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THE RELEVANCE OF GANDHIAN SOCIOECONOMIC THOUGHTS IN MODERN INDIA

Abhishek Dutta

Assistant Professor , Department of Economics ,
Anugrah Narayan College , Patna.

ABSTRACT:

The enormous literature on Mahatma Gandhi usually deals his biography rather than his social, economic and political thought. However Mahatma Gandhi socioeconomic ideas delineate progress as well as harmony in the society. His socioeconomic ideas mainly centered to end exploitation , bring economic equality and harmony and non violent society. Mahatma Gandhi socioeconomic ideas are highly relevant in the modern world . There existed unmatched and rarest men among the human species who lectured and rehearsed hypotheses of harmony that made mankind to develop into a more edified sort living of what he is today on this planet. Mahatma Gandhi is the best messenger of harmony the world has seen after Buddha and Christ. His idea of harmony is focused on peacefulness, independence, soul power and absolution. This paper discuss about some important socioeconomic ideas of Mahatma Gandhi which if continue to be implemented in modern India , could bring peace , harmony and more developed rural India.



KEYWORDS: Equality , harmony , peace , development.

INTRODUCTION :

Mohandas Karamchand Gandhi is known as 'Mahatma' . Mahatma is a Sanskrit word used for a great soul and is also known as saint. According to the Theosophical teachings, the Mahatmas are not disembodied beings, but highly evolved people involved in overseeing the spiritual growth of individuals and the development of civilizations . Mahatma Gandhi was not only an Indian activist and a leader of Indian Independence but also was a divine soul , who showed

people , the way to live a life with simplicity , harmony and peace . Mahatma Gandhi fought Independence movement with his unusual weapons like non-violence and Satyagraha. His theories influenced and inspired political leaders across the world including Martin Luther King Jr. , Nelson Mandela etc. Among his various thoughts and philosophies , social and economic thoughts still hold very sensible for India. The worry these days is intolerance and emotion which results in cruelty and it's the time where

philosophies of Mahatma Gandhi ought to be remembered and could be brought into practice for greater good of society and the country.

Following are some important social thoughts of Mahatma Gandhi.

Status of Women

Mahatma Gandhi believed in equality between men and women. Gandhi stood for eliminating all barriers social , economic etc. He believes that there aren't any elementary variations between men and

ladies. The physical variations between them might create some variations within the spheres of their activities. Gandhi was one of the leading vibrant crusaders for women's freedom in Republic of India, and the emancipation battle wasn't only political, it was completely for a financial and social change of a national portion. His different articles were imprinted in Young India, and his volumes. The narrative of My Experiments With truth, Hind Swaraj, self-government, the satyagraha movement in Africa emphasized on liberty of women.

Inspired by Gandhian philosophy and the effort of social reformers, women's organization Government in India has started various programmes to empower women. Some important are Beti Padhao Beti Bachao Scheme, One stop centre scheme, Rajiv Gandhi National Crèche Scheme, Indira Gandhi Matritva Sahyog Yojna etc. Government of Bihar did wonderful work for Women empowerment by providing 50% reservation in election of local bodies. Bihar has also extended 35% reservation for women in all government jobs and became second state to ban liquor in India. All these efforts are influenced by Gandhian philosophy to some extent.

UNTOUCHABILITY

Mahatma Gandhi was against untouchability since his childhood. According to Gandhiji, the practice of untouchability is "a leper wound in the whole-body of Hindu politic". He regarded untouchability as "the hate fullest expression of caste." Gandhiji was very determined to wipe out the practice of untouchability and strengthen the condition of depressed class. He strongly believed that all people are equal and hence everybody has a right to live equally in the society. It was Mahatma Gandhi who popularized the word "Harijan" meaning "the people of god". Harijan word was originally used by a Gujarati Saint Narsinha Mehta. Gandhiji wrote in 1920 "without the removal of the taint (of untouchability), 'Swaraj' is a meaningless term. He believed that the foreign domination of India was the result of exploitation of almost one-sixth of people in the name of religion. Gandhiji was not only an evangelist. He tried to do what he said. He could win the hearts of many Harijans due to his true way of dealing with their problems and taking care of their issues. Gandhiji lived with the Harijans and shared their suffering by demonstrating in them the thoughts of better social change with whatever is left of the Indian community. He battled for different lawful insurances against a few sorts of shameful acts done to them. He received a Harijan kid and set a case for others to imitate. Because of his true endeavors and solid proposals, untouchability was announced illicit under the Indian Constitution. At his command an open door was given to Dr. B.R. Ambedkar, pioneer of the discouraged classes, to join the Central Cabinet and to be the main planner of the Indian Constitution.

RURAL MENTAL RETARDATION

It was Gandhiji who initially understood the importance, role and place of Indian villages within the whole country. The agricultural character of the economy and therefore they would like for regeneration of rural life was stressed by spiritual leader. He wrote in untouchable "India is to be found not in few cities however in its 7000,000 villages. However we have a tendency to city dwellers have believed that Asian country is to be found in its cities and therefore the villages were created to minister to our wants. We've hardly paused to inquire if those poor get adequate to eat and dress themselves with and whether or not they have a roof to shelter themselves from sun and rain. He remarked "exploiting the village itself is organized violence. The blood of the village is that the cement with that the building of cities is constructed. I would like this blood that's these days inflating the arteries of cities to run all over again within the blood vessels villages." They must in relevancy food, material and different basic requirements. The village as 'community' ought to be a production and consumption unit. Such logic touched him to like fabric and different village industries. In the language of up to date science Gandhiji was a pioneer analyst of the development of growth with increasing financial condition. Gandhiji properly diagnosed the development because the results of an inappropriate technological mixture of investments in a very state of affairs of quasi-insufficient investible resources. The nationalist leader resolution being explained here thoroughly and understood within the context of recent designing theory. We'd like to notice that however nationalist leader frame

work is crammed into a theory of investment allocations in a very framework of development designing. The nationalist leader logic of investment designing compare terribly favorably with typical formulations of the matter.

Some important Economic Philosophy of Mahatma Gandhi

According to Gandhiji, economic laws which aim at material progress as well as social harmony and moral advancement, should be formulated according to the laws of nature. There is no conflict between the laws of nature and laws of economics. The laws of nature are universal. The laws of economics, which deal with practical problems, are not universal. The economic laws of a country are determined by the climatic, geological and temperamental conditions of that country. Hence they vary with the conditions of the nations.

DECENTRALISATION

Gandhiji was not in favour of large scale industrialisation, as it was responsible for many socio-economic evils. He believed that large scale use of machinery led to drudgery and monotony. He was in favour of decentralised economy. In such an economy, exploitation of labour would be nil. His belief was strong in the context of the Indian economy. India has plenty of human resources but capital supply was poor, therefore labour intensive technology should be followed. Gandhiji advocated a decentralised economy.

Production should be organised in a large number of places on a small scale. As Gandhiji was for the development of cottage and rural industries, he suggested delocalization of industries. Gandhiji believed that decentralisation was essential for the survival of democracy and for the establishment of a non-violent state. Gandhiji preferred the decentralisation of small units of production to the concentration of large scale units in few places. He wanted to carry the production units to the homes of the masses, particularly in villages. Cottage and village industries help increasing employment. Commodities can be produced cheaply as there is no need for a separate establishment; very few tools are needed. There is no problem of storage. Transport cost is negligible.

There is no overproduction and wastes of competition. All these factors make the production by the small units economical and thus, provide logic to the Gandhian scheme of decentralisation of village and cottage industries, Integration of cottage industries with agriculture provides work to the farmer in their spare time and thus harnesses "all the energies that at present run to waste". In fact, these industries are best suited to the rhythm of rural life. These industries increase the income of the villages and satisfy their basic requirements. They not only remove poverty and unemployment from the villages but also make them self-sufficient economic units.

Village Sarvodaya

Gandhiji evolved the ideal of Village Sarvodaya. Speaking about the old village economy, Gandhiji said, "Production was simultaneous with consumption and distribution and the vicious circle of money economy was absent. Production was for immediate use and not for distant markets. The whole structure of society was founded on non-violence." Gandhiji wanted the revival of ancient village communities with prosperous agriculture, decentralised industry and small scale co-operative organisations. He also wanted that there should be the participation of people at all levels.

He declared that the real India was to be found in villages and not in the towns and he accepted the remark that an Indian village was "a collection of insanitary dwellings constructed on a dunghill". His desire was that every Indian village may be converted into a little self-sufficient republic.

Labour Welfare

One of the important fields where Mahatma Gandhi extended his right for economic equality was the factory. He saw that workers were subjected to gross injustice and the treatment meted out to them was below dignity. To him, the employment of children was a national degradation. He always pleaded for shorter hours of work and more leisure so that workers might not be reduced to the

condition of beasts. He also demanded safety measures inside factories. Mahatma Gandhi laid emphasis on the welfare of the worker, his dignity and proper wages. In the Harijan dated June 9, 1946 he wrote that all useful work should bring to the worker the same and equal wages. Until then, he should be paid at least that much which could feed and clothe himself and his family.

In order to improve the condition of the worker, first of all he laid claims on a minimum living wage so that a family of 4 to 6 members might live a human life. He wrote as far back as 1920 that the worker should get more wages, and should be given less work to do so that the following four things might be guaranteed to him — clean house, clean body, clean mind and a clean soul. In so far as the relation between labour and capital is concerned, Mahatma Gandhi always suggested harmony between them. Gandhi argued that if the division of high and low disappeared, it would have a hale and hearty reaction on all aspect of life. As a result, the struggle between labour and capital would come to an end; and would give place to co-operation between them.

According to him, “capital should be labour’s servant, not its master”. Moreover, he believed in the formation of labour unions. If the rights of workers were not conceded, they could go on a strike which should be based on non-violence and truth.

Class Conflict

The most vital and nonetheless the foremost arguable purpose within the economic philosophy of Gandhiji is that the theory of trust territory. He was against market economy and nonetheless he wasn’t against capitalists. He wished to use their genius as managers of industries. He was against destruction of something as well as the capitalist category. His non-violent means that were all pervasive as well as the economic field. Therefore, he said, “In reality the worker showing intelligence combines, they’re going to become an irresistible power. This is often however I don’t see the requirement of sophistication conflict. If I believed it inevitable I shall not hesitate to evangelize teach it.” He was sworn of the threats of monetary system and thus, prescribed decentralization of industries. His plan was just distribution if not equal distribution. Labor, in step with him, the master of means that of production and ne’er a slave of it. Capital is that the servant of labour and not its master. He, therefore, like Marx suggested the laborers to urge united for a non-violent struggle. Like Marx once more he aimed towards a homeless society, however this state has got to be achieved through non-violent revolution as something secured through violence, in step with Gandhiji, is absolute to fail within the finish. Gandhi’s Contributions to Conflict Resolution Theory can plan to set up Gandhi’s construct the nonviolence as individual a practical contribution to argument resolution speculation. Non-violence was directly high-principled thinking and a scientific tactic of conflict decree. Whereas higher indentified for its apply in mass-action principle movement, Gandhiji visualized nonviolence as perceptive domestic and intrapersonal spheres, creating it a practical instrument to be used in conflict resolution altogether features of life. We are going to initial look at the underlying philosophy of nonviolence then proceed to spot its tactic as a sensible instrument of conflict resolution. Distinguishing definite links to African politics isn’t the goal of this part; however they’re going to be offered once applicable.

CONCLUSION

Mahatma Gandhi unreal idea of non-violence to replacement world with full of passive atmosphere. Non-violence could be a widespread development to its nice connectedness and significance. It’s the final word resolution of all types of issues and conflicts within the civilization, country and humankind. Though, its effects on its thoughtful and corrects implementation. This state affairs of aggression and abuse everywhere a planet had raised a vital question. Several nations that have been undergo by collectivism, absolutism, dishonesty and influences of politics extremely must return to Gandhi’s ‘confidence of direct action and satya as his task. If adopting of direct action against socio- political, financial and non secular conflicts shall be removed. Beyond any doubt, the communal belief of peacefulness that has appeared from Gandhian concepts has currently become the key of to eradicate the all types of barriers in any system fetched new socio-political order for bright future.

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