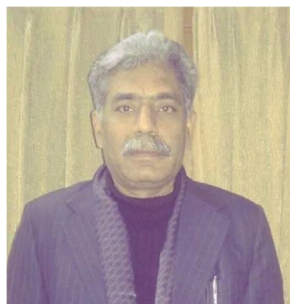


Keynote Address on Relevance of Mahatma Gandhi in Contemporary Society



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Mahatma Gandhi popularly known as Bapu or Father of the Nation is tallest among the leaders of the world of the 20th century ever produced. He is remembered all over the world for his love of peace, non-violence, truth, honesty, pristine purity, compassion and his success in using these instruments to bring together the entire population and helping the country to attain independence from the colonial power and show the new way to the world. Gandhi was a creative man and responding to the challenges of his time and setting example for present and future generations. Albert Einstein, the great scientist rightly said that "Generations to come will scarce believe that such a one as this ever in flesh and blood walked upon this earth" Gandhi changed the course of history and created history. He was a man of principles, great convictions and always practiced what he preached. There was no dichotomy between theory and practice and between public and private life. He left an everlasting impact on the world at large because he always spoke and understood the language of the masses, socially deprived and downtrodden. Even after

sixty-three years of his death Gandhi continues to attract the attention of scholars, social activists, media, policy makers and dreamers not only in India but throughout globe.

Present world is passing through a critical phase of human history and is in search of an alternative. Liberalisation, privatisation and globalisation are not only reshaping the economy of the people and nation but fundamentally reshaping culture, ideology, attitude and life style of the people across the world. Everywhere one can see the fundamental change. Small is being replaced by mega. Invisible became visible. There is a mad race for materialistic development resulting in alienation of people from society and nature and resorting to violence of different type. Everywhere structural violence has increased. Service and need is replaced by greed. Ethics and honesty is no longer pivotal in public life. There is crisis after crises, corruption after corruption and ultimately people are sufferer. Marxism provided an alternative to Capitalism. Due to inherent contradiction Marxian experiments



failed. Liberalism and neo-liberalism are also not able to solve the human miseries. People hope lies in Gandhism which provide an alternative.

The Gandhian principles are capable of mitigate the greatest challenge of the modern age. The most urgent need of today is the abolition of human suffering. Gandhi's philosophy becomes pertinent in the present world due to the complexity of human behaviour. His philosophy, laying stress on the goodness of human nature, unity of mankind, service of man, application of moral principles considered valid for individuals to group life and inter-state relations, the non-violent process of change, social and economic equality, economic and political decentralization, tries to resolve the various kinds of tensions that disturb domestic and international harmony. It is capable of strengthening the forces of love, creativeness and joy of life and beauty. It takes an integrated view of man and emphasizes his spiritual nature. Gandhi provides an answer and an alternative, which is above all, a ray of hope, a vision for future and a blue print for individual, state and society. The interpretations of Gandhian thought and perspective needs to be reiterated again and again till the masses learn to adopt and practice it in their thought and deed.

Gandhi provides solution to the contemporary dilemmas and conflicts arising out due to failure of developmental paradigms and failure of leadership. Even the welfare state is not responding as it was expected. The tragedy of modern India is that the important aspects of the Gandhian philosophy are not given serious attention. The ruling elite never realized that Gandhi was much ahead of time. The quest of humanity for social justice and sustainability will remain a dream

until and unless humanity realizes what Gandhi meant when he said, that economics is untrue which ignores and disregards moral values. Gandhi in his various speeches and in his articles written throughout the freedom struggle spoke highly of democratic decentralization and rural development. In the 22nd July, 1946 issue of Harijan, Gandhi stated that 'Independence must begin at the bottom'. He said, "the swaraj of my dreams is the poor man's swaraj. The necessities of life should be enjoyed by you in common with those enjoyed by the princes and the moneyed men. But that does not mean that you should have palaces like theirs. They are not necessary for happiness. You or I would be lost in them. But you ought to get all the ordinary amenities of life that a rich man enjoys. I have not the slightest doubt that swaraj is not Poon Swaraj until these amenities are guaranteed to you under it".

Gandhiji found the picture of his free India in its essentials embodied in a song that was sung at one of his evening prayers in Banghi Colony, New Delhi. What emerged was a picture of the India of his dreams. It was as follows:

We are inhabitants of a country
where there is no sorrow and no
suffering,
Where there is no illusion nor anguish,
no delusion nor desire,
Where flows the Ganges of love
and the whole creation is full of joy,
Where all minds flow in one direction,
and where there is no occasion for sense
of time,
All there wants satisfied;
Here all barter is just,
Here all are cast in same mould,
Here is no lack nor care,
No selfishness in any shape or form,



No high no low, no master no slave;
All is light, yet no burning heat,
That country is within you-
It is Swaraj, Swadeshi,
The home within you-
Victory! Victory! Victory!
He realizes it who longs for it.

India achieved independence on 15 August 1947. Indian man became a citizen from a subject. But, in Gandhi's words, we did not get freedom, that is, Swaraj (self-rule). He wanted not only a new citizen for India but for the rest of the world who would be 'visionary'. His vision was to consider the whole world a single 'family'. His philosophy and goal of development had to be inspired by 'Sarvodaya' (development of all). His principles and methods were to be based on 'Truth and Nonviolence'. He was to wage a relentless battle against injustice. He was to use 'Satyagraha' (self-suffering) to change the heart of the opponent.

Such a new man will be able to replace hatred with love, competition with cooperation, and interdependence will be his basic principle of life. He will bring peace, tranquility, and harmony in the world. The new man will tell India and the world that we need not adopt war or flee, or be subservient to resolve conflict and difference. He will tell us that we can match our soul force against the physical force and wear the other down with goodwill. It is possible to have the 'new man' by internalizing and practicing Gandhi's thoughts, words, and deeds. Salvation for a strife-ridden world lies in having Gandhi's 'New Man' who will consider the whole world a joint family.

The objective of the governance in India was set by the Pandit Jawahar

Lal Nehru in his soul-stirring speech in the midnight of August 14-15, 1947. It was "ending of poverty and ignorance and disease and inequality of opportunity". Mahatma Gandhi also prescribed a set of stiff yardsticks for judging the efficacy of public policies in a system of good governance. He said, "Will it restore to him (the poorest and the weakest man) control over his own life and destiny? In other words will it lead to Swaraj for the hungry and spiritually starving millions?" To achieve these objectives the Directive Principles of State Policy was provided in the Constitution, which are not justiciable but nonetheless are fundamental to the governance of the country. But the Indian state has without a doubt failed in its responsibilities towards its citizens over the last 60 odd years.

To reestablish and reaffirm the faith Gandhi wrote Hind Swaraj. Hind Swaraj is a manifesto for a new world order based on supremacy of ethics and morality over matter. It represents voice of the voiceless, voice of the common man of India, and even of the common people of the whole world. Hind Swaraj raises fundamental questions. India's encounter with Britain was not political and economic but civilizational. Even today, the situation is no different from the one when Gandhi wrote Hind Swaraj. Hind Swaraj is a Gandhi's response to the immediate, contemporary problems arising out of inner and outer conflicts at individual, state and society level. Hind Swaraj also provides a vision, strategies, blueprint to future and an alternative to solve the contemporary problems. Future hope lies in Hind Swaraj. In fact Hind Swaraj is the Gandhian bible; it is the sacred book the Father of the Nation gave to country, truly the Gita of the



nationalist era. Through Hind Swaraj Gandhi wanted to establish self-esteem of individual and moral regeneration of India. In other words Gandhi through Hind Swaraj wanted to transform (a) India as a nation and polity and (b) Indians. Hind Swaraj is a source book for evaluation of India and Indians. It is a manual of action for people. Hind Swaraj is a critique of excessiveness of materialistic western society. It is a pointer to down side of modern civilization i.e colonialism, neo-colonialism, violence, alienation etc. It is also a pointer to Political democracy because political democracy without social democracy is not a democracy at all. Criticism on Railways, Lawyer and doctors must be seen as down side of colonialism and neo-colonialism. Hind Swaraj provides an alternative how a oppressed class can fight. It provides a way to fight against oppression, injustice, extremism, violence etc. It also provide alternative to individual, society and state. One can honestly say that Indians love to talk about Hind Swaraj but not understood it properly nor transformed its idea or philosophy on ground. It is a source book for evaluation of India and Indians in the post independent India.

Among the tributes received in New Delhi within hours of Mahatma Gandh's assassination on 30 January 1948 was one from Sarojini Naidu who said: "May the soul of my master, my leader, my father, and rest not in peace. Not in peace my father does not rest. Keep us to our pledge. Give us strength to fulfill our promises to our heirs, your descendants, guardians of your dreams, and fulfillers of India's destiny."

The force of her words reminds us that we should not rest till we are

able to internalize in ourselves the twin principles of Truth and Nonviolence in our thought and action. We should be optimistic and hope that we would be able to overcome the present crises facing the world.

According to Gandhi, real democracy should have meaning not for a few but for all including the poorest and even for the maimed, the blind, and the deaf. He did not believe in mere lip sympathy for the ideal which comes so easily to most present day politicians and leaders. The entire social order should be such that this ideal should be achieved in practice. A genuine democracy calls for a higher degree of seriousness of purpose and a sense of urgency. Gandhi realized that once people are awakened, they would become a revolutionary force. Their minimum expectations would have to be satisfied, otherwise they would explode. This explosion could take many unpleasant and ugly forms.

Today one of the basic questions is whether the rulers and political parties have a high level of seriousness or a sense of urgency. The answer is obviously "no." Despite many laws, the whole electoral process and system in India is becoming less and less an honest mirror of public opinion. This is true of all other parts of the world as well. Even criminals are acquiring political respectability. This power is assuming more and more credible forms. The situation in other countries is not bright either. The voters are bribed and often elections are rigged. The candidates are merchandised rather than elected. One of the saddest aspects of election times is that politics overrides all human considerations.



Of course, in order to come out of the present malaise and dilemma, the only remedy lies in adopting Gandhian path to resolve conflicts. Arnold Toynbee has rightly observed: "At this supremely dangerous moment in human history, the only way of salvation for mankind is the Indian way Emperor Ashok's and Mahatma Gandhi's principles of non-violence and Sri Ramakrishna's testimony to the harmony of religions. Here we have an attitude and spirit that can make it possible for the human race to grow together into a single family and in the Atomic Age this is the only alternative to destroying ourselves."

Politicians in India, instead of giving moral leadership for which people are yearning and waiting, are only occupied in maintaining a system which is poisoned by collective bad faith and polluted by individual self-interest. People are served by deception and craftiness instead of by vision and imagination. The duty of a citizen is not merely to vote but to vote wisely. He must be guided by reason and by reason alone. He must vote for the best man, irrespective of any other consideration and irrespective of the party label. The right man in the wrong party is any day preferable to the wrong man in the right party. Time has gone when 'Congress' was a word to conjure with.

Indians by and large, are "low arousal" people. They tolerate injustice and unfairness with feudalistic servility and fatalistic resignation. On 15 August 1947 India achieved Independence. But Gandhi was not present in New Delhi. At that time, he was working among the poor people of Bengal. The reason for his absence was simple. He had two dreams in his life.

The first dream was liberation of India from the British rule, while the second was liberation of Indians from oppression and injustice, from inequity and inequality, from discord and disharmony. To quote his own words: "I shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice, an India in which there should be no rich class and no poor class of people, and an India in which all communities shall live in perfect harmony. This is the India of my dream." His first dream was fulfilled but the second was not. According to the Mahatma, the true time for celebration would be when the second dream is fulfilled. Gandhi was a leader of his people, unsupported by any authority; a politician whose success rested, not upon craft or guile, but simply upon the moral grandeur of his soul; a fighter who pushed back the mightiest empire on earth without the use of force; a spirit of profound wisdom and captivating humility, armed with only an iron will and inflexible resolve; and a frail man who confronted the brutality of military strength with the dignity of a simple human being. To the Mahatma, Truth was God and non-violence was religion. At his memorable trial for sedition in 1922,, he said: "*Non-violence is the first article of my faith. It is also, the last article of my creed. In non-violence bravery consists of dying, not in killing*" *His compassion and humanity were as boundless as the universe. "Gather together," he said, "under one banner all men from all religions and races of India and infuse into them the spirit of solidarity and oneness to the utter exclusion of all communal and parochial sentiments."* And again: "*My Hinduism is not secularism. It includes all that I know to the best of Islam,*



Christianity, Buddhism, and Zoroastrianism. Truth is my religion and Ahimsa (the principle of nonviolence) is the only way of its realization." Gandhi held the view that the life of a good citizen was the life of Karma action in the service of the country. "My writings should be cremated with my body," he said. "What I have done will endure, not what I have said or written."

The hatred and fanaticism which consumed the body of the Mahatma did not touch his great soul. Indian systems and ideologies may be relevant at one time and irrelevant at others. But teaching of this great and benign lamp of wisdom and humanity are for endless time. He gave us the priceless gift of self-respect and the sense of dignity as a nation. The last interview which the Mahatma gave was in the early afternoon of 30 January 1948 to Margaret Bourke an American from the Life Magazine. She asked him whether he would persist in his theory of nonviolence in the event of a nuclear attack on a city. The Mahatma's reply was that if the defenseless citizens died in a spirit of nonviolence, their sacrifice would not go in vain. They might well pray for the soul of the pilot who thoughtlessly sprayed death on the city. This was his last message of compassion to mankind. He completely identified himself with the Indian masses. He observed: *"We must first come in living touch with them by working with them and in their midst, we must share their sorrows, understand their difficulties and anticipate their wants. With the pariahs we must be pariahs and see how we feel to clean the closets of the upper classes and have the remains of theirs to be thrown at us. We must see how we like*

being in the boxes, miscalled houses, of the labourers of Bombay. We must identify with the villagers who toil under the hot sun beating on their bent back and see how we would like to drink water from the pool in which the villagers bathe, wash their clothes and pots, and in which their cattle drink and roll. Then and not till then shall we truly represent the masses and they will, as surely as I am writing this, respond to every call."

The Indian masses responded to the Mahatma's call in a spirit of total surrender. He said to them that *"real Swaraj will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused."* He repeatedly used to mention that through realization of freedom for India, we would try to carry on and fulfill the mission of the universal brotherhood. He was really involved in achieving the broadest good of humanity at large.

Gandhi shows the way to harmonize the values of artha and moksha, secularism and spirituality, power and justice. Purusharthas, as interpreted by Gandhi, provide a set of values and ideals within which public discourse in India can (and should) be conducted. He presents a balanced view of life. Wealth, power, pleasure, aesthetic beauty, ethical integrity and freedom of the spirit, the purusharthas, are goals that all Indians seek. Gandhi explains how and why that seeking should be the basis of modern India's public philosophy.¹

The concept of purushartha has three related meanings. First, it means any human striving, secondly, it refers to



human striving directed towards overcoming fate and karma. And thirdly, it refers to any one of the four canonically recognized aims of life, viz., dharma (ethics and religion), artha (wealth and power), karma (pleasure) and moksha (liberation from samsara, the cycle of birth, death and rebirth).²

Gandhi himself beautifully sum up, he alone is religious, he alone is happy and he alone is wealthy, who is sincere in himself, bears no malice, exploits no one and always acts with a pure mind. Such men alone can serve mankind.

The present problems, according to former Prime Minister P. V. Narasimha Rao, can be traced to a single source: the near complete alienation between the political establishment the bureaucracy, and the money elite on the one hand and civil society on the other. The former seeks self-aggrandizement: the politician through the electoral system and the bureaucrat through manipulating rules, regulations and procedures, and the moneyed elite, thanks to a promiscuous relationship it built up with former in the exploitative system.

Citizens find the state has progressively abandoned its writ to goons and hoodlums. The district collector, the corporator, the MLA, the MP, and the minister no longer command the respect they once did. In the eyes of the common citizen, courts and Parliament serve merely to lend a measure of legitimacy to fraud and crookedness and profligate wheeling-dealing.

The leaders of the ruling as well as of other parties, out of their self-

interest, fail to understand the basic fact that no party in the country can survive, let alone thrive, if politics is merely a matter of vote banks. In India the political situation has become so grave that politics has been criminalised to such an extent that crime is becoming politicized.

There are three factors responsible which have distorted a rational development of citizenship India. One is poverty, creating the need for economic security at any price and its corollary, the widening gap between the rich and the poor; the second is the galloping population growth; and the third is the 'conflict between ethnicity and the doctrine of unity. In reconciling the implications of these pressures upon the public psyche, a self-centered society has emerged. This society seems unable to look farther than narrow self-interest, self-promotion, and selfish ambition. This is the rule rather than the exception which leaves a particularly heavy burden on all disinterested citizens who are acutely aware that we shall have no nation worth the name in the near future unless we can do something to restore the confidence of the people in a life-style that shows concern for others.

There is not a single one of us that is not enriched by our composite culture-, whether it is in music, food, or dress, to take a few everyday examples. For example, the image of the unseen thread in the garland is an excellent metaphor for what nationality or internationality can be linked to. If the thread is cut at one point, the garland ceases to exist. How is the thread to be safeguarded? I suggest that we need to shift to a language, of a different kind in



order to answer this question. The nation of world can only survive if there is a new socio-economic order where the biggest gulf of all, that is, the one between the rich and poor, is removed to cease the yawning gap between one citizen and another.

The moral authority of most of the politicians has almost disappeared, since they are seen as opportunists, in league with criminals and crooked businessmen. It is, therefore, not possible for politicians to impose discipline in a society which sees them as examples of indiscipline. The common man is alarmed at the moral sickness that is enveloping the world and lowering our ethical standards. Money power seems to have an all pervasive effect. One hopes that we do not reach a level where indifference by contagion or where lassitude slowly engulfs the nation and after a certain point of conditioning violence becomes acceptable, scandal becomes routine, and militant resistance turns into a film script. Education must be shaped as a potent weapon to reverse the process from seeking pleasure, acquisition, and violence to self-control, sharing, and compassion. We Indians must first integrate ourselves to achieve our ultimate motto of Vasudhaiva Kutumbakarn (the world is one family).

Political parties ought to work for the unity and integrity of India. Unfortunately, all parties with rare exception have used caste, religion and language, to their electoral advantage. Unfortunately, during the last five years or more, situation has emerged, particularly in India, wherein it is difficult to say whether a particular offence of misdemeanour is opposed or tolerated. The space economic offenders

and scamsters opposed now, but the very fact that they had been allowed to accumulate over the years proves that they were not only tolerated but perhaps encouraged as well.

India's success will be measured not by homogenizing a heterogeneous situation, but by the success with which diverse societies can be harmonized and co-exist and become mutually reinforcing and supportive; where traditions and modernity are appropriately blended, and where man-made capital does not become destructive of the natural capital. Both models have their specific constituencies in India.

Summing Up

We must go back to the spirit and ideals of those halcyon days when we practiced the philosophy of nation first and foremost; when we spoke the language of the heart; when we breathed the air of idealism; when we walked hand in hand on the path of selfless service and sacrifice; when all sons and daughters of the motherland prided themselves in being "*Indian first, Indians last and Indians always.*" The need of the hour is that leaders and people of the country be inspired by the ideals and teachings of Mahatma Gandhi. We need a man of values at the head of a government. We need a philosopher king, whose head is clear and whose heart is in the right place. If this be true, then Gandhi is of relevance. If the policies of tomorrow are to be freed from the corrosiveness of purely personal ambition and raised to the level of serving great causes – such as liberating men from poverty, disease and hunger, both of body and mind - then Nehru is of relevance. If kindness, magnanimity, gentleness, and concern



for others are the virtues which should inform public life, then Gandhi is of relevance. With the passage of time, Gandhi will be of greater relevance, and not merely to my country, but to the world at large. I have no doubt that so far as my own countrymen are concerned, more especially the younger generation to whom Gandhi is a mere name, they will, in the fullness of time and in the measure they address themselves to the real problems of India's historic transformation. The relevance of Gandhi remains undiminished today. In fact, his ideas and approach to political, economic and social issues are more relevant now than even in his life-time. The policy makers, politicians, intellectuals and scientists must remember in thought and action the Talisman of Mahatma Gandhi:

"I will give you a Talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test.

Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him? Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions? Then you will find your doubts and yourself melting away."

We shall like to conclude that Gandhi's spoken words, writings, and work done by him will resonate for centuries to come. At the same time we must remember the seven social sins which Gandhi wrote in Young India of 22.X.1925.

Politics without principles

*Wealth without work
Pleasure without consciences
Knowledge without character
Commerce without morality
Science without humanity
Worship without sacrifice.*

What breath is to life, Gandhi is to humanity and civilization. As long as there is strife, hostilities, ethnic cleansing, religious unrest, internal conflicts and threats of military occupation, people will turn to Gandhi. His usefulness will not end unless conflict ceases, radical discrimination ends, women are empowered and poor live with dignity.

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Dr. Anil Dutta Mishra is a distinguished Gandhian scholar and writer. He started his career as Assistant Professor in the Department of Nonviolence and Peace Studies, Jain Vishva Bharati University, Ladnun, Rajasthan, became Deputy Director of National Gandhi Museum and Honorary Professor, Centre for Gandhian Philosophy and Human Development, Gayatri Vidya Parishad Degree College [Autonomous], Visakhapatnam. Presently, Treasurer IIPA Delhi Regional Branch, New Delhi. He is author of 'Reading Gandhi' published by Pearson.



Relevance of Gandhiji to present

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Abstract:

In this paper an attempt has been made how Gandhiji is relevant still Sixty-Nine years after his death, Gandhi matters for his pioneering of non-violent techniques of protest, or *satyagraha*; for his willingness to stake his life in the cause of religious peace and religious pluralism; for his respect for other living beings and for the earth; for the transparency and honesty of his personal and public life. For these reasons, and more, Gandhi relevant, still. Gandhi's respect for other religions, other races, other species, was intimately connected with his philosophy (and practice) of non-violence. He opposed injustice and authoritarian rule, but without arms. He reached out to people of other faiths, with understanding and respect. Gandhi chose rather to study Islamic and Christian texts, bringing to them the same open, yet not uncritical, mind that he brought to Hindu scriptures. And in promoting a resource-conserving lifestyle, Gandhi sought to eschew violence to the earth itself.

Keywords: Satyagraha, Religious Pluralism, Transparency and Honesty

Introduction

Mahatma Gandhi popularly known as Bapu the father of the Nation and the tallest among the leader of the world 20th century produced forever. Gandhi changed the course of history and created history. He was a man of principles, great convictions and always practiced what he preached. There was no difference between theory and practice and between public and private life. He left an everlasting impact on the world at large because he always spoke and understood the language of the masses, socially deprived and downtrodden. Even after sixty-nine years of his death Gandhiji continues to attract the attention of scholars, social activists, media, policy makers and dreamers not only in India but throughout globe.

Person of the Century

In 1998, the editors of *Time* Magazine chose the scientist Albert Einstein as the 'Person of the Century'. They ranked Gandhi joint second, along with Franklin

Delano Roosevelt. One doesn't know about FDR, but Einstein would have been both appalled and embarrassed at being placed above Gandhi. He venerated Gandhi, writing to him in September 1931 that 'you have shown through your works, that it is possible to succeed without violence even with those who have not discarded the method of violence. We may hope that your example will spread beyond the borders of your country, and will help to establish an international authority, respected by all, that will take decisions and replace war conflicts.' The last line of this letter seems to anticipate the creation of the United Nations. Eight years later, Einstein expressed his admiration for Gandhi in even more extravagant terms. This is what he wrote about him: 'A leader of his People, unsupported by any outward authority, a politician whose success rests not upon craft nor the mastery of technical devices, but simply on the convincing power of his



personality; a victorious fighter who has always scorned the use of force; a man of wisdom and humility, armed with resolve and inflexible consistency, who has devoted all his strength to the uplifting of his people and the betterment of their lot; a man who has confronted the brutality of Europe with the dignity of the simple human being, and thus at all times rises superior. Generations to come, it may be, will scarce believe that such a one as this ever in flesh and blood walked upon this earth.'

Among the tributes received in New Delhi within hours of Mahatma Gandhiji's assassination on 30 January 1948 was one from Sarojini Naidu who said: "May the soul of my master, my leader, my father, rest not in peace. Not in peace my father do not rest. Keep us to our pledge. Give us strength to fulfill our promises to our heirs, your descendants, guardians of your dreams, fulfillers of India's destiny."

Einstein had no doubt that Gandhi was the greatest person of his age; perhaps of any age. In the early 1930s, when he was teaching in Berlin, portraits of three icons hung in his study. These were the physicists Max Planck and Michael Faraday, and Mohandas K. Gandhi. In the early 1950s, when Einstein was based in Princeton, a photograph of Gandhi was still displayed in his office. But Planck and Faraday had disappeared. When asked about this, Einstein replied that the discoveries of physics had recently resulted in the atom bomb. On the other hand, the reputation of Gandhi had been further enhanced in the last decades of his life. What remains of Gandhi today? What *should* remain of Gandhi today? there are at least four areas in which Gandhi's ideas remain of interest and importance.

The first area is non-violent resistance. That social change is both less harmful and more sustainable when achieved by non-violent means is now widely recognized. A study of some Seventy transitions to democratic rule since World War II, by the think-tank Freedom House, found that 'far more often than is generally understood, the change agent is broad-based, non-violent civic resistance – which employs tactics such as boycotts, mass protests, blockades, strikes, and civil disobedience to de-legitimate authoritarian rulers and erode their sources of support, including the loyalty of their armed defenders.' These, of course, were all methods of protest pioneered by Gandhi.

The second area is religious faith. Gandhi was at odds both with secularists who confidently looked forward to God's funeral, and with monotheists who insisted that theirs was the one and true God. Gandhi believed that no religion had a monopoly on the truth. He argued that one should accept the faith into which one was born, but seek always to practice it in the most broad-minded and non-violent way. And he actively encouraged friendships across religions. His own best friend was a Christian priest, C. F. Andrews. At the time, his position appeared eccentric; in retrospect, it seems to be precocious. In a world riven by religious misunderstanding, it can help cultivate mutual respect and recognition, and thereby diminish conflict and violence.

Gandhi's respect for other religions, other races, other species, was intimately connected with his philosophy (and practice) of non-violence. He opposed injustice and authoritarian rule, but without arms. He reached out to people of other faiths, with understanding and respect. Gandhi chose



rather to study Islamic and Christian texts, bringing to them the same open, yet not uncritical, mind that he brought to Hindu scriptures. And in promoting a resource-conserving lifestyle, Gandhi sought to eschew violence to the earth itself.

The third area is the environment. The rise of China and India has brought a long suppressed, and quintessentially Gandhian, question to the fore: How much should a person consume? So long as the West had a monopoly on modern lifestyles, the question simply did not arise. But if most Chinese and most Indians come, like most Americans and most Englishmen, to own and drive a car, this will place unbearable burdens on the earth. Back in 1928, Gandhi had warned about the unsustainability, on the global scale, of Western patterns of production and consumption. 'God forbid that India should ever take to industrialization after the manner of the West', he said. 'The economic imperialism of a single tiny island kingdom [England] is today keeping the world in chains. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts'.

Gandhi's life and legacy have profound implications for the way we live and relate to the environment today. An aphorism attributed to him runs as follows: 'The world has enough for everybody's need, but not enough for everybody's greed'. Recent scholarship suggests that he never said these precise words in this exact order. However, the sentiments they convey and contain are undoubtedly his own.

The fourth area where Gandhi matters is public life. In his 'Reflections

on Gandhi', George Orwell wrote that 'regarded simply as a politician, and compared with the other leading political figures of our time, how clean a smell he has managed to leave behind!' In an age of terror, politicians may not be able to live as open a life as Gandhi. There were no security men posted outside his ashram; visitors of any creed and nationality would walk in when they chose. Still, the politicians of today might at least emulate his lack of dissembling and his utter lack of reliance on 'spin'. His campaigns of civil disobedience were always announced in advance. His social experiments were minutely dissected in the pages of his newspapers, the comments of his critics placed alongside his own.

Gandhi's political practice holds a salutary lesson for those who seek to change the world today. Gandhi once spoke of making a 'Himalayan Blunder'; but contemporary activists, as much as contemporary politicians, are loath ever to admit to a mistake. Gandhi's heightened self-awareness and openness to self-criticism stands in striking contrast to the arrogance of those in position of power, who, in this decade have promoted the politics of revenge and retribution, contributing to an escalating cycle of violence and counter-violence which may at last, and not a day too soon, be finally ebbing.

Conclusion

Gandhi's life and legacy have profound implications for the way we live and relate to the environment today. An aphorism attributed to him runs as follows: 'The world has enough for everybody's need, but not enough for everybody's greed'. Recent scholarship suggests that he never said these precise words in this exact order. However, the sentiments they convey and contain are



undoubtedly his own. The fourth area where Gandhi matters is public life. In his 'Reflections on Gandhi', George Orwell wrote that 'regarded simply as a politician, and compared with the other leading political figures of our time, how clean a smell he has managed to leave behind!' In an age of terror, politicians may not be able to live as open a life as Gandhi.

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Gandhi's vision on changing educational perspectives its relevance in the 21st century

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Abstract: *This descriptive study aims at exploring profoundly and critically Gandhi's vision and ideologies pertaining to education at various instances alongside of his concentration, responsibilities in the Indian freedom struggle movement. For a selfless national leader of his stature and commitments it is imperative to think of his contributions to every aspect of life; socioeconomic, political, nature and environmental, individual (self), religious and most of all, his contributions to education. His vision especially with regard to education has both specific and elaborate perspectives for a developing Indian society. Even after a century the relevance of his educational ideologies (on basic education, mass development through literacy, rural education, education for health and hygiene, vocationalisation, notion of personal swaraj, women education, education for the minority, deprived, spiritual education, moral, value and self-aspects of education) stand elegant keeping intact the essence and significance of his purpose of sowing the seeds. Today with all the scientific, technological and communication developments, the relevance of Gandhi's ideas on education holds much more significance than ever before. Implementing and practicing his educational visions at the school and higher education levels will benefit the individual, society and the country at large developing the quintessence of value, peace, harmony, productivity and advancement.*

Key words: *minority, deprive, spiritual education*

Introduction

Be the change you want to see in this world as quoted by Gandhi is explanatory. His very fundamental idea of the education system is that it should lead to the development of the mind, body and soul with which an individual evolves with an adherent change. Further his belief is that a positive change in the individual is reflected in the society and at large it contributes to the whole nation.

Educational ideals of Gandhi

The educational ideals of Gandhi have approaches for the core development of the entire system; it aimed at the progress of material

advancement, political sensitivity, moral, economic and above all social development through which he always believed that the nation can progress. According to his beliefs, education doesn't mean moral literacy alone, nor the development of part of a society but to him the overall development of all individuals of the society.

He argued that education is for everyone and this education involves the development of mind, body, heart and spirit. He envisioned the advancement of science and it can be seen from his ideals that, "there should be a plan to inculcate scientific spirit in individuals, help them



earn and learn, enable them to meet their basic needs, ensure them the use of local resources." The relevance of his above ideals rightly stands true for the present times and for the future times to come.

Notion of Gandhi's Educational Views

Any educational ideology -be it adolescent education, health education, environmental education, spiritual (or) religious education, minority education, women education etc., will have a primary root of Gandhian thought. His orientation towards Indian and indigenous system of education can be viewed with traditional, contemporary and modern sense. His educational ideology is broad. The system of education he visualized was broad. In his own words, 'the reason for calling the scheme of education he perceived as *'basic education'* is that,

- it is based on the ancient Indian culture, yet contemporary and modern.
- it lays down the minimum education which every child is entitled to receive without the distinction of caste or creed.
- it intimately relates to the basic needs and interests of the child and makes use of his innate potentialities for creative and productive work.

Gandhi's Perception on Social Development

Gandhi believed that the development of the society or social progress happens when there is development of individual. To him social development is an all-round development of the people of a particular region and at large it is the development of the society. He dreamt of a society in

which 'all individuals have to contribute for the whole good of the society without losing their individual character', it can be referred from all his words and ideologies that, 'Education in the Gandhian sense ultimately aimed at the development of the society'.

He strongly believed that the aim of education instills a great sense of responsibility in the individual who receives his education at the cost of another individual. In this point of approach Gandhi stresses on the sense of responsibility on the educated ones to contribute to the society and its development by reaching out to the rural, downtrodden and disadvantaged masses. He also stresses that this sense of responsibility doesn't come to the individual as such and it requires great training for the individual as part of education right from the primary classes.

He believed that this means of inculcating values in an individual through education at a young age will hold a great significance in his/ her later life as an adult in the society and the inculcation of values will help the individual in serving the society (Anand, 1983).

All of Gandhi's educational thoughts hold great importance to this goal of education. His ideals of education mainly focus on attitudinal change of masses. He also wants the education to turn itself to the needs of the people at the grass-root level. The social development which Gandhi believed to happen through education happens only when education attempts at creating in the individual a sincere love and concern for rural India.



Gandhi on Training Teachers

Gandhi strongly believed that to provide education for the optimum beneficial needs of the rural masses, the deprived and the disadvantaged groups, our educational institutions have to be moved over to the villages where we have to convert these institutions into schools of training in order to provide teachers practical education according to the needs of the villagers, the local people, the minorities, tribes etc. He staunchly believed that it is not possible to train teachers or to give training and practical education to teachers based on the needs of the deprived masses just by training teachers of schools and colleges in so called cities and developed areas.

Gandhi observed that, '*Education as imparted has become so sophisticated as to include no rural orientation*' (Mukherji, 1966). This content proves inimitably true and relevant in the present times, where 'education has become sophisticated without any rural orientation and thus results in larger masses vacating their villages just to find themselves amidst of the urban or the self-defining developed population.' Similarly his vision of training teachers and to give them practical education based on the needs remains applicable and the vision that has not been carried by us to reach the real social development Gandhi dreamt of

Gandhi's Insights on Functional Literacy

According to Gandhi, 'Education for social development aims at creating a number of socially-oriented values. To quote from his works, '*he stresses on the love and concern for society and to identify oneself with the poor and needy in the country*'; without this basic concern one cannot bring any

development. He criticizes the system of education prevalent during his times that concentrated on developing the individual alone and not willing to spare time and have very little or no concern for the social welfare of others.

Gandhi believed that if education is substantial and meaningful then it should by all means utilize a portion of time in the service of people around.

Gandhi envisages that constant awareness of the community, the needs, welfare and uplift of it alone can bring education into practice. He also advocates his ideas of adult education, hygiene and health, rural welfare that can be carried out by educated masses in the rural areas.

Gandhi's Ideology of 'Education for All'

Soni (1998), 'Gandhi's foresight on providing free and universal primary education stands relevant for not only India but all developing countries that aim to implement it and that has shaped up in to Article 45 of the Indian constitution which is being invoked on many occasions under schemes and systems through the course of times'. The Gandhian dream of free and universal primary education has been realized in an independent India only in the recent years. In general, education has been viewed as 'literacy' alone. It never attempts to harmonize the child's personality by achieving a proper integration of the training of the mind, body and spirit.

As dreamt by Gandhi, education has to come down to the level of those who live in backwardness and poverty and should redeem them from the bondages of labor and suffering. He critically viewed the present day man



emerging from of the narrow system of education as the one who has absolutely no capacity for suffering and self-denial or even physical forbearance.

Gandhi's Notion on Craft Education

By insisting on craft education Gandhi held that the highest development of the mind and soul was possible under such a system of education. According to his conception every handicraft has to be taught not merely mechanically, but in a *scientific manner providing the necessary intellectual stimulation*. To quote Gandhi's words on craft education, he explains, "The hand will handle tools before it draws or traces the writing. The eyes will read pictures of letters and words as they will know either thing in life, the ears will catch the names and the meanings of things and sentences. The whole training 'related to craft education', will be natural, responsive and therefore the quickest and the cheapest in the land."

Gandhi bewailed the state of bookish education at the primary levels, as he thought that it was 'positively harmful'. He felt that the remedy in educating them is only through by means of vocation and manual training. The whole education should be imparted through some handicrafts and industry. It can be observed that his scheme of craft education meant the teaching of the whole as art and science as a craft and imparting the whole education as a practical training with orientation for adequate intellectual stimulation. (Abel, 2005).

Development of People in Villages

It can be seen from his writings that his dream system of Basic Education

is entwined with Indian villages; he quotes, 'that one can really feel the spirit of self-activity, self-service, self-knowledge and self-discipline may be learnt by means of work pattern of education'. Further, to quote Gandhi's statement, 'India is not to be found in her cities. India is in her innumerable villages'. His thought and spirit of developing the Indian villages to derive a system of education that has Indian roots for the people of Indian villages seems fortunately relevant even at the present times.

Gandhi's Experiments with Education

Gandhi inspired by Ruskin's work, '*Unto this Last*' leads to his first experiment in South Africa called '*Phoenix Settlement*'. Gandhi was determined to change his life according to the ideas contained in the book. This book '*Unto this Last*' becomes the basis of Gandhi's '*Hind Swaraj*' (Mukalel, 1977).

Conclusion

Gandhi was greatly moved by the following ideas of great significance that he thought was fundamental to several of his own experiments with truth. His basic conception about education was that character formation and everything else could be achieved as a corollary of that by individuals, by themselves or with the help of others. He tried to drive home the concept of respect for all religions in theory and practice and taught them how to live together like blood brothers. The curriculum he wished to propagate included the general knowledge of history, arithmetic and geography. In education he gave the first place to the culture of the heart and cultivating the character. He believed that the whole pattern of life became education for adults and children alike.



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**Gandhi and Rural Development through MGNREGA:
A Study**

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Abstract:

"The world is my country, all mankind are my brethren all to do good is my religion"- M.K.Gandhi. Mohandas karamchand Gandhi is known as Mahatama Gandhi .He is called the father of Nation .He was born on October 2nd 1869 at Porbandar in Gujarat. His father was worked as Deevan at "Rajkot" in Porabandar . At the age of 12,he got married with Kasthuribha. He studied "law "in England at the age of 19 .He went to South Africa to practice In 1893.Gandhi was an ideal personality he went to South Africa to vocalize the way of a company to matamadians so many Indians went to South Africa for their livelihood and happened to meet so many problems there. National Rural Employment Guarantee Programme was launched on 02-02-2006. It was later renamed the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA).It provides at least 100 days of guaranteed wage employment in every financial year in the rural areas. This paper focuses on the working and implementation and how it is benefited the rural poor .In conclusion it gives some remedial measures also to overcome the problems in its implementation.

Key words: Poverty and starvation, Un-employment, Low Agricultural Productivity Failure of crop

Introduction

Mohandas karamchand Gandhi is known as mahatama Gandhi .He is called the father of Nation .He was born on October 2nd 1869 at Porbandar in Gujarat. His father was worked as Deevan at "Rajkot" in Porabandar . At the age of 12,he got married with Kasthuribha.He studied "law" in England at the age of 19 .He went to South Africa to practise In 1893.Gandhi was an ideal personality he went to South Africa to vocamine the way of a company to matamadians so many Indians went to South Africa for their livelihood and happened to meet so many problems there. Gandhi, a man of simplicity a man of principles, a man of letters, an efficient teacher, an eminent scholar, a sincere lawyer,a great philosopher, a great saint. He came to believe that only by the establishment of non – violent, classless,

castles, democratic decentralized socialist state, the scourage of war may be banished from the earth. National Rural Employment Guarantee Programme was launched on 02-02-2006. It was later renamed as the Mahatma Gandhi National Rural Emplment Guarantee Act (MGNREGA).It provides at least 100 days of guaranteed wage employment in every financial year in the rural areas.

Rural development:

Rural development is the process of improving the quality of life and economic wellbeing people living in rural areas rural development is aimed at actions are mainly and mostly to development aim for the socio economic development.Most of the rural development programmes like Integrated Rural Development programme (IRDP) ,National Rural Employment programme (NREP) ,Rural landless Employment



Guarantee programme (RLEGP), JawarharRojgarYojana(JRY), SwarnaJayanthiGramSwarozgarYojana(SJGSY), Pradhana Mantri Gramodaya Yojana(PMGY), Pradhan Mantri Gram Sadak Yojana(PMGSY), Bharat Nirman Programme (BNP), Jawahar Gram Samridhi Yojana(JGSY), Swarnajayanti Gram Swarozgar Yojana(SGSY), Sampoonna Grammeena Rozgar Yojana(SGRY), Crash Scheme for Rural Employment (CSRE), Pilot Intensive Rural Employment Project (PIREP), Food for Work Programme (FWP), and National Rural Employment Guarantee Programme(NREGP). The scheme is provided to the a major boost in the Indian rural youth.

Impact of MGNREGA on Migration

Why is the Migration taking place? This is being addressed by all governments which have come into power, however the factories, rural poor or poor. This is because of the middle man who is working overall to desociate the rural labour from builds up an India what we foresee. All these acts and the implementation depends upon the politicians as well as ,rural poor or considered the rural development programme like JRY IRDP—have improverished and made the rural youth lazy. Thus because of the nature of a common rural india youth in search of easy money

This is reflected in the that Aekns and acreas of land being sold out for pittance thinning that they would prosper NREGP is a commission of bother the model .One of the significant objectives of the MGNREGA in arrest out-migration of unskilled landless labour ,force from the rural areas to urban areas by ensuring up to 100 days of wage

employment with in them jurisdiction. This programme too could become a predictable source of local employment and therefore reduces distress migration.MGNREGA will have significant positive impact on seasonal Rural - Urban migration on providing rural workers with employment during the lean season .Migration is being attributed to push and pull factors.

Push factors (-) :

- ❖ Poverty and starvation
- ❖ Un-employment
- ❖ Low Agricultural Productivity
- ❖ Failure of crop
- ❖ Landlessness
- ❖ Lack of irrigation facility
- ❖ Poor education and medical care
- ❖ Lack of credit facility

Pull factors (+) :

- ❖ Better standard of living
- ❖ Scope of employability
- ❖ Better gender equality
- ❖ Prospect for better life
- ❖ Better amenities
- ❖ Wage differentials
- ❖ Bright city lights
- ❖ Childeren's future

Major findings :

- ❖ Improvement in the social status
- ❖ Migration relatively reduced
- ❖ Livelihood opportunity were created
- ❖ Considerable in the rural life economically and socially
- ❖ Improved the purchasing power of the family
- ❖ It has largely focused on water and water storage capabilities
- ❖ Improved the water availability and social fertility resulting in increased crop production.
- ❖ Improvement in the availability of rural drinking water.



- ❖ Improvement in rural infrastructural facilities like approach growth ,culvert tiled drainage canal and so on .

Conclusion:

In some parts this programme is working well in some other parts the implementation is not up to the mark. There are some differences in the implementation of the programme any way some threatening problems, will be there in any programme certainly it pay of hope for providing rural employment guarantee scheme.

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Gandhian Outlook on Sanitation and the present situation in India

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Abstract

Mahatama Gandhi was born on the 2nd October 1869 at Porbandar in Gujarat. It is our great fortune that this eminent saint and great leader were born in our country. Gandhi was a world citizen and not only the father of our nation. He is the father of the entire Universe. Gandhi was a world citizen and not only the Father of Our Nation. He is the father of the entire Universe. He was devoted to the suppressed classes of society. Gandhi was an internationalist. He was a protagonist of the idea of one world. He has belief in "Manava Sevaye Madhava Seva". Gandhi stated "Cleanliness is only next to Godliness". From the stand point of health Gandhiji termed the conditions of villages as deplorable. One of the chief causes of our poverty is non-availability of this essential knowledge of hygiene. Toilet clean and sanitation work shall be the qualification of a Satyagrahi. "Prevention is better than cure" sanitation played a vital role in the socio-economic life since times in memorial. Perfect sanitation makes an ideal village.

Key words: spirit of unity, Ends justify means, Satyagrahi

Introduction

"Where he sat was a temple Where he walked was a hallowed ground" - Jawaharlal Nehru

Mahatama Gandhi was born on the 2nd October 1869 at Porbandar in Gujarat. It is our great fortune that this eminent saint and great leader were born in our country. Gandhi was a world citizen and not only the father of our nation. He is the father of the entire Universe. He taught the people of our country. The spirit of unity and equality to make humanity realise the vanity of human values. It is only such a person that can bring peace and relief to the struggling and suffering humanity. He was devoted to the suppressed classes of society. The life and work of M.K. Gandhi occupy a prominent place in the history of mankind. Constant practice of truth gave him a rare insight. So he

became a statesman. It is difficult to say what he was not. He was a prophet rolled into one. His leadership served as a beacon light to the entire world. He did not believe in maxim. "Ends justify means".

Gandhi- an Internationalist

Gandhi was an Internationalist. He was a protagonist of the idea of one world. Gandhiji said as you know I am a labourer, myself, I pride myself on calling myself a scavenger, weaver, spinner, farmer and what not. "He declared truth is God". Non-violence is his life. His entire life was demonstration of non-violence and experiments with truth. His religion has no geographical frontiers. He was a real Universalist. His concept of Satyagraha was based on nonviolence. He always believes in love and tolerance. Truth and non-violence is God to him. Gandhian Philosophy is of more relevance today. Gandhian values and



principles for human development must be actively promoted among the present generation to help them lay the right foundation for a happy tomorrow.

He has belief in "Manava Sevaye Madhava Seva" (established research foundation Jalagaon Maharashtra). As a searcher of truth, Gandhiji maintained meticulous lifestyle and accorded highest importance to cleanliness. As Father of Nation, he realized the indispensable place of sanitation in Nation Building and stated "Cleanliness is only next to Godliness" insanitary conditions prevail in our railway stations, bus stations, markets and, even temple premises rendering them a junkyard infested with houseflies, mosquitoes and rodents.

Gandhi called it a sinking don. We have turned even the holy Ganga into Mega Sewage. Sanitation is not just a biological requirement. It is a way of life and an integral part of it. Gandhiji believed, sanitation and cleanliness of our heart and soul are means of God realization. "We can no more gain God's blessings with an unclean mind". A clean mind cannot reside an unclean body. Swaraj of his dream is the poor man's swaraj and the self-restraint need to seep up to the last man. On the occasion of the inauguration of Benaras Hindu University he referred to the filth that smothered the holy city. "No amount of speeches will ever make us fit for self-government. It is only our conduct that will fit for it." Cleanliness has been a Swarajya Yojana for him.

From the stand point of health, Gandhiji termed the conditions of villages as deplorable. One of the chief causes of our poverty is non-availability of this essential knowledge of hygiene. Visualizing the plight of villages Gandhiji stated that a village may be regarded as a model which has all kinds of village

industries to produce each of her requirements in which nobody is illiterate and where the roads are clean.

Gandhiji proposed "An Ideal Indian village will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation built of material obtainable within a radius of 5 miles of it. If sanitation in village can be improved lakhs of rupees will easily be saved and the conditions of people improve to that extent. A Sick Peasant can never work as hard as a healthy one. Toilet cleaning and sanitation work shall be the qualification of a Satyagrahi".

Harijan Sevak Sangh established Safai Vidyalaya (Sanitation Institute) in 1963 at Sabarmati Ashram with the purpose of liberation of the scavengers. "Prevention is better than cure". Sanitation played a vital role in the socio-economic life since times immemorial. Rural India suffers from insanitary conditions for a long time. At present, the Govt. of India is orienting the people for improving sanitation. Longevity and prosperity of life are determined by the good health, and good health rests on better sanitation and hygienic conditions in and around. It is a collective responsibility of all to keep our surroundings clean. In this context Gandhiji mentioned 5 important points. Sanitation is more important than political independence. He attended Kumbhamela in 1915 of river Ganga.¹ Ganga born in the Himalayas, faces the problem of excessive pollution. There is defilement of the mighty river in the name of the religion. The ignorant "men and women use the banks of the river for defecation. The holiness of religion is ignored.



“A latrine must be as clean as a drawing room”². The cause of many diseases is the open defecation. People innocently dispose of excreta anywhere and everywhere. Gandhiji believed on the necessity of clean place for answering the calls of nature. Perfect sanitation makes an ideal village. An ideal village will be so constructed as to lend itself to sanitation.⁴ The very first problem the village worker has to solve his sanitation. The Great injury is caused by its neglect. Village worker must educate them.

Sanitation and hygiene shall be equally followed by everyone, whether a Minister or a menial. In spite of being a highly spiritual and cultural nation, India tops the world in open defecation.³ The problem is very severe in rural areas. As per 2011 census only 32.7% of rural households have access to toilets. Dirty surroundings caused many diseases like Malaria, Dengue, Diarrhea, Jaundice, general sick etc. This raises the public expenditure on health. In India as per the Health Reports between 2006-12, there were 20,474 Dengue cases which involved an expenditure of Rs.3,500 Crores per annum. Swachh Bharat Mission was launched by our beloved Prime Minister Narendra Modi on 2nd October, 2014 with the aim of making India open defecation free by 2019. It is a tribute to the 150th birth anniversary of Mahatma Gandhi who always stood for cleanliness.

Some issues / Problems physically observed :

Some villagers expressed the following difficulties.

To arrange for own toilets at their residence they have no vacant place

- 1) 1919 Young India weekly.

- 2) Navajeevana News Paper 1925.
- 3) Speech in September 1946, New Delhi.
- 4) Harijana weekly publication, 1937.

Some issues / Problems physically observed :

Some villagers are expressed the following difficulties.

- To arrange for the own toilets at their residence they have no vacant place within their premises.
- The Government provides only Rs.15,000/- and it is not sufficient and they are not financially sound enough to bear the additional amount to complete the toilets.
- Most of the rural people i.e., 80 percent are not interested in making use of toilets.
- Silt formation in drainages became a major problem. Outlet for drainages create a lot of problems. The water logging / stagnation became a breeding center for mosquitoes and other insects.
- In some areas, the people are logging behind in the implementation of government policies regarding sanitation.
- Both men and women, irrespective of age prefer open-air defecation. Due to this air, water and soil are getting polluted. It leads so many health problems like Jaundice, viral fever, skin problems, permanent sickness, Malaria, Dengue, Diarrhea, Chickenpox etc. Moreover many people keep their livestock adjacent to their residence.
- Due to illiteracy, some people (both rural and urban) have no sense of understanding the importance of sanitation. They throw away



- anything and everything on road and into drainage canals.
- Even now in some places people prefer to use tank water for various purposes. Though it is contaminated, the villagers use the four corners of the water tank for four purposes. At one corner of the tank they wash clothes at another corner they clean utensils and at another corner they clean their cattle and yet another corner they take water for drinking, bathing and other purposes.
- After thorough observation of the situation I mention some measures for better sanitation.
- Generally every individual creates half kilo waste every day. Collect all these and use it for power generation. We can easily provide uninterrupted power supply to households as well as village industries at low cost.
 - Time to time removal of silt and daily cleaning of drainage canals is very essential.
 - Adoption of villages to teach the importance of cleanliness to the villagers.
 - The Government must construct Sulabh Complexes in each and every village as well as urban areas.
 - To stop open air defecation the Govt. must impose fine.
 - It is high time people must change their attitude and inculcate the habit of using toilets. Sufficient funding is needed to complete the toilets under construction.
 - In some villages all the family members are not using their household arranged latrines and both rooms. There is a need to educate them.
- Village worker must work hard to bring a change in the attitudes of the people.
 - Placards, sign boards, wall posters, road shows etc., are very important to inculcate the cleanliness.
 - Now and then hygiene awareness campaign must be conducted by the government officials in the rural areas and also in slum parts of some parts of the urban areas.
 - Politics should not interfere in the allotment of funds for sanitation.
 - Unbiased distribution of funds is necessary. They will reach the gross root level and the needy will be benefited.
 - For better understanding of sanitation, first of all people must be educated (women).
 - College students should form into groups to inform the pros and cons of sanitation to the villagers. NGOs and NRIs, Celebrities and MLAs etc., shall come forward to set right the problem of sanitation.
 - Proper vigilance is necessary. Uninterrupted power supply and water supply is most important.
 - Unfortunately people use the constructed toilets for other purposes i.e., as store rooms. We have to educate them the need for utilization of toilets.
 - Village Surpanches and active members must come forward and collectively participate to keep their villages and surroundings clean.
 - Educated people must guide the villagers for village hygiene.

Conclusion

The government in every budget has been allocating a lot of amount on the health of the people. To reduce this expenditure, sanitation is necessary.



People also are spending a major share of their earnings on health. If the people have sufficient awareness about sanitation, the expenditure may come down and socially and economically they can be uplifted.

“Always health is wealth”

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Commonism: A Gandhian Approach to Social Tensions

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Abstract:

Tension is a part and parcel of reality. There is some kind of tension in everything and everyone. These are natural and may be necessary also. But when tension increases beyond a level this can be damaging. When we pull a wire some tension is produced in the wire. When we increase the strength of the pull beyond a level the wire will snap. What is true of the wire is also true of individuals and societies. Man is an individual. As an individual he is an amphibian, partly physical and partly spiritual. This physical-spiritual pull creates tensions in him. While Man's spiritual part is responsible for his morality, religion and his idealism, his physical part is responsible for his egoism, selfishness, immorality etc. In addition to being an individual man is a social being also. He likes to live in society and forms groups for his welfare. He identifies to some extent with the group to which he belongs. Those who are born into the group also do the same thing. When there arises a threat, imaginary or real, to a group or an individual as a member of the group, from another group, then social tensions arise. Social tensions are similar to the complex of emotions that arise when the individual's instinct to survival is threatened. There is fear, anxiety, anger etc. There will be an element of ignorance also. The rational element in the individual is reduced to the minimum. What happens to the individual, more or less happens to the social group also. Social tension is thus a complex emotion in the context of a group. This paper explains Gandhian approach to social tensions.

Key Words: spiritual part, sentiments, grievances

Introduction

Social tensions are as old as human society. But only in modern times this has become a matter of concern. This may be because people did not have the courage to express their feelings openly. But with the emergence of free nations and free people the individuals are getting courage to express their sentiments, their grievances etc. This creates a chain reaction and sometimes results in social tensions. Social tensions are a grave concern for all right-thinking people because these are not conducive to peace and prosperity of the people. Social

Gandhiji is everything rolled into one

Gandhiji is not a sociologist or a philosopher or a moralist or an economist or a religious man in the strict sense. But he is everything rolled into one. In fact, he is a humanist par excellence and it is this humanism that has led him to take interest in everything. His humanism is the natural outcome of his fundamental philosophical position which may be stated as 'Advaita'. In many occasions he has claimed himself to be an Advaitin. But this claim need not be considered in the context of the Advaita of Shankar. Gandhiji's Advaita is the common man's



advaita. Though this has many things in common with Sankara's view, there are differences also.

Gandhiji's 'advaita' has led him to accept the unity of everything. There is an unseen power of which we have only a glimpse. Our intellect cannot comprehend it fully. We can have only a partial vision of it. This unseen power is the Sat or Absolute Truth. Our partial vision of it is only Satya or relative truth. This Sat is God. It is truth. Our partial vision enables us to name it. That is why there are many names of God and many religions. As truth is essentially one we are one. By implication all men are brothers. In truth we are not but our partial vision gives prominence to differences and we, in our empirical existence, are carried away by the idea of differences forgetting the truth. It is our forgetting of the truths and our overemphasis on the differences that lead to social tension. Social tensions are thus the product of our ignorance, the ignorance of our real spiritual nature and the unity of everything.

Gandhiji was aware of the evil consequences of social tensions. As a matter of fact Gandhiji is a product of social tensions. He had firsthand experience of social tensions in South Africa. It is the South African crucible of colour prejudice that made Mr. Gandhi a Mahatma.

Gandhiji's approach to social tensions was not a piece meal approach. It is an integrated approach to reduce all possible tensions of all kinds. His approach was based on sound philosophical and consequently sound moral and religious principles. The means he adopted was nonviolence because only nonviolence was in conformity with the Truth. If all are

essentially one and if we are aware of this, then there can be no social tension. And Gandhiji knew that social tensions could be avoided if the truth is brought home. As social tensions are the product of emotions and ignorance Gandhiji tried to control such situations by an appeal to reason and our spirituality. In fact Gandhiji's satyagra has were meant to achieve this purpose only. It is an important fact that in majority of cases, if not all, his approach worked miraculously. References may be made to two historical satyagrahs of Gandhiji.

These were the fasts at Calcutta and Delhi just after the partition of India. In both places as Stanley Jones says 'he wrought' miracles. In Calcutta the fast changed the hearts of the embittered people overnight. Peace crept into the minds of the people. Lord Mountbatten's words in relation to the miracle that had happened at Calcutta are relevant here. He said, "What 50,000 well- equipped soldiers could not do, the Mahatma has done. He has brought peace. He is a one-man boundary force". Peace lasted at Calcutta. The battle of Delhi was greater. The tensions were great. Delhi was a cesspool of hate. Gandhiji drew up eight points on which Hindus and Moslems must come to agreement or he would fast unto death. All the eight points were in favor of the Moslems. Gandhiji staked his life on their fulfillment. It was a gamble for peace. But it worked. It was a miraculous achievement. What was his approach here? It was moral and spiritual. It was an appeal to reason. It was an appeal to man's conscience. It was an appeal to man's higher nature, his spiritual nature. It worked Gandhiji knew that if a right appeal is made to the spirituality of man it could work and Gandhiji had no occasion to regret about his method. He knew that if the aim and



the method are right then one need not bother about the consequences.

Gandhiji' I knew that it is not sufficient to meet individual situation of social tensions. There are many areas of tensions and different types of tensions. His approach was to meet all these situations. Social tensions could arise from economic differences, religious differences, caste differences, linguistic differences etc. If it could be brought to the mind of the people that these differences are not ultimately real and that it is meaningless and unproductive to cherish these differences and in the long run harmful to humanity itself, the chances of social tensions arising could be reduced. His approach to social tensions was a total approach. It was meant to reduce the areas of tension. His economic programmes were meant to make every individual economically self-sufficient. By insisting that different religions are essentially same Gandhiji was trying to make people tolerant to other religions. Gandhiji wanted everyone to follow his own religion without any thought of converting others to his religion because one man's religion is as good as another man's religion. Gandhiji also wanted all the languages to develop equally. In short Gandhiji wanted everyone to show respect to every other man's way of life, belief and ideas.

He wanted people to realize the truth that we are essentially one and our differences are not ultimately real. This realization could help all to co-operate with all others in all spheres of life, using everyone's talent and capacity to increase the quality and quantity of the welfare of all. What he envisaged was a kind 'Communism' where everyone utilizes his ability and talent to the maximum extent

so that the quality of our life could be enhanced, which would in turn spiritualize our life. This spiritual realization is an antidote to social tension. In short it is 'Communism', a new socio-religion-economic system that could be an answer to the problem. It is such a system that Gandhiji was aiming to achieve though he did not describe it as such.

Conclusion : This paper explains Gandhian approach to social tensions. The tensions were great. Delhi was a cesspool of hate. Gandhiji drew up eight points on which Hindus and Moslems must come to agreement or he would fast unto death. All the eight points were in favor of the Moslems. Gandhiji staked his life on their fulfillment. It was a gamble for peace. But it worked. It was a miraculous achievement. What was his approach here? It was moral and spiritual. It was an appeal to reason. It was an appeal to man's conscience. It was an appeal to man's higher nature, his spiritual nature.

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Gandhiji - Education (Nai Talim)

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Abstract

Youth is the backbone of any nation's development. Youth empowerment can contribute to employment creation, national development and educational promotion, growth in moral life. By 2030, India will be one of the youngest nations in the world, with an estimated 140 million individuals in their 20s. In fact, one in every four graduates of the world will be a product of Indian higher education system. Education is an essential tool for achieving development and sustainability. In this context, the quality of higher education and moral values become increasingly important. In most of the educational institutions, there is lack of emphasis on the concept of morality, human and national development. They emphasize on moneymaking and materialism which has resulted in the gradual decline of values among people. Education in India has undergone considerable changes in the last decade. However, the curriculum is still urban centric. This shows that we must rethink of our educational curriculum. It suggests a vigorous effort in the implementation of the ideals of Gandhi. Gandhiji's education was to be essentially generative, which can be passed on from an educated person to the uneducated one in a selfless spirit. Gandhi's Nai Talim was the result of his experiments on education in South Africa. It gave him great confidence in introducing his ideas in India as well. The basic idea of Nai Talim was the engagement of student practically. Engagement enriches students in many ways. A young person's rightful role as a valued and responsible citizen was affirmed when they take their place at the school through practical mode which was highly supported by Gandhi.

Key words: Youth empowerment, moral values, national development

Introduction

Today mankind is running blindly and restlessly without any sense of direction. The results are awful. The craze for modern development has caused this in our educational system. The importance of providing value education is felt necessary today because the present system of education cannot contribute much to the individual and social development.

The existing mainstream educational system encourages mainly rote learning

and produces a huge crop of unconcerned individuals. Not only this, the present educational system is also insensitive towards the basic nature of the child and altogether is doing little good either to the youth empowerment or to the development of the nation. So, there is an urgent need to attend to this issue. Man has to return to right education i.e. "living education" if mankind is to survive. An effort towards this end through education could only be proper integration of the two along with the development of human moral value-based and rational-analytical mindset. Moral value-oriented education does not mean



preaching of mere moral sciences or propagating particular religious tenets, but it is imparting knowledge of values considered functional for both individual as well as society.

Gandhi influenced the lives of our countrymen for more than half a century. His approach to most issues was down-to-earth and holistic-be it social, cultural, economic, health or education. Gandhiji's model was not only holistic and practical; it was highly decentralized and integrated, with a demonstrated capacity to motivate the entire community and place responsibility and accountability at the community level versus the State.

Gandhiji - Education: Nai Talim

In the Gandhian constructive program, the most important element is Nai Talim. Nai Talim – Nai means 'New' and Talim, which is an Urdu word, means 'Education'. Years may have passed since the mahatma walked the face of the earth, but his treasured ideals and principles still hold fort. Life's testing times have hardly created an impact on Indians and left them as the same bonded lot as Gandhiji molded them to be. In fact it is only right to declare that his ideals have their greatest relevance in today's times.

The doctrine of Nai Talim

Gandhiji's education aims towards holistic development of a child i.e., head, heart and hand. It equally aims for the development of a responsible citizenship. The development of intellect with compassion, humility and respect for all life forms. It believes in a transformative role of education - transformation towards a just and sustainable world.

Since education is getting ready for life, so that learning process ought to be integrated with life.

The methodology of Nai Talim

The methodology of Nai Talim lays special enunciation on the relationship between the teacher and the taught. There should be a perfect understanding and mutual empathy between the teacher and the taught. This is possible only when they live together and participate in the learning process. Besides, obtaining faith, sympathy and mutual respect between the learner and the teacher is important.

The endeavour of Nai Talim is to achieve a harmonious development of head, heart, and hand, based on sound moral principles. In his experiments, Gandhiji was very clear that he would work for an education that would not make the person, a servant. Perhaps, he becomes a servant of livelihood, which is a very small part of his entire life. This is not education. True education should give a practical knowledge. One of the core ideas of Nai Talim is that, education is child-centric, inter-related to the nature of the child, particularly the Basic and Primary education.

Features of Nai Talim

All round development

"An all-round drawing out of the best in child and man – body, mind and spirit."

Education means all round development; it is best obtained through action. Educational development means not only through academic performance but also through the overall success and satisfaction of the individual. Holistic



approach aims to develop children to excel in all aspects of life – socially, psychologically and materially. The methodology promotes cognitive, physical, emotional, social and spiritual growth, thus leading to an education that is complete.

Free and compulsory education

“The emphasis laid on the principle of spending of every minute of one’s life usefully is the best education for citizenship.” Harizan, 6-4-1940

Primary education should be free and compulsory for all children and should last for at least seven years. In the opinion of Gandhiji every child has a right to full time Primary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. Value added curriculum would ensure the all-round development of the child, building on the child’s knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

Education through mother tongue

“The canker has so eaten into the society that in many cases the only meaning of education is knowledge of English.”- Young India, 1-6-1921

The medium of instruction should be the mother-tongue, not English. The primary education in a school must be imparted in the child's mother tongue. It is the mother tongue in which a child can assimilate new knowledge without any difficulty and it is the mother tongue in which, a child can express himself most conveniently. When a school rejects the child's mother tongue as a medium of

education, it makes the assimilation of new knowledge very difficult on the one hand and it suppresses all self-expression of the child on the other hand.

Education through craft

“The notion of education through handicrafts rises from the contemplation of truth and love permeating life’s activities.”- Harijan, 21-12-1947

Education has to be through a craft, not merely through books and abstractions. When you are engaged in a craft-work, you are related to nature on the one hand, because, you get the raw material required from nature, and you are also related to your community because the finished product is to serve human beings. The craftsman is the meeting place of nature and man. This experience is very significant from the educated point of view.

Character building

“Character cannot be built with mortar and stone. It cannot be built by hands other than your own.”- Gandhiji in Ceylon by Mahadev Desai. P.89

Character is the solid foundation on which a person's entire life is based. Thus the basis of true education should be character building; an educated person should become an ideal citizen. According to Gandhiji Character is a aggregation of many qualities like honesty, integrity, dependability, diligence, loyalty, compassion, sincerity, attentiveness, determination, confidence, etc.

Communal harmony: “All education in a country has got to be demonstrably in



promotion of the progress of the country in which it is given.”- Harijan, 7-9-1947

India is the only country of the world where people of all religion and beliefs have been living. If the nation wishes to make sound progress in the socio-economic, political and scientific spheres, communal harmony has to be ensured as a permanent feature of life. Hence education should be based on the ideal of Gandhiji that is non-violence and should work for communal harmony.

Rural development

“Education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter.”- Harijan, 21-8-1937

All educational planning should be undertaken with the rural Indian masses in mind; in other words, education should not be elitist, but popular in its character.

Self reliance and Honest

“Education in the understanding of citizenship is a short-term affair if we are honest and earnest.”- Harijan, 2-3-1947

Education should be self-supporting as far as possible and also equip the pupil to better his own economic conditions. . All education to be true must be self-supporting, that is to say, in the end it will pay its expenses excepting the capital which will remain intact. Simultaneously honesty plays a vital role and acts as a foundation for self-reliance.

Necessity of Gandhiji's Education in the present scenario: Rather Basic Schools were more expensive than traditional schools.

Although Basic Education was visualized to be socially sound for removing the existing disparities, it was rather aggravating the situation. It was tending to be meant for the children of poor labourers and farmers only and children of high class families were not going to these schools. The gulf between poor and rich classes rather widened due to Basic Education. Basic schools called for highly qualified and well-equipped teachers for properly teaching subjects through correlation and organizing crafts with efficiency. But in fact many teachers employed in such schools were lacking proper understanding of the Basic Education principles and desired orientation with the idealism or values impregnated in the system.

Although Basic Education faced a sorry state of affairs many of its principles are still appreciated for their practical value and psychology as well as sociological importance. The Kothari Commission, 1964-66 endorsed a large number of its essential features like work experience, community living, community service, citizenship training, world brotherhood, social and spiritual values and integrating knowledge with experience and so no.

In Gandhi's scheme, higher education performed the essential function of providing training and properly motivating human power for national needs and there was an urgent need for the purposive expansion of such education. To Gandhi Education is a potent tool for social reconstruction.

Conclusion: India is emerging as one of the icons to the entire world thus there is a need to empower our youth. Gandhi Education is a potent tool for social reconstruction for which Gandhian



philosophy of education plays a critical role to eliminate certain drawbacks of present education system. Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community.

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A Perspective Approach on Gandhiji Rural development and Gram Swaraj

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Abstract:

Gram Swaraj is man-centred non-exploiting decentralized, simple village economy providing for full employment to each one of its citizens on the basis of voluntary co-operation and working for achieving self-sufficiency in its basic requirements of food, clothing and other necessities of life. Gram Swaraj is the fruit of life-long search by Gandhiji who having identified his heart with the starving millions of India has suggested this talisman as an infallible remedy for the ills of India, nay, of the whole world, in whose history the peasantry has always been everywhere exploited and has been on starvation level. Gram Swaraj working in full swing will provide a model for the world to copy. It will then be a gift of India to the world. Self-governing village units of the world will then be a living brotherhood of highly cultured, intelligent, and vigorous men and women. To live in this society will itself be an education and a fulfillment. Life therein will be one of self-expression of all of one's faculties and exchange of feelings of mutual reverence and love manifested through acts of mutual service. Culture, art, poetry, painting and science will find their perfect fulfillment. It will be the Kingdom of God on earth. This paper describes Gandhiji rural development and gram swaraj.

Keywords: Gram Swaraj, Talisman, Self-governing village units, Mutual reverence, Rural development

Introduction:

Mohandas Karamchand Gandhi was born on 2 October 1869, at Porbandar, a small town on the western coast of India which was then one of the many princely states in Kathiawar, now better known as Saurashtra, in Gujarat. This almost rectangular peninsula, less than thirty thousand square miles in area, juts into the Arabian Sea to its west, is bounded by the Gulf of Cutch above, the Gulf of Cambay below, and is flanked on its north by the Desert of Rann.

Politically one of the most backward regions of India until recently,

it had been the battle-ground over the centuries of many invading hordes and was littered with more than three hundred tiny principalities, some no bigger than a village, and none bigger than a fair-sized district in what was then known as British India. The rulers, variously styled as Rana or Thakore or Nawab, were petty autocrats, envious of one another and always itching to quarrel but held in leash by fear of their common overlord in the person of the resident British Agent.

Gandhiji's Political mission in London proved sterile, the British Government virtuously pleading its helplessness to 'thwart the policy of self-governing colonies of South Africa'. A



trying situation awaited him when he landed in South Africa. The prospect was disheartening. The tempo of civil resistance had slowed, the spirit was flagging; the government, on the other hand, taking advantage of the situation had tightened the repressive measures.

GandhiJI was in high spirits. The magic of non-violence seemed to work the miracle he had hoped for and claimed for it. Suddenly the pendulum swung. In February 1922 there was an outbreak of mob violence at Chauri Chaura in what is now known as Uttar Pradesh in north India. A frenzied mob had set fire to a police post causing the death of several constables trapped therein. Gandhi was shocked beyond measure and, against the advice of almost all his colleagues, suspended the non-co-operation campaign. 'The drastic reversal of practically the whole of the aggressive programme may be politically unsound and unwise,' he admitted; 'but', he went on to say, 'there is no doubt that it is religiously sound, and I venture to assure the doubters that the country will have gained by my humiliation and confession of error.'

Mahatma Gandhi observed in his Foreword to Shri Bharatan Kumarappa's Villagism: "The past two wars of our generation have proved the utter bankruptcy of such economic orders. Incidentally, the wars seem to me to have proved the bankruptcy of war." May we say that it is now the Age of Non-violence that has set in! The world will have no alternative but to tap this inexhaustible treasure of non-violence which hitherto was looked upon as if in contempt by all-wise politicians of the world. Gandhiji believed that India had a definite mission to fulfill. He says: "An India awakened

and free has a message of peace and goodwill to a groaning world."

Pandit jawaharlal nehru wrote: "This system of village self-government was the foundation of the Aryan polity. It was this that gave it strength. So jealous were the village assemblies of their liberties that it was laid down that no soldier was to enter a village except with a royal permit. The Nitisara says that when the subjects complain of an officer the king 'should take the side not of his officers but of his subjects'; and if many people complain the officer was to be dismissed, 'for', says the Nitisara, 'who does not get intoxicated by drinking of the vanity of office?' Wise words which seem to apply especially to the crowds of officials who misbehave and misgovern us in this country today !

"As late as 1830 a British Governor in India, Sir Charles Metcalfe, described the village communities as follows:

'The village communities are little republics having nearly everything they want within themselves and almost independent of foreign relations. They seem to last where nothing else lasts. This union of the village communities, each one forming a separate little State in itself ... is in a high degree conducive to their happiness, and to the enjoyment of a great portion of freedom and independence.' "This description is very complimentary to the old village system. We have a picture of an almost idyllic state of affairs. Undoubtedly, the great deal of local freedom and independence that the villages had was a good thing, and there were other good features also. . . . The work of rebuilding and rebirth (of Village Republics) still remains to be done by us."



The picture of Gram Swaraj as conceived by Gandhiji is not the resurrection of the old Gram Panchayats but the fresh formation of independent Gram units of Swaraj in the context of the present-day world. Gram Swaraj is the practical embodiment of non-violence in the spheres of politics, economics and sociology.

Gandhiji rural development and gram swaraj:

According to Gandhiji, ideal society is a Stateless democracy, the state of enlightened anarchy where social life has become so perfect that it is self-regulated. "In the ideal state, there is no political power because there is no State." Gandhiji believed that perfect realization of an ideal is impossible. However "the ideal is like Euclid's line that is one without breadth but no one has so far been able to draw it and never will. All the same it is only by keeping the ideal line in mind that we have made progress in geometry." In the political field he gave us Gram Swaraj nearing the conception of his ideal of Stateless Democracy. He considers that Government best which governs the least. According to the communist philosophy, the final phase is the "withering away of the State".

Gandhiji wanted true democracy to function in India. He, therefore, observed: "True democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every Gram." In Gram Swaraj, the Gram being the decentralized small political unit endowed with fullest powers, every individual will have a direct voice in the government. The

individual is the architect of his own government. The government of the Gram will be conducted by a Panchayat of five persons annually elected by adult villagers possessing minimum prescribed qualifications. 'It will have all the authority and jurisdiction. The Panchayat will be the legislature, judiciary and executive rolled into one as there will be no system of punishment in it.

Real Democracy, i. e. Swaraj works for the full freedom and growth of the individual who is the ultimate motive power of a real political system. Gram Swaraj as conceived by Gandhiji is thus a genuine and virile democracy which offers a potent cure for many of the political ills that mark the present political systems. Such a pattern of decentralized genuine democracy will have a message for the whole of humanity.

To Gandhiji political power was not an end in itself, but one of the means for enabling people to better their condition in every sphere of life. He, therefore, observed in his famous "Last Will and Testament" that though India has attained political independence, she "has still to attain social, moral and economic independence, in terms of seven hundred thousand villages as distinguished from the cities and towns." It embodied a picture and a programme of Gram Swaraj that is Panchayat Raj which in other terms is a non-violent self-sufficient, economic unit with fullest political power. The Gram Swaraj as conceived by Gandhiji is man-centred unlike the Western economy which is wealth-centred. The former is the life economy the latter is the death economy.



Conclusion:

Gram Swaraj has such high potentiality in it. It is for us all to make it dynamic and real. To fulfill the Dream of the Father of the Nation becomes the duty of his heirs who have inherited from him a rich and immortal legacy. It is, therefore, right and proper that the present State Governments have enacted legislations to create Gram Panchayats investing them with larger powers. We hope the Gram Panchayats will keep before their mind's eye the picture of Gram Swaraj conceived by Gandhiji and work on the lines laid down by him. Gram Swaraj should be implemented in the spirit in which Gandhiji has conceived it. If the spirit of selfless service and love transcending limits of caste, creed or class is lacking in those who would shoulder the responsibilities of working the Gram Panchayats, Gram Swaraj will not yield sweet fruits that Gandhiji expected it to bear.

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Relevance of Gandhian Ideology to the Present Society

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Abstract: Poor women understood what he was saying because he spoke in the idiom of Hindu religion and culture. He wanted them to drop the figurative veil while continuing to wear the real one. He referred to ideal women in the religious pantheon and referred to the facts of caste and gender. Sometimes highly progressive, other times conservative, he created an empathy with his audience through this cultural fine tuning. While adopting a high moral and often conservative position he could the next moment seemingly abandon it for a more fruitful and dynamic postulation that brings him to the forefront of extreme liberalism.

Key words: social, political and economic matters, transparently evolutionary

Introduction

THE milestone of the 50th year of Republic urges India to examine its problem, progress and paradoxes. Mahatma Gandhi's vision of Swaraj in all its facets and from different perspectives has permeated the discourse on India's contemporary history. As the most towering figure in India's freedom struggle Gandhi's role will remain unchallenged. All over the world the imprint of his moral philosophy as a workable political ideology has been particularly indelible. Yet Mahatma Gandhi's positions on social, political and economic matters are transparently evolutionary, a continuing examination of reality, the human condition and truth. Gandhi's attitudes towards women were as much shaped by his innate sense of comparison and justice as they were by the patriarchal albeit benevolent conservatism that was the sheet anchor of his cultural and social discourse. The contradiction between his liberal feminist pronouncements, his egalitarian, loving and respectful concern for women, his belief in their role in politics and in society are sometimes difficult to reconcile. Yet Gandhi, more than anyone else, struggled with these paradoxes in the existing social milieu. Comparing his

vision of women with the current status of women and the ongoing struggle for women's empowerment will provide a measure of what has been achieved.

Gandhiji – women empowerment:

In a letter written to Rajkumari Amrit Kaur from Wardha on 21, October, 1936 Gandhi writes, "If you women would only realize your dignity and privilege, and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slaves and the slave-holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once a slaveholder myself but I proved an unwilling slave and thus opened my eyes to my mission. Her task was finished. Now I am in search of a woman who would realize her mission. Are you that woman, will you be one?"

Gandhi was able to devote himself to such a mission and formulated views on all aspects of a woman's life, political, social, and domestic and even the very personal or intimate. He was able to do this by liberating himself from the sexual desires that identify the difference between man and woman and thereby



positioned himself well above the feminist, becoming instead a reformer of humanity. "True affection does not demand identity of outlook...my passion for brahmacharya has that meaning. I must be wholly pure, if I have true love for womankind" (July 1938). While this gave him the right to demand far-reaching changes in the attitudes of society towards women and the attitudes of women about themselves, he rooted his views on distinctly Indian soil. It was also for the "non 'Intellectual among Indian woman. "I began work among women when I was not even thirty years old. There is not a woman in South Africa who does not know me. But my work was among the poorest. The intellectuals I could not draw...you can't blame me for not having organised the intellectuals among women. I have not the gift...but just as I never fear coldness on the part of the poor when I approach them, I never fear it when I approach poor women. There is an invisible bond between them' and me." (8 July, 1938). This mass of poor women was those whose dignified upliftment Gandhi craved. Poor women understood what he was saying because he spoke in the idiom of Hindu religion and culture. He wanted them to drop the figurative veil while continuing to wear the real one. He referred to ideal women in the religious pantheon and referred to the facts of caste and gender. Sometimes highly progressive, other times conservative, he created an empathy with his audience through this cultural fine tuning.

While adopting a high moral and often conservative position he could the next moment seemingly abandon if for a more fruitful and dynamic postulation that brings him to the forefront of extreme liberalism. Typically, Gandhi

was able to step out of his traditional attitudes through the medium of education. When asked to write a primer for school children by Kakasaheb Kalelkar, Gandhi did it in the form of a mother teaching her child in which she explains to her son that housework was good for both mind and body and helped in character building. "Men and women need to be educated equally in housework because the home belongs to both", he wrote. This was part of his efforts to build a wholly new society, without which he believed it was not possible to make an appreciable difference to improve the lot of mankind with the cultural discourse of society as it was, and he never shied from providing direct and practical methodologies to achieve his goals. From feminist ideas in a text book to spinning the charkha for swaraj he always came up with a constructive proposal to bring women out of their traditional mental fetters and into a better more dignified life.

Despite a change in attitude he seems to have the middle class woman rather than the poor one in mind, and adheres to the position that a woman should be able to order her household duties in such a manner as to complete them and yet have enough time for public work were she to abjure vanities. The onus is still on the woman. However Gandhi was always willing to modify his own stated positions. He simply resolved his contradictions by responding instinctively and practically to a situation as he saw it. For instance, in the second set of questions and answers he tackles the male offenders thus:

Q: At the elections, your Congressmen expect all manner of help from us, but when we ask them to send out their wives and daughters to join us in public work, they bring forth all sorts of excuses, and



want to keep them close prisoners within the four domestic walls.

Liberation of woman as Gandhi saw it, was linked to a deep-seated malaise. Dr. S. Muthulakshmi Reddy wrote a long letter to Mahatma Gandhi as far back as 1929, in which she raised some fundamental issues concerning social reform. She also questioned him as to why the Congress, which was fighting for the freedom of every nation and the individual should not first liberate their women from the evil customs and conventions that restricted their healthy all-round growth. She considered it a specific instance of social tyranny. Indian women, with a few exceptions, have lost the spirit of strength and courage, the power of independent thinking and initiative which actuated the women of ancient India, such as Maitreyi, Gargi, Savitri and even today activate a large number of our own women belonging to the liberal creeds like the Brahmo Samaj, Arya Samaj, Theosophy, which is only Hinduism freed of all its meaningless customs, rites and rituals? Although Gandhi agreed with her in a rather perfunctory way, he was not prepared to tackle the issues of social and religious customs so directly at that point of time and centred his response thus, "Men are undoubtedly to blame for their neglect, nay their ill use of women, and they have to do adequate penance, but those women who have shed superstition and have become conscious of the wrong have to do the constructive work of reform. The question of liberation of women, liberation of India, removal of untouchability, amelioration of the economic condition of the masses and the like, resolve themselves by penetration into the villages, reconstruction or rather reformation of the village life." To achieve

one's goal of liberation from the various shackles of society he believed that had to work for total change starting in the villages.

The late Kamaladevi Chattopadhyay, a well known freedom fighter, political and social activist, an effective constructive worker, and motivator of India's cultural renaissance asserted that while the progressive status of women in the freedom movement was amply propelled by male social reformers and Gandhi, it was actually the advocacy of women which influenced many male leaders including Gandhi.

In 1983 the women's movement in India in its currently known phase, was just beginning to mobilize itself. Kamaladevi was witness to and part of valiant efforts by women to "not only push forward their own progress but act as levers to help other oppressed sections, while facing fierce hostility....there were no grants to feed such activities; no awards, titles, national recognition, no press publicity instead a lot of abuse." She defines women's actions of that time to be for equal rights which could not be described as feminist. "Women's problems were never sought to be treated on a sex basis but as social maladies of a common society, men and alike. What is indeed significant is the danger signals she saw at this time. "Habit, complacency and consequent lack of vigilance which fast undermined women and eventually deprived them of whatever gain they have been able to secure over the years. There are numerous subtle ways of ignoring women and abridging their rights. She lamented that woman had docilely accepted the situation of "helper" and that their work in political parties was only to mobilise support for the party



and not to assert their personalities or strength as political entities. Kamaladevi's concerns for the gains achieved during the freedom movement were well founded if we view the almost regressive situation in rural and urban society with increasing violence against women and the decreasing number of women in the population ratio. Modern technology, consumerism and lack of effective instruments have allowed, women no real progress even while allowing greater mobility and visibility to women from the middle and elite classes. Visibility alone is not empowerment in the real sense.

Middle class women were visibly active side by side with Mahatma Gandhi, wearing khadi, going to jail, organising resistance on the British in some creative and selfless way, the socially conscious middle class woman of today has largely shunned direct political activity, preferring to seek more secure ground in funded social work through voluntary organisations. A growing number of emancipated, educated, young women are being diverted by market oriented consumerism in the name of modernity and liberation. They become packaged products for the marriage, beauty or fashion markets, a professionalised catering to "the vanities" that Gandhi spoke of. This depoliticizes them to such an extent that the cream of young women students are unavailable to articulate the needs of their under privileged sisters. This results in a wider cultural and social divide emerging between the rural and urban woman. It also demonstrates that emancipation does not mean empowerment in the Gandhian sense if women move away from involvement with the more deep seated problems facing India.

Conclusion:

Compared to the momentous work of stalwarts like Sarojini Naidu, Rajkumari Amrit Kaur, Dr Muthulakshmi Reddy, Lakshmi N. Menon and Annie Besant and organisations like the All India Women's conference, the Arya Samaj and many others during Mahatma Gandhi's time, the collective or individual work of women in the political arena in the post independence era has been unremarkable. This clearly does not take into account the phenomenon of an Indira Gandhi or the many successful efforts of various women's organisations in bringing about legislation to improve the status of women. Self Employed Women's Association of Ahmedabad is a fine example of Gandhi's ideas put into practice but it lacks of political power to influence change in the society around it. The fact that women have never held more than 10 percent of the seats in parliament or jobs in the decision making levels of the administration shows that there is a long way to go before gender parity is achieved.

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Gandhian Thought of Education and its Relevance in Present Scenario

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Abstract:

Gandhian philosophy of discipline inherent education definitely shapes the children as more responsible future citizens with good character, social consciousness and patriotism. However, present day education in the country is more mechanical and lacks the Gandhian element of discipline. The children in schools are more burdened with heavy load of books and complete time is devoted for teaching subject content without sparing any time even for physical, moral and spiritual classes. Hence, the schools may be able to produce children with knowledge, but qualities of sharing, kindness towards others, helping the needy and social commitment etc., are lacking. Consequently, we have been witnessing many problems in the present society such as neglect of old age parents, more number of divorces, no commitment towards society, addiction to bad habits, adulteration of wide range of products, rampant corruption, white colour crime etc

Key words: religion, culture, spiritual, philosophy, education, health, sanitation

Introduction

Mohandas Karmchand Gandhi, the "Father of Indian Nation" not only led the freedom movement successfully in achieving the independence using the weapon of 'satyagraha' and the principle of 'nonviolence', but also a legend visionary shared his valuable ideas on various issues such as religion, culture, spiritual, philosophy, education, health and sanitation, untouchability, governance etc. In the present paper an attempt is made to focus on the fine reflections of Gandhi on education and its present contemporary relevance.

Basic Education:

Gandhiji felt that vocational training or work experience in basic education is utmost important as education is closely associated with the socio-economic development of the society. It is due to the fact that such training or work experience stimulates the human mind for creative thinking or dignity of manual labour. His views on

basic education to large extent influenced by his philosophy of satya (truth), ahimsa (non-violence), firm belief in God, dignity of labour. He also expressed that such creative thinking should be taken up from primary to higher level education.

The Kothari Commission also rightly recognised the Gandhian ideal of vocational training in education. This commission point out that "we recommend that work experience should be introduced as an integral part of all India education-general or vocational. We define work experience as participation in productive work in school, in the home, in a workshop, on a farm, in a factory or in any other productive situation."¹ Thus the commission emphasized the Gandhian principle of learning by doing in the modern education. The main aim of education is the development of human personality. He expanded fourfold personality in the individual that is body, mind, heart and spirit. True education



stimulates the spiritual, intellectual and physical strength of the individual.

There is degeneration of education when the qualities of truthfulness, firmness, tolerance are absent from it. True education is a life process which helps in cultivating the spirit of co-operation, tolerance, public spirit and a sense of responsibility. All these qualities are considered as disciplines for the development of human personality. Such disciplines can create the harmonious balance between the individuals and social aim of education. His principle of 'learning by doing' tries to stimulate the individual's mind to think creatively, independently and critically. His great emphasis on work-culture to the students from the primary stage to higher stage is to enable the students to start producing from the time he started his training. So, his primary information of basic education is Head, Heart and Hand rather than Reading, Writing and Arithmetic.

Discipline in Education:

Gandhian concept of political system is closely connected with education. Hence, in a country where good political system exists is expected to bring out essentially an element of goodness and discipline in every citizen. Accordingly, efforts should be initiated to establish proper education system, so that it is possible to bring out such element of goodness and discipline. Gandhi observes that "By education I mean an all-round drawing out of the best in child and man—body mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby man and women can be educated. Literacy in itself is no education."²

Thus, discipline in education to Gandhi is one of the most important

parts and parcels of education. Thus, sound education system is impossible without discipline. It is a quality that helps in the regulation of one's own intellectual, moral, spiritual and social behaviour. Thus, education coupled with discipline is expected to help character building. Such character building requires the moral, intellectual and social behaviour of citizens under all circumstances i.e., strength of personality, the virtue of compassion, kindness, fair-mindedness and the spirit of dedication. Gandhi strongly holds that education is not an end in itself, but it is the most powerful weapon which creates all persons of genuine characters. Gandhi's aim of education is not only to produce good citizens, but also one must understand one's own responsibilities. It is because; one who understood their own responsibilities would develop the spirit of social consciousness and social mindedness.

Education to Develop Character:

In order to develop good character in a child Gandhiji believed that the education should be so imparted to touch the heart of the child, which he regarded it as Education of Heart. He believes that such education cannot be imparted through books. It can only be done through the living touch of the teacher. However, Gandhiji felt that to inculcate the education of heart, the teachers themselves whether men or women should receive the training. But, training of the teachers itself is not sufficient. Only when teachers are expected to take care of the permanent element of touching the heart of the boys and girls placed under their charge, then only it is possible to develop character among children. Further, Gandhiji also pointed out that, if the trained teachers are selected for their patriotism and



given living wages, then it is possible to impart education of the heart. But, if a teacher who cannot find any alternate employment happens to join as teachers, then it is not possible to impart education of the heart.³

Compulsory Education:

Any compulsion according to Gandhiji is hateful. But, he is not always against compulsory education. However, Gandhi is of the opinion that instead of making education compulsory, he suggested to discourage illiteracy by removing obstacles in the path and opening free schools and making them responsive to the people's needs. Further, the value of literacy should be popularised and advertised so that parents come forward to put their children. Gandhi felt that there is dearth of trained teachers in the country and against the backdrop thinking of compulsory education will be too early. If the majority wants education, compulsion is wholly unnecessary and on the other hand compulsion would be most harmful.⁴

Medium of Education:

According to Gandhi, people used to believe that learning English is essential to occupy higher positions. But, he felt it as misconception or superstition. Hence, the medium of instruction should be altered at once, and at any cost, the provincial languages be given their rightful place. Thus, Gandhi observes "Education through a foreign language entails a certain degree of strain, and our boys have to pay dearly for it. To a large extent, they lose the capacity of shouldering any other burden afterwards, for they become a useless lot who are weak of body, without any zest for work and mere imitators of the West. They have little interest in original research or deep thinking, and the

qualities of courage, perseverance, bravery and fearlessness are lacking. That is why we are unable to make new plans or carry out projects to meet our problems. In case we make them we fail to implement them. We, the English educated people, alone are unable to assess the great loss that this factor has caused. The school must be an extension of home. There must be concordance between the impressions which a child gathers at home and at school, if the best results are to be obtained. Education through the medium of a strange tongue breaks the concordance which should exist. Those who break this relationship are enemies of the people even though their motives may be honest. To be a voluntary victim of this system of education is as good as the betrayal of our duty towards our mothers. The harm done by this alien type of education does not stop here; it goes much further. It has produced a gulf between the educated classes and the masses."⁵

Women's Education:

According to Gandhi, man and woman are of equal rank, but they are not identical. In the words of Gandhi "man and woman are a peerless pair being supplementary to one another; each helps the other, so that without the one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both. In framing any scheme of women's education this cardinal truth must be constantly kept in mind. Man is supreme in the outward activities of a married pair and therefore it is in the fitness of things that he should have a greater knowledge thereof. On the other hand, home life is entirely the sphere of woman and therefore in domestic affairs,



in the upbringing and education of children, women ought to have more knowledge. Not that knowledge should be divided into watertight compartments, or that some branches of knowledge should be closed to any one; but unless courses of instruction are based on a discriminating appreciation of these basic principles, the fullest life of man and woman cannot be developed."⁶

Integrated Education:

According to Gandhiji, true education of the intellect can be achieved through a proper exercise and training of all body organs such as hands, feet, eyes, ears, nose, etc. Thus, an intelligent use of all body organs in a child provides the best and quickest way of developing his intellect. In other words, unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the education is said to be a poor lop-sided affair. Gandhiji regarded spiritual training as education of the heart. A proper and all-round development of the mind, therefore, can take place only when it proceeds hand in hand with the education of the physical and spiritual faculties of the child.

Let us take the case of a child who is set to some useful occupation like spinning, carpentry, agriculture etc. For this education, he shall be given a thorough comprehensive knowledge relating to the theory of the various operations that he has to perform, and the use and construction of the tools that he would be wielding. In such a case he would not only develop a fine, healthy body, but also a sound, vigorous intellect that is not merely academic, but is firmly rooted in and is tested from day to day by experience. His intellectual education would include knowledge of mathematics and the various sciences that are useful for an intelligent and efficient exercise of

his avocation. In addition to this is added literature by way of recreation, it would give him a perfect well-balanced, all-round education in which the intellect, the body and the spirit have all full play and develop together into a natural, harmonious whole. Man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of the whole man and constitutes the true economics of education.⁷

Present day Relevance:

Gandhian philosophy of discipline inherent education definitely shapes the children as more responsible future citizens with good character, social consciousness and patriotism. However, present day education in the country is more mechanical and lacks the Gandhian element of discipline. The children in schools are more burdened with heavy load of books and complete time is devoted for teaching subject content without sparing any time even for physical, moral and spiritual classes. Hence, the schools may be able to produce children with knowledge, but qualities of sharing, kindness towards others, helping the needy and social commitment etc., are lacking. Consequently, we have been witnessing many problems in the present society such as neglect of old age parents, more number of divorces, no commitment towards society, addiction to bad habits, adulteration of wide range of products, rampant corruption, white colour crime etc.

Gandhian concept of education is expected to develop good character and is possible through trained teachers imparting education reaching the heart of the children. Gandhiji regarded spiritual training as education of the heart. A



proper and all-round development of the mind, therefore, can take place only when it proceeds hand in hand with the education of the physical and spiritual faculties of the child. But, in the present day scenario such character building among children is not being totally fulfilled on account of various reasons. Firstly, many teachers are joining the teaching profession not as their first choice, but as their lost resort. Hence, as visualised by Gandhiji, they may not be in a position to impart education of heart. Secondly, present day teacher training methods to teacher educators' lack of capacity building and spiritual training which in turn hampers them to impart the education of heart to children. Thirdly, the school curriculum, content and schedule also heavily loaded with different subjects and thus giving less scope to the teachers to impart heart of education as contemplated by Gandhiji. On account of all those reasons, present day education is not able to help character building in all the children.

Gandhi's reflection on compulsory education clearly emphasizes that when majority wants education, compulsion is wholly unnecessary and on the other hand compulsion would be most harmful. Hence, efforts should be made to convince the parents about importance of education rather making the compulsion. Presently Government also making efforts to convince the parents through campaigning and organising 'Badi Bata', 'Badi Pilusthomdi raa' etc programmes.

Gandhi preferred to have education through the medium of mother tongue instead of English language as pupil can better understand the lessons due to reduced strain. Of course, the Idea is being implemented in many schools, yet the educated parents are crazy to put

their children in English medium schools. Instead of campaigning the advantages of medium of instruction through mother tongue, it is pertinent to note that certain state governments establishing English medium sections and schools. Hence, steps should be initiated to convince the parents about medium of instruction in mother tongue.

Gandhi found no discrimination with regard to gender as far as education is concerned. According to Gandhi, though women confined to domestic responsibilities, yet education to women not only imparts knowledge, but also helps them in educating their children. Of course, gender discrimination with regard to education is no more concern as enrolment of both boys and girls is almost equal.

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Facing Environmental Challenges and Sustainable Development: The Gandhian Way

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Abstract:

The economic development is the most important marker of country's growth. In order to achieve targets of development, developing and developed countries are irrationally exploiting their natural resources without concerns and understanding of how to exploit and when to exploit. Our lives are widely dependent on availability of the natural resources. If correct balanced is strike between usage of resources and availability of resources than lives of people and integrity of planet could be managed well. However when life is turned into excessive luxury and comfort this balance could break. The concept of the sustainable development is multi-dimensional and multi-modal. "Use and Throw" is not fit for the sustainable development while Reduce-Recycle - Reuse is the best concept of sustainable development as it refers to balancing of needs and usage.

Keywords: Moral values; Protectionism; Reduce, Recycle, Reuse; Spiritual values; Social values.

Introduction:

When we think about development we reminded by developed countries. Their living standard and per capita income and gross national income. Does economics alone measure everything? Developed countries have good industrialization, good infrastructure and can be said that everything is well managed and very good than why are they researching for sustainable development. Is above development not sufficient.

Meaning of development:

It is process of progress or change in current system for comfort. In literal terms, development is about improving the wellbeing of society/people. Raising living standards and improving education, health, and equality of opportunity are all essential components of economic development. Ensuring

political and civil rights is a broader development goal. Economic growth is an essential means for enabling development; if development is sufficient Modern world should be satisfied with such type of development. But in itself it is highly imperfect proxy for progress. Modern world and scientist thought that

- The world has an unlimited supply of resources for human use.

- Nature is for human being and can be used any limit and any way.

We (human being) have no responsibility for Nature. We have extracted or extracting the nonrenewable elements from nature. Results show that development is not appropriate. Though science and technology has developed too much in every field without taking any future concept. We have destroyed nature



and natural elements. See some destruction by human beings.

- Air has polluted due to industrialization, more uses of vehicles.

- Rivers and underground water also polluted due to ill mannered behavior of human beings.

- We have destroyed and damaged the hills due to development of roads and tunnels of railway lines result land slide and earth quake.

- Use of iron ore for arms, not for only self defense but to take possession of another country land.

- We have cut the forest for wood and for agriculture use. And agriculture land encroached by housing society and for shopping malls. We have developed concrete jungles.

With this attitude towards nature technological advances increase our ability to use natural resources and thus, increase the damage, however, the realization is growing fast that we are in a world have limits, to exploit natural resources and increasing growth of materialistic consumption can only lead toward environmental damage. Therefore development should be seen as delicate balance between human needs and nature to fetch positive development and hence emerged concept of sustainable development. If seen otherwise, development may be negative for people in long run rather than positive. Poor and erroneous concept will fail and produce damages to lives of people leading to consequences like Global warming, Climatic change, Draughts &

Floods, Resource depletion, Poor economy, Social and political unrest, Diseases, Dis-harmony, Mental stress, Increased crimes rates, Extinction of plants and animals.

Results have shown that development till date has been inappropriate, inadequate and improperly understood. Though one side science and technology has developed too much but on the other side degradation due to development.

World has fed up with such type of development because such type of development cannot check the natural calamities .Environmentalists compel to think when science and technology cannot give renewable and nonrenewable elements ,why should we destroy the nature with such type of development. Environment and development are inexorably interlinked .Development cannot subsist upon deteriorating environmental resources and resources. Thus the issue of environment versus development has led to the concept of sustainable development. Meaning of sustainable Development is to meet the logical needs of the present without compromising environment & also without compromising the ability to develop for future generations. So that effects of development are positive, symbiotic and lasting.

Sustainable development should be that pattern to fulfill human needs with taken into consideration of Environment, Moral Values, Social Values, and Spiritual Values. So the sustainable development means to fulfill the present needs without compromising the needs of future generation .According to Mahatma Gandhi "Earth provides enough to satisfy their needs but not any men's greed. According to law of economics Resources



are limited and needs are always unlimited but human being should satisfy their needs with limited resources. According to world commission of environment and development (our common future, 1987) that current generations should "meet their needs without compromising the ability of future generation to meet their own needs" has become widely accepted and is strongly supported in this report. Turning the concept of sustainability in to policies raises fundamental questions.

About how to assess the wellbeing of present and future generations. But in my opinion government and public should understand the difference between concept of development and sustainable development. Not only government but public also understand after effects of development. World commission on Environment and development has defined sustainable development as "A process of change in which the exploitation of resources, the direction of investment, the orientation of technological development and institutional change all are in harmony and enhance both current and future potential to meet human needs and aspirations." The view of frontier society and the concept of sustainable society are different.

- The Earth has a limited supply of resources.

- Recycling and the use of renewable resources will prevent the depletion of resources.

- Life's value does not depend on our material wealth.

- Everything is not currency. Body is made up of five elements, air, water, soil, fire and sky. So we should care these five elements.

- We must understand nature and develop a symbiotic relationship.

- We must understand NATURE and we must all create awareness at personal level and also act to solve pressing problems.

- We should minimize the waste. Waste should be minimized by recycling as far as possible.

These all should be the duties of sustainable society.

Thus the concept of sustainable development provides a framework for the integration of environmental policies and development strategies having implication at international, national, regional and local levels. Development should not endanger the natural systems that support life on earth. In my opinion Environmental value should be merged with spiritual values. Indian Rishis and Munis never challenge nature. They called nature as Prakrati Maa; they were worshiped nature and inculcated it in our living system so that it does not compete with each other for survival. Rishis inculcated nature since birth to death.

The field of sustainable development can be conceptually broken in to three constituent parts.

- Environmental sustainability
- Economic sustainability and
- Socio-political sustainability.



The representation of sustainability, showing how both economy and society are constrained by environmental limits.

Environment
Social
Economic

Some are the common factors of world for sustainability, as such ecological interactions, the irrigation practices, pesticides, fertilizers and seeds. The interdependence of various components of the earth was recognized to some extent by traditional, social systems. By social system community control over agriculture or traditional rights relating to water. Land and forest. But with the surge of technological progress the responsibilities of decision making are taken away. Interdependence is not a local phenomenon .rapid growth in production has extended it to the international plan with both physical and economic manifestations. There are growing global and regional environmental hazards such as over consumption of fossil fuels leading to global warming. We can say that our inability to promote common interest in sustainable development is often a product of the neglect of economic and social, justice within and amongst the nations. The search for common interests would be less difficult if all developmental and environmental problems are tackled in totality for the betterment of whole mankind. Our growing knowledge of the global interconnection would create a more thoughtful approach to development.

From development to sustainable development, society will require policy changes at global level and basic changes

in the way people interact with the environment.

We are aware that high technology has played a major role in environmental deterioration and destruction throughout the world. Although a boon to society, technology has exacted its own price. The challenge before mankind is to redirect its use to make it more energy efficient, less risky, cleaner and more humane.

The new resource consumption strategies in sustainable development are conservation, recycling, and reuse of waste material and use of renewable resources.

The emerging technology is called appropriate technology which relies basically on the use of smaller, repairable machines with production methods that use optimum energy and materials and cause less pollution. It benefits people, communities and nations helping them become more self reliant by using raw materials that are available locally.

Now the world should think and understand about appropriate technology.

Small and medium sized machines should be used which maximize human output. Technology should be simple and easy to understand.

Employees do a variety of tasks resulting in increased output.

It is less capital intensive and maintenance is easy.

Local resources are used; products are mainly created for local use leading to self sufficiency.

Decentralized production and control and small –scale efficiency.



It emphasizes the use of natural biodegradable materials.

Small amount of energy and material input and small amount of pollution.

The use of renewable energy resources is emphasized.

Compatible with local culture and the environment.

It encourages local talents and handicrafts and the products are durable.

Technology: Appropriate technology is advantageous as it increases employment and requires less investment. It is also efficient on small scale and is compatible with environment because of low energy requirement and minimum pollution. Therefore technology which is based on concepts of sustainable development is especially useful in developing countries that have neither the capital nor the energy resources for high technologies. The process of economic growth to achieve sustainable development and society must be based upon the realities of existing renewable and nonrenewable resources .But most of time it is not so. Because countries measure economy by GDP and GNI (Gross National Income.)

Population: The sustainability of development is intimately linked to the dynamics of population growth. Level of energy consumption and material use are much higher with increased population. In developing countries, stabilization of the population at a level consistence with productive capacity of the ecosystem is essential.

Conservation: For the sustainable development ,earth 's natural resources must be conserved and enhanced .The shift to appropriate technology and increased use of renewable resources such as solar energy, wind energy, etc,

can help us conserve our resources. Recycling and Reuse of the waste such as conversion organic waste into biogas can help us minimize the use of our natural resources. Conservation of nature is also our moral and ethical duty for other living beings and the future generations. Now, there is general awareness of environmental impact in both rich and poor nations. Worldwide, many organizations are involved in the studies of critical issues of energy, population, resources and environmental impact in both rich and poor nations.

International economy, Environment and development to attain a sustainable economic system, it is necessary that international economic exchanges become beneficial for all. This is possible only if two conditions are satisfied .One is that the sustainability of ecosystem must be ensured .Secondly, the basis of economic exchange is equitable.

Developing countries face problem in managing their environments, since their economics depend largely on the export of their natural resources like export of iron by India or timber from Brazil. For currency and better economy they destroy their natural resources. Domestic efforts in proper planning and formulation of policies for utilization of resources control of population and reduction of poverty, are of utmost importance for environmentally sound development. Every country especially the developing countries have to choose their own environment standard.

Protectionism: Is a policy of a country helping its own industry is another link between trade and sustainable development. Protectionism in industrial countries suppresses export growth of the



developing countries and prevents diversification from traditional exports such as of cotton fabrics and tea.

Exchange and transfer of technologies from one country to the other is another link in the international trade. Sustainable development requires an organized effort at global level to develop and extend new technologies worldwide, for various purposes such as agricultural production, renewable energy systems and pollution control. The "United Nations Organization has already passed a resolution called the "New International Economic Order" to work in this direction.

New Global Economic System:

Some economist suggests that anew economic system at global level is necessary for long term survival of the human race. The present economic system is characterized by maximum flow of money, maximum profit, maximum production, maximum consumption, and maximum resources use .This frontier economy as it is called now, should be replaced by space ship economy. A space ship economy or sustainable economy promotes Reduce, Reuse & Recycle. Conservation, of renewable resources, product durability and a clean and healthy environment. People live within the limits imposed by earth .Future patterns of developments should be made much less material-intensive. Broken goods should repair, rather than replaced. Sustainable economy can be achieved and succeed only with new policies, new political directions, education and awareness. The most fundamental changes would have to be an ethical shift promoted by parents, teachers, and government agencies. Government can

help by framing new laws that are conducive to the attainment of sustainable society with sustainable economy can come from combination of personal and governmental efforts.

- It should be inborn responsibility of every individual or institution to play a role for social work
- Mahatma Gandhi and is best example of spiritual and sustainable development.

Conclusion:

The meaning of development pertains to meaningful and resourceful growth of society which could fetch positive outcomes in long term for welfare of not only human society but also entire planet. Therefore maintaining equilibrium between development of environment, flora, and fauna. The concept of development does not lies only within frame work of increase in comfort levels of humans but depends on sustainability.

The Co-operation and Reciprocity are essential properties for the sustainability and existence and without which entire creation would reduce to nothingness. Hence, a principle of interconnectedness reciprocity lies between Nature & Humankind. It is the responsibility of the humankind to care and maintain our planet while obtaining required resources in response. Planet has vast recourse and biological diversity. So trustees must learn to make mindful and ethical use of the earth's natural resources (Renewable and Non -renewable). We must remember that the moderation and humility worth of the nature cannot be expressed in simple economic term. Sustainable development requires a deep



understanding of the natural world and its role in society in collective development. Material world cannot establish the happiness of mankind, happiness can only be achieved when material and spiritual worlds are linked and co-ordinate.

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Nonviolent Power of Action in India

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Abstract:

The concept of non-violence was not originated by Gandhi, he was the first person to apply it for a political purpose. Gandhi's greatest contribution, therefore, is the use of non-violence into a successful technique for direct mass action. The concept of nonviolence was not a new one. Before the teachings of Gandhi, the notion of ahimsa finds an important place in Holy Scriptures, teachings of Gautama Buddha to Prophet Mohammad and works of various philosophers. Gandhi was a real visionary who through the use of non-violence gave new direction to Indian freedom struggle. He objected to violence as he considered that it created more problems than it solved and the aftermath of it was sheer hatredness and bitterness amongst peoples. His nonviolent resistance was a dynamic and spiritually active force, which aimed to destroy the sin and not the sinner.

Key words: freedom struggle, nonviolent resistance, Gautama Buddha

Mahatma Gandhi, the pioneer of non-violence was born on 2nd October 1869. His prominent role in India's freedom struggle fetched him the title of 'Bapu' (Father of the Nation). The birthday of this Indian preeminent spiritual and political leader is celebrated as "International Day of Non-Violence" throughout the world. According to Gandhi, ahimsa is the greatest force available to humankind, "It is mightier than the mightiest weapon of destruction devised by the ingenuity of a man. Satya and Ahimsa were not new to India. The people of this country had accepted them since centuries.

As far as possible they tried to be truthful and non-violent in their daily life. These virtues were supposed to be cultivated by individuals but Gandhiji used these virtues for fighting against injustice and oppression. He came out with weapons based on Satya—truth and Ahimsa—

non-violence to fight against British Imperialism. Weapons like satyagraha, civil-disobedience and non-cooperation were used to fight against injustice, social or political. He had successfully used them in South Africa in a compact group having a common grievance. Looking to the vastness of India and its diversity he wanted to experiment them on a smaller scale.

Ahimsa or Non-Violence: Ahimsa or Non-Violence is the central concept of Gandhi's philosophy. According to Gandhi, Ahimsa or Non-Violence has a positive meaning also. In positive sense Non-Violence means 'love'. It means love towards all living creatures. The concept of non-violence is extended not only means to human love but love towards all sentient creatures of the world. That means one should not love only human being but every living being in the world. When a person claims to be non-violent,



he is expected not to be angry with one who has injured him. He will not wish him harm; he will wish him well. He will not swear at him, and he will not cause him any physical hurt. He will put up with all the injury to which he is subjected by the wrong-doer. Thus Non-Violence is complete innocence. Complete Non-Violence is complete absence of ill-will against all that lives. Therefore, it embraces even sub-human life not excluding noxious insects or beats. Non-Violence is, therefore, in its active form goodwill towards all life. It is pure love. When the idea of Non-Violence in Gandhi's philosophy is analysed then a number of characteristics features stand out. In his book 'Social and Political Thought' of Gandhi stated the following characteristics features of Non-Violence. 1. Non-Violence is not the same as non-killing. 2. Non-Violence is not non-resistance born out of cowardice. 3. Non-Violence implies several positive values. These values include love, active, resistance to injustice, courage in the face of violence, non-possession, truthfulness and brahmacharya. 4. Non-Violence implies bread-labour, which Gandhi derived from Ruskin and Tolstoy and ultimately from the Bible. Gandhi defined it as the 'Divine Law that man must earn his bread by labouring with his own hands.' 5. Non-Violence is a higher value than life. Gandhi regarded Non-Violence to be an ultimate value on three grounds. First, it is universally applicable. Secondly, it enhances all other values without detracting from any. Thirdly, it is unlimited in its application.

The concept of non-violence was not originated by Gandhi, he was the first person to apply it for a political purpose. Gandhi's greatest contribution, therefore, is the use of non-violence into a successful technique for direct mass

action. The concept of nonviolence was not a new one. Before the teachings of Gandhi, the notion of ahimsa finds an important place in Holy Scriptures, teachings of Gautama Buddha to Prophet Mohammad and works of various philosophers.

Gandhi was a real visionary who through the use of non-violence gave new direction to Indian freedom struggle. He objected to violence as he considered that it created more problems than it solved and the aftermath of it was sheer hatredness and bitterness amongst peoples. His nonviolent resistance was a dynamic and spiritually active force, which aimed to destroy the sin and not the sinner.

Gandhi through his concept of truth tried to enlighten the people of his country. His spinning wheel becomes a symbol of self-reliance and rejection of foreign goods implies autonomy and striving for self-identity and human dignity. Amongst all these notable examples of his contributions, the idea and 180 practice of Satyagraha is the most important to his political thought and ethical motivation

Meaning and definition of satyagraha: gandhian perspective. Satyagraha is one of the greatest contributions of Gandhi to Indian history, in particular and world history, in general. It was coined by Gandhi to express the nature of his action against the 'racial discrimination' in South Africa. The technique of Satyagraha was used for the first time during the resistance of Indian workers of South Africa against the Asiatic Law Amendment Ordinance of 1906. He discovered the 'Science of Satyagraha' by his experiments with truth.

The principle of Satyagraha was a most powerful and fruitful weapon used by Gandhi and his followers against the



British rule in India. In India, it was used for the first time in Bihar in 1917 and after that was used number of time till 1947, when India got its independence

The term 'Satyagraha' is a combination of two Sanskrit words, 'Satya' meaning 'Truth' and 'Agraha' meaning 'determined pursuit' or 'holding on to truth'. The word therefore, literally means, 'insistence on truth'. Gandhi defines Satyagraha as 'a relentless search for truth and a determination to reach truth

It is based on the principle of love and believes in 'love for all' and 'suffer for all'. It excludes the use of any form of violence since it is based on the philosophy that man does not know the absolute truth and therefore, cannot punish anyone.

In other words, Gandhi's Satyagraha is an experiment to bring truth and non-violence into political conduct and to merge and unite them together. Satyagraha for Gandhi is the adherence to Truth and Truth for Gandhi means God. For him, 'Truth alone is eternal, everything else is momentary.'

He believed that everyone should search for Truth according to his lights and in this search for Truth he should always open himself to correction. He considered that one should seek to find truth though to find absolute truth is not possible for man. Ahimsa forms this means to seek truth and for him, both the means and the end are united to one another in a way as seed and tree are integrally related. In his concept of Satyagraha nonviolence is very important. He considers that 'while truth is the goal, ahimsa or non-violence becomes the necessary and only means of realizing it'.

Non-Violence: Satyagraha, according to Gandhi, excludes all forms of violence since use of coercion, on one hand

suppresses the development of the individuals and fails to show respect to adversary and on the other hand, obscures the vision of truth. His concept of Satyagraha is based on the notion that the adversary is also a human being having faculty of reasoning and goodness. Gandhi's concept of non-violence is not restricted merely to disavowing violence; not hurting people in mind and body but it goes beyond and encompasses certain essential values of love, forgiveness and compassion.

For Gandhi to practice ahimsa or non-violence one needs a proper training of strong will, patience and moral courage and all these in turn lead to transformation of mind. For this transformation an inner conscience is needed which gives an excess to truth. Each one of us have a relative truth and non-violence acts as a tool that arbitrates between these truth claims. To live a life of non-violence Gandhi asserted, one needs a training to fully arouse his inner conscience and devotion and finally one achieves knowledge of truth about the moral and physical world. Gandhi's ahimsa therefore, provides a political agent the sense to take right kind of political action. Non-violence in this sense becomes a sort of guide in practical prudence in search of relative truth of the political world. It gives one the power to take decisions about relative truth in socio-political life than to just contemplate about good life and other mere theoretical perspectives. Gandhi's strategy of non-violent action in India was not only for making constitutional demands rather it went ahead and aimed at something greater. This is so because he knew that mere constitutional changes have not shown fruitful results in first half century, and therefore, he introduce



civil-disobedience movement which was an extra-constitutional strategy

This movement intended to involve everyone whether from a higher class, lower one or peasant group. The aim was not only to make the foreign rulers leave the land but to completely erase out the influence of the rulers from the mind-set of people after the Britishers left India. Gandhi, being a vibrant visionary, could easily see the consequence of colonization on the mind of the colonized people. He knew that people would remain mentally enslaved even though they became politically free. To maintain the integrity of the people of his nation he coupled non-violence with the search for truth. However, when we thoroughly observe the current socio-political situations of Indians we still find that they are in the domain of complete enslavement and politically unfree. Gandhi's dream of freedom and non-violence still remains unfulfilled in the twenty first century.

Gandhi believed that ahimsa has evolved with the evolution of human civilization. The early man lived in caves and were basically cannibals having no definite place to live. With time an agricultural society was established and man started to settled down. An evolution took place and man became from a member of a family to member of community, following laws and rules to live together in a social environment. With slow process of civilization accompanied the transformation of himsa to ahimsa or violence to non-violence. For Gandhi, this slow evolution of ahimsa with civilization of man is a fact, which he expresses, "Had it been otherwise, the human species should have been extinct by now, even as many of the lower species have disappeared."

1) The non-violent conflicts in Indian struggle for independence though

reported some casualties but its number was far times more in the revolt of 1857, which was a violent struggle against the British.

2) In the Algerian revolution, which was basically non-violent the number of casualties reported were far less as compared to the French revolution.

3) In Soviet Union during the strikes of 1953 and 1954 in its prison camps, the brutalities were much more when prisoners resorted to violence as compare to when they remained non-violent.

4) The other consequences, which follow in violent and non-violent actions, are also markedly different. In case of violent action, violence leads to counter violence there by increasing the severity of violence and the number of casualties. In case of non-violent response to violence, the severity of repression decreases and in long run there is reduction in political violence.

Aims of Satyagraha: Gandhi used Satyagraha as a political weapon to fight injustice and atrocities and as a remedy for the grievances of people. He developed the technique of Satyagraha in order to turn the anger and resistance of individual into an active social and political force. Thus, the aim of the Satyagraha is the integration and not the suppression of the existing differences. It not merely wants to win over the opponent but promises a change. It sets a new social order which is nonoppressive, just, non-violent and is controlled by the values of love, cooperation, equality and brotherhood. As mentioned earlier, Gandhi also attaches very great importance to suffering in Satyagraha Picketing as a method of non-cooperation bears the objective of transforming the opponent through persuasion and should remain nonviolent. It may be organized to protest against any socio-political or



economic abuse. According the objective of picketing should be the hindering of the path of the opponent but rather should be used to warn and shame the scabs. Speech is the most important armory of picketing and this method discourages the use of intimidation, coercion although fasting has a place in it.

Boycott, as a method of non-cooperation, involves the boycott of social, political, economic, and educational or any other institution, which according to the protestors' point of view has become evil or corrupt. Its aim is to pressurize the opponent in order to correct them to reassess them and to realize them that they are unjust and unreliable'. In case of boycott of illegitimate institution establishment of parallel institution on non-violent model is highly idealized. The first Non-cooperation Movement in India, as we mostly known, was started in 1920 under the leadership of Gandhi. The objective of this movement was to rectify the mistakes of Khilafat and the Punjab massacres and finally to achieve independence. This non-cooperation movement was planned by Gandhi to take place in four significant steps. In Young India, Gandhi mentioned the steps as, (1) giving up of titles and resignation of honorary posts, (2) calling out of Government servants, (3) the withdrawal of the police and the military, (4) the suspension of the taxes. In the first step latter on the development of swadeshi commodities and institutions was included. Gandhi advocated the boycott of foreign goods and he himself inaugurated their bonfires in Bombay on July 1921.

Conclusion

Gandhi believed that ahimsa has evolved with the evolution of human civilization. The early man lived in caves and were

basically cannibals having no definite place to live. With time an agricultural society was established and man started to settled down. An evolution took place and man became from a member of a family to member of community, following laws and rules to live together in a social environment. With slow process of civilization accompanied the transformation of himsa to ahimsa or violence to non-violence.

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Gandhiji's thought on Management

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Abstract:

Gandhi was the spiritual leader of Indian Independence movement from Britain and founder of the non-violent civil disobedience movement. It also it seems he was a stickler of punctuality. Truth and transparency are the hallmarks of Gandhijian philosophy. This holds good eminently for the business world too. For a management to be effective and enduring, it has to be an open book, subjecting itself to public scrutiny. Ethics and honesty, by which Gandhiji set store. The objective of this paper is to study the Gandhiji's thoughts on management. Gandhiji that may prove useful not only at the national and global levels but at the corporate and other organisational levels as well. Gandhiji's role gives credence to some of the most innovative management ideas on leadership. Mahatma Gandhi said that seven things will destroy us. It includes wealth without work, pleasure without science, knowledge without character, commerce without morality, science without humanity, religion without sacrifice and politics without principle.

Key words: Management, Ethics, Honesty, Movement, corporate and organizational levels and leadership.

Introduction:

Mahatma Gandhi evokes the image of truth personified, who has been reversed by masses and classes equally. Who is known to be thinker, leader, philosopher, leader, politician, saint and many more roles for which he donned the caps simultaneously. He lived the lessons, taught by actions; and his class had 350 million Indians in 1940s. Business leaders across the globe have discovered a new management icon-Mahatma Gandhi, the Father of the Indian Nation. While leading the nation in the struggle for independence Gandhi held a beacon to some management strategies which are critical in present day corporate world. The Mahatma is now being rediscovered as more than just a political leader who gained independence for the country. He is being looked upon as a master strategies and an exemplary leader whose ideas and strategies have great meaning

for the corporate world, particularly in India.

Management in all organizational activities is the act of getting people together to accomplish desired using available resources efficiently and effectively. Management comprises planning, organizing. Management in all organizational activities is the act of getting people together to accomplish desired using available resources efficiently and effectively.

If even a single minute is wasted, it never comes back. We waste so many minutes, despite the fact that we know we are wasting them. – Mahatma Gandhi. The management principles that his life reflects, are inherent part of modern management practices.

Walk and talk:

Mahatma Gandhi lived simple life. He believed in "do as you say". Practice and preach was not different for



him. His life had been open book for anybody to read. Irrespective of the circumstances he always held up to his moral values that he used to preach to one and all. His "walk the talk" had many admirers in British camp, and many swear by his truthfulness. In today's organisations, people honor and follow leaders whose words are no different than their actions. Companies, who have deep rooted culture of walk the talk, win over customers and prosper beyond expectations.

Build impeccable and honest brand:

The brand "Mahatma Gandhi" is one of the greatest brands which has been enlightening and moving people since decades together. This brand has been built on integrity, transparency, quality, truthfulness and connectivity with every single person. It has emotional connect rather than rational connect with its audience.

Lead by Example: Mahatma Gandhi has been a great leader who led by example. Be it smaller initiatives like living simple life, fight for untouchables; or bigger movements like noncooperation, salt march, quit India, he has led by example. He led from front. People believed him because he did himself what he expected from them to do. We have faith and trust in leaders and managers who lead by example. Who tread the path themselves first on which they want other to follow. Faith is the fundamental requisite in the organizations and those who lead by example commands enough of it. Lead by example: command respect, do not demand respect.

Strategize in line with available resources:

The whole freedom movement of Mahatma was based on the principle of nonviolence. There was no other way he

could grapple with the mighty British Empire. The biggest resource was empty handed, inspired masses. He utilized this resource in the most efficient way. He strategized every action on non violence and moved masses to fulfill the objectives. Managing and excelling with available resources is the key to success for the organizations. Efficiency in every aspect of business and utilizing the available resources diligently is the hall mark of great management teams. Strategy must be made and implemented looking into the resources available.

Build great team and work for a common cause:

Mahatma Gandhi had built a great team of leaders from diverse beliefs and principles. Great leaders build great teams with members who complement each other. It has leadership at all levels. It has great bench strength which grabs the baton and continues the race of common cause. Organizations with great teams have potent force to conquer the market.

Engage people: Mahatma Gandhi enthralled and engaged people like a magician. He was apt in the art of making people devote everything for the cause. In every single movement he led for India's freedom, he pulled the people together for a common mission. Every one of them was so engaged that they are ready to go to any extent to achieve the goal of India's freedom.

Conclusion:

Mahatma Gandhi is universally accepted as an exemplary model of ethical and moral life, with a care blending of personal and public life, the principles and practices, the immediate and the eternal. His Autobiography and episodes from his life could help a professional learn fundamental management principles. The main message that could



be taken from his work and writings is that management is all about purposeful action and that the means is as important as the end.

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Mahatama Gandhi on Education

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Abstract: Gandhiji was enraged that he had to speak of home rule or independence in what was clearly a foreign tongue, that he could not practice in court in his mother tongue, that all official documents were in English as were all the best newspapers and that education was carried out in English for the chosen few. He did not blame the colonial powers for this. He saw that it was quite logical that would want elite of native Indians to become like their rulers in both manners and values. In this way, the empire could be consolidated.

Key words: Education, symbolic meaning, structure of opportunities

Introduction

Mohandas Karamchand Gandhi was born in 1869 in Porbander on the west coast of India. He had a reasonably conventional middle class Indian upbringing. His father (Karamchand) was the senior official (dewan or prime minister) of small Indian state (Porbander) before moving on to be the chief karbhari (adviser) in the principality of Rajkot. He looked to his son to follow in his footsteps. Gandhi went through the things that were expected of him. He married in 1882, aged 13. His wife Kasturibai Mukarji who was also 13, was the daughter of local merchant and was chosen for him (Gandhi was later to speak strongly of the cruel custom of child marriage). At the end of his formal schooling he decided that he wanted to be a lawyer. To do this he had to come to England to enroll at the Inner Temple. He was called to the Bar in the summer of 1891. On his return to India, he found that he could not make a successful

career as a lawyer so he moved to South Africa in 1893.

Mahatama Gandhi on Education:

Given Gandhi's values and his vision of what constituted a truly civilized and free India, it was not surprising that he developed firm views on education. Education not only molds the new generation, but reflects a society's fundamental assumptions about itself and the individuals which compose it. His experience in South Africa not only changed his outlook on politics but also helped him to see the role education played in that struggle. He was aware that he has been a beneficiary of western education and for a number of years while he was in South Africa he still tried to persuade Indians to take advantage of it. However, it was not until the early years of this century, when he was in his middle thirties that he became so opposed to English education that he could write about "the rottenness of this education" and that to give millions a knowledge of English is to enslave them



that, by receiving English Education, we have enslaved the nation. He was enraged that he had to speak of home rule or independence in what was clearly a foreign tongue, that he could not practice in court in his mother tongue, that all official documents were in English as were all the best newspapers and that education was carried out in English for the chosen few. He did not blame the colonial powers for this. He saw that it was quite logical that would want elite of native Indians to become like their rulers in both manners and values. In this way, the empire could be consolidated.

Real Freedom:

Gandhi blamed his fellow Indians for accepting the situation. Later in his life he was to declare that "real freedom will come only when we free ourselves of the domination of western education, western culture and western way of living which have being ingrained in & us.... Emancipation from this culture would mean real freedom for us"

3. Rejected colonial education:

As we have seen, Gandhi had not only rejected colonial education but also put forward a radical alternative. So, what was this alternative? What was so radical about it ...? Gandhi's proposal intended to stand the education system on its head. The social philosophy and the curriculum of what he called "basic education" thus favoured the child belonging to the lowest stratum of society in such a way it implied a programme of social transformation. It sought to alter the symbolic meaning of "education" and to change the established structure of opportunities for education.

He was also of the opinion that manual work should not be seen as something inferior to mental work. He felt that the work of the craftman or labourer should be the ideal model for the "good life" schools which were based around productive work where that work was for the benefit of all were, therefore, carrying out education of the whole person, Mind, body and spirit.

Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community.

For informal educators, we can draw out a number of useful points. First, Gandhi's insistence on autonomy and self-reflected in the ethos of informal education. Gandhi's conception of basic education was concerned with learning that was generated within everyday life which in the basis on which informal educator works. A teacher, who establishes rapport with the taught, becomes one with them, learns more from them than he teaches them. He who learns nothing from his disciples is, in my opinion worthless. Whenever I talk with someone I learn from him. I take from him more than I give him. In this way, a true teacher regards himself as a student of his students. If you will teach your pupils with this attitude, you will benefit much from them (talk to khadi vidyalaya students, Sevagram, Sevagram, 15th February 1942 ch 75 p. 269). Early, it was an education that aimed at educating the whole person, rather than concentrating on one aspect. It was a highly moral activity.



Conclusion

Gandhi's basic education was an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. For informal educators, we can draw out a number of useful points. First, Gandhi's insistence on autonomy and self-reflected in the ethos of informal education. Gandhi's conception of basic education was concerned with learning that was generated within everyday life which in the basis on which informal educator works.

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Gandhiji – A Prescribed Guide for a Cluster of Values and Life Skills

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Abstract:

Mahatma Gandhi was born on 2nd October, 1869. This day is also celebrated as the International day of Non-Violence in his honor. Mahatma is made up of two Hindi words Mahan- Aatma; meaning *great soul*. He strives to equip learners that can make the people responsible and sensitive members of society. He also want to inculcate a strong set of values in young minds, which in turn will help them make the right choices in life through a series of life skills and value education. Due to this, values like cleanliness, self-reliance, labour, team spirit, co-operation, endurance power, loyalty, good conduct, honestly, duty observance (discipline), obedience, time-keeping, Exercises, games and sport related to physical education are also organized with a view to developing health related values in children and also in adults. Gandhiji has given the same importance to community life as to industry as a medium of education. Education thought community life develops in children the qualities like team spirit should to shoulder work that is co-operation and a sense of mutual help. A Children acquires competence of social adjustment thought community life. In traditional education system, only class-room teaching talks place collectively. There too, the education is being imparted through talking or lecture method rather than activities. As a result the development of sociability in children does not reach the expected level. Education for character building, education thought mother-tongue. Place of manual work in education and co-education.

Key Words: Value based education, ethical and moral values, self-reliance, social change

Introduction:

In a gentle way, we can shudder the world with mutual respect and socially defined boundaries which every relationship have. This is the philosophy of Gandhi and focuses on the context that we have to believe in self then we can acquire the ability to do. Mahatma Gandhi believed in self. He believed that he has great responsibility to free his country and he had complete faith in himself. India is mainly an agrarian society with more than half of its

population still residing in the villages. Rural sector is the major contributor to the overall GDP of the nation and hence lack of development in villages means lack of development in India. Cooperative societies are playing significant role in this and share a major credit in the growth of rural sector which along with government and private sectors contribute to the overall economy of India. Cooperatives cover more than 97%of Indian villages, some run by its members and some by the government. Needs of rural people are served by different forms of private and government organizations including



partnership firms, co-operatives, companies and charitable trust. Government each year spends lakhs to crores of rupees on rural development. Gandhiji's faith in himself triggered the faith of millions of Indian in him. We all have great abilities and responsibilities we have to realize it make use of it. As per the Gandhain ideology what people don't understand is the forgiveness is not only a great quality but it is also a self-fish act. We have to feel for a long lasting positive impact on others so as to build everlasting relationships. We have to work hard, attain our goals and we ourselves have to keep away from the materialistic desires, always favored the truth and honesty and live a life of simplicity and discipline. We have to lead of life of discipline. The quality most of the people would have difficulty to adopt. But this is quality is found in great people. It was present in the Buddha, Christ and other great spiritual leaders. This was something Gandhi adopted from his deals. Our habits becomes our values, and words give the ability to pass on knowledge. Organizing and promoting cultural inputs in education is nothing but value education for integrating values in day to day life. Through organizing various activities which include physical exercises, awareness on human values. Real education has to draw out the best from the boys and girls to be educated. The National Policy on Education as revised in 1992, had emphasized the need for a substantial improvement in quality of education to achieve essential levels of learning. It stressed the need to lay down minimum levels of learning at primary and upper primary stage.

Education and Human values:

The three pillars of Gandhi's pedagogy were its focus on the *lifelong character* of education, its *social character* and its form as a *holistic process*. For Gandhi, education is 'the moral development of the person', a process that is by definition 'lifelong'. Gandhi's model of education was directed toward his alternative vision of the social order: "Gandhi's basic education was, therefore, an embodiment of his perception of an ideal society consisting of small, self-reliant communities with his ideal citizen being an industrious, self-respecting and generous individual living in a small cooperative community. Knowledge and understanding of the very most basic human values is also of basic importance for any scientist and technician, to give in a responsible way direction to the development of science, technique and human development . . . And this applies also to any creative individual in the broadest sense. Any development in science and technique not based on the very most basic human values can be futile, or can even be harmful or destructive to human development and to future humanity . . .

Self-reliance:

To believe your own thought to believe that what is true for you in your private heart is true for all men. A man who is self-reliant will be successful and any outside influences would take away from personal satisfaction. A man should follow what he thinks in order to discover his own path in life. Emerson says that a man cannot bluntly obey society if he wants to follow his own expression. When people are influenced by society, they will compromise their values in order to retain and a man should still follow his



own path even if problems comes in his way. Great men are not any more important than the present men but they serve as expels of how to trust oneself. Self-reliant man is someone who is not afraid to speak his mind and truth to anyone, resilient, optimistic, quick-thinking and changes himself when he is inspired by himself.

Gandhi's Vision:

Mahatma Gandhi was not an armchair academician or a cloistered visionary. He was deeply concerned with the world around him. He disclaimed being a visionary. He said: "Mere discipline cannot make leadership. The latter calls for faith and vision". The core of his vision for the people of India was contained in his concept of Swaraj, the fountainhead from which the whole range of the concepts of Gandhian philosophy flow. It necessarily starts with political self-rule as a means to achieving economic, social and moral freedom. It applies equally to the individual, the society and the state.

His concept of freedom was self-rule, i.e. self-restraint and not freedom from all restraint which "Swaraj means freedom not only for oneself" but "for your neighbour too" because, "Men aspiring to be free could hardly think of enslaving others. If they try to do so, they would only be binding their own chains of slavery tighter". He defined Swaraj as a social state "in which the poorest shall feel it is their country in whose making they have an effective voice.....no high class and low class of people.....all communities shall live in perfect harmony.....no room in such an India for the curse of un-touchability or.....of intoxicating drinks and drugs. Women will enjoy the same rights as

men". Inherent in his vision of Swaraj was his vision of democracy: "Democracy, disciplined and enlightened, is the finest thing in the world".

Society and Social Change: Society is a wave as said by Emerson. The waves move onward, but the water of which it is composed does not. Truth is inside a person and this is authority that counsels what to read and what they think is right no matter what others think. As said by Mahatma Gandhi the seven things will destroy us. They are the principles of law not on social values.

- Wealth without work
- Pleasure without conscience
- Knowledge without character
- Commerce without morality
- Science without humanity
- Religion without sacrifice
- Politics without principles

We may see an evolution, an occasion at revolution in science, but without humanity we see precious little real human advancement. Gandhi emphasized: "A person cannot do right into ne department while attempting to do wrong in another department while attempting to do wrong in another department. Life is one indivisible whole. He advocated self sufficient village communities, though everybody knows that these communities are worthy and naturally available products are used efficiently by unity and diversity.

Knowledge needs values, ethics, appreciating arts, physical education, sports and life-skills, personal and inter personal skills contributes constructively to collective guidance from experienced and caring facilitators. Dealing with



conflict requires enormous potentiality skills, strategies etc., so, here Gandhi views are in favour of the human-being in taking into account the reasonably ability to the non-technical schemes and thus fortify the need of dependence on the nature of calamities the leader plays it all. Personal and interpersonal skills contribute constructively to collective action and help activists avoid 'burn-out'. Social change work can be transformative in more or less positive ways. Theories of change is a set of questions developed to encourage people to think about why they want to work for social change and then help them consider appropriate strategies for doing the work what is wrong and right. There are various types of organizations and voluntarily started NGO's which they will carry welfare programs exists with governmental programs and provide a supportive base to them, since it is not possible for government to look after all the welfare needs of the people. The government have a role in the efforts to involve women in all areas of development planning and implementation. We have to fully and freely participate in the decisions that affect their lives and their communities. Grass root participatory self-reliant organizations can support the rural people and workers. Some of the policies should facilitate the growth of small scale, cottage industries and creates a spirit of confidence in socio-economic activities for enhancing the spirit of confidence in urban as well as rural communities.

Universal moral qualities:

For realization and maintaining our highest human values also acknowledgment and development is needed of our most important and most

basic human virtues; which means our highest social / moral qualities. The highest and most basic moral qualities are those which are essential and indispensable for realization of our highest human values. These are a set of universal moral values is generated by considering three sources: (1) corporate codes of ethics; (2) global codes of ethics; and (3) the business ethics literature. Based on the convergence of the three sources of standards, six universal moral values for corporate codes of ethics are proposed including: (1) trustworthiness; (2) respect; (3) responsibility; (4) fairness; (5) caring; and (6) citizenship. Relying on the proposed set of universal moral values, implications are discussed as to what the content of corporate codes of ethics should consist of. **Moral universalism** (also called **moral objectivism** or **universal morality**) is the meta-ethical position that some system of ethics, or a universal ethic, applies universally, that is, for "all similarly situated individuals" regardless of culture, race, sex, religion, nationality, sexual orientation, or any other distinguishing feature. Moral universalism is opposed to moral nihilism and moral relativism. However, not all forms of moral universalism are absolutist, nor are they necessarily value monist; many forms of universalism, such as utilitarianism, are non-absolutist, and some forms, such as that of Isaiah Berlin, may be value pluralist.

Conclusion:

If national policies are to be regulated and implemented then development must be found in each country in order to meet increased food needs, men and women have to be recognized as cultivators and given equitable access to land, credit,



extension services and refer to the persons of authority in decision making process. Development is needed to accelerate the economic development of developing economies. The saying of the Gandhain operations are in accordance with the broad social objectives for the development and render advice on technical and managerial problems. We have to restore the financial and ecological existence of people. It may be seen that the portion of productivity and efficiency lies in a cluster of values that every human being, has to take the responsibility f work and dedicate for the benefit of the Indian Economy. Gandhian system touches the lives of millions and has inspired by large social purpose and has to sub serve national priorities and objective such as rapid growth of agriculture, small industries, exports, raising employment levels, encouragement of new entrepreneurs and development of rural poor and backward areas. "Liberalization leads to privatization and globalization". The usual workers, illiterate persons, lunatics, drunkards, insolvents etc., must take part in enhancing the productivity of the nation and thereafter development of nation can be seen through diversification and expansion. Professional inefficiency of Mahatma Gandhi provide guidance in all the matters concern in the formulation and implementation of rural development programs, related to agriculture, small-scale industries, village and cottage industries, handicrafts and rural crafts small artisans etc., Mahatma Gandhi is universally accepted as an exemplary model of ethical and moral life, with a rare blending of personal and public life, the principles and practices, the immediate and the eternal. He considered life to be an integrated whole,

growing from 'truth to truth' every day in moral and spiritual status. Among the vital messages of Gandhi's leadership are: even one person can make a difference; strength comes not from physical capacity but from an indomitable will; given a just cause, nonviolence and capacity for self-suffering, and fearlessness, victory is certain; leadership by example is the one most effective. Mahatma Gandhi remains the ultimate leader, from whose life and thought there is so much that every one of us can learn and try to absorb in our lives.

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Conflict Resolution Through Alternate Dispute Resolution Mechanism – Gandhi's Perspective

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Abstract: Mahatma Gandhi believed that all conflicts arise from untruth. Truthfulness can be remedial to conflicts. Mahatma Gandhi insisted that truth should be the centre of all activities in our life, if both the conflicting parties truthfully bargain to resolve their disputes, then definitely it yields into a positive result in resolving their dispute. Before going into the concept of resolving system it is very important to point out few harsh realities pertaining to conflicts. In every sphere of human society conflicts exists as part of human life, as expressed by Mahatma Gandhi that one cannot expect conflict free society because disputes and conflicts are byproducts of communication between people, these conflicts began with the dawn of civilization and increased with the passage of time. The conflicts are an inseparable shadow of advancement, industrialization, economic, social, cultural etc and this shadow as time passes on has only got longer and longer.

Key words: Rama Rajya, conflict free society, mixed economy

Introduction

"The world will live in peace, only when the individuals composing it make up their minds to do so"- Mahatma Gandhi

The National Freedom movement of India was based upon the principle of nationalism, democracy, secularism, non-alignment, and free mixed economy. Mahatma Gandhi advocated

¹ Good Governance includes Access to Justice and speedy in dispensing Justice. The main purpose of the society is to provide justice to its people. The power of the judicial lies not in deciding cases, nor in imposing sentences nor in punishing for contempt, but in the thrust, faith and Confidence of the common men.² So the need is arisen that everyone in justice dispensation system to give attention to the speedy disposal cases at the minimum costs. So, access to justice is also very important factor and it stands beside justice dispensation

the concept of Rama Rajya for India based upon the principle of good governance which necessarily meant India as a welfare nation.

system to safe guard individuals rights. Access to justice has two folds one is procedural access giving a fair hearing and another is Right to speedy trial. Justice in the view of Mahatma Gandhi should involve peoples participations in conflict resolution, i.e., resolving disputes in informal way, this concept has originated from the system of panchayats in India.

Conflicts and untruth: Mahatma Gandhi believed that all conflicts arise from untruth. Truthfulness can be remedial to conflicts. Mahatma Gandhi insisted that



truth should be the centre of all activities in our life, if both the conflicting parties truthfully bargain to resolve their disputes, then definitely it yields into a positive result in resolving their dispute. Before going into the concept of resolving system it is very important to point out few harsh realities pertaining to conflicts. In every sphere of human society conflicts exists as part of human life, as expressed by Mahatma Gandhi that one cannot expect conflict free society because disputes and conflicts are byproducts of communication between people, these conflicts began with the dawn of civilization and increased with the passage of time. The conflicts are an inseparable shadow of advancement, industrialization, economic, social, cultural etc. and this shadow as time passes on has only got longer and longer. Parallel importance is given to resolve conflicts in a civilized manner to have a civilized society and it is very important for the progress and welfare of the society to resolve a dispute as soon as possible.

Mahatma Gandhi recognized the potentiality of these various kinds of conflict as juncture to consider over the inveterate problems and also searching for an opportunity to settle the conflicts by peaceful means, because of his positive attitude. To achieve simultaneously the negative aim of conflict-resolution and the positive aim of establishing peace, Mahatma Gandhi advocated his philosophy of peace. The need of is now arise to speak out again and again the significance of Gandhian pacifism to solve crucial problems of conflicts and violence.³

Mahatma Gandhi tried to resolve conflicts only through the act of non-violence,. Mahatma Gandhi used only non-violent measures to resolve all forms

of conflicts, such as interpersonal, intergroup or interstate. To Mahatma Gandhi non-violence was not the weapon of weak, but it is the weapon of the brave, weakness has no place in non-violence. Coward can never become a non-violent man because non-violence is essentially a will to suffer and suffer till death.⁴ Satyagraha was the main weapon in the hands of Mahatma Gandhi used to resolve all conflicts such as personal as well as international conflict. The main objective of Satyagraha is to convert the opponent in such away so that he will become a willing partner to resolve the dispute peacefully. Mahatma Gandhi did not consider any one as his enemy. The main intention of Satyagraha is not to destroy or disgrace the opponent, but to convert the opponent through love. Gandhi's real objective is the appealing the opponent through love.

It is the reality that the legal system is the primary institution to resolve conflicts in India among individuals or groups. Mahatma Gandhi strongly opposed the adversarial dispute resolution in dispensing justice because it is concerned with legal sanctions and not with reconciliation and amicably settlement of conflict by peaceful methods. The parties in conflict resolution through courts risks total loss and usually both parties incur costs. Unlike Gandhi's principles in conflict resolution which are based on the Indian tradition, stresses dialogue, mediation and compromise and de-emphasizes unconcealed clashes, victories and defeats, where as in the traditional court system provides involving articulation and confrontation of lternatives/opposites and victory of one over the other. in this traditional system parties will not participate in the court proceedings



generally the parties interact through professional lawyers. Gandhi, himself a lawyer, saw lawyers as mediators rather than mere conductors of legal proceedings.⁵

Mahatma Gandhi clearly expressed his about the legal system as follows:⁶ "I became disgusted with the profession. As lawyers, the counsels on both sides were bound to rake up points of law in support of their clients. The winning party never recovers all the costs. I felt it was my duty to befriend both parties and bring them together." And he spoken about informal methods in solving disputes as follows:⁷ "I realized that the true function of a lawyer was to unite parties riven as under. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing about private compromises of hundreds of cases. I lost nothing thereby, certainly not my soul."

It is an undisputed fact that Courts are the means of solving the conflicts that nevertheless still occur. Even so, an attempt should be made to avoid courts where it is possible, because satisfaction of both parties cannot come from defeat of one of them. Only the antagonists themselves can be parties to the dialectic out of which Truth and justice emerge. As Gandhi said: "Truly, men became more unmanly and cowardly when they resorted to the court of law. Surely, the decision of a third party is not always right. We, in our simplicity, imagine that a stranger, by taking our money, gives us justice." Mahatma Gandhi's approach is ethical, as he believes that moral deterioration is the root cause of all evils including conflicts. So he advised achievement of moral values such as

truthfulness, non-violence and love, self-control, forgiveness, non-enmity or friendliness, compassion, mercy etc.⁸

Alternative Dispute Resolution has undergone a phenomenal change and transformation in India which was supported by the Gandhian principles of conflict resolution. It has grown from the stage of village elders, sitting under a banyan tree, resolving disputes to the stage of statutes mandating Alternative Dispute Resolution. Different procedures and techniques of ADR are engaged in India. Moreover, of late, in India, certain instruments of justice like tribunals, Lok Adalats etc, as new dispute resolving machinery have been developed outside the traditional Court system.

There are many variations in relation to disputes i.e., the selection of subject matters is very wide; within a multitude of issues can arise various factors to be persuaded by parties who disagree; and there are some conflicts which are not readily amenable to dispute resolution processes.⁹ Having believed in these factors and other relevant considerations, the limits of employing only one approach to dispute resolution, namely adjudication, became readily apparent. Disputes may relate to money and be qualified, involving amounts ranging from a few sums to vast sums or they may relate to rights, status, lifestyle, reputation or indeed any other aspects of commercial or personal behavior.¹⁰ They may relate to single issue, or may be complex and involve various kinds of issues including issues of fact, issues of law, technical differences including different opinions from professional and technical experts on each side, differences of understanding arising, and differences of opinion of



fairness, concepts of justice and morality, culture, values and attitudes.¹¹

¹⁰ Ibid

¹¹ Id.

It is concluded that due to extremely slow judicial process, there has been a big shove on ADR mechanisms in India. The various Law Commissions have observed from time to time that the present adversal system is not sufficient to the needs of Indians in dispensing system and pointed out the need for Alternative Dispute Resolution in resolving disputes and conflicts amicably and in peaceful way. Many eminent leaders of this country supported the views expressed by the Mahatma Gandhi to settle the disputes in informal ways so that the relationship of both parties is not put to strain.

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⁴ Gandhian Principles Of Conflict Resolution

⁵ Conflict Resolution: The Gandhian Approach(The Theory and Practice of Satyagraha) by Dr. Y.P. Anand

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Gandhian Perspective of Education is solution to all problems in the society

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Abstract: Some individuals influence the whole world by their way of life. One such person is Mahatma Gandhi. The strong will -power determinant life that he lead had paved way for achieving independence to India. The values and the life skills that he nurtured are of great importance even to the present day. His life itself is the message he is giving to all generations and also to the coming generations. These values when imbibed as the objectives of bringing up children and youth by the schools, parents and elders can help the younger generation to face their daily challenges in life with courage.

Key words: Gandhi, values, life skills, challenges

"My life is my message"-Mahatma Gandhi

Introduction:

Some human beings develop their potential in a way that the whole world is influenced. They broadcast a clear vision that it lasts generations beyond. One such person is Mahatma Gandhi who stood courageously to hold true to his ideals amidst great adversity. He transformed his life and career and devoted his life to humanitarian service. This great man tapped the hidden powers of the mind. Studies show that the average person draws only 10 to 20 % of his or her brain power. The remaining lies dormant until we learn how to develop and strive towards our full potential. The life lead by Mahatma Gandhi signifies that any person can come into his own greatness by increasing his knowledge, exercising mental discipline, and generating insightful results that can be employed to improve one's own life and sometimes help all humanity.

World Health Organisation defines life skills as the ability for adaptive and positive behavior that enables the

individual to deal effectively with everyday challenges in life. The main objective of education is to mould the individual into a citizen with good behavior and moral virtues. With the improving technology the objectives of the present day education in schools and colleges are so framed that the students are dived only towards knowledge and achievement of good ranks in their assessments. The knowledge gained in this type of education is of less use to develop oneself, society and the nation. This type of education system is emphasizing more on gaining marks rather than building the individual as a whole to face courageously the ups and downs in life.

The living life of Mohandas Karamchand Gandhi, fondly called as Mahatma Gandhi inspire many people throughout the world. His dedication to the principles of peacefulness is legendary and he was able to accomplish many great things in his life. Gandhiji's ideas were simple and came from a positive place in his heart, mind and soul. When



asked about what message he would like to give to the world, Gandhiji said "My life is my message". One can greatly increase one's ability to be powerful, intelligent, creative, and expressive by pondering on the life skills and values lead by Mahatma Gandhi.

Gandhiji once said "we are the impression of our own thoughts". The negative thoughts of failure will never make us reach the goal that we set. Thus with the thought of failure we may not know the definition of success. As to Gandhiji words, our thoughts shape our nature. There would be bombardment of positive and negative thoughts in our mind, but one should be in a position to erase the negative thoughts to become a successive individual on this earth. Thus we become what we think. Everything begins and ends with one's self. When we can view ourselves from different perspectives, we develop a greater awareness of who we are and how to become the person we desire to be. Knowing how we cause everything in our lives gives us the great power of knowing how to change which leads us to the life skill of self respect.

Gandhiji set a very good example of his saying "never give up and be consistent". Though he was imprisoned several times he consistently fought for the freedom of the country. His untiring determination to bring freedom to the country shows that one should continually pursue on reaching our goal, no matter how many obstacles come in our way. It is apt to set a great plan and work on reaching it. Consistency, always make us realize our dreams or goals.

It was very tough to lead the independence movement of a huge country such as India and that too with non-violence and against the violent and cruel British army. Gandhi was beaten a

lot of times. Many a times he was left alone bleeding and lying on the ground and sometimes it seemed that he won't see the sun next day, but each day and each time he faced the opposition he resisted, he persisted and he got through all the opposition. We can learn to put our whole self into whatever we are doing and reap the beauty and fullness of the work. Our relationships will improve and we can be a great influence to our children when we give our undivided attention – a life skill nurtured by Gandhiji.

'Route to goal is as divine as goal itself': Mahatma Gandhi was a man of strong character. He did not take on any method to achieve independence that was against his conscience. He employed non-violence as his powerful weapon for obtaining independence to India. Gandhiji always kept his inner conscience above everything. His life tells that one should follow a moral path to meet our dreams and reach our destination but not in a way which brings disgrace.

Holding our attention where we want it for as long as we desire makes us powerful, effective, efficient and inbuilt a life skill of concentration and memory. A high degree of concentration is one of the secrets of success in various professional fields and for anyone who want to understand commitment. It is a skill that can be built with exercise and practice. Undivided attention and concentration build the memory power. The ability to strengthen memory saves time, produces relaxation, and helps us to learn from the past so that we can live a better present.

'A honest no is better than a dishonest Yes': Gandhiji said that saying yes when you actually do not mean it can lead you nowhere, but create a drift, indignation and anger. Peace is within and not affected by outside circumstance. We



should try to introspect and listen to our inner voice and find peace within, but not be affected by outside forces.

'Happiness is anything done with harmony': Living in harmony is something that one can achieve and it is something that is composed with our values. Gandhiji concluded that only when our thoughts, action and words are balanced and connected to each other we can achieve true harmony. If our own values have difference then we will not be able to reach the level of harmony.

'Forgiveness is the component of the strong and not of the weak': It takes great courage to pardon a person who has hurt you and move ahead in life. Such a person is truly an individual of great and strong values in life. If one does not forgive and he/she would be making a fence of objection around oneself then it becomes difficult to continue in life. One should forgive and forget other person's mistake in order to lead an uncomplicated life. Mahatma Gandhi was thrown into jail, beaten on the roads, many people conspired about his death and tried to assassinate him but he forgave them all. He always forgave the people that might have hurt him in any way.

'Mental strength is more important than Physical Health': Gandhiji was not a physically strong man but it was his arduous will power that forced the British on their knees. It is important to have a strong will power or a strong mind then a super strong body. The strong determination of Gandhiji signifies that a person with a strong will-power can move mountains even if he may not be a Hercules. He wasn't a great orator and neither had he had a very attractive physique. He lived a life of simplicity and avoided limelight as much as he could, but still he is regarded as one of the

greatest persons to have ever walked on earth. The reason is he always believed in himself. He believed that he has a great responsibility to free his country and he had complete faith in himself. He knew he would play a significant role in the freedom of India and so he did. His faith in himself triggered the faith of millions of Indians in him.

'Change yourself before you wish to see the change': Finally Gandhi said that before we expect to see our desired qualities in others, we should assimilate them in ourselves. We should be loving and kind towards everyone and we will be able to see the amazing world outside. Mahatma Gandhi was a man of great character. He kept himself away from the materialistic desires, always favoured the truth and honesty, he condemned violence, he was married but still he was celibate and was himself a pure vegetarian. He was a celebrity and was covered on the front-page of all the important newspapers in the world at that time. But still he lived the life of simplicity and discipline.

Conclusion:

By understanding the values and life skills nurtured by Mahatma Gandhi, it is high time that the educational institutions, teachers, parents and elders guide the young generation to face the day to day challenges bravely and overcome discouragement. What people don't understand is that forgiveness is not only a great quality but it's also somewhat a selfish act. When we forgive the people that might have hurt us or cause us some problems, we let go of the negativity associated with that event. Also, forgiving people causes a long lasting positive impact on their lives and builds everlasting relationships. Anyone can fool around when given a chance to, but only the people who live a life of



discipline, great character and have urgency in day to day affairs are the people who reach their destiny and become famous".

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Satyagraha: Gandhi's Perspective

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Abstract: The Gandhian strategy is the combination of truth, sacrifice, non- violence, selfless service and cooperation. According to Gandhi one should be brave and not a coward. In the present scenario, Satyagraha is more than a political tool of resistance. It is a holistic approach towards life, based on the ideals of truth and moral courage. The similarities of the Satyagraha to some of the greatest philosophical and religious tenets of the world have been observed and much written about. Gandhi's system of Satyagraha was based on nonviolence, non-co-operation, truth and honesty. Gandhi used nonviolence in India's freedom struggle as main weapon and India became independent from British rule. In present times, there are some live examples which show the success of Non- violence resistance by using Gandhian strategy. Mahatma Gandhi was against any form of exploitation and injustice. According to him, evils must be opposed at any cost. But he insisted that the weapons must be nonviolent and moral ones. The adoption of peaceful method made one superior and put the enemy at a disadvantage but the condition is the opponent must be dealt with mutual respect and love. Gandhi believed that only through love an enemy could be permanently won.

Keywords: Satyagraha, truth and honesty, self-suffering, civilization, transformation

Introduction:

Gandhiji in the pioneer of non-violence was born on 2nd October 1869. His prominent role in India's freedom struggle fetched him the title of 'Bapu' (Father of the Nation). The birthday of this Indian pre-eminent spiritual and political leader is celebrated as "International Day of Non-Violence" throughout the world. Gandhi's philosophy bears the influence of a number of sources and *ahimsa* forms the basic foundation of Gandhian Thought. Apart from *Bhagvad-Gita*, *Isha Upanisad* and Bible he was highly influenced by Tolstoy's '*The Kingdom of God is Within Us*' Ruskin's '*Unto This Last*', Thoreau's '*On the Duty of Civil Disobedience*' and Plato's dialogues of Socrates. It is aptly said that, "Non-Violence or *Ahimsa* and *Satyagraha* to Gandhi personally constituted a deeply felt and worked out philosophy owing something to Emerson, Thoreau and Tolstoy but also revealing

considerable originality."

According to Gandhi, *ahimsa* is the greatest force available to humankind, "It is mightier than the mightiest weapon of destruction devised by the ingenuity of a man." Though the concept of non-violence was not originated by Gandhi, he was the first person to apply it for a political purpose. Gandhi's greatest contribution, therefore, is the use of non-violence into a successful technique for direct mass action. The concept of non-violence was not a new one. Before the teachings of Gandhi, the notion of *ahimsa* finds an important place in Holy Scriptures, teachings of Gautama Buddha to Prophet Mohammad and works of various philosophers it was Gandhi who converted it into a social and political technique and super humanitarian method of resolution to all type of crisis and problems. Gandhi firmly believed that non-violence stands out as something inevitable for the reformation



of politics. Gandhi was a real visionary who through the use of non-violence gave new direction to Indian freedom struggle. He objected to violence as he considered that it created more problems than it solved and the aftermath of it was sheer hatred and bitterness amongst peoples. His non-violent resistance was a dynamic and spiritually active force, which aimed to destroy the sin and not the sinner. Gandhi was committed to follow this principle and therefore, he made every possible effort to achieve this goal with the help of non-violent action.

Definition of Satyagraha:

Satyagraha is one of the greatest contributions of Gandhi to Indian history, in particular and world history, in general. It was coined by Gandhi to express the nature of his action against the 'racial discrimination' in South Africa. The technique of *Satyagraha* was used for the first time during the resistance of Indian workers of South Africa against the Asiatic Law Amendment Ordinance of 1906. He discovered the 'Science of *Satyagraha*' by his experiments with truth. Gandhi quoted in 1933. The Science of *Satyagraha* he is come to me and by scientific research.

It is a result of the hardest labor a human being is capable of. I have applied to this research all the skill of a scientist. The principle of *Satyagraha* was a most powerful and fruitful weapon used by Gandhi and his followers against the British rule in India. In India, it was used for the first time in Bihar in 1917 and after that was used number of times till 1947, when India got its independence. The term '*Satyagraha*' is a combination of two Sanskrit words, '*Satya*' meaning 'Truth' and '*Agraha*' meaning 'determined pursuit' or 'holding on to truth'. The word therefore, literally

means, 'insistence on truth'. Gandhi defines *Satyagraha* as 'a relentless search for truth and a determination to reach truth'. It is based on the principle of love and believes in '*love for all*' and '*suffer for all*'. It excludes the use of any form of violence since it is based on the philosophy that man does not know the absolute truth and therefore, cannot punish anyone.

Earlier Gandhi used the term passive resistance for *Satyagraha* but later he grew dissatisfied with the expression. *Satyagraha* differs from passive resistance in many ways. *Satyagraha* is based on truth and determination and rules out any form of violence or injury. Passive resistance on other hand aims to embarrass and harass the opponent and eventually to defeat them. In passive resistance love has no place while in *Satyagraha*, love is a prominent virtue and ill will and hatred have no room. Passive resistance is static and is a weapon of the weak while *Satyagraha* is active and is an instrument of bravest who have courage to face sufferings. There are three things of great importance in *Satyagraha*.

These are :

1. *Satya* (Truth),
2. *Ahimsa* (Non-Violence)
3. *Tapas* (Self-suffering).

Truth:

Satyagraha as a movement was intended to replace methods of violence and was based entirely upon truth. For Gandhi truth and politics are integrally related to each other. He said: Some friends have told me that truth and non-violence have no place in politics and worldly affairs. I do not agree. I have no use for them as a means of individual salvation. Their introduction and application in everyday life has been my experiment all along. In other words,



Gandhi's *Satyagraha* is an experiment to bring truth and non-violence into political conduct and to merge and unite them together. *Satyagraha* for Gandhi is the adherence to Truth and Truth for Gandhi means God. For him, 'Truth alone is eternal, everything else is momentary. He believed that everyone should search for Truth according to his lights and in this search for Truth he should always open himself to correction. He considered that one should seek to find truth though to find absolute truth is not possible for man. *Ahimsa* forms this means to seek truth and for him, both the means and the end are united to one another in a way as seed and tree are integrally related. In his concept of *Satyagraha* non-violence is very important. He considers that 'while truth is the goal of *ahimsa* or non-violence becomes the necessary and only means of realizing it'.

Non-violence:

Satyagraha, according to Gandhi, excludes all forms of violence since use of coercion, on one hand suppresses the development of the individuals and fails to show respect to adversary and on the other hand, obscures the vision of truth. His concept of *Satyagraha* is based on the notion that the adversary is also a human being having faculty of reasoning and goodness. Gandhi strongly opposed violence or suppression since it went against the integrity of an individual.¹⁸ Every individual has an equal right to be respected by others as Kant also holds, and bears a moral duty to show the same respect to other people's integrity and freedom. Gandhi said that violence can never be justified no matter for what noble cause it is used. This is because for Gandhi means and ends are inseparable. To achieve justice, one cannot force his

views on others and curb their freedom. The use of violence for Gandhi not only degrades the opponent but also makes its user a lesser human being. He considered that a violent person is always at war 'with the world and believes that the world is at war with him and he has to live in perpetual fear.' Therefore, the consequence of violence is always utter helplessness, isolation and it functions to create a gulf between the aggressor and the society. Gandhi's concept of non-violence is not restricted merely to disavowing violence; not hurting people in mind and body but it goes beyond and encompasses certain essential values of love, forgiveness and compassion. *Ahimsa* not only connotes the act of refraining from doing harm to others but it is based on positive values of For Gandhi to practice *ahimsa* or non-violence one needs a proper training of strong will, patience and moral courage and all these in turn lead to transformation of mind. For this transformation an inner conscience is needed which gives an excess to truth. Each one of us have a relative truth and non-violence acts as a tool that arbitrates between these truth claims. To live a life of non-violence Gandhi asserted, one needs a training to fully arouse his inner conscience and devotion and finally one achieves knowledge of truth about the moral and physical world.

Gandhi's strategy of non-violent action in India was not only for making constitutional demands rather it went ahead and aimed at something greater. This is so because he knew that mere constitutional changes have not shown fruitful results in first half century, and therefore, he introduce civil-disobedience movement which was an extra-constitutional strategy. The first part of the strategy was to achieve a



'mass support' or in other words, to make it a 'mass movement'. However, when we thoroughly observe the current socio-political situations of Indians we still find that they are in the domain of complete enslavement and politically un free. Gandhi's dream of freedom and non-violence still remains unfulfilled in the twenty first century. Gandhi believed that *ahimsa* has evolved with the evolution of human civilization. The early man lived in caves and were basically cannibals having no definite place to live. With time an agricultural society was established and man started to settled down. An evolution took place and man became from a member of a family to member of community, following laws and rules to live together in a social environment. With slow process of civilization accompanied the transformation of *himsa* to *ahimsa* or violence to non-violence. For Gandhi, this slow evolution of *ahimsa* with civilization of man is a fact, which he expresses, "Had it been otherwise, the human species should have been extinct by now, even as many of the lower species have disappeared."

Self-suffering:

Satyagraha further constitutes of self-suffering. Gandhi considered self-suffering to be superior to the sacrifice of others. For him, such sense of self-sacrifice aims at a right cause and by using it causes suffering only to the person who uses it and not to others. Gandhi explains what self-suffering really meant. He said: Non-Violence in its dynamics condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. In this way, Gandhi knew the power of suffering and what *Satyagraha* incorporates. He

made his followers, who truly believed in non-violent action, fully aware that suffering is an indispensable part of *Satyagraha*. He said We have to endure every hardship that we can imagine, and wisdom lies in pledging ourselves on the understanding that we shall have to suffer all that and worse. If someone asks me when and how the struggle may end, I may say that if the entire community manfully stands the test, the end will be near. at as long as there is even a handful of man true to their pledge, there can only be one end to the struggle and that is victory. The doctrine of *Satyagraha* plays a vital role in controlling man's desires and making him strong inwardly. Therefore a *Satyagrahi* aims not at humiliating or harming the opponent but converting him to what is humane and suitable for physical and spiritual progress. Another marked feature of *Satyagraha* is voluntary self-suffering on the part of a *satyagrahi*. This creative suffering aims at affecting the conscience on the adversary thereby arousing in him 'a sense of justice' and also winning the support of third party and public opinion. He strongly believed that suffering is an inseparable aspect of non-violent action. Along with fearlessness and courage, non-violent actionists need to be prepared to face the sufferings that follow. Gandhi aptly wrote, "Without suffering it is impossible to attain freedom".

In case of non-violent actions brutal events of ill-treatment met to the actionists were cited, in case of violent actions only number of causalities were mentioned and such citations are the darker sides of history. The description may be a balanced one involving equal details of sufferings in violent conflicts. It becomes clear that suffering is likely or inevitably an aspect of both violent and



non-violent actions. However, there still exists a difference in the extent and seriousness of suffering involved in both means of retaliation. The extent of suffering involved in non-violent action is much milder as compared to violent action as some examples may be given in this regard.

1) The non-violent conflicts in Indian struggle for independence though reported some casualties but its number was far times more in the revolt of 1857, which was a violent struggle against the British.

2) In the Algerian revolution, which was basically non-violent the number of casualties reported were far less as compared to the French revolution.

3) In Soviet Union during the strikes of 1953 and 1954 in its prison camps, the brutalities were much more when prisoners resorted to violence as compare to when they remained non-violent.

4) The other consequences, which follow in violent and non-violent actions, are also markedly different. In case of violent action, violence leads to counter violence there by increasing the severity of violence and the number of casualties. In case of non-violent response to violence, the severity of repression decreases and in long run there is reduction in political violence. Thus, suffering in case of non-violence leads to a break in the vicious cycle of violence.

The consequence of non-violent resistance along with physical sufferings also involves economic losses. The two best instances to be cited here are that of the American colonists' struggles and in the Ruhrkampf.

1) In reaction to the non-violent movement in Boston, the British government closed the ports leading to a lot of unemployment, poverty and other

sufferings.

2) In case of non-violent resistance in Ruhrkampf Germany suffered a major economic disruption. As a result, infant mortality rate increased, two million people became unemployed, and inflation reached its zenith.

Aims of *satyagraha* :

Gandhi used *Satyagraha* as a political weapon to fight injustice and atrocities and as a remedy for the grievances of people. He developed the technique of *Satyagraha* in order to turn the anger and resistance of individual into an active social and political force. Gandhi said: If the laws are unjust or oppressive and constitutional remedies are not available owing to the attitude of the rulers or majorities, *satyagraha* is a legitimate weapon of the injured individuals or groups. The principles of *Satyagraha* basically aim to achieve solution to a conflict or in other words it aims to resolve a conflict. Conflict, for Gandhi, has a very positive role to play since it provides an opportunity to bring in unity of life and helps in creation of a superior social order and peaceful co-existence. *Satyagraha* further aims at bringing a change in the attitude of the opponent. It wishes not just to redress the immediate problem but rather aims at removing the root cause of conflict. Since *Satyagraha* aims to remove the underlining cause of conflict the resolution is not something which is imposed upon the parties but rather it is something that is felt from within. It aims to affect the conscience of the opponent and then achieve the solution. Apart from resolving conflict, *Satyagraha* aims to achieve a higher degree of truth. Now since no one can achieve absolute truth and perception of truth may vary, so in conflict resolution a synthesis of relative truth held by parties



should lead towards absolute truth. All this helps us to achieve a sense of unity and awareness not only about ourselves but also about others. Apart from this, *Satyagraha* makes a *Satyagrahi* self-reliant, bold ethical agent and it shows a way to achieve justice through non-violence and tries to bring social transformation.

According to Gene Sharp, *Satyagraha* is a means to gain success in a conflict followed by an increased insight into truth without inflicting harm on the opponent. It believes in persuasion and conversion of the opponent. As Gandhi once quoted to Miss Agatha Harrison, "The essence of non-violent technique is that it seeks to liquidate antagonisms but not the antagonist. There are numerous example of *Satyagraha* practiced by Gandhi in Indian struggle for Independences are given by some causes:

1) The **Vykom Temple Road *Satyagraha*** started in 1924 to remove the prohibition upon the use by the untouchable of road ways passing the temple is a notable example. This was based on the truth that every individual has the right to use a public road without any discrimination of caste or creed. The *Satyagrahi*s endured self-suffering and held non-violent demonstration against the unjust practice.

2) The *Satyagraha* against the **Rowlett Bills** was the first nationwide *Satyagraha* movement to be launched in India. This *Satyagraha* was against the provisions of the Rowlett Bills. The success of Rowlett *Satyagraha* led in the great change it brought. Motilal Nehru quoted: A new force was suddenly introduced into our politics, a force with the most tremendous potentialities. India's masses were suddenly awakened and message of *Satyagraha* entered the humblest

home...Other notable example of *Satyagraha* includes a) **Salt-Satyagraha, Ahmadabad Labour *satyagraha*, Bardoli Campaign** of Peasants and so on. Briefly, Gandhi calls *Satyagraha* a universal principle of universal application. there are several examples from history. Gandhi explored the idea of truth and non-violence. He first applied the idea of non-violence for the civil rights of Indian community while he was a lawyer in South Africa. As a leader of Indian National Congress in 1921, he led several campaigns all based on non-violence to achieve *swaraj* or self reliance. Through his newspaper *Harijan* he conveyed to the large masses of the world how through *ahimsa* people of weak nations could resist to aggressors. As a lover of humanism, his immediate reaction after the first atomic bomb destroyed Hiroshima and Nagasaki was I did not move a muscle. On the contrary, I said to myself, that unless now the world adopts non-violence, it will spell suicide for mankind.

Conclusion:

Gandhi believed that the functioning of an unjust or non-democratic regime depended on the submission and cooperation of the exploited people and thus in order to overthrow such a power non-cooperation of the mass was necessary. He believed to achieve this through non-violence and without any malice against the colonizers. His famous non-cooperation movement which started with the '*Dandi salt march*' was based on this thought. Gandhi led the country during the Quit India Movement and finally paved the way out for the country's independence through non-violence. Jawaharlal Nehru rightly said in his address to the nation after Bapu's (Gandhi) death, "friends and comrades, the light has gone out of out



our lives, and there is darkness everywhere. The upshot of the discussion is that Mahatma Gandhi is the symbol of non-violence. He is truly the man who changed the course of history and paved way for India's victory through his indestructible weapon of non-violence and taught the world human society that only non-violent action can pave the way for peaceful co-existence, goodwill love and sympathy and can work global peace. . This *ahimsa* preached by Gandhi holds a great relevance in today's society.

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Swachh Bharat and Gandhi's five natural elements for maintaining good health

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Abstract:

Mohandas Karamchand Gandhi entitled as the Father of the Nation lead a practical life giving the whole world the secret of a healthy life. His concept of vegetarianism is the key to all ailments in life. Not only his moral values but also his life style and the experiments he carried on himself, and the experience he face in life in the field of dietics, gives us a deep understanding of the reason of our living on this earth. He focused on the area of sanitation and also encouraged home industries. His life and His works are the answers for all the problems that the world is facing now. Gandhiji focused on sanitation in camps.

Key words: education in health and hygiene', mind and soul

Introduction:

"As a searcher for Truth I deem it necessary to find the perfect food for a man to keep body, mind and soul in a sound condition." -M.K.Gandhi

It is Health that is really wealth, not pieces of Gold or Silver. The word 'Health' means 'well-being'. Mohandas Karamchand Gandhi lovingly called "Bapu" by millions and acclaimed as the harbinger of independence in British ruled India, valued life close to nature, for its simplicity and spirituality, and evolved practical and simple rules of health. The resilience of Gandhiji's mind and his unshakeable faith in his beliefs has made him one of the greatest individuals ever, to have walked in flesh and blood on this earth.

A person can be called healthy when he is free from diseases and can do his normal activities without fatigue. The life followed by the Father of the Nation-Mohandas Karamchand Gandhi can give him one more title as the Natural Hygienist. By the life style he practiced the entire world can take him as a role model for a healthy living. He became a member of vegetarian society in England and began his own experiments in dietics where he underwent hardship. He also started a vegetarian club in

England. Based on his dietics experiments he wrote a book titled 'Guide to Health' which includes the use of five natural elements. Among all the books written by Gandhiji the book 'Keys to health' illustrates his ideas on health. Gandhiji incorporated 'education in health and hygiene' in his '18 points constructive program' which is aimed in achieving independence to India by truth and non-violence. Gandhiji in his book 'Moral basis of Vegetarianism' wrote "As a searcher for Truth I deem it necessary to find the perfect food for a man to keep body, mind and soul in a sound condition."

Gandhi views

Gandhiji's main emphasis was on vegetarianism which forms a part of naturopathic treatment. He strongly condemned eating meat. Though he was a vegetarian yet he admitted the value of adding milk and milk products to one's diet. He also stated that skimming milk removes the fat and does not affect the protein at all. Gandhiji was not in favour of condiments like chilli, mustard,



turmeric, coriander, methi, etc. He advises the intake of these condiments only sometimes as for medicinal reasons, but condemned their compulsory use. Gandhiji also said that over-eating is a crime against the society and to one's own body.

Gandhiji also said that truth is not possible without non-violence, and chastity is not possible without control over senses. He experimented on himself the effect of natural food for controlling sexual urges. He further says that if there is determination to control the thought and the action, victory is sure to follow. Gandhiji states that observing Brahmacharya leads to a healthy life. It is the mode of life which leads to realization of God who is the creator. The realization is through practicing self-restraint of senses. It also renders freedom from anger and kindred passions. If not completely but if Gandhiji's concept of Brahmacharya is imbibed by the people of India the crime reports on women and children would be reduced to a great extent.

Gandhiji states that "everything in the world can be used and abused and it applies to our body too. We abuse it when we use it for selfish purposes". Regarding condiments Gandhi says, that body requires certain salts which mostly occur naturally in various food stuffs and from his personal experiments of fifty years is that there is no need for such condiments to keep body healthy except it is necessary for medicinal purposes. Regarding sweets he is of the opinion that jaggery is the best among all. Gandhi replies, "Food should be taken as a matter of duty even as a medicine to sustain the body, never for the satisfaction of palate. There should be self-control as such habits of elders influence children to some extent." His

advice is that food should be taken like medicine. If one achieves self control over tastes, it helps in controlling passion and desire. Abstention from a meal or two gives the much needed rest to human metabolism from functioning incessantly.

Gandhiji stated that "man is not the owner of his body to do as he pleased, but a guardian taking good care of it, in order to "serve God and His creation. Gandhiji further mentioned that, 'one must not live in order to eat and drink and be merry, but eat and drink in order to make bodies temples of God and to use them for the service of man.' "Instead of using the body as a temple of God we use it as a vehicle for indulgences, and are not ashamed to run to medical men for help in our effort to increase them and abuse the earthly tabernacle."

He strongly denounced drugs and drinks. He says that these two are like the arms of the devil with which he strikes his helpless slaves into stupefaction and intoxication. The effect of intake of these intoxicating drinks causes financial and moral loss, it also leads to indulgence into crimes. Gandhiji also says that the use of alcohol can be exempted in frigid zones to keep a person warm. Focussing on the consumption of toddy made by fermenting 'kajhuri juice' of palm trees, it is an intoxicating drink and it not only leads to nuisance in the society but it leads to the shortage of sugar, as this juice is used for making Jaggery.

He also spoke about the ill effects of opium abuse and cigarette smoking. He declared that tobacco chewing, smoking and snuffing are the most dirty habits. He was disgusted by the spitting of the tobacco chewers in public places. Smoking of cigarettes not only causes impairment in eyesight but also leads to destruction of other organs in the body.



He stated "if every smoker stopped the dirty habit of making mouth a chimney to foul breath by making a present of his savings to some national cause he would benefit both himself and the nation".

Gandhiji admitted the medicinal value of opium but condemned it as it makes the person dull and lazy. Many people get addicted to tea and coffee. Gandhiji said that they are not the necessities of life. One should not become a slave to them as intensive use of tea causes side effects due to the presence of tannin and high absorption of fluorides by older tea leaves. Tea preparation should be in a way that the colour of the brew should be in hay colour but not red. He also condemned coffee because of its addictive temperament and advised the intake of a safe nourishing drink made of hot water, honey and lemon as a substitute for tea and coffee.

Gandhiji observed fasting in South Africa and in India during the freedom struggle for obtaining independence to India. Studies reveal that being on fast one can experience changes in physical and spiritual level. Fasting also acts as effective cure for chronic diseases. He strongly discouraged sedentary lifestyle. Gandhiji always used to walk briskly no matter how long the distance was. It was this exercise that relieved him from stress. Long walks have a calming effect. Gandhiji encouraged home industries like spinning, pot making, rope making and traditional craft's man ship at village level. These works help the people in the society to be physically active and be free from several diseases.

Gandhiji said that prayer is only a good end and not for an evil end. It brings purity of heart which in turn will not allow self-indulgence. Human body is

comprised of the five natural elements - Air, sun, Ether (Akash), water and earth. Gandhiji stressed upon the importance of the five natural elements for maintaining good health. The first element Air without which we can't live is surrounding us on all sides. Gandhi says that those who do not know how to breathe should take breathing exercises, further he gives the importance of cleaning the nostrils and the importance of sleeping under open sky.

The second element Water which is basic necessity of life should be pure and it's the municipality's responsibility to provide clean water and to maintain the sewage and drainage system. He also emphasized on hydro therapy or water therapy. The third element Earth which can be used as nature's way to treat ailments i.e., mud poultices- mixture of clean earth and water, packed in a piece of thin cloth to cure scorpion sting, constipation ,ordinary boils etc. The other element light which we get from sun has many uses such as sunbaths. Gandhiji advised exposing the uncovered body to the morning sun to accelerate the metabolism. The last vacancy which can be also termed as Akash (ether) which helps to maintain and regain health. Gandhiji was in love with nature and his amorous affair lucidly reflected in his words when he wrote, "If our bodies could be in contact with the sky without the intervention of houses, roofs and even clothes, we are likely to enjoy the maximum amount of health."

Old habits die hard. Gandhiji was troubled by the dreadfully untidy sight of the pilgrimage places and the unhygienic toilet conditions. The most important reason for illness in India is the defective and harmful method of answering calls of nature. The unhygienic toilets and defecating in open leads to major



diseases. Hence sanitation is a major problem. He stated that Indians should imitate the western countries in regard to cleanliness. It is the work of municipalities and also common man to keep the surroundings clean. Also every religion stresses on the importance of cleanliness.

Lifestyle diseases are emerging as India's major threat resulting from bad food habits, physical inactivity, wrong body posture and distorted biological clock. Gandhiji's concept of vegetarian diet and to maintain proper body weight and abstention from meat consumption, alcoholism and smoking can reduce cancer rates, as studies reveal association of the disease with these life style factors. Once again it is Gandhiji's Key to Health, focused on Vegetarianism and Natural Therapeutics that emerges as a panacea, most suited to Indian conditions, offered on a platter by the doyen of India's freedom struggle to salvage its people from the clutches of disease and death. Thus experiment and experiences by the father of the nation on diet, offers a seasoned solution to the various life style ailments and problems which are rising steadily not only in India but also across the globe.

Conclusion

Gandhiji's Key to Health, focused on Vegetarianism and Natural Therapeutics that emerges as a panacea, most suited to Indian conditions, offered on a platter by the doyen of India's freedom struggle to salvage its people from the clutches of disease and death. Thus experiment and experiences by the father of the nation on diet, offers a seasoned solution to the various life style ailments and problems which are rising steadily not only in India but also across the globe. The most important reason for illness in India is

the defective and harmful method of answering calls of nature

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Gandhian perspective of environmental protection and Sustainable development

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Abstract: Sustainable development means to “fulfil the present needs without compromising the needs of future generation.” Mahatma Gandhi’s way of living is the best example of sustainable development for world. In Mahatma Gandhi words, “Earth provides enough to satisfy every man’s need but not any man’s greed.” The economic development is the most important marker of country’s growth. In order to achieve targets of development, developing and developed countries are irrationally exploiting their natural resources without concerns and understanding of how to exploit and when to exploit. Our lives are widely dependent on availability of the natural resources. If correct balanced is strike between usage of resources and availability of resources than lives of people and integrity of planet could be managed well. Any type of development we should check for ecology and environmental impact, good building might not be good development every time. A specific concern is that those who enjoy the fruits of economic development today may be making future generation worse off by excessively degrading the earth, resources and polluting the earth’s environment.

Keywords: Protection of Environment, Resources Utilisation

Introduction

The environment and the economy are really both sides of the same coin if we cannot sustain environment, we cannot sustain ourselves- **Wangari Maathai**

Environmental sustainability is the most burning issue with which every one of us is related very closely. Environmental Sustainability means to sustain ability, both the ability of the environment to regenerate and the ability of people to retain control over their living conditions (Kuhn 1998). In the terms of the 1987 Brundtland Report, sustainability is “Meeting the needs of the present generation without compromising the ability of future generations to meet their needs.” Sustainable development may be described as a process for improving the range of opportunities that will enable individual human beings and communities to achieve their aspirations

and full potential over a sustained period of time, while maintaining the resilience of economic, social and environmental systems (Munasinghe 1994). The concept has evolved to encompass three major points of view: economic, social and environmental, as represented by the triangle. Each viewpoint corresponds to a domain (and a system) that has its own distinct driving forces and objectives. The economy is geared mainly towards improving human welfare, primarily through increases in the consumption of goods and services. The environmental domain focuses on protection of the integrity and resilience of ecological systems. The social domain emphasizes the enrichment of human relationships and achievement of individual and group aspirations. In other words, sustainable development requires increase both in adaptive capacity and in opportunities for improvement of economic, social and



ecological systems (Gunderson and Holling 2001). Improving adaptive capacity will increase resilience and sustainability.

Gandhian Perspective of Environmental Protection and Sustainability:

In Mahatma Gandhi's opinion, in any scheme of development, man should be at the centre. A long term view of development has to be taken, for we owe our debt to prosperity as well. Man has to make a judicious use of natural resources. The ecological balance should not be disturbed. The objective should not be to build the islands of prosperity in the ocean of poverty; but to raise the level of standard of life and to combat poverty.

Gandhi's ideas are also reflected in the total value shift in production, consumption, habits and political systems. It places more emphasis on moral responsibility of the individual at the personal, social, national and universal level. Gandhi believed in Sarvodaya and therefore the welfare of all was the basis of his thinking; hence his community centred approach towards sustainability emphasized on 'betterment of human life' and 'ensuring fulfilment of basic needs of all human needs'. Welfare of the human beings being the ultimate goal by avoiding all sorts of exploitations, Gandhi felt that human dignity needs to be established.

Gandhi was an economist of masses and an environmentalist without any structured model. Although he did not give structured model of environmental conservation and sustainable development, interlinking all his thoughts together, we get his logically built up environmentally sustainable development model. Gandhi pleaded for decentralization of power in society. He visualized 'Swaraj' at the individual level,

'Gram Samaj' at Local level and 'Sarvodaya' at global level. He believed that power resided in the people. A mutually interdependent cooperative working at the world level helps in making noble environment.

His trusteeship concept is for Sarvodaya. Every member of the society is the trustee of the wealth generated out of the collective efforts of all. Thus, it denies individual pursuit and collection of wealth and converts it into the wealth of all for a better society. He expected that the trusteeship will result into non-violent and non-exploitative socio-economic relations and development models based on production systems centred around the preservation of nature.

His sustainable development is based on a holistic paradigm which lays stress on all round development of individual and society in relation with nature. This entire thinking was based upon the ethical vision in which the individual is at a central position. If inward change is achieved, outward change takes care of itself. A judicial shift from the consumer society to the Conserver Society seems to be the demand of modern age. In Hind Swaraj 1909, he talked about the dangers of unplanned and reckless industrialization; the growth oriented theory must be replaced by theories of sustainable development that will not damage but will guarantee harmonious co-existence of man and the ecosystem. Sustainable development is an ideology, drawn at the global level, showing human beings are interrelated with the ecosphere. It is a movement as it suggests a way of life. It involves the active participation of all the members of society. Self-help, self-reliance, decentralization of industries and labour



intensive technology; these are the qualitative goals of satisfying meaningful life.

Gandhi wrote in the first decade of 20th century in 'Hind Swaraj' that a relentless quest for material goods and services and civilization driven by endless multiplication of wants is 'Satanic' and defined civilization in terms of the preferences of duties; 'adherence to moralities and exercise of restraint', thus limiting greed. Hind Swaraj became the manifesto of sustainable development after the first 'Satyagraha'. For eight years (1906-1914) it became a movement against the exploitations of the modern western civilization. In a much broader sense, it had the challenging and compassionate vision of saving the planet earth.

Harmonious existence of mankind and nature presupposes an approach based on equity and justice and coexistence of all cultures and civilisation. In 1911, Gandhi used the phrase, 'Economy of Nature' which brings out the sensitivity and deeper understanding of human actions vis-a-vis ecology. In 1928, he wrote, "God forbid that India should even take to industrialization after the manner of the west. If the entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts." This statement appears contemporary for a world struggling to survive against the unprecedented global warming and climate change.

Sustainable Development

The balance between environmental protection and developmental activities could only be maintained by strictly following the principle "sustainable development". This is a development strategy that caters to the needs of the present without

negotiating the ability of upcoming generations to satisfy their needs. It is a guarantee to the present and a bequeath to the future. All environment related development activities should benefit more people while maintaining the environmental balance. The adherence to sustainable development principle is a *sine quo non* for the maintenance of the symbiotic balance between the right to environment and development.¹

The concept of "sustainable development" has grown since its inception at the international fora and it has acquired different dimensions in terms of economic growth, development and environment protection. However, some of the salient principles of sustainable development as called out from Brundtland Report and other international documents such as Rio Declaration and Agenda 21 are as under:

1. Inter-governmental Equity;
2. Use and conservation of Natural Resources;
3. Environmental protection;
4. The Precautionary Principle;
5. The Polluter Pays Principles;
6. Obligation to Assist and co-operate;
7. Eradication of poverty; and
8. Financial Assistance to the developing countries.

The central theme of the theory of inter-generational equity is the right of each generation of human beings to benefit from the cultural and natural inheritance of the past generations as well as the obligation to preserve such heritage for future generations. Inter-Generational equity requires conserving the diversity and quality of biological resources, and of renewable resources such as forests, water and soils.

Relevant Case Laws on Sustainable Development



In *M.C. Mehta v. Union of India*², the Supreme Court issued directions towards the closing of mechanical stones crushing activities in and around the Delhi which was declared by W.H.O. as the third most polluted city in the world.

In *Tarun Bhagaht sing v. Union of India*³ the petitioner through a PIL brought to the notice of the "Supreme Court that the State Government of Rajasthan though empower to make rules to protect environment, failed to do so and in contrary allowed mining work to continue with the forest area. Consequently, the Supreme Court issued directions that no mining work could be continued with in the protected area.

In the *Rural Litigation and Entitlement Kendra v. State of U.P.*⁴, the Supreme Court allowed a mine to operate until the expire of the lease as exceptional case on condition that the land taken on lease would be subjected to afforestation by the developer. But as soon as the notice was brought before the court that they have breached the condition and mining was done in most unscientific way, the Supreme Court directed the Lessee to pay a compensation of Rs. 3,00,000-00 to the fund of the monitoring committee. This has been directed on the principle of polluter pays.

Humanity has the ability to make development sustainable to ensure that it meets the needs of the present without compromising the ability of future generations to meet their own needs. The concept of sustainable development does imply limits - not absolute limits but limitations imposed by the present state of technology and social organization on environmental resources and by the ability of the Biosphere to absorb the effects of human activities. But technology and social

organization can be both managed and improved to make way for a new era of economic growth. The Commission believes that widespread poverty is no longer inevitable. Poverty is not only an evil in itself, but sustainable development requires meeting the basic needs of all and extending to all the opportunity to fulfil their aspirations for a better life. A world in which poverty is endemic will always be prone to ecological and other catastrophes. Meeting essential needs requires not only a new era of economic growth for nations in which the majority are poor, but an assurance that those poor get their fair share of the resources required to sustain that growth. Such equity would be aided by political systems that secure effective citizen participation in decision making and by greater democracy in international decision making. Sustainable global development requires that those who are more affluent adopt life-styles within the planet's ecological means - in their use of energy, for example. Further, rapidly growing populations can increase the pressure on resources and slow any rise in living standards; thus sustainable development can only be pursued if population size and growth are in harmony with the changing productive potential of the ecosystem. Yet in the end, sustainable development is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs. We do not pretend that the process is easy or straightforward. Painful choices have to be made. Thus, in the final analysis, sustainable development must rest on political will.



Recent Approaches to Environment and Development

Human progress has always depended on our technical ingenuity and a capacity for cooperative action. These qualities have often been used constructively to achieve development and environmental progress: in air and water pollution control, for example, and in increasing the efficiency of material and energy use. Many countries have increased food production and reduced population growth rates. Some technological advances, particularly in medicine, have been widely shared. But this is not enough. Failures to manage the environment and to sustain development threaten to overwhelm all countries. Environment and development are not separate challenges; they are inexorably linked. Development cannot subsist upon a deteriorating environmental resource base; the environment cannot be protected when growth leaves out of account the costs of environmental destruction. These problems cannot be treated separately by fragmented institutions and policies. They are linked in a complex system of cause and effect. First, environmental stresses are linked one to another. For example, deforestation, by increasing run off, accelerates soil erosion and siltation of rivers and lakes. Air pollution and acidification play their part in killing forests and lakes. Such links mean that several different problems must be tackled simultaneously. And success in one area, such as forest protection, can improve chances of success in another area, such as soil conservation. Second, environmental stresses and patterns of economic development are linked one to another. Thus agricultural policies may lie at the root of land, water, and forest degradation. Energy policies are

associated with the global greenhouse effect, with acidification, and with deforestation for fuel wood in many developing nations. These stresses all threaten economic development. Thus economics and ecology must be completely integrated in decision making and lawmaking processes not just to protect the environment, but also to protect and promote development. Economy is not just about the production of wealth, and ecology is not just about the protection of nature; they are both equally relevant for improving the lot of humankind. How long can we go on and safely pretend that the environment is not the economy, is not health, is not the prerequisite to development, is not recreation? Is it realistic to see ourselves as managers of an entity out there called the environment, extraneous to us, an alternative to the economy, too expensive a value to protect in difficult economic times? When we organize ourselves starting from this premise, we do so with dangerous consequences to our economy, health, and industrial growth. We are now just beginning to realize that we must find an alternative to our ingrained behaviour of burdening future generations resulting from our misplaced belief that there is a choice between economy and the environment. That choice, in the long term, turns out to be an illusion with awesome consequences for humanity. Charles Caccia Member of Parliament, House of Commons WCED Public Hearing Ottawa, 26-27 May 1986 . Third, environmental and economic problems are linked to many social and political factors. For example, the rapid population growth that has so profound an impact on the environment and on development in many regions is driven partly by such factors as the status of women in society and other cultural



values. Also, environmental stress and uneven development can increase social tensions. It could be argued that the distribution of power and influence within society lies at the heart of most environment and development challenges. Hence new approaches must involve programmes of social development, particularly to improve the position of women in society, to protect vulnerable groups, and to promote local participation in decision making.

In the past, responsibility for environmental matters has been placed in environmental ministries and institutions that often have had little or no control over destruction caused by agricultural, industrial, urban development, forestry, and transportation policies and practices. Society has failed to give the responsibility for preventing environmental damage to the 'sectoral' ministries and agencies whose policies cause it. Thus our environmental management practices have focused largely upon after-the-fact repair of damage: reforestation, reclaiming desert lands, rebuilding urban environments, restoring natural habitats, and rehabilitating wild lands. The ability to anticipate and prevent environmental damage will require that the ecological dimensions of policy be considered at the same time as the economic, trade, energy, agricultural, and other dimensions. The concept of sustainable development provides a framework for the integration of environment policies and development strategies - the term 'development' being used here in its broadest sense. The word is often taken to refer to the processes of economic and social change in the Third World. But the integration of environment and development is required in all countries, rich and poor.

The pursuit of sustainable development requires changes in the domestic and international policies of every nation. Economic growth always brings risk of environmental damage, as it puts increased pressure on environmental resources. But policy makers guided by the concept of sustainable development will necessarily work to assure that growing economies remain firmly attached to their ecological roots and that these roots are protected and nurtured so that they may support growth over the long term. Environmental protection is thus inherent in the concept of sustainable development, as is a focus on the sources of environmental problems rather than the symptoms. No single blueprint of sustainability will be found, as economic and social systems and ecological conditions differ widely among countries. Each nation will have to work out its own concrete policy implications. Yet irrespective of these differences, sustainable development should be seen as a global objective. No country can develop in isolation from others. Hence the pursuit of sustainable development requires a new orientation in international relations. Long term sustainable growth will require far-reaching changes to produce trade, capital, and technology flows that are more equitable and better synchronized to environmental imperatives. The mechanics of increased international cooperation required to assure sustainable development will vary from sector to sector and in relation to particular institutions. But it is fundamental that the transition to sustainable development be managed jointly by all nations. The unity of human needs requires a functioning multilateral system that respects the democratic



principle of consent and accepts that not only the Earth but also the world is one. In the chapters that follow we examine these issues in greater detail and make a number of specific proposals for responding to the crises of a threatened future. Overall, our report carries a message of hope. But it is hope conditioned upon the establishment of a new era of international cooperation based on the premise that every human being - those here and those who are to come - has the right to life, and to a decent life. We confidently believe that the international community can rise, as it must, to the challenge of securing sustainable human progress.

Conclusion

Sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. It contains within it two key concepts: the concept of 'needs' in particular the essential needs of the world's poor, to which overriding priority should be given; and the idea of limitations imposed by the state of technology and social organization on the environment's ability to meet present and future needs. The Concept of Sustainable Development, The satisfaction of human needs and aspirations in the major objective of development. The essential needs of vast numbers of people in developing countries for food, clothing, shelter and jobs - are not being met, and beyond their basic needs these people have legitimate aspirations for an improved quality of life. A world in which poverty and inequity are endemic will always be prone to ecological and other crises. Sustainable development requires meeting the basic needs of all and extending to all the opportunity to satisfy their aspirations for a better life. Living

standards that go beyond the basic minimum are sustainable only if consumption standards everywhere have regard for long-term sustainability. Yet many of us live beyond the world's ecological means, for instance in our patterns of energy use. Perceived needs are socially and culturally determined, and sustainable development requires the promotion of values that encourage consumption standards that are within the bounds of the ecological possible and to which all can reasonably aspire. Today's interventions are more drastic in scale and impact, and more threatening to life-support systems both locally and globally. This need not happen. At a minimum, sustainable development must not endanger the natural systems that support life on Earth: the atmosphere, the waters, the soils, and the living beings. Growth has no set limits in terms of population or resource use beyond which lies ecology.

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Gandhiji – Non –violence

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Abstract:

The idea of truth and non-violence is at the core Mahatma Gandhi's political thought. But he himself confesses that non-violence or 'ahimsa' was not his inborn virtue. He simply states: "In the journey searching for truth I find ahimsa. I have only retrieved it, never discovered a new." Actually truth and ahimsa are closely integrated with his philosophy of life. He used to believe that ahimsa lies within the truth and similarly truth is in ahimsa. Once he thought that God is truth but later he observed that truth is God. So, he named his struggle 'Satyagraha'. The Satyagrahi will be the worshipper of non-violence which will be his life and duty. Mahatma Gandhiji came on this earth with his message of truth and non-violence (ahimsa) at a time when the forces of aggression and violence reigned supreme on earth. Mahatma Gandhi taught us what Christ and Buddha had longed to teach long ago. He became an immortal spirit who guides us through the path of peace and non-violence.

Keywords: Confesses, Satyagrahi, Non-Violence

Introduction

Mahatma Gandhi was the father of our nation. He was born in the year 1869 in a middle class orthodox Hindu family of Gujarat, at Rajkot. He was brought up under the guidance of his mother. His mother taught him moral stories from Ramayana and Mahabharata. Having received his early education in India, he went to London where he qualified himself as a barrister-at-law.

Gandhi in South Africa:

Having tried his luck in India, as a barrister, Gandhiji went to South Africa, where he set up a substantially sound legal practice. But soon he left practice and got himself engaged in social and political reformation. It was then that the racialism in South Africa was at its climax. The non-Whites were subject to worst form of torture. Gandhiji protested against this wrong attitude of the White government towards the Black peoples of Africa. Gandhi demonstrated acts of truth and non-violence in South Africa. The non-violent protest of Gandhi got

huge popularity. It was here that he cultivated in him the idea of 'Satyagraha', which he was to put into practice afterwards, both in South Africa and India. In South Africa, Gandhiji endeavored hard to secure for the colored people, including Indians who were domiciled there, equal rights with the White People. In this context he had to court imprisonment several times.

Gandhi arrived India:

After arriving India, Mahatma Gandhi joined the Indian National Congress, which was at that time more or less a social institution. He made Congress an organization, which was to play its vital role in the winning of the country's independence. Before he joined the Congress and took its reins in his hands, it was predominantly an organization of the Upper Middle Class people.

Mahatma Gandhi changed it into a mass-organization, in which the peasants began to take an active part. He firmly believed that freedom can be achieved in a peaceful manner. He wanted all his



followers to always maintain truth and integrity. The principles of Ahimsa were practiced in all of the independence movements launched by Mahatma Gandhi.

Ahimsa or Non-violence

Ahimsa or Non-violence: Mahatma Gandhi was the exponent of the cult of Ahimsa or Non-violence. Like the Buddha, Christ he too believed in the ultimate victory of Non-violence over violence. Force or violence, according to him, is madness which cannot sustain. 'So ultimately force or violence will bow down before non-violence'. He had waged war not only against British imperialism; rather he declared war on all the forces of unrighteousness, untruth and injustice, the entire world over.

According to Mahatma Gandhi, ahimsa implies uttermost selflessness. He did not consider non-killing alone to be non-violence. To him, non-violence is not a negative concept but a positive sense of love. Gandhiji, says non-violence never evades violence. On the contrary, it carries on a constant struggle against arrogance and violence.. He considered non-violence to be a very powerful active force. The followers of non-violence would never retreat at the sight of violence.

According to Gandhi, to move fearlessly into the dreadful jaws of violence is called non-violence. Thus, in Gandhi's concept of non-violence there was no place for timidity or cowardice. He considered violence to be preferable to cowardice. But he firmly believed that non-violence was certainly superior to violence and forgiveness was far more than punishment.

Satya and Satyagraha

For Gandhi, God is "a self-existent, all-knowing, living Force which inheres in every other force known to the world and

which depends on none, and which will live when all other forces may conceivably perish or cease to act. I am unable to account for my life without belief in this all-embracing living Light. God is truth, *satya*; in the *Rig Veda*, *satya* is a divine force. The term means "truth," ultimate truth," or "the enduring reality." *Satya* is "the ultimate eternal reality." Truth goes beyond the human practice of honesty

Also read: Gandhian Philosophy on Truth and Non-violence (Ahimsa)

The Non-cooperation movement got massive support and became the popular non-violence movement. The Indians were requested to avoid using imported goods.

The Civil disobedience movement was a non-violent resistance against the British tax regime.

On 8th August, 1942, Mahatma Gandhi called for immediate independence and launched the Quit India Movement. It Remains An Important Event In The History Of India Independence.

Gandhi's Nonviolence Principles

1. All life is one.
2. We each have a piece of the truth and the un-truth.
3. Human beings are more than the evil they sometimes commit.
4. The means must be consistent with the ends.
5. We are called to celebrate both our differences and our fundamental unity with others.
6. We reaffirm our unity with others when we transform "us" versus "them" thinking and doing.
7. Our oneness calls us to want, and to work for, the well-being of all.
8. The nonviolent journey is a process of becoming increasingly free from fear.



Conclusion:

He studied Bhagwad Gita, the Holy Quran and the bible. 'I see the same God in Gita whom I see in the Bible or whom I want to see in the Quran'. According to him, the best religion of the world is one which contains the best elements of all the creeds of the world. His religion was peace and non-violence. His sword and the shield, both were love which was based upon non-violence and truth. Gandhiji was an angelic being, a source of inspiration to his people. He was a messiah for the tortured and oppressed humanity. He is a spirit of non-violence, peace and love.

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Independence was brought by the non-Violent a way Preached and Practiced by Gandhi

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Abstract: Many of the traditional handicrafts are thrown away by the industrial production and those who practiced these handicrafts have become beggars. Public sector banks which dare not to provide an educational loan to a poor student, which dare not to give a loan, though designed by the government, to poor people to start a small business for their livelihood, without a counter guarantee, do release lists of debtors who borrowed hundreds and thousands of crores and paid nothing.

Key words: commit suicides, Public sector, government

Introduction

There are a good number of villages where women walk miles together to get a pot of water. There are large number of lock up deaths, progressive thinkers, writers are killed, even throwing away their age, women are transported as cargo as prostitutes. Activists of several progressive movements are killed mercilessly. Parents are thrown out, by the children, at an age where they should be looked after properly with care and consideration and sometimes they are killed for their assets. Farming has been gambling with rain for decades. Farmers commit suicides. Those farmers, who survive, don't get proper rate for their produce. Many of the traditional handicrafts are thrown away by the industrial production and those who practiced these handicrafts have become beggars. Public sector banks which dare not to provide an educational loan to a poor student, which dare not to give a loan, though designed by the government, to poor people to start a small business for their livelihood, without a counter guarantee, do release lists of debtors who borrowed hundreds and thousands of crores and paid nothing. I can give an extensive

list of things like the above which is known to all of us, but I would like to stop here and pose a question with the permission of the chair! Are the flowers described above blossomed to a tree of violence or non-violence? Everybody of us without any hesitation can say that these flowers are blossoms of non-violent tree. According to the declaration by the government of India 70%-80% of the people are below the poverty-line having the purchasing capacity of Rs.30/- a day for which no single meal is served.

These 70%-80% of people are lovers of peace and hence are against violence. Among the remaining 20%-30% of the people there are who are for violent methods to bring a change in the present situation, where are they? They are thrown out from the main stream/ of life to forests and fighting for their survival and there is question of fight for change. So! We dare not even to think of violence! We are all committed to non-violence. Do we have any option? Definitely No! Do we really love non-violence? Let us examine! We are all teachers, we teach the teenaged young boys & girls, when a student misbehaves or when he doesn't listen to our lecture, do we advise him, Without any agitation at our mind, to



listen to us or do we warn him or ask him to stand up as a punishment or do we mark him absent or do we ask him to leave the class, in fact we are not allowed to send the mischievous boys out but to maintain somehow or other. How many of us resort to advising? Is it a negligible in number or considerable in number or majority in number? It is not a million dollar question! We knew the answer! But one of my clever Lecturers says "We don't look at mischievous boys and girls, but concentrate only on those who look at / not listen to, us, so there is no question as to what kind of disciplinary action do we resort to". We all know what would be the results, we cannot teach as we are expected as these uncontrolled mischievous spoils the peaceful atmosphere of the class-room and these mischievous are the heroes of the class and they play with our personalities Mimi crying our style and enjoy giving nick names to us. Is it violent or non-violent administration?

Government role

What about the government? It is the duty of the government to see that the law and order are prevailed and especially the weak, the poor and the under privileged should be protected. Does it happen practically? The rich does all kinds of crimes, rape, murder, exploitation etc., and are protected whereas the weak, the poor, the under privileged don't even think of protection from the government's side. They console themselves that that is their fate and they pay now for what have already done. And they know pretty well that all the Gods of all religions even united can do nothing because they have to follow what the strong / mighty says as they (Gods) are created by the Mighty for their welfare.

We can go to much number of examples like this! But I would like to put a full-stop and conclude. Darwin says "Survival of the fittest" is the principle of Nature and might is right and not the right is might". And this is what we see practically. When these are hard facts who opts violence? If one selects this option, he should do so at the cost of his pleasure, peace and ultimately life. So our option is non-violence. It is not the Gandhian Ideology, but the Ideology of the weak, inefficient, poor and under privileged. It is the ideology practiced earlier even before Gandhi, now is being practiced by everyone of us, not inspired by Gandhi, and it is going to be practiced in the days to come. So non-violence is relevant to all times. And we need not attribute it to Gandhi alone! No doubt, it has its impact! But how much time does it take to get a form to give a substantial benefit to those who practice it? It is a Million Dollar Question! It is well established that the "independence was brought by the non-violent way preached and practised by gandhi". This is not truth. The truth is a multifaceted; One among those many is Gandhi and his way of fighting. So those who have not studied the history properly and thoroughly would say that Gandhi has brought independence.

Conclusion

It is a very established fact that Gandhi fought against untouchability! How many of us know that it is he who practically propagated it ? During the time of national movement, I (don't say it is independence struggle) schools and hostels are run by the nationalists. In Tamilnadu, one day the periyar, E.V. ramasway naayagar, who is a staunch follower of Gandhi visits a hostel and is shocked to see that a group of boys sit



separately and eat, on enquiry he comes to know that that is well known to Gandhi, then the periyar, to confirm, gave a telephone call and with his own ears listen to what Gandhi says and immediately quit the congress and started to fight independently. So we don't need Gandhi or anybody else to lead us but we have the harsh reality before us which leads us to fight for our problems by the means of which we are capable of!

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Mahatma Gandhi's experience in East-West countries

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Abstract:

In early 1960s, most of the people of Indian origin in the USA were scientists and students and mainly in very top universities and scientific laboratories. Their main motivation was to learn. Many of us were treated with love and respect because we were considered as people from Mahatma Gandhi's country. Human nature is remarkably similar both in the West as well as in the East. The differences if any are related to the timing differences in accessibility of the material development which took place gradually over a long period of more than a century in the West and only a few decades in India that too in this New Millennium.

Key words: Human nature, Millennium, civilization

Introduction

India is fortunate to have the most needed human resource in abundance in the world. We need a critical number of wise people to turn the current tide of industrial civilization positively in a meaningful way. We need to be skeptical about some of the technological developments of the day and need to pay more attention to the contributions of people that made a difference in the world. The potential of human nature can be better understood and enhanced by studying the lives of great people like Mahatma Gandhi. And there is a great need for incorporating their wisdom in our lives. This is critical especially for a rapidly changing world of this new Millennium. In this connection, the American President Mr. Barack Obama wrote about Gandhi when he visited India in October 2010 quote what.

Gandhi is a hero not just to India but to the world...

Throughout my life, including my work as a young man

on behalf of the urban poor, I have always found inspiration in the life of Gandhi and in his simple and profound lesson to be the change we seek in the world.

And I am mindful that I might not be standing before you today, As President of the United States, had it not been for Gandhi And the message he shared with America and the world.

This is the challenge we all need to meet urgently in this new Millennium before it is too late to rectify. Jonas Salk wrote that we are now in an Epoch B where the survival depends on people that fits best compared to earlier Epoch A where the survival depended on fittest. Mahatma Gandhi felt that if Western civilization is not even appropriate to the West, how can it be relevant for India? In this connection Arnold Toynbee quote:

A chapter, which had a Western beginning



will have to have an Indian ending

if it is not to end in the self-destruction of the human race.

The only way of salvation for mankind

is the Indian way- Emperor Ashoka's and Mahatma Gandhi's

principle of non-violence and Shri Ramakrishna's testimony

to the harmony of religions.

Here we have an attitude and spirit

that can make it possible for the human race to grow together

into a single family.... Arnold Toynbee.

Gandhi's life in the United States during 1961- 1995

In early 1960s, most of the people of Indian origin in the USA were scientists and students and mainly in very top universities and scientific laboratories. Their main motivation was to learn. Many of us were treated with love and respect because we were considered as people from Mahatma Gandhi's country. We find that human nature is remarkably similar both in the West as well as in the East. The differences if any are related to the timing differences in accessibility of the material development which took place gradually over a long period of more than a century in the West and only a few decades in India that too in this New Millennium. I find that whatever that took place in Berkeley, California spread very quickly in the rest of California and what ever that took place in California spread as well in the rest of the United States in spite of differences among different states in the USA. I am

surprised to see the same happening now in India in spite of cultural differences.

We had an unforgettable experience when I was working in Los Alamos National Laboratory. Los Alamos is surrounded by many Native American Indians living mostly in their Pueblos. My wife and I went to see the Movie Gandhi in a nearby theatre. We went there with a feeling of going into a temple. Most of the people in America carry a pack of popcorn and a coke while watching the movie. One elderly American Indian felt that we should also have them and he sent them through his grand daughter who was very shy and was continuously guided by the direction of the eyes of her grand father. When we thanked him for his kindness, he remarked: "Don't thank me, Gandhi has done so much for us".

We have personally witnessed the Hippie Movement during early 1960s especially while we were in Berkeley, California. Hippies expressed their dislike for industrialization and stressed the importance of love and got interested in Indian spirituality. When hippies sought advice from a well-known humanistic psychologist Abraham Maslow, he suggested to them to find some challenging work to do. I wish that our famous movie actors and spiritual Gurus give similar advice to their blind following.

We learned more about India while we were in the United States and more about America after we returned to India about 20 years ago. I also learned so much about America from some of the books I read while I was in the United States. I would very briefly mention two books that are highly relevant for this



symposium: 1. Plain Living and High Thinking in American Culture by Prof. David Shi from the University of California and 2. Ugly Civilization by Borsodi, Secretary in President Roosevelt's Cabinet.

Impact of Industrialization

Industrial civilization started around 18th century in the western world. 90% of world population at this time lived in villages. The conflict between accumulating material things and cultivating goodness appeared very early in America. Herbert Spencer thought that America would eventually produce a civilization greater than any other nation in the world but when he visited USA in 1882, he did not have such high opinion of American Capitalism. The American President Abraham Lincoln also commented that industrialist concentrates on machines and neglect man. Waldo Emerson predicted that American prosperity would go on to madness.

Several Americans including Ralph Borsodi felt that modern life in large cities is dangerously close to the state of madness. Mr. Lawrence Peter, the author of a popular book, 'The Peter Pyramid' wrote: 'We are strange people, we spend our lives doing things we detest, and to make money to buy things we don't need. When we eat, we read. When we watch TV, we eat'. Humanist psychologist Erich Fromm commented that modern man does not know what to do with himself and he also made an interesting remark that we make machines that act like men and produce men who act like machines. The famous economist Schumacher wrote that the

task of education should be what to do with our lives.

The famous American psychologist Prof. William James from the Harvard University wrote that we are surrounded by labor saving devices and yet we have little real leisure and much of what we buy does not improve our standard of living or serve any real purpose. In our quest for having, we give up our freedom.

It is interesting to note the comment made by the famous scientist Dr. Lewis Thomas in his essay, 'Fragile Species: 'that while mice in the Arctic region go to a top of a mountain and jump down to commit suicide when their numbers are very large, we move to cities'. The book 'Flight from the city' was also written by Dr. Ralph Borsodi, in line with Gandhi's desire to improve villages in India as a top priority.

Most of us are unaware that the idealism of plain living and high thinking had been practiced by many thoughtful Americans. This is well documented by Prof. Shi in his book. A large number of these individuals are not known to public in general with the exception of a few famous people like Emerson and Thoreau. Ralph Borsodi was greatly attracted to Gandhi's village economy and moral qualities which emanated from domestic production.

Remarkable lives of people and the application of their wisdom

History is the story of remarkable people that are immortal. Sixth century B.C. was an extraordinary period of human history: Buddha, Zarathustra, Lao Tzu, Pythagoras, Heroclitus. As



Tagore wrote that the best of men always accept the best of teaching. Gandhi was a good example. Gandhi wrote that he received the best of gifts from the West: Thoreau from the U.S, Ruskin from Great Britain and Tolstoy from Russia. It is interesting to note that Tolstoy learned from American Quakers.

The world's wisest men, the great thinkers and philosophers of the past had lived simple lives. Their commitment reflects the saying of the famous Indian poet Kalidas on supreme ideal of life: 'Owning the world while disowning ourselves'. An engagement with science by notable scientists such as Einstein, Madam Curie, Chandrasekhar and several others is a way of freeing themselves from one's egocentricity. The inspiring contributions of great souls have become immortal. Such an ideal and commitment helps us in getting the best out of us.

Human babies need love and attention from parents while they grow in transforming themselves similar to acorn becoming an oak tree, caterpillar becoming a beautiful butterfly. While the nature helps the acorn and caterpillar, children need help and proper guidance by example from parents and teachers. Otherwise, there is a danger of a beautiful butterflies like human babies at birth becoming caterpillars. Unfortunately, we are witnessing globally increase in childhood crime.

Wiseman teaches not by speech but by accomplishment. The wise men say that the best way to speak and write what shall not go out of fashion is to speak and write sincerely. The inspirational work of great souls has become immortal. The humanistic

psychologist Abraham Maslow studied persons of outstanding creativity, character and achievement in whom the opposition between heart and head seldom exist, which frequently present in our current educational system where we seem to bypass the heart and go directly to the head.

Challenges of the youth in this new millennium

Changes are normal but very rapid changes are difficult to cope up with. In the past, there were no significant changes from one generation to the other and hence the children could cope up with the help and guidance of parents and grand parents. Children were also guided by the neighbors. Very early on, children used to learn with this guidance on what not to do. Some of the children today especially living in crowded cities do not seem to have such guidance any more.

The youth today have enormous opportunities to get the best out of them using some of the modern technologies that are like double edged sword. This requires responsibility. The word freedom is unfortunately misconstrued today. Mahatma Gandhi could foresee this when more and more countries were getting independence and when there was too much emphasis on freedom and liberty. He felt responsibility is much more important to stress and freedom naturally follows responsibility. Some of the humanistic psychologists in the United States recognized this problem later around 1950s and suggested to build a statue of responsibility in the west coast similar to the statue of liberty in the East coast of the United States. I find that perhaps India is the only country in the



world where people have enormous freedom without any responsibility whatsoever.

People that made great contribution were honest, truthful and committed. We are all inherently endowed with this potential. We can be truthful when there is coherence between thought, speech and action. While we can easily see lack of it in others, we are opaque to ourselves. It is important to monitor ourselves. I find that it is helpful whenever we see our face in a mirror and honestly try to find the thief within. When you find, say to yourself- Amma Donga!

With responsibility, ethics follow naturally and this has to start individually in each and every one of us especially teachers. Students would then have natural respect for teachers and they develop responsibility naturally. We have a profound warning from Sardar Vallabhai Patel:

We talk while the paramount need is that of action. The world famous American historian Will Durant made the following interesting prediction.
"America was young...
Most individualistic and Adventurous...
Subtle minds would come to us later...
In another century there would be more enlightenment in America than ever in the history of mankind." --- Will Durant (1927)

Conclusion

In conclusion, the youth today have access to the tremendous knowledge and access to the modern technology. The word technology comes from the Greek word meaning a bag of tools. The historian Dr. Arnold Toynbee emphasized

the need to have spiritual tools for personal transformation as well which we can seek from the life of Mahatma Gandhi and others.

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Gandhi's thought on environment

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Abstract

Recently we had celebrated 70th Independence Day which is a great achievement for Indians. Today India is the seventh largest economy in the world. But even after so many years of Independence, few things haven't changed yet and few prospects are still same as it was before Independence. We are still lagging behind many areas like unemployment, poverty, basic facilities to every individual and environment related problems. Environmental pollution is one of the greatest problems that the world is facing today. Our environment is an essential part of our life. A clean environment is very necessary to live a peaceful and healthy life. An environment is the natural surroundings which help life to grow and nourish on this earth. It helps human beings, animals and other living things to grow and develop naturally. But now days our environment is disturbing in many ways which effect on all living beings. Any type of disturbance in the nature's balance affects the environment totally and ruins the human lives.

Key words: unemployment, poverty, basic facilities

Introduction:

Environmental pollution is one of the greatest problems that the world is facing today. Our environment is an essential part of our life. A clean environment is very necessary to live a peaceful and healthy life. An environment is the natural surroundings which help life to grow and nourish on this earth. It helps human beings, animals and other living things to grow and develop naturally. But now days our environment is disturbing in many ways which effect on all living beings. Any type of disturbance in the nature's balance affects the environment totally and ruins the human lives.

India's environmental record has many alarming features. This applies to the air that we breathe in Indian metros/cities and even in small towns, the water the people are forced to drink in the absence of any alternative, the temperature etc, making the life miserable. Environmental decline can be a major shrinkage of social opportunities no matter how these opportunities may be enhanced in other

ways as stated by the Noble Laurite A.K.Sen, he further added that welfare of the people deals with the measurement of Human Development Index (HDI), not with per capita income, but with other elements like social factors, education and health. In many of the books written by A.K.Sen, the thought of how to obtain peace, by respecting the humanity and diversity of others and by protecting the nature.

Gandhi looked at nature and man as interwoven and interdependent. He had a thought the so-called development in the name of indusralisation which promote pollution unlike cottage and small scale industries will bring imbalance in the environment. He spoke of the importance of maintaining the orderliness in nature. In this, man plays the most important role as life in nature carries on within a set system. Over the years, man has been disrobing this order in nature leading to a great deal of harm. He could foresee this during his lifetime, when man and nature existed in a more orderly manner



but industrialisation and new technologies were gradually gaining a foothold all over the world. He stated that 'There is an orderliness in the universe, there is an unalterable law governing everything and every being that exists or lives. Taking the example – it took Britain half the resources of the planet to achieve this prosperity. How many planets will a country like India require!

Cleanliness is godliness

In his autobiography, 'The Story of My Experiments with Truth' he expressed his apprehensions about the Indian nature of personal hygiene and habits related with blind beliefs, which mostly led to unhygienic and unhealthy lifestyles causing illness and diseases. He thought a sense of national or social sanitation is not a virtue among us. Anyone who fouls the air by spitting about carelessly, throwing refuse and rubbish, or otherwise dirtying ground, sins against man and nature. Gandhi warned nature is lenient for some time, it may not punish us for the sins immediately. In the long run definitely it takes revenge in the form of calamities.

Gandhi was a dedicated and committed environmentalist. Among all the freedom fighters of the period, he was one who constantly cautioned people how the economic development relate to the real cost of development.

Gandhian environmentalism

Basic Beliefs-

*We should not be greedy in using the Earth's precious natural resources.

*The collective views and decisions of a large group of people are preferred to those of small clique of leaders and bureaucrats.

*A more environment-friendly approach to development should prevail over unsustainable approaches that lack foresight.

*It is our moral duty to share with and care for the poor in the society.

*We must be happy with simple and comfortable lifestyles.

*All development, as far as possible, must lead to local self-reliance with equal opportunities for all sections of the society.

*We must give importance to a disciplined manner of using natural resources.

*Women are to be respected: they must partner men in all walks of life and gain their rightful places in all spheres.

*We must practice non-violence not only towards other living organisms but also towards the earth's resources, overuse of these materials is also a form of violence.

*We should act in a manner that is part of nature, not part from nature.

(Courtesy-TERI (2004)-Learning from Gandhi)

"The earth provides enough to satisfy everyone's need, but not for anyone's greed." Here is a statement that makes Gandhi a prophet not of the past but also of the future. We can save our environment with the little step taken by everyone on the earth. We should reduce the amount of waste, throwing wastes properly to its place only. We should use only the bio-degradable to protect the mother Earth.

His life was his message. To him poverty was the most severe polluter. Hence poverty must be eradicated and that can be done only when everybody is taking their own share and not grabbing others share by limiting their needs and sharing their resources. However his concerns were not limited to human beings alone as he had a very strong sense of the unity of all life on the earth. Better sanitation, better living condition and better life, can be achieved only through the Gandhian ways today. Gandhi was a true



practitioner of environmentally sustainable development in the real sense, by his life-style, he has adopted in his day-to-day life.

Widening horizons of environment

During the last five decades, after Gandhi's assassination in 1948, there has been an ever-widening circle of environmental concerns and strategies, starting with conservation of the big cats and ending with ethics of resource use and the latest is of Swatch Bharat. The earth is regarded as the Universal Mother (Dharti Mata) which harbors her "brood" of a very large family of living organisms (Vasudhaiva-kutumbakam). Humankind is only one out of millions of species described so far. Being the thinking and intelligent species, it is no doubt different from others. Gandhiji believed that there is divinity in all life, and that there is thus a fundamental unity in diversity.

His life was his message. To him poverty was the most severe polluter. Hence poverty must be eradicated and that can be done only when everybody is taking their own share and not grabbing others share by limiting their needs and sharing their resources. However his concerns were not limited to human beings alone as he had a very strong sense of the unity of all life on the earth. Better sanitation, better living condition and better life, can be achieved only through the Gandhian ways today. Gandhi was a true practitioner of environmentally sustainable development in the real sense, by his life-style, he has adopted in his day-to-day life.

. His argument for conservation of biodiversity was indeed simple; since a "human being has no power to create life, he has therefore no right to destroy life". Further, Gandhiji felt that there cannot

be any ecological movement designed to prevent violence against nature unless the principle of non-violence becomes central to the ethos of human culture.

The important elements of Gandhi as an environmentalist are;

*Human beings should act in a manner that it is a part of Nature rather than apart from Nature.

*Materials available on the earth are not used with an element of greed.

*Human beings practices non-violence not only towards fellow humans but also towards other living organisms and inanimate materials because over use of such materials also amounts to violence.

*Women are respected, and are made partners in and given their rightful place in all spheres of human Endeavour.

*Bottom-up shared view is preferred over the top-down totalitarian overview.

*Conservationist and sustainable life-saving approach prevails over the unsustainable consumerist self-destructive approach.

*Human care for and share with the poor and the destitute in the society as a moral obligation towards them.

*Human race thinks about how much is enough for a simple need-based, austere and comfortable life style.

*All development as far as possible leads to local self-reliance and equity with social justice; and

*Ethics and self-discipline in resource use is an over-riding criterion of development.

Gandhi's life and work is an environmental legacy for all humanity. This was because he was a practitioner of sustainable development in the real sense of the world. Gandhi's environmentalism amounts to being pro-nature, pro-poor, pro-women, pro-job generation.



Conclusion

The present problem of environmental hazards and degradations are rooted in the scientific-technological development leading to large scale and speedy industrialisation and the consequent socio-cultural upheavals the world over. We can't deny the achievement of industrialisation, but should not be at the cost of environment. Industrialisation has given tremendous material pleasure and prosperity. But at the same time, it has also imperceptibly done irreparable loss to mankind.

Frequent occurrences of natural calamities in recent times are consequences of our craze for development and its damaging impact on nature. Gandhi did not want India to follow the west in the life style and warned that if India with its vast population, tried to imitate the west, then the resources available to India may not be sufficient. Finally what Gandhi advocated is lead the simple life. He also believed that one must be the change that one wants to see in the world and hence he practiced what he preached.

Recently we had celebrated 70th Independence Day which is a great achievement for Indians. Today India is the seventh largest economy in the world. But even after so many years of Independence, few things haven't changed yet and few prospects are still same as it was before Independence. We are still lagging behind many areas like unemployment, poverty, basic facilities to every individual and environment related problems.

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Economic Thought – Gandhi’s Approach

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Abstract:

Gandhiji’s personal life style was the most sustainable one. He identified himself with the poorest in the country that was irresistibly drawn towards him. His strength came from the fact that he preached what he practiced. He experimented first on himself and then shared his experience with others. Gandhiji’s choice was clear: In fact his advice to everyone was that, before embarking on any project or programme, he or she must use a simple talisman: Recall the face of the poorest and the weakest man you may have seen and ask yourself if the step you contemplate to take is going to be of any use to him.

Key words: spiritual, development, harmony

Introduction

Economic Thought is a branch of economics which concerns itself with the development of economic ideas through the writings of great economists of each period. Gandhian economic thought is based on socio-economic principles expounded by Mohan Das Gandhi. The economic ideas of Gandhi aim to promote spiritual development and harmony with rejection of materialism. Mahatma Gandhi, the father of our great nation stated “Economics which regards normal and sentimental consideration is like wax works that is being life like, still lacks life of living flesh”.

Gandhi’s Approach

Gandhi’s economic thought belongs to normative science, as it prescribes certain norms. It means that it suggest what to do? And what not do? The term “Gandhian Economics” was coined by J.C.Kumarappa, a close supporter of Gandhi. J.M.Keynes, the father of macro-economic thought “a normative science is body of systematized knowledge relating to the criteria of what output to be and concerned with the ideal as distinguished from the actual” It involves the value judgment Gandhi liked the subject of economics, through normative approach as, like economic analysis has ethical

considerations and involves value judgments based on philosophical, cultural and religious positions of the community.

The Gandhian economic philosophy in India light by stressed that economics and ethics should be intertwined². One cannot disregard the normative functions of economic, though economics may be primarily a positive science. Economic thought of Gandhi especially keep in Indian Economy in mind given many solutions to the economic problems even before independence. The thoughts of so unique and the solutions are suitable even to the present economic crisis not only to India but also to the world at large he had foresight in estimating the economic problems in hand. “Mahatma Gandhi came stood at the door of India’s destitute millions, clad as one of themselves”⁴. What the great Nobel laureate Rabindranath Tagore.

Adam Smith (1723-90), the father of economics is that it deals with wealth of nations. Economist used to say economics as political economy up to 1890, and formed the subject a part of other disciplines like philosophy, ethics, psychology, logic and politics etc. Especially after the industrial revolution, the thought shifted to become an



independent science and deviated from other blended thoughts. "Ethical issues always received utmost attention since times immemorial as the human society evolved ... Ethical perspectives are mind boggling, thought stimulating and highly debatable when it comes to legal, technical and moral issues"¹

Economists' right from the father of economics Adam Smith to the Modern economists including the living legend the Noble laureate Amartya Sen, advocated the thought of social betterment through normative approach. Man is guided not only by logic but also by sentiments. Economic planning is the order of the day. Planners and economist always adopt in normative approach while allocating and mobilization of economic resources. Mahatma Gandhi, the father of our great nation stated "Economics which regards normal and sentimental consideration is like wax works that is being life like, still lacks life of living flesh". Gandhi's economic thought belongs to normative science, as it prescribes certain norms. It means that it suggest what to do? And what not do? The term "Gandhian Economics" was coined by J.C.Kumarappa, a close supporter of Gandhi. It involves the value judgment Gandhi liked the subject of economics, through normative approach as, like economic analysis has ethical considerations and involves value judgments based on philosophical, cultural and religious positions of the community. The Gandhian economic philosophy in India stressed that economics and ethics should be intertwined"². One cannot disregard the normative functions of economic, though economics may be primarily a positive science.

Gandhi had many economic thoughts and dreams about our economy. He had

thought that "I shall work for an India in which the poorest shall feel that their country whose making they have an effective voice, an India in which there shall be no high class and low class of people, an India in which all communities shall live in perfect harmony"³. He believed that no economic reform, however intrinsically desirable can lead to desirable changes in individuals and the society they constitute it is carried through in a desirable context and by desirable methods.

Economic development of a nation depends on the level of industrialization. Gandhi was not against industrialization. He wanted India to be self-reliant but not yet the cost negative point - exploitation labour, environmental degradation, displacement of the poor etc. "Any economic policy on ideological grounds prevents the full development job potential constitutes a sin against the nation"⁵ India, being the rural economy Gandhi wanted Indian villagers to continue living in harmony with nature. He said "machinery has its place, I am not against machinery... but I am determined foe for all machinery that is for exploitation of people". Through this the economic thought of labour intensive production techniques are to be encouraged than the capital/ machinery intensive to create more employment opportunities, even hold good today. The key to create more employment especially in rural area lays in developing village, cottage and small-scale industries basically agricultural based industries. This will prevent the poverty and unemployment in the rural areas. We want to organize our national power not by adopting best methods of production only. But by the best methods of production and distribution.



Gandhi strongly believed in the ethics of hard work and that one is entitled to take from the system only as much as he is capable of producing. This according to Gandhi, was the only way to fight poverty and to disarm the world of all its economic woes. Gandhi was no doubt an economic theorist but showed a great economic thought to the world and hence be called as economic reformer. The features of his economic ideas and thoughts here by summed up as twenty point economic thoughts they are as follows:-

Gandhian Economics

At the outset it may be pointed out that Gandhiji was not an economic theorist but an economic reformer. The major characteristics of his economic ideas can be summed up in the following twenty points:

- Economics is untrue if it ignores or disregards moral values.
- Everyone has a right to earn his own livelihood.
- The life of a labourer, whether a tiller of soil or a craftsman, is a life worth living: Dignity to Labour.
- Every individual should be provided equal opportunities and resources.
- Every individual must earn his livelihood by his own labour.
- Labour should not be regarded as a discommodity to be minimized.
- Welfare of the poor (Antyodaya) will lead to welfare of all (Sarvodaya).
- Co-operation is a better principle than mere competition to out-do people.
- Cottage industry must produce marketable goods.
- Aim at small surplus and not large profit.

- All occupations are important.
- Decentralization is conducive to progress, centralization leads to abuse.
- Political independence must be strengthened by economic independence of the right kind.
- Both bottom-up and top-down development and governance are needed.
- Objectives should be self-defined and not externally defined.
- Production of goods for basic needs and not luxury goods.
- Development has to be need-oriented and not greed oriented.
- Not Economic Dictatorship but Economic Partnership is needed.
- Good economics is conducive to the good of all, including the environment; and
- Healthy economics cannot flourish in an unhealthy environment, because economics ultimately depends on resources which come from Mother Earth.

Acid Test of Development

Gandhiji's personal life style was the most sustainable one. He identified himself with the poorest in the country who were irresistibly drawn towards him. His strength came from the fact that he preached what he practiced. He experimented first on himself and then shared his experience with others. Gandhiji's choice was clear: He was for the poorest of the poor: The Daridranarayana. In fact his advice to everyone was that, before embarking on any project or programme, he or she must use a simple talisman: Recall the face of the poorest and the weakest man



you may have seen and ask yourself if the step you contemplate to take is going to be of any use to him. Will he gain anything by it? This has to be the acid-test of all development.

As a result of his first hand experience at the grass-roots level, there emerged a definite Gandhian Model of Rural Development which meant concentrating on villages (over 576000 in number) and villagers. It is here that 76 percent of India's population resides in abject poverty. He was for a proper legally-binding empowerment of the poor and women in our society. The model envisaged that development and governance should be bottom-up and not top-down; goals should be self-defined and not stranger-defined; production should be aimed at basic goods to fulfill basic needs to use-values, and not at non-basic and greed-oriented luxury goods; the process of production should be by masses and not through mass production; and the whole approach should be holistic and not sect oral. He felt that unless India focuses on the economic development of villages and the villagers, which are the weakest link in the socio-economic chain, the country cannot become strong in the real sense of the world. His chief aim was to strengthen political independence with economic independence of sustainable kind.

A Creative synthesis of the two models is needed for achieving sustainable bio-industrial growth and development.

Gandhian Model is basically aimed at building self-reliance and self-respect in a villager, and poverty alleviation of India's teeming millions which are

steeped in penury. This Model is primarily based on enhanced biomass production, processing, and utilization. The larger section of our society to be served by this model depends on renewable resources (both man-made and natural) and the Model is fuelled largely by solar energy (photosynthesis). The indicator to be used for estimating growth of such a Model has to be the increase in the Gross National Resource Product at the village level, which should be sustainable and should cause the least or manageable amount of ecological damage to the production base. The basic principles (local self-reliance and equity with social justice) of the Gandhian Model of Development must become applicable to all situations – from Ecosystem to Industrial Societies. However, the Nehruvian Model of industrial development is relevant primarily to the Industrial Economic Sector. This model needs refinement and has to be made sustainable.

USA has about 5 percent of population of the world, but is guzzling a large amount of resources. From resource-consumption point of view, it population is actually over 20% of the whole world; while India has 16% of the world population, but from actual resource - consumption point of view it represents less than 4% of population of the world. The present situation neither reflects any form of equity not of social justice, and is indeed inherently unsustainable. It needs urgent attention, for otherwise it carries in it the germ of future confrontation between developing and industrial countries. The advice from the latter to the former regarding controlling their



population will carry conviction only when industrial countries give demonstrable proof of reducing their resource consumption.

The precepts and concepts of the Gandhian Model of Development are based on biomass production, processing and utilization, and are relevant to almost all situations at the grass roots. It leads to "*Economy of Permanence*" which can be sustainable under most circumstances. All development must prevent man-made capital becoming destructive of the natural capital. Herein lies India's future role of blending ecology and economy in one connected whole; this is both a challenge and an opportunity for us.

The best option for India with its very large rural population (40 percent below poverty line) is Bio-industrial Development, rather than pure industrial development. The bedrock of such a development is sustainable production, processing and utilization of biomass (to meet the needs of the unusually large rural sector), together with a commensurate amount of pure industrial development. Furthermore, GNP needs to be recalculated on the basis of depreciation or appreciation in land and soil, forests, water, biodiversity, fisheries, extent of climate change and ozone layer depletion, etc. These calculations must also include specific indicators of human development and well-being. This is where India, in the course of time, can blaze a new trail by appropriately blending economics and ecology into one connected whole. Herein lies India's future in fostering pluralism and not

singulars. This is both a challenge and an opportunity for the country.

It is clear that Gandhiji was not against industrialism *per se* but he wanted industrialism minus its negative impacts, e.g. labour displacement, exploitation, environmental degradation, etc. He envisaged co-existence of shipbuilding, electric generation, steel mills, and machine making in cities with handicrafts in villages. He felt that nothing should be produced in cities that villages can produce so that migration of villagers as "*ecological refugees*" is halted. As stated earlier, the enemy of environment is within most of us, because we want more and more at the expense of Nature. We are at war with Nature to varying degrees.

Conclusion

Like Buddha and Christ he lived and died for the economically poor and downtrodden. But what he left behind is inexhaustible treasure economic thought of immeasurable value to the Indians. Gandhi declared that satisfaction lies in making the effects rather than achieving goals. In that direction, we the people of India put our efforts in implementing the economic reforms not by putting his name to the programme by putting real efforts to achieve real goal of social justice, inclusive growth through our plans.

Economic thought of Gandhi especially keeping in Indian Economy in mind given many solutions to the economic problems even before independence. The thoughts of so unique and the solutions are suitable even to the present economic crisis not only to India but also to the world at large he had foresight in estimating the economic problems in hand. "Mahatma Gandhi came stood at



the door of India's destitute millions, clad as one of themselves"⁴. What the great Nobel laureate Rabindranath Tagore.

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