Mohandas KaramChand Gandhi was born on October 2, 1869 in Porbandar on the coast of Kathiawad (Gujarat) in the Vaishya Caste of Modh Banias. His parents were KaramChand Gandhi and Putlibai. The Grandfather and Father of Mohandas were famous for their ability and for their upright character. Putlibai, KaramChand Gandhi’s wife, was deeply religious. Every day she worshipped at the temple. She was a lovable and strong willed woman, widely respected for her wisdom and good sense. People often sought her advice on various matters and she belonged to Pranami Sect who does not worship images but Study scriptures.

Fondly called as ‘Moniya’ by his parents and their friends, he was the favourite child of the family. He was deeply attached to his mother and had three other siblings. He loved his father too, but he was a little afraid of him. Gandhi had one friend, however, a boy named Uka. Uka was a sweeper-boy and an untouchable and Gandhi protested against discrimination met to him and never regarded him to be inferior.

During Childhood Gandhi was deeply influenced by stories of Shravana and king Harishchandra. In his Autobiography, he admits that they left an indelible impression on his mind and longed to emulate Shravan’s example of dying for his parents. “One day, in order to pay off a debt which his brother had incurred, Mohandas stole a piece of gold. Gandhi knew that he had committed a great crime as stealing was a great sin. He resolved never in his life to steal again. He wrote down a confession of his crime and handed the paper to his ailing father. Karamehand Gandhi read the confession. He tore up the paper without saying a
word. The bits of paper fell to the floor. He sank back on his bed with a sigh. Mohandas left the room, tears streaming down his face. From that day, Mohandas loved his father more and more. Mohandas was only sixteen when his father died but this incident was very learning experience for him.\textsuperscript{1}

Gandhi was married at the age of 13 to Kasturba. They had 4 Children. At his middle school in Porbandar and high school in Rajkot, Gandhi remained a mediocre student. He shone neither in the classroom nor on the playing field. Gandhi was good at English and fair in Arithmetic. He admitted to have very bad hand writing. In 1888, Gandhi travelled to London, England, to study law at University College London, where he studied Indian law and jurisprudence and trained as a barrister at the Inner Temple. His time in London was influenced by a vow he had made to his mother upon leaving India, in the presence of a Jain monk, to observe the precepts of abstinence from meat and alcohol as well as of promiscuity.\textsuperscript{2}

During this period he got influenced by Henry Salt's writing, he joined the Vegetarian Society, was elected to its executive committee. During this time Gandhi read Bhagavad Gita both in translation as well as in the original.

He later on in life said Gita had left a deep impact on his thought process “Jesus, Muhammad, Buddha, Nanak, Kabir, Chaitanya, Shankara, Dayananda, Ramakrishna were men who exercised an immense influence over and moulded the character of thousands of men. The world is the richer for their having lived in it. And they were all men who deliberately embraced poverty as their lot.\textsuperscript{3}

On the influences of Buddhism, Christianity and Islam Gandhi had following take. God's laws are eternal and unalterable and not separable from God Himself. It is an indispensable condition of His very perfection. And hence the

\textsuperscript{1} Shanker, Rajkumari, \textit{The Story of Gandhi} (New Delhi: Children's Book Trust), 1969, p.11.
\textsuperscript{3} Gandhi, M.K., \textit{Truth is God} ( Ahmedabad: Navjivan Publication), 1948,p.129.
great confusion that Buddha disbelieved in God and simply believed in the moral law, and because of this confusion about God Himself, arose the confusion about the proper understanding of the great word Nirvana. Nirvana is undoubtedly not utter extinction. So far as I have been able to understand the central fact of Buddha's life, Nirvana is utter extinction of all that is base in us, all that is vicious in us, all that is corrupt and corruptible in us. Nirvana is not like the black, dead peace of the grave, but the living peace, the living happiness of a soul which is conscious of itself, and conscious of having found its own abode in the heart of the Eternal. Great as Buddha's contribution to humanity was in restoring God to His eternal place, in my humble opinion; greater still was his contribution to humanity in his exacting regard of all life, be it ever so low.

Gandhi said “I may say that I have never been interested in a historical Jesus. I should not care if it was proved by someone that the man called Jesus never lived, and that (what) was narrated in the Gospels was a fragment of the writer's imagination. For the Sermon on the Mount would still be true for me.”

The most important phase which shaped the Gandhian ideology was during 1893-1914 when Gandhi was in South Africa. He went there for one year regarding a Case after becoming Barrister from England. Little did he know that it was going to change his whole personality. He was thrown off a train at Pietermaritzburg after refusing to move from the first-class. He could have got carried away but he got his composure and instead handled situation calmly. Once the magistrate of a Durban court ordered Gandhi to remove his turban, which he refused to do and made resolve not to suffer discrimination which was prevalent against coloured skin people there. He formed Natal Indian Congress for the welfare of Indian community there and worked on Disenfranchise Bill to empower coloured people politically. Gandhi served the
Empire during 1899-1902 in Boer War and also organised Indian Ambulance Corps. Gandhi even participated in Zulu rebellion for the illegal Tax imposed on Zulu Tribesman by administration. He invented the technique of Satyagraha there in fight against the mighty empire against their discrimination meted out to the people.

Phoenix Settlement, a hundred acres of land 14 miles from Durban was established by Gandhi there for the Satyagrahis to live the simplest of the life.

Gandhi, to air the grievances of Indian and to educate them opened in 1903 Indian Opinion a weekly newspaper in four languages Gujarati, Tamil, Hindi and English.

Gandhi's ethical thinking was heavily influenced by a handful of books, which he repeatedly meditated upon. They included especially Plato's Apology, (which he translated into his native Gujarati); William Salter's Ethical Religion (1889); Henry David Thoreau's On the Duty of Civil Disobedience (1847); Leo Tolstoy's The Kingdom of God Is Within You (1893); and John Ruskin's 'Unto this Last' (1862), which he also translated into Gujarati. Ruskin inspired his decision to live an austere life on a commune, at first on the Phoenix Farm in Natal and then on the Tolstoy Farm just outside Johannesburg, South Africa. Gandhi was deeply influenced by the Doctrine of Universal Love and its natural concomitant, non-resistance which helped him give shape to Satyagraha. Tolstoy’s ideas left deep impression on Gandhi’s mind.

In nutshell, this was the period marked by great discoveries and his test of his upright bringing in which Gandhi came out with flying colours and came out as a true leader especially the discovery of ‘Satyagraha’.

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Gandhi’s ideology was greatly shaped by the firm belief in Truth and Non-violence because of his upbringing and deep influences of Buddhism, Jainism and Gita he was ardent believer in ‘TRUTH’. Gandhi summarized his beliefs first when he said "God is Truth". He would later change this statement to "Truth is God". Satya (truth) in Gandhi’s philosophy is "God".

Gandhi had a view point that ‘God can never be realized by one who is not pure of heart.’ Nonviolence is impossible without humility. True nonviolence is mightier than the mightiest violence. Truth is like a vast tree which yields more and more fruit the more you nurture it. Truth is God, and truth overrides all our plans. The whole truth is only embodied within the hearts of Great Power Truth. Truth and nonviolence are no cloistered virtues but are applicable as much in the forum and the legislatures as in the marketplace.

Gandhi said ‘Truth alone will endure, all the rest will be swept away before the tide of time.’

Gandhi said ‘TRUTH IS GOD’ I claim to be a votary of truth from my childhood. It was the most natural thing to me. My prayerful search gave me the revealing maxim 'Truth is God', instead of the usual one 'God is Truth'. That maxim enables me to see God face to face as it were. I feel Him pervade every fiber of my being.

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11 Tendulkar, D.G., Mahatma op.cit., Vol.7, p.363
12 Ibid., Vol. 4 ,p.161
13 Ibid., Vol. 4 ,p.161
14 Harijan, 9-8-1942, Vol. IX, No.30, p.264
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Once he wrote the following:

On return to India in 1914, Gandhi joined Indian National Congress and was inspired by Gopal Krishna Gokhale and slowly and gradually made mark in Indian politics before taking leadership of Congress in 1920. 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.

\[15\] Ibid.
Gandhi believed India is essentially karmabhumi (land of duty) in contradiction to bhogabhumi (land of enjoyment).\textsuperscript{16} This statement shows his firm conviction in the love and patriotism for the Nation.

I am not endeavoring to see God through service of humanity, for I know that God is neither in heaven, nor down below, but in every one.\textsuperscript{17} Such was his vision that he devoted his life to the service of the Nation and became the True Satyagrahis and he always believed in giving Power to the common man. True democracy cannot be worked by twenty men sitting at the centre. It has to be worked from below by the people of every village.\textsuperscript{18}

Gandhi had a belief that every man has an equal right to the necessaries of life even as birds and beasts have. And since every right carries with it a corresponding duty and the corresponding remedy for resisting any attack upon it, it is merely a matter of finding out the corresponding duties and remedies to vindicate the elementary fundamental equality. The corresponding duty is to labour with my limbs and the corresponding remedy is to non-co-operate with him who deprives me of the fruit of my labour.\textsuperscript{19}

On the ideology of Sarvodaya, Gandhi said ‘a votary of Ahimsa cannot subscribe to the utilitarian formula (of the greatest good of the greatest number). He will strive for the greatest good of all and die in the attempt to realize the idea. He will, therefore, be willing to die, so that the others may live. He will serve himself with the rest, by himself dying. The greatest good of all inevitably includes the good of the greatest number, and therefore, he and the utilitarian will converge in many points in their career, but there does come a time when they must part company, and even work in opposite directions. The

\textsuperscript{16} Young India, 5-2-25 Vol. VII,No.6,p.8
\textsuperscript{17} Gandhi. M.K., \textit{An Autobiography or The Story of My Experiments with Truth} (Ahmedabad: Navjivan Publishers), 1948, p. 615
\textsuperscript{18} Harijan, 18-1-48, Vol. XI,No.51,p.519
\textsuperscript{19} Young India, 26-3-31,Vol. XIII,No.13,p.51

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utilitarian to be logical will never sacrifice himself. The absolutist will even sacrifice himself.  

At another point Gandhi mentioned that “I recognize no God expect the God that is to be found in the hearts of the dumb millions. They do not recognize His presence; I do. And I worship the God that is Truth or Truth which is God, through service of these millions.”

Gandhi’s constant pursuit to achieve the Truth by non-violence ultimately led him to be the leader of masses. Civil Disobedience Movement, Non-Cooperation Movement and Quit India Movement are some of the best examples of his true nature of leadership as he made the masses aware and enlightened against the tyrant British Regime. Gandhi ji had so vast an experience of Life that he went on to name his Autobiography “The Story of My Experiments with Truth”. He used to say my life is an open book and the researcher found it apt to explore almost every possible aspect on which Gandhi ji spoke decades ago to check its relevance today.

Before going any further we need to look at what the present Scenario says about our Country’s Development from every aspect.

DEVELOPMENT

The most important concern for all of us is how much we are going in the direction of positive Development. According to H. K. Manmohan Singh, former Vice-Chancellor of Punjabi University, Patiala in a Paper titled “Rethinking India’s reforms process”:

“Nehru’s Independent India's first Prime Minister gave four reasons for mixed economy. He chose for his country the mixed economy approach discarding both the Marxian economics which he thought was doctrinaire and the free market system which he thought led to socially divisive growth. His decision in

\[20\text{ Young India, 9-12-26, Vol. VIII,No.49,p.432}

\[21\text{ Harijan, 11-3-39, Vol. VII,No.5,p.48}\\

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favour of the mixed economy approach was based on four major considerations.

First, he thought that an 'acquisitive society was no longer suited to the present age' and sought its replacement by 'a classless society based on cooperative effort with opportunities for all'.

Second, as a historian Nehru was fully alive to the fact that the free enterprise system had a built-in tendency to promote economic and social inequalities and had therefore to be discarded. At the same time he could not give his assent to a fully controlled system as he thought that such a system is bound to lead to 'authoritarianism' and 'totalitarianism' and was therefore irrational. He sought a system which could 'realise economic growth and social justice without the sacrifice of freedom and the democratic rights of the common citizen'.

Third, contrary to popular belief, Nehru did not regard the mixed-economy pattern as a half-way house between the capitalistic and the communistic forms of economic organisation. To him the mixed economy was a synthesis of the two systems and, freed from their dogmatic approaches, represented a higher form of economic organization. Moreover, he took the position that the mixed economy alone possessed flexibility and resilience to assimilate changes in human activity and modes of production made possible by the continued phenomenal growth of science and technology.

And fourth, Nehru believed that there was a direct relationship between economic activity and development of human character. He argued that if the individual had to realise his dignity and the fullest development of his higher faculties, it was necessary to provide him with adequate incentives – both pecuniary and non-pecuniary. Indicating that 'private enterprise would ... have a large field' in the future set-up of the country – though its functioning would necessarily have to be modified to delink it from its acquisitive basis – he
justified it thus: ‘We have to encourage the spirit of adventure, of invention and of taking risks in order to give an edge and substance to our lives’.\(^{22}\)

“Nehru was a great champion of rationalism but he did not believe in ethical neutrality. While formulating his economic policies he carefully weighed their impact on social fundamentals. For him, development was not just about growth of incomes. It was everything that promoted human wellbeing. That dream did not last more than half a century. In 1991 India embraced neo-liberalism in which the main concern of the State policy was to promote the fundamentals of a free economic system regardless of how the fundamentals in people's lives were thereby affected. The new economic order was introduced without a mandate and not every section of the Indian society felt upbeat about it. The change in the system, welcomed initially, is now being increasingly regarded as unfortunate. Instead of delivering on more jobs and shared growth it has resulted in unceasing growth of corruption, unemployment and inequality – both economic and social.

Mahatma Gandhi, the greatest nationalist leader of India repeatedly warned his countrymen to evolve their own strategies of development and avoid living on borrowed wisdom. In his simple way of reasoning he put his exhortation thus: the Western countries have plenty of resources, we have plenty of wants; their problem is making optimum use of resources, our problem is moderation of wants.”\(^{23}\)

The researcher came across a Paper written by T. N. Khoshoo on ‘Gandhian Environmentalism: An Unfinished Task’ according to which there are the Two Models of Development one the Nehruvian Model of industrial development which is relevant primarily to the Industrial Economic Sector. This model needs refinement and has to be made sustainable. Whereas the Gandhian Model, in the words of J.C. Kumarappa, leads to decentralized


\[^{23}\text{Ibid}\]
economic planning and is actually “Economy of Permanence”, while in the Nehruvian Model of industrial economy there is the danger that the rich may become richer and poor poorer. India’s success will be measured not by homogenizing a heterogeneous situation, but by the success with which diverse societies can be harmonized and can co-exist and become mutually reinforcing and supportive; where traditions and modernity are appropriately blended, and where man-made capital does not become destructive of the natural capital. Both models have their specific constituencies in India. Thus, following a democratic path, there is a need for a creative synthesis of the Gandhian and the Nehruvian Models (Table I).

### TABLE I

<table>
<thead>
<tr>
<th>The Two Models</th>
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<tbody>
<tr>
<td><strong>Gandhian Model</strong></td>
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<tr>
<td>1. Intensification and diversification of agriculture, animal husbandry and forestry, i.e., biomass production processing and utilization i.e., renewable sources</td>
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<tr>
<td>2. Photosynthetic / Solar Model: Use of solar energy and some non-renewable energy</td>
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<td>3. Labour intensive</td>
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<td>4. Caters to over 76% of population</td>
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<td>5. Poverty alleviation at subsistence level</td>
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<td>7. Economy of Permanence: Sustainable</td>
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<td>8. Rural Development</td>
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\[\text{http://www.mkgandhi.org/articles/unfinish_task.htm (Accessed on 14th December, 2012)}\]
The Gandhian Model is basically aimed at building self-reliance and self-respect in a villager, and poverty alleviation of India’s teeming millions which are steeped in penury. This Model is primarily based on enhanced biomass production, processing, and utilization. The larger section of our society to be served by this model depends on renewable resources (both man-made and natural) and the Model is fuelled largely by solar energy (photosynthesis). The indicator to be used for estimating growth of such a Model has to be the increase in the Gross National Resource Product at the village level, which should be Sustainable and should cause the least or manageable amount of ecological damage to the production base. The basic Principles (local self-reliance and equity with social justice) of the Gandhian Model of Development must become applicable to all situations – from Ecosystem to Industrial Societies. However, the Nehruvian Model of industrial development is relevant primarily to the Industrial Economic Sector. This model needs refinement and has to be made Sustainable.

She went on to add that “In industrial development, generally a small percentage of population uses an unusually large amount of resources. Globally this is also true of a small number of powerful industrial countries guzzling resources far out of proportion. The rural development model results in a large percentage of population using a small amount of resources as is also true of a large number of populous (but rather powerless) developing countries. Equalization between the two models can only be possible by shrinking the resource use in the first group, while by enhancing resource use and controlling growth of population in the second group. At present, all these are only pious wishes.

USA has about 5 percent of population of the world, but is guzzling a large amount of resources. From resource-consumption point of view, its population is actually over 20% of the whole world; while India has 16% of the world population, but from actual resource - consumption point of view it represents less than 4% of population of the world. The present situation neither reflects
any form of equity nor social justice and is indeed inherently unsustainable. It needs urgent attention, for otherwise it carries in it the germ of future confrontation between developing and industrial countries. The advice from the latter to the former regarding controlling their population will carry conviction only when industrial countries give demonstrable proof of reducing their resource consumption.

Gandhi ji was indeed concerned about the inequitable development that the country had under the British Raj. He was more concerned about the common man who was suffering a lot.

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

What we need today is a Creative synthesis of the two models is needed for achieving sustainable development.

TODAY’S DEVELOPMENT-SUSTAINABLE OR NOT?

Notwithstanding, so called development in the last 2-3 decades human miseries have only multiplied and not been eradicated. Socio-economic justice is the end but the casualty as the rich poor divide has only increased and not being narrowed down as desired. Exploitation of majority of people in the process of development and growth has created more imbalances socially, economically and ecologically. Gandhian model of development is based on inclusive growth and social justice which provides citizens an opportunity and desire to participate in the process of governance through participative process and involving all the stakeholders.

“The realization of true democracy hinges upon the concept of popular participation. Citizen’s participation in the affairs of the state ensures representation of popular will and transparency in the decision making process, which help in establishing a democratic, responsible and responsive development administration.

India is not only the largest democracy in the world but it is perhaps the only functioning democracy amongst the developing nations. The federal polity created by the Constitution was possible because of the adherence to the principle of democratic decentralization, which is the core value of federalism. The division of power between the Union and state governments as envisaged in the Union List, State List and Concurrent List is the manifestation of the adoption of the principle of democratic decentralization. The process of grassroots democracy which is institutionalized by the three-tier Panchayat Raj system represents the adoption and application of the principle of democratic decentralization at the village, block and district levels.

Grassroots democracy stands for a political structure in which democracy is extended to the local levels in a real and extensive measure. It is thus, a medium of people’s participation, which is not remote but is based on their participation in the day-to-day conduct of public affairs of their own local area, village or town. As envisaged by Gandhiji this model of democracy is essentially a decentralized one in which management of public affairs does not get confined at the top but operates through a number of local self government institutions, which are the actual centres of power. The 73rd and 74th Amendments to the Constitution are concrete steps towards a decentralized system in India.  

Today we have a very different situation on Development front. It was enlightening for the researcher to discover an article written in very prestigious

Newspaper “The Hindu” by Professor K.M Mehta on the ‘Scandals in India’. The researcher is presenting the gist of the article to give the latest picture about India’s so called growth story under the garb and deceit of so many scams with people’s money. “Political corruption was there even during the time of Pandit Nehru. But later a rapid erosion in the selfless dedication of leaders led to the growth of corruption in the entire body politic. National interest became nobody’s business. Welfare schemes turned the biggest source for siphoning off public funds.

**Scandals of free India**

In the post-independence period, only six out of the 14 Prime Ministers had a term of five years or more: Nehru about 17 years, Indira Gandhi 16, Rajiv Gandhi five, Narasimha Rao five, Atal Behari Vajpayee six, Manmohan Singh over nine years to date.

Some of the major scams are as follows: (The figures in brackets are the indexed value in 2011)

Indira Gandhi’s tenure was tainted with

(i) the Nagarwala scandal (1971) Rs. 60 lakh, (Rs. 11.10 crore)

(ii) the Kuo oil scandal (1976) Rs. 2.2 crore (Rs. 24.80 crore)

(iii) the cement scam : Donations for the Indira Pratishthan Trust collected by Antulay Rs. 30 crore (Rs. 208.80 crore).

The total indexed value would be Rs. 244.70 crore.

Rajiv Gandhi’s term is known for the Bofors scandal of Rs. 64 crore in 1987 (Rs. 313.72 crore).

Narasimha Rao’s regime saw many scandals:

(i) the Lakhubhai Pathak pickles scam (1984) $1,30,000 equivalent at the then conversion rate to Rs. 22.75 lakh (Rs. 7.79 crore)
(ii) the sugar import scam (1994) Rs. 650 crore (Rs. 1627.99 crore)

(iii) the Sukhram telecom scandal (1996) Rs. 3.6 crore (Rs. 12.33 crore)

(iv) the C R Bhansali scam (1998) Rs. 1,100 crore (Rs. 2,438.60 crore) and

(v) the fertilizer scam (1996) Rs. 133 crore, (Rs. 294.85 crore). The total indexed value of these scams comes to Rs. 4,381.56 crore.

Vajpayee’s BJP-led government was also not free from scandals:

(i) the Kargil coffin scandal (1995) $1.87 lakh equivalent at the then conversion rate to Rs. 80.64 lakh (Rs. 1.87 crore) and

(ii) the Barak missile scandal $80.64 lakh equivalent at the then conversion rate to Rs. 36.29 crore (Rs. 66.13 crore). The total indexed value would be approximately Rs. 68 crore.

The government of Manmohan Singh, whose personal integrity is doubted by none, is mired in a cobweb of corruption:

(i) the Scorpene submarine deal (2006) Rs. 500 crore (Rs. 685.80 crore)

(ii) the cash-for-votes scandal Rs. 50 crore (Rs. 59.95 crore)

(iii) the 2G Spectrum (2010) Rs. 1,76,000 crore (Rs. 1,89,200 crore) and

(iv) the Commonwealth Games scam Rs. 8,000 crore (Rs. 8,599.99 crore). The total indexed value of corruption so far is Rs. 1, 98,546 crore.

All these scandals directly or indirectly involved Cabinet Ministers of the then Prime Ministers.

These figures do not include black money stashed away by politicians and bureaucrats in numbered accounts outside India. It is well known that after a substantial reduction in the marginal tax rate from 97 to 30 per cent, the incentive for accumulating black money amongst business and industry has
disappeared and the major hoards of black money abroad are by corrupt politicians, bureaucrats, smugglers, drugs-traffickers, etc.

According to a White Paper brought out by the government of India, the black money stashed away in Swiss banks by Indians stood at Rs. 9,295 crore during 2010. According to FICCI, by July 2012 this figure stood at Rs. 45 lakh crore. CBI Director A. P. Singh, in his address to the Interpol Global Program on Anti-corruption and Asset Recovery, said such amount stood at $500 billion. His statement came up before a case in the Supreme Court in February 2012. These estimates exclude money stashed away abroad as valuables in Safe Deposit Boxes, a recent innovation by Swiss banks to overcome international treaties.27

Corruption, which is a main cause of hue and cry by Social Activist today holds some ground because we have so much Corruption which is eating into the system very much. “Corruption has been a major cause for tardy progress in implementing ambitious projects and policies of the government resulting in huge loss of revenue to the exchequer. In this context Gandhi ji’s emphasis on ethical and moral values in public life seems to be a strong remedy against corruption. A corruption free bureaucracy committed to deliver good governance is dependent upon creating culture of administration manned by people having moral integrity and having highest ethical values. Most of the time, the policy making process is divorced from participative and consultative approach which creates a huge gap between the aspirations and needs of the people on the one hand and the final shape and outcome of such policies on the other. This disconnect is largely due to over centralization and concentration of power. Therefore there is a need for decentralisation and devolution of political and economic power. As far as decentralisation is concerned, Gandhi ji considered it to be a deterrent against authoritative and arbitrary use of power

27 MEHTA K. M., Scandals in India in The Hindu, Sunday, November 18th, 2012, p.12
by the centralized agencies of the state. Hence any attempt at providing good governance should follow a decentralized model of development.”

Many Scholars, Academicians and Authors had a different take on Challenges of 21st Century but it is worth mentioning what Dr. N. Radhakrishnan summarized in the following points. According to Dr. N. Radhakrishnan “The Major Challenges of the 21st Century” will be:

i) Taming the monster of violence and keeping it within limits besides eliminating terrorism.

ii) Ensuring equitable distribution of wealth and natural resources; also to cry a halt to the exploitation and insensitivity shown in preserving balance in nature.

iii) Elimination of poverty and hunger.

iv) Increasing reliance of rulers and politicians on religious fundamentalist elements and forces to capture power and sustain themselves in power by exploiting religious sentiments, and

v) Decline of moral, spiritual and ethical considerations and extending tentacles of consumerism and materialism.

Working for mammoth problems requires a holistic Vision which was carried by Gandhi ji for the welfare of humanity and in doing so people at grass root must be made aware and empowered. So, Gandhi’s hard advised Model of Decentralization is most apt here to be mentioned because still our country resides in six lac Villages.

GANDHI’S MODEL OF DEVELOPMENT

For Gandhi development of man is impossible without knowledge of the art of reading and writing. But he also held a view that unless the development of the mind and body does not go hand in hand with a corresponding awakening of

28 Dhal Sangita, Managing Development through Good Governance: A Gandhian Perspective op.cit., pp.111-127
the soul, it’s of no use. So for Gandhi, Development was the way to achieve the end goal i.e. Sarvodaya in every possible manner. Sangita Dhal mentions in an article on ‘Managing Development through Good Governance: A Gandhian Perspective’ that “Development through decentralization and popular participation is aimed at creating a better future for sustainability and common good (inclusive growth and inclusive development). It is in this context we find greater relevance of Gandhian methods of managing the economy in the 21st Century. Economic growth does not necessarily translate into overall well being of the people because its fruits are not always shared by the masses. Therefore economic growth has to correspond with economic development which includes enhancement of human well-being, enrichment of quality of life, happiness index, health and literacy, environmental sustainability and above all creating living condition in a peaceful and non-violent society. Government should emphasize these aspects at the policy making and planning stage in order to ensure long term and sustainable development through good governance.”

We all know Gandhi ji’s vision of development is need based and not greed based hence it is free from exploitation and is everlasting. “Gandhi advocates an integral and integrated approach to economic development through decentralization which reflects his emphasis on development in harmony with nature, rather than simply creating material wealth for consumption. Gandhi ji’s emphasis on human centric perspective of development and governance highlights the evolutionary relationship between human beings and nature. In this context the relevance and utility of decentralization as envisaged in the Gandhian prescription of a peaceful and non-violent society assumes greater significance. Democratic decentralization has no meaning when people do not have the opportunity to participate. He was against the idea of parliamentary ‘democracy which was rooted in the idea of centralization, where few could take the decisions affecting large majority of the people. Therefore Gandhi

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30 Dhal Sangita, Managing Development through Good Governance: A Gandhian Perspective op.cit., pp.111-127
advocated grassroots democracy based on the structure of ‘oceanic circle’ in which the lowest unit was predominant and the top tier only functioned as the coordinator. It functioned from below by the people of every village.”

But the truth is the existing models of decentralization has not solved the problems of the people hence there is a greater need today to redefine the goals of administration for development and prosperity in a decentralized political framework. Today we have top-down approach which is entirely opposite to the Gandhi’s Vision of bottom-up approach. Here comes the prominence of Gandhi’s Decentralization Model. “Decentralization as process is designed to ensure people’s participation in various capacities at all levels of political and economic processes of planning and development. The process of decentralization exemplifies the transference of authority, legislative, judicial or administrative from a higher level of government to a lower level. Hence it works on the local needs rather than merely imposed from above. People participate in such process for their own development according to their needs and hence making things far more clear and transparent.”

“While searching for an alternative paradigm, Gandhian model of decentralization envisaged social change in India through the social reconstruction programmes that evolved from his experiences and experiments. He touched the inner core of the Indian society through his spiritual approach which is premised on communal harmony and peace. According to him, the whole world relied on Technology, Science, Education and efficacy of Administrative System but not on Goodness of the people. Gandhi ji’s approach to decentralization has been inclusive and integrated which results in active participation of the people at the grassroots. Decentralization is inclusive in the sense that it seeks to make services and development activities responsive to local wishes and initiatives, by delegating them to local bodies. Communities should be empowered along with women to protect nature and

31 Ibid.
32 Ibid.
conserve energy. It is in the institutions of local self-government, local communities and individuals can participate in local affairs under ideal conditions. By adopting this approach people can be mobilized and inspired to eradicate poverty and unemployment and achieve prosperity and establish social harmony. Thus, participation and decentralization lead to democratic self-government, which work for the collective good of the people. In developing democracies or the ‘new states’ the realization of true democracy and achievement of socio-economic goals rest upon the assumption of active participation and involvement of people in the affairs of the state. When democracy is conceptualized as above that is peoples’ (community) participation in the decision making process, it denotes a process involving a set of methods and procedures for making political decisions relatively a set of methods and procedures for making political decisions relatively free of any values.

Gandhi ji advocated for strong and vibrant local communities which would facilitate the regeneration of Indian society and economy. These village communities based on decentralization would train people in the art of collective solidarity and cooperative action. He, therefore, desired to provide full powers to the village communities so that they can be self-sustained and capable of managing their affairs. Creating units of local self government (Panchayat) is a flexible response to social needs and economic requirements of the community. It could serve as a link between social groups or organisations around the concepts of autonomy and cooperation. Like Marx, Gandhi ji has put great emphasis on labour which according to him is the real wealth and gives rise to collective prosperity. He was of the opinion that no one should eat even a single meal without doing some labour. This strategy would also prevent unnecessary accumulation of economic power in the hands of few.

Gandhi ji therefore pleaded that these panchayats should be given full powers to make them meaningful for the rural populace and empower them to play a
greater role in developing infrastructure and generating rural livelihoods.”

Though lot of change has happened since Gandhi’s demise but still Panchayati Raj is not how Gandhi ji envisaged it which makes the problem more serious.

Taking on this gubernatorial issue of Development the researcher found it apt and divided the Dimensions of Development on which Gandhi ji spoke in the following ways:

1. Economic Sustainability
2. Social Sustainability
3. Environmental Sustainability
4. Ethical and Moral Sustainability

1. ECONOMIC SUSTAINABILITY

The economic philosophy of Gandhi is criticized for being impractical and imaginary. He was no theorist but practical idealists who believed in making things right in the field only and learn by his mistakes. Though many have criticized him to a utopian but his philosophy lies in overall human welfare.

For instance, the concept of trusteeship as enunciated by Gandhi demands non-possession which is very unlikely considering the scenario we are witnessing today. It’s a known fact that Gandhi was deeply influenced by Ruskin’s book ‘Unto This Last’ and he summarized the teachings of ‘Unto This Last’ under three basic truths:

1. The good of the individual is contained in the good of all (Sarvodaya).
2. Each person has the right to earn livelihood from his work and there is dignity of labor, meaning thereby that there is nothing called high and low labor (Bread labor).
3. The life of the tiller of the soil and the handicraftsmen is the life worth living (Village industries and Swadeshi).

33 Ibid.

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“Gandhi admitted that he was clearly aware of the first truth with little awareness about the second and clearly he was unaware about the third truth. However, Gandhi realized that the second and third truths contained in the first. Gandhi revealed that Ruskin’s book transformed him overnight from a lawyer and city dweller into a rustic living away from Durban on a farm called the Phoenix Settlement (ashram). Another writer who deeply influenced Gandhi was Leo Tolstoy. Tolstoy’s work ‘The Kingdom of God is within you’ left an indelible impression on Gandhi. Gandhi admitted that the profound morality, independent thinking and truthfulness of Tolstoy’s work had overwhelmed him and everything else paled into insignificance. Gandhi realized that the best way to help the poor was to get off their backs and practice ‘bread labour’ – that man must earn his bread by labouring with his own hands. The principle of ‘bread labour’ is central to the economic philosophy of Gandhi.”

“True economics never militates against the highest ethical standard, just as all true ethics to be worth its name must at the same time him 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, stand for justice; it promotes the good of all equally including the weakest, and is indispensable for decent life.”

Gandhi even went on to say “Economics that hurt the moral well-being of an individual or a nation are immoral and therefore sinful.” He even said “I must confess that I do not draw a sharp or any distinction between economics and ethics. Economics that hurt the moral well-being of an individual or a nation are immoral and, therefore, sinful. Thus the economics that permit one

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34 Nandela, Krishnan., The relevance of Gandhian Economics to Modern India
country to prey upon another are immoral. It is sinful to buy and use articles made by sweated labour.”

According to the Doctrine of the Equal Distribution given by Gandhi ji “The real implication of equal distribution is that each man shall have the wherewithal to supply all his natural needs and no more. The rich cannot accumulate wealth without the co-operation of the poor in society. Man has been conversant with violence from the beginning, for he has inherited this strength from the animal in his nature. It was only when he rose from the state of a quadruped (animal) to that of a biped (man) that the knowledge of the strength of Ahimsa entered into his soul. This knowledge has grown within him slowly but surely. If this knowledge were to penetrate to and spread amongst the poor, they would become strong and would learn how to free themselves by means of non-violence from the crushing inequalities which have brought them to the verge of starvation.”

What is so relevant today of what Gandhi ji said so many years ago is that “according to me the economic constitution of India and, for the matter of that, the world should be such that no one under 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 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 vehicle of traffic for the exploitation of others. This monopolization by any country, nation or group of persons would be unjust. The neglect of this simple principle is the cause of destitution that we witness today not only in this unhappy land but other parts of the world too.” The economics that disregard moral and sentimental considerations are like wax works that, being life-like, still lack the life of the living flesh. At every crucial moment thus a new-fangled economic laws have

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39 Young India,15-11-1928, Vol. X,No.46, p.381
broken down in practice. And nations or individuals who accept them as guiding maxims must perish. 40

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. 41

In the most famous Constructive Program Gandhi says “Economic equality is the master key to non-violent independence. Working for economic equality means abolishing the eternal conflict between capital and labour. It means the leveling down of the few rich in whose hands is concentrated the bulk of the nation’s wealth on the one hand, and a leveling up of the semi starved naked millions on the other hand. A non-violent system of government is clearly impossibility so long as the wide gulf between the rich and the hungry millions persists. The contrast between the palaces of New Delhi and the miserable hovels of the poor, laboring class cannot last one day in a free India in which the poor will enjoy the same power as the richest in the land. A violent and bloody revolution is a certainty one day unless there is a voluntary abdication of riches and the power which riches give and sharing them for the common good. I adhere to my doctrine of trusteeship in spite of the ridicule that has been poured upon it. It is true that it is a difficult to attain. But we made up our minds in 1920 to negotiate that steep ascent.” 42

At another point 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.” 43 Today, we have in India people living under poverty and are not able to meet two ends meet, but

40 Young India, 27-10-1921, Vol. III, No.43, p. 344
41 Young India, 26-10-1924, Vol. VI, No.52, p.421
42 Gandhi, M.K., Constructive Programme: Its meaning and Place (Ahmedabad: Navjivan Publishing House), 1944, pp.20-21
43 Harijan 1-6-47, Vol. XI, No.18, p.172
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.”

THEORY OF TRUSTEESHIP

Today man has become so much materialist and cruel Consumerist that it is often seen as beast who can swallow anything that comes its way. So true is the fact that today we have so much imbalances in Societies that Gandhi comes before our eyes as the only solution and in that Trusteeship is the most important principle he propounded so many decades back. What Gandhi says on the Theory of Trusteeship is that “Supposing I have come by a fair amount of wealth – either by way of legacy, or by means of trade and industry – I must know that all that wealth does not belong to me; what belongs to me is the right to an honourable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community. I enunciated this theory when the socialist theory was placed before the country in respect to the possessions held by zamindars and ruling chiefs. They would do away with these privileged classes. I want them to outgrow their greed and sense of possession, and to come down in spite of their wealth to the level of those who earn their bread by labour. The labourer has to realize that the wealthy man is less owner of his wealth than the labourer is owner of his own, viz., the power to work. The question how many can be real trustees according to this definition is beside the point. If the theory is true, it is immaterial whether many live up to it or only one man lives up to it. The question is of conviction. If you accept the principle of Ahimsa, you have to strive to live up to it, no matter whether you succeed or fail. There is

nothing in this theory which can be said to be beyond the grasp of intellect, though you may say it is difficult of practice."

"As for the present owners of wealth, they would have to make their choice between class war and voluntarily converting themselves into trustees of their wealth. They would be allowed to retain the stewardship of their possessions and to use their talent to increase the wealth, not for their own sakes, but for the sake of the nation and, therefore, without exploitation. The State would regulate the rate of commission which they would get commensurate with the service rendered and its value to society. Their children would inherit the stewardship only if they proved their fitness for it. Supposing India becomes a free country tomorrow, all the capitalists will have an opportunity of becoming statutory trustees. But such a statute will not be imposed from above. It will have to come from below. When the people understand the implications of trusteeship and the atmosphere is ripe for it, the people themselves, beginning with Gram Panchayats, will begin to introduce such statutes. Such a thing coming from below is easy to swallow. Coming from above it is liable to prove a dead weight."

"The rich should ponder well as to what is their duty today. They who employ mercenaries to guard their wealth may find those very guardians turning on them. The moneyed classes have got to learn how to fight either with arms or with the weapon of non-violence. For those who wish to follow the latter way, the best and most effective mantram is: (Enjoy thy wealth by renouncing it). Expanded it means: “Earn your crores by all means. But understand that your wealth is not yours; it belongs to the people. Take what you require for your legitimate needs, and use the remainder for society.” This truth has hitherto not been acted upon; but, if the moneyed classes do not even act on it in these times of stress, they will remain the slaves of their riches and passions and consequently of those who over-power them. I see coming the day of the

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45 Harijan, 3-6-1939, Vol.VII.No.17,p. 145
46 Harijan, 31-3-1946, Vol. X,No.8,pp. 63-64
rule of the poor, whether that rule be through force of arms or of non-violence. Let it be remembered that physical force is transitory even as the body is transitory. But the power of the spirit is permanent, even as the spirit is everlasting.” In simple words Enjoy Thy Wealth by Renouncing It. 

In a Practical Trusteeship Formula drawn by Pyarelal given in the book on Trusteeship written by Gandhi ji the final draft was as like:

1. Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalism, but gives the present owning class a chance of reforming itself. It is based on the faith that human nature is never beyond redemption.

2. It does not recognize any right of private ownership of property except so far as it may be permitted by society for its own welfare.

3. It does not exclude legislative regulation of the ownership and use of wealth.

4. Thus under State-regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interests of society.

5. Just as it is proposed to fix a decent minimum living wage, even so a limit should be fixed for the maximum income that would be allowed to any person in society. The difference between such minimum and maximum incomes should be reasonable and equitable and variable from time to time so much so that the tendency would be towards obliteration of the difference.

6. Under the Gandhian economic order the character of production will be determined by social necessity and not by personal whim or greed.”

According to Joshi Rukaiya in the Article on “Trusteeship Today” When the principle of trusteeship is accepted by any individual voluntarily and without any reservation, certain concomitants flow from such acceptance:--

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47 Harijan, 1-2-1942, Vol. IX, No.3, p.20
1. Simplicity of life style, the rejection of all extravagance and the flaunting of wealth is the first and the immediate result.

2. It rules out any wrong means outside the legal and moral framework, in his pursuit of wealth. Even surplus wealth already in one’s possession is regarded as wealth held in trust for society by an individual, to be utilized only for the benefit of society.

3. Any activity harmful to society (although it may result in wealth to particular institution or individual) has thus to strictly avoided.

4. One has to treat others as human beings and not as units of labour to be purchased at the lowest price for increasing production and maximizing profits.

5. One stands committed to giving full opportunities to workers in the enterprise, to learn to take greater responsibility, and to participate in decision making at all levels, according to the in actual and potential capacities. This includes the decision, of the formula for apportioning profits and surpluses generated by the institute.

6. Since trusteeship presupposes voluntary acceptance, all violence is scrupulously avoided. Trusteeship is too promoted only by love and persuasion.”

Gandhi ji was not an economic theorist but an economic reformer. He was a Karyamogi. The major characteristics of his economic ideas can be summed up in the following points:

a. Economics is untrue if it ignores or disregards moral values.

b. Everyone has a right to earn his own livelihood.

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c. The life of a labourer, whether a tiller of soil or a craftsman, is a life worth living: Dignity to Labour.

d. Every individual should be provided equal opportunities and resources.

e. Every individual must earn his livelihood by his own labour.

f. Labour should not be regarded as a discommodity to be minimized.

g. Welfare of the poor (Antyodaya) will lead to welfare of all (Sarvodaya).

h. Co-operation is a better principle than mere competition to out-do people.

i. Cottage industry must produce marketable goods.

j. Aim at small surplus and not large profit.

k. All occupations are important.

l. Decentralization is conducive to progress, centralization leads to abuse.

m. Political independence must be strengthened by economic independence of the right kind.

n. Both bottom-up and top-down development and governance are needed.

o. Objectives should be self-defined and not externally defined.

p. Production of goods for basic needs and not luxury goods.

q. Development has to be need-oriented and not greed oriented.

r. Not Economic Dictatorship but Economic Partnership is needed.

s. Good economics is conducive to the good of all, including the environment.
Healthy economics cannot flourish in an unhealthy environment, because economics ultimately depends on resources which come from Mother Earth.

When the basic problems of the Indian economy are analyzed, the patterns of income distribution, inequality, poverty, and unemployment still exist as they were many years after so-called Development coupled with population explosion seems to be our biggest threat.

Today, we have many programs (in hundreds) launched by the Government but even then, we have people living under miserable situations. Economy of permanence was the call by Gandhi, but it has been most disrespected by us. Hence, the relevance of Gandhian Economic Thought and Trusteeship principles has to be given a serious exercise now more than ever before.

2. SOCIAL SUSTAINABILITY

The researcher found it very difficult to contain the scope of this very dimension in Gandhian perspective as Gandhi had say on almost all the aspects regarding our social life. Hence it becomes pertinent here to cite the most important postulates of the Social Dimension only he envisaged for society.

“The greatest single factor in Gandhi-ji’s make-up was his openness allied with inclusiveness. He refused to let himself be bottled and labeled. He tried to do much, and so became a theatre of numerous tensions and contradictions. He entered politics and tried to ethicalize it; he lived among the untouchables and tried later to obstruct their passage to Sikhism and Buddhism; he fathered Gujarati and played a cousin to Hindustani; he linked education in the humanities to handicrafts; he made the unclassifiable Gita easy; he attempted to revive the self-sufficiency of a primitive society with its tiny rural units, and talked anarchically of no-Government; he made love to reason while underscoring listening in to the voice, of the supreme, beneficent Divine. This openness involving a multiple confrontation, brought out of him precious gems of thought of varying hues and weights, found in the Young India, and the
Harijan, with their tell-tale names. In his erratic, eccentric, ego-centric, religion-tinged experiments he failed as much as he succeeded but his right attitude, in the Buddha’s sense, to himself and his people, his trust in the basic goodness of human nature, and his faith in the inexorable laws of history in the operation of which man and nature cooperate, kept him ever whole and above the waters.”51

Gandhi said ‘Mine is a struggling, striving, erring, imperfect soul’.52 His vision for India was so broad and varied and he tried every possible way to make human being happy. “The Gandhian techniques of socialization included both traditional techniques like the press, meetings and associations and non-traditional instruments. The non-traditional could be listed as follows: The list is not exhaustive but merely illustrative:

1. Satyagraha.
2. Non-cooperation.
3. Purification fast.
4. Khadi and constructive work—Harijan work.
5. Boycott—picketing—Hartal
7. Civil disobedience.
8. Prayer meetings.

It is common knowledge that Gandhi-ji wanted these techniques to be used not merely for achieving political independence of the country but to build the new social order.”53

The four pillars of the projected Gandhian society were to be54:

52 Young India, 25-9-1924, Vol. VI, No. 39, p. 313
54 Ibid.
1. Decentralization in politics and economics;
2. Non-mechanization;
3. Non-industrialization; and
4. Ruralisation or village-unit self-dependence, sufficiency.

The central idea in Gandhi-ji’s mind was to minimize the chances of exploitation and enslavement, of unequal distribution, of undesirable, uncontrollable production, and of shrinking of manual labour. He wanted to bridge the gap between qualification and employment, between overwork and leisure, between hoarding and over-investment. But what has happened in India is entirely opposite. We have few hands controlling the millions at their mercy.

Indian socio-economic policy-makers since 1948 have neglected or ignored Gandhi-ji’s basic postulates, and through five-year plans are working for a mixed economy and a mixed society, all of which is, to some observers, more a confession of weakness and fumbling and imitation than proof of a national or regional modification of an international scientific pattern. If we still hear of Khadi Boards, Bhudana, Harijan Leagues, Sewak Samajs, Sadachar Samities, Hindu-Muslim-Sikh Integration Councils, North-South Rapprochements, side by side with electrification, and science and technology pools, it is because our leaders and sub-leaders do not want to admit that Gandhism is dead in real sense.

But, we still continue to wonder at and pay homage to the man who acquired and applied qualities like courage, truthfulness, tenacity of purpose, capacity to make decisions, etc., all determinants in major historical events. We adore the Father of the Nation, the Maker of History, but we cannot or will not become makers ourselves. The masses are not only the real makers of history, but are

55 Ibid.
56 Ibid p. 479
the best judges of history, too, as witnesses by their folk-songs, folk sayings, folk-proverbs, folk-tales. In the mass mind, Gandhi-ji means

1. Active “passive resistance” to all injustice

2. Voluntary poverty: voluntary simplicity of village life, and slowness:

3. Self-control, self-abnegation, self-help, self-sufficiency:

4. Castlessness, classlessness:

5. Faith in Divine dispensation, which can and does make Hitler and Gandhi contemporary.  

GANDHI ON SARVODAYA

In Sarvodaya i.e., welfare of all lays the true message of all our religious texts. In the Principle of Sarvodaya lies the true personality traits of a true leader like Gandhi who wanted everyone to excel and prosper in life. Gandhi said “This body has been given to us only in order that we may serve all Creation with it. And, therefore, says the Gita, he who eats without offering Yajna eats stolen food. Every single act of one who would lead a life of purity should be in the nature of Yajna. Yajna having come to us with our birth, we are debtors all our lives, and thus for ever bound to serve the universe. And even as bond slave receives food, clothing and so on from the master whom he serves, so should we gratefully accept such gifts as may be assigned to us by the Lord of the universe. What we receive must be called a gift; for as debtors we are entitled to no consideration for the discharge of our obligations. Therefore we may not blame the Master, if we fail to get it. Our body is His to be cherished or cast away according to His will. This is not a matter for complaint or even pity; on the contrary, it is a natural and even a pleasant and desirable state, if only we realize our proper place in God's scheme. We do indeed need strong faith, if we would experience this supreme bliss. "Do not worry in the least about yourself, leave all worry to God,"... this appears to be the commandment in all religions.

57 Ibid p.482
This need not frighten any one. He who devotes himself to service with a clear conscience will day by day grasp the necessity for it in greater measure, and will continually grow richer in faith. The path of service can hardly be trodden by one, who is not prepared to renounce self-interest, and to recognize the conditions of his birth. Consciously or unconsciously every one of us does render some service or other. If we cultivate this habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make not only for our own happiness but that of the world at large."\(^{58}\)

**GANDHI ON WOMEN**

Perhaps the most important part of Society is Women—they are mothers, sisters, wives and above all the creators of new life. Gandhi had utmost respect for women and he would have pained to what is the status of women today in our society even after so called development. Gandhi held that “OF ALL the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity to me, the female sex, not the weaker sex. It is the nobler of the two, for it is even today the embodiment of sacrifice, silent suffering, humility, faith and knowledge.”\(^{59}\)

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.\(^{60}\)

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

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\(^{58}\) Gandhi, M.K., *From Yeravda Mandir (Ashram Observances)* (Ahmedabad: Navjivan Publication), 1932, p.33

\(^{59}\) Young India, 15-9-1921, Vol. III, No.37, p. 292

\(^{60}\) Young India, 21-7-1921, Vol. III, No.29, p. 229
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
appeal to the heart than woman? 61

Woman, I hold, is the personification of self-sacrifice, but unfortunately today
she does not realize what a tremendous advantage she has over man. As
Tolstoy used to say, they are labouring under the hypnotic influence of man. If
they would realize the strength of non-violence they would not consent to be
called the weaker sex. 62 Man has regarded woman as his tool. She has learnt to
be his tool, and in the end found it easy and pleasurable to be such because
when one drags another in his fall the descent is easy. 63

Gandhi was in favour of providing all the facilities equally to women as men.
According to him “I believe in the proper education of woman. But I do
believe that woman will not make her contribution to the world by mimicking
or running a race with men. She can run the race, but she will not rise to the
great heights she is capable of by mimicking man. She has to be the
complement of man.” 64

He said that “My own opinion is that, just as fundamentally man and woman
are one, their problem must be one in essence. The soul in both is the same.
The two live the same life, have the same feelings. Each is a complement of the
other. The one cannot live without the other’s active help.” 65

His was the vision that he considered both sexes to be equal which is missing
today and went on to say I am uncompromising in the matter of women’s
rights. In my opinion, she should labour under no legal disability not suffered
by men. I should treat the daughters and sons on a footing or perfect

61 Young India, 10-4-1930, Vol. XII,No.15, p. 121
62 Young India, 14-1-1932, Vol. XIV,No.2, p. 19
House), 1968, p.282
Equality of sexes does not mean equality of occupations. There may be no legal bar against a woman hunting or wielding a lance. But she instinctively recoils from a function that belongs to man; nature has created sexes as complements of each other. Their functions are defined as are their forms.\textsuperscript{67}

This was the broad minded vision of Gandhi at that time about the status of women in society.

Gandhi even said “Man should learn to give place to woman and held that country or community in which women are not honoured cannot be considered as civilized.”\textsuperscript{68}

Coming to the present situation, the following figures are the latest data provided by National Crime Records Bureau about various Crimes committed against Women in India during the given period. The facts are an eye-opener for a country which boasts of treating Women with utmost respect but the figures speaks otherwise.

**CASES REGISTERED UNDER CRIMES AGAINST WOMEN IN INDIA DURING 2007-12\textsuperscript{69}**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>CRIME</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
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<tr>
<td>1</td>
<td>Rape</td>
<td>20737</td>
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<td>22172</td>
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<td>2</td>
<td>Kidnapping &amp; Abduction of Women &amp; Girls</td>
<td>20416</td>
<td>22939</td>
<td>25741</td>
<td>29795</td>
<td>35565</td>
<td>38262</td>
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<td>3</td>
<td>Dowry Deaths</td>
<td>8093</td>
<td>8172</td>
<td>8383</td>
<td>8391</td>
<td>8618</td>
<td>8233</td>
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<tr>
<td>4</td>
<td>Assault on women with intent to outrage her modesty</td>
<td>38734</td>
<td>40413</td>
<td>38711</td>
<td>40613</td>
<td>42968</td>
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\textsuperscript{66} Ibid.,p.284

\textsuperscript{67} Harijan, 2-12-1939, Vol. VII,No.43, p. 359

\textsuperscript{68} Young India, 25-11-1926, Vol. VIII,No.47, p. 415

\textsuperscript{69} http://ncrb.gov.in/ (Accessed on 02\textsuperscript{nd} September, 2013)
Ground reality is very different today as we have Rape, Domestic Violence, Assaults, Trafficking—all happening in our Society. Protests happen here and there but nothing concrete happens. Many schemes are running for the welfare of Women but the ground reality is still miserable. If we analyze the above mentioned data, Rape cases are on rise, dowry deaths are happening more in our times. These are the latest figures which give a lot to ponder upon in our ever growing demands from the Women. Woman is naturally more self-suffering. Non-violence therefore comes more easily to her who can be exemplified by the latest Crimes being committed on Women but even then they are far more patient and resilient than others which speak a lot about our Culture and their resilience.
GANDHI ON YOUTH

What is so truly relevant for us today is what Gandhi said so many years ago will repeat when the role of Youth will be paramount. Our demographics indicate in next few years we are going to see more of population less than 25 years of age which is going to be an asset for us. Youth were the main supporters in almost all the Gandhian Movements in our Freedom Struggle. Today what is required is more of channeling their talent so that they can also become productive Citizens in times to come.

“Besides political movements Gandhi called the youth to participate in various works like community development, Swadeshi, health and sanitation. Gandhi was very keen about villages and rural civilizations. He accepted many drawbacks which inherited in the community and tried to remove them with the help of participation of youth. He used to say, "I asked you (young man) to go to villages and bury yourself there, not as their masters or benefactors, but as their humble servants. Let them know what to do and how to change their modes of living from your daily conduct and way of life. Only feeling will be of no use just like steam which by itself is of no account, unless it is kept under proper control-when it becomes a mighty force. I ask you wounded soul of India." This very paragraph from A call to Youth written by Gandhi has given to the youth of this country in the process of social transformation. In his lifetime Gandhi persuaded many youth to live a simple life in Ashramas and work constructively for the community around them. As evident from the above mentioned quotation Gandhi laid emphasis on daily conduct and way of living of his men. He preached for dignity of labour while working for a social cause. He asked especially to youth to engage in physical work like working in fields, cleaning the streets, the toilets and doing their own things. He addressed to youth, "No labour is too mean for one, who wants to earn an honest penny. The only thing is the readiness to use the hands and feet that God has given us...... if the sense of shame that wrongly attaches to physical labour could be got rid of, there is enough work to spare for young men and women of average
Self-sufficient, non-exploitative society was the aim of Gandhi's social reforms. He sought them through non-violent methods. Gandhi saw that an idea of trusteeship is inherent in the idea of non-violent revolution. While seeking the economic self-reliance, Gandhi never lost the sight of drawbacks which were present in the rural civilization. So in order to remove the defects in society Gandhi looked at youth of this country as an inevitable agent. To put in his own words he said, "We are inheritors of rural civilization. The vastness of our country, the vastness of population, the situation and the climate of the country have, in my opinion, destined it for a rural civilization. The defects are well known, but nor one of them is irremediable. I can, therefore, suggest remedies on the assumption that we must perpetuate the present rural civilization and endeavour to rid it of its acknowledged defects. This can only be done if the youth of country will settle down to village life. And if they will do this they must reconstruct their life.

This shows how Gandhi heavily relied upon youth of this country to perpetuate his concept and ideas to bring about desirable changes in society in concurrence with fast changing world's social milieu.”

Youth today are enlightened but we also witness Child Labour and trafficking at the same time which gives a lot to think about. The following figures are the latest data provided by National Crime Records Bureau about various Crimes committed against Children who are perhaps most neglected because they don’t matter to our Vote Bank Politics.

**CRIME AGAINST CHILDREN IN INDIA**

<table>
<thead>
<tr>
<th>Sr. No.</th>
<th>CRIME</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
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<tbody>
<tr>
<td>1</td>
<td>Murder (Total)</td>
<td>1450</td>
<td>1511</td>
<td>1436</td>
<td>1551</td>
<td>1508</td>
<td>1514</td>
<td>1678</td>
</tr>
<tr>
<td>2</td>
<td>Infanticide</td>
<td>126</td>
<td>134</td>
<td>140</td>
<td>63</td>
<td>100</td>
<td>63</td>
<td>81</td>
</tr>
<tr>
<td>3</td>
<td>Other Murder of Children</td>
<td>1324</td>
<td>1377</td>
<td>1296</td>
<td>1488</td>
<td>1408</td>
<td>1451</td>
<td>1597</td>
</tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4</td>
<td>Rape of Children</td>
<td>4721</td>
<td>5045</td>
<td>5446</td>
<td>5368</td>
<td>5484</td>
<td>7112</td>
<td>8541</td>
</tr>
<tr>
<td>5</td>
<td>Kidnapping &amp; Abduction of Children</td>
<td>5102</td>
<td>6377</td>
<td>7650</td>
<td>8945</td>
<td>10670</td>
<td>15284</td>
<td>18266</td>
</tr>
<tr>
<td>6</td>
<td>Foeticide</td>
<td>125</td>
<td>96</td>
<td>73</td>
<td>123</td>
<td>111</td>
<td>132</td>
<td>210</td>
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<tr>
<td>7</td>
<td>Abetment of Suicide</td>
<td>45</td>
<td>26</td>
<td>29</td>
<td>46</td>
<td>56</td>
<td>61</td>
<td>144</td>
</tr>
<tr>
<td>8</td>
<td>Exposure and Abandonment</td>
<td>909</td>
<td>923</td>
<td>864</td>
<td>857</td>
<td>725</td>
<td>700</td>
<td>821</td>
</tr>
<tr>
<td>9</td>
<td>Procuration of Minor Girls</td>
<td>231</td>
<td>253</td>
<td>224</td>
<td>237</td>
<td>679</td>
<td>862</td>
<td>809</td>
</tr>
<tr>
<td>10</td>
<td>Buying of Girls for Prostitution</td>
<td>35</td>
<td>40</td>
<td>30</td>
<td>32</td>
<td>78</td>
<td>27</td>
<td>15</td>
</tr>
<tr>
<td>11</td>
<td>Selling of Girls for Prostitution</td>
<td>123</td>
<td>69</td>
<td>49</td>
<td>57</td>
<td>130</td>
<td>113</td>
<td>108</td>
</tr>
<tr>
<td>12</td>
<td>Prohibition of Child Marriage Act</td>
<td>99</td>
<td>96</td>
<td>104</td>
<td>5</td>
<td>60</td>
<td>113</td>
<td>169</td>
</tr>
<tr>
<td>13</td>
<td>Other Crimes against Children</td>
<td>6127</td>
<td>5974</td>
<td>6595</td>
<td>6982</td>
<td>7193</td>
<td>7134</td>
<td>7411</td>
</tr>
<tr>
<td></td>
<td>Total Crimes against Children</td>
<td>18967</td>
<td>20410</td>
<td>22500</td>
<td>24203</td>
<td>26694</td>
<td>33052</td>
<td>38172</td>
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</table>

Rape, Foeticide, Kidnapping and many other indicators presents a dismal picture for us. In all, Crime against children has increased over the years. Gandhi ji believed in creating from youth a cadre of inspiring and competent role models who could work selflessly for social causes and act as agents of change with courage, conviction to help make Nation a great one.

**GANDHI ON RIGHTS AND DUTIES**

What is not earned is not a Right as one has to perform duty first to earn a right; such was the viewpoint of Gandhi. “Theories of human rights in a recognizably modern form emerged in the very specific historical circumstances of Europe and North America, and were powerfully shaped by Western Philosophical assumptions and concerns. The political background to this was the emergence of nation states and sociopolitical struggles to wrest power from small groups who were entrenched in power. Rights theories originated in the thinking of Hobbes and Locke, and then began to expand and to become central to Western liberal thought. They have since flowered in the
mid and late Twentieth Century in a range of international declarations of human rights, most famously the 1948 Universal Declaration of Human Rights. The Indian Constitution which came into being after lengthy discussion late in 1949 and reflects this wider trend, contains a section guaranteeing a range of Fundamental Rights such as rights to freedom, equality, freedom of religion, freedom from exploitation.

There are several aspects of this philosophical development that are particularly significant in comparison to Gandhi’s stance. In the particular historical juncture in which human rights thinking emerged in the West, and of course in India in the context of the nationalist movement, the primary concern was with the rights of the individual in relation to the state, and to a lesser extent in relation to the rest of society. Rights theory was not only fundamentally protective of the individual vis-a-vis the state; but was also deeply skeptical about society and humanity itself. It was thus also a bulwark for the individual against the malign and threatening forces within society and human collectives. Rights theory also reflects contemporary understandings of what is essential to being human, and is a way of marking out and protecting those attributes that are seen as essential not only for human existence but for human flourishing and development. As such it gives immense importance and indeed priority to the individual. It is also flexible-capable of expanding as understanding changes of what it is to be a flourishing human. Hence, it has extended from ideas about liberty and freedom of thought and speech to include rights to health and education; and has also incorporated ideas of group rights- groups ranging from nations to ethnic, groups, to women and children.72

Gandhi came from a very different philosophical background. The tradition of Hindu political thinking was highly developed and sophisticated. But it had no rights discourse and did not place major emphasis on the value of the individual and his or her protection and development. Its concerns were far

more with communities than individuals, it saw no problem with basic inequalities between individuals, and did not address issues of social change and conflict. The core of its concern was the creation and preservation of a social and political community based on the two ideals of danda or force, and dharma or duty. It is the latter which is particularly relevant in understanding Gandhi. Dharma meant not just the religious duty of the individual but also of the status group: its objective was making a human society that would conform to an underlying order and balance in the universe. This led to a stress on duties rather than on rights, and on the mutual interdependence of individual and groups if the whole was to function morally. (This tradition could produce something that superficially looks like a “right”, such as the apparent right to resist an unjust king. On deeper exploration it is clear that this resistance is not a right but application of duty, the duty of subjects to remove a ruler who is failing in his particular duty to guard his people and uphold the moral order.)

In 1938, Gandhi ji opined that he defies the stereotype of the positive freedom theorist as authoritarian by stressing civil liberties. The extent of his affirmation of individual rights and civil liberty should be stressed. "Freedom of speech and civil liberty, "he asserted," are the very roots of Swaraj. Without these the foundations of Swaraj will remain weak." In 1938, Gandhi ji opined that he defies the stereotype of the positive freedom theorist as authoritarian by stressing civil liberties. The extent of his affirmation of individual rights and civil liberty should be stressed. "Freedom of speech and civil liberty, "he asserted," are the very roots of Swaraj. Without these the foundations of Swaraj will remain weak."

Gandhi valued highly the role of law when derived from popular sovereignty. Yet his concept of Swaraj demanded a form of social and political responsibility that Locke never required, a commitment that was much closer to Rousseau: the obligation to change oneself and one's community for the betterment of all, in a spirit of social service. This was conceived as a primary duty of citizenship, the basis for a realization of individual rights. Rights of true citizenship accrue only to those who serve the State to which they belong.

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73 Ibid.
74 CWMG, Vol. 73, p. 22
Gandhi in 1907 said “Man’s highest duty in life is to serve mankind and take his share in bettering its condition. This is true worship—true prayer.” We are obligated to make a “contribution to an ideal order of human life,” and to achieve this individual must through self-examination become “sincere in himself, bear no malice, exploit no one and always act with a pure mind. Such men alone can serve mankind.”

If all simply insist on rights and no duties, there will be utter confusion and chaos. Gandhi in 1936 said that those who observes truth and non-violence prestige, and prestige brings rights comes to them. And people, who obtain rights as a performance of duty, exercise them only, for the service of society, never for themselves. Swaraj of a people means the sum total of the Swaraj of individuals. And such Swaraj comes only from performance by individuals of their duty as citizens. In it no one thinks of his rights. They come, when they are needed, for better performance of duty.” If leaving duties unperformed we run after rights, they will escape us like a will-o’-the-wisp. Violence becomes imperative when an attempt is made to assert rights without any reference to duties. These are some of the most insightful remarks made by Gandhi ji from time to time which shows how much importance he gave to duties to earn rights.

3. ENVIRONMENTAL SUSTAINABILITY

Environment is what surrounds us. It is everything around us. “Environment has become a catch world of present era. Today we are in the midst of a great debate over the problem of as how to protect the global environment which is being increasingly threatened by growing pollution, maintenance of ecology and exhaustion of non-renewable resources. Our pre-occupation and obsession with materialistic concept of growth and technological advancement have

76 Gandhi, M.K. Ethical Religion (Ahmedabad: Navjivan Publication), 1968, p.27
77 Tendulkar, D.G. Mahatma (New Delhi: Publications Division), Vol.8, 1960, p.31
78 CWMG, Vol. 69, p.52
given rise to serious concern for ecology and preservation of healthy environment. People are now highly concerned about 'Green house effect', depletion of the Ozone layer, deforestation, Pollution of Water, Traffic congestion, noise pollution. These are causing both – physical and mental health hazards”. Environment is what constitutes our existence. The term, 'environment' etymologically means surroundings and is generally used for an abstract concept. The surroundings may be natural or man-made, and may be physical, chemical or biotic. The environment is thus, a complex of many things encompassing an organism that interact not only with the organisms but also among themselves. As a result of this, it is difficult to isolate or alter any one of them without affecting other components. The growth behaviour and life of an organisms, are therefore, influenced by the environment in which they live.”81

Environment is not the atmosphere and other physical factors surroundings us, but is a complex of all factors which not only affect one organisms, on time, but all organisms all the time.”82 In larger sense, environment constituted the various physical, mental, social, spiritual, educational, economic, and intellectual aspects of whole humanity and when kept healthy and inspiring, it promotes the progress and development that acts as saviour and is a boon to mankind. The air, water and land are therefore, the basic components of environment.83

“The capitalist, the imperialist, the socialist, the communist and the fascist States of the contemporary world are the main manifestation of the modern state systems. Irrespective of their claims of ideological distinctiveness and systematic specialization, all the typologies of the modern state are the products of industrialization and claim similar achievements which are:

83 Kumar, S.B., op.cit, pp.2-5.
(i) All of them claim of enormous rise in economic productivity, exchange and consumption.
(ii) They boast of tremendous increase in their internal trade and commerce.
(iii) They claim of high economic growth in terms of incomes and higher standards of living.
(iv) They assert that they have achieved tremendous scientific and technological progress.
(v) They say that they have advanced culturally through increased education, publications, mass media and rapid communications.

The above achievements have been the products of the owing characteristics of modern state:

(i) Massive Industrialization.
(ii) High Technologicalisation.
(iii) Vast Colonization/ both explicit and implicit, domestic and foreign.
(iv) Expensive Governmentalisation.
(v) Large bureaucratization.
(vi) Pervasive indoctrination.
(vii) Widespread ecological mismanagement.
(viii) Heavy militarization and militarism and frequent resort to violence for intra and inter-state conflicts.\(^84\)

“The unprecedented growth in world consumption and production is leading to environmental stress through impacts that are both global and local. Some kinds of environmental degradation are truly of global concern, such as global warming and depletion of the ozone layer. Others are international – acid raid, the state of ocean, in several countries. Others are more localized, - air

\(^{84}\) Ibid., pp.26-28.
pollution, water pollution, soil degradation, desertification and so on. The emergence of environmental concerns during the past few decades has led several people to question whether growth of the cost imposed on the environment through depletion of non-renewable natural resources. A question also arises whether poverty and environmental degradation are inter related? What is the relation between environment and economic growth? The inter relationship between poverty, environment and development has also been recognised. The inter relationship between poverty and environment has been recognised by the World Commission on Environment and Development Report as “poverty is a major cause and effect of global environmental problem.”

The interrelationship between the exploitation and degradation of environment and natural resources, on the one hand, and development and poverty, on the other, is particularly relevant in the rural areas of developing countries.86 The linkage between poverty and environment defines a particular characteristic of environmental disruption. Poor people are pushed towards the exploitation of marginal areas of low productivity; tend to over exploit the natural resources resulting in a consequent decline in productivity. Cyclical relationship between poverty and environmental degradation takes place. As poverty increases, natural environment degrades the prospects for further livelihood decline. Environmental degradation generates more poverty. At least 500 million of the world's poorest people live in ecologically marginal areas.87

Another reason for environmental pollution and degradation is over utilization of renewable resources. Rapid industrialization in many countries has greatly increased pollution. Vehicle exhaust, coal burning and smoke from factories form small particles in the air that cause serious health damage. Air pollution from industrial emission, car exhaust and burning of fuels kills more than 2.7

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86 Ibid.
87 Ibid.
million people every year from respiratory damage, heart and lung damage and cancer. Polluted air drifts across national frontiers, with emission of Sulphur Dioxide in one country raining acid on another.

Global warming is one of the most serious of all the environmental challenges. It threatens to disrupt the remarkably stable climate the world has enjoyed since last 10,000 years and is likely to cause widespread economic, social and environmental destruction over the next century. It should be noted that renewable sources of energy, evils of large scale industrialization and dangers of environmental pollution were recognized by Gandhi ji eight decades ago, as he put more emphasis on non-violent upliftment of village economy and the utilization of labour-intensive technique of production.

In modern terminology, Gandhi ji’s strategy is modified in terms of pattern of growth, which preliminary uses renewable resources and a minimum utilization of non-renewable resources. Though concern for the environment was not the focus of such prescriptions, yet such strategy helped to minimize the degradation of environment. The environment-friendly nature of Gandhian economic is further revealed when one notes the emphasis on the ‘last man’ In such policy, poverty has been described as the most severe polluter. The Gandhian prescription of ‘simple living’ also attempts to put a check on unlimited consumption and unending exploitation of natural resources.”

Besides all the above elements have generated four fundamental consequences that are totally unacceptable to Gandhian philosophy and praxis:

(i) They have produced anti-democratic forces that have undermined meaningful and full-fledged democracy, and have facilitated the rise of autocratic, authoritarian and totalitarian systems.

(ii) They have culminated in anti-humanism that have down-played humanitarian impulses and values and have led to dehumanization of science-technology, of the economy and of the polity.

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88 Ibid
(iii) They have given rise to anti-peace forces that are antithetical to world peace and that inspire military conflicts and wars.

(iv) They have generated coercion and violence in thoughts, words, and deeds. This violence permeates human relations at all levels interpersonal, inter-groups, inter-regional, and inter-state.\footnote{Kumar, S.B., op.cit, pp.26-28.}

As the proponent of democratic non-violent humanism, Gandhism cannot support or concede or condone these factors that are anti-democratic, anti-humanistic, anti-peace, and generative of environmental unequilibrium and violence. But according to Gandhism humanistic anti-peace and pro-violence characteristics are inherent, unavoidable and inevitable consequences of modern industrial military state.\footnote{Ibid.}

Our pre-occupation and obsession with materialistic concept of growth and technological advancement has given rise to serious problems of ecology and preservation of healthy environment. People are now highly concerned about 'green house effect' depletion of ozone layer, deforestation, pollution of water, traffic congestion, etc. These are creating health hazards – both physical and mental. Today what is required is a radical change in our thinking. Real concern for ecological environment must advocate profound changes of the role of human beings in the planetary eco-system. It will require a new philosophical and religious awareness of oneness of all life and inter-dependence of multiple manifestation of nature. The philosophy of survival of the fittest based on completion, destruction of man and nature need to be replaced by the integrative and cooperative principles which should be the essential aspects to organize living systems at all levels. These should be rooted in the deepest motivation which spring from moral and spiritual values. Nature has enough wisdom for us. We have only to be receptive to this wisdom offered to us through the eco-system. The solution ultimately lies in what Gandhi had suggested in changing life-styles, reversal in sense of values which
encourage conspicuous and wasteful expenditure, small scale industries, and a technology that assists and helps the individual and not overpowers him, and that teaches us to live in harmony with nature. We can destroy nature but can't create it.  

Gandhi knew the fact that the development of the world was not in right direction. Therefore, in one of his letters of Pt. Jawaharlal Nehru, he expressed his fear and suspicious about the future. He said I must not fear if the world today is going the wrong way. It may be that Indian too will go that way and like the proverbial moth born itself eventually in the flame around which it dances more and more fiercely. 

The present day situation is fraught with a danger. In the wake of astounding advance of science, technology and use of heavy machines in a big way, we have created a world of violence, acceleration of tension, conflicts and problematic environment. Poverty and hunger still prevail. While resources are being increasingly mis-utilized for production of mass consumption and material comforts, the world is faced with a situation of energy shortages, ecological, imbalances, exhaustion of non-renewable resources, environmental pollution and highly sophisticated technology that is ignoring and undermining basic human values.

“The technological society has committed the blunder of plundering the world's resources. These supplies cheap materials for constructing the new Industrial Society, but have left a debt of destroyed and depleted resources to be paid by later generations. But now we are encroaching on the basic amenities of life – air, water, and soil. Now a new conservations movement is needed to preserve life itself." 

Excessive technological growth has created an environment in which life has become physically and mentally unhealthy. Polluted air, irritating noise (Noise

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91 Ibid.  
92 Ibid.  
93 Ibid., p.18.
Pollution), traffic congestion, chemical contamination, radiation hazards and many other sources of physical and psychological stresses have become part of everyday life for most of us. Human technology is severely damaging, disrupting the ecological process that sustains our natural environment and the very basic of our existence.94.

GANDHI ON MACHINERY AND INDUSTRIALISATION

Gandhi’s view on technology has been much misunderstood and misinterpreted- This has been because of his observations in the small booklet Hind Swaraj wherein he remarked:

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.95

Ideally … I would rule out all machinery, even as I would reject this very body, which is not helpful to salvation, and seek the absolute liberation of the soul. From that point of view, I would reject all machinery, but machines will remain because, like the body, they are inevitable. The body itself…is the purest piece of mechanism; but if it is a hindrance to the highest flights of the soul, it has to be rejected.96

In the view point of Mr. S.B. Kumar “Gandhi was not just a critic of western technology and machinery but he also visualized an alternate technological

93 Ibid., pp.17-19.
95 Young India, 20-11-1924,Vol.VI,No.47, p. 386

185
scenario which he thought was more suited to the true development of our country. The basic idea behind this was the development of largely self-sufficient villages, for he believed—that "large cities were a space and a useless encumbrance and that people would not be happy in them. There would be gangs of thieves and robbers, prostitution and vice flourishing in them and the poor men would be robbed by rich men ... a society based on nonviolence can only consist of groups settled in villages in which voluntary cooperation is the condition of dignified and peaceful existence" 97

Gandhi emphatically said the supreme consideration is man. The machine should not tend to make atrophied the limbs of man. 98 He once remarked “My opposition to machinery is much misunderstood. I am not opposed to machinery as such. I am opposed to machinery which displaces labour and leaves it idle.” 99 “Technology beyond human control is one of the gravest dangers before mankind. In restructuring the world order the need for having a fresh look on technology is imperative. If there are too many clever machines we will have too many stupid people: "If the craze for the machinery method continues, it is highly likely that a time may come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of living machines given to us by God. Millions cannot keep themselves fit by games and athletics. And why should they exchange the useful, productive occupations for the useless, unproductive and expensive games and exercises." 100

I have not the slightest doubt that the savings of India and the world lies in the wheel. If India becomes the slave of machine, then, I say, heaven save the world." 101 Faith in my work sustains me, but there is also added to it the conviction that all the other things that seem to challenge my faith are doomed…. I am clear that, whilst this machine age aims at converting men into

97 Kumar, S.B., op.cit, p.61.
98 Young India, 13-11-1924,Vol.VI,No.46,p. 378
100 Kumar, S.B., op.cit, p.61.
101 Ibid.
machines, I am aiming at reinstating man turned machine into his original estate.\textsuperscript{102}

Again, instead mass production-through automation, there has to be, as far as possible, production by the masses, for unemployment (Created due to automation) was the root of all evils. Gandhi said “What I object to is the craze for machinery, not machinery as such. The craze is for what they call labour-saving money. Men go on ‘saving labour’ till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all. The saving of labour of the individual should be the object, and not human greed the motive. Thus, for instance, I would welcome any day a machine to straighten crooked spindles. Not that blacksmiths will cease to make spindles; they will continue to provide spindles, but when the spindle goes wrong, every spinner will have a machine to get it straight. Therefore, replace greed by love and everything will be all right.”\textsuperscript{103}

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.\textsuperscript{104}

Mass-production through power-driven machinery, even when State-owned, will be of no avail.\textsuperscript{105}

In the Gandhian paradigm, spiritual growth as manifested mainly through all encompassing love and nonviolence, was the ultimate purpose of human life and technology or any other activity that hindered it could not be acceptable, however, efficient it might be in terms of producing goods.\textsuperscript{106} Once Gandhi ji observed: The critics say that water, air, soil, and electricity should be fully utilized as they are being utilized in the go-ahead West. They say that control

\textsuperscript{102} Harijan, 29-8-1936, Vol.IV, No.29, p. 228
\textsuperscript{103} Young India, 13-11-1924, Vol.VI, No.46, p. 378
\textsuperscript{104} Harijan, 16-10-1934, Vol.II, No.40, p. 316
\textsuperscript{105} Harijan, 16-5-1936, Vol.IV, No.14, p. 111
\textsuperscript{106} Ibid
over these hidden power of nature enable every American to have 33 slaves. Repeal the process in India, and I dare say that it will thirty-three times enslave every inhabitant of this land instead of giving every one thirty-three slaves.¹⁰⁷ I want the concentration of wealth, not in the hands of a few, but in the hands of all. Today machinery merely helps a few to ride on the backs of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might....¹⁰⁸

Organization of machinery for the purpose of concentrating wealth and power in the hands of a few and for the exploitation of many I hold to be altogether wrong. Much of the organization of machinery of the present age is of that type. The movement of the spinning-wheel is an organized attempt to displace machinery from that state of exclusiveness and exploitation and to place it in its proper state. Under my scheme, therefore, men in change of machinery will think not of themselves or even of the nation to which they belong, but of the whole human race.¹⁰⁹

Dead machinery must not be pitted against the millions of living machines represented by the villagers scattered in the seven hundred thousand villages of India. Machinery to be well used has to help and ease human effort. The present use of machinery tends more and more to concentrate wealth in the hands of a few in total disregards of millions of men and women whose bread is snatched by it out of their mouths.¹¹⁰ In the South African period Gandhi was far more critical of the machine civilization than in the later period. He was trenchantly hostile to machines in the ‘Hind Swaraj’ and considered them to be a snake pit. “Machinery is like a snake hole which may contain from one to a hundred snakes.”¹¹¹ But even in that classic work he did not advocate the destruction of machines. But certainly, he categorically denied that the machine could produce any good. It led to the decline of labourers of their traditional

¹⁰⁷ Kumar, S.B., op.cit, p.64.
¹⁰⁸ Young India, 13-11-1924,Vol.VI, No.46, p. 378
¹¹⁰ Harijan , 14-9-1935, Vol.III, No.31 p. 244
means of subsistence. It deprived them of the source of livelihood. It also led to
the private monopoly because it resulted in the concentration of wealth in the
hands of a small section of population. In reply to a question as to whether he
was against all machinery, he said, “What I object to is the craze for
machinery, not machine as such. The craze is for what they call labour saving
machines. Men go on saving labour till thousands are without work and thrown
on the open streets to die of starvation. I want to save time and labour, not for a
fraction of mankind, but for all, I want concentration of wealth, not in the
hands of a few but in the hands of all. Today, Machinery merely helps a few to
ride on the back of millions. The impetus behind it all is not the philanthropy to
save labour, but greed. It is against this constitution of things that I am fighting
with all my might.”

Dr. Buddhadeva Bhattacharyya draws our attention to a pertinent fact that
charge of Gandhi was not against machine qua machine, but in so far as it stood
for the enslavement of human beings. This enslavement is perhaps the reality
of our materialistic life today.

“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 for us is not how to find leisure for
the teeming millions inhabiting our villages. The problem is how to utilize
their idle hours.” Gandhi ji said 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…

112 Young India, 13-11-1924, Vol.VI, No.46, p. 378
113 Bhattacharaya, Buddhadeva, Evolution of Political Philosophy of Mahatma Gandhi (Calcutta: Calcutta Book House), 1969, pp.206-207
114 Gandhi, M. K., India of my Dreams (Ahmedabad: Navajivan Publishing House), 1947, p.88 See also Harijan 16.11.1934 p.316
115 Young India, 12-11-1931, Vol.VIII, No.46, p. 355
Main points of the above discussion can be summarized as inspired from various references mentioned above:\textsuperscript{116}:

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.

At another point Gandhi mentioned that, God forbids that India should ever take to industrialism after the manner of the West. If an entire nation of 300 millions took to similar economic exploitation, it would strip of the world bare like locusts. Unless the capitalists of India help to avert that tragedy by becoming trustees of the welfare of the masses, and by devoting their talents not to amassing wealth for themselves but to the service of the masses in an altruistic spirit, they will end either by destroying the masses or being destroyed by them.\textsuperscript{117}

In the similar manner Gandhi said that India, when it begins to exploit other nations—as it must if it become industrialized—will be a curse for other nations, a menace to the world. And why should I think of industrializing India to exploit other nations? Don’t you see the tragedy of the situation, viz. that we can find work for our 300 million unemployed, but England and find

\textsuperscript{116} Kumar, S.B., op.cit., pp.66-67

\textsuperscript{117} Young India, 20-12-1928, Vol.X,No.51 p. 422
none for its three million and is faced with a problem that baffles the greatest intellects of England.\textsuperscript{118}

According to T.N. Khoshoo “Gandhi ji’s entire life and work is an environmental legacy for all humanity. This was not because he wrote a big treatise on environment, or led a movement to stall a dam or some industry, or clean a river, or whatever. This was because he was a practitioner of sustainable development in the real sense of the word. His strength came to him on account of his spirituality and practice of non-violence and truth. Taken in a wider sense, these are the very critical elements for the success of sustainable development. In brief, his whole life was his message and a lesson on environment and development for Indians and the world at large to follow. Gandhi ji’s environmentalism amounts to being pro-nature, pro-poor, pro-women and pro-job generation. He combined social, economic, environmental, equity and ethical imperatives for obtaining political independence and economic salvation through rural development for the teeming millions of India. To achieve this, he considered the path of love, co-operation and peace more sustainable than hate, conflict and war. Keeping in mind the type of environment that Gandhi ji thought and practiced, one can make a fair list of environmental priorities for the next Century. These can be summed up in the words of T. N. Khoshoo\textsuperscript{119} as follows:

a. Population stabilization;

b. Land-use planning in our land-hungry country;

c. Water conservation;

d. Sustainable agriculture, horticulture and animal husbandry;

e. Conservation and sustainable utilization of natural forests and raising large-scale man-made plantations in order to save our natural forests;

\textsuperscript{118} Young India, 21-11-1931, Vol.VIII, No.46, p. 355
\textsuperscript{119} Ibid.
f. Conservation and sustainable utilization of biodiversity;
g. Ecologically compatible housing particularly slum improvement;
h. Control of pollution of air, water and soil;
i. Non-polluting renewable energy systems;
j. Minimization, reuse, recycling and utilization of wastes;
k. Green technologies;
l. Control of AIDS epidemic;
m. Environmental education and training leading to environmental ethics;
n. Periodic updating of environmental laws;
o. Blending ecological and economic imperatives and
p. Ethical and moral dimensions of resource use.

These are perhaps some of the most important gems if used judiciously can help achieve Sustainable Development in the real sense of the terms.

On the basis of above statements one can make out the important elements of Gandhian environmentalism also as:120

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

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

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

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4) Women are respected, and are made partners in and given their rightful place in all spheres of human endeavour.

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

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

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

8) The human race thinks about how much is enough for a simple need-based, austere and comfortable life style.

9) All development as far as is possible leads to local self-reliance and equity with social justice and Ethics and self-discipline in resource use is an over-riding criterion of development.

Sustainable development is not a fixed state of harmony, but rather a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development and institutional change are made consistent with future, as well as present needs.

**GANDHI ON INDIA**

Gandhi held India to be a Nation which can set example for whole World to imitate. He once said “That Indians are not a nation of cowards is proved by the personal bravery and daring of her martial races, whether Hindus, Mussalman, Sikh or Gurkha. My point is that the spirit of fighting is foreign to India’s soil and that probably she has a higher part to play in the evolution of the world. Time alone can show what is to be her destiny.”121 India is essentially

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121 Young India, 22-6-1921, Vol.III, No.25. p. 199
karmabhumi (land of duty) in contradistinction to bhogabhumi (land of enjoyment).  

But Gandhi also held that India needs to set example for others and go after mad rush of materialism and spread the message of love throughout. Gandhi wanted India’s rise so that the whole world may benefit. Gandhi did not want India to rise on the ruin of other nations. Gandhi even went on to say “India’s destiny lies not along the bloody way of the West, of which she shows signs of tiredness, but along the bloodless way of peace that comes from a simple and godly life. India is in danger of losing her soul. She cannot lose it and live. She must not therefore lazily and helplessly say, ‘I cannot escape the onrush from the West’. She must be strong enough to resist it for her own sake and that of the world.

According to Gandhi “India has an unbroken tradition of non-violence from times immemorial. But at no time in her ancient history, as far as I know, has it had complete non-violence in action pervading the whole land. Nevertheless, it is my unshakable belief that her destiny is to deliver the message of non-violence to mankind. It may take ages to come to fruition. But so far as I judge, no other country will precede her in the fulfillment of that mission.”

But in the same vein he also admitted that I am humble enough to admit that there is much that we can profitably assimilate from the West. Wisdom is no monopoly of one race. My resistance to Western civilization is really a resistance to its indiscriminate and thoughtless imitation based on the assumption that Asiatics are fit only to copy everything that comes from the West.

I do believe that, if India has patience enough to go through the fire of suffering and to resist any unlawful encroachment upon her own civilization which, imperfect though it undoubtedly is, has hitherto stood the ravages of

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122 Young India, 5-2-25, Vol.VII, No.6, p.45
123 Young India, 12-3-25 Vol.VIII, No.11, p88
124 Young India, 7-10-1926, Vol.VIII, No.40, p. 348
time, she can make lasting contribution to the peace and solid progress of the world. 126

**GANDHI ON ‘BUNIYADI’ EDUCATION (Basic Education)127**

Another important point of Mahatma Gandhi’s value education is basic or technical education. No matter if the word ‘Buniyadi’ [or basic], which Mahatma Gandhi used during the 3rd and 4th decade of 20th Century, meant the knowledge or education that could help rural people in promotion of village handicrafts or to establish cottage industries, the ultimate purpose behind his attempt was to make young men and women self-reliant in the economic field.

Even in modern perspective, his idea of ‘Buniyadi’ or basic education is well-worthy and it has no clash with the concept of today’s job-oriented or technical education.

In fact, Mahatma Gandhi wants to prepare a student for technical knowledge right from the days of his primary level of education. In this regard, his logic is not only important but adaptable; it can prove to be a mile stone in the direction of value education.

It is not so that Mahatma Gandhi has not talked of all-round or complete education on different occasions. He definitely spoke of imparting education based on curriculum; he, more or less wrote about graduate and post graduate levels of education. Not only this the researcher has just discussed Gandhi laid emphasis on moral and ethical knowledge, which is helpful for character building and for the physical and mental development of a student since the very beginning of his education. He clearly believed that without a healthy body, mind could not be developed fully. But even after that he, without any hesitation, said that until and unless education makes a young man or woman self-reliant, it is of no value.

126Young India, 11-8-1927,Vol.IX,No.31, p. 253
127Kumar, Ravindra, *Selected Essays mostly on Buddhism and Gandhism* (New Delhi: Gyan Publishing House),2007, pp.103-107
It is but obvious that when a child starts his formal education, he enters at primary level and, step by step, at an age of twenty-two, he graduates from a university. And after so many years, if he does not find a necessary goal or if he lacks a direction to begin with his career, then what could be the use of such education. What is the use of the degree for him that he has in his hand?

Reality lies in the fact that after obtaining a degree the student should definitely have a clear direction for their future; they should have no doubt towards their future goal. They should be full of self-confidence. Side by side, they should be self-dependent and capable to tackle unavoidable day to day problems. They must not be worried for a suitable job.

But in reality, these days we see that our younger generation is directionless. Our youths are diverted and a feeling of helplessness and dejection is prevailing on them. According to a survey, there are millions of men and women who, even after completing their studies at Graduation, Post Graduation and Doctorate levels, fail to seek an employment of their choice. Is it not a failure of our social and educational system?

Even after spending the golden years of one’s life in attaining higher education, our youths are not self dependent. As such how would they be able to get rid of their day to day problems and how would they contribute to their society and the nation? Therefore, it is a challenge not only before the youths of this country but also before the educationists, scholars and those in the Government.

To tackle this problematic challenge, Mahatma Gandhi’s views can be of great support. In this reference, he has given us his golden words that there is a need of result-oriented education. He said that every child has some special qualities that can also be termed as inherited traits of personality, so that at the very primary level, a student’s quality and worth should be identified by his teacher. A student should gain education according to curriculum and moral guidance
and also to improve his physical strength. But the teacher should watch and identify his quality that could be of help in his later life.

For that purpose it is necessary that after completing studies to a certain level, he must, in addition to above three kind of education-general [according to syllabi], moral and physical-be provided facilities to gain technical knowledge in accordance with the special trait that has already been identified in his personality by his teacher. Since by nature he has interest in that knowledge, he will easily gain it; he will become an adept in that. Now, when he completes his study up to graduate level and with this extra knowledge comes out of a college or university, he would have a direction. As such, even if he does not get a private or government job, he would manage to get through some sort of self-employment on the basis of his technical knowledge. At least, then, his education would be considered as result-oriented.

This education is meant to transform village children into model villagers. It is principally designed for them. The inspiration for it has come from the villages... Basic education links the children, whether of the cities or the villages, to all that is best and lasting in India. It develops both the body and the mind, and keeps the child rooted to the soil with a glorious vision of the future in the realization of which he or she begins to take his or her share from the very commencement of his or her career in school.128

The Introduction of manual training will serve a double purpose in a poor country like ours. It will pay for the educations of our children and teach them an occupation on which they can fall back in after-life, if they choose, for earning a living. Such a system must make our children self-reliant. Nothing will demoralize the nation so much as that we should learn to despise labour.129

129 Gandhi, M. K., India of my Dreams (Ahmedabad: Navajivan Publishing House), 1947, p.159 See also Young India, 1-9-21 p 158

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This indeed is Mahatma Gandhi’s view-point pertaining to Value Education if applied in a wider perspective. Its worth lies in the fact that education should necessarily be helpful in employment and its foundations should be laid on morality and ethics. We all who are concerned with it need to think over it deeply. We have to apply Mahatma Gandhi’s ideas according to present circumstances of our country and also as the demand of time. On this note the researcher with confidence can make out that Mahatma Gandhi’s unique and refined views about value education are not only important but are worth applying not only in India but also in the rest of the world.

PEOPLES PARTICIPATION

People’s participation is a meaningful way to influence the decision making process in a democratic set up. India is no such exception as the issue of Development has shown its pluses and minuses on many of our day to day activities and hence each individual’s say matters. Though Participation is a voluntary process but it has been in our tradition to work in community based set up since many Centuries. Hence by participating people do help get themselves a power to influence the programs and policies desirable and good for all.

“Political philosophers like Mill, Rousseau and Bentham have strongly advocated the need for participation of people in different spheres of political life. However, the nature and extent of participation in public life have not been always uniform in every society and every form of government. A democratic form of political system provides greater access to people for participation in public affairs, whereas an authoritarian dictatorship largely restricts the opportunity to participate in public life. In ancient Greece, democracy operated on the principle of direct participation of all free citizens. In the modern times, however it operates on the principle of indirect participation through representative institutions.
Active participation of the citizenry acts as a bulwark against vested interests of the few and prevents the tendencies of totalitarianism from gaining strength. Participation of citizens in the affairs of the state ensures transparency in the decision-making process, which helps in a democratic, meaningful and realistic administration. When the purpose of governance is public welfare, development and social justice along with participatory democracy best provide the impetus to achieve these ends. In other words, the level and degree of participation determine the success of the welfare state, which is committed both to development and justice. Poverty and political apathy prevent political participation, which is detrimental to democracy. Here the role of the state and the degree of freedom one enjoys hold the key to participation in the political processes [130]

“Development of a state is closely linked to the concept “participatory citizenship”, i.e. citizens playing an active role in the political process of governance. In traditional societies, government and politics were the chief concern of a narrow elite class of the society. On the other hand, modern nations have accepted the principle of active citizenship. In these nations people have the freedom to exercise their political rights, which ensure citizens’ political participation in the state. The theory of participant citizenship further strengthens the view that active involvement of citizens in the political and administrative processes of the social system is essential for the development of the individual members and the system as a whole.

The citizen is an active participant in the political input process, the process by which political decisions are made. He is an active player in the political and public decision-making process. In the view of Almond and Verba, the society in which individuals do in fact participate in decision-making is a democratic society is likely to be the society in which individuals believe that they ought to participate. It is also likely to be the society in which they think they can participate and know how to go about it.

[130] Dhal Sangita, op.cit., pp.111-127
A democratic state provides ample and best opportunities for participation of people in the process of development and decision-making.”

Government, Civil society, Corporates all play the role for the overall development of a Country, in other words, each has its own space to fill in a growing democracy but who plays what role is more important. Our Country which owes a lot to the Freedom Struggle and the Ancient Culture of Social Service are blessing in guise for today’s generation. Where the Government of the day can’t reach our NGOs strive to reach them for a common cause of making everyone equal partner in development and benefit sharing. Today we are in a transition phase and it is perhaps the most painful period because we have to reform many of our Institutions and also become a global player to compete at the National Level. Following are some of the most compelling reasons for the growth of NGOs in India which includes degradation of Political, Social and Economic set up.

In 1982 an essay by Nobel laureate Amartya Sen asked how India was doing and concluded that its progress was mixed. Revisiting the question 30 years later, C. Rammanohar Reddy in “How is India Doing (2012)?” notes the coexistence of change and changelessness that is India today. If these are the changes in four areas that Sen examined in 1982, one also has to recognize that major changes have taken place in other areas:

1. Electoral Democracy

A significant change from the 1970s — which leveled off in the mid 1990s — was a rise in voter turnout, specifically of the rural electorate, women, and Scheduled Castes and Scheduled Tribes. All this has made elections more “inclusive.” Yet, while the procedural practices of democracy — elections — have been placed on a strong foundation, the substantive practices — the accountability of institutions/elected officials, engagement with institutions

111 Ibid
outside elections, and the like — have weakened. Now even some of the procedural practices are falling apart, most notably in the working of the legislature. I see three related causes for this weakening of electoral democracy. One, the absence of inner-party democracy. Today, no party — big or small, regional or national, cadre-based or family-based — practices democracy internally. How then can we expect elected bodies to function properly? Two, related to this is the rise of the family in political parties. Patrick French’s analysis of the current Lok Sabha showed that over 65 per cent of MPs under 40 had a prior family connection in politics. In the future, will a majority of our MPs be in Parliament because of who their parents are, not because they earned their spurs by working in forums of democracy? Three, money and politics. The assets of today’s MPs are obscenely large. The Lok Sabha is not a Hall of the People but of the Wealthy. The links between elected representatives, business, and the executive (and organized plunder) are now so intertwined that it is difficult to see state financing making a difference.

2. Decline of the Public Institution

There are public institutions that have been strengthened over the past 30 years, the Comptroller and Auditor General of India and the Election Commission being two of them. People have also developed greater faith in the judiciary, which it has been ready to respond to. But the larger trend is a decline in the responsiveness of public institutions to the citizen. A single Right to Information Act cannot neutralize the deliberate abdication of all state agencies in providing services in education, health, public transport, drinking water, sanitation, energy, and housing. Much of the abdication has been in the name of privatization. Corruption is the other face of a decline of public services. It dis-empowers the citizen, and reflects a weakening of the rule of law, and most dangerously, the intertwining of business and politics (and crime).
3. Communalism

For a country that became independent amid gruesome violence on religious lines, communalism has been no stranger. Soon after Sen’s essay, we had the anti-Sikh riots of November 1984. Mass murder was conducted over three days in the capital under the benign gaze of a new Prime Minister. The message was: if you mobilise yourself with force, you can get away with anything. The message was heard, and put into practice in Bhagalpur 1989, Bombay 1993, and Gujarat 2002.

Beyond such open violence, it is the routinisation of communalism in daily life that is new. Mobilisation on communal lines took new forms after the Vishwa Hindu Parishad/Bharatiya Janata Party decided to raise the issue of the Babri Masjid. The rath yatra of 1990, the Congress’s cynical attempt at soft Hindutva, and the destruction of the Babri Masjid completed the post-Independence transformation of India on communal lines. All this has contributed in no small measure to the growth of domestic terrorism. India is tragically now a less tolerant society than what it was in the early 1980s.

4. Regionalism/Secessionism

In the early 1980s one could still speak of India having successfully navigated the “dangerous decades” after Independence. But the accumulated resentment that exploded in Kashmir after the shame of 1987 elections showed that political India was far from “stable”. Whether in Kashmir or the North-East, insurgent movements have enjoyed considerable local support.

The Indian state has responded with the use of force and by propping one group against another with only the occasional nod in the direction of dialogue. This approach flows from a rigid interpretation of the nation as conceived during the freedom movement. The routine use of force to deal with secessionist/regional movements also brutalizes the nation; as a result, we as a people have gradually become desensitised to state violence.
5. Environment

Ecological degradation and the destruction of natural resources have increased sharply in the past quarter century. Our cities have become time bombs for health disasters. In rural India, it is deforestation, occupation of common property, over-exploitation of groundwater, and indiscriminate use of fertilizers and pesticides that have caused problems. Many movements have emerged to protect the environment, much legislation enacted and many regulatory bodies constituted. But the core belief of the ruling elite continues to be that growth must come first and environment protection later.

6. Media

The media in 2012 is unrecognizable in numbers, variety and content from what it was in 1982. Beyond its “growth,” questions are now being asked of the government rules under which it has to operate and its own lack of rules on integrity. But the big question the media is loath to reflect on is how it has silently come to identify itself with the state and the dominant ideology.

The media now has a visible “pro-business” tilt, as the political scientist Atul Kohli would call it, towards selling a particular vision of India. Many print and electronic channels peddle a certain kind of “aspirational” lifestyle for the new India. There are close connections between this and a particular view of how the economy should function. As Kohli points out, the media also interprets the new lives of the upper middle classes “in terms of a pro-business mindset.” There is a similar identity of interests between the media and the state on national security, and India’s position in the world.

There are of course exceptions. There will also be exposés and confrontations with the state. But the media has begun to think like the ruling elite because it has bought into the dominant ideology and therefore refuses to question it. The main sets of changes outlined here can be brought together to offer a larger understanding of how we are doing. The key lies in identifying who rules India.
and how they manage (not resolve) the country are many divisions. This is a story of India today.”

Mr. N.K. Singh in an article titled “Not Soulless Statistics”\textsuperscript{134} published in ‘Hindustan Times’ gives a complete picture of facts and figures on economic front and gives a detailed analysis of condition of poverty in our country. “The politics of poverty has trumped the economics of poverty. The Centre was expecting praise for the sharp decline in India's poverty. But social activists and the middle class were shocked that the poverty numbers had been fixed at such absurdly low levels.

How do we define a poor person, which, in any case, is a relative expression? The rationale of all economic strategy is to bring down the number of people who by a given yardstick are categorized as poor to become at least less poor. The present controversy erupted after the latest numbers released by the Planning Commission of India suggested a sharp decline in poverty. The new estimate suggests that 137 million people (15\% of the population) have lifted themselves out of poverty between 2004-05 and 2011-12. The current estimates are based on the Tendulkar panel methodology that fixes Rs. 27.2 of daily spent for rural population and Rs. 33.3 for those residing in cities as the poverty line. This implies, for a family of five, the all-India poverty line in terms of consumption expenditure would amount to about Rs. 4,080 per month in the rural areas and Rs. 5,000 per month in the urban areas. Thus there were 269.8 million people or 21.9\% of India's population which lived below the poverty line in 2011-12 as compared to 37.2\% or 407.1 million in 2004-05.

Notwithstanding several expert committees, the definition of poverty in India remains elusive and debatable. So what are the unsettled issues? First, poverty estimation does not consider the multi-dimensional nature of poverty.

\textsuperscript{133} Ibid.

It fails to capture multiple deprivations including nutrition, health, sanitation and drinking water. A multidimensional poverty index would be morally more acceptable and consistent with human dignity, but suffers from the risk of subjectivity as it is difficult to agree on weights to be assigned to the different dimensions.

Second, the dichotomy of sharply falling poverty rates in the years of slow growth is not explained by the present index. The previous year for which a comparable estimate based on the Tendulkar methodology is available is 2009-10. In that year, the incidence of poverty was reported at 29.8%, reflecting a decline of 7.4 percentage points compared to 2004-05.

A further 8% reduction in poverty levels over the next two years, coinciding with a fall in GDP growth rate, raises concerns about the linkage between poverty reduction and economic growth. The other side of the argument is that 2009-10 was a drought year, with real consumption, which has not been accepted as the base for updating the National Accounts Statistics.

Third, the disconnect between falling poverty and the index of social wellbeing. The progress achieved in terms of the social indicators such as literacy, enrolment ratio, infant mortality and malnutrition do not tally with the poverty reduction record that the commission's methodology yields. This trend points at a strong disconnect between economic and social wellbeing that requires appropriate policy responses.

Fourth, the Below Poverty Line as a measure has serious limitations on account of inclusion and exclusion errors. While Planning Commission-derived poverty lines have been all important in the past for deciding entitlements, their inappropriateness today is questionable since the government itself is moving away from this approach.

The most recent example is the proposed National Food Security Act. If only 21.9% of India's population is poor, then it is difficult for the government to
justify distributing heavily subsidized rice and wheat to nearly 67% of India's population.

Fifth is the question of faster decline in poverty numbers in times of high food inflation. The Tendulkar method follows the price data from NSS surveys rather than the Consumer Price Index (CPI) price data.

It uses the median price obtained from the NSS consumption expenditure survey for each state, thereby ignoring the price fluctuations captured through the CPI relevant for a consumer. The very rapid exit from poverty in a short period of time also suggests that there are large numbers of people still quite close to the line who may slip back into poverty on account of the high food inflation.

Finally, the absolute level of poverty continues to be worrisome. Despite the 15% decline in poverty achieved during the seven year period between 2004-05 and 2011-12 more than 270 million people in India still remain below the poverty line, the highest in the world. However, there is satisfaction that decline in poverty levels have been much faster in some of the backward states such as Bihar, Odisha, Rajasthan and Madhya Pradesh. All these factors need a holistic view in order to remove one of the most dangerous menaces of Poverty we are facing today.\textsuperscript{135}

All these points to the desperate need for NGOs to work in tandem with Government for the holistic development, because people’s voice is heard more clear today.

The researcher intends to show the efficacy of Gandhian Methods to be followed by NGOs of today to bring Change. From the above discussed varied dimensions what come to be the truest is that we are lacking true Satyagrahis. In that the Power of Satyagraha is of utmost importance to be followed today by NGOs because people come to them when all efforts on Government doors gets closes.

\textsuperscript{135} Ibid.
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. Hence, it becomes all the more important to discuss the topic here. 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.”\(^\text{(136)}\)

In a letter in September 1935 to P.K. Rao, Servants of India Society, Gandhi disputed the proposition that his idea of Civil Disobedience was adapted from the writings of Thoreau.

"The statement that I had derived my idea of civil disobedience from the writings of Thoreau is wrong. The resistance to authority in South Africa was well advanced before I got the essay of Thoreau on civil disobedience. But the movement was then known as passive resistance. As it was incomplete I had coined the word Satyagraha for the Gujarati readers. When I saw the title of Thoreau’s great essay, I began the use of his phrase to explain our struggle to the English readers. But I found that even civil disobedience failed to convey the full meaning of the struggle. I therefore adopted the phrase civil resistance. Non-violence was always an integral part of our struggle.”\(^\text{(137)}\)

\(^\text{137}\) CWMG, Vol. 67, 10th September 1935, p. 400.

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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 boycotting (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 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.

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141 Ibid, Vol. 7, p. 76

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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 abstain 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

Recent Protests

Since last 15-20 years we have witnessed a very vibrant democracy, media and NGOs. People do stand up for causes and unite together, come on streets to demand their rights. 2013 is way too different than 1920’s or 1940s. Today we are facing many problems on different fronts. Recent spurt in the demonstrations and protests have been taken by Media, NGOs and Social

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142 Ibid, Vol. 8, p.39
143 Ibid, Vol.3, p.260
144 Ibid, Vol. 5, p. 235
145 CWMG, Vol. 48, p.340

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activist to make things heard to New Delhi. Many landmark legislations like Right to Information, Right to Education have become possible because of constant efforts of NGOs. “It’s not that we did not know about protest or don’t have a history of it. After all, Gandhi ji unleashed his brilliantly conceived concepts of Satyagraha, non-cooperation and civil disobedience right here to great strategic success. Over the years, though, these ideas have been so thoroughly usurped and exploited by political parties that they have ceased to mean anything or move anybody. Protest as a tool — in the shape of dharnas, rail rokos and bandhs — has been completely owned by the politicians. Now, that is finally changing. The middle-class is finally being seen as willing to dirty its hands, to join the fray and face tear-gas, water cannons and lathi charges. The participation in these protests has cut across class barriers, something seldom seen in the country’s public spaces. The Anna protests provoked cynical criticism, and the participation of the middle-class was variously described as self-righteous, muddled or self-serving. In the ongoing rape riots, too, the public has been condemned for its unrealistic demands for vigilante justice. These comments are warranted but criticizing the intellectual quality of the protest should not drown out the celebration of its birth. Of course, the people who marched with Anna were as complicit in bribe-giving and petty corruption as anyone else. Of course, the protesters today are making absurd demands to invoke the death penalty or eliminate due process. It would be unrealistic to expect the quality of reasoning or logic to be of a high order when the protests are so broad-based. Rather, the fact that they are must be seen for what it is — a baby step towards a healthier and far more participative democracy than we have had so far. The sophistication in argument will come later, as Indians get more confident in claiming ownership of decision-making. Now, ordinary citizens have decided to lobby loudly for reforms in areas such as policing or justice that affect them deeply. In short, they are learning to assert themselves and it’s high time they did. This is the
role of civil society in a mature democracy — to put pressure on the government for positive action.”

But the moot question is- Are the Rules as propounded by Gandhi for protestors and Satyagrahis being followed at the grass root or not? The reality is that Gandhi said Service is not possible unless it is rooted in love or ahimsa. Voluntary service of others demands the best of which one is capable, and must take precedence over service of self. Gandhi even said Human body is meant solely for service, never for indulgence. On service of the masses Gandhi said Ahimsa must express itself through acts of selfless service of the masses. Gandhi was of the opinion that Satyagrahi should try and change the heart of the people for public good by love only.

**Gandhian Rules for Satyagrahis**

Gandhi devoted all his life for the social causes. He called himself volunteer on many occasion and that sets the examples for Volunteers of NGOs today to follow in true spirit. 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. Self-realization I hold to be impossible without service of and identification with the poorest. Gandhi ji was op the opinion that it takes a lot of courage to work for society and in that volunteers shall take bricks, criticism and appreciation as inspiration to work harder. Service is not possible unless it is

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149 Tendulkar, D.G, Mahatma, Vol 7, op cit.,p.66
150 Ibid, Vol. 5,p.81
152 CWMG, Vol.36,1926,p.415

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rooted in love or ahimsa. Voluntary service of others demands the best of which one is capable, and must take precedence over service of self. The platform of services is as big as the world. It is never overcrowded. God took and needed no personal service. He served His creatures without demanding and service for Himself in return. These are indeed some of the invaluable gems that Gandhi gave to the Common man to work on, but how far they have been followed by NGOs today is a matter of debate.

Gandhi wrote in Young India on 27-2-1930 a series of rules for Satyagrahis to follow in a resistance campaign:

1. harbour no anger
2. suffer the anger of the opponent
3. never retaliate to assaults or punishment; but do not submit, out of fear of punishment or assault, to an order given in anger
4. voluntarily submit to arrest or confiscation of your own property
5. if you are a trustee of property, defend that property (non-violently) from confiscation with your life
6. do not curse or swear
7. do not insult the opponent
8. neither salute nor insult the flag of your opponent or your opponent’s leaders
9. if anyone attempts to insult or assault your opponent, defend your opponent (non-violently) with your life

153 Gandhi, M. K., Truth is God op.cit., p. 138
154 Gandhi, M. K., The Message of the Gita, op. cit., p. 21
155 Tendulkar D.G., Mahatma Vol.7 op.cit., p. 3
156 Ibid., Vol. 4, 1960, p. 304
10. as a prisoner, behave courteously and obey prison regulations (except any that are contrary to self-respect)

11. as a prisoner, do not ask for special favourable treatment

12. as a prisoner, do not fast in an attempt to gain conveniences whose deprivation does not involve any injury to your self-respect

13. joyfully obey the orders of the leaders of the civil disobedience action

14. do not pick and choose amongst the orders you obey; if you find the action as a whole improper or immoral, sever your connection with the action entirely

15. do not make your participation conditional on your comrades taking care of your dependents while you are engaging in the campaign or are in prison; do not expect them to provide such support

16. do not become a cause of communal quarrels

17. do not take sides in such quarrels, but assist only that party which is demonstrably in the right; in the case of inter-religious conflict, give your life to protect (non-violently) those in danger on either side

18. Avoid occasions that may give rise to communal quarrels do not take part in processions that would wound the religious sensibilities of any community.

The researcher believes these rules are so true for the Volunteers of NGOs today also as they are nothing less than the Satyagrahis of today as compared to the Satyagrahis of our Freedom Struggle for Independence though now in the place of British are many varied players whom the Volunteers would have to tackle.
4. ETHICAL AND MORAL SUSTAINABILITY

Ethics simply means way of living; it is basically concerned with human conduct. Ethics examines the rational justification for our moral judgments; it studies what is morally right or wrong, just or unjust. Ethics justifies individual’s thought and action. Whereas, morality is the set of personal commitments, even when they are rejected by other. The fact is ethics and moral are used interchangeably. A moralist can say I do not believe in war even if others do. This value sets him/her apart from others. Ethics and good moral values go on to teach us to live good life, to take responsibility, and above all the language of right and wrong. Ethics is related to issues of rightness and wrongness and morality is keeping faith in them. In nutshell, it controls the human conduct. It is basically differentiation of ‘do’s’ and ‘don’ts’. Above all, basic human values of relevance are Truth, Love Caring, Justice, Responsibility and above all Peace and harmony.

Morality is concerned with those practices and activities that are concerned with right or wrong, whereas ethics is a way of looking at things which may influence one’s behaviour. Ethics and morals for Gandhi were supreme and he followed them at each moment of his life. Gandhi was a practical man, a ‘Karmayogi’. He was very practical in synthesizing various thoughts in the highest order to follow a moral code of conduct in his life and principles which were supreme for him. Some of the Gandhian principles based on Ethics and Morals are Non-violence, Sarvodaya, Truth and Satyagraha.

Gandhi ji had a strong viewpoint on needs and wants and ends and means, it shaped his philosophy on the tenants of truth, love and peace. Gandhi ji had a say on almost every topic ranging from Industrialization, minimization of wants, theory of ends and means, urbanization and ill effects of modernity. The researcher has tried to grab as many thoughts as possible to give a holistic picture of Gandhi’s view on Ethical and Moral Sustainability. Some excerpts from the Ethical Religion by Gandhi makes his viewpoint on morality and ethics far more clear. Gandhi ji says “It is one’s duty to obey the laws of ethics
whether or not one professes a religion; and that men who would not obey them could do no good either to themselves or to others, in this world or the next.”

Gandhi adds “An ethical idea is useless so long as it is not followed by suitable action. There are many who memorize moral precepts and preach sermons, but they neither practice them nor do they mean to do so. There are some who believe that moral principles are not intended to be practiced in this world; they are meant for the other world- the world which lies beyond death.”

Gandhi also mentioned somewhere “There is no morality in my living a simple and unpretentious life if I have not the means to live otherwise. But plain, simple living would be moral if, though wealthy, I think of all the want and misery in the world about me -and feel that I ought to live a plain, simple life and not one of ease and luxury.”

Gandhi ji was in favour of Limiting of Wants as he used to say wants keep multiplying wants. Gandhi ji said, "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." "Gandhi ji regarded the ideal of creating an unlimited number of wants and satisfying them to be a delusion and a snare.' "According to him, unlimited lust for physical needs, degenerates into "Physical and intellectual voluptuousness". He detested desire and called them as "animal appetites." Once, he said "If modem civilization stands for all this, and I have understood it to do so, I call it satanic." 

Gandhi observed, "Our ancestors, therefore, set a limit to our indulgence . . . our fore-fathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore after due deliberation decided that we should only do what we could without hands and feet. They saw that our real happiness and health consisted in a proper use of our hands

158 Gandhi, M.K. Ethical Religion (Ahmedabad: Navjivan Publication), 1968, p.6
159 Ibid., p.7
160 Ibid., p.13.
161 CWMG, Vol.10, 1910, p.279
162 Young India, 17.03.1927, Vol.IX, No.11, p.85
He was a staunch believer in hard physical work and bread labour theory. He believed one should earn one’s livelihood by physical labour.

Gandhi was a strong critic of unchecked industrialization and modern civilization. He viewed his contemporary Western Civilization as something which dehumanizes the individual—because it puts a premium on body comforts and acquiring of all the luxuries of life that money can buy, fails miserably even in doing so. It further incites man's insatiable greed for earthly material-gains. Its (civilization’s) true test lies 'said Gandhi', in the fact that people living in it makes bodily welfare the object of life.

It is important to note what Professor E.F. Schumacher says when he gives the world a timely warning of the three crises engulfing the world. They are: the crisis of resources, the crisis of ecology and a very deep human crisis of alienation and disorientation. E.F. Schumacher says that these crises occurred because everybody strives hard to have more and more. He further added: "An attitude of life which seeks fulfillment in the single minded pursuit of wealth—in short, materialism does not fit into this word, because it contains within itself no longer principle, while the environment in which it is placed is strictly limited. Already, the environment is trying to tell us that certain stresses are becoming excessive. As some problems are being solved-then new problems arise. As Professor Barry Commence emphasizes, the new problems are not the consequences of incidental failure but of technological success." In this way, the findings of Professor Schumacher and a host of other technological and ecologists were chocked emphatically by Gandhi nearly fifty years ago.

“Gandhi regarded that Western materialism has a limit. Material enjoyment and accomplishment cannot and do not give us sublime peace and pleasure. There comes a moment when a man gets perturbed or enchanted with the aggrandizement and consumption-culture. There comes the need of moral
enlightenment which gives solace to the tormented soul. It was Gandhi who proved to be prophetic and path-finder. In western world, we today find inclination towards religiosity, adhyatama, and meditation. People from all the concerns of the world throng to India to get calm, tranquility and mental peace which is true sign of our culture. It shows that materialism and consumerism have their limitations."166

“Gandhi distinguished between happiness and material comfort. He believed that consumerism cannot promote the former. It (Consumerism) leads man to a rush for worldly comforts. Gandhi’s critique of modern civilization and of its consumerist character did not only have a philosophical and moral overtone. It takes into serious consideration the resultant environmental problems- He was apprehensive or the danger emanating from the psyche of modern consumerist man. In his ever-growing zeal of conquering nature through,—improved-technology, big machines, unchecked industrialization, urbanization and modern civilization—man forgets that unchecked exploitation of natural resources leads to environmental problems. As stocks of non-renewable natural resources are always limited, it’s arbitrary use results in ecological imbalance, all kinds of environmental pollution and loss of bio-diversity. The Mahatma's foresight led him to conclude that nature was becoming a victim of human greed. And this is precisely what we are experiencing today. Gandhi made efforts to educate the consumer as well. He laid emphasis that the consumer also owes responsibility towards society. While buying articles of consumption, the consumer should take into account several consideration, e.g. where the articles come from; what conditions do the workers work and live; what proportion of final price do they get as wages; how is the rest of money distributed; how is the article produced; how does the industries fit into the natural economy and what relation does it have with other nation.”167

166 Ibid.
167 Ibid., p.50

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Gandhi ji laid more emphasis on Wantlessness as he held the view that wants keeps multiplying, as human wants are unlimited and in turn means to satisfy them are limited. So the only alternative to satisfy the wants is to limit the wants.

“Minimization of wants becomes essential for basically two reasons. First, it is necessary for ensuring justice and control in the social world. Gandhi is quite aware of the fact that the earth can only satisfy our needs but not the greed. The pursuit of unbridled self-interest in a situation of scarcity is, for Gandhi, "an act of establishing the maximum inequality in our own favour". Thus to seek privileged access to societal resources is also to acquire more and more power and use it for one's own needs. And since the acquisition of power, in our times, depends mainly on the acquisition of riches, natural resources, exploitation of manual and physical forces constitute an integral part of social life and global life. Thus, the other name for riches is power over man, for one's own advantage, the labour of others."168

“All these factors make it imperative to drastically reduce wants. One should not possess more than what one needs as a basic minimum. Also one should not acquire more than what one needs. And further, Gandhi argues that one should have those things which millions of people cannot have. The best policy, according to Gandhi, is to ‘Resolutely to refuse to have what millions cannot. The ability to refuse will not descend upon us all of a sudden.’

The first thing is to cultivate the mental attitude that we will not have possessions denied to millions, and a next immediate thing is to rearrange our lives as fast as possible in accordance with that mentality.169

“To overcome one's 'possessiveness', Gandhi regards self-transformation necessary. This requires turning inward, and ordering one's own soul for it to be able to exercise discerning suzerainty over appetites and desires. This, for

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168 Kumar, S.B., op.cit., p.83
Gandhi, means that it must be recognized that man is a part of the divine, and that, as such, everyone, should try to overcome the shackles imposed on him by his own base nature and strive to become perfect that is why Gandhi puts so much emphasis on Swaraj, that is self-control, which cannot be realized with the help of any external circumstance or through paying it only lip service.”

Gandhi regarded India as the inheritor of rural civilization. It cannot be uprooted and substituted for an urban civilization. Gandhi was a staunch critic of urbanization as he thought it multiplies our miseries and wants.

Gandhi once asked:

“Why must India become industrial in western sense? The western civilization is urban. Small countries like England and Italy may afford to urbanize their systems- A big country like, but with sparse population cannot do otherwise. But one would think that a big country with a teeming population, with an ancient rural tradition, which has hitherto answered its purposes, need not-copy the western model. What is good for one nation situated in one condition is not necessarily good for another differently situated. One man's food is another man's poison.”

Gandhi was for development of villages and making them self sufficient, making village people far more self reliant. “Rapid industrialization throughout the world has promoted a high rate of urbanization. The present era has been regarded as the age of "urban revolution." This increasing, often unchecked and unplanned, urbanization has brought with it all the vices of the city life, including tremendous pressure on the environment. In different parts of the world, megacities with their mega-problems have become nightmare for policy planners and administrators. Increasing density of population in cities, ever-growing demands for civic amenities and a continuing pressure on the available scarce resources are leading to large-scale environmental degradation.

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170 Kumar, S.B., op.cit., p.84
Hence, the present cry for "sustainable cities." Gandhi was quite aware of these dreadful consequences of increasing industrialization and urbanization. Gandhi regarded the western model of development based on western reality as futile for developing country. He regarded this paradigm of development a four-fold ruin: Social, economic, political and spiritual. With the four-fold ruin the very essence of the communal life was eroded and with it went all restraint in the exploitation of people and resources."\(^{172}\)

Large scale pollution and slums (shanties) is one of the ill effects of modern City life. Crime, cruelty against women and children are some of the ill-effects which we see surging in the City life. He was so true when he held the view that a country of villages needs to take care of problems of villages first to succeed in any way as we have more than 61acs villages which need urgent care.

**GANDHI'S CRITICISM OF MODERNITY\(^{173}\)**

Gandhi ji criticized Modernity for its ill effects but accepted many virtues of modernity like freedom, equality, justice etc. But he strongly objects to the modern notion of rationality, particularly instrumental rationality. He accepted its importance in human life but he vigorously opposes the modern attribution of omnipotence to it. For him, though rationalists are admirable beings, rationalism is a hideous monster when it claims for itself omnipotence. He questions the modern belief that rationality provides the only material we need to determine truth. He holds that it may sweep away alternative modes of coping up with the world and makes hardly any room for ethics and morality. He believes that this rejection of alternative thinking and attribution of omnipotence to rationality may reduce wisdom to knowledge and the latter to a

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\(^{172}\) Kumar, S.B., op.cit., p.38.

\(^{173}\) Joseph Siby K., Mahodaya Bharat Gandhi, Environment and Sustainable Future (Wardha: Institute of Gandhian Studies), 2011, pp.61-63
form of power only useful as an instrument of control over nature and other men.\textsuperscript{174}

On the other hand for Gandhi, the primary concern of human being is not how to “take charge of the world” but how to live with nature and take control of ourselves. Gandhi has reservations in accepting modern anthropocentric idea of man for similar reasons, which places him as the highest being on earth if not as the centre of the universe. As Bhiku Parekh observes, Gandhi’s favorite metaphor is that “the cosmos was not a pyramid of which the so-called nature or material world was the basis and man the apex, but a series of ever-widening circles.”\textsuperscript{175} He believed that such a hierarchical arrangement would legitimize and encourage man’s exploitation of the rest of the world and nature. He has shown respect for every living creature and was against killing of animal even in the name of religious rituals. He announces that any religion which stressed on such practices diminished God’s dignity and called such act as a sin. He adds that he is quite convinced that sacrifice of dumb animals to appease a deity cannot have any religious or other merit about it. It is a sinful act. Gandhi was complete custodian of non violence. In his Ashram the killing of any minute creature, even poisonous one was completely forbidden. His view on this issue enlightens us with a profound insight in environmental ethics. He wrote in Harijan on 9-1-1937 that “I do believe that all God’s creatures have the right to live as much as we have. Instead of prescribing the killing of the so-called injurious fellow-creatures of ours as a duty, if men of knowledge had devoted their gift to discovering ways of dealing with them otherwise than by killing them, we would be living in a world befitting our status as men—animals endowed with reason and the power of choosing between good and evil, right and wrong, violence and non-violence, truth and untruth.”\textsuperscript{176}

\textsuperscript{175} Ibid., p.86
\textsuperscript{176} CWMG , Vol.70, pp.253-6
On the theory of ends and means Gandhi said “They say, 'means are, after all, means'. I would say, 'means are, after all, everything'. As the means so the end...”

The means are equally important to achieve the desired end and both are interwoven with each other. One cannot work without the other. Coercive means can never yield good and pure results. In 1909 Gandhi explained this with an example like:

“If I want to deprive you of your watch, I shall certainly have to fight for it; if I want to buy your watch, I shall have to pay for it; and if I want a gift, I shall have to plead for it; and, according to the means I employ, the watch is stolen property, my own property, or a donation. 177

This amply makes it clear how much importance does Gandhi attached to ends and means and also needs and wants. The highest ethical and moral standards set by Gandhi are completely missing today as we are witnessing far more problems than ever before even after so much development.

CONCLUSION

It is very arduous task to sum up the Gandhian thought in few words but the researcher has tried to bring every aspect on which Gandhi had a say to give a complete picture about the need for Sustainable Development and what factors will go in the long run to decide whether we will achieve this sacred obligation or not. It becomes necessary to mention what to Kenneth E. Boulding wrote in an Article on “Why did Gandhi Fail?” “The failure of Gandhism is not a failure of ahimsa, but a failure of Satyagraha. The modern world is so complex that the truth about it cannot be perceived by common sense or by mystical insight, important as these things are. We must have the more delicate and quantitative sampling and processing of information provided by the methods of the social sciences if we are really to test the truth of our images of social and political systems. The next logical step, therefore,

177 CWMG, Vol. 10, p. 287
for the Gandhian movement would seem to be in the direction of the social sciences, in peace research, and in the testing of all our images of society by the more refined means for discovering truth which are now available to us. I am not suggesting, of course, that the social sciences produce “absolute” truth, or indeed that much valid perception is not achieved through common sense and insight. What I do suggest, however, is that the problem of truth is so difficult that we cannot afford to neglect any means of improving the path towards it, and that without this, non-violence will inevitably be frustrated.”178

Today is a time of so much turmoil in the society that we really need Peace Brigades to spread the message of Peace, love and harmony. The researcher believes what Gandhi emphasized way back in late 1930s about the need for Peace Brigades which seems more needful now as he suggested the following qualifications for a member of Peace Brigade:

(1) He or she must have a living faith in non-violence. This is impossible without a living faith in God. A non-violent man can do nothing save by the power and grace of God. Without it he won’t have the courage to die without anger, without fear and without retaliation. Such courage comes from the belief that God sits in the hearts of all and that there should be no fear in the presence of God. The knowledge of the omnipresence of God also means respect for the lives of even those who may be called opponents or goondas. This contemplated intervention is a process of stilling the fury of man when the brute in him gets the mastery over him.

(2) This messenger of peace must have equal regard for all the principal religions of the earth. Thus if he is a Hindu, he will respect the other faiths current in India. He must therefore possess knowledge of the general principles of the different faiths professed in the country.

(3) Generally speaking this work of peace can only be done by local men in their own localities.

(4) The work can be done singly or in groups. Therefore no one needs to wait for companions. Nevertheless one would naturally seek companions in one’s own locality and form a local Brigade.

(5) This messenger of peace will cultivate through personal service contacts with the people in his locality or chosen circle, so that when he appears to deal with ugly situations, he does not descend upon the members of a riotous assembly as an utter stranger liable to be looked upon as a suspect or an unwelcome visitor.

(6) Needless to say, a peace bringer must have a character beyond reproach and must be known for his strict impartiality.

(7) Generally there are previous warnings of coming storms. If these are known, the Peace Brigade will not wait till the conflagration breaks out but will try to handle the situation in anticipation.

(8) Whilst, if the movement spreads, it might be well if there are some whole-time workers, it is not absolutely necessary that there should be. The idea is to have as many good and true men and women as possible. These can be had only if volunteers are drawn from those who are engaged in various walks of life but have leisure enough to cultivate friendly relations with the people living in their circle and otherwise possess the qualifications required of a member of the Peace Brigade.

(9) There should be a distinctive dress worn by the member of the contemplated Brigade so that in course of time they will be recognized without the slightest difficulty. These are but general suggestions. Each center can work out its own constitution on the basis here suggested.\(^\text{179}\)

\[^{179}\text{http://www.mkgandhi.org/indiadreams/chap69.htm (Accessed on 14th March,2013)}\]
What is needed is that it should be contrasted with the present approach and must effectively be exercised in order to bring about change in our approach towards society, nature, economics and everything.

It’s apt to conclude with what Ramchandra Guha wrote in his Paper “Why Gandhi Still Matter”180

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

Guha adds “Gandhi was a prophet of sorts, but by no means a joyless one. On a visit to London in 1931 he met a British monarch for the first and last time. When he came out of Buckingham Palace after speaking with George VI, a reporter asked whether he had not felt cold in his loin-cloth. Gandhi answered, “The King had enough on for both of us.” Another version has Gandhi saying, “The King wears plus-fours; I wear minus-fours.” In those self-deprecatory jokes lies a good deal of (still enduring) wisdom.”

World over hundreds of definitions of Development have been created by each discipline according to its own suitability and in the process Sustainable Development has been the major focus. Hundreds of books and research papers

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have been written on the topic considering its veracity and the urgency. But one thinker, M. K. Gandhi stands tall amongst many brilliant one’s because he attached the ethical and moral dimension to the concept of Development which is missing in most of the studies. It is not necessary to mention that his ideas and solutions were deep rooted and far sighted. He saw every aspect of life as whole affecting each other. He was visionary and sought to make life far simpler. Through his moral and ethical approach he sought to find and give remedies to many of our ills. He was example setter and sought to make people far more self reliant through his principles and rules of morality. Leading an exemplary life is the highest form of ethical conduct which is evident from Gandhi’s life. It’s only our duty to keep him alive and relevant for the good of humanity i.e. Sarvodaya. Gandhi ji showed us the path, now it is our duty to follow that path.