Bellagio Principles—Guidelines for Practical Assessment of Progress toward Sustainable Development

The Bellagio Principles were created by the International Institute of Sustainable development, Canada in collaboration with experts from around the world in 1996.

1. GUIDING VISION AND GOALS

Assessment of progress toward sustainable development should:

• be guided by a clear vision of sustainable development and goals that define that vision.

2. HOLISTIC PERSPECTIVE

Assessment of progress toward sustainable development should:

• include review of the whole system as well as its parts;

• consider the well-being of social, ecological and economic subsystems, their state as well as the direction and rate of change of the state, of their component parts, and the interaction between parts;

• consider both positive and negative consequences of human activity in a way that reflects the costs and benefits for human and ecological systems, both in monetary and non-monetary terms.

3. ESSENTIAL ELEMENTS

Assessment of progress toward sustainable development should:

• consider equity and disparity within the current population and between present and future generations, dealing with such concerns as resource use,
overconsumption and poverty, human rights, and access to services, as appropriate;

• consider the ecological conditions on which life depends;

• consider economic development and other non-market activities that contribute to human and social well-being.

4. ADEQUATE SCOPE

Assessment of progress toward sustainable development should:

• adopt a time horizon long enough to capture both human and ecosystem time scales, thus responding to current short-term decision-making needs as well as those of future generations;

• build on historic and current conditions to anticipate future conditions: where we want to go, where we could go.

5. PRACTICAL FOCUS

Assessment of progress toward sustainable development should be based on:

• an explicit set of categories or an organizing framework that links vision and goals to indicators and assessment criteria;

• a limited number of key issues for analysis;

• a limited number of indicators or indicator combinations to provide a clearer signal of progress;

• standardizing measurement wherever possible to permit comparison;

• comparing indicator values to targets, reference values, ranges, thresholds or direction of trends, as appropriate.

6. OPENNESS

Assessment of progress toward sustainable development should:
• make the methods and data that are used accessible to all;

• make explicit all judgments, assumptions and uncertainties in data and interpretations.

7. EFFECTIVE COMMUNICATION

Assessment of progress toward sustainable development should:

• be designed to address the needs of the audience and set of users;

• draw from indicators and other tools that are stimulating and serve to engage decision-makers;

• Aim, from the outset, for simplicity in structure and use of clear and plain language.

8. BROAD PARTICIPATION

Assessment of progress toward sustainable development should:

• obtain broad representation of key grassroots, professional, technical and social groups, including youth, women and indigenous people to ensure recognition of diverse and changing values;

• ensure the participation of decision-makers to secure a firm link to adopted policies and resulting action.

9. ONGOING ASSESSMENT

Assessment of progress toward sustainable development should:

• develop a capacity for repeated measurement to determine trends;

• be iterative, adaptive and responsive to change and uncertainty because systems are complex and change frequently;

• adjust goals, frameworks and indicators as new insights are gained;

• promote development of collective learning and feedback to decision making.
10. INSTITUTIONAL CAPACITY

Continuity of assessing progress toward sustainable development should be assured by:

• Clearly assigning responsibility and providing ongoing support in the decision-making process;

• providing institutional capacity for data collection, maintenance and documentation;

• supporting development of local assessment capacity.
Key Legislations in India

Following are some of the most important legislations in India and globally which are intended in good faith to take us forward in the commitment towards Sustainable Development.\(^2\)

**Environment**

The Forest Act, 1927
The Wildlife (Protection) Act, 1972
Water (Prevention and Control of Pollution) Act, 1974
The Forest (Conservation) Act, 1980
Air (Prevention and Control of Pollution) Act, 1981
Environmental (Protection) Act, 1986
Motor Vehicles Act, 1988

**Social**

Protection of Human Rights Act, 1993
National Trust Act, 1999
Commissions for the Protection of Child Rights Act, 2005
Right to Information Act, 2005
Gram Nyayalayas Act, 2009
Right to Education 2009

**Economic**

Foreign Trade (Development and Regulation) Act, 1992
Competition Act, 2002
Fiscal Responsibility and Budget Management Act, 2003

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\(^2\) *Sustainable Development in India: Stocktaking in the run up to Rio+20* prepared and published by TERI (The Energy and Resources Institute) (New Delhi: Ministry of Environment and Forests), 2011
Micro, Small and Medium Enterprises Development Act, 2006

**Socio-ecological (Environment and Social)**

Public Liability Insurance Act, 1991
National Environment Tribunal Act, 1995 (Repealed)
The National Environment Appellate Authority Act, 1997 (Repealed)
National Green Tribunal Act, 2010

**Sustainable Development (Social, Environment and Economic)**

Panchayat Extension to Scheduled Areas Act, 1996
Biological Diversity Act, 2002 and the Biological Diversity Rules, 2004
National Rural Employment Guarantee Act, 2005
Forests Rights Act, 2006

**International Environment Conventions**

**Nature conservation**
1 Ramsar Convention on Wetlands
2 Convention on International Trade in Endangered Species of Fauna and Flora (CITES)
3 The Wildlife Trade Monitoring Network (TRAFFIC)
4 Convention on the Conservation of Migratory Species (CMS)
5 Coalition against Wildlife Trafficking (CAWT)
6 Convention on Biological Diversity (CBD)
7 International Tropical Timber Organization (ITTC)
8 United Nations Forum on Forests (UNFF)
9 International Union for Conservation of Nature and Natural Resources (IUCN)
10 Global Tiger Forum (GTF)

**Hazardous material**
11 Cartagena Protocol on Biosafety
12 Strategic Approach to International Chemicals Management (SAICM)
13 Stockholm Convention on persistent organic pollutants (POPs)
14 Basel Convention on the Control of Transboundary Movement of Hazardous Waste and their Disposal
15 Rotterdam Convention on Prior Informed Consent (PIC) for certain Hazardous Chemicals and Pesticides in International Trade

**Atmosphere**
16 United Nations Framework Convention on Climate Change (UNFCCC)
17 Kyoto Protocol
18 Montreal Protocol (on Ozone Depleting Substances)

**Land**
19 United Nations Convention to Combat Desertification (UNCCD)

**Marine environment**
20 International Whaling Commission (IWC)

**Key policies and programmes**

Mahatma Gandhi National Rural Employment Guarantee Scheme, 2005
National Urban Transport Policy, 2006
National Environmental Policy, 2006
National Urban Housing and Habitat Policy, 2007
National Action Plan on Climate Change, 2008
National Disaster Management Policy, 2009
National Rural Livelihood Mission, 2009

**Social Equity (Economic and Social)**

Rural Infrastructure Development Fund, 1995
Annapurna Scheme, 2000–2001
Rashtriya Krishi Vikas Yojana, 2007
Indira Gandhi National Old Age Pension Scheme, 2007
Indira Gandhi National Widow Pension Scheme, 2009
Environment

National Forestry Action Programme, 1999
National Afforestation Programme, 2002
National Mission for a Green India, 2011
Auto Fuel Policy, 2002
Mission Clean Ganga Initiative
National Forest Policy

Social

National Housing and Habitat Policy, 1998
Pradhan Mantri Gramodaya Yojna, 2000
National Policy for Empowerment of Women, 2001
Sarva Shiksha Abhiyaan, 2003
National Policy for Urban Street Vendors, 2004
National Rural Health Mission, 2005
National Food Security Mission, 2007
National Rehabilitation and Resettlement Policy, 2007
Debt Waiver and Debt Relief Scheme, 2008
National Mission on Education, 2009
The Earth Charter Principles

The Earth Charter Principles had been in development since the year 1997, completed in March, 2000 and launched in The Hague, Netherlands, on 29th June 2000. These Principles have since then been formally endorsed by organizations, including the UNESCO Conference of Member States, the World Conservation Union of IUCN, national government ministries, national and international associations of universities, and hundreds of cities and towns across the world.

The Earth Charter principles cover various aspects such as environmental responsibility, peaceful coexistence and respect for life, democracy, and justice.

**PRINCIPLES**

**I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE**

1. Respect Earth and life in all its diversity.

a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.

b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.

2. Care for the community of life with understanding, compassion, and love.

a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.

b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.

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3. Build democratic societies that are just, participatory, sustainable, and peaceful.

a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.

b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.

4. Secure Earth’s bounty and beauty for present and future generations.

a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.

b. Transmit to future generations’ values, traditions, and institutions that support the long-term flourishing of Earth’s human and ecological communities.

II. ECOLOGICAL INTEGRITY

5. Protect and restore the integrity of Earth’s ecological systems, with special concern for biological diversity and the natural processes that sustain life.

a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.

b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth’s life support systems, maintain biodiversity, and preserve our natural heritage.

c. Promote the recovery of endangered species and ecosystems.

d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.

f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.

6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.

b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.

c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.

d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.

e. Avoid military activities damaging to the environment.

7. Adopt patterns of production, consumption, and reproduction that safeguard Earth’s regenerative capacities, human rights, and community well-being.

a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.

b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.

d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.

e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.

f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.

8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.

b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.

c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.

III. SOCIAL AND ECONOMIC JUSTICE

9. Eradicate poverty as an ethical, social, and environmental imperative.

a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.

b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.
c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.

10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

a. Promote the equitable distribution of wealth within nations and among nations.

b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.

c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.

d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.

11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

a. Secure the human rights of women and girls and end all violence against them.

b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.

c. Strengthen families and ensure the safety and loving nurture of all family members.

12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.
a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.

b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.

c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.

d. Protect and restore outstanding places of cultural and spiritual significance.

**IV. DEMOCRACY, NONVIOLENCE, AND PEACE**

13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.

b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.

c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.

d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.

e. Eliminate corruption in all public and private institutions.

f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.
14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.

b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.

c. Enhance the role of the mass media in raising awareness of ecological and social challenges.

d. Recognize the importance of moral and spiritual education for sustainable living.

15. Treat all living beings with respect and consideration.

a. Prevent cruelty to animals kept in human societies and protect them from suffering.

b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.

c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species

16. Promote a culture of tolerance, nonviolence, and peace.

a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.

b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.

c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.
d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.

e. Ensure that the use of orbital and outer space supports environmental protection and peace.

f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.
QUESTIONNAIRE

Section A

In this section please give your opinion by marking in the table. Please Write 1 for ‘Yes’, 2 for ‘No’ and 3 for ‘Can’t Say’........

<table>
<thead>
<tr>
<th>Please Write 1 for ‘Yes’, 2 for ‘No’ and 3 for ‘Can’t Say’</th>
<th>1 2 3</th>
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<tbody>
<tr>
<td>1. Are you familiar with the ideology/philosophy of Mohandas KaramChand Gandhi?</td>
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<tr>
<td>2. In your opinion, is Gandhi's Principle of needs and wants still relevant today?</td>
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<tr>
<td>3. Do you think that wants have greater 'edge' over needs today?</td>
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<tr>
<td>4. Is it justified in getting more Industrialized and degrading Environment which in turn is affecting overall society?</td>
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<tr>
<td>5. Do you think that the 'Super-Powers' are directly responsible for the current level of pollution and the present Environmental crisis?</td>
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<tr>
<td>6. Are you in favour of more urbanization at the cost of environment degradation?</td>
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<tr>
<td>7. Are you satisfied with the Government of India’s policy in achieving Sustainable Development?</td>
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<tr>
<td>8. Do you think that current approach of the world can help in achieving Sustainable Development?</td>
<td></td>
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<tr>
<td>9. Do you think people’s participation is important in achieving Sustainable Development?</td>
<td></td>
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<tr>
<td>10. Are you satisfied with the working of Self Governing system of</td>
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our NGOs?

11. Do you consider it your duty to provide protection to all who came seeking help in your NGO?

12. Do you think Gandhi is relevant today?

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**Section B**

1. Which is the main field of your NGO working for? (Health, education, etc)
2. What is the legal status of your organisation?
   a. Not for profit service
   b. Registered charity
   c. Registered Society
   d. Community based organization
   e. Membership organization
   f. Volunteer organization
   g. Other
3. How is the organization funded?
4. What amount of financial AID is the NGO getting from Government (Chandigarh Administration)?
5. Is your organization a membership organization?
   a) Yes b) No
6. If YES, how many members does your organization have?
7. How many people work full time for the NGO?
8. How many of them are women?
9. How funding problem is tackled by you?
10. How is the operative structure of the NGO? (paid/volunteer staff, etc)
11. What is the overall objective of the organization?
12. Are the target groups well defined?
13. What are the achieved outcomes?
14. In which way the implementation of the activities has contributed to make a difference for the target group?
15. Could the impact achieved be improved? How?
16. What is your opinion about the role Government should/could play in future to help NGOs
17. What is your opinion about Sustainable Development
18. Is it only about Environmental Sustainability only OR Social, Ecological, Political and Economic Sustainability all in a holistic way...?
19. Ideology of “ends and means” by Mahatma Gandhi to you?
20. In your opinion, the increasing consumerism is leading to.....
21. In case of choice between ends and means method, my choice would be to prefer pure (ends or means to achieve that end) ........................................because...........
22. Gandhian methods have greater power of social change because....
23. Gandhi’s principles of Truth and Non-violence are relevant/irrelevant today because........
24. What do you think is the Contribution of “Third Sector” (NGOs) in Social development
25. People’s participation in Development to you means....
26. One method you would want to advice Government of the day to achieve Sustainable Development is......
27. Your opinion about the current contribution of NGOs in Sustainable Development....
28. My method to change the current state of Development approach in order to achieve holistic development would be
29. What has been your motivating factor to work in NGO sector?
Section C

1. Do you think NGOs involved in the monitoring system of development in India (and Chandigarh in particular)?

2. According to your organisation, to what extent has the implementation of national programmes has contributed to a comprehensive sustainable development?
   a. Very much   b. Quite a lot   c. To some extent   d. Not at all

3. According to your organisation, what are the main WEAKNESSES of the approach followed by Government of India in achieving Sustainable Development? (Please tick mark your choice(s)
   a) No systematic monitoring system
   b) Failure to involve key target groups
   c) Exclusion of some relevant organizations
   d) Lack of adaptability to changed needs/circumstances
   e) No consultation while preparing the strategy
   f) Unclear statement of policy and/or objectives
   g) Lack of coordination between key players
   h) Other

4. Does your organisation carry out alternative development projects which have the specific aim of achieving Sustainable Development?
   Yes No

5. According to your organisation, what are the main STRENGTHS of the national plan/programme(s) implemented in India for achieving inclusive growth and Sustainable Development? (Please tick mark your choice(s)
   a) Focus on sustainability and Inclusive Growth
   b) Involvement of all key authorities/organisations
   c) Measurable targets for Sustainable Development

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6. According to your organisation, what are the main WEAKNESSES of the national plan / programme(s) implemented in India for achieving inclusive growth and Sustainable Development? (Please tick mark your choice(s))
   a. Poor assessment of the issues to be addressed
   b. Lack of consultation in preparation of the plan
   c. Lack of involvement of key authorities / organisations
   d. Lack of measurable targets for alternative development
   e. Lack of monitoring of implementation and outcomes
   f. Lack of adaptability to changed needs / circumstances
   g. Other

7. What are the target groups for creating awareness regarding your programmes?
   a. General public
   b. Youth/Young generation
   c. Pre defined target groups
   d. Other

8. Does your organisation publish an annual report which includes statistical and financial data for the organisation?
   Yes No

9. Does your organisation systematically evaluate its results on the projects run by you?
   Yes No

10. Does your organisation carry out research projects in the area of Sustainable Development?
    Yes No
Gandhi’s Philosophy of Satyagraha: A Panacea for Sustainable Development

The most appropriate tribute ever paid to “The Mahatma” was when United Nation declared 2nd October as “International Day of Non-Violence” equally celebrated as Gandhi Jayanti with great fervor in India. The day is marked by an all around tributes to the greatest personal management expert, who led Freedom Movement of India. Truth, non-violence, peace, love, harmony are not Gandhi’s creation but were preached and practiced by him religiously as his pillars of strength. Gandhi was a great visionary and made efforts all his life to work for the humanity. The one ideology which perfectly describes Gandhi is “Satyagraha”.

Etymologically, the term Satyagraha means passion or firmness in truth. The term Satyagraha was coined by Mohandas KaramChand Gandhi in South Africa as a name for the force that Indians there used in their fight to earn respect and basic rights. The root meaning of Satyagraha is holding on to ‘truth’ hence truth force. It is a combination of two words – Satya and Agraha. The word Satya is derived from Sanskrit ‘Sat’ which means ‘being’ or to exist ‘eternally’. Nothing really exists eternally except Truth. Truth is also absolute which means God. Therefore, Truth is God. Agraha means holding firmly on to truth. Satyagraha is the moral weapon of fighting against economic, social and political injustice. To a Satyagrahi everyone is friend, fellow being or brother. He seeks to change others by love force only. Satyagraha is a word which is most synonymous with Mahatma Gandhi. He was the one who preached and practiced it in the most efficient manner. Satyagraha i.e. Satya (meaning "truth") and Agraha ("insistence", or "holding firmly to") took birth in the news-sheet Indian Opinion in South Africa in 1906. Gandhi experimented it in South Africa successfully and later on in India’s Freedom Struggle. Gandhi
said in a statement to ‘STATEMENT TO DISORDERS INQUIRY COMMITTEE’ on 5th January 1920 “I have also called it love-force or soul-force. In the application of Satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one’s opponent but that he must be weaned from error by patience and compassion. For what appears to be truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindication of truth, not by infliction of suffering on the opponent, but on oneself.”

Although Gandhi’s Satyagraha was born in South Africa, its true efficacy was tested in India. It is Gandhi’s personal management techniques to lead the masses which are very insightful and above all his divine approach of “Satyagraha”. Gandhi and Satyagraha theory in particular has profoundly influenced Great people like Nelson Mandela's struggle in South Africa under apartheid, Martin Luther King, Jr.'s campaigns during the civil rights movement in the United States, and recently Barack Obama who was also awarded Nobel Peace Prize.

Some of the prominent methods of Satyagraha are like Civil Disobedience, Hartal, Strike Peace Picketing, Boycott, Fasting, Agitation, Dharna, Parallel Government and Non Cooperation. Gandhi emphasizes that Satyagraha is a birth right of everyone and it is evident that this right is inherent in all human beings. The power of Satyagraha is such that a man at last becomes what he believes it to be. Gandhi rightly called Satyagraha a science and an art of life. Gandhi said that “with Satya combined with ahimsa you can bring the world to your feet.” Truth, non-violence, peace, love, harmony are not Gandhi’s creation but were preached and practiced by him religiously as his pillars of strength. Gandhi always believed that Satyagraha was the most powerful weapon in a nonviolent struggle. Satyagraha involves defiance. It involves the willful, peaceful, breaking of laws that are unjust. It means

2 Young India, 10.03.1920, Vol. II, p.2
picketing, protesting, squatting, obstructing, challenging and publicly resisting wrongs.

Gandhi’s Satyagraha technique besides in South Africa was truly tested in India through various Movements he led. The time immediately after his return witnessed some of the most important period as following events took place:

1. Champaran Satyagraha 1917- First Civil Disobedience Movement
2. Ahmedabad Mill Strike 1918- First Hunger Strike
3. Kheda Satyagraha 1918- First Non Cooperation
4. Rowlatt Satyagraha 1918- First Mass Strike

These Movements in themselves were Gandhi’s experiments with the weapons of Satyagraha in which Gandhi adopted non violence in order to change the other by love and truth. These are some of the most important marks in the Indian Freedom Struggle which made Gandhi the leader of masses and from here on the trouble started for British Regime.

Gandhi approached human problems from an integral outlook of life in which economics, ethics, philosophy, religion, love for humanity, universal brotherhood were synthesized. Statistics about the World Hunger, Pollution, Poverty, Diseases are the problems which are staring at us with their ever increasing strengths day by day. Man has come to live at the mercy of new technological innovation which is all but taking away all the natural resources at faster pace. Though, development has been taken as a primary motive but not as Inclusive and Sustained one. Developed Nations now are blaming the developing nations to do more on Pollution front, whereas, in fact the biggest contributors are the Developed Nations. Considering the importance of Sustainable development for ourselves and future generation it calls for a moral duty by a common man to see that principles of Mahatma be revisited and reapplied in order to avoid doomsday for a mankind. His approach particularly toward environment and ecology are worth using in today’s time of senseless
development and major corporatization. Gandhi ji emphasized that the nature has vast amounts of solutions for our problems and instead of relying on machinery solely our physical capacities must be increased by relying more on Bread Labour like concepts. He said ‘Body itself is a machine, use it judiciously’. Modern times have witnessed new diseases which in fact can be attributed to modern civilization to a great extent. The reality is that, for the so called “Globalization” to succeed the growth must be sustainable and equitable. The economy must benefit the large majority of people. It must benefit and fulfill the aspirations of all sections especially backward classes/SC’s/ST’s and minority sections. We need to have a relook at Gandhi’s work and his ever simple and yet at times difficult principles if we need to see our future bright and shining.

It’s a known fact that no one wants his or her environment to be degraded and depleted but today humanity needs social contact ever than before to make changes. But, unequal economic, socio-historical and political conditions have created an iniquitous society. We are passing through a period of history transforming from feudal agricultural society to industrial society and we all know this is a very painful and agonizing period as transition period has its pros and cons. Hence, cry for Sustainable Development. In 1992, the World Bank described sustainable development with a laconic phrase “sustainable development is development that continues” (World Development Report, 1992). In 1992, the Rio de Janeiro declaration on Environment and Development described sustainable development as long-term continuous development of the society aimed at satisfaction of humanity’s need at present and in the future via rational usage and replenishment of natural resources, preserving the Earth for future generations (Rio Declaration on Environment and Development, 1992).
Definition provided in Brundtland commission’s report “Our Common Future” which discloses the idea of sustainable development best and says “sustainable development is the kind of development, which satisfies the current needs without endangering the future generations to satisfy their own.”

The definition presented in the report of the Bruntland commission contains two essential concepts:

1) the concept of needs, especially the needs of the world’s poor, which should be given priority;

2) the idea of limitations arising from the effect of technologies and social structures on the ability of the environment to satisfy present and future needs.

The term has been defined in a number of ways but the common ground of definition is development on social, economic-political and ecological front. The synthesis of all the perspectives makes the definition more clear and vivid. Gandhi’s philosophy of Satyagraha studied from various perspectives make it clear that it is the only way out for mankind to avoid doomsday. We know that Globalization has also given rise to many new problems like increase in arms race, protectionism, North-South divide and many more. Today, Peace is threatened generally by national or international conflict, arms race, conventional wars between the states authoritarian rule resulting in oppression and denial of equality, freedom, and justice to the whole population of a state or to distinguishable groups within it. Major burning problems which India is witnessing today like Naxalite Problem, Kashmir Issue, Internal security needs solutions like peaceful dialogue, and above all Gandhian Non-Violent approach. For instance, If only we could stop the money spend in Siachen glacier by India and Pakistan only for a week, we could feed millions. Today, the corruption that plagues the society and the Criminalization of politics would have deeply hurted Gandhi had he been alive today. Means

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justifying ends has been completely crushed under the garb of personal motives, money power and the hyper reality created by present neo-colonialism.

“Over the past 20 years total population in the industrialized countries has increased by 28%. These countries are facing many problems such as environmental degradation, over dependence on non-renewal sources of energy, declining standards of living. These problems are more acute in developing countries. These countries have formed their economic systems on western models ignoring their indigenous requirements. A great deal of harm has been done to agriculture sector. The percentage of cultivable land has been decreasing over the years due to increase in population and non-judicial use of resources. This has given rise to man induced degradation. Forests are being destroyed and concrete jungles are taking their place. It is within the cities that most of the world's resources are consumed. As most of these resources originate in rural areas, production decisions taken by urban enterprises bear a powerful influence on their existence. Rapid ecological changes are taking place in the fringes and rural areas surrounding cities. History has led to vast inequalities, leaving almost three-fourths of the world's people living in less-developed countries and one-fifth below the poverty line. This has been compounded further by the long-term impact of past industrialization; exploitation and environmental damage. Human health in its broadest sense of physical, mental and spiritual well-being is to a great extent dependent on the access of the citizen to a healthy environment. Citizens of developing countries continue to be vulnerable to a double burden of diseases. Traditional diseases such as malaria and cholera, caused by unsafe drinking water and lack of environmental hygiene, have not yet been controlled. In addition, people are now falling prey to modern diseases such as cancer and AIDS, and stress-related disorders. Many of the widespread ailments among the poor in developing countries are occupation-related. The concepts of interrelatedness, of a shared planet, of global citizenship cannot be restricted to environmental issues alone. They apply equally to the shared and inter-linked responsibilities
of environmental protection and human development. Development in this new century has to be even more conscious of its long-term impact. The problems are complex and the choices difficult. Our common future can only be achieved with a better understanding of our common concerns and shared responsibilities.4

The fact is solution to most of mankind’s problems lies in Gandhi’s philosophy of Satyagraha which has many dimensions.

The four pillars of the projected Gandhian society were to be5:

1. Decentralization in politics and economics;
2. Non-mechanization;
3. Non-industrialization; and
4. Ruralisation or village-unit self-dependence, sufficiency.

Women deserve special attention as they are the equal partners of our growth. Woman must cease to consider herself the object of man’s lust. The remedy is more in her hands than man’s. She must refuse to adorn herself for men, including her husband, if she will be an equal partner with man. I cannot imagine Sita even wasting a single moment on pleasing Rama by physical charms.6

To call woman the weaker sex is a libel; it is man’s injustice to woman. If by strength is meant brute strength, then, indeed, is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man’s superior. Has she not greater intuition, is she not more self-sacrificing, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with woman… Who can make a more effective

5 Gautam, Vivek, Relevance of Gandhi to Modern Civilization (New Delhi: Mahaveer and Sons), 2008, pp.336-337
6 Young India,21-7-1921, Vol. III,No.29,p. 229
appeal to the heart than woman? Menace of child labour is a major roadblock in our country’s growth as we are inflicted with this problem since many years. Because they don’t vote, people are not concerned about them. This needs special attention if Sustainable Development is to be achieved.

A country which still has around 70% population living in rural areas and around 65% population still draw their livelihood directly or indirectly from agriculture. Gandhi ji considered bottom-up approach as more viable for a country like ours has been utterly disregarded as poverty statistics; BPL population speaks loudly. Gandhi ji believed real India lives in the villages. Until and unless the villages are not developed the real development of the country is meaningless. Panchayati Raj the long cherished dream of Gandhi came very late into effect (1992-93) though it brought certain changes in the rural outlook. Interestingly, the empowerment of Indian women was very dear to his heart as he always believed that the women shall be provided equal opportunity to grow and prosper. His efforts toward Women Empowerment in India are unparalleled even till date. But, still our Parliament is lingering on the Bill to make Women’s Reservation a reality in India. Gandhi once remarked that “a duty well performed creates a corresponding right”. But, ironically what we are witnessing is completely opposite. Inclusive Development is a myth. People can fight for rights but hides from responsibilities. If we can’t feed the millions of hungry people we are in fact not respecting everyone’s basic Human rights. Rich are getting richer and poor poorer. Unless the numb moral values hidden inside every one of us are ignited Human Rights will always be at the suffering end.

Gandhi believed Violence multiplies violence, wants multiply wants, and arms against the arms create injustice and inequality. Take for example; If only, a part of the money blocked in useless arms could be available to fight poverty and disease, the world could be hunger and disease free. Amidst violence, varied ideologies, self interests, the relevance of Gandhian ideology which is

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7Young India, 10-4-1930, Vol. XII, No.15, p. 121
based on truth and non-violence is becoming more and more relevant. The incidents of recent history like 9/11, Iraq War, Palestine-Israel Problem etc are witness to the fact that world is becoming more and more unsafe and insecure for a common man. The so-called war against terrorism by Western World has made world more unsafe as the series of terrorist attacks which have created a social unrest are a proof to this fact. Gandhi ji was a staunch believer that people’s participation in development is imperative if there has to a Sustainable Development. In order to impart good values to the Satyagrahis he framed certain principles.

Gandhi founded the Sabarmati Ashram to teach Satyagraha. He asked Satyagrahis to follow the following principles:

1. Nonviolence (ahimsa)
2. Truth – this includes honesty, but goes beyond it to mean living fully in accord with and in devotion to that which is true
3. Non-stealing
4. Chastity (Brahmacharya) – this includes sexual chastity, but also the subordination of other sensual desires to the primary devotion to truth
5. Non-possession (not the same as poverty)
6. Body-labor or bread-labor
7. Control of the palate
8. Fearlessness
9. Equal respect for all religions
10. Economic strategy such as boycotts (Swadeshi)
11. Freedom from untouchability

Gandhi used to say Satyagraha is a process of educating public opinion, such that it covers all the elements of the society and in the end makes itself

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irresistible. All Satyagraha and fasting is a species of tyaga. It depends for its effects upon an expression of wholesome public opinion shorn of all bitterness. The fight of Satyagraha is for the strong in spirit, not the doubter or the timid. Satyagraha teaches us the art of living as well as dying. Satyagraha can rid society of all evils, political, economic and moral. Satyagraha is a purely spiritual weapon.

The method of Satyagraha requires that the Satyagrahi should never lose hope, so long as there is the slightest ground left for it. As there is no enemy for Satyagrahi, he speaks the language of converting the other by love-force only. Gandhi wrote in Young India on 27-2-1930 about seven rules as “essential for every Satyagrahi in India”.

1. must have a living faith in God
2. must believe in truth and non-violence and have faith in the inherent goodness of human nature which he expects to evoke by suffering in the satyagraha effort
3. must be leading a chaste life, and be willing to die or lose all his possessions
4. must be a habitual khadi wearer and spinner
5. must abtain from alcohol and other intoxicants
6. must willingly carry out all the rules of discipline that are issued
7. must obey the jail rules unless they are specially devised to hurt his self-respect

Major burning problems which India is witnessing today like Naxalite Problem, Kashmir Issue, Internal security needs solutions like peaceful

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10 Tendulkar, D.G, Mahatma, Vol. 5, op cit, p.54
11 Ibid, Vol. 7, p.76
12 Ibid, Vol. 8, p.39
14 Ibid, Vol. 5, p. 235
15 CWMG.Voi. 48, p.340
dialogue, alternate dispute resolution, above all Gandhian Non-Violent approach. Naxalism, Maoism, internal security problems which are deeply making our nation more disturbed than ever before are an indicators of an ever changing dynamics of social fabric. Whistleblowers are always at the receiving end. Human Rights Activists like Aung San Sui Kyi, Binayak Sen are living examples of paying the price for selfless social services. A leader like Benazir Bhutto lost her life at the hands of religious fanatics only because she wanted to bring change For instance, If only we could stop the money spend in Siachen glacier by India and Pakistan only for a week, we could feed millions. Means justifying ends has been completely crushed under the garb of personal motives, money power and the hyper reality created by present neo-colonialism.

Gandhi was a staunch believer that Machinery is not good when hands are many. Machinery is like a snake-hole which may contain from one to a hundred snakes. Where there is machinery, there are large cities; where there are large cities, there are tram-cars and railways. And there only does one see electric light. Honest physician will tell you that where means of artificial locomotion have increased, the health of the people has suffered. I remember that, when in a European town there was scarcity of money, the receipts of the tramway company, of the lawyers and of the doctors went down, and the people were less unhealthy. I cannot recall a single good point in connection with machinery.\(^{16}\)

Mechanization is good when hands are too few for the work intended to be accomplished. It is an evil where there are more hands than required for the work, as is the case of India. The problem with us is not how to find leisure for the teeming millions inhabiting our villages. The problem is how to utilize their idle hours, which are equal to the working days of six months in the

year. Mass-production through power-driven machinery, even when State-owned, will be of no avail.18

Gandhi had varied opinions on selfless social service which can be summarized as follows: The heart's earnest and pure desire is always fulfilled. In my own experience, I have often seen this rule being verified. Service of the poor has been my heart's desire and it has always thrown me amongst the poor and enabled me to identify myself with them.19 Self-realization I hold to be impossible without service of and identification with the poorest.20 Gandhi even went on to say “Economics that hurt the moral well-being of an individual or a nation are immoral and therefore sinful.”21

Gandhi mentioned that “Today there is a gross economic inequality. The basis of socialism is economic equality. There can be no Ramarajya in the present state of iniquitous in equalities in which a few roll in riches and the masses do not get even enough to eat.”22 Today, we have in India people living under poverty and are not able to meet two ends meet, but ironically few hundred families are controlling the major wealth of the Nation, this is the reality of Shining India which we can’t deny. Gandhi said “I want to bring about an equalization of status. The working classes have all these centuries been isolated and relegated to a lower status. I want to allow no differentiation between the son of a weaver, of an agriculturist and of a schoolmaster.”23 Today we have jobless growth which is not creating assets out of our young generations; consumerism is rampant which is affecting our very living structure.

17 Harijan, 16-10-1934, Vol.II,No.40 p. 316
18 Harijan, 16-5-1936,Vol.IV,No.14,p. 111
20 CWMG, Vol.36,1926,p.415
22 Harijan 1-6-47,Vol. XI,No.18,p.172
In Parliament of India we have around 29% are charged with criminal charges. No good laws are made by Parliament giving lasting solutions. Electoral reforms are needed. Gandhi was in favour participatory democracy involving all the stakeholders in Development of Society which is the answer for many of our problems today. It is apt to mention what Mark Twain said “Always do right. This will gratify some people and astonish the rest.”

Main points of the above discussion can be summarized as:

1. Gandhian technology is based on a holistic world-view which recognizes all the dimensions of man, viz. physiological, intellectual, physical, spiritual and environmental.

2. Modern life has many ills which is unsustainable.

3. Both the development and implementation of Gandhian technology require suitable mental training to where human needs are given more space and exercise rather than guzzling of limited resources.

4. Human is a machine, it shall be used maximum rather than depending more on technological gadgets.

5. Industries creates imbalance in earnings, hence shall be reduced to the minimum for overall good.

**Conclusion**

Today, Satyagraha method of Mahatma Gandhi has been adopted worldwide particularly with the purpose of promoting Peace, Communal-Harmony, Sustainable Development and Environmental safety.

What we need today is Patience, tolerance and confessions of mistakes are some of the solutions to be followed by Satyagrahis in order to solve most of

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our problems. The only need is to Imbibe and nurture these values. Both bottom up and top down approach needs to be integrated as in case of Japan where there is decentralized Small Scale Industries at one level and Heavy Industrialization at Centre. Establish a corruption free society. Promote equity and level playing field. Facilitate awareness and collectivization of citizens. Promote gender equity and safety in public places. Rural-Urban migration needs to be discouraged immediately and generate technology, management and recycling processes so that clean air, water and soil become once more available to rural inhabitants.

Truth and Non violence are as old as hills, same is the case with Gandhi’s Ideas, and they are and will always remain relevant forever. Politicians, administrators, teachers, scholars, technocrats, social activists - all need to remember that Gandhi’s ideas are in fact inescapable. No matter how far we can develop externally, when we start developing internally as human beings, it’s the path to eternal freedom from all vices. According to Gandhi ji, Women’s roles, needs, values and wisdom are especially central to decision-making on the fate of the Earth so there is an urgent need to involve women at all levels of policy-making, planning and implementation on an equal basis with men which is essential for Sustainable Development.

Now, the question before us is about the Relevance of Gandhi’s Ideas in Contemporary World and the relevance of Satyagraha. It can be beautifully summed up by what Once Martin Luther King (Jr.) said, "If humanity is to progress, Gandhi is inescapable. He lived, thought and acted, inspired by the version of a humanity evolving towards a world of peace and harmony. We may ignore him at our own risk."\(^\text{26}\) What is needed today the most is an army of true Satyagrahis who can Gandhi’s legacy forward.

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