CONCLUSION

For the first time in man’s life on earth, he is being asked to refrain from doing what he can do; he is being asked to restrain his economic and technical advancement, either by capitalistic line or socialistic line, or at least direct it in a more decentralized labour intensive, participatory way. Indeed, many of those who are most critical of this body of thought that both the recent approaches and ideologies are a failure, so far as the development based ecology, acknowledged that the crisis is real and the total change of our values, institutions and ideologies has to be there if ecological and social catastrophe is to be averted. Moreover, the basic message of the limits of growth and blueprint for survival has been reinforced by later, more refined studies of global trends in population growth, resources consumption and ecological deterioration. For example, the major study of the world’s environmental problems commissioned by President Carter in the Global 2000 AD Report to the President of USA, summarized its findings as follows:

“If present trends continue, the world in 2000 will be more crowded, more polluted, less stable ecologically and more vulnerable to disruption that the world we live in now. Serious stresses involving population, resources and environment are clearly visible ahead. Despite greater material output, the world’s people will be poorer in many ways than they are today” the annual state of the world reports published by the Washington based world watch institute, and the recent Brundtland Report [our common future] have continued to reinforce this message.
Garret Hardin in 1968, in his famous essay, ‘The Tragedy of Commons’ with his critical approach toward capitalistic science, technology and rationality argued that when people act according to such an economic rationality they will inevitably dispoil the commons, even when they have full knowledge of the mounting public cost that the pursuit of private gain will bring. His answer to the tragedy — “mutual coercion, mutually agreed upon by the majority of the people affected” — marred this survivalist school as one whose overriding preoccupation way to find the means of warding off disaster and discover a minimally acceptable way of life rather than search for the good life. The economists who argued in favour of decentralized, organic small scale development, based on labour intensive than capital intensive, harmony with nature like E.F. Schumacher [Small is Beautiful], Richard B. Gregg [A Philosophy of Indian Economic Development], Anand K. Coomaraswamy [Art and Swadeshi], John Kenneth Galbraith [The Affluent Society], J.D. Sethi and P.C. Joshi are not only supported Gandhian economic model of development, but also accepted it as a viable alternative model of development to challenge the contemporary problems relating to development, ecology, conflict of various types and total survival. In this context, it could be well argued that Gandhism and Gandhian Political Philosophy which understands life of all kind, i.e., man plants and animals in its totality and interconnectedness, harmony, mutuality stress upon small scale labour intensive, organic and sustainable development than man-centred, anthropocentric, deterministic, mechanical, large scale model of development. Gandhian political philosophy which is deeply rooted in Indian tradition, culture, ethic and eco-aesthetics in that sense against the two major western traditions, ideologies which more or less responsible for the problems of ecology and development, and integration, peace and harmony of the
society. Both the liberalism and Marxism essentially stand the fundamental common principles though technically they differ from each other in terms of social relations, between humans. But in case of relationship between humans and rest of the world, i.e., non-human beings including plants, animals appears to be the same. Both the above ideologies continues to believe in the freedom of sheer material plenitude. Indeed, the international nature of environmental degradation has lent force to the broader claim by the emancipatory theorists who believe in [protection of animal life, plant life, feminist rights, weaker sections, protection against any kind of exploitation and domination, green movement activists] that the modern ecological crisis is the quintessential crisis of industrialism rather than just western capitalism.

Industrialism encompasses the 'state capitalism' of the communist nations as well as the largely privately controlled market capitalism of the western nations, both of which are seen as contemporary emancipatory theorists as resting upon the ideologies of growth and technological optimism. In Soviet Union, the ethos was still recently, encapsulated in the programme of Soviet Communist Party approved in 1961 at the twenty second party congress, which stated that communism elevates man to a tremendous level of supremacy over nature and masses possible a greater and fuller use of its inherent forces. One could just easily substitute western capitalism for communism in this confident assertion of modern humanity's technological mastery of nature.

The classical liberalism, underpinned by laissez faire economics, advocated and well argued in the writings of Locke and Adam Smith, rather than communism that fundamentally underscored the direction of modern bourgeois economy which central
theme is private liberty, property, pursuit of happiness by accumulation of material possession forgetting the concept of common good, limited natural resources and treating the non-human world in instrumental terms, that is, as no more than a means to human ends. Gandhi, as a personality and Gandhism as a perennial philosophy not only understands the whole life both human and non-human, even within human, due weightage and protection to the lower and weaker sections of society in an integrated, holistic, organic and interrelated ways. The reflection of his personal life in terms of harmony with nature from nature cure, diet and diet reform, vegetarianism, hind swaraj, communitarian and participatory democracy and almost all his writings are the testimony of sustainable harmonious development based on ecology of all types. The book Hind Swaraj or Indian Home Rule [1909] is not only a critique to faulty western model of mechanical development but also the outcome of it, in terms of western culture and civilization which not only enslaven man before the machine but also destroy the very essence of life and its meaning.

The modern Gandhian economists and ecologists like, E.F. Schumachar, John Middleton Murry, G.D.H. Cole, C.D. Burns, J.D. Sethi, Charles K.J., Herman E. Daly, Ramchandra Guha and many other also supported the Gandhian decentralized, participatory, organic model of development to protect the environment and make the future generation safe and self sustainable. They argued in terms of "technology with human face" where the problems of exploitation of man by man, third world by first world, poor by rich, villages by urban areas will be ceased to exist and the use of heavy technology and the consequential problems like apathy, alienation, monotonous tendencies could be avoided.
Technology, as an alternative device for labour has to be used, suitable for the socio-economic, cultural, ethical and at least ecological contexts. As Gandhi said, the poor of the world cannot be helped by mass production, only by the production by the masses. The system of mass production, based on sophisticated, highly capital intensive, high energy input dependent, and human labour saving technology, presupposes that you are already rich, for a great deal of capital investment is needed to establish one single workplace. On the contrary, the economic system of production by the masses mobilizes priceless resources which are possessed by all human beings, their clever brains and skillful hands and supports them with first class tools. The technology of mass production is inherently violent, ecologically damaging, self defeating in terms of non-renewable resources. The technology of production by the masses, making of the best use of knowledge and experience, is conducive to decentralization, compatible with the laws of ecology, in conformity with the scare natural resources and designed to serve the human person than making him the servant. Gandhi, named it intermediate technology which is definitely superior to primitive technology, a democratic one in which everybody can gain admittance.

Gandhian alternative model of decentralized harmonious development, perhaps could not only solve the problems of unemployment, poverty and hunger but also could act as a panacea to pollutions of different types, which is the cause of western model of massive production by the use of high technology.

Gandhian political philosophy as it is based on Indian traditional knowledge like, Satya, love and non-violence understands life in totality and he embraces the whole of creation including subhuman life, plants and flowers, insects and beasts. It
indirectly means the positive form of non-violence is goodwill towards all life. The essence of love, according to Gandhism, transferring itself from the body to the dweller within and then necessarily realizing the oneness of all life inhabiting numberless bodies. This transpersonal ecology approach of Gandhian political philosophy described as both cosmological and psychological because it proceeds from a particular picture of the world or cosmos — that we are in effect, all “leaves” on the unfolding “tree of life” — to a psychological identification of all phenomena [i.e., with all leaves on the tree]. Gandhism refers to this approach as transpersonal ecology because it is concerned to cultivate a sense or experience of self that extends beyond one’s egoistic, biographical or personal self to include all beings. The movement from an atomistic, egocentric sense of self toward an expansive ecocentric or transpersonal sense of self is seen as representing a process of psychological maturing. In other words, transpersonal ecology of Gandhism which reflected in Vasudhevaṃ kutumbakam, eco-friendly and friendly with nature is concerned to expand the circle of human compassion and respect for others beyond one’s particular compassion and respect for others beyond one’s particular family, friends and beyond the human community to include the entire ecological community. The Gandhian concept of primacy of others over the self through the practical principles of sacrifice, love, compassion, anasakta, aparigraha, meditation, yoga and principles of ashrams and its application in daily personal life clearly justify the above. In the above contextuality Gandhian political philosophy which is based on Ancient Indian thought viewed the entire cosmos and all human souls are continually sustained by the principles of harmony [rita], the principle of sacrifice [yajna] and the principles of universal interdependence, solidarity and concord. This is also the golden rule of all lives which is found in all the major
religions of mankind and is mirrored in the codes and norms of all cultures at different stages of development. Gandhi being influenced by the above religious and cultures thought in terms of unity of logos and cosmos, the macrocosm and microcosm, universal and particular, divine and human.

The logical extension of ecology also touches the social and political organization and the harmonious relationship among the units and actors. Gandhism not only strive to understand the problems of harmony in physical environment, i.e., air, water, animals and plants and their organic relationships but also the ecology of social and political aspects. The disharmony of the first has its direct effect of creating further disharmony in terms of social actions, relationship, structures and their proper integration and in political aspects like the ideal relationship between authority and individual rights. Both the social ecology and political ecology which sometimes argued by Gandhians like Ramachandra Guha and many others could perceive in terms of Gandhian "drop-ocean" circle than contemporary liberal democratic model of pyramidal structure where the whole is being controlled by the minority apex body who are almost not accountable to the whole. In the case of pyramidal structure and organization of the western type, the apex body controls the whole base hierarchically without being feeling a sense of integral and mutually related for each other’s survival. This is also as Gandhi argued, the mechanical organization of society and polity where the apex part is always superior and has an independent existence. But, Gandhian drop-ocean model which is essentially self evident that, the base and the apex are not only interrelated but also depend upon each other for their respective survival. This is more organic in terms of reciprocity, mutuality, interdependence and operation. Gandhi tried to organize both the social and political life of the society and state by
incorporating ethical and moral principles like truth and morality to bring out an ideal relationship between the state and society and individual autonomy and state authority. The pioneers of civil society activists, believers of decentralization of state authority and promotion of individual rights and protection of his autonomy, the liberal democracies are now working on the line of Gandhian voluntary action oriented programmes to empower the individual and build a civil society which would be more democratic, common sharing, communitarianism and more responsive. Anthony Gidden’s [the sociologist] argument on concept of “self and legitimacy of others” is a critique of modern capitalistic mode of development and its effect which resulted in destroying the traditional group and community solidarity and promoted the ethics of material and consumer self and naked self individualism over common good, common sharing and commonness. His main argument is that the concept of society and its integration is at stake due to the material and consumer ethics which dominates the human ethics and community ethics. Gandhian concept of communitarianism and creation of, and promotion of social and political ecology is a conformity with contemporary sociologist Anthony Gidden’s argument and criticism to mechanization of social relationship by capitalistic mode of production and production relations.

In the context of decentralized, participatory and local democracy, both the ecoanarchists and bioregionalists are suspicious of any form of hierarchical social and political arrangement, which they see as thwarting the otherwise spontaneous human impulse to cooperate.

The second part of the thesis is conflict resolution through Gandhism. Like other traditions, called Marxism and Liberalism, the degree of conflict is understood as
an instrument of social change and progress. Gandhism though accepted the spontaneous occurrences of conflict in social relations and social change his basis of social change is more on cooperation, consensus and unity, rather than antagonism. By understanding the human history and its development and basic human nature which is peace loving, compassionate, fellow feeling, he argued in the above lines.

Gandhian conception of individual and the inner harmony could contribute enough for social harmony, social progress through non-violent means. Gandhian conception of collective disarmament based fundamentally on the principle of truth, love and non-violence. This clearly reflects from the inner harmony and operation of various contrasting desires and feelings. The same could be also applicable to human society though the interests, needs, necessities, attitudes are conflicting to each other. Still then the growth of the society is progressive, towards peace and mutual understanding. The Gandhian conception of non-violence, anekantvad and syadvad which are deeply rooted in ancient Indian religions like Jainism and Buddhism also could see life in unity, harmony and tolerance because truth has many sides and the understanding of the truth is fractional than total and still subject to further maturation through development. Gandhian concept of non-violence which is influenced by the three fundamental traditions called Hinduism, Buddhism and Jainism and the concepts like ahimsa, karuna and daya, compassion, goodwill, and love also identify and integrate the passionate identification with all living beings, took worldly suffering seriously, entailed active social service. In other words, the negative meaning of ahimsa which means complete cessation of all activity, non-injury, passive spirituality and idle meditation of rishis and saints has been actively transformed by Gandhi to deal
with an active war, a veritable *dharmayudha* and against all kinds of social and economic injustices.

Besides, Gandhian non violent social transformation as against both the liberal and Marxian violent social change is due to the following factors —

1. Believing in the unity of all lives both human and non-human and their interdependence;

2. Being influenced by the major Indian traditions, religions whose centrality is non-violence, love, compassion and fellow feeling;

3. By understanding the failure of all major national and international movements and sometimes ended with violence which was based on violence. The exhaustion of man, material is more in any movement based on violence than non-violence.

4. The fundamental nature of the individual is non-violence so, he perhaps thought is most efficient strategy to deal with the foreign rule through appeal, protest and demonstration to bring required change of both the heart and mind.

5. And finally, understanding the progressive human history which marched from violent to non-violent social transformation.

The Gandhian conception of non-violence which is based on different Hindu interpretations argued and justify the same for the following grounds —

a) All life is manifestation of Brahma and hence sacred.
b) All the living beings were the rightful members of such cosmos so entitled to respect and autonomy.

c) Violence of any form involved strong passions, especially hatred and anger and disturbed the equanimity and moral harmony of the agent concerned.

d) It corrupts consciousness defiled the soul and hindered his spiritual progress.

Gandhi, deeply influenced by the above traditions, philosophy and thought, tries to minimize both the degree and kind of the violent conflict through a positive approach towards life based on self purification, self suffering, and self-help which is reflected in the concept of integral self. In the above context, the other ideological paradigms such as capitalism, socialism and fascism based on hegemonistic self over others where the concept of equality and unity pushed back to the background. Gandhian non-violent organization of individual self and its proper integration in the society could help for reduction of violence of all types which modern capitalistic and socialistic societies are created, and contribute for world peace and harmony.

The capitalistic mode of production and production relation ended with unhealthy competition in all aspects of life which resulted in technological warfare by employment and testing of nuclear, biochemical and other weapons of mass destruction that threaten the land, sea, air and other natural resources upon which all beings depend for life. In this context, the great environmentalist, Barry Commoner, has said, the survival of human kind depends equally on ending the war with nature and on ending wars among ourselves. To make peace with the planet, we must make peace
with people who live in it. The concept of “disarmament for development” and “ideology of peace over technology of war” and its acceptance in greater degree than before in human history justifies the practical utility of Gandhian non-violence and its role in resolving conflicts. The major Gandhian Movements in India and outside India which are working in the above respects is a great contribution to Gandhian political philosophy in both personal and global level.

In this sense, Gandhian political philosophy is not only a contradiction to both capitalistic and socialistic model of development where the harmony between man and man, man and machine, development and relatively less development and at last man with nature is missing but it is enharmonic and based on violence. Gandhian political philosophy which is based on Indian tradition, culture, religion and philosophy could contribute enough to maintain harmony of man with nature [through ecology and development] and resolve the conflict of different types, the modern society is facing with non-violence, mutuality, reciprocity and consensus model of further social development.