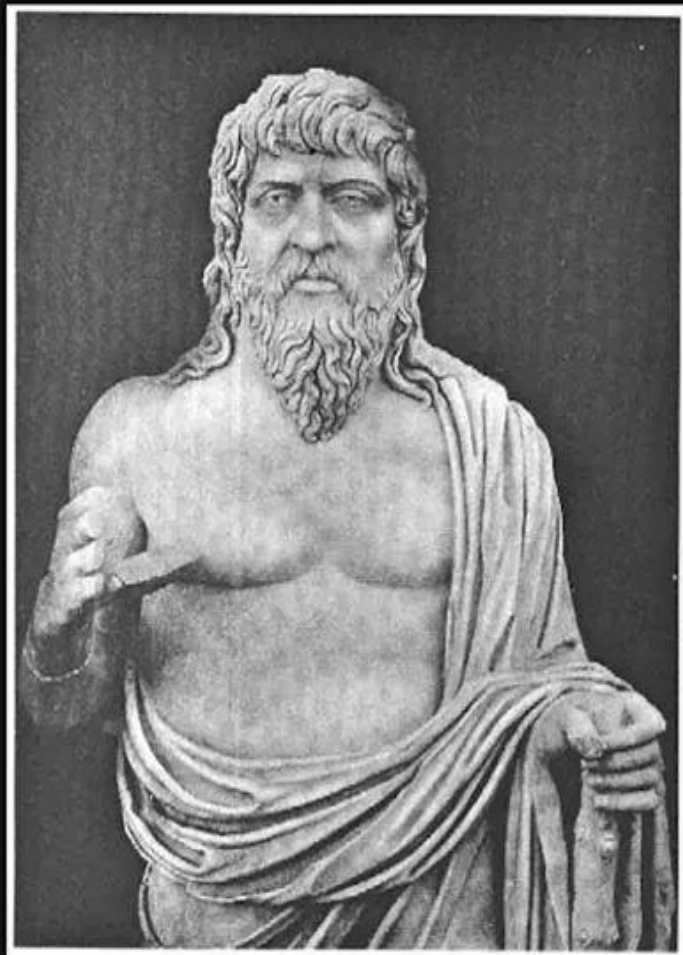
- The Kathua rape case; The Unnao rape case and The Nirbhaya Rape case showed us the level to which people can go in seeking pleasure without conscience. Gladiator's sport of Roman Empire was one such horrible example of pleasure without conscience.
- If hunting can be considered as sport in your society, then it is the most insensitive and dehumanizing sport on earth. Torturing animals for sports in bull race or Jallikattu can also be termed as examples of violation of animal rights for human pleasure and can be termed as pleasure without conscience.
- How can killing animals bring fun and excitement to anyone? Pleasure seeking without sense of individual or social responsibility will lead to damage to society. Drunk and drive or Extramarital Affairs are day to day examples of this mentality.

Pleasure without conscience:

- Lately many people seem to want these pleasures without conscience or sense of responsibility, even abandoning or utterly neglecting spouses and children in the name of doing their thing. Gandhi advocated one should live selflessly, to be sensitive, and to be considerate to others. The ultimate costs of pleasures without conscience are high as measured in terms of time and money, in terms of reputation and in terms of wounding the hearts and minds of other people who are adversely affected.

"If you accomplish something good with hard work, the labor passes quickly, but the good endures; if you do something shameful in pursuit of pleasure, the pleasure passes quickly, but the shame endures"

Musonius Rufus, fragment 51



Religion / Worship without sacrifice:

- Gandhi called not rituals but sacrifice of pride, prejudice, class, and caste etc to serve people. Gandhian ethics criticized individualistic liberal democracy that stresses on right & self interest. Gandhiji aligned worship with our highest religious, spiritual, moral or ethical beliefs, values and principles. Today robbing others has become a tradition in the name of religion. We are replete with people making money through unethical means and then donate that to religious institutions. Gandhi called all such religious practices devoid of values and self-sacrifice to be futile. **Without sacrifice we may become active in a temple he says, but remain inactive in religious teachings.**

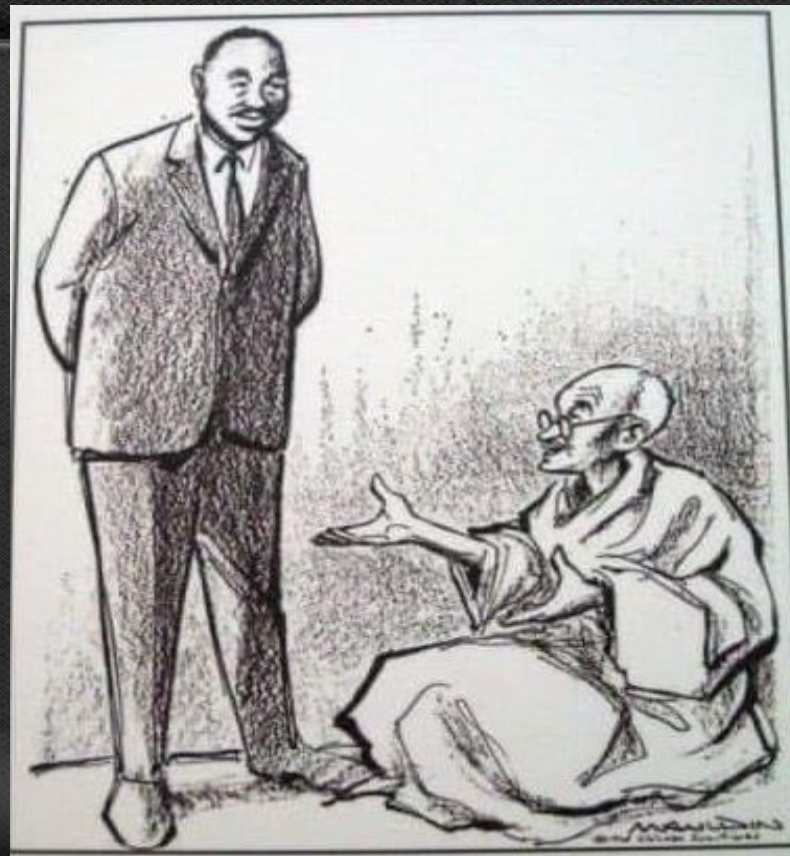
Criticism of Gandhian Theory Of Ethics:

- 1) Gandhi holds that man has the freedom of the will. He can choose between right and wrong. God has given a man freedom. Conscience is the voice of God in man. In complex situations God reveals the Truth to us through the intuition of conscience. Gandhi is not an academic philosopher. So he has not evolved a system of ethics on the firm foundation of philosophical reflection.
- 2) An individual or a nation ought to attack, injure, and thwart another individual or a nation in self-defence violence under certain circumstances, is morally justified. Extreme non-violence in the face of aggression is neither practicable nor justifiable.
- 3) Fasting for self- purification is justified. But it can sometime be used as a method of moral coercion to realize an ulterior purpose.

Criticism of Gandhian Theory Of Ethics:

- 4) Gandhi makes too much of non-violence. He holds that non-injury in thought, word and deed ought, under all circumstances, to be cultivated. But human nature is a mixture of good and evil. Nonviolence, under all circumstances, is neither practicable nor justifiable.
- 5) Gandhi's doctrine of 'trusteeship of wealth' is impracticable. The wealthy will have to be divested in order to feed the poor and the needy. Every citizen in a State will have to be given the economic minimum. Every welfare State must dispossess the wealthy and give the poor the right to employment and right to food, clothing, health, house, and education. The poor must not live on the doles of the rich.

"The odd thing about assassins, Dr. King, is that they think they've killed you."



“ In a gentle way, you can shake the world.”

Mahatma Gandhi