Gandhiji advocated limitation of wants, voluntary simplicity. He was against multiplicity of wants he was also against monopolization of needs of production. He knew the dense of twin problems of poverty and unemployment, these can be solved by increasing production by decentralized, and job oriented technologies of production by using a mechanical technology which reduces drudgery of workers. Perhaps Gandhiji did not fore-see the electronic revolution.

A review of the economy in the recent period throws up several interesting insights. Economic growth has averaged 8.1 percent per annum over the last three years.

**Gandhian Economic Philosophy and its Relevance in 21st Century**

Socio-economic transformation of rural masses has been the center stage of economic planning in our country since early 1950s in a country where more than four-fifths of the population resides in the rural areas and majority of them suffer from the chronic problem of poverty, unemployment, under employment and inequality, this appears to be well in the fitness of things. In keeping with this broad goal, the basic objective of planning in India has been to provide sound foundations for the socio-economic transformation of teeming millions in villages with social justice as its hallmark.
Development experience over the past four decades in the country established beyond doubt that people have made considerable headway as far as economic development is concerned but are lagging far behind in achieving perceived objective of securing the desired level of expansion in employment opportunities, reduction of disparities in income and wealth and creation of the value and attitudes of a free and equal society.

It is necessary to have an objective appraisal of the policies and programmes with a view to incorporating such changes in them as may enable to achieve the real transformation of rural areas aiming at structural changes on a national scale to facilitate a sustained rate of social, economic and cultural growth.

Here, Gandhiji’s views are relevant and important. A thorough, careful and dispassionate appraisal of Gandhian Philosophy should lead one to surprise beyond doubt that Gandhiji’s vision of a socio-economic order has tremendous potential for shaping our policies and programmes even today. Gandhiji it must be remembered here, was not a Utopia-builder, but a man of action, practicing the art of the possible.

**Sarvodaya and Social Transformation**

Gandhian perception of sarvodaya is a considerably broader one that embraces within its purview all efforts aiming at the overall welfare of all. This overall term, in fact, called forth a series of other terms all along the line in an effort towards a total reconstruction and transformation of Indian Society in the context of the contemporary world.
situation. Sarvodaya, Swaraj, Ahimsa, Satyagraha, Gramolyoga, Sanpattidana, Samya-yoga, Harijan, Civil resistance, Asahayoga or non-co-operation.

Sarvodaya, therefore pre-supposes acceptance of a moral code based on the essential purity of means of achieving an end, allegiance to one's duties rather than insistence on one's rights, absolute adherence to truth and 'ahimsa', Supremacy of renunciation and sacrifice, cultivation of absolute fearlessness, finally and most importantly recognition and practice of bread-labour, which meant that one must earn his bread by laboring with his own hands, which Gandhiji considered, was the divine law.

One must not forget that he was all the time thinking of acting in terms of a total social order of his vision in which the moral, social, economic, political, creative and intellectual orders were all but parts of one integrated whole. One must not and should not, therefore try to analyse and interpret the economic order of his vision by taking it away from his moral order. For instance, to extend patronage and subsides to encourage cottage industries and handicrafts in a competitive economy, dominated by large scale industries operated on the basis of monopolistic and capitalistic interests, is simply to ignore the economic role of cottage industries, and handicrafts in the overall economic order of Gandhiji's vision.
According to Gandhiji Social wealth consisted in men and women and not in gold or silver and that human element is the prime factor in economic efficiency. To ensure that efficiency, society must engage itself in such occupations alone as would involve the least possible violence, ensure equality of income, a just wage for workers and strive incessantly towards economic activity among various grades of people by fixing a decent minimum living wage and a ceiling for income, the difference between the two to be a reasonable and equitable.

He considered economic equality as the 'master key' to non-violent independence. Believing firmly that nobody had any moral right to capital, he upheld that capital was power, so labour, and the two were independent, he therefore, pleaded for right relationship between capital and labour without recognizing the supremacy of one over the other. Hence, he did not believe that the path of progress lay through class-conflicts, which he wanted to avoid altogether, but through willing and meaningful co-operation between the classes and masses.

Land, in his opinion, belonged to God, which in modern times meant that it all belonged to the state. This view led him to plead for co-operative forming based on the principle of common ownership of land and of forming tools and implements etc.

In Gandhiji's scheme of things Kisan, whether as landless labourer or a laboring proprietor, came first in any consideration of social change. He recognized the closest co-operation among them and the needed for
special organization in unions or associations for them. Closely allied to the Kisan was industrial labour centralized and concentrated in cities, which he wanted to be organized into unions of their own. He considered that labour-united and morally and intellectually trained his any day superior to capital, but at the same time he did not want the labour unions to become pawns in the hands of the politicians on the political chess board.

The Principle of Swaraj

Another factor that shaped socio-economic vision of Gandhiji has been the principle of Swaraj. According to Gandhiji, Swaraj meant self-rule based upon self-restraint. Therefore, the stress on economic self-sufficiency in the matter of vital needs which alone could give the people the strength to stand up against the whole world, when the need arose. Gandhiji believed that independence must begin at the bottom.

The character of production in such a socio-economic order was to be determined by social necessity and not by personal whim or greed. This Principle of Gandhiji is against Excessive Profit making and the concentration of wealth. The social necessity was to provide meaningful work and gainful employment to the countless millions of the Indian people so that they might engage themselves in producing the primary and secondary necessities of life, namely food and clothing, housing, health and sanitation, education and other requirements that would render up to everybody the dignity of human existence.
Gandhiji’s Philosophy of Basic Education

Gandhiji’s philosophy of basic education is comprehensive enough because he looks upon education as an instrument of socio progress, material advancement, political evolution and moral development for individuals in the society. Gandhiji believed that the harmonious development of an individual should be the aim of education. Both mind and the body need to be developed. He emphasized the role of physical work in the development of an individual. While as physical exercise is necessary for the development of the body manual work was more important for a man so that he does not become a parasite on the community in his adult life. Gandhiji’s concept of basic education stresses the fourfold development in human personality namely, body, mind, heart and spirit.

Gandhijism has a great relevance for India of today and a great need is being felt nowadays to adopt Gandhian ways and means for the amelioration of the social ills affecting Indian society.

Gandhiji recommended free, compulsory and self-supporting education. He was in favour of socially useful productive work being done by the students, which should cover some of their education. He was in favour of an indigenous model of education. He therefore, had advised to use rural instruments in imparting education. These instruments should be simple and could be independently and profitably used by the students. They should have relevance to the life after the school. Hence he wanted
to make all education vocational. For making education vocational, Gandhiji recommended spinning and weaving as basic crafts and cultivation of cotton. He thought that around the basic crafts, a lot of theoretical knowledge could be correlated and teaching through correlation could be more effective and permanent.¹

Relevance of Gandhian Thought in the Context of Planning in India

1. Gifted personality:
   If one makes a critical review of the Gandhian thought, one will concede that Gandhiji was a giant thinker of high intelligence. There is hardly only sphere or problem that has escape the visualization of Gandhiji. It must also be admitted that Gandhiji’s approach to various problems of mankind was very scientific, rational and practical and not dogmatic and utopian. This enables us to say that he was really a gifted personality of International repute.

2. Gandhian Economic Thought:
   Gandhiji was a great socialist as he advocated the establishment of a society which he called ‘Rama Rajya’ through the peaceful revolution in social, economic political and cultural fields. His idea of ‘Gram Swarajya’ connotes the complete decentralization of economic and political power in order to make the villages autonomous units.² He emphasized self restraint and simple mode of living and discarded material affluence. He admitted “that material things are of real importance only to a certain extent.......... Three distinct economic conditions can be defined that of paucity, sufficiency and surfeit”. Gandhiji believed that the economic
condition of paucity was undesirable; surfeit was also not any good. The ideal economic condition that man could enjoy was of sufficiency. He held that economic progress is good to the point of sufficiency. Beyond that it is evil, destructive and uneconomic.³

Gandhi has always emphasized for labour-intensive technology rather than capital-intensive technology in production since our country is a labour surplus and capital-deficit country. To him, physical labour was a very good source of moral and spiritual development. His concept of economic and social development of India was based on the self-sufficiency and self-reliance of the village economy. He was a firm believer in decentralization of production and swadeshism in consumption. He wanted to have an economic system where there is no exploitation. Now, it becomes a point of interest to see how this thinking has been relevant for planning in the country.⁴

3. Relevance of Gandhian Economics in Planning:

Gandhian economic thought is basically sound and relevant even today. The important elements which arise from his economic thought for facilitating planning are self-sufficiency, equality decentralisation and employment promotion.

a) Rural Development:

Gandhi was quite emphatic that poverty leads to all round degradation physical, intellectual and moral. He therefore emphasised that the evil of poverty should of fought in the shortest possible period by
implementing suitable schemes for rural development. He stood for 'ruralism'. His view was that the villages should be the central places of only economic programme for realizing an efficient and self-reliant, decentralized, progressive agro-industrial rural economy.

b) Full Employment:

India has a basic problem of unemployment and underemployment. This is because of surplus man power. According to Gandhiji, every body should be able to get sufficiently work to enable him to make the two ends meet. full employment is the aim of economic planning, Gandhiji felt that the industrialization instead of employment generation will displace the labour and take work and bread away from millions in this populous country. He therefore pleaded for khadi and village industries which are labour intensive and do help economic decentralization. His thinking was that the key to success is not mass production but production by the masses. This was for fuller employment of the human resources. Increased production could never be a substitute for unemployment in India.

c) The socialist pattern of society:

Gandhiji desired a socialist pattern of society through political and economic decentralization. His concept of socialism is based on social justice and equality. For this purpose it is necessary that the means of production of elementary necessaries of life remain in the control of
masses. India must therefore pursue the path of socialism only through non-violent and democratic methods.

d) A Simple life:

Gandhiji had an ideal of 'simple living and high thinking.' He stood for voluntary reduction of wants. According to him, craze for multiplicity of goods is destructive of contentment, peace and tranquility. He therefore advocated the establishment of ideal village in India, where the people could pursue the ideal of 'simple living and high thinking.'

e) The human values:

Gandhiji always laid great emphasis on moral and spiritual values. He advocated, 'Truth and non-violence' as the powerful means to achieve the ultimate goal of life. With truth is as scientific and practical as any experiment of modern science. He had always measured economic progress of a country in terms of the moral character and social integrity of its citizens. To accomplish this the basic structure of education should be modified so as to make the pupils aware of the merits of a moral life.

The relevance and application of the above said Gandhian ideas to the present problems of economy have become more important today with the desire of the Indian planners to attain social justice, eradication of poverty, unemployment, reduction of social and economic inequalities, creating better opportunities for the weaker sections of the society.

Gandhian thought has Universal applicability. The emergence of the third world and new international economic order clearly indicate that the
solution to the world economic problems lies in co-operation, justice and non-exploitative idea. The relevance of Gandhian thought to the national and international problems is because of the fact that his ideology is not based on colonial dominations, exploitative attitudes, cut-throat competition and some other material and worldly values. As against this, it is based on strong human values with moral and spiritual touch. If the Gadhian ideas are linked up with the broad functioning of economic planning India is sure to achieve the all round progress and prosperity. The face of our economy would be changed from one of Inadequacy to one of plenty and prosperity.

4. Gandhian content in Economic planning in India

It has been recognized all over the world today the planning is a necessity especially for the developing countries. It helps in achieving balanced economic growth. The Central objectives of planning are to mobilize the national resources for the overall development of country in accordance with certain specified priorities. In India, the attempts were made to incorporate Gandhian thought in economic planning for building self-reliant economy right from the beginning. The First five year plan tried to put Gandhian economics content into action by giving topmost priority to the development of agriculture and to rural reconstruction in general. The community development programme was the useful programme during this plan. The Second five year plan even though a grand strategy in the war against poverty shifted its priority from agriculture to industry with a
view to exploit the gains of modern technology. It is pointed out that this policy was a deviation from the Gandhian concept of decentralization of production. The failure on the agricultural front brought in lot of criticism and our planners had to give priority to agriculture in the subsequent plans. The Third five year plan strategy involved a long term perspective and self-sustaining growth. It also recognized co-operation as an important instrument of economic action. The Fourth five year plan was more closely associated with Gandhian views on under privileged and weaker sections. SFDA, MFAL programme, rural works programme are the examples. The Fifth five year plan tried for removal of poverty and attainment of self reliance. The Sixth five year plan highlights the promotion of village and small scale industries in the process of national development.\textsuperscript{7} Another significant item included in all Five year plans is of Land Reforms. India has achieved a great success in abolishing the exploitative forms of land tenure in a very short period. Besides, lot of surplus land has been distributed to the landless poor. This has helped in bringing about social justice and equality which were emphasized by the father of nation. The vigorous implementation of the Prime Minister's 20 point Economic Programme indicates the urge of the present government to fight against the problem of poverty and unemployment in the country. It is thus clear that in each plan so far completed, the efforts had been made to interlink Gandhian economic content with the plan objectives.

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The main objectives of the Seventh Five year plans for to establish growth in areas of interesting economic productivity, production of food grains and generating employment opportunities the seventh plan was focused on achieving pre-requisites of self-sustaining growth by the year 2000. The plan expected a growth in labour force of 39 million people and employment was expected to grow at the rate of 4 percent per year. Seventh Five Year Plan India strove to bring about a self-sustained economy in the country with valuable contributions from voluntary agencies and the general populace.

Modernisation of industries was a major highlight of the Eighth Plan. Under this plan, the gradual opening of the Indian economy was undertaken to correct the burgeoning deficit and foreign debt. Meanwhile India became a member of the World Trade Organisation on 1 January 1995. The major objectives included, controlling population growth, poverty reduction employment generation, strengthening the infrastructure, institutional building, tourism management, Human resource development, involvement of Panchayat Raj, Nagar Palikas, N.G.Os and Decentralization and peoples participation.

Ninth Five Year Plan India runs through the period from 1997 to 2002 with the main aim of attaining objectives like speedy industrialization, human development, full-scale employment, poverty reduction and self-reliance on domestic resources. Tenth Five Year Plan (2002-2007) aimed at attaining 8% GDP growth per year. Providing gainful and high-quality
employment at least to the addition to the labour force. All children in India in school by 2003, all children to complete 5 years of schooling by 2007.

Eleventh Five Year Plan (2007-2012):

The Eleventh Plan has focused on income and poverty, education, health, women and children, infrastructure and environment.

The relevance of Gandhian thought in the context of planning in India is quite appreciable. The importance of Gandhian economic thought is being increasingly felt now-a-days in view of the problem of acute poverty and unemployment in the country. The Indian planning has to be therefore oriented suitably so that the benefits of economic programmes percolate and permeate among the rural poor.

GANDHIJI'S CONCEPT OF DECENTRALISATION AND INDIAN PLANNING
K.V.RAMANA & R.ANANDA RAO

Gandhiji's concept of decentralization, with its ethical roots in democracy, is an end in itself and a way of life. It implies an organization which affords full scope for the individual personality to blossom. In a densely populated country like India, Gandhiji asserts, excessive urbanization and industrialism on the western model do not lead to improved quality of life and social well-being. Therefore he pins his faith on self-reliant village republics having full powers, capable of managing their own affairs. However, he realizes that adequate education of the right type is an essential pre-requisite for such republics to evolve and develop.
Gandhiji wants the panchayats to be institutions of mass fought for and formed by them through the process of non-violent struggle. It implies that only such experience of participation in the struggle to achieve self-government village communities that increase people's interest in the activities of the panchayats.

In contrast to the pyramidal structure of society designed by the Indian Constitution Gandhiji contemplates an oceanic circle where the individual is of supreme consideration. Gandhiji observes "in this structure, composed of innumerable villages, there will be ever widening never ascending circles, life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be individual." In such a structure the role of the Government is limited to those spheres of activity which cannot be handled by the village panchayats. For instance, national defence and development of socio-economic infrastructure have to be necessarily handled by the Government in the oceanic circle, contemplated by Gandhiji, the outer most circumferences does not wield power to crush the inner circles and on the other hand, it gives strength to all within and derives its own strength from them. It implies that the individual and the village communities must have full scope for developing their potentialities. In other words urbanization and industrialism on the western model should be permitted only to the extent that they subserve the interests of the village communities must have full scope for developing their potentialities. In other words urbanization and
industrialism on the western model should be permitted only to the extent that they subserve the interest of the village communities for the purpose of viability, a group of villages may also be taken as a unit for planning and implementation of development projects.

Identification of the concept of 'decentralization' with more devolution of power seems to have caused certain amount of confusion in the minds of our constitution makers who finally chose to incorporate the provision for organizing village panchayats only in the directive principles of state policy under Article 40 of the constitution. When Sreemannarayan brought this omission to the notice of Mahatma Gandhiji in December, 1947 stating that the "The constitution as foreshadowed makes no mention of the village panchayats being the foundation of the progressive decentralization," Gandhiji reacted in the following manner, "It is certainly an omission calling for immediate attention if our independence is to reflect the people's voice. The greater the power of the panchayats, the better for the people. Moreover panchayats to be effective and efficient the level of people's education has to be considerably raised. I do not conceive the increase in the power of the people in military but in moral terms. Naturally, I swear by Nayee Talim in this connection."

Obviously, that constitution-makers apprehended that in infant democracy could not afford such decentralization as it might lead to disintegration of the Nation. Indian experience, however, later revealed that development planning and implementation could not be effective.
without people's active participation in a democratic set up. As a result, attempts were made to rectify the deficiency by introducing the Panchayati Raj institutions; but they too turned out to be very poor replicas of the 'panchayat's envisioned by Gandhiji.

It is obvious that decentralization and planning on Gandhian lies demanded radical changes in the constitution itself and also spread of education of the right type. The failure of post-Independence India in shaping the educational system to suit Indian needs has been recognized by all the Education commissions that studied the problem. Further more the benefits of decentralization are being bought without giving up centralist philosophies of development planning. As a consequence the crucian decentralization issues are being neglected or side-stepped and only pseudo-decentralist recommendations are being implemented.

As early as 1939 when Gandhiji was questioned by some Indian economists about the congress working committee resolution on the planning commission, he categorically replied that it did not bear his imprimatur\textsuperscript{10} and that he was not interested in it. Obviously he had no faith in the centralized planning on the lines of the Soviet planning where decisions are imposed from above leaving no scope for local initiative. He is firm in his conviction that a highly centralized political and economic life degenerates into a rigid bureaucracy and regimentation depriving the individual of his freedom and initiative.
As a radical economic philosopher Gandhiji believes that a decentralized policy is necessary to achieve the following objectives:

1. Equality
2. Fair income for all, implying full employment.
4. Economy that affords man to live in harmony with nature.

1. Equality:

Gandhiji's insistence on equality, both social and economic, can be related to his personal experience of the tyranny of social (racial) inequality inflicted on him in South Africa. After returning to homeland, Gandhiji pursued, with unabated zeal, the objective of social and economic equality. Communal harmony and Harijan upliftment, therefore, were given top priority in his constructive programme. To obliterate the rank distinctions among social classes. Gandhiji insisted on bread labour which imposes the obligation of doing physical labour on everybody including intellectuals. He firmly believed that manual labour would improve the quality of intellectual output. Gandhiji introduced the concept of 'trusteeship' only to avoid confiscation of private property and to convert the rich as trustees of their wealth possessed in excess of their needs for the benefit of the society, through love and good will instead of hatred and ill will towards them while the socialists and communists wanted to provoke the have not so to cultivate ill-will and hatred against the rich so as to confiscate.
Properties after capturing political power, Gandhiji wanted conversion of the rich into Trustees of their properties through good-will and love towards them, without waiting till the capture of political power. Such non-violent conversion of the rich, Gandhiji believed, would bring about equality without sacrificing social harmony and also believed that the skills of the rich could be utilized for the good of the society.

Gandhiji asserts that 'socialism begins with the first convert. If there is one such you can add zeros to the one and the first zero will count for ten and every addition will count for ten times the previous number. If , however, the beginner is zero, in other words, no one makes the beginning, multiplicity of zero will also produce zero value.....This socialism is as pure as crystal. It, therefore, requires crystal-like means to achieve it. Impure means result in impure end. Hence the prince or the peasant will not be equalized by cutting off the prince's head, nor can the process of cutting off equalize the employer or the employed. One cannot reach truth by untruthfulness.'

According to Gandhiji, only truthful, non-violent and pure hearted socialists' society in India and the world. He therefore asserts that "To my knowledge there is no country in the world which is purely socialist." He believes in non-violent communism and he expressed himself against the Russian type of communism which is imposed on the people. Gandhiji says, "socialism was not born with discovery of the misuse of capital by capitalists have counted socialism, even communism, is explicit in the first
verse of 'Ishopanished. What is true is that when some reformers lost faith in the method of conversion, the technique of what is known as scientific socialism was born. I am engaged in solving the same problem that faces scientific socialists. It is true, however that my approach is always and only through unadulterated non-violence. It may fail Trusteeship, as I conceive it, has yet to prove its worth. It is an attempt to secure the best use of property for the people by competent hanos".13

Gandhi has also pointed out that if Trusteeship fails, a bloody revolution is inevitable. It is surprising that Gandhians failed to emphasize on this goal and diverted their attention on other goals for which achievement of this goal of equality is a pre-requisite. Equality therefore is as fundamental as truth and non-violence in Gandhian thought. Hence a decentralized society is a value primarily because it facilitates equality-social, economic and political.

2. Full employment at fair incomes:

The most tragic aspect of the Indian economy is the imposed idleness that has crept over the poor villagers as a result of the decline of the traditional village industries. Gandhiji came to the irresistible conclusion that the spinning wheel would provide the millions of villagers with productive occupation during the ideal hours. To be sure, he would welcome any remunerative industry that is designed to give occupation to millions of people.
This emphasis on spinning wheel has to be understood in the context of economic history of India. Many economic historians have pointed out that the decline of traditional cottage industries and handcrafts has deprived the masses of their living the driven them to live on agriculture alone. Even through population did not increase during the nineteenth century there was increasing misery caused by deep proletarianisation. This can be explained only by the phenomenon of the decline of traditional industry without an alternative industry taking its place. In the context of traditional agriculture and the absence of developed industrial sector, Gandhiji had no better alternative to offer excepting the spinning wheel to provide means of living for the unemployed masses. Spinning wheel is a symbol of a technology which required minimum capital and technical know-how. In the economic jargon, thesis a technology with a very high labour capital ratio.

Speaking to an American Gandhiji once remarked, "Give me a thing which would increase the daily income of the millions of impoverished people more that the spinning wheel, and I should gladly give up the spinning wheel".\textsuperscript{14} Even after sixty years of independence, India has yet to find a solution to the problem of massive unemployment. Gandhiji’s spinning wheel has gradually receded and almost disappeared from the national scene but no substitute has taken its place. Although Gandhiji concedes the need for electricity, ship-building, Iron works, machine-making and the like to exist side by side with village industries, he believes
that complete decentralization of the textile industry is possible and desirable in the interests of the rural economy. He insists that nothing should be allowed to be produced by large scale industries in cities which can be equally well produced by the villages. In his scheme, the large scale industries must subserve the village industries instead of competing to destroy them. He says, I do not share the socialist belief that centralization of the necessaries of life will be conducive to the common welfare when the centralized industries are planned and owned by the state. The socialist conception of the west was born in an environment seeking with violence........ I told that the coming into power of the proletariat through violence is bound to fail in the end. What is gained by violence must be lost before superior violence'.

Recent discussions relating to employment generation as against mere growth revolves round the same strategy of combining better distribution with the production process, making use of the modern scientific knowledge. Gandhiji is never against modernization which ensures fair income for all unemployed labour. His structures against large scale production leading to exploitation have therefore to be viewed in this context.

3. Non-alienation of Individual:

Gandhiji was fully aware of the evil consequences of alienation of man from nature and also from his own work caused by the modern industrialism, and therefore warned against India's blind emulation of the
west Gandhiji's fears have been testified by modern thinkers like Harbert Marcuse who have exposed the evils of modern technological society in which the so called free institutions and democratic liberties are used to limit freedom, repress individuality, disguise exploitation and restrict the scope of human experience. Therefore, if non-alienation of the individual has to be achieved, Gandhiji's concept of decentralized policy and economy based on deliberate limitations of wants achieved through adequate mastery over human mind and passions. His objective is therefore attainment of a high standard of life in qualitative terms. If man is to live in peace and happiness he has to cultivate the art of living in harmony with nature without disturbing the ecological balance that sustains life on earth. In the words of Gandhiji "we notice that the mind is a restless bird, the more it gets the more it wants and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors, therefore, set a limit to our indulgence. They saw that happiness was largely a mental condition."

The political philosophy of Gandhiji was unique and was based on his religious fervor. He had an unflinching faith in God and believed in the equality of man before him. In his vision of Indian political set up, every Indian should be happy. He had expressed that before God no one was greek nor barbarian, neither rich nor poor, neither master nor slave. They are all citizens of one world and members of one family." For Gandhiji, democracy was not different from divinity. Gandhiji has expressed his
political views in the only book on Indian politics written by him entitled, 'Hind Swaraj'. In that as also in Harijan he has expressed very clearly his views both on socialism and trusteeship. He has said about the freedom of working class and warned against capitalism. He wants that the people of India should be happy and contended.

In the socialism of Gandhiji cooperation and not exploitation was the key word. According to him there was a restricted field in which socialism might be necessary. He even went on to condemn the socialism as a policy of social salvation.

In the issue of Harijan dated 29-09-1940 he has written that "Pandit Nehru wants industrialization because he thinks that if it is socialized it would be free from evils of socialism. My own view is that the evils are inherent in industrialization and no amount of socialism can eradicate them."17 Gandhiji has further said that the exploitation of the poor can be extinguished not by destroying a few millionaire but by removing the ignorance of the poor and teaching them to non-cooperate with their exploiters.

In the above context he has suggested that the villages themselves should control the means of production you may call it socialism. He therefore, advocated village industries in the seven lakh villages in the interest of economic security, maximum personal freedom, the
establishment of a stable peaceful civilization, and general contentment. In young India (12/7/31) he wrote:

"It is any day better and 'safer' for the millions spread in the seven hundred thousand villages of India scattered over an area of 1,900 miles long and 1,500 miles broad that they manufacture their clothing in their own villages even as they prepare their own food. These villages cannot retain the freedom, they have enjoyed from times immemorial, if they do not control the production of the prime necessaries of life."  

Pandit Nehru had expressed his views on Gandhian socialism contrary to that of Gandhiji in his Autobiography. He has written that if the aim of a classless society with equal economic justice and opportunity for all was to be realized, everything that comes in the way will have to be removed, gently if possible, forcibly if necessary. And there seems to be little doubt that coercion will often be necessary. The scientific socialism or Marxism was the only remedy for the ills of the world. The crisis of capitalism worlds' wealth and its concentration in a few hands. Moreover "the disease seems to be of the essence of capitalism and grows with it. The heart of the matter was that the capitalist system was no longer suited to the present methods of production. The answer, therefore, lay in a new system in keeping with the new technique in other words, the way of socialism.

Gandhiji has advocated the establishment of cottage industries wherein the entire society can participate to remove economic ills as
against rapid industrialization."......per yard Khadi (Handmade Cloth) may be dearer than mill cloth; in its totality and in terms of the villagers, it is the most economic and practical proposition without a rival. (Harijan 23/06/36). "The value of an industry should be gauged less by the dividends it pays to sleeping shareholders that by its effects on the bodies, souls and spirits of the people employed in it. Cloth is dear which saves a few annas to the buyer, while it cheapens the lives of the men, women and children who live in the Bombay Chawls."19

"Obedience to the law of Bread labour will bring about a silent revolution in the structure of society."

Gandhiji therefore, rejected the economic system based on exploitation. But he also held that no man had any right to economic prosperity in a society if he did no work. This was the basis of his concept of the bread labour. His concept of equal distribution of the economic means of a society is described as under:-

The real implications of equal distribution will be that each man shall have the wherewithal to supply of his natural need and no more. To bring his ideal into being the entire social order has got to be reconstructed. A society based on non-violence cannot nurture any other ideals, according to Gandhiji.

Keeping in view the principles of Gandhian socialism, provision was made in the constitution of India. Under the 'Directive principle of state policy' for promoting cottage industries, to safeguard right to work of an
individual. All India Khadi and Village Industries Board was organized in 1953 as a part of planning the rural economy of the country. The planning commission while recommending the formation of the Khadi and Village Industries Board had kept in view the problem of growing unemployment in the rural areas. Soon after that Government of India passes an act of parliament in 1956 and established a commission. The new organization was called Khadi and Village Industries Commission.

It may be recalled that Gandhiji had promoted as early as in 1935 two organizations known as All India Spinners’ Association and All India Village Industries’ Association with the object of developing cottage industries in rural areas. Later on Akhil Bharat Sarva Seva Sangh had taken over the activities of both of these organizations in 1950-51. By setting up of this commission, Government of India recognized the non-official movement carried on according to the dreams of Gandhiji, by giving an official status.

The commission has been vested with executive and financial powers. They include procurement of raw materials and their distribution to the produces at one end and the disposal of finished goods at the other. Training of artisans, supervisory, technical and managerial personnel is yet another activity of KVIS. Besides, the KVIC manufactures and/or distributes improved tools, equipment and machinery to the producers on concession terms. The KVIC provides facilities for technical research and assistance for setting up suitable organizations for Khadi and Village
Industries for which, it provides financial assistance. All this has made the KVIC's functions complex and activities multifarious. Essentially, it is a promotional and developmental Organization.

INDUSTRIES UNDER THE PURVIEW OF KVIC

The industries under the preview of the KVIC are broadly of three categories. They can be classified as (a) industries aiming at processing of agricultural products, (b) forest based industries and (c) service industries to agriculturists and village artisans. To name these industries, they are:

1. Khadi (cotton, woolen and silk)
2. Processing of cereals and pulses,
3. Phani Oil,
4. Manufacture of cane Sugar and Khandsari,
5. Palm Gur making and other plan products,
6. Cottage match, fireworks and agarbattis
7. Non-edible oils and soap.
8. Hand made paper
9. Beekeeping
10. Village pottery,
11. Flaying, curing and tanning of hides and skins and ancillary industries connected with the same and cottage leather industry,
12. Fibre other than coir,
13. Manufacture of gums and resins,
14. Lime manufacturing,
15. Collection of forest plants and fruits for medicinal purposes,
16. Black-smithy,
17. Carpentry,
18. Manufacture and use of manure and methane (gobar) gas from cowdung and other waste products (such as flesh of dead animals, night oils etc.);
19. Manufacture of shellac,
20. Bamboo and cane work,
21. Manufacture of household aluminum utensils,
22. Manufacture of ‘Lokvastra’ and
23. Manufacture of ‘Poly Vastra’.
ECONOMIC EQUALITY:

All must have an equal opportunity. Give the opportunity, every human being has the same possibility for spiritual growth.²⁰

I cannot picture to myself a time when no man shall be richer than other. But I do picture for myself a time when the rich will spurn to enrich themselves at the expense of the poor and the poor will cease to envy the rich. Even in a most perfect world, we shall fact to avoid inequalities, but we can and must avoid strife and bitterness. There are numerous examples extent of the rich and the poor living. In perfect friendliness we have but to multiply such instances.²¹

Gandhiji do not believe in dead uniformity. 'All men are born equal and free' is not nature’s law in the literal sense. All men are not born equal in intellect, for instance, the doctrine of equality will be vindicated if those who have superior intellect will use if not for self-advancement at the expense of others, but for the service of those who are less favoured in that respect than they.²²

Economic equality must never be supposed to mean possession of an equal amount of worldly goods by everyone. It does mean, however, that everyone will have a proper house to live in, sufficient and balanced food to eat. It also means that the cruel inequality that obtains today will be removed by purely non-violent means.²³
Economic equality of my conception does not mean that everyone would literally have the same amount, it simply means that everybody should have enough for his or her needs the elephant needs a thousand times more food than the amount, but that is not an indication of inequality. So the real meaning of economic equality is to each according to his need. That is the definition of Marx, if a single man demanded as much as a man with wife and four children that would be a violation of economic equality.

Let no one try to justify the glaring difference between the classes and the masses, the prince and the pauper, by saying that the former need more that will be idle sophistry and a travesty of my argument. The contrast between the rich and the poor today is a painful right. The poor villagers are exploited by the foreign Government and also by their own countrymen the city dwellers. They produce the food and go hungry. They produce milk and their children have to go without it. It is disgraceful. Everyone must have balanced diet, a decent house to live in, facilities for the education. Of one's children and adequate medical relief. That constitutes Gandhiji's picture of economic equality. "I do not want to taboo everything above and beyond the bare necessaries, but they must come after the essential needs of the poor are satisfied. First things must come first".24

Gandhiji's ideal is equal distribution, but so far as he could see, it is not to be realized. He therefore worked for equitable distribution.25
The real implication of equal distribution is that each man shall have the where withal to supply all his natural needs and no more. A society based on non-violence cannot nurture any other ideal. "To the same extent as we progress towards our goal, we shall find contentment and happiness, and to that extent, too, shall we have contributed towards the bringing into being of a non-violent society".26

**Supremacy of Man: Full employment:**

'The supreme consideration is man'.27 Every human being has a right to live and therefore to find the where withal to feed himself and where necessary to clothe and house himself. But for this very simple performance assistance is needed from economists or from their laws".28

"Through Khadi, we were struggling to establish the supremacy of man in the place of the supremacy of power-driven machine over him".29

"We must utilize all available human labour before we entertain the idea of employing mechanical power".30

"Real planning consists in the best utilization of the whole manpower of India and the distribution of the raw products of India in her numerous, villages instead of sending them outside and rebuying finished articles at fabulous prices".31

"Every human being is a machine, only it should be kept oiled and in proper trim. That is what I am trying to do".32
"The hungry millions ask for one poem, invigorating food. They cannot be given it. They must earn it. And they can earn only by the sweat of their brow".\textsuperscript{33}

"To a people famishing and idle, the only acceptable form in which God can dare appear is work and promise of food as wages".\textsuperscript{34}

Gandhiji dared not take before them the message of God. "I may as well place before the dog over there the message of God as before those hungry millions, who have no luster in their eyes and whose only God is their bread. I can take before them a message of God only by taking the message of sacred work before them".\textsuperscript{35}

"We should be ashamed of resting, or having a square meal, so long as there is one able-bodies man or woman without work or food".\textsuperscript{36}

According to me the economic constitution of India and for the matter of that the world, should be such that no one under it should suffer from want of food and clothing. In other words everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realized only if the means of production of the elementary necessaries of life remain in the control of the masses. These should be freely available to all as God’s air and water are or ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolization by any country, nation or group of persons would be unjust. "The neglect of this simple principle is the cause of the destitution
that we witness today not only in this unhappy land but other parts of the world too". 37

Swadeshi:

Swadeshi is that spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote. Thus, as for religion, in order to satisfy the requirements of the definition, Gandhiji restricted himself to his ancestral religion. That is, the use of his immediate religious surrounding.

In the domain of politics, Gandhiji said that he should make use of the indigenous institutions and serve them by curing them of their proved defects. He thought of using only things that are produced by immediate neighbours and serve those industries by making them efficient and complete where they might be found wanting. It is suggested that such Swadeshi, if reduced to practice, will lead to the millennium.

Much of the deep poverty of the masses in India is due to the ruinous departure resources from Swadeshi in the economic and industrial life. If not an article of commerce had been brought from outside India, she would be today a land flowing with milk and honey. But that was not to be said that Indians were greedy and so was England. The connection between England and India was based clearly upon an error.

The Swadeshi doctrine is that, it would be the duty of everybody to find out neighbours whom can be supplied things where they do not know
how to proceed, assuming that there are neighbours who are in want of healthy occupation. Then every village of India will almost be a self-supporting and self contained unit, exchanging only such necessary commodities with other village as are not locally producible. This may all sound nonsensical. Well, India is a country of nonsense. It is nonsensical to parch one’s throat with thirst when a kindly Mohammedan is ready to offer pure water to drink.

It has often been urged that India cannot adopt Swadeshi in the economic life at any rate. Those who advance this objection do not look upon – swadeshi as a rule of life. With them it is a mere patriotic effort – not to be made if it involved any self denial swadeshi, as defined here, is a religious discipline to be undergone in utter disregard of the physical discomfort it may cause to individuals. Under its spell the deprivation of a pin of a needle, because these are not manufactured in India, need cause no terror. A swadeshist will learn to do without hundreds of things which today he considers necessary.

Gandhiji’s urged that swadeshi is the only doctrine consistent with the law of humility and love. It is arrogance to think of launching out to serve the whole of India when he was hardly able to serve even his own family. It were better to concentrate his effort upon the family and consider that through them – ‘I was serving the whole nation, and, if you will, the whole of humanity’ said Gandhiji. This is humility and it is love.
The motive will determine the quality of the act. As for instance, he might accept an employment which enables one to extort money from people.

Even swadeshi like any other good thing can be ridden to death if it is made a fetish. That is a danger which must be guarded against. To reject foreign manufacturers, merely because they are foreign and to go on wasting national time and money in the promotion in one’s country of manufactures for which it is not suited, would be criminal folly and a negation of the swadeshi ill-will towards the foreigner: he will not be actuated by antagonism towards anybody on earth.

Swadeshism is not a cult of hatred. It is a doctrine of selfless service that has its roots in the purest Ahimsa and love.\(^{38}\)

**Khadi and Hand-spinning:**

Khadi connotes the beginning of economic freedom and equality of all in the country. It must be taken with all its implications. It means wholesale swadeshi mentality, a determination to find all the necessaries of life in India and that too through the labour and intellect of the villagers. The letter will be largely self-contained and will voluntarily serve the cities of India and even the outside world in so far as it benefits both the parties.

This needs a revolutionary change in the mentality and task of many. Easy though the non-violent way is in many respects, it is very difficult in many others. It vitally touches the life of every single Indian, makes him feel a glow with the possession of a power that has lain hidden.
within himself, and makes him proud of his identity with every of the ocean of Indian humanity.

"Khadi to me is the symbol of unity of Indian humanity, of its economic freedom and equality and, therefore, ultimately in the poetic expression of Jawaharlal Nehru, the livery of India's freedom".39

Village Industries:

"Now I have no historical proof, but I believe that there was a time in India when village economics were organized on the basis of such non-violent occupations, not on the basis of the rights of man but on the duties of man, those who engaged themselves in such occupations did earn their living, but their labour contributed to the good of the community. A carpenter, for instance ministered to the needs of the village farmer. He got no cash payment, but was paid in kind by the villagers, they could be injustice, even in this system, but it would be reduced to a minimum".40

Bit by bit village people are being confined only to the hand-to-mouth business of scratching the earth. Few know today that agriculture in the small and irregular holdings of India is not a paying proposition. The villagers live a lifeless life. Their life is a process of slow starvation. They are burdened with debts.

Mechanization is good when the hands are too few for the work intended to be accomplished. It is an evil when there are more hands than required for the work, as is the case in India.
The way to take work to the villagers is not through mechanization but that it lies through revival of the industries they have hitherto followed.41

"We shall have to see that the villagers become first of all self-contained and then cater for the needs of the city-dwellers".42

I am not asking the city dwellers to go to and live in the villagers. But I am asking them to render unto the villagers what is due to them. "Is there any single raw material that the city-dwellers can obtain except from the villagers? If they cannot why not teach him to work on it himself, as he used to before and as he would do now but for our exploiting inroads".43

Khadi is the sun of the village solar system. The planets are the various industries which can support khadi in return for the heat and the sustenance they derive from it. Without it, the other industries cannot grow. "But during my last tour I discovered that, without the revival of the other industries".44

"The pursuit of the charkha must become mainspring of manifold other activities like village industries".45

Gandhiji regarded charkha as the centre of village uplift. In addition, the worker will have to see what other village crafts can prosper in his village. The first in order among these crafts will be the bullock-oil-press, our workers would have to know its technique which has now been
scientifically improved at Maganwadi. Another industry which may be introduced is hand made paper.

Next to oil and hand made paper the hand-chakki (grinding stone) a vital thing in every village must be reviewed. Similarly in regard to rice, "we must get our people in the villages to take to hand-pounding of rice or hand chakkis for husking paddy, for it is a well-established fact that the white polished rice put out by mills is harmful to health." 46

Efforts must be put in with the objective of allround village uplift. Even if the present activities are to be slackened or reduced to nought for sometime on account of these changes, it does not matter. Some sentiment has been located about khadi among the people. But if there is some error in what is told the people about the significance of khadi it is to be rectified.

"I would ask city-dwellers to produce their own khadi. I would forgo the temptation to supply khadi to them. We shall go and settle in the villages. In case workers went to leave us on account of this change we shall let them go. (Unless our head and heart are converted to this extent we cannot achieve the desired result. By decentralizing our works as much as possible, we shall free ourselves from day to day khadi work completely. Thereafter we shall concentrate our energy and attention on the other activities or crafts carried out in the vicinity of the village we settle in. Only then will the real substance of our work be realized. Today
our main concern should be to lay the foundation for this work as deep as possible.\textsuperscript{47}

"I am thinking of ways and means of improving the condition of the people through a rehabilitation of agriculture, cattle-breeding and all other village industries. My problem will be solved, if I succeed even in half a dozen villages, for as is the part so is the whole".\textsuperscript{48}

**Decentralised Economy:**

Gandhiji suggest that, if India is to evolve along non-violent lines, it will have to decentralize many things. Centralization cannot be sustained and defended without adequate force. Simple homes from which there is nothing to take away require no policing; the places of the rich must have strong guards to protect them against dacoity. So must huge factories. Rurally organized India will run less risk of foreign invasion than urbanized India, well equipped with military, novel and air forces.\textsuperscript{49}

"You cannot build non-violence on a factory civilization, but it can be built on self contained villages. Rural economy as I have conceived it, eschews exploitation altogether, and exploitation is the essence of violence".\textsuperscript{50}

"I must dissent from the view that the core of planning is centralization. Why should not decentralization lend itself to planning as well as centralization".\textsuperscript{51}
"The end to be sought is human happiness combined with full mental and moral growth. I use the adjective moral as synonymous with spiritual. This end can be achieved under decentralization. Centralization as a system is inconsistent with a non-violent structure of society".52

Dignity of labour: Bread labour:

"God created man to work for his food and said that those who ate without work were thieves".53

"Bodily sustenance should come from bodily labour and intellectual labour is necessary for the culture of the mind. Division of labour there will necessarily be, but it will be a division into intellectual labour to be confined to one class and bodily labour confined to another class".54 "You must teach the people to labour with their hands and realize the dignity of work".55

"Leisure is good and necessary up to a point only. God created, man to eat his bread in the sweat of the brow and I respect of our being able to produce all that we want, including our foodstuffs, out of a conjurey's hat".56

If all laboured for their bread and no more, then there is enough food and enough leisure for all. Then there would be no cry of over-population, no disease and no such misery as seen around. Such labour will be the highest form of sacrifice. Men will no doubt do many other things either through their bodies or through their minds, but all this will be
labour of love for the common good. There will then be no rich and no
poor, none high and none low, no touchable and no untouchable.

This may be an unattainable ideal. But that doesn’t wear that peace
should cease to strive for it. Even if, without fulfilling the whole law of
sacrifice, that is the physical labour is performed enough for the daily
bread, men should go a long way towards the ideal.

“If we did so, our wants could be minimized, our food would be
simple. We should then eat to live, not live to eat. Let anyone who doubts
the accuracy of his proposition try to sweat for his bread, he will derive the
greatest relish from the productions of his labour, improve his health, and
discover that many things he took were superfluities”.57

“Let me not be misunderstood. I do not discount the value of
intellectual labour, but no amount of it is any compensation for bodily
labour which everyone of us is born to give for the common good of all. It
may be, often is, infinitely superior to bodily labour but it never is or can be
a substitute for it, even as intellectual food, through for superior to the
grains we eat, never can be a substitute for them. Indeed, without the
products of the earth, those of the intellect would be an impossibility”.58

Intelligent bread labour is any day the highest form of social service.

The adjective ‘intelligent’ has been prefixed to labour in order to
show that labour to be social service must have that definite purpose
behind it. Otherwise every labourer can be said to render social service.
He does in a way, but that is meant there is something much more than that. A person who labours for the general good all serves society and is worthy of his hire.\footnote{59}

Compulsory obedience to a master is a state of slavery, willing obedience to one's father is the glory of sonship. Similarly, compulsory obedience to the law of bread labour breeds poverty, disease and discontent. It is a state of slavery, willing obedience to it must bring contentment and health. And it is health which is real wealth, not pieces of silver and gold.\footnote{60}

"My ahimsa not tolerate the idea of giving a free meal to a healthy person who has not worked for it in some honest way, and if I had the power, I would stop every sadavatara where free meals are given. It has degraded the nation and it has encouraged laziness, idleness, hypocrisy and even crime. Such misplaced charity adds nothing to the wealth of the country, whether material or spiritual, and gives a false sense of meritorious ness to the donor. How nice and wise it would be if the donor were to open institutions where they would give means under healthy, clean surroundings to men and women who would work for them. I personally think that the spinning wheel or any of the processes that cotton has to go through will be an ideal occupation. But if they will not have that, they may choose any other work; only the rule should be 'no labour, no meal'.\footnote{61}
The place of machinery:

"Machinery has its place. It has come to stay. But it must not be allowed to displace the necessary human labour. An improved plough is a good thing. But if by some chance, one man could plough up by some mechanical invention of his the whole of the land of India, and control all the agricultural produce and if the millions had no other occupation, they would starve, and being idle, they would become dones, as many have already become".62 "That use of machinery is lawful which subserves the interest of all".63

"I would unhesitatingly say 'yes'; but I would add that scientific truths and discoveries should first of all cease to be mere instruments of greed. I am aiming, not at64 "you are against this machine age, I see". To say that is to caricature my views. I am not against machinery as such, but I am totally opposed to it when it masters use".

"You would not industrialize India? Gandhiji would indeed, in my sense of term. The village communities should to the Indian towns and cities all their wants. India become impoverished when our cities became foreign markets and began to drain the villages dry by dumping cheap and shoddy goods from foreign lands. "You would then go back to the natural economy".

"Yes, otherwise I should go back to the city. I am quite capable of running a big enterprise, but I deliberately sacrificed the ambition, not as a
The evil of industrialism:

Industrialization on a mass scale will necessarily lead to passive or active exploitation of the villages as the problems of competition and marketing come in. "Therefore, we have to concentrate on the village being self-contained manufacturing mainly for use. Provided this
character of the village industry is maintained, there would be no objection to villagers using even the modern machines and tools that they can make and can afford to use. Only they should not be used as a means of exploitation of others".66

The present distress is undoubtedly insufferable. Pauperism must go, but industrialization is no remedy, the evil does not lie in the use of bullock carts. It lies in the selfishness of men and want of consideration for the neighbours. If there is no love for the neighbours, no change however revolutionary, can be of any good.

Indeed, the west has had a surfeit of industrialism and exploitation. The fact is that this industrial civilization is a disease. It is all evil. More are not be deceived by catchwords and phrases.

"They are in no way indispensable for the permanent welfare of the human race. Now that we know the use of steam and electricity, we have learnt to avoid industrialism. Our concern is therefore to destroy industrialism at any cost".67

"What is the cause of the present chaos?"

It is exploitation, I will not say, of the weaker nations by the stronger but of sister nations by sister nations. And my fundamental objection to machinery rests on the fact that it is machinery that has enabled those nations to exploit others. In itself it is a wooden thing and can be turned to a bad purpose as we know".68
"Industrialism is, I am afraid, going to be a curse for mankind. Exploitation of one nation by another cannot go on for all time. Industrialism depends entirely on your capacity to exploit, on foreign markets being open to you, and on the absence of competitors. It is because these factors are getting less and less every day for England that its number of unemployed is mounting up daily. The Indian boycott was but a flea-bite. And if that is the state of England, a vast country like India cannot expect to benefit by industrialization. In fact, India, when it begins to exploit other nations as it must if it begins it becomes industrialized will be a curse for other nations, a menace to the world.  

Pandit Nehru wants industrialization, because he thinks that, if it is socialized, it would be free from the evils of capitalism. "My own view is that the evils are inherent in industrialism, and no amount of socialization can eradicate them".  

God forbid that India should ever take to industrialism after the manner of the west. The economic imperialism of a single tiny island kingdom 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.  

Economics and Ethics:  
The whole grant of man's activities today constitutes an indivisible whole. "You cannot divide social, economic, political and purely religious
work into watertight compartments. I do not know any religion a part from human activity".72

Gandhiji must confess that there is no sharp or any distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral and, therefore, sinful. Thus the economics that permits one country to prey upon another is immoral. It is sinful to buy and use articles made by ‘sweated labour’. It is sinful to eat American wheat and let the neighbour, the grain dealer, store for want of customer. Similarly, “it is sinful for me to wear the latest finery of Regent street when I know that if I had but worm the things woven by the neighbouring spinners and weavers, that would have clothed me, and fed and clothed them".73

True economics never militates against the highest ethical standard, just as all true ethics to be worth its name must at the same time be also good economics. An economics that inculcates Mammon worship, and enables the strong to amass wealth at the expense of the weak, is a false and dismal science. It spells death true economics, on the other hand, stands for social justice, it promotes the good of all equally including the weakest and is indispensable for decent life.74

That economics is untrue which ignores or disregards moral values. The extension of the law of non-violence in the domain of economics
means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce.\textsuperscript{75}

That economics is untrue which ignores or disregards moral value. The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce.\textsuperscript{76}

"I venture to think that the scriptures of the world are far safer and are sounder treatises on laws of economics than many modern text books.\textsuperscript{77}

You know how Adam Smith in his "wealth of nations", after laying down certain principles according to which economic phenomena are governed, went on to describe certain other things which constituted the 'disturbing factor' and prevented economic laws from having free play. Chief among these was the 'human element'. Now it is this 'human selfishness, Adam Smith's pure economic motive', constitutes the 'disturbing factor' that has got to be overcome".\textsuperscript{78}

"Khaddar economics is wholly different from the ordinary. The latter takes no note of the human factor. The former wholly concerns itself with the human".\textsuperscript{79}
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