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## UNTOUCHABILITY: PERCEPTION OF MAHATMA

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**Abstract: “My fight against untouchability is a fight against the impure in humanity”**

**-- Mahatma Gandhi**

Untouchability as at present practiced is the greatest blot on Hinduism. It is against the fundamental principles of humanity. It was Mahatma Gandhi who wrote and spoke most on the removal of untouchability. It is a fact that he had assigned an utmost significance to the social problem in India. Mahatma played a prominent role in the uplift of the untouchables. The mission of his life was to eradicate the practice of untouchability and endeavor to growth and development of the lower caste people.

In fact the practice of untouchability was a heinous crime against dignity & humanity. Mahatma Gandhi had launched a struggle to root it out completely from the social face of India. The social stigma caused India an infamy on the face of the earth. There has been social discrimination has been in India society since the time immemorial due to the caste or varna system and it has generated social hatred.

Gandhi was not just a preacher. He practiced what he preached. He had won the hearts of millions of Harijan because of his sincere approach to solve their problems. He lived with the harijan and shared their distress by indicating in them the ideas of better social adjustment with the rest of the Indian community. He fought for various legal protections against several kinds of injustices done to them. As a result of his sincere efforts and strong recommendations, untouchability was declared illegal under Indian constitution.

**Keywords:** Discrimination, Untouchables, Vulnerable Groups.

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**Introduction:** The curse of foreign domination and the attendant exploitation is the justest retribution meted out by god to us for our exploitation of a sixth of our own race and their studied degradation in the sacred name of religion. According to Gandhiji removal of untouchability as an indispensable condition of attainment of swaraj<sup>1</sup>. Gandhiji is appreciated in India and all over the world for his strength of character, their absolute integrity, honesty and outspokenness, for their fearlessness, great determination and compassion specifically for untouchables. He desired to ameliorate the untouchables from the slavery of centuries & he wanted to bring reforms and end a justice. The process of liberation of the lower castes from invisibility to visibility, form a non-human to a human existence has been taken up by Mahatma<sup>2</sup>. Gandhi envisaged a casteless, classless and egalitarian society as against the caste-ridden society. Gandhiji also said that ‘the touch me not ism that disfigures the present day Hinduism is a morbid growth.

**Mahatma’s Campaign against Untouchability:** Gandhiji who regarded untouchability as a blot on Hinduism wanted to do away with it completely. He wrote in 1920 “... Without the removal of the taint [of untouchability], “Swaraj” is a meaningless term.” He even felt that the foreign domination of our country was the result of our exploitation of almost one sixth of our own people in the name of religion<sup>3</sup>. He advocated positive means for the uplift of Harijans. He addressed various public meetings reposing doctrines of Harijan welfare. He led several processions of Harijans with other upper caste people and made them participate in “poojas, bhajans, keerthans and puranas”<sup>4</sup>.

Gandhi wanted to abolish untouchability, but instead of insisting on abolishing the caste system in which untouchability was created and practiced, Gandhi wanted to incorporate untouchables in the

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servant or Shudra caste. Untouchables themselves would have to be uplifted by clean caste – Hindus, who would reconsider when Gandhi enlightened them about the wrongs they had committed.

**Gandhi's Religious Vision for India:** Gandhi's interpretation of religion played a significant role in Gandhi's campaigns. His first Indian campaign was in defence of Indian Muslims in the Khilafat-movement and his subsequent campaigns in the early 1920s and 1930s all had elements connected to the Hindu religion: Gandhi used fasting as a means to get attention for a cause. He believed fasting to be a way of showing courage or to suffer pain without retaliation. Gandhi became an ascetic, which he thought would enhance both bodily and spiritual power. As part of being an ascetic, Gandhi promoted and encouraged the idea of renunciation, a life in celibacy and self-restraint connected to Hindu revival movements and social reform movements. Gandhi believed that it was paramount to address the issues within his own religion Hinduism<sup>5</sup> and repair them as he viewed his religion as one of several branches of religion that interconnected in India.

Brown explains that

His [Gandhi's] primary social concern at the time was the problem of untouchability, the rejection of a whole group of the poorest and most menial in society because of Hindu ideas of hierarchy, and purity and pollution<sup>6</sup>. Now, as he travelled widely, he saw in harsh practice the power of this social division, and the poverty and degradation it caused. Gandhi wanted to remove untouchability as he saw it as an evil imposed by man, not by any divine authority. The word – untouchable of course, refers to the aspect of Hinduism known as pollution. Coming into physical contact with untouchables, who numbered between 40 and 60 million individuals in 1940, polluted a Hindu of a higher rank<sup>7</sup>.

**Constitution of India and Untouchability:** The Constitution of India<sup>8</sup> does not recognize the caste disabilities and provides for securing political, economic and social justice to all the citizens of India and it has given them the liberty of thought, expression, belief, faith and worship. The Constitution has also guaranteed to all the citizens for equality of status and opportunity and it has recognized the principle of fraternity assuring the dignity of the individuals. The Constitution of India has laid down for a system, which is based on the principle of social justice. Social justice, is now a days, a fundamental right of a citizen.

Article 17 of the Constitution knocks the whole problem of untouchability at the very bottom and throws it out lock, stock and barrel. "Untouchability is abolished and its practice in any form is forbidden. The enforcement of any disability arising out of "untouchability" shall be an offence punishable in accordance with law. "The main thrust of Article 17 is to liberate the society from blind and ritualistic adherence and traditional beliefs. It seeks to establish a new and ideal society. The disabilities to which Dalits were subjected, have been outlawed and subjecting them to those disabilities would be violative of the Part III and IV of the Constitution Article 17 does not stop with a mere declaration but announces that this forbidden "untouchability" is not to be, hence forth, practiced in any form. If it were so practiced, it shall be dealt with as an offence punishable in accordance with the law.

**Right to Freedom of Religion (Article 25(2)(b)):** One of the disabilities that the depressed castes suffered was that they were denied access to Hindu temples. They were required to stop outside the temple proper in the compound and satisfy themselves that they had a glimpse of the idol of God. The movements to abolish this disability gained momentum in the thirties of 20<sup>th</sup> century. At a public meeting of the Hindus which was held in Bombay on September 25, 1932, following the signing of the Poona Pact on September 24, a resolution was adopted which, inter alia, called for early removal of all social 98 disabilities imposed by custom on the so called untouchable classes including the bar in respect of admission to temples. This resolution was followed by a spurt in the activities on the part of caste Hindus to throw open temples to the untouchables. Satyagra has been also launched at different places for admission of untouchables to temples when independence came in 1947; the exclusion of untouchables from Hindu temples was made a statutory offence throughout India.

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Article 25 of the Constitution made a great social reform in this respect. Subject to public order, morality and health and to other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practice and propagate religion.

2. Nothing in this Article shall affect the operation of any existing law or to prevent state from making any law.

(a) Regulating or restricting any economic, financial, political or other secular Activity, which may be associated with religious practice.

(b) Providing for social welfare and reform or throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus.

Article 25 (2)<sup>9</sup> articulated a head of social welfare and social reform measure when it requires a Hindu temple to be opened to the Hindus for unfettered public religious worship, and further provides that it should be thrown open to all classes and sections of co-religionist Hindus. The temple entry for scheduled 99 castes' men on equal and non-discriminatory bases along with other persons professing the same religion or belonging to the same religious denomination is a head of social reform, and a law providing for this, is deemed not to affect religious freedom of the caste Hindus. In terms, clause 2(b) of Article 25 confers no right of temple entry, but enables the state to provide for this as a social reform and a welfare measure. Indeed no conferment of separate temple entry right is necessary, as any opposition to temple entry to scheduled caste men must be an enforcement of disability arising out of untouchability.

The right of untouchables to enter and worship in Hindu temples provides the acid-test to see whether untouchability which has been abolished by Article 17 of the Constitution and its practice made an offence punished under Protection of Civil Rights Act, 1955, remains a mere paper declaration or has really brought about a change of hearts and a change of social attitude towards them.

Right to property (Article 300-A) In Vedas period, the Shudras i.e. untouchables were not even allowed to have absolute property, as their wealth could be appropriated by his master. But the constitution of India protected the Untouchables from such type of stigma which removes such disability by way of enactment of clause 1(f) under Article 19 (Omitted and substituted by authority of law" This Article has been inserted by the Constitution (44 Amendment) Act 1978. Prior to this amendment, Article 31 guaranteed the right to property.

Economic empowerment to the Dalit and tribal is one of the principles of economic justice envisaged under Article 46. Permission to alienate the allotted land to them refused<sup>10</sup>. The Indian Constitution guarantees equal treatment for all the people irrespective of caste, creed or religion. The right of untouchables to enter and worship in Hindu temples provides the acid-test to see whether untouchability which has been abolished by Article 17 of the Constitution and its practice made an offence punishable under Protection of Civil Rights Act, 1955, remains a mere paper declaration or has really brought about a change of hearts and a change of social attitude towards them.

In *Shri Venkatarmna Devare v State of Mysore*, Shree Venkataramma temple – an ancient temple was declared 'Temple' under Madras Temple Entry Authorization Act. Whereby entry to the temple became open to all Hindus – including so called 'untouchables' also. The trustees of the temple claimed the temple as a private denominational temple and challenged the order and it meant that 'right of entry of untouchables' was also challenged. It was alleged that the temple was originally founded for the benefit of the Gowda Saraswath Brahmins and the fact that other classes of Hindus had free access would not have the effect of enlarging the scope of dedication into one for public generally. The Court, however, held that Article 25(2) (b) of the Constitution prevails against the right of every religious denomination or any section thereof to manage its own affairs in the matter of religion. The Supreme Court proved itself as vigilant, did not overlook the aspect of entry of untouchables involved indirectly in the claim of trustees, and thereby frustrated their indirect attempt to deny social justice to untouchables. The right

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of entry into the temple and of worship to the untouchables is not an absolute and unlimited in character.

Under Article 29 (2) there should be no discrimination against any citizen on the ground of religion, caste etc. in the matter of admission into an educational institution maintained or aided by the state. The right into an educational institution is a right, which an individual citizen has as a citizen and not as a member of any community or class of citizens.

The Constitution thus extends full legal and civic equality in every form to Scheduled Castes. The Universal adult franchise and common citizens for inclusion in it are interring alia, designed to ensure political, social justice and equality. The guarantee of one man vote, non – discrimination on grounds only of religion, race, caste, sex, place of birth and provisions for representation in proportion of their population on the basis of reservation of seats in Houses of Parliament, states/union territories legislatures, Municipalities, and Panchayats and the provisions for their educational, economic employment opportunities, upliftment and to raise the level of Nutrition and standard of living etc. are intended to make the members of Scheduled castes and Scheduled Tribes equal citizens of the Republic.

**Conclusion:** The Constitution of India abolishes untouchability and enforcement of any restriction, disabilities or limitations on the ground of ‘untouchability’ is an offence punishable by law. Despite the constitutional provisions, the caste system is persisting because the outlook of the people (upper castes) has not changed. Therefore, the most important thing today is to re-examine the customs and traditions from the standpoint of social usefulness. He fought for various legal protections against several kinds of injustices done to them. Because of his sincere efforts and strong recommendations, untouchability was declared illegal under Indian constitution. The Constitution of India, not only, abolished the untouchability and made it punishable, but has also given various rights to the depressed classes so as to remove discrimination to which they were subjected before the commencement of the Constitution. Gandhi wrote, “Classless society is the ideal, not merely to be aimed at but to be worked for and in such society, there is no room for classes or communities.”

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# **CONTRIBUTION OF MAHATMA GANDHI TO RURAL DEVELOPMENT IN INDIA -PROGRESS AND PROSPECTS**

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**Abstract:** In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries. It attaches importance to the generation of maximum possible employment opportunities in rural areas, especially for the weaker sections of the community so as to enable them to improve their standard of living.

Theoretically, Gandhian approach to rural development may be labeled as 'idealist'. It attaches supreme importance to moral values and gives primacy to moral values over material conditions. Mahatma Gandhi, in the rear the affluence of villages and villagers, was inspired from his high philosophy of life concerned with finest human character and profound anxiety for the great poverty of the rural populace and how to eliminate it.

Gandhi firmly believes that village republics can be built only through decentralization of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the national capital. The Panchayat exercises legislative, executive and judicial functions. It would look after education, health and sanitation of the village. It would be the Panchayats responsibility to protect and uplift 'untouchables' and other poor people. Resources for Gandhian Approach to managing village affairs would be raised from the villages.

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**Introduction:** In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries. It attaches importance to the generation of maximum possible employment opportunities in rural areas, especially for the weaker sections of the community so as to enable them to improve their standard of living.

Theoretically, Gandhian approach to rural development may be labeled as 'idealist'. It attaches supreme importance to moral values and gives primacy to moral values over material conditions. The Gandhians believe that the source of moral values in general lies in religion and Hindu scriptures like the Upanishads and the Gita, in particular. The concept of 'Rama Rajya' is the basis of Gandhiji's idea of an ideal social order. Gandhi defined Rama Rajya as "sovereignty of the people based on moral authority". He did not view Rama as a king, and people as his subjects. In the Gandhian scheme, 'Rama' stood for God or one's own 'inner voice' Gandhi believed in a democratic social order in which people are supreme. Their supremacy is, however, not absolute. It is subject to moral values.

Mahatma Gandhi, in the rear the affluence of villages and villagers, was inspired from his high philosophy of life concerned with finest human character and profound anxiety for the great poverty of the rural populace and how to eliminate it. Gandhiji was intensely enthused after considering the wretched living conditions of the rural folk in spite of their enormous contribution in meeting the food

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needs of the urban populace. This made him to deduce that unless the living conditions of the rural people enhanced, independence for the nation did not carry much connotation.

For expansion of cooperatives of cottage and other village industries, panchayats of the states can play an important role. Panchayats should support the unemployed people to organize cooperative of cottage and other village industries. Sarpanchs should make contacts with the officers related to development of cooperatives of cottage and village industries and appeal to them to come in the villages and tell about the extent and usefulness of cooperatives of cottage and other village industries to the people. If the people be in accord to organize these cooperatives, they should be guided about them.

Gram panchayats, devoted social workers, voluntary organizations and demonstration of films made on successful joint agriculture helpful societies before farmers having small land holdings can contribute to agree these farmers to cultivate on cooperative basis by organizing joint agriculture cooperative societies.

Through his 18-point Constructive Programme, Gandhiji successfully implemented his rural reconstruction activities in Sevagram Centre near Wardha in 1935.

**Decentralization:** Gandhi firmly believes that village republics can be built only through decentralization of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the national capital. The representatives would be elected by all adults for a fixed period of five years. The elected representatives would constitute a council, called the Panchayat.

The Panchayat exercises legislative, executive and judicial functions. It would look after education, health and sanitation of the village. It would be the Panchayats responsibility to protect and uplift 'untouchables' and other poor people. Resources for Gandhian Approach to managing village affairs would be raised from the villages. All the conflicts and disputes would be resolved within the village. And as far as possible not a single case is to be referred to courts outside the village. The Panchayat would play its role in propagating the importance of moral and spiritual values among the ruralites for bringing about rural reconstruction. Apart from managing its own affairs the village would also be capable of defending itself against any invasion. A non-violent peace brigade of volunteers would be organized to defend the village. This corps would be different from the usual military formation. They would repose the utmost faith in non-violence and God.

**Concept of Rural Reconstruction:** His concept of rural reconstruction is a comprehensive one, emphasizing on the economic, political, social, educational, ecological and spiritual dimensions. The decentralized village economy should provide full employment to all on the basis of voluntary cooperation and work for achieving self-sufficiency in it is basic requirement of food, clothing and shelter. "My idea of Village Swaraj is that it is a complete republic, independent of its neighbours for its own vital wants and get inter-dependent for many others in which dependence is a necessity. Thus every village's first concern will be to grow its own food crop and cotton for its cloth. It could have a reserve for its cattle, recreation and playground for adults and children. Then if there is more land available, it will grow useful money crops, thus excluding Ganga, tobacco, opium and the like. The village will maintain a village theatre, school and public hall. It will have its own water works ensuring clean water supply"

**Rural Reconstruction:** In 1935, Gandhiji's started his rural reconstruction activities Sevagram to implement his idea of Constructive Programme which Included Items such as the use of Khadi, promotion of Village Industries, Basic and Adult Education, Rural Sanitation, upliftment of the Backward Classes, the welfare of Women, Education in Health and Hygiene, Prohibition and propagation of the Mother tongue. He incorporated all these activities under his 18-point Constructive Programme and considers it as the truthful and non-violent way of winning 'pooma swaraj'. Constructive Programme is not a fragmented approach. It is an attempt to develop society at the

grassroots level with the resources that are available locally. The 18-point Constructive Programmes included the following Items: 1. Communal unity, 2. Removal of untouchability, 3. Prohibition, 4. Khadhi, 5. Other Village industries, 6. Village sanitation, 7. New or basic education, 8. Adult education, 9. Women, 10 Education in health and hygiene, 11 Provincial languages, 12 National language, 13 Economic equality, 14 Kisans, 15 Labour, 16 Adivasies, 17 Lepers, 18. Students.

**Other Village Industries:** According to Gandhiji village economy cannot be completed without the essential village industries such as hand-grinding, hand pounding, soap-making, paper-making, match-making, tanning, oil-pressing etc. The village industries give employment to millions of people and provide an outlet for the creative skill and resourcefulness of the people. Large scale industries will eliminate the spinning wheel and the handloom, and through the large-scale industries, the wealth will be concentrated in the hands of a few. On the contrary, the village industries will lead to distribution of national income among the millions of people in thousands of villages. Gandhians are not against machine per se if it meets two aims: self-sufficiency and full employment. According to Gandhi, there would be no objection to villagers using even the modern machines and tools that they could make and could afford to use. Only they should not be used as a means of exploitation of others.

**Village Sanitation:** The deal village envisaged by Gandhiji could be constructed on the basis of the principles of public hygiene and sanitation. The houses which are to be built with locally available material will have sufficient light and ventilation. Each house or a cottage shall have a courtyard to grow vegetables for domestic consumption and to house cattle. The village streets and lanes will be kept clean. Each village shall have its own waterworks to ensure clean water supply. The village people to maintain cleanliness in and around the village, including public wells, tanks and rivers.

**Conclusions:** Gandhiji concept of rural development is uplift of the common man. A common man is developing is uplift of the life village have developed. He realized the need for integrated rural development and believe that education and health. Education is knowledge of power and health is stamina of person and society, his approach of rural development which would be non - violent. Self - governed, self - sufficient in regard to food, clothing, and shelter in rural areas through reduce the rural poverty. He focused his attention of agriculture and Non - Agriculture aspect of rural economy through all-round development of rural India. Remove the untouchability, Caste and social evil and give the rights of people, which are enhancing social and political status. He was shared different concept of rural development, if any doubt arise from Gandhi approach of rural development his clear about everything on his personal life. Shriman Narayan said: "Gandhiji's sublime vision gives us a rare insight into the future of mankind! Gandhiji belongs to the future and not the past. He is not dead; his message is eternal and shall live as long as sun shines in the vast open skies"

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## **MIND OF MAHATMA- THOUGHTS FOR UNIVERSAL PEACE (LIBERATION OF NATION WITHOUT AMMUNITION)**

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**Abstract:** Man basically wants peace, security, liberty and property which are at stake during the time of war. In Indian philosophy, metaphysical and epistemological opinions differ widely, but there is at least an apparent resemblance in ethics. Non-violence in Ancient Indian thought is a brief account of Ahimsa. The verb hims, means '**to injure**' or '**to kill**'.

*Sarvodaya* or the welfare of all has been the fundamental philosophy of Gandhian way of life. Gandhi considered the contemporary world social order as an evil, because it is based on exploitation of men by men.

Gandhi has been very much influenced by the teachings of the Gita throughout his life. He kept the ideal of the Gita before him to guide him always, whenever he wanted solace, comfort or guidance, he went to the Gita and got what he wanted. He considered that the Gita teaches the essential truth and the path of salvation.

In the hearts of his people, however, he is likely to be enshrined as the Mahatma, or, more endearingly, as Bapu—the 'Father of the Nation' who led it to freedom—through a bloodless revolution.

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**Introduction:** Man basically wants peace, security, liberty and property which are at stake during the time of war. In Indian philosophy, metaphysical and epistemological opinions differ widely, but there is at least an apparent resemblance in ethics. Non-violence in Ancient Indian thought is a brief account of Ahimsa. The verb hims, means '**to injure**' or '**to kill**'. The negative form of that verb is used in several places in the Rig-Veda and in the Atharvaveda.<sup>1</sup> In the negative form it reads 'ahims' which would mean 'not to injure' or 'not to kill'. This form of the verb occurs often in the Vedas. Again in Atharvaveda, charm for immunity from diseases is procured, and the negative verbal form of hims is used to mean without causing disease.<sup>2</sup> Peace is achieved and maintained by a mutual interest in the benefits of ongoing transactions.<sup>3</sup>

The most important contribution of India to the contemporary world is the message of non-violence and global peace. It was formulated and practiced by Mahatma Gandhi. Gandhi's thought process was an outcome of his political struggle first in South Africa as a revolt against the practice of apartheid. It was developed in India as a non-violent battle against British imperialism for national independence. Gandhi's concept of Ramarajya or the Kingdom of righteousness on earth stands for an egalitarian and non-violent democratic social order wherein moral values pervade all spheres of human life. Among the people of global community as well as among the member States of the United Nations Organization, India's distinctive mind and face are stamped with Gandhian thought. The ideal society of Mahatma Gandhi is based on the moral evolution of the individuals.

*Sarvodaya* or the welfare of all has been the fundamental philosophy of Gandhian way of life. Gandhi considered the contemporary world social order as an evil, because it is based on exploitation of men by

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men. He considered that injustice is the root cause of all national and international conflicts. Inequality breeds exploitation, fear and strife. Peace is possible only among equals. Therefore, the consciousness of equality is an essential requirement to bring about a climate of peace.

**Inspiration of Mahatma Gandhi to Hindu Religion and Culture:** According to Brhadaranyaka upanishad, one becomes good by good action and bad by bad action.<sup>4</sup> The people of the upanishadic age were of the value of goodness aware virtue and vice. They believed that good deeds had their reward. T.W. Rhya Davids is of the view that ahimsa is used for the first time as a substantive in the Chandogya Upanishad<sup>8</sup>, and the date of this document may be the seventh century B.C.<sup>5</sup>

**Gandhi's views on the Gita:** Gandhi has been very much influenced by the teachings of the Gita throughout his life. He kept the ideal of the Gita before him to guide him always, whenever he wanted solace, comfort or guidance, he went to the Gita and got what he wanted. He considered that the Gita teaches the essential truth and the path of salvation. The central teaching of the Gita is selfless action. He writes I have no doubt that it is Anasakti selfless action. Indeed, "I have called my little translation of the Gita Saktiyoga and anasakti transcends ahimsa. He who would be anasakti (selfless) has necessarily to practice non-violence in order to attain the state of selflessness".<sup>6</sup>

Gandhi was non - dogmatic, catholic and secular in thought, word and deed. He respected all religious leaders. The essential unity of all religions was an article of faith in him. He studied the Bible, the Quran, Judaism and Zoroastrianism. But he declared "I must tell you in all humility that Hinduism as I know it, entirely satisfies my soul, fills my whole being, I find a solace in the Bhagavad Gita and Upanishads that I miss even in the sermon on the mount". Gandhi was a secularist, but that did not make him any less devoted to his own religion. He was the ideal Hindu, who lived up to its highest ideals in his life. Gandhi Redeemed Hinduism. He was a God - man. His life and work look like a God - Ordained mission. He had all the attributes of and Abhijata on defined by Lord Krishna in the Bhagavad Gita: "Fearlessness, purifying of heart stead fastness in devotion to knowledge, charity, self control, sacrifice and study of scriptures, meditation and uprightness.

Harmlessness, truth, freedom, from wrath, renunciation, peace, not playing the spy, mercy to beings, mind un baffled by desires, gentleness, modestly and steadiness".<sup>24</sup>

Gandhiji life was on "Open Book". It represented a series of Experiments with Truth, the satyashodhanam, "The truth" he said," is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception but the Absolute Truth, the Eternal principle, that is God". As a corollary of truth, Gandhiji up held non-violence and ceaselessly strove for complete accord between thought, word and deed, manasyekam, vachasyekam, kannaneykam.

Truth, Non-violence, selfless service to followers irrespective of caste (or) creed, region or religion or nationally are equal respect for all religions. Sambhava is the essence of sarva dharma his message. Sanatana Dharma bequeathed to mankind by the Vedas, the Upanishads and the Bhagavad Gita and the unending Grand procession of a galaxy of saint and seers.<sup>7</sup>

Gandhi wanted a free India which will not tolerate: -

1. Politics without principle.
2. Wealth without work.
3. Commerce without morality.
4. Education without character.
5. Pleasure without conscience.<sup>8</sup>
6. Science without humanity.
7. Religion without sacrifice.

That was the secret of God man, Gandhi inexhaustible, indestructible, inner strength, and mighty spirit. That was why this weaponless warrior was invisible. That was why "No weapon could kill him, no fire could burn him"

"Nainam chindanti Shastrani Naina in Dahati Paaiwkeh".

**Opinions of different world leaders on Mahatma Gandhi:** His death was mourned by the entire world, surely as no other death in human history. Grief at his passing away was enhanced by the manner of it. As one observer put it, his assassination would be remembered for centuries to come. The Hearst Press of the United States believed that its emotional impact upon the world at the time had no parallel in human annals since the similar martyrdom of Lincoln. It could aptly be said also of Gandhiji that "he now belongs to the Ages". One recalls Jawaharlal Nehru's memorable words on that somber night: "Alight has gone out of our lives", a sentiment which the *New York Times*, on January 31, 1948, underscored, adding that it remained for the inexorable hand of history to write down the rest. What, then, will history's verdict be on Gandhiji?

Gandhiji has himself observed that whatever power, whatever influence he had possessed or exercised had been derived from religion. Stafford Cripps had perhaps this fact in mind when he remarked that there has been no greater spiritual leader in the world of our time. *Manchester Guardian*, on January 31, 1948, summed up this aspect of Gandhiji's personality when it wrote: "He is, above all, the man who revived and refreshed our sense of the meaning and value of religion. Though he had not the all-comprehending intellect or the emotional riches which can construct a new philosophy or a new religion, yet the strength and purity of his moral urge were clearly derived from deep religious feelings...."

If contemporary opinion is to be regarded, Gandhiji would be placed side by side with the greatest men of human history. While E. M. Forster believed that he was likely to be considered the greatest man of our century, Arnold Toynbee is convinced that he certainly is. Dr. J. H. Holmes offered a more concrete estimate when he described Gandhiji as "the greatest Indian since Gautama the Buddha and the greatest man since Jesus Christ". In the hearts of his people, however, he is likely to be enshrined as the Mahatma, or, more endearingly, as Bapu—the 'Father of the Nation' who led it to freedom—through a bloodless revolution.<sup>9</sup>

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# RELEVANCE OF M.K. GANDHI'S ECONOMIC IDEAS WITH SPECIAL REFERENCE TO TRUSTEESHIP

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**Abstract:** Mahatma Gandhi was a great freedom fighter and is a celebrated national leader had certain positive economic ideas which have considerably moulded economic thinking and economic policies in India. His economic ideas and those of his followers have come to be known as Gandhiji Economic thought. Gandhian economic thought which presents a counter theory to the modern economics of the West, aims at revitalizing an under-developed economy which might develop into a full-fledged stabilized economic systems. Its study is important particularly for Indian students. Mahatma Gandhi often said that the real India was to be found in villages, not in cities and towns. He described the exploitation of villagers, lack of supplementary occupations, inadequacy of medical attention, insanitary conditions, extreme poverty etc. He wanted every village to develop into a little republic. He evolved the ideal of village swaraj. In his scheme of Sarvodaya every individual would have equal opportunities for the satisfaction of his economic wants. His scheme aims at the revitalization of village economy. In this paper an attempt is made to analyze the economic philosophy of Mahatma Gandhi with special reference to trusteeship council.

**Keywords:** Non-Violence, Welfare, Income, Positive, Negative.

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**Introduction:** Mohan Das Karam Chand Gandhi was born at Porbander on October 2, 1869. In 1887, he went to England for education in Law; and was called to the bar in 1891. Two years later he went to South Africa where he practiced law; and successfully led the Indian community in its movement against discriminations. It was there that he evolved the conception of satyagraha or non-violent agitation.

When he came back to India in 1906, he assumed the political leadership of the country, re-invigorated the Indian National Congress; and started the non-violent movement for the achievement of political freedom. In 1921, he started the non-co-operation movement, in 1930 led the salt Satyagraha (Dandi) and in 1940 started the individual civil disobedience movement. In 1942, under his leadership the Indian National Congress passed the "Quit India" resolution. He was jailed several times for his political activities. While going to his daily prayer meeting he was shot dead by an extremist on January 30, 1948.

For Mahatma Gandhi Economics is a part of way of life. Only two life principles govern all Gandhiji's economic, social, political and other considerations, viz. Truth and Non-violence. Anything that cannot be satisfactorily tested on these touch-stones, as it were, cannot be regarded as Gandhian. If a scheme of things leads to violence or necessitates untruth, then we may regard that as non-Gandhian.

**Objectives:**

1. To trace the forces behind the origin of economic ideas of Mahatma Gandhi.
2. To examine the concept of Trusteeship and its relevance in modern society.

**Economic Ideas of Gandhi:** The economic ideas of Mahatma Gandhi developed in three distinct phases – up to 1919, between 1919 to 1934, and 1934 to 1948. In the first phase he rejected Western civilization, method of production, use of machinery, etc., and developed although an anti-materialistic approach to different problems, which is evident from his book Hind Swaraj(1909). It was, in a sense, a negative phase. The second phase witnessed the evolution of his economic ideas based on the Swadeshi Movement – the development of a positive counter-theory to western civilization. The third phase was a practical one in which he evolved the ideal of sarvodaya; and prepared a concrete programme for the

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regeneration of village economy, revitalization of village industries and decentralization of productive organization.

In ancient India there was no economic problem, villages being self-sufficient, self-dependent and self-contained isolated units. Even before the advent of the British rule in our country, its economic organization was satisfactory. There being a small number of towns, the seats of the courts of rulers and religious places, the majority of people lived in villages. Every village had three classes of people; cultivates, artisans and village officials and a panchayat. The towns and important villages of those days were famous for handicrafts.

But new problems were created in our country after the advent of the British rule. The organization of village communities was gradually disrupted, the economic life of the country underwent a drastic change, and cottage industries declined. As a result of the decline of cottage industries a large number of workers became unemployed who were driven to villages. Their purchasing power was curtailed; and the pressure on land increased. People were already poor on account of the payment of heavy taxes, exorbitant rates of interest, and dependence on land. Exploitation increased with the growth of industrialization. Gandhi was, thus, faced with the problems of appalling poverty centralization of economic power, unemployment, low standard of living etc.

Gandhi's non-violence in its negative aspect will persuade producers to refrain from exploiting the labourers and spreading misery. It will convert the capitalists into trustees. Gandhi opines that; "By the non-violent methods we seek not to destroy the capitalist, we seek to destroy capitalism. We invite the capitalist to regard himself as a trustee for those on whom he depends for the making, the retention and the increase of his capital".

In the positive aspect, non-violence will create a spirit in producers to help the labourers and exploited ones in improving their lot, and thus narrow down the gulf between the two. Once Gandhi wrote, "The relation between mill agents and mill hands ought to be one of the father and children or as between blood brothers. I have often heard the mill-owners of Ahmadabad refer to themselves as 'masters' and their employees as their 'servants'. Such loose talk should be out of fashion in a place like Ahmadabad which prides itself on its love of religion and love of Ahimsa. For that attitude is a negation of Ahimsa inasmuch as our ideal demands that all our power, all our wealth and all our brain should be devoted solely to the welfare of those who through their own ignorance and our false notions of things, are styled labourers or servants".

**Welfare Economy:** In the Gandhian economic thought human beings themselves were wealth, not gold and silver. "The final consummation of all wealth is in producing as many as possible, full-breadth, bright-eyed and happy-hearted human beings". He believed that, that country was the richest which nourished the greatest number of happy individuals, and that man was the richest who, after fulfilling the mission of his own life and perfecting its functions to the maximum extent, influenced the lives of others.

Mahatma Gandhi held in economic motives and activities should be governed by ethical consideration. To him, economics and ethics were inseparable. In the West, people generally hold the view that the main duty of man is to promote the material happiness of the majority of mankind, and by happiness they simply mean physical happiness and economic prosperity. It does not matter very much to them if the laws of morality are broken for the sake of that happiness. To Gandhi, economics was a practical science which suggested practicable measures for the maximization of human welfare. He laid great emphasis on human values, and condemned the monetary basis of human relations.

**Labour Welfare:** One of the important field where Mahatma Gandhi extended his fight for economic equality was the factory. He saw that workers were subjected to gross injustice and the treatment meted out to them was below dignity. To him, the employment of children was a national degradation. He

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always pleased for shorter hours of work and more leisure so that workers might not be reduced to the condition of beasts. He also demanded safety measures inside factories.

Mahatma Gandhi laid emphasis on the welfare of the worker, his dignity and proper wages. In order to improve the condition of the worker, first of all he laid claims on a minimum living wage. So that a family of 4 to 6 members might live a human life. He wrote that the worker should get more wages, and should be given less work to do so that clean house, clean body, clean mind and clean soul might be guaranteed to them.

In so far as relation between labour and capital is concerned. Mahatma Gandhi always suggested harmony between them. He argued that if the distinction of high and low disappeared, it would have a healthy reaction on all aspects of life. Consequently, the struggle between labour and capital would come to an end; and would give place to co-operation between them. According to him, "capital should be labour's servant, not its master". Moreover, he believed in the information of labour unions. If the rights of workers were not conceded, they could go on a strike which should be based on non-violence and truth.

**Food and Population:** During 1943-44 when the Bengal Famine took place, there was an acute food shortage throughout India. In the beginning, Mahatma Gandhi believed that this scarcity was artificial, i.e., it had been created by foodgrains' dealers. But when he wandered in Madras, Bengal and Assam; and received reports from other parts of the country, he came to believe that food shortage was a reality. The government report expressing the fear of food shortage immediately increased the prices of foodgrains. He advised businessmen not to adapt speculative activities, and asked them not to add to the distress which had been caused by the incompetence of the government.

It was in November 1947 that Mahatma Gandhi asked the Government to remove food controls. In fact, he was against the food control order from the very beginning. As he believed, food control created an artificial scarcity, gave rise to fraud, intensified the black market and killed the initiative of the people. They did not depend upon self-help; but rather became spoon-fed. One of the most important problems to which his attention had been drawn was the rapid increase in population for the control of which certain people had advocated family planning through the artificial methods of birth control. Mahatma Gandhi criticized the protagonists of the use of contraceptives.

Mahatma Gandhi realised the necessity of birth control – not through the use of artificial methods but through self-control or brahmacharya which he regarded as the "infallible sovereign remedy." In his opinion medical experts should discover the means of self-control rather than devising the contraceptives which made man and woman reckless; and resulted "in imbecility and nervous prostration." As Mahatma Gandhi thought that the artificial methods of birth control harmful and sinful, he laid emphasis on self-restraint for the propagation of which the best method was the provision of sex education for the object of which was to conquer the sex passion. He rebuked those who argued that birth control was needed for solving the problem of over-population. He emphatically observed "in my opinion, by a proper land system, better agriculture, and a supplementary industry, this country is capable of supporting twice as many people as there are today."

**Exchange Economy:** The Gandhian approach to exchange economy is based on the swadeshi spirit according to which every Indian village would be "a self-supporting and self-contained unit exchanging only such necessary commodities with other villages where they are not locally producible." The person who has accepted the discipline of swadeshi would not mind physical discomfort or inconvenience caused by the non-availability of certain things which he has been using. He would gradually learn to do without those things which up to this time he has been regarding as necessary for his life. The guiding principle that he laid down in respect of all foreign goods was that those things should not be imported which were likely to prove harmful to the interests of the indigenous industry.

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Mahatma Gandhi recognized money as a token of exchange only. As in the sort of economy envisaged by him, commodities were to be exchanged with commodities; the part played by money was insignificant. It became instrumental in the exploitation of the weak by the strong. To him, money was as useful as labour. He suggested that in order to make khadi universal, it should be made available in exchange for yarn i.e., yarn-currency.

As suggested by Mahatma Gandhi, every village, besides being self-sufficient in the production of its necessities; is expected to produce “a certain percentage as its contribution to the cities”. It means that only this surplus is to be exchanged. In the opinion of Dr. Kumarappa, international trade should be confined mainly to luxury goods; and when it is extended to raw materials or necessities of life, it begets political domination and economic dictatorship. It leads to violence, greed and hatred which create hurdles in the way of economic progress. “unless we approach this subject in a detached way so as to deal with it objectively, international commerce and trade will be bound to bring conflicts between the nations, which will prove disastrous to the interests of everybody”.

**Doctrine of Trusteeship:** While talking to Horace Alexander, Mahatma Gandhi remarked that the capitalist who had amassed a large sum, was a thief. He believed that if a person had inherited a big fortune or had collected a large amount of money by way of trade and industry, the entire amount did not belong to him. What belonged to his was the right to an honourable livelihood “no better than that enjoyed by millions of others”. The rest of the wealth belonged to the community; and must be spent on its welfare.

Mahatma Gandhi considered it desirable to appeal to the basic human principles of reason and love to persuade capitalists to realize that the capital in their hands represented the fruits of the labour of others and it should be treated as such. They should now realize the evils and dangers of accumulation; and feel that it would be to their larger interests if they used their capital for their countrymen rather than for their personal comforts. Capitalists would then exist as trustees only; and workers would have ample food, sanitary dwellings and education for their children.

Mahatma Gandhi’s conception of trusteeship was that all social property should be held in trust. It would be meant for all people whether rich or poor, capitalists being trustees who would take care not only of themselves but also of others. Some of their wealth (not required for their personal needs) would be used for the rest of the society. Poor workers, under trusteeship, would regard capitalists as their benefactors; and would place every faith in their good intentions. If such a trusteeship were established, the welfare of workers might increase; and capitalists-workers clashes might be avoided.

Mahatma Gandhi believed that trusteeship would help considerably “in realizing a State of equality on earth.” He was confident that the doctrine of trusteeship would survive all other theories as it was supported by philosophy and religion. If wealthy persons did not act up to this ideal, it did not mean that the doctrine was false. Rather it showed the weakness of rich people. Whenever he suggested that capitalists should become trustees, he had always in view the example of Jaman Lal Bajaj who had established the Jaman Lal Seva Trust, Wardha. He never said that all capitalists would become trustees; but he felt that if all wealthy persons tried to emulate this example, the dream of economic equality could be realised. He expected rich men to take the lead in the matter, not the poor “who have nothing to share with anybody except their pauperism and abjectness”.

**Final Draft of Trusteeship Formula:** It is interesting to reproduce below the draft of the trusteeship formula as finally approved of by the Father of the Indian Nation:

1. “Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalism, but gives the present owning class a chance of reforming itself. It is based on the faith that human nature is never beyond redemption.
2. It does not recognize any right of private ownership of property except in as much as it may be permitted by society for its own welfare.
3. It does not exclude legislative regulation of the ownership and use of wealth.

4. Thus, under State-regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of society.
5. Just as it is proposed to fix a decent minimum living wage, even so a limit should be fixed for the maximum income that could be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time to time so much so that the tendency would be towards obliteration of the difference.
6. Under the Gandhian economic order the character or production will be determined by social necessity, and not by personal whim or greed."

Gandhi feels that everyone should earn his bread by his own labour. There should be no place for unearned incomes. But if some persons are able to earn without working, may it be due to ownership of property or other similar reasons, it is exploitation of the poor. Again, if a person is able to earn more than twelve times the income of the poorest man in the society, it will be termed as exploitation. The difference in income is permissible because of the differences in efficiency of the persons. Even in Soviet Russia, the difference in maximum and minimum incomes is more than this. Burn in his 'Managerial Revolution' writes, "the upper 11 per cent to 12 per cent of the Soviet population receives approximately 50 per cent of the national income."

Mahatma Gandhi wanted to check exploitation with the least violence. Therefore, at the very outset he could not possibly prescribe the bitter pill of nationalization to meet effectively the above mentioned cases. He felt that when some reformer lost faith in his method of conversion, the technique of what is known as scientific socialism was born. But he was a reformer made of another stuff and so was trying to solve the same problem that faces the scientific socialists in a different way. Gandhi repeatedly said that his approach is always and only through non-violence. The medicine prescribed by him was in terms of the principle of trusteeship. Trusteeship gives one more chance to the capitalist to stop exploitation. It is only after the failure of trusteeship that the firm is nationalized in the interest of the society.

The theory of trusteeship can briefly be summarized as follows;

"The capitalist, who is found exploiting the people, is made the trustee of the property and so would be expected to use the property, after deducting his maximum permissible income, for the public sake. 96 Gandhi wrote, "When an individual had more than his proportionate portion he became a trustee of that portion for God's people." Again, "What I expect of you, therefore, is that you should hold all your riches as a trust to be used solely in the interest of those who sweat for you, and to whose industry and labour you owe all your position and prosperity."

**Conclusion:** Mahatma Gandhi propounded a total philosophy of life from which economics cannot be divorced. It is a well known fact that Mahatma Gandhi's philosophy was based on truth, ahimsa and service to the society, particularly the poor and downtrodden, from which economics cannot be divorced. His economic thoughts have great impact on Indian economy. Hence, this paper focuses and analyzes the village economic scenario from the Gandhian economic perspective. The economic ideas of Mahatma Gandhi developed in three distinct phases, viz., first, he rejected Western civilization, method of production, use of machinery and so on. However, he developed an anti-materialistic approach to different problems, which is evident from his book *Hind Swaraj* (1909). It was, in a sense, a negative phase. Second, witnessed the evolution of his economic ideas based on the Swadeshi Movement – the development of a positive counter-theory to western civilization. Third, a practical one in which he evolved the ideal of sarvodaya; and prepared a concrete programme for the regeneration of village economy, revitalization of village industries and decentralization of productive organization.

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# GANDHIAN VIEWS ON PRODUCTIVE TECHNIQUES AND TRADE

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**Abstract:** The important principle of Gandhian economic thought is small scale and locally oriented production, using local resources and meeting local needs, so that employment opportunities are made available everywhere, promoting the ideal of Sarvodaya, the welfare of all, in contrast with the welfare of a few. This goes with a technology which is labour-using rather than labour-saving. Gandhian views on exchange and trades are also significant in promoting interests of domestic producers particularly in protecting the small scale industries. Gandhian economy increases employment opportunities; it should not be labour displacing. Gandhi had no absolute opposition to machinery; he welcomed it where it avoids drudgery and reduces tedium. He used to cite the example of Singer sewing machine as an instance of desirable technology. He also emphasised dignity of labour, and criticised the society's contemptuous attitude to manual labour. He insisted on everybody doing some 'bread labour'. It would be wrong to presume that Gandhi propounded his theory only to suit Indian conditions. The main objective of this paper is to analyse Gandhian views on productive techniques, exchange and trade.

**Keywords:** Techniques of Production, Exchange, Trade, Decentralisation, Indigenous.

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**1. Introduction:** The concept of productive techniques occupies paramount importance in Gandhian scheme of rebuilding India from below upwards. Gandhiji was totally against the centralisation of power for obvious reasons. Gandhiji was of the considered view that 'power corrupts and absolute power corrupts absolutely'. Over and above, the more the centralisation the less will be people's participation and the less of democracy. Gandhiji stated that centralisation cannot be sustained without adequate force. Gandhiji stood for the decentralisation of both political and economic power which he believed is possible only by beginning from bottom upwards and not vice-versa. Gandhiji's vision of rebuilding free India was a corollary to his larger vision to end exploitation and construction of a 'Just' social order with equality prevailing in every sphere of human life. Gandhiji was in the lookout for an indigenous economy model based on agriculture.

**2. Methods of Production:** More and more things are produced to supply our primary needs, less and less will be the violence. The more we produce luxuries, the greater will be the violence that is generated. If you starve people and try to produce luxury articles, it will lead to violence. Production of a luxury like tobacco at the cost of a primary need like cereals, will weigh the scales towards violence. The complexion of the economic organisation will indicate generally, whether that organisation will generate violence or will bring about peace and prosperity to the people. We want to see the principles which will guide us towards the realisation of Non-violence and Truth (the moral considerations we have taken for granted in the Gandhian Economy) steadily pursued and adopted. Less of luxuries and more of primary needs would mean more chances of non-violence. If we want to infuse non-violence and truth into our society, we have got to remember these principles and organise accordingly.

There are two different methods of producing articles. We can produce them in either one of those two methods. According to the method we choose, the principles used will be different. We shall consider production first and consumption later. Naturally work does not go without a reaction on the producer and his personality. By turning on the radio one will not learn music. One has got to sit up and practice on the instruments until one's neighbour get tired. The muscles of the fingers and the nerves of the ears and eyes should be coordinated. It is this practice that creates and develops a musician and not merely

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listening to a radio. Every action has its own reaction. The confectioner wants to give as little as he could and take as much as possible. This is in other words robbery. The larger the margin of profit one is able to make, the more successful one is considered as a businessman or as an industrialist. This carried to the logical extreme may lead to killing a man and taking away the money he has and will bring a cent per cent return. This can very well be done. This leads to gangsterism as a profession. This is the mentality that is developed by the confectioner preparing halwa. The Mithaiwala economics creates false standards and violence, while the mother's method of production develops her love and truthfulness, but entails hard work. An industrialist produces for exchange but the mother produces for home consumption. Mother's work is based on the self-sufficient economy but when we work on an exchange economy, we are apt to act like the confectioner and finally end up as gangsters.

**3. Ownership and Technique of Production:** Gandhi went a step further and delved deeper. According to him both the system of ownership and the technique of production were the real cause of the malady. Marx attacked the system of ownership in his humanistic zeal. But he left the technique of production altogether untouched. Gandhi focused his attention on the technique also. He suggested that large-scale technique should give way to small-scale technique. This, therefore, forms the core of his decentralisation theory.

Does this mean that Gandhi was against the application of science to the instruments of production, i.e. machinery? To this he replied, "What I object to is the craze for machinery, not machinery as such...." (Young India, 1925). Indeed he favoured the application of science towards developing the small-scale technique: "I would welcome every improvement in the cottage machine", he wrote in Young India. Replying to a suggestion whether he was against all machinery he said, "My answer is emphatically no. But I am against its indiscriminate multiplication. I refuse to be dazzled by the seeming triumph of machinery. But simple tools and implements and such machinery as saves individual labour and lightens the burden of millions of cottages, I should welcome". (Young India, 1926). We see therefore, that Gandhi was not against machinery as such. His whole approach to machinery and the use of science was radically different, deeply revolutionary and humanly conscious.

A technique which tends to make man a robot robs him of his perennial urge to freedom and makes an all-out invasion on his political, economic and social liberties is not acceptable to Gandhi. "Science in so far as it consists of knowledge, must be regarded as having value, but in so far as it consists of technique, the question whether it is to be praised or blamed depends upon the use that is made of the technique. In itself it is neutral, neither good nor bad and any ultimate view that we may have about what gives value to this or that must come from some other source than science." This is what Bertrand Russell has to say about the use of scientific technique. According to Gandhi, the scientific technique, therefore, must be informed by a deep awareness of values which it is out to create. In other words, the advancement of technique and perfection must accord with the general aims. Large-Scale technique strikes at the very root of the general aims. Gandhi, therefore, does not show any quarter to it.

**4. Exchange and Trade:** When goods that are in short supply enter the general market there is likely to be dissatisfaction which will lead finally to violence. True trade can only take place in surpluses. Supposing there are about half a dozen laddus and we give them to a boy. He goes on eating one after another. He gets a certain amount of satisfaction when he eats the first, and then the second, then the third and by the time he comes to take the fourth one, he feels a minus value. After that he is thirsty. At this stage another boy appears with a glass of water. There are one or two more laddus left and the first boy, whose appetite for laddus is satisfied, does not know how to dispose of these. He says to the other boy. "Give me some water and I will give you laddus". If they then exchange, both will profit. The thirsty boy gets the water and the hungry one gets the laddus. This is an example of exchange in surpluses which is mutually beneficial. For human satisfaction must be mutual to be real. On the other hand, if there is one pot of water and if all people want to drink, it will not be sufficient and there will be a fight for it, and in the scramble all the water may be spilt over and none will be satisfied.

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Now, with an immense increase in wants, money is being used to conceal values. It does not report true human values. If we give twelve annas for a seer of milk there is no guarantee that the seller will be able to get an equivalent of one seer of milk in nutrition. He may be tempted to give his children tea instead. He may deprive the calf of its due share of its mother's milk and sell all he gets without nourishing his own children. For this state of affairs a high price in money is often responsible. It is an inducement to part with a more valuable article for a less or even a harmful substitute. Hence money deceives and creates violence. It is through the inducement of money that land is drawn away from food articles into cultivating commercially profitable crops like tobacco. The common people are not conscious of the damage done through the medium of money. Gandhiji has clearly spelt his views on the management of money.

Even trade is directed to luxuries from providing the prime necessities of man through the use of money. Rich people can afford to spend money freely and so the merchants and manufacturers organise to cater to their demands rather than supply the needs of the poor, as the latter business has little chance of profit in it. Rice cultivation will barely meet the cost of production while toilet soap manufacture will yield attractive dividends. From human standards this is an anti-social direction of economic activity made possible by the agency of money. These and such evils are both violent and dishonest. Barter or exchange in commodities will minimise such danger to a great extent. The economic models of India are hardly successful to remove the maladies on the rural front; rather these have paved the way for transfer of resources from rural to urban in the form of humans and raw material. It is high time to formulate a new model, which is based on the Gandhian ideology.

**5. Conclusion:** Mahatma Gandhi always canvassed about the productive techniques of industrial units and economic power. He pleaded for simplicity and reduction of wants rather than its multiplication. He pleaded for the use of less machinery and stressed the ideal of manual labour. Mechanised economy model is no longer a valid model for India for the individual will be a slave to machinery. What Gandhiji objected was not machinery as such but the craze for machinery. Economic decentralisation is related to rural economy and cottage industries located in the rural areas. India need a new matrix of economic development, in which progress is measured in terms of development of human capability, dignified employment for everyone, equitable distribution of income and wealth, ecological sustainability and social well-being of the community. Gandhiji's ideas are more relevant today than ever before, specially his philosophy of self-reliance and better productive techniques.

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## **GANDHIAN DIET -A HEALTH MANTRA FOR MODERN WORLD**

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**Abstract:** Nutrition is a science related to nutrients in food and various stages in the life of an organism. A nutrient is a substance required for the overall growth and sustainability of an organism. Gandhi advocated “millet revolution”, vegetarianism, low salt diet, low sugar diet and fasting. Every thing has its own biochemical importance. Understanding the importance of animal sources he propounded the inclusion of milk and sterile eggs. Gandhi’s way of fasting is contemporary and has many health benefits. Gandhian diet has not only nutritional value but also has social, cultural, ethical and traditional values.

**Keywords:** Ethical Value, Fasting, Millet Revolution, Nutrition, Nutrients, Vegetarianism.

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**Introduction:** Nutrition is the science that is related to nutrients in food and various stages in the life of an organism. It involves food intake, digestion, absorption, assimilation, anabolism, catabolism and excretion. It is the intake of food as per body’s dietary requirements. Nutrition can be classified based on function, chemical nature, essentiality and concentration.

A nutrient is a substance required for overall growth and sustainability of an organism. Nutrients are required by every living organism including plants, animals, microbes, humans etc. Nutrients enter into the cells for metabolism or exist in the cells to create non cellular structures such as hair, scales, feathers or exoskeletons. Carbohydrates, proteins and lipids are the nutrients which provide energy to the body. Minerals and vitamins are micronutrients. The end products of metabolism are water and carbondioxide.

Nutrition is Gandhi’s one personal passion. Eating local food means eating fresh, high quality food, reducing our carbon foot print by limiting transportation, supporting farmers directly, boosting local economy, helping the soil and ecology.

Gandhi advocated ‘Millet revolution’ in which wheat, rice, jowar, bajra , locally grown coarse cereals and millets as staple diet. Honey, hot water and lemon are his nourishing drinks.

Mahatma is in favour of ghee. It is high in monounsaturated omega-3 fatty acids.

Gandhiji was skeptical of salt. He steadfastly avoided adding any additional salt to his meals. After understanding the importance of salt as electrolyte he protested on Britain’s hefty tax that made salt virtually unattainable for poor. This led to ‘Salt Satyagraha’.

Gandhi aspired to be a Vegan. But due to health issues, he included goat milk in his diet. He even carried goatcurd with him. He loved raw, unprocessed foods. He wanted simple foods with simple ingredients. About eggs he said – “Those who can take milk should have no objection in taking sterile eggs”.

Fasting was one of Mahatmas way of health care. It is a part of ‘nature cure’ in healing the body. He observed his mother fasting from his childhood onwards. He followed fasting for fever and stomach trouble. He associated fasting with purification of the body.

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Mahatma Gandhi believed that food is different for everyone and we need to embrace our bodies as they are. No two persons will have the same result for same dietary habits. He never pushed his diet agendas on anyone but himself.

Gandhi avoided sugar but he loved fruits. He thought enjoying food too much would distract him from his spiritual goals. “Mango is a cursed fruit” – in his opinion as he could not resist from eating mangoes. Gandhi’s diet included germinating wheat, sweet almonds, pounded green leaves, sour lemons and honey.

Every diet plan followed by Mahatma has a lot of biochemical importance as well as ethical values. His way of eating local foods not only enhances health but also protects our ecosystem. His ideology of helping farmers is reflected in every step.

Millets are a group of small-seeds of cereal crops. They are used as food by humans and also as fodder for animals. They have a short life span and can withstand dry and high temperatures. Consuming whole grains regularly helps to lose weight as they contain high fiber and bioactive compounds in them. They are gluten – free grains, rich in calcium, iron, protein. They help in reducing the bad cholesterol and boosts up the immune system. They are good antioxidants and hence prevent diabetes, cardio vascular diseases etc.

Although ghee is an animal food, it is the best alternative to Vanaspati. Vanaspati is a desi vegetable ghee that has been hydrogenated and hardened using Nickel as a catalyst. As per NIN guidelines, an adult human requires 25 g of visible fats daily. It is rich in fat-soluble vitamins-A, D, E and K. Ghee is made from grass-fed cows and contains conjugated linoleic acid, which is anti carcinogenic. It detoxifies the body and improves gut function. Vanaspati contains trans fats and it lowers HDL (High-Density Lipo proteins- bad cholesterol) besides increasing LDL (Low Density Lipoproteins-bad cholesterol) levels. Therefore Desi ghee is a preferable choice than vanaspati. Also animal foods which contain heme-iron have good amount of absorbable iron than plant foods which contain non – heme iron. So Gandhi’s inclusion of milk and sterile eggs can be applauded.

When we fast, our brain goes into survival mode, thus increasing the ability to focus on tasks. Fasting reduces oxidative stress, insulin resistance, blood sugar levels and inflammation. All these help the brain to be active. Fasting helps in reducing weight, to speed up metabolism, activates autophagy (breaking down of old cells), slows down aging process promotes detoxification, prevents acne, and cellular regeneration.

Excessive sugar consumption is linked to numerous health issues – including obesity, metabolic syndrome, heart diseases, type 2 diabetes, high B.P, cholesterol, chronic inflammation, fatty liver, dental plaque and cavities. Sugar in fruits are packed less densely and hence have a lower spike in blood sugar levels. Apart from sugar, fruits have fiber, minerals and vitamins.

**Conclusion:** Owing to the 150<sup>th</sup> Anniversary of Mahatma Gandhi, it is worth following the Gandhian diet. Gandhi’s diet is contemporary and evergreen. What we are following in modern era is followed by Gandhi long back. Gandhian diet has numerous values including social, ethical, nutritional and traditional. He believed in raw food and the reason is more social which reduced the amount of time women spent in kitchen and thus free up time for other pursuits. Gandhi’s lifestyle is a great inspiration for people who ought to live in a cruelty free country.

He inspired many people in the East and in the West to start taking up vegetarianism. He stood by his vows and inspired others through his actions and words. He strictly followed what he preached – Ahimsa. Gandhi’s books like “*Diet and Diet Reform*”, “*The moral basis of Vegetarianism*”, “*English as a guide to health*” have profoundly influenced the lives of many people.

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# THE MARCH OF INDIAN ECONOMY ON THE IDEALOGICAL FOOTPRINTS OF GANDHIJI: THEN AND NOW

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**Abstract:** Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar Gujarat in India. Gandhiji was commonly known as “Mahatma” (meaning great soul). Gandhiji was a great lawyer, politician, social activist and his ideas in economics were vital. Gandhiji was one of the most respected spiritual and political leader in India. Gandhiji was leader of the nationalist movement against the British rule, of India. The main motive of Mahatma sGandhiji was to free Indian people from British rule through non-violent resistance. Mahatma Gandhiji led India’s independence movement softly facing the british colonialists with inspirational speeches and non-violent protest. The entire campaign of India’s independence from british rule was headed by Gandhiji with employing non- violent resistance. Mainly Gandhiji in turn inspired the movement for civil rights and freedom across the world. Throughout his life Gandhiji believed in the power of truth compassion for others and non-violence.. Gandhiji encouraged oppressed villages to improve their own circumstances, leading peaceful strikes and protests. In 1921 Gandhiji led Indian National Congress and reorganized the party’s constitution around the principles of “Swaraj” or complete political independence from british. Gandhiji instigated boycott of british goods and institutions and encouraged civil disobedience. Therefore, the focus of this paper is to analyse the economic scenario of Mahatma Gandhi from Gandhian perspectives.

**Keywords:** Economics, Political, Boycott, Decentralization, Villages.

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**Introduction:** Mohandas Karamchand Gandhi was born on October 2, 1869 at Porbandar Gujarat in India. Gandhiji was commonly known as “Mahatma” (meaning great soul). Gandhiji was a great lawyer, politician, social activist and his ideas in economics were vital. Gandhiji was one of the most respected spiritual and political leader in India. Gandhiji was leader of the nationalist movement against the British rule, of India. The main motive of Mahatma Gandhiji was to free Indian people from British rule through non-violent resistance. Mahatma Gandhiji led India’s independence movement softly facing the british colonialists with inspirational speeches and non-violent protest. The entire campaign of India’s independence from british rule was headed by Gandhiji with employing non- violent resistance. Mainly Gandhiji in turn inspired the movement for civil rights and freedom across the world. Throughout his life Gandhiji believed in the power of truth compassion for others and non-violence. Over the course of Gandhiji’s life he made various achievements that impacted the world’s great people. Gandhiji encouraged oppressed villages to improve their own circumstances, leading peaceful strikes and protests. 1921 Gandhiji led Indian National Congress and reorganized the party’s constitution around the principles of “Swaraj” or complete political independence from british. Gandhiji instigated boycott of british goods and institutions and encouraged civil disobedience. When the british government introduced a tax on salt in 1930 he actively led a 250 mile march to the sea to collect his own salt. Moreover, Mahatma Gandhiji five pillars of non-violence: respect, understanding, acceptance, appreciation and compassion were the basic pillars for the existence of non-violence. Gandhiji was the great philosopher of India who played major role in the national movement that defeated british ruler in India. Even though Gandhiji was not a economist but his vision in economics if implemented would

have solved in India from many socio-economic problems. Gandhiji always worked for the wellbeing of the Indian people who were suffering from the policies of East India Company during the era of british. Although Gandhiji was not basically economist but given his ideas on economic issues and struggled against the exploitation policy of british. Mahatma Gandhiji was mostly inspired by Ruskin's heterodox doctrine that the wealth of nation consisted not in its production and consumption of goods but in its people. Therefore, the main focus of this paper is to analyse the economic scenario of Mahatma Gandhi from Gandhian perspectives. Gandhiji's economics is a part of a way of life principle which govern economic, social, political and other considerations. "Truth" and "Non-violence" Gandhiji's views on economics was simple and straight forward which would make India economically self-sufficient, manufacturing and satisfying its own needs in the domestic market, home grown ways which would not only improve the composition of the rural economy of India, it also demoralized the british economic motives of the exploitation of Indian people. Ultimately, Gandhiji spread the ethic of economic self-sufficiency all over the world during the colonial period. The economic idea of Gandhiji enhanced the development of rural areas and minorities by giving them equal and sustainable status. According to Gandhiji, work is not only means economic activities, spiritual growth is necessary for a country like India. Gandhiji's idea was that a country like India should have its own economic policy rather than relying on other foreign countries policies.

Gandhian economics is a school of economic thought based on the spiritual and socio-economic principles propounded by Mahatma Gandhiji. Human beings are always rational actors seeking to maximize material self-interest and western economic system was based on multiplication of wants which felt Gandhiji both the economies unsustainable and devastating to the human spirit. However, Gandhiji was not professional economist but his consistent with philosophy of truth and non-violence gave a set of economic ideas. Gandhiji economic theory was a counter theory to western economies and it claimed to be more suitable for peaceful and stable future. Gandhian economic ideas were highlighted on six points.

**Swadeshi:** Gandhiji imagined villages as self-sufficient republic. He knew that India lived in villages so he concentrated on the growth of the rural economy such as khadi, handloom, handicraft and sericulture, because rural industries were based on family labour with less capital. In Gandhian's view, Swadeshi system would satisfy two objectives firstly it provides employment and income to the Indian's and secondly it would generate equality, freedom and justice to eliminate poverty. Gandhian was not against foreign goods but his motive was to have healthy and non-exploitative form of trade because it is criminally foolish to produce the goods which are not profitable to be produce in the country, instead of producing them country should import those goods.

**Mechanisation:** Gandhiji was never against to machinery but he opposed the machinery which replaced labour. Gandhiji was worried of technology-induced unemployment. According to Gandhiji machinery should not destroy the dignity and self reliance of the villages. In a country like India were labour is abundance maximum industries should be labour intensive rather than capital intensive. Only small-scale industries can solve the problem of unemployment because small-scale industries use labour intensive technique. The small-scale industries gives equal distribution of income and wealth among labourer mainly because small-scale industries are wide ranging compared to large-scale industries and are having more employment potentials.

**Induatrialisation:** Gandhiji expressed that industries are based on large scale and highly sophisticated technology which leads to unemployment, poverty, urbanisation, deforestation, desertification, pollution etc. so Gandhiji was totally aganist modern industrial system. Gandhiji visualised that electricity, shipbuilding, iron works etc should exist side by side with village and cottage industries. Mostly he concentrated on physical and manual power. Gandhiji never believed aristocracy because they do not appreciate the manual labour and they appreciate the hard labour. Gandhiji was against the industrial, technological and commercial society of the modern age. Main ideology of Gandhiji was to make Indian villages self-sufficient economies. Gandhiji beleived in law of the bread labour that is, every man should earn his bread by sweat in some labour connected with agricultural and its allied activities.

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Though industrialisation increases the standard of living Gandhiji never wanted to rise in the living beyond a certain point because ultimately it continues poverty.

**Decentralisation:** Gandhiji strongly advocated decentralisation of economic system. Gandhiji believed that centralisation was the root cause of exploitation which leads to unemployment and poverty in India as the powers are concentrated in the hands of few because centralization creates wide gap between rich and poor, rich are becoming more richer and poor are becoming more poor. Mahatma's desire was for decentralization because huge capital accumulation is needed to industrialize the country through large-scale industries. The large-scale industrialization invites existence of foreign market, which India may not have so according to him the ultimate cherishable goal is only decentralization. Large-scale industrialism is the base of the centralization of political powers in few hands. Under capitalism, the power becomes to be concentrated in the hands of few individual capitalists and under socialism it is arrogated by managers, technocrats and bureaucrats. A country like India has plenty of human resources but capital supply was poor, therefore labour intensive technology should be followed in India. In Gandhiji, view decentralization was essential for the survival of democracy and for the establishment of a non-violent state. Gandhiji preferred the decentralisation of small-scale units in few places. Through decentralisation schemes their might not be over production and waste compellation and production by small units may be economical.

**Trusteeship:** According to Gandhiji, capitalistic and rich should consider themselves as trusty of society and make use of their wealth for the benefits of society which is known as trusteeship. Gandhiji emphasized on cooperative system to develop India in agriculture and other fields so that economic welfare can be achieved. He want to avoid a violent and bloody revolution by gearing economic inequality. Motivation of Mahatma was to remove private ownership of property except in as much as it may be permitted by society for its welfare. Under state regulated trusteeship, an individual may not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of society. Proposed to fix decent minimum living wage limit should be fixed for the maximum income that could be allowed to any person in the society. The difference between maximum and minimum income should be reasonable, equitable and variable form time to time.

**Villagism:** Gandhiji always concentrated in the development of villages. He opined that India could not be developed unless we develop the villages. Unless grass root development is not possible a country cannot be developed. The process of development in India should begin from village level. Gandhiji started experiments in rural life style such as revival of village crafts and agro processing industries, village cleanliness, diet surrounding to live. According to him if village perishes, India will perish too. As agriculture does not need revolutionary changes and Indian peasants requires a supplementary industry. Immediately after independence, the Indian Planning procedure incorporated many crucial Gandhian thoughts into the five-year plans. Although Nehru disagreed with Gandhian views with respect to heavy industrialization and use of machinery but achieved important Gandhian visions were sought to be achieved through economic planning. Gandhian economic philosophy has been critised on many grounds. Ambedkar critised Gandhian ideal village republic and its economic structure and expressed that the decentralize village was the main power base of exploitation of money lenders, provided the cultural stage for caste exploitation and isolated economies which often failed to cooperate with each other due to long distance and disconnectedness. Gandhiji concept of swadeshi system was seen as divisive by some critics as it leads to favouritism in an already divided and stratified society. As most of the Indian villages are caste-oriented villages, it may actually cause greater isolation than assimilation. Rise of cities and rapid industrialization along with globalizing economy are indicators to some Gandhian ideals, which were given a back seat in Indian economic planning.

**Conclusion:** In the age of globalization there is different scene in India. Globalization is playing vital role in Indian economy. Presently, the economy of India standards fourth largest among the world after USA, China and Japan. At the initial stage of independence, Indian economy was stagnant and was caught in a vicious circle of poverty. Then Indian government took a policy of "laissez faire" articulated by Jawaharlal Nehru. From than onwards India focused on import substitution policy and due to

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ongoing process of globalization India has given more emphasis on expansion of industrialization on large-scale. As a result, new foreign industries entered into Indian market, which enhanced India's growth. With the existence of globalization Gandhiji's emphasis on small-scale industries was ruined and abolished from Indian economy. Apart from this, large-scale industries have also ruin the environment through pollution which affects the health of the human beings. The rapid growth of large industries due to globalization has not benefited to everyone. It tremendously increased informal sector, which affected the working population. The great economic ideology of Gandhiji enhanced the development of rural areas and minorities by giving equal and sustainable earnings therefore invites many questions.

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# RELEVANCE OF MAHATMA GANDHI'S ECONOMIC IDEAS

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**Abstract:** Gandhiji's economic ideas are understand in his whole philosophy. His main idea aims at the socio-economic reconstruction of society .In the Gandhian economic thought human beings themselves were wealth, not gold and silver. "The final consummation of all wealth is in producing as many as possible, full-breadth, bright-eyed and happy-hearted human beings". He believed that, that country was the richest which nourished the greatest number of happy individuals, and that man was the richest who, after fulfilling the mission of his own life and perfecting its functions to the maximum extent, influenced the lives of others. Mahatma Gandhi held in economic motives and activities should be governed by ethical consideration. To him, economics and ethics were inseparable. In the West, people generally hold the view that the main duty of man is to promote the material happiness of the majority of mankind, and by happiness they simply mean physical happiness and economic prosperity. It does not matter very much to them if the laws of morality are broken for the sake of that happiness. To Gandhi, economics was a practical science which suggested practicable measures for the maximization of human welfare. He laid great emphasis on human values, and condemned the monetary basis of human relations. The paper discusses the relevance of the economic philosophy of Mahatma Gandhi in the present era.

**Keywords:** Human Welfare, Worker, Capital, Human Values, Labour, Welfare Economy.

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**Introduction:** A study of Gandhi shows that when he took keen interest in national problems, he took an equally keen interest in the welfare of individuals as well. He became almost a guide, philosopher and friend, a nurse, a cook, a servant of whosoever came in his contact. He believed in raising the moral fibre of individuals and through them to build up a new man and a new society. It was because of this interest in the individual that he mesmerized the largest number of people and ^von unquestioned loyalty from even those who had nothing in common with him.

For Mahatma Gandhi, welfare includes material as well as spiritual. Full employment, economic equality and swadeshi constitute three major objectives of Gandhian economic system. Therefore, he advocated reduction in economic inequalities. To Gandhi, wealth does not mean welfare. His is the economics of basic human needs including food, clothing and shelter. He was against the concentration and acquisition of wealth beyond a point. According to him, it was necessary to voluntarily reduce wants particularly when majority of the people are living below poverty line. Gandhian economics is highly interlinked with ethics.

## Objectives

1. To make a bird's eye view of the economic philosophy of Mahatma Gandhi\
2. To examine the relevance of Gandhian economic philosophy in the present era of globalization.

Gandhi advocated decentralised and market-negotiated economic system wherein economic decisions are taken by individuals. Under such a system, private property exists and production is owned by either private firms or by cooperatives of workers and farmers. Material incentives for the least paid numbers of the society and moral incentives for elite have been recommended as motivating force in the production process. Gandhi was against the use of labour-supplanting machinery in a labour surplus economy like India. Machinery is permissible if it does not deprive masses of people of the opportunity of labour, if it increases efficiency, and does not make people slaves. In Gandhi's view, true economics

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cannot ignore moral values. The basic purpose of his meta-economics was to achieve economic self-sufficiency by restricting meta-needs. His idea was to save the labour force from being de-humanized by the onslaught of industrial civilization of his time.

A careful study of the trends and developments in almost all the countries of the world since the invention of the first machine, some 400 years back reveals in spite of great diversities, certain common factors. The poorer of the machine enamoured man and he, without bothering to stop and think for a moment, fell all out for industrialization thinking that it alone was the symbol of progress and could bring permanent happiness. When, on the one side the industrialized countries are vying with each other to industrialize themselves further in an increasingly shorter period, on the other, the underdeveloped or developing economies also want to join in the race and make their presence felt. This love for industrialization has brought in its wake, the ever-increasing large scale mechanized production, centralization, growth of cities and decline in the importance of villages, a growing demand for all important managerial and technician class, change in ownership from individual ownership to State ownership, through partnership, joint stock companies and cooperative ownership, dispute whether production should be motivated by profit motive or welfare motive (not knowing what this welfare really means), and the ever-increasing responsibility of the State in controlling and regulating things. Since these changes are readily adopted in search of human happiness, we are faced with certain problems created by these changes. For example, we are called upon to fight the demands of unemployment, of uneven distribution of wealth, of exploitation (of the poor by the rich, of labour by the capitalist and of one nation by another) of imperialism and colonialism, of world wars, of booms and slumps with all the evils associated with them, of food shortage and famines, of over-production and under-production, of military alliances, of hatred and jealousies, etc. Industrialization has accelerated the tempo of life and added to its tensions, but the goal of human happiness, of peace and prosperity, of plenty, of increasing leisure for artistic and noble pursuits still continues to evade man. Despite the talk of different types of economics -capitalist, socialist and mixed—and of the countries being on the different stages of development, the dream remains a distant reality.

The world has not become a happier and nobler place to live in. Gandhi, out and out a practical man, wedded to 'untainted' human happiness, saw all these changes and their consequences. Naturally he could not remain a silent spectator to these changes much less be a party to them. He, through his utterances, writings and actions, started giving a new picture of the production system of India of his dreams—a system which may work as a model for other countries of the world. It will, therefore, be advisable to study the views of Gandhi on some important problems connected with the production system of his dreams.

Mahatma Gandhi laid emphasis on the welfare of the worker, his dignity and proper wages. In order to improve the condition of the worker, first of all he laid emphasis on minimum living wages. So that a family of 4 to 6 members might live a human life. He wrote that the worker should get more wages, and should be given less work to do so that clean house, clean body, clean mind and clean soul might be guaranteed to them. In so far as relation between labour and capital is concerned. Mahatma Gandhi always suggested harmony between them. He argued that if the distinction of high and low disappeared, it would have a healthy reaction on all aspects of life. Consequently, the struggle between labour and capital would come to an end; and would give place to co-operation between them. According to him, "capital should be labour's servant, not its master". Moreover, he believed in the information of labour unions. If the rights of workers were not conceded, they could go on a strike which should be based on non-violence and truth. Therefore, the main focus of this paper is analyzing the welfare economic scenario from the Gandhian economic perspective.

**Relevance of Gandhi's Views:** The relevance of Gandhi's basic principles i.e. non-violence, truth, satyagraha, cooperation, and trusteeship as a means to attain harmonious industrial relations and resolve the conflict between labour and capital in the 21st century are questioned on the following grounds: (i) The proposition of trusteeship theory as a way to solve most of the labour problems is based on the belief in essential goodness of human nature whereas in practice, we observe selfishness in

human nature. Under such circumstances, it becomes difficult to put many of the Gandhi's ideas into practice. (ii) When a few who ought to hold the economic power in trust for others from whom they derive it, use it for their own cause, and to the detriment of the rest, the inevitable result will be the deprivation of the few. Under such a situation, Gandhi's advocacy for trusteeship theory and cooperation between employer and employee will not work. (iii) In the materialistic worldview wherein maximum consumption, utility maximisation, wealth acquisition and expansion are highly valued, the success of trusteeship theory and Satyagraha appears to be difficult. (iv) The caste-ridden social stratification and vote bank politics in the name of caste and religion further widens the gap between different communities making Gandhian way of solving the problems more difficult. The experiment with truth and non-violence was proposed to be carried out in a system that became explosively violent and aggressive not only during alien rule but also against the internal socio-economic inequalities, exploitation and injustice. Even Gandhi himself could not control the mob-violence in the case of outbreak of violence in August 1942. In spite of the above arguments, certain Gandhian views on labour are/ will be relevant in the 21st century in the following manner.

- (i) In the wake of rapid changes in the information technology and consequent speed up of globalization process, competition has become a key factor for entrepreneurs' survival in the global market. For that bringing efficiency and productivity have become unavoidable for entrepreneurs, which in turn, demand the cooperation between employers and employees. It is, therefore in the changed context of 21st century challenges that Gandhi's view about cooperation between employers and employees has become highly relevant. Similarly, in order to update the workers with the fast changes in the technology, workers need to be trained and retrained from time to time.
- (ii) The developed countries have opted for the materialistic approach as a way of life and the developing countries are being tempted to move towards that direction. A careful scrutiny of the facts will reveal that this materialistic approach, to a significant extent, has been instrumental in generating the passions for more and more goods. The roots of today's serious problems (like climatic change, environmental degradation, widening gap between the rich and the poor, jobless growth, tensions, etc.) lie in adhering to this approach in an unquestioning manner. In such a situation, Gandhi's advice to control the excessive consumption and minimising the wants is the need of the hour and highly relevant.
- (iii) Gandhi was not simply an ideologue. He was a practitioner and demonstrated the efficacy of non-violence, truth, Satyagraha and cooperation, by putting an end to the labour exploitation of Indigo workers under 'Tinkathia' system in Champaran by way of satyagraha and non-violent means. Organizing the labour in Ahmedabad and his several movements in South Africa for the cause of labourers illustrate the working of his ideas in practice.
- (iv) Gandhi's ideas against child labour are relevant and international agencies like International Labour Organisation and UNICEF have passed conventions against child labour. Various NGOs and other national and international agencies have also been working towards the elimination of the child labour.
- (v) Similarly, Gandhi's views on wages and strikes have been well-endorsed by different organisations and are and will be relevant in the 21st century.

**Conclusion:** Gandhi's views on labour are part and parcel of his economic ideals and trusteeship theory based on truth, non-violence, non- possession and welfare of all. As a background, it is desirable to have an overview of his basic economic ideas and trusteeship principle in mind before knowing Gandhi's views on labour. In the Gandhian stream of thought, economics and ethics are interlinked. Trusteeship theory has been the guiding force for harmonious relationship between the employer and the employees. Labour has four components – (i) bread labour (manual labour), (ii) intellectual labour, (iii) labour as an instrument, and (iv) labour as a method of service for others. Gandhi had high respect for the dignity of labour. The dependency of labour on capital with unequal power relations and goal incompatibility are the two important reasons for the conflict between labour and capital. Gandhi advocated cordial relationship between capital and labour by way of fair and just treatment to the labourers. He favoured the formulation of trade unions in different places. He recognised the strikes as an inherent right of the workers for securing justice with the rider that the moment employers accept arbitration, strike must be considered as a crime. He was for the payment of enough wages to the

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workers and a respectable proportion between dividends, wages and prices. Gandhi advocated reduction of working hours from twelve to ten hours. He was against child labour, and argued for improvement in working conditions. Gandhi's views about cooperation between the employer and employees, elimination of child labour, workers' right to strike, curbing consumption, fair wages to the workers etc. are/ will be highly relevant in the present era.

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# GANDHI'S VIEWS ON MANAGEMENT OF RURAL DEVELOPMENT

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**Abstract:** After seventy years of Indian Independence it is worthwhile to examine and evaluate whether we are on the same path of development which our forefathers and leaders thought for us. They dreamt of a society which besides keeping its traditional values intact, could at the same time adjust with the latest developmental process. Nobody in the society is left out of the development process. The evils of the society are taken care of to build a strong self-sustaining society. Rural Development has now become a buzz word for government, NGO's, financial institutions etc. New programmes and policies are regularly framed to foster rural development. It is the need of hour to examine and evaluate how far and in what direction we stand in relation to the vision of our forefathers and freedom fighters who shed their life for the country, with respect to rural development. The present research paper makes an attempt to carefully understand the view of our father of nation Mahatma Gandhi regarding rural development.

**Keywords:** Rural Development, Self-Sustaining Society, Social Life.

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**Introduction:** The term 'Rural Development' connotes overall development of rural areas with a view to improving the quality of life of the rural people. In this sense, it is a comprehensive and multidimensional concept which encompasses also the development of agriculture and allied activities, village and cottage industries and crafts, socio-economic infrastructure, community service and facilities and, above all human resources in rural areas. As phenomena, rural development is the end result of interactions between various physical, technological, economic, social, cultural and institutional factors (Katarsing, 1999).

About 70 per cent of Indians live in villages. In other words any planning for the development of India could not be complete without embracing the rural chapter of India in its fold. Over the years, rural development has emerged as "a strategy designed to improve the economic and social life of a specific group of people, the rural poor. It involves extending the benefits of development to the poorest among those who seek a livelihood in rural areas" (International Labour Organisation, 1968: 56).

Gandhiji underlined the importance rural India by saying that 'India lives in villages'. Since then successive governments have been trying to develop the real India. In the various five year plans, development of rural areas has been one of the most abiding concerns. The government of India started its plan for the planned growth soon after the independence. Gandhiji in his various speeches and articles written throughout the freedom struggle spoke & highly of democratic decentralization and rural development. In the 22 July 1946 issue of Harijana, Gandhiji stated that "Independence must begin at the bottom" (Anil Dutta Mishra, 2002: 1). Gandhiji wrote in Harijana (29 August, 1936) "I would say that if the village perishes India will perish too . It will be no more India. Her own vision in the world will get lost. The revival of the village life is possible only when it is no more exploited" (Indian farming, 1978: 2 and 31).

**Conceptual Analysis of Rural Development:** The concept of rural development was born in the context of agriculture and it remained, for a long time, co-terminus with agricultural development in India. Since the 1970s the concept of rural development has undergone a change and has become more comprehensive. The World Bank defines rural development as a strategy designed to improve the

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economic and social life of a specific group of people, that is, the rural poor. It involves the extending of the benefits of development to the poorest among those who are living in the rural areas. This group includes small-scale farmers, tenants, and landless. Rural development should include a mix of activities including projects to raise agricultural output, create new employment, improve health and education, expand communication, and improve housing (World Bank, 1975: 28 – 29). Thus the World Bank defines rural development in terms of an improvement of the economic and social life of the rural poor (S.R. Maheswari, 1995 : 18).

### **Gandhian Views on Rural Development:**

**1. Relationship between City and Villages:** It was Gandhiji who first understood the importance, role and place of Indian villages in the whole country. His objective assessment of villages in overall Indian economic and political sphere was the key which helped him to bring them to the main stream and ultimately win the freedom. The rural character of the economy and the need for regeneration of rural life was stressed by Mahatma Gandhi. He wrote in *Harijan* (4, April, 1936).

“India is to be found not in few cities but in its 700,000 villages. But we town dwellers have believed that India is to be found in its towns and villages were created to minister to our needs. We have hardly paused to inquire if those poor get sufficient to eat and clothe themselves with and whether they have a roof to shelter themselves from sun and rain”.

He was thus critical of the role of the urban setups as they did not share proportionate resources with their counterparts living in villages. He considered urbanisation as an evil insofar as (1) it is based on the exploitation of the countryside, and (2) is totally divorced from the rural way of life rooted in nature.

*He said (in 1946),* “I regard the growth of the cities as an evil thing unfortunate for mankind and the world, unfortunate for England and certainly unfortunate for India. The British have exploited India through its cities. The latter have exploited the villages. The blood of the villages is the cement with which the edifice of the cities is built”. He has asked whether it was possible to retrace the steps and, if this was possible, whether this would not be incompatible with progress. Gandhi gave a remarkably balanced answer to this question in the form of the following propositions: (1) “I want the blood that is inflating the arteries of the cities to run once again in the blood-vessels of the villages”; (2) “I do not want to depopulate the cities and send the city folk back to the villages. All I want is that they should re-adjust their lives so as to cease to sponge upon the poor village folk and make to the latter what reparation is possible, even at this later hour, by helping to resuscitate their ruined economy”; (3) “In my picture of the rural economy the cities would take their natural place and not appear as unnatural, congested spots or boils on the body-politic, as they are today.” (Ganguli, B.N., 1973: 187).

**2. Co-operative Form of Enterprise:** Gandhiji’s conception of a new economic order in the villages included a programme of cooperative farming in agriculture. Many raised their eyebrows when Gandhi declared in 1942: “I firmly believe that we shall not derive the full benefits of agriculture until we take to cooperative farming. Does it not stand to reason that it is far better for a hundred families in a village to cultivate their lands collectively and divide the income there from than to divide the land anyhow into a hundred portions? As we have seen, Gandhi was thinking in terms of wind-mills, power-generation by village communities and rural electrification. He favoured the use of electricity for operating rural tools and implements. In 1941 he explained his own conception of rural industrialisation. He wished to revolutionise the ‘Khadi mentality’ which had by then become part of a strange cult. This he explained that this mentality “means a wholesale swadeshi mentality, a determination to find all the necessities of life in India and that through the labour and intellect of the villagers.... it means the decentralisation of the production and distribution of the necessities of life. Every village is to produce and use all its necessities and, in addition, to produce a certain percentage as its contribution to the requirements of the cities. Hereby industries will necessarily be centralised and nationalised. But they will occupy the least part of the vast national activity in the villages”. (Ibid : 156).

The present co-operative movement in India, except for a few exceptions has gone to threads. It is marked by corruption, instability, nepotism etc., to name a few evils.

**3. An Ideal Village:** In 1919 Gandhi wrote for the *navjivan* a series of articles on the condition of Indian peasants and the means of ameliorating it. The English translation appeared in the *Young India*. Gandhi said: "Mr. Lionel Curstis' description of an Indian village as a collection of insanitary dwellings constructed in a dunghill is not much exaggerated. There should be some system about the structure of a well ordered village, there should be some order about the village lanes, and the roads should be so scrupulously clean in this and of crores of barefooted pedestrians that nobody need not hesitate in walking or even sleeping in the streets. The lanes should be mechanised and have gutters for letting out water. The temples and mosques should be kept so beautifully clean that the visitors should feel an air of tranquil holiness about them. The village should, as far as possible, be full of shade giving trees and fruit bearing trees in and around them. It should have a dharmshala, a school and a small dispensary. Washing and privy arrangement should be such as may not contaminate the air, water and roads of the village. There was a time when the Indian village satisfied most of these conditions. Every village should be self-sufficient, so far as its needs of foods and clothing are concerned and should be capable of defending itself against robbers or wild animals. An ideal village should approximate to the description I have given for. Only such village could be called self governing, and if all Indian villages could come up to that ideal, India should be free from most of its worries... It is my firm belief that these small units are easily capable of being well ordered and organised" (Ibid: 150).

Gandhiji thought of a casteless egalitarian rural society against the stark background of a caste-ridden village community. This was a contradiction. He not only faced it, but also tried to resolve it by means of a progressive interpretation of the ancient differentiation of social functions, which, in the course of social decay, and in his view, degenerated into a hide-bound, caste ridden social order." (Ibid: 150 – 151).

**4. "Village Republic", A Vision of Gandhiji:** This picture of a new India which Gandhi presented in Harijan article must be delineated in his own words as follows. Only the paragraphs have been rearranged for convenience of analysis. Indian independence must begin at the bottom. Thus every village will be a republic or panchayat having powers. It follows, therefore, that every village has to be self-sustained and capable of managing its own affairs, even to the extent of defending itself against the whole world. It will be trained and prepared to perish in the attempt to defend itself against any onslaught from without. Ultimately, it is the individual who is the unit. But this does not exclude dependence on the willing help from neighbours or from the world. It will be free and voluntary play of mutual forces.

Gandhi was thus thinking of village republics, completely free to manage their own affairs, and united by mutual aid even to the extent of joint defence against any external aggression. A village panchayat, if it has to be a republic, must be an egalitarian organisation in which 'ultimately it is the individual who is the unit'. The relations between individual must rest upon equality, mutual aid and willing cooperation. Their relations with the outside world will be governed by the same principles of solidarity. But such solidarity can neither be established nor sustained, unless consumption is maintained at a level that every individual, however humble, can reach. In other words, if there is poverty that also has to be shared equally. Gandhi, therefore, said:

"Such a society is necessarily highly cultured in which every man or woman knows what he or she wants, and what is more, knows that no one should want anything that others cannot have with equal labour". In Gandhi's view the essence of culture lies in knowing what one really wants. Also, if one wants anything that cannot be had with equal labour, there is an element of exploitation which means violence as well as inequality that violence helps to sustain.

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 centre will be the individual always ready to perish for the village, the latter ready to perish for the circle

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of villages till at last the whole becomes one life composed of individuals, never aggressive in their arrogance, but ever humble, sharing the majesty of the oceanic circle of which they are integral units. 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.

Gandhi was aware that by presenting a picture of republican village India he was exposing himself to ridicule in a political atmosphere in which politicians of the urban classes were dreaming of power-politics and power-structure of the usual run of democracies, while reflecting on the content of independence in conventional terms".Gandhi's conception of an "oceanic circle" as opposed to a pyramidal structure of society, and his almost mystical idea of ever-ending, but never ascending, concentric circles that signify interdependence, mutual support, and solidarity, without there being any relation of coercion, on the one hand, and dependence, on the other, as between the periphery and the inner circles."

**Conclusion:** The views of Gandhiji on rural development have been classified as Utopian by some thinkers. But as we realise that some of these are fully successful and some are partly successful i.e., co-operative movement in giving right direction to rural development. The ideas are of the same relevance as they were at the time of presentation. The rural development are of India leaves a lot to be fulfilled in respect to the vision of Gandhiji. His meticulous and in depth understanding of social stratification and structure of Indian society could help a lot in designing an appropriate rural development programme.

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# MAHATMA GANDHI - LIQUOR ADDICTION IS A CURSE TO THE NATION'S ECONOMIC GROWTH

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**Abstract:** Mahatma Gandhi identified the difficulties faced by wives of alcohol/liquor addicts in maintenance of family necessities and upbringing their children. And indecent behaviour of drunkards with their spouses and women in their families. Children are deprived from their education, provision of nutritious food, healthy environment, their psychology and character of children are also disturbed that is the alcohol addictions is destroying National future itself, because the children are the future of Nation. But, because of misbehaviour of drunkard family member and continuous quarrels within the family forced the children to become child labour. This problem is persistent even in 21st century. If the humanity doesn't realize this evil of liquor drinking habit the future of the mankind ends up in melancholy. The money earning by State Governments from taxation on or liquor sales is heinous and crime destroying peace and prosperity of many families. The deprivation to the State Governments of the alcohol revenue is of the least importance in the prohibition campaign. The country is simply impatient of the evil itself. In no country in the World will it be possible to carry on this illegal business in the face of the united and the enlightened opposition of a people, such as is now to be witnessed in the economy of India.

**Keywords:** Addiction, Nutritious Food, Healthy Environment, Psychology, Humanity, Melancholy, Heinous, Prohibition Campaign.

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**Introduction:** Mahatma Gandhi ideals, slogans and guidance's are theoretically best for humanity and development of populous democracies because democracies with high population majority people during and after independence are generally under below poverty line. Indian people are also deprived by Colonial rulers from Europe. They annexed majority countries around the World to exploit their wealth of nations. India also suffered maximum for hundreds of years by a number of variety of Invaders. Majority of human resources in India and the natural resources of the country like Gold, Silver and Copper also plundered. At the time of Independence the country experienced poverty, famine, epidemic diseases at that stage Mahatma Gandhi has given number of advices to the Government through many a number of News papers and books but, all his advices ignored by Governments of that period. Still the Constitution writers taken some of the Gandhian ideologies and framed Directive Principles of the Constitution of India. Where those elders identified the menace of consumption of liquor and its hurdles to the faster development of lives of socio economically poorer sections of the families and its negative impact on National Development.

Mahatma Gandhi advised the Moderates that India must not be made serious by compulsion and that those who wish to drink must have facilities provided to them. The state does not cater for the immoral and involve in bad addictions if its people. It is the responsibility of Government not to regulate or license houses of ill fame. And should not provide facilities for thieves to indulge their propensity for thieving and perhaps even flesh trade. Mahatma also questioned Is it not often the parent of both? He asked the moderates to join the country in sweeping out existence of drink revenue and abolishing the liquor-shops and also identified that many liquor-sellers after independence expressed gladly to close their shops, if the money paid by them were refunded.

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Mahatma Gandhi was very much worried about the education of the children, he has taken risk to suggest the moderates and newly formed Government that it is a matter of deep humiliation for the country to find its children educated from drink revenue. And made it clear we deserve the curse of posterity if unless wisely decide to eradicate the drink evil, even though we may have to sacrifice the education of our children. But we need not. He also knew many of authoritarians might have felt fun at the idea of making education self-supporting by introduction of spinning in schools and colleges. And he assured that it solves the problem of education as nothing else can.

It is criminal to spend the income from the sale of intoxicants on the education of the nation's children or other public services. The government must overcome the temptation of using such revenue for nation-building purposes. Experience has shown that the moral and physical gain of the abstainer more than makes up for the loss of this tainted revenue. Gandhi expressed If once we succeed in eradicating the evil, we will easily find other ways and means of increasing the nation's income.

Regarding this statement of Gandhi the prohibition implementation in Bihar State by Mr. Nitish Kumar has virtually shown the result. Though the Central Government is instructing all the State Governments they are not listening to Centre advice regarding Prohibition implementation. Here, the Bihar example has proven the development figures regarding purchase and production i.e. Marketing graph of the state has proved that prohibition is neither a financial nor a political nightmare. He has made up Rs 4,000 crore annual revenue loss by rationalising tax burden. As a result, his state has seen a jump in rural savings that, in turn, has led to 30-50 per cent rise in consumption of food products and purchase of appliances, two-wheelers and construction material. Instances of murder, gang robberies, traffic accidents, domestic violence have gone down by 20 to 30 per cent. This practical example can be adopted for the present day growth deficiencies shown by market surveys that their analysis shown the growth rate has fallen. This problem is created by non implementation of prohibition in majority states. In recent times as the working class spending majority of their hard money on liquor consumption. If the Governments can and will implement prohibition definitely the economic growth rate will improve to the highest levels above International average, as the income which is spent on liquor consumption diverts to purchase of utility goods, housing and it will be spent on productive sectors. Then they will be growth in employment generation also.

At present the Local and Regional political parties encouraging unhealthy implementation of filthy welfare programmes which will provoke lethargy in the working class and indirectly backstabbing the economy of the nation. For the purpose of these unhealthy welfare programmes the State Governments need lot of currency to amass this money the State Governments stooped to sale of liquor by Government itself. This because the resiliencies action to the nation's economy in all the Southern States except Karnataka. But, leaders of these local and regional political parties are not realizing the evil what they are creating the future of the nation and people for their personal authoritarian purposes.

Referring to the letter of Mahatma Gandhi Mr. Konda Venkatappaya B.L. (1866-1948) was a noted lawyer, Indian freedom fighter and politician from Andhra Pradesh. He is one of the founders and first editor of "Krishna Patrika", leading weekly Telugu magazine during the early 20th century quoted that after Independence that every member of political parties are craving to become MLAs (Member of Legislative Assembly) and most of them want to bribe the public and become financially wealthy through evil business practises. But they are not serving people just serving themselves. At present also it is a truth and their attitude is becoming more and more greedy. This is because of enormous increase in election campaign purpose and expenditure.

**Conclusion:** Mahatma Gandhi pointed out regarding unnecessary growth in salaries of Public Servants, Government Servants and Legislative Members he identified and mentioned this issue at early days of Independence. Drinking addiction is most dangerous and health hazard. It is one of the causes of chronic diseases like Liver Cirrhosis, Neurosis (Brain and Nervous system problems), Gastritis, Heart

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disease, Anemia, Ulcers, Inflammation, Cancers etc. Addiction of alcohol leads to Epilepsy, Seizures, Alcoholic Pancreatic, Alcoholic Withdrawals etc.

State Governments not realizing the adverse impact of alcoholism on Economic Development of Nation. The social benefits of prohibition seem to have not taken seriously both public and political system. And the society has become ignorant and doesn't care if consumption of alcohol puts safety of men and women in danger, triggers domestic violence, causes deaths due to drunken driving and deadly brawls in the neighbourhood on petty matters and makes youths addicts and useless for any productive work.

As we all know that Prohibition is the legal act of prohibiting the manufacture, storage, transportation and sale of alcohol, including alcoholic beverages. The term is also used to refer to periods in the history of nations when they banned alcohol consumption, such as in the US during 1920-33. One-fourth of India's population was under prohibition by 1954. But most States did not continue with the policy. In present scenario, prohibition in India exists in Gujarat and Nagaland, parts of Manipur as well as Lakshadweep. It's time for other chief ministers to stop crying of distress and follow the ideology to make the Mahatma proud of his countrymen who chosen wrong path.

Mahatma Gandhi's 150th birth anniversary will be marked by hypocritical effective contribution to our freedom but not a word about respecting one of his heart desires "**Keep India Liquor-Free**".

**If I was appointed dictator for one hour for all India, the first thing I would do would be to close without compensation all the liquor shops, and compel factory owners to produce humane conditions rooms where these workmen would get innocent drinks and equally innocent amusements.**

*Young India, 25-6-'31*

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# THE GANDHIAN CONCEPT OF SARVODAYA (SOCIAL PHILOSOPHY) IN SOCIETY

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**Abstract:** Gandhi had a wide view of a society. The meaning of the term *Sarvodaya* (welfare of all) makes it clear to us. That means he never wants to bring welfare to particular people of society instead his welfare includes all the people. His concept of *Sarvodaya* society is not rapidly formed in his mind but it is outcome of his understanding of society and values from *Bhagavad Gita*, Leo Tolstoy and other religions. I think that Gandhi can be described as a social scientist in the light of this chapter. As scientist uses various methods for scientific activity, in the same way, understanding the condition of society he introduces certain methods to transform Indian society onto *Sarvodaya* society. And it is the same case with the all nations. So Gandhi is a social scientist to some extent. Apart from this, we see how a society should be developed economically, socially, politically, religiously, and morally. He viewed the function of existing state as evil which would hardly permit a new social order of his dream. He wanted to have eradication of social evils. He opined for a cooperative federation of village republics. He pointed the role of majority and minority as well. He viewed his class less society with welfare of all sections of people, the poor, the downtrodden, the exploited, and the least. He had the ideal of *Sarvodaya* of social uplift, economic emancipation and moral resurrection for all.

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**1. Introduction:** This paper is all about ideal society of *Sarvodaya*<sup>1</sup> by Mohandas Karamchand Gandhi. It mainly deals with condition of Indian society during the time of Gandhi. We also see the way that Gandhi tried to bring an end to those troubles through his concept of *Sarvodaya*, the welfare of all. We would get a general understanding of meaning and starting of *Sarvodaya*. At the same time, we come across those factors which influenced Gandhi deeply in various ways. This paper ends with Gandhian understandings of *Sarvodaya*. Under this title, we can see the way he forms his view of ideal society of *Sarvodaya*. Gandhi has his vision of the future India that vision is a new social order which is different from the capitalist, socialist, communist order of society. That is a non-violent society, a society based on love and human values, decentralized self government, non-exploitative, cooperative society, and finally Gandhi gives the name to it that is *Sarvodaya* society which mainly aims at welfare of all.

**1.1 Gandhian understanding of *Sarvodaya*:** Gandhi can be understood as social reformer because he knew the way that a society could be developed. The progress of any society depends upon economic equality, the equality of women, the eradication of discrepancy between urban and rural areas etc. more than that, for him education was an important factor for development. For Gandhi, *Varna* system, eradication of untouchability, equal status of women, universal brotherhood were the foundations of social and cultural order in a society. In following pages, we deal with them in detailed manner. *Varna* is a Sanskrit term derived from the root 'vr' which means to cover and it literally means colour. As I mentioned earlier, Gandhi was against *jati* or caste. For him *Varna* is predetermination of the choice of man's profession. *Varnashrama* system is all about equality, dignity, and it wipes out distinction of high and low. Gandhi wanted to have such system for establishment of welfare of all in a society. As a result there would be division of labor, cooperation and social consciousness among the people. The untouchability is a greatest evil that has entered into Indian society as well as Hinduism. Socially it has arisen from the desire of the so-called superior classes to isolate themselves from those whom they regarded as inferior.

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<sup>1</sup> The word *Sarvodaya* means 'welfare of all' which will be explained in detail in section 1.3

For Gandhi, it can be removed from our society in two ways. One of them is to change the heart of the people. And latter one is possible through force of law by the government. Economic equality is another factor for wiping this discrimination. So untouchables should be educated and given training to start industries so that they may be lifted up and realize their strength and stand on their own legs. For him, rejection of Hinduism is not at all a solution for removing untouchability, because it is not part of Hinduism. Above all, Gandhi believes that the real cure lies in the change of the heart of the people. In fact Gandhi realized it deeply and addressed the untouchables as *Harijans*. Gandhi had been well aware of the need for improving the status of women in Indian society. He described women as the incarnation of *Ahimsa* which meant infinite love. Gandhi also views female sex as nobler sex and not as the weaker sex. She as mother shows greater capacity for love than man and is embodiment of sacrifice, silent suffering, faith and knowledge. In his view no woman should be treated as an object of sexual pleasure and a child manufacturing machine. He was critical about child marriage, enforced widowhood, dowry system, *sati* etc. because they devalue women and perpetuate their subordination. He was in support of women in remarriage. He had a well understanding of Sarvodaya in the educational and political fields. In the case of education, Gandhi aimed at integral human development. So it is a process from one's birth to death. He also believes that education draws out the faculties of the student so as to enable him or her to solve correctly the problems of life. It also provides opportunities for self expression and growth as well. He also suggests 'a new education method' which falls into three stages.<sup>2</sup> It is all about the way how a child is to be educated. This method consists of education as play (first stage), basic education and division of school education, learning by doing that aims at dignity of labor, self-respect, self-reliance (second stage) and adult education that helps citizens to be responsible persons in society and work for the welfare of society (third stage). Therefore we can assume that Gandhi had an excellent insight of education that is person oriented and his vital development. Gandhi wanted to have universal brotherhood. That is why for him love has no boundary his nationalism includes love of all nations of earth irrespective of creed. He envisaged a world society in which people live in love and friendship and the goal of *Sarvodaya* is actualization of universal brotherhood and friendship. In Gandhian view, *Sarvodaya* society promotes national integration, religious coexistence, universal brotherhood and world peace.

Gandhi was a politician par excellence and regarded political activity as a part of the effort of *moksha* or a stage in his journey to the land of eternal freedom and peace.<sup>3</sup> He also had a mental picture of a politician who identify himself with people by being with them and work for them. This is what he meant by democratic spirit of brotherhood in politics. The *Sarvodaya* political order is based on certain fundamental assumptions. It refers to equality of all people, being custodians of the state, decentralization of political power, self rule and work for welfare of all. Above all, *Sarvodaya* society is based on two fundamental principles namely truth and non-violence. In politics, he rejected democratic principle of majority rule and supported the minority as well. In political field his aim was to establish *swaraj* (self rule) in India.<sup>4</sup> It is of two types: personal and national. By personal rule we mean ruling over one self and it is necessary condition to attain self government on national level. National self rule means possessing fitness by nation to rule over itself like an individual is fit to eat and so on. Gandhi's *swaraj* also stands for poor man's *swaraj* where there is no discrimination and partialities. This kind of *swaraj* is called *purna swaraj* by Gandhi. In politics, He advocated the theory of Panchayat Raj that stands for a village republic where full powers are exercised by the people. It also aimed at democratic decentralization of economic and political powers into grass root level and all round development of village. Gandhi visualizes every village would be republic or Panchayat having full powers.

Gandhi was not an economist but he had awareness of socio-economic condition of Indian society. So he wants to formulate an economic constitution for India and world where no one suffers from lack of basic needs. Gandhian economic understanding is all about simplicity of life, self sufficiency, cooperation, self sufficient village unit, nationalization on basic industries, *swadeshi* and theory of

<sup>2</sup> Paul Vellarackal, *Sarvodaya*, (Kottayam: Oriental Institute of Religious Studies India, 2010), 100.

<sup>3</sup> Paul Vellarackal, *Sarvodaya*, (Kottayam: Oriental Institute of Religious Studies India, 2010), 105.

<sup>4</sup> K.M. Rathnam Chetty, *Sarvodaya and Freedom*, (Delhi: Discovery Publishing House, 1991), 69.

trusteeship. For Gandhi, everyone should lead a simple life. He not only said but also practiced it in his life by wearing dress like the poorest person and advocating the use of *khadi*.<sup>5</sup> Gandhi never mind what a person has instead what a person is. Thus we see currently people run after money and material things failing to understand who they are. By simplicity he never means poverty or asceticism, rather simplicity of life is not to be luxurious and pompous. In his view, by giving up unnecessary expenditure, having a simple life style, washing one's own clothes are means to simplify one's life. *Sarvodaya* economic system runs on cooperative living. For him there is sweetness in cooperation, there is no one who is weak or strong among those cooperates; there is no feeling of mine or thine. And they all are cooperators. Gandhi wanted to have cooperative effort in agriculture. Such farming would be bringing large scale of production and a mean of removing poverty and laziness from the people. By economic equality, Gandhi means equal sharing of good to fulfill the basic needs of every individual. Through this he aimed at equalization of social status of all as well. In short, we can say that Gandhi wants everyone to have enough to meet his or her needs. Before the arrival of industry civilization or factory civilization, India maintained equality with agricultural economy. Gandhi was against it because the use of machinery creates a lot of problems especially unemployment of the poor. But he was in favor of industrialization if only it utilizes man-power fully. So we can say that Gandhi stands for production by the mass rather than mass production and it should give importance for human beings and human values. The word *swadeshi* comes from two words *swa* and *desh*. *Swa* means one's own and *desh* means the total cultural and natural environment of individual so it means to belong to one's own country.<sup>6</sup> Through *swadeshi* he aimed at revival of home industries and handicrafts of village in India. Trusteeship is a theory proposed by Gandhi. A trustee is a person who manages the property of a community. This theory is all about the voluntary sharing of riches, as a solution to the unequal distribution of wealth. There are four ethico-economic principles of trusteeship as the basis for all economic organization. They are non-possession, non-exploitation, bread labor, and equality of rewards. Philosophically, it is economic conscience by which an individual takes into account not only his own interest but also the interests of others. His doctrine points to fact that human beings are all trustees of God's creation and natural resources must be used for the needs of all. God alone has the right to absolute ownership. He has entrusted His things to us to be utilized to serve needs of everyone. Thus we can state that the universal distribution of the goods of the earth is the main principle of his theory.

Gandhi introduces *Satya* and *Ahimsa* as fundamental moral principle of human actions. In order that an act is moral one, he suggests five moral principles. Among them *Satya* and *Ahimsa* are most important ones. The Sanskrit word *Satya* means 'truth' and Gandhi understands it as essential vow to attain God's realization. The word truth comes from Sanskrit word, *sat* which means 'being' thus, truth means 'that which exists'. According to him, truth is a law operating in the universe. And God alone is that law which governs all life. So we can say that Gandhi identifies God with truth. *Satyagraha* means, holding on to truth. It is a moral weapon to convert the opponent. Its goal is to overcome evil by good, hatred by love, untruth by truth and violence by non violence. *Satyagraha* also consists of non-cooperation, civil disobedience, fasting, boycott, *hartal*, strikes, and *hijarat* etc. thus we can say that *Satyagraha* is action oriented. *Ahimsa* means non injury. The positive meaning of it is love which includes love or the evildoers. It is greatest love for all beings shown in one's thoughts and actions. For him power of *Ahimsa* is greater than the power of intellect so it is self acting force which comes from inner soul of person. It is the greatest force known to humankind. So we can say that *Ahimsa* includes not injuring any living beings physically, mentally in thoughts, speech or actions. In the case of religion, we see that Gandhi was concerned firstly with defending the individual's right to believe in his own faith as long as it comes conflict with morality.

For him, *Sarvodaya* society is centered on God or it is Theo-centric in nature. God is the *summum bonum* of human life. That is why he says "a man may live without eating for days on end he doesn't live

<sup>5</sup> The word *khadi* means hand-spinning, hand-spun cloth. Paul Vellarackal, *Sarvodaya*, (Kottayam: Oriental Institute of Religious Studies India, 2010), 19.

<sup>6</sup> Paul Vellarackal, *Sarvodaya*, (Kottayam: Oriental Institute of Religious Studies India, 2010), 90.

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without worship for a single minute.”<sup>7</sup> Only God believing individuals can give birth to a *Sarvodaya* society. And belief in only one God is cornerstone of *Sarvodaya* society. He also gives importance for all human beings because God dwells in all human beings. Now we can understand that Gandhi sees human beings not with physical eye, but with a divine insight or new vision. So the ultimate goal of human *Sarvodaya* society is anthropocentric because it aims integral welfare of all, in mutual acceptance, respect and sharing. In his view religion is a way of life that means it should influence all realms of human beings such as spiritual, mental, emotional and cultural realm of life. Since all religions aim at moral elevation man based on certain ethical principles, Gandhi considers morality as essence of all religions. For Gandhi, law of love (*Ahimsa*) is the supreme moral law. Since *Ahimsa* is the love of others, and love is manifested in service so, in Gandhian view we can say that the highest moral law is that we should unremittingly work for the good of mankind. Religious understanding of Gandhi can be sum up in this way. He identified ultimate reality with truth his approach was all-pervasive rather than compartmental.

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<sup>7</sup> Paul Vellarackal, *Sarvodaya*, (Kottayam: Oriental Institute of Religious Studies India, 2010), 114.

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# **GANDHIAN SOCIAL PHILOSOPHY: A STUDY OF THE IMPACT OF CONSTRUCTIVE PHILOSOPHICAL IDEAS IN RURAL COMMUNITIES IN ANDHRA PRADESH OF INDIA**

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**Abstract:** Mahatma Gandhi ushered in a new era in the history of Indian Political thought and gave a new out look to our national problem. He made the world believe that even the greatest of political problems could be solved by personal sacrifices and making the opponent realise his excess and mistakes. For Gandhiji, non – violence and ahimsa was the most suitable answer to violence with the result that non-violence in his philosophy became a faith as well as a creed , Gandhiji wanted to establish an ideal society based on the concept of Panchayat Raj and democratic decentralization of our modern Concept.

Gandhiji was a socialist of a different kind. He did not believe in the use of force for snatching superfluous wealth from the rich for distribution among the poor but on the contrary believed in convincing the capitalists to voluntarily donate their wealth to the community for collective welfare. Mahatma Gandhi had his own approach to the economic problems facing our times. Clear analysis of his approach to the economic conditions real approach and his deep anxiety for nations economic development and recovery more particularly when applied to India.

**Keywords:** Sacrifice, Non-Violence , Ahimsa , Panchayat Raj And Community.

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**Introduction:** Social policy can be regarded as an intellectual and organised actions adopted and pursued by a government to deliver the services for people in order to met their needs for welfare and wellbeing and to bring about socio economic transformation in the society. The social policy mainly refers to guide lines and interventions, which aim to improve human welfare and to met human needs for education health housing employment and social security

As effort has been made in this block to make the student to understand the concept of social policy and its important in the social economic development of the society. Social policies are essential for nation building because benefits of economic growth do not automatically are justified not only from a humanitarian view point. There are economic and political need for future growth and political stability minimally designed to maintained citizen support for their governments. The objectives of social policy are to enhance the wellbeing of on citizens, build human capital support employment and enhance social cohesion.

**Objectives:**

- To privilege a specific group or to treat people equality
- To Change individuals or group or to change environment
- To achieve full employment
- To reduce one qualities of income & wealth.
- To promotion of the concept of healthy agencies.

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**Gandhi's Views on Non – Violence:** Gandhi Derived his programme of non- violent action for the Indian people from his doctrine of truth and love. It is possible to justify Gandhi's programme on purely pragmatic considerations. According to him non-violence is natural to man. It is non- violence only when we are aware of the consequences and yet choose to adopt a difficult course of action, because use considers it to be right. Satyagraha or non-violence is therefore based on moral force. Mahatma Gandhi is one of most dynamic and effective leaders who world has ever seen or studied. Gandhi was a warrior of truth, a priest of non – violence. He was a model of simplicity and practical idealist. Whatever he touched, he made it more knowledgeable. He had unshakable faith in moral order of the universe. The philosophy of Gandhi is mainly based on twin principles, viz., truth and Non – violence. According to Gandhi, non- violence; they are like the two sides of a coin. A person who follows the principles of truth and non- violence knows no defeat in life. Non – violence based on rationality is essential for the survival of the community and it is so regardless of the philosophy we may adopt.

Gandhi took further stiff for repudiation of violence in conduct. He held that we must be non – violence not only Hindi way we act but also in our attitudes to end relations with other human beings. While Gandhi's stand on non – violence would find ready acceptance from responsible men through the word, miss giving are at times caused because of his attitude towards science & Technology. Gandhi greatest contribution was to indicate away for humanising society ware inequalities would be eliminated without violence.

**Ahimsa – The Universal Principle:** According to Gandhi, all religions are agreed to the principle of Ahimsa. A principle is the expression of perfection. So far as man lives in flesh and blood, he cannot do without committing some sort of violence.

**Relevance of Gandhian Ideals:** Gandhian thought arises out of the fact that he never attempted to work out a systematic philosophy for himself. Gandhian philosophy has to be extracted from his life and action. Gandhi's attitude to social change was revered by his own experience. They had consoled him that a man can fashion his life through discipline, effort and endeavour. The other seat passion the Gandhi's life was transformation of Hindu society, so that modern values could be in corporate into its ancient structure. He believed that this could be done without giving up the basic elements of the Hindu faith. Gandhi was not strong physically, but his moral courage was boundless. Gandhi tried to develop tear less ness in the Indian people through a series of experiments.

Gandhi opined that truth and non- violence are applicable in legislatures, in politics and worldly affairs. He had no use for them to attain individual salvation. All along, it had been his experiment to introduce and apply them in everyday life. He strove to make these principles as matters for practice by groups, communities and nations. The crucial problem of the world today is to establish peace. Chronic poverty, pollution, un employment, exploitation, inequalities and constant threat of war are additional problems. Today humanity is truly at the cross roads.

In the 21<sup>st</sup> century Gandhian ideals can work better than most other narrow ideologies. Through Gandhian ideology poverty can be eradicated, conflicts could be solved, peace could be achieved and environment could be healed. Let us pledge to follow the ideals of Mahatma. There is no doubt that Gandhi's ideal of Non – violence will be extolled as long as history continues.

**Gandhian Ideology: Relevance to Contemporary Society:** Gandhi is believed to have greater relevance in the present world of modern science and technology. Modern science and technology has produced geographical neighbourhood but the distance between man and man has increased. Mahatma Gandhi made significant contribution to social development by constructive work and programmes, aiming at removal of disabilities, of the people at the social, political, economic and spiritual levels. Gandhi says: "the human body is meant for service, never for indulgence, renunciation is life, indulgence spells death. Service to humanity has been the ideal of all saints and prophets of peace and so for Gandhiji.

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**Precept and Practice:** Gandhiji always emphasized that “India lives in her villages”. He practiced whatever he preached. His thoughts and actions always went together. He used to say that one ounce of action is better than tones of thought without any action.

**Gandhi’s Vision about Society:** Gandhi envisioned that our hands and acts have got to move towards a society which will really feed, clothe and provide and pave the way to live in peace.

- Importing of moral education
- Adult education programme
- Community conflicts and national integration.

**Social Values:** It is necessary to transform society through the individual and by social values of love, non – violence and justice. Social workers must create the conditions which would help the people to be self-reliant and realize the ideals of the purity, honesty and righteousness, fair play, justice and universal tolerance without the loss of individual freedom.

**Basic Values of Development:** The modern development activities have tended to create avenues for excessive consumerism of some against the continued deprivation of many others. Gandhiji had clearly advocated the restrictions of wants voluntarily. In fact, he had said that there is enough in this world to meet the needs of everybody, but not enough to meet even a single man’s greed. Development may be defined as economic growth plus social change.

**Gandhi Views on Education:** Gandhi felt that education was a medium through which the character of nation would be built. The education should part away national image and should suite our national conditions. It should also enable us to take provide in our fast culture and civilization. He disliked the present system of education which made us more a foreigner than an Indian in India.

**Constructive Programmes:** Gandhi carried constructive programmes and did not call them social work programmes. He carried them alongside the freedom movement. His constructive programmes included, abolition of untouchability, promoting community amity through the removal of all distinctions, introduction of prohibition, development of rural industries, introduction of basic education emancipation of women, organization of peasantry, improvement of village sanitation, upliftment of Advises, and improvement of the cattle. The social workers would find these programmes enriching Indian society in general and rural society in particular. Rural reconstruction was his mission. He initiated a large number of constructive social welfare programmes designed to remove the evils that had crept into society. His constructive programme found ready acceptance among people. The success of his power weapon Satyagraha too enticed many volunteers.

The major groups and institutions which function in a society are in the fields of economic, politics, religion, family and recreation. In a modern society the two other important institutions involved an in the fields of health and education.

**Conclusion:** Gandhi draw from this the conclusion that reality is not merely a physical order, but also a normal one. It is spiritual in character and is governed by values which transcend all empirical considerations. The accepted without question through we also tried to find arguments in support of his belief. God was for him are immediate dictum of consciousness. Gandhi the experience of the supreme Whether it is being or power or knowledge is an experience that cannot be broken up in to fragments without doing violence to its nature.

Social development is a new paradigm, which is a comprehensive term used for defining the total development of the society with regard to social, political, economical and cultural dimensions. Social development is a much broader concept which took time for the developing nations to accept the phenomenon. Social development is an inclusive development concept with economic development also becoming a part of it.

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## **MAHATMA GANDHI- JOURNEY AS A JOURNALIST IN THE FREEDOM MOVEMENT OF INDIA**

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**Abstract:** Gandhi was not only a freedom fighter or a mass leader but he was a journalist too. He realised that "Pen is mightier than Sword" and so he took up the cause of the people and started publishing the newspapers with his whole hearted dedication. It is unwise to compare Gandhi as the editor of the modern days because he had the noble objective of fighting against apartheid oppression and imperialism.

Mahatma Gandhiji is familiar to an ideal of the political movement of South Africa and this country. But he cannot be recognised considerably as a Journalist. The main objective of his publishing of journals is to propagate and expand the mass-movement.

Gandhi as an editor and also as a journalist emphasized on the importance of the use of language. Be it publishing multilingual newspapers or using plain and simple language -- all were part of Gandhi's communication strategy.

Gandhi believed that it is sincerity sympathy and charity that touch the heart more than anything else. Gandhi as a development journalist showed an example to the present day media how to practice ethic based and development journalism.

Gandhi's views was that the newspapers were meant for public service, they should not compromise on their role in society, and the concept of profits should be regulated to the background advertisements from the businessman, the newspaper tend to be influenced and they yield to the process of those advertisers. Gandhi continued to publish his newspapers to serve the people without compromising on providing free and fair journalism.

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**Introduction:** Gandhi was not only a freedom fighter or a mass leader but he was a journalist too. He realised that "Pen is mightier than Sword" and so he took up the cause of the people and started publishing the newspapers with his whole hearted dedication. It is unwise to compare Gandhi as the editor of the modern days because he had the noble objective of fighting against apartheid oppression and imperialism. Starting in South Africa and then coming to India Gandhi understood that it is through the newspapers a steady public opinion could be formed and he gave his effort to bring out four journals consecutively. The analyses of Gandhi's newspapers show that his journals were more of the views papers and with his genius touch he had shown an excellence in the field of journalism too.

The story of miracle is also the story of Gandhiji's life and his journalistic activities for him, more than any other individual was the architect as well as engineer of this historic phenomenon. It is not for nothing his grateful countrymen, have called him the Father of the Nation.

**Journey As A Journalist:** Mahatma Gandhiji is familiar to an ideal of the political movement of South Africa and this country. But he cannot be recognised considerably as a Journalist. The main objective of his publishing of journals is to propagate and expand the mass-movement. He published Indian Opinion in order to make the people aware of his political outlook during the movement in South Africa. Likewise, Gandhi published Young Indian to enrich the people with his opinion as he entered the political movement of this country.

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There are certain goals of publishing the newspaper, Navajiban and Harijan to realise the thought and consciousness of public and to express it in language, to create peaceful emotion among the public and to bring to the fore front of all the common faults in a dauntless manner. This view of Gandhiji regarding the objective and ideology of newspaper was published in the journal 'Young India' on 2nd July, 1919.

Annie Besant said, "the language of Gandhiji's journal is much powerful than that of the others. This helps public mind flaring up". The Journal ceased to be published in 1922. Coming out of the prison in 1924, Gandhiji again took the responsibility of publishing that journal. In An article in the revived Journal Gandhiji said, "I Live for India's freedom and would die for it". In Young India, was published the differences of opinion between Rabindranath and Gandhi regarding 'Charka'.

Gandhi arrived in India on January 9, 1913. Journalism did not establish as a profession. Advertisement was not playing that important part as of today. Gandhiji was not only connected with Indian opinion, he started contributing articles to other newspapers. In an article to Gujarati daily, "Hindustan" his views on the newspaper is noteworthy.

Under the editorship of Gandhi an unregistered newspaper called the "Satyagrahi" was published from April 7, 1919 protesting against the Rowlett Bill. Subsequently, a band of young Gujarat is started an English Weekly, Young India. The editorship of the Young India was offered to Gandhi, which he gladly accepted. The Gujarati monthly the "Navajivan", under the same management, was also placed at his disposal. The Navajivan first appeared on October 7, 1919. The Young India was published after a day of the Navajivan.

The next paper Gandhi associated was "Harijan". The paper Harijan first appeared on February 11, 1933. Shri R. V. Shastry was editor. Explaining the term "Harijan", Gandhi wrote, "It is not a name of my own coining. Some years ago, several "untouchable" correspondents complained that I used the word "asprishya" in the pages of the Navajivan. "Asprishya" means literary untouchables. I then invited them to suggest a better name and one of the untouchable correspondents suggested the adoption of the name "Harijan", on the strength of its having been used by the first poet saint of Gujarat."

**Language:** Gandhi as an editor and also as a journalist emphasized on the importance of the use of language. Be it publishing multilingual newspapers or using plain and simple language -- all were part of Gandhi's communication strategy. He always wanted the language of writing to be clear, simple and effective to move the readers. Tushar Arun Gandhi (2018) writes that Gandhi did not use two different languages while communicating with the elites of the courtroom and talking to the common people in a mass rally. "When he spoke to the farmer of Champaran he used the same language and the farmers of Champaran understood him perfectly. They did not need to have an interpreter to explain what Gandhi spoke to them. And also all the very intelligent, very sophisticated, very erudite western educated elite in Mumbai, when he spoke to them, easily understood the same language," he writes.

**Gandhi's Practice of Journalistic Ethics:** Gandhi believed that it is sincerity sympathy and charity that touch the heart more than anything else. Gandhi as a development journalist showed an example to the present day media how to practice ethic based and development journalism. But where is the place for ethics in the globalized market place and corporatization of media houses, ownership of the media house by the politicians, paid news and propaganda have been the real threat for ethical journalism.

Thus, Gandhi, while favoring press freedom, advised the press to observe self- restraint. Looking at the need of the hour, rural development was given importance in the Gandhian journalism, as he was keen on rural development which would play a key role in national development. Gandhi focused on development journalism and consistently wrote on the subjects that were beneficial for the masses.

The Gandhian Journalism was fully in conformity with his ideology of nonviolence that it did not provide for any content which would cause fear ever in the thought of the reader. The content was

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selectively so worded that it would put the people on alert and prepare them to face a challenge, provoke for a protest to oppose an unlawful act of the state, but the content was harmless so far as the prestige of the officer was concerned, while at the same time the opinion and the resolve of the people was clearly communicated to the rulers.

In those difficult days with shattered economy and scarce resources, when the English and vernacular press could be managed without any advertisement, it would not be difficult that the Press and Media today can find any difficulty in running their business of journalism with minimum advertisements and contribute to the need of creating awareness and build public opinion against the wrong and energize the mass with ethical values and support the cause of building a civil society where concepts of Non-Violence and Rule of Law will prevail.

**Conclusion:** Gandhi's views was that the newspapers were meant for public service, they should not compromise on their role in society, and the concept of profits should be regulated to the background advertisements from the businessman, the newspaper tend to be influenced and they yield to the process of those advertisers. Often, adverse news against advertisers is suppressed in support of the advertisers. Being in the service of people, the newspaper cannot 'soil' their pages with such advertisements. Hence, it would be worthwhile to revisit Mahatma Gandhi's philosophy and principle of journalism and his contribution as a journalist.

The journalistic ethics set by persons like Gandhi, who had written with the sole purpose to create public opinion and to bring awareness among the huge mass of illiterate natives of the British India are seen to be followed more in breach today in the background of the liberalized economy which is guided by the market forces rather than the social and national interests. It might be unfair if the Press and the Media are restricted to follow all the parameters and standards of journalism as set by Gandhi, but nevertheless the manner in which Media is allowing itself to be so widely open that it forgets that it ought to be only transparent and not irresponsible by being torn in its approach and contents. Hence, the study of Gandhi's approach and ethical practice to journalism can show the way for mass oriented and responsible practice of journalism.

It is also important to note that Gandhi faced many problems and challenges while running the newspapers but in spite of various problems like financial, administrative pressure, Gandhi continued to publish his newspapers to serve the people without compromising on providing free and fair journalism.

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