

Latthe Education Society's



## **GANPATRAO ARWADE COLLEGE OF COMMERCE, SANGLI**

NACC Accredited "B" Grade

**Rajnemi Campus, North Shivaji Nagar, Sangli.**



**IQAC & A.P.M.C.Sangli Organized  
One Day National Seminar  
On  
“Significance Of Mahatma Gandhi’s  
Principles In Present Context”**

**Saturday, 19th January, 2019**

# **One Day National Seminar**

On

## **“Significance of Mahatma Gandhi’s Principles in Present Context”**

**19<sup>th</sup> January, 2019**

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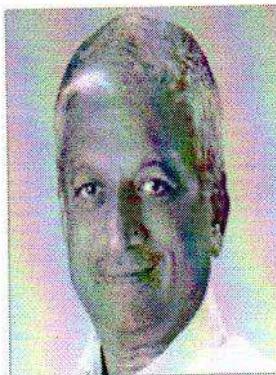
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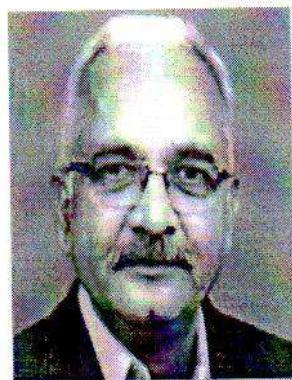
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# Message



**Shantinath G. Kante**  
**Chairman, Managing Council**  
Latthe Education Society, Sangli



**Suhas B. Patil**  
**Secretary**  
Latthe Education Society, Sangli

Latthe Education Society (A Jain Minority Institution) was established in the year 1951 with a view to provide education to all. The society was named after Late Annasaheb Latthe, the great philanthropist, Diwan Bahadur of Kolhapur State, the renowned politician, economist, social reformer and great academician on his memory. At present the society is functioning with 41 branches all over the west Maharashtra and Karnataka state offering KG to PG courses in disciplines of arts, commerce, science, education, engineering, law, agriculture, law, Medical etc. The motto of our society is ‘Samyag Darshan, (Right Philosophy), Samyag Dnyan (Right Knowledge) and Samyag Charitrya’ (Right Conduct) are called ‘Ratnatraya’ the basic principles of Jainism.

Ganpatrao Arwade College of commerce is one of the branches of Latthe education society established on 16<sup>th</sup> May 1970 to meet the educational needs of Sangli city and surrounding areas.

We are happy to know that IQAC of Ganpatrao Arwade College of Commerce in collaboration with Agriculture Produce Market Committee, Sangli organizing One Day National Seminar on “Significance of Mahatma Gandhi’s Principle’s in Present Context” on Saturday, 19<sup>th</sup> January, 2019. We feel that the theme and subthemes on which the seminar is being organized are of much relevant in present time. Though such events can’t find the answers to all contemporary questions but at least conducting such seminars/events can instigate a debate and address the present issues, because we are this view that Gandhiji’s Principles are applicable everywhere at all time.

We hope that large of number of participants will actively participate in this seminar and have meaningful interaction. On behalf of Latthe Education Society, Sangli we wish this seminar to be a successful event.

  
**Shantinath G. Kante**  
Chairman, Managing Council

  
**Suhas B. Patil**  
Secretary

## **From the Principal's Desk**



I am very pleased to welcome you all for this One Day National Seminar on "**Significance of Mahatma Gandhi's Principles in Present Context**" organized by IQAC of our college in collaboration with Agricultural Produce Market Committee, Sangli on Saturday, 19<sup>th</sup> January, 2019.

Ganpatrao Arwade College of Commerce is one of the Branches of Latthe Education Society; Sangli affiliated to Shivaji University, Kolhapur. Our college is one of the reputed commerce colleges affiliated to Shivaji University.

On the occasion of **150<sup>th</sup> Birth Anniversary Celebration of Mahatma Gandhi**, this seminar is an attempt to have discussion on his principles and its importance in present context. I feel that the principles and thoughts of Gandhiji are not confined to India, they have reached all over the world.

Its right time to have debate about the principles of Mahatma Gandhi and its application in today's society. Most of the teachings of Mahatma Gandhi hold relevance even in contemporary situation. The path shown and followed by Gandhiji at that time is still remains a valid weapon to solve many issues in the present day society. 'Eye for an Eye' is not a solution as it complicates the situation. Gandhiji was the mass leader of the past, runs into the present and marches towards the future.

In this context we have organized this national seminar to provide a platform for the academicians, scholars, students and other stakeholders to have fruitful discussion on the philosophy of Mahatma Gandhi and its relevance in the present context. I hope this seminar would be a great success.

**Dr. S. S. Shejal**  
(Offg. Principal)

## **Editorial.....**



It gives me an immense pleasure to present this proceedings of One Day National Seminar on “**Significance of Mahatma Gandhi’s Principles in Present Context**” organized by IQAC in collaboration with Agricultural Produce Market Committee, Sangli. The Internal Quality Assurance Cell (IQAC) is active in organizing various activities for the holistic development of student and over all development of college. I feel that the theme of the seminar is much needed topic to provide solutions to various Socio-Cultural, Political, Legal and Economical. Gandhian Principles and value system are something that stirred the entire India at one point of time. Gandhian principles are relevant even today and inspired many leaders worldwide. “**Swach Bharat**” is the example of relevance of Gandhian Principles in present context. This seminar is an attempt to have a meaningful discussion on Principles of Gnadhiji.

Gandhiji is alive in the modern world with his principles and philosophy. Gandhian ways and his ideas seem to be the only solution to overcome the present ever growing social unrest and problem of terrorism which is leading the world to a doomsday. In this context we have organized this seminar On the occasion of **150<sup>th</sup> Birth Anniversary Celebration of Mahatma Gandhi**. We hope this seminar will provide a platform for Academicians, Scholars and other Stakeholders to discuss on various aspects related to the main theme of the seminar.

I express my sincere thanks to the Management of Latthe Education Society, Sangli, our College Principal, Chairman of A.P.M.C. Sangli, Resource Persons, Delegates, Organizing Committee, Teaching and Non-Teaching Staff, Students and others who have helped us in organizing this seminar.

In this proceeding the articles presented by the authors are responsible for the facts and opinions expressed. We have taken utmost care to avoid printing mistakes in the proceedings. However, we apologize for any mistakes that may occur unknowingly.

**Dr. Suryanarayana S. Bure**  
(Convener)

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## Gandhiji and Swachch Bharat

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### Abstract:

*Swachh Bharat mission is a conscious reminder of Mahatma Gandhi's clarion call that sanitation is more important than independence. It was Mahatma Gandhi's idea to influence and communicate this idea of cleanliness to the nation. He wanted to connect the society through cleanliness and knew that it is important to connect with the masses and he did it through his unending work on cleanliness.*

*The Congress session in Calcutta is a perfect example where Gandhi reacted immediately when he saw filth. He asked the volunteers to join him but they rejected his call by saying, "This is not our job, this is a sweeper's job." Gandhi asked for a broom and cleaned the dirt. Ironically, he was then dressed in western clothes. This was the idea of Gandhi.*

*Prime Minister Narendra Modi launched a nationwide cleaning campaign on 2nd October 2014 commemorating the birth anniversary of Mahatma Gandhi, the father of the nation. The concept behind his Swachh Bharat mission is to provide sanitation facilities to every family, including toilets, solid and liquid waste disposal systems, village cleanliness, and safe and adequate drinking water supply (Source: "<https://www.timesnownews.com/india/article/mahatma-gandhi-swachh-bharat-gandhian-philosophy-jawaharlal-nehru-narendra-modi-swachh-bharat-swachh-bharat-mission/293032>".)*

*This article narrates the Gandhian Philosophy of Swachh Bharat and its today's concrete form of Swachh Bharat Abhiyan launched by Government of India in October 2014.*

### 1. Mahatma Gandhi

Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. He is also called Bapu (Gujarati: endearment for father, papa) and Gandhi ji, and known as the Father of the Nation.

Born and raised in a Hindu merchant caste family in coastal Gujarat, India, and trained in law at the Inner Temple, London, Gandhi first employed nonviolent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights. After his return to India in 1915, he set about organizing peasants, farmers, and urban laborers to protest against excessive land-tax and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for various social causes and for achieving Swaraj or self-rule.

Gandhi led Indians in challenging the British-imposed salt tax with the 400 km (250 miles) Dandi Salt March in 1930, and later in calling for the British to Quit India in 1942. He was imprisoned for many years, upon many occasions, in both South Africa and India. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and political protest.

Gandhi's vision of an independent India based on religious pluralism, however, was challenged in the early 1940s by a new Muslim nationalism which was demanding a separate Muslim homeland carved out of India. Eventually, in August 1947, Britain granted independence, but the British Indian Empire was partitioned into two dominions, a Hindu-majority India and Muslim-majority Pakistan. As many displaced Hindus, Muslims, and Sikhs made their way to their new lands, religious violence broke out, especially in the Punjab and Bengal. Eschewing the official celebration of independence in Delhi, Gandhi visited the affected areas, attempting to provide solace. In the months following, he undertook several fasts unto death to stop religious violence. The last of these, undertaken on 12 January 1948 when he was 78, also had the indirect goal of pressuring India to pay out some cash assets owed to Pakistan. Some Indians thought Gandhi was too accommodating. Among them was Nathuram Godse, a Hindu nationalist, who assassinated Gandhi on 30 January 1948 by firing three bullets into his chest. Captured along with many of his co-conspirators and collaborators, Godse and his co-conspirator Narayan Apte were tried, convicted and executed while many of their other accomplices were given prison sentences (Source: "[https://en.wikipedia.org/wiki/Mahatma\\_Gandhi](https://en.wikipedia.org/wiki/Mahatma_Gandhi)").

### 2. About Swachh Bharat

Swachh Bharat Abhiyan is a campaign launched by the Prime Minister, Narendra Modi as a nationwide cleanliness campaign. It is implemented to fulfill the vision and mission of clean India one day. It was launched especially on the birth anniversary of the Mahatma Gandhi as he always dreamed and was very

keen to make this country a clean country. He had tried for clean India during his time by motivating people through his campaigns and slogans however it was only partially successful because of the limited involvement of the people of India.

But after so many years, Swachh Bharat Mission was again started by the Government of India to make the dream of clean India come true till 150th birth anniversary of the Mahatma Gandhi. It was started in 2014 on 2nd of October on the 145th birth anniversary of Mahatma Gandhi. It is a big challenge for all the citizens of India. It is only possible if each and every person living in India would understand this campaign, their own responsibility and try to join hands together to make it a successful mission.

The mission is promoted by the many famous Indian personalities to spread this mission as an awareness programme throughout the country. In order to ensure cleanliness, UP CM, Yogi Adityanath, has banned chewing of paan, gutka and other tobacco products in the government offices across the state, since March 2017 (Source "<https://www.indiacelebrating.com/essay/swachh-bharat-abhiyan-essay/>").

### **3.Mahatma Gandhi and Swachch Bharat**

The concept of 'Sanitation' is a comprehensive one including effective management (collection, treatment and disposal/recovery, reuse or recycling) of human waste, solid waste (including biodegradable and non-biodegradable refuse/trash/rubbish), waste water, sewage effluents, industrial wastes, and hazardous (such as hospital, chemical, radioactive, plastic or other dangerous) wastes.

The standards of sanitation in a society are closely inter-related to the levels of hygiene and public health in it and, hence, to the attainable standards of longevity and extent of diseases, and thus to the productive levels of the society. These also determine the levels of avoidable wastages of available resources and to what extent the so-called wastes are being recovered/reused/recycled as valuable resources. Lack of sanitation, which includes lack of cleanliness and causing dirt, filth and pollution, has not only vital economic consequences but also serious social consequences.

Mahatma Gandhi had realized early in his life that the prevalent poor state of sanitation and cleanliness in India and particularly the lack of adequate toilets, in the then largely rural India, needed as much attention as was being devoted toward attainment of Swaraj. He said that unless we "rid ourselves of our dirty habits and have improved latrines, Swaraj can have no value for us." Along with the struggle for India's independence, he led a continuous struggle for sanitation, cleanliness, and efficient management of all categories of wastes throughout his public life (1893 – 30.1.1948), in South Africa and then in India. He dealt with nearly all aspects of sanitation-technical, social and economic-and its various aspects-personal, domestic and corporate.

In South Africa itself Gandhi had developed a passion to destroy the twin 'evils' of 'Untouchability' and insanitation. By and by he took to scavenging himself. He discussed the subjects of sanitation and hygiene at the Indians' meetings. He had written to the 'Medical Officer, Johannesburg', to visit the Indian location as the insanitation and overcrowding there could lead to an epidemic. Soon thereafter, plague broke out and Gandhi stressed the need for "sanitation and hygiene as part of our being". Elsewhere, he refers to many Indians in the 'Malay Location' being arrested due to their houses, compounds and latrines not being clean. In all such cases, he insisted that the remedy lay "in our own hands", and that our "malignant tumor of uncleanliness" "must be opened". After an outbreak of small-pox in Johannesburg, he stressed that it was the duty of Indians there to remove all causes that might lead to its outbreak among them.

He pointed out how educated Indians tried to approach "to the scientific European standard of sanitation" while those in remote areas kept sticking to the old modes. Further, eradication of plague in India needed "an improvement in sanitary habits, morality and economic condition of the people. Writing about 'Indians in Krugerdorp', he commented how we spit anywhere and-being "disinclined to cleaning lavatories ourselves"- many diseases spread through dirty lavatories. He started advising Indians to spread dry dust or ashes into the bucket after each use and to keep lavatories disinfected and dry. To safeguard against spread of plague, he asked Indians to keep dwellings and business areas perfectly clean and allow as much "light and air" as possible. He wanted every educated Indian to be "a missionary in hygiene and sanitation". He regretted that in Natal, "our shops - look like hovels. All this must change." He wanted Indian in South Africa to overcome the Whites' prejudices against them in all areas of personal, home and environmental cleanliness. While in his first 'ashram', Phoenix Settlement, he wanted "sufficient dust spread over night-soil" and "all the surrounding area clean", in his next 'ashram', Tolstoy Farm, all sanitation work was managed by the inmates. One could see no refuse or dirt anywhere, all rubbish was buried in trenches, all wastewater was used to water trees, leftover food and vegetable refuse were reused as manure, and a pit was made for depositing night-soil, fully covered with earth and converted into manure. There, "leaving night-soil, cleaning the nose or spitting on the road is a sin against God as well as humanity".

In South Africa, he wrote a booklet, 'General Knowledge About Health'. He wrote that latrines, dirty open spaces and narrow lanes and urinals were the main sources of defilement of air. In absence of modern water closets, if night-soil is covered with earth or ashes, it will stop flies and insects from spreading diseases. We should clean the lavatories ourselves. When the pail becomes full, its contents should be put into a 1-2 feet deep pit covered with earth. In case of open defecation, a pit should be dug to defecate and faeces covered with the dug earth. In the absence of a place for urinating, we should go far from the living area and sprinkle the used spot with earth. We should not throw food, refuse, etc. all over, but bury the garbage near the surface where it becomes manure in due course (Source: "<https://www.mkgandhi.org/articles/cleanliness-sanitation-gandhian-movement-swachh-bharat-abhiyan.html>").

#### **4.Conclusion**

On Mahatma Gandhi's birth anniversary, i.e., on October 2, 2018, Prime Minister Narendra Modi has said that Gandhi's life inspired and guided him to launch Swachh Bharat. "I must admit that if I had not understood Gandhi's philosophy so deeply, the programme would have not been a part of my government's priorities," he said, addressing the concluding session of the Mahatma Gandhi International Sanitation Convention in New Delhi on Tuesday.

He said political leadership, public funding, partnerships and people's participation were important in making the world clean. The convention brought together sanitation ministers from across the world. UN Secretary General Antonio Guterres too attended the event. The PM launched commemorative postage stamps on Mahatma Gandhi, and a medley CD based on Mahatma Gandhi's favourite hymn, Vaishnav Jana. Stressing the emphasis Gandhi placed on cleanliness, Modi recalled Gandhi's Constructive Programm, published in 1945, where rural sanitation was an important subject.

During the fight for Independence, Gandhi had once said that he would give priority to cleanliness over independence, Modi claimed. "An unclean environment, if not cleaned, leads to a situation where one starts accepting circumstances. On the contrary, if one cleans up dirt in the surroundings he gets energized and then does not resign himself to existing adverse circumstances," Modi quoted Gandhi. He said Swachh Bharat Mission had become the world's biggest people's movement. "Rural sanitation, which stood at 38% in 2014, has reached 94%. More than 5 lakh villages and 25 states have declared themselves free from open defecation," the PM said, expressing satisfaction at the changing hygiene habits. The PM said those four years ago, 60% people who defecated in the open lived in India but it has dropped to less than 20% now. "90% of toilets that have been built are being used," he said. The PM said he felt satisfied when he learnt that disease outbreak in villages and medical expenses of people have gone down due to Swachh Bharat. The concept of Swachh Bharat was introduced by the Father of Nation Mahatma Gandhi during his life. (Source: "[https://economictimes.indiatimes.com/articleshow/66045561.cms?utm\\_source=contentofinterest&utm\\_medium=text&utm\\_campaign=cppst](https://economictimes.indiatimes.com/articleshow/66045561.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)").

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## Gandhiji's Views on Non-Violence & Truth

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Where there is righteousness in the heart,  
 There is beauty in character.  
 When there is beauty in character,  
     there is harmony in the home.  
 When there is harmony in the home,  
     there is order in nation.  
 When there is order in the nation,  
     there is peace in the world.

Gandhiji object was to face to face with the Ahimsa, to enquire into the condition of the Champaran Agriculturists and understand their grievances against the indigo planters. For this, it is necessary to meet thousands of ryots. Hence Gandhiji to now the planters condition he has to meet the commissioner of the division. And he got permission from commissioner the secretary of the planter's Association told that, Gandhiji was outsider and that he had now business to come between the planters and the tenants'. But Gandhiji had representation and he submit it in writing Gandhiji told him that "I did not regard myself as and out siders, and that I had every right to enquiry the condition of the tenants, if they desired me to do so.

The commissioner prosoded and adviser to the Gandhiji to live the Tirhut. Than Gandhiji acquainted with co-works and told them that there was likelihood of Government stopping me from proceeding further. If I was to be arrested that I should go to those places as early as possible.

Champaran is a district of Tirhut division and Motihari is its headquarts. Rajkumar Shukla's place was in the vicinity of Bettiah and Tenants belonging to the Kothis in its neighbourhood were the poorest in the district. Rajkumar Sukla wanted to see Gandhiji and to know the problems tenants. Ganghiji came to with his co-works towards Motihari the same day. Babu Gorak Prasad harboured them in is home. The very same day Gandhiji herd that about five miles from Motihari a tenant had be ill-treated. It was decided that, in company with Bbu Dharindhar Prasad, they should go and see him next morning.

They accordingly set off for the place on elephant's back. An elephant was common in Champarany as a bullock-cart in Gujarat. They got messenger form police superintend overtook them and said that the letter had sent his compliments. Having left Dharnidhar Babu to proceed to the original destination, he got into the hired carriage which the messenger had brought, then he served a notice to Gandhiji to live champaran and drove him to his place. Than Gandhiji wrote to the effect that he did not propose to complye with it and leave Champaran till his enquiry was finished. Thereupon Gandhiji received a summons to take his trial the next day for disobeying order to leave Chamaparn. Gandhiji kept awake that whole night writing letters and giving necessary instructions to Babu Brajkishore Prasad.

The news of the notice and the summons spread like wildfire, and Gandhiji told that Motihari that day witnessed unprecedeted scenes. Gorkh Babu's house and the court house overflowed with men. Fortunately Gandhiji had finessed all is work during the night and so was able to cope with the crowds. Gandhiji's proved the greatest help. A sort of friendliness sprang up between the officials- Collector, Magistrate, Police Superintendent and Gandhiji might have legally resisted the notices on me. Gandhiji's conduct towards the officials was correct. And they thus saw that Gandhiji did not want to offend them personally, but he wanted to offer civil resistance to their orders. In this way instead of harassing him they gladly availed themselves to Gandhiji and his co -workers co-operation in regulating the crowds. But it was an ocular demonstration to them of the fact that their authority was shaken. The people had for the moment lost all fear of punishment. And yielded obedience to the power of love.

It should be remembered that no on knew Gandhiji in Champaran. The peasants were all ignorant. Champaran, being far up north of Ganges, and rights at the foot of the Himalyas in close proximity to Nepal, and was cut off from the rest of India.

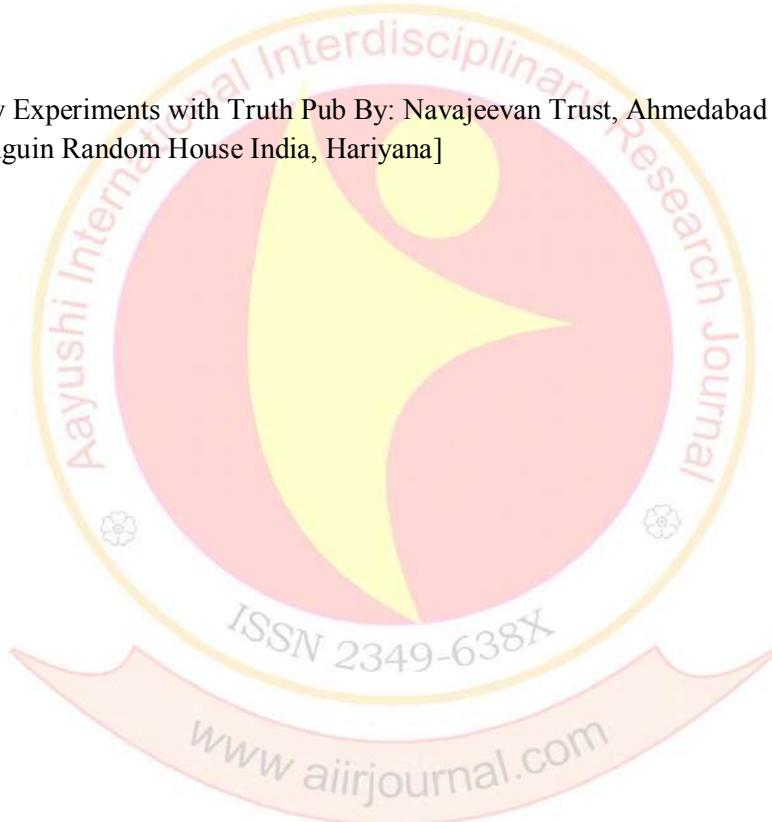
The world outside Champaran was not known to them. And yet they received Gandhiji as though they had been age-long friends. In this meeting with peasants Gandhiji know face to face with God Ahimsa and Truth. That they Camparan was an unforgettable event for Gandhiji and love for the people, and unshakable faith in Ahimsa.

Gandhiji's relative Gandhiji became found of smoking and they saw any good in smoking but simply imagined a sort of pleasure in emitting clouds of smoke from their mouths they had now money but the began pilfering stumps of cigarettes thrown by away his uncle. Then they began to steal coppers from the servant's pocket money in order to purchase Indian cigarettes. But the Questions was where to keep them and they could not smoke in the presence of elders. Somehow for a few weeks on this stolen coppers but afterwards they decided to leave it. And they feel remorse for this. And Gandhiji decided at last to write out confession, to submit it to his father and ask forgiveness than he wrote on a slip of paper and handed it to him himself. In this note not only he confess but he asked adequate punishment for it. And Gandhiji put it on his bed and handed it a note and sat opposite the wooden plank. His father read it though, and pearl-drops trickled down his cheeks, wetting the paper. For a moment he closed his eyes in thought and then tore up the note he again lay down and also cried. Gandhiji could see his father's agony. Then they feel that if I was a painter I could draw a picture of the whole scene of that day.

Those pearl-drops of love cleansed his heart and washed his seen away. This was an object lesson in Ahimsa to Gandhiji. Hariscandra's story is regarded as a benchmark for a life of piety and truthfulness. And store of Shravankumar gives a significant morals towards Gandhiji's life.

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## Leadership Qualities of Mahatma Gandhi

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### Introduction

Mohandas Karamchand Gandhi is a major political and spiritual leader of India. He is the pioneer of satyagraha, firmly founder upon ahimsa or total non-violence. He is commonly known around the world as Mahatma Gandhi and in India also as 'Bapu' or 'father of nation'. Mahatma Gandhi is a figure of universal stature. His life, acts and thoughts demonstrated the value of self management, social responsibility and pacifism. His philosophy thought us the value of working with others and on their behalf as a way of achieving peace, social justice and equality among all human beings. He taught us that love, sacrifice, tolerance and compassion are powerful change agents to remove social evils. More than anything else, he shared with us the principle that betterment of any society starts with the betterment and the spiritual transformation of the individual.

Better management for better tomorrow is the call of today. The current industrial and commercial scenario characterised by intensively increasing competitive conditions, far reaching technological developments and a trend towards globalisation, liberalisation and privatisation calls for most skilled and highly professionalised leadership to cope with the demands of the situation. The present paper is an attempt to identify the qualities of Mahatma Gandhiji as a leader which can be helpful for the managers of 21<sup>st</sup> century.

### Objectives of the study

- To identify the leadership qualities of Mahatma Gandhiji
- To offer conclusions

### Gandhiji as a leader

Gandhiji can be described as the ultimate successor of Lord Krishna as a management guru. There is no great management guru than Krishna and the Gita is ultimate guide to management. Krishna guides a handful of five brothers for victory against the army of a hundred brothers in the mythological Mahabharata and in a similar way Mahatma Gandhi guided us for independence against all odds. The life sketch of Mahatma Gandhi gives us a deep insight into leadership thoughts which can be applied in today's globalised era also. We can identify following qualities of a good leader from the lifesketch of Gandhiji.

- Charismatic leadership  
Mahatma Gandhiji was a charismatic leader. His 4 Is made him a good leader i.e. Intention, Intuition, Innovation and Inner voice. His fear free leadership had boosted inner power to achieve the main objective. The ashrams, the congress charter, swadeshi were his very innovative practices. High level impact was impressed by the principle of walking on talking. Simplicity was his leadership style. Truth and non-violence were his biggest weapons.
- Idea generation  
Gandhiji worked for a law firm that sent him to live in South Africa where Indians were often treated poorly and unfairly. This adversity inspired him to think about how to change society and start putting ideas in motion. A great leader should be idea generator instead of idea implementer only.
- Continuous learning  
Gandhiji continued to educate himself throughout life, constantly reading and learning. He read the works of great thinkers like Tolstoy and Emerson, helping him formulate his own great thoughts. Leadership is a process of continuous education.
- Goal oriented  
For Mahatma India's freedom was the prime priority. Quit India was the main objective of the life. Making country free from religious constraints, caste system and political practices was the core mission. Every leader should be goal oriented.
- Knowledgeable  
Gandhiji used his great ideas about non-violent protest to gather support among the Indian community of South Africa, eventually causing the south African government to begin treating Indians better. Sometimes a small test of great thoughts is a perfect way to try it out. Any leadership based on sound principles will produce better results.

- Dedication  
Gandhiji dedicated his life to the discovering the ultimate truth and did so by conducting experiments on himself and learning from his own mistakes. The result of these experiments with truth and non-violence is a legacy that lives on decades after his assassination, influencing and inspiring people all over the world. The great leaders should dedicate themselves first.
- Economic objective  
According to Gandhiji nation can't be progressed by Ishwarchintan only or spiritual ways but progress lies in solving the problems of people, improving their moral level etc.
- Marketing  
As marketing guru, Gandhi was a keen ovstederal server and a quick learner- a key trait of a great marketing man. This man with a burning desire to succeed in getting India freedom and realizing that violence didn't appeal to the common Indian man, changed and did what was never done world-wide. His concept of non-violence made him the TIME magazine's Man of the year back in 1930
- Equity-  
Equity means fair treatment to all. Gandhiji strongly advocated the principle of equity. According to him untouchability is the crime and unless it is eradicated completely there is no possibility of getting independence . He also advocated the freedom for woman . He tried to remove income inequality .
- Working with people –  
Gandhi believes in working with people rather than working over people .According to him freedom in decision –making is the key to social progress . Balanced and bold decisions will lead to success .
- Social networking –  
It can be observed from Gandhi example that only degree is not a guarantee to succeed in the profession but of networking and personal efforts are still required. Gandhi studied law in London, but didn't immediately succeed as a lawyer when he returned to India. Any management should expand the circle around him.
- Action oriented-  
According to Gandhi nothing can be done without action in this world. He motivated thousands of people for independence. Management should not be only philosophy based but action based. Vision without action is meaningless.
- Esprit-de-corps-  
Gandhi wrote that the prosperity of India will not be possible without unity of Hindus and Muslims. For becoming successful in any activity 'divide and rule' policy is not suitable.
- Values and ethics-  
Though Gandhi was politician his politics was different from that of George Washington, Abraham Lincoln etc. His politics was value based i.e. the philosophy of Goutam Buddha, Christ, Dnyaneshwar etc. According to him politics is a part of experiments of truth.

### **III Applicability of Gandhiji's Philosophy in Modern leadership**

In order to face the challenges in 21<sup>st</sup> century, an appropriate leadership style will have to be selected. India needs transformational managers oriented towards the change leadership in a changing environment. The success of the leadership lies in anticipating future challenges and devising suitable strategies to convert problems into opportunities. It is with the philosophy of Gandhiji, Indian organizations definitely will gain competitive advantage.

We can see perfect blending of science and art of leadership in Gandhiji's acts and philosophy which can't be neglected by today's leaders. Thus Gandhiji is a unique example of a good leadership. When it came to motivating Indians, and bringing them out for a violent revolution, Gandhi philosophy of ahimsa worked well.

### **IV Conclusion-**

There is a need to develop a unified global leadership theory which is not an easy task. Lessons from Gandhiji's philosophy can provide building material for developing a unified leadership theory.

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## Gandhi's Philosophy of Satyagraha

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I have nothing new to teach the world, truth and non-violence are as old as hills.

### Introduction:-

Gandhi the greatest political genius shows the right path, and gave a proof of what sacrifice man is capable once he discovered the right path. Man's will is more powerful than material possession of forces. Hence we should not use violence in fighting i.e. peace in the world is possible by only the Gandhian way. Mahatma Gandhi's spiritual beliefs provided the foundations for socio-economic thoughts of welfare. He was multidimensional man. His position of public life was unique. Gandhiji provided valuable contribution to the welfare economics, which is based on morality. Gandhi's philosophy shines in the way of his life. He always lived with poor people, and believed in the average (consumption). He believed in the limitations of wants, and also believed in simple living and high virtues in personal life. Love and sympathy, devotion and dedication, suffering and sacrifice are supreme in social values. He preached the principles with examples than through precepts. He was Karmyogi, political leader, social reformer, and friend of poor, a man of god, a saint an apostle of peace and non-violence and men with divine mission.

**Values in life:** – His economic theory revolves moral philosophy of simple life. Life should be oriented towards service of humanity at large i.e. totality of the welfare. Ideal society is based on love and co-operation, truth and not on money matter. Gandhiji's ethical and spiritual values are superior to materialistic greed. Gandhiji rejected industrialization and competition as it creates slum life. Child labor, pursuit of profit, destruction of the spirit of co-operation, decay of small scale industries, exploitation of labour, moral degradation etc. The non-Gandhian model pushed people into poverty and created cynical elite class. As result corruption and immorality in public life has increased. Ethics always stands for social justice. For living and life voluntary poverty is essential to serve the god and humanity.

**Gandhian Vows:-** The important vows are truthfulness, non-violence celibacy, control of palate, non-stealing, non-possession, swadeshi, and fearlessness. In addition he gave thought provoking concepts like trusteeship, sarayodaya, democracy and governance etc. He was also influenced by family atmosphere, western literature, Gita, Ramayan, Bible etc. Gandhian philosophy influenced the entire world despite he was not academic philosopher. He never engages himself with any serious metaphysical controversies that common to anyone. He didn't profess to have certain philosophical doctrines or isms. Inside and outside countries people impressed because of his principle of truth and non-violence. Gandhiji advocates the dignity and prestige of human life. His agitation against the color prejudice of the people and the Govt. of South Africa, his appeal for backward class people within the Hindu sect, his service to the British soldiers during the war, restoring the peace among different communities shows his attitude towards the society. Gandhiji emphasized development of individual from the moral point of view he believed in the basic goodness of man because individual is compound of good and evil. Gandhiji practiced the moral ideals for realization of truth. Pursuing the truth is for entire humanity. Gandhiji placed the importance to individuals than on groups. He believes that, duties to self, family, country and the world is important. The point is, Gandhiji is not interested in the betterment of some. His concept of Servodaya stands for welfare of all. Marx advocates classeless society even with the help of violent means, whereas Gandhiji tried to remove untouchables with the help of non-violent procedure. He persuaded Indians to be self sufficient, least dependence on foreign goods, go back to agriculture and not to be attracted to city industries. His philosophy of humanism is not personalistic but international in spirit which overcomes all barriers of casts, religion and culture because is based on rational footing. Man is asked to be disciplined, moral and honest not at the cost of the society, not by withdrawing himself from society but by striving always for wellbeing of the society, because, humanism is the link up with social concept of Sarvodaya.

**Basic Principles of Gandhiji:-** He was interested in everything that concern to the individual and society. He evolved new techniques of Satyagraha to achieve the goals. He fought against the notion of superiority and inferiority by birth. He lived in austere life.

- 1) There should be complete unity and integrity of the body, mind and soul in the individual human being. Body is controlled by mind and mind is controlled by soul. He attached the importance of physical

- health and well being to moral responsibility. He emphasized that real thought must be organically connected to moral purposes on the one side useful and right action on the other.
- 2) All action should be governed by the same simple set of moral values, of which the main elements are selflessness, non-attachement, non-violence and service. These are to be practiced by faith and virtues. Means are important than ends. The right means achieve the growth of individuals. Wrong means, corrupt the soul and no good can be achieved. Hence, ends justify the means.
  - 3) Faith in god is the foundation of human values. He never allow to have his own idea of god person believes some source of spiritual life and holds it superior to the material universe, he is believer of god.
  - 4) The basic objectives of the principles are to achieve the equitable and justice able distribution of wealth and income. Gandhiji was against the system of industrial production which does not achieve equitable distribution. He was of the opinion that the meaning of development is not mere creation of wealth and assets. It should not be concentrated in the hands of few. Economics equality means eradication of dispute between capital and labor. There should be integrated development of the villages and big industry should be nationalized Gandhiji also emphasized sustainable development because it cares the social development with environmental protection. These are complementary to each other. He was interested in market with command system because these are the sources of increasing production. Our own programs have become unsuccessful in eradicating hunger, decease, illiteracy, malnutrition, economics exploitation, worst condition of dalit, communal biasness, injustice, racial and caste discrimination, terrorism and corruption. Satyagraha of Gandhi is alternative to abolish theses evils.
  - 5) Suitable job is essential for livelihood. The people who get their fruit doing work of their share are thieves. More than 80 percent people of India spent their lives as thieves, at least 6 months of year. The boycott of foreign goods means to prevent import of foreign goods and employment in swadeshi. The moral civilization is threat to the Indians which displaces the labor from work culture.

**Satyagraha and Development:-** The root cause of every violence is untruth and permanent solution of conflict is truth. To resolve the conflicts he conceived the techniques called Satyagraha. Satyagraha means holding on truth, it is a universal truth. Satyagraha or soul force is more potent and pervasive. It is the vindication of truth bearing witness to it. It is a play for action. Satyagraha excluded violence but includes active resistance which consists of active force of love, faith and sacrifice. Further it relates to various aspects of humanity, struggle and social harmony. Satyagraha is the opposite of coercion. The goal of Satyagraha must be concrete, firm and definite. A Satyagrahi must try to overcome evil by good, anger by love, untruth by truth and himsa by ahimsa. Lord Buddha and Christ also practiced in their lives. Satyagraha or moral persuasion technique was developed in South Africa (1906) and the same was continued in India after his arrival. Gandhiji believed that, the weapon Satyagraha could persuade exploiters and evil doors to undergo change of their hearts which harmful to others. Satyagraha is a relentless search for truth and a determination to reach the truth.

**Satyagraha Versus Duragraha:-** The very purpose of Satyagraha is that it tries to eliminate antagonisms without harming them. It does not mean Satyagrahi destroyed the relationship with the antagonist. A euphemism sometimes used for Satyagraha is that it is a silent force of a soul force. It arms the individual with moral power rather than physical power. Satyagraha is also termed a universal force as it makes no distinction between Kinsmen and strangers, young and old, man and women, friend and foe. Gandhiji contrasted Satyagraha with Duragraha as in protest mean more to harass than enlighten opponents. If you want to cultivate true spirit of democracy, we cannot offered to be intolerant. Intolerant betrays want of faith in one's cause. Civil disobedience and non-cooperation as practiced under Satyagraha are based on the law of suffering. A doctorine that the endurance of suffering is a means to an end. This end implies a moral progress of individual or society. Non-cooperation Satyagraha is in fact a means to secure the cooperation of the opponent with truth and justice. Satyagrahi must undergo training to ensure discipline.

**Code of conducts of Satyagrahi:-** The Satyagrahi should follow the code like Brahmacharya (Sex discipline), and eat to live. He should not be frightened at any rate, and should not practice stealing and possession/collection. He should use surplus property as a trust for weaker sections. Satyagrahi leader must abide by the principle of bread-labor. He should believe in Swadeshi, and respect all religion equally i.e. humanism must be his way of life.

**Method of Satyagraha:-** Satyagrahi may be individual or corporate. The methods of corporate Satyagraha are non-cooperation with the evil, civil disobedience, fasting, hartal, social boycott, picketing and hijarath (movement by the people in protest settle at another). Satyagraha is a friend of all and foe of none. A Satyagrahi should not pain to others but he always suffers from pain himself. If Satyagrahi depeted, he should not be ashamed to accept. In order to solve the problems of Indian economy he pleaded for ideal economy, where there is more truth than gold and greater charity than love of self. There should be enrichment of human life rather than standard of living.

**Rules for Satyagraha Campaigns:-** Gandhiji proposed rules for Satyagrahi in a resistance campaign. There should not be anger on the opponent. Do not retaliate assaults, and also do not submit the assault out of fear of punishment. Voluntarily submit to arrest to confiscation of property. But if you are trustee of property defend it non-voluntarily from confiscation. Do not cause and insult the opponent. Neither salute nor insult the flag or your opponent. Obey the prison's regulations, and do not ask special treatment. In campaign Satyagrahi should participate without conditions. He should not become cause of communal quarrels and should not participate processions that would wound the religious sensibilities.

**Application of Satyagraha:-** In pursuit of truth, do not admit of violence. He must be weaned (away) from error by patience and sympathy. What appears to be truth to one may appear to be error to the other. Patience means self suffering. So vindication of truth, not by infliction of suffering one the opponent but one's own self Satyagraha with ahimsa, then world can be at your feet. Hence Satyagrahi is nothing but the introduction of truth and gentleness in political life. Initially it was made applicable to small scale groups like farmers, peasants and labors. Satyagraha means movement with the aim of unity and press the Britishers. During 1917-18 the important Satyagraha were Champaran (Bihar), Kheda (Maharashtra), Ahmadabad (Gujarat), Dandi march (1930), non-cooperation movement (1919-22) etc.

### Conclusion:-

The traditional violent and non-violent conflict, the goal is to defeat the opponent's objectives. Whereas Satyagrahi will not use the threat. He will cooperate with opponent. Gandhiji provided valuable contribution to the overall society. It is purely based on morality. Gandhiji's ethical and spiritual values are superior to materialistic greed. In our country non-Gandhian model pushed the people into poverty and created class society. Hence, for better living voluntary poverty is essential to serve the god and humanity. He did not profess to have certain philosophical doctrines or isms. People impressed because of his principle of truth and non-violence. Gandhiji was interested in everything that concern to the individual and society. He evolved the technique of Satyagraha to achieve the goals. The root cause of every violence is untruth. Satyagraha is a relentless search for truth and a determination to reach the truth. He used various methods like, non-cooperation, civil disobedience, fasting, hartal, social boycott to press the mechanism to achieve the goals. Hence Satyagraha is nothing but introduction of the truth and gentleness in the social-economic life of individual / society.

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## महिला सक्षमीकरणात महात्मा गांधीचे विचार व कार्याचे योगदान

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लोकप्रशासन विभाग प्रमुख,  
महात्मा ज्योतीबा फुले महाविद्यालय मुखेड जि. नांदेड

प्रत्येक विचारवंत हा परिस्थीतीचा अपत्य असतो. अर्थातच प्रत्येक विचारवंतावर तत्कालीन परिस्थीतीचा प्रभाव पडत असतो. पण काही विचारवंताचे विचार हे सर्वकालीन कालखंडात उपयोगी पडतील असे असतात. म. गांधीचे विचार देखील तत्कालीन कालखंडात व आजही उपयोगी आहेत. भारतात सक्षमीकरणाची चळवळ ही फार जुनी व प्रभावी आहे. स्त्री सक्षमीकरणाच्या या परंपरेतील म. गांधीचे योगदान महत्वपूर्ण आहे. भारतात १६ व्या शतकाच्या प्रारंभापासुनच स्त्रीयांच्या सामाजीक स्थीतीत सुधारणा करण्यासाठी अनेक समाज सुधारक व सामाजीक संस्थानी महत्वपूर्ण प्रयत्न केले. पाश्चिमात्य जगतातील प्रबोधन व युरोपीय लोकांचे भारतात आगमण यामुळे भारतात स्वातंत्र्य, समता, न्याय, स्त्रीयांचे स्वातंत्र्य या मुल्यांनी सुशीक्षित वर्ग प्रभावीत झाला. सत्य व अहिंसेवर आधारीत समतावादी चळवळीचा प्रारंभ गांधीनी केला होता. प्रस्तुत लेखाच्या मांडणीचा उद्देश स्त्री सक्षमीकरणाबद्दल म. गांधीनी केलेल्या कार्य व विचार अभ्यसने हा आहे. भारतीय समाजात पंपरेनुसार स्त्रीला आदराचे स्थान आहे. तरीही अनेक वर्षांपासून स्त्रीयांची उपेक्षा होते. स्त्रीयांना सामाजीकदृष्ट्या प्रतिष्ठा मिळवून देण्यासाठी म. गांधीनी भारताच्या स्वातंत्र्य लढ्यात त्यांना सहभाग मिळवूण दिला. जो पर्यंत समाजातील प्रत्येक उपक्रमात पुरुषांच्या बरोबरीने स्त्रीयांना स्थान प्राप्त होत नाही तोपर्यंत कोणतेही राष्ट्र प्रगतशील व सुसंस्कृत होऊ शकत नाही असा विचार करून म. गांधीनी स्त्रीयांच्या अधिकार व स्वातंत्र्याचा पुरस्कार केला. प्रस्तुत लेखात म. गांधीनी स्त्री शिक्षण, स्त्री पुरुष समता, आर्थीक स्वावलंबन, स्त्री सन्मान व प्रतिष्ठा यासाठी सत्याग्रह, नई तालिम स्वदेशी, रामराज्य, विश्वस्त संकल्पना, चरखा, अध्यात्मीक राजकरण, मानवतावाद, नैतिकता, सत्य, अहिंसा व स्वातंत्र्य अंदोलनातील सहभाग इ. चा वापर कसा केला याचे विश्लेषण करण्यात आले आहे.

महात्मा गांधीजीनी असे प्रतिपादन केले की नैसर्गीक दृष्ट्या स्त्री ही अत्यंत चंचल, विवेकी आहे, प्रेम दया सहनशीलता, श्रम, सहीष्णुता इत्यादी सदगुणाची खाण आहे. तरी तीला धर्म व परपरेने मर्यादित केले. स्त्रीयांना स्वयनिर्णयाला कोणताही आधीकार प्राप्त होत नाही. भारतीय कुटूंब व्यवस्थेत समतावादी सुधारणा होत नाही तोपर्यंत स्त्रीयांना सन्मान व आधीकार मिळणार नाहीत. स्त्री पुरुषाच्या शरीरसुखासाठीची भोग वस्तू नसून वंशसातत्याचे एक नैसर्गीक सत्य आहे. भारतामध्ये स्त्रीयांना शिक्षण घेण्याचा अधिकार नक्ता स्त्रीयांना शिक्षण देण्यासाठी फुले दांपत्यानी आपले आयुष्य खर्ची केले. मुर्लीची पहीली शाळा उघडली. फुल्यांच्या सुधारणावादी धोरणातुन भारतातील अनेक स्त्रीया शिक्षण घेवू लागल्या. पण शिक्षणाचा सार्वत्रिक प्रसार झाला नक्ता. म. गांधीच्या मते शिक्षण समाजातील सर्वांना खुले असावे. शिक्षणात उच्च-निच्च, श्रेष्ठ-कनिष्ठ भेद नसावेत, शिक्षण साध्य नसुन ते एक समाज परिवर्तनाचे साधन आहे. गुलामगिरीतुन स्त्रीयांना मुक्त व्हायचे असेल तर स्त्रीयांनी शिक्षण घेतले पाहिजे. त्यासाठी समाजाने स्वतःहुण स्त्रीयांना शिक्षण घ्यावे. त्यास पोषक वातावरण निर्माण करावे. स्त्री शिक्षण व सहकार्यातून समाज विकास साध्य करावे. स्त्री शिक्षणाशिवाय कौटुंबिक, सामाजीक, आर्थीक दृष्ट्या समाज सशक्त होणार नाही. स्त्री सक्षमीकरणाशिवाय कोणत्याही समाजाच्या विकासाची कल्पना करता येत नाही. गांधीच्या स्त्री शिक्षणाला मानवतावादी चेहरा होता. स्त्री शिक्षणाच्या माध्यमातुनच आपण महासत्ता व चारीत्र संपन्न राष्ट्राचे स्वप्न साकार करू शकत नाही.

म. गांधी म्हणतात ज्या जातीत वा देशात स्त्री जातीला मान दिला जात नाही, तो देश सुसंस्कृत नसतोच. म. गांधीनी 22 जुन 1907 त्या इंडियन ओपीनीयन मध्ये म्हणतात ”जो पर्यंत भारतात स्त्रीयांना आवश्यक असे शिक्षण मिळत नाही तो पर्यंत भारताची परीस्थीती सुधारू शकत नाही.” कारण शिक्षणामुळेच व्यक्तीचा सर्वांगीन विकास होतो. स्त्री सक्षम करायची असेल तर तीला शिक्षण मिळणे आवश्यक आहे. गांधीजी म्हणाले होते जर मी स्त्री म्हणून जन्मलो असतो तर पुरुषाद्वारे स्त्रीयांवर होणाऱ्या आत्याचाराविरोधात बंड केले असते. म्हणून 1931 मधील इंग्लंडच्या भेटीमध्ये जॉर्ज बर्नाड शॉ गांधीजीला म्हणाले मी 75 टक्के स्त्री आहे तेव्हा गांधीजी हसत हसत म्हणाले मी 100 टक्के स्त्री आहे. अशा विचारांच्या गांधीजीना समाजातील अनीष्ट रुढी, प्रथा, परंपरा, देवदासी, वेश्याव्यवसाय, सतीप्रथा, बालविवाह यांना विरोध करून विधवा पुर्णविवाह व आतंरंजातीय विवाहाचा पुरस्कार केला.

स्त्रीचे काम मुलांच्या खाण्या पिण्याकडे लक्ष देण्याचे त्यांच्या चारित्र्यासंबंधीची जबाबदारी तीची आहे. आपल्या मुलांचे शिक्षण करणारी ती आहे म्हणुन ती राष्ट्राची माता आहे. स्त्रीयांना बंधनात व अज्ञानात ठेवणे चुकीचे आहे. कारण गांधीजीच्या मते भारतीय स्त्री ही देशाची अर्धीशक्ती असल्याने तीला राजकारणातुन व समाजकारणापासुन दूर ठेवणे योग्य

नाही. तीलाही पुरुषाच्या बरोबरीने मानाचे स्थान देउन समाजाच्या मुख्य प्रवाहात आणलेच पाहीजे. गांधीजीच्या प्रेरणेणे भारतीय स्त्रीयांना गांधीजीच्या सोबत अहसहकार चळवळ, सविनय कायदेभंग चळवळ, चले जाव चळवळ यामध्ये मोठया संख्येने भाग घेवून स्वांतर्य चळवळीला योगदान दिले. स्त्रीयांकडे फक्त उपभोगाची वस्तू म्हणून न पाहता व चूल व मूल या क्षेत्रामध्ये तीला बंदीस्त न ठेवता 19 व्या शतकामध्ये अनेक समाजसुधारकांच्या प्रयत्नामुळे स्त्रीयांच्या जीवनात बदल घडुण येवू लागला त्यामध्ये म. गांधीचे कार्य महत्वपूर्ण आहेत,

1936 सालच्या अलेल्या वुमेन्स कॉन्सफरन्सला त्यानी जो मार्मांक संदेश पाठविला तो या दृष्टीने फार लक्षणीय आहे. गांधीजी म्हणतात, "जीला आपण अबला म्हणतो ती स्त्री ज्या क्षणी सबला होईल त्या क्षणी जे कुणी असहाय आहे, ते सर्व शक्तीमान होतील. तसे पाहीले तर हे एक लहानसे विधान आहे परंतु स्त्रीच्या प्रश्नाचे आकलन किंती स्थलस्पर्शी होते यांची कल्पना त्या वरून येते."

स्त्रीजण अखेरची सर्वहरा शोशीत आहे त्यामुळे तिच्या सशक्तीकरणात कल्याण्यात सर्व शोशीतांचे पुनरुस्थान अंतर्भूत आहे. आणि या मुक्तीची गुरुकिल्ली ही तिच्याच पदरात्ला बांधलेली आहे. हे सारे मुद्रदे या एका संदेशातून गांधीजीनी ध्वनीत केले आहे.

काका कालेलकर यांनी स्त्रीयाबाबुंजी या संपादकिय लेखात लिहीले, स्त्रीयांच्या मनावर गांधीजी एकच गोष्ट वारंवार ठसू पाहत. आश्रमात राहुन तयार व्हा, कार्यकृष्ण व्हा, निर्भय व्हा, असहया वर्गाची सेवा करण्यास बाहेर या, स्त्रीयांनी आपले वैशिष्ट्ये जस्तर साभांलावे परंतु स्वतःला पुरुषापेक्षा कमी लेखू नये. या विषयी ते सतत जागरूक असत. स्त्री जातीच्या उद्धारासाठी गांधी स्वतः स्त्री झाले असे म्हणन्यात मुळीच अतिशीयोक्ती होणार नाही त्यांनी अलौकीक तर्फे स्त्री हृदय कमवीले होते. त्यामुळे त्यांना स्त्रीयांच्या अतंकरणाचा ठाव घेता येईल. आश्रमातील पुरुष दांडीयात्रेत सहभाग झाले त्यांना संपूर्ण आश्रम स्त्रीयाना साभाळला. आश्रमाबाहेरील कामेही स्त्रीयांनी केली.

स्त्रीपुरुष समानता येण्याकरीता स्त्रीयांना राजकीय क्षेत्रात समान हक्क मिळवुण देण्यासाठी 1931 मध्ये त्यांनी कॅग्रेस मध्ये ठराव पास करून घेतला होता. गांधीजीच्या मते:- स्त्रीवर्गाचा अपमान होईल असा भेदभाव करणे काळाशी सुसंगत नाही. मुलगा मुलगी दोन्ही ईश्वराची देणगी आहे. दोघांनाही समान जगण्याचा आधीकार आहे. जगाचे रहाटगाडी चालू ठेवण्यासाठी दोघांचीही सारखी गरज आहे.

गांधीजीनी 6 डिसेंबर 1926 ते 30 डिसेंबर 1929 या काळात आश्रमातील स्त्रीयांना जी पत्रे लिहीली त्यातील अनेक पत्रातून महीला उदयोजीकांच्या अंगी उदयोग व्यवसाय चालविष्यसाठी कोणते गुण हवे याचा जाता-जाता उल्लेख केला आहे. उदयोजकांच्या अंगी आवश्यक असणाऱ्या ज्या गुणाचा आजचे उद्योजकीय तंज वारंवार उल्लेख करतात ते गुण म्हणजे जिद्द, चिकाटी, उत्साह धडाडी, शिकावू व्रती, निर्णय घेण्याची क्षमता उत्तम नेतृत्व, उत्तम जन संपर्क, प्रयोग शिलता इत्यादी गुणांचा गैरव महात्मार्जीनी आपल्या भाषनातून व पत्रातून वारंवार उल्लेख केला आहे.

हिंदुस्थानातील शेतकऱ्याला जोडधंदा मिळण्याची गरज आहे. आणि शेतकऱ्याला त्याच्या घरातील महिला अनेक प्रकारानी शेतीमध्ये आणि अन्य संबंधित व्यवसायात मदत करतात हे लक्षात घेवून गांधीजीनी चरखा हा स्वभावीक जोडधंदा असल्याचे निदर्शणास आनले.

स्त्रीयांच्या सुतकतार्ह व सत्य अहिंसा विचारावरील वाढती श्रद्धा व सहभाग पाहुन गांधीजीना सत्याग्रहाचे आंदोलन गतीशील करता आले. भारताला स्वराज्य मिळवण्यासाठी स्त्रीयांना पुरुषाबरोबर सहभाग अनिवार्य आहे. ब्रिटीश शासनाने मिठावर लावलेल्या कराच्या दांडीयात्रेत अनेक स्त्रीयांनी सहभाग घेतला तदनंतर गांधीजीना अटक करण्यात आले. त्यावेळी ब्रिटीश विरोधात कायदे भंगाची चळवळ व्यापक करण्याचा निर्धार कस्तुरबा गांधी व सरोजनी नायडु यासह अनेक स्त्रीयानी घेतला. कायदेभंगाच्या या आंदोलनासाठी अनेक स्त्रीया घराबाहेर पडल्या तरीही न डगमगता स्त्रीयांनी तस्रंगवास भोगला. स्त्रीही अबला नाही हे त्यांनी सिद्ध करून दाखविले त्यामुळे ख्याया अर्थाने या भारतीय स्त्रीयांना कार्यकृत्वाची संधी महात्मा गांधीनी प्रत्यक्ष कृती धोरणांचा अवलंब केला. ज्याचा परिणाम स्वातंत्र्यानंतर सरोजनी नायडु भारताच्या पहिल्या स्त्री राज्यपाल तर विजयालक्ष्मी पंडीत युनोच्या आमसभेच्या अध्यक्ष बनल्या.

गांधीजीच्या स्त्री स्वातंत्र्याच्या विचारास नैतीक अधिष्ठान होते या नैतीक अधिष्ठान मुळे स्त्रीयांच्या समान अधिकार आणि स्वातंत्र्याला कुणीही विरोध केला नाही. भारताच्या स्वातंत्र आंदोलन सहभागात स्त्रीयांनी सामाजीक राजकीय आर्थीक क्षेत्रातील अमानविय मुल्यांना तिलांजली दिली . खादीचे उत्पादन व त्याचा प्रसार स्वदेशीचा वापर परदेशी वस्तूंचा बढिष्काराबाबत जनजाग्रती व लोकमत तयार करण्यात महत्वाची भूमीका बजावली. सत्य व अहिंसेवर आधारीत समाजास प्राधान्य दिल्या शिवाय स्वातंत्र्य आंदोलनाचा पाया मजबूत होणार नाही. या गांधीजीच्या विचाराने प्रेरित होवून इंदीरा गांधी, विजयालक्ष्मी पंडीत, सरोजनी नायडु व सुचेना कपणाली, आदी स्त्रीयांनी स्वातंत्र्य आंदोलनातून आपल्या कृतृत्वाची धमक व क्षमता समाजाला दाखवून दिली.

थोडक्यात स्त्री सक्षमीकरण महात्मा गांधीजींच्या विचार व कार्याच्या आमूल्य असे योगदान आहे. गांधीच्या या स्त्री वादी दृष्टीकोनामुळे च रिचर्ड अटेन बरो, रविंद्रनाथ टागोर, विनोबा भावे, मार्टीन ल्यूथर किंग, नेल्सन मंडेला, सॅम पित्रोदा, बराक ओबामा, अण्णा हजारे, यासह अनेक महामानवांना गांधी विचारांचे आकर्षण आहे.

## संदर्भ ग्रंथ सुची

- १ सत्याचे प्रयोग अथवा आत्मकथा (मराठी अनुवाद वि.अ.पटवर्धन)
- २ महात्मा गांधी संकलीत वाडमय
- ३ भारतीय राष्ट्रवादाचे शील्पकार - पारीख, गोवर्धन
- ४ आधुनीक भारतातील राजकीय विचार - भोळे भा.ल.
- ५ साधना अंक मार्च २००५
- ६ भारतीय राजकीय विचार - किशन चोपडे
- ७ राजनितीशास्त्र - बी.एल.फाडीया



## M. Gandhi A Great Leader

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### **Abstract :**

*Mahatma Gandhi was a very empowering and Visionary leader. Mahatma Gandhi was an empowering leader not only because he empowered all Indian on a salt march to corrupt the British economic system. Since he was pioneer of Satyagraha, he also inspired all Indians to understand and learn resistance through non-violent civil disobedience. Gandhi was a visionary leader. He gave Indians a new spirit, a sense of self-respect and a feeling of pride in their civilization, he is something more than a mere politician. He is a great statement and a man of vision.*

*In India, Gandhi established the acknowledgment by leading through example, he established himself as a slave of the people of India, empowering the general public. He made it his policy to practice what he preached, even the small things like spinning yarn to make his clothes. He resorted to simple and poor living, just like millions in the country, hence people looked at Gandhi as one of their own, they could see their own sufferings in him.*

*Gandhi had already been recognized through his work and movements in South Africa. People already had great honor and hopes from him due to what he had respected within the Indian society. Since he was already visionary and empowering, Mahatma Gandhi was a Transformational leader. He always empowered his followers towards success; he gave them hope where there may be none. One of the most outstanding qualities of Gandhi which makes him a great transformational leader of modern history was his long term vision, self confidence which was perhaps perceived as someone who was stubborn and strong principles of righteousness.*

### **Introduction :-**

M. Gandhi would teach us countless lessons about life, leadership and much more. He was naturally charismatic. He had a “feel” for his Follower’s needs which was uncannily correct. But he did develop formal tools and methods to become a better Leader over time. He had a rock-solid value system from which all his activities stemmed, he wanted to make major changes at every turn in his life, and he had a totally interdependent relationship with his followers. As a man of action, he used the 4E’s throughout his life: Evasion, Enable, Empower, and Energize. Although there are many traits and behaviors that caused the success of Gandhi, the one most relevant even today are :

#### **1) Leadership by examples :**

Gandhi’s greatest ability was to walk his talk at every level and in every way. India continues to be a nation of many diverse nationalities but never did they so unanimously identify with another leader as they identified with Gandhi and this was across classes and communities which were even more sharply divided than they are these days. He practiced what he preached at every possible level. Be it how he dressed like the poorest Indian with a hand-woven cotton cloth that barely covered his body and had the simplest of watches and glasses. When it came to personal Possessions, unlike today’s leaders he had the barest of the minimum.

#### **2) Treatment to others :**

His letters and writing to other great leaders in India, the world and even to young children never had a patronizing or “holier-than-thou” element but always looked at everyone as equals. Leaders who have put their interests over the organizations they created have prospered as individuals but always at the cost of the institution they built or worked for. He tried to truly understand his people. He spoke from their point of view from what motivated them. It has been said that when he spoke publicly to large audiences it was like he was speaking to you individually.

#### **3) Persistence :**

A critical success for Gandhi was the support he got across the nation and in the international community. A significant part of this was due to his extraordinary persistence once he had articulated his vision and his methods. His determination in following through on what he preached was often at a cost to his own well-being.

#### **4) Constant Growth :**

Gandhi would understand the importance of continual growth in his life. Despite being an accomplished leader in his community, he continually sought out greater understanding constant growth.

#### **5) Strength Is Not Shown Through Muscle Power. :**

Gandhi displayed great strength, not through using his strength to force others to bend to his will, but by using nonviolent means to achieve his goals. As a leader, it is a very simple matter to leverage on your position or your authority to coerce people to bend to your will. However, it is your true strength as a leader that can persuade and convince people to follow you with their hearts. Learn to use respect to win people over, instead of using power to bend people to your will. The force of power never wins against the power of love.

**6) Reasonable :**

Even after stating that India would be divided over his dead body, he realized that partition was inevitable as the only solution to the Hindu-Muslim divide, accepted it. Although Gandhi was a man of faith, he did not create any specific dogma for his followers. Gandhi believed in the unity of all mankind under one God and preached Hindu, Muslim and Christian ethics.

**7) Strategist :**

Ideas travel very fast. Gandhi is a fascinating figure. He was a wonderful strategist, showman, and leader. He had an amazing public relations network and a very good relationship with the press then. For instance, the Dandi march, if Gandhi had gone there quietly, it would just not have made an impact. He knew he had to create an event to make an impact and so he took his followers on a march that stirred the popular imagination of the time. He had a total understanding of the human psychology and used it along with his public relation skills.

**8) Discipline :**

Mahatma believed that challenging his self-discipline heightened his commitment to achieving his goals. He was a focused leader that had a “Do or Die” attitude. He would free India or die in the process. Mahatma would do extraordinary things to improve his discipline and his commitment.

**❖ Implication Of His Traits In Management Today :**

Management is best an expertise. Do what others cannot so you gain authority over them. So, to be a good leader you need to be very skillful to construct bridges of empathy with people. Else one will never be in their shoes and they will not follow because you don't know them and they can feel it. This is also why most people find it easier to be managers. Management can be taught. Leadership must be cultivated. Mahatma Gandhi was a leader who kept working on himself till he became the man worthy of gaining a country's following. He took a stand on issues. He said, "A 'No' uttered from the deepest conviction is better than a 'Yes' merely uttered to please, or worse, to avoid trouble. "A manager would try to please in order to diffuse a situation. A leader will not worry about creating a situation.

**1. Reinvent :**

Gandhi reinvented the rules of the game to deal with a situation where all the available existing methods had failed. He broken tradition. He understood that you cannot fight the British with force. Resource constraint did not bother him. Have the courage to invent the means. Changes the paradigm on how we can run.

**2. Clarity of Goals and Definite Purpose :**

He aimed at a common agenda. That was the motivation. He suggests that India needs to fundamentally change the way it can grow. He unleashed the power of ordinary people in the country to fight under a unifying goal. If one can understand the motive of your opponent's leadership: one can find ways to tackle it.

**3. People's Empowerment :**

According to him, Gandhi's style of leadership as applied to corporate India would involve making even the lowest person in the organization believe in it and the significance of his contribution towards it. In business, empowerment is all about making sure everyone is connected to the organization's goals. Gandhi has a way of doing that: making sure that everyone in the cause is connected to the goal. Gandhi's example as a manager and leader is extraordinary. There was no one like him who could get people together to embrace his vision as their vision. His belief was probably the most important factor in Mahatma's success. He not only had self-belief but he had the ability to inspire the Indian people to believe in themselves and their goal of freedom, even through all the hardships that they faced. One of Mahatma's beliefs was Willpower Overcomes Brut Force.

**4. Credibility :**

Credibility is the single most important quality of a good leader, it is foundation. A foundation that is built on honesty, integrity, and self-discipline. Employees look up the leaders as the role models, or simply the person who brings meaning to their daily job. If the leaders can't practice the solid values they preach, their ideas will be shrugged off. Every leader must realize that employees are constantly observing and analyzing their actions, evaluating consistency between their work and their deeds, judging their integrity. Leaders must exercise self-discipline by suppressing their own personal egos or emotions.

**5. Long lasting Relationships :**

In today's era of communication, relationships are not only important but crucial. The opinion of every person counts. A leader's job is not only limited to planning, creating strategies and organizational structure but to make sure that they are establishing the kind of personal relationships that employees wish to

seek. Employees must find their leaders accessible, they like to hear from them first hand rather than through their managers. The open-door policy should not be used as a mere buzz word.

**Conclusion:**

- 1) Gandhi's entire life story is about action, to bring about positive change.
- 2) He both succeeded and failed in what he sought to do, but he always moved forward and he never gave up the quest for improvement, both social and spiritual, and both for individuals and for the Nation as a whole.
- 3) Today, Gandhi is remembered not only as a political leader but as a moralist who appealed to the universal conscience of mankind. He changed the world

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## Mahatma Gandhiji - A real Economist

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### **Abstract**

*Mahatma Gandhiji had multifaceted personality. His aim in the life was to achieve enlightenment by serving his nation and man kind. He was born in India and so he was of the opinion that it was his first duty to serve India. He did it through his thoughts, creative activities, different movements, organizations, and his own life- style. His creative activities can be classified in 18 forms which cover mainly political, economical, social, educational, religious as well as medical fields. Out of 18 forms of his activities were related to economic wellbeing of society. He was clear that economic self sufficiency for an individual and for a nation is unavoidable. This led him to think about and study upon various economic problems of the country and device action plans for solving them. This was the root of his economic thinking. His work or discussions or writing therefore, were not educational fancy but were the requirement of time. He knew that the major part of human life is busy in economic activities. In that case economic activities can never be without Ethics and Nonviolence.*

Mahatma Gandhiji studied the history of British India written by R. C. Dutt. He collected information about Indian Economy before British rule and the causes of the decline of Indian Economy during the British rule. He traveled all over India nearly for a year after his return from South Africa in 1915 to understand thoroughly about the Indian condition. He also got understanding regarding the prevailing different economic systems of the world. He studied Wealth of Nations written by the father of western economics Adam Smith to know about conventional economics. He read Das Capital written by Karl Marx to understand socialist thinking. He examined all these ideas in the context of India and Ethics.

With this strong background he had his own unique way of thinking about economics, economy, economic aims, and economic development process. He examined the usefulness and practicability of his economic thoughts by practicing them in the country. After getting favorable results he advocated them. He had his original explanation about important concepts and terminologies of economics. He explained that economy did not mean the people of a country having the right to develop with the unlimited use of all the living and nonliving resources available in the country. Economy meant the total living of a country who have got the right to survive with coexistence. That is the cause he was the first man to care for ecology.

He rejected the idea of 'economic man'. He accepted the average man with all his characteristics. He said that an average man lives a satisfied life with his resources. 'Unlimited demand', 'Dissatisfied man' and 'Limited resources' are wrong concepts. At the same time he explained about the required need. A man should have food worth 3000 calories every day, 15 meters cloth per year, a house of 100 sq. yards and educational and medical facilities. To satisfy such real need the resources are sufficient. God has given enough to satisfy the need not the greed.

Gandhi was aware of the effects of advertisements which misguided and attracted the people for useless and even harmful things in the life. In the context of such advertisements and created demands, the resources are felt limited.

His economic aims were different from conventional economics. His aims were sarvodaya, full employment, use of country's own resources, preservation of ecology, justice in income distribution and opportunities. Every body should be given the right to earn according to his capacity using just means. The rich should serve the society after satisfying his needs. Life is not meant for enjoyment only, but it is meant to help others.

For him the means are as important as the aims. The means must be nonviolent, ethical, and truthful in all economic spheres. He provided the new economic system with those means. He advocated trusteeship, decentralization of economic activities, labor intensive technology, and first priority to rural India. He explained that capitalism and mechanization would lead to unemployment, poverty, and inequality. Communism would not survive as it was inhuman. We have seen the collapse of communism and also observed unemployment, inequality of income and instability of common man even in rich a capitalist society.

He advocated to develop the rural economies with the development of agriculture and village industries. This way full employment for 80% of Indian population can be achieved. Even in the world economy nearly 70 % of the world's population is rural population. Their development can be made easy by the development of rural economies. There should be small scale and cottage industries in these areas. That will create just distribution of income without special efforts.

The government must give full support regarding finance, technology, and market to village industries. The people of the country must give first priority in purchasing their rural productions. He advocated for Khadi and all other village industries and worked hard till his end. He even left the congress to concentrate fully in this activity since 1934.

He advocated SWADESHI and advised boycott of foreign goods, foreign companies, and foreign capital to maximum possible extent. This was not politically motivated. Not to punish the foreign countries but for the economic betterment of our country.

If we look into history, George Washington advised his countrymen to throw away European goods in the sea for self development. U. K. had passed laws prohibiting all types of Indian clothes during the time of their industrial revolution. Japan had resolved to consume her rough and inferior rice instead of foreign superior rice. These examples prove the importance of Swadeshi attitude even if the home made product is inferior for the sake of economic independence

He was against the prevailing methods of education as they had the importance of information only, were hardly practical, giving less importance to nationality, and ethical living in life. He suggested work oriented, skill oriented and nationality oriented basic education. He said that there should be a sufficiently big group of translators to translate important, useful knowledge of the world in Indian languages. He advised the development of research and science for helping the country and population at large and not to help a few rich. He also declared a prize for every such useful research.

He suggested that for nearly 50 years India would have to adopt his economic ideas to get economic independence and progress with minimum obstacles.

In this way Gandhi had his original vision in economics. He propagated a novel way of thinking in science of economics. He integrated economic aims and activities with morality and nonviolence. He integrated our successful past experiences with the recent development process. He made the use of labour force and live stocks and rural economy for the nation's smooth progress. He was the first thinker from the east who analyzed and rejected mechanization, capitalism and communism. He was the man who took the advantage of science and machine for the benefit of population at large.

He was the first man in the world who provided a practical alternative economic system against the prevailing economic system. The village based economy of China and Israel, the small scale industry base economy of Japan are nearer to Gandhian ideas in some aspects.

The literature survey of Gandhian economic ideas gives similar conclusions. 258 thinkers, who have reviewed his economic ideas, have been taken into consideration. Among them, London group of Professionals and The Club of Rome are considered as individual thinkers. Even the opinion of 53 noble prize winners is also considered in this literature survey. 96% of these thinkers admire his economic thoughts. They consider his ideas practical, useful and relevant in the present world.

A growth model for economic development is shown on the basis of Gandhi economic thoughts. This model is applicable to developing economies and India. His ideas are helpful for backward and developing economies in the world. His ideas are also useful for solving problems in capitalist economies. This proves Gandhi as a unique and practical economist of the world.....

### **Mahatma Gandhiji's View on Economics :**

Truth and Non-Violence are the foundation stones of Gandhian Economics thoughts. According to Gandhiji, work is not only an economic activity. It's necessary for spiritual growth. Bapu wanted that India should have its own economic policy. It should not follow any foreign countries policy.

In this paper I would be highlighting on six points:

- 1) Swadeshi
- 2) Mechanization
- 3) Industrialization
- 4) Trusteeship
- 5) Villagism
- 6) Decentralization

#### **Swadeshi:**

Swadeshi literally means 'of one's own country.'

Swadeshi is defined as that spirit within us which restricts us to use the service of our immediate surrounding to the exclusion of the more remote. It aims at the removal of unemployment and poverty. It doesn't advocate rejection of foreign trade, in fact it advocates a healthy and non-exploitative form of trade. According to Bapuji, Swadeshi is not just good, it does comprise of our culture, tradition and values. Bapu wanted that people in India should have sufficient demand for their produce and therefore, he pleaded for the

use of Swadeshi goods. However, it's wrong to assume that Bapuji was altogether against foreign goods. It's clear from his word that says, "It is criminally foolish to produce the goods which are not profitable to be produced in our country, instead of producing them we should import them."

#### **Mechanization:**

Gandhiji had no objection to mechanization of production if it doesn't hurt the dignity of man and self-reliance of villages. He believed that mechanization is good when the hands are few for the work to be done. In a country like India, here lab is abundance maximum industries should be labor intensive and not capital intensive.

#### **Industrialization:**

Gandhian economics is not based entirely on handicraft and cottage industries Gandhiji visualized that electricity, ship building, iron works etc. should exist side by side with village and cottage industries, Industrialization leads to maximum exploitation of man and nature. Industrialization is based on large scale and highly sophisticated technology which leads to unemployment, poverty, urbanization, deforestation, desertification, pollution etc. large scale industries should be owned by the state and administrated wholly for public good.

#### **Trusteeship:**

According to Gandhi, capitalist and rich should consider themselves as trusty of society and make use of their wealth for the benefits of society which is known as trusteeship. Gandhiji wanted that co-operative system should be developed in India, in agriculture and many other fields so that everyone economic welfare can be achieved.

#### **Villagism:**

Gandhiji always said that India can't be developed unless we develop the village of India, there has to be grass root development. In his opinion and which very correct that the process of development in India should begin from village level. Gandhiji always profounded that agriculture should be supported by some subsidiary occupation like bee keeping, animal husbandry, khadi, paper making, mud utensils etc. Gandhiji advocated that women should contribute in agriculture and its subsidiary industries or by the way of playing charkha. He wanted that every home there should be charkha which will enable the use of local productive resources and man power able in villages.

#### **Decentralization:**

Gandhiji strongly advocated decentralization of economic system. Gandhiji believed that centralization is the root caused of exploitation which leads to unemployment and poverty in India as the powers are concentration in the hands of few because of centralization. There has been wide gap between the haves and have notes that is rich are become richer and the poor are becoming more poor.

#### **Conclusion**

Mahatma Gandhiji was not an extremist. He was a practical thinker. He accepted the foreign economic relation for unavoidable useful things which could not be produced in the country. He also accepted some basic industry on large scale like mines, cement, electricity etc. He also encouraged big industrialists and big farmers with the expectation that they will develop the attitude of trusteeship. He warned them, that if they fail to accept trusteeship they will have to face bloody revolution. He also explained, with a real experience, about ideal labor union activities. The agricultural activities should be done with the help of live stock and bio fertilizers. He explained in detail how to produce organic fertilizer without any extra cost and minimum labor. He described the number of benefits which can be achieved from the use of livestock and cooperative farming. Today bio technological revolution, popularity of organic fertilizer, and awareness against harmfulness of chemicals used in agriculture prove the worth of Gandhi's thinking

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## Incorporating Gandhian Views on Women Empowerment into Policy: India and UN

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### Abstract

The world has made historic achievements in advancing human development in the last two-three decades. However, it continues to face the social, cultural and environmental challenges, and its progress is highly impaired by the gender inequality. Gandhi had tremendous faith in the capacity of women. “**No nation can be proud of its status when women remain powerless.** No development is possible without the equal contribution of men and women as men and women are born equal and women have the same intellectual capacity as men.” He expressed. “**A Woman is the companion of man, gifted with equal mental capacity**”; therefore she has equal rights. However, due to the force of custom, ignorant and worthless men have been enjoying superiority over women. May be men are strong and powerful physically, “**If by strength is meant moral power, then woman is immeasurably man's superior**”. Mahatma Gandhi’s dream of change was that a rejuvenated Indian woman power that could determine the happiness of family, success of every human being and the progress of the society. More than anybody, he felt, if rural women power is exploited to its potential, when the nation power is intact This paper aims at discussion on the Gandhiji’s views on Women empowerment and justification of the same, besides noting the action program to bring those into reality. Therefore, this paper after discussing the views of ‘Gandhi on women empowerment’ showcases the convictions of the Government agencies through incorporation of the same into the policy decisions of Indian government and also United Nations Development Program. The performance evaluation and the necessary suggestions are given in the last section of the paper.

### 1. Introduction

If change is the only permanent truth, one needs to accept it. The world has made historic achievements in advancing human development in the last two three decades. However, it continues to face the social, cultural and environmental challenges, and its progress is highly impaired by the gender inequality. For generations, women have been a matter of exploitation, but the progress and the prosperity what she can bring to the family, society and ultimately to the nation, needs a special translation of action in to policies. Mahatma Gandhi’s dream of change was that a rejuvenated Indian woman power that could determine the happiness of family, success of every human being and the progress of the society. More than anybody, he felt, if rural women power is exploited to its potential, when the nation power is intact.

This paper aims at discussion on the Gandhiji’s views on Women empowerment and justification of the same, besides noting the action program to bring those into reality. Therefore, this paper after discussing the views of ‘Gandhi on women empowerment’ showcases the convictions of the Government agencies through incorporation of the same into the policy decisions of Indian government and also United Nations Development Program. The performance evaluation and the necessary suggestions are given in the last section of the paper.

### 2. Gandhiji’s views on women:

Mahatma Gandhi, a true hero was a multi faceted personality combining in him the qualities of leadership and empowerment besides being a great visionary. He led people by his own life example. He taught self respect and peace by giving the two powerful tools of Nonviolence and truth. He fought for the equality of power and status of women. According to him, “**There is no occasion for women to consider themselves subordinate or inferior to men**”. Inferiority is first perceived in mind, it is the religion, custom and laws which kept women in the backyard of human civilization and progress; that is why he felt that the necessary power of being equal needs to be given to women.

Gandhi had tremendous faith in the capacity of women. “**No nation can be proud of its status when women remain powerless.** No development is possible without the equal contribution of men and women as men and women are born equal and women have the same intellectual capacity as men.” He expressed. “**A Woman is the companion of man, gifted with equal mental capacity**”; therefore she has equal rights. However, due to the force of custom, ignorant and worthless men have been enjoying superiority over women. May be men are strong and powerful physically, “**If by strength is meant moral power, then woman is immeasurably man's superior**”. According to Gandhi, “**Woman is more fitted than man to make exploration and take bolder action in non-violence**”. And so, “**If non-violence is the law of our being, the future is with women**”.

Gandhi said, "Woman, I hold, is the personification of self-sacrifice, but unfortunately today she does not realize what tremendous advantage she has over man". This explains the necessity of empowering women.

### 3. Empowerment Concept & need:

Empowerment in simple words implies, self confidence, being assertive and aware about one's own rights. Dependence on others for their lives would imply violations of dignity, respect, and cultural identity. The World Bank Studies have established that across very different social, cultural, economic, and political contexts, voicelessness and powerlessness have been the common elements of inequality and exclusion. Confronted with unequal power relations, poor, meek and weak, marginal people are unable to influence or negotiate better terms for themselves with other parties and society. This severely constrains their capability to build their assets and rise out of poverty.

The UNICEF Women's Equality and Empowerment Framework emphasizes women's access, awareness of causes of inequality, capacity to direct one's own interests, and taking control and action to overcome obstacles to reducing structural inequality (UNICEF 2001). In institutional context, empowerment is about changing unequal institutional relationships.

In its broadest sense, empowerment is the expansion of freedom of choice and action. It means increasing one's authority and control over the resources and decisions that affect one's life. As people exercise real choice, they gain increased control over their lives. Thus, Empowerment is the expansion of assets and capabilities of poor people to participate in, negotiate with, influence, control, and hold accountable institutions that affect their lives.

Empowerment has four elements, viz; Access to information, Inclusion and participation, accountability and organizational capacity. All these factors are intertwined and act in synergy. Various factors have an empowering effect. Education has tremendous effect on people's lives. It has been pointed out that literacy is vital in not only in finding employment, understanding legal rights, and overcoming deprivation but also in raising the political voice of underdogs. Educating women could sharply reduce fertility and child mortality rates, limit family size, and increase their input into family decision-making. Access to information and knowledge besides participation in decision making ensures commitment and sense of belongingness. Therefore, recognition of equality in the eyes of law and practice is equally important. The idea of empowerment and related aspects are shown in the diagram below.

EMPOWERMENT			
Material			
Social	Economic	Political	Personal
Decision making at home and community, attitudinal change to end disparity	Equal inheritance laws, family property, access to livelihood, control over own income, equal wages	Ability to take decisions in public spheres, self development, self confidence	

Women Empowerment is women deciding with dignity and without any fear their own goals and having the freedom and capacity to act towards them. According to Gandhi, make women realize their potential by suitable programme of educating their head, heart and hands. This can be achieved by suitable life skills education programme.

Recently in fact there has been a seminal work displaying the powerful synergy of economic development, gender equality and environment sustainability; exploring the interconnections between gender equity and global development issues such as health, energy, education and urbanization. It has been pointed out that women's equal access and control over resources no only improves the lives of individuals but also helps ensure sustainable development.

According to Amartya Sen, countries that have expanded the opportunities for women and girls in education and work have largely achieved greater prosperity and moderated population growth while limiting child mortality and achieving social progress for all. This underlines the need for greater opportunities and freedoms for women. Although in the present world men are attached more significance in achieving progress, stepped efforts are needed for making women's lives more free, more robust and more empowered, Sen opined.

#### **4. Incorporation of women empowerment in policies:**

The Policy commitments for women is in the Universal Declaration of Human Rights , of which Article I states that as “ All Human Beings are Born Equal and Free” and “ Women Have Equal Capabilities As Men”, therefore there cannot be and should not be any inequality and any discrimination of whatsoever type. Following are the Constitutional Provisions made in India for ensuring gender equality:

- Article 14 :- Equal Political, Social Economic Rights and Opportunities.
- Article 15 :- No Discrimination against Sex.
- Article 15(3) :- Affirmative Discrimination for Few.
- Article 39 :- Equal Means of Livelihood and Equal Pay.
- Article 42 :- Just and Humane Conditions for Work
- Article 51 (A) (e) :- Fundamental Duty to Denounced Practices Derogatory to Dignity of Women Besides, new enactments and policy decisions have been taken from time o time to ensure justice to the women such as
- National Policy on Empowerment of Women 2001 where in concept of welfare of women has changed to participation by women and for participation, empowerment is must.
- Women Specific Legislations are passed:- e.g. Dowry Prohibition Act 1961 – Immoral Traffic Prevention Act , 1956., Domestic Violence Act 2005., Factories Act, Equal Remuneration Act etc.
- The National Programme of action parameters for empowerment aims at enhanced Self esteem and self confidence, positive images of women, recognition of contribution and decision making abilities. Besides, Planning Commission, Administrative posts, Technical Posts, Education and Health and Welfare Posts are also reserved for women.

At International level too, we find that:

- DAWN was established in 1984, and launched publicly at the 1985 World Conference on Women at Nairobi. DAWN’s platform document, ‘Development, Crises and Alternative Visions: Third World Women’s Perspectives’ was a South feminist critique of three decades of development, highlighting the impacts of four inter-linked and systemic global crises – famine, debt, militarism and fundamentalism – on poor women of the South and offered alternative visions.
- Since 1990 there has been consolidation of women’s movement. The United Nations’ 4<sup>th</sup> World Conference on Women at Beijing established National Alliance of Women’s Organization. Convention on Elimination of Discrimination Against Women (CEDAW) is in force to ensure appropriate measures are taken to ensure that women enjoy basic human rights and fundamental freedom. Even the UNDP’s Millennium Development Goals focus on women by emphasizing on Goals 2to 5 stating universal education, gender equity and empowerment, besides women health. The year 2001 was declared International Women Empowerment Year and The ILO in 2009 declared a Decade of Action on Equity.
- As a part of measurement of the Women development, various indices are being explored such as, Gender Sensitivity Index, Gender Development Index, Empowerment Index etc. The Gender Development Index measures the gap in human development index of female and male, and is shown by female HDI as the percentage of male HDI. The index is informative to design policy tools to close this gap.
- The United Nations Development Programme’s Gender Empowerment Measure focuses on inequalities in economic and political participation and decision-making power and power over economic resources (UNDP 1995). The GEM is determined using three basic indicators: Proportion of seats held by women in national parliaments, percentage of women in economic decision making positions (incl. administrative, managerial, professional and technical occupations) and female share of income (earned incomes of males vs. females).

#### **5. Performance Evaluation :**

Despite all these, the stark reality In India can be stated as under:

- **Sex ratio is 940:1000**
- **1/3 babies are below weight**
- **Govt. spending on health has fallen from 1.26 to 1.12%**
- **Only 50% villages have health facility in spite of NRHM**
- **Expenditure on education should be 6% but it is less than 3.8%**
- **Only 55% of women in rural areas have access to water**
- **Rise in crimes against women- 56% cruelty to wives and 28% of all crimes**

- India has such a vast and divergent social background that the cases such as Mathura rape case 1979 – 80, Sati tradition, Tandoor case, Nirbhaya Case etc. have been the Social impediments in establishing gender equality, let go the empowerment.
- However the Social movements led by women such as Anti liquor movement to restrict the consumption of Liquor, CHIPCO movement to save the trees, Shahabano case of 1986 to get the maintenance after divorce , Shabarimala temple being opened for women (yet resisted by people), proved that the empowerment of women is in shape.
- It was also backed by the Political reforms such as the 73<sup>rd</sup> and 74<sup>th</sup> amendment, 81<sup>st</sup> amendment giving a third of seats reservation to women since 1993.

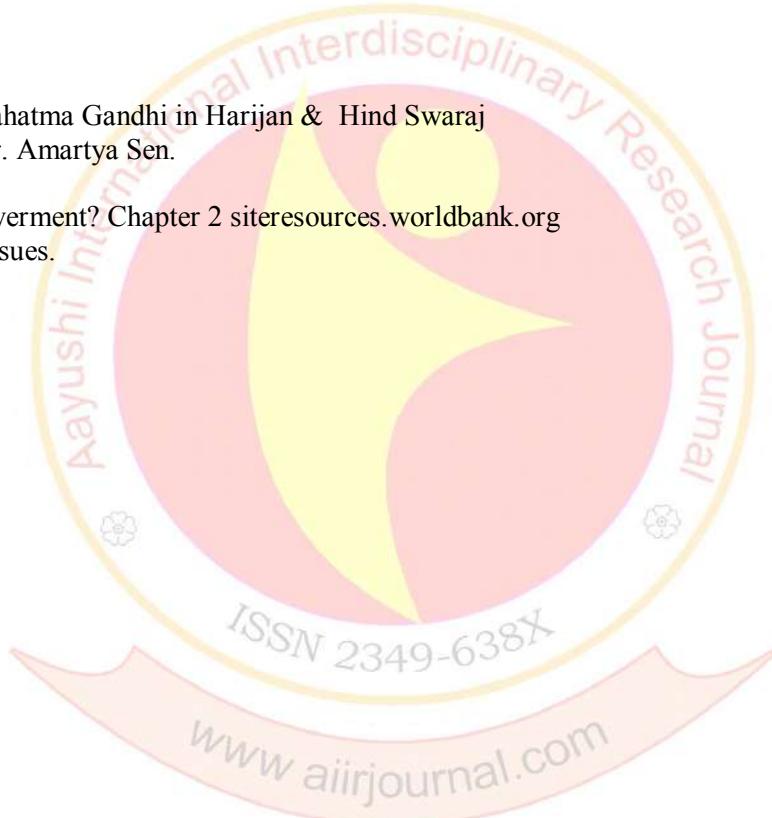
Therefore it's the time to understand that, **without engendering, development will be endangered.**

#### Conclusion:

- “Be the change you wish to see in the world”, Mahatma Gandhi advised. Lets all take the first step towards empowering women if we believe in women power; as ‘A journey towards thousand miles begins with a single step ahead’.

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## Mahatma Gandhiji's Philosophy of Education

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### **Abstract**

*Education is man making process. It brings about the perfection of body, mind and soul by dispelling the darkness of ignorance. Almost all the definitions and meaning of education stress on the body aspect of human beings. As like Aristotle said "Education is the creation of sound mind in sound body." Gandhiji said "By education I mean – body, mind and soul." Thus, education should focus on all- round development of human beings.*

*Gandhiji's philosophy even today, relevant to all aspects of human life including education. Gandhiji was a humanitarian, great philosopher, educationist and was propagator of Indian culture. According to him there is correlation between aims of life and aims of education. Gandhiji wanted to change entirely the British Education System which was aimed in producing clerks for government. It was not related to society or real life.*

*Very keenly he studied British system of education in India and felt necessity of drastic change in education for development of country after independence. When he was in South Africa he was thinking about education in India. There he founded "Tolstoy farm" and started teaching according to his own ideas and aims and publishing his views on education through magazines like Indian opinion and Hindi Swarajya.*

*Gandhiji says "Education through life, for life and throughout life." Thus through education he focuses on the intimate relationship between life and education. The main aim of education is to bring out a harmonious development of four aspects of the human personality-Body, Heart, Mind and Spirit and to educate 3H as Head, Heart and Hand of the child. In other words, through education he wants the mental, emotional and practical development of the child.*

*The present paper focuses on Gandhiji's Aims of education and his ideas about education such as Experiential learning, Basic education, Work education, Community Engagement, Inclusive education etc. which are relevant even today and they are also reflected in the NAAC criteria.*

**Keywords-** Experiential learning, Basic education, Work education, Community Engagement, Inclusive education.

### **Introduction**

Education is man making process. It brings about the perfection of body, mind and soul by dispelling the darkness of ignorance. Almost all the definitions and meaning of education stress on the body aspect of human beings. As like Aristotle said "Education is the creation of sound mind in sound body." Gandhiji said "By education I mean – body, mind and soul." Thus, education should focus on all- round development of human beings.

Gandhiji's philosophy even today, relevant to all aspects of human life including education. Gandhiji was a humanitarian, great philosopher, educationist and was propagator of Indian culture. According to him there is correlation between aims of life and aims of education. Gandhiji wanted to change entirely the British Education System which was aimed in producing clerks for government. It was not related to society or real life.

Very keenly he studied British system of education in India and felt necessity of drastic change in education for development of country after independence. When he was in South Africa he was thinking about education in India. There he founded "Tolstoy farm" and started teaching according to his own ideas and aims and publishing his views on education through magazines like Indian opinion and Hindi Swarajya.

Gandhiji says "Education through life, for life and throughout life." Thus through education he focuses on the intimate relationship between life and education. The main aim of education is to bring out a harmonious development of four aspects of the human personality-Body, Heart, Mind and Spirit and to educate 3H as Head, Heart and Hand of the child. In other words, through education he wants the mental, emotional and practical development of the child.

Gandhiji's Aims of education and his ideas about education such as Experiential learning, Basic education, Work education, Community Engagement, Inclusive education etc. which are relevant even today and they are also reflected in the NAAC criteria.

The unique feature of Gandhiji's educational philosophy is that it is combination of three schools of philosophy, Naturalism, Idealism and Pragmatism.

## **Now Gandhiji's philosophy of Education is elaborated in detail -**

### **1) Aims of education-** His views on aims of education are as follows:

Gandhiji gave highest priority to the character building as it should be main aim of education. For this teacher should present ideal image through his/her behavior and through various activities conducted in schools. He also emphasized on development of social responsibilities, spiritual development and cultural development

Aim of education – Complete and Harmonious development of one's personality.

### **2) Curriculum –** According to him curriculum should be according to needs of life. Life is real curriculum. It should be activity based, related to core – element, correlated to other subjects. He stated subjects to be included in curriculum as languages (mother tongue), social sciences, General sciences, Basic Handicraft, Mathematics, Physical education, Fine arts etc.

### **3) Gandhiji's Nai Talim -** Nai Talim Education is Gandhiji's Philosophy of life.

Nai Talim is for healthy social life and proper social equilibrium and basic education is one of its factors in molding the individual and for giving direction to society.

### **4) Basic education –** Basic education has sociological, pedagogical and spiritual functions. It is the universal minimum education to all the children which Gandhiji called as basic education. This system of education is indigenous and not imported through mother tongue. In its method that is teaching – learning practices ,it must be woven around some sort of art or handicraft and the craft chosen must be systematically learnt with efficiency and practical results, The product of craft must be economically paying. Basic education is Free and Compulsory education to the children of the ages between 7-14 through mother tongue, self supporting craft centered

Thus, Nai Talim is Basic education: education through craft art and work.

### **5) Experiential learning -** Experiential learning means learning by doing, that means – acquiring or assimilating knowledge through some activity, subject matter is translated in terms of activities, Excursions, Study tours, picnics, practicals, field visits are the means of acquiring knowledge. It enables the learners to be more and more active.

Involvement of pupils in various kinds of literary and other co- curricular activities like easy writing.

### **6) Teaching – learning methods-**Gandhiji suggested three main teaching -learning methods . They are teaching through activities, self experiences and correlation

### **7) Sarvodaya Philosophy**

Gandhiji's ideas about Sarvodaya are one of socio-economic ideas and have gained the interests and attention of many of thinkers in the world.

Sarvodaya means 'Universal upliftment'.

Sarvodaya means 'Progress of All'.

Sarvodaya means 'Equality in all aspects should be reached to all strata of Indian society'.

Inclusion is a process of increasing the participation and reducing their exclusion from cultures communities.

Inclusive Education is based on the principles of Social Justice, Accessibility and Equality of opportunities to all the citizens irrespective of gender, age, community, caste, creed, culture, life styles, abilities and disabilities.

Thus, as believed by Mahatma Gandhi, if one has to progress and to realize the ideas of Equality, Equity and Brotherhood, it must pay attention to the socio-economically section of the population that is 'Sarvodaya', which are call it today as Inclusion which is to be achieved by inclusive Education to become a Inclusive society, which is relevant to Sarvodaya society.

Gandhiji also spoke on other aspects of education as Religious education, Women education, Adult education,Self discipline, Teacher, Gram Shikshan , Ideal society etc.

The National Educationl Policy 1986 reflects Work education, Education through mother tonge, National educational system, Village University etc .

Thus, Gandhiji's thoughts on Education are unique and unquestionable.

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## Ideal Village: A Dream of Mahatma Gandhi

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### **Abstract**

This paper attempts to review the views of Mahatma Gandhi on Gram Swaraj. Mahatma Gandhi was a man of courage, determination and perseverance. His writings, works, ideas and his philosophy left strong impact on social, economic and political spares across the globe. He was the symbol of peace, truth and non violence. His ideas or thoughts on gram Swaraj has prominent place in his speeches. He has defined the word Swaraj as "the root meaning of Swaraj is self rule". He has further explained Swaraj as 'learning to rule over oneself or attaining the ability of self rule. The concept of ideal village is a long dream of mahatma Gandhi. The ideal villages refers to the villages which has self rule, self sufficient with access to all the requirements of human beings like food, clean water, sanitation, employment education, dispensary etc. The concept of Gram Swaraj is in the center stage of Gandhiji vision of economic development. Gandhi thought of village development were inspired by ancient Indian thoughts in development of human welfare. Gandhiji thought that centralization of economic and political power would violate all the essential principles of participatory democracy and thereby Swaraj

**Keywords:** Gandhiji Vision, Gram Swaraj, Ideal Village, Self Rule, Participatory Democracy

### **Introduction**

Mahatma Gandhi was not confined to a specific area or subject because his ideas and writings are related to many aspects of human life. From the point of view of economic development his writings on 'Swadeshi' and 'Gram Swaraj' are of great importance. The word Gram Swaraj a combination of two words 'Gram' means village and 'Swaraj' a typical vedic word meaning self-rue. In other words, Swaraj is to be obtained by empowering the masses to a sense of their capacity to regulate and control authority. The concept of Gram Swaraj refers to village self-rule or village should be its own republic. Gandhiji opinioned that villages should be self reliant, self sufficient and self efficient in creating the basic amenities like food, cloth, sanitation, clean water, education etc. The concept of Gram Swaraj is in the center stage of Gandhiji vision of economic development. Gandhi thought of village development were inspired by ancient Indian thoughts in development of human welfare. Gandhi's views on economic development and human welfare are quite different from the main stream economic theories or ideas. According to him not all kinds of happiness or desire satisfaction contributes to human welfare. The desire of people towards goods and services is not a limited process. The more an individual get the more he wants and remains unsatisfied. The desire multiplication of individuals makes individuals a slave to an unending sequence of desires. In this context Gandhi opinioned his ideas in the lines of Gautam Buddha principles that deliberates restriction of material desires by individuals was the best means to solve the problems.

At that time of 90's majority people were living rural areas only. Hence Gandhiji opinioned that development of economy is possible through development of villages only. The development of villages can takes place when there is self rule and self sufficiency. In the early 1940's a Gandhian plan for India for (by Shiman Narayan) with an emphasis on self sufficient village community. According to him some basic needs or natural requirements could only be specified at the village level like clean roads, better sanitation, good drainage, transport facility, school, dispensary, clean water etc. Gandhi's dream was neither personal self sufficiency nor family self sufficiency but it is self sufficiency of village community.

### **Basic Principles of Gram Swaraj**

The basic principles of Gram Swaraj can stated as below

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Supremacy of man</li> <li>2. Body labour</li> <li>3. Equality</li> <li>4. Trusteeship</li> <li>5. Decentralization</li> <li>6. Swadeshi</li> </ol> | <ol style="list-style-type: none"> <li>7. Self sufficiency</li> <li>8. Cooperation</li> <li>9. Satyagraha</li> <li>10. Equality of religions</li> <li>11. Panchayat raj</li> <li>12. Nai talim</li> </ol> |
|--|---|

Gandhiji says India lives in villages. The development of villages plays a key role in achieving inclusive growth. Unless and until the villages develop as model villages the country can't experience inclusive growth or better human development. The holistic development of villages helps in creating

employment opportunities which would prevent migration the rural-urban migration in search of employment and better opportunities. Gandhian philosophy of ideal village or village Swaraj is that it is a complete republic, independent working or functioning of village. Gandhiji vision of village development is that villages should develop into ideal villages. As Gandhiji himself said, "I know that the work (of shaping the ideal village) is as difficult as to make of India an ideal country. But if one can produce one ideal village, he will have provided a pattern not only for the whole country but perhaps for the whole world. More than this a seeker may not aspire after".

Gandhiji thought that centralization of economic and political power would violate all the essential principles of participatory democracy and thereby Swaraj. Hence he suggested that decentralization of power and functions should be done through the institution of village republics both as institutions of parallel politics and as units of economic autonomy. Villages are at the bottom level of the decentralization of constitutional powers and functions. Villages being small units can practice participatory democracy with the involvement of each individual.

The development of villages depends on the resources available for it and its optimum utilization. Both the un utilization and under utilization leads to less development. According to Mahatma Gandhi utilization of local resources is the fundamental key to develop the village into ideal or model village. This idea of Gandhiji helps in bringing much needed political and social change at the ground level. The local elected represents much aware about the local situations and requirements than the big leaders top level. If they have the power and resources with them they can create participatory democratic environment and equal development.

### **Gandhiji proposed the following rules for the guidance of village workers**

1. A Panchayat should in the first instance be elected by a public meeting called for the purpose by beat of drums
2. It should be recommended by the Tahasil Committee
3. Such Panchayat should have no criminal jurisdiction
4. It may try civil suits if the parties to them refer their disputes to the Panchayat
5. No one should be compelled to refer any matter to the Panchayat
6. No Panchayat should have any authority to impose fines, the only sanction behind its civil decrees being its moral authority, strict impartiality and the willing obedience of the parties concerned
7. There should be no social or other boycott for the time being;
8. Every Panchayat will be expected to attend to
  - The education of boys and girls
  - Sanitation Facilities,
  - Medical needs,
  - Maintenance and cleanliness of village wells or ponds,
  - The up-liftment of and the daily wants of the vulnerable

Gandhiji stated that my ideal village will contain intelligent human beings. They will not live in dirt and darkness as animals. Men and women will be free and able to hold their own against in the world. There will be neither plague, nor cholera, nor smallpox; no one will idle and no one will allow in luxury. Everyone will have to contribute his quota of manual labour. According to Gandhiji an ideal village is a village where there is self rule, self and sufficient with access to all required facilities like, clean water, sanitation, education, dispensary etc. the model village may be the work of a life time. Any lover of true democracy and village life can take up a village, treat it as his word and sole work and he will find good result.

### **Conclusion**

The village (and villager) was at the centre of Gandhi's thought insofar as India's social and political organization was concerned. But the first prime minister of India Nehru believed that centralized, large-scale, heavy industry were essential if India was to develop, increase its wealth and become a modern state. It was because of this philosophical gulf between Gandhi and virtually all of India's top political leadership at the time of independence that Gram Swaraj was not incorporated into India's constitution. India's political, social and industrial organization was to be generally "top down" rather than "bottom up". For Gandhi political and industrial life should be focused on villages organized as countless oceanic circles, as he called them, not as a pyramid with the millions of villagers at the bottom supporting an elite at the apex.

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## महात्मा गांधीजीचे तत्वज्ञान : एक अभ्यास

प्रा. उर्मिला नरसिंगराव क्षीरसागर  
श्रीमती. मथुबाई गरवारे कन्या महा.  
सांगली

### प्रस्तावना-

भारतीय स्वातंत्र्य चळवळीच्या इतिहासातील 1920 ते 1947 या कालखंडाला "गांधीयुग" असे म्हणतात. या कालखंडात म. गांधीच्या नेतृत्वाखाली देशाने परकीय ब्रिटीश राजवटीविरुद्ध समर्थपणे लढा दिला. संपूर्ण देशाच्या राजकारणाचा केंद्रबिंदू म. गांधी होते. जगात वर्चस्व असणा-या सामर्थ्यशाली इंग्रज सत्तेला शेवटी माघार घ्यावी लागली. आणि देश स्वतंत्र झाला. गांधीजींनी तो लढा हाती शस्त्र न घेता अहिंसेच्या मार्गाने लढविला. हे जगातले पहिले यशस्वी आदर्श उदाहरण होय. त्यांनी जगाला एक विचार दिला. त्यास "गांधीवाद" म्हणतात. असा इझाम निर्माण करणे असामान्य गोष्ट होय. स्वातंत्र्य चळवळ खेडोपाडी, बहुजनांपर्यंत त्यांनी पोहचवून जनतेचा पाठींबा मिळविला. हे त्यांचे असे बळ ठरले की, ज्यापुढे ब्रिटीशांचे लष्करी आणि शस्त्रबळ अपयशी ठरले. अशी गांधीजींच्या व्यक्तिमत्त्वाची काढी वैशिष्ट्य विचारात घेता त्यांच्या नेतृत्वाखालील लढ्याला गांधीयुग म्हटले जाणे साहजिकच आहे. ब्रिटीशांच्या न्यायप्रक्रियेवर विश्वास असणा-या गांधीचा विश्वासघात ब्रिटीशांनीच केला व यातून असहकाराच्या रूपाने त्यांनी इंग्रजांशी संघर्ष सुरु केला. अशा गांधीजींचे तत्वज्ञान काय आहे हे नव्या पिढीस समजावे या उद्देशाने प्रस्तुत शोधनिबंधात त्यांच्या तत्वज्ञानाचा थोडक्यात आढावा घेण्याचा प्रयत्न केला आहे.

**पुरुचरित्र-** भारताच्या स्वातंत्र्य चळवळीत लक्षावधी भारतीयांना शांततापूर्ण संघर्षाची प्रेरणा गांधींच्या विचार व नेतृत्वामुळे मिळाली. स्वातंयोत्तर काळातही त्यांचा सार्वजनिक जीवनावरील ठसा कायम राहिला. त्यांचा जन्म 2 ऑक्टोबर 1869 रोजी पोरबंदर येथे झाला. पुर्ण नांव मोहनदास कर्मचंद गांधी. त्यांचे वडील राजकोट संस्थानचे दिवाण होते. वयाच्या 13 व्या वर्षी त्यांचा विवाह कस्तुरबांशी झाला. मध्यमवर्गीय प्रतिष्ठीत कुटुंबात जन्मलेल्या गांधीचे पदवी शिक्षण मुंबईत झाले. 1888 ते 91 याकाळात इंग्लंडमधून बॅरीस्टर पदवी मिळविली. वकिलीच्या कामानिमीत ते दक्षिण अफ्रिकेला गेले (1893). तेथील वास्ताव्यात वर्णभेदाविरुद्ध त्यांनी तिथल्या भारतीयांना संघटीत केले आणि सरकारी छालाला न जुमानता अहिंसक लढा उभारला. या लढ्यामुळे भारतातच नव्हे तर जगभर त्यांची किर्ती पसरली. 1915 मध्ये भारतात आत्यावर पूर्ण वेळ त्यांनी सार्वजनिक कार्याला वाहून घेतले.

**म. गांधीजींचे तत्वज्ञान-** दक्षिण अफ्रिकेतील अनुभवाच्या आधारावर त्यांनी भारतातही शांततापूर्ण मार्गाने अन्यायाचा प्रतिकार करणारा लढा उभारला. गांधीजींचे जीवन हेच एक तत्वज्ञान आहे. ते जसे बोलत तसे वागत. त्यात कधीच विसंगती नव्हती. सहिष्णूपणा, विनप्रपणा त्याचबरोबर कणखरपणा तसेच आदर्शवाद, दीनदुबळ्याबद्दल अपार सहानुभुती व्यक्ती नव्हे तर वृत्तीला विरोध असे अनेक असामान्य गुण त्यांच्याकडे होते. त्या गुणांची आयुष्यभर अत्यंत प्रामाणिकपणे त्यांनी उपासना केली. कोणत्याही एका धर्माचा त्यांच्यावर प्रभाव नव्हता. विविध धर्मांचे तत्वज्ञान त्यांनी अभ्यासले आणि सर्वांतून चांगले विचार, तत्वज्ञान स्वीकारले. त्यांचे राजकीय तत्वज्ञान, सत्य, अहिंसा, सत्याग्रह या वैशिष्ट्यातून स्पष्ट होते.

**सत्य-** सत्य म्हणजे खरेपणा, हे त्यांनी साध्य मानले. त्या ध्येयापासून ते कधी ढळले नाही. सत्य म्हणजे आयुष्यातील आदर्श संकल्पना होय. जेथे सत्य तेथेच परमेश्वर असे ते मानत. यातून सामाजिक नीतीमुळे विकसित होत असतात. सत्य म्हणजे विशुद्ध नैतिकता होय. तिच्या शोधातच व्यक्तीला आणि समुहांना काय योग्य आणि काय श्रेयस्कर याचा उलगडा होतो. सर्व मानवांच्या प्रती प्रेमभावना ही सत्याच्या शोधासाठी आवश्यक असते. सत्याच्या शोधात कोणत्याही प्रकारची हिंसा वर्ज्य असावी असे त्यांचे म्हणणे होते. सामाजिक व राजकीय संदर्भात अन्यायाचा प्रतिकार करतानाही या दोन तत्वांचे पालन व्हावे असे त्यांनी सांगीतले. God is Truth यापेक्षा ज्तनजी पे लवक असे ते अधिक विश्वासाने म्हणत. विचाराने जे सत्य वाटेल त्याचेच सविवेक आचरण म्हणजे सत्यकर्म होय.

अहिंसा- सत्य हे साध्य तर अहिंसा हे साधन होय. दोन्ही गोष्टी एक दुस-यास पूरक आहेत. अहिंसा या तत्वाचे स्पष्टीकरण त्यांनी 1920 साली ”यंग इंडिया”या साप्ताहिकात केले आहे. त्यानुसार अहिंसा म्हणजे भित्रेपणा अजिबात नव्हे. कोणाही प्राणिमित्राला विचार आचार किंवा उच्चाराने न दुखविणे, म्हणजे अहिंसा होय. अहिंसेच्या मार्गने सत्याकडे जाता येते. 9 / 8 / 1942 च्या हरिजन अंकामध्ये ते लिहीतात, ”अहिंसेच्या सामर्थ्याबाबतची माझी श्रद्धा अचल आहे. शत्रुपक्षासह सर्व जगाला जर मी अहिंसेच्या मार्गाला लावू शकलो, तर ते मला हवेच आहे. मी इतकेच म्हणतो, ”करावे किंवा मरावे” त्यांच्यामते अहिंसा हा फक्त आचरणाचाच स्थूल नियम नाही, तर ती मनाची वृत्ती आहे. ज्या वृत्तीत कोठेही द्वेषाचा गंधसुधा असणार नाही ती अहिंसा अशी अहिंसा सत्याइतकीच व्यापक आहे. अहिंसेची सिध्दी झाल्यावाचून सत्याची सिध्दी होणे अशक्य आहे. म्हणून सत्य हे दुस-या प्रकारे पाहिले तर अहिंसेची पराकाष्ठाच होय. पूर्ण सत्य व पूर्ण अहिंसा यात भेद नाही तरी समजण्याच्या सोयीकरीता सत्य हे साध्य आणि अहिंसा हे साधन म्हटले आहे. ईश्वर प्रेमस्वरूप आहे असे अनेक धर्मात सांगतात, ते प्रेम आणि अहिंसा वेगळी नाही.

दुस-याच्या शरीराला किंवा मनाला दुःख वा इजा न करणे एवढाच अहिंसाधर्म नाही, पण त्याला अहिंसाधर्माचे प्रत्यक्ष लक्षण म्हणता येईल. अहिंसेत तीव्र कार्यसाधक शक्ती आहे. Non-Violence अकरणात्क नाही प्रेमाचीच ती एक बाजू किंवा परिणाम आहे. माणसाने Truth निसस असणे व छवद अपवसमदज असणे हे त्यांच्या माणुसकीला शोभणारे आहे. इतकेच गांधीना म्हणायचे होते. अहिंसक प्रतिकार करणारे लोक कोणत्याही आक्रमकापुढे मान वाकवणार नाहीत ते कोणाच्याही भुलथापांना फसणार नाहीत ते त्यांचे व सर्वांचे स्वतःच्या मार्गाने भले करण्याची आकांक्षा बाळगतात. असे मत 12 एप्रिल 1942 च्या हरिजन मध्ये त्यांनी दिले आहे. ”येशु ख्रिस्त किंवा गौतम बुध यांनी राजकीय क्षेत्रात अहिंसेचा उपयोग केला नाही किंवा त्यांच्या काळची राजकीय परिस्थिती आजच्यासारखी नव्हती असे म्हटल्यास ते अधिक रास्त होईल. या दृष्टीने विचार करता कॉग्रेसमार्फत केला जाणारा अहिंसेचा प्रयोग हा अभिनवच म्हटला पाहिजे.” असे मत त्यांनी 1 फेब्रुवारी 1942 च्या ”हरिजन” अंकात दिले आहे.

**सत्याग्रह-** सत्य आणि अहिंसा ही सर्व मानवी जीवनाला प्रमाणभुत तत्वे आहेत. असा गांधींचा आग्रह होता. शांततापुर्ण, अहिंसक मार्गांनी केलेल्या प्रतिकाराला त्यांनी सत्याग्रह हे नाव दिले. प्रतिपक्षाला न फसवता उघडपणे आणि प्रतिपक्षाचे ैंडयपरिवर्तन करण्यासाठी सत्याग्रहाची कृती करायची असते. राज्यसंस्थेच्या संदर्भात ही कृती करताना असहकाराखेरीज अन्याय कायदे न पाळण्याचा षसाााम्हणजेच शांततापुर्ण कायदेभंग चा मार्गाही उपलब्ध असतो. आंतरीक शक्ती आणि आत्मबुद्धी यावरही त्यांचा भर होता. त्यामुळे ैंडयपरिवर्तनासाठी आणि प्रायश्चित म्हणून उपोषणाचा मार्गाही त्यांनी अवलंबीला. परंतु या मार्गात ैंडयपरिवर्तनाएवजी प्रतिपक्षाची नैतिक व व्यावहारीक कोंडी होते असाही प्रश्न उपस्थित झालाच.

आंतरीक नैतिकता आणि विवेक यांच्या आधारे धर्माचा अर्थ लावण्यावर त्यांचा भर होता. सर्व धर्मांमध्ये मूलभूत नैतिक शिक्कवण सारखीच असते असे त्यांचे म्हणणे होते. गांधींनी सर्वधर्मविषयी समत्वाची भावना स्विकारली. हिंदू धर्म व परंपरा यांचा सरसकट त्याग किंवा स्वीकार करण्यापेक्षा सत्य-अहिंसा यांच्याशी सुसंगत परंपरांचा आधार घेण्याचा मार्ग गांधींनी स्विकारल्याचे दिसते. त्यांनी आपल्या राजकीय चळवळीत सत्याग्रहाला मोठे स्थान दिले. त्यांचे स्वातंत्र्य आंदोलन सत्याग्रहाच्या मार्गाने यशस्वी झाले. ”सत्याग्रह” म्हणजे सत्यासाठी आग्रह करणे होय. सत्य आणि अहिंसा यांचा समन्वय म्हणजे सत्याग्रह होय. सत्याग्रह म्हणजे प्रत्यक्ष कृती होय. तो शांत असतो. चुकीच्या गोष्टीपुढे तो नमत नाही. त्यासाठी त्याने भय, द्वेष आणि असत्य यांचा त्याग केला पाहिजे. गांधींनी सत्याग्रहाचे मार्ग पुढील प्रमाणे सांगीतले.

**9) असहकार-** गांधींचा ब्रिटीशांच्या न्याय व्यवस्थेवर विश्वास होता. ते देतील त्या सुधारणा स्विकारुन आपला विकास होईल त्यासाठी त्यांच्याशी सहकार्य करावे असे मत त्यांनी दिले. पण सहा महिन्यातच त्यांचा इंग्रजावरील विश्वास रॉलेट कायदा वगैरे गोष्टीमुळे उडाला व त्यांनी असहकार आंदोलन 1920 मध्ये सुरु केले. पदाचा, मानसन्मानांचा त्याग, सरकारी सभांना हजर न राहणे असे स्वरूप होते.

- २) सविनय कायदेभंग- फेब्रुवारी 1930 मध्ये ही चळवळ त्यांनी सुरु केली. मीठ व अन्यायी कायद्यांचा भंग करणे, शेतसारा व अन्य सरकारी कर न देणे, जंगल कायद्याचा भंग करणे.
- ३) स्वदेशी-ही सामाजिक व आर्थिक स्वरूपाची चळवळ होती. यातून भारतीयांना रोजगार मिळाला. स्वस्त दराने वस्तू मिळू लागल्या. लोक देशप्रेमाने भारावून चळवळीत सामील झाले. स्वदेशी वस्तुंचा आग्रह करु लागले. त्यातून ब्रिटीशांच्या आर्थिक शोषणाला आला बसला.
- ४) हरताळ- हरताळ म्हणजे कामकाजावर बहिष्कार घालून काम व उत्पादन बंद पाडणे होय. अन्यायाविरुद्ध लढण्यासाठी त्यांनी कामगार विद्यार्थी, शिक्षक, व्यापारी अशा सर्व क्षेत्रातील लोकांना हा मार्ग सांगीतला. हरताळ म्हणजे हिंसा करणे नाही तर अन्याय करणा-यावर दडपण आणणे होय. व्यवहार बंद ठेवणे, तेही इच्छने, सक्तीने नाही.
- ५) बहीष्कार- या चळवळीमध्ये ब्रिटीश सरकारला राजकारभार करणे कठीण करणे असा उद्देश होता. त्यामुळे स्वातँय देणे त्यांना भाग पडले. त्यांनी 1920 ते 1930 या दशकात या मार्गाचा अवलंब केला. त्यानुसार शासकीय कार्यालये, शाळा, कॉलेज, न्यायालये, कचे-या, कायदेमंडळ, स्थानिक स्वराज संस्था, विदेशी वस्तू इत्यादीवर बहिष्कार टाकला. अर्थात ही चळवळ राबविताना अहिंसा तत्व पाळले पाहिजे याबद्दल गांधीजी आग्रही होते.

#### समारोप-

अशाप्रकारे गांधीजींचे सिध्दांत, तत्वज्ञान प्रत्यक्ष त्यांच्या चिंतनातून, व्यवहारातून विकसीत होत गेले असे दिसते. त्यांच्या पश्चात त्यांच्या अनुयायांनी गांधीवादी पध्दतीचे कार्य आपल्या परीने विविध क्षेत्रात चालू ठेवले. भारताच्या स्वातँय चळवळीच्या काळात लक्षावधी भारतीयांना शांततापुरुण संघर्षाची प्रेरणा म. गांधींचा विचार, तत्वज्ञान व नेतृत्वामुळे मिळाली. स्वातँयोत्तर काळातही त्यांचे व्यक्तिमत्व, कार्य, शिकवण यापासून नव्या पिढीने प्रेरणा घेऊन समृद्ध, सधन, सामर्थ्यशाली भारत बनविणे गरजेचे वाटते. सत्य आणि अहिंसा या तत्वावर राजकारण, समाजकारण, अर्थकारण यांचे संघटन करता येते आणि असे संघटन अधिक न्याय असते असे गांधीजींचे मत होते. त्यांच्या विचारांचा प्रभाव भारतापुरता मर्यादीत न राहता जागतिक पातळीवरही त्यांच्या विचारांची गांभीर्याने चर्चा होत आहे.

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## A Study On Principles Of Mahatma Gandhi.

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### Abstract :

Gandhi's life, ideas and work are of crucial importance to all those who want a better life for humankind. The political map of the world has changed dramatically since his time, the economic scenario has witnessed unleashing of some disturbing forces, and the social set-up has undergone a tremendous change. The importance of moral and ethical issues raised by him, however, remain central to the future of individuals and nations. We can still derive inspiration from the teachings of Mahatma Gandhi who wanted us to remember the age old saying, "In spite of death, life persists, and in spite of hatred, love persists." Rabindranath Tagore addressed him as 'Mahatma' and the latter called the poet "Gurudev". Subhash Chandra Bose had called him 'Father of the Nation' in his message on Hind Azad Radio.

What he had said, he practiced in his life. It is the notable trait of his personality. He had practiced his principles in his daily life. All of his principles are based on morality. It was the reason behind the success of his entire public action. Moreover, the entire public action of Gandhiji stands for the 'welfare of all'. Without certain moral principles, we cannot respect and accept the rights of others, our fellow beings. Hence we must practice the Gandhian principles, in our day-to-day life without fail.

### 1.Introduction

Gandhi's life, ideas and work are of crucial importance to all those who want a better life for humankind. The political map of the world has changed dramatically since his time, the economic scenario has witnessed unleashing of some disturbing forces, and the social set-up has undergone a tremendous change. The importance of moral and ethical issues raised by him, however, remain central to the future of individuals and nations. We can still derive inspiration from the teachings of Mahatma Gandhi who wanted us to remember the age old saying, "In spite of death, life persists, and in spite of hatred, love persists." Rabindranath Tagore addressed him as 'Mahatma' and the latter called the poet "Gurudev". Subhash Chandra Bose had called him 'Father of the Nation' in his message on Hind Azad Radio.

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### 2.Objective Of Study

To understand principles given by Mahatma Gandhiji.

### 3. Research Methodology

This research paper is purely based on secondary data.

### 4. Limitation Of Study

Only Principles has been studied on basis of secondary data.

### 5. Principles Of Mahatma Gandhi :

#### 5.1 Ahimsa - Nonviolence

Ahimsa is not merely a negative state of harmlessness , but it is positive state of love , of doing good even to the evil-doer. It is the way of the brave ready to face death . It today's world this is of great relevance. We have so much of violence around us even perpetuated by the young .

#### 5.2 Satya - Truth

Truth should be Truth in thought, in speech, and in action.

Truth has no form. Therefore everyone one will form such an idea or image of Truth as appeals to him, and there will be as many images of Truth as there are men. These will be true as long as they last. For they enable a man to obtain everything he wants.

#### 5.3 Asteya - Non-Stealing

Non-stealing does not mean merely not to steal. To keep or take anything which one does not need is also stealing. And of course, stealing is fraught with violence. We are not always aware of our real needs, and most of us improperly multiply our wants and thus , unconsciously, make thieves of ourselves. Much of the distressing poverty in this world has risen out of the breaches of the principle of Non-stealing.

#### **5.4 Brahmacharya -Self Discipline**

Brahamchraya means control of all the organs of sense. He who attempts to control only one organ, and allows all the others free play is bound to find his effort futile . To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and at the same time to expect to control the only remaining organ, is like putting one's hands in the fire and expecting to escape being hurt.

#### **5.5 Aparigraha - Non Possession**

Non possession means that we should not hoard anything that we do not need today. The less you possess, the less you want , the better you are. And better for what ? Not for your enjoyment of this life but for enjoyment of personal service to your fellow beings ; service to which you dedicate yourself ,body, soul and mind.

#### **5.6 Sharirshrama - Bread Labour**

Earn thy bread by the sweat of the brow- says Bible . Bread labour means that everyone is expected to perform sufficient body-labour in order to entitle him to his living. It is not ,therefore, necessary to earn one's living by bread labour ,taking living' in its broader sense. But everyone must perform some useful body-labour in the service of mankind

#### **5.7 Asawda-Control Of The Palate .**

Unless we are satisfied with foods that are necessary for the proper maintenance of our physical health, and unless we are prepared to rid ourselves of stimulating heating and exciting condiments that we mix with food, we will certainly not be able to control the over-abundant, unnecessary, and exciting stimulation that we may have. If we do not do that, the result naturally is that we abuse ourselves, and become less than animals and brutes.

#### **5.8 Sarvatra Bhaya Varjana -Fearlessness**

Fearlessness should connote absence of all kinds of fear - fear of death, fear of bodily injury, fear of hunger, fear of insults, fear of public disapprobation, fear of ghosts and evil spirits, fear of anyone's anger. Freedom from all these and other such fears constitute fearlessness. Fearlessness does not mean arrogance and aggressiveness. That in itself is a sign of fear. Fearlessness presupposes calmness and peace of mind. For that it is necessary to have a living faith in God.

#### **5.9 Sarva Dharma Samanta - Equality Of Religions**

Religions have been interwoven . One sees a special quality in every one of them . But no one religion is higher than another. All are complimentary to one another . They are all God-given, and were necessary for the people to whom these religions were revealed.

Just as men have different names and faces, these religions also are different. But just as men are all human in spite of their different names and forms, just as leaves of a tree though different as leaves are the same as the leaves of the same tree , all religions though different are the same. We must treat all religions as equals and practice tolerance .

#### **5.10 Swadeshi -Use Locally Made Goods**

Swadeshi is that spirit in us which requires us to serve our immediate to use things produced in our country and in preference to those more remote. By doing so we can serve humanity to the best of our capacity.

#### **5.11 Sparshbhavna -Untouchability**

Removal of untouchability means love for, and service of, the whole world and thus merges into Ahimsa. Removal of untouchability spells the breaking down of barriers between man and man and between the various orders of Being. Untouchability is a heinous crime against humanity.

### **6.Conclusion**

Gandhiji had a vision of India's freedom, and had a strong faith and courage in all of his activities relating to the rights of the people. He had given prime importance to individual dignity and individual rights, and spent the entire life to live it. Besides, he showed an awareness through his writings about the rights of the people. And moreover, Gandhiji was a great humanist and a great practical idealist, the world has ever seen. What he had said, he practiced in his life. It is the notable trait of his personality. He had practiced his principles in his daily life. All of his principles are based on morality. It was the reason behind the success of his entire public action.

Moreover, the entire public action of Gandhiji stands for the 'welfare of all'. Without certain moral principles, we cannot respect and accept the rights of others, our fellow beings. Hence we must practice the Gandhian principles, in our day-to-day life without fail.

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## Influence of Mahatma Gandhi's Principles on World Leaders

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### Abstract

*Mahatma Gandhi is considered as one of the influential leaders of the world and the one who made others who intentionally or may be because of the circumstances they were in, to acknowledge his contributions for the sake of humanity and well being of downtrodden to follow his simple but hard to practice principles. Mahatma Gandhi was in turn influenced by Jainism, the stream which believes in nonviolence, peace, truth and in Karma which lead them to free from earthly life in to eternal freedom in where there is Moksha, A ultimate life after life. His life which he lived, his principles with which he inspired the world and his simple philosophy inspiring the people in public life and society even till date was of conviction, persistence without having any pride and pretence. Leaders in public life, social life as well as philosophers, well known economists and great scientists are moved and inspirited by his simple, humane and his way of life targeting towards well being of society. Gandhi's thoughts and principles have covered every aspect human Endeavour: education, politics, economics and so on.*

**Keywords:** Gandhi's Philosophy, Principles, Politics, Social Welfare, Discrimination, Non-violence, Humanity.

### Introduction

Mahatma Gandhi was man of convictions who ardently followed his set principles and doctrines which he set as means of good life. As it seems and tried on ample times to interpret and reinterpret his doctrines are of multi dimensional which have perception of every aspect of human life. Gandhi was inspired by Jainism, Buddha, Mohammed, Upanishads, Gita, Leo Tolstoy the Russian writer's book "The Kingdom God is Within You", Ruskin the writer of "Unto This Last" and Gopal Krishna Gokhale the moderate contemporary political leader. In turn, Mahatma Gandhi has influenced so many people with his principles and doctrines. His basic principles are spiritualization of politics though he himself consider, it as abstract virtue, selflessness, non-attachment, non-violence, active service and growth of individuals as part of society. Born on October 2, 1869 a small town Porbandar, on Western coast of India, his childhood spent in Gujarat, after completing his law in England he sailed to South Africa in search of fortune but finally returned to India and contributed to the cause of Indian independence.

### The People Influenced By Gandhian Principles

Though the Winston Churchill called Gandhi as "half naked fakir", he influenced well known people in 20<sup>th</sup> and 21<sup>st</sup> century. While going through this we will proceed from recent to past looking for some of these personalities. First in this list comes the Barak Obama American President who influenced by Gandhian principles, when he was asked by a student "If you could have dinner with anyone, dead or alive, who could it be?" he answered "Well, dead or alive, that is pretty big list. You know, I think it might be Gandhi, who is a real hero of mine". Aung San Suu Kyi, one more recent known personality, Nobel Peace Prize winner is deeply influenced by Gandhi, who urges student to read Gandhi and try to follow his teachings.

Nelson Mandela, South African anti-apartheid, anti-colonial leader, politician and philanthropist who served 27 years in prison often mentioned Gandhi as his "Greatest Teacher". Dalai Lama, monk and exiled leader of Tibetan people says that he the follower of Mahatma Gandhi, while telling about his spiritual attachment to Gandhi he says, "I have the greatest admiration for Mahatma Gandhi. He was a great human Nature. His life has inspired me" British musician and member of revolutionary band, The Beatles, John Lennon says that Gandhi has influence on his Music who was involved in protest for non-violence and for end of Vietnam War.

One cannot forget one of the greatest speech by any leader, Martin Luther King Jr., at Washington , 'I Have a Dream", when he told his fellow people who were the part of agitation that our agitation must be on the grounds of non-violence and there should dignity in our behavior. The savior and the hero of Civil Rights of United States of America who fought for African American people's rights said, "Christ gave us the goals and Mahatma Gandhi the tactics". Great Scientist Albert Einstein and Gandhi are big admirers of each other. Albert Einstein called Gandhi as "a role model for the generations to come". He supposed Gandhi as the most enlightened of all the politicians in his time.

Nobel Prize winner George Bernard Shaw, Irish playwright said, "Impressions of Gandhi? You might well ask for someone's impression of the Himalayas". Steve Jobs, when he started with Apple after leaving from his previous he stood before a giant portrait of Mahatma Gandhi and said, "Here's to the crazy ones. The misfits the rebels the troublemakers...because the people who are crazy enough to think they can change

the world, are the ones who do." Besides this there are ample examples in every field that have knowingly or unknowingly following, practicing or influenced by his principles.

### Conclusion

The above information about the influence Mahatma Gandhi shows us that how Gandhi, though being an Indian and having Indian background to his personality, has the great influence on the people of different nations and from different backgrounds are influenced by his principles and philosophy. Mahatma Gandhi is considered as one of the most influential leader of the world, whose life inspired almost people from every field of life and personalities from every nook and corner of the world. His principles have significance which is context free and applicable anywhere, at any given time.

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## Mahatma Gandhi's Philosophy and Inspirational Views of Great World Leaders and Thinkers

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### Abstract

The Gandhian perspective of development, for analytical purposes, needs to be located in the general theoretical framework of humanist and moralist social philosophy which Gandhiji not only spoke about but also practiced.

His points of view are rooted in his faith in truth and non-violence. Before considering Gandhiji's approach to economic development, we must keep in mind the fact that Gandhiji's, while proposing his model of development of the country, was emotionally charged with a purpose of creating nationalist fervour and, therefore, his approach to development was more humanist and nationalist than purely economic. Therefore, Gandhiji's views may dis-appoint those who have only rational economic laws in mind.

**Keyword:** Gandhian,Philosophy,perspective, Inspiration and Leaders

### Introduction

Gandhiji had a very different perspective to rural development, he believed in Gram swaraj. In simple words he believed that each village in India should act as a separate republic, independent of its neighbours for its own vital wants and yet interdependent for many others in which dependence are necessary. Each village should be basically self-reliant, making provision for all necessities of life - food, clothing, clean water, sanitation, housing, education and so on, including government and self-defence, and all socially useful amenities. He believed that each of these republics would be in a better position to identify its position with respect to the both the resources and problems it possess and work towards development on the basis of its own strength.

This concept is still revolutionary and has its own pros and cons. This would mean that each village would be forced to identify its problem and sort it out on its own, building capacity at the lowest level to work for itself. Solutions brought about by the people themselves, would definitely be sustainable and more effective. But considering the feudal nature of Indian society then (partially even today) and the immense diversity we possessed, it could have resulted no to little change in Indian society on one hand and it would have become very difficult to utilize India's natural resource concentrated in different regions of the country for the overall development of India.

Gandhi is often tagged as "anti- modernist" he was against Industrialization of the country and favoured village cottage industry."God forbid if India should ever take industrialism after the manner of west keeping the world in chains...if ( our nation ) took to similar economic exploitation it would strip the world bare like locusts" this exemplifies his views on modernity .He dream of an India dependent on self-sustaining village economies, an ardent supporter of Decentralization of power to the villages. Which he encapsulates in his idea of "oceanic circles" where state derives power from the core.But this view opposed by Ambedkar, Bose and Fabian socialists like Nehru and this finally culminated into burying of Panchayat raj in DPSP for more than 4 decades till 93rd amendment.

Mahatma Gandhi had travelled far and wide in India before taking a plunge in the Indian Politics as was advised by his Guru Gokhale. He being the serious follower of the truth did not mince words and actions and even feelings for truth. Gram as a word means a group of something. Here it's a group of people living in a place called Gram or a village and referred by the policy makers as rural.

India by design or by evolution is a collection of self-sustained units called gram. These villages are self-sustained for most of their economic, food, fuel, religious, law and order, health, education and social activities. The job of the higher administration was to provide protection from the invaders and to support them in case of natural calamities.

Gandhi ji advocated strengthening such a system further. But this is not the concept of the west. Here the rural areas are dependent on one mega center. These probably are faster ways of development but difficult to sustain in the time frame that is to be considered for a nation say for 1000 years.

Panchayat Raj was introduced with such intention and is working more as a democratic political tool than as a vehicle for self-sustained rural development.

Gandhi ji had seen that the Indian model was based on transfer of skills within the families and on close community living where there is love and affection amongst each other. This is even today the most efficient system of learning and earning. He also had seen that millions of villages must resolve their day to day problems within their own system and this would not burden the central admin. The feeling of governing one's own affairs also give a sense of freedom that will help the country like India with diverse culture to keep the areas and people together as a nation.

India or abroad people will realize that this is the natural system that can self-sustain. A capital centric system of development has created the unmanageable metros and cosmopolitan areas suffering from population, traffic, pollution, law and orders, loneliness, now terror attacks, depression and life style diseases. The basic reason of existence i.e. happiness is deluding them in day to day life.

### **World's greatest leaders and thinkers of the 20th century had to say about Mahatma Gandhi**

While Winston Churchill, the man who famously dismissed Gandhi as a "half naked fakir," may have been no fan of the Father of our Nation, Indians can take great pride in the fact that some of the most well-known personalities of the 20th and 21st centuries cite the Mahatma as their role model.

In 2009, when Barack Obama was visiting Wakefield High School in the US, a ninth grader asked the would-be President: "If you could have dinner with anyone, dead or alive, who would it be?" Obama chuckled and answered: "Well, dead or alive, that's a pretty big list. You know, I think that it might be Gandhi, who is a real hero of mine." **Barack Obama**

Nobel Peace Prize winner and prominent Burmese freedom fighter Aung San SuuKyi, while addressing students at Columbia University in New York in 2012, said Gandhi had been one of the major influences in her life and she urged the students to read his works. **Aung San SuuKyi**

Nelson Mandela, great leader of the South African people and another giant of the 20th century anti-colonial struggle, often cited Mahatma Gandhi as one of his greatest teachers: "Gandhi's ideas have played a vital role in South Africa's transformation and with the help of Gandhi's teaching, apartheid has been overcome." **Nelson Mandela**

His Holiness the Dalai Lama, monk and exiled leader of the Tibetan people, has always said he is a follower of Mahatma Gandhi. Both the leaders were representatives of the idea that political change must be secondary to spiritual evolution. "I have the greatest admiration for Mahatma Gandhi. He was a great human being with a deep understanding of human nature. His life has inspired me," said the **Dalai Lama**.

British musician and member of the revolutionary band, The Beatles, John Lennon referred to Gandhi as an influence on his music. John and his wife Yoko Ono protested for non-violent interactions in the world, and for the end of the Vietnam War. **John Lennon**

"Christ gave us the goals and Mahatma Gandhi the tactics," said Martin Luther King Jr., the beloved civil rights leader in the United States of America, who adopted non-violence as the weapon of choice to help millions of African Americans fight for their rights. **Martin Luther King Jr**

Albert Einstein and Gandhi were big admirers of each other and exchanged letters frequently. Einstein called Gandhi "a role model for the generations to come" in a letter, writing about him. "I believe that Gandhi's views were the most enlightened of all the political men in our time," he said. **Albert Einstein**

Former US Vice-President and environmentalist Al Gore acknowledges Gandhi's influence on him, especially in his fight against global warming: "Mahatma Gandhi's philosophy of satyagraha can be translated to mean truth force. It is this truth force which can help us to fight this battle honestly and with people's participation." **Al Gore**

When Steve Jobs started his second innings at Apple in the year 1997, he stood before a giant portrait of Mahatma Gandhi and said these words before a packed audience: "Here's to the crazy ones. The misfits. The rebels. The troublemakers...because the people who are crazy enough to think they can change the world, are the ones who do." It is believed that Mahatma Gandhi inspired these words. **Steve Jobs**

Rabindranath Tagore and Gandhi had some sharp differences, the former was the first notable contemporary to refer to the latter as Mahatma. "Mahatma Gandhi came and stood at the door of India's destitute millions...who else has so unreservedly accepted the vast masses of the Indian people as his flesh and blood...Truth awakened Truth," he said. **Rabindranath Tagore**

American writer and novelist, Pearl S. Buck, had this to say after the assassination of Mahatma Gandhi: "He was right, he knew he was right, we all knew he was right. The man who killed him knew he was right. However long the follies of the violent continue, they but prove that Gandhi was right. 'Resist to the very end', he said, 'but without violence'. Of violence the world is sick. Oh, India, dare to be worthy of your Gandhi." **Pearl S. Buck**

The third Secretary General of the United Nations, U Thant: "Many of his principles have universal application and eternal validity, and I hope the passing years will show that his faith in the efficacy of

nonviolent pressure as an agent for peaceful change is as justified today all over the world as it was in his time in India.”**U Thant**

American historian, Will Durant, best known for writing *The Story of Civilization*, spoke some of the most inspirational words ever about the Mahatma: “Not since Buddha has India so revered any man. Not since St. Francis of Assissi has any life known to history been so marked by gentleness, disinterestedness, simplicity of soul and forgiveness of enemies. We have the astonishing phenomenon of a revolution led by a saint.”**Will Durant**

Film director and producer Lord Richard Attenborough’s film *Gandhi* swept the Oscars in 1983. Speaking of his inspiration, he said: “When asked what attribute he most admired in human nature, Mahatma Gandhi replied, simply and immediately, ‘Courage’. ‘Nonviolence’, he said, ‘is not to be used ever as the shield of the coward. It is the weapon of the brave.’”**Richard Attenborough**

Vietnamese communist revolutionary leader, Ho Chi Minh, was also an admirer of Gandhi: “I and others may be revolutionaries but we are disciples of Mahatma Gandhi, directly or indirectly, nothing more nothing less,” he said **Ho Chi Minh**

Khan Abdul Ghaffar Khan, also known as the ‘Frontier Gandhi’, was a political and spiritual leader known for his belief in non-violence and the methods of opposition to the British adopted by Mahatma Gandhi. The two remained close friends and worked with each other right up to 1947.**Khan Abdul Ghaffar Khan**

Gandhi had a great effect on Mexican-American labor movement and civil rights leader Cesar Chavez and his advocacy for Latino farm workers. Chavez modeled many of his tactics, like boycotts and hunger strikes, on Gandhi’s methods. “Not only did he talk about non-violence, he showed how non-violence works for justice and liberation,” said **Cesar Chavez**.

Famous Jewish-American journalist Louis Fischer who penned *The Life of Mahatma Gandhi*, inspiration for Attenborough’s award-winning film *Gandhi*, said on Gandhi’s assassination: “Just an old man in a loin cloth in distant India. Yet when he died, humanity wept.”**Louis Fischer**

Emperor of Ethiopia, Haile Selassie I, was a Gandhi admirer. “Mahatma Gandhi will always be remembered as long as free men and those who love freedom and justice live,” he said.**Haile Selassie**

Nobel-prize-winning Irish playwright and passionate socialist, George Bernard Shaw: “Impressions of Gandhi? You might well ask for someone’s impression of the Himalayas.”**George Bernard Shaw**

## Conclusion

Gandhian economics brings a socialist perspective of overall development and tries to redefine the outlook of socialism. Gandhi espoused the notion of “trusteeship” which centered on denying material pursuits and coveting of wealth, with practitioners acting as “trustees” of other individuals and the community in their management of economic resources and property. Under the Gandhian economic order, the character of production will be determined by social necessity and not by personal greed. The path of socialism should only be through non-violence and democratic method and any recourse to class-war and mutual hatred would prove to be unhappy.

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## Gandhi's Views On Women Empowerment

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### **Abstract**

*Empowerment" has become a fashionable buzzword. It essentially means decentralization of authority and power. It aims at ensuring participation of the deprived section of the people in the decision making process, in other words, giving voice to voiceless. In Gandhian view, "empowerment may mean equal status to women and provide opportunity and freedom to develop them. Man should control the pleasure of senses and not to consider the women just a sex object. Sensual pleasures have no known bounds." Gandhi said... "the goal of empowerment he believes, depends on the threefold revaluation: Firstly, to change in their lives; secondly, to create a change in their lives; and thirdly, to change the social structure.*

*Gandhi had sought the support of women for almost all of his political movements non-cooperation, civil disobedience, and quit India movement. The role of educated women to impairment Gandhian programmers is unique. They become imamates in the ashrams and promoted simmering, khadi and other items of constructive programmers. Gandhi believed that both man and women are one. Woman is the companion of man, gifted with equal mental capacities. She thereby has the right to participate in the very minutest details in the activities of the man*

**Key Words:** Buzzword, Opportunity, Non-Cooperation, Constructive, Companion etc.

### **1. Introduction**

The position of women in India has varied in different periods and different classes, religion and ethnic groups. Pre independence era has witnessed the exploitation of the women in and the outside of the home. The Gandhian period and even prior to that is marked by the philosophy of some of the brilliant social reforms and thinkers like Raja Ram Mohan Roy, Swami Dyanand Saraswati and so on who strived endlessly to bring about a change in the condition of the Indian women so that they become „better wives“ and „better mothers“. The Mahatma said that women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation. Women have been taught to regard themselves as slaves of men. Women must realize their full status and play their part as equals of men. Wives should not be dolls and objects of indulgence but should be treated as honored comrades in common service. The educationally ill-disposed should be educated by their husbands. The customary and legal status of women is bad and demands radical change. Gandhi however saw women not as „objects of reforms“ but as „self-conscious objects“ and he includes the women among the „masses“ in a most natural way. Women participate in the mass movements led by him and he made a great breakthrough in Indian women's lives for time to come. It was Mahatma Gandhi's revolutionary call to women to join the freedom struggle that led to the drawing of a new era. He recognized the importance of women's participation in the freedom struggle. Gandhi apprised the women's potential for Satyagraha and for the social reconstruction as higher than that of men.

### **2. Objectives Of The Study**

To study the Gandhi on Women's Empowerment.

- I. To study the Status of women in pre independence India.
- II. To study the Gandhi's voice against the social evils.
- III. To study the Gandhi's perception of women.
- IV. To study the role of women as envisaged by Gandhi.

### **3. Methodology Of The Study**

The present study has been descriptive; the data for this study were obtained from secondary sources. The secondary data has been collected from various references which already existed in published form; part of the paper is based on literature review the method comprising of collecting all the available papers relating to the theme and selecting relevant papers/books for the review purpose. Selection of the paper is done on the basis of their relevance and contribution to the body of knowledge. The author has made an attempt to do primary reading of the selected papers which will constitute the core of this review study.

### **4. Gandhi On Women's Empowerment**

Mohandas Karamchand Gandhi popularly revered as Mahatma Gandhi was not only one of the greatest leaders of Indian Nationalism but a major social and political reformer, who played an important role in purging the Indian society of its inherent evils. In this regard, he assumed a pioneering role in attempting to

eradicate the social wrongs committed against the women of the country through ages. Gandhi's political ideologies, strongly anchored in humanitarian values, were a reflection of his spiritual self. His personal philosophies of life molded to a great extent his political strategies, with which he steered Indian on the path to freedom. For Gandhi, politics was not an exclusive category, but it was very much a part of one's holistic spiritual approach towards life in general. Therefore politics could not be divorced from social factors.

To Gandhi, social emancipation was as critical as political emancipation. Gandhi throughout his life waged a crusade for the upliftment of the socially downtrodden, making significant contributions for the enhancement of the status of women in India. Women under his aegis, took a milestone step towards reestablishing their identity in the society. Gandhi's inspiring ideologies boosted their morale and helped them to rediscover their self esteem. Not only there was a general awakening among the women, but under Gandhi's leadership, they entered into the national mainstream, taking parts in the National Movements. In Gandhi's words, "To call women the weaker sex is a libel; it is man's injustice to women." Gandhi's reformist spirit seasoned the role that he played in uplifting the status of women in India.

## I. STATUS OF WOMEN IN PRE INDEPENDENCE INDIA

To understand in depth the role that Gandhi played in improving the position of women in society, it is essential to look at women's status, prevalent at that time. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. Indian women had an average life span of only twenty seven years. Death of women in labor was a common phenomenon. The percentage of women with basic education was as low as two percent. The patriarchal nature of the society confined women to the status of an inferior sex subordinate to their male counterparts. The purdah system was in full vogue in Northern India. Unless accompanied by their male guardians, the women were not permitted to venture out on their own. Only a handful few could avail of education and attend schools. It was in such a dismal milieu that Gandhi took the responsibility of shouldering a social crusade that led to a major reorientation of the common notion of women in the Indian society.

## II. GANDHI'S VOICE AGAINST THE SOCIAL EVILS

According to the Mahatma, social reforms were essential for the restructuring of the societal values that had so far dominated the perception of Indian women. Although, he had great reverence for the traditions of the country, he also realized that certain customs and traditions of the Indian society were antithetical to the spirit of development of the women of the nation. To quote Gandhi, " It is good to swim in the waters of tradition, but to sink in them is suicide". The custom of child marriage became a target of his criticisms. In his opinion, child marriage is a source of physical degeneration as much as a moral evil. The system of dowry could not pass unnoticed from his critical eyes. He defined dowry marriages as 'heartless'. He opined that girls should never marry men who demand dowry, at the cost of their self respect and dignity. As Gandhi believed that the basis of marriage is mutual love and respect, he urged people to solemnize inter communal marriages between the Harijans and caste Hindus. Gandhi was extremely perturbed by the plight of the widows, particularly child widows. He put forth an earnest appeal to the young generation of the country to marry the widows. He was also quite hopeful about the immense potentials of the widows in furthering national issues. The system of purdah also came under Gandhi's attacks and he questioned the very foundation of this practice. For him, the purdah system was no less than a "vicious, brutal and barbarous" practice. The predicaments of the devadasis, a part of the lower, untouchable segment of the society, had an indelible effect on the sensitive mind of the Mahatma. The pathetic conditions of the child prostitutes disturbed him immensely. He left no stone unturned for rehabilitating this segment of the society, as for him guarding the honor of women was no less than protecting cows. According to Gandhi, one of the first tasks that need to be accomplished as soon as the country won freedom was to abolish the system of devzdasis or temple women and brothels.

## III. GANDHI'S PERCEPTION OF WOMEN

There was a marked departure of Gandhi's perception of women from that of other reformers. The stance taken by other social reformers and leaders, prior to Gandhi created a helpless image of the Indian women. With the emergence of Gandhi, a new conception of women gradually gained currency. For Gandhi, women were not mere toys in the hands of men, neither their competitors. Men and women are essentially endowed with the same spirit and therefore have similar problems. Women are at par with men, one complementing the other. According to Gandhi, education for women was the need of the time that would ensure their moral development and make them capable of occupying the same platform as that of men. In Gandhi's views, women can never be considered to be the weaker sex. In fact, women for Gandhi were embodiments of virtues like knowledge, humility, tolerance, sacrifice and faith. These qualities were essential prerequisites for imbibing the virtue of Satyagraha. The capability of enduring endless suffering can be witnessed only in the women, according to the Mahatma. The doctrine of ahimsa as preached by Gandhi incorporates the virtue of suffering as is evident in the women. Therefore, Gandhi envisaged a critical role for

women in establishing non-violence. Gandhi invoked the instances of ancient role models who were epitomes of Indian womanhood, like Draupadi, Savitri, Sita and Damayanti, to show that Indian women could never be feeble. Women have equal mental abilities as that of men and an equal right to freedom. To sum up in Gandhi's words; "The wife is not the husband's slave but his companion and his help-mate and an equal partner in all his joys and sorrows - as free as the husband to choose her own path."

#### IV. ROLE OF WOMEN AS ENVISAGED BY GANDHI

According to Gandhi, the role of women in the political, economic and social emancipation of the country was of overriding importance. Gandhi had immense faith in the capability of women to carry on a non violent crusade. Under his guidance and leadership, women shouldered critical responsibilities in India's struggle for freedom. Women held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. They bravely faced the baton of the police and even went behind the bars. Gandhi's urge to women to join India's struggle for independence was instrumental in transforming the outlook of women. Swaraj uprooted age old taboos and restrictive customs. Through their participation in Indian struggle for freedom, women of India broke down the shackles of oppression that had relegated them to a secondary position from time immemorial.

As far as the economic emancipation of women was concerned, Gandhi felt that men and women had different spheres of work. In his opinion, women could take to economic activities to supplement the income of her families like spinning, which he believed to be a good option available to the women. In the social realm, Gandhi envisaged a critical role for women in doing away with the forces of communalism, caste system and untouchability.

It can be said without an iota of doubt that Mahatma Gandhi was indeed one of the greatest advocates of women's liberty and all throughout his life toiled relentlessly to improve the status of women in his country. His faith in their immense capabilities found expression in his decisions to bestow leadership to them in various nationalistic endeavors.

#### 5. Conclusion

The position of women in India has diverse in different periods and in different classes, religion, and ethnic group. The pre-independence era has witnessed the exploitation of women in and outside their home. The Gandhian period and even prior to that is marked by the philosophies of some very brilliant social reformers and thinkers like Raja Ram Mohan Roy, Swami Dayanand Saraswati and so on who strived endlessly to bring about a change in the condition of Indian women so that they become "*better wives*" and "*better mothers*".

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## Significance of Mahatma Gandhi's Principles In Present Education System

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### Abstract

Considering the globalized reality of the world Mahatma Gandhi's Principles are finding its significance in new context. Education is not exception to that.

However a time has come to study his life and thoughts together to reach and fill the gap in knowing Bapu and his contribution in the field of Education.

His process of seeking truth has proven to be more significant than anybody else of his times.

Its like Einstein's work and life getting approved and accepted day by day by science community after all new evolutions and research in the world. Mahatma Gandhi's life and thoughts were definitely significant however in new context its becoming more relevant.

In education Indians grumble and complain about Lord Mc lay and hesitate to apply ancient gurukul method. A fusion of eastern & western ideas, ideologies and concept is finally leading to a simple conclusion. Bapu was right in terms of priorities of nation and prospects of nation long back. Its is the freedom which we blindly enjoy given by him but fail to understand truth and importance of NaiTalim. Now in enitity we need this Gandhiyan approach to remove discrimination and in equalities in Education system getting wrongly benchmarked as standards of the world due to colonial impact , blind following and conflicting double standards. Which are all far away from truth seeking mechanism Bapu Insisted. Its difficult to execute but not impossible.

NaiTalim is a principle which states that knowledge and work are not separate. Mahatma Gandhi promoted an educational curriculum with the same name based on this pedagogical principle. The principal idea is to impart the whole education of the body, mind and soul through the handicraft that is taught to the children. He said.

The three pillars of Gandhi's pedagogy were its focus on the lifelong character of education, its social character and its form as a holistic process. For Gandhi, education is 'the moral development of the person', a process that is by definition 'lifelong'. This paper is an humble attempt to express his significance and relevance for new generation Indians.

## Gandhi's Philosophy for Business Success

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### **Abstract**

*Mahatma Gandhi was the primary leader of India's independence movement and also the architect of a form of non-violent civil disobedience that would influence the world. He was also great philosopher His philosophy includes like peace, nonviolence, truth, love, God, an ideal society, satyagraha etc.*

*This article throws light upon the nine general philosophies or teachings of Mahatma Gandhi which are very helpful to not only to our various life situations but also can also be applied to business world and building businesses with greater success.*

*Present article includes some inspirational quotes & principles of Mahatma Gandhi which will help the businessman or new entrepreneurs for greater success in their business.*

**Key Words:** Profit maximization, Decentralisation, Consumer satisfaction, Participative leadership style, employee empowerment & retention and E-Marketing

**Mohandas Karamchand Gandhi**, commonly known as Mahatma Gandhi, was the well-known leader of Indian nationalism in British-ruled India. Employing non-violent civil disobedience, Gandhi led India to independence and inspired movements for non-violence, civil rights and freedom across the world.

The son of a senior government official, Gandhi was born and raised in a Hindu Bania community in coastal Gujarat, and trained in law in London. Gandhi became famous by fighting for the civil rights of Muslim and Hindu Indians in South Africa, using new techniques of non-violent civil disobedience that he developed. Returning to India in 1915, he set about organizing peasants to protest excessive land-taxes. A lifelong opponent of "communalism" (i.e. basing politics on religion) he reached out widely to all religious groups. He became a leader of Muslims protesting the declining status of the Caliphate. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending untouchability, increasing economic self-reliance, and above all for achieving *Swaraj*—the independence of India from British domination.: His spiritual teacher was the Jain philosopher/poet *Shrimad Rajchandra*<sup>1</sup>.

The greatness of Gandhi can be ascertained from the fact that over 100 nations have planned to release a stamp of Mohandas K Gandhi (1869 – 1948). The revered father of the nation of the world's largest democracy is an inspiration for many other leaders who have persevered for the improvement of humankind. His naturally charismatic leadership inspires million even after 60 years from his death. In 1947, Gandhi's ideology and its application were cardinal in India's fight for independence. He was both a transformational and a transactional leader which was the prime reason for his lasting impact on the struggle. For leaders and managers who wish to have an inspiring leadership style, Gandhi has a lot of ideas that you can emulate. There are several qualities, traits and ideas that leaders can learn from Gandhi, however, we have picked a few values which are relevant for managers in the present times<sup>2</sup>

Mahatma Gandhi, or *Bapu* as we lovingly know him, has influenced our lives and thoughts in many ways. His teachings are very helpful to our various life situations.

Some of his thoughts and philosophy can also be applied to business world and building businesses with greater success.

Here are some inspirational quotes of Mahatma Gandhi which will help the businessman or new entrepreneurs for greater success in their business.

### **1] "The future depends on what you do today."**

Mahatma Gandhi once said: "The future depends on what you do today." This is an important message for those businessman who want to be a market leader. Few business plans for their futures and make efficient strategy for future uncertainties.

### **2] "A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption of our work. He is the purpose of it. He is not an outsider of our business. He is part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us the opportunity to do so."**

Consumer is the king in the market. And the business organisation depends upon the consumers. Consumer does not depends upon producers. Hence businessman should produce only those products which are

according to testes and likings of customers. The ultimate aim of the business should be 'to attract the new consumers and retain the existing'. The business can achieve the profit maximisation only through satisfaction of consumers.

### 3] Follow the Business Code of Conduct.

The code of business conduct means the code of ethics, depending on the types of company. It is a set of principles which guides the business regarding how to conduct the business with honesty and integrity. Some of the examples of business code of conduct are Equal opportunity to all employees, Honesty in business activity, injury-free and illness-free workplace, Fair competition, No corruption, clear financial statements in conformity with generally accepted accounting principles. No false or misleading entries. Although it is true that "it is very difficult to conduct strictly honest business but this is not impossible" Being transparent and ethical can be challenging but if achieved it will increase your reputation of business.

### 4] Decentralise... The power and authority...

Mahatma Gandhi was always in the favour of decentralisation of power and authority. Decentralisation is passing of authority to make decisions to the lowest possible level in the organisational hierarchy. Decentralisation is delegation of authority to the maximum possible extent. "Decentralisation refers to the systematic effort to delegate to the lowest levels all authority except that which can only be exercised at central points."

Decentralisation benefits the business in following ways:

- Timely decisions
- Empowerment of employees
- Increased motivation and morale of employees

### 5] "I suppose leadership at one time meant muscles; but today it means getting along with people..."

As business leaders, we can learn much from this. Mahatma Gandhi believed more on participative leadership style than autocratic. Participative leadership is a managerial style that invites input from employees on all company decisions. The staff is given pertinent information regarding company issues, and a majority vote determines the course of action the company will take. Participative leadership can sometimes be a slower form of decision-making, but it has several advantages that may make it the right managerial method for your business. The benefits of participative leadership style are:

- Increased number of opinions involved in decision-making.
- Overall work morale can improve.
- When the subordinates have been able to have a say in the policies, projects or processes, they are more likely to accept them.
- Helpful in employee retention.
- Satisfied employees which further helps to achieve the business goals.

### 6] "Glory lies in the attempt to reach one's goal and not in reaching it..."

Before you can achieve anything in life, you have to know what you want. You have to decide that whatever you're doing is important to you, that it's worth it. And if it isn't, it's time to set new, more meaningful goals. If you're passionate about it, about really living out your purpose, you'll be more likely to commit—to buckle down and set powerful goals. So focus on what you really want to accomplish, and it will make the journey that much sweeter.

### 7] Trusteeship...

Gandhi believed that people should not be masters or owners but instead they should be caretakers and trustees. A good social system eliminates all forms of exploitation, domination and inequality; and motivates the values of love, truthfulness, cooperation, and solidarity. You can apply this idea with business organisations of today. In a project-enriched environment, where managers are replaced with leaders, the worker is expected to learn and expand his/her knowledge base. Employees are empowered with more responsibility and accountability for their works. This will get higher feeling of pride for their work.

### 8] Truth and Transparency...

Being transparent in your business is very important in the age of E-marketing. A business organisation is meant not only to cultivate a community of people interested in the product it offers, but to offer something that benefits to the entire community that contributes to or is affected by that firm's actions. Transparency doesn't just help businesses become financially sound but it makes them good citizens. And good citizens never go out of business.

### 9] "Freedom is not worth having if it does not include the freedom to make mistakes."

Gandhi said, "Freedom is not worth having if it does not include the freedom to make mistakes." Don't be afraid of making mistakes. Step out. Fly. Even if you get burned, you can fall back to earth and start again.

Create a space for experiments by subordinates. Management should always welcome new ideas and innovative practices by their subordinates and everyone should be the freedom to make the mistakes. Good Employees Make Mistakes. Great Business Leaders Allow Them To.

### Conclusion

Although Gandhi is not with us but his leadership, thoughts & principles, moral standards, Non-Violence, sense of honesty, trust etc. must be considered by every organisations today to compete in a global market successfully. There is a great need for India to find contemporary relevance in Gandhi's thoughts. State regulation is not enough. Self-regulation is the key."

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## Truth and Non-Violence Concept of Mahatma Gandhi

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### I) Introduction:

Mahatma Gandhi had a great importance to the concept of Truth and non-violence: Gandhi was a great supporter of truth & non-violence. Truth means Satya, Ahimsa or Non-Violence are foundation of Gandhi's Philosophy. According to Gandhi the word 'Satya' comes from the word 'Sat' means to exist. The word 'non-violence', is a translation of Sanskrit term 'Ahimsa'. Gandhi said that Truth and non-violence are the two sides of a same coin. Gandhi identifies Truth is with God. According to many philosophers God is the highest reality. He said that there is no person on earth who can deny Truth. At first Gandhi used to say God is truth. But later on he converted Truth is God.

Gandhi explained the term 'Satyagraha' from various viewpoints Satyagraha is not a weapon of the weak the coward, the unarmed and the helpless. It is a weapon of the morally vigilant and the active. Satyagraha is not the traditional resistance of evil by evil. It is a resistance of evil by its opposite.

Satyagraha is essentially based on love. In fact according to Gandhi Satyagraha rests on a religious belief that there is one God behind everything. Gandhi describes Satyagraha as a force against violence and injustice. The aim of Satyagraha is not to embarrass the wrong doer. In fact Satyagraha is based on the pre-supposition that there are no 'enemies' or 'opponent' but that there are only wrong doers.

According to Gandhi a 'Satyagrahi' must possess a number of qualities.

- 1) A Satyagrahi must be basically honest and sincere.
- 2) A Satyagrahi must be open-minded.
- 3) He must be completely fearless.
- 4) Satyagrahi must be disciplined Solider.
- 5) A Satyagrahi must be prepared for the greatest possible sacrifice.
- 6) A Satyagrahi must be firm in his dealings and behavior

### II) Ahimsa and Non-Violence:-

Ahimsa and Non-Violence is the central concept of 'Gandhi's Philosophy'. According to Gandhi 'Ahimsa or Non-Violence has a positive meaning also. In positive sense non-violence means 'love'. The concept of Non-Violence is extended not only means to sentiment human love but love towards all creatures of the world. That means one should love only human being but every living being in the world.

When a person claims to be non-violent he is expected not to be angry unit one who has injured him. His will not wish him harm, he will wish him well. According to Gandhi Non-Violence is a perfect state It is a goal towards which all mankind moves naturally through unconsciously. He says "If we manage to apply Non-Violence. Successfully at home, it will in its pure form become an irresistible power in the service of the state Non-Violence in its dynamic condition means conscious suffering.

The Gandhian concept of Non-Violence is dharma in action and truth translated. According to Gandhi 'Ahimsa or Non-Violence' is the means, Truth is the end. They are so intertwined that it is impossible to separate them. They are the two sides of a coin.

In the positive sense Gandhi said that 'Ahimsa' represents one of the basic and essential qualities of mankind. That does not mean that violence does not have any place in life.

Gandhi believed that without the practice of non-violence Truth cannot be realized. Gandhi Stated that God and Truth are identical.

### III) Gandhi's Revolutionary Transformation in Management:-

Gandhian concept of Management and Philosophy played an essential role in corporate world. His complete thinking about management was founded on love, trust and human goodness. He emphasized that the whole behavior of human should be based on mutual love, trust and understanding.

Mahatma Gandhi represented leadership and managerial abilities in the most numorous try circumstances. Self management, Time management, Stress management, Wealth management, Resource management, Emotional Intelligence and communication all of these management disciplines are involved in their work and practice.

An example of self management, when he went to the London for future study before that he made a promise to his mother and uncle that he would desist from eating meat taking alcohol and engaging in promiscuity. He kept that promise lifelong and become a strict vegetarian.

Mahatma Gandhi was very punctual with esteems to the time and used to keep a dollar watch in his pocket. Mahatma Gandhi never said to anybody that he is too busy. Whenever people came to meet him for some work or problem, he did not refuse them even he was met to all persons.

Gandhian Philosophy of wealth management is based on theory of trusteeship. According to Gandhi if a single person had an enough amount of wealth, inheritance, trade and industry he must know that all that prosperity did not belong to him. The excess of his prosperity belonged to the community and must be utilized for welfare of the society.

When Indian economy was not as good and the most of population sited idle and youth become unemployed Gandhi realized that it was a planning of the British to demolish Indian textile market. Thus Gandhi emphasized more on Khadi industry because he knew that it can be redeveloped as a small scale industry and people get maximum employment and no one can sit idle.

Gandhiji had a good sense of humor which he used to reduce stress. When he felt disconsolate he read Bhagavad Gita. He did Yoga, asanas, simple pranayam, massage drinking water through the nose etc to maintain his body fit & free from diseases and fatigue. Gandhi believed in Dhyan, Samadhi and Dharana its avoid depression and mental exhaustion. Gandhiji used remedies such as positive thinking, meditation, internal peace and skill of non-violent to reduce stress.

#### IV) Conclusion:

In conclusion we can say that both Truth and Non-Violence are closely interrelated. They are the same sides of a same coin. Gandhian Concept of Non-Violence shows that Gandhi was not aware of the deep rooted aggressive instinct in man. His account of non-violence seems to be more dependent on his readings of religious texts than an psycho-social violence.

Gandhian Philosophy and his actions give to world new dimension in the field of management, his massive structure of truth love and non-violence given an important change not only in management but in human life bo.

If corporate world will understand the relevance of Gandhian concepts of management that helps to provide better platform and ethical, spiritual, valuable and moralistic environment for capitalist, labour and consumers.

In the corporate world every business expert admires Gandhian concept of management modern business gurus are talking about a new role model. Mahatma Gandhi a multidimensional personality.

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## Mahatma Gandhi: An Indian Leadership

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### Abstract

*Leadership is an important area of study and research in business schools for decades now. There have been numerous research findings too in the Western countries on leadership. But there is a scarcity of research on indigenous models of leadership in India, even though there are many excellent business schools in India along with skilled human talent. Shahin and Wright (2004) argue that it is necessary to exercise caution when attempting to apply Western leadership theories in non-Western countries, because all concepts may not be relevant for effective leadership in these countries. India is a fascinating and diverse country with many languages, cultures, castes, and religions. India has been shaped by various great leaders like Mahatma Gandhi, Rabindranath Tagore, Jawaharlal Nehru, Sarojini Naidu, and Ambedkar.*

*An important method of leadership development is by vicarious learning, which is based on learning from role models. There is a scarcity of research in India on the type of leadership that can be taught and practiced in leadership development programs and Business Schools based on these indigenous role models. This study aims to study the leadership qualities of Mahatma Gandhi, the great role model of truth and non-violence in Indian history, and the great freedom fighter and leader from India, so that this concept can be taught and practiced by Indian and worldwide leaders. There are many passages in the Bible which depict the leadership qualities of Jesus Christ of Nazareth, who lived in the first century A.D. and taught His disciples, "But he who is greatest among you shall be your" (Matt. 23:11; New King James Version of the Holy Bible). Jesus modelled His teaching on leadership by washing the feet of His disciples, including the one who was to betray Him.*

*In the conclusion it may be stated that the personalities of these great leaders were so comprehensive and path breaking that management cannot remain unaffected by them. Management being a social activity and academic discipline has to learn not only from the personalities of great leaders but also from their contribution to nations and society. The leaders are in fact role models from whom even common man learns. They are the path finders and contributors to human evolution and have set up great ideals that continue to inspire not only their societies but also humanity as a whole. Managers, management systems and organizations can learn and improve themselves with sense of service to humanity.*

## महात्मा गांधीजीचे स्त्री सबलीकरणविशयक विचार . एक अभ्यास

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### प्रस्तावना

मोहनदास करमचंद गांधी ही प्रारंभी एक सामान्य व्यक्ती होती. परंतु जीवनाच्या चक्रात अनेक श्रद्धा, अनेक अडचणी, अनेक शंका अशा आवर्तातून ते कधी राष्ट्रपिता महात्मा गांधी बनले हे जाणून घेणे सोपे काम नकीच नाही. गांधीजीच्या व्यक्तिमत्त्वाला अनेक कंगोरे होते. ते त्यांच्या चिकित्सक, अभ्यासू स्वभावामुळे आलेले होते. प्रसंग छोटा असो वा मोठा त्याची शहानिशा करणे, आपल्या वर्तणुकीची परीक्षा करणे आणि येणाऱ्या उत्तरात बहुतेक वेळा त्यांना आपलीच चूक आढळून येत असे. ती मान्य करणे हे त्यांच्या स्वभावाचे ढोबळ मूल्यमापन म्हणता येईल.

गांधीजीच्या चिकित्सक स्वभावाला वाव मिळेल असेच त्यांचे बहुआयामी जीवन होते त्यामुळे त्यांचे व्यक्तिमत्त्वही बहुआयामी बनले होते. एकाच माणसाच्या जीवनात अनुभव तरी किती यावेत. परंतु ते अनुभव स्वतःच त्यांच्याकडे येत नव्हते. गांधीजी असे अनुभव ओढवून घेत होते. त्याला त्यांचा निष्ठावंत, अहिंसक, सत्यप्रेम, दीनांचा कळवळा, समाजाचे विश्लेषण करण्याची प्रवृत्ती अशा अनेक गोष्टी कारणीभूत होत्या. ढगाळ्लेल्या आकाशात सप्तरंगी इंद्रधनुष्य जसे उटून दिसते त्याचप्रमाणे तत्कालीन परतंत्र हिंदुस्थानात ही व्यक्ती सर्वांच्याच मनाचा ठाव घेणारी झाली. हे अगदी योग्यच होते.

गांधीजींचा जन्म पारतंत्राच्या काळात म्हणजेच इंग्रजांच्या उद्दाम राजकारणाच्या काळात झाला. बालपण अजाणतेपणी गेले पण जसजसे ते तारुण्यात आणि प्रौढत्वाकडे वाटचाल करू लागले तसेतशी त्यांची अन्यायाविरुद्ध विद्रोह करण्याची प्रवृत्ती वाढू लागली. परंतु अगदी प्रारंभापासूनच त्यांचा प्रतिकार नैतिक हक्कावर आधारित होता. हक्क आणि जबाबदारी ते चांगले ओळखत आणि म्हणूनच आपल्या हक्कासाठी ते आग्रही होते. परिस्थितीतूनच त्यांची जडणघडण झाली हेच यातून सिद्ध होते. त्यांचा जीवनपट एखाद्या विशाल सागरासारखा आहे. त्यात नानाविध अनुभवांचे तरंग सदैव उठत होते. अनुभूतींचे विषयही वेगवेगळे होते. त्यांचे गांधीजी सातत्याने चिंतन करीत आणि आपले निष्कष काढीत. यातूनच त्यांची राजकारणाची समाजकार्याची आणि व्यक्तिमत्त्वाची जडणघडण होत गेली. सत्य, अहिंसा, अस्तेय, अचौर्य आणि ब्रह्मचर्य यावर त्यांची नितांत श्रद्धा होती. सत्याग्रह हे नवे अजब शस्त्र त्यातून निघाले. धर्मबाबत ते अश्रद्धही नव्हते आणि अति श्रद्धावानही नव्हते. समाजाबद्दल त्यांना अनेक प्रश्न भेडसावयाचे. त्यातील प्रमुख 'शिक्षण' हा असे. अज्ञानाचा परिणाम किती भयंकर असतो याची त्यांना जाण असल्यानेच शिक्षण सर्वांसाठी असावे ही त्यांची भावना होती.

### तत्कालीन स्त्री—जीवन व त्याबाबत गांधीजीचे विचार

समाजामध्ये वास्तविक स्त्री आणि पुरुष हे दोन समान घटक होते. परंतु प्रत्यक्षात मात्र स्त्रीला तिचे स्थान प्राप्त होत नव्हते. स्वातंत्र्यपूर्वकाळात स्त्री स्वातंत्र्याचा विचार फारसा केला जात नव्हता. तिचे कार्यक्षेत्र चूल आणि मूल एवढेच मानले जात होते. स्त्रीला 'रांधा वाढा उष्टी काढा' हेच प्रमुख काम होते. एखाद्या नोकराइतकेही घरात तिला महत्त्व नव्हते. इतके तिला गृहीत धरले जात असे. स्त्रियांबद्दल समाजात अनेक गैरसमज होते. त्यातूनच तिच्यावर बंधने लादणे, कोवळ्या वयात विवाह करणे, सती प्रथा अशा गोष्टी घडत.

यामागे स्त्रियांमधील अज्ञान, अंधश्रद्धा, सतत पुरुषी वर्चस्वापुढे नमते घेणे, उत्पन्न अथवा अर्थार्जनाचे साधन नसणे, समाजात दखल न घेतली जाणे अशी अनेक कारणे गांधीजींनी हेरली होती आणि वेळोवेळी त्यांनी यावरील आपली मते निग्रहाने प्रकट केली होती. इतकेच नव्हे तर स्त्रियांच्या आरोग्य, खानपान, क्रियाशीलता याबद्दल ते परखडपणे बोलत असत. स्त्रियांच्या स्वातंत्र्याबद्दल त्यांनी आपली मते मांडली. स्त्रियांच्या बौद्धिक शक्तीचा विकास झाला पाहिजे. निसर्गानेच तिला बौद्धिक शक्ती पुरुषांप्रमाणेच बहाल केली आहे. स्त्रीजवळ तिचे काही खास गुण आहेत जसे की कष्टाळूपणा, प्रसंगाशी दोन हात करणे, सोशिकता आणि मातृत्व या गोष्टीत ती पुरुषाला सदैव सरस ठरते. तिच्या मातृत्वामुळे अहिंसक प्रतिकार करण्यास तीच खरी समर्थ आहे. परंतु वास्तवात तिच्या या गुणांची कधी कदर होत नाही. केवळ पुरुषांची उपभोग्य वस्तू म्हणून तिच्याकडे पाहिले जाते. तिला अलंकारानी मढवून घरात पडवानशीन अवस्थेत ठेवणे हा तिच्या गुणांवर आधात आहे. तिचा विकास कधी झालाच नाही. उंबरठयाबाहेर तिच्या सामर्थ्याचा परिचय घडलाच नाही हे गांधीजीना सतत खटकत होते. स्त्रियांवर लादलेली गुलामगिरी तिच्या स्वातंत्र्याला असलेला मोठा अडसर होता. शास्त्रातच अशी वचने आढळतात. परंतु गांधीजी जरी आस्तिकवादी असले, धर्मनिष्ठ असले तरी अंधश्रद्ध मुळीच नव्हते. त्यामुळेच त्यांनी स्त्रियांवर बंधने घालणाऱ्या शास्त्रवचननाही विरोध केला आणि स्त्री—स्वातंत्र्याचा पक्ष बळकट करण्याचा प्रयत्न केला. परंतु स्त्रीचे स्वतःचे असे स्वतंत्र व्यक्तिमत्त्व आहे, तिलाही पुरुषांइतकीच स्वायत्तता, स्वतंत्रता मिळाली पाहिजे याबाबत गांधीजींनी आग्रह

धरला. बुद्धिमत्ता, त्याग, कष्टाळूपणा, सहनशीलता यात ती पुरुषांपेक्षा कुठेरी कमी नाही. तिला केवळ पुरुषाचे खेळणे समजाणे हा तिजवर अन्याय आहे गांधीजींनी स्थियांना स्वसामर्थ्याची जाणीव करून देऊन त्यांना हक्कांबाबत जागरुक राहण्याचा सल्ला दिला.

स्थियांच्या शिक्षणाबद्दल समाज किती नकारात्मक भावना बाळगत होता हा प्रश्नदेखील महात्माजींनी नव्याने ऐरणीवर आणला. आजपर्यंत स्थियांच्या शिक्षणाबद्दल कोणालाच कदर वाटत नव्हती. नव्हे स्थियांना शिक्षणाची गरजच काय? अशीच विचारधारा होती. उलट पतीची सेवा, पतीच्या पश्चात सती जाण्याची प्रथा पाळली जात होती. केशवपनासारखे निर्दयी क्लेश तिला दिले जात होते. या परंपरांवर गांधीजींनी आपला विरोध ठामपणे सांगितला. स्थियांवर लादलेल्या परंपरा, रुढी यांच्या जोखडातून स्थियांची मुक्तता करण्यावर त्यांनी भर दिला. याबाबतीत धर्मग्रंथातील वचनांचाही त्यांनी त्याग केला. आणि स्थियांना पुरुषांप्रमाणेच सामाजिक स्थान, शिक्षण, सहजीवनाचा हक्क मिळाला पाहिजे यासाठी ते आग्रही राहिले. कायदेकानून हे पुरुषांनीच निर्माण केलेले असल्याने त्यात कोणत्याही अर्थाने स्थियांच्या मनाचा, स्वास्थ्याचा विचारच केला जात नव्हता. उलट त्यांच्यावर बंधने लादून त्यांचा जास्तीत जास्त कोंडमाराच केला जाई. तिच्या हक्कांमध्ये वारसाहक्काला स्थान घ्यावे. संपत्तीत पुरुषांबरोबरच तिचा हिस्सा असावा इतकेच नव्हे तर स्वतंत्र वृत्तीने तिला आपले कार्यक्षेत्र निवडता आले पाहिजे. तिला घराबाहेर पडून स्वतःचा विकास करून घेण्यास कोणाची आडकाठी असता कामा नये. यातूनच स्थियांचा नैतिक, सामाजिक, राजकीय विकास होऊ शकेल. स्थियांना अस्थिर-चंचल मनोवृत्तीचे मानणे हा त्यांच्यावर अन्यायच आहे. उलट त्या सोशिक, सावध असल्याने त्यांनी राजकारणातही निश्चयाने काम करावे असे मत गांधीजींनी मांडले.

### पडदा पद्धतीबाबत गांधीजींचे विचार

पडदा पद्धतीबद्दलदेखील गांधीजींनी जोरदार विरोध केला. पडद्यामुळे तिचे पातिव्रत्य चांगले राहते असा तात्कालीन समज होता. परंतु पडद्यामुळे तिचा सामाजिक घडामोडीशी अजिबात संबंध येत नसल्याने तिचा मानसिक विकास खुंटतो, तिची बौद्धिक वाढ होत नाही. त्यामुळे संसारात प्रत्येक निर्णय पुरुषालाच घ्यावा लागतो. पर्यायाने त्याच्यावरही कामाचा ताण राहतो. निदान याकरिता तरी खीला बाह्यसमाजाशी परिचित करायला हवे. एकमेकांवर विश्वास हवा. बळजबरी करणे म्हणजे अविश्वास दाखवणे आहे अशा गांधीजींच्या विचाराने उच्चकुलीन स्थिया समारंभ आदी मध्ये येऊ लागल्याने हळूहळू त्यांना बाहेरच्या जगाची ओळख होऊ लागली. पुढेपुढे तर महिला धीटपणाने सत्याग्रह आदी चळवळीमध्ये सामील होऊ लागल्या.

### बालविवाह, विधवाविवाह व आंतरजातीय विवाहाबाबत गांधीजींचे विचार

बालविवाहाला त्यांनी कडाडून विरोध केलाच पण ज्या बालविधवा आहेत त्यांना कुमारिकाच माणून त्यांच्याशी विवाहासाठी तरुणांनी पुढे यावे असे आवाहन गांधीजींनी केले. विधुरा प्रमाणेच विधवांचाही पुनर्विवाह व्हावा, तो त्यांचा अधिकारच आहे. परंतु त्यात सत्ती मात्र नसावी. आंतरजातीय विवाहाबाबतही गांधीची मते पुरोगामीच होती. खी स्वातंत्र्याबाबत गांधीजी काळाच्या कितीतरी पुढे होते हे आजही मान्य करावे लागेल. शिवाय हे सर्व बदल घडवण्यासाठी खी शिक्षणाची नितांत गरज त्यांना वाटत होती. अडाणी व्यक्ती ही पशु समानच आहे. त्यासाठी शिक्षणाचा संस्कार अत्यंत गरजेचा आहे. सुशिक्षित मध्यमवर्गीय स्थियांनी या कार्यात सहभाग घ्यावा अशी त्यांची अपेक्षा होती.

### स्वातंत्र्य चळवळ व अर्थार्जनाबाबत गांधीजींचे विचार

गांधीजींना स्वातंत्र्य चळवळीतही महिलांना सामील करून घ्यायचे होते. यासाठी पुरुषांनी स्थियांना या कार्यात प्रोत्साहन घ्यावे अशी त्यांची अपेक्षा होती. या सर्व अपेक्षा जरी ठीक असल्या तरी खीला स्वतःचे असे उत्पन्नाचे खोत नसल्याने हे सर्व सांगणे ढोल बडवण्याइतकेच होते. यासाठी घरकामानंतर फावल्या वेळात सुतकताईचा व्यवसाय प्रेरित केला. स्वकर्तृत्वाचाठी चरखा हे साधन दिले. त्यामुळे त्यांच्या क्रियाशीलतेला वाव मिळेल आणि त्यांना अर्थार्जन करता येईल, त्याचप्रमाणे त्यांचा आत्मविश्वासही वाढेल अशी त्यांची अटकळ होती. कुटिरोद्योगांच्याद्वारे अनेक नवनवीन वस्तूंची निर्मिती आणि त्यांची विक्री अशी रचना स्थियांच्या विकासासाठी गांधीजींनी प्रत्यक्षात आणली. त्यामुळे स्थियांमध्ये आत्मविश्वास निर्माण होण्यास मदत झाली.

त्यामुळे महिलांच्या हाती पैसा येऊ लागला. स्वतः कापड बनवून त्या त्यांची विक्री करीत असत. यातूनच हळूहळू अनेक स्थिया धाडसाने चळवळीमध्ये सामील होऊ लागल्या. गांधीजींच्या खी चळवळीचा हा एक प्रकारे विजयच होता. त्याचबरोबर खी ही सोन्याची कठपुतली आहे असे चित्र समाजात होते. त्यावरही त्यांनी हळुवारपणे आक्षेप घेतले. त्यांनी सुवर्णाचा लोभ कमी करण्यावर भर दिला.

## स्त्रिया व राजकारण

या सर्व खटाटोपाचा परिणाम स्वातंत्र्य काळात स्त्रियांना राजकारण प्रवेशासाठी सोपा झाला. पुरुषांप्रमाणेच स्त्रियांना न्याय्य हक्क मिळाले पाहिजेत असा आग्रह त्यांनी धरला. शिक्षण आणि मालमत्तेचा हक्क स्त्रियांना मिळालाच पाहिजे यासाठी त्यांनी आवाज उठवला. स्त्रियांचे आरोग्य आणि शारीरिक स्वास्थ्य याचीही कुटुंबाने दखल घ्यावी. त्यांना विकासासाठी मोकळीक मिळावी, त्यांच्यावर कोणाची सक्ती नसावी असे अनेकाविध विचार मांडले. त्यामुळे च पुढे येणाऱ्या शासन काळातदेखील स्त्रियांना मतदानाचा अधिकार सुलभतेने मिळण्यास मदत झाली. पांचात्य महिलांनासुद्धा त्यासाठी संघर्ष करावा लागला होता. पण आपण त्याबाबतीत गांधीजींच्या दूरदृष्टीमुळे भाग्यशाली ठरलो. गांधीजींच्या या सर्व प्रयोगातून स्त्रियांना काही प्रमाणात स्वातंत्र्य मिळाले. निदान त्या दिशेने समाजाचे विचारप्रवर्तन तरी होऊ लागले हेही नसे थोडके! कालांतराने पांचात्य आणि एतदेशीय स्त्रिया स्वातंत्र्यलढ्याच्या कार्यात आणि प्रत्यक्ष लढ्यातही सामील झालेल्या दिसून येतात. त्याचे मूळ गांधीजींच्या स्त्रीविषयक विचारातूनच दिसून येते.

## समारोप

गांधीजी हे एक विलक्षण रसायन होते. त्यांनी भारताच्या स्वातंत्र्य लढ्यात विलक्षण कामगिरी तर केलेलीच आहे परंतु तत्कालीन अनेक प्रश्नांचा विचार आणि त्यावरची उत्तरेही शोधली आहेत. गांधीजींचे जीवन चरित्र हे एखाद्या चंदनाच्या खोडाप्रमाणे आहे. कठीण, कणखर व्यक्तिमत्वाने अनेक प्रश्नांची अशी उकल केली की त्यांची दखल इथल्या प्रमाणेच पाश्चात्य राष्ट्रातही घेतली गेली आणि पुढील काळात स्त्रियांचा उत्कर्ष होण्यास हे विचार फार सहाय्यक झाले. दलित समाज, शेतकरी, कामगार वर्ग अशा ज्वलंत प्रश्न बरोबरच महिलांचा प्रश्न ही त्यांच्या विचाराधीन असणे हे फारच महत्त्वाचे आहे आणि त्याचे पडसाद किती सुंदररीतीने उमटले हे आजच्या स्त्री जीवनातून आढळून येते.

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## Gandhiji: Vision For Women Empowerment

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### **Abstract**

*Mohandas Karamchand Gandhi, as a major social and political reformer, played an important role in attempting to eradicate the social wrongs committed against the women of the country through ages. He strongly believed that a society can develop rapidly if it takes all sections of the people together into its fold, rich and poor, high society people and low caste people and both men and women. Gandhi's political ideologies are strongly based on humanitarian values, which were a reflection of his spiritual self. For him, politics could not be divorced from social factors. To Gandhi, social emancipation was as critical as political emancipation. Gandhi, throughout his life, struggled very hard for the upliftment of the socially oppressed, making significant contributions for the development of the status of women in India. Women under his ages took a milestone to step towards re-establishing their identity in the society. Gandhi's inspiring ideologies boosted their morals and helped them to rediscover their self-esteem. Not only there was a general awakening among the women, but under Gandhi's leadership they entered into the National mainstream, taking parts in the National movements. In Gandhi's words, "To call women the weaker sex is a libel; it is man's injustice to women."*

*The views expressed by the Mahatma and the actions undertaken by him may not go entirely with the current times because the times have irreversibly changed but the honesty of the Mahatma, the love and respect he had for the women, can never be doubted. He is truly the best friend of the women of the world.*

*It can be said without an idea of doubt that Mahatma Gandhi experimented in all these three fields a century ago and shown the way for the empowerment of women and the improvement of the status of women in the country. But practically we can see completely an opposite picture of the empowerment of women. It is a great regret for us that even today employment of women is still restricted. They are not allowed to enter into certain jobs, beyond doctors, nurses, teachers and clerical jobs. In the family, the women become the victim of domestic violence and in the society they are also exploited by the social evils like dowry system, prostitution, witch-hunting etc. Again two-thirds of the world's illiterates are females. Of the millions of school age children not in school, the majority are girls. And today, HIV/AIDS is rapidly becoming a woman's disease. In several southern African countries more than three-quarters of all young people living with HIV are women. Again in many countries due to the current world food price crisis a significant percentage of women eat only once. These women are already suffering the effects of even more severe malnutrition, which inevitably will be their children's fate as well. Studies show that when women are supported and empowered all of society benefits. But even today at the beginning of the 21<sup>st</sup> century Gandhi's vision remains unfulfilled.*

### **Introduction**

*Mohandas Karamchand Gandhi, as a major social and political reformer, played an important role in attempting to eradicate the social wrongs committed against the women of the country through ages. He strongly believed that a society can develop rapidly if it takes all sections of the people together into its fold, rich and poor, high society people and low caste people and both men and women. Gandhi's political ideologies are strongly based on humanitarian values, which were a reflection of his spiritual self. For him, politics could not be divorced from social factors. To Gandhi, social emancipation was as critical as political emancipation. Gandhi, throughout his life, struggled very hard for the upliftment of the socially oppressed, making significant contributions for the development of the status of women in India. Women under his ages took a milestone to step towards re-establishing their identity in the society. Gandhi's inspiring ideologies boosted their morals and helped them to rediscover their self-esteem. Not only there was a general awakening among the women, but under Gandhi's leadership they entered into the National mainstream, taking parts in the National movements. In Gandhi's words, "To call women the weaker sex is a libel; it is man's injustice to women."*

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### **Objectives:**

1. To study the women's influence on Gandhiji
2. To Study the role of women as envisaged by Gandhi
3. To study the empowerment of women: the Gandhian model
4. To study the Gandhi on Empowerment

### Research Methodology:

The present study is based on secondary data. The secondary data have been collected through various reference books, journals newspapers, articles and related websites to Mahatma Gandhi an Women Empowerment.

### Women's Influence On Gandhi

In a letter written to Raj KumariAmritKaur from Wardha on 20-10-1936, Gandhi wrote: "If you women would only realize your dignity and privilege, and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving you and you have proved willing slaves till the slave and the slave holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once slave-holder myself but Bapu proved an unwilling slave and thus "opened my eyes to my mission." Gandhiji was fully aware of the exploitation of women in and outside their homes but he also thought that a person cannot be exploited without his or her will or participation. Gandhi, himself admitted that he learnt the technique of non-violent passive resistance from women, especially from his wife and mother. It was Kasturba's passive resistance against Gandhi's unreasonable actions and attitudes, both as a man and husband that compelled him to change himself from a domineering husband to an understanding one; thereby realizing the spirit of equality and acting upon the principle of mutual consideration. In his autobiography, *My Experiments with Truth*, he has discussed at length about his inner transformation from an authoritarian husband to an understanding companion. This, Gandhi admitted, did not come easily. He exercised authority over Ba not only physically but mentally as well. At one point Gandhi forced Ba to clean the toilet of his visitor and Kasturba refused and there was a violent conflict between the two. ShyamaSinha states that Mahatma Gandhi had almost threatened to throw Ba out of the house. When she admonished Bapu in "firm and measured tone" 2, it brought Babu to his senses and he realized his fault. Thus Gandhi's own admission on his immense faith in women's *Shakti* (power) comes from his experience of his mother and his wife. He observed and studied women in his own home and came to perceive women as equal partners in the home and society, not merely as wives and mothers.

### Role Of Women As Envisaged By Gandhi

Regarding the role of women, Gandhiji once said, "Womanhood is not restricted to the kitchen." He opined and felt that, "Only when the woman is liberated from the slavery of the kitchen that her true spirit may be discovered." It does not mean that women shouldn't cook, but only that household responsibilities be shared among men, women and children.

In a letter written to Raj KumariAmritKaur from Wardha on 21 October 1936, Gandhiji writes, "If you women would only realize your dignity and privilege and make full use of it for mankind, you will make it much better than it is. But man has delighted in enslaving and you have proved willing slaves till the slaves and the slave-holders have become one in the crime of degrading humanity. My special function from childhood, you might say, has been to make women realize her dignity. I was once a slave-holder myself but Kasturba proved an unwilling slave and thus opened my eyes to my mission. Her task was finished. Now I am in search of a woman who would realize her mission. Are you that woman, will you be one?" In this way, Gandhi was able to devote himself to such a mission and formula type views on all aspects of a woman's life, political, social and domestic and even the very personal. Gandhi laid more emphasis on the role of women in the political, economic and social emancipation of the country. Under his guidance and leadership women came out from their houses and joined India's struggle for independence. As far as the economic emancipation of women was concerned Gandhi felt that female folk could be engaged in the cottage and small scale industries of the village such as spinning, broom, basket and rope making and oil processing so that the rural women can supplement to the family income. Hence empowerment of women has to be the ultimate goal to improve the quality of the society and development of the economy.

### Empowerment Of Women: The Gandhian Model

According to Gandhi, the three important factors that promote women empowerment are: education, employment and change in social structure. All the three components are equally important and mutually related. Simply development of education of the women would not automatically empower them. The case in point is Kerala. The state has hundred percent (100%) literacy but the women folk are not even today free from exploitation. This is because of the fact that the traditional keralite society is yet to be reformed to provide equal rights to the women in de facto terms.

### Gandhi on Women Empowerment:

The position of women in India has varied in different periods and different classes, religion and ethnic groups. Pre independence era has witnessed the exploitation of the women in and the outside of the home. The Gandhian period and even prior to that is marked by the philosophy of the some of the brilliant social reforms and thinkers like Raja Ram Mohan Roy, Swami DyanandSaraswati and so on who strived endlessly to bring about a change in the condition of the Indian women so that they become „better wives“ and „better mothers“. The Mahatma said that women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation. Women have been taught to regard themselves as slaves of men. Women must realize their full status and play their part as equals of men. Wives should not be dolls and objects of indulgence but should be treated as honoured comrades in common service. The educationally ill-disposed should be educated by their husbands. The customary and legal status of women is bad and demands radical change.

Gandhi however saw women not as „objects of reforms“ but as „self-conscious objects“ and he includes the women among the „masses“ in a most natural way. Women participate in the mass movements led by him and he made a great breakthrough in Indian women’s lives for time to come. It was Mahatma Gandhi’s revolutionary call to women to join the freedom struggle that led to the drawing of a new era. He recognized the importance of women’s participation in the freedom struggle. Gandhi 80 apprised the women’s potential for Satyagraha and for the social reconstruction as higher than that of men.<sup>3</sup> Gandhi assessed rightly that in a long drawn political struggle, he would achieve its desired goal only when all section of people work shoulder to shoulder and put in their efforts in a constant and organized manner. He found that a larger section of our women needed a great deal of attention. „Women are sabala not abala, believed Gandhi and accordingly envisioned country’s freedom with their active participation. In fact, he was convinced that women’s involvement and participation was necessary for accomplishing the onerous task of national regeneration and rejuvenation.

The Indian national movement was not only political but also a social economic movement, which opened for women’s liberation in a traditional society. It was Gandhi’s relentless efforts which not only paved the way for their participation in the nationalist movements but also inculcated the spirit of dignity, self-respect, social equality and individual freedom among women. Gandhi had sought the support of women for almost all of his political movements non-cooperation, civil disobedience, and quit India movement. The role of educated women to impairment Gandhian programmers is unique. They become imamates in the ashrams and promoted simmering, khadi and other items of constructive programmers.<sup>4</sup> Gandhi believed that both man and women are one. Woman is the companion of man, gifted with equal mental capacities. She thereby has the right to participate in the very minutes details in the activities of the manand has an equal right of freedom and liberty with him. But equality of the sexes does not mean equality of occupations. Women’s occupations are more conducive to peace than war.

### Conclusion

It can be said without an idea of doubt that Mahatma Gandhi experimented in all these three fields a century ago and shown the way for the empowerment of women and the improvement of the status of women in the country. But practically we can see completely an opposite picture of the empowerment of women. It is a great regret for us that even today employment of women is still restricted. They are not allowed to enter into certain jobs, beyond doctors, nurses, teachers and clerical jobs. In the family, the women become the victim of domestic violence and in the society they are also exploited by the social evils like dowry system, prostitution, witch-hunting etc. Again two thirds of the world’s illiterates are females. Of the millions of school age children not in school, the majority are girls. And today, HIV/AIDS is rapidly becoming a woman’s disease. In several southern African countries more than three-quarters of all young people living with HIV are women. Again in many countries due to the current world food price crisis a significant percentage of women eat only once. These women are already suffering the effects of even more severe malnutrition, which inevitably will be their children’s fate as well. Studies show that when women are supported and empowered all of society benefits. But even today at the beginning of the 21<sup>st</sup> century Gandhi’s vision remains unfulfilled.

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## Gandhian Views on Truth and Non-violence

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### Abstract

*Gandhian Philosophy was based on the principles of truth and nonviolence. Of course, these are as old as hills. His ideas are inspired by the ideas of Ruskin and Tolstoy. The spirit of young people should be directed into the right channels, otherwise it can do harm to us. The control of society should be righteous method. Righteous method is backed by truth and nonviolence. India was a gold land because Indian had gold heart. The land is still the same but it has become desert because we are corrupt, selfish, immoral and lack of spirituality. Rich people accumulate the wealth at the cost of the poor. If money in the hands of good men it helps in the cultivation of land and reap the crops. The country is rich which nourishes, and respect the noble people. The man is rich who functions of his own life morally and influences others. For this Gandhiji followed the important vows. People were impressed by the unarmed principles. He emphasized the human life entire humanity should pursue the truth and nonviolence. Gandhiji practiced moral ideals for realization of truth. Gandhiji concluded that god is truth and truth is god. Truth relates to sympathy and love in the sense of nonviolence. The rigorous efforts should be made to follow the vows. There should be truth in thought, speech and action. There can be no world peace without true knowledge. By single minded devotion, honest efforts and indifference to all truth can be realized. The pursuit of truth leads to God and there is no place to cowards to defeat. Gandhi was a great follower of truth and nonviolence. His sense of duty became the base of his philosophy. The mankind has right to lead a life through truth and nonviolence. Welfare philosophy is inclusive philosophy which is based on the principle of ethics. The last is equal to first or no one is first and no one is last. This is the human happiness of index i.e. mental and moral growth. Eliminate the mutual hate and bias so as to bring the mankind on the right track. He directed his efforts with leafs and bounds for the welfare. Ethics is a normative science of conduct applied voluntarily. The way we treat the people is the reflection of our morality. He stressed the fact that a nation without ethics and values cannot provide peaceful life.*

### **Truth and Non-violence are as old as Hills: Mahatma Gandhi.**

### Introduction

Gandhiji's spiritual beliefs provided the foundations for socio-economic lives. His ideas were inspired by the ideas of Ruskin and Tolstoy. Our young men who have received western education are full of spirit. This spirit should be directed into the right channels, otherwise it can do harm to us. The nation should under the control of good and noble persons who is not a robber himself. The man is of self-controlled who observes the rules of morality, does not cheat or give up a truth and does his duty for all. The control of society should have righteous method. Righteous method is backed by truth and nonviolence. India was a gold land because Indians had gold heart. The land is still the same but it has become desert because we are corrupt, selfish, immoral and lack of spirituality. Rich people accumulate the wealth at the cost of poor. When poor also try to be rich and when they fail in the effort then they will have extreme anger. They will loose their sense and try to make money by force or fraud. If you amass wealth without knowledge it will be immoral. The person who observes ethical rules and does not give way to greed has a disciplined mind, does not stray from the right path, and influences other by his acts. If we behave as we chose and at the same time take our neighbours to task for their wrong doing, then the result can be disappointing. If money is in the hands of good men it helps in the cultivation of land and harvesting the crops. The country is rich which nourishes the greatest number of noble and respected people. The man is rich who functions of his own life morally and influence others. For this, Gandhiji followed important vows like truthfulness, nonviolence, celibacy, control of palate, non-stealing, *swadeshi*, fearlessness, trusteeship, *sarvodaya*, democracy and governance. He was also influenced by family atmosphere, western literature, Gita, Ramayana, Bible and Quran. He never engaged with any serious metaphysical controversies that common to anyone. He did not profess any particular philosophical doctrines. Inside and outside the countries people impressed because of his unarmed principles of truth and nonviolence. He emphasized dignity and prestige of human life. He focused the each individual from the moral point of view. He believed in the basic goodness of man because individual is the mixer of good and evil. Gandhiji practiced the moral ideals for realization of truth. Perusing the truth is for entire humanity. He believes that, duties to self, family, country and world is important. His concept of *Sarvodaya* stands for welfare of all. Gandhiji tried to remove class society and untouchables by truth and nonviolence means. He persuaded, Indians to be self-sufficient, least dependence on foreign goods. His philosophy of humanism was to international in spirit, which helps to overcome all the barriers of castes, religion and culture because it was

based on rationalism. Man is to be disciplined, moral, honest, and strive for well beingness of the society, because it is linked to social concept of sarvodaya.

#### **Values in the life:**

It is difficult to separate politics from values, when world is facing the violence. Under such circumstances also world will become peaceful, if we follow the truth and nonviolence. Gandhiji believed that unarmed truth and unconditional love all the time helped the welfare of the society. Peace is the beauty of its sunshine. It is the smile of child, love, joy of the family. Love yourself because, love comes from inside. Gandhiji concluded that god is truth and vice-versa and truth relates to love and again love in the sense nonviolence. Truth gives happiness and true love means nonviolence.

To understand the god is truth, it is need to watch the society. Our belief is based on experience. Those who make individual god must go vows like truth, purity, nonviolence and non-possession. One should impose the vows to experience it. The righteous method is essential to follow the vows. There should be truth in thought, truth in speech, and truth in action. All knowledge is included in it. And there can be no world peace without true knowledge. If we know how to apply this test of truth, then we come to know what is worth doing, seeing and reading. Realization of truth is linked with philosopher's stone. By single minded devotion, honest efforts and indifference to all truth can be realized. Quest for truth involves tapas, self-suffering and even unto the death. Pursuit of truth is true devotion. This path leads to god and there is no place for cowardice to defeat. In this connection we can consider the examples of Raja Harishchandra, Prahlad, Ramchandra, Imam Hasan, Imam Hussain and Christen saints. True religion is also based on truth and nonviolence. Truth is god and nonviolence is a means to realize it. Gandhiji was staunch follower of principles of truth and nonviolence. He did not deviate from the principals. The path of true nonviolence requires courage to follow and it is conscious suffering, his sense of duty to become the base of philosophy. Gandhi was insisting for conciliation through strategies of truth and nonviolence. The mankind has a right to survive through the principles Gandhi was many times victim of arrogance, insults but he never deviated the principles. He was called as Mahatma because of the values which are sacrificed for the life. His principles include affection, sympathy, mercy and generosity. The term *satyagrah* means firm devotion to truth. Gandhiji's policy treats the evil doer with love and respect and non-voluntarily resists his evil policies and actions. He himself undergoes by sufferings. He was guided Rajchandraji that soul exists, it is imperishable. God is an ideal state of soul, soul has bondage of karma and hence, past and future life can be predicted. He ruled out the possibility of end of the world and expressed the happiness of Samadhi. Gandhiji's spiritual base of meditation evolved the principles of love, truth and nonviolence which became guiding path for years to come.

#### **Non-violence:**

Non-violence is soul force or the power of god head within us. We can become a god and realize it by truth and nonviolence. It is nonviolence if we love those that love us and we love those who hate us. We know it is very difficult to follow, but by the grace of god it is easy to achieve and accomplish it. Gandhiji's idea was based on love, truth, nonviolence and sacrifice. His ideas depend on human values like honesty, love, truth and nonviolence. He emphasized the welfare of mankind through trusteeship based on non-possession. The behavioral pattern of society is considered to be sympathetic, nonprofessional and full of contentment. The property owners should utilize property for the benefit of the society. Voluntarily people are responsible for converting exploitative class to nonprofessional attitude oriented to welfare of the society. Gandhian thought depends on the change the heart of the people. He believed that divine intension of a man can only bring the happiness. Moral and spiritual forces are the guiding principles to accomplish the welfare. Gandhi himself practiced these principles in his life. Gnadhiji's ideas are based on cardinal principles which involve truth, nonviolence, dignity of labour and simplicity. He built a system of decentralized economy. He dreamed *Ramrajya* for the masses based on the ethics. For him real progress was moral progress and should stand for social justice and moral values. He was of the opinion that, planning should consist of best utilization of man power. He was in favour of production of masses.

#### **Ethics:**

Ethics is a normative science of conduct applied voluntarily. Gandhiji believed that all people should be equal to one another and should live together in peace. He believed that violence was not the correct way to bring about justice in the world. The idea of universal human brotherhood is a moral value. The way we treat the people is reflection of our morality. Gandhiji built his lifework around the moral values. Gandhiji believed in the limitation of wants i.e. Simple living and high thinking. He emphasized unity in all religions and brought the social significance, virtues in the personal life. Love and sympathy, devotion and dedication, sufferings and sacrifice are the important values in the life. He was *karmayogi*, political leader, social reformer, friend for poor, a man of god, a saint and apostle of peace and nonviolence with divine mission. Gandhi's life was simple. According to him life should be oriented towards the service of humanity at large i. e. welfare of society. Ideal society is based on love cooperation and truth. Gandhii's ethical and spiritual

values are away from material greed. Gandhiji rejected industrialization, competition, decay of SSI, exploitation of labour and moral degradation. The adoption of non Gandhian model pushed the society into poverty and created cynical elite class. Hence, the corruption and immorality increased. Gandhian thoughts relates to various facets of life which concerned to religious, moral, political, economic, social, individual and collective life. It can be perused with unified integrated philosophy. He does not know any religion apart from human activity. Gandhi supported moral and spiritual life. He always stood for simpler and ascetic life. Any society should free from violence and exploitation. He stressed the fact that nation without ethics and basic human values cannot provide a nonviolent and peaceful life to its citizens. Hence, he gave more importance to humanlife rather than material life. He emphasized human capital rather than money capital. He considers if human capital likely to grow then nations happiness will increase, because self-disciplined attitude enhances the happy life. It is possible through human values. The business chosen by the family should be free from debt and credit. The business should not be used to become rich quickly because it was considered as sin.

### **Inclusive Philosophy:**

Welfare philosophy has been evolved on the goodness of human nature which involves service to man and application of ethics. It is a similar to love, thy neighbours as thyself. This philosophy is called inclusive philosophy. The last is equal to first or no one is to be first and no one is to be last. This is the human happiness of mental and moral growth. Eliminate the mutual hate and bias so as to bring the mankind on the right track. Spiritual happiness in the life comes only when people work without any expectations. (Do you deed and don't expect anything in return). In the social cooperation there will be no competition, no exploitation, no government and no police. Gandhiji was a man of vision and mission. He always directed his efforts for happiness of the society. He created a moral atmosphere. Gandhiji's truth and nonviolence is the cultivation of a spirit of truth. Tolerance rooted in mutual sympathy, humility and understanding. The professions of every society is that, the soldiers profession is to defend, the pastors to teach, the physicians to keep health, the layers to enforce justice and merchants to provide. Hence, truth and nonviolence relates to cooperation. For sustainable development of human beings man should live in cooperation and work for the common good. Cooperation should be based on truth and nonviolence. Members must be sincere and honest. The success of the cooperatives can be measured in the terms of virtues. It should eliminate idleness and poverty. If People become friends of one another then it will achieve the success.

### **Conclusion:**

The nation should under the control of noble persons who is not a robber himself. The control should be in righteous method which is backed by truth and nonviolence. India was a gold land because Indians had gold heart. Still land is same but it has become desert because of immorality. In order to become rich as early as possible people loose their sense. If wealth is in the hands of noble persons it helps in the cultivation of land. The moral society influences others by their functions. Gandhiji adopted important vows and practiced the same to accomplish the goals. People were impressed because of his unarmed principles. He emphasized dignity and prestige in the human life. Gandhiji practiced moral ideals for realization of truth. Man is to be disciplined, moral, honest and strive for the welfare of the entire society. Peaceful spiritual happy life is possible through truth and nonviolence principles. There should be truth in thought, in speech and in action. Nonviolence is the soul force or power within us. It gives strength to love people who hate us. Gandhiji believed that divine intension can bring the happiness of man. He himself practiced moral and spiritual principles and applied the same to entire world. The idea of universal human brotherhood is a moral value. The way we treat the people is reflection of a morality. Ideal society is based on love, cooperation and truth. The adoption of non Gandhian model pushed the entire world into the grim, poverty and created cynical elite class and we become victim of system. Gandhian thoughts relates to various facets of life which concerned to ethics of life. The various facets can be perceived if unified integrated philosophy. He emphasized the human life rather than material life. If human capital is likely to grow in righteous method then the happiness index will multiply. Hence, Gandhian principles can be applied in any socio-economic activities to achieve the goals.

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## Gandhian Philosophy in Village and Rural Development

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### Abstract

*Mahatma Gandhi idea to develop the India society was based on his understanding of the society and hence, based on the village system. He further believed that India will have to live in villages, not in towns, in huts not in palaces. He was aware of the realities of the village life and knew the plight of half-starved masses of India. His understanding of the plight of the people has been extremely well brought out in his writings, identifying his emphasis on removal of poverty over aesthetics. He wanted to bring about rural reconstruction with sound scientific and spiritual values. Through his 18-point Constructive Programme, Gandhiji successfully implemented his rural reconstruction activities in Sevagram Centre near Wardha in 1935. Concept of Rural Reconstruction His concept of rural reconstruction is a comprehensive one, emphasizing on the economic, political, social, educational, ecological and spiritual dimensions. The decentralized village economy should provide full employment to all on the basis of voluntary cooperation and work for achieving self-sufficiency in it is basic requirement of food, clothing and shelter. "My idea of Village Swaraj is that it is a complete republic, independent of its neighbours for its own vital wants and get inter-dependent for many others in which dependence is a necessity.*

**Keyword:**Gandhiji, Village Self-sustained, Development, Swaraj and Rural

### Introduction

Mahatma Gandhi, was probably the first among our leaders to promote rural development in India. On March 30, 1946 at the Prayer meeting at Urukanchan before leaving for Delhi for final negotiation with the British, Gandhiji reiterated that we cannot retain power in Delhi without developing rural India. His concept of rural development meant self reliance with least dependence on outsiders. The Swadeshi Movement was launched through spinning and weaving to promote Khadi. This also provided livelihood to the rural people.

In 1934 Gandhi resigned from the Indian National Congress over his differences with other leaders on the purity of ends and means. He established the "All India Village Industries Association" at Wardha and devoted most of his time towards reorganisation of Indian villages. Gandhiji started experiments in rural lifestyle such as revival of village crafts and agro processing industries, village cleanliness, diet reforms, etc., so that villages could be developed as ideal surroundings to live in. He concentrated on the removal of untouchability also.

Before moving to Sevagram village in April 1936, Gandhi had started experiments in various industries at Wardha. He trained many workers in rural reconstruction work such as making Neera from palm trees, jaggery, etc. and in diary, leather work, pottery, oil pressing, bee-keeping etc. He shifted the headquarters of All India Spinners' Association to Sevagram.

In Sevagram Ashram Neera was served every morning. Gandhi believed that hand spinning hand weaving i.e. Khadi cloth was the hub around which all the village industries could prosper. With this solar like system, he thought he could rebuild and preserve the Indian village culture.

When a nation would become free with its own efforts various experiments would be needed to prepare for the development of the economic conditions of the masses. Gandhiji anticipated this and took steps in that direction. Though Gandhi accepted village life, he could not tolerate ignorance, uncleanliness, laziness jealousy in the villages.

Since 1936 till his last, Sevagram Ashram remained his headquarters. Gandhi had organised various constructive work institutions to guide the nation on the road to nonviolent reconstruction of its socio-economic base. The man who fought the mightiest empire in the world, had also simultaneously developed and demonstrated a new way of constructive work for the establishment of a non-exploitative and non-violent social order. This was his ideal in life and a message for the mankind.

Gandhi had launched three nationwide movements of Satyagraha. First was the Civil Disobedience in 1921-22. It was suspended later because of breakdown of the moral discipline and eruption of violence against the British. Second was the Salt March in 1930. The third was the Quit India Movement of 1942. India became free in 1947.

The other emphasis was curb on consumption as excessive consumption causes pressure on resources and adds to wastage and pollution. His thought provoking statement, 'there is enough on this earth to meet the need, but not the greed' has now become a universal slogan for ensuring environmental protection and

sustainable development. The Gandhian model of development can provide solutions to our rural problems which are linked to the basic needs of the people, such as 'Anna' (livelihood), 'Akshar' (literacy), 'Arogya' (health) and 'Acharan' (moral values). While the development programmes should aim at meeting these needs, it is essential to blend these activities with 'Dharam' not any particular religion but the essence of all religions alongwith a focus on moral values 'Acharan'. In the absence of moral values, particularly non violence, non addiction to gambling, drugs and alcohol and marital discord, the development may shape our future generations as demons, instead of citizens of a civilised society. If one can insist on adopting moral values, it will be easy to curb one's greed and with sincere efforts, there will be no difficulty in meeting one's needs.

### **Ideal Village:**

The village is the basic unit of the Gandhian ideal social order. Gandhi succinctly pointed out, "If the village perishes India will perish too.... We have to make a choice between India of the villages that is as ancient as herself and India of the cities which are a creation of foreign domination". Gandhi's ideal village belongs to the Pre-British period, when Indian villages were supposed to constitute the federation of self-governing autonomous republics. According to Gandhiji, this federation will be brought about not by coercion or compulsion but by the voluntary offer of every village republic to join such a federation. The work of the central authority will only be to coordinate the work of different village republics and to supervise and manage things of common interest, as education, basic industries, health, currency, banking etc.

### **Decentralisation:**

Gandhi firmly believes that village republics can be built only through decentralisation of social and political power. In such a system decision-making power will be vested in the Village Panchayat rather than in the State and the national capital. The representatives would be elected by all adults for a fixed period of five years. The elected representatives would constitute a council, called the Panchayat.

### **Self-sufficiency:**

Such a decentralised polity implies a decentralised economy. It can be attained only through self-sufficiency at the village level. The village should be self-sufficient as far as its basic needs – food, clothing, and other necessities – are concerned. The village has to import certain things which it cannot produce in the village. "We shall have to produce more of what we can, in order thereby to obtain in exchange, what we are unable to produce".

### **Industrialization:**

Gandhiji maintained that industrialization would help only a few and will lead to concentration of economic power. Industrialization leads to passive or active exploitation of the villages. It encourages competition. Large scale production requires marketing. Marketing means profit-seeking through an exploitative mechanism. Moreover, industrialization replaces manpower and hence it adds to unemployment. In a country like India, where millions of labourers in the villages do not get work for even six months in a year, industrialization will not only increase unemployment but force labourers to migrate to urban areas. This will ruin villages.

### **Trusteeship:**

Gandhiji was not against the institution of private property. But he wanted to restrict the right of private property to what was necessary to yield an honourable livelihood. For the excess he prescribed the principle of trusteeship. Gandhiji emphasized the principle of trusteeship in social and economic affairs. He firmly believed that all social property should be held in trust. The capitalists would take care not only of themselves but also of others. Some of their surplus wealth would be used for the rest of the society.

### **Conclusion**

Mahatma Gandhi's concept of rural development revolves around creating model villages for transforming 'swaraj' into 'su-raj'. His vision of an ideal village, in his own words: An ideal Indian village will be so constructed as to lend itself to perfect sanitation. It will have cottages with sufficient light and ventilation built of a material obtainable within a radius of five miles of it.

The village lanes and streets will be free of all avoidable dust. It will have wells according to its needs and accessible to all. It will have houses of worship for all; also a common meeting place, a village common for grazing its cattle, a co-operative dairy, primary and secondary schools in which industrial education will be the central fact, and it will have panchayats for settling disputes. It will produce its own grains, vegetables and fruit, and its own khadi. This is roughly my idea of a model village. That village may be regarded as reformed. where the largest possible number of village industries are flourishing, in which nobody is illiterate, where the roads are clean, there is a fixed place for evacuation, the wells are clean, there is harmony among the different communities, and untouchability is completely absent, in which everybody gets cow's milk, ghee etc., in moderate quantities, in which nobody is without work, and which is free from quarrels and thefts.

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**Abstract**

*So long as you do not take the broom and the bucket in your hands, you cannot make your towns and cities clean* ... Mahatma Gandhi

*Conservation of national sanitisation is swaraj work and it may not be postponed for a single day on any consideration whatsoever. Everyone must be his own scavenger. If you become your own sweeper, not only will you ensure perfect sanitation for yourself, but you will make your surroundings clean*

- Mahatma Gandhi

Mahatma Gandhi said "Sanitation is more important than independence". He made cleanliness and sanitation an integral part of his living. His dream was total sanitation for all. Cleanliness is most important for physical well-being and a healthy environment. It has bearing on public and personal hygiene. It is essential for everyone to learn about cleanliness, hygiene, sanitation and the various diseases that are caused due to poor hygienic conditions. The habits learnt at a young age get embedded into one's personality. Even if we inculcate certain habits like washing hands before meals, regular brushing of teeth, and bathing from a young age, we are not bothered about cleanliness of public places. Mahatma Gandhi said, "I will not let anyone walk through my mind with their dirty feet." His dream of Swachh Bharat has been fulfilled by the Prime Minister recently which has now become a Jan Andolan.

**The Beginning**

Mahatma Gandhi's life, ideas and works are of crucial importance to all those who wants a better life for mankind. The importance of moral and ethical issues raised by him remain central to the future of individuals and nations. Teachings of Mahatma Gandhi still inspire the present generation. In South Africa Gandhiji got a bitter taste of racial discrimination when he was pushed out from the first class compartment of the train because he was coloured. It was then he decided to fight for his rights and the concept of Satyagraha was evolved. His first Satyagraha in India was at Champaran in Bihar in 1917 for the rights of peasants on indigo plantations. In Champaran he taught the poor and illiterate people the principles of Satyagraha. Gandhiji and his volunteers instructed the peasants in elementary hygiene and ran schools or their children.

To live in clean and hygienic environment is the nature of humans. Gandhiji discussed numerous subjects such as sanitation, cleanliness of surroundings, hygiene, purity of air and water, importance of sunlight etc. which were directly connected to the preservation of environment. He bestowed supreme priority on sanitation and cleanliness. In fact, he was deeply disturbed and pained by the unhygienic and polluting habits of our people.

Gandhiji stressed the need to improve our dirty and insanitary habits. He said unless we alter the conditions in our cities, rid ourselves of our dirty habits and have improved latrines, swaraj can have no value for us. In the name of religion, we ourselves would not clean the places for fear of pollution and so, despite our reputation for personal cleanliness, a portion of our houses remains the dirtiest in the world, with the result that we grow up in an air which is laden with disease germs. We were safe so long as we kept to our villages. But in the cities we are ever committing suicide by reason of our insanitary habits.

**The Villages Scenario**

Gandhiji's idea of village swaraj is that it is a complete republic, independent of its neighbours for its wants yet interdependent for many others in which dependence is a necessary. As far as possible every activity will be on the cooperative basis. However, when Gandhiji toured the country, he noted that "Indian villages suffer from horrible insanitation. Not attending to sanitation makes the bodies diseased and impure. Gandhiji pointed out that cleanliness and good habits and indicated its close relationship with good health. Under the title 'Our Dirty Ways' in Navajivan on 13-9-1925, Gandhiji wrote the following:

1. Both excretory functions should be performed only at fixed places.
  2. To pass urine anywhere in a street, at any place not meant for the purpose should be regarded an offence.
  3. After passing urine at any selected place, one should cover up the spot well with dry earth.
  4. Lavatories should be kept very clean. Even the part through which the water flows should be kept clean. Our lavatories bring our civilization into discredit, they violate the rules of hygiene.
  5. All the night-soil should be removed to fields. If my suggestion is followed, no one would need to remove night-soil, the air would not become polluted and villages would remain very clean." (28:176)
- His view of the various issues relating to cleanliness, open evacuation, sanitation, etc., are given hereunder:

### **Spitting**

In some countries spitting on the road is a criminal offence. Those who spit after chewing betel leaves and tobacco have no consideration for the feelings of others. Spittle, mucus from the nose, etc, should also be covered with earth. In some cases the sputum is so harmful that the germs are carried from it and they infect others with tuberculosis. In some places spitting on the road is a criminal offence. Spittle, mucus from the nose, etc., should also be covered with earth.

### **Accumulated Water**

"Near the village or dwellings, there should be no ditches in which water can collect. Mosquitoes do not breed where water does not stagnate. Where there are no mosquitoes, the incidence of malaria is low. At one time, water used to collect around Delhi. After the hollows were filled, mosquitoes were greatly reduced and so also was malaria.

### **Lavatories and Open defacation**

Pointing out at the unhygienic habits Gandhiji strongly emphasized observing cleanliness in lavatories, and wrote in Navajivan on 24-5-1925: "I shall have to defend myself on one point, namely, sanitary conveniences. I learnt 35 years ago that a lavatory must be as clean as a drawing-room. The cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere.

If anyone wants to evacuate in the open, it must be at a distance of a mile from the village. There must be no habitation in its vicinity, nor any human traffic nearby. The person must dig a hole and after using it must cover the faces with earth. No one should spit or clean his nose on the streets.

### **Clean Villages**

In a prayer meeting at Patna on 13-3-1947, he reminded people of their duty and responsibility to beautify the village, why should the Government do this job? Did you seek the Government's permission while ruining the villages? It is your responsibility to rebuild the villages. You must remove the debris and clean the villages. The Government will be thankful to you and will send you experts who can guide the work of sanitation. This is a job wherein even women and children can participate. You should help the Government and the Government will help you. Every corner in the village we visited was dirty. The lanes were very filthy and the roads were in a shabby state. He would call upon you to clean up these villages so that they reflect the cleanliness of your hearts. Besides contributing money one should be prepared for the work of sanitation. One must make your villages clean and beautiful. The lanes should be spotlessly clean. The roads even if they are narrow, should be so well maintained that even a blind man should be able to walk on them. This alone can turn the villages of India into heaven on earth.

### **Cleanliness**

Gandhiji dwelt on cleanliness and good habits and pointed out its close relationship to good health. No one should spit or clean his nose on the streets. In some cases the sputum is so harmful that the germs infect others. (Navajivan dated 2 November, 1919).

Commenting on our attitude and unhygienic habits, in Young India on 25-4-1929, Gandhiji wrote: "Any Municipality tackling the evil of insanitation will have tough work before it, not by way of finding money for carrying out the reform but in the way of fighting colossal national prejudices and habits that have become second nature." We purchase that cleanliness at the expense of our neighbours. Hence our villages are a dungheap and streets not walkableinspite of the fact that millions go barefoot. We do believe in removing dirt from our rooms but we also believe in throwing it in the street without regard to the well-being of society. We are clean as individuals but not as members of the society or the nation of which the individual is but a tiny part.

### **Mental Sanitation**

One must keep itself clean externally and internally. Mental sanitation too is necessary and in order to keep our minds pure, we must keep them engaged in some healthy activity." (Mahadev Desai, Day-to-Day with Gandhi, Vol-9; p.73-4)Gandhiji's idea of developing nature cure in UruliKanchan and the villages of India was fast expanding. It means teaching the hygiene of the body, mind and soul of the individual and society.

### **Drinking Water**

He said in Navajivan on 2-11-1919: "Peasants are very careless about water. The well or pond from which drinking and cooking water is taken must be kept clean. It should contain no leaves. No one may bathe there, nor should cattle or clothes be washed in it." (16:272)

### **Dirty Houses**

Giving a speech at labourers' meeting at Madras on 22- 3-1925, Gandhiji spoke to them about cleanliness, light, and air: ". . . you should decline positively to live in dirty houses where there is no sunshine and where there is no air. You must keep your houses and yards absolutely clean of all dirt, of insanitation.

You must keep your own bodies clean by washing them properly every day, and as your bodies and surroundings must be absolutely clean so should your life be chaste..."Any Municipality tackling the evil of insanitation will have tough work before it, not by way of finding money for carrying out the reform but in the way of fighting colossal national prejudices and habits that have become second nature. ". . . We purchase that cleanliness at the expense of our neighbours. Hence our villages are a dungheap and streets not walkable inspite of the fact that millions go barefoot. We do believe in removing dirt from our rooms but we also believe in throwing it in the street without regard to the well-being of society. We are clean as individuals but not as members of the society or the nation of which the individual is but a tiny part.

### **Untouchability**

He spoke to the Indian community on the urgent need to improve their public image on sanitation and untouchability. In his town, a *mehtar* (sweeper) called Uka did the scavenging. If Gandhi ever touched Uka, his mother, Putlibai, made him take a bath. Gandhi, otherwise a docile obedient son, did not like it. The 12 years old son would argue with his mother; "Uka serves us by cleaning dirt and filth, how can his touch pollute me? I shall not disobey you, but the *Ramayana* says that Rama embraced Guhaka, a *chandal* (a caste considered untouchable). The *Ramayana* cannot mislead us." Putlibai could find no answer for his argument. To destroy the twin evil of untouchability and insanitation became his passion. So seared was his soul that as a token of expiation for the treatment meted out to the outcastes, he ultimately took to scavenging, declaring that India's independence could wait but not the eradication of the curse of untouchability." Writes Pyarelal in his biography of Gandhi. (Reference: Mahatma Gandhi Volume

### **Hoi Places**

In his speech at the opening ceremony of the Benaras Hindu University on 4-2-1916, Gandhiji pointed out our negligence of cleanliness: "... We do not know the elementary laws of cleanliness. We spit anywhere on the carriage floor, irrespective of the thought that it is often used as sleeping space. We do not trouble ourselves as to how we use it; the result is indescribable filth in the compartment."

Gaya is a very holy town of the Hindus and the address of the Hindu Mahasabha reminds us that it was at Gaya that Lord Buddha attained perfect knowledge. He was pained at the thought that the roads of that town which was regarded so holy were more dirty than of many places I have seen. He said that the responsibility for such uncleanness lies with people residing there too. If people who live here do not do their duty, do not keep their houses clean, what can the Municipality do? I would not feel any inhibition in telling you, 'All of you please take up brooms and buckets f water and clean the streets. Don't think that that is the work of Bhangi alone. It is specially your business to begin the cleaning!.' (Mahadev Desai, Day-to-Day with Gandhi, Vol. 9 p. 102-3)

### **Condition in Cities**

In June, plague broke out in Bombay. Gandhiji was in Rajkot then. He was inducted in the Sanitary Committee of Rajkot. The Committee went on daily rounds to inspect the houses of the residents with special attention to latrines. It was found that the latrines of the rich were the most unclean. "They were dark and stinking and reeking with filth and worms." The Committee suggested certain improvements which were objected by the upper class and in most cases it was not carried out."Gandhiji further records, "The committee had to inspect the untouchables' quarters also. Only one member of the committee was ready to accompany me there. To the rest it was something preposterous to visit those quarters, still more so to inspect their latrines. But for me those quarters were an agreeable surprise. . . . I asked them to let us inspect their latrines. 'Latrines for us!' they exclaimed in astonishment. 'We go out and perform our functions out in the open. Latrines are for you big people". Gandhiji records that the houses of the poor were clean and tidy compared to the houses of rich. In Rajkot people knew him as a son and a grandson of the Dewans (Prime Minister) of the State and yet for Gandhiji this was neither a hindrance nor a shame.

In the year 1901 while on his second visit to India, Gandhiji attended the Congress session in Calcutta. He found the same indifference for sanitation. There were only a few latrines and the rush was big. He records, "I pointed it out to the volunteers. They said point-blank: 'That is not our work, it is the scavenger's work.' I asked for a broom. The man stared at me in wonder. I procured one and cleaned the latrine." He however could not persuade others to do the same. The delegates were even using their residential quarters as their toilets without the latrines. The sad experience of Calcutta Congress session burnt into him. Later when he had taken control of the Congress, he organized a party of two thousand volunteers for doing scavenging work in Haripura Congress session, which had men and women from all castes, including upper caste. He had finally torpedoed the caste barrier at least in one area; others bastions of age old evil practices were to fall one by one in the years to come. (Reference: Bahuroopee Gandhi by AnuBandopadhyay page 24 edition 1964)

Accordingly to Gandhiji, A model town does not become so from its school, library or other institutions, but only from the ideal citizens living therein, and such ideal citizens never fail to strictly observe

hygienic rules. But every citizen-man or woman-must regard it his personal business to make it so. The town would attain that state when dust and refuse never meet the eye, when latrines are as clean as public libraries. If you want to assess the cultural value of any nation, you should inspect its latrines and gutters, or rather get them inspected by technical experts in sanitation.

The first law of cleanliness is, therefore, good and solidly-built roads. A dusty road is bad in many respects. Not only does it harm our lungs, but it means great hardship to the beasts of burden. The town boasts of a cistern with water-taps but it cannot adorn the town without well-paved streets. (Mahadev Desai, Day-to-Day with Gandhi, Vol-5, p.279-80)

### **Gandhiji segregated the garbage is of two types.**

The first is that which is suitable material for manure— such as peels and skins of vegetables, grain, grass etc. This should be kept in fields or at places where manure from it can be collected, and the second should be carried and buried at places where potholes, etc., need to be filled in. As a result of this, the village will remain clean and people who walk bare footed will be able to do so fearlessly.

The other type includes bits of wood, stones and sheets of iron or tin, etc. "Now remains the heap that is not fit for making manure. The rubbish accumulated in it should be buried in a deep hole at a single spot or wherever holes have to be filled up around the village. It too must be buried every day, should be pressed down from above and kept clean. "If this activity is carried on for a month, villages will cease to be dunghills and become instead clean and beautiful. The reader must have realized that no expense is involved in this. This neither requires any help from the Government nor any great scientific power. All that is required is a volunteer with zeal.

### **Swachh Bharat Abhiyan**

Swachh Bharat Abhiyan has been one of the most appreciated moves by the Hon'ble Prime Minister Shri Narendra Modi government that aims for a cleaner and more hygienic India. The cleanliness drive was launched on October 2, 2014, to celebrate the 150<sup>th</sup> birthday of Mahatma Gandhi. October 2 marks the birthday of the father of our nation and is commemorated as Gandhi Jayanti. The NDA government is celebrating Gandhi Jayanti 2017 as Swachh Bharat Diwas and it marks 3 years of PM Modi's Swachh Bharat Abhiyan.

SAP is a medium to make Swachhta as "Everyone's Business". Through the SAP, Ministries and Departments have been able to mainstream and disseminate Swachhata awareness on Pan India basis through various Government Institutions, organizations, attached offices, PSUs.

SAP has seen a multi-dimensional range of activities including adopting villages, support for sanitation infrastructure, solid and liquid waste management, cleaner monuments, school sanitation, better sanitation in hospitals and iconic places etc.

program, a separate budget head "96" has been created with the help of the Ministry of Finance, to earmark SAP funds and operationalize it.

The mission has been taken as Jan Andolan and being implemented successfully.

### **Conclusion**

Gandhiji who valued cleanliness almost as much as he valued the nation's freedom, had a concurrent dream of a Clean India. But it remained unfilled. The call of the Honourable Prime Minister left a mark on every citizen's consciousness as it inspired every section and every party, each subsequently more diligent, for a new mass movement for change. Hence began the noble work of spreading information, teachings and communication about cleanliness at every level, through all art forms and every mode. That was what Gandhiji had been doing all his life; 'scavenging India' of all that was not right. Gandhiji was not only cleaning latrines in South Africa and in India, he was cleansing humanity of prejudices, hatred and violence. His mission was spiritual cleansing of not only India but of the world. His was a message of peace, nonviolence, love and brotherhood. When he spoke for the meek and the poor, he embraced the world; for the unprivileged in the world have no national boundaries.

### **References:**

1. [http://www.gandhi-manibhavan.org/gandhiphilosophy/philosophy\\_environment\\_sanitation.htm](http://www.gandhi-manibhavan.org/gandhiphilosophy/philosophy_environment_sanitation.htm)
2. <https://Swachhbaratabhiyan>

## महात्मा गांधीजींची सर्वोदयाची संकल्पना

प्रा. बाळकृष्ण कार्ल रामटेके  
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गांधीजींच्या आदर्श समाज अथवा राज्याचे अंतिम ध्येय ‘सर्वोदय’ या शब्दाचा इतिहास असा आहे की, ज्या पुस्तकांनी गांधीजींच्या जीवनात महत्वपूर्ण रचनात्मक परिवर्तन घडवून आणले, त्यात सर्वश्रेष्ठ रस्किनव्दारे लिखित ,Unto the Last’ हा आहे. गांधीजींनी त्याचे गुजराती अनुवाद केले आणि ते ‘सर्वोदय’ या नावाने प्रकाशित केले. आपल्या आत्मकथेत गांधीजी लिहितात की, “मी सर्वोदयाच्या सिध्दांताला अशाप्रकारे समजतो की,

१ सर्वांच्या सुखातच आपले सुख निहित आहे.

२ वकील आणि न्हावी या दोघांच्याही कांमाची किंमत एकसारखीच असली पाहिजे. कारण उपजीविकेचा अधिकार सर्वांना सारखाच आहे. आणि

३ साधे मेहनत -मजुरीचे अर्थात शेतकऱ्याचे जीवन आहे. यातील पहिली बाब मी समजत होतो, दुसरी बाब अस्पष्ट स्वरूपात पहात होतो तर तिसऱ्या बाबीविषयी मी कधी विचारच केला नाही. ‘सर्वोदय’ ने मला दिव्याप्रमाणे दाखवून दिले की, पहिल्या बाबीतच दुसऱ्या दोन्ही बाबी सामावलेल्या आहेत. अशाप्रकारे स्पष्ट आहे की, ‘सर्वोदयाचा’ अर्थ सर्वांच्या जीवनात, सर्वच पक्षांची संपूर्ण प्रगती होय.

समाजाच्या पुनर्रनेसंबंधी गांधीजींचा दृष्टिकोन समजून घेणे म्हणजेच सर्वोदय विचारसणीची ओळख करून घेणे होय. गांधीजींनी मांडलेल्या या विचारसणीचा किंवा तत्वज्ञानाचा विकास करण्यात आचार्य विनोबा भावे, जयप्रकाश नारायण, आचार्य दादा धर्माधिकारी इ. ची भूमिका प्रमुख आहे. सर्वोदय विचारसरणीची ओळख पुढील प्रमुख मुद्यांच्या आधारे करून घेता येईल.

### सर्वोदयाचा अर्थ :

‘सर्वांच्या जीवनात सर्वच क्षेत्रात संपूर्ण प्रगती’ हा सर्वोदयाचा अर्थ आहे. दुसऱ्याला जिवंत ठेवण्यासाठी, सुख प्राप्त करून देण्यासाठी प्रत्येकाने आपले जीवन जगले पाहिजे तरच सर्वांचे जीवन सुखी होवू शकेल तसेच सर्वांचा उदय किंवा विकास होवू शकेल, असा सर्वोदयाचा आशय आहे. विनोबाजींच्या शब्दात, “सर्वोदय काहींचा अथवा बहुतांचा अथवा अधिकतम लोकांचे उत्थान अपेक्षित नाही. आम्ही अधिकतेपासून सर्वाधिक सुखापासून समाधानी नाहीत. आम्ही तर केवळ एकाची आणि सर्वांची, श्रेष्ठाची आणि कनिष्ठांची, सबलांची आणि निर्बलांची, बुद्धिमानांची आणि बुद्धिहीनांची अशा सर्वांच्या सुखातून समाधानी होवू शकतो. सर्वोदय शब्द एक उत्कृष्ट आणि सर्वव्यापक भावनेला अभिव्यक्त करते.” “मानवी प्रगतीचा लाभ समाजातील शेवटच्या व्यक्तीपर्यंत पोहचला पाहिजे असे नाही, तर हा लाभ समाजातील सर्व व्यक्तींना एकाच वेळेस मिळाला पाहिजे.” असे गांधीजींचे ठाम मत होते. अशी स्थिती निर्माण झाली तरच सर्व व्यक्ती सुखी असणारा सर्वोदयी समाज निर्माण होवू शकेल असे त्यांना वाटत होते. म्हणूनच गांधीजी एकोणविसाव्या शतकातील उपयोगितावाद्यांव्दारे ‘अधिकांश लोकांचे अधिकतम सुख’ या सिध्दांताशी सहमत नाहीत. कारण या सिध्दांताचा स्वीकार करण्याचा अर्थ असा होईल की, 51 टक्के लोकांच्या सुखासाठी 49 टक्के लोकांच्या सुखाचे बलिदान दिले जावू शकते. गांधीजींच्या मते, अशा प्रकारचा हा एक हदयहीन सिध्दांत आहे, ज्याने मानवतेवर अपकार केले आहेत. ‘सर्वोदय’ म्हणजेच सर्वांचे अधिकतम सुखाचे सिध्दांत हाच सर्वोत्तम आहे.

### सर्वोदयाची उद्दिष्टे :

‘सर्वोदय’ हा शब्द सर्व आणि उदय या दोन शब्दांमिळून बनला आहे. यावरून सर्वांचा म्हणजे संपूर्ण मानवजातीचा विकास हेच या विचारसणीचे उद्दिष्ट आहे, हे स्पष्ट होते. सर्वोदय अशा वर्गविरहित, जातीविरहित आणि शोषणविरहित समाजाची स्थापना करू इच्छिते, ज्यामध्ये प्रत्येक व्यक्ती आणि समूहाला आपल्या सर्वांगीण विकासाचे साधन आणि संधी मिळेल. अशी क्रांती अहिंसा आणि सत्याव्दारेच शक्य आहे. सर्वोदय त्याचेच प्रतिपादन करते. बहुसंख्याकांचे किंवा बहुजनांचे कल्याण हे सर्वोदयाचे उद्दिष्ट नाही, तसेच व्यक्तीचे केवळ भौतिक कल्याण साधणे एवढेही मर्यादित ध्येय सर्वोदयाचे नाही. व्यक्तीची भौतिक व आध्यात्मिक प्रगती करणे अर्थात सर्वांगीण कल्याण साधणे हे सर्वोदय विचारसणीचे उद्दिष्ट आहे. सर्वोदयी विचारावर आधारित आदर्श समाजाच्या निर्मितीसाठी पुढील उद्दिष्टांची पूर्तता होणे आवश्यक आहे, असे गांधीजींचे मत आहे.

प्रत्येक व्यक्तीला आपल्या अन्न, वस्त्र, निवारा, मनोरंजन इत्यादी जीवनावश्यक किमान गरजा पूर्ण करता आल्याच पाहिजेत, त्यासाठी प्रत्येकाला करता येईल एवढे उत्पन्न समाजातील प्रत्येक व्यक्तीचे असले पाहिजे. त्यासाठी अनेक साधने उभी करून त्यांचे वाटप करणे हे उद्दिष्ट गांधीजींना अभिप्रेत आहे. सत्येचे विकेद्रिकरण करून व्यक्तीवर शक्ती न करणाऱ्या लहान आकारांच्या संस्थांकडे समाजिक जीवनाचे सुव्यवस्था निर्माण करण्याचे कार्य सोपविणे हे एक सर्वोदयाचे उद्दिष्ट आहे. सर्वोदयी समाजात प्रत्येकाला आत्मसंयम या तत्वाचे पालन करण्याबाबत प्रशिक्षण देण्याचे उद्दिष्ट ठेवले पाहीजे. कारण निष्ठा व एकात्मतेची भावना यातच आपला विकास आहे. असे समजणारी आत्मसंयंमी व्यक्ती निर्माण करणे हे एक सर्वोदयाचे उद्दिष्टे आहे. परिश्रम अथवा शारीरिक कष्ट हे मानवी जीवनासाठी आवश्यक आहे. यावर गांधीजींचा ठाक विश्वास होता. त्यामुळे प्रत्येक व्यक्तीला पूर्ण काळासाठी रोजगार प्राप्त करून देणारी साधने निर्माण करणे हे या विचार सरणीचे एक उद्दिष्टे आहे. त्यासाठी सर्वप्रथम जीवनावश्यक वस्तु निर्माण करण्यावर भर दिला पाहीजे. असे गांधीजी म्हणत असत. परावलंबनामुळे आळस तसेच शोषण यांना संधी मिळते. म्हणून प्रत्येक खेडे उपभोग्य वस्तू व अन्य गोष्टींबाबत स्वयंपूर्ण करण्यावर गांधीजींनी भर दिला होता. अशाप्रकारे प्रादेशिक स्वयंपूर्णता निर्माण करण्यावर या विचारसरणीने भर दिला आहे. यंत्रांच्या सहाय्याने मोठ्या प्रमाणवरिल वस्तूंच्या उत्पादनाला या विचार सरणीचा विरोध आहे. कारण अशा उत्पादन पद्धतीमध्ये मनुष्य हतबल व परात्मक होतो. म्हणूनच वस्तूच्या उत्पादन पद्धतीमध्ये मानवाला महत्वपूर्ण स्थान प्राप्त करून देणे हे या विचार सरणीचा उद्दिष्टे आहे. अशी विविध उद्दिष्टे सर्वोदय विचारसरणी समोर आहेत.

### सर्वोदयाचे तात्त्विक आधार :

‘अहिंसा’ हे सर्वोदय विचारसरणीचे मूळ आधारभूत तत्व आहे. गांधीजींच्या मते, अहिंसा हे सत्यान्वेषी माणसाचे सर्वश्रेष्ठ कर्तव्य आहे. मानवी इतिहासात त्यांना अहिंसेच्या तत्वांचीच उत्कळाती दिसते. प्रेम व अहिंसेवर आधारित अशी एकीकरणाची अथवा समन्वयाची क्रिया समाजात घडवून आणणे सर्वोदयाला अभिप्रेत आहे. “संघर्ष हा मानवी स्वभावाचा इतिहास नसून तो मानवी चुकांचा व दोषांचा इतिहास आहे.” असे गांधीजींचे मत आहे. प्रत्येकाला विकासाची समान संधी उपलब्ध करून देणे हा सर्वोदयाचा तात्त्विक आधार आहे. व्यक्तिस्वातंत्र्याचा पूर्ण आविष्कार अहिंसेच्या वातावरणातच संभवतो. सबल-दुर्बलांना समान संधी फक्त अहिंसेच्याच मार्गाने मिळू शकते. प्रत्येक व्यक्ती-मग ती कोणत्याही स्तरातील व जाती धर्माची असो, तिला एक नैतिक मूल्य सर्व व्यक्तींचे सारखेच असते. व्यक्तीचे हे नैतिक मूल्य हा सर्वोदयाचा आधारसंतंभ आहे. प्रेम, सत्य, अहिंसा ही मानवी जीवनाची शाश्वत मूल्ये आहेत. सहकार्याची, सहजीवनाची प्रेरणा ही प्रेमामधूनच प्राप्त होत असते असे गांधीजींचे मत आहे. म्हणूनच मानवी मूल्यांची स्थापना व जोपासना करणे हा सर्वोदयाचा तात्त्विक आधार आहे.

### सर्वोदयाची कार्यपद्धती :

सर्वोदयी समाज निर्माण करण्यासाठी कोणत्या कार्यपद्धतीचा अवलंब केला जाईल याचे स्पष्टीकरण पुढीलप्रमाणे देता येईल. हिंसात्मक उपायांवारे आर्थिक विषमता नष्ट करता येवू शकते. परंतु प्रेम, सत्य, अहिंसा यासारख्या नैतिक तत्वांवर सर्वोदय विचारसरणी आधारित आहे. त्यामुळे अहिंसक क्रांतीव्दारेच सर्वोदयी समाज निर्माण केला पाहिजे, यावर गांधीजी दृढनिश्चयी होते. वैचारिक उदारता अथवा मनाची विशालता हे हदयपरिवर्तनातूनच निर्माण करता येवू शकते. श्रीमंत-गरीब इत्यादी सर्वांनीच सहजीवनाचे, सहअस्तित्वाचे महत्व मान्य करण्यासाठी त्यांचे हदयपरिवर्तन मान्य करणे आवश्यक ठरते. प्रत्येक व्यक्तीने आपले हदयपरिवर्तन करून अन्य व्यक्तींना समुदायाचा व समाजाचा विचार करण्यास भाग पाडण्यासाठी त्यांचे हदयपरिवर्तन व्हावे, म्हणून सत्याग्रहाच्या मार्गाचा अवलंब केला तर अहिंसक क्रांतीव्दारे सर्वोदयी समाज निर्माण होईल असा गांधीजींचा ठाम विश्वास होता.

गांधीजींनी लिहिले आहे की, “माझे स्वराज्याचे स्वप्न गरिबांच्या स्वराज्याचे आहे. त्यांच्यासाठी जीवनाच्या आवश्यक वस्तू तशाच सुलभ मिळाल्या पाहिजेत ज्या श्रीमंतांना व राज्यांना मिळतात. याचा अर्थ असा नाही की, त्याच्यासाठी राजासारखे महाल असले पाहिजे. सुखी जीवनासाठी महालांची गरज नाही. आपण साधारण लोक त्याचा रस्ताच भूलून जावू. परंतु जीवनाच्या साधारण सोयी श्रीमंतांसारख्याच सर्वसुलभ असल्या पाहिजेत. मी निःसंकोच असे सांगू शकतो की, जोपर्यंत या सुविधा सर्वसुलभ मिळणार नाहीत तोपर्यंत स्वराज्य पूर्ण स्वराज्य होणार नाही.” पूर्ण स्वराज्य ध्येयाची परिपूर्ती श्रमिकवर्ग शोषणमुक्त होणे, उत्पादनाचे ध्येय नफेखोरीऐवजी गरजपूर्ती हेच असणे, तांत्रिक विकासातून समाजिक-आर्थिक विषमता वाढणार नाही याची दक्षता घेणे, श्रमनिष्ठा-जीवनाची प्रतिष्ठा टिकून राहणे इत्यादी गोष्टी गांधीजींना अभिप्रेत आहेत.

सर्वोदयी समाज अहिंसक क्रांतीव्दारे निर्माण करण्याची जी खपरेषा तयार करण्यात आली, त्यातील पहिली पायरी म्हणजे भूदान हे आहे. सर्व शेतमालकांनी आपल्या मालकीची केवळ  $\frac{1}{6}$  जमीन दान म्हणून दिली तरी संपूर्ण भारतातील सर्व

भूमिहीनांची समस्या सुटू शकते. दुसरी पायरी म्हणजे ग्रामदान होय. ग्रामदानात खेडयातील सर्व लोकांनी शेतजमिनीवरील आपले मालकीहकक सोडून घायचा. त्यानंतर त्या शेतजमिनीचे नव्याने वाटप करायची अशी योजना होती. नंतरची पायरी म्हणजे संपत्तिदान होय. सर्वोदयी समाज हा अनेक व्यक्तींनी सतत व अथक परिश्रम केल्याशिवाय निर्माण होणे शक्य नाही. म्हणून या कार्याला वाहून घेण्यासाठी समाजातील काही व्यक्ती पुढे येणे व हेच कार्य आयुष्यभर करणे आवश्यक ठरते. अशाप्रकारे जीवनदान सर्वोदय समाजनिर्मितीची एक महत्वाची पायरी आहे. सर्वोदयी समाज निर्माण होण्यासाठी तसेच एकदा निर्माण झालेला सर्वोदयी समाज टिकवून ठेवण्यासाठी विश्वस्ताची महत्वपूर्ण संकल्पना गांधीर्जींनी मांडली आहे. ती विस्ताराने आपण समोर पाहणार आहोत.

याशिवाय सर्वोदयाचा विश्वास राजनीतीमध्ये नाही. गांधीर्जींच्या मते, “ती लोकनीतीची पक्षपाती आहे. राजनीतीमध्ये शासन प्रमुख आहे तर लोकनीतीमध्ये अनुशासन प्रमुख आहे. राजनीतीमध्ये सत्ता प्रमुख आहे तर लोकनीतीमध्ये स्वतंत्रता, राजनीतीमध्ये नियंत्रण प्रमुख आहे तर लोकनीतीमध्ये कर्तव्याचे पालन महत्वाचे आहे. सर्वोदयाचा क्रम असाच आहे की, शासनाकडून अनुशासनाकडे, सत्तेपासून स्वातंत्र्याकडे, नियंत्रणापासून संयमाकडे, सत्ता आणि अधिकारांच्या स्पर्धेकडून कर्तव्याच्या आचरणाकडे पुन्हा समोर चालणे”. गांधीर्जींनी सर्वोदय समाजात सर्वांची सर्वांगीण प्रगती हीच दिशा आणि आदर्श असेल हे नमूद केले आहे.

### **सर्वोदयी कार्यक्रम अथवा ग्रामीण समाजाच्या पुनर्रचनेसंबंधीचा गांधीवादी कार्यक्रम :**

महात्मा गांधीर्जींच्या ग्रामीण समाजाच्या पुनर्रचनेच्या कार्यक्रमाचा अभ्यास समाजशास्त्रीय दृष्टीने महत्वपूर्ण असा अभ्यासविषय आहे. कारण त्यामुळे गांधीवादी दृष्टिकोनाची ओळख पूर्ण होते. गांधीर्जींनी सांगितलेल्या कार्यक्रमाचे थोडक्यात स्पष्टीकरण पुढीलप्रमाणे सांगता येईल.

#### **१. धार्मिक व जातीय एकता :**

गांधीर्जींचा जन्मच धार्मिक कुटुंबात झाला होता. त्यांच्या आईकडून त्यांच्यावर अनेक धार्मिक संस्कार झाले होते. त्यामुळे त्यांचा धर्मावर व ईश्वरावर ठाम विश्वास होता. ते निरीश्वरवादी नव्हते. परंतु गांधीर्जींनी मानवतावादी धर्माचा पुरस्कार केला होता असे म्हणणे अधिक संयुक्तिक ठरेल. मानवतेचे पुजारी होते. त्यांच्या मते, सर्व धर्मातील नैतिक तत्वे ही सारखीच आहेत. त्यांच्या मते, राम-कृष्ण-रहिम ही नावे वेगवेगळी असली तरीही परमेश्वर मात्र एकच आहे.

#### **२. अस्पृश्यता निवारण :**

गांधीर्जींच्या समाज पुनर्रचनेच्या कार्यक्रमात अस्पृश्यता निवारणालाही महत्वाचे स्थान होते. अस्पृश्यता हा हिंदू धर्मावरचा कलंक आणि मानवतेवरचा गंभीर अपराध तर आहेच, पण राष्ट्रऐक्याच्या आड येणारा तो फार मोठा सामाजिक अडथळा आहे, अशी गांधीर्जींची भूमिका होती. ‘अस्पृश्य’ या अपमानीत शब्दाऐवजी ‘हरिजन’ या शब्दाचा उपयोग करण्यास त्यांनी सुरुवात केली होती. सामाजिक विषमतेतून अस्पृश्यता निर्माण झाली आहे, तेव्हा ती दूर करण्यासाठी आपण सर्वांनी प्रयत्न केले पाहिजे असे त्यांचे मत होते. त्यासाठी त्यांनी ‘हरिजन’ हे वर्तमानपत्रही चालविले. तसेच अस्पृश्यता निवारण करण्यासाठी ‘हरिजन सेवक संघ’ या संस्थेची स्थापनाही केली होती. गांधीर्जींचा रचनात्मक कार्यक्रम विविध जाती-धर्माच्या लोकांना प्रत्यक्ष कार्यातून परस्परांना जवळ आणण्याच्या हेतूने प्रत्यक्ष करून राबविला जात होता.

#### **३. दारूबंदी :**

दैनंदिन राजकीय-सामाजिक घडामोर्डीकडे नैतिकतेने पाहणे शक्य आणि आवश्यक आहे असे गांधीर्जींचे मत होते. देशव्यापी व्यापक स्वरूपाचे दौरे केल्यामुळे ग्रामीण जनतेवरील मद्यपानाच्या दुष्परिणामांचा अचूक अंदाज महात्मा गांधींना आला होता. मद्यपान हे ग्रामीण जनतेच्या दारिद्र्याचे व दुःख यांच्यात ते भर घालतात असे त्यांचे मत होते. त्यांच्या सर्वोदयीचा दारूबंदीचा समावेश कॉग्रेस पक्षाच्या कार्यक्रमात त्यांनी केला होता. याचा परिणाम म्हणून दारूच्या दुकानासमोर हजारो लोक गांधीर्जींच्या प्रेरणेमुळे निर्दर्शने करीत असत. कॉग्रेस पक्षाच्या हजारो कार्यकर्त्यांनी स्वातंत्र्यपूर्वकाळात लोकांची दारूची सवय बंद करण्याच्या कार्याला वाहून घेतले होते. दारू ही ग्रामीण समाजाच्या अवनतीला कारणीभूत असल्यामुळे दारूबंदी हा गांधीर्जींच्या ग्रामीण समाजाच्या पुनर्रचना कार्यक्रमातील महत्वपूर्ण भाग होता.

#### **४. खादी :**

यंत्रे व औद्योगिकीकरण ही शहरी सभ्यतेची मुख्य प्रतीके असून मानवमात्रावरील ते शाप आहेत. कामगारांना गुलाम करून देशात बेरोजगार, नैतिक घसरण आणि दुःख यांच्यात ते भर घालतात असे त्यांचे मत होते. त्यांच्या सर्वोदयीची विचारसरणीत शारीरिक श्रमाला अतिशय महत्वाचे स्थान देण्यात आले होते. स्वदेशीचा प्रसार, कष्ट करण्याची सवय, खेडयातील हजारो लोकांना रोजगार प्राप्त करून देण्याची क्षमता इत्यादी विविध दृष्टिकोनातून गांधीर्जींना खादीचे महत्व पटले होते. म्हणूनच त्यांनी सूतकताई करण्यासाठी खास चरखा निर्माण करण्यास प्रोत्साहन दिले. कॉग्रेस पक्षाच्या कार्यकर्त्यांनी खादीच वापरली पाहिजे असा त्यांचा आग्रह होता. शहरी औद्योगिक सभ्यता ही अशाप्रकारे अनैतिक ग्रामीण जनतेविषयी बेपवा, माणसांचे शोषण, बेकारी व अधःपतन वाढविणारी असल्यामुळे ती शक्य तितक्या लवकर नष्ट व्हावी आणि तिच्या जागी साधी,

पापभिरु, धर्मप्रवण, नैसर्गिक, अल्पसंतुष्ट अशी ग्रामीण सभ्यता निर्माण व्हावी असे गांधीजींना वाटप होते. त्यासाठी खदीच्या प्रसारावर त्यांनी जोर दिला व खादीचा प्रसार करण्यासाठी त्यांनी खदी ग्रामोद्योग मंडळाची स्थापना केली होती.

#### ५. ग्रामोद्योग :

यंत्रे व औद्योगिकीकरण ही शहरी सभ्यतेची मुख्य प्रतीके असून मानवमात्रावरील ते शाप आहेत. कामगारांना गुलाम करून देशात बेरोजगार, नैतिक घसरण आणि दुःख यांच्यात ते भर घालतात. अजम्न शहरे, अफाट वाहतुकीच्या सोयी, बळी तो कान पिळी, वैज्ञानिक प्रगतीतून केवळ लोभांची पूर्ती ही या यंत्रसंस्कृतीची फलशृती असते. या यंत्रसंस्कृतीऐवजी गांधीजींनी ग्रामोद्योगाचा पुरस्कार केला होता. प्रत्येक खेडे हे स्वयंपूर्ण करण्यावर सर्वोदयी विचारसरणीत गांधीजींनी भर दिला होता. कारण ग्रामोद्योगांना प्रोत्साहन दिल्याशिवाय हजारो ग्रामीणांची बेकारी व दारिद्र्य दूर होवू शकणार नाही, असा गांधीजींचा ठाम विश्वास होता. म्हणूनच त्यांनी ग्रामोद्योग, कुटीरयोग यांना प्रोत्साहन दिले होते.

#### ६. ग्रामसफाई :

गांधीजींनी आपल्या सर्वोदयी कार्यक्रमात ग्रामसफाईवर विशेष भर दिला होता. देशाची ७२ टक्के जनता वास्तव्य करणारी भारतीय खेडी ही घारींची आगारे बनली आहेत, हे ग्रामीण भगाच्या दौऱ्यातून गांधीजींच्या लक्षात आले. त्यामुळेच ग्रामीण भागात रोगराईचा फैलाव होतो. त्यासाठी ग्रामसफाई किती महत्वाची आहे हे गांधीजींनी जाणले होते. शारीरिक कष्टाचा कोणताही व्यवसाय अथवा कोणतेही कार्य हे कमी प्रतीचे नसते, ही भावना गांधीजींना जनमाणसात रुजवायची होती.

#### ७. नई तालिम :

नई तालिम किंवा मूलोद्योग ही स्वतःच्या अनुभवातून व प्रयोगातून साकार झालेली शिक्षणपद्धती आहे. शहरी औद्योगिक सभ्यतेतील शिक्षणव्यवस्था? आरोग्य व न्यायव्यवस्था गांधीजींना परिणामदृष्ट्या घातक वाटते. गुलामी, दांभिकता, वंचना, जनसामान्यावर रुबाब ही इथल्या शिक्षणपद्धतीची फलशृती आहे. डॉक्टर व वकील हे पापांचा प्रसार करतात. लोकांना नैसर्गिक पद्धतीने जगू देत नाहीत.

#### ८. प्रौढशिक्षण:

गांधीजींच्या मते, पायाभूत शिक्षण सर्वांना सक्तीचे असले पाहीजे. प्रत्येक खेडे परिपूर्ण गणराज्य होण्यासाठी, प्राथमिक गरजांच्या बाबतीत स्वावलंबी तरीही इतर खेड्यांशी संलग्न राहण्यासाठी प्रौढ शिक्षण आवश्यक आहे. ग्रामीण जनता ही निरक्षरतेमुळे सावकारांच्या अंधश्रेधांच्या जाळ्यात अडकलेली आहेत.

#### ९. स्त्रियांच्या स्थितीत सुधारण :

भारतीय समाजात परंपरागत रुढीमुळे कुटुंबात आणि समाजातसुधा लोकसंख्येच्या दृष्टीने अर्धेशक्ती असणाऱ्या स्त्रियांच्या सामाजिक जीवनावर अनेक जाचक बंधने आहेत ही निंदनीय बाब आहे, हे गांधीजींच्या लक्षात आले होते. स्त्रियांमध्ये स्वाभिमान, स्वावलंबन व आत्मविश्वास जागृत करण्याचे कार्य त्यांनी हाती घेतले होते.

#### १०. आरोग्य सुधारणा :

ग्रामसफाई अभावी भारतीय खेडे घारींची आगारे बनली होती. त्याचा परिणाम ग्रामीण आरोग्यावर झाला होता. ग्रामीण जनतेच्या आरोग्यामध्ये सुधारणा व्हावी या उद्देशाने ग्रामीण लोकसमूहात ग्रामसफाई, शोषखडडे, कंपोस्टखडडे, स्वच्छ हवा व सूर्यप्रकाश असणारी घरे निर्माण करण्यावर त्यांनी आपल्या कार्यक्रमात भर दिला होता.

#### ११. मातृभाषेचा विकास :

व्यक्तींला सहज अवगत होणारी भाषा ही मातृभाषा असते. शिक्षणाचे माध्यम हे मातृभाषाच असावे असे गांधीजींचे मत होते.

#### १२. राष्ट्रभाषेचा प्रसार :

एक संघ भारत देशात विविध राज्यांच्या स्थानीक भाषा वेगवेगळ्या असल्या तरी राष्ट्रभाषा म्हणून हिंदीचा स्वीकार केल्यानंतर हिंदी या राष्ट्रभाषेचा प्रसार संपूर्ण देशात झाला पाहीजे, तेव्हाच आपला समाज अधिक एकसंघ होईल असा त्यांचा विश्वास होता.

#### १३. आर्थिक विषमता :

आर्थिक विषमता नष्ट झाल्याशिवाय सर्वोदयी समाज निर्माण होणे शक्य नाही याची गांधीजींना जाणीव होती. आर्थिक समता प्रस्थापित होण्यासाठी भांडवलदार-कामगार संघर्ष संपला पाहीजे, श्रीमंत व गरीब यांच्यातील दरी भरून निघाली पाहीजे असे गांधीजींना वाटत होते.

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२. सोर वासंती - एक विसाव्या शतकात गांधी सप्टेंबर २०१३
३. दवे जुगतराम - गांधीजी नवजीवन प्रकाशन मंदिर अहमदाबाद नोव्हेंबर २०१७

## Mahatma Gandhi and Women Empowerment

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### **Abstract-**

*Mohandas Karamchand Gandhi, father of our nation make path to women empowerment. Gandhiji has opinion that women empowerment may mean equal status to women and provide opportunity and freedom to develop women as human being. Gandhi's weapon non-violence imbedded in woman that is the strongest weapon of everything. About nine decades ago Gandhi advocated views exhorting women to realize their potential and work as collectivity for social transformation. Self-esteem, self realization, selfless service is power of women empowerment. Gandhi saw women as self conscious object, so he includes them in national freedom movement led by him. It was Mahatma Gandhi's revolutionary call to women to join freedom struggle that led to the new era. Gandhi had sought the support of women for almost all of his political movements, non-cooperation, civil disobedience and Quit India Movement. To begin to change the position and status of women, Gandhi urged them to shed ornament, saying that ornamentation they wear is part of men's conspiracy. In considering the implications of Gandhian thought for women are very important for building up women's solidarity and women consciousness.*

Need for empowerment arose due to centuries of domination and discrimination done by men over women; women are suppressed lot. They are the target of varied types of violence and discriminatory practices done by men all over the world. India is no different. In Indian society various types of ill practices, both physical and mental, against women have become a normal since ages. For example sati pratha, practice of dowry, pardha pratha, wife burning, sexual violence, sexual harrassment at work place, domestic violence and all other kinds of discriminatory practices. All reformers like Mahatma Jyotirao Phule, Dr. Babasaheb Ambedkar stresses on the need to educate men regarding women issues and inculcating a sense of respect and duty towards women as equals and even our nation of father played vital role in women empowerment.

Mohandas Karamchand Gandhi popularly referred as Mahatma Gandhi was not only one of the greatest leader of Indian nationalism but also a prominent social and political reformer who played important roles to purging out societies evils. He was influenced by his mother Putalibai who imparted in him strong sense personal ethics and compassion. His personal philosophies of life molded to a great extent his strategies. He assumed major role in attempting to predicate the social wrong committed against the women of the country through ages. The sexual problem is peculiarly difficult one in India throbbing with in all pervading oppressive and badly directed sensuality and moral resources of the nation. The obsession of the flesh weighs on men's mind and is an insult to women's dignity.

Gandhi publishes the complaints of Hindu Women at the degrading attitude of Hindu nationalists. Gandhi takes women's side .He says prove that there is another sore in India as bad as that of untouchability. Gandhi expects more from oppressed than the oppressors. Gandhiji calls upon women to demand and inspire respect by ceasing to think of themselves as the object of masculine desire only. Let them forget their bodies and enter into public life, assume the risks and suffer the consequences of their convictions. Women should not only renounce luxury and throw away or burn foreign goods, but they should also share men's problems and privations. Many distinguished women have faced arrest and imprisonment in Calcutta. This shows the proper spirit. Instead for ashing mercy, women should view with the men in suffering. For the cause, when it comes to suffering women always surpass men. He says,

“Swaraj home rule means that we must regard every inhabitant of India as our own brother or sister. Women is not weaker sex but the better half of the humanity, the nobler of the two, for even today, she is the embodiment of sacrifice, silent suffering humility, faith and knowledge. Women's intuition has often proved truer than man's arrogant assumption of knowledge.”

In the ,Women of India, beginning with his own wife, Gandhi always found intelligent aid and understanding among them, he recruited some of his best disciples. Women participate in the mass movement led by him and he made a great brake through in Indian Women's lives for time to come. He recognized importance of women to join the freedom struggle that led to drawing of new era. It was Mahatam Gandhi's revolutionary call to women to come out from evil society walls. Gandhi believed women's self esteemed power and convinced that women's involvement and participation is necessary for accomplishing the task of national regeneration. Gandhi had sought the support of women for almost all of his political movements, non-cooperation, evil disobedience and quite India movement. The role of educated women to impairment Gandhian programmes is unique.

Gandhi considered, Women as Noble Sex. Gandhi said that, if she is weak in striking, she is strong in suffering. Gandhi describe women as the embodiment of sacrifice and ahimsa. He states that, “A daughter s

share must be equal to that of son. The husband earning are a joint property of husband and wife as he makes money by her assistance.” Gandhi firmly believed that if a husband is unjust to his wife, she has right to live separately. The Mahatma’s view on sexual equality will not be taken kindly either by the modern man or the woman. He wanted to protect the institution of family and at the same time exalt women with the equal status.

At the opinion of Gandhi, Women are not Abla but Sabla . At all India women’s conference on Dec.23,1936 Gandhiji said,when women whom we called abla becomes sabla ,all those we are helpless will become powerful .He saw man and women are equals,complementing each other and he saw himself not as a visionary but as a practical idealist.If then men and women work together selflessly and sincerely as equals with a faith like Gandhi,they may indeed realize perfect state.Gandhi saw straightway that work assigned to them were due to ignorance.Women have right to learn the art of under control.A woman is companion of man gifted with equal mental capacities.She therefore has the right to participate in the very minute detail,in the activities of man and has an equal right to freedom and liberty with him. He said , “I am uncompromising in the matter of women,s Rights.In my opinion,she should labor under no legal disability not suffered by man.I should treat daughters and sons as an equal footing of perfect equality”.

### Conclusion:

Gandhiji paves way to women's empowerment and implies ability in women with regard to their life and work and giving equal rights to them in all spheres like,personal,social,economic,political,legal and so on.In this modern society it is need to accept whatever Gandhiji expresses their views regards women empowerment. Women empowerment is much talked issue today .It can be said that Mahatma Gandhi was indeed one of the greatest advocates of women's liberty and all throughout his life he tried to improve the status of women in his country.His faith in their immense capabilities found expression in his decision to respect women. To have conscious and aware to feel and realize at every step of their life that they are builders of their nation and their peaceful world.

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## महात्मा गांधीचे नेतृत्व गुण

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सांगली

### सार

भारताच्या स्वांत्रलढयात गांधीजींनी असामान्य नेतृत्वाची भुमिका पार पाडली. ही भुमिका पार पाडतांना मानवाच्या अंगी अनेक नेतृत्वगुणवैशिष्ट्य असावी लागतात. नेतृत्वाची भुमिका फार महत्वाची असते. संघटनेचे यश या नेतृत्वाच्या गुणवत्तेवर अवलंबून असते. चागल्या नेतृत्वामुळे चांगली संघटना निर्माण होते व ती संघटना चांगली असते. तिचे काम चागल्या रितीने चालते. नेतृत्व हा असा एक मानवीगुण आहे की तो मानवाची दृष्टी खूप उंचीवर पोहचवू शकतो. मनुष्याची कामगिरी ते खूप मोठ्या प्रमाणात उंचावते आणि नेहमीच्या मयदिपलीकडे मानसाचे व्यक्तिमत्त्व घडवू शकतो. यामुळे नेतृत्व हा फार मोठा गुण आहे. तो कोणत्याही गोष्टीचे परिवर्तन व निर्मिती करू शकतो. ब्रिटीशांनी भारतावर दोनशे वर्षे राज्य केले भारताला स्वातंत्र मिळवून देण्यासाठी अनेक स्वातंत्र सेनानींनी आपल्या घराचा त्याग केला, प्राणांची आहुती दिली अशाच महान स्वातंत्र सेनानीपैकी एक म्हणजे आपले राष्ट्रपिता महात्मा गांधी. भारताच्या स्वातंत्रलढयातील एक प्रमुख नेते होते. एक स्वातंत्र सैनिक होते. त्याच्या अंगी दूरदृष्टी, संपर्क कौशल्य, संघटना कौशल्य, व्यूहरचनाचे कौशल्य, व्यवस्थापन कौशल्य, मनाचा मोठेपणा, आत्मविश्वास इत्यादी नेतृत्व गुण दिसून येतात. त्यांनी आपले संपूर्ण आयुष्य भारताच्या स्वातंत्रचळवळीसाठी खर्च केले. महात्मा गांधीजींच्या असामान्य नेतृत्व गुणांची माहिती या लेखात सादर केलेली आहे.

### प्रस्तावना

ब्रिटीशांनी भारतावर दोनशे वर्षे राज्य केले भारताला स्वातंत्र मिळवून देण्यासाठी अनेक स्वातंत्र सेनानींनी आपल्या घराचा त्याग केला, प्राणांची आहुती दिली अशाच महान स्वातंत्र सेनानीपैकी एक म्हणजे आपले राष्ट्रपिता महात्मा गांधी. महात्मा गांधी भारताच्या स्वातंत्रलढयातील एक प्रमुख नेते होते. महात्मा गांधी एक स्वातंत्र सैनिक होते, त्यांनी आपले संपूर्ण आयुष्य भारताच्या स्वातंत्रचळवळीसाठी खर्च केले. महात्मा गांधीचे पूर्ण नाव मोहनदास करमचंद गांधी. त्यांचा जन्म 2 ऑक्टोबर 1869 रोजी गुजरातच्या पोरबंदरमधील हिंदू कुटूंबात झाला. त्यांचे वडील करमचंद गांधी हे पोरबंदर राज्यात दिवाण म्हणून काम करीत होते. त्यांची आई पुतळीबाई गांधी यांना वाचनाची आवड होती त्यांना गोष्टी वाचायला आवडत असत. त्या गोष्टीचा त्यांच्या मनावर खोलवर परिणाम होत असे त्यांचे प्राथमिक शिक्षण राजकोटमध्ये पूर्ण झाले. वयाच्या 14 व्या वर्षी महात्मा गांधीचे लग्न १३ वर्षीय कस्तुरबा कपाडीया यांच्याशी झाले, नंतर त्यांना कस्तुरबा गांधी म्हणून ओळखले जाऊ लागले. महात्मा गांधीच्या पत्नी कस्तुरबा गांधीनीही त्यांना विविध चळवळीमध्ये साथ दिली. जेव्हा महात्मा गांधीजी जेलमध्ये होते तेव्हा चळवळीचे अध्यक्षपद सुध्दा कस्तुरबा गांधी यांनी सांभाळले. 1988 मध्ये महात्मा गांधी समलदास विद्यालयात दाखल झाले पण ते महाविद्यालय सोडून पोरबंदरला परत आले.

राष्ट्रपिता महात्मा गांधी यांच्या अंगी असलेले नेतृत्व गुण पुढीलप्रमाणे

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|-----------------------|--|
| 1- दूरदृष्टी          | 6- व्यवस्थापन कौशल्य                         |
| 2- धैर्य व चारित्र्य  | 7- मनाचा मोठेपणा                             |
| 3- संपर्क कौशल्य      | 8- आत्मविश्वास                               |
| 4- संघटना कौशल्य      | 9- धर्म देशभक्ती व राष्ट्रवादासंबंधीचे विचार |
| 5- व्यूहरचनाचे कौशल्य |  |

वरीलप्रमाणे महात्मा गांधी यांच्या अंगी नेतृत्व गुण दिसून येतात.

### 1. दूरदृष्टी

नेतृत्व करण्यासाठी परिणामकारक व गतीमान व्यक्तिमत्त्व असावे लागते. व्यक्तिमत्त्व म्हणजे आपल्या अनुयायांवर प्रभाव पाडण्याचे कौशल्य. या कौशल्याची महात्मा गांधी वापर करीत असत. महात्मा गांधी यांच्या अंगी नेतृत्वाचा सर्वात महत्वाचा घटक म्हणजे त्यांच्या अंगी असलेली दूरदृष्टी. माणसाने सत्य, न्याय, प्रेम आणि अहिंसा याची कास धरून एकोप्याने राहावे. त्यांनी अहिंसा हा आपला धर्म आहे आणि हिंसा हा पशूचा आहे. पशूंची निद्रा अवस्था असते. त्याचा आत्मा फक्त शारिरिक

सामर्थ्यच जानतो. मानवाच्या आत्म्यास कायदा पालावा लागतो. यासाठी मानवाला हिंसेतून बाहेर पडण्यासाठी अहिंसेच्या मार्गानेच हिंसेतून बाहेर पडून व्देषावर विजय मिळविता येतो.

सत्य हेच परमेश्वर. सत्यात शक्ती असून शाश्वती असते अणि शाश्वत कधीही नाश पावत नाही.योग्य आहे तेच सर्वमान्य असते. सर्वमान्य तेच बलवान व शक्तिशाली आहे. सत्याचा नेहमी विजय असतो. न्याय आणि शांती मिळविण्यासाठी सत्याचा पाठपुरावा करावा लागेल. या पाठपुराव्यातून मानवास शांती मिळेल.

## 2. धैर्य व चारित्र्य

व्यवसायात निर्माण होणा-या कठीण प्रसंगाना तोंड देण्याची क्षमता म्हणजे धैर्य होय.नेतृत्वाला धोका जबाबदारी स्वीकारावी लागते. त्यासाठी धैर्य असावे लागते. नेत्यामध्ये धैर्य असावे, नियम असावेत तरच तो समूहामध्ये शिस्त निर्माण करु शकतो. त्याचबरोबर शुद्ध चारित्र्य असावे कारण नेत्याच्या चारित्र्याचा वागणुकीचा परिणाम संघटनेवर होत असतो.गांधीजी जन्मापासून धीट नव्हते त्यांच्या लहानपणी ते भिन्ने होते. ते भूत, चोर, साप यांना खूप भीत असत. यासाठी त्यांच्या जुनी नोकरांनीकडून रामनामाचा जप करण्याचा सल्ला त्यांना दिलेला होता. ते घालेत प्रत्येक खेळाच्या अनेक उपक्रमात भाग घेत असत व काहीवेळा ते पंच म्हणून काम करीत असत परंतु हा त्यांचा आत्मविष्वास केवळ ओळखीच्या लोकांपुरता मर्यादीत होता. ज्यावेळेस गांधीजी पक्षकारांच्या बाजूने पहिल्यांदा केस लढण्यास उभा राहीले तेव्हा त्यांचे डोके गरगरु लागले. न्यायालय त्यांच्याभोवती फिरु लागले त्यांच्या षरिरातील षक्ती नाहीषी झाली ते खाली बसले व त्यांनी पक्षकाराला मी केस लढवू षकणार नाही असे सांगीतले आणि न्यायालयातून बाहेर पडले. त्याची त्यांना लाज वाटली आणि केस मांडण्याचे धैर्य अंगात येईपर्यंत कोणतीही केस स्वीकारायची नाही असे त्यांनी ठरविले. दक्षिण अफ्रिकेला जाईपर्यंत त्यांनी पुन्हा न्यायालयात पाऊल टाकले नाही.

## 3. संपर्क कौशल्य

महात्मा गांधीच्या प्रार्थना आश्रमात तसेच सार्वजनिक ठिकाणी भरविल्या जात असत. यासार्वजनिक सभांना हजारो लोक येत असत.त्यांच्या कोलकात्यातील प्रार्थनासभेला लाखांवर लोक उपस्थित राहून सध्याच्या चालू घडामोडीवर भाष्य करीत असत. यामुळे त्यांचा संदेश भारतातच नव्हे तर परदेशातसुध्दा लक्षावधी लोकांपर्यंत पोहचत असे.नेहरु म्हणतात गांधीजीचा आवाज शांत व खालच्या पट्टीचा होता. तसेच इतरांच्या पेक्षा निराळा होता. तो नरम आणि कोमल होता त्यामुळे गर्दीच्या ठिकाणी आरडयाओरडयातून ऐकू येत असे.त्यात पोलादाची शक्ती लपलेली होती.

## 4. संघटना कौशल्य

संघटन कौशल्य म्हणजे अनेक लोकांना एकत्र आणणे व त्यांचे प्रयत्न उदिष्टे साध्य करण्यासाठी एकत्र करणे होय. नेतृत्वासाठी समूह आवश्यक असतो. असा गट किंवा समूह विशिष्ट उददेशाने एकत्र आणण्याची क्षमता नेतृत्वाजवळ असावी लागते. भारतीय राष्ट्रीय कॉग्रेसची पूर्नबांधणी संघटन कौशल्य वापरून केले. ज्यावेळी महात्मा गांधीनी प्रवेश केला तेव्हा जेवढी लोकसंख्या होती त्या लोकसंख्येच्या एक टक्कयापेक्षा कमी इंग्रजी भाषा बोलत असले तरी या भारतीय राष्ट्रीय कॉग्रेसचे कामकाज इंग्रजी भाषेतून होत होते. जरी ही संघटना हिंदू व वरीष्ठ जातीची असली तरी त्याचे सदस्य हे कोलकाता, मुंबई व मद्रास या शहरामधील होते परंतु कार्यकारी यंत्रणेची उणीव होती.

## 5. व्यूहरचनाचे कौशल्य

संघटनेच्या बांधणीसाठी कुशल नेतृत्व व उत्तम व्यूहरचना आखण्यासाठी उत्तम कौशल्याची गरज असते यासाठी त्यांनी सत्य अहिसा व आत्मक्लेश यांच्या संयोगातून नविन धोरण आखले. गांधीर्जीच्या अंगी व्यूहरचनाचे कौशल्य होते. ब्रिटीश कायद्यानुसार हिंदुस्तानी देशातील लोकांना मीठ बनविण्याची परवानगी नव्हती. या कायद्याला निशस्त्र विरोध करून आपण कायद्याला जुमानत नसलेचे जनतेने दाखवून दिले. हिंदुस्तानच्या समुद्रकिना-यावर मोठ्या प्रमाणात मीठ उपलब्ध असूनही आपल्या देशातील गरीब लोकांची मीठ ही गरजेची वस्तू असतानासुध्दा मीठ बनविण्याची परवानगी नव्हती. ब्रिटीश सरकार ते बनवून विकत असत आणि या विक्रिकरातून त्यांचे उत्पन्न मिळत असे. त्यासाठी गांधीर्जीनी सत्याग्रह केला. सत्याग्रहात हजारो लोकांनी सहभाग घेतला. या सत्याग्रहात गांधीजी व हजारो लोकांनी मीठ बनविण्यास सुरवात केली. गांधीजी व हजारो लोकांप्रमाणेच शहरातील व खेडयातील लोकांनी मीठ बनविण्यास सुरवात केली. गांधीर्जीनी विरोध करून लोकांना एकसंघ करून आपण व जनतेने कायद्याला जुमानत नसलेचे दाखवून दिले. गांधीर्जीनी अनेक लोकांना एकत्र आणले. उदिष्ट साध्य करण्यासाठी सत्याग्रह केला. यावरून त्यांचे व्यूहरचनेचे प्रभावी कौशल्य दिसून येते.

## 6. व्यवस्थापन कौशल्य

महात्मा गांधी यांच्या अंगी असलेले कौशल्य म्हणजे उत्तम व्यवस्थापन. सत्याग्रह, उपोषण, पदयात्रा तसेच ब्रिटिश राज्यकर्ते यांचे बरोबर वाटाघटीच्या वेळी आपले धेय साध्य करण्यासाठी पारदर्शकता, मानवतावादाचा विचार दिसून येते. एखादया पदयात्रेचे आयोजन करताना त्या मोहिमेसाठी जे पायाभूत नियमांचे पालन करून ज्याच्या विरोधात संघर्ष करावयाचा आहे त्यांना त्या संधर्षाबाबतचे सत्याचे महत्व पटवून वाटाघटीस तयार करणे. यासाठी लागणारी संपूर्ण खबरदारी धेवून प्रतिस्पर्धकास वाटाघटीस तयार करून दोघंनाही सर्वमान्य असा तोडगा काढून त्याचे काटेकोरपणे पालन केले जात असे.

## 7. मनाचा मोठेपणा

महात्मा गांधी यांचा ज्यांनी द्वेष केला, निंदा केली, त्यांचेवर हल्ले केले त्या सर्वांना गांधीर्जींनी क्षमा केली. गांधीजीवर ज्यावेळी हल्ले केले त्यावेळी गांधीर्जींनी हल्लेखोराविरोध कोणत्याही प्रकारचे गुन्हे दाखल केले नाहीत. त्यांनी हल्लेखोरांना माफ केले. यावरून त्यांच्या मनाचा मोठेपणा दिसून येतो. जोहान्सबर्ग येथे त्यांच्यावर हल्ला झाल्यानंतर हल्लेखोराला अटक करण्यात आली त्यावेळी त्यांची प्रतिक्रिया पुढीलप्रमाणे होती “त्यांची सुटका करण्यात यावी, त्यांच्या मते ते योग्य तेच करत होते आणि त्यांच्या विरुद्ध गुन्हादाखल करण्याची माझी इच्छा नाही.” यावरून गांधीर्जीच्या मनाचा मोठेपणा दिसून येतो.

## 8. आत्मविश्वास

महात्मा गांधी यांच्यामध्ये विनोद बुध्दी माणसिक स्थैर्य आणि भरपूर आत्मविश्वास होता या आत्मविश्वासाच्या जोरावर त्यांच्यावर इतर कोणी आळा धेतल्यास ते मनाचा समतोल ढळू देत नसत. महात्मा गांधी यांच्या राजकीय निंदकामध्ये देशातील व परदेशातील लोक होते. त्यांच्यावर प्रामुख्याने आबेडकर, चर्चिल व जिना हे निंदा करण्यात प्रमुख होते परंतु त्यांनी केलेली निंदा कोणत्याही प्रकारे आपल्या मनावर न धेता विनोदी बुध्दीने मार्ग काढीत असत. व कोणत्याही प्रकारे त्या गोष्टीवर वाईट बोलत नसत. यावरून त्यांचा स्वतःच्या ठाम आत्मविश्वास दिसून येतो.

## 9. धर्म देशभक्ती व राष्ट्रवादासंबंधीचे विचार

महात्मा गांधीजी यांचा धर्मविषयक दृष्टीकोन म्हणजे फक्त मानवाने प्रार्थना न करता लोकांची सेवा करावी. ते या सेवेस अधिक पवित्र मानत होते. “माझ्या स्वप्नातील स्वातंत्र्य हिंदुस्थानात सर्व धर्मांचे लोक मैत्रीपूर्ण रीतीने राहत असतील... देवाने श्रेष्ठ आणि कनिष्ठ भेदभाव करून मानवाची निर्मिती केलेली नाही ज्या धर्मग्रंथात कुणाही मानवास त्याच्या जन्मावरून कनिष्ठ किंवा अस्पृश्य मानले असेल तर, अशा ग्रंथाचे आम्ही पालन करणार नाही. असे करणे म्हणजे ईश्वराला आणि ईश्वराप्रमाणे असणा-या सत्याला नाकारण्यासारखे आहे.” असे त्यांचे मत होते राष्ट्रविषयक गांधीजी म्हणतात राष्ट्रवादात इतरांना आपल्यात सामावून न घेणे हे राष्ट्राच्या नाशाची वाईट कारणे आहेत प्रत्येकाला स्वतःच्या फायदा करून दुस-याचा नाश करायचा आहे. गांधीजी देशभक्ती विषयक म्हणतात, माझी देशभक्ती फक्त निवडक लोकांसाठी राखीव नाही. याचा फायदा सर्वांना मिळायला हवा. ते फक्त हिंदुस्थान या राष्ट्राचा विचार न करता हिंदुस्थानच्या मुक्तीबरोबरच जगातील सर्व दुर्बल घटकांना मुक्ती मिळवून देणे हेच माझ्यासाठी देशभक्ती व मानवता आहे.

## समारोप

असामान्य नेतृत्व गुण असलेले महात्मा गांधी लोकांचे महान नेते होते. आपल्या गुणवैशिष्ट्यामुळे जगातील दुर्बल घटकातील लोकांना मुक्ती मिळवून दिली. तसेच बलाढ्य साप्राज्य नेस्तनाबूत करण्यासाठी अहिंसात्मक सत्याग्रहाचे साधन वापरून या साधनाचे महत्व जगासमोर पटविले या साधनामुळे अनेक लोकांना प्रेरणा मिळाली.

## संदर्भ

<sup>9</sup> नाझरेथ पास्कल ॲलन, (२०१४), गांधीजीचे असामान्य नेतृत्व, राजहंस प्रकाशन, पूणे.

## ग्राम स्वराज्य आणि ग्रामोद्योगांबाबत महात्मा गांधीजींचे विचार

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### प्रस्तावना

स्वतंत्र भारताच्या आर्थिक इतिहासात महात्मा गांधी यांचे योगदान खूपच महत्वाचे आहे. त्यांचे स्थान भारतातच नव्हे, तर जगामध्ये अद्वितीय असे होते. ते एक आदर्शवादी व युगप्रवर्तक नेते होते. साधी राहणी, उच्च विचारसणी, सत्य, अहिंसा स्वदेशीचा ध्यास, नम्रता, सत्याग्रह, उपोषण इत्यादी अलौकिक गुणांमुळे गांधीजी 'महात्मा' बनले. धर्म आणि राजकारण यांचा सुंदर समन्वय साधून त्यांनी राजकारण, अर्थकारण व समाज कारणाला व्यावहारिक अशी नवी दृष्टी दिली. मानवता हा त्यांच्या विचारांचा केंद्रबिंदू होता. अन्यायाचा प्रतिकार सत्य, अहिंसा व सत्याग्रहाच्या मार्गाने करता येतो, हे त्यांनी जगाला दाखवून दिले.

### शोधनिबंधाची उदिष्ट्ये

- १) महात्मा गांधीजींचा जीवन परिचय जाणून घेणे
- २) महात्मा गांधीजींचा कार्यवृत्तांत समजावून घेणे
- ३) महात्मा गांधीजींचे आर्थिक विचार अभ्यासणे
- ४) आजच्या परिस्थितीत महात्मा गांधीजींच्या विचारांचे महत्व अभ्यासणे

### शोधनिबंधाची अभ्यासपद्धती

प्रस्तुत शोधनिबंध हा गांधीजींची ग्रामस्वराज्याची संकल्पना आणि ग्रामीण उद्योगांबाबतचा दृष्टीकोन यांचा अभ्यास करण्याच्या उद्देशाने तयार केलेला आहे. प्रस्तुत शोधनिबंध हा दुर्यम साधन सामुद्रीवर आधारलेला असून त्यासाठी संदर्भ प्रस्तके, मासिके, वर्तमानपत्रे, शोधपत्रिका यामधून माहिती गोळा केलेली आहे.

### जीवन परिचय

महात्मा गांधी यांचे पूर्ण नाव मोहनदास करमचंद गांधी असे होते. त्यांना राष्ट्रपिता या नावाने ओळखले जाते. गांधीजींचा जन्म गुजरातमधील पोरबंदर याठिकाणी २ ऑक्टोबर, १८६९ रोजी झाला. गांधीजींचे बालपण व शालेय शिक्षण पोरबंदर येथे झाले. मॅट्रिकची परिक्षा पास झाल्यानंतर ते इंग्लंडला कायद्याचा अभ्यास करण्यासाठी गेले. सन १८९१ मध्ये वयाच्या बाविसाव्या वर्षी त्यांना बॅरिस्टर ही पदवी मिळाली. बॅरिस्टर झाल्यानंतर ते भारतात आले. काही दिवस त्यांनी भारतात वकिली सुरु केली. सन १८९३ मध्ये एका खटल्याच्या निमित्ताने ते दक्षिण अफ्रिकेत गेले. दक्षिण आफ्रिकेत वर्णभेदामुळे गोऱ्या लोकांकडून काळ्या लोकांची पिळवणूक होत होती. ती थांबविष्ण्यासाठी सन १८९४ मध्ये इंडियन नैशनल कॉंग्रेसची स्थापना केली. जवळजवळ २० वर्षे आफ्रिकेत राहून अहिंसात्मक मार्गाने तेथील हिंदू लोकांना न्याय मिळवून दिला.

भारतात परत आल्यानंतर त्यांनी सन १९१४ मध्ये राजकारणात प्रवेश केला. राजकारणात प्रवेश केल्यानंतर त्यांनी जे विचार मांडले, ते आर्थिक, राजकिय व सामाजिक दृष्टीने खूपच महत्वपूर्ण असे होते. असहकार चळवळ, खिलाफत चळवळ, सविनय कायदेभंगाची चळवळ, गांधी आयर्विन करार, दांडी यात्रा, मिठाचा सत्याग्रह, पुणे करार, गोलमेज परिषद, सन १९४२ ची चलेजाव चळवळ अशा अनेक चळवळांमुळे ब्रिटीश सत्ता डळमळीत झाली व सन १९४७ मध्ये भारत स्वतंत्र झाला. एकंदरीत सन १९२१ ते १९४७ हा कालखंड म्हणजे भारतातील गांधीयुग म्हणून ओळखले जाते. त्यांच्या एकूण आयुष्यामध्ये त्यांनी जे काही आर्थिक विचार मांडले ते भारतासाठी अतिशय मौत्यवान ठरले आहेत.

### महात्मा गांधीजींचे आर्थिक विचार

महात्मा गांधीजी हे रुढ अर्थाने अर्थशास्त्रज्ञ नव्हते किंवा त्यांनी अर्थशास्त्राचा अभ्यासही केलेला नव्हता. गांधीजींनी स्वतंत्रपणे आपले आर्थिक विचार मांडलेले नसले तरी त्यांच्या लिखाणातून ठिकठिकाणी त्यांचे आर्थिक विचार दिसून येतात. त्यातूनच 'गांधीवादी अर्थशास्त्र' तयार झालेले आहे.

महात्मा गांधीजींच्यावर अनेक थोर विचारवंतांचा प्रभाव पडलेला होता. गोपाळ कृष्ण गोखलेना ते आपले गुरु मानत असत. तसेच जॉन रस्किन, टॉलस्टॉय, थोरो अशा विचारवंताच्या विचारांनी प्रेरित होऊन सत्य, अहिंसा, सर्वोदय, ग्रामोद्योग, ग्रामस्वराज्य, विश्वस्तपणा, स्वदेशीची संकल्पना याबाबत त्यांनी आपले विचार मांडले.

### ग्राम स्वराज्याची संकल्पना

ग्रामस्वराज्य आणि स्वावलंबन या दोन गोष्टी गांधीजींच्या अर्थशास्त्रातील मुख्य भाग होत्या. गांधीजींच्या मते, भारत हा खेड्यांचा देश आहे. जर भारताचा खच्या अर्थाने विकास करावयाचा असेल तर सर्वप्रथम भारतातील खेड्यांचा विकास झाला

पाहिजे. महात्मा गांधीजींनी भारतातील खेड्यांचे पुनःरुज्जीवन घडवून आणण्यासाठी जी संकल्पना मांडली तिलाच ग्राम स्वराज्याची संकल्पना असे म्हणतात. यामध्ये प्राचीन भारतातील आपली खेडी जशी होती, तशीच पुन्हा निर्माण करण्याची कल्पना होती. प्राचीन काळात भारतातील खेडी ही स्वयंपूर्ण व आर्थिकदृष्ट्या स्वतंत्र होती. कोणतेही खेडे शेजारच्या खेड्यावर अवलंबून नव्हते. प्रत्येक खेड्यात उत्पादन, उपभोग व विभाजन या तीन गोष्टी घडत असल्याने खेड्यातील लोकांच्या गरजा खेड्यातच पूर्ण होत असत. परंतु आधुनिक काळात भारतातील खेड्यांचे चित्र खूपच बदललेले आहे.

गांधीजी नेहमी म्हणत असत की, खरा भारत हा खेड्यात पहायला मिळतो. त्यामुळे भारताचा खरा विकास हा खेड्यांच्या विकासात लपलेला आहे. त्यासाठी प्रत्येक खेडे स्वयंपूर्ण झाले पाहिजे. प्रत्येक खेड्यात ग्रामोद्योग सुरु झाले पाहिजेत. खेड्यातील प्रत्येक व्यक्तीने राज्यकारभारात भाग घेतला पाहिजे. ग्रामपंचायती मार्फत लोकांचे प्रश्न सोडविले पाहिजेत. गांधीजींनी ग्राम स्वराज्याची म्हणजेच आदर्श खेड्यांची संकल्पना मांडताना रामराज्याचे उदाहरण सांगितलेले आहे. त्यांच्या मते, खेड्यात विकेंद्रीत उद्योग असावेत, खेड्यातील उत्पादन, स्थानिक बाजार पेठेसाठी व्हावे, सहकारी संघटना असाव्यात, प्रत्येक खेडे प्रजासत्ताक असावे, तसेच प्रौढ शिक्षण, श्रम प्रतिष्ठा, साक्षरता, स्त्री सबलीकरण, आर्थिक समानता, अस्पृश्यता निवारण या गोष्टींवरही भर दिला. गांधीजींची आदर्श खेड्यांची काही वैषिष्ट्ये पुढीलप्रमाणे सांगितली आहेत.

- १) खेड्यांची रचना नीटनेटकी असावी
- २) खेड्यात धर्मशाळा व छोटा दवाखाना असावा.
- ३) अन्न व वस्त्राबाबत खेडे स्वयंपूर्ण असावे.
- ४) प्रार्थनास्थळे स्वच्छ व सुंदर ठेवावीत.
- ५) रस्त्यालगत गटारे असावीत.
- ६) प्रत्येक खेड्यात पुरेसा व स्वच्छ पाणीपुरवठा असावा.
- ७) करमणुकीच्या सोयी व खेळाचे मैदान असावे.
- ८) मूलभूत शिक्षणाच्या सोयी असाव्यात.
- ९) पंचायतीला कायदे करण्याचे व न्यायदानाचे अधिकार असावेत.
- १०) संरक्षण व्यवस्था भवकम असावी.
- ११) जातीव्यवस्था, धर्मभेद, अस्पृश्यता नसावी.

आजच्या परिस्थितीत गांधीजींची स्वराज्यांची संकल्पना विचारात घेतल्यास असे दिसून येते की, आज भारतातील खेड्यांचे चित्र खूपच बदललेले आहे. खेड्यांचे परावलंबित्व वाढलेले आहे. खेड्यातील कुटिर उद्योग बंद पडलेले आहेत. खेडी स्वयंपूर्ण न राहता ती शहरांना जोडली गेलेली आहेत. बेकारी, दारिद्र्य, भ्रष्टाचार, पिलवणूक, अनारोग्य, सत्तेचा गैरवापर या कारणांमुळे भारतीय खेड्यांची दैन्यावस्था निर्माण झालेली आहे. या पाश्वभूमीवर गांधीजींची ग्राम स्वराज्याची संकल्पना आज किंती महत्वाची आहे हे स्पष्ट होते.

### खादी व ग्रामोद्योग

गांधीजींच्या मते, भारत हा खेड्यात राहतो. त्यामुळे भारताचा विकास करावयाचा असेल तर भारतातील खेड्यांकडे व तेथील उद्योगांकडे लक्ष दिले पाहिजे. त्यांच्या मते, भारतात श्रमशक्ती मोठ्या प्रमाणात आहे आणि भांडवलाची कमतरता आहे. म्हणून देशातील ग्रामोद्योग व कुटिरोद्योगांवर भर दिला पाहिजे. तसेच या उद्योगांना संरक्षण दिले पाहिजे. जर या उद्योगांचा विकास घडून आला तर ग्रामीण बेकारी दारिद्र्य, उपासमार, अनारोग्य, निरक्षरता हे प्रश्न सोडविता देतील. ग्रामीण उद्योगातून खेड्यांची स्वयंपूर्णता साध्य करता येईल. ग्रामीण भागातील कुटिरोद्योग हे ग्रामीण जीवनाशी व तेथील साधनसामग्रीशी मिळते जुळते असावेत. तसेच शेतीला पूरक असावेत.

खादी उद्योग हा ग्रामोद्योग असून गांधीजींनी खादीला अहिंसेची प्रतिमा मानले. तर चरख्याला सूर्यमालेतील सूर्याचे स्थान दिले. म्हणजेच चरखा हा सर्व ग्रामोद्योगांचा केंद्रबिंदू आहे असे मानले. इतर ग्रामोद्योगामध्ये गूळ तयार करणे, टोपल्या, चट्टई, दोखंड, केरमुण्या, कडेपेटी, साबण व कागद तयार करणे, दलण कांडण करणे यांचा समावेश होतो. असे उद्योग खेड्यातून सुरु झाले तर तेथील लोकांना रोजगार उपलब्ध होईल, लोकांच्या उत्पन्नात वाढ होईल, खेड्यातील लोकांच्या गरजा खेड्यातच पूर्ण होतील, लोकांचे दारिद्र्य कमी होईल. यासाठी ग्रामोद्योग महत्वाचे आहेत, असे गांधीजींचे मत होते.

### सारांश

भारतात नविन आर्थिक सुधारणांचा कार्यक्रम स्विकारल्यानंतर अनेक महत्वपूर्ण बदल भारतीय अर्थव्यवस्थेत घडून येत आहेत. जागतिकीकरणाच्या प्रवाहात मुक्त व्यापाराचे धोरण स्विकारावे लागले. ओघानेच बहुराष्ट्रीय कंपन्या, परकीय भांडवल व परकीय वस्तूचे आक्रमण पुन्हा एकदा भारतावर होत आहे. भांडवलप्रधान उत्पादन तंत्राला महत्व प्राप्त झाल्याने बेकारी व दारिद्र्य वाढत आहे. अशा परिस्थितीत स्वदेशी उद्योगांना संरक्षण मिळणेसाठी व स्वदेशी उद्योगांची स्पर्धाशक्ती वाढविणेसाठी, खेडी स्वयंपूर्ण होणेसाठी व श्रमाला प्रतिष्ठा मिळणेसाठी गांधीजींचे विचार महत्वाचे ठरत आहेत.

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- ७) साप्ताहिक साधना

## स्वातंत्र्योत्तर भारतीय शिक्षा व्यवस्था पर महात्मा गांधी का प्रभाव

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महात्मा गांधी के जीवन दर्शन से विश्व को एक मौलिक, पूर्णतः नवीन जीवन दर्शन की प्राप्ति हुई। महात्मा गांधी की ख्याति मूलतः एक राजनीतिज्ञ के रूप में है। परन्तु वास्तव में वे एक समाज सुधारक भी थे। महात्मा गांधी का मानना था कि समाज का सुधार करने के लिये व्यक्ति का सुधार करना होगा, एवं समाज को सुखी बनाने के लिये व्यक्ति को सुखी बनाना होगा। वास्तविकता में तो स्वयं गांधी जी ने भी यही कहा कि राजनीतिक उन्नति की अपेक्षा सामाजिक उन्नति अधिक जरूरी है। क्योंकि जब तक समाज दूषित रहेगा तब तक उसमें आदर्श राज्य की कल्पना नहीं की जा सकती। समाज में शुद्धि तभी लाई जा सकती है जब संपूर्ण राष्ट्र शिक्षित हो। उनकी प्रारम्भिक शिक्षा योजना वास्तव में उनके शिक्षा दर्शन का ही मूर्त रूप थी। इस शिक्षा दर्शनके आधार पर उन्होंने हर भारतीय के हृदय तथा मन को पवित्र करके एक शोषक विहीन समाज की स्थापना का स्वप्न देखा था।

महात्मा गांधी के अनुसार “साक्षरता न तो शिक्षा का अंत है और न आरंभ। यह केवल एक साधन है जिसके द्वारा पुरुष तथा स्त्री को शिक्षित किया जा सकता है।” “वास्तव में गांधी जी एक संस्था थे जो विचारों के नीतिशास्त्र पर आधारित थी। महात्मा गांधी के विचारों एवं कार्यों ने उन्हें एक सर्वकालिक अमर व्यक्ति बना दिया। महात्मा गांधी के सर्वकालिक सत्य विचारों का ही परिणाम था कि उनकी मृत्यु के उपरांत निर्धारित की गई भारतीय शिक्षा व्यवस्था पर उनके विचारों की छाप स्पष्ट रूप से दिखाई देती है।

स्वतंत्रता के उपरांत समय पर विभिन्न उद्देश्यों से भारत में विभिन्न शिक्षा नीतियां लागू की गईं। इन नीतियों में महात्मा गांधी के शैक्षिक विचारों की छाप हमें स्पष्ट रूप में दिखाई देती है। महात्मा गांधी की बेसिक शिक्षा योजना को स्पष्ट करते हुये डॉ. जाकिर हुसैन का विचार था कि— नई योजना भावी नागरिक को व्यक्तिगत मूल्य की एक तीव्र संवेदना, सम्मान और कुशलता की भावना उत्पन्न करने का लक्ष्य रखेगी और उसमें एक सहयोगी समुदाय में समाज शिक्षा, आत्म विकास और आत्मभिव्यक्ति की वृद्धि करेगी।”

गांधीजी जी के इन विचारों की छाप 1964 की शिक्षा आयोग की रिपोर्ट में भी हमें दिखाई देती है। आयोग के अनुसार शिक्षा में सबसे महत्वपूर्ण एवं आवश्यक सुधार यह है कि इसको इस प्रकार परिवर्तित करने का प्रयास किया जाय कि इसका व्यक्तियों के जीवन आवश्यकताओं एवं आकांक्षाओं से संबंध स्थापित हो जाय। इस प्रकार शिक्षा को उस सामाजिक, आर्थिक एवं सांस्कृतिक परिवर्तनों का शक्तिशाली साधन बनाया जाय, तो राष्ट्रीय लक्ष्यों की प्राप्ति के लिए आवश्यक है। महात्मा गांधी का भी यही कहना था कि वह शिक्षा दोषपूर्ण है जो केवल व्यक्तिगत हित के लिए हो। शिक्षा में मानव—मानव के प्रति पेरेम हो, त्याग की भावना, सहयोग और सहिष्णुता होनी चाहिए। वह शिक्षा किस काम की, जिसमें मानव स्वयं अपने लिये जीता हो। महात्मा गांधी ने सात से चैदह वर्ष तक के बालक और बालिकाओं के लिए वर्धा शिक्षा योजना में किया था। 1964 के काठारी शिक्षा आयोग ने भी अपनी रिपोर्ट में इस विचार का यथावत जगह प्रदान थी।

1986 की राष्ट्रीय शिक्षा नीति में भी इस तथ्य को प्रमुखता दी गई कि राष्ट्रीय शिक्षा प्रणाली की मूल मंत्र यह है कि एक निश्चित स्तर तक प्रत्येक विद्यार्थी को बिना किसी जाति—पॉत, धर्म, स्थान या लिंग भेद के, लगभग एक जैसी अच्छी शिक्षा उपलब्ध हो। 2010 में भी भारत सरकार ने अपनी शिक्षा नीति में 6–14 आयु वर्ग के बालक—बालिकाओं के लिये समान रूप से निःशुल्क शिक्षा की व्यवस्था की है। इस निःशुल्क व अनिवार्य शिक्षा के अधिकार का नाम से अधिक प्राथमिकता प्रदान की गई है।

शिक्षा के माध्यम के रूप गांधी जी ने सदैव मातृभाषा को प्रमुखता दी। उनका विचार था कि “मातृभाषा मनुष्य के मानसिक विकास के लिए उसी प्रकार स्वाभाविक है जिस प्रकार मां का दूध शिशु के विकास के लिए है। इसके अलावा कोई और बात हो भी कैसे कसती है? शिशु अपना पहला पाठ मां से सीखता है। इसलिए बच्चों के मानसिक विकास के लिए उनके ऊपर मातृभाषा के अलावा कोई और भाषा थोपना मैं मातृभूमि के प्रति पापाचार समझता हूँ। भारतीय संविधान के द्वारा सभी नागरिकों को समान रूप से एक समान शिक्षा प्रदान करने की व्यवस्था की गई है। शिल्प और उद्योग को शिक्षा से भिन्न मानने की बजाय मैं उन्हें शिक्षा का माध्यम मानता हूँ। नई तालीम शुरू से ही जीवन को समृद्ध बनाती है। यह राष्ट्र को रोजगार ढूँढने के झंझट से मुक्ति दिलाती है।

अतः महात्मा गांधी की बेसिक शिक्षा नीति में शिक्षा एवं व्यवसाय सीधे—सीधे एक दूसरे से संबंधित थे। प्रारंभिक स्तर से ही बालक की भावी शिक्षा व जीवन की नींव तैयार की जाती थी। जिसकी छाप हमें 1964 के काठारी कमीशन की रिपोर्ट में भी प्राप्त होती है। आयोग ने व्यावसायिक शिक्षा को महत्वपूर्ण माना। “माध्यमिक शिक्षा के स्तर पर शिक्षा का व्यवसायीकरण करके, शिक्षा और उत्पादन में संबंध स्थापित किया जा सकता है।”

माध्यमिक शिक्षा को व्यावसायिक बनाने पर ही उद्योग जगत में प्रशिक्षित व्यक्तियों की मांग को पूरा किया जा सकेगा।

1986 की शिक्षा नीति में भी व्यावसायिक पाठ्यक्रमों पर बल, विभिन्न शिल्पों को बढ़ावा, ललित कलाओं, संग्रहालय विज्ञान पर बल, लोक साहित्य आदि पर विशेष बल दिया गया।

भारतीय शिक्षा व्यवस्था में अंग्रेजी भाषा को विशेष स्थान प्रदान किया है। महात्मा गांधी का मानना था कि शिक्षा की तत्कालीन पद्धति (अंग्रेजी शिक्षा पद्धति या परंपरागत शिक्षा पद्धति) के आधार पर भारतीय जनमानस को शिक्षित नहीं किया जा सकता। यह शिक्षा पद्धति भारत को अपने निर्धारित लक्ष्यों की प्राप्ति में सहायक नहीं होगी। इससे विद्यार्थियों का नैतिक उत्थान संभव नहीं है। इसमें विदेशी भाषा को महत्व दिया गया है और मातृभाषा का स्थान गौण है। जिस राष्ट्र में मातृभाषा का स्थान गौण हो वह राष्ट्र उन्नति के पथ पर गति हासिल नहीं कर सकता। अतः मातृभाषा राष्ट्र की उन्नति के पथ में सबसे ऊपर का स्थान रखती है। प्रत्येक राष्ट्र को मातृभाषा को सर्वोपरि स्थान पर रखना चाहिए। परंतु भारतीय शिक्षा व्यवस्था में आज भी मातृभाषा को द्वितीय स्थान मिला हुआ है। वास्तविकता यही है कि हमारी मातृभाषाएं शिक्षा व्यवस्था में द्वितीयक दर्जा रखती हैं। अतः यह नितांत आवश्यक है कि मातृभाषा को आदर व प्राथमिकता देते हुए सर्वोपरि स्थान दिया जाये।

तत्कालीन शिक्षा पद्धति पुस्तक प्रधान थी जिसमें बौद्धिक व साहित्यिक तत्व की प्रधानता थी। ऐसी शिक्षा व्यवस्था में प्रयोगों को भी रटने पर जोर दिया जाता है। अतः ऐसी शिक्षा पद्धति वास्तविकता से काफी दूर एवं कृत्रिमता पर आधारित होती है। वास्तविक शिक्षा व्यवस्था वह है जो मात्र मौखिक ज्ञान पर आधारित न होकर वास्तविकता पर आधारित हो। जिसमें विषय का मात्र मौखिक वर्णन न हो अपितु वास्तविक वस्तु या प्रत्यक्ष प्रयोग आधारित शिक्षा बालक के लिये सही रूप में लाभप्रद होगी। आंग्ल शिक्षा प्रधान व्यवस्था व्यावहारिक कुशलता व सामाजिक निपुणता से कोसों दूर है। इसमें विद्यार्थी मात्र निष्क्रिय स्रोता बना रहता है। शिक्षा पद्धति के विषय एक दूसरे से पृथक—पृथक है। इन सभी विषयों का आपस में गुंफित होना नितांत आवश्यक है।

सही शिक्षा व्यवस्था तो वह है जो शिक्षा प्राप्त करते ही बालक को आजीविका अर्जन में सक्षम बनाए। इसमें समुचित उत्पादनशीलता का अभाव है। वह शिक्षा व्यवस्था जिसमें शारीरिक श्रम को हेय दृष्टि से देखा जाता हो वह बेकारी की समस्या को हल करने में सक्षम नहीं हो सकती। भारत जैसे कृषि प्रधान राष्ट्र में शारीरिक श्रम को हेय दृष्टि से देखने वाली व्यवस्था उत्पादकता वर्धन में सहायक नहीं होगी अतः ऐसी नहीं होगी अतः ऐसी शिक्षा व्यवस्था भी भारत में सफलता प्राप्त नहीं कर सकती। यही कारण है कि आज भारत जैसे कृषि प्रधान व प्रगतिशील राष्ट्र के समुख बेकारी की समस्या सुरक्षा की तरह मुंह खोले खड़ी है। कुशल प्रशिक्षित (ठोपससनिसस) व्यक्तियों का नियोक्ताओं के पास अभाव है। उपयुक्त उम्मीदवारों के अभाव में अनेक पद कई बार खाली रह जाते हैं। यह हमारी शिक्षा व्यवस्था की दुर्बलता है कि शिक्षित होने के उपरांत छात्र प्रशिक्षित होने के बारे में विचार करता है। अन्यथा गांधी जी ने तो प्राथमिक स्तर से ही प्रशिक्षण (किसी एक या अधिक कौशल में) पर आधारित शिक्षा व्यवस्था पर बल दिया था। जिसमें शिक्षा पूरी होने तक बालक स्वयं ही प्रशिक्षित हो जाता साथ ही उसे आजीविका के विषय में चिंतित होने के भार से मुक्ति प्राप्त हो जाती परंतु इस दिशा में गांधी जी के विचारों पर आंशिक कार्य ही किया जा सका।

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## महात्मा गांधी का शांति और समाधान विषयक दृष्टिकोन

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### प्रस्तावना :-

गांधीजी के अनुसार शांति वैयक्तिक कल्याण तथा सामाजिक स्वास्थ्य के लिए महत्वपूर्ण है। शांति के अभाव से व्यक्ति का जीवन बुरी तरह से प्रभावित होता है। शांति के अभाव से व्यक्ति की क्षमता में संदेह बढ़ता है तथा उसके सामाजिक संबंध असुरक्षा की भावना से प्रभावित होते हैं। इसी कारण प्रत्येक व्यक्ति निजी जीवन में शांति के लिए प्रार्थना करता है तथा आम तौर पर युद्ध के बाद शांति की वापसी के लिए लोग कामना करते हैं। जहां शांति रहती है वहां व्यक्ति का जीवन समृद्ध होता है। ऐतिहासिक लेखन में व्यक्ति शासकों का उत्थान - पतन, युद्ध एवं संघर्ष, हिंसा का उच्च स्तर आदी का वर्णन आता है, युद्ध व्यक्ति के जीवन को तथा समाज को विपन्न कर देता है और प्राकृतिक संसाधनों को नष्ट कर देता है। इसी कारण व्यक्ति को 'श्वाश्वत शांति' के लिए नहीं तो दीर्घकालीन एवं स्वास्थ्यवर्धक शांति के लिए प्रयत्नरत रहना चाहिए। शांति जीवन में सफलता के लिए आदर्श तत्व है।

सौ वर्ष पूर्व 'शांति' सैद्धांतिक विवेचन के रूप में अस्तित्व में नहीं थी। शांति को एक स्थिती समजा जाता था, जो एक युद्ध के बाद में आति है। शांति के अध्ययन का इतिहास जादा पुराना नहीं है। इनसायक्लोपीडिया ब्रिटानिका से स्पष्ट होता है की, आंतरराष्ट्रीय कानून में युद्ध के मुख्य विषय के अंतर्गत एक उपविषय के रूप में शांति अध्ययन का समावेश हुआ है। शांति की सर्वसम्मत परिभाषा नहीं है। मोटे तौर पर इसे दो भागों में परिभाषित किया गया है। शांति को अशांति के न होने समान बताना, जैसे युद्ध से छुटकारा, अव्यवस्था से मुक्ति, उत्तेजना से राहत आदि के रूप में परिभाषित किया गया है। शांति शब्द के साथ जुड़ी हुई अनेक परिभाषाओं से हमें वास्तव में शांति के व्यावहारिक अर्थ का पता नहीं चलता, शांति एक मूल्यबोधी शब्द है। लोग शांति शब्द में विभिन्न समयों में अलग - अलग आशय ढुँढते हैं।

दुसरा भाग शांति की परिभाषा के लिए सकारात्मक दृष्टिकोन का भी विचार होता है। युद्ध न होने की स्थिती का अर्थ हिंसा का अभाव समझना चाहिए।

शांति और अहिंसा पर बल से कभी - कभी यह पता नहीं चलता की, उनका अंतिम लक्ष्य क्या है। हिंसा के अस्विकार का लक्ष्य अनिश्चित बना रहता है। शांति की पक्षधरता संगठित कार्य पर बल देती है जो शांति की स्थिती के लिए उपयोगी हो। शांति स्थिर हो तो उस वक्त शांति दमन का तंत्र न बन जाए इसके उपर ध्यान देना जरूरी है। स्थाई समाज की प्राथमिकता परिवर्तन को नकार देती है। परिवर्तन मनुष्य जीवन के लिए स्वामित्व के अनुरूप जरूरी है, ऐसी स्थिती संघर्ष को जन्म देती है। ध्यान रखें की शांति को दमनकारी न बननें दे। उससे युद्ध की संभावना भी बढ़ जाति है। इसका अर्थ स्थाई स्थिती को बनाकर इसका नियंत्रण करना चाहिए। रचनात्मक शांति के माध्यम से शांति में संतुलन की प्रक्रिया स्वीकार होना चाहिए। इसी कारण पता चलता है की, शांति कोई स्थिर तत्व नहीं है, वह गति में संतुलन रखने का महत्वपूर्ण माध्यम है, वह एक गतिशील चीज है जो व्यक्ति के निरंतर विकास के लिए महत्वपूर्ण है।

### शांति के प्रकार एवं स्तर :-

संघर्ष को नकारने हेतु हिंसा और युद्ध को दमन की कार्यनिती के रूप में मानकर उसे प्रतिबंधित कर दिया जाए। शांति के प्रश्न को नकारात्मक और सकारात्मक परिप्रेक्ष में देखना चाहिए। 'गलटंग' के दृष्टी से नकारात्मक शांति का तात्पर्य मानव समूह के बीच संगठित हिंसा का अभाव है, तथा सकारात्मक शांति प्रमुख मानव समूहों के बीच सहयोग और एकानिष्ठता की प्रवृत्ति को रेखांकित करती है। इसलिए संघर्ष और उसके समाधान के बीच संबंधों को मानव समूह में चार भागों में बाँटा जा सकता है। युद्ध यह संगठित समूह हिंसा है, निषेधात्मक शांति हिंसा नहीं लेकीन सहयोग भी नहीं। सकारात्मक शांति में हिंसा की घटना के बीच सहयोग का भाव भी बना रहता है। संपूर्ण शांति में हिंसा का अभाव सहयोग के गहरे अटूट भाव से जुड़ा होता है।

प्राथमिक स्तर पर देखा जाए तो हर व्यक्ति अपनी अस्तित्व की रक्षा हेतु तथापि भौतिक रूप से अपने जीवन को आरामदायक बनाने के लिए एक समूह में रहता है। यहा समूह का आकार भिन्न होता है, वह एकल परिवार से संपूर्ण विश्व तक हो सकता है। मानव समूह के तीन स्तर को देखा जा सकता है। पहला स्तर किसान, दलित और सेना

का स्तर। 'गलतंग' के अनुसार विश्व राज्य के बढ़ते स्तर हो सकते हैं। व्यक्तिगत स्तर से उच्च स्तर तक शांति का हमेशा बने रहना जरूरी है। प्रत्येक राज्य अपनी सीमाओं के भीतर नस्ल, भाषा, धर्म, सामाजिक, आर्थिक स्थिती आदी के आधार पर विभक्त समूह की बहुलता को आश्रय प्रदान करता है। दुसरी बात जो विविधता है जो सभी समाज की विशेषतः है। राष्ट्रीय समाजों के मामले में शांति की बाधा उन्हीं लोगों को बड़े स्तर पर प्रभावित करती है जो उनकी सिमाओं में रहते हैं। भारतीय परंपरा में हिंसा के उद्गम को 'धर्म' तथा 'क्षात्र' के रूप में देखा गया है। आधुनिक काल में शक्ती का अर्थ दुसरों को अपनी इच्छा के अनुरूप मौंड देना है। आधुनिक काल में प्रत्येक राष्ट्र को स्वसहायता के लिए सिमाओं के विस्तार के द्वारा संसाधनों की बढ़ी के लिए संगठन और विस्तार आवश्यक है। सैन्य शक्ती आधुनिक उत्पादक शक्ति को बढ़ाने के लिए महत्वपूर्ण कारक रहा है। दो विश्व युद्ध इसी के परिणाम है। वर्तमान युग में परमाणु हाथियारों के विकास से उत्पन्न शक्ति में संतुलन ने युद्ध के खतरे को कम किया है तथापि आर्थिक गतिविधीयों के कारण विभिन्न देशों को एक-दुसरे के समिप ला दिया है तथा उनके बीच के आंतरसंबंध बहुत गहरे हो गए हैं। आज विश्व के किसी भाग में कोई घटना होती है तो इसका प्रभाव दुसरे भागों पर दिखता है।

### शांति निर्माण तथा उसे कायम करने के मार्ग :-

व्यक्ति को अपने सामान्य जीवन प्रवाह को बनाए रखने में शांति का होना बहुत आवश्यक है। यदि किसी व्यक्ति की मानसिक स्थिती खत्म होती है तो उसके प्रभाव में रहने वाले लोग भी प्रभावित होते हैं। जब संगठित हिंसा विश्व में फैल जाति है तो विश्व के चारों ओर के लोगों का जीवन प्रभावित होता है। जब शांति भंग होती है, तो संघर्ष की भावना दिखाई देती है। मनव कल्याण के लिए शांति स्थापित करने के लिए संस्थागत उपाय करने चाहिए। व्यक्ति के लिए धर्म का महत्व सर्वोच्च है इसलिए धर्म के माध्यम से व्यक्ति को शांति के मार्ग से बाँध कर रखा जा सकता है। किसी दिव्य शक्ति में विश्वास को संघटन के लिए आवश्यक होता है। अस्मिता, मूल्य, विश्वास है। वर्तमान में धर्म की भूमिका एक ऐसी व्यवस्था बन गई है जो समाज व्यवस्था के आदर्श पक्ष को प्रदर्शित करें। आदर्शात्मक अनुपालन का मतलब आज्ञापालन की आंतरिक इच्छा का होना है। शांति स्थापना के लिए विधिक या बलप्रयोग की जरूरत होती है। कानून का मतलब मतभेदों को सुलझाकर हिंसा को दूर करना है, इसका वास्तविक परिणाम बल प्रयोग में होता है।

व्यापार के माध्यम से भी लोगों में एकजुटता बढ़ती है। संविदापरक संबंध प्रतिकार पर आधारित होते हैं, इसके कारण ईमानदारी, सहिष्णुता और विनम्रता के गुणों को उत्पन्न होते हैं जिससे अहिंसा का निर्माण होता है। किसी समाज में आज्ञापालन को सुनिश्चित करने के लिए व्यापक रूप से यही माध्यम उपयोग में लाये जाते हैं। राष्ट्रों राष्ट्रों के बीच शांति को बढ़ावा देने के लिए शक्ति संतुलन वर्चस्व निरस्त्रीकरण और विश्व संगठन पर ध्यान दिया जाता है। यह संतुलन राष्ट्रों के प्रयासों द्वारा कायम किया जाता है जिसे बड़ी शक्ति द्वारा आक्रमण की स्थिती में कमजोर राष्ट्रों द्वारा संगठन के माध्यम से उसका प्रतिकार किया जा सकता है। एक संयोजक की तरह शांति राष्ट्र के लिए लाभदायी होती है। उसी प्रकार शांति भंग को रोकने का एक मार्ग निशस्त्रीकरण होता है। वर्तमान में आंतरराष्ट्रीय स्तर पर निरस्त्रीकरण के लिए गंभीर प्रयास हो रहे हैं। इस प्रकार शांति निर्माण तथा उसे कायम करने के साधनों का विकास हो रहा है।

शांति, कल्याण और न्याय के बीच संबंधों को युनेस्को ने भी मान्यता दी है। मानव विकास के लिए शांति महत्वपूर्ण है। शांति के बिना जीवन सतत संघर्ष की भूमि बन जाता है। इसलिए शांति में बाधा आने से भविष्य की संभावना खत्म हो जाती है। युनेस्को के 'कल्वर ऑफ पीस' प्रोग्राम से पता चलता है की शांति के संरक्षण के लिए आर्थिक साधनों का समान वितरण अनिवार्य है। सकारात्मक शांति मानव कल्याण के लिए और न्याय के लिए आवश्यक है। शांति, कल्याण और न्याय के बीच के संबंधों को समझने से पहले हमें उनके अर्थ को जान लेना महत्वपूर्ण है। शांति का अर्थ संगठित हिंसा का अभाव यह लगाया जाता है। शांति शब्द का प्रयोग व्यक्ति, समूह और समाज के संदर्भ में किया जाता है। शांति को स्थिर और गत्यात्मक रूप में देखा जाता है, स्थिर शांति का अभिप्राय ऐसी सामाजिक स्थिती होता है, जहा मतभेदों के उत्पन्न होने पर उन्हे सुलझाने के लिए हिंसा का प्रयोग नहीं किया जाता। सक्रीय शांति में मतभेदों का निराकरण अहिंसक तरिके से होता है। शाश्वत शांति कभी नहीं हो सकती लेकिन शांतिपूर्ण समाजों का अस्तित्व हिंसा से परहेज और विवादों को सुलझाने के लिए संस्थागत उपायों का होना आवश्यक है। विवाद उत्पन्न होने के कारणों में कोई सामाजिक व्यवस्था अन्यायपूर्ण अनुचित होती है, उसके परिवर्तन की माँग होती है। परिवर्तन का विरोध हिंसा को बढ़ावा देता है और उससे संतुलन बिगड़ने की स्थिती होती है। सक्रीय शांति का यही उद्देश यही है की गति में संतुलन की बढ़ोतरी करना।

कल्याण शब्द के अनेक अर्थ लगाए जाते हैं वर्तमान परिप्रेक्ष्य में संम्पत्ति, शक्ति और प्रतिष्ठा की प्राप्ती को महत्वपूर्ण चीज समझा जाता है, जिसके माध्यम से व्यक्ति खुश रह सकता है, चाहे वह संतुष्ट हो अथवा नहीं। ऐसा भी माना जाता है की, भौतिक आवश्यकताओं की पूर्ती और संतुष्टि के, द्वारा सामाजिकता नहीं तो नैतिकता को उत्पन्न करने का रास्ता खुलता है। भौतिक आवश्यकता की पूर्ती के लिए व्यक्ति को प्रौद्यौगिकी की सहायता से प्रकृती से अंतक्रिया

करनी पड़ती है। अर्थव्यवस्था के बढ़ने से व्यक्ति के आवश्यकताओं में भी बढ़ोतरी होती है। आवश्यकता तकनीकी, विकास और प्रकृति को वह अपनी छीपी क्षमता के रूप में देखता है। इससे वह कल्याण के अंतर्गत आने वाली धारणाओं को समझा लेता है। मानव समाज के लिए इस व्यवस्था का अर्थ यह होता है की, जब विभिन्न व्यक्तियों का समूह पूर्ण संतुष्टि प्राप्त करता है और वह एक दुसरे के सामंजस्य में होते हैं। मनुष्य शरीर और मन का संयोग माना जाता है, उसी प्रकार उसे ब्रह्मांड का सदस्य भी समझा जाता है। ब्रह्मांड का सर्जक अदृश्य और दिव्य शक्ति माना जाता है। इसका अनुभव अवर्णनीय होता है और यह अनुभव ही मनुष्य के अंतर्जगत के निर्माण का स्रोत बन जाता है। यदि व्यक्ति अपनी वासना को नियंत्रित करे तो वह सही गलत को समझ पाता है। व्यक्ति को प्रकृती के प्रति भी सकारात्मक दृष्टिकोन रखना चाहिए। इससे यह प्रतित होता है की, कल्याण का मूल अर्थ उससे पूर्णतः भिन्न है, मनुष्य, समाज और प्रकृती के बीच स्वस्थ संतुलन को कल्याण कहा जाता है। उद्देश प्राप्ति के लिए प्रकृती और समाज का सक्षमाध्यम में उपयोग करना चाहिए। एक स्वस्थ व्यक्ति ही स्वयं तथा समाज और प्रकृती के कल्याण में सक्षम होता है। ‘न्याय’ शब्द के भी अनेक अर्थ लगाए जाते हैं। लेटो ने अपने ‘रिपब्लिक’ में न्याय को एक मुख्य गुण माना है। न्याय तभी हितकारी होता है, जब समाज का हर व्यक्ति अपना कर्म ठिक प्रकार से करें। न्याय की भावना में प्रक्रिया का सही होना भी महत्वपूर्ण है। बिसवी शताब्दी में न्याय के लिए कानून की प्रक्रिया से सामाजिक, आर्थिक और विचारधारात्मक शक्तियों के बीच एक संतुलन बना रहता है। अरस्टू ने वितरणात्मक न्याय और सुधारात्मक न्याय के बीच के अंतर कीया है, पहले का संबंध सम्मान, संपत्ति और सामाजिक वस्तुओं के समानता के तौर पर रखना चाहिए। गुणात्मक न्याय में दो व्यक्ति किसी वस्तू को लेकर अदालत में किसी विवाद में पड़ जाते हैं। अरस्टू ने न्याय को सकारात्मक कानून में सर्वव्यापी माना है।

### शांति, कल्याण, न्याय पर विश्वदृष्टि :-

समाजिक वस्तुओं का आवश्यकता और, योग्यता के आधार पर वितरण के मार्ग निश्चित नहीं है। इसीलिए आवश्यकता और न्याय का संबंध विश्वदृष्टि से जोड़कर देखना चाहिए। समाज अपने सदस्यों की पहचान आदर्श अधिकार और कर्तव्य की चेतना को बनाने और कायम रखने में सक्षम होता है। उसी प्रकार प्रत्येक समाज का एक प्रतिकात्मक पक्ष होता है, जो समाज के सामाजिक यथार्थ का अविभाज्य अंग होता है।

सभी परंपरागत समाजों में शांति, कल्याण और न्याय की अभिव्यक्ति हुई है। आधुनिक समाज में विभिन्न समाजों ने ब्रह्मांड के संबंध से अपना मुँह मोड़ा है, इसके परिणामस्वरूप मनुष्य एक धर्मनिरपेक्ष प्राणी के रूप में सामने आया है। उत्तीर्णवी शताब्दी में ‘फायरवाख’ ने अपनी रचना छेलबीवसवहल वी च्वारमबजपवद्ध में माना है की, प्रत्येक धार्मिक विचार ईश्वर की अवधारणा मानव मन की भावना के रूप में अभिव्यक्त है। जब हम मार्क्स का विचार करते हैं तो हमें पता चलता है की मनुष्य दिव्यता की कोख तथा ईश्वर का सर्जक लगता है। प्रचलित विश्वदृष्टि में पृथ्वी पर स्वर्ग के अनुभव का राजमार्ग खोल देने का दावा किया है जो स्वर्ण समान हो। कल्याण का यह दृष्टिकोन मनुष्य अपने सामान्य जीवन की, आवश्यकताओं को पूर्ण करने में सक्षम हैं यह कपोल कल्पना लगती है। प्रत्येक व्यक्ति की क्षमता और प्रतिभा समान नहीं होती, इसी कारण दो व्यक्तियों की कार्यक्षमता और प्रभावात्मकता में बहुत अंतर आता है। इसी कारण सामाजिक संपदा के वितरण में अंतर आता है और वस्तुओं पर अधिकार में असमानता हो जाती है। सामाजिक सामंजस्य के विघटन के अतिरिक्त न्याय की भावना को प्रभावित होने की संभावना होती है। सांसारिक वस्तुओं की केंद्रीय भावना प्रत्येक व्यक्ति को सामूहिक संसाधन में एक निश्चित हिस्सा लेने हेतु दावेदार बना देती है, चाहे वह उसे पाने का हकदार है या नहीं। सामाजिक विज्ञान में उसे ‘हक का दावा’ कहा जाता है और कुछ आधारों पर यह दावे सही ठहराये जाते हैं या नहीं। इसी कारण योग्यता और पुरस्कार के बीच एक बड़ी खाई उत्पन्न होती है, जो न्याय को मजाक बना देती है।

पारम्परिक विश्वदृष्टि में शांति की स्थापना, कल्याण का संवर्धन और न्याय का संरक्षण करने में सहायता मिल सकती है। पारम्परिक विश्वदृष्टि में मानव चेतना आशय और उद्देश निश्चित दिशा प्राप्त करते हैं। ऐसे समाज में व्यक्ति जीवन को सिर्फ जीता नहीं वह जीवन को उच्चतर उद्देश की पूर्ति के लिए योग्य बनाता है। ऐसे समाज व्यवस्था को सहयोगात्मक और सौहार्दात्मक संबंधों की व्यवस्था के रूप में जाना जाता है। ऐसे समाजों में कल्याण का अर्थ एक के बाद दुसरी इच्छा की पूर्ति में निहित नहीं है। ऐसे समाज में यदि व्यक्ति जीवन की दौड़ में अगर पीछे रहता है तो संतोष ही उसका प्रमुख गुण बन जाता है। जब समाज सहयोग और सौहार्द की एक व्यवस्था के रूप में परिणत हो जाता है तब न्याय प्रत्येक व्यक्ति के लिए प्रदत्त कार्य करने हेतु निहित हो जाता है।

इस प्रकार जब कल्याण और न्याय की स्थापना होती है तो शांति भी स्थाई हो जाती है। जब कल्याण और न्याय होता है तो शांति भी निश्चित होती है। इस प्रकार शांति, कल्याण और न्याय यह मूल्य एक-दुसरे से जुड़े हैं।

## लोकअदालत और शांति :-

भारत में अंग्रेजों के आने के पहले से ही काल प्रवाह में जाँची परखी न्याय की पद्धती थी। विवादों को सुलझाने का एक अलग तरिका था। अंग्रेजों द्वारा सत्ता प्राप्त करने के बाद एक नई कानून व्यवस्था यहाँ स्थापित की गई। अदालतों के बढ़ते कामकाज से सरकार को वैकल्पिक विवाद समाधान की व्यवस्था शुरू करने के लिए बाध्य कर दिया गया। शुरूआत में वकील वर्ग इससे नाखुश था परंतु बाद में वैकल्पिक विवाद के कामकाज की प्रशंसा होने लगी। भारत में जनसंख्या और न्यायाधीश के बीच अनुपात 105 न्यायाधिश प्रति एक करोड़ की आबादी पर है। जब वैकल्पिक विवाद समाधान लागू किया गया तबसे हजारों मुकदमों का निपटारा दिया गया जिस पर किसी भी पक्ष से कोई आपत्ति नहीं की गई। यह प्रयोग कानूनी सेवा प्राधिकार अधिनियम, 1987 के पारित होने के बाद शुरू किया गया जिसमें समय-समय पर संशोधन भी किए गए। 2002 में सिविल प्रक्रीया संहिता के खंड 89 को संशोधित कर उसमें मध्यस्थता तथा सुनवाई पूर्व समाधान की पद्धतियों को शामिल करके विवादों का त्वरीत और कम खर्च में समाधान ढूँढ़ा जा सकता है।

लोक अदालत की महत्वपूर्ण विशेषताओं का उल्लेख इस प्रकार किया जाता है लोक अदालतों न्याय के लिए प्रामाणिक और कानूनी मंच है। लोक अदालतों का गठन समय-समय पर होता है। जिससे नियमित अदालतों के समक्ष लंबित अनेक मामलों को सुलझाया जा सकें। जल, विद्युत, बैंक, पेंशन, यातायात आदी से संबंधित मामलों को लेकर लोकअदालते हो सकती हैं। लोकअदालत की अध्यक्षता एक कार्यरत अथवा सेवानिवृत्त न्यायाधिश करता है। जिसमें सामाजिक कार्यकर्ता और वकील भी शामिल होते हैं। माँग होने की स्थिती में नियमित अदालतों में मामले स्थानांतरित किए जाते हैं। लोक अदालतों में किसी प्रकार की न्यायिक शुल्क देने की आवश्यकता नहीं होती। यदी नियमित अदालतों में फीस दें दी गई हो और मामला लोक अदालत में स्थानांतरित कर दिया जाता है तो मामला सुलझ जाने की स्थिती में पहले जमा की हुई फीस वापिस मिल जाती है। लोक अदालत में वकील की सहायता की जरूरत नहीं होती, अगर वह व्यक्ति खूद की सहायता करे तो।

लोक अदालत में दृढ़ता का पालन नहीं होता है। लचीला और उदार दृष्टिकोन अपनाया जाता है। विवाद से जुड़े हुए पक्ष न्यायाधीश से सहजता से बातचीत कर सकते हैं। नियमित अदालत में यह संभव नहीं। यदी लोक अदालत में विवादित पक्ष किसी समझौते के लिए तैयार होता है तो तब मामला सुलझा हुआ माना जाता है। जिसमें उपरी अदालत में अपील की कोई संभावना नहीं होती, व्यक्तोंकी यह संमती से किया हुआ फैसला होता है। सार्वजनिक क्षेत्रों में लोकअदालतों के यशस्वीता के बाद निजी संगठनों में यह मॉडल को अपना लिया है। कभी-कभी इसे लोकपाल भी कहा जाता है। लोकअदालत की इस अवधारणा का उद्देश लोगों की सेवा करना यही होता है। इस प्रकार किसी नागरिक समाज में संघर्ष के शांतिपूर्ण समाधान का यह एक अनिवार्य संवेदनशील तथा व्यावहारिक व्यवस्था यह लोक-अदालत है।

## शांति की संस्कृती :-

शांति की संस्कृती वांछनीय होती है, किंतु इसे कैसे हासिल किया जाए एस प्रश्न का उत्तर खोजना जरूरी है। हर समाज में व्यवहार के कुछ आदर्श होते हैं। जिसमें शांतिपूर्ण व्यवहार में बल दिया जाता है। शांति की संस्कृती में अनुपालन के बाद्य उपायों को धीरे-धीरे हटाकर आंतरिक उपायों को अपना लिया जाता है। तब किसी समाज को शांतिपूर्ण कहा जाता है। जब लोग मतभेदों को अहिंसक मार्ग के द्वारा सुलझाना सीख जाएंगे और उसके अनुरूप काम करेंगे तब शांति की संस्कृती स्थाई हो पाएंगी। शांति की संस्कृती का मतलब दिमाग की हिंसा से छुटकारा पाना ही नहीं बल्कि शिक्षित लोगों के मन में संस्कृती के विकास के लिए जो बहुत जरूरी बात है। वह ऐसी मानसिकता है जो मतभेदों को टकराव न समझे और उसे सहयोगात्मक ढंग से सुलझाए। सहयोगात्मक शब्द का अर्थ उस व्यापक समूह को शामिल करना है दोनों प्रतियोगी जिसके हिस्से हैं। इसका अर्थ शांतिमयता का आंतरिक दृष्टिकोन समाज की बाह्य संस्थागत व्यवस्था के सहयोग से ही आगे बढ़ सकता है। इससे शांति की संस्कृती व्यापक और जिवंत बनी रहेगी।

शांति की संस्कृती का सृजन लोगों के दिमाग में होता है। शांति का संबंध नागरिक समाज से होता है। वह दो तथ्यों पर निर्भर है। आत्म परिष्कार जो मूल्यों के आत्मिकरण को शांतिपूर्णतः के लिए सहायक बनाता है। और कौशल्य रचना और व्यवहार मूल्यों को बढ़ावा देता है। सन 1995 में युनेस्को द्वारा शांति की सुंस्कृती बढ़ाने हेतु शांति कार्यक्रम शुरू किया गया है। युनेस्को द्वारा शांति प्रस्थापित करने हेतु छः कारक बताये गए हैं। जिसके पालन करने से शांति की संस्कृती का विकास संभव है। शांति की रक्षा करने का जन्म प्रथम दिमाग में होता है, और दिमाग पहले परिवार में और बाद में समाज में बदलता है। सामाजिक जीवन और संबंध विश्वदृष्टि से निर्मित और संचलित होते हैं। शांति की संस्कृती के प्रति आशंका और प्रशंसा दोनों ही भाव व्यक्त करने के लिए उस विश्वदृष्टि की पहचान करना हैं जो अहिंसा पद्धति से कार्य करने की मानसिकता निर्मित करती है।

शांति की संस्कृती और उसकी निरंतरता के लिए जरूरी महत्वपूर्ण तरीका संस्कृती के आत्मिकरण की प्रक्रिया जिसका प्राथमिक क्षेत्र परिवार होता है। विश्वदृष्टि और विश्वास व्यवस्था से ही शांति की संस्कृती का विकास होता है।

संस्कृती के आत्मिकरण के लिए प्राचीन विश्वदृष्टी में विकास जरूरी है। उसी प्रकार शांति की संस्कृती का विकास करनें हेतु शिक्षा यह महत्वपूर्ण कारक होता है। स्कूल, कॉलेज और विश्वविद्यालयों में औपचारिक शिक्षा के माध्यम से उसका विकास होता है। संस्थागत उपायों से भी शांति की संस्कृती का विकास संभव है। इस प्रकार शांति की संस्कृती समाज को हिंसामुक्त बनाने में महत्वपूर्ण रही है। शांति की संस्कृती में दिमाग को इस तरह प्रशिक्षित करना शामिल है जिससे व्यक्ति हिंसा से दूर रहता है। शांति की संस्कृती लोगों के दिमाग में पैदा होती है, और उसे सुनिश्चित करने के लिए समाज के कुछ घटकों की जरूरत होती है। इसी परिप्रेक्ष में गाँधीजी के विचारों का महत्व है, वह विश्व में शांति होने हेतु बहुत आशावादी है।

### सारांश :-

आज के वर्तमान परिप्रेक्ष्य में समाज में अशांती का माहोल बना हुआ है। परिवार से लेकर समाज में असामाधान का प्रभाव बना हुआ है। आज हमें देश, समाज और परिवार के विकास हेतु शांती और समाधान की जरूरत है। तथागत बुद्ध ने 2500 साल पूर्व समाज के कल्याण हेतु जो मार्ग बताए थे, उसी मार्ग का आधुनिक रूप आज हमें गाँधीवाद में दिखाई देता है। एक प्रकार से गाँधी द्वारा तथागत बुद्ध के विचारों को पुनरुत्थानित किया गया है। वर्तमान में हमारे विविधता से भरे देश में सामाजिक सौदार्ह बनाने हेतु गाँधीवाद एक महत्वपूर्ण मार्ग है। इस प्रकार प्रत्येक क्षेत्र में विकास के लिए शांति और समाधान का होना महत्वपूर्ण है। और यह दिशा हमें गाँधी और उनके विचारों से प्राप्त होती है।

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## Swachh Bharat of Mahatma Gandhi

Pravin Bhupal Nandgave

### Abstract:

*Swachh Bharat mission is a conscious reminder of Mahatma Gandhi's clarion call that sanitation is more important than independence. It was Mahatma Gandhi's idea to influence and communicate this idea of cleanliness to the nation. He wanted to connect the society through cleanliness and knew that it is important to connect with the masses and he did it through his unending work on cleanliness.*

Prime Minister Narendra Modi launched a nationwide cleaning campaign on 2nd October 2014 commemorating the birth anniversary of Mahatma Gandhi, the father of the nation. The concept behind his Swachh Bharat mission is to provide sanitation facilities to every family, including toilets, solid and liquid waste disposal systems, village cleanliness, and safe and adequate drinking water supply (Source: "<https://www.timesnownews.com/india/article/mahatma-gandhi-swacch-bharat-gandhian-philosophy-jawaharlal-nehru-narendra-modi-swacch-bharat-swachh-bharat-mission/293032>").

### Introduction

Swachh Bharat Abhiyan is a national campaign launched by our Hon. Prime Minister, Shri Narendra Modi on October 2, 2014 to have clean streets, roads and infrastructure in the country. Sanitation has been identified as one of the important determinants of the health since ages. Father of the nation M.K Gandhi stated that "Sanitation is more important than Independence" and dreamt about clean India.<sup>1</sup> In India, 53% of households or 600 million people defecate in open, out of which 69.3% belongs to rural areas and 18.6% belongs to urban areas.<sup>2</sup> This unhygienic practice was one of the reasons for high prevalence of diarrhoeal diseases and helminthic diseases in the country. Addressing sanitation issue is the need of the hour which not only helps in reducing the burden of the communicable diseases like diarrhoea but also provides the scope for Gross Domestic Product growth, reduction in health care costs, and a source of employment. Many voices were heard after the Prime Minister of India in his extempore speech on the 15th August 2014 on Independence Day spoke of 'Swachh Bharat'. Independence Day speech of the Prime Minister of India carries a message not only for the countrymen but is also a statement to the international community too, being widely reported across the world. The message in the speech was loud and clear. On Mahatma Gandhi's birthday i.e. 2nd October 2014, the campaign was launched with much fanfare. Mahatma Gandhi whom the nation had relegated to archives, came alive on his birthday this year.

Many have appeared on the print and electronic media, holding a broom for a few minutes shown sweeping the already sanitized streets in 'swachh uniforms'. These swachh uniforms remained spotlessly swachh after the ritual was over. The 'elite sweepers' were smilingly sweeping in the company of dozens of other men and women, when photographed. Sweeping public places is a very tedious and back breaking business; it is no smiling business, since sweeping public places brings forth dust allergy, running nose, watery eyes and smelling uniforms. And why our public spirited men and women should sweep only 'symbolically'; why not as a daily routine, if they took the pledge to clean India in earnest and with conviction.

Swachh Bharat scheme is launched with Mahatma Gandhi as its inspiration. I wonder, how many people have read what Gandhi has to say on the subject? This brief write up below is but a glimpse of some of Gandhi's views on cleanliness and how he personally went about doing it with no camera in attendance. This essay contains several thoughts and anecdotes from Gandhi's life, extracted from several books, including his Autobiography. This write up may work as a refresher on the subject topic. The first glimpse of Gandhi's rejection of Hindu orthodoxy finds mention in his Autobiography, when he questions his mother, who forbade him to touch an 'untouchable'. He was instructed to have a bath if he had touched an untouchable in his school or seek out a Muslim and touch him, for two 'untouchables' cancel each other in impurity. Once, a scavenger by name Uka, whose duty included clearing out night soil of the household and clean the court yard came in physical contact with him, which his mother saw from a window. He was asked to go through the ritual of cleansing himself. Young Mohandas remonstrated and argued and quoted passages from scriptures stating that the sacred scriptures did not approve of treating some human beings as untouchables. Though he would have to obediently comply with the orders of his mother or other

elders, his inner being never accepted their logic of some being treated as 'untouchables'. He would argue with his elders but he would do their bidding, reluctantly. The rebellious spirit would grow stronger with the advancing years, till it became the voice of his conscience, transforming itself as the voice of the nation. (Reference: Speech at Suppressed Classes Conference, Ahmedabad, Young India (27.4.1921 and 4.5.1921) CWMG 19:570

In South Africa, he took up the cause of the Indians against racial discrimination. He however observed that while the Indian merchants and other free Indians felt humiliated at their ill treatment by the White Europeans, they as a class were no better in their relationship with the illiterate Indian indentured labourers, who were working in semi slavery conditions in the Natal plantations. When Gandhiji took up the Indian cause, he was painfully made aware by the Europeans of the unclean habitats in which the Indians lived and their shabby treatment of their own illiterate brethren.

While defending Indians against false propaganda, he accepted such criticisms, which in his opinion were true. He spoke to the Indian community on the urgent need to improve their public image on sanitation and untouchability. It was further alleged that the indentured Indians who had migrated and settled in Natal were pariahs in their own country; the poor, the downtrodden and of low caste. If their own countrymen treated them as pariahs, why they should seek parity in an alien country? "The truth burst upon his mind with the force of revelation that so long as India allowed a section of her people to be treated as pariahs, so long must be her sons prepared to be treated as pariahs abroad. To destroy the twin evil of untouchability and insanitation became his passion. So seared was his soul that as a token of expiation for the treatment meted out to the outcastes, he ultimately took to scavenging, declaring that India's independence could wait but not the eradication of the curse of untouchability." Writes Pyarelal in his biography of Gandhi. (Reference: Mahatma Gandhi Volume 1 Page 478)

Gandhiji records, "The charge had often been made that the Indian was slovenly in his habits and did not keep his house and surroundings clean. . . . But I had some bitter experiences. I saw that I could not so easily count on the help of the community in getting it to do its own duty, as I could in claiming for it rights. At some places I met with insults, at others with polite indifference. It was too much for people to bestir themselves to keep their surroundings clean. To expect them to find money for the work was out of the question. These experiences taught me, better than ever before, that without infinite patience it was impossible to get the people to do any work. It is the reformer who is anxious for the reform, and not society, from which he should expect nothing better than opposition, abhorrence and even mortal persecution." (Reference Chapter XI of Part 3 of Autobiography)

When plague broke out in Johannesburg in the Indian settlement, the municipal authorities were furious and in panic. It was no ordinary plague; it was the deadliest plague known then, the Black or pneumonic plague. The twenty three affected Indians were moved to a vacant house by an Indian worker. He informed Gandhi of the outbreak of plague. Gandhiji on hearing cycled to the location and took charge of the patients. A European nurse who was attending the patients recalls, "...in the evening, a small figure appeared at the door. She shouted, Get out. This is plague. But the man (Gandhi) quietly replied, "It is alright. I have come to help."

Gandhiji along with his associates nursed the patients risking their lives. The severity of the plague could be gauged by the fact that all but two died in a couple of days. Two could be saved who were treated by Gandhiji on mud therapy. Seeing his fearlessness and devotion some Europeans also joined with Gandhi for nursing the patients, being fully aware that their lives were in real danger. The cause of the plague was attributed to the neglect of sanitation by the Indians but in this case heavy responsibility lay at the doorstep of the Municipality too.

Gandhiji did not seek any publicity for the public works that he undertook in his life; for him 'service to humanity was service to God'.

Gandhiji visited India in 1896 after three years stay in South Africa. In June, plague broke out in Bombay. Gandhiji was in Rajkot then. He was inducted in the Sanitary Committee of Rajkot. The committee went on daily rounds to inspect the houses of the residents with special attention to latrines. It was found that the latrines of the rich were the most unclean. "They were dark and stinking and reeking with filth and

worms." To improvements suggested by the Committee, "The upper classes raised numerous objections . . . . And in most cases it was not carried out."

Gandhiji further records, "The committee had to inspect the untouchables' quarters also. Only one member of the committee was ready to accompany me there. To the rest it was something preposterous to visit those quarters, still more so to inspect their latrines. But for me those quarters were an agreeable surprise. . . . I asked them to let us inspect their latrines. 'Latrines for us!' they exclaimed in astonishment. 'We go out and perform our functions out in the open. Latrines are for you big people". Gandhiji records that the houses of the poor were clean and tidy compared to the houses of rich. In Rajkot people knew him as a son and a grandson of the Dewans (Prime Minister) of the State and yet for Gandhiji this was neither a hindrance nor a shame. In the year 1901 while on his second visit to India, Gandhiji attended the Congress session in Calcutta. He found the same indifference for sanitation. There were only a few latrines and the rush was big. He records, "I pointed it out to the volunteers. They said point-blank: 'That is not our work, it is the scavenger's work.' I asked for a broom. The man stared at me in wonder. I procured one and cleaned the latrine." He however could not persuade others to do the same. The delegates were even using their residential quarters as their toilets without the latrines. The sad experience of Calcutta Congress session burnt into him. Later when he had taken control of the Congress, he organized a party of two thousand volunteers for doing scavenging work in Haripura Congress session, which had men and women from all castes, including upper caste. He had finally torpedoed the caste barrier at least in one area; others bastions of age old evil practices were to fall one by one in the years to come. (Reference: Bahuroopee Gandhi by Anu Bandopadhyay page 24 edition 1964) In 1915, Gandhiji had returned to India for good. He visited Shantiniketan of Rabindranath Tagore in February and March 1915. Below is an extract of an interview given by Rabindranath Tagore to Shri SK Roy in 1920 explaining the impact of Gandhiji on the inmates of Shantiniketan. Rabindranath Tagore says, "What I could not accomplish in years, he did in a few days.

I always held that the boys of my school should themselves clean their rooms, make their own beds, cook their meals and wash their dishes. But our boys came from such families that I could not make them do these things. The trouble was that I did not clean my own room, nor make my own bed, nor cook my own means, nor wash my own dishes. Consequently the boys did not care to take me seriously. I simply lectured; so the boys just listened."

"But when Gandhiji came he at once won the hearts of our boys. He mixed with them as one of them. He told them that it was improper to have servants do the work they themselves should be doing. And he himself cleaned his own room, made his own bed, washed his own dishes and he even washed his own clothes."

"The boys were ashamed of themselves; and they at once began doing all these tasks most joyously. I at once knew how Gandhi won the hearts of the students."

"In the meantime Gandhi asked the scavengers not to do any work for a few days. The high caste boys could never think of doing the work of untouchable scavengers .Life in the school became almost impossible with the odour of night soil."

"Then Gandhi himself carried the pots on his own head to distant fields and buried their contents underground. This superman act was contagious. Soon the boys of the highest castes and rich families were vying with one another to have the honour of doing the work of the outcaste scavengers." "And I was speechless with wonder and admiration for this great man from Bombay. I bowed to him in humility and with the utmost reverence my heart and mind could command. And I saw in this almost unknown man the making of a truly great man of major importance. I am most happy that all India now calls him Mahatma (Great-Souled-One). If anyone ever deserved this title, he does. And it should be known that this title is the spontaneous gift to Gandhi from the hearts of our people."

"He came to our school at Bolapur and lived there for some time. His power of sacrifice becomes all the more irresistible, because it is wedded with him with paramount fearlessness. "Emperors and Maharajas, guns and bayonets, imprisonments and tortures, insults and injuries, even death itself, can never daunt the spirit of Gandhi.

"He is a 'Jivanmukta', in other words, his is a liberated soul. If anyone strangles me, I shall be crying for help; but if Gandhi were strangled, I am sure he would not cry. He may laugh at his strangler; and if at all

he has to die, he will die smiling." (Reference: This was Bapu compiled by R K Prabhu Page 135 -138 edition 1959)

In one small interview the poet had summed up the enormous influence Gandhiji could exert on his fellow beings.

Remember, the barrister M K Gandhi who had made such a fuss on travelling in First Class on his arrival in Natal in 1893, which led him being forcibly thrown off the carriage by a police constable. This incident at the Martizburg Railway Station started a chain of events, which we are all aware of. Now as the Mahatma, he would travel on his own volition in third class railway compartments in India. He shed all that separated him from the common masses; he had completely identified himself with the teeming millions of Indian population.

On his second visit to India he spent about a month in the company of Gopal Krishna Gokhale, a much respected leader of India. Despite Gokhale's dissuasion, he decided to travel in India in third class in the railways, in order to be associated with the common people of India. This was in 1902, a still four years before the advent of Satyagraha in South Africa. In Natal he had visualised that his next 'karma bhoomi' would be in India. It was essential that he must have a firsthand acquaintance with the masses of India. He wanted to experience India not in the fashionable society of Calcutta or Bombay but in the small towns and villages of India, where the real India resided.

Here is how he describes the travel in a third class railway compartment in India. "The third-class compartments are practically as dirty and the closet arrangements as bad, today as they were then. . . . Third-class passengers are treated like sheep and their comforts are sheep's comforts. . . . These unpleasant habits commonly include throwing of rubbish on the floor of the compartment, smoking at all hours and in all places, betel and tobacco chewing, converting of the whole carriage into a spittoon, shouting and yelling and using foul language, regardless of the convenience or comfort of fellow-passengers. . . . I can think of only one remedy of this awful state of things that educated men should make a point of travelling third class and reforming the habits of people ...."

At another place Gandhiji writes, "The woes of third-class passengers are undoubtedly due to the high-handedness of railway authorities. But the rudeness, dirty habits, selfishness, and ignorance of the passengers themselves are no less to blame. . . . The pity is that they often do not realize that they are behaving ill, dirtily or selfishly." Gandhiji suffered but did not give up travelling third class. Once he was asked why he travels third class. Smilingly he replied, "Because there is no fourth class." Gandhiji travelling in third class was not a onetime affair. It became a religion for him. He was probably the most travelled amidst leaders of those times, travelling the length and breadth of the country, delivering messages to his countrymen. Many leaders attempted to follow his example but gave up intermittently; the hardships of third class travel were unbearable. There were times when Gandhiji would be travelling in third class, while some others of his party would be travelling in a higher class in the same train. Gandhiji would send someone from his compartment to enquire into the comforts and conveniences of those travelling in higher classes. It was his belief that the leaders must live the life of the men and women they wish to lead and cheerfully accept their sufferings as their own. The public men and women of today might like to take a leaf from Gandhiji in simplicity and frugal spending of national resources when discharging public duties. Gandhiji records two visits to holy places in India. In 1902 he visited Kashi Vishwanath temple in Kashi. Here is a graphic description by Gandhiji in his autobiography, "The approach [to the temple was through a narrow and slippery lane. Quiet there was none. The swarming flies and the noise made by the shopkeepers and pilgrims were perfectly insufferable. . . The authorities should be responsible for creating and maintaining about the temple a pure, sweet and serene atmosphere, physical as well as moral. Instead of this I found a bazaar where cunning shopkeepers were selling sweets and toys of the latest fashion. . . I went near the Jnana-vapi (well of knowledge). I searched here for God but failed to find Him. . . If anyone doubts the infinite mercy of God, let him have a look at these sacred places. How much hypocrisy and irreligion does the Prince of Yogis suffer to be perpetrated in His holy name?" He found greedy pandas everywhere, who shamelessly extracted money from the devout pilgrims. The ungodliness of the practices in Kashi touched him deeply, which got reflected in his writings and his reforms at a later stage. He simplified religion in his Ashrams and elsewhere, where singing of devotional songs / hymns of all religions and simple Aarti would

substitute the elaborate Hindu rituals performed by the pujaris and pandas. His next visit to a Hindu holy place was to Kumbh Mela. This was in 1915. Nothing much had changed as far as Railways were concerned. The passengers at times were huddled in the goods or cattle carriages which had no roof and they travelled in the blazing sun on their head. Thirsty they were but would not accept water unless it was a 'Hindu Water'. Gandhiji writes, "These very Hindus, let it be noted, do not so much as hesitate or inquire when during illness the doctor administers them wine or prescribes beef tea or a Mussalman or Christian compounder gives them water." Here also Gandhiji with his party who had arrived from South Africa volunteered to do the scavengers job in the camp area where the tents of volunteers were pitched. The volunteers had assigned themselves such jobs as fitted their status; covering up the excreta was not one of them. That was left for Gandhiji and his party.

Gandhiji would live in a sweeper's colony when in Delhi while Jinnah stayed in one of the fine sprawling bungalows in Lutyen's Delhi. Jinnah would not visit Gandhiji in the sweeper's colony while it is recorded that Lord Mountbatten did visit Gandhiji in the sweeper's colony on June 4, 1947. He was given a chair to sit, while Gandhiji continued to sit on the mud floor to discuss state matters. Gandhiji was at home in his half dhoti with the King Emperor George V ,while visiting him in Buckingham Palace in London in 1932 as was he with the Viceroy Mountbatten in his mud hut in sweepers colony in 1947. To be and live the life of the poorest of the poor of India was a matter of deep conviction with him; there was no shame to it. The public men of today live in sprawling bungalows with a large retinue of servants allotted to them for the upkeep of their official bungalows. They would not vacate the official residences for years, even after they ceased to be public servants. Gandhiji had advised that all government bungalows should be converted into public offices after independence. His advice was ignored.

In 1946 Gandhiji visited Noakhali (now in Bangladesh) to bring peace in the communal strife district. He would walk from one village to another on his mission. An incident is recorded of one of his tours by his biographer Pyarelal .In the words of Pyarelal:

"The footpath was narrow so that the (Gandhiji's) party could walk on it only in single file. All of a sudden the column came to a dead stop. Gandhiji was removing the excreta from the footpath with the help of some dry leaves!

"The footpath had again been dirtied by some Muslim urchins.

' Why did you not let me do it? Why you put us to shame like this?' Manu asked. Gandhiji laughed: ' you little know the joy it gives me to do such things.' Lots of village people had stood complacently by while Gandhiji was engaged in cleaning the footpath. ....If the path is still dirty (tomorrow), I shall clean it myself. Cleaning up, in the widest sense of the term is my profession."

" Before setting out the next day, Manu remembered Gandhiji's directions and went back to inspect the path which Gandhiji had cleaned on the previous day. It was dirty as ever. She cleaned it herself. Other people seeing her do so joined and the whole thing was finished in less than fifteen minutes." As Pyarelal records, an object lesson was given to the villagers. They would see that scavenging is not derogatory. (Reference: Mahatma Gandhi, Volume IX Book Two Page 152 -153. Edition 1956)

Gandhiji was once asked by a foreign correspondent in 1946 that if he were to be the Viceroy of India for one day, what he would do. He replied that he would spend the day cleaning the Augean stables of the scavengers near the Viceroy's House, and that he would do the same the next day and then on the next day. (Reference: Bahuroopee Gandhi by Anu Bandopadyaya page 29)

Well, that was what he had been doing all his life ; 'scavenging India' of all that was not right. Gandhiji was not only cleaning latrines in South Africa and in India, he was cleansing humanity of prejudices, hatred and violence. His mission was spiritual cleansing of not only India but of the world. His was a message of peace, nonviolence, love and brotherhood. When he spoke for the meek and the poor, he embraced the world; for the unprivileged in the world have no national boundaries. His presence was hailed by some as the second coming of Jesus. His fight for the oppressed was without bitterness, unlike the class war. In his war, the adversary was disarmed without a duel.

Returning back to the subject; Gandhiji being chosen as an inspiration to Swachh Bharat, we have once again reaffirmed our faith in the legacy of the Father of the Nation. But do we have to invoke him for simple acts of cleanliness only. He was a revolutionary par excellence in every way, without the tempest that a

revolutionary likes to be associated with. Every act of Gandhiji was a rebellion against unsustainable age old practices yet his methods were gentle, persuasive and patient. His simple advices were rooted in truth - the truth that is eternal and does not change with the change in the government.

## Conclusion

On Mahatma Gandhi's birth anniversary, i.e., on October 2, 2018, Prime Minister Narendra Modi has said that Gandhi's life inspired and guided him to launch Swachh Bharat. "I must admit that if I had not understood Gandhi's philosophy so deeply, the programmed would have not been a part of my government's priorities," he said, addressing the concluding session of the Mahatma Gandhi International Sanitation Convention in New Delhi on Tuesday.

He said political leadership, public funding, partnerships and people's participation were important in making the world clean. The convention brought together sanitation ministers from across the world.

During the fight for Independence, Gandhi had once said that he would give priority to cleanliness over independence, Modi claimed. "An unclean environment, if not cleaned, leads to a situation where one starts accepting circumstances. On the contrary, if one cleans up dirt in the surroundings he gets energized and then does not resign himself to existing adverse circumstances," Modi quoted Gandhi. He said Swachh Bharat Mission had become the world's biggest people's movement. "Rural sanitation, which stood at 38% in 2014, has reached 94%. More than 5 lakh villages and 25 states have declared themselves free from open defecation," the PM said, expressing satisfaction at the changing hygiene habits. The PM said those four years ago, 60% people who defecated in the open lived in India but it has dropped to less than 20% now. "90% of toilets that have been built are being used," he said. The PM said he felt satisfied when he learnt that disease outbreak in villages and medical expenses of people have gone down due to Swachh Bharat. The concept of Swachh Bharat was introduced by the Father of Nation Mahatma Gandhi during his life.

(Source: "[https://economictimes.indiatimes.com/articleshow/66045561.cms?utm\\_source=contentofinterest&utm\\_medium=text&utm\\_campaign=cppst](https://economictimes.indiatimes.com/articleshow/66045561.cms?utm_source=contentofinterest&utm_medium=text&utm_campaign=cppst)").

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## Gandhi's Views On Education

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### Introduction

Mohandas Karamchand Gandhi was a great educationist, a practical philosopher, and an educational thinker of great repute. He wanted to establish a free and casteless society with no exploitation and racial discrimination. His philosophy of education was the outcome of his long experiences of political, social and economic life of country. According to Gandhi, the meaning of education is to promote the physical, mental and spiritual development of an individual. Reading and writing is only a means of education, and it is not all. The main aim of basic education was to purify the heart and mind of all people and create a society free from all exploitation and aggression. Gandhi's contribution to education is unique. He was the first Indian, who advocated a scheme of education based upon the essential values of Indian culture and civilization. At heart he was devoted to idealism. Gandhi advocated the ideals truth, non-violence and moral values to achieve the ultimate truth of self realization.

Education is one of the most defining features in the life of an individual. It enables one to acquire literacy, analyse the situations with logic and wisdom and also use it greatly for individual as well as social development. Education, in this context, is more, a way of life, a crucial instrument in character building, which enables us to determine the course of our thoughts and actions and also achieve goals and ideals of life. It is this logic to which Gandhi attached greater importance. He was undeniable. One of the greatest proponents of modern education sought to further the moral, individual, social, political and economic progress of man. His scheme of education aimed at the truthful and non-violent way of life and ultimate goal of self-realization. His methods were simple and practical and this was evident in his scheme of education.

### Aims and Objectives

- 1] To study the Gandhi's philosophy and aim of education.
- 2] To study Gandhi's efforts towards imparting basic and higher education
- 3] To study the relevance attached to moral and spiritual development.
- 4] To study the importance of education for different sections in the society.

### Methodology of the study

This research paper is purely based on secondary data

### Gandhi's Philosophy And Aim Of Education

He was a firm believer, because of his strong faith on truth and non-violence. He can lead a disciplined life and we can see morals in all his actions. He dreamt a society which will be free from exploitation and injustice. He stuck with his principles in any adverse circumstances also. Gandhi evolved an educational system as a dynamic side of his philosophy.

In British time, the education system in the villages that ran public institutions like temples, monasteries, hospitals and schools were replaced with British education. It gave a way to accept English language and it destroyed culture. Gandhi's theory of education is against this education. According to Gandhi education means, an all round drawing out of the best in child and man body, mind and spirit. Literacy is not the end of education nor even the beginning. It is means whereby man and women can be educated. Education is also an 'awakening of the soul' and 'strengthening' the inner voice'. True education brings about harmonious functioning of the body, heart, mind and soul.

Gandhi disapproved of the education system in India because it was harmful unethical and artificial children pick up evil habits, affected by urban ways for these children Gandhi suggests prescribed vocational and manual training. It is the best education for them. Through vocational education they learnt about productive work and proficiency in the method. Manual training is means of literacy and intellectual training. In short Gandhi's thought about education is that it is put to use to acquire basic necessities of life. He gave more importance for self-supporting system.

He also emphasized on cultural aspect of education. Cultural aspect means related to soul. So it has no room for pride, prejudice, vanity or falsehood. It is pure. This education made children self reliant. Because he emphasized on hand, heart and head.

True education also focuses on social welfare. He was in favour of the youth serving the villages and attaining 'sarvodaya' means development of all. Social service was a part and parcel of education. If any

student can get a chance of social service, which includes holy perspective of the well-being, then they should take it as an opportunity and do it.

So in short according to Gandhi, education means self realization, good realization, truth, non-violence, physical training, to treat all living beings with respect humility and love.

### **Education And Personality Development**

The ultimate aim of education is character development. For character development purity of personal life is essential. Vedas, Sanskrit, Latin or Greek philosophy is important to make pure heart. The end of all knowledge according to him must be character building. Gandhi's concept of personality is a holistic personality in which every aspect, attitude and aptitude is given a balanced development.

#### **Character- Building**

It is the education that guides and enables an individual to develop into a better human being .There are other factors also which develops character but education is most important, and it is the right medium in directing the formation of character. He focused on the inner development. The concept of social service means to help the needy and deprived sections. It is the part of character building.

Love, humanness, non-violence, truth etc are important for cultivating purity of heart and essential for service to the society. According to him 'your education should be built on the foundation of truth and love. Unless this is done, your education will be rendered useless.'

#### **Moral and Spiritual Development**

According to Gandhi, education means developing balanced personality through morality and spirituality. He advocated faith in God as the first step towards the right education. He gave training with the help of religious books and acquainted the students with a general knowledge of the scriptures. He trained the young minds through the recitation of hymns and verses from various scriptures and gave moral training. He focused on ideas which devote people to the service for needy.

These principles means truth, non-violence, service etc are also important for teachers without them they can't guide their pupils in right way. He disapproved the reading of erotic literature because it indulged students in sensuous pleasure. He gave equal importance to all religion. Prayer was an essential part of Gandhi's scheme of education.

#### **Wardha Conference on Basic Education**

Gandhi's ideas on education called the Basic National Education scheme, which he had been voicing in 'Harijan' for many years, have been put forward in the All India National Education Conference in wardha on 22<sup>nd</sup> and 23<sup>rd</sup> oct. 1937. His questions revealed the concern he had regarding the education system.

- 1] English was the medium of instruction, creating huge gap between the highly educated and the many uneducated. Emphasis should be laid on mother- tongue as medium of instruction .
- 2] Absence of vocational training and manual training.
- 3] Wasteful expenditure on primary education with little or no result. Gandhi proposed the extension of primary education for at least seven years, introducing of profit-yielding vocation, introduction of spinning, carding, tailoring, toy -making, book binding and paper making etc.

A committee look into the concerns and address the solutions. The committee submitted a report, some of features of that report are

- 1] free compulsory education for all boys and girls up to fourteen years
- 2] education through mother tongue
- 3] education through craft and productive work, with systematic method
- 4] making the students understand their rights, duties and obligations as members of civilized communities.
- 5] introducing the idea of co-operative community with social service as the dominating motive.

#### **New Education / Nai Talim**

Gandhi's keen observation in the education pattern leads to some implementations in it. He realized the importance of literacy training through vocational training .He didn't believe on giving primary importance to English language but gave importance on learning one's own language first. According to him to give millions knowledge of English is to enslave them. The concept of basic education as told by Gandhi is rooted in the Indian culture and therefore, has its direct source from the prevalent conditions in India. Gandhi was concerned about ignorance and poverty of masses and wanted to do something for their miserable condition through the medium of a foreign language and so they neglect their own culture. So Gandhi discussed this and revives the manual labour that would ensure a sure means of income and also upheld the dignity of labour. Gandhi highlighted as the aim of basic education.

### Experiments in Education

Gandhi's experiments with education began during his stay in South Africa. John Ruskin's 'Unto This Last' made a great impact on Gandhi. He was deeply impressed by the concepts of the good of all and that the life of a labour is the life worth living. Gandhi himself took up the training and educating to the boys and girls who belonged to different communities. He carried out his experiments with true character formation as sole aim. His Ashrams are also exemplary models of self discipline and high moral values.

### Champaran Schools

Champaran, presented the dismal state of living and object poverty and ignorance. The worker and their children's conditions was very pathetic and they were living unhealthy and unhygienic conditions. He opened primary schools in six villages and instructed the teachers to give lessons on hygiene and health, moral habits and good manners, apart from teaching of language and numerals.

### National Schools

Gandhi's vision for national schools consisted communal unity, significance of charkha and destroyed the curse of untouchability. He wanted to introduce spinning and craft, making as methods of education and this kind of education imparted through mother tongue.

### Gujarat Vidyapith

The 'National University of Gujarat' or Gujarat Vidyapith, as is popularly known, was established in 1920 and serves as a perfect example of a national University as visualized as Gandhi. It was a protest against British injustice. The university becomes the centre of Indian Vedic culture and education.

### Summary

Gandhi's concept of education is highly relevant to present education in India. He had clearly voiced the concerns of the deteriorating education system, about the necessity of craft- centered training, building up to character, issues of unemployment. He gave importance to spiritual and culture and manual education. Education is continues process. It has no end. Not only people learn of gain knowledge through education but they can take practical or day today knowledge through their own experiences.

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## महात्मा गांधीजी यांचे आर्थिक विचार

**प्रा.डॉ.जयश्री चव्हाण**  
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### गोषवारा

भारतीय स्वातंरयाचे शिल्पकार असे महात्मा गांधी यांना म्हणता येईल. म्हणूनच त्यांना राष्ट्रजपिता असा दर्जा देण्यात आला आहे. आपल्या अहिंसात्मक आंदोलनाच्या माध्यमातून या देशाला स्वातंरय मिळवून देणा-या महात्मा गांधीजींचा जन्म 2 ऑक्टोबर 1869 रोजी गुजरात मधील पोरबंदर येथे झाला.अहिंसात्मक असहकार आंदोलनांनी गांधीजींनी भारताला स्वातंरय मिळवून दिले. गांधीजी केवळ अट्टल राजकारणीच नव्हते तर जिवनाच्या विविध पैलूंवर त्यांचा चांगलाच प्रभाव होता. ते चांगले समाजसुधारक,कुशल अर्थतज्ज होतेच. ग्रामस्वराज्य असो की ग्रामोदयोग, व्यक्तीगत आचरण असो की राहणीमान,पर्यावरण, आरोग्य सर्वधर्म समभाव,एक नव्हे तर अनेक विषयावर त्यानी मांडलेली मते आजच्या बदलत्या काळात सुसंगत असल्याचे दिसून येते.

श्रीमंत आणि गरीब, बुधीजीवी आणि श्रमजीवी यांच्यातील आर्थिक विषमता त्यांना अनर्थकारक वाटत होती. विषमतेवर आधारलेला समाज कधीही अहिंसक राहू शकत नाही अशी त्यांची धारणा असल्याचे दिसून येते.त्यासाठी त्यांनी आर्थिक विषमता कमी करण्यावर त्यांनी भर दिला. ‘खेडयांकडे चला’ असा संदेश देण्याबाबरोबरच कृषी संबंधीत श्रमप्रधान उदयोगांचे महत्व गांधीजींनी सांगितले आहे.मात्र आजदेखील देशातील प्रत्येक शहरात वाढत जाणारा रोजगाराचा प्रश्न, वाढती गर्दी, गुन्हेगारी यामुळे गांधीजींचा खेडयांकडे चला संदेश आजही या आर्थिक समस्येचे निराकरण करण्याचा मार्ग सुचवतो.कृषी आधारीत श्रमप्रधान उदयोगांचे महत्व त्यांनी ओळखलेले होते.‘चरखा ’हे कुटीरोदयोगोचे प्रतिक आहे असे गांधीजी म्हणत असत. स्वदेशीची ढोबळ परिभाषा ही आहे की देशी उदयोगांना संरक्षण देण्याकरिता विदेशी वस्तुंचा त्याग करून देशी वस्तु वापरणे.स्वदेशी म्हणजे देशाची स्वयंपूर्णता ’ असा मंत्र दिला आहे.यातून त्यांनी देशातील बाल्यावस्थेतील उदयोगांचे संरक्षणाचे तत्व उचलून धरलेले दिसून येते. शिक्षण विषयी त्यांचे विचार लक्षात घेता त्यांना स्वयंभू शिक्षण विचार विकसीत करायचा होता.त्यांचा शिक्षण विषयी विचार हा कृती विचारावर आधारीत होता. हे लक्षात येते.अस्पृश्यता निवारणाच्या कार्यास गांधीजींनी त्यांच्या आयुष्यात महत्वाचे स्थान दिलेले दिसून येते.सांया जगाला आदर्शाची प्रेरणा देणाऱ्या गांधीजींनी भारतातही श्रमदानाचा नवा अध्याय आपल्या कृतीशिल कार्याने स्वतः झाडू घेवून स्वच्छतेचे महत्व पटवून देताना त्यामध्ये सर्व जनतेस सहभागी करून घेतलेले दिसून येते.

### प्रस्तावना-

मोहनदास करमचंद गांधी हे भारताच्या स्वातंत्र्य संग्रामातील प्रमुख नेते आणि तत्वज्ञ होते. महात्मा गांधी या नावाने ते ओळखले जातात. अहिंसात्मक असहकार आंदोलनांनी गांधीजींनी भारताला स्वातंत्र्यमिळवून दिले. गांधीजी केवळ अट्टल राजकारणीच नव्हते तर जीवनाच्या विविध पैलूंवर त्यांचा चांगलाच प्रभाव होता. ते चांगले समाजसुधारक,कुशल अर्थतज्ज होतेच, याबरोबरच त्यांचा उत्कृष्ट जनसंपर्क होता. ज्यावेळी मुद्रण माध्यम इंग्रजांच्या आधिपत्याखाली होते अशावेळी गांधीजींनी आपल्या विचारांची लाट गावागावात आणि शहराशहरात पोहचवली. त्यांच्या सरळ,साध्या व सोया भाषेचा प्रभाव लाखो लोकांवर पडत असे. ते सविनय सत्याग्रहाच्या कल्पनेचे जनक होते. ग्रामस्वराज्य असो की ग्रामोदयोग, व्यक्तीगत आचरण असो की राहणीमान,पर्यावरण, आरोग्य सर्वधर्मसमभाव,एक नव्हे तर अनेक विषयावर त्यानी मांडलेली मते आजच्या बदलत्या काळात सुसंगत असल्याचे दिसून येते.

भारतीय स्वातंत्र्याचे शिल्पकार असे महात्मा गांधी यांना म्हणता येईल. म्हणूनच त्यांना राष्ट्रजपिता असा दर्जा देण्यात आला आहे. आपल्या अहिंसात्मक आंदोलनाच्या माध्यमातून या देशाला स्वातंत्र्यमिळवून देणा-या महात्मा गांधीजींचा जन्म 2 ऑक्टोबर 1869 रोजी गुजरात मधील पोरबंदर येथे झाला.

महात्मा गांधीजींचे आर्थिक विचार सामाजिक व राजकीय क्षेत्रातील त्यांच्या आध्यात्मनिष्ठ मानवतावादाशी सुसंगत असेच आहेत. भारतातील राजकारणात प्रवेश केल्यानंतर येथील खेडयांशी त्यांचा जवळून संबंध आला. खेडयातील स्वयंपूर्ण, ग्रामसंस्था नव्या विकेंद्रित अर्थव्यवस्थेला पायाभूत बनू शकेल अशी आशा त्यांनी मनाशी बालगली आणि त्या दृष्टीने आपल्या विधायक कार्यक्रमाची त्यांनी आखणी केली. गांधीजींचे आर्थिक विचार खालील अनुशंगाने सांगता येतील. प्रस्तुत शोधनिबंधात महात्मा गांधीजींच्या आर्थिक समानता, बेरोजगारीचे निवारण, स्वदेशी उदयोगांचे समर्थन, पर्यावरणाविषयी त्यांचे विचार, शिक्षण विषयी विचार, अस्पृश्यता निवारण, स्वच्छतेचे महत्व इत्यादी विचारांचे अध्ययन केले आहे.

### संशोधन पद्धती-

प्रस्तुत शोधनिबंध हा प्रामुख्याने द्युयम साधनसामग्रीवर आधारीत असून त्यासाठी विविध द्युयम स्त्रोतांचा वापर केला आहे. ज्यामध्ये पुस्तके, विविध मासिके व शासकिय संकेत स्थळांच्या सहाय्याने प्रस्तुत शोधनिबंधाकरीता तथ्य संकलन केले आहे.

## आर्थिक विचार -

महात्मा गांधी यांनी अर्थशास्त्राच्या परिभाषेत अर्थशास्त्र सांगितले नाही. आर्थिक विकासापेक्षा उच्च सामाजिक आणि वैयक्तिक मूळ्ये स्थापित करण्यावर त्यांनी अधिक भर दिला. मात्र त्यातून आर्थिक प्रश्नांची उत्तरे नक्की मिळतात. त्यांचे अर्थशास्त्र हे नैतिक आणि सामाजिक असून त्यांच्यातून सर्व भारतीयांना मोठा संदेश मिळतो. अर्थशास्त्राच्या परिभाषेत मांडले नसले तरी जीवन व्यवहाराशी संबंधीत असे विचार महात्मा गांधीनी मांडले आहेत.

## आर्थिक समानता-

गांधीजींना केवळ धार्मिक आणि सामाजिक समताच अपेक्षित होती असे नाही तर आर्थिक समतेविषयी सुध्दा त्यांनी विचार केला होता. श्रीमंत आणि गरीब, बुध्दीजीवी आणि श्रमजीवी यांच्यातील आर्थिक विषमता त्यांना अनर्थकारक वाटत होती. विषमतेवर आधारलेला समाज कधीही अहिंसक राहू शकत नाही अशी त्यांची धारणा होती. म्हणून आर्थिक विषमता कमी करण्यावर त्यांनी भर दिला. भारतात सर्व धर्मातील व जातितील भेद दूर करण्याचे त्यांचे स्वप्न होतेच. परंतु देशात सर्वांना समान अर्थिक स्वातंत्र्यअसावे असाही त्यांचा अग्रह होता. गांधीजी म्हणतात, आर्थिक समतेचा माझा अर्थ सर्व माणसांजवळ अगदी सारखा पैसा असावा असा नाही, याचा अर्थ प्रत्येक व्यक्तीजवळ आपल्या गरजेएवढाच ऐसा असला पाहिजे.

## बेरोजगारी निवारण; चरखा -

‘खेडयांकडे चला’ असा संदेश देण्याबरोबरच कृषी संबंधीत श्रमप्रधान उदयोगांचे महत्व गांधीजींनी सांगितले आहे. ग्रामिण भागातील जनतेला स्वयंपूर्ण करण्यासाठी गांधीजींनी कुटीरउदयोगांचे महत्व पटवून दिले आहे. चरखाहे त्याचे उत्तम उदाहरण त्यांनी सर्वांसमोर ठेवले. शेतक-याचे रिकाम्या वेळेतील उत्पादनाचे एक साधन म्हणून त्यांनी चरख्याची श्रेष्ठता वर्णन केले आहे. चरखा चालावायला सोपा आणि अत्यंत कमी खर्चात तयार होणारा आहे. कमी भांडवलाच्या आणि जास्तीत जास्त रोजगार देणा-या लहान उदयोगांची स्थापना करून ग्रामीण विकासाचा मंत्र यातून त्यांनी दिलेला आहे. आजच्याप्रमाणेच त्यावेळी देखील ग्रामीण अर्थव्यवस्था महत्वाची होती. मात्र आजदेखील देशातील प्रत्येक शहरात वाढत जाणारा रोजगाराचा प्रश्न, वाढती गर्दी, गुन्हेगारी यामुळे गांधीजींचा ‘खेडयांकडे चला’ संदेश आजही या आर्थिक समस्येचे निराकरण करण्याचा मार्ग सुचवतो.देशातील बहुसंख्य जनता प्रत्यक्ष अप्रत्यक्ष रितीने ग्रामीण अर्थव्यवस्थेवर अवलंबून आहे.देशाची आर्थिक प्रगती कृषी विकासावर अवलंबून आहे.कृषी ग्रामीण क्षेत्रातील उत्पादकता,गुंतवणूक,रोजगार निर्मितीचे महत्व या संदेशातून गांधीजींनी अधोरेखीत केलेले दिसून येते.त्यांच्या कल्पनेप्रमाणे जर प्रत्येक गांव स्वयंपूर्ण झाले तर भारताला फार मोठा आर्थिक विकास साधणे शक्य होईल.शहरी भागातील विकासाची गंगा ग्रामीण भागापर्यंत पोहचण्यासाठी आपण खेडयाकडे गेले पाहिजे.ग्रामीण विकासासाठी जाणीवपूर्वक प्रयत्न करण्याचे महत्व त्यांनी स्वांतरणापूर्वीच सांगितले होते.खेडयातील शेतक-यांना उपासमारीच्या अवस्थेतून बाहेर काढावायाचे असेल तर त्यांच्यात शिक्षणाचा व इतर उपयोगी माहितीचा प्रसार करावा लागेल असे त्यांचे मत होते.कृषी आधारीत श्रमप्रधान उदयोगांचे महत्व त्यांनी ओळखलेले होते.या सूत्राच्या आधारे आजही कृषी ग्रामीण क्षेत्राचा विकास करून आपण बहुसंख्य जनतेचे दारिद्र्य नष्ट करू शकतो.‘चरखा’ हे कुटीरोदयोगेचे प्रतिक आहे असे गांधीजी म्हणत असत.

## स्वदेशी उदयोगांचे समर्थन-

राष्ट्रीय हितसंबंधाची जपणूक करणे हे गांधीजींना आपले कर्तव्य वाटत होते.स्वदेशीचा फार व्यापक आणि देशाच्या प्रगतीसाठी समर्पक अर्थ गांधीजींनी आपल्या समोर ठेवला.‘स्वदेशी म्हणजे देशाची स्वयंपूर्णता’ असा मंत्र दिला आहे.स्वदेशीची ढोबळ परिभाषा ही आहे की देशी उदयोगांना संरक्षण देण्याकरिता विदेशी वस्तूचा त्याग करून देशी वस्तु वापरणे.परदेशी वस्तूचा वापर केल्याने आपले चलन परदेशात खर्च करावे लागते.शिवाय देशात तयार झालेले उत्पादन खपत नाही व त्यामुळे देशात मंदीचे आरिष्ट येवू शकते.म्हणून स्वदेशीच्या ना-यातून त्यांनी देशातील बाल्यावस्थेतील उदयोगधंदयांच्या संरक्षणाचे तत्व उचलून धरलेले दिसून येते.

## गांधीजी आदय पर्यावरणवादी-

सत्य अहिसेची अनुभूती खेडयातील जीवनातून मिळू शकते असे त्यांचे मत होते. पण आज खेडी ओस पडून शहरात गर्दी वाढू लागली त्याचा परीणाम पाणी पुरवठा, स्वच्छता आणि पर्यायाने पर्यावरणावरही होईल. त्यातून प्रदूषणाही वाढेल हे टाळण्यासाठी गांधीजींनी कुटीरोदयोग, ग्रामोदयोगाला प्रोत्साहन देवून ग्रामीण अर्थव्यवस्था समृद्ध करण्यावर भर दिला होता. त्यामुळे गांधीजी हे आदय पर्यावरणवादी होते. असे म्हणता येईल.

## गांधीजींचे शिक्षणविषयक विचार-

महात्मा गांधीजींनी ‘हिंद स्वराज्य’ या ग्रंथामध्ये आधुनिक भारताच्या नवनिर्मितीचा विचार मांडला आहे. राष्ट्र जीवनाच्या विविध क्षेत्रात कृषी, उदयोग आणि शिक्षण या क्षेत्रातील भारतीय दृष्टीकोण मांडला १६३६ मध्ये लिहलेल्या ‘नयी तालीम’ या पुस्तकामध्ये त्यांनी शिक्षण विषयक विचार मांडले त्यामध्ये स्वावलंबन, आत्मसन्मान आणि श्रमप्रतिष्ठा ही तीन मूळे सूजविण्याचा प्रयत्न केला आहे. त्यांना स्वयंभू शिक्षण विचार विकसीत करायचा होता. त्यासाठी त्यांना प्रत्येक विद्यार्थ्याला स्वावलंबी, आत्मनिर्भर करावयाचे होते. त्यांचे हे विचार मन, मेंदू, व हात यांना जोडणारा होता. त्यांच्या मते, बुध्दीच्या विवेकाने राष्ट्र जीवन उजळून टाकता आले पाहिजे असे स्वावलंबी ओजस्वी शिक्षण त्यांना अभिप्रेत होते. वसाहतवादी शिक्षणा ऐवजी राष्ट्रीय शिक्षणाचा विचार त्यांना विकसीत करायचा होता. शिक्षणाचे आध्यात्मीकरण व्हावे म्हणून शाळा व महाविद्यालायांना ते ‘टेंम्पल ऑफ नॉलेज’ म्हणजेच ज्ञान मंदीरे मानत. शिक्षण हे स्वानुभवावरआधारीत असावे. यावरून त्यांचा शिक्षणविषयी विचार हा कृती विचारावर आधारीत होता.

हे लक्षात येते. थोडक्यात गांधीजींनी नव्या राष्ट्राची किंवा समाजाची उभारणी करण्यासाठी शिक्षणाला एक उच्च दर्जाची नैतीक व अध्यात्मीक बैठक प्राप्त करून देण्याचा प्रयत्न केला आहे.

### अस्पृश्यता निवारण-

अस्पृश्यता निवारणाच्या कार्यास गांधीजींनी त्यांच्या आयुष्यात महत्वाचे स्थान दिले होते. एका व्यक्तीने दुस-या व्यक्तीला स्पर्श करण्यासही अपात्र ठरवावे हा अमानुषपणा आहे अस्पृश्यता हा हिंदू धर्मावरील कलंक आहे. तो रोग दूर झाला पाहिजे असे गांधीजी वारंवार म्हणत अस्पृश या तुच्छतादर्शक शब्दाएवजी त्यांनी 'हरिजन' हा शब्द रुढ केला. अस्पृश्यतेच्या रुढीला धर्म शास्त्राचा पाठिंबा असण्याची शक्यताच नाही असे त्यांचे मत होते. अस्पृशांना मंदीर प्रवेश नाही, त्यांना शिक्षणाचा आधार नाही, हिंदूशी त्यांना मोकळेपणाने मिसळता येत नाही. काही व्यवसाय त्यांना कायमचे बंद आहेत. इत्यादी गोष्टीमुळे त्यांचा सांस्कृतीक विकास झाला नाही असे गांधीजींना वाटत होते. सवर्ण हिंदू एवढे त्यांनाही सार्वजनिक जीवनात राजकीय, सामाजीक, सांस्कृतीक हक्क मिळाले पाहिजेत असे ते म्हणत.

### गांधीजींचे 'एकादश'-

महात्मा गांधींजी यांनी व्यक्तीगत जीवनासाठी 'एकादश' व्रत दिले होते. प्रत्येकाने त्याचे पालन करावे असे त्यांचे मत होते. त्यात प्रामुख्याने सत्य, अहिंसा, शरीरश्रम, आस्वाद, ब्रह्मचर्य, सर्वधर्मसमभाव, स्वदेशी, स्पर्श, भावना आणि सर्वत्र भय वर्जन आर्द्धाचा समावेश आहे हे सूत्र प्रत्येकाने पालायचा प्रयत्न केल्यास समाजातील वाईट भावना दूर होतील असे गांधीजी म्हणत.

### स्वच्छतेचे महत्व-

स्वराज्याचे सुराज्यात रुपांतर करण्यासाठी देशाच्या विकासाचा ग्रामीण भाग पूर्णपणे स्वावलंबी व्हायला हवा असा गांधीजींचा विचार होता. सा-या जगाला आदर्शाची प्रेरणा देणा-या गांधीजींनी भारतातील श्रमदानाचा नवा अध्याय आपल्या कृतीशिल कार्याने स्वतः झाडू घेवून अस्पृशांच्या वसाहतीत जात असत व रस्ते स्वच्छ करत, स्वच्छतेचे महत्व जनतेला पटवून देत. ग्रामीण भागात घाणीचे साम्राज्य निर्माण होवू नये, ज्यामुळे लोकांचे आरोग्य ही व्यवस्थित राहील यासाठी ग्रामसफाई मोहीम राबविली होती. या मोहिमेद्वारे रस्त्यावरील सांडपाणी वाहून नेणारी गटारे बांधणे, शोषखड्डे, कचरा टाकण्यासाठी कंपोस्ट खड्यांचा वापर, पिण्याचे स्वच्छ पाणी असे कार्यक्रम राबविले आणि त्यात सर्व जनतेस सहभागी करून घेतले.

### समारोप -

गांधीजींचे विचार हे भारतीय अर्थव्यवस्थेला धरून होते. त्यांनी अनियंत्रित भांडवलशाहीतील नफेखोरी, संपत्ती संचय, आर्थिक शोषण अशा सर्व अतिरेकी वैशिष्ट्यांना गांधीजींनी विरोध केला होता. परिणामी पाश्चिमात्य देशातील आर्थिक संकटासारख्या धोक्यापासून भारत दूर राहू शकतो. याचबरोबर सत्य आणि अहिंसा या मूल्यांचे महत्व आजही कमी झालेले नाही. आजच्या डिजीटल युगात फक्त आपल्याला गांधीजींच्या विचारांचे नवे संदर्भ शोधण्याची गरज आहे. त्यासाठी गांधीजीप्रमाणे सत्य आणि अहिंसेचा मार्ग प्रामाणिकपणे अंगिकारला जाणे गरजेचा आहे.

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## Gandhi's Economics Thoughts – Need Of Present Scenarios

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### Abstract –

*Gandhian economy has included their economic principles like – self-sufficiency, economic development through ethics, empowerment of rural sectors, non-violent rural economy, environmentalism development, etc. It has also included some Gandhian economic models e.g. ideas on food shortage, investment in human capital – core factor, apply modern technology without decline employment, small scale production is also essential. Some factors of Indian economy related to rural economic problems like poverty, unemployment, unequal distribution of income, lack of entrepreneurship& predominance of agriculture. Considering to present rural sector economic problems, Gandhi's economic thoughts & models will be the best solution.*

**Keywords** –Swadeshi -Self-sufficiency- Labour intensive technology – Minimum needs – Simple living& high thinking – Decentralisation – Human capital.

### Introduction -

Mohandas Karamchand Gandhi (2 October 1869 – 30 January 1948) was an Indian activist who was the leader of the Indian independence movement against British rule. Employing nonviolent civil disobedience, Gandhi led India to independence and inspired movements for civil rights and freedom across the world. In India, he is also called Bapu and Gandhi ji, and known as the Father of the Nation. Born and raised in a Hindu merchant caste family in coastal Gujarat, India, and trained in law at the Inner Temple, London, Gandhi first employed nonviolent civil disobedience as an expatriate lawyer in South Africa, in the resident Indian community's struggle for civil rights. After his return to India in 1915, he set about organising peasants, farmers, and urban labourers to protest against excessive land-tax and discrimination. Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for various social causes and for achieving Swaraj or self-rule.

Gandhi led Indians in challenging the British-imposed salt tax with the 400 km (250 mi) Dandi Salt March in 1930, and later in calling for the British to Quit India in 1942. He was imprisoned for many years, upon many occasions, in both South Africa and India. He lived modestly in a self-sufficient residential community and wore the traditional Indian dhoti and shawl, woven with yarn hand-spun on a charkha. He ate simple vegetarian food, and also undertook long fasts as a means of both self-purification and political protest.

### Ghandian Economics -

Gandhian economics is a school of economic thought based on the devotional and socio-economic principles expressed by Indian leader Mahatma Gandhi. It is largely characterised by exclusion of the concept of the human being as a deliberate actor always seeking to maximize material self-interest that underlies classical economic thinking. In Western economic systems were based on what he called the “repeating of wants,” Gandhi felt that this was both unfeasible and overwhelming to the human spirit. His model, by contrast, aimed at the fulfilment of needs – including the need for meaning and community. Gandhi's economic ideas also aim to promote spiritual development and harmony with a rejection of material.

Throughout his life, Gandhi desired to develop ways to fight India's poverty, backwardness, and socio-economic challenges as a part of his wider involvement in the Indian independence movement. Gandhi's championing of Swadeshi and non-cooperation were centred on the principles of economic self-sufficiency. Gandhi sought to target European-made clothing and other products as not only an indication of British colonialism but also the source of mass unemployment and poverty, as European industrial goods had left to millions of India's workers, craftsmen and women without a livelihood.

Through khadi clothing and Indian-made goods, Gandhi sought to incorporate peaceful civil resistance as a means of boost for national self-sufficiency. Gandhi led farmers of Champaran and Kheda in a satyagraha against the mill owners and landlords supported by the British government in an effort to end oppressive taxation and other policies that forced the farmers and workers into poverty and defend their economic rights.

The concept of an ashram has been compared with the commune, where it colonist would seek to produce their own food, clothing and means of living, while promoting a lifestyle of self-sufficiency, personal and spiritual development and working for social development.

### 1.Gandhian economics and ethics

Gandhian economics do not draw a distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral, and therefore sinful. In essence, supreme consideration is to be given to man rather than to money.

The first basic principle of Gandhi's economic thought is a special emphasis on 'plain living' which helps in cutting down your wants and being self-reliant. Thus a distinction is to be made between 'Standard of Living' and 'Standard of Life', where the former merely states the material and physical standard of food, cloth and housing. A higher standard of life, on the other hand could be attained only if, along with material advancement, there was a serious attempt to imbibe cultural and spiritual values and qualities.

The second principle of Gandhian economic thought is small scale and locally oriented production, using local resources and meeting local needs, so that employment opportunities are made available everywhere, promoting the ideal of Sarvodaya—the welfare of all, in contrast with the welfare of a few. Gandhian economy increases employment opportunities; it should not be labour displacing. He also emphasised dignity of labour, and criticised the society's contemptuous attitude to manual labour. He insisted on everybody doing some 'bread labour'.

The third principle of Gandhian economic thought, known as trusteeship principle, is that while an individual or group of individuals is free not only to make a decent living through an economic enterprise but also to accumulate, their surplus wealth above what is necessary to meet basic needs and investment, should be held as a trust for the welfare of all, particularly of the poorest and most deprived. The three principles mentioned above, when followed, are expected to minimise economic and social inequality, and achieve Sarvodaya.

## 2. Social justice and equality

Gandhi has often quoted that if mankind was to progress and to realize the ideals of equality and brotherhood, it must act on the principle of paying the highest attention to the prime needs of the weakest sections of the population. Therefore, any exercise on economic planning on a national scale would be futile without uplifting these most vulnerable sections of the society in a direct manner. In the ultimate analysis, it is the quality of the human being that has to be raised, refined and consolidated. In other words, economic planning is for the citizen, and not the citizen for national planning. Everybody should be given the right to earn according to his capacity using just means.

## 3. Non-violent rural economy

Gandhian economics places importance to means of achieving the aim of development and this means must be non-violent, ethical and truthful in all economic spheres. In order to achieve this means he advocated trusteeship, decentralization of economic activities, labour-intensive technology and priority to weaker sections. It also helps in thinking of our necessities of our household in terms of rural mindedness the revival of the economy is made possible only when it is free from exploitation, so according to Gandhi industrialization on a mass-scale will lead to passive or active exploitation of the people as the problem of competition and marketing comes in. Gandhi believes that for an economy to be self-contained.

## 4. Environmentalism

Several of Gandhi's followers developed a theory of environmentalism. J. C. Kumarappa was the first, writing a number of relevant books in the 1930s and 1940s. He and Mira Behan argued against large-scale dam-and-irrigation projects, saying that small projects were more efficacious, that organic manure was better and less dangerous than man-made chemicals, and that forests should be managed with the goal of water conservation rather than revenue maximization. The Raj and the Nehru governments paid them little attention. Guha calls Kumarappa, "The Green Gandhian," portraying him as the founder of modern environmentalism in India.

## 5. Concept of socialism

Gandhian economics brings a socialist perspective of overall development and tries to redefine the outlook of socialism. Gandhi espoused the notion of "trusteeship" which centered on denying material pursuits and coveting of wealth, with practitioners acting as "trustees" of other individuals and the community in their management of economic resources and property. Under the Gandhian economic order, the character of production will be determined by social necessity and not by personal greed.

## 6. Implementation in India

During India's independence struggle as well as after India's independence in 1947, Gandhi's advocacy of homespun khadi clothing, the khadi attire (which included the Gandhi cap) developed into popular symbols of nationalism and patriotism. India's first prime minister, Jawaharlal Nehru totally differed with Gandhi. Gandhian activists such as VinobaBhave and Jayaprakash Narayan were involved in the Sarvodaya movement, which sought to promote self-sufficiency amidst India's rural population by encouraging land redistribution, socio-economic reforms and promoting cottage industries. The movement sought to combat the problems of class conflict, unemployment and poverty while attempting to preserve the lifestyle and values of rural Indians, which were eroding with industrialisation and modernisation.

## 7. Modern interpretations

The proximity of Gandhian economic thought to socialism has also evoked criticism from the advocates of free-market economics. To many, Gandhian economics represent an alternative to mainstream economic ideologies as a way to promote economic self-sufficiency without an emphasis on material pursuits or compromising human development. Gandhi's emphasis on peace, "trusteeship" and co-operation has been touted as an alternative to competition as well as conflict between different economic and income classes in societies. Gandhian focus on human development is also seen as an effective emphasis on the eradication of poverty, social conflict and backwardness in developing nations.

### Gandhian Economic Models:

**1. Consumption** – Gandhiji was explained the peoples limitation of wants. Now a days the entire world struggle for acquire of goods & services, for fulfilling different type of needs. But in current scenario people's needs are unlimited & resources are limited. So Gandhiji demanded that each man shall have wherewithal to supply all his natural wants & no more.

**2. Technology** – In today's globalisation era technology has constantly changes. But as per Gandhiji's opinion only those technologies has admitted which has unavoidable. It should not destroy village crafts, not displace manual labour. He was given importance not only to big industries but also to village industries. Applied technologies at limited level & given priority to manpower.

**3. Scale of production** – Large scale technology has promoted to scale of production but small scale production is the norm of economic organization. Gandhiji was advocated that only use large scale production where it necessary.

**4. Decentralisation** – Large scale production & technology has tend to centralise power everywhere. But Gandhiji recommended to decentralisation, in few fields' state ownership is needed. Rich mans will left the possession of his wealth & will act as a trustees for the remainder to be used for the society.

**5. Specialisation** – Gandhiji sought even to bridge gulf between physical & non-physical labour. Intellectual work is important but it is the nessescaty of physical work.

**6. Ideas on agriculture & food shortage** – Due to the problem of food crisis Gandhiji was replied to birth control – it is necessary for population control. He also explained that proper land system, better agriculture can capable to country for facing food crisis problems.

**7. Investment in human capital** – Gandhian man is the micro-unit of Gandhian socio-economic system. It has given importance development of human resources. Investment in human capital has contribute to overall development of social & economical prescriptive. Gandhian economics will include money, time & energy; both physical& mental. Gandhian system will close the door to conventional forms of education will be a peculiar investment.

### Nature of Indian Economy:-

#### Low per capita income –

Compared to developed countries India's GDP has much lowered, on this basis India was among the few poorest countries at time of independence. Still India remain underdeveloped country in terms of per capita income. In 2014 India's purchasing power parity estimates of GNP per capita was as low as \$ 5630.

#### Inequitable distribution of income –

According to World development indicator 2015, share of bottom expenditure was only 3.5 per cent in 2009 while the share of top 10 per cent was as high 30 per cent. According to economic survey 2015-16 the fast growing years 2000 were associated with rising inequality at the very top end of Indian income distribution.

#### High incidence of poverty –

The percentage of population below the poverty line in 1979-80 was estimated at 50.7 per cent in rural areas. In absolute terms, 269.8 million people below the poverty line in 2011-12. However, these estimates were questioned by many critics who argued the actual poverty ratio is much higher than estimates.

#### Predominance of agriculture –

Occupational distribution is not at all satisfactory and not exactly reflects economic backwardness. In 2011-12 48.9 per cent of main workers were employed in agriculture and allied activates. This has shown that agriculture still remain bigger employment.

#### Lack of entrepreneurs –

The role of entrepreneurs is to reforms the production patterns or reorganising it industry. Obviously these activities require aptitudes that are present only in small fractionof population.

#### Unemployment –

According to NSSO survey 2011-12 10.8 million peoples were unemployed. The nature of unemployment in India is different from developed countries. Many of them peoples suffer from disguised unemployment.

**Conclusion –**

Considering to above economic problems of rural & agriculture sector in India, Gandhiji's economic principles & models will definitely useful to rural & agriculture economic sectors of country. Some Gandhis economic models will be benefited to current scenarios like- Swadeshi movement, Self- sufficiency, Equal income distribution, Rural skill development, employment to huge workforce, technology apply only whether it in necessity, higher weightage to small sector because it is a big employment source, consider only basic needs of peoples.

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## म. गांधीजीच्या चले जाव चळवळीतील सांगलीचे योगदान

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### प्रस्तावना :-

महात्मा गांधीजीच्या जयंतीचे या वर्षी 150 वर्षे म्हणून भारताबरोबरच जागतिक स्तरावर म. गांधीजीचे जयंती वर्ष साजरे केले जात आहे. त्याचबरोबर स्थानिक पातळीवरही विविध उपक्रम व कार्यक्रम यांचे आयोजन या निमित्ताने केले जात आहे. म. गांधीनी भारताला स्वातंत्र्य मिळवून देण्यासाठी अनेक चळवळी व आंदोलने करून यात असंख्य कार्यकर्त्याना उस्फूर्तपणे सहभागी होण्यास प्रोत्साहन दिले. या स्वातंत्र्य चळवळीत राष्ट्रीय नेत्याबरोबरच स्थानिक कार्यकर्त्यांनी मोठ्या संख्येने सहभागी झालेले होते. या स्थानिक कार्यकर्त्यांचे स्वतंत्र चळवळीतील योगदान आजच्या तरुण पिढीसमोर प्रस्तूत करणे अत्यावश्यक आहे. म्हणूनच म. गांधीनी सुरु केलेल्या 1942 च्या चले जाव चळवळीतील सांगलीच्या कार्येकर्त्यांचे योगदान प्रस्तूत शोधनिबंधातून मांडला आहे.

### उद्दिष्टे :-

१. 1942 च्या चले जाव चळवळीची पाश्वर्भूमी थोडक्यात अभ्यासणे.
२. 1942 च्या चळवळीतील सांगली परिसरातील कारवायाचा आढावा घेणे.
३. 1942 च्या चळवळीमधील कार्यकर्त्यांच्या योगदानाचा अभ्यास करणे.
४. स्थानिक कार्यकर्त्यांची साहसी वृत्ती, जाज्वल राष्ट्रप्रेम, धाडसी कार्य प्रस्तूत करणे.

### संशोधन पद्धती :-

प्रस्तूत शोध निबंधासाठी ऐतिहासिक संशोधन पद्धतीचा अवलंब केला असून प्राथमिक व दुस्यम साधनांचा वापर केला आहे. त्यात प्रामुख्याने होम डिपार्टमेंट, पॉलिटिकल डिपार्टमेंट, डिस्ट्रिक्ट मॅजिस्ट्रेटचा रिपोर्ट, सातारचे प्रतिसरकार ग्रंथ आणि स्थानिक स्वराज्य, वर्तमानपत्र व जयहिंद साप्ताहिक यांचा वापर केला आहे.

### चले जाव चळवळ :-

म. गांधीची चंपारण्य सत्याग्रह, असहकार चळवळ, सविनय कायदेभंगाची चळवळ, मीठाचा सत्याग्रह या माध्यमातून ब्रिटिशांच्या अन्याय व अत्याचाराला जोरदार विरोध केला. ब्रिटिश सत्तेला नामशेष करण्यासाठी अखेरचा लढा म्हणून 1942 ला चले जाव चळवळ सुरु केली यालाच ‘छोडो भारत आंदोलन’ असेही म्हटले जाते. म. गांधीनी 6 ते 14 जुलै 1942 या काळात वर्धा येथे कॉग्रेस कार्यकारिणीची बैठक घेतली. या बैठकीत म. गांधीनी ब्रिटिशांना भारत सोडून जाण्याविषयी चर्चा केली. त्यानुसार कॉग्रेस कार्यकारिणीने 14 जुलै रोजी एक तडजोडीचा ठराव पास करण्यात आला. हा ठराव ‘छोडो भारत’ म्हणून प्रसिद्ध करण्यात आला.<sup>१</sup>

म. गांधीनी या चळवळी संबंधी काही मार्गदर्शक सूचना मांडल्या. त्यात सर्वसामान्य जनता आंदोलन उभे करतील, खेडया पाडयातून सरकारच्या धोरणाचा निषेध करण्यात येईल, परदेशी कपडे व दारुच्या दुकाना समोर निदर्शने करण्यात येतील, शेतसारा भरला जाणार नाही. विद्यार्थी, महिला आणि कामगार, कर्मचारी इत्यादी ब्रिटिशांच्या वर्चस्वाचा विरोध करतील. रेल्वे, टेलिफोन, तारायंत्र, पोष्ट ॲफिस इत्यादी दलणवळण यंत्रणेत अडथळे निर्माण केले जातील, प्रतिसरकार स्थापन करण्यात येईल. अशा प्रकारचा कार्यक्रम कार्यवाहीत आणला जावा असे स्पष्ट करण्यात आले.<sup>२</sup>

8 व 9 ऑगस्ट 1942 रोजी मुंबईत अखिल भारतीय कॉग्रेस कमिटीच्या बैठकीबाबत प्रचंड उत्सुकता होती. 8 ऑगस्ट रोजी म. गांधीनी मुंबईच्या गवालिया टॅक मैदानावर ऐतिहासिक छोडो भारत आंदोलनाची घोषणा केली. म. गांधीच्या ‘करेंगे या मरेंगे’ या निर्वाणीच्या संदेशामुळे सर्वत्र नवचैतन्य निर्माण होऊन ब्रिटिशाच्या विरोधातील अखेरचा लढा सुरु झाला. परंतु 9 ऑगस्ट 1942 च्या पहाटेच ब्रिटिश प्रशासनाने म. गांधीसह अनेक राष्ट्रीय नेत्यांना अटक करण्यात आली.<sup>३</sup> त्यामुळे आंदोलनाचे धोरण निश्चित झाले नाही. परिणामी कार्यकर्त्यांनी आपआपल्या परीने परिसरात ब्रिटिशाच्या विरोधात आंदोलन सुरु केले.

### चळवळीचा प्रसार :-

मुंबई येथील बैठकीसाठी सांगली परिसरातील अनेक तरुण कार्यकर्ते सहभागी झाले होते. 8 ऑगस्ट 1942 रोजी मुंबईमधील बद्रिकाश्रामात या कार्यकर्त्यांची गुप्त बैठक झाली त्यात यशवंतराव चव्हाण, मेहानीभाई शहा, वसंतदादा पाटील, व्ही.एस. पागे, स्वामी रामानंद भारती, गौरीहर सिंहासने हे सहभागी होते. या कार्यकर्त्यांनी भूमिगत होऊन आपआपल्या भागात पोहचल्यावर ब्रिटिशांच्या विरोधात चले जाव चळवळ तीव्र करण्याचे ठरविले.<sup>४</sup> आपल्या आसपासच्या खेडयांचे त्यांनी दौरे करून ब्रिटिश विरोधात जन आंदोलन उभारण्याचा प्रयत्न केला. गुप्त बैठका, भजन, कीर्तन, प्रभात फेया, मोर्चे, चावडी व देवळासमोर जाहीर सभा या माध्यमातून जनतेत जागृती निर्माण केली. म. गांधीचा पंडितजीचा, कॉग्रेसचा, मातृभूमीचा विजय असो. या घोषणांनी चळवळीत उत्साह निर्माण केला.<sup>५</sup>

### सांगलीत चळवळीस प्रारंभ :-

मुंबई येथील बैठकीसाठी उपस्थित असणाऱ्या कार्यकर्त्यांनी सांगलीत परतल्यानंतर ताबडतोब आपल्या कार्याची सुरवात केली. सांगली येथील लिंगायत बोर्डींग व रा. धा. दावडा दिगंबर जैन बोर्डींग येथे आसपासच्या खेडयातील अनेक तरुण विद्यार्थी शिक्षणासाठी राहत होते, या विद्यार्थ्यांमध्ये सातत्याने विविध राजकीय व सामाजिक विषयावर चर्चा होत असत.

सांगलीत कॉग्रेस सेवादलाचे अनेक कार्यकर्ते होते. 1942 ची चळवळ सुरु होताच पोलीसांनी डडपशाहीचे धोरण स्वीकारले. सेवा दलाच्या काही कार्यकर्त्यांना पोलिसांनी अटक केली. त्यामुळे संतापलेल्या कार्यकर्त्यांनी सांगली हायस्कूलवर मोर्चा आणून शाला बंद पाडली. त्यानंतर हा मोर्चा गाव भागातील सिटी हायस्कूलकडे वळला. तिथे पोलिसांनी केलेल्या लाठी चार्ज मध्ये मधू साखटे, आप्पासाहिब खाडे, अण्णा पत्रावळे, जिनपाल खोत यासारखे कार्यकर्ते जखमी झाले.<sup>६</sup>

### भूमिगताचे कार्य :-

1942 ची चळवळ दडपून टाकण्यासाठी ब्रिटिशानी अटकसत्र सुरु केले परिणामी काही कार्यकर्ते भूमिगत होऊन आपआपले गट तयार करून आंदोलन सुरु ठेवले. सातारा व सांगली परिसरात भूमिगताचे नऊ गट करण्यात आले. त्यापैकी सांगली गटाचे नेतृत्व वसंतराव पाटील यांच्याकडे होते. या गटात नारायण जगदाळे, धोंडीराम माळी, जी.डी. पाटील, बाबूराव पाचोरे, निळकंठ गुरव, वसंत सावंत, निजाम इमाम मुजावर, आण्णा पत्रावळे, जिनपाल खोत, गणपती कोळी, पी.बी. पाटील, मारुती आगलावे, भूपाल कत्ते, धनपाल निलाखे, हिंदूराव पाटील, बापू जामदार जयराम बेलवलकर, निवृत्ती पाटील, महादेव बुटाले, बळवंत कोरे व इतर कार्यकर्त्यांचा समावेश होता.<sup>७</sup> या कार्यकर्त्यांनी खेडोपाडी ‘चळे जाव’ चळवळीचा प्रसार केला. त्यामुळे अनेक खेडयातून सभा मोर्चे, फेरी सुरु झाल्या.

मिरज जवळील भोसे गावात 26 ऑगस्ट 1942 रोजी तरुणांनी गावातून मोर्चा काढून चावडी समोर सरकारी चराऊ गवताचा लिलाव बंद पाडला. आणि जमावातील नेमू सत्याप्या चौगुले यांनी सर्कल ॲफिसरला चावडी बाहेर काढून त्याच्या डोक्यावर गांधी टोपी घालती. शेवटी सर्वांनी सेवादल कॉग्रेसचे गीत गायन करून ब्रिटिश सत्तेचा विरोध करण्याचा निश्चय केला.<sup>८</sup>

भूमिगत कार्यकर्त्यांनी आपली गुप्तपणे कार्ये चालू ठेवली. दिवसभर रानावनात, नदीकाठी, मळीत, दाट झुऱ्हुपात लपून बसून रात्रीच्या वेळी सरकारी यंत्रणेवर हल्ला करण्यासाठी कार्यकर्ते बाहेर पडत असत. वसंतवादाचा गट पद्माळे गावा बाहेरील कृष्णा नदी काठी एका मळीत आश्रय घेतला होता. ब्रिटिश शासनाचा निषेध म्हणून रेल्वे स्टेशन, पोष्ट ॲफिसे, सरकारी कचेरी, इमारती, नदी, ओढ्यावरील पूल यावर कार्यकर्त्यांनी हल्ला करून ब्रिटिश यंत्रणा खिळखिळी करण्याचा प्रयत्न केला.

### रेल्वे स्टेशनवरील हल्ले :-

सांगली संस्थानच्या हडीतील विश्रामबाग रेल्वे स्टेशनवर 18 नोव्हेंबर रोजी पहाटे साधारण अडीचच्या सुमारास हल्ला करून आग लावण्यात आली. यात जीवित हानी टाळली मात्र आर्थिक हानी करण्यात आली. या हल्ल्यात वसंतराव पाटील, धोंडीराम माळी, बाबूलाल शहा, नारायण जगदाळे, बापूसो जामदार सहभागी झाले होते.<sup>९</sup>

दि. 25 नोव्हेंबर 1942 रोजी रात्री एकच्या सुमारास वसंतदादा पाटील, रंगराव पाटील, ईश्वरा गुरव, बाबूराव पाचोरे, शामगोंडा पाटील, जी.डी. पाटील व इतर काही कार्यकर्त्यांनी नांद्रे रेल्वे स्टेशनवर हल्ला चढविला. त्यात स्टेशनमधील कॉइल बॉक्स, ब्लॉक हत्यारे, दस्तऐवज, फर्निचर, टेलिफोन वगैरेवर रोकेले ओढून पेटविले. दरम्यान मालगाडी नंबर 396 स्टेशनकडे येताना दिसताच कार्यकर्त्यांनी पळ काढला. ताबडतोब आग विझिविल्यामुळे साहित्याचे किरकोळ नुकसान झाले.<sup>१०</sup>

कुंडल आणि सांगली गटातील कार्यकर्त्यांनी एकत्रित येऊन फेब्रुवारी 1943 मध्ये मिरज ते बार्शी मार्गावरील रेल्वे स्टेशन जाळण्याचा निर्णय घेतला. त्यानुसार सांगली गटाने बेडग, आरग, सलगरे, अग्रणी धुळगांव या रेल्वे स्टेशनांना आग लावण्याची जबाबदारी स्वीकारली. वसंतदादा पाटील, धोंडीराम माळी, मोहनराव शिंदे, नारायण जगदाळे यांनी बेडग, आरग आणि जी.डी. पाटील, बापू जामदार, महादेव बुटाले व इतर कार्यकर्त्यांनी सलगरे व अग्रणी धुळगाव ही रेल्वे स्टेशने 10 फेब्रुवारीच्या रात्री 1 ते पहाटे 5 या दरम्यान ज्वारीच्या पेंढया (कडबा) टाकून जाळण्यात आल्या.<sup>११</sup> यामुळे मोठ्या प्रमाणात आर्थिक नुकसान करून ब्रिटिश यंत्रणा उद्धवस्त करण्याचा प्रयत्न करण्यात आला.

याशिवाय विविध ठिकाणी रेल्वे मार्गावर अडथळे निर्माण करून घातपाताच्या कारवाया सातत्याने घडवून आणण्यात आल्या. नांद्रे आणि बुधगाव रेल्वे स्टेशनमध्ये 2 सप्टेंबर 1943 रोजी पहाटे 4.30 वाजता मालगाडी 308 डाऊन ही पूल नंबर 239 जवळ रुळावरून घसरविण्यात आली. जून 1943 रात्री बुधगाव आणि मिरज रेल्वे स्टेशन दरम्यान कुपवाड हडीत एक इंजिन व १३ माल वाहण्याचा वॅगल्स मार्गावरून उलटविण्यात आल्या, या कार्यात वसंतदादा गटाचा सहभाग होता.

### मेल मोटार व रेल्वेमधील लूट :-

भूमिगत कार्यकर्त्यांनी केवळ रेल्वे स्टेशनवर हल्ले करून न थांबता रेल्वे लूट करण्याची धाडसी योजना आखली. मिरज व पंढरपूर मार्गावरील सलगरे आणि अर्थणी रोड रेल्वे स्टेशन दरम्यान 29 डिसेंबर 1943 रोजी रेल्वे मार्गावर मोठे अवजड दगड ठेवून मेल ट्रेन अडवून धरली. रेल्वे इंजिनमध्ये घुसून ड्रायव्हर व जालवे यांचे हात दोरीने बांधले. गार्डकडून पॉकेट घडयाळे काढून घेतली. केवळ पंढरा मिनिटात भूमिगत कार्यकर्ते पसार झाले. ब्रिटिशांनी या लूटीच्या तपासासाठी मिरजेत एकाच वेळी अनेक ठिकाणी धाडी घातल्या. त्यावेळी खादी कार्यालयाजवळील ज्वालाग्राही साहित्य गडबडीत इतर ठिकाणी नेत असताना स्फोट होऊन नरेंद्र मल्लाप्पा मजती या १६ वर्षीय युवकांच्या हाताला जबर जखम झाली.<sup>१२</sup>

सांगलीच्या पानाचंद सर्कीसच्या मेल बसवर 28 नोव्हेंबर 1942 रोजी कसबे डिग्रज गावच्या हड्डीत रात्री 8 च्या सुमारास हल्ला चढविला. गोळीबार करून टायर पंक्वर केले. गाडीत पंचवीस प्रवासी होते. मात्र गोळी बाराच्या आवाजाने कोणीही हालचाल केली नाही गाडीतील सात मेल बँगा काढून घेऊन दुधगांव व कवठेपिरानच्या दिशेने धूम ठोकली.<sup>93</sup>

### संपर्क यंत्रणा उद्घवस्त :-

14 ऑगस्ट 1942 पासूनच टेलिग्राफ व टेलिफोनच्या तारा तोडून भूमिगतानी कारवाया सुरु केल्या. टेलिग्राफचे खांब उपटणे, वाकविणे, तारा तोडणे आदी कृत्ये केली जात. पोष्ट सेवा विस्कळीत करण्यासाठी पोष्ट कार्यालयावर हल्ले केले जात. पोष्ट कार्यालयातून पैसे व नोटा आणि पोष्ट बँगा पळवून नेल्या जात, यासारखी कृत्ये धाडसाने सहजरित्या प्रसंगी जीव धोक्यात घालूनही केल्या जात. या कृत्यातून सरकारला जोरदार आव्हान देऊन सरकारी संपर्क यंत्रणा विस्कळीत करण्याचा जोरदार प्रयत्न होता.

अशा प्रकारे म. गांधीनी 8 ऑगस्ट 1942 मध्ये सुरु केलेल्या ‘छोडो भारत’ आंदोलनाच्या प्रभावाने सांगली व त्याच्या आसपासच्या परिसरात अनेक तरुण कार्यकर्त्यांनी एकत्रित येऊन मोठ्या धाडसाने आणि गुप्तपणे अनेक कारवाया करून ब्रिटिश शासन यंत्रणेला जोरदार विरोध करून आव्हान उभे केले आपल्या कार्यातून राष्ट्रप्रेम, नेतृत्वाप्रती निष्टा, स्वार्थ त्याग, सेवाभावीवृत्ती यांचे दर्शन या स्थानिक कार्यकर्त्यांनी घडविले आणि अशा प्रकारे 1942 च्या चळवळीत सांगली आणि आसपासच्या परिसरातील कार्यकर्त्यांनी महत्त्वपूर्ण योगदान दिले.

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## Gandhi Ji's Thought Of Basic Education And Its Relevance Today

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*"By education I mean an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. It is one of the means whereby man and woman can be educated. Literacy in itself is no education."*

- M. K. Gandhi.

### Abstract:

According to the Father of Nation, "acquiring the right knowledge and all round development of body, mind and spirit should be the goal of our education." He was against the education system introduced by British. He believes that Literacy or Capacity to read and write and acquiring degrees is not education, it is only a means to it. He thinks that the ultimate aim of education is to cultivate an element of goodness. Higher education, need to be according to the national requirements. The paper attempt to analyze thought of basic education, and its relevance today in Indian context.

**Key Words:** Wardha Scheme, Basic Education, Education in British Era, round table conference

### Introduction:

M. K. Gandhi (Oct. 2, 1869 – Jan. 30, 1948) was the major leader in Indian independence movement. He was the pioneer of Satyagraha. He also achieved mass civil disobedience through Ahimsa or Non-violence. He is also officially accorded the honour of Father of Nation. The 2<sup>nd</sup> Oct. Declared as "International Day of Non- Violence." Gandhi ji has Rejected British Colonial Education system which had established by British Administration. Gandhi ji's basic idea was to make education self supporting through craft, agriculture and other productive work there by bypassing potentially the need for government funding support. According to Gandhi education is a means to all-round progress of mankind. Without education human-development is not possible. He believes in education draws only best from one's body, mind and spirit. "Education does not mean literacy alone, it is a quest for truth and non-violence; training of body and mind and leading to an awakening of one's soul."

### Objective:

- To analyze the Gandhi's thoughts on education in relevance today.

### Methodology:

Paper is totally based on secondary data. It is based on both analytic and descriptive methods.

### Education in British Era:

In 1929, the Hartog Committee was appointed to survey the growth of education in British Colonial India. The committee concluded that the education system was devoted more attention to mass education than Secondary and University Education. It was unsatisfied with scanty growth in literacy. It mentioned that pupils are leaving schools before completing the particular stage of education which makes the great waste in money and efforts. So, committee suggested some measures to improve the primary level education like fixation period of primary education for 4 years, improvement policies regarding teachers, adjustment of school hours as well as holidays to seasonal and local requirements, increasing the no. of Government inspection staff.

### Round Table Conference in London:

In 1931, Gandhi pointed out the ineffectiveness of the mass education system of primary education in India. He held the British Government responsible for low percentage of literacy among Indian people.

### Wardha Scheme:

It is the first model of Vocationalisation of Education in India. He gave the scheme of Education for modern India. It is known as the first blue print of the national system of education which is job centred, value based and mass oriented. It provides for manual work along with intellectual exercise. The wardha Scheme is Basic National Education. It is also known as 'Nai Talim' as well as 'basic education.' Gandhi ji knew the implementation of Britishers education system is not suitable to our country so he formed this new model of education. "real freedom will come only when we free ourselves of the domination of western education,

western culture and western way of living which have been ingrained in us emancipation from this culture would mean real freedom for us”<sup>4</sup> as we have seen, Gandhi had not only disallowed colonial education but also put forward a radical alternative. Moreover, I wish to refute Mahatma Gandhi’s attitude in industrialization.

### **Historical Development of Basic Education:**

In 1937 the concept of Basic Education explained by Gandhi ji through a series of articles in Harijan magazine. After a detailed discussion in the conference at Wardha about these articles, Dr. Zakir Hussain gave shape to the scheme of Basic Education. The four resolutions were passed as follows:

- Free and compulsory education should be given to all children for a period of seven years ie. 7-14 years.
- The mother tongue should be the medium of instruction,
- The education process should be centred round based upon experiment, form of manual production work in the shape of a craft.
- The education should be self-supporting to some extent.

The Central Advisory Board of Education (CABE) set up a Committee to suggest measures to implementing of these resolutions to recommend action coordinating the Basic Education with higher education. The recommendations of Committee were approved by the CABE and it included in the Report on Post-war Educational Development in India. In 1944 the national and state level government accepted Basic Education as the national pattern.

### **Philosophy of Basic Education:**

Gandhi ji was a practical educational philosopher as well as an experimentalist. His experiments with truth and education were the instrument for the realisation of his ideal in life. In several of he tried to translate his philosophy with the help of his educational experiments to achieve the reality of the evolution and establishment of an ideal society. The educational system introduced by him is the dynamic side of his entire philosophy. According to Gandhi literacy is neither the end of education nor even the beginning. Education is only one of the means by which people can be educated. So, he attaches value to literacy in the scheme of education.

### **Important features of the scheme:**

#### **• Free and compulsory education:**

Gandhiji feels that the education should be free and compulsory for all pupils between the ages of 7-14. This scheme of education was in harmony with the culture and civilisation of the Indian people. This would solve the problem of mass education with a practical way.

#### **• Craft Centred Education:**

The scheme separated education through some craft and productive work. Craft work would help the child to get relief from the tyranny from purely academic and theoretical instructions. This would also helpful to break down the barriers of prejudice between manual and intellectual work. It would be helpful to increase the capacity of students.

#### **• Self supporting aspect of the Scheme:**

In later life This Education itself will be helpful one to be self supporting. If the craft chosen is taught by school, it would enable them to pay the cost of salaries of teachers and at the same time the aim was to accord dignity of labour which ensure modest and honest livelihood for the student after leaving school.

#### **• Medium of instruction:**

The education should be in the mother tongue. Here later on appointed committee observed that the teaching in mother tongue is the foundation of all education. Without developing the capacity to read, to speak effectively and to write correctly, none can develop precision of thought or clarity of ideas. At the same time it is a means of introducing the child to the rich heritage of his people’s ideas, emotions and aspirations.

#### **• Ideal of citizenship:**

It aimed to give the citizens of the future and a keen sense of personal growth, efficiency, social services and dignity in a cooperative community. The new generation have an opportunity of understanding own rights and obligations and their problems. A totally new system is required to secure the minimum of education in regards to the intelligent exercise for their rights and duties.

#### **• Flexible Curriculum and free Environment:**

Under this scheme all teachers and students are free to whatever they want to work according to own interest here is no compulsion of completing a prescribed portion in fear of examinations. According to

situation necessary changes may be introduced in the curriculum. Also the teacher is free to organise necessary environment for overall development of the child.

### **Merits of Basic Education:**

- **Work at a central place:**

Here work at a central place in life so, the work was became an integral part of education. And the dignity of labour was emphasized by him.

- **A new method of teaching:**

A new method of teaching was introduced Through Basic Education by Gandhi ji. Here student can learn through craft which is activity oriented. Here is freedom to select the craft by choice.

- **Self-supporting and socially sound education system:**

It is based on self supporting system. Where crafts organized scientifically would give more production and the sale-proceeds must fetch a good income. Basic education was sound sociologically. The class-labour and chasm difference between mental and physical labour was need to remove from society.

- **Training for Citizenship:**

Basic education was providing for training students in democratic living and practices. The basic education was aimed at forming positive attitudes, developing understanding, imparting skills in citizenship, creating interests and appreciation. It was a training citizenship.

### **Demerits in Basic Education:**

**Selection of Crafts** which is suitable to fellow was the success and efficiency of Basic Education. But many schools followed the traditional path or stereotyped process without aware for the local conditions and needs. **The lack of Principles of Correlation was** In Basic schools. Every subject was taught through a craft. It was tried to be adopted in all subjects, but it was done without any sincerity or seriousness. **The Idealism of self-sufficiency** was another drawback because schools were unable to be self sufficient with the production by children. Marketing through products by unskilled hands were not earn adequate income. The Basic Schools were highly expensive than traditional schools. **The Principles of Equality** was in the aggravating situation. The Basic Education was visualized to be socially sound for removing the existing disparities. It was tending to meant only for the children of poor labourers and farmers. The children of affluent families were not going to these schools. Due to Basic Education the gulf between poor and rich classes widened. **Proper Orientation and Understanding of knowledge of craft** needed to a teacher but were lacking proper understanding of the Basic Education principles and desired orientation with the idealism or values impregnated in the system. In the basic education system the Religious Education was completely ignored. This kind of Education not suited in an Age of Industrialization.

### **Causes of Failure of Basic Education:**

The scheme of basic education made good progress after the independence for about a decade but slowly due to some difficulties it failed to be a permanent and lasting feature of Indian educational system. The causes may be:

**The self supporting aspect** for Basic Education received criticism in the academic circle. It was argued that a school turns into a centre of SSI (small scale industry). At the same time teachers had to depend upon the students earnings. **Emphasis on craft** led the neglect of liberal education. It was choice based so sometimes, not selecting proper craft by pupils lead dangers situation for their future. **A single craft** cannot and should not be the basis of the entire life's educational process. **It doesn't support liberal** education and creates an imbalance between vocational and intellectual education. It was often meant for poor villagers and not useful for urban people. It couldn't contribute in modern **scientific and technological** development of the society. Another reason of failure was **Lack of finance** as well as the absence of sound administrative policy. The sound orientation and training of teachers was core part of basic schools which was neglected.

### **Present Condition of basic education:**

The Kothari Commission commented that the progress in its implementation was not satisfactory but its base was very strong and based on principles with their practical value as well as psychology and sociological importance. They endorsed its essential features like community living, work experience, citizenship training, community service, social and spiritual values, world brotherhood, and integrating knowledge with experience etc. In 1972,Shri. Narayan at Sevagram held a National Education conference where Basic Education was praised by many. A resolution was passed with consensus of all Education Ministers and Vice Chancellors who attended the conference, "education at all levels should be imparted through socially useful and productive activity, linked with economic growth and development in both rural

and urban areas". The Committee chaired by Iswarbhai Patel supported most of the principles of Basic Education. They have suggested giving the great stress on work education or socially useful productive work. The UNESCO Commission Report "Learning to Be" is based on the term Basic Education for Primary Education. It emphasised on different forms of social and economic activities which need to be organize in the schools. Many renowned philosophers like Dr. Gunnar Myrdal, Prof. Castle agreed that the basic education is integral part of society.

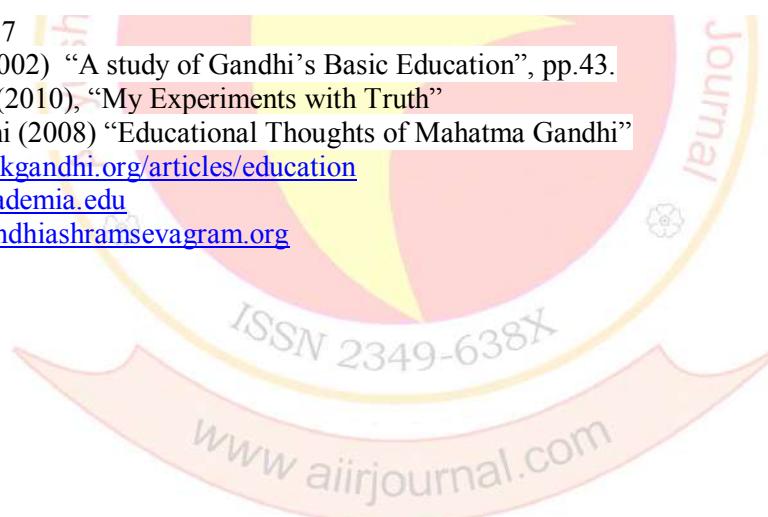
If we see our today's Indian education system, definitely we can say that Gandhi jis philosophy of education has a great relevance. In India when a child completes his formal education then he was unable to find the job and also directionless. The mission was held the quantitative spread of education. The unemployment is a burning problem of education so literacy was the ultimate goal of education. To change these problematic challenges Gandhi jis views on education can be great support. He feels the need of result oriented education for India. He knew that every child has some inherent qualities and if we develop those then the student can be all rounder.

### Conclusion:

Thus, we can focus that the fundamental principles of basic education are still valid. These are fruitful in the context of our present educational reform. We can use them as guiding principles of modern education system. Now it needs to reform in modern way which can brought through a silent social revolution. The basic education stands for a new spirit and approach to all kind of education. Gandhi ji observed that the Indian condition demanded a new vision which is centered on agriculture and allied village industries. His thoughts are relevant for sustainable economic development and ecological balances and for conflict free, peaceful world society.

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## Gandhian Concept of Truth and Non-Violence

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### **Introduction-**

Mohandas Karamchand Gandhi was one of the most famous leaders in India. He was an intensely active personality. He is still inspiring the people in the century as well as abroad through his legacy of greatness, idleness and noble life. He paid his great and unforgettable role for the independence of India from the British rule.

He started non-violence independence movement to fight against the injustice of Britishers. He was the great supporter of Truth and Non – Violence. These are the main two tools he used in his practical life. According to him, truth and non-violence leads a person as pious, sympathetic and co-operative. Truth and Non-Violence constitute the heart of Gandhi's philosophy. He stated that 'Ahimsa' means 'The largest love, the greatest charity.' Gandhi identifies Truth with God. According to Gandhi there is nothing besides truth. God is the highest reality. Some people don't believe in God, they deny the existence of God but they can't deny the power of Truth. According to Gandhi, the word 'sat', means 'to exist'; it means which is not only exist but also true. Truth and Non-violence are the two sides of a same coin. Ahimsa is the means; Truth is God.

### **Aim And Objectives-**

1. To focus on the relation between truth and non-violence.
2. How Gandhi influenced by satyagraha.
3. Identification of truth and God.
4. It also signifies how man is related to god.
5. To introduce socio-political significance of Gandhian concept of truth and non-violence.
6. Gandhi's dream about ideal state.

### **Methodology of the study-**

This research paper is purely based on secondary data.

**1 Religious Background-** Gandhi's concept of truth and non-violence have some religious background. These concepts are seen in Hindu, Buddhist and Jain tradition. In vedas , we see word 'Dharma' means ' that which sustains or upholds.' It is also said that whatever is attended by non-violence is the Dharma' and one could attain the truth through non-violence. In Buddhism ,we see Hisma and Asatya. In Jainism, asatydefinately lead to non-violence.Gandhi was influenced by the great religions of the world. He also believed in Geeta. The central idea of Geeta is that a balanced state of mind, and it can be achieved by killing all passions and desires. Non-violence has been leading tenet of the Jain philosophy and Buddhism laid emphasis on Ahimsa. The lesson of Ahimsa is presented in every religion and Gandhi was well aware of it. He said that, 'Let a man conquer anger by love, evil by good, greed by liberality, lie by truth.'

**2 Gandhi's Concept of Truth and Non-violence-** According to Gandhi, ' devotion to truth is the sole justification for our existence. All our activities should be centered in Truth. Truth should be the very breath of our life. Without truth it would be impossible to observe any principles or rules in life.' Satya is the only reality, which holds whole universe together. Satya is a moral virtue. For acquiring this moral virtue complete fearlessness and non-possession(aparigraha) are required. He thought that only a man with a selfless motive can be courageous and speak the truth. One should speak the truth in polite and sweet language and not harshly.

Gandhi himself declared that, Ahimsa is my God and Truth is also. When I look for Ahimsa ,truth says, 'find it through me. When I look for truth, Ahimsa says, 'find it out through me.' The pursuit of truth is the real path that leads to God. Only courageous people can pursue the truth.

Man is full of fear about his own safety and security. It is this desire which makes him fear everything other than himself. Gandhi's attempt was to see God or Truth in everything as he believed that there was supreme power , which was all pervading , in which everything lived and moved. To Gandhi God was truth; God was love and God wads law. For living a truthful life we need purification of mind , shedding of all selfish desires, rising above the weaknesses, constant effort at seeing truth, realizing truth, and establishing truth through service and total sacrifice. In matter of finding truth , the path of spirituality, which is based on reason and morality was the real guide.

**3 Silence and Truth-**For the spiritual development silence is necessary. It helps to seek the truth. In silence, the soul finds the path in a clear light. According to Gandhi, the voice within us is true. Every individual has a divine element in him in the form of his soul. Silence is a part of spiritual discipline in human life, so for the spiriyual

development silence is important. Silence is another word for patience. He said that, 'the path of the truth is as narrow as it is straight. It is like balancing oneself on the edge of the sword.'

**4 Law of Truth-** the truth should be everywhere. There should be truth in thought, truth in speech, truth in action. What may appear as truth to one person will often appear as untruth to another person. But it can be sought out , where there is honest effort ,it will be realized automatically. For the quest of truth involves self suffering, sometimes even till death. The pursuit of truth is true bhakti. It is the path that leads to God. There is no place for cowardice. He thought that untruth arises from fear.

**5 Truth and Satyagraha-** Truth is soul or spirit. Therefore it is known as soul force and Satyagraha is holding on to truth and it means truth force. Satyagraha is not a weapon of weak. It is not meant to be used by the weak. The basis of satyagraha is non- violence or ahimsa. Gandhi called it as spiritual force. This force may be used by individuals and communities. It may be offered against one's wife, or one's children, against rulers, against fellow citizens, even against whole world. The satyagrahai must observe perfect chastity, adopt poverty, follow truth and cultivate fearlessness.

Non- violence is the true hall mark that distinguishes satyagraha as a style of action resolving conflicts between man and communities. Two forces can be used to resolve conflicts. Force of arms or violence, is one kind and non-violence or ahimsa is another. Man is not brute or evil. He is a spiritual being. It is his spiritual experience that differentiates him from the lower species of the animal world. When he has recourse or incline towards violence he descends himself to the low level of the brute and loses his spiritual essence. "Non – violence is the law of our species as violence is the law of the brute or evil." The non- violence comes from the strength of one's will.

**6 Non- Violence-** Ahimsa is the means to find out truth. In this regard, according to Gandhi, a good end however good because it was gained through good means. Truth is higher than ahimsa. Non- violence is the greatest force at the disposal of mankind. It is mightier than mightiest weapon. Destruction is not the law of humans. Gandhi practiced ahimsa as an active force and remarked it as soul force. He believed that non-violence as not super method but braver and superior method of resistance. Though non-violence means not killing but for Gandhi it has a higher meaning. It signifies avoiding injury, to anything on the earth in thought, word or deed. We should not offend him of harsh speech and from even thinking ill of him. Non-violence is the extreme limit of forgiveness. Forgiveness is the weapon of strong people not of the weak, and it can achieved through determination.

Gandhi distinguished three types of himsa; 1-KritaHimsa- violence done by one's own self. 2-Krita Himsa- violence done by somebody else. 3 AnumoditaHimsa- watching passively some violence being done by someone else. Gandhi said that non-violence is related with the God. When we believe in God then automatically we have a belief in non- violence. It is clear that without Ahimsa it is not possible to seek and find Truth. Ahimsa is the means , truth is the end. If we take care of means , we are bound to reach the end sooner or later. Once we realize this point, final victory is in our hands. Whatever difficulties we face, whatever obstacles are there we may not give up the quest for truth, which alone is being God himself. Ahimsa binds us to one another and to God. Ahimsa and love are one and the same thing.

**7 concept of ideal state-** Gandhi often used the words Ramraj and Swaraj for indicating his concepts of an ideal society and state. But here Ramraj means not the kingdom of Rama, son of Dasharatha but he used the name of Rama to describe God, " the eternal, the unborn, the one without the second." The ideal society for Gandhi would be non-violent society where individuals would enjoy perfect liberty, equality, and social justice. The basis of this society is moral law resulting from the practice of truth and Ahimsa. A man practicing ahimsa means he must not harm living beings in thought, in speech and in action and also to show affection and love even to his enemy.

Gandhi knew that in a society individuals may not have the same talents and abilities .all have not the same capacity. Some will have ability to earn more and others less. People with talent will have more and they will utilize their talent for the sake of nations development. It is the part of service for nation. According to him , in a perfect non-violent social order men will spontaneously cooperate with each other in a spirit of true love and self sacrifice.

## Summary-

Truth and Non- violence are closely interrelated. They are the same sides of a same coin. Gandhi used truth and non- violence as social and political weapons in fighting against evils and injustice. Gandhi employed the moral weapons to end domestic, social, political, economical, religious and cultural problems and conflicts. His philosophy of truth and non- violence transcends all regional, religious and cultural barriers. Gandhi would have liked India to become a non-violent state of his dreams and deliver the message of non-violence to the rest of mankind.

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## “Mahatma Gandhi as a Journalist: A study of his ‘Harijan’”

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### **Introduction:**

Gandhi consistently wrote on various issues through the newspapers he edited and published because apart from achieving freedom, Gandhi's goal was to awaken the people and reform the society. With the same objective he created three publications: Harijan in English(1933 to 1948), Harijan Bandhu in Gujrati, and Harijan Sevak in Hindi. Sri R V Sastry worked as editor of Harijan and the weekly was published under the patronage of the servants of untouchable society. The context of the Harijan was basically devoted to untouchability. 'Harijan' became powerful vehicle of his views on various subjects. The present paper deals with his weekly Harijan. It tries to bring to the light the views expressed by him in Harijan.

In the issue of July 19, 1942, Gandhi explained that how a newspaper differs from views paper, “Let it be known too that Harijan is a views paper as distinguished from a newspaper. People buy and read it not for amusement but instructions and regulating their daily conduct. They literally take their weekly lessons in nonviolence”

### **Selection of the subject:**

Today we see that not only newspaper but the whole media either carry biased views or they are inclined to a particular political, social or economic group and violate the basic principle of neutrality of journalism. They are caught in a vicious circle of commercial race. So there is need to remind them that their sole responsibility is to disseminate the views among the people to educate them to become good citizens. This paper tries to take an opportunity to raise a call for them to remind them about their duties.

### **Scope of the study:**

Since Gandhi dealt with a variety of issues in his Harijan it is difficult to go through all his views in detail. Hence the present paper tries to focus on the points viz. Untouchability, Cast system, varnashramdharma, education, education of women, equality of sexes, non violence and, opposition to Advertisement etc.

### **Methodology:**

The presenter has used issues available on Gandhi Heritage portal and other sights as primary data and some books and articles as secondary data. The presenter has made use of discussion, analytical, comparative methods.

### **Objectives of the study:**

- 1) To study Gandhi's objectives behind Harijan newspaper
- 2) To study Gandhi's views proposed in Harijan
- 3) To study Gandhi's ethics of journalism

**Key terms:** Harijan, Untouchability, Varnashramdharma.

### **Objectives of Harijan:**

To convey his main objective behind Harijan, Gandhi in his first issue, has quoted poem by Rabindranath Tagore from free rendering, in Bengali, of Satyendranath Datt's, “Scavenger”. Two lines from it are quoted here

*“Once Lord Shiva had saved the world from a deluge of poison,  
 by taking it himself*

*And you save it every day from filth with the same divine Sufferance”*

Gandhi clears in his first issue of Feb 11, 1933 that term 'Harijan' was not of his own coining. He arrived at it after the suggestions from his readers and correspondents who objected the use of word 'Asprishya' in the pages of Navjivan.

Thus from above evidences his objectives behind Harijan can be stated as follows:

1. To awaken the people and reform the society and boost the movement towards removal of social evils like untouchability.
2. The sole purpose of Harijan was to serve the society and it is in this context that there was a complete blackout of important political news in Harijan.
3. Deal with various social and developmental issues through the articles in Harijan.

### **Views on removal of untouchability and Caste system:**

The first issue of Harijan contains Gandhi's dialogue with Rev. Stanley Jones from America in which he asks Gandhi many questions about untouchability. Gandhi answers him that it is a social evil and has no sanction in Hindu shastras taken as a whole. They are denied even the ordinary amenities of life. Practice of such evil system has degraded both touchables and untouchables. Therefore it is better for the future of Hinduism, of India and perhaps humankind to end this evil.

To Gandhi, one way of removing the curse of untouchability was to bring about a change in our everyday conduct. He also suggests some ways to change peoples' conduct to step forward towards removal of this evil. For instance, Gandhi suggests, "You will begin by taking the Harijans along with you to the temple if you are in the habit of going to a temple. But if you discover that you will not be allowed into the temple along with your Harijan companions, then if you have the living belief that I have that untouchability is wrong, you will shun that temple as you shun a scorpion of fire. You will then believe with me that such a temple is not inhabited by God" (Harijan, 20 June, 1936, CWMG, Vol.LXIII).

While explaining about the nature of caste system in India to Rev. Staney Gandhi tells him that there are many castes in India rather in words of Sir William Willson Hunter these are like trade guilds making a social system. However in course of time, these castes are outcasted form this social system. They are hardly treated as human beings.

### **Views on Varnashram Dharma:**

Further he also talks about Varnashramdharma which for him different from Cast system. According to him caste system has a changing nature (as some casts arise newly or some disappear) whereas Varnas have always been four.

In his view all varnas carried equal importance in every respect. 'According to my conception of Varna, all inequality is ruled out of life. Inequality of intellect or in material possessions ought not to mean inequality of social status. I do most emphatically maintain that man is not made to choose his occupation for 'rising in the social scale'. He is made to serve his fellow-man and earn his daily bread by the sweat of his brow. And since the primary wants of all are the same, all labour should carry the same value.' (Source: Harijan, March 11, 1933)

But for him '*Varnashrama* is not a vertical line, but that it is a horizontal plane on which all the children of God occupy absolutely the same status, though they may be engaged in different pursuits of life and though they may have different qualities and different tastes.' (Source: Harijan, Feb 18, 1933). Thus he had developed a concept of Varnashramdharma which was unique in every respect and was based on equality and sincere performance of one's own duty.

However Gandhi was very vehement in opposing the practice of *varnashrama* as it then was in his time.

### **Views on Non-violence:**

According to Gandhi Non violence is the law of the human race and is infinitely greater than and superior to brute force. Nonviolence affords the fullest protection to one's self-respect and sense of honour. He expected that Individuals and nations who would practise nonviolence must be prepared to sacrifice (nations to the last man) their all except honour. It is therefore inconsistent with the possession of other people's countries, i.e. modern imperialism which is frankly based on force for its defense. According to him nonviolence should be accompanied by fearlessness because a coward individual can not resort to nonviolence.

"My faith in truth and non-violence is ever growing, and as I am ever trying to follow them in my life I too am growing every moment. I see new implications about them. I see them in a nerver light every day and read in them a newer meaning. "(Source Harijan, 1-5-1937).

### **Equality of sexes:**

According to him Man and woman are of equal rank but they are not identical. They are a peerless pair being supplementary to one another; each help the other, so that without one the existence of the other cannot be conceived, and therefore it follows as a necessary corollary from these facts that anything that will impair the status of either of them will involve the equal ruin of them both.

Thus what belongs to men and what belongs to women is deeply embedded in the psyche of men and women. The question is therefore who should complement whom. It should be matter of choice both for the man and the woman as husband and wife as to what vocation they should take up. It is unjust to expect the women to complement as a matter of an unwritten rule. To say that their functions are defined as are their forms is to emphasize on the sexual division of labor. The theory of sexual division of labor has been set aside by the developments since the departure of the Mahatma. Today men and women, compete and co-operate, complement and even supplant each other. However, the Mahatma's view on women being a complement of

man should be looked at from the point of view of his intention. The Mahatma's intention was honest. He wanted to protect the institution of family and at the same time exalt women with equal status.

### **Views on Education:**

According to Gandhiji Literacy in itself is no education. He said, "Literacy is not the end of education nor even the beginning" (Harijan, 31-7-1937). He opined that "Literacy education should follow the education of the hand-the one gift that visibly distinguishes man from beast." (Harijan, 8-3-1935). Education should be so revolutionized as to answer the wants of the poorest villager, instead of answering those of an imperial exploiter. (Harijan, 21-8-1937)

He was of the opinion that true education must be accessible to all and it should reach to the villages. He wanted universities to create true servants of the people who will live and die for the country's freedom. He was even aware of the need to prepare our students to carry out the responsibility of shouldering an independent democratic country so in the issue of March 23, 1947 he stressed that 'What is really needed to make democracy function is not knowledge of facts, but right education. (Source, Harijan, 23-3-1947)

### **Women's Education:**

Gandhi was in favor of promoting women education or literacy. He thought illiteracy of women as a curse of the human society. According to him ancient norms, customs, laws, that are imposed upon women by the patriarchal society are responsible for women's illiteracy.

"As for illiteracy among the women, its cause is not mere laziness and inertia as in the case of men. A more potent cause is the status of inferiority with which an immemorial tradition has, unjustly branded her. Man has converted her into a domestic drudge and an instrument of his pleasure, instead of regarding her as his helpmate and „better half"! The result is a semi paralysis of our society. Woman has rightly been the mother of the race. We owe it to her and to ourselves to undo the great wrong that we have done her."(Harijan, 18-2-1939)

Education enables women to uphold their natural rights. Men and women are complementary to each other.

### **Opposition to Advertisement and focus on aim to serve society:**

Gandhi in his each newspaper opposed advertisements and so he did in Harijan. He condemned the way these are used for deceiving customers. It is now an established practice with newspapers to depend for revenues mainly on advertisements rather than on subscriptions. The result has been deplorable. Medical advertisements are the largest source of revenue though they have done, and are still doing incalculable harm to the people. These medical advertisements almost wholly offset the services rendered by the newspapers. No matter at what cost or effort we must put an end to this undesirable practice or at least reform. It is the duty of every newspaper to exercise some restraint in the matter of advertisements.

The sole purpose of Harijan was to serve the society and it is in this context that there was a complete black-out of important political news in Harijan. There was no surprise that the paper didn't mention about the all important news such as, congress or the Gandhi's retirement from politics or the Government Act of 1935. On the other hand, we find more and more articles on development issues, such as village cleanliness, nutritious food, waste management, village reconstruction work, scientific facts were made on importance of honey, fresh vegetables etc. Researchers published on nutrition and balanced diet. Village sanitation was the other important aspect, Gandhi wrote consistently. Rural development programmes of other countries were published to enlighten the rural people. Gandhi promoted the indigenous industries.

During Second World War Gandhi started the 'Quit India' slogans asking the British Government to leave India. He ran this movement through 'Harijan' and wrote consistently and there was a passion in his writing.

### **Conclusions and findings:**

1. Thus Harijan was basically devoted to untouchability. Gandhi used Harijan as a medium of conveying his thoughts on caste system, evil of untouchability, his concept of Brahmacharya and calling for a need to create an egalitarian society based horizontal status of humanbeings.
2. Gandhi considered Harijan as his views paper rather than only a newspaper. In the issue of July 19, 1942, Gandhi explained that how a newspaper differs from views paper.
3. Gandhi strongly opposed advertisements for advertisements are meant for commercial and profit purses those take customer in a delusive world where he is exploited by market. He also opposed political inclinations which misguide readers' mind and intellect. etc.
4. He also supported the cause of women and denounced the traditional system of patriarchy which caused suppression of women. He stood for equality of sexes and also for their education. According to him education is the means of creating able citizens.
5. Thus he was a staunch believer in the power of the word. And wrote very continuously in his newspapers to mobilize public opinion. He used his newspapers to awaken the people

**Conclusion:**

Thus Mahatma Gandhi comes out with flying colors for his views on the various Indian aspects.

Today, when there is widespread concern over the growing influence of market forces on media, and regret over journalism being no longer a social service, Gandhi's views on values of journalism bring to bear on the profession of journalism the force of ethics and morality.

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## महात्मा गांधी यांचे आर्थिक विचार - एक अवलोकन

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### प्रस्तावना -

आधुनिक भारतीय आर्थिक विचारसरणीत मोहनदास करमचंद गांधी यांचे स्थान महत्त्वाचे आहे. 1914–15 पासून त्यांनी आपले सर्व लक्ष भारतीय राष्ट्रीय कॉग्रेसचे कार्य करण्यात केंद्रित केले. 1920 पासून भारतीय चळवळीचे सूत्रे त्यांच्या हाती आली. 1920 मध्ये असहकार आंदोलन, 1930 दांडी यात्रा, 1940 मध्ये सविनय कायदेभंग, 1942 मध्ये चलेजाव चळवळ आणि आंदोलन, 15 ऑगस्ट 1947 ला भारताला स्वातंत्र्य मिळवून देण्याचे कार्य त्यांनी केले. महात्मा गांधी यांच्या आर्थिक विचार मांडले आहेत. त्याचप्रमाणे एन.के. बोस, डॉ. राजेंद्रप्रसाद, प्रा. माथुर, डॉ. राममनोहर लोहिया, मानवेंद्रनाथ रोय यासारख्या लोकांनी देखील गांधीर्जींच्या आर्थिक विचारांचा सखोल अभ्यास केला. महात्मा गांधीर्जींनी मांडलेल्या आर्थिक विचारांचा थोडक्यात मागोवा घेण्याचा प्रयत्न सदरच्या संशोधनामध्ये केलेला आहे.

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### महात्मा गांधी यांचे आर्थिक विचार -

महात्मा गांधी यांचे आर्थिक विचार हे सत्य, अहिंसा, श्रम आणि प्रतिष्ठा व साधेपणा या तत्त्वावर आधारित आहेत. त्यांच्या मते अर्थशास्त्र आणि नीतिशास्त्र यांना परस्परापासून वेगळे करण्याचे कारण नाही. त्यांचे आर्थिक विचार व्यवहारवादी होते. किमान गरजा आणि साधी राहणी गृहीत धरून त्यांनी आपले आर्थिक विचार मांडले. 'मनुष्याने आपल्या गरजा मर्यादित केल्या, राहणी साधी ठेवली तर मनुष्याला सुख आणि समाधान प्राप्त होईल', असे महात्मा गांधींना वाटत होते. महात्मा गांधी यांनी मांडलेले काही निवडक आर्थिक विचार पुढीलप्रमाणे मांडले आहेत.

### १) विश्वस्त कल्पना-

गांधीर्जींच्या आर्थिक विचारात विश्वस्ताची कल्पना महत्त्वाची आहे. महात्मा गांधीर्जींना सत्य आणि अहिंसा या तत्त्वाचा पुरस्कार केलाच पण त्याचबरोबर अपरिग्रह या तत्त्वाचा पुरस्कार केला. अपरिग्रह या कल्पनेतूनच विश्वस्ताची कल्पना निर्माण झाली. अपरिग्रह म्हणजे संग्रह न करण्याची वृत्ती. महात्मा गांधीर्जींच्या मते. समाजातील लोकांनी संपत्तीचा, मालमत्तेचा संग्रह न करण्याचे ठरविले तर समाजातील आर्थिक विषमता कमी होईल. सर्व प्रकारच्या विषमतेला गांधीर्जींचा गांधीर्जींचा विरोध होता, परंतु खाजगी मालमत्तेच्या विरुद्ध ते नव्हते. खाजगी मालमत्तेचा दुरुपयोग होऊ नये असे त्यांना वाटत होते.

महात्मा गांधीर्जींच्या आर्थिक विचारांमध्ये विश्वस्त रचना महत्त्वाची आहे. त्यात पुढील गोष्टींचा समावेश होतो.

- भांडवलदारांना स्वतःला सुधारण्याची संधी यात आहे. भांडवलदाराच्या स्वभावात बदल झाल्यावर भांडवलशाही समाजाचे रूपांतर क्षमतेवर आधारित समाजात होऊ शकेल.
- व्यक्तीला आवश्यकतेएवढीच खाजगी मालमत्ता ठेवण्याचा अधिकार आहे. गरेजेपेक्षा जास्त असलेली संपत्ती समाजकल्यासाठी असावी.
- संपत्तीची मालकी, उपभोग यांच्यावर नियंत्रण असण्यसाठी कायदयाचा आधार घ्यावा.
- या कल्पेनेनुसार व्यक्तीला स्वतःच्या संपत्तीचा उपभोग स्वतःच्या स्वार्थासाठी किंवा समाजविरोधी कृत्य करण्यासाठी करू नये.
- श्रमिकासाठी किमान वेतन निश्चित करणे जसे आवश्यक असते. त्याचप्रमाणे व्यक्तीने जास्तीत जास्त किती उत्पन्न मिळवावे यालाही एक मर्यादा असावी. उत्पन्नामधील किमान आणि कमला यामधील फरकही कमीत कमी असावा ज्याद्वारे आर्थिक विषमता कमी होईल.
- कोणत्याही एका व्यक्तीच्या लहरीवर उत्पादन अवलंबून असता कामा नये. महात्मा गांधीर्जींच्या आर्थिक विचारातील विश्वस्ताची संकल्पना असे स्पष्ट करते की, भांडवलशाही समाजामध्ये अहिंसात्मक मार्गाने बदल करण्याचे एक साधन म्हणजे विश्वस्ताची कल्पना होय.

## २) सर्वोदय -

सर्वोदय या कल्पनेचा वापर करणारे. आधुनिक काळातील गांधीजी पहिले विचारवंत आहेत. सर्वोदय या संकल्पनेचा अर्थ सर्वांचा उदय किंवा सर्वांचे कल्याण असा होतो. म. गांधीजींच्या विचारावर जॉर्ज रस्कीन यांच्या 'न्द जव जीम सेंज ' या पुस्तकाचा फार मोठा प्रभाव झाला होता. या प्रभावातून त्यांनी 'सर्वोदय' हा ग्रंथ लिहिला. गांधीजींच्या मते सर्वोदयामध्ये जीवनाच्या सामाजिक, राजकीय बाजूंचा अभ्यास अपेक्षित आहे. सर्वोदयाची कल्पना भारतीय संस्कृती आणि भारतीय जीवनाचे आदर्श स्पष्ट करते. सर्वांचे कल्याण साधणे हे सर्वोदयाचे उद्दिदष्ट असल्याने साहजिकच या चळवळीकारे प्रत्येकाला काम, पुरेसे अन्ववस्त्र आणि निवारा मिळण्याची खात्री होईल. असा विचार गांधीजींनी मांडला.

## ३) ग्रामस्वराज्य -

महात्मा गांधींना स्वयंपुर्णखंडी या कल्पनेचे पुनरुज्जीवन होणे आवश्क वाटत होते. कारण खेडयातील लोकांचे जीवन परिपूर्ण होते. म्हणूनच महात्मा गांधी म्हणत असत की, खरा भारत खेड्यात नांदतो, म्हणूनच खेडयाकडे चला असा नारा गांधीजींनी दिला. देशाचा विकास होण्यासाठी प्रत्येक खेडे हे आर्थिकदृष्ट्या स्वयंपूर्ण व्हावे असा त्यांचा आग्रह होता. गांधी यांची ग्रामस्वराज्याची कल्पना प्रामुख्याने आर्थिकदृष्ट्या स्वयंपूर्ण खेडयावर आधारित आहे. अत्यंत साधे राहणीमान आणि भारतीय संस्कृतीचे जतन करणारी माणसे अशा खेडयातून असावीत असे गांधींना वाटत होते. एवढेच नव्हे तर प्रत्येक खेडे हे एक परिपूर्ण गणराज्य असावे की, आपल्या आवश्यक गोष्टीची पूर्तता करण्यासाठी त्यांना शेजा-यांवर अवलंबून राहण्याची गरज भासू नये. महात्मा गांधी यांनी आदर्श ग्रामस्वराज्याची कल्पना मांडली.

## ४) यांत्रिकीकरण-

गांधींना यंत्राबद्दल घृणा होती. तिरस्कार होता. गांधीजी यांत्रिकीकरणाच्या बाजूने नव्हते. त्यांच्या यांत्रिकीकरणाला विरोध होता. प्रामुख्याने भारतासारख्या राष्ट्रात जेथे काम करणा-यांची संख्या जास्त आहे आणि अपेक्षित मनुष्याची प्रगती जसजशी होत जाते. तसेतसा मनुष्याच्या गरजा वाढत जातात आणि जीवनाची उदात्त उद्दिदष्टे मागे पहून भौतिक सुखाची लालसा मनावर स्वार होते. ही सुखे पूर्ण झाली नाहीत तर साहजिकच ताण व निराशा त्याच्या जीवनात निर्माण होते.

## ५) संसाधनांकडे पाहण्याचा दृष्टिकोन -

महात्मा गांधीजींनी संसाधनाविषयक दोन धोरणात्मक उपाय सुचविले होते. त्यांच्यामते, जी संसाधने मुबलक आहेत त्यांच्या वापरावर भर देण्याच्या धोरणाला ते सागरी अर्थनीती म्हणत असत, तर ती संसाधने मर्यादित आहेत, त्यांचा वापर जास्त करण्याच्या धोरणाला तलाव अर्थनीती वापरली तर देशामध्ये स्पर्धा वाढेल हिंसा निर्माण होईल. गांधीजींच्या संसाधन धोरणानुसार कापड गिरण्या, तलाव नीतीमध्ये तर चरख्याचा वापर सागर अर्थनीतीमध्ये येतो. थोडक्यात मुबलक संसाधने वापरण्याच्या नीतीवर भर देणारे औद्योगिकीकरण योग्य राहील असे गांधीजींचे मत होते.

## ६) विकेंद्रीकरण आणि लघु उद्योग -

महात्मा गांधींनी विकेंद्रित अर्थव्यवस्थेचा पुरस्कार केला वस्तूचे उत्पादन छोट्या प्रमाणावर अनेक ठिकाणी पसरलेले असावे. त्यांच्या मते उत्पादनाचे केंद्रीकरण झाले तर शहरांची वाढ मोठ्या प्रमाणावर होईल. रोजगार प्राप्तीसाठी ग्रामीण भागातून लोक शहराकडे येतील. शहराची लोकसंख्या वाढेल त्यातून अनेक सामाजिक आणि आर्थिक प्रश्न निर्माण होतील. लोकांना राहण्यासाठी घरे उपलब्ध होणार नाहीत, त्यामुळे प्रचंड प्रमाणात झोपडपट्यांची वाढ होईल. शहरांची लोकसंख्या वाढल्याने आरोग्य, पाणीपुरवठा, शिक्षणविषयक सोई या सर्वावर मोठा ताण पडेल. शहरांच्या वाढीमुळे प्रदूषण, हिंसा, अनाचार यासारख्या अनिष्ट गोष्टीची वाढ मोठ्या प्रमाणावर होईल. परंतु मोठ्या प्रमाणावर होईल. म. गांधींच्या मते, वैयक्तिक उत्पादन लाखो पटीने वाढविले तर ते देखील महान उत्पादन केले तर उत्पादन प्रचंड होईल. गांधींच्या मते आपण जो यंत्राचा उपयोग करून प्रचंड उत्पादन करतो, या उत्पादनात यंत्राचे मालक लाखो लोकांचे शोषण करतात. यंत्राच्या मालकाची म्हणजेच भांडवलदाराची मक्तेदारी निर्माण झालेली असते. गांधींनी पाश्चिमात्य केंद्रित अर्थव्यवस्थेला विरोध केला, अशा अर्थव्यवस्थेची उभारणी हिंसेच्या आधारावर झालेली असते अशी त्यांची धारणा होती.

महात्मा गांधींच्या मते भारतासारख्या राष्ट्रात जेथे श्रमशक्ती विपुल आहे. त्या ठिकाणी यंत्राचा वापर करून उद्योगांचे केंद्रीकरण करण्याएवजी विकेंद्रीकरण केलेले असावे. लहान लहान उद्योगांचे ग्रामीण भागात श्रमाच्या साहाय्याने सुरु केले जावेत. वस्तुचे वाटप किंवा वितरण करण्यासाठी प्रचंड खर्च करावा लागेल. एवढा प्रचंड खर्च टाळण्यासाठी उद्योगाचे विकेंद्रीकरण करावे आणि झालेले उत्पादन आणि वितरण लहान लहान क्षेत्रामध्ये झाले तर अनेक अडचणी दूर होतील. महात्मा गांधींनी विकेंद्रित अर्थव्यवस्थेचा पुरस्कार जरी केला असला तरी त्यांचा अवजड उद्योगांना विरोध होता असे नाही, मोठ्या किंवा अवजड उद्योगांचा एकूण अर्थव्यवस्थेमधील सहभाग कमी असावा मोठे व अवजड उद्योग लघुउद्योगांना मारक ठस नयेत, असे त्यांचे मत होते.

वरील विवेचनावरून हे स्पष्ट होते की, गांधींजी मोठ्या उद्योगाच्या व केंद्रीकरणाच्या विरुद्ध होते. त्यांच्यामते भारतासारख्या श्रम संपत्ती विपुल असलेल्या राष्ट्रात श्रमाच्या आधारे चालणारे उद्योग सुरु क्वावेत. असे उद्योग ग्रामीण भागात सुरु झाल्यास लोकांना रोजगाराचे साधन मिळेल, ग्रामीण भागात शहराकडे जाणारा कामगारांचा ओघ थांबेल. लघु उद्योगात काही प्रमाणात यंत्राचा वापर करण्यास त्यांचा विरोध नव्हता.

### ७) श्रमविषय विचार -

महात्मा गांधी कोणत्याही प्रकारच्या कामाला कमी प्रतीचे समजत नव्हते. त्यांच्या मते काम किंवा श्रम हे कोणत्याही प्रकारच्या संपत्ती किंवा भांडवलापेक्षा कमी नाहीत. श्रम किंवा कामाची पूजा करावी असे ते म्हणत आपले आरोग्य चांगले ठेवण्याचा एकमेव मार्ग म्हणजे काम करणे हा आहे. श्रमाला महात्मा गांधी प्रकृतीचा एक नियम समजत असत. जी व्यक्ती या निसर्ग नियमांचे उल्लंघन करेल ती स्वतःच अडचणीत येईल. त्यांच्यामते शारीरिक श्रमामुळे मनुष्याचे आरोग्य चांगले राहतेच पण त्याचबरोबर मानसिक शक्तीदेखील चांगली राहते.

### ८) आर्थिक विचार आणि नीतिशास्त्र -

गांधीजींनी अर्थशास्त्र आणि नीतिशास्त्र परस्पर वेगळे होऊ शकत नाहीत असे सांगितले. प्रसिद्ध फ्रेंच अर्थशास्त्रज्ञ सिस्मोडीच्या विचारांशी गांधी सहमत होते. त्यांच्या मते जे अर्थशास्त्र, एखाद्या देशाला दुस-या देशाचे शोषण करण्यास सांगते ते अर्थशास्त्र अनैतिक आहे. असे गांधीजींना वाटत होते. शोषण केलेल्या श्रमाव्दारे उत्पादित केलेल्या वस्तूची खरेदी करणे किंवा तिचा वापर करणे हे अनैतिक आहे. याच दृष्टीने विचार केल्यास अमेरिकेचे खाणे किंवा खरेदी करणे पाप आहे.

कोणता उद्योग राष्ट्राच्या दृष्टीने महत्वाचा आहे याबाबत विचार मांडताना त्यांनी असे सांगितले की, ज्या उद्योगाव्दारे लोकांना मोठ्या प्रमाणावर रोजगार मिळतो, समाजाच्या गरजा पूर्ण केल्या जाता तो महत्वाचा समजावा. त्यांच्या मते आर्थिक नियमांना सामाजिक आणि नैतिक नियमापासून अलग करणे चुकीचे आहे.

### निष्कर्ष -

महात्मा गांधीजींच्या वरील विचारावर एक दृष्टिक्षेप टाकल्यास असे दिसून येते की, म. गांधीजींनी मानवतावादी दृष्टीकोनातून आर्थिक विचार मांडले. महात्मा गांधींनी एक मानवतावादी अर्थशास्त्रज्ञ होते. मानवी श्रम, ग्रामीण संस्कृती, ग्रामीण विकास यावर त्यांचा भर होता. तथापी त्यांच्या आर्थिक विचारसरणीचे मूल्यमापन करत असता त्यांनी मुलभूत उद्योग यांत्रीकीरण यास विरोध करत, ग्रामीण उद्योगावर अवास्तव भर दिला अशी टिका होत असली तरीसुध्दा आजच्या युगामध्ये सुखी, समाधानी, आनंदी समाज व अर्थव्यवस्था निर्माण करण्याचे दृष्टीने महात्मा गांधीजींचे आर्थिक विचार नक्कीच मार्गदर्शक स्वरूपाचे आहे. सुखी, समृद्ध सामाजिक व आर्थिक व्यवस्था निर्माण करण्यासाठी त्यांच्या मानवतावादी आर्थिक दृष्टीकोण महत्वाचा ठरू शकतो.

### संदर्भ सूची -

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## महात्मा गांधीर्जीचा ग्रामस्वराज्याविषयी दृष्टीकोन

कु. होरे अनिता बाबासाहेब

सहा. शिक्षिका

(एम.एस.सी. बी.एड. एम.ए. अर्थशास्त्र)

गणपतराव आरवाडे कॉलेज ऑफ कॉमर्स, सांगली

### प्रस्तावना :-

मोहनदास करमचंद गांधी (जन्म 2 ऑक्टोबर इ.स. 1869 मृत्यु जानेवारी 30 इ.स. 1948) हे भारताच्या स्वातंत्र्य संग्रामातील प्रमुख नेते होते आणि तत्वज्ञ होते. महात्मा गांधी या नावाने ते ओळखले जातात. अहिंसात्मक असहकार आंदोलनांनी गांधीर्जीनी भारताला स्वातंत्र्य मिळवून दिले. अहिंसात्मक मार्गाने स्वातंत्र्य मिळवण्यासाठी त्यांनी संपूर्ण जगाला प्रेरित केले.

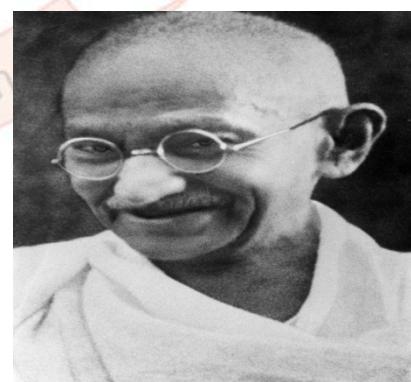
रविंद्रनाथ टागोर यांनी सर्वप्रथम त्यांना 'महात्मा' (महान आत्मा) ही उपाधी दिली. भारतातील लोक त्यांना प्रेमाने 'बापू' म्हणत. त्यांना अनधिकृतपणे भारताचे 'राष्ट्रपिता' म्हटले जाते. सुभाषचंद्र बोस यांनी इ.स. 1944 मध्ये पहिल्यांदा त्यांना 'राष्ट्रपिता' असे संबोधले. असे म्हणतात की गांधीजी सविनय सत्याग्रहाच्या कल्पनेचे जनक होते. त्यांचा जन्मदिवस 2 ऑक्टोबर हा भारतात 'गांधी जयंती' म्हणून तर जगभरात 'आंतरराष्ट्रीय अहिंसा दिन' म्हणून साजरा केला जातो.

असहकार आणि अहिंसेच्या तत्वावर आधारित सत्याग्रहाचा उपयोग गांधीर्जीनी प्रथम दक्षिण आफिकेमध्ये तेथील भारतीयांना त्यांचे नागरी हक्क मिळवून देण्यासाठी केला. इ.स. 1915 मध्ये भारतात परत आल्यावर त्यांनी चंपारणमधील शेतकऱ्यांना जुलुमी कर व जमीनदार यांच्याविरुद्ध एकत्र केले. तर सन 1930 मध्ये इंग्रजांनी लावलेल्या मिठावरील कराविरोधारत त्यांनी हजारो भारतीयांचे 400 किमी. दांडीयात्रेमध्ये प्रतिनिधीत्व केले. इ.स. 1942 मध्ये त्यांनी इंग्रजांचिरुद्ध 'भारत छोडो आंदोलन' चालू केले. व आयुष्यभर सत्य व अहिंसा या तत्वांचा पुरस्कार केला.

जैन संकल्पना आणि प्रथांचा प्रभाव गांधींवर होता. स्वतःच्या आत्मचरित्रात ते उल्लेख करतात की सत्य व प्रेम या दोन दैवी गुणाशी झालेल्या स्वतःच्या ओळखीचा भाग बनले. इ.स. १८८३ मध्ये वयाच्या तेराव्या वर्षी त्यांचा कस्तुरबा माखनजी यांच्याशी बाल विवाह झाला. इ.स. 1885 मध्ये जेव्हा गांधीजी 15 वर्षांचे होते तेव्हा त्यांना पहिले अपत्य झाले. पुढे अजून चार मुले झाली. इ.स. 1888 मध्ये हरिलाल, 1892 मध्ये मणिलाल, 1897 मध्य रामदास आणि इ.स. 1900 मध्ये देवदास.

### बैरिस्टर :-

शालेय शिक्षण संपवून वयाच्या एकोणीसाव्या वर्षी इ.स. १८८८ मध्ये इंग्लंडमध्ये लंडनला युनिवर्सिटी कॉलेजमध्ये वकिलीचे शिक्षण घेण्यास गेले व व त्यांनी 'इनर टेंपल' या गावी राहून होण्यासाठी भारतीय कायदा आणि न्यायशास्त्राचा अभ्यास केला व इंग्लंडमध्ये कायदयाचा अभ्यास करून ते बैरिस्टर बनले व हिंदुस्थानात परत येऊन वकीली करू लागले.



वडील - करमचंद गांधी

आई - पुत्री बाई गांधी

चलवळ - भारतीय स्वातंत्र्य लढा

संघटना - अखिल भारतीय कॉर्प्रेस

पुरस्कार - टाईम साप्ताहिक वर्षातील

प्रसिद्ध व्यक्ती order of the Companions of O.R. Tambo

प्रमुख स्मारके - राजघाट

धर्म - हिंदू

प्रभाव - लिमो टॉलस्टॉयय जॉन रस्किन

गोपाल कृष्ण गोखले

(जन्म 2 ऑक्टोबर इ.स. 1869 मृत्यु 30 जानेवारी इ.स. 1948)

### उद्दिष्टे :-

1. महात्मा गांधीर्जीच्या ग्रामीण स्वराज्याचा अभ्यास करणे.
2. खेड्यातील लोकांचे राहणीमान व शहरातील लोकांचे राहणीमान यांचा शोध घेणे.
3. ग्रामीण भगातील लोकांचे आर्थिक साधन अभ्यासणे.
4. ग्रामसैनिक एक छोटे सैन्य म्हणून गावाचे संरक्षण कसे करतो ते अभ्यासणे.
5. ग्रामस्वराज्यामध्ये प्रजातंत्रात कोणीही आपल्या प्राथमिक गरजांबाबत दुसऱ्यांवर अवलंबून राहू नये ते अभ्यासणे.
6. गांधीर्जीच्या ग्रामस्वराज्याविषयी त्याची आत्मीयता अभ्यासणे.

## महत्त्व :-

1. गांधीर्जीच्या मते हिंदुस्थानाचे स्वराज्य म्हणजे सर्व लोकांचे राज्य आणि न्यायाचे राज्य. लोकांच्या संमतीने चालणाऱ्या राज्यकारभाराला गांधीजी स्वराज्य समजतात.
2. खेरे स्वराज्य म्हणजे काही थोडया लोकांच्या हाती सत्ता येणे नव्हे तर सत्तेचा गैरवापर झाला असता त्याला प्रतिकार करण्याची शक्ती जेव्हा सर्वांच्या अंगी येते ते खेरे स्वराज्य आहे असे गांधीजी म्हणत.
3. पूर्ण स्वराज्य म्हणजे काबाडकष्ट करणाऱ्या करोडो लोकांना संपूर्ण आर्थिक स्वातंत्र्य परंतु लोकांचे शोषण होईल अशा प्रकारचे अपवित्र वर्तणूक करण्याच्याची गय केली जाणार नाही.
4. आज हिंदुस्तानात भांडवलवावाद्यांमुळे, जमीनदारांमुळे उच्च म्हटल्या गेलेल्या वर्गामुळे आणि यांच्या पाठोपाठ अगदी शास्त्रीय पद्धतीने ब्रिटिश राज्यकर्त्यांमुळे जे लोक पद्दलित होऊन पडल्याने त्यांना बाहेर काढण्यासाठी हिंदुस्तानात बराच काळ लागणार आहे.
5. आज जगात दोन विचारशाखा प्रचलित आहेत एक म्हणजे जगाची विभागणी शहरात व्हावी असे वाटते तर दुसरे म्हणजे खेडयात व्हावी असे वाटते.
6. ग्रामीण संस्कृती व शहरी संस्कृती या अगदी वेगवेगळ्या आहेत ते म्हणजे एक यंत्रावर आणि औदयोगिकरणावर तर दुसरी म्हणजे हस्तोदयोगांवर अवलंबून आहे.
7. आपला देश आजच्या इतका पूर्वी कधीही दुखी आणि दैन्यवान नव्हते. शहरातील लोकाना गडगंज फायदा आणि भरपूर पगार मिळत असतील पण ते सर्व खेडयांचे रक्तशेषण करून शक्य झाले आहे.
8. आपल्यात श्रद्धा पाहीजे तसेच आणण स्वतःशी इमानदार असले पाहीजे. या दोन गोष्टी जर आपल्यात असतील तर आपण ३० लाख रुपयांचे भांडवल खेडयापाडयात विकेंद्रीत करून ३०० कोटी रुपये किमतीची राष्ट्रीय संपत्ती निर्माण करू.
9. मुख्य गोष्ट साधन्याकरिता खेडयाना स्वयंपूर्ण आणि स्वावलंबी बनविणे आवश्यक आहे. पण लक्षात ठेवा स्वयम पूर्णतेची माझी संकल्पना संकुचीत नाही. आपले कायें पूर्ण करण्यासाठी धुळीच्या कणा इतके नम्र आपण बनले पाहिजे. जसे साखर दुधामध्ये मिसळून जाते तसे आपण लोकामध्ये मिसळून गेले पाहिजे.
10. शेतकरी स्वतःला राहण्यासाठी राजवाडा मागणार नाही. तो मातीच्या झोपडीत राहील. आकाशाखाली झोपेल. आणि दिवसा मोकळा वेळ मिळेल तेव्हा शेतातील काम करेल.

## महात्मा गांधीची स्वराज्याची संकल्पना :-

‘स्वराज्य’ हा एक पवित्र वैदिक शब्द असून आत्मशासन व आत्मसंयम असा त्याचा अर्थ आहे. सर्व प्रकारच्या मर्यादांपासून मुक्त व निरंकुश असे शामन हा ‘इंडिपेंडेंस’ या शब्दाचा जो अर्थ आहे तसा ‘स्वराज्य’ शब्दाचा नाही.

गांधीर्जीच्या मते स्वराज्याचा अर्थ लोकमतानुसार होणारे भारताचे शासन हा आहे. स्वराज्याचा स्वराज्यांचा अर्थ मोजक्या लोकांच्या हाती सत्ता येणे असा नसून, सत्तेचा दुरुपयोग होता क्षणीय त्यास प्रतिकार करण्याची शक्ती प्राप्त केल्यानेच लोकांना खेरे स्वराज्य प्राप्त होऊ शकते. याचाच अर्थ असा की, लोकांना स्वतः सत्ता काबीज करून तिला निर्बंधित करण्याची शक्ती असल्याची जाणीव असावयास हवी.

स्त्री पुरुषांच्या व्यापक समृद्धीचे राजनैतिक स्वराज्य म्हणजे एकेका व्यक्तिविशेषाच्या स्वराज्यांपेक्षा निराळी किंवा अधिक चांगली गोष्ट नव्हे तर ते प्राप्त करण्याचा मार्ग म्हणजे व्यक्तिशः आत्मस्वराज्य अथवा आत्मसंयमाचाच असेल. लोक तर असे म्हणतात. की भारतीय स्वराज्य हे बहुसंख्य असण्याचा हिंदूचेच राज्य राहील. गांधीर्जीच्या मते हिंदू स्वराज्याचा अर्थ सर्व लोकांचे न्यायाचे राज्य असा आहे. स्वराज्याचे महत्व जितके एखादया राजाला राहील तितकेच शेतकऱ्यालाही राहील. त्यात जातपात, धर्म किंवा वर्णाच्या भेदभावाला कुठलेही स्थान राहणार नाही.

लोकांच्या क्रियाशील सहभागावर आधारलेला लोकशाहीचे गावागावातून प्रत्यंतर आल्याशिवाय राष्ट्रीय लोकशाही सफल होणार नाही. ग्रामीण लोकशाही केंद्रे हाच भारतीय लोकशाहीचा आधार होऊ शकतो. हीच रचनात्मक ग्रामक्रांतीची वा ग्रामस्वराज्याची धारणा आहे.

लोकशाही व समाजवाद हे शब्द तसे पाहिले तर परस्परविरोधी आहेत. लोकशाही म्हणजे व्यक्तीस्वातंत्र्य आणि समाजवाद म्हणजे नियंत्रण, शेतीचे राष्ट्रीयीकरण करावे असे कोणीही कम्युनिस्टसुध्दा म्हणत नाहीत.

ग्रामस्वराज्याची संकल्पना मान्य केल्याशिवाय लोकशाही समाजवादाचा क्रांतिकारी समन्वय करताच येणार नाही. हे उद्दिष्ट गाठावयाचे असेल तर ग्रामस्वराज्याचा ध्यास धरावा लागेल.

अर्थात हे सर्व करताना सर्व गावाला विश्वासात घेण्याचा प्रत्यक्ष प्रयत्न पाहिजे. लोक म्हणजे गावकरी, लोक हे लोकशाहीवादयांनी ओळखले पाहिजे आणि लोकशाही म्हणजे मतदांचे वशीकरण आणि समाजवाद म्हणजे कामगारांचे वशीकरण एवढाच अर्थ लावून कार्यभाग होणार नाही. गांधी, विनोबांच्या ग्रामस्वराज्याचे हेच रहस्य आहे. राजकीय या आर्थिक प्राणी नाही तर सामाजिक, नैतिक, आध्यात्मिक असे त्याचे अनेक पैलू आहेत.

सुर्दवाने ज्ञानोबांपासून विनोबांपर्यंत सर्वात्मक सर्वेश्वराचा भक्तिमार्ग महाराष्ट्रात चालत आला आहे. 'हे विश्वची माझे घर। ऐसी मति जयाची स्थिरा' हा या मार्गाचा सिधांत आहे. या साधक निदानपक्षी हे 'ग्रामचि माझे घर' एवढा सिधांत जरी मानू लागला तरी गावाचा कायाकल्प होऊ शकतो. याचा प्रत्यक्ष आदर्श राळेगणसिध्दी या गावाने दाखविला आहे. गांधीजींनी रामराज्याची संकल्पना पुरस्कारली व विनोबांनी रामराज्याची मार्मिक व्याख्या सांगितीली. ग्रामतले 'ग' अक्षर गेले की राम होतो.

### स्वराज्याची लक्षणे :-

१. जेव्हा आम्ही मनाशी खूणगाठ बांधू की आम्हाला आमचे स्वराज्य सत्य व अहिंसेच्या शुद्ध साधनांदारेच प्राप्त करावयाचे आहे. हे हवे असेल तर स्वातंत्र्याचे संचालन करून ते कायम टिकवायचे आहे.
२. अहिंसेवर आधारलेल्या शासनात लोकांना त्याच्या हक्काचे ज्ञान नसल्यास हरकत नाही परंतु त्यांना कर्तव्याचे ज्ञाने असलेच पाहिजे. कर्तव्याबोर त्याच्या तोडीचा हक्क संलग्न असतो जे हक्क आपल्या जे हक्क आपल्या कर्तव्याचे योग्य रितीने पालन करून प्राप्त केले जाते तेच खेरे हक्क होते.
३. राष्ट्रीय समाजाच्या स्वराज्याच्या अर्थं त्या समाजातील विविध व्यक्तींच्या स्वराज्याची म्हणजेच आत्मशासनाची गोळाबेरीज असू शकते.
४. अहिंसेवर आधारलेल्या स्वराज्याला कोणी कोणाचा शत्रू नसतो सर्वांचे कल्याण साध्य करीत असताना प्रत्येकजण स्वतःच्या विहित कार्यात गर्क असतो.
५. अहिंसाप्रधान स्वराज्यात कोणीही दुसऱ्याच्या न्याय्य अधिकाराचे अतिक्रमण करू शकणार नाही. कोणाचेही न्याय्य अधिकार अन्य मार्गाने हिरावले जाणार नाहीत परंतु समजा असे झाले तरी संबंधित अपहर्त्याला प्रवृत्त करण्यास हिंसेचा अवलंब करावा लागणार नाही.
६. गांधीजींच्या मते लोकशाहीचा अर्थात असा आहे की अशा राज्यव्यवस्थेत अति लहान व्यक्तीपासून ते अतिमोठया व्यक्तीपर्यंत सर्वांनाच विकासाची समान संधी हवी.

### गांधीजींचा ग्रामस्वराज्य विषयी दृष्टीकोन :-

१. खेरे म्हणजे ग्रामीण व शहरी भागाला दोन्हीपैकी एकाला निवडावे लागेल. तशी खेडी भारताइतकीच जुनी आहेत. परंतु शहरे मात्र परकीय सत्तेने बहाल केली आहेत. तेव्हा ही सत्ता विसर्जित होईल तेव्हा खेडयांना शहराचे जीवन जगावे लागेल. आपणास जर अहिंसाधिष्ठित स्वराज्य स्थापन करायचे असेल तर त्यात खेडयाना त्यांचे योग्य स्थान दयावे लागेल. त्यांचा नाश म्हणजे भारताचा नाश असे गांधीजी म्हणतात. आणि जगाला दयावयाचा संदेश भारताला देता येणारच नाही.
२. ग्रामस्वराज्य प्रधान प्रजापंत्रात कोणीही आपल्या प्राथमिक गरजांबाबत शेजाच्यावर विसंबून असणार नाही अशा व्यवस्थेत प्रत्येक खेडे स्वतःच्या गरजेपुरते धान्य आणि वस्त्रप्रावरणांना पुरेल इतका कापूस पिकविल.
३. प्रत्येक गावी स्वतःचे नाटयगृह, शाळा आणि सभागृह सर्वांची पिण्याच्या पाण्याची स्वतंत्र व्यवस्था असेल. शक्य तोवर सर्व कामे गावाच्या सहकार्याने करता येतील. त्याच्यात जातपात व अस्पृश्यता असा भाव आढळणार नाही.
४. ग्रामसैनिकांचे एक छोटे सैन्य गावाचा आलीपालीने पहारा करील व त्यांची एकत्रित यादी एका ठिकाणी नमूद असतील. शासन नियंत्रणाकरीता गावातील पाच पंचांची निवड करण्यात येईल. यासाठी मान्य नियमाप्रमाणे योग्य त्या स्त्रीपुष्टांना हे पंच निवडण्याचा अधिकार राहील.
५. आजच्या परंपरेने शासनात दंड किंवा कैदेची आवश्यता न उरल्यामुळे धारासभा, न्यायसभा आणि कार्यकारिणी सीआ यांची सर्व कामे एका वर्षाकरता ही पंचायत एकाच ठिकाणाहून करू शकेल.
६. आजही ज्या खेडयाची इच्छा असेल ते खेडे स्वतःपुरती अशी व्यवस्था निर्माण करू शकेल त्याच्या कामात आजचे सरकारही हस्तक्षेप करणार नाही. कारण शेतसारा, वसुलीसाठीच सरकारचा खेडयाशी संबंध आहे.
७. या ग्रामशासनात वैयक्तिक स्वातंत्र्यप्रधान काम करील. व्यक्तीच स्वतःचे सरकार निर्माण करील ते दोघेही अहिंसेचे पालन करतील. असे खेडे अखिल जगाविरुद्ध स्वतःचे रक्षण करू शकेल. कारण नियमच मुळी असा असेल की प्रत्येकाने स्वतःच्या किंवा गावाच्या प्रतिष्ठेकरता आत्मबलिदान करावे.
८. असे गाव निर्माण करता करता एखादयाला संपूर्ण आयुष्य वेचावे लागण्याची शक्यता आहे. गावालाच सर्वस्व मानून तो या कामात मग्न राहू शकेल. परिणाम खात्रीने चांगचाल होईल. खेडयात जाताक्षणी गावाचा भंगी, चौकीदार वैद्य आणि शिक्षक बनेल.
९. ज कलाकुसरीला बाहेरील जगात बाजारपेठ असेल अशा कलांचा खेडयातून विकास क्लहावयास हवा. म्हणजेच जेव्हा खेडी पूर्णतः विकसित होतील तेव्हा सर्व कलाकारांची भर, कवी, शिल्पकार, भाषापंडित, संशोधक हे सर्व गावी असतील.
१०. आदर्श भारतीय खेडयात स्वच्छतेची पूर्ण आणि सुलभ व्यवस्था राहील. त्याच्या सर्व झोपडयातून भरपूर हवा व प्रकाश राहील व शेजारच्या पाच मैलांच्या आत उपलब्ध असलेल्या साधन सामग्री त्या बनलेल्या असतील.
११. खेडयातील अंगणात भाजीपाला, गुरेढोरे, देवळे, एक सभागृह आणि गुरांना चराईची जागा राहील तसेच प्राथमिक व माध्यमिक शाळा त्याच बरोबर औदयोगिक शिक्षणाही दिले जाईल.

12. खेडयाची आज होणारी लूटमार थांबण्यासाठी खेडयांना स्वावलंबी बनविण्यावर पूर्ण लक्ष ठेवावयास हवे. फक्त स्वतःच्या गरजा भागविण्यापुरतेच जिन्स तयार करावे हे तत्त्व पक्के केल्यावर आधुनिक यंत्रे अवजारे ते स्वतः बनवू शकतील व अशा यंत्राचा वापर त्यांनी खुशाल करावा.
13. गांधीजी म्हणतात की जे गावातून मिळत नसेल ते थोडे परिश्रम आणि संघटन करून उत्पन्न कायदेशीर करता येईल की नाही याची तपासणी करावी व हा विचार व्यक्तिगत नसावा.
14. कित्येकजण म्हणतात की माणसाने जे नवनवीन शोध लावले आहेत त्यामध्ये निसर्गशक्तीचा वापर करूनच खेडयांचे कल्याण आणि मुक्ती आहे.
15. गांधीजी म्हणतात की स्वतःचे उत्पन्न गावातील पूर्वीच्या कमाईपेक्षा अर्थातच अधिक असेल पण कापड व सतगिरण्यांनी खेडोपाडयातील असंख्य लोकांचे उपजीविकेचे साधन हिरावून घेतले आहे.
16. गिरण्यांचे कापड ते चांगले आणि स्वस्त असते असे खरे असेल तर त्यामुळे हजारो मजूर बेकार बनतील व परिणाम हे कापड खेडयातील महागातल्या महाग खादीपेक्षा महाग पडेल. ग्रामीण भागातील लोक आपापती खादी बसल्याठिकाणी जर निर्माण करतील तर त्यांना महाग पडणार नाही.
17. ज्या आमच्या देशात मांसाहाराला बळी पडून त्यांना हातावरील सक्स तांदूळ व पौष्टिक पिझापासून वंचित रहावे लागेल आणि डॉक्टर, आहारतज्जांनी विचारपूर्वक जनतेला याची जाणीव करून दयावी लागेल.

### सारांश :-

हिंदुस्थानातील बिगर शेतकरी ९० टक्के लोकांकरिता वेगळ्या प्रकारची शाळा चालविण्याचे मला काय कारण .... हिंदुस्थानातल्या प्रत्येक मुला मुलीना जा कोणता धंदा शिकतील त्या धंद्याच्या मार्फत त्याला सर्वांगपूर्ण बनवायची आहे. खेडयातील शाळेला शक्य तितक्या काटकसरीने व कार्य सादक रितीने रूप दयायचे आहे. खेडयातल्या लोकांच्या गरजाना जास्तीत जास्त अनुकूल करण्यासाठी शिक्षण दयावे लागेल. व त्यासाठी खेडयात विद्यापीठ नेले पाहिजे. त्यासाठी खेडयातल्या लोकांच्या गरजा लक्षात घेता त्याना प्रत्यक्ष प्रयोगात्मक शिक्षण देऊन खेडयाचा विकास करता येईल. आणखी एक वस्तू स्थितीसंबंधी जोर देऊन मला सांगावेसे वाटते ते खेडयातील हस्तौउदयोगाना हलके समजण्याकडे आपली प्रवृत्ती असते. याचे कारण म्हणजे शिक्षण म्हणून दिल्या जाणाऱ्या शिक्षणाची कामाच्या शिक्षणापासून आपण फरक केला.

हाताचे काम कमी प्रतीचे समजले आहे. करताई करणारे, विणकाम करणारे, सुतार याना आपण कनिष्ठ दर्जा दिला. परंतु असे न करता प्रत्येक उदयोगाला एक स्वयंभू दर्जा मिळाला असता तर आमच्या ग्रामीण कारागीरात आपल्याला मोठ मोठे संशोधक लाभले असते. खेडयातल्या शाळेच्या माझ्या कल्पनेतून वर्ग झाडाच्या छायेखाली भरतील. खरे शिक्षण साधेपणाच्या वातावरणात देणे शक्य आहे. याचकरिता आपण आपल्या दिनक्रमाचा प्रारंभ नेहमी प्रार्थनेने करावे म्हणजे अंतकरणाची शुद्धी होईल. खेडयात सर्वात मोठे शिक्षण म्हणजे खेडयातील लोकांना पध्दतशीरणे आणि फायदेशीर रितीने वर्षभर काम कसे करावे हे शिकविणे व त्यासाठी प्रवृत्त करणे मग काम कोणतेही असो याचा संबंध खेडेगावांशी व उदयोगांशी असतो. खेडयातील लोकांना वाचता येणारे लोक कमीच पुन्हा वाचलेले समजणारे कमीच स्त्रिया तर निरक्षरच त्यासाठी त्या लोकांना एखादे छोटेशे पुस्तकालय पाहिजे. की त्यांना ज्ञान मिळेल. आणि खेडयाचा विकास साधता येईल.

### संदर्भ :-

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## Gandhiji And His Concept Of Sarvodaya

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### **Abstract :**

*Sarvodaya is a Sanskrit term meaning “Universal uplift or progress of all” The term as used by Mahatma Gandhi as the title of his 1908 translation of John Ruskin’s tract on political economy, “Unto this Last” and Gandhi came to use the term for the Ideal of his own political philosophy.*

*Sarvodaya also is an Ideal society in the dream land of Gandhiji. Sarvodaya is a principle wishing good for everybody. All pervading love is its foundation. People of all classes have a place in it its abject is the strong acting as trustees and protecting the weak. Should achieve social good or social welfare. Gandhiji translated Ruskin’s “Unto this Last” into Gujarati under the title “Sarvodaya” the Ultimate aim of Sarvodaya is self – realization. The Principle that the good of the Individual lies in the good of all the occupations or vocations followed by one and all for living equal and they enjoy the same status and dignity and leading a life by exerting Manual labour is an honorable life. These are the principles enunciated in the book “Sarvodaya” In 1940 the Sarvodaya Economic Conference was held under the president ship of Kakasaheb Kalekar, a close associate of Gandhiji. In addition to Kalekar, Acharya Vinoba Bhave and Jaya Prakash Narain assumed the leadership of the Sarvodaya movement being individual followers of Gandhiji. They stayed away from politics and established Ashramas and engaged themselves in putting into practice the principles of Gandhiji. Sarvodaya means the welfare of all and not the welfare of only one class or section of society. There will be freedom for all and utmost equality. There will be no classes and castes no exploitation nor injustice : and equal opportunity for each man will be the centre of such a Society. Each for fullest development.*

*Thus it is clear Gandhiji’s concept of Sarvodaya Signifies an Ideal Society which strives to move towards the highest of mankind as a whole.*

Sarvodaya is a Sanskrit term meaning “Universal uplift or progress of all” The term as used by Mahatma Gandhi as the title of his 1908 translation of John Ruskin’s tract on political economy, “Unto this Last” and Gandhi came to use the term for the Ideal of his own political philosophy.

Sarvodaya also is an Ideal society in the dream land of Gandhiji. Sarvodaya is a principle wishing good for everybody. All pervading love is its foundation. People of all classes have a place in it its abject is the strong acting as trustees and protecting the weak. Should achieve social good or social welfare. Gandhiji translated Ruskin’s “Unto this Last” into Gujarati under the title “Sarvodaya” the Ultimate aim of Sarvodaya is self – realization. The Principle that the good of the Individual lies in the good of all the occupations or vocations followed by one and all for living equal and they enjoy the same status and dignity and leading a life by exerting Manual labour is an honorable life. These are the principles enunciated in the book “Sarvodaya” In 1940 the Sarvodaya Economic Conference was held under the president ship of Kakasaheb Kalekar, a close associate of Gandhiji. In addition to Kalekar, Acharya Vinoba Bhave and Jaya Prakash Narain assumed the leadership of the Sarvodaya movement being individual followers of Gandhiji. They stayed away from politics and established Ashramas and engaged themselves in putting into practice the principles of Gandhiji. Sarvodaya means the welfare of all and not the welfare of only one class or section of society. There will be freedom for all and utmost equality. There will be no classes and castes no exploitation nor injustice: and equal opportunity for each man will be the centre of such a society. Each for fullest development.

Thus it is clear Gandhiji’s concept of Sarvodaya Signifies an Ideal Society which strives to move towards the highest of mankind as a whole.

### **Objects of Sarvodaya Movement:**

The Sarvodaya movement has as its target the establishment of a whole net work of such self supporting village communities. The family relationships which are confined at present to the blood group will be extended to cover the whole village where distinctions based on race, creed, caste, language and so forth will completely be eliminated. Agriculture will be so planned that all the village are gainfully employed. The needs of the village will be determined by the people of the village themselves. Through village council representative of the whole village.

### **Principles of the Sarvodaya:**

The following are some of the important principles of Sarvodaya Society:

- There is no centralized authority and there is political and economic atmosphere in the villages.
- The Sarvodaya a movement is based on truth, non-violence and self-denial.

- All people should reserve their intellect to the society. In the same way, the society in turn, should render help of all types for the development of each individual. Every person should dedicate himself to the service of the society.
- All people in the society should honor some kind of ethical, social and economic values. All vocations should be based on ethics, Honesty should prevail in all vocations.
- There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.
- There will be no private property. The instrument of exploitation and the source of Social distinctions and hatred. Similarly, the profit motive will disappear rent and interest to will go.

#### Aims of Sarvodaya Society:

The main aim of sarvodaya is to build up a society without bureaucracy and without the state. In such society, both the ruler and the ruled get merged in the individual. Since the state and government exist on the foundation of power, followers of sarvodaya reject both these.

- Even the principle of welfare state is not wholly acceptable to them according to Jaya Prakash Narayan the activities undertaken by a welfare state for the good of the society are equally brought with the same danger of making the people servile as the activities undertaken by a dictator tend to do.
- The main aim of followers of sarvodaya is to move towards a society which has attained total liberation or deliverance from government.

So, lastly we conclude that Savodaya Ideals are not practicable. Through the Ideals of Sarvodaya will be noble. Nobody can find fault with them, in the actual world. They will be found wanting it will be almost impossible to establish a society strictly on the basis of great principles by Mahatma Gandhi and others Sarvodaya doctrines are soaring and it is doubtful whether they can rest on the earth. The poor record of Panchayat Raj in India bears testimony to the backward condition in which people are in the highly competitive world.

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## महात्मा गांधीजींचे नेतृत्वगुण

सौ. योगिता सुनिल चौगुले

कॉलेज नांव : गणपतराव आरवाडे कॉलेज ॲफ कॉमर्स, सांगली

### प्रस्तावना :

नेतृत्व एक शोध क्षेत्र मार्गदर्शन करण्याची क्षमता समाविष्ट करते. आणि एक व्यावहारिक कौशल्य आहे जी व्यक्तिं किंवा संघटनेची “आघाडी” करण्यासाठी किंवा इतर व्यक्ती कार्यसंघ किंवा संपूर्ण संघटनांचे विशेष साहित्य विविध दृष्टीकोनांवर वादविवाद करते जे नेतृत्व करण्यासाठी पूर्वी आणि पश्चिमेकडील दृष्टीकोनांना विरोधाभास करते. नेतृत्व सामाजिक प्रभावाची प्रक्रिया आहे ज्यामध्ये एखादी व्यक्ती सामान्य कार्य साध्यकरण्यासाठी इतरांच्या सहायाने मदत आणि समर्थन मिळवू शकते.

नेतृत्वांच्या अध्ययनांनी गुणधर्म, परिस्थितीशीर संवाद, कार्यवर्तन, शक्ती, दृष्टी आणि मूल्य करिशमा आणि बुद्धिमता यांचा समावेश असतो.

20 व्या शतकातील महान नेत्यांपैकी एक मोहनदास करमचंद गांधी यांच्या विषयी लिहिल्याने आश्चर्य वाटले की अजुनही लोक त्यांच्या वर्तनाच्या कौशल्यासाठी आणि व्यावसायिक उदा. आम्हाला आढळले की ते केवळ तंत्रज्ञानाचा वापर करत नाहीत, तर तेच शक्ति आणि खरा विश्वास याचा वापर करतात.

मोहनदास करमचंद गांधी हे भारताचे राजकीय, आध्यात्मिक आणि वैचारिक नेते आहेत. त्यांचा जन्म 1896 मध्ये पोरबंदर येथे झाला होता, परंतु 1948 मध्ये हिंदु अतिरिक्ती यांनी त्यांचा वध केला.

प्रामुख्याने गांधी एक राजकीय पण नैतिक नेते नव्हते सत्याग्रह, सत्य, अहिंसा, अहिंसा आणि स्वराज्य या त्यांच्या मुख्य तत्वांचा अर्थ वैयक्तिक आणि राजकीय स्वतःची पृथक होय.

गांधीजींचे नेतृत्व अद्वितीय, बलगान आणि आधुनिक होते. तरीही त्यांनी अनेक समीक्षकांना तोंड दिले. जे त्यांनी गांधीच्या आदर्शांच्या सार्वभौमिक सार्वभैमत्वाच्या रूपात पाहिले. गांधीजीच्या नेतृत्वाखाली वादविवादांचे तीन मुख्य: भाग होते.

नेतृत्व करण्यासाठी एकही सूत्र नाही बहुतेक प्रत्येक लीडर वेगळ्या पद्धतीने नेते असेही आपण करतो.

मोहनदास महात्मा गांधी अनेकांनी पाहिले होते परंतु सर्वजण नैतिक नेते म्हणून नव्हते. 20 व्या शतकातील ते सर्वांत प्रभावी नेते आहेत.

गांधीजींनी भारतीय स्वातंत्र्यासाठी लढण्यासाठी ब्रिटिशांबरोबर झालेल्या लढाईत भारताच्या जन्माच्या वेळीचा धोरणाचा वापर करणारे प्रथम लोक होते. गांधी मानतात की भारतातील लोक स्वतः बदल करतील गांधीच्या मते ‘जो बदल तुम्हाला या जगात पाहायला आवडेल तो बदल तुम्ही स्वतःत घडवला पाहिजे.

मी काय करू शकतो ? मी तर सामान्य माणूस ? अशा प्रकारचे उद्गार गांधीजींनी कधीच काढले नाही. ते नेहमी म्हणत,

हळवारपणाने ही तुम्ही जग बदलू शकता आणि त्यांनी तसे केले. गांधीनी आपल्या विचाराने आणि कृतीने गांधीजींनी लाखो भारतीयांना प्रेरित केले आणि एका सामर्थ्यशाली साम्राज्याला स्वतःच्या स्वज्ञापुढे झुकायला भाग पाडले.

स्वतंत्र भारत या एकाच स्वज्ञाने त्यांना असामान्य बनविले, लाखो भारतीयांचा अद्वितीय नेता बनविले. लाखो भारतीयांच्या अद्वितीय नेता बनविले. त्यांच्या अंगी असलेल्या नेतृत्वगुणामुळे.

### अभ्यासपद्धती :

या अभ्यासपद्धतीमध्ये दुयम सामग्रीचा वापर केला आहे.

### उद्दिष्टे

1. गांधीच्या आचरणाचा अभ्यास करणे.
2. असहकार आणि अहिंसेच्या तत्वाचा अभ्यास करणे.
3. भारतीय धर्म, आणि संस्कृती यांच्यातील समस्या समजावून घेणे.
4. गांधीजीच्या अहिंसात्मक कार्यप्रणालीचा अभ्यास करणे.
5. गांधीच्या स्वराज्याची संकल्पना समजावून घेणे.

### गांधीजीच्या नेतृत्वाची पार्श्वभूमी :

भारतीय स्वातंत्र्य चळवळीच्या नेत्याच्या भूमिकेसाठी गांधी सुप्रसिद्ध आहेत आणि ते भारताचे महान आत्मा महात्मा बनले आहेत. गांधीजींनी भारताच्या लोकांना त्यांच्या स्वतःच्या शस्त्रासह पराभूत करण्यास प्रोत्साहित केले. ज्यांने त्याला प्रसिद्ध केले, त्याचा अहिंसा गैर सहकारी दृष्टीकोन त्याने विश्वास ठेवला.

गांधीजींनी लंडनमध्ये कायदयाचा अभ्यास केला आणि नंतरच्या अभ्यासाचा अभ्यास करण्यासाठी भारतात परतले. दोन वर्षांनंतर ते कायदेशीर काम करण्यासाठी दक्षिण आफ्रिकेचे अजूनही ब्रिटिशांवर नियंत्रण होते आणि मालकीचा होता आणि भारतीय अल्पसंख्यांक तेथे राहत होता.

गांधीजी दक्षिण आफिकेत असताना त्यांनी भारतीय लोकांविरुद्ध थेट भेदभाव केला. त्याने प्रथम श्रेणी तिकीट विकत घेतल्याशिवाय तो तिसर्या वर्गाकडे जाण्यास नकार देताना ढेनमधून बाहेर फेकला गेला.

गांधीजींच्या आयुष्यात ही घटना घडत होती. त्यांनी ब्रिटिश सरकारच्या विरोधात निषेध करताना त्यांनी प्रतिकार करण्याचा नवीन मार्ग विकसित केला. या प्रतिकार शक्तीचा मूळ सिधांत अहिंसा आणि नागरी अवज्ञा होता. गांधीजींना असे वाटते की यशापेक्षा वर्तन अधिक महत्वाचे आहे. म्हणूनच त्यांनी धर्माचे शांततेने सहकार्य करण्याची मागणी केली.

स्वातंत्र्य चळवळीच्या काळात त्यांच्या कारकीर्दीतील सर्वात मोठी यश साल्ट मार्च होती ज्याने अखेर ब्रिटिश सरकारला भारत सोडण्यास प्रवृत्त केले भारतात साखरेच्या 300 किमीपेक्षा जास्त मार्गावर मीठ विकी किंवा कापणी करण्यास मनाई होती आणि, फक्त तेच केले, गांधीजींनी एक चिन्हांकित चिन्हाचा सेट केला आणि ब्रिटिशांचा उपहास केला !

स्वातंत्र्यानंतर गांधीजींनी आपले कार्य चालू ठेवले. त्यांनी एकत्रित भारतासाठी बोलले जेथे प्रत्येकजण ओळखला जाईल.

टीकाकारांनी केवळ भारतीय लोकांनाच त्यांच्या समर्थनाची मर्यादा असल्याचा दावा केला आहे. काही लोक गांधींना जातीय वादी सापडले कारण त्याने काळ्या लोकांना नकार दिला.

गांधीजींच्या नेतृत्व कौशल्यांचे विश्लेषण करताना नैतिक, सेवक आणि आत्मामिक नेतृत्व यावर लक्ष केंद्रित केले जाईल. दोन्ही आदर्शाचे आदर्श मानण्याचे सिधांत आहेत. ते लोक आणि त्यांच्या अनुयायांवर लोकांमधील संबंधांवर लक्ष केंद्रित करतात. दोन्ही सिधांतांनी युक्त मूल्यांमध्ये प्रामाणिकपणा, परार्थ, दयाळूपणा, सहानुभूती, निष्क्रिता, कृतज्ञता, आर्द्रता, धैर्य, आशावाद आणि लवचिकता समाविष्ट आहेत. हे नेतृत्व सिधांत मुख्यतः बहुतेक धर्मामध्ये मानवीय कल्पनांवर आधारित असतात.

चांगला नेता असे मानला जात नाही की तो सत्ता वापरेल, परंतु ते शहाणपणाने आणि चांगले वापरेल की नाही हे त्यांचे सामर्थ्य ठरवते.

गांधी स्वतःला कधीही एक शक्तिशाली नेते म्हणून पाहिले नाही जर त्यांना असे करण्याचे कारण असेल तर लोक त्यांच्या विश्वासांचे पालन करतील याची त्यांना पूर्ण खात्री होती. त्यांनी स्वतःला एक ओपनर मानले आणि अशा प्रकारे त्यांनी लोकांवर आपली मते कधीही रोखली नाहीत, परंतु ते स्वतःला पाहण्यासाठी तयार होईपर्यंत थांबले.

### नैतिक नेतृत्व :

गांधीजी आमच्या काळातील महान नैतिक नेत्यांपैकी एक म्हणून पाहिले जातात.

जर कोणी नैतिक नेतृत्वाकडे पहात असेल तर चुकने असे दर्शविले आहे की मूळ्ये, गुणधर्म आणि वर्तनाचे मूल्यमापन करणे आवश्यक आहे. गांधीसारख्या वैयक्तिक नेत्याचे स्वतःचे मूळ्य, नैतिक विकासाचे त्यांचे स्टेज, त्यांच्या चेतनेचे हेतू, निवडीचे स्वातंत्र्य, नैतिक आणि अनैतिक वर्तनांचा वापर किंवा इतर प्रकारच्या प्रभावांचा वापर करून निर्णय इतर प्रकारच्या प्रभावांचा वापर करून निर्णय घेतला पाहिजे. हे अतिशय व्यक्ति महत्वाचे आहे आणि गांधीजी कदाचित आजकाल एक महान नेता म्हणून पाहिले जातात, परंतु ब्रिटिश ओपनिदेशिक शक्तीने त्यांना त्रास देणारा म्हणून पाहिले आहे.

नेतृत्व, कौशल्य उद्देशाने, वर्तनाने त्याच्या नैतिक मानकांचे पालन आणि त्यांच्या कृत्यांच्या परिणामाची अंमलबजावणी करणे, त्यांच्या नेतृत्वाची कौशल्ये प्रथम अंतदृष्टी मिळतील.

अहिंसक, सह-सहकारी निषेध द्वारे भारतीय लोकांना दडपशाही आणि उपनिवेशणांपासून त्यांच्या स्वतःच्या माध्यमाने मुक्त करणे हा गांधीचा उद्देश होता. लोकांच्या मनातील बदल इतर भारतीयां प्रमाणेच धार्मिक वैविध्यतेच्या वेळी त्यांना अस्पृश्य ओळखले जायचे आणि सर्व धर्म समान असणे आवश्यक होते. तरीही ते कधीही इतर कोणत्याही भेदभावासाठी उभे राहिले नाही.

त्यांच्या नैतिक दर्जाची सुसंगतता कठोर आणि परिणामकारक आहे. दक्षिण आफिकेतील विधेयक यशस्वीपणे रद्द केल्यानंतर त्यांनी स्वातंत्र्य चळवळीची सुरुवात केली. या विलामुळे भारतीय नागरिक अधिकार कमी झाले. एकदा गांधीजी आपल्या लोकांसाठी अधिक कार्य करण्यासाठी भारतात आहे. श्रमांच्या मूल्यावर त्यांनी विश्वास ठेवला. याचा अर्थ असा आहे की मजुरीचे मूळ्य समान असले पाहिजे, हे कोणी केले नाही.

त्यांच्या कारवाईचे परिणाम केवळ भारतीयांनी शासित केलेच पाहिजे असे नाही तर जगभरातील चिन्हे देखील आहेत, की हिंसाचाराची गरज नाही.

गांधीजींनी निष्क्रिय नियमांचा प्रयत्न केल्यामुळे गांधीजींनी मूलभूत नियमांचे उल्लंघन केले नाही. मग हे अनैतिक आहे का ? वेगवेगळ्या दृष्टिकोनातून प्रश्न विचारात घेतले अन्यायाच्या विचित्र वर्तुळाला तोडण्यासाठी

कायद्याने तोडणे ही एक आवश्यक गोष्ट होती. रेख काढण्याची गरज आहे तेथे संशयास्पद आहे. बहुतेक लोक मानतात की हिंसा एक वाजवी उपकरण मानली गेली की, ही ओळ ओलांडली आहे. गांधींनी इतरांना त्यांच्या अहिंसात्मक निषेधासाठी कधीही नकार दिला नाही.

दक्षिण अफ्रिकेत गांधींना गौरेतर लोकांबद्दल असलेल्या भेदभाव सामोरे जावे लागले, तेथील भारतीयांना दिली जाणारी असमान वागणूक अनुभवली. पहिल्या वर्गाचे तिकिट असतानासुधा त्यांना पीटरमारिल्झबर्ग मध्ये रेल्वे अधिकार्यांनी तृतीय वर्गाच्या डब्यात बसण्यास सांगितले. गांधींजीनी नकार देताच त्यांना अपमान करून आगगाडी मधून ढकलून देण्यात आले. ती संपूर्ण रात्र गांधींनी फलाटावरील गेस्टरूममध्ये काढली 7 जून 1893 गांधींनी ठरवले असते. तर उद्दाम वर्तन करणार्या त्या रेल्वे अधिकार्यास तो अद्दल घडवू शकले असते. पण सुडभावनेने कोणाला शिक्षा करविणे हा त्यांचा हेतू नव्हता तर अन्यायकारक व्यवस्था बदलवणे हा त्यांचा हेतू होता.

### **महात्मा गांधीचे इंग्लंडमधील नेतृत्व –**

1906 मध्ये इंग्रजांनी नाताळमध्ये झुलू राज्याविरुद्ध युद्ध पुकारले. इंग्रजांच्या बाजूने लढण्यासाठी भारतीयांना भरती करवून घेण्यासाठी गांधींनी इंग्रजांना प्रोत्साहित केले. भारतीयांनी पूर्ण नागरिकत्वाच्या दाव्यास वैध ठरवण्यासाठी इंग्रजांच्या पार्टींबा देणे गरजेचे आहे. असा युक्तिवाद त्यांनी केला ब्रिटिशांनी गांधीची ही मागणी मान्य केली आणि 20 जणांच्या भारतीय स्वयंसेवकांच्या तुकडीला जाऊ दिले. जखमी सैनिकांना उपचार देण्यासाठी स्ट्रेचरवरून वाहून नेणे हही या तुकडीची जबाबदारी होती. ही तुकडी गांधीच्या नियंत्रणखली होती. दोन महिन्यांपेक्षाही कमी काळ या तुकडीने काम केले. या अनुभवातून ते असे शिकले की ब्रिटिशांच्या अपरिहार्य वाढणार्या मिलिटरी ताकदीस उघड-उघड आवाहन देणे निराशाजनक आहे. त्यांनी ठरवून टाकले कि याचा प्रतिकार हदयातील पवित्र अश अहिंसात्मक पद्धतीने करता येईल. नंतर जेव्हा काळ्या लोकांचे बहुमत सत्तेत आले तेंव्हा गांधींना राष्ट्र नायक म्हणून विविध स्मारकात घोषित करण्यात आले.

### **स्वातंत्र्य संग्रामांमधील नेतृत्व –**

गांधींनी 1920 मध्ये कॉंग्रेसच्या नेतृत्वाची सूत्रे हातात घेतली. त्यानंतर मागण्यांमध्ये सतत वाढ करत, करत 26 जानेवारी 1930 कॉंग्रेसने भारताचे स्वातंत्र्य जाहीर करून टाकले. अधिकाधिक वाटाघाटी होत गेल्या आणि कॉंग्रेसने 1930 मध्ये प्रांतीय सरकारमध्ये भाग घेऊ पर्यंत ब्रिटिशांना हे ओळखता आले नाही. 1939 च्या सप्टेंबर मध्ये कोणाशीही सल्लामसलत न करता व्हाईसरॉयने जेव्हा जर्मनी विरुद्ध युद्ध जाहीर केले. तेंव्हा गांधींनी आणि कॉंग्रेसने ब्रिटिश सरकारचा पाठिंबा काढून घेतला. गांधींनी 1942 मध्ये तत्काळ स्वराज्याची मागणी करे पर्यंत आणि ब्रिटिश सरकारने प्रतिसाद म्हणून त्यांना आणि लाखो कॉंग्रेसच्या नेत्यांना तुरळंगात डांबेपर्यंत तणाव वाढतच गेला. दरम्यान मुस्लिम लीगने ब्रिटनला सहकार्य केले आणि गांधीच्या विरोधाला डावलून मुस्लिमांच्या संपूर्ण स्वतंत्र राष्ट्राची पाकिस्तानची मागणी केली. 1947 मध्ये ब्रिटिशानी भूमीची फाळणी केली आणि गांधींनी अमान्य केलेल्या शर्तीवर भारत आणि पाकिस्तानने वेगवेगळे स्वातंत्र्य मिळवले.

### **पहिल्या महायुद्धातील भूमिकांना –**

जून 1912 ला प्रसिद्ध केलेल्या एका फौजेत भरती होण्याचे आवाहन मध्ये गांधी म्हणतात – ही गोष्ट स्वातंत्र्य प्रत्यक्षात आणण्यासाठी आपल्यामध्ये स्वतःचे रक्षण करण्याची क्षमता असली पाहिजे. म्हणजेच शस्त्र बाळगण्याची आणि वापरण्याची क्षमता आपल्याला जर शस्त्र सर्वाधिक कौशल्याने वापरण्याची कला अवगत करायची असेल तर फौजेत भरती होणे हे आपले कर्तव्य आहे. असे जरी असले तरी व्हाईसरॉयच्या खाजगी सचिवास लिहिले पत्रात ते म्हणतात वैयक्तिकरित्या कोणाला मित्र व शत्रूस मारणार नाही अथवा जखमी करणार नाही.

महात्मा गांधी 1913 ला दक्षिण आफ्रिकेत गांधींनी आयुष्याची 21 वर्षे दक्षिण आफ्रिकेत घालवली, जेथे त्यांनी त्यांचे राजकीय द्रष्टिकोन, नैतिक आणि राजकीय नेतृत्व कौशल्ये विकसित केली. दक्षिण आफ्रिकेतील भारतीयांचे नेतृत्व असणार्या श्रीमंत मुस्लिमांनी आणि अतिशय कमी अधिकार असणार्या गरीब हिंदु गिरमिट्यांनी गांधींना नोकरी दिली. भारतीयत्व सर्वधर्म आणि जातींमध्ये उतरले आहे. असा दृष्टीकोन आयुष्यभर ठेवत गांधींनी या सर्वांना मानले. मुख्यत्वे धर्माच्या बाबतीत ऐतिहासिक भिन्नता आपण साधू शकू असा त्यांना स्वतःबद्दल विश्वास होता, आणि हा विश्वास घेऊन ते भारतात आहे. येथे त्यांनी या विश्वासाची अंमलबजावणी करण्याचा प्रयत्न केला.

### **अनमोल नेतृत्व गुण –**

1. तुम्ही करोडे रूपये खुशाल मिळवा पण लक्षात ठेवा की तुमची संपत्ती तुमची नाही जनतेची आहे.
2. सोन्या-चांदीचे तुकडे नव्हे तर आरोग्य हीच खरी संपत्ती आहे.
3. तुम्ही मला कैद करू शकता पण माझ्या मनाला कैद नाही करू शकत.
4. तारुण्य हे वाया घालवण्यासाठी नव्हे तर विकासावर विजय मिळवण्यासाठी मिळालेले आहे.

5. तोडफोड, राष्ट्रीय संपत्तीचे नुकसान, रास्ता रोको यासारख्या कृतींना लोकशाहीत काहीही स्थान नाही. जो अशा कृतींना प्रोत्साहन देतो त्याला लोकशाहीत काहीही स्थान नाही. जो अशा कृतींना प्रोत्साहन देतो त्याला लोकशाही बदल बोलण्याचा काहीही अधिकार नाही.
6. ईश्वर सत्य आहे असे म्हणण्यापेक्षा सत्य हेच ईश्वर आहे असे म्हणा.
7. असे जगा जसे तुमचा उद्या शेवटचा दिवस आहे, असे शिका जसे तुम्हाला कायम जिवंत रहायचं आहे.
8. भीती तुमच्या शरीराचा रोग आहे तो तुमच्या आत्म्याला मारतो.

## सारांश –

तुम्हाला जगात जे पाहायचे आहे ते बदलावे लागेल असे गांधीजीचे मत होते.

काही तत्वज्ञान काळाची परीक्षा घेतात आणि जेव्हा नेतृत्व मिळते तेव्हा महात्मा गांधी यांचे शब्द आपण ज्या बदलास पाहायचे आहे ते बदलणे आवश्यक आहे.

गांधीजींना एक आव्हान आणि आव्हान इंग्रजांना सर्वात मोठे आव्हान नव्हते.

भारतीयांचे दृश्यमान श्रेष्ठता असूनही भारतीयांना समजायला आणि स्वतःला ब्रिटिशांच्या बरोबरीने बघण्यासाठी प्रेरणा देणे ही त्यांची सर्वात मोठी आव्हाने होती. त्यांना अशी भीती वाटली की जर लक्षावधी भारतीय गुलामांच्या मानसिकतेतून पळ काढू शकेल नाहीत तर ब्रिटीश दडपशाही घरगुती बदली केली जाईल.

महात्मा गांधीनी आता ज्याची नेमणूक केली आहे. त्यातील गुंतागुंतांना समजावून घेतले आहे. भारताच्या स्वातंत्र्य चळवळीतील सर्व गोष्टी काळजीपूर्वक समजून घेण्यास तो समर्थ होता. सर्वात महत्वाचे म्हणजे लोकांचे मनोविज्ञान आणि त्यांनी अशा धोरणाची रचना केली ज्याने केवळ भारत आणि परदेशात साम्राज्यवाद विरोधी जनमत वाढविण्यास नकार दिला असेल तर एक कायमस्वरूपी विरासतही सोडले जाईल.

## नेता कोण आहे ?

आमच्या लीडरशीप वर्कशॉप दरम्यान पुढाकार घेणारी एक मनोरंजक अवलोकन हे आहे की लोक सहसा नेतृत्वाने पदांवर सहभाग घेतात. सत्य पासून काहीही असू शकते. आपणास संघटनेचे प्रमुख होणे किंवा नेता होण्यासाठी राजकीय पदावर निवडणे आवश्यक नाही. जर आपण दुसर्या माणसाच्या जीवनावर प्रभाव पाडण्याच्या स्थिती असाल तर – जीवनाच्या कोणत्याही क्षेत्रात जो आपल्याला एक नेता बनवतो आणि आपण योग्य दिशेने जात असाल तर ते सर्व चांगले कार्य करते.

सत्य हे आहे की आपण जो बदल करतो तो आपल्यापैकी प्रत्येकासह सुरु होतो. महात्मा गांधी यांनी म्हटल्याप्रमाणे सर्वांनी संतापाने जगाला हाकलणे अशी शक्ती आहे.

महात्मा गांधी यांच्या नेतृत्वाच्या लील तत्वज्ञानाचे पुनरुत्थान करण्याची गरज आपल्या देशातील सर्वात महान देश आहे. जेथे एक अरब लोक राष्ट्र आशा, समानता, न्याय, समृद्धी आणि शांतता यांचे नवीन सूर्योसाठी उत्सुक आहेत.

या शिवाय स्वदेशी, सत्याग्रह, विकेंद्रीकरण, शिक्षण, श्रमाची प्रतिष्ठा, ग्रामीण विकास अशा विविध विषयांवर विपुल लेखन केलेले आहे. हिंद स्वराज्य यात विविध विषयांवरील गांधीजीच्या लेखनांचा समावेश आहे.

गांधीजींनी मांडलेला प्रत्येक विचार हा असा सखोल, सर्वस्पर्शी व प्रत्येक काचे कल्याण विचारात घेणारा असाच होता केवळ एका क्षेत्रातच गांधीजींनी आपली मते मांडली असे नाही. तर प्रत्येक क्षेत्रात आपली मते मांडली आहेत. म्हणूनच गांधीजीचे नेतृत्व अद्वितीय आहे.

## संदर्भ

1. महात्मा गांधीचे जीवन चरित्र
2. यशवतराव चव्हाण मुक्त विद्यापीठ नाशिक गांधी अभ्यास डॉ. शहा.

## ग्रामीण विकासाविषयी गांधीर्जीचे विचार

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### गोषवारा :-

गांधीर्जीच्या मते आदर्श राज्याचे कार्यक्षेत्र समाजात शांतता, सुव्यवस्था व कायदा प्रस्थापित करणे एवढेच असावे. हे करत असतांना त्यात समाविष्ट असणाऱ्या व्यक्ती व समाजकायाने प्रेरित असाव्यात असे गांधीर्जीचे मत होते.

गांधीर्जीनी लोकांना विधायक कार्याची व निःस्वार्थी समाज सेवेची दिक्षा दिली. विधायक कार्य करण्यास त्यांनी लोकांना प्रामुख्याने खेडयांत पाठविले. खादी, ग्रामोद्योग, वस्त्र स्वावलंबन, शेती, अस्पृश्यता निवारण, हिंदू मुस्लीम ऐक्य, मुलोद्योग शिक्षण इत्यादी विविध प्रकारची विधायक कार्ये त्यांनी खेडयात सुरु केली. ही कार्ये करणारे लोक निःस्वार्थी समाजहिताची तळमळ असणारे, निरहंकारी, विनम्र पण बुद्धीमान व संशोधक वृत्तीचे असे लोकशिक्षक होते. स्वातंत्र्यानंतर जो नवान्यायी, समताधिष्ठित, अहिंसक व पुरुषार्थी समाज बनवावयाचा होता त्यास आवश्यक अनुरूप व पोषक अशी लोकांची मनोभुमी त्यांना बनवायची होती. भांडणे व संघर्ष करणे, एकमेकांचा व्देष व हेवेदावे करणे या माणसांच्या नैसर्गिक विध्वंसक प्रवृत्तीचा नारा करून लोकांमध्ये परस्पर विश्वास आदर, प्रेम, सहकार्य यांसारख्या विधायक प्रवृत्ती वाढविण्यासाठी गांधीर्जीनी विधायक कार्याची योजना व शिकवण लोकांना दिली. यामारे गांधीर्जीनी भूमिका अशी होती की, विधायक कायने लोकांच्या मनात विधायकवृत्ती तयार झाल्या, समाज हितैशी, निःस्वार्थ सहकारी व समाज विकासाला अनुकूल अशा नैतिक वृत्ती निर्माण झाल्या म्हणजे मग राजकिय स्वातंत्र्याने जी सत्ता लोकांच्या हाती आणावयाची होती ती लोकांच्या खच्याखुच्या कल्याणसाठी वापरली जाईल व सर्वसामान्य माणूस सुखी व नितीमान बनू शकेल. आदर्श राज्याची आपली कल्पना व्यक्त करतांना गांधीर्जीनी रामराज्य हा शब्दप्रयोग केला.

अणुचा शोध घ्यावयाचा का परमात्म्याचा शोध घ्यावयाचा याचा विचार हा समाज करणार आहे. गांव हे मूळ घटक राहतील. तेथील नागरिक हा त्यांचे संयोजन करतील. त्याची प्रतिज्ञा प्रत्येकासाठी अन्न, पाणी, निवारा, शिक्षण आणि आरोग्य या पंचीकरणांचा प्रथम विचार होईल. हीच नियोजनाची नांदी सुरु होईल.

आजच्या या जागतिकीकरणाच्या आणि स्पर्धेच्या युगात जग हे एक वैश्विक खेडे बनले आहे त्या वैश्विक खेडयामध्ये ज्यावेळेस गांधीर्जीच्या पंचीकरणांचा विकास होईल त्याचवेळेस समाजात ज्ञान, क्षमता आणि कौशल्ये विकसित होतील. परिणामी मानव संसाधनाचा विकास होईल आणि पर्यायाने राष्ट्रोद्धारास हातभार लागेल. असे झाल्यास भारताची सर्वाधिक लोकसंख्या ही देशास आपत्ती न ठरता उत्पत्ती ठरेल, उत्पादक ठरेल. देशाची प्रचंड लोकसंख्या ही देशाचे भांडवल होईल आणि देश प्रगतीकडे मार्गक्रमण करून विकसनशीलतेकडून विकसित राष्ट्रांच्या पंक्तीत बसेल, त्याचवेळेस गांधीर्जीच्या ग्रामराज्याचे स्वप्न सत्यात उतरेल.

देशातील ग्रामीण भागात विधायक कार्याचे लोणी पोहोचेल आणि देशाला खेरेखुरे स्वराज्य प्राप्त होईल. असे गांधीर्जीचे ठाम मत होतेच. खेडयागावातील अर्धनगन, अशिक्षित, अर्धपोटी जनतेला स्वयंशासनाची संधी ज्या दिवशी मिळेल आणि स्वतःच्या पायावर उधे राहून ग्रामिण भागातील जनता स्वतःचे पोषण करू लागेल. त्यादिवशी हा देश खरा स्वतंत्र झाला, असे मी मानीन. असे गांधीजी नेहमीच म्हणतात.

महात्मा गांधीनी आदर्श राज्यांच्या निर्मितीसाठी अहिंसक समाजाची संकल्पना महत्वपूर्ण ठरविली आहे. अहिंसक समाज व आदर्श राज्यात राज्यसंस्था तसेच त्यांची सत्ता असण्याएवजी स्वयंनियंत्रीत त्याच प्रमाणे विकेंद्रीकरणावर आधारित असलेल्या समाजाची संकल्पना मांडती आहे. त्यांच्या या संकल्पनेलाच काहीर विचारवंत ग्रामराज्य वा रामराज्य तर काही, “स्वयंपूर्ण खेडे” व्यवस्था म्हणतात.

गांधीर्जीच्या आदर्श राज्याचा आधार ग्राम किंवा खेडे हा आहे. देशाच्या उन्नतीसाठी गांधीर्जीनी खेडे हा घटक महत्वाचा मानला. त्यांच्या मते, अहिंसक समाजात विकेंद्रीकरण शक्य व्हावे यासाठी स्वयंपूर्ण स्वायत्त खेडे हा मूलभूत घटक असेल. प्रशासन आर्थिक नियोजन, नियम निर्मिती, न्यायदान हे सर्व खेडे या स्तरावरच होईल आणि खेडयातील जीवनाची गुंफण व्यक्तीच्या जीवनाभोवती असेल.

गांधीर्जीच्या ग्रामराज्यात प्रत्येक गाव स्वःवलंबी असेल, सहकार हा त्याचा आधार असेल. ग्रामराज्यात राजकिय सल्लेचे व शक्तीचे विकेंद्रीकरण करण्यात येईल, त्यासाठी गावाचे प्रशासन पंचायतीकडे सोपविण्यात येईल. ग्रामपंचायतीकडे कायदे विषयक व शासनाविषयक सत्ता असेल. प्रत्येक ग्राम हे आपल्या प्राथमिक गरजा भागविण्यास समर्थ असेल. आपल्या सर्व गरजांच्या पुरुतेची साधने ग्रामपंचायतीजवळ उपलब्ध असतील. अशी खेडी स्वयत्त असतील व जास्तीत-जास्त सत्ता ही ग्रामपंचायतीकडे असेल. अशा पंचायतीमार्फत सामाजिक, आर्थिक तसेच राजकिय प्रश्न सोडविण्याचा प्रयत्न केला जाईल. त्यासाठी गांधीजी खेडयांना सामाजिक, आर्थिक तसेच राजकिय दृष्ट्या स्वयंपूर्ण बनवू पाहत होते. गांधीर्जीचा आदर्श व ग्राम समाज हा पिरेमिडसारखा न रहाता गोलाकार असेल. व्यक्ती हा त्याचा केंद्रबिंदू असेल. प्रत्येक व्यक्ती स्वतःच्या स्वतःवर नियंत्रण ठेवील. तसेच प्रत्येकजण गावाच्या प्रशासनात भाग घेईल. गावातील लोक शांतीपूर्ण व गौरवशाली जीवन व्यतीत करतील. दुसऱ्याच्या विकासात अडथळे आणणार नाहीत. अशा

समाजात समानता असेल, व्यक्ती गावासाठी व गाव देशासाठी बलीदान करेल. अशा पध्दतीचे स्वयंपूर्ण व सुखी ग्रामराज्य असित्वात आले, तर देशात मध्यवर्ती शासनाची, तसेच संपूर्ण समाज जर अहिंसामय व समतामय समाज बनला तर राज्याच्या दंडशक्तीची आवश्यकता आसणार नाही. असे गांधीर्जीचे मत होते.

खेडेगावातील लोकांनी परस्पर सहकार्याने सर्वांच्या गरजा भागवण्यात अशी परिस्थिती निर्माण झाली म्हणजे खेडयांना आपल्या गरजा भागविण्यासाठी मोठ्या उद्योगावर अवलंबून रहावे लागणार नाही. कुणी कुणाचे शोषण करू शकणार नाही. खरे स्वातंत्र्य आणि खरी समता यांचा उदय होईल. असा गांधीर्जीचा आशावाद होय. गांधीर्जीचे आदर्श राज्य हे लोकशाही रामराज्याचे संघराज्य असून ते स्वयंपूर्ण असावे म्हणून त्याची उभारणी पुढील धरकावर आधारित असावी असे ते म्हणत.

#### १) समाज व्यवस्था :-

गांधीर्जीच्या ग्रामराज्यातील प्रत्येक व्यक्ती सारखीच तसेच समान असेल. अशा समाजात श्रेष्ठ-कनिष्ठ, उच्च-नीच्च असा भेद असणार नाही. या समाजातील स्त्री-पुरुष, गरीब-श्रीमंत, सृष्ट अस्पृष्ट यांचा दर्जा समान असेल. समाजात स्वयंपूर्णता असेल पण त्याच बरोबर हा समाज निर्वसनीही असेल. गांधीर्जीच्या रामराज्यातील समाज हा पूर्णपणे नैतिक तसेच आध्यात्मिक अधिष्ठानावर आधारलेला असेल. त्याने नियमन हे राज्यसंस्थेमार्फत न करता नैतिक नियमाव्दारे केले जाईल.

#### २) वर्णव्यवस्था :-

गांधीर्जीनी वर्णश्रमाचा पुरस्कार केला असला तरी त्यात त्यांनी श्रमविभागणी व विशेषीकरणाला महत्व दिले होते. वर्णव्यवस्थेमुळे निर्माण होणारे श्रेष्ठ-कनिष्ठ, उच्च-नीच्च असे भेद त्यांना मान्य नव्हते. गांधीर्जीवर भारतीय संस्कृतीचा प्रभाव असल्याने त्यांना ब्राह्मण, क्षत्रिय, वैश्य व शुद्र हे चार वर्ण मान्य होते. पण व्यक्तीचा वर्ण हा तिच्या जन्माने व वंशपरंपरेने न ठरता तिच्या कार्यानुसार व गुणांनुसार ठरावा, तसेच व्यक्तीचा सामाजिक दर्जा हा एकच असावा. प्रत्येकाच्या कामाचे वेतन व मुल्य सारखेच असावे. असे गांधीजी म्हणत. मात्र, असे असले तरी प्रत्येक व्यक्तीने आपल्या कुटुंबातील व्यवसाय करून त्यात कौशल्य प्राप्त करून राष्ट्रीय उत्पन्नात मोलाची भर घालावी. त्यासाठी सर्वांनाच सामाजिक आर्थिक तसेच राजकिय क्षेत्रात सहभागाची समाज संधी देऊन सर्वांचा सर्वांगीण विकास घडवून आणावा, असेही गांधीजी म्हणत.

#### ३) शारीरिक श्रमाला महत्व :-

गांधीर्जीच्या ग्रामराज्यात श्रमाला महत्वाचे स्थान असेल. प्रत्येकजण स्वतःचे अन्न मिळविण्याइतपत श्रम करेल. सर्वचंजण काम करणार असल्यामुळे व्यवसायतही समानतेचे तत्व स्वीकारले जाईल. त्यामुळे सर्वांमध्ये समानता प्रस्थापित होईल.

#### ४) शिक्षण व्यवस्था :-

गांधीजी शिक्षणाला चांगला माणूस बनविणारे, उद्योग देणारे व चरित्र्यसंपन्न बनविणारे साधन मानत होते. शिक्षण हे व्यक्तीचे शरीर बुद्धी व मन यांचा समतोल विकास साधणारे साधन असल्याने गांधीर्जीनी मूलभूत शिक्षणावर भर दिला होता. ग्रामराज्यात प्राथमिक शिक्षण मोफत, सक्तीचे व मातृभाषेतून वयाच्या ७ व्या वर्षापर्यंत देण्यात यावे, असे गांधीजी म्हणत. शिक्षणाचे समाजातील सामाजिक, आर्थिक, विषमत कमी होण्यास समदत होत असल्याने गांधीर्जीनी सार्वत्रीक शिक्षण, व्यक्तिस्वातंत्र्य व समाजविकास दृष्टीकोनात शिक्षणाचा संबंध जीवनाशी जोडला. गांधीर्जीनी शिक्षणात राष्ट्रभाषा, मातृभाषा, शिल शिक्षण (नई तालिम), स्त्री शिक्षण, प्रौढ शिक्षण, हरिजण शिक्षण, उच्च शिक्षण, धर्मिक शिक्षण, लैंगिक शिक्षण, शारीरिक शिक्षण अशा विविध दृष्टीकोनातून विचार करून लोकशिक्षणातून, बुद्धी व श्रम यांच्या समन्तयातून ग्रामीण भागातील लोकांच्या विकासावर लक्ष दिले आहे.

#### ५) राज्याला विरोध करण्याचा अधिकार :-

गांधीजी आपल्या आदर्श राज्यात वा ग्रामराज्यात नागरिकांना राज्यास विरोध करण्याचा अधिकार देतात. गांधीजीयास नैतिक कर्तव्य मानतात.

#### ६) ग्रामोद्योग -

कुटिरोद्योगांना प्राधान्य :- गांधीर्जीचा अवजड अद्योगाधदे, यंत्रयुग तसेच भांडवलशाहीला विरोध होता. भांडवलशाहीत श्रीमंत-गरीब, मालक-मजूर यांच्यात संघर्ष निर्माण होतो. त्यामुळे समाज स्वास्थ्य धोक्यात येते त्यासाठी त्यांनी शहरीकरणास, औद्योगिकीकरणास विरोध करून स्वदेशी, अपरिग्रह व संयम तसेच श्रीमंतांच्या हृदयपरिवर्तनावर भर दिला. गांधीर्जीनी गामराज्य वा आदर्श राज्य, रामराज्य तसेच स्वयंपूर्ण खेडयांची कल्पना प्रत्यक्षात आणण्यासाठी राजकिय सत्ता व शक्तीचे केंद्रीकरण करण्याबरोबर आर्थिक विकेंद्रीकरणाचे धोरण पुरस्कारले. उत्पादन साधनांच्या केंद्रीकरणातून समाजात आर्थिक विषमता निर्माण होऊन त्यातून भांडवलदार व मजूर असे वर्ग निर्माण होतात. म्हणून त्यांनी मोठ्या उद्योगाबरोबर त्यांच्या केंद्रीकरणास विरोध केला. त्याएवजी लघुउद्योग तसेच कुटीरोद्योगांना प्राधान्य दिले. गांधीर्जीच्या मते, भारत हा शेतीप्रधान देश आहे. ग्रामीण भागात मोठ्या प्रमाणावर बेकारी आहे त्यावर उपाय म्हणून शेतकरी वे शेतमजुरांनी शेतीचा हंगाम संपल्यावर किमान कौशल्यावर हस्त व्यवसायावर आधारित ग्रामोद्योग व कुटिरोद्योग उभारून वस्तूचे उत्पादन करावे. त्यामुळे ग्रामीण भागातील लोकांचे दारिद्र्य व बेकारी तर नष्ट होईलच. पण ग्रामीण जनतेस आवश्यक असणाऱ्या जीवनावश्यक वस्तू वे सेवा गावातच उपलब्ध होतील आणि त्यांचे आर्थिक जीवन सुसंध्य व स्वयंपूर्ण होईल. त्यासाठी गांधीर्जीनी कुटिरोद्योगात चरख्यावर सूक्तकर्ताई, हातमागावर खादी कापड विणणे, गूळ तयार करणे, तेल घाणे चालविणे, शेती अवजारांची निर्मिती तसेच दुर्लक्षी इत्यादी प्रकारचे व्यवसाय सुचिविते आहेत. यामुळे ग्रामीण भागातील प्रत्येक व्यक्तीस काम मिळून ती स्वावलंबी होण्या बरोबर ग्रामीण स्वयंपूर्ण बनेल. गांधीजी उद्योगांच्या व अर्थव्यवस्थेच्या केंद्रीकरणामुळे

निर्माण होणारी, मक्तेदारी, शोषण, स्वार्थी स्पर्धा, लष्करीकरण, साम्राज्यवाद, वसाहतवाद हे दोश टाळण्यासाठी कुटिरोद्योग, ग्रामोद्योग व लघु उद्योगांना प्रोत्साहन तसेच संरक्षण देऊन त्यांचा विकास घडवून आणण्यावर भर देतात.

### संदर्भ सुची :-

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## Economic Ideas Of Mahathma Gandhi

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### Introduction

Gandhiji had realized that the mathematical calculations of unlimited output, unbranded consumption and huge profits would be brought in a fierce competition. This process is the destruction of nature. It is anti-human. Therefore, the economy cannot be considered without policy. He always works for the well being of the people who were suffering from the policies of East India Company. Gandhi's economic ideas are understand in his whole philosophy is main idea aims at the economic reconstruction of society. Here we are going to study these revolutionary economics ideas of Mahatma Gandhi.

### Aim and objective

- To Know economic ideas of Mahatma Gandhi
- To analyse Gandhian economical ideas for economic development

### Methodology of the study

This research paper is purely based on secondary data.

#### 1. Economic Thought:

According to other ideas Gandhi's economic thoughts were very different. They have an integral relationship between economics and ethics. According to him, economics which is detrimental to the ethical welfare of any nation are immoral. Those economics who ignore moral values are liars. They all thought that a non - violent economy would prevail in the world.

#### 2. Non-violent economy:

Gandhi believed non-violence and hence his economics may be called economics of non-violence. There was no industry and no activity without certain violence. Gandhiji wanted to minimize it. He believed that violence in any form gives birth to greater violence. A non-violent economy is thus that economy, which is fundamentally free from violence and which involves no exploitation or envy of others. Gandhiji opposed capitalism because it is exploitation of human labor. He believed that nature produced enough for the satisfaction of the people's want. Everybody took only too much that was sufficient to him.

#### 3. Decentralization:

Simple living and high thinking is the ideal the very foundation and essence of Gandhian approach to decentralization. Gandhi is opposed to all kinds of concentration of power; he says centralization is a menace and danger to democracy. The centralized industries are generally large scale industries. Large scale production are bad for the society because they lead to concentration of wealth and power in a few hands. Large scale industries are sometimes found to be wasteful and not helpful in the generation of social and community relations. Gandhi advocated decentralization because it can avoid violence; Gandhi preferred the decentralization of small scale industries. He wanted to carry the production units to the homes of masses, particularly in villages. Cottage and village industries help increasing employment. These industries increase the income of village and satisfy their basic requirements. Small scale industry not only remove poverty but and unemployment from the villages but also make them self sufficient economic units.

#### 4. Village Sarvodaya:

Sarvodaya means "the rise or welfare of all". It states a simple, non-violent and decentralized society. Under sarvodaya self – governing village communities will form the basis of social and political organization of the country. Gandhi advocated self sufficient villages instead of modern crowded towns and cities resulting from unlimited pursuit of human beings after material pleasures. He favored simple division of labor and decentralization industries and economy. This would help develop natural and human resources in every village and provide employment to villagers. The economic

system adopted according to Gandhi should lead to welfare of the community. That economy was best which attained maximum satisfaction of all the people. Gandhi desire that every Indian village may be converted into a little self sufficient republic. If every village distributes its surplus produce to the poor villagers then the problem of poverty and starvation would not arise. It can help people can be happy and self reliant. The village economy would satisfy two important objects- first, it would provide maximum employment and income and second, it would generate equality, freedom and justice.

#### **5. Trusteeship economy:**

Trusteeship is a socio-economic philosophy that was propounded by Mahatma Gandhi. Gandhi believed that the wealthy people could be persuaded to part with their wealth to help the poor. According to Gandhi, private property that is in excess of what is required by the property owner to enable him to live a reasonably standard of life must be held as a trust on behalf of the society and especially those who are poor and have no private property of their own. Gandhiji allowed the capitalist to retain excess private property with himself and if possible exert more to increase his property. The capitalist must use the excess property not for his personal benefit of exploiting the poor but for increasing the welfare of the society and especially welfare of those who owned no property.

#### **6. Use of Machine**

Gandhiji was against the discovery that mankind would be killed. Gandhiji think that science should be non violent and spiritualist. Gandhiji had no objection to use off machines of production if it doesn't hurt the consequence or greatness of man and self reliant of villages. The spinning wheel is self is a machine. Men go on saving labour till thousand are without work. Gandhiji believed they could be done easily by millions of hand. Gandhiji believed the mechanization is good when the hands are too few for the work intended to be done. In short, Gandhiji was aware of the menace of technological unemployment

#### **7. Population:**

The most important problem which attracted the attention of Gandhiji was increase in population. Gandhiji did not believe in using all the artificial instruments for the development, which should be futile due to the massive increase in the population, but the people of the art of using artificial tools for them would have felt unreasonable. For women, patience is much easier. Artificial instruments are not working to bring about libel. Gandhiji thought that the only rightful thought and abstinence could suppress the subject of this subject, which would have destroyed the sanctity of marriage.

#### **8. Prohibition:**

Addiction affects both social power and intelligence. People addicted to their addiction, they become idle, they make others as they are. Secondly, most of addiction maladies are made to their wives. Alcohol, ganja, opium, tobacco, cigarettes are addicted to breaking social limitations. The excesses of these addictions often violate these limitations. Drug paralysis destroys the body but also destroys the soul. It is very difficult task to get rid of addicted people from addiction. Therefore, the addiction is completely harmful to the society. Gandhiji has opposed every drug substance. Picketing at the brick kiln in the freedom struggle, discontinuing liquor was a big event, and a large number of women took part in it.

#### **9. Labor welfare:**

Labor is the particle of society. In fact, any group working hard to be considered as the most important class in society, the struggles of capitalists and laborers are all over the world. Although the demands the laborers were so reasonable,. Gandhi was not well advised that he should take shelter in violence to get them fulfilled. According to Gandhi, the laborers will sometimes have their own self power. If the energizes power of this class goes on the way of violence it will be a terrible disaster. If laborers take an appropriate role without doing so, gradually the owner laborer will create a family harmony. The struggle between labor and capital would come to an end and would give place to co operation between them. According to Gandhi change the condition of the laborers, get the right rest for them, To facilitate his education, provide child education. Their homes should be clean and they

should have enough money at the end of their life. According to Gandhi labors could go on strike which should be based on non-violence and truth.

#### **10. Untouchability :**

Gandhi always wanted ‘Dalits’ as a part of India’s mainstream society. He coined the term ‘Harijan’ for Dalits, which means children of God. He observed numerous facts and satyagrahs in order to secure rights for Harijan. Gandhi made it his life’s mission to wipe out untouchability and to uplift the depressed and the downtrodden people. As a servant of mankind, he preached that all human beings are equal and hence the Harijans too have a right for social life along with other caste groups.

#### **11. Exchange Economy:**

Gandhi an idea on exchange economy is based on the swad’Oeshi spirit. Every Indian village should be a self supporting and self contained unit with other villages where they are not locally producible. Gandhi was prepared to buy from other countries those commodities which were needed for his growth, but he was not prepared to buy those commodities which caused the ruin of the home industry.

#### **12. Khadi industry.**

Ganghiji stressed the development of Khadi industry for Gandhiji Khadi was the “symbol of unity of Indian humanity of its economic freedom and equality” HE believed that Khadi Industry would save millions of people from starvation and would supplement of earnings of poor people.

#### **13. Bread Labor.**

According to Gandhi, one could earn his living only if he did not disregard the intellectual professions; he felt that all men must engage in some physical labor and service so that they can rightfully earn their daily bread. By this he had sought to bring about dignity of that without physical labor no one was entitled to get his food. He advised the each also to do bodily labor for the bread

#### **14. Simplicity**

Mahatma Gandhi was against the multiplication of human wants. He always pleaded for a simple life, life of plan living and high thinking Gandhi followed a life of simplicity for this the told 5 keys for simplicity

- 1) Accumulate little
- 2) Eat simple food
- 3) Dress simply
- 4) Lead a simply , stress free life
- 5) Let your life be your message

#### **15. Food Problem**

Gandhi thought that the shortage of food was real and not artificial in India Gandhi suggested many measures for solving the problem of food shortage in India Gandhiji was against food controls but made the people to depend upon others. He asked the government of India to remove food controls in 1947. Gandhi’s thinking was different from other financial considerations. According to Gandhi there was no difference between economics and ethics. Gandhian economics has following three principles namely as Satya (truth) Ahinsa (non-violence) and Aparigraha (non-possession). Charkha was the center point of Gandhi’s economics thoughts. According to Gandhi for financial success India does not need heavy equipment, because India has a lot of manpower. But Gandhiji was not against the machine. He thought that India would be liberated from economic and mental slavery by the use of swadeshi. According to Gandhiji the entire world economy is such that it should not be difficult for anyone to meet the minimum requirements.

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## Gandhiji's Views On Human Development

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### Abstract

Gandhiji declared with great passion that total development of man should be primary objective of any development programme. Gandhi's great contribution to Humanism consists in conceiving a religion that centres almost wholly around man and his life here in this world. Religion, according to him, should pervade all our activities, it cannot and ought not to be pursued in seclusion from one's fellow beings and in separation from life's other activities. The equivalent for Religion is "Dharma" in Sanskrit which means moral obligation and connotes individual's integrity as well as social Solidarity. Gandhi understood religion completely from that point of view. His Humanism is integral, discussing all the aspects of human life and has rationalist attitudes which differ from Romantic Humanism as well as Radical Humanism and yet synthesizes the two.

Renaissance Humanist accorded the privileged position to poetry, rhetoric, history, ethics and politics on the conviction that these disciplines alone educate man as such and put man in a position effectively to exercise his freedom. Like other humanists, Gandhi gives importance to Social Sciences. Having an ethical approach to life Gandhi sought to unite the mankind in common pursuit of justice and establishment of a moral order in world-society. Morality for him was not a matter of outward conformity but of inward fulfillment, of deep conviction accomplished by right action. Hence famous Socratic dictum 'Virtue is knowledge', implies that right thought must result into right action. For Gandhi action was his domain. Gandhi's greatness lies in translating one's noblest thoughts into action which is the highest achievement of man. In this research paper highlight the Gandhiji's views on human development.

**Key Words:** Equivalent, Rationalist, Fulfillment, Conformity etc.

### 1. Introduction

Gandhiji's concept of man is basically spiritual. He affirmed that man is destined for God-realization. We are born as human beings in order to realize God who dwells within our hearts. This is the basic distinction between humans and beasts. Gandhiji being a man of God always underlined the spiritual dimension of the human person and his destiny, viz., God realization. Man's aim in life should, therefore, not be to add to his material prospects and to his material possessions but to come ever nearer to his maker.

The belief that man partakes of the divinity of God implies that man is basically good. "Men are good. But they are poor victims making themselves miserable under the false belief that they are doing good." All evils to be found in men are passing phenomena and are due to ignorance about his original nature. As every human being is a spark of divinity, the innate potential in him when kindled will lead him/her to perfection through realization. The aggressive person is one who is still subject to animal instincts. He must evolve from a lower to a higher nature. Self-discipline and self-culture are the two guiding principles for this.

The human element is the central subject of development and the individual should be the active participant and beneficiary of development. The United Nations adopted The Right to Development as a fundamental human right in 1986. By this declaration the international community placed human beings individually and collectively at the centre of all economic activities. Hence, each country has to create a development model in tune with this core idea. Mahatma Gandhiji was the prophet and visionary of holistic development where the individual is the central subject and principal beneficiary. An HRD programme consonant with his thought should take into account the need for genuine respect to each individual, his freedom and dignity as well as commitment to the demands of the community.

### 2. Objectives Of The Study

1. To study the Gandhiji's approach on Human Development.
2. To Study the Gandhiji's action oriented fields of social life.

### 3. Methodology Of The Study

The present study has been descriptive; the data for this study were obtained from secondary sources. The secondary data has been collected from various references which already existed in published form; part of the paper is based on literature review the method comprising of collecting all the available papers relating to the theme and selecting relevant papers/books for the review purpose. Selection of the paper is done on the basis of their relevance and contribution to the body of knowledge. The author has made an attempt to do primary reading of the selected papers which will constitute the core of this review study.

### 4. Gandhiji And Human Development

Gandhi's basic aim was to have an all-round development of the society that included human development along with socio-economic- political development. Gandhian programme is holistic and

multidimensional. The objective of his constructive work is the creation of non-violent society. Gandhi envisages a healthy society based on harmony and dialogue, where the ideas of equality and justice are translated in the lives of teeming millions. Commenting on man's social nature, Gandhi writes/ "If it is his privilege to be independent it is equally his duty to be independent...It will be possible to reconstruct our villages so that villages collectively, not villagers individually, will become self-contained."

Gandhi believes in the unity of life and egalitarian values in all spheres of life. According to him life cannot be divided in sphere like social, political, economic, moral and religious. If one part of the society suffers, all parts suffer. We get an important insight from J. B. Kripalani and Dada Dharmadhikari. J. B. Kripalani points out that it is not unusual to have saints among us - saints who meditate for salvation and who are concerned with the uplift of the soul. It is their contribution to the evolution to the human history in an indirect way. But Gandhi was concerned in a direct way. Social involvement is very important to him. Gandhi visualized a society of diverse people based on mutual understanding, mutual cooperation and mutual respect. He wanted freedom and equality for all. Gandhi transcends barriers of religion, rituals, caste, class and colour. Dada Dharmadhikari points out that Gandhi had 'no business other than life, an integrated life'. He never ran away from any situation, he faced it. His concept of life was all comprehensive; for him nothing was separate and everything was harmonized. He added social dimension to morality that was unique. He practiced what he preached and did everything possible to identify himself with the common man, ordinary man, suffering man. When India became independent, he was not in the capital to celebrate, but was with the riot-stricken people.

Gandhi maintains that wealth is to be used judiciously, governed by the principle of 'each according to his need'; and emergence of inequality has to be curbed at all levels. According to him, all amassing or hoarding of wealth, above and beyond one's legitimate requirement is theft. His concept of social use of wealth against the prevailing ethos of consumerism demands our serious attention. Values of 'truth' 'non-violence' and 'non-accumulation of wealth' are to be cherished for the very survival of the society, where the weakest has the same rights as the strongest.

## **5. Action Oriented Seven Fields Of Social Life**

Gandhi wanted people to put into practice morality in the seven main fields of life. He enumerated following seven Social Sins:-

### **I. Politics without Principles**

The first epigram deals with the Political field. As Plato says "either true and genuine philosophers find their way to political authority or powerful politicians by the favor of Providence take to true Philosophy". Philosophers are the men of Principles. For Gandhi Rama was the symbol of a king dedicated to Principles. The Kings in Indian tradition were only the guardian executors and servants of 'Dharma'. The two main principles which were practiced by Gandhi and advocated for the society are Truth and Non-violence.

### **II. Wealth without work.**

The second and the third dicta deal with the sphere of Economics. Tolstoy and Ruskin inspired Gandhi on the idea of bread-labour. The Bhagavad Gita also declares that he who eats without offering sacrifice eats stolen food. Gandhi put this into practice at his community centers. Bread-labor was one of the vows of his 'Asrama' prayer. The word 'Sacrifice' of the Bhagavad Gita was interpreted in the sense of "yajna" or rituals of Mimamsa system by the earlier 'Acaryas' but Gandhi put it into modern context when bread-labour was looked down upon with the spread of Industrialization and class-consciousness. Gandhi quotes Bible, "In the sweat of thy brow shalt thou eat thy bread". So far as body only needs food, one should labour for it with the help of one's body only. Moderate labour makes one healthy and creative. Gandhi advocated more or less equal wages for all kinds of work. These strains in his thought made him a champion of economic democracy no less than political and moral democracy.

### **III. Commerce without Morality**

The third dictum was developed into the idea of Trusteeship by Gandhi. Business man has to act only as a trustee of the Society for whatever he has gained from the Society. Everything finally belongs to the Society. "Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one".

### **IV. Knowledge without Character**

The fourth dictum deals with knowledge. Education stands for the all round development of the individual and his character. Gandhi's system of Basic Education was the system for development of one's character. True knowledge leads to the development of one's character where one evolves his 'Rational self'.

### **V. Pleasure without Conscience**

Conscience of a 'Rational Self' is evolved with consideration of whole mankind, particularly the poorest of all. Gandhi gave a 'talisman' 'Whenever you are in doubt or when the self becomes too much with you, apply the following test: Recall the face of the poorest and the weakest man whom you may have seen

and ask yourself, if the step you contemplate is going to be of any use to him'. This will lead to the balance of the use of natural resources also.

## VI. Science without humanity

About the progress of Science Vinoba Bhave has said "Science should progress in the direction of Spirituality" otherwise it would bring total destruction. Gandhi held that Science without the thought of the welfare of humanity is a Sin. Science and humanity together pave the way for welfare of all.

In Religion, we worship, but if we are not ready to sacrifice for Social service, the worship has no value; it is sin to worship without sacrifice. Gandhi's everyday prayer was a recitation of the virtues of an ideal person as depicted in the Bhagvad Gita. His prayer is addressed to one's own better self, the conscience, the true self. Gandhi advocated the concept of Ethical Religion and not dry and dead ritualism. He saw the biggest threat to Religion not from the atheists but from the dogmatists, fundamentalists and ritualists. He considered poverty, inequality, exploitation, oppression, hunger, barriers of caste, class and creed, as man-made and showed a way out of it through an integral Philosophy of life. Gandhi was prepared to repudiate scriptural and canonical texts if these were repugnant to reason and moral values. There is no Religion higher than Truth and Righteousness.

## VII. Gandhi views life in its integral wholeness.

According to him "human life is a synthetic whole which cannot be divided into separate watertight compartments religious, moral, political, economic, social, individual and collective. All the seemingly separate segments are but different facets of man's life. They act and react upon one another". For Gandhi, all life is of one piece'. These seven dicta deal with all the aspects of human life and thus indicate integral humanism of Gandhi. Among the thinkers of Modern India probably nobody has contributed more for the advancement of humanism than Mahatma Gandhi. He gave humanistic basis to Social Philosophy: he humanized Politics, Science and Religion.

## 6. Conclusion

Gandhi's view or assessment of human development not only expresses metaphysical overtone but also reveals his oversimplification of his conviction. His belief in the innate goodness of man, imperishable soul, and inner voice cannot be substantiated by rational justification. Further his view that every man is basically non-violent or can undergo a moral transformation reveals his conviction that the rational faculty always dominates human personality. This view is contrary to the view of modern psychology. Human behavior is often guided by some powerful instincts and biological urges. So to believe that man is always guided by rationality is not true. His view that the progress of human society is due to the binding condition of love, fellow-feeling and sense of sacrifice does not stand historical testimony. Rather violence, selfishness and exploitation seem to be very much there in every society in varying degrees. His view does not seem to hold good from the stand point of evolutionary progress or historical development. His emphasis on human freedom and individualism has far reaching political consequences. In this respect he can be regarded as a great champion of human dignity and freedom. But his overall view of human nature is speculative and simplistic

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## Non - violence: The Weapon of Gandhi

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### **Abstract**

An attempt has been made in this paper to analyze the thoughts of mahatma Gandhi on Non-violence. Gandhiji is the man of symbol for peace and non-violence. He has used the Non-violence as weapon in Indian freedom movement and succeeded in bringing freedom to India. The thought of Matama Gandhi towards non – violence show path of peace and truth. The principle of Non-violence respect humanity, understanding, acceptance of differences of others.

**Keywords:** Gandhiji, Non-violence, Truth, Freedom Movement, Democracy

### **1. Introduction:**

The concept of Non violence (Ahimsa) has long history in Indian religious flow. In Jain, Buddhist, Hindu religion non-violence is backbone of religious thought. In autobiography, "The Story of My Experiment with Truth" Gandhiji expressed his philosophy related to non-violence as like following statements,

" There are many causes that I am prepared to die for but no causes that I am prepared to kill for"

"It has always been easier to destroy than to create."

Non-violence, Ahimsa is a key of Gandhi's philosophy. Gandhi believe that weapon of Non-violence is very strong rather than any other weapon which used in war. Even, his vegetarianism was inspired by his rearing in the Jain and Hindu culture of Gujrat, it was also an extension of Ahimsa.

Non-violence is the law of the human race and is infinitely greater than and superior to brute force. Individual or nation who would practice Non-violence must be prepared to sacrifice their all except honor. Non-violence is a power which is issued by God to all human beings by the way equal love for all mankind.

**2. Objective of study:** To analyze the Mahatma Gandhiji thoughts on Non-violence and truth.

**3. Research methodology:** The secondary data is based for such paper.

### **4. Thoughts on Non-violence:**

#### **4.1 . Character of Non-violence:**

Non-violence affords the fullest protection one's self respect and sense of honor. When Non-violence is accepted as the law of life, it must pervade the whole being and not be applied to isolated acts. For the way of Non-violence and truth is sharp as the razor's edge. Non-violence is the personal practice being adopted harmless to self and others under every condition.

#### **4.2.Changeless Creed:**

The first step in Non-violence is that we cultivate in our daily life, as between ourselves, truthfulness, humility, tolerance, loving kindness. Non-violence is unchangeable creed. It has to be pursued in face of violence raging around you. The Non-violence is the only lawful thing. Violence can never be lawful not according to man-made law but according to the law made by nature for man.

#### **4.3.Religious Base:**

The lesson of Non-violence is present in every religion like Jain, Buddhist, Hindu. Saints have laid down their lives in tapashcharya by following Non-violence. But all this practice of Non-violence is nearly dead today. It is necessary to revive the internal law of answering anger by love and violence by Non-violence.

#### **4.4.No matter of Diet:**

Shifting to or keeping a vegetarian diet help to create a healthier body and more peaceful mind. As vegetarian, not eating living beings is as natural as breathing air. Ahimsa is not a mere matter of dietetics, it transcends it. What a man eats or drinks matters little, it is the self-denial, the self-restraints behind it that matters. By all means practice as much restraints in the choice of the articles of your diet as you like.

#### **4.5.Road to Truth:**

Without Ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so interlinked that it is practically impossible to disentangle and separate them. They are like two sides of a coin , or rather of a smooth, unstamped, metallic disc. In short Ahimsa is road and Truth is the end. Ahimsa is not the goal. Truth is the goal. But we have no means of realizing Truth in human relationships except through the practice of Ahimsa.

**4.6. Humility is essential:**

In one has pride and egoism, there is no Non-violence. Non-violence is impossible without humility. There were terrible things in jail life. The experience was that those who went to jail in a prayerful spirit came out victorious, those who had gone in their own strength failed. There was no rooms for self-pitying in it either when you say God is giving you the strength.

**4.7. The Power Non-violence :**

Non-violence is its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evildoer, but it means the pitting of one's whole soul against the will of the tyrant. Non-violence gives power to save honor, soul and religious principles also.

**4.8. Exercise in faith:**

The hardest metal yields to sufficient heat. Even, so the hardest heart must melt before sufficient heat of Non-violence. And there is no limit to the capacity of Non-violence to generate heat. Non-violence is like water, when it has an outlet, rushes forward furiously with an overwhelming force. Non-violence cannot act madly. It is the essence of discipline.

**4.9. A Science:**

Ahimsa is science. The word "failure" has no place in the vocabulary of science. If the function of violence is to devour all it comes across, the function of Ahimsa is to rush into the mouth of himsa / violence. Violence can only be effectively met by Non-violence. This is established truth, that the weapon of violence, even if it was the atom bomb, became useless when matched against Non-violence. That very few understand how to wield this mighty weapon is true. It requires a lot of understanding and strengths of mind.

**4.10. Application of Non-violence :**

If one does not practice Non-violence in one's personal relations with others and hopes to use it in bigger affairs, one is vastly mistaken. Non-violence like charity must begin at home. But it is necessary for the individual to be trained in Non-violence, it is even more necessary for the nation to be trained likewise. Training no doubt is necessary and beginnings are always small. But if the conviction is there, the rest will follow.

**4.11. Democracy and Non-violence:**

Science of war leads one to dictatorship pure and simple. Science of Non-violence can alone lead to pure democracy. Democracy and violence can ill go together. The states that are today nominally democratic have either become frankly totalitarian, or if they are to become truly democratic, they must become courageously Non-violence.

**5. Conclusion :**

The life of Mahatma Gandhiji gives message of truth and Non-violence (Ahimsa) at a time when action of war, violence reigned at supreme level. Mahatma Gandhiji an source of inspiration who teach us humanity with the help of truth and Non-violence. He became an immortal spirit who guide us through the path of peace and Non-violence. He had waged war not only against British imperialism; rather he declared war on all the forces of unrighteousness, untruth, injustice and Non-violence. He used the "Non-violence" as a weapon against British on which British Govt. had no answer. Simply, Mahatma Gandhi assisted world, individual and communities to develop the inner resources and practical skill needed to sustain.

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## A view of Gandhi's Philosophy & Politics

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### **I) Introduction:**

*You cannot bring peace through violence. The most effective answer to violence is nonviolence.* Gandhi said in one of his articles in his *Harijan* (1938): "If even one great nation were unconditionally to perform the supreme act of renunciation, many of us would see in our lifetime visible peace established on earth."

Today the world is facing the adverse effects of violence. Countries which once thrived on violence and terror are fast realising the futility of hatred. Gandhi is now emerging as the saviour of a world threatened by superpower violence, even in Gandhi's life time great minds of the world saw in his work the promise of a new world. One of them is Romain Rolland (1866-1944) who wrote in his *Mahatma Gandhi: The Man who Became One With the Universal Being* (1924): "With Gandhi everything is nature, modest, simple, pure - while all his struggles are hallowed by religious serenity." Gandhi's gentle religious temper which was active in his politics was, however, if you wish to seize the essence of Gandhi's political philosophy read his presidential address at the annual session of the Indian National Congress held at Belgaum in 1924. The Mahatma said at the end of his address: "Satyagraha is search for truth; and God is Truth. Ahimsa and Nonviolence is the light that reveals that truth to me. Swaraj for me is a part of that truth".

Gandhi, in word and deed, gives the true answer: only a supra-political force can bring political salvation." This is the voice of the world conscience and this is an echo of the voice of Gandhi. The voice may not reach all ears. But they have reached at least some ears. Hardiman seizes the essence of Gandhi's ideas when he says: "Gandhi's approach represented a state of mind and not any theory."

The twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit, "satya", and "nonviolence", an even more imperfect translation of "ahimsa". Derived from "sat" - "that which exists" - "satya" contains a dimension of meaning not usually associated by English speakers with the word "truth". There are other variations, too, which we need not go into here. For Gandhi, truth is the relative truth of truthfulness in word and deed, and the absolute truth - the Ultimate Reality. This ultimate truth is God (as God is also Truth) and morality - the moral laws and code - its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love - the pole opposite of violence, or "Himsa", in every sense. The ultimate station Gandhi assigns nonviolence stems from two main points. First, if according to the Divine Reality all life is one, then all violence committed towards another is violence towards oneself, towards the collective, whole self, and thus "self"-destructive and counter to the universal law of life, which is love. Second, Gandhi believed that ahimsa is the most powerful force in existence. Had ahimsa been superior to ahimsa, humankind would long ago have succeeded in destroying itself. The human race certainly could not have progressed as far as it has, even if universal justice remains far off the horizon. From both viewpoints, nonviolence or love is regarded as the highest law of humankind.

### **II) Objective of the Study:-**

- 1) Gandhi's Political Ideas
- 2) Truth concept of Gandhi's
- 3) Applicability of Gandhiji's Philosophy in Modern leadership

### **❖ Gandhi's Political Ideas:-**

In this part, I have been discussing, specifically, Gandhiji "s view on the state, politics, leadership, liberty, rights, duties, democracy and decentralization. In his political philosophy Gandhiji is basically a philosophical anarchist and decentralist. To the Mahatma politics was not an ugly strife for power, which it unfortunately has become in the hands of those who swear by him but have abandoned him completely. Politics was to him the moral means, the ethical norms according to which lives of the people should and could be arranged. The norms according to which life in a society should be arranged were not those laid down by persons proficient in law but formed part of the eternal and unchangeable values laid down by the great religion-moral systems for the benefit of mankind. He looked for legitimacy of authority not in the laws and the constitutions, not in parliaments and courts, but in the conscience of man. So far, the world has seen only the use of physical force and the force of law but Gandhi had carved out the Third Force or the self

reliant moral power of the people (Dhawan, 1948). Gandhi stands for people's politics and not Party Politics. Actually, power must pass into the hands of the people at all levels; initiatives must pass to the people. He pleads for party less democracy. Emergence of people's democracy will herald a new era of democratic centralization i.e. the Swaraj (Self Rule) is needed from below. In Gandhian Politics, democracy becomes the rule of the people and depends more and more upon the power of the people and not upon the power of the police or military. Thus democracy and violence cannot go together (Kumar, 2004). Hence Gandhi pleads for the "Moralization of Wishes." and "Voluntary Action" must remain the basis of democratic life and culture.

His political theory of non-violence should be studied in the context of the growth of the philosophical tradition and application of non-violence in India and abroad since the earliest times. Further it is also necessary to keep in mind the milieu in which Gandhiji grew and which influenced, though it by no means determined, his political philosophy. This milieu includes the intellectual temper and the social, economic and political conditions in India, England and South Africa where Gandhi spent the early years of his life. Gandhiji was influenced by persons and books as well as institutions. Due to lack of space, however, it is impossible to give in this paper even the briefest account of this tradition of non-violence or of his environment. His political theory of anti-statism or indifferentism to the state and his non-violent technique of revolution and resistance are a corollary, and an integral part of his philosophy of life i.e. his metaphysical convictions, views concerning media of knowledge, psychological assumptions and ethical principles and with a brief account of his philosophy of life we may preface his political theory of anarchism. The core of his philosophy of life is the ultimacy of spirit, or Satya. Satya etymologically means 'that which is, and Gandhi identifies it with God, Soul Force, Moral Law etc. This self-acting force manifests itself in the creation, giving it a basic unity. The achievement of the greatest good of all has demands classlessness and statelessness. Gandhiji's opposition of the state is due to the compulsive and explorative nature of state authority which has never befriended the poor and is destructive of individuality and to the impossibility, historically speaking, of weaning the state from violence to which it owes its birth. The state and the class system are inseparables.

Gandhi's ideal is a stateless democracy, in which there is a federation of satyagrahi village communities, functioning on the basis of voluntary cooperation and dignified and peaceful co-existence. The stateless democracy is the state of enlightened democracy where social life becomes so perfect as to be self-regulated. This democracy will consist of almost self-sufficient Satyagrahi village communities organized on a voluntary basis.

Gandhiji is against centralism because it implies concentration of authority with the probability of its abuse, because it increases complexity of life which is a distraction in all creative moral Endeavour, and finally because it diminishes opportunities of self-government and of resisting injustice.

The state should reduce its functions to the minimum and use the least amount of coercion. As a matter of fact, according to Gandhi, the more the state action, the less the democracy. Most of the state functions should be taken over by voluntary associations which should grow in numbers and importance during the course of the non-violent revolution. For during the course of this revolution the masses should acquire capacity for voluntary, co-operative action.

The state should meet foreign aggression and internal disturbances as far as possible non-violently. Judicial work should be takeover by panchayats (Dhawan, 1948). Decentralization must not be an attempt at window-dressing but must be genuine and effective to make every village, or a cluster of them, democratically organized, a nucleus of administrative, political and economic management. Ever since Gandhiji returned to India in 1915 he had been laying the greatest emphasis on the need to revitalize the village Panchayats and establish Village Swaraj in this country, for he firmly believed that the real India lives in its seven hundred thousand and odd villages and that India has no future worth the name unless these villages play their proper part in the life of the country. His scheme of such a village Swaraj comprehended very department of rural activity which went to make each village self-governing and self-contained as regards the essential needs of its inhabitants, so that on the solid foundation of a vast network of such little "republics" peacefully co-operating with one another for mutual benefit, the life of the nation as a whole could be broad based, enabling it to progress smoothly towards its destined goal (Gandhi, 1959). Gandhi attached far greater importance to duties than to rights. Rights are the opportunities for self-realization.

The way to self realization is the realization of one's spiritual unity with others by serving them and doing one's duty by them. Thus every right is the right to do one's duty. Gandhi pointed out that in swaraj based on Ahimsa, people need not know their rights, but it is necessary for them to know their duties. Because there cannot be any duty that cannot create a corresponding right. Rights of true citizenship accrue only to those who serve the state to which they belong. Swaraj comes only from performance by individuals of their duty as citizens.

❖ **Truth concept of Gandhi's:-**

The realization of Truth or Satya was the ultimate aim of Gandhi thereby he dedicated his whole life for discovering truth. He tirelessly tried to attain this end by gathering knowledge from his own blunders and conducting own experiment with Truth. Gandhi pointed out that the most significant struggle was conquering the will spirit doubts and insecurities of his personal. He explained the concept of Truth is God. Truth in Gandhi's Philosophy as God and truth only will tolerate the rest of things all will be swept away before the tide occasion. The truth and untruth of the perception of the same reality may differ between the one individual to other but it is not necessary to bother about the seeker of Truth.

❖ **Applicability of Gandhiji's Philosophy in Modern leadership:-**

In order to face the challenges in 21st century, an appropriate leadership style will have to be selected. India needs transformational managers oriented towards the change leadership in a changing environment. The success of the leadership lies in anticipating future challenges and devising suitable strategies to convert problems into opportunities. It is with the philosophy of Gandhiji, Indian organizations definitely will gain competitive advantage.

We can see perfect blending of science and art of leadership in Gandhiji's acts and philosophy which can't be neglected by today's leaders. Thus Gandhiji is a unique example of a good leadership. When it came to motivating Indians, and bringing them out for a violent revolution, Gandhi philosophy of ahimsa worked well.

**III) Conclusions:-**

Mahatma Gandhi is not merely a political philosopher; he is a message and philosophy of life. His political ideas are stateless and party less democracy, decentralization, freedom of speech, abolition of untouchability, moral politics, secularism etc. There is great relevance of Gandhian political ideas or values in the present age of increasing violence and intolerance. Gandhi was a practical thinker. Gandhi was one of those philosophers who believe in self sacrifice, Satyagraha or Non-cooperation. He believes that violence brought with it hatred and feelings of revenge where as in non-violence there is no such danger. Gandhian philosophy is so comprehensive that it has left no aspect of human life untouched. In the field of politics he understands the issues with special consideration based on Indian nature of socio-economic and politics. Thus he defines politics as the best means to regulate the national life and also he concluded that its power should decentralize in equitable manner. He thinks that the state in concentrated form of power structure is more coercive than individual. So he suggests the political power decentralization in the democratic form of governance. Because decentralized democracy gives the scope to the public participation and representation. It ensures the liberty and autonomy to the individual, village and nation in its extensive application of the welfare world will be attainable.

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## महात्मा गांधीजीचे श्रमविषयक विचार - एक अभ्यास

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बी.ए. भाग ३

अर्थशास्त्र विभाग

### प्रस्तावना -

मोहनदास करमचंद गांधी (ऑक्टोबर २ इ.स १८६९ - जानेवारी ३० इ.स १९४८) हे भारताच्या स्वातंत्र्य संग्रामातील प्रमुख नेते आणि तत्वज्ञ होते. महात्मा गांधी या नावाने ते ओळखले जातात. अहिंसात्मक असहकार अंदोलनांनी गांधीनी भारताला स्वातंत्र्य मिळवण्यासाठी त्यांनी संपुर्ण जगाला प्रेरित केले. रविंद्रनाथ टागोर यांनी सर्वप्रथम त्यांना महात्मा ( अर्थ - महान आत्मा ) ही उपाधी दिली. सुभाषचंद्र बोस यांनी इ.स. १९४४ मध्ये पहिल्यांदा त्यांना 'राष्ट्रपिता' असे संबोधले असे म्हणतात. २ ऑक्टोबर हा भारतात गांधी जयंती म्हणून तर जगभरात आंतरराष्ट्रिय अहिंसा दिन म्हणून साजरा केला जातो.

असहकार आणि अहिंसेच्या तत्वावर आधारित सत्याग्रहचा उपयोग गांधीनी प्रथम दक्षिण आफिकेमध्ये तेथील भारतीयांना त्यांचे नागरी हक्क मिळवून देण्यासाठी केला इ.स १९१५ मध्ये भारतात परत आल्यावर त्यांनी चंपारणामधील शेतक-यांना जुलमी कर व जमीनदार यांच्या विरुद्ध लढण्यासाठी एकत्र केले इ.स १९२१ मध्ये भारतीय राष्ट्रिय कॉग्रेसची सुत्रे सांभाळल्यानंतर गरिबी निमुर्लन, आर्थिक स्वावलंबन, स्थिर्यांचे समान हक्क, सर्व धर्म समभाव, अस्पृश्यता निवारण आणि सर्वात महत्वाचे म्हणजे स्वराज्य यासाठी देशभरात चलवळ सुरु केली गांधी आजीवन सम्प्रदायांयांवर राजकारण करणे) विरोधक होते आणि ते मोठ्या प्रमाणात सर्व धर्म आणि पंथ यांच्यापर्यंत पोहोचले ढासळत जाणा-या खिलाफत चलवळीला त्यांनी आधार दिला आणि ते मुस्लिमांचे नेते बनले इ.स १९३० मध्ये इंग्रजांनी लादलेल्या मिठावरील कराविरोधात त्यांनी हजारो भारतीयांचे ४०० किमी २५० मैल लांब दांडी यात्रेमध्ये प्रतिनिधित्व केले इ.स १९४२ मध्ये त्यांनी इंग्रजांविरुद्ध भारत छोडा आंदोलन चालू केले. गांधीच्या मीठ सत्याग्रह, परदेशी कापडावर बहिष्कार, भारत छोडो आदि राष्ट्रिय चलवळीली जन आंदोलनांमध्ये कामगार मोठ्या संख्येने सहभागी होते.

### शोधनिबंधाचे उद्देश -

- महात्मा गांधीजीचे श्रमविषयक विचार समजुन घेणे.
- महात्मा गांधीजीचा कामगार संघटना विषयक दृष्टीकोण समजुन घेणे

### म. गांधीजीचे श्रमविषयक विचार -

#### १) शरीरश्रम-

अहमदाबादमधील गिरणीकामगारांच्या प्रश्नांसाठी महात्मा गांधी यांनी उपोषण केले गांधीजीच्या आयुष्यातील भारतामध्ये केलेले हे पहिले जनआंदोलन ठरले त्यामधून गांधीजी कामगारविषयक दृष्टीकोणाची जडणघडण होत गेली मात्र पुढे गांधीजीची तत्त्वे कामगार संघटनांना न पटल्याने या चलवळीपासून ते लांबच होत गेले.

गुजरातमधील अहमदाबाद हे कापड गिरण्यांचे केंद्र होते. २०१७ मध्ये या शहरात प्लेगची साथ पसरली. प्लेगच्या भीतीने लोक शहर सोडून जाऊ लागले यामध्ये गिरणी कामगारही मोठ्या प्रमाणात होते गिरण्या ओस पडू लागल्या कापड उत्पादनही थांबले. या परिस्थितीवर उपाय म्हणून कामगारांनी शहर सोडून जाऊ नये व कामगार रुजू व्हावे या हेतूने गिरणीमालकांनी 'प्लेग बोनस' देण्यास सुरुवात केली हा बोनस काही गिरण्यामध्ये तर वेतनाच्या ८० पर्यंत दिला जाऊ लागला परंतु जानेवारी १९१८ च्या सुमारास प्लेगची साथ ओसल्यावर हा प्लेग बोनस देणे गिरणी मालकांनी बंद केले कामगारांनी ५० महागाई भत्ता देण्याची मागणी केली.

युद्धकाळामध्ये वाढलेल्या महागाईमुळे धान्य, कपउ आदी सर्वच जीवनावश्यक वस्तूंच्या किंमतीमध्ये वाढ झाल्याने त्यांचे जिणे कठिण झाले होते. पहिल्या महायुद्धामधील ब्रिटनच्या सहभागामुळे ही स्थिती निर्माण झाली होती तथापि कामगारांची मागणी गिरणी मालकांनी धुडकावून लावली व या मागणीसाठी संप करणा-या कामगारांना कामावरून काढून टाकून त्यांच्या जागेवर बाहेरून कामगार आणून कापड उत्पादन करण्यास यांचे संबंध तणावपुर्ण झाले. निराशी पदरी पडलेल्या कामगारांनी अहमदाबादमधील सामाजिक कार्यकर्त्या अनुसुयाबेन साराभाई यांची भेट घेऊन हस्तक्षेप करण्याची विनंती केली अनुसुयाबेन या अंबालाला साराभाई या टेक्स्टाइल मिल ओर्नर्स असोसिएशनच्या अध्यक्षांच्या भगिनी होत्या त्यांनी साराभाई कुंटुबाचे स्नेह असलेल्या व गिरणीमालक व कामगार या दोघांनाही आदरणीय असलेल्या व मोहनदास करमचंद गांधी यांना या वादामध्ये मध्यस्थी करण्याची विनंती केली गांधीजी तोडगा काढण्यासाठी दोन्ही बाजूंच्या प्रतिनिर्धार्चा समावेश असलेल्या लवाद मंडळाकडे हा प्रश्न सोपविण्याची सूचना केली या लवाद मंडळाच्या अनेक बैठका निष्फल ठरल्या.

गांधीजी सारे लक्ष स्वातंत्र्य आंदोलनाच्या राष्ट्रीय चलवळीकडे लागले असल्याने व कामगार संघटनांनी कामगारांचा उपयोग राजकारणसाठी करू नये असे गांधीजी मत असल्याने त्यांनी पुढे कामगार चलवळी पासून अंतर ठेवले असावे तथापि धनश्यामदास बिर्ला, बजाज, दालमिया, अंबालाल साराभाई यांच्या सारख्या अनेक देशी भांडवलदारांचे ही गांधीशी जवळचे संबंध होते. त्यांची

गांधीच्या स्वातंत्र्य आंदोलनाबद्दल सहानुभूतीची भावना होती. तथापि कामगार संघटना असेत वा देशी भांडवलदार यांनी स्वातंत्र्यपूर्व वा स्वातंत्र्योत्तर काळामध्ये ही गांधी विचार औद्योगिक संबंधासंदर्भात स्वीकारले नाहीत असे आढळते परिणामी भांडवलदारांकडून अधिकाअधिक नफयासाठी कामगारांचे शोषण व कामगारांकडून आपले हक्क मिळविण्यासाठी मालकांसोबतचे हिंसक संघर्ष सुरुच राहिले ज्या मार्क्सवादाचा पायाच मुळी हिंसक झांतीवर बेतल होता त्याचा स्वीकार कामगारांनी केला कम्युनिस्टांनी गांधीचे विचार कामगार झांतीच्या मार्गातील अडथळे असल्याने म्हटले व गांधीना भांडवलदारांचे एजंट ठरवले परिणामी कामगार चळवळीमध्ये डाव्या विचारांच्या संघटनांचे वर्चस्व निर्माण झाले धनाढय मालकांनी ही विश्वस्त निधीची गांधीची तत्त्वे धुडकावून लावली ज्या गिरणी कामगारांसाठी लढा उभारून गांधीनी राजकीय जीवनातील भारतातील आपले पहिले जनआंदोलन उभारले त्या गिरणी कामगारांनी मुंबईत केलेला संघर्ष व मालकांनी हव्यासापेटी त्यांची केलेली वाताहत हा कामगार चळवळीबाबत गांधीनी वेळोवेळी पुरस्कार केलेल्या मुलतत्वांचा पराभवच म्हणावा लागेल का

## २) श्रम प्रतिष्ठेसंबंधी विचार-

पोटासाठी परिश्रम या नियमाचे पालन सक्तीचे केले तर त्यातून दारिद्र्य, रोग व अंतोष निर्माण होतात ती गुलामगिरीची अवस्था होय त्या तत्वांचे स्वेच्छेने पालन केले तर संतोष व आरोग्य मिळेल आणि आरोग्य हेच खरे धन होय सोनेरुप हे नव्हे स्वच्छतेने पोटासाठी परिश्रम करण्याचा एक प्रयोग म्हणून 'ग्रामउदयोग संघ' स्थापन करण्यात आला. मुंबई येथे १६३४ साली भरलेल्या कॉग्रेसमध्ये तिच्या सभासदत्वासाठी शरीर श्रमाची अट प्रथमच ठेवण्यात आली. निकोप्रकृतीच्या माणसाने आपल्याला जेवण मिळविण्यासाठी. कोणत्या तरी प्रामाणिक मागाने कष्ट केले नसतील तर त्याला फुकट जेवण देण्याची कल्पना गांधीजीच्या अहिंसेच्या तत्वज्ञानात बसत नाही. त्यामुळे राष्ट्राचा अधपात झाला आहे आणि राष्ट्रांत आलशीपणा, ढोंगीपणा, आणि गुन्हेगारीही यांना उत्तेजन मिळाले आहे अशा अस्थानी दानधर्मामुळे राष्ट्राची भौतिक व आध्यात्मिक कोणतीच संपत्ती वृद्धीगंत होत नाही मात्र दात्याला आपण पुण्यशील असल्याचा खोटा श्रम होतो जर अशा दात्यांनी स्वच्छ व आरोग्यशील अशा परिस्थितीमध्ये स्वतःच्या चरितार्थासाठी कष्ट करणा-या स्त्री पुरुषांना जेवण देणा-या संस्था उघडल्या तें शहाणपणाचे होईल ! अशा संस्थत करण्यासारख्या आदर्श व्यवसाय म्हणजे माझ्या मताने चरखा फिरवणे किंवा कापसाशी संबंध असलेला कोणताही धंदा करणे पण असा धंदा जर त्यांना मानवत नसेल तर त्यांनी दुसरेही काम निवडणे फक्त "ना श्रम, ना जेवण" असा नियम असावा.

महात्मा गांधीजीच्या मते सा-या जगात मजूर व भांडवलदार यांचा कलह चालू आहे गरीब लोक श्रीमंताचा हेवा करीत आहेत सर्वांनी जर आपल्या पोटासाठी केले तर समाजातील श्रेष्ठ - कनिष्ठ भाव विलयास जाईल, श्रीमंत लोक राहतील पण ते स्वतःला आपल्या संपत्तीचे केवळ विश्वस्त मानतील आणि संपत्तीचा उपयोग मुख्यतः सार्वजनिक हितासाठी करतील.

## ३) खादी ग्रामउदयोग आणि श्रम-

चरखे व ग्रामोदयोग यांच्या सहाय्याने सा-या देशाचे काम चालावे आणि यंत्राएवजी हाताच्या श्रमाने काम निघावे. ही हजारो खेड्यात धान्य दळणाच्या पिठाच्या गिरण्या चालू आहेत ही गोष्ट म्हणजे आमच्या परावलंबनाची सीमा होय असे त्यांचे मत होते. त्याचे मते लोक किती पुरेपुर आळशी बनले आहेत याचे हे एक गंमक व उदाहरण म्हणजे यंत्रे होय. गरीबांच्या पोटावर पाय देऊन आपला खिसा गरम करणे योग्य आहे काय अशा एकेका गिरणीमुळे हजारो हातचक्क्या निकामी बनतात आणि हजारो घरधनिणी बेकार होतात. तसेच त्या चक्क्या बनविणारे कारागिर ही बेकार होतात ही साथ संसर्गजन्य आहे. खेड्यातील इतर धंद्यानाही ती बांधू शकेल आणि ग्रामीण धंद्याच्या नाश झाला की कलेचाही नाश ओढवेल जुन्या कारागिराएवजी नवी कारगिरी येत असती तर कोणी फारशी कुरकुर केली नसती पण तसें घडत नाही ज्या हजारों खेड्यात पिठाच्या गिरण्या सुरु झाल्या आहेत तेथे भल्या पहाटेस म्हटली जाणारी जात्यावरील गोड गाणी ऐकू येई नाशी झाली आहेत.

या यंत्राचा सधा दुरुपयोग होत आहे असे गांधीजीना वाटे त्यांच्या मते इंजिनांचा वापर चालू कामाशिवाय शेती भिजवण्यासाठी नद्या, तळे, विहीरी यातून पाणी वर काढयासाठी झाला तर काहीशी नुकसान भरपाई मिळाल्यासारखे होईल. आज जनतेपुढे भीषण भवितव्य उभे आहे त्यातून तिची सुटका करण्यासाठी सध्याच्या या यंत्रशक्तीचा उपयोग करण्याकरीता जरूर ते उपाय ताबडतोब योजावेत.

## ४) महात्मा गांधीजीचे कामगारचळवळ/संघटना विषयक दृष्टीकोन -

महात्मा गांधी कोणत्या ही प्रकारच्या कामाला कमी प्रतीचे समजत नव्हते. त्याच्या मते काम किंवा श्रम किंवा कोणत्याही प्रकारच्या संपत्ती किंवा भांडवलेपेक्षा कमी नाहीत श्रम किंवा कामाची पुजा करावी असे ते म्हणत Work is Worship आपले आरोग्य चांगले ठेवण्याचा एकमेव मार्ग म्हणजे काम करणे हा आहे. श्रमाला महात्मा गांधी प्रकृतीचा एक नियम समजत असत जी व्यक्ती या निसर्ग नियमांचे उल्लंघन करेल ती स्वतःच अडचणीत येईल त्यांच्या मते शारीरिक श्रम करणे हे प्रत्येक माणसाचे एक पवित्र आहे. अशा प्रकारच्या श्रमामुळे मनुष्याला समाजात प्रतिष्ठा मिळाली पाहिजे असे त्यांना वाटे महात्मा गांधीना जे लोक काम न करता केवळ सुट्या घेतावे अशा लोकांबाबत तिरस्कार होता.

महात्मा गांधीनी श्रमाचे महत्व जाणले होते महात्मा गांधी स्वतः संडास साफ करत व कुष्ठरोग्यांची सेवा करीत असत. एकदा विनोबाजी बापूजीना भेटायला गेले गांधीजी आश्रमाच्या स्वंयपाकघरात भाजी चिरत होते महात्माजीनी विनोबाच्या समोर भाजीची जुडी टाकली आणि म्हणाले "भाजी निवडायला लागा, निवडता निवडता चर्चा करू" गांधीजीच्या आश्रमात सर्व सत्याग्रहीना सफाईची कामे करावे लागत. गांधीजीच्या लेखी श्रमप्रतिष्ठाच सर्वात महत्वाची होती. श्रमातुन अनुभव मिळतो श्रम करणाराच

आपला कार्याशी एकनिष्ठ राहतो ज्याला दारिद्र्य दुर ठेवायचे आहे व यश मिळवायचे आहे त्यांने श्रमदेवतेलाच प्रसन्न करून घेतले पाहिजे. ही श्रमदेवता म्हणजे मोठे कडक दैवत आहे. श्रमाशिवाय इथे दुसरा कसलाच वशिला चालत नाही.

#### ५) निष्कर्ष -

महात्मा गांधीजीनी त्यांच्या आर्थिक विचांरामध्ये मानवी श्रमाला महत्व दिले. मानवी श्रमाचे महत्व जाणले व समजून घेतले. यंत्राला विरोध करत असताना श्रमाचे महत्व कायम ठेवले. सुखी समाधानी आनंदी समाजामध्ये श्रमाचे महत्व गांधीजीनी स्पष्ट केले. त्यांच्या मते, श्रम ही संस्कृती आहे. श्रमसंस्कृतीवर अर्थव्यवस्था, समाजव्यवस्था आधारलेली आहे हे महात्मा गांधीजीनी मान्य केले होते.

### ६) संदर्भ सूची -

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## गांधीजीच्या स्वप्रातील भारत

सौ. प्रतिशा अविनाश कुंभोजकर

एम.कॉम.बी.एड.

सहा. शिक्षिका, गणपतराव आरवाडे कॉलेज ॲफ

कॉर्मस, सांगली

### प्रस्तावना -

गांधीजीचे व्यक्तीमत्व अतिशय साधे होते. स्वतःची कामे स्वतः करण्यावर त्यांचा भर असे आजच्या युगात असे म्हटले जाते की यशस्वी होण्यासाठी कावेबाज आणि अति चाणाक्ष असावे लागते. परंतु गांधीजीनी आपल्याला दाखवून दिले की अंतिम विजय हा सत्याचा असतो. गांधीजीचे शिक्षण म्हणजे काही झाले तरी स्वतःशी प्रामाणिक राहणे. एखादयाशी लढण्यासाठी हात किंवा शस्त्र उगारण्याची गरज नसते. जर तुमचा सत्यावर विश्वास असेल तर तुम्ही अर्हीसक पद्धतीने विरोध करून चुक करणा-याला योग्य मार्गावर आणता येते. गांधीजीच्या सत्याग्रहात कोणीही सामील होवू शकते. त्यासाठी श्रीमंत किंवा उच्च शिक्षितच असावे अशी अट नव्हती. त्यामुळेच त्यांना देशातील सामान्य लोकांनाही एकत्र आणता आले.

भारताच्या स्वातंत्रं संग्रामातील प्रमुख नेते म्हणून महात्मा गांधीजीना ओळखले जाते. अहिंसात्मक मार्गानी स्वातंत्रं मिळवण्यासाठी त्यांनी संपुर्ण जगाला प्रेरीत केले. महात्मा गांधीचा जन्म २ ऑक्टोबर १८६९ या दिवशी गुजरातमधील पोरबंदर शहरात झाला. त्यांचा जन्मदिवस संपुर्ण जगभरात आंतरराष्ट्रीय अहिंसा दिन म्हणून साजरा केला जातो. त्यांच्या वडिलांचे नाव करमचंद आणि आईचे नाव पुतळीबाई होते. त्यांचे बालपण धार्मिक वातावरणात गेल्यामुळे अहिंसा, शाकाहार,, सहिष्णुता, इतराबंददल दया या तत्वाचा प्रभाव त्याच्यावर रोवला गेला. गांधीजी हे एक कांतीकारीपैकी एक होते. त्यांच्या मनात भावी भारताचे स्पष्ट असे चित्र रेखाटले होते. हे चित्र संपुर्ण वास्तवावर आधारले असले तरी तेथपर्यंत वाटचाल करणे हे मुळीच सोपे नव्हते. त्यांना असा भारत निर्माण करावयाचा होता की जेथे उच्च आणि नीच भेद राहणार नाही सर्व पंथामध्ये पुर्णपणे सामजंस्य राहील अशा भारतात अस्पृश्यता किंवा दारु आणि इतर नशेच्या वस्तूंना स्थान राहणार नाही. जिथे कोणाचेही शोषण आमच्यापासून होणार नाही तसेच कोणाकडूनही शोषण होवू देणार नाही. सर्वचा आदर केला जाईल. देशी आणि विदेशी यामध्ये फरक केला जाणार नाही हाच तो गांधीजींचा स्वप्न सृष्टीतील भारत असेल.

### उद्दीप्त्ये -

१. या लेखातून गांधीजीच्या स्वप्रातील भारत कसा होता हे लक्षात येईल.
२. स्वराज्य म्हणजे काय ते सांगता येईल
३. औद्योक्तिकरणाविषयी गांधीजीचे मत सविस्तर स्पष्ट करता येईल.
४. भारतातील खेड्याविषयी आणि आदर्श खेडे कसे असावे याबदल गांधीजीची तत्वे स्पष्ट करता येतील.
५. शिक्षणाविषयीची गांधीजीची मते स्पष्ट करता येतील.
६. कुटुंबात व समाजात स्त्रियांना योग्य मानाचे स्थान कशा रीतीने असावे या बदल मत लक्षात येतील.
७. सत्याग्रहाचा अर्थ कल्पण्यास मदत होईल.
८. गांधीजीनी युवकाकडून कोणती रचनात्मक अपेक्षा व्यक्त केली ते सांगता येतील.

### गांधीजीच्या स्वप्रातील भारत

वर्तमान समाजव्यवस्था क्रांती झाली तरी येणारी समाजव्यवस्था कशी असावी याविषयही फार गांर्भीयाने व विचारपुर्वक असे चिंतन करणारे असे गांधीजी हे एक श्रेष्ठ क्रांतीकारकपैकी एक होते. गांधीजींचा त्यावेळचा कल हा विविध जाती धर्म, पथ, देवी देवता, कर्मकांड, अंधविश्वास व अंध मान्यतामध्ये विभागलेला असा समज होता. आज समाजाची मानसिकता बदलली आहे असे वाट असले तरी बहुताशी ती पुर्वी सारखीच आहे. वर्ण, जाती, धर्म, भाषा, सीमा पाणी या गोष्टीवरुन समाजामध्ये हिंसा होताना दिसते. बहुसंख्य लोकांच्या सामान्य दैनंदिन गरजा सुध्दा भागत नसलेल्या दिसतात. समाजात सर्वत्र असंतोष खदखदत असतो. हया असंतोषातून दंगे धोक्यामध्ये वाढ होते. गांधीजींच्या मनात या सर्व मतभेदावर मात करू शकेल अशा पद्धतीच्या समाजव्यवस्थेचे एक चित्र होते. ते अवास्तव होते असे म्हणता येत नाही कारण ते प्रत्यक्षात उत्तरवण्यासाठी जे कठोर परिश्रम करायला हवे होते त्याकडे सत्ता व समाज या दोघाचेही पुर्णतः दुर्लक्ष झाले. परिणामतः गांधीजीच्या स्वप्रातील भारत प्रत्यक्षात उतरु शकला नाही.

गांधीजीच्या मते युरोपियन संस्कृतीची नकल केल्यास विनाशकडे जात असून ही देश पाश्यांत्याप्रमाणे भोगवादी नसून निष्काम कर्मवादी आहे. दुसरे देश पशुबद्धाचे पुजारी आहेत. तर भारत हा आत्मबलाचा साधक आहे. त्यामुळे इतर देशांपेक्षा भारताचे ध्येय व मार्ग दोन्ही वेगळे ठरतात. आत्मबलामुळेच आम्ही सर्व जगावर शांततेचे राज्य प्रस्थापीत करू शकू. येथील प्रत्येक व्यक्तीचे कर्म स्व सुखासाठी असते तेवढेच ते समाज सुखासाठीही असते. मनुष्य जर सुखासाधनांचा गुलाम झाला तर ही सुख साधने त्याला विरडून टाकतील. म्हणूनच साधी राहणी व उच्च विचारसरणी चा मार्ग आपण अवलंबीत नाही तोपर्यंत या मायेच्या मृगजलातून सुटका होणार नाही.

माझ्या स्वभातील भारत हे गर्दीबाबे स्वराज्य राहील. ज्या श्रीमंत व्यक्ती व राजा आवश्यकताचा उपभोग घेतात त्या गरीबांकरीताही सुलभ असाव्यात. जेथे उच्च आणि नीच वर्गाचा भेद राहणार नाही. स्त्री पुरुष यांना समाज हक्क राहतील. संपुर्ण जगाशी आमचा संबंध हा शांततामय असेल.

**भारत हा खेडयांचा देश आहे.**

गांधीजींनी अनेकदा हे सांगीतले आहे की खरा भारत खेडयामध्ये वसलेला आहे. सातलाख खेडी आता पाच साडेपाच लाखापर्यंत आली असली तरी अजून ख-या भारतीय संस्कृतीचा शोध खेडयामधूनच घ्यावा लागेल. भारतातील शहरांचे पालन पोषण हे खेडी करतात. ग्रामीण जनता जे काही स्वकष्टाने मिळवते ते आम्ही शहरी लोक कवडी मोलाच्या किंमतीत घेत असतो. खेडी व शहरे यांच्यात पोषक व नीतीयुक्त संबंध निर्माण होण्याकरीता शहरी लोकांना अशी जापीव निर्माण घावी की केवळ स्वार्थासाठी शोषण करण्यापेक्षा त्यांच्याकडून स्वतःला मिळणा-या पोषक शक्तीचा गावक-यांना भरपूर मोबदला दिला गेला पाहिजे.

**शहरांचे कर्तव्य -गांधीजी म्हणत खेडयांची सुधारणा करण्याची मोहीम ही केवळ खेडूतांच्या शिक्षणाची बाब नसून तिच्यापासून शहरी लोकांनाही तितकेच शिक्षण घ्यावयाचे आहे. शहरातील कार्यकर्त्यांनी खेडयातील विचारांचे वळण लावून त्यानुसार राहण्याची कला अवगत केली पाहिजे. शहरी लोकांनी उपकार कर्ते असून नव्हे तर सेवक म्हणून समरसतेने त्यांची सेवा करावी. खेडयांच्या सुधारणामुळे स्वराज्यप्राप्तीचे अंतिम उदिष्ट्य सफल होईल. खेडयातल्या तीन रोगांचा नायनाट करायला हवा हे रोग म्हणजे**

**१. सार्वजनिक स्वच्छतेची कमतरता २. भरपूर सक्स आहाराची कमतरता ३. आणि खेडयांतील लोकांचे असावे**

या तीन गोष्टीवर आजही खूप काम करता येण्यासारखे आहे. लोकांना स्वच्छतेचे महत्व पटवून देवून चालणार नाही ते त्यांच्यामध्ये बिंबवले पाहिजे. शहरामध्ये भाज्या विकणारे शेतकरी तीच भाजी घरी बनवून खाणे म्हणजे चैन समजतात. तर अज्ञान हे तर अजून ही लोकामध्ये पहावयाला मिळते. अजच्या वैज्ञानिक युगात जगायला वैज्ञानिक दृष्टी लागते. खेडयांनी निवळ जगण्याएवजी त्यांनी शक्तीशाली आणि समृद्ध घ्यावे असे आम्हाला वाटते. यासाठी स्वराज्याचा अर्थ समजून घ्यायला हवा.

**स्वराज्याचा अर्थ -स्वराज्य म्हणजे लोकमतानुसार चालणारे भारताचे शासन. लोकमताचा कौल अधिकारीत मतसंख्येच्या माध्यमातून होईल जे जे येथे कायमचे राहतात. जे समाजाचा भल्याकरीता कष्ट करतात ज्यांची येथेल्या मतदार यादीत नावे आहेत असे स्त्री पुरुष परकीय सुधा मतदानात भाग घेवू शकतात. गांधीजी म्हणतात स्वराज्यात जातीभेदीना स्थान असणार नाही. त्यावर सुशिक्षित किंवा श्रीमंताचा एकाधिकार असू शकणार नाही. ते सर्वांकरीता सर्वांच्या कल्याणाकरिता राहील. या सर्वांमध्ये शेतक-यांबोरेच लुळे, लंगडे, आंधळे, भुकेलेले लाखो करोडो मजूर सुधा येतात.**

स्वराज्याची गरज गरीबांना आहे जोपर्यंत त्यांच्या किमान गरजा आम्हाला भागवता येत नाहीत तोपर्यंत स्वराज्याला अर्थ असणार नाही. गांधीजीचे स्वराज्य हे सत्य आणि अहिंसेच्या शुद्ध साधनांद्वारे स्थापायचे आहे. भारतीयांना आपल्या हक्कापेक्षा आपल्या कर्तव्याचे भान अधिक असायला हवे. त्यामुळे व्यक्तीलाही न्याय मिळेल व समाजालाही न्याय मिळेल. स्वराज्य म्हणजे सरकारी नियंत्रणातून कळमशः मुक्त होणे. ख-या स्वराज्यामध्ये लोकांना लहानसहान गोष्टीसाठी सरकारवर अवलंबून राहण्याची गरज उरणार नाही.

**शहरे आणि खेडे -ग्रामीण आणि शहरी जीवनापैकी आपल्याला कुठल्यातरी एकाची निवळ करावी लागेल शहराचे व्यवहार हे खेडयांच्या शोषणावर अवलंबून आहे. म्हणजेच शहराना ही केलेली संबंधित हींसा थांबवावी लागेल. जो कसेल त्याची जमीन राहील. शेतक-यांला सर्वश्रेष्ठ स्थान दिले पाहिजे. आपले राज्य ग्रामस्वराज्य प्रधान राज्य असेल व खेडयांचे शहरीकरण करण्यापेक्षा खेडयांचा पूर्ण कायापालट करून ती स्वयंपूर्ण करणे हे आपले उदिष्ट्य असेल. ग्रामस्वराज्य हे सेवाभावी, अहिंसावादी, सत्यवादी व अपरिग्रही कार्यकर्त्यामुळे उभे राहते.**

**औद्योगिकीकरणाविषयी गांधीजीची मते - गांधीजीच्या मते आपल्या देशाने औद्योगिकरणाच्या मागे लागण्याची गरज नाही. आपल्या देशात अफाट जनसंख्या आहे. ग्रामीण भागातील उदयोगामुळे अर्थ प्राप्ती करता येते व दैनंदिन गरजा व्यवस्थेतपणे भागवू शकतो. माझा औद्योगिकरणाला विरोध नाही पण यंत्रोयोग मात्र काळजीचे कारण आहे. यंत्रामुळे बेकारी वाढील. गांधीजीचा भर शारिरिक श्रमावर अधिक होता कारण जर लोक शारिरिक कामाचा सन्मान करतील तर त्यांच्यातला उच्च नीच भाव सुधा संपेल. सर्वांना कामाची सवय लागली की मालक मजूर हा भेद मिटेल.**

### समाजवाद अपरिग्रह आवश्यक

गांधीजीच्या मते संस्कृतीचे खरे लक्षण म्हणजे अपरिग्रहाचा स्वीकार होय. त्यामुळे खरे सुख व आनंद वाढत जातो. अनावश्यक वस्तूंचा साठा करून ठेवणे म्हणजे गांधीजीच्या लेखी चोरी करणे होय. म्हणजेच ज्यांना गरज आहे त्यांना त्या वस्तूसाठी वनवन भटकावे लागते मग त्यांना या अनावश्यक वस्तूंपासून आपण मदत करू शकू. त्यासाठी स्वतःवर संयम असावा. भारतात लाखो लोक अर्धपेटी राहून उदर निर्वाह करतात त्या सर्वांना पोटभर अन्न व वस्त्रे मिळेपर्यंत आम्हाला जीवनमान उंचावण्याचा मुळीच हक्क का नाही. यासाठीच स्वतःला काही सुखसोयीपासून वंचीत रहावे लागेल तरी चालेल.

श्रीमंतानी स्वतःच्या योग्य गरजा भागून जे उरेल ते समाजाचे आहे असे वागावे असे केल्याने त्याची जी कमाई असेल त्या कमाईला पावित्र प्राप्त होईल व समाजकांती आपोआपच होईल.

**ग्रामोदयोगाशिवाय पर्याय नाही - कत्ताई आणि विनाई यांच्या पुनरुजीवनाने भारताच्या अर्थिक आणि नैतिक परिस्थितीचे पुनरुज्जीवन होईल असे गांधीजी म्हणत असत. गरीबी दुर करण्याची क्षमता चरख्यात आहे. हा चरखा समृद्धीचे प्रतिक आहे. व्यापारामध्ये ती स्पर्धा निर्माण न करता शांती निर्माण करते. त्यामुळे लोकांच्या मनात सद्भावना व स्वावलंबन वाढेल. घरातील चरख्यामुळे वस्त्राची**

गरज भागते. लोकांना पोट भरण्यासाठी उदयोग मिळतो. सुतकताईमूळे पिंजणे, पेलू, ताना करणे, खल लावणे, विणकाम व रंगाई अशी अनेक कामे उभी राहतात. गावातील सुतार, लोहारानाही काम मिळते. म्हणून ग्रामीण जनतेला समृद्ध करायचे असेल तर चरख्याशिवाय पर्याय नाही.

खादी निर्माण करणे, हातापे दळणे, कांडणे, पाखडणे, साबण कागद बनवणे, कातडी कमावणे, तेलघाण्या चालवणे इ. उदयोग जोपर्यंत ग्रामीण भागात चालतील तोपर्यंत गाव स्वावलंबी राहील. गावातीलच वस्तू खरेदी करण्याचा आग्रह धरला पाहिजे. यासाठी सरकारने सवलती दयाव्यात. ग्रामोदयोगामुळे संजीवनी लाभेल खेडयांना

### ग्रामीण भागातील स्वच्छता

ग्रामीण भागातील गावे ही कच-यांच्या ढीगासारखी आहेत. गावाच्या बाहेर कचरा सांडपाण्याचे ओगोळ आढळतात. तसेच आपल्या अंगणातील कचरा दुस-याच्या अंगणात लोटले की आपली स्वच्छता झाली असे आपणास वाटते.

गांधीजीच्या मते ग्रामसेवकांनी गावाची सफाई व आरोग्य याकडे जाणीपूर्वक लक्ष दिले पाहिजे. सार्वजनिक ठीकाणे स्वच्छ कशा पध्दतीने ठेवावायाची याचे शिक्षण नागरीकांना दयावे. बाजार रस्ते या सर्व ठिकाणाची स्वच्छता करावी. कच-याचे योग्य व्यवस्थापन केल्यास खतनिर्मिती होईल. गावातील तलावात गाई, जनावरे व कपडे धवू नये. यामुळे होणा-या साथिच्या रोगापासून बचाव होईल.

**गावाची रचना -गावाची रचना पूर्णतः** आरोग्यपूर्ण असावी गावातील घरामध्ये भरपूर प्रकाश आणि हवा खेळती असावी. गावात उपलब्ध असणा-या साधनसंपत्तीचा उपयोग करून घरबांधणी करावी. अंगण असल्यास त्या ठिकाणी गुरांची व्यवस्था करावी. भाजीपाला तेथेच पिकवता येईल. सर्वांसाठी खुले असे मंदीर, सभाग्रह असावेत. सहकारी पदधतीच्या दुग्धालये पशुपालन केंद्र, शाळा आणि दवाखाना असावा. गावातील लोकांना योग्य मार्गदर्शन मिळाल्यास गावाचे उत्पन्न वाढेल.

**शिक्षणाबदलाचे गांधीजींचे मत -**भारतातील ८० टक्के लोक हे शेती करतात व बाकीचे ९० टक्के लोक इतर व्यवसाय करतात. त्यामुळे कृषीप्रधान देशात केवळ पुस्तकी शिक्षण हे कामाचे नाही. मुलामधील शारिरिक, मानसिक व अध्यात्मिक गुणांचा विकास होईल अशा कोणत्यातरी उदयोगाचे शिक्षण त्यांना मिळाले पाहिजे. मुलांना लहानपणापासून परिश्रमप्रेमी बनवावयास हवे असे गांधीजींचे मत होते.

शिक्षणाच्या योजनेमध्ये अक्षर ओळखीपूर्वी अवजारे चालविण्यास शिकवले जाईल. चित्राच्या सहायाने वस्तूंची ओळख व्हावी. व्यवसायामुळे बाजारात विकल्या जाणा-या वस्तू बनवतील. श्रमजीवनाच्या सहायाने मुलांचा शारिरिक, बौद्धीक, व नैतिक विकास होत राहील.

**उच्चशिक्षण -**गांधीजीना उच्च शिक्षणाविषयी अमुलाग्र बदल हवा होता विविध उदयोगांशी संबंधित महाविद्यालये त्या त्या उदयोगातील श्रेष्ठ कंपनीने राज्याच्या देखरेखीखाली चालवावीत. त्यामुळे स्नातकांचा खर्च त्यांच्यादवारे भागविला जाईल. टाटा बिल्ला कंपन्यांच्या मालकांनी राज्याच्या देखरेखीसाठी इंजिनियर मुलांना शिक्षण देण्याकरीता कॉलेजेस चालवावेत. मिल उदयोगानी त्यांना आवश्यक असणा-या विद्यार्थ्यांना योग्य प्रशिक्षण स्वतः कॉलेज काढून दयावीत. गांधीजींचे असे मत होते की नवीन विश्वविद्यालये स्थापन करताना आपण फार खबरदारी घेतली पाहिजे. पुरुषाबरोबर स्त्रियांनाही शिक्षण दिले पाहिजे त्यांना विशेष सवलती दिल्या पाहिजेत.

**अखंड शिक्षण -**गांधीजीच्या मते शिक्षण कधीही संपत नसते मनुष्य हा आयुष्यभर विद्यार्थीच राहतो. सतत ज्ञानात भर टाकीत असतो. तसेच तो अनुभवातून शिकतो अनुभव ही सर्वांसाठी मोठी शाळा आहे.

**धार्मिक शिक्षण -**सरकारी शाळा, महाविद्यालयातील विद्यार्थी यांना धार्मिक शिक्षण नाही यासाठी भारतासारख्या भिन्न धर्मांचे मिश्रण असलेल्या देशात अध्युनिकतेच्या लालसेसाठी धार्मिक शिक्षण देणे गरजेचे आहे.

**प्रौढ शिक्षण -**भारतातील आजही ग्रामीण भागातील लोक निरक्षर आहेत. ही निरक्षरता नष्ट झाली पाहिजे. अक्षर ओळख झाली म्हणजे निरक्षरता संपली असे होत नाही. दैनंदिन जीवनात उपयोगी पडेल असेच शिक्षण त्यांना दयायला हवे. ते त्यांच्यावर जबरदस्तीने लादून उपयोगाचे नाही. त्यांना शिक्षण मिळवण्याची भूक लागली पाहिजे. पुस्तकातून त्यांना दैनंदिन उपयोगाचे व्यवहारीक स्थान प्राप्त होत नाही ते ग्रामीण लोकांच्या दृष्टीने निरुपयोगी आहेत. यासाठी दैनंदिन उपयोगाचे शिक्षण दिले पाहिजे.

### लोकसंख्या वाढ थांबवायलाच हवी

विकासाच्या अमच्या सर्व योजना भरमसाठ लोकसंख्यावाढीमुळे निरर्थक ठरतात. ही लोकसंख्यावाढ थांबली पाहिजे, पण त्यासाठी कृत्रिम सांधनाचा वापर करणे गांधीजी गैर मानीत असत. त्यांच्या मते या कृत्रिम साधनांचा प्रचार करून आपण या देशातील युवकांचे नुकसान करीत आहोत. संयमाने माणसाला त्याच्या कामप्रवृत्तीला आला घालता येतो. आमच्या स्त्रियांना खरे शिक्षण दयायचे झाले तर त्यांना खुदद नव-यांला सुधा प्रसंगोपात नकार दयायचे शिकवयास हवे असे त्यांना वाटायचे.

**व्यसने -**मानवी जीवनाला आतून सतत पोखरत असलेल्या सर्व व्यसनांविषयी गांधीजीना घृणा होती. ते म्हणायचे की मला केवळ एका तासाकरीता जर भारताचा हुकुमशहा बनविले तर सर्वप्रथम मी दारुची सर्व दुकाने त्यांच्या मालकांना कोणतीही नुकसान भरपाई न देता बंद करावयास लावीन. नशाचोरी ही व्यभिचारपेक्षा वाईट गोष्ट आहे असे गांधीजी मानायचे.

**स्पृश्यास्पृश्यता -**अस्पृश्यता हा हिंदुर्धर्मावरचा कलंक आहे. ही गांधीजीची भावना सर्वाना ज्ञात आहे. ज्या वेळी हा समाज अधपतनाच्या गर्तेत पोहचला असेल त्या वेळी त्या काळात या स्पर्शास्पर्श भावनेचा उदय झाला असावा असे त्यांचे मत होते.

अस्पृश्यतेचे विष सगळ्या हिंदुधर्मालाच हल्लूहल्लू निर्जीव करून टाकीत आहे. हजारो लोक त्यामुळे सामाजिक चौकटीतून बाहेर फेकते जातात. देशातल्या एक पंचमाश जनतेला आम्ही अशा त-हेने गुलामीत ठेवू शकत नाही.

**जातीव्यवस्था** - प्रत्येक व्यक्तीच्या काम करण्याच्या समजून घेण्याच्या काही मर्यादा असतात. वर्णव्यवस्थेचा जन्म मानवाच्या या मर्यादाचे अवलोकन केल्यानंतर झाला असावा. वर्णव्यवस्थेत व्यक्तीच्या एकूण मर्यादाच व वैशिष्ट्यांचे भान असेल पण त्यात उच्चनीच भावनेला स्थान होते असे वाटत नाही.

गांधीजी असे म्हणत की, मी वर्ण मानतो. पिढ्यानपिढ्या चालणा-या धंदयामुळे ते निर्माण झाले आहेत. जर या व्यवस्थेचा दुरुपयोग केला नसता तर सर्व जगाला चकीत करेल असे सामाजिक नियम आपण अस्तित्वात आणले असते. पण आपल्याला अज्ञानाने घेरले व आपण रस्ता चुकलो.

**स्त्रियांना समान अधिकार** - गांधीजीना असे वाटत होते की अहिंसेच्या पायावर जी समाजरचना बनेल त्या समाजरचनेत पुरुषाएवढेच स्थान स्त्रियांनाही असेल. समाजाचे आचार विचार व नियम दोघेही एकत्रितपणे ठरतील.

गांधीजींचे असेही मत होते की, हुंडयाची चाल नष्ट व्हायलाच हवी. त्यामुळे लग्नाला एखादया सौदयासारखे स्वरूप लाभते. हुंडा प्रथेचा जातिप्रचारांशी निकटचा संबंध आहे असे गांधीजी मानत होते. मुलामुर्लींची एकमेकांची निवड जोपर्यंत जातीनी बांधलेली राहतील तोपर्यंत हुंडयासारखी प्रथा राहीलच. ही तोडायची असेल तर मुला मुलीनीच जातीविरुद्ध बंड पूकारावे. हुंडा मागणारा युवक म्हणजे शिक्षणावरचा कलंक आहे. आई बापानी ही त्यासाठी जातीतला मुलगा शोधण्याचा खटाटोप न करता जो मुलीला सन्मानाने वागवेल अशा कुठल्याही जातीतल्या मुलाची निवड करावी.

**शांतीसेना** - गांधीजींच्या स्वप्रज्ञातील भारत साकार होण्यासाठी त्यांच्या मनात एक अशी सेना उभारण्याचा विचार होता की, जी दंगे विशेषत: जातीय दंगे थोपविष्ण्याचा प्रयत्न स्वतःच्या प्राणाचीही पर्वा न करता करेल. म्हणजे ही सेना पोलीस व सैन्य यांची जागा घेर्इल. प्रत्येक परिस्थितीला शांततामय मार्गाने तोड देईल. या सेनेचे नाव त्यांनी शांतीसेना ठेवले होते. शांतीसेनेत शरीराता गौण स्थान असेल त्यांचे चरित्र हेच त्यांचे बळ असावे. शांतीसेनेने कोणतेही हत्यार बाळगू नये. त्यांना एक चिन्ह देण्यात यावे. त्यांना प्रथमोपचाराचे शिक्षण दिले जावे.

**सत्याग्रह** - सत्याग्रह म्हणजे तो पुरुषतः विनयसंपन्न, न्याय मागणीसाठी असलेला व त्यामध्ये किंचीतही द्वेष व तिरस्कार नसावा. आत्मक्लेष व प्रेम याच्या बळावरच प्रतिपक्षावर विजय मिळवीणे. सविनिय कायदेभंग हे बौद्ध आंदोलनाचे स्वच्छ स्वरूप होय. सत्याग्रहाचे खरे शिक्षण लोकांना दयावे लागेल. लोकांना भेटणे, अधिका-यांना भेटणे, सर्वांना समजावून सांगणे, मन वळविणे हे उपाय जर अयशस्वी ठरले तरच सत्याग्रहाचा उपयोग करावा.

### आदर्श संकल्पना -

गांधीजींच्या भारताच्या भविष्याबद्दलची संकल्पना आदर्श आहे ते चहुबाजुनी भारताचे वर्तमान भूत व भविष्य याविषयी विचार करीत होते. त्यांचा प्रत्यय त्यांच्या वर्णनातून होतो. अधुनिक युग हे एक विलक्षण भोगवादाकडे, हिंसेकडे व कौर्याकडे धावत असताना गांधीजी एका त्यागी, सेवाभावी, वस्तुनिरपेक्ष जीवनाचे स्वप्न पाहत होते असे अक्षेप येवू शकतात. परंतु गांधीजीनी या वर्णनातील प्रत्येक बाब प्रत्यक्षात साकार करून दाखवली आहे. विश्वशांतीच्या दृष्टीने शेवटी गांधीजीचाच मार्ग योग्य आहे असे वाटते.

### सारांश -

गांधीजींनी एका विशिष्ट समाजरचनेचे जात पात विरहीत असे होते. ते भारतासाठी प्रमाण मानले. भारत हा देश पाश्चांत्याप्रमाणे भोगवाद नसून कर्मवादी आहे असे ते म्हणत. भारताने पाश्चात्यांची अनुकरण करू नये असे त्यांचे मत होते. स्वराज्यात सर्वांना समान महत्व राहील. स्वराज्यात हिसेला स्थान नाही. यंत्रांना प्राधान्य न देता श्रमप्रधान उत्पादन तंत्राचा वापर करावा. त्यामुळे रोजगार मिळेल लोकांचे जीवनमान सुधारेल. भारतातील बेकारी व दारिद्र्याचे मुख्य कारण म्हणजे अतिरिक्त लोकसंख्येत आहे. यासाठी लोकसंख्येवर नियंत्रण ठेवावे. शिक्षणात अमुलाग्र बदल करावा असे गांधीजी मानत. हस्त व्यवसायप्रधान शिक्षण पद्धती असावी. उच्चशिक्षणाचा खर्च उदयोगांनी उचलावा. जातीव्यवस्था, उच्चनिचता यांतून समाजाचे अधःपतन होते असे गांधीजी मानत. कुंदुबात व समाजात स्त्रियांना पुरुषाच्या बरोबरीने स्थान असावे. मजूरांना समाजात महत्वाचे स्थान आहे. सविनिय कायदेभंग हे कायदेशीर आंदोलनाचे स्वच्छ स्वरूप आहे. सत्याग्रहात कोणत्याही प्रकारच्या हिंसेला वाव नसतो. शोषणापासून मुक्त, अहिंसेवर आधारीत एक आदर्श समाजव्यवस्था व देश म्हणून संपूर्ण जगापुढे भारत हा एक आदर्श ठरु शकेल असे गांधीजीचे मत होते.

### संदर्भप्रथ -

१. माझ्या स्वप्रज्ञातील भारत - महात्मा गांधी
२. गांधी विचार दर्शन - ग्रामस्वराज्य - बालासाहेब भारदे
३. गांधी विचार - प्रा. डॉ. मु. ब. शहा.

## Gandhi's idea on Political Philosophy

Mrs. Vidya Parshwanath Patil

### Introduction :-

Mohandas Gandhi was an Indian was an Indian revolutionary and religious leader who used his religious powerful Political and Social reform. Although he held on governmental office, he was the main force behind the Second largest nation in the world's struggle for Independence.

Mohandas Karamchand Gandhi was born on October 2, 1869 in Porbandar, India a Sea Coast town in the Kathiawar Peninsula North of Bombay India. Gandhiji known as 'Mahatma' was great hero 'Mahatmaji' a title given him by the Poet Rabindranath Tagore. This title means "great soul". He was always against violence Gandhi conjured up another dream of Politics an conflict at a time when coercion was solely obtaining a lot of expression and Physical however conjointly a lot of insidious. His ideology of direct action could be a sensible purpose to start with. He is in contestable to human kind tired out with words and continued destruction that observance to Truth and Non-violence isn't destined for people alone however is functional in world associations too. His measure, are still applicable to what free India is and represent. The major worry these days is intolerance and emotion resulting in cruelty and its were the Political philosophy of Gandhi ought to be remained to with a lost passion.

### Objectives :

1. To study Political Thought of Mahatma Gandhi.
2. To discuss the idea on spiritualization of Political and Political Philosophy, non-violence as the major weapon in fighting all the odds of the society and his contribution in in the politics.
3. To bring to light the impact of the idea preached by Mahatma Gandhi in Modern time.
4. To study how Mahatma Gandhi in modern time.
5. To study vision of Gandhi for the country and his imagination for the society as a full still holds sensible for republic of India.

### Methodology :

The method in nature sources referred are mostly from the internet as well as books written by Mahatma Gandhi and other eminent writers.

### Political Philosophy of Mahatma Gandhi :

Mahatma Gandhi was multi faced temperament with a transparent vision and an exact approach to the Political issues that Asian countries of his time faced as a Yogi and sensible Politician Gandhi tried to purify the Indian Political state of affairs and to reform the Indian society Gandhi's vision of Politics includes a deep relation with faith . He declared that the full of his life was structured with spiritual spirit. He can't live for a second while without faith politics and every other alternative activities of Gandhi square measure derived from his religion.

In line with Gandhi associate immoral man ought to have any place in Politics, he would do any wrong for his political end. And thence he advocated that morality is that the essence of Political actions. It denotes that individual ought to have high standards of morality in depth religion within the inherent goodness of attribute for him the survive of humanity was the means that to achieve self-fulfillment. By doing Nishkama-karma we have a tendency to do survive to God himself. To Gandhi prayer could be sacred half between God and man. It is to tool for self fulfillment. Thus Gandhi started all his activities with a prayer Realization of God is the chief objective of human life it is earned solely through self realization Gandhi himself evidenced that politics could be a tool for social amendment his variation ought to be through self suffering or selfless service.

### The Philosophy of Satyagraha :

The concept of Satyagraha lies in the beliefs and Philosophies of Gandhi a Pioneer in Leading eight militant strugglers against racism against colonialism for popular democratic participation against economic exploitation against the degradation of women against religious and ethnic supremacy, and n behalf of nonviolent methods for social and political transformation. The basic essence of Satyagraha is firm adherence to the principles of truth nonviolence and suffering.

By analyzing human history it is interested that great men have always been struggled against the existing social evils and human suffering. Gandhi seems to be one among such great men in human history. It is an eternal fact that when the history produces the great men the great personalities act as the agents of the

history. Gandhi acted in response to the challenge of the given historical state of affairs and understands the chronological requirement of his period and in his own way he strived to actualize the wants and ambitions of he popular Hegel describes the nature of great man as "The great man of the age is the one who can put into words the will of his age tell his age what its will is and accomplish it. What he does is the heart and essence of his age, he actualizes his age "Gandhi said that the word Satya is derived from Sat which means being and nothing is or exists in reality except Truth. Truth (Satya) entails love, and firmness engenders and as a result serve up as an opposite for force. So Gandhi started to describe the national freedom struggle which comes out from Truth and love or Non-violence and used the expression or passive resistance. Satya, Ahimsa, Gandhism Philosophy.

**Gandhi's concept of Truth :** The realization of Truth or Satya was the ultimate aim of Gandhi thereby he dedicated his whole life for discovering truth. He tirelessly tried to attain this end by gathering knowledge from his own blunders and conducting own experiment with Truth. Gandhi pointed out that the most significant struggle was conquering the will spirit doubts and insecurities of his personal. He explained the concept of Truth is God. Truth in Gandhi's Philosophy as God and truth only will tolerate the rest of things all will be swept away before the tide occasion. The truth and untruth of the perception of the same reality my differ between the one individual to other but it is not necessary to bother about the seeker of Truth.

**Gandhi's Concept of Non-Violence :** The principle of non-violence is a relative but not a complete or a constant principle to Gandhi. He never tried to suggest the complete non-violence since he realized the fact that either human life or human organizations cannot continue to exist on the basis of pure non-violence . Gandhi observes "strictly speaking no activity and no industry is possible without ascertain amount of violence no matter how little even the very process of living is not possible without a certain level of violence. What we have to do is to minimize it to the greatest extent possible "However he is of the opinion because obliteration is redundant and avoidable. He suggested that we should commit to least violence that is inevitable for the survival of human life violence when it is inevitable, must be working in an ethical spirit that is for the sake of creating a more appropriate surroundings for the enlargement of non-violence Gandhi defined non-violence as abstaining from "causing pain to or killing any life out of anger, or for a selfish purpose or with the intention of injuring it. Gandhi's concept of non-violence had two considerations.

(a) Non-violence in thought    b )Non-violence in action

According to Gandhi violence "a violent intention behind a thought, word or deed that is an intention to harm".

**Gandhi's Philosophy of Spiritual Politics :** Non-cooperation with evil as much a duty as cooperation with good" Gandhi said during the Great Trial of 1922. If we want to work for peace and live in peace we must due to the nature of the world also work against war and stand up against war. We need as well as organizing against the common will most people of faith have yet to grasp this essential spiritual in sight.

Gandhi teaches us to accept suffering even to court suffering if we want personal transformation Political revolution and a vision of God "Non violence in its dynamic condition means conscious suffering" Gandhi wrote "It does not mean mere submission to the will of the evildoers but it means the pitting of one's whole soul against the will of the tyrant. Working under this law of our being it is possible for a single individual to defy the whole might of an unjust empire to save his honour , his religion his soul and lay the foundation for that empire's full of regeneration. Indeed Gandhi said that the soul of peace making ray not in the art of killing but in the cut of volunteer suffering and dying.

## Conclusion :

In the end Gandhi challenges each one of us to seek God through our own active pursuit of truth and nonviolence. He invites us to pursue the spiritual, political, economic and social depths of peace with the same fierce determination and sacrifice that he under took Gandhi urges us to let go of our desire for fame, fortune, power and ego and instead to walk with the poor, simplify our lives pray to God each day practice nonviolence in every area of our life and work publicly for the abolition of nuclear weapons star wars, war itself, poverty racism, sexism, hunger the death penalty abortion, sanctions on Iraq, handguns, environmental destruction, homelessness, religious bigotry, animal exploitation and violence of any kind. He calls for nothing less than total transformation of our lives and our world. In this call he stands with Francis of Assisi and Dorothy Day as a messenger of God and a model of faith and peace.

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## महात्मा गांधीजीच्या आर्थिक विचारांची समर्पकता

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### प्रास्ताविक -

महात्मा गांधीजी मानवतावादी, समाजवादी विचारांचे पुरस्कर्ते होते. त्यांच्या नैतिक आध्यात्मिक तत्वज्ञानातुन सत्य अहिसेंच्या तत्वाच्या आधारे त्यांनी भारताता स्वांत्र्य मिळवुन दिले. महात्मा गांधीजी एक निष्ठावंत समाजसुधारक स्वांत्र्य सेनानी, शिक्षणतत्त्व, तत्वज्ञानी तर होतेच त्याशिवाय ते एक अर्धतङ्ग आर्थिक विचारवंत सुद्धा होते. महात्मा गांधी एका आर्थिक विचारवंताच्या प्रतिमेत फारसे दिसुन आले नाहीत तथापी त्यांनी लिहलेल्या हिंदस्वराज, सर्वोदय या मधील लेखनातुन त्यांचे आर्थिक विचार स्पष्ट होताना दिसतात. प्रस्तुत शोधनिबंधामध्ये महात्मा गांधीजीनी मांडलेल्या प्रमुख आर्थिक विचारांची आजच्या सामाजिक व आर्थिक व्यवस्थेतील समर्पकता सुसंगता थोडक्यात तपासुन पाहण्याचा थोडक्यात प्रयत्न केला आहे.

**शोधनिबंधाचे उद्देश -**प्रस्तुत शोधनिबंध पुढील उद्देशाने लिहला आहे.

- १) महात्मा गांधीजीच्या आर्थिक विचारांची पाश्वर्भूमी जाणून घेणे.
- २) महात्मा गांधीजीच्या निवडक आर्थिक विचारांची आजच्या काळातील समर्पकता स्पष्ट करणे.
- ३) महात्मा गांधीजीचे आर्थिक विकास, शिक्षण या विषयीचे विचार समजुन घेणे.

### महात्मा गांधीजीच्या आर्थिक विचारांची पाश्वर्भूमी -

महात्मा गांधीजीनी मांडलेले आर्थिक विचार त्यांच्या नैतिक व आध्यात्मिक सिद्धांतावर, तत्वज्ञानावर आधारित होते. महात्मा गांधीजीनी १९२० पासुन आर्थिक विचार मांडण्यास सुरुवात केली होती. या काळात त्यांनी जागतिक महायुद्धे, पाश्चिमात्यीकरण, औद्योगिकरण याविषयी विचार मांडले होते. पाश्चिमात्यीकरण, औद्योगिकरण भारतातील संस्कृतीला मारक कसे ठरत आहेत. दहशतवाद, वसाहतवाद, जागतिक युद्धे यामुळे विनाशाकडे कशी वाटचाल करीत आहोत. यांचे स्पष्टीकरण त्यांनी त्यांच्या आर्थिक लेखनातुन केल्याचे दिसून येते. एकूणच महात्मा गांधीजीचे आर्थिक विचार तिन टप्प्यामध्ये विभागता येतील. पहिल्या टप्प्यामध्ये १९२० पर्यंत मांडलेले विचार समाविष्टीत आहेत. १९२० पासुन १९३४ पर्यंत मांडलेले विचार दुस-या टप्प्यात समाविष्टीत होतात तर १९३५ पासुन १९४८ पर्यंत आर्थिक विचार हे तिस-या टप्प्यातील विचार म्हणता येईल.

म. गांधीजीनी वरील तिस-या टप्प्यामध्ये मांडलेल्या आर्थिक विचारावर जॉन रॅस्कीन व त्यांच्या Up to the last या ग्रथांचा मोठा प्रभाव होता. महात्मा गांधीजीच्या विचारावर त्यांच्या नैतिक आध्यात्मिक भावली. प्रसिद्ध निसर्गवादी विचारवंत सिसमोडी यांच्या आर्थिक विचारांचा प्रभाव महात्मा गांधीजीच्या विचारावर दिसुन येतो.

### ❖ महात्मा गांधीजीच्या विचारांची समर्पकता -

अ) शिक्षणविषयक विचारांची समर्पकता -महात्मा गांधीजीचे शिक्षण व रोजगार विषयक विचार काळाशी निगडीत होते. बदलत्या काळात स्वदेशातील रोजगार जाऊ नये अशी गांधीजीची विचारधारा होती यातुनच त्यांनी स्वदेशीचळवळ सुरु केली. चरख्याच्या रूपाने त्यांनी त्यातील रोजगार व कौशल्यावर भर दिलेला दिसून येतो. महात्मा गांधीजीनी ३H शैक्षणिक संकल्पना मांडली. त्यामध्ये Heart (हार्ट ; मन) Head (बुद्धी) आणि हात यांचा समावेश होतो. या तिन्ही बाबी एकत्र येवुन जो विकास होईल व तो खरा आर्थिक विकास होत असे गांधीजीचे मत होते.

आजच्या काळात पुस्तकी ज्ञानावर जास्त भर दिला जात आहे. शिक्षणामध्ये स्वावलंबन महत्वाचे आहे. अशा पद्धतीचा स्वावलंबी शिक्षणावर गांधीजीचा भर होता. यासाठीच त्यांनी कृतीतुन शिक्षणाची संकल्पना मांडली महात्मा गांधीजीना कृतीतुन शिक्षणघेणरा तरुण अभिप्रेत होता. महात्मा गांधीजीना अपेक्षित असणारा तरुण निर्माण होणे गरजेचे आहे. हस्तोदयोग, कुटीरउद्योग, शेतीउद्योग याला प्राधान्य देणे गरजेचे आहे. आजच्या तरुणांनी व्यवसायाभिमुख शिक्षणाच्या माध्यामातुन प्रगती साधने आवश्यक आहे हेच महात्मा गांधीजीना अपेक्षित आहे. व्यवसाय करायला आजचा तरुण चाचरतो आजच्या तरुणाला शेती करायला लाज वाटते. शेती करणे कमीपणाचे माणणा-या आजच्या तरुणाला गांधीजीच्या श्रमविषयक विचारांची गरज असल्याने स्पष्ट होते.

देशाच्या आर्थिक प्रगतीच्या दृष्टीने हे श्रमविचार महत्वाचे ठरतात. खेड्याकडे चला हा गांधीजींचा विचार खेड्याचा सर्वांगीण विकासाला चालना देणारा आहे. त्यांचा शेतकरी सुखी तर देश सुखी हा विचार कृषी विकासास चालना देणारे आहेत.

गांधीजींनी मुलउद्योग शिक्षण मांडली जी आज प्रत्यक्ष उत्तरविषयाची गरज वाटते. भारतातील सध्याची बेरोजगारी दूर करण्यासाठी या शिक्षणपद्धतीप्रमाणे शिक्षण व्यवस्था तयार करून राबवणे आवश्यक आहे. शिक्षणातुन विद्यार्थी कृतीक्षम, उत्पादनक्षम उद्योगशिल झाला पाहिजे असे मत गांधीजींनी मांडले होते ते आजही तितकेच सुसंगत आहे असे वाटते. गांधीजींनी स्वयंशिस्त आणि लैंगिंक शिक्षणावर भर दिला दिला. यासाठी स्विकृत केलेली नई तालीम शैक्षणिक व्यवस्था स्वागतार्ह आहे. महात्मा गांधींनी शिक्षण, रोजगार, संस्कार व श्रमप्रतिष्ठा यांचा योग्य मिळाप असणारी नई तालीम या सारख्या शिक्षण प्रयोग आजही स्वागतार्ह आहे असेच मानावे लागेत.

ब) आर्थिक विचाराची समर्पकता -स्वदेशी वस्तु वापरणे त्यातुन रोजगार निर्माण होणे आणि त्यातुन राष्ट्रीय उन्नती होणे इतके सरळ साधे त्यांचे आर्थिक विकासाचे गणित होते. आर्थिक वृद्धी व विकासाची गांधीजींची व्याख्या वेगळी होती. गांधीजींच्या मते आर्थिक विकासाची पाऊले ही माणसाच्या अथकश्रमातुन उचलली जायला पाहिजेत. मनुष्याने लोभ बाजूला ठेवुन सामाजिक कल्याणसाठी आपले योगदान द्यावे असे त्यांचे मत होते. पण ते आज गैरवाजवी ठरताना दिसतात. महात्मा गांधीजींच्या मते आर्थिक विकास आदर्शवत असावा यासाठी त्याने रामराज्यांची संकल्पना सुचविली. महात्मा गांधीजींचे ग्रामस्वराज्य, ग्रामदूयोग व्यक्तीगत आचरणासंबंधीची साधीराहणी उच्च विचारसरणी, पर्यावरण आरोग्य, सर्वधर्मसमभाव इ. विषयावर मांडलेले विचार आजच्या बदलत्या काळात सुद्धा सूसंगत असल्याचे दिसून येते. संयुक्त राष्ट्रसंघाने निश्चित केलेली शाश्वत विकासाच्या ध्येयामध्ये सुद्धा गांधीजींचे विचार स्पष्ट दिसून येतात. ग्राम स्वच्छतेचे महत्व त्यांनी त्या काळातच ओळखले होते आणि त्यांची सुरवात त्यांनी स्वतपासुन केली होती. यातुनच अलीकडच्या काळात स्वच्छतेच्या मोहिम/योजना राबवल्या जात आहेत. यावरून त्याचे हे विचार संयुक्त आदर्शवाद आहे हे सिद्ध होते. सत्य अहिंसेची अनुभुती खेड्यातील जिवनात मिळू शकते असे त्यांचे मत होते. कुटीरउद्योग, ग्रामीणउद्योग, महत्व/ प्रोत्साहन देऊन ग्रामिण अर्थव्यवस्था समृद्ध करण्यावर गांधीजींचा भर होता. गांधीजींनी कामगारांच्या शोषणला विरोध केला होता. हे आजच्या काळात सुसंगत आहेत.

❖ लोकसंख्या व अन्नधान्याविषयक विचारांची सुसंगता -देशाची वाढती लोकसंख्या नियंत्रणात आणण्यासाठी कृतीम साधनांचा वापर करू नये असे गांधीजींचे मत होते. जननदर नियंत्रणासाठी ब्रह्मचर्य आणि स्वनियन्त्रण यासारख्या उपायांचा पुरस्कार केला. जननदर नियंत्रणाची कृतीम साधने अपायकारक आहेत असे त्यांचे मत होते. लैंगिंक शिक्षण स्वयंनियन्त्रण स्वयंशिस्त देण्यासाठी त्यांनी 'नई तालीम' या शिक्षणप्रयोगाचा स्विकार केला होता. अतिरिक्त लोकसंख्या नियंत्रणसाठी शस्तकिये सारख्या उपाय अमानवी असल्याचे गांधीजी सांगत. अन्नधान्यांच्या बाबतीत गांधीजींनी असे प्रतिपादन केले होते की, अन्नधान्यांच्या वापर काटकसरीने करावा. अन्नधान्याचे नियोजन करावे व्यापारी वर्गाची साठेबाजी करू नये. प्रत्येक व्यक्तीने आपल्या आवश्यकतेनुसार अन्नधान्याची गरज कमी करावी. जिथे पालेभाज्या, दूध, फळे, तेल उपलब्ध आहे तेथे अन्नधान्याचा व डाळीचा वापर कमी करावा असे गांधीजी सांगत. वरील सर्व विचारातुन त्यांच्या मानवतावादी शाश्वत दृष्टीकोनाची प्रचिनी येते.

#### ❖ सांगश-

महात्मा गांधीजींच्या वरील विचारावर एक दृष्टिक्षेप टाकल्यास असे दिसून येते की, म. गांधीजींनी मानवतावादी दृष्टीकोनातून आर्थिक विचार मांडले. महात्मा गांधींनी एक मानवतावादी अर्थशास्त्रज्ञ होते. महात्मा गांधीजी ग्रामीण उद्योग व विकासाविषयी मांडलेले विचार आजच्या युगामध्ये समर्पक सुसंगत ठरणारे आहेत. गांधीजींचे विचार खेड्यांना समृद्ध करणारे होते. आजच्या यंत्राआधारित उत्पादन व्यवस्थेमध्ये मानवी श्रमाचे महत्व कमी झाले असले तरी सुद्धा त्यांनी मानवी श्रमाला दिलेले विशेष महत्व एक चांगली आरोग्यदायी, सामाजिक व्यवस्था निर्माण करण्यासाठी उपयुक्त ठरणारे आहेत. गांधीजींनी स्वीकारलेली नई तालीम मुलउद्योगाची संकल्पना तसेच शिक्षणसंबंधी प्रतिपादीत केलेला 3H दृष्टीकोन एक सक्षम सर्जनशील माणूस बनण्यासाठी उपयुक्त आहे. थोडक्यात महात्मा गांधीजींचे आर्थिक विचार सामाजिक आर्थिक व्यवस्थेला मानवतावादी दृष्टीकोन प्रधान करणार आहे असे वाटते.

#### ❖ संदर्भ -

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## गांधीजींचे सामाजिक विचार

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### प्रस्तावना :-

शांतीचा संत व अहिंसेचा दूत असणारे भारतातील स्वातंत्र्य लढयातील अग्रगण्य नेत म्हणजेच महात्मा गांधी त्यांचे नांव मोहनदास करमचंद गांधी. त्यांचा जन्म २ ऑक्टोबर १८६९ साली काठीयावाड मधील पोरबंदर येथे झाला. एक संपुर्ण समतावादी समाज निर्माण करावा असे गांधीजींचे स्वप्न होते. समाजावर एकुणच धर्मभावनेचा जबरदस्त पगडा असल्यामुळे जोपर्यंत धर्मव्यवस्थेत अपेक्षित बदल होत नाही. तोपर्यंत समाज बदलणार नाही आणि म्हणूनच गांधीजींनी दोघांमध्ये परिवर्तन घडवण्याचा प्रयत्न केला. त्यासाठी त्यांनी रचनात्मक कार्यक्रमांची उभारणी करून अहिंसात्मक असहकार आंदोलनांनी गांधीजींनी भारताला स्वातंत्र्य मिळवून दिले. अहिंसात्मक मार्गांनी स्वातंत्र्य मिळवण्यासाठी त्यांनी संपुर्ण जगाला प्रेरित केले.

गांधीजी समाज परिवर्तनवादी होते. परंपरा आणि प्रगतीशीलता यांचा एक अद्भूत संगम त्यांच्या विचारसरणीत दिसून येतो. त्यांच्या मनात एक संपुर्ण समताधिष्ठित समाजरचना होती. एक असा समाज जो कुठल्याही भेदभावाशिवाय परस्पर सहयोग व मैत्री यांच्या आधारावर जगेल. धर्म, जात, वर्ण, भाषा इत्यादीमुळे त्यात भेद पडणार नाही. गांधीजींचे विचार व कृती जनतेच्या आकांक्षाचे प्रतिरूप होते.

महात्मा गांधीच्या सार्वजनिक जीवनावरिल ठसा स्वातंत्रोत्तर काळातही कायम राहिला. सत्य व अहिंसा हे त्यांच्या कार्याचे मुख्य आधार होते आणि या तत्वावरच समाजकारण व अर्थकारण यांचे संघटन करता येते व अधिक न्यायकारक ठरते. असे गांधीजींचे मत होते. गांधीनी आयुष्यभर सत्य आणि अहिंसा या तत्वांचा पुरस्कार केला. स्वतःही याच तत्वांनुसार जगले आणि इतरांनीही तसे करावे असे सुचवले आणि अशा या महान नेत्याच्या विचारांचा प्रभाव जागतिक पातळीवरही झाल्याचा दिसून येतो.

### उद्दिष्टे :-

- १) गांधीजी परिवर्तनवादी कसे होते हे अभ्यासणे
- २) समाज परिवर्तनाच्या प्रक्रियेत व्यक्तिचे महत्व सांगणे.
- ३) समाज परिवर्तनाच्या प्रक्रियेत गांधीजींनी महिलांना दिलेले महत्व अभ्यासणे.
- ४) स्त्री-पुरुष समानता, विधवा पुर्नविवाह, दलित बांधव, सांप्रदायिक सद्भाव यांबद्दल गांधीजींचे मत समजावून सांगणे.

**पद्धती :-** हे संशोधन कार्य दुर्यम सामुद्रीच्या माध्यमातून केले आहे.

### १. स्त्री-पुरुष समानता :-

स्त्री-पुरुष समानतेचा अर्थ असा नाही की, त्यांचे काम-धंदे, उद्योग व्यवहारही समान असावेत. हे खरे आहे की, स्त्रीने शिकार करणे किंवा भाला हातात घेवून फिरणे यावर कुठलीही कायदेशीर बंदी होऊ शकत नाही. प्रकृतीने स्त्री किंवा पुरुष या दोघांना परस्परपूरक बनवले आहे. त्याप्रमाणे त्यांचे शरिराचे आकार निश्चित आहेत. त्याप्रमाणे त्यांची कामेही निश्चित आहेत. स्त्रियांच्या पुनरुद्धारासाठी सर्वांत मोठे काम हे असेल की, आम्ही ते सारे कलंक पूसून टाकावेत. जे आमच्या शास्त्रांनी स्त्रियांसाठी स्वभावगत व अपरिहार्य सांगितले आहेत. गांधीजी असे म्हणतात की, “मी स्त्री किंवा पुरुषांमध्ये कुठलाही भेद करित नाही. स्त्रियांनीसुधा स्वतःला पूरुषांप्रमाणे स्वाधीन समजावे. शौर्य हे काही केवळ पुरुषांनाच गाजवता येते असे नाही.” महिला कार्यकर्त्यांनी स्त्रियांची नांवे मतदार यादित नोंदवावीत, त्यांना व्यावहारिक शिक्षण द्यावे किंवा देण्याची व्यवस्था करावी. त्यांना स्वतंत्र रूपाने विचार करण्याचे शिक्षण द्यावे. जातिपातीच्या बंधनातून त्यांना मुक्त करावे, ज्यामुळे समाजात बदल होईल. त्यामुळे पुरुषांना त्यांच्या शक्तिची व त्यागाची ओळख होईल व ते त्यांना प्रतिष्ठित स्थानावर स्थापित करतील.

गांधीजींनी स्त्रियांना असा सल्ला दिला आहे की, सगळ्या अनावश्यक व अन्यायकारक बंधनाच्या विरुद्ध सविनय विद्रोह करा व तीचे बंधन फायदेशीर ठरतील जी आपण स्वेच्छेने स्वतःवर लावून घेतो. त्याचप्रमाणे पुरुषांना हे सांगा की, त्यांनी स्त्रियांना उचित मान देणे शिकावे. ज्या देशात किंवा समुदायात स्त्रीचा आदर नसतो त्यांना सुसंस्कृत म्हणता येत नाही.

### २) हुंडयाची प्रथा :-

गांधीजींच्या मते संपुर्ण समाजातून हुंडयाची प्रथा संपायला हवी. या प्रथेचा जातिप्रथेशी घनिष्ठ संबंध आहे. जोपर्यंत विवाहाच्या निवडीचे क्षेत्र एखाद्या जातीच्या काही शेकडा युवकांपूरता किंवा मुर्लीकरता मर्यादित राहिल. तोपर्यंत हुंडयाची ही प्रथा कायम राहिल. आणि जर वाईट गोर्टीचे संपुर्ण निर्मुलन करायचे असेल तर मुल-मुर्लीनी आणि त्यांच्या आई वडिलांनी जातीची बंधने तोडायला हवीत. त्यासाठी शिक्षणाचे स्वरूप बदलले पाहिजे.

### ३) विधवा पुनर्विवाह :-

जर कुणी विधवेने मुद्राम स्वेच्छेने वैधव्य स्वीकारले तर ती स्वतःचे घर तर पवित्र करतेच, धर्मांचे उन्नयनही करते. जर आम्हाला शुद्ध राहावयाचे आणि हिंदुत्वाचे रक्षण करायचे असेल तर या जबरदस्तीने लादलेल्या वैधव्याच्या विषयापासून स्वतःची सुटका करून घ्यायला हवी. आणि या सुधारणेची सुरुवात त्या घरांपसून घ्यायला हवी त्या घरात बालविधवा आहेत. लोकांनी आपल्या घरात असलेल्या बालविधवांचे चांगल्या जागी विवाह करून दयावेत.

### ४) यौन शिक्षणाची गरज :-

आज आमचे संपूर्ण पर्यावरण - आमचे शिक्षण, आमचे चिंतर, आणि आमचा सामाजिक व्यवहार साधारणत: कामेच्छेला आधार देणारा आणि तिचिच पूर्तता करण्यासाठी प्रवृत्त करणारा आहे. ज्यांना व्यावहारिक अनुभव आहे. जे आत्मनियंत्रण हेच मानवाचे सर्वोच्च कठव्य मानतात. जे आपले ध्येय प्राप्त करण्याच्या दृष्टिने उच्च/सच्चे असतात. व ज्यांना दुर्दम्य आत्मविश्वास असतो असे अगदी थोडेसे शिक्षक व मुलांचा जीवनपथ प्रकाशित करू शकतात.

### ५) अस्पृश्यता-हिंदुधर्मावरील बांडगुळ :-

अस्पृश्यतेशी जुळते घेणे गांधीर्जीना कधीच जमले नाही. ते हिंदुधर्मावरिल एक बांडगुळ आहे. असे मानतात.

“आपण आतापर्यंत पाळत आलेली अस्पृश्यता पूढे चालु ठेवणे हा हिंदुधर्मावरिल भीषण कलंक आहे. स्मृतिग्रंथाचा निराधार रीतीने होणारा दुरुस्थ्यो आहे. आणि हिंदुधर्माला आधारभुत असलेल्या प्रेम भावाचा ता अभाव आहे.”

गांधीर्जीच्या मते अस्पृश्यता हा सांप्रत प्रचलित असलेली सैतानी कृती आहे. अस्पृश्यतेच्या खळीला हिंदु धर्माचा काही आधार नाही. अस्पृश्यता हा एक बहुमुखी राक्षस आहे. अस्पृश्यता निवारणाची चळवळ करण्यासा गांधीर्जीना ब्रिटिश सरकारने १९३२ मध्ये परवानगी दिली.

### मंदिर प्रवेशाबाबत मते :-

अस्पृश्यांच्या मंदिर प्रवेशाबाबतही गांधीर्जीनी आपली मते परखडपणे मांडली होती. ते म्हणत. ”मंदिरातील अस्पृश्यता नष्ट झाली नाही. तर मंदिरे नष्ट करावी लागतील आणि जर मंदिरे गेली तर त्याबरोबर आपण ओळखतो तो हिंदु धर्म लोप पावेल. स्पृश्य हिंदुनी आपली सर्व देवालये हरिजनांना खुली करावीत असे ते आग्रहाने सांगत. हरिजनांच्या प्रवेशामुळे मंदिरांचे शुद्धीकरण करण्याचा व्यक्तिश: ते पूर्णपणे विस्तृद व्यक्तिश: होते. हरिजनांचा मंदिर प्रवेश हा अस्पृश्यता निवारणाच्या कार्यक्रमातील महत्वाचा भाग होय असे ते सांगत.“

### अस्पृश्यांना स्वतंत्र मतदारसंघ देण्यास गांधीर्जीचा विरोध :-

अस्पृश्यांच्या स्वतंत्र मतदारसंघाने त्यांची गुलामगिरी कायम राहील असे त्यांचे स्पष्ट मत होते. अस्पृश्यतेचा कलंक काढून टाकण्याचा मार्ग विभक्त मतदारसंघ आणि राखीव जागा हा नवहे विभक्त मतदारसंघ दिल्याने अस्पृश्य व सनातनी हिंदु यांच्यामध्ये कलहाचे बीज पेरल्यासारखे होईल. त्यांचा विच्छेद होईल, विधंस होईल. खुद अस्पृश्यांच्या दृष्टिने व हिंदु धर्माच्या दृष्टिने ते अपायकारक आहे. असे त्यांना वाटे येरवडयाच्या तुरुंगात हरिजनांच्या संयुक्त मतदारसंघासाठी गांधीर्जीनी उपोषण सुरु केले होते. प्रत्येक प्रौढ अस्पृश्यास मतदानाचा अधिकार असावा असे गांधीजी म्हणत.

### अस्पृश्यता निवारणासाठी :-

अस्पृश्यता निवारणासाठी सहभोजन व सहविवाह हे मार्ग गांधीर्जीना कुचकामी वाटत होते. भोजन व विवाह याबाबत प्रत्येक स्त्री पुरुषाला स्वातंत्र्य असले पाहिजे. बेटी व्यवहाराबाबत आपण आपल्या मुलावर कोणतीही सक्ती करू नये. असे गांधीजी म्हणत.

### हरिजनांचे आर्थिक सुधारणा :-

हरिजनांचे आर्थिक स्थिती सोछनीय असून त्यांचा उधार केला पाहिजे. योग्य योजना विचारपूर्वक आखून त्याचे आमलबजावणी केली तर थोड्याशा भांडवलावर थोड्या काळात प्रामाणिकपणे चरका चालवून हरिजनांना स्वतःच्या पायावर उभे करता येईल. अशी त्यांची खात्री होती. मृत्यु जनावराची विल्हेवाट लावण्याची पध्दत बदले तर त्यातून ही अस्पृश्याना अधिक उत्पन्न मिळेल. अस्पृश्यानी ही गिरण्यातून ही कामे करावी. स्पृश्या स्पृश्यांची परिस्थिती काही अंश समान होण्यासाठी अस्पृश्याना जमीन फुकट देण्यात याव्यात. असे गांधीजी सुचवतात. अस्पृश्यांनी स्पष्ट रहावे मृत जनावरांची मांस खावू नये, मादक ऐये घेऊ नयेत, आदी गोट्ठीचे आवाहन गांधीर्जीनी वारंवार केले होते. अस्पृश्यांच्या निवारण्याच्या कार्यासाठी त्यानी संबंध देशाचा दौरा केला. व लक्षावधी खपण्याचा निधी गोळा केला.

### धर्मातराबाबत गांधीर्जीची भूमिका :-

गांधीर्जीनी धर्माबाबत आपली मते परकडपणे मांडली. धर्म हा काही घरा सारखा किंवा कोटा सारखा नाही. की जो आपल्या इच्छेप्रमाणे बदलावा. स्वतःच्या ध्येयापोक्षा ही धर्म हा आपला एक अविभाज्य भाग आहे. ध्येह नाशवंत आहे. तो नाश पावतो पण मृत्यु नंतर ही धर्म टिकून राहतो. हिंदुनी हरिजनाना पूर्ण न्याय मिळवून देण्याचा प्रयत्न करावा. कोणत्याही अंहिक सुखासाठी स्वधर्माचा त्याग करणे योग्य ठरणार नाही. धर्मातरामुळे समाजाचा नैतिक अंदपात होतो. समाजाला संशय व कटुता निर्माण होते.

**सांप्रदायिक सद्भाव :-**

गांधीजी जितके हिंदुवर प्रेम करत होते. तितकेच मुसल मानावर ही करत होते. गांधीजीच्या रुदयात जे भाव हिंदु विषयी आहेत तेच मुसलमान विषयी आहेत. गांधीजीच्या मते मी हे जाणतो की, मी जीवंत आहे तो पर्यंत नाही तरी माझे मृत्यु नंतर हिंदु मुसलमान दोघेही यांचे साक्षीदार असतील. की मी सांप्रदायी शांततेचा लालसा कधीही सोडले नाही.

**सहिष्णुता :-**

ज्या कलेची कामना आहे ती तेकाच प्रत्यक्षात येऊ शकते जेव्हा आम्ही परस्परांविषयी लवचिक आणि उदार मनोवृत्तीचा विकास करू शकु. सहिष्णुता अशी एक गोष्ट आहे की, जी भिन्न भिन्न धर्माच्या अनुयायाना चांगल्या शेजाच्याप्रमाणे किंवा मित्राप्रमाणे राहायला मदत करते.

**समान नागरिकता :-**

जर बहुसंख्याक हिंदु आपला धर्म कर्तव्य बहुमूल्य समजत असतील तर कुठल्याही परिस्थिती ते नियोजित व्यवहार करतात. ते अल्प संख्याकाच्या दोषाकडे किंवा त्रुटीकडे लक्ष देणार नाहीत. अल्पसंख्याक न्यायासाठी त्याच्यावरच आवलंबून असतात. हिंदुनी सुध्दा मुसलमानाना आपल्यासारखेच नागरिक मानायला हवे.

**सारांश :-**

गांधीजी समाज परिवर्तनावाधी होते परंपरा आणि प्रगती शिलता याचा सुरेख संगम त्यांच्या विचारात झालेला दिसतो. गांधीजीना अशी समाज रचना हवी होती की, जे केवळ परस्पर सहयोग, प्रेम आणि मैत्री यांच्या आधारावर असेल. जाती प्रथा, रुढी वाद, अज्ञान, अन्याय या सारख्या सामाजिक रोगावर व विकृत प्रवृत्तीवर गांधीजीनी सत्य, अहिंसा, आत्म सत्यम, नम्रता आणि वचन बधक्ता हे विचार व त्यानी समाजात नवचैतन्य निर्माण केले. गांधीजींच्या विचारांचा केंद्र बिंदू हा अहिंसा व प्रेमाणे व सामंजश्याने बदल हा होता. सांप्रदायिकता हा भारतीय इतिहासातील कलंक आहे. कुटुंबात व समाजात पुरुषांचे बरोबरीने स्थान स्थिर्यांना हवे. राजनीतीला स्थान व महत्त्व गांधीजीनी दिले. पाश्चात्य संस्कृती ही भौतिकतेवर आधारित असल्याने ती स्विकार स्थान असे म्हणत. स्वदेशीच्या माध्यमातून गांधीजीना देश आत्मनिर्भर करायचा होता. हुंडयाच्या विरोधात त्यानी आवाज उठविला, हुंडा स्विकारणे हा देशाचा व स्त्रिलाला अपमाने आहे.

अस्पृश्यता पाळणे ही धार्मिक नक्के तर सैतानी पुरामत आहे. प्रत्येक व्यक्तीने दुसऱ्याच्या धर्माचा आदर करावा. स्वदेशी अंगीकारल्या शिवाय पर्याय नाही आणि स्वदेशी हे एक ब्रत आहे. असे मानत. आणि ब्रत धार्मिक, राजकिय, आर्थिक जिवनात अवंबयाचे आहे.

“व्यक्तिच्या सद्गुणांवर जर विश्वास ठेवला तर तिचे परिवर्तन करणे सोपे आहे. आणि व्यक्ति बदलती तर समाज नक्कीच बदलतो.”

**संदर्भ :-**

- १) आधुनिक भारताचा इतिहास - प्राचार्य डॉ. एस. एस. गाठाळ.
- २) यशवंतराव च्हाण महाराष्ट्र मुक्त विद्यापिठ - गांधी अभ्यास डॉ. शहा.

## Gram Swarajya Concept of Mr.Gandhiji

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In India after Lokmanya Tilak's demise'Gandhi Era" was started. (1) After 1920, the people and groups who opposed armed opposition to the British regime did not get much recognition because in the same period Mahatma Gandhi used to be a satyagraha and civil disobedience against British rule.(2)At the same time, Gandhiji continued the legislative program and on the other side of financial independence, rural and cottage industries and use of indigenous items.(3)The plans for Mahatma Gandhi planned called as "Gandhian economics or planning of Gandhi". (4) With the aim of making the country financially self-reliant, to stop the economic exploitation by the British, to reduce the gap in poor prosperity and to increase the growth in our country, at the beginning of the twentieth century, many political leaders, thinkers and social reformers have shown their country's thinking about the economy.

Though Mrs. Gandhi is not an "economist" in reality. On their financial thoughts seem to have an impact of Leo Tolstoy, thoro, ruskin, etc. (5)Gandhi himself has mentioned that all these thinkers become philosophers, literary or humanists. An unprecedented set of ideals and the act of realizing the ideal is seen in Gandhi's personality. Eg. They announced to boycott foreign clothes. On one side, they made foreign items and on the other side they won Swadeshi. He gave a reputation to the khadi cloth woven with cotton yarn on his own span.(6)In today's issue of poverty and unemployment, Gandhi was still struggling to fight. By studying the international arena, various political opinions, social and religious conduct of our country, etc. Thinking about the concept .Maand undertook many creative activitieThe time has changed so much. Today we take up new references, new strategies and new global measures, but still today I You see Gandhiji's influence.(7) One of these is the Khadi Village Industries Board. (8) Today, the Village Industries Board is run all over the country. These schemes are being implemented to encourage rural artisans and reduce their unemployment issues. For this, we need to understand Gandhiji's thoughts on Swadeshi.(9) Your country is farming.(10) The fact that this vast majority has become a village has become the financial source for Gandhiji. In order to make our country economically self-sufficient and self-sufficient, he took steps to try towards the direction of how to become self-sufficient and self-sufficient. This shows that the meaning of Gandhi economics and Gandhian planning was very important. Gandhi himself had lived in England.(11) He had seen direct adverse effects on human life due to rising industrialization. Therefore, Gandhiji was opposed to things such as mechanization and huge revenue from industry. The adverse effect of this is that there is a growing centralization of the product's equipment. That's why Gandhi seems to have focused his attention on the decentralized economy.(12) The British exploited the economic condition of their country .It was their economic colonization. One thing that exploits the second colony is that Dadabhai Naoroji was aware of this. It was a matter of time before and after the economist. From now onwards, the leaders of Gandhians showed that the cities are also exploiting the villages. This rate is Dr. Khandekar has called it "internal colonialism".(13) People in the village should get jobs as they are in the true village, they will have confidence in them.

For the people of the village who are in the village as a whole, Gandhiji suggested several measures to build confidence among them. To encourage the poor and cottage industry; to improve the agriculture; to make rural people self-reliant; decentralization of the economy; Reducing the inequality in the income of the poor and the rich; Capitalists and businessmen should use their wealth as a trustee of the society for the welfare of the society.(14) It is necessary to know the life stories of the Gandhis on the basis of all these financial concerns. The true happiness of a person or society is not in material matter but in a simple living and highly thoughtful and good life values, he was the founder of the life policy of Gandhiji. He achieved prosperity by pursuing constant pursuit for maximum happiness for the more people in the Western world .But in that prosperity many personal and social problems. It seems to be built there because they are called Changalvad Or it seems to be encouraging Sukhwada. If the people of the village are coming to work in the cities and for the sake of livelihood, the problems of the city will also get worse, if the villagers have provided livelihood facilities for the people living in the village, then they will not be able to come to the city for their

livelihood and employment. Otherwise, the city's problems will get worse. Coming up to industrialization The cities; The metropolitan area has come. Environment; Essential things are being destroyed. Increasing unpredictable townships reduces employment opportunities; Unemployment increases and increases crime. Failure to stop rising crime in the city. It is still not time, however, it is not time to stop the unplanned growth of big cities; It is necessary to look at the economy of our country with a self-respecting approach. The principle adopted by the countries is that the principles adopted by the countries "do not apply to the underdeveloped countries." The matter was also known by Justice Randane.

He demanded that the British should give priority to the economic development of India.(15) Gandhi led a strong fight to get freedom for the country. At that time, Gandhiji decided that this freedom should be of the highest order. It is the nature of imperial ideas to develop a foreign country to exploit the other country with its financial exploitation. Bringing Indian soil to India and processing it to bring it to India . It was a British policy to sell.This policy encouraged the industries in England.Considering the village as an important and central component, an economy should become self-sufficient. All the common people of the country were sure to believe that the labor should lead an ordinary quality of life, the concept of "Gram Swarajya" was certainly behind the concept.(16) Rasquin's ideas were influenced by these thoughts of the Gandhis.

Secondly, the work of advocate and Nahavi should be similar to that of Labor. The important reason is that the work of both is equally useful for the society. By accepting this new approach and the financial restructuring, Gandhiji gave his country. Swadeshi means the use of the things around you and the service of this service limits your emotions to you. Such indigenous definition has been defined by graffiti. In fact, in the broadest sense this thing applies to all the courtyards of life.

He said that because of the lack of use of indigenous people in industrial and financial fields, there was poverty and poverty in their country. While expressing concern that the government should not interfere in any field, Gandhiji asserted that Gandhi should be taxed on foreign goods. Although they were convinced that the entire indigenous policy was not possible, it was possible to some extent. If they want to create an ideal society system, then they insist on continuous and determined efforts to make it necessary. In essence, the concept of Swadeshi is similar to that of village Swarajya; It is consistent with the principles of non-violence. (17) Swadeshi is the equitable distribution of wealth. This is because of the Swadeshi farming is a supplementary occupation. And hence helps solve the problem of poverty. Swadeshi is a Kamdhenu that solves all the needs and many difficult problems. The idea of Gandhiji's village or state of the village is based on non-violence. Non violence creates a man of powerful power, in which people become nutritious, not absorbing at all. Swaraj is the state of its own and the state that can reign over itself is the only one who can rule over the other. The rulers have many enemies; They are selfish; they are bribe; They are powerful enemies. To understand the idea of grassroots villagers, they have to understand the principle of non-violence. When Gandhigiri told the idea of the village, he had some expectations about the achievement of the Gram Rajya means the rural self-reliance. He should be selfless, incompetence, discriminatory, he should be arrogant, should be righteous and virtuous; Ruler should be helping him serving the Ganjali, my family should be such a person; Should be away from greed, woman;; alcohol and corruption; Such is the criteria of Gandhiji 's Gramrajya constituency. Also, the village should be able to defend itself; Since the power of the villagers is generated from the power of self, the light and influence of that power should be seen everywhere. If Gandhiji's dream was true, he would have come to the Great India.

When Gandhiji used to say that British power should have gone right away, he felt that the new system of republic should be reconstituted on the new system of principle. If the village is an integral part of that constitution, every village will be self-supporting and self-sufficient, peaceful, if not, it will not need external power; Economy; Where there is a social status, there will be Gramrajya Other ramarajyai take best . Gandhiji's idea was that people should not become power centers or service centers only because of their economics; they also have a revolution in social work. Gandhi's economics is very different from today's economics. His economics included a person's freedom from poverty and non-inheritance. Though wealth has accumulated, it is not property of Gandhi; Gandhiji's view was that he should be the person's vision of being the fund's only asset. Our social work is based on such disparities, and in our case, women and society are oppressed by high morale. In this case, when we are released, the rule will be equated in the economy. In the same way, there will be unity in the society. Only then will there be unity in the society. This is expected in

the village of Gandhiji. The ideology of Gandhiji's ideology, we have not brought our ideals to our country, it is a misfortune of our country. The situation of our democracy is a caste, communal; it is becoming a pro-dictatorial dictator. The economy of our country is not a socialist;. There is no fundamentalist and even Gandhian. It is not possible for Gandhiji to implement the idea of gramwarvaraja in exactly the real sense, but if we absorb only the core of his imagination. In today's dark age he will certainly be the guide of Deepsthambh .

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## Mahatma Gandhi's Views on Gramswaraj and Village Industry

### महात्मा गांधीजीचे ग्रामस्वराज्य व ग्रामउदयोग संबंधी विचार

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#### प्रस्तावना (Introduction)

भारत हा देश शेतीप्रधान असून भारतातील 70% लोकसंख्या ही खेडयात राहते व त्यांचे उदरनिर्वाहाचे साधन शेती असून जर शेतीचा शाश्वत विकास झाला तर खेडयातील जीवन समृद्ध होवून खेडी स्वावलंबी होवू शकतील असे विचार महात्मा गांधीजीनी वेळावेळी आपल्या भाषणामध्ये व वेगवेगळ्या ग्रंथामधून व्यक्त केलेले आहेत. महात्मा गांधीजी जेव्हा भारतीय स्वातंत्रलढयामध्ये उत्तरले तेव्हा भारताची अवस्था अतिशय केवीलवाणी होती. तसेच भारतातील शेतक—यांची अवस्था व खेडयांची अवस्था दयनीय होती. ही खेडी स्वावलंबी नव्हती व खेडयातील शेतकरी व शेतमजूर यांचे जगणे दयनीय झाले होते.

ही भारतीय खेडयांची अवस्था बघून महात्मा गांधीजी स्वावलंबी खेडयाबद्दल विचार करू लागले व भारत स्वतंत्र झाल्यानंतर भारतीय शेतक—यांना न्याय मिळवून देण्यासाठी तसेच त्यांचा विकास करण्यासाठी व शेतक—यांना लोकशाहीमध्ये महत्वाचे स्थान देण्यासाठी महात्मा गांधीजी विचार करीत होते. भारत स्वतंत्र होण्याच्या उंबरठयावर असताना सन 1946 मध्ये भारतीय राज्यघटना निर्मितीचे कार्य सुरु झाले तेव्हा महात्मा गांधीजीचा आग्रह होता. भारतातील प्रत्येक खेडे स्वावलंबी झाली पाहिजेत खेडयातील गरजा खेडयातच पूर्ण झाल्या पाहिजेत व खेडयाचा राजकीय, सामाजिक व आर्थिक विकास झाला पाहिजे तरच खरा भारताचा विकास होवू शकतो.

#### संशोधनाची उद्दिदष्टे (Objective of Research)-

1. महात्मा गांधीजीच्या ग्रामस्वराज्य विचारांचा अभ्यास करणे
2. महात्मा गांधीजीच्या ग्रामउदयोग व कुटीरउदयोग विचारांचा अभ्यास करणे
3. महात्मा गांधीजीचा यंत्राणा असणारा विरोध यांचा अभ्यास करणे.

#### 1. महात्मा गांधीजीचे ग्रामस्वराज्य विचार :-

भारताच्या भावी समाजरचनेबद्दल गांधीजी जी मते वेळावेळी व्यक्त करीत ती अप्रत्यक्षरित्या त्यांच्या मनातील भारताच्या भावी राज्यघटनेचे स्वरूप सांगणारी होती. 1909 साली लिहिलेल्या हिंद स्वराज्यापासून त्यांचा प्रारंभ झालेला दिसतो. गांधीजीच्या मताबद्दल कॉग्रेस पक्षाने आणि नेतृत्वाने आदर दाखविला, तरी ती सर्वच त्यांनी मान्य केलेली नव्हती. खेडी हा मूलभूत आणि स्वायत्त घटक असावा किंवा ग्रामपंचायतीच्या निवडणूका सरळ मतदानाने व्हाव्यात असे गांधीजीना वेळावेळी वाटत होते. खेडयाची स्वायत्ता हे ही तत्व महात्मा गांधीजीनी स्विकारले होते.

स्वतंत्र भारताच्या राजकीय, आर्थिक आणि सामाजिक रचनेमध्ये गांधीजीच्या मनात जे स्थान मिळावयास हवे होते ते बहुपदरी होते. प्रशासनाचा प्राथमिक घटक खेडे हाच असला पाहिजे त्यांना आपला स्वतःचा कारभार करण्याचे पुरेसे अधिकारी हवेत. खेडयामध्ये ग्रामपंचायतीची निवडणूक प्रौढ मतदानाने व्हावी व ग्रामपंचायत सदस्यांनी पंचायत समितीच्या सदस्यांना तालुका पंचायतीसाठी निवडणून दयावे व तालुका पातळीवर पंचायत समिती स्थापन करावी तसेच तालुकापातळीवरील पंचायत समितीच्या सभासदांनी जिल्हा पंचायतीसाठी मतदान करावे याप्रमाणे कमाकमाने अप्रत्यक्ष मतदानाने राष्ट्रीय पंचायत निवडणून दयावी असे महात्मा गांधीजीच्या कल्पनेत होते.

ग्रामपंचायतीला नियम करण्याचा व त्या नियमांची अमंलबजावणी करण्याचा तसेच खेडयात घडू शकणा—या गुन्ह्यांबद्दल व घडणा—या गुन्हाबद्दल व खेडयामध्ये ग्रामस्थामध्ये होणा—या तंट्याबद्दल न्याय देण्याचा व नियमांची अमंलबजावणी करण्याचा असा तीन प्रकारचा अधिकार ग्रामपंचायतीना असावा, असा त्यांचा आग्रह होता. म्हणजे गावातच गावाला लागणारे कायदे करणे म्हणजेच गांधीजीचे मत होते गावातच विधीमंडळ व गावाने केलेले कायदे पंचामार्फत त्याची अमंलबजावणी करणे म्हणजेच गावातच कार्यकारी मंडळ तर गावामध्ये होणारी भांडणे तंते मग ते फौजदारी असो अथवा दिवाणी असो त्यावर निवाडा करण्याचा व निर्णय देण्याचा अधिकार ही गावातील पंचानाच असावा म्हणजेच गावातील न्यायव्यवस्था ही स्वस्त व जलद गतीने व्हावी असे गांधीजीचे मत होते.

गावाचा कर किती व कसा असावा कुणावर किती कर लावावा व तो कधी वसुल करावा व वसुल करण्याचे देखील काम ग्रामपंचायतीनेच करावे म्हणजेच गाव आर्थिक स्वावलंबी होईल तसेच गावाच्या स्वच्छतेची

गावातील रस्त्याची स्वच्छता गावातील जनेतेची आरोग्याची व शिक्षणाची व्यवस्था देखील ग्रामपंचातीनीच करावी म्हणजेच थोडक्यात गावातील स्वच्छतेची, आरोग्याची व शिक्षणाची व्यवस्था ही ग्रामपंचायतीवर असावी म्हणजेच गावातील नागरिक स्वतः जबाबदारीने करतील थोडक्यात गावातील ग्रामपंचायत ही आधुनिक लोकशाहीची पाळणाघर व्हावे व गावातील ग्रामपंचायत ही लोकशाहीची शिक्षण देणारी शाळा असावी

गांधीजीच्या स्वप्राणील स्वायत्त खेडयांना स्वतःच्या विकासाचा आराखडा तयार करून त्याप्रमाणे नियोजन करण्याचा अधिकार असावा असे महात्मा गांधीजीना वाटत होते. सध्याचे स्थानिक स्वराज्य संस्थांच्या अधिकारांचे केंद्रकीकरण झाल्याचे दिसून येते पण महात्मा गांधीजीना भारतातील स्थानिक स्वराज्य संस्थांचे म्हणजेच ग्रामपंचायत, पंचायत समिती व जिल्हापरिषद यांच्या अधिकाराचे विकेंद्रीकरण करायचे होते म्हणजेच गावातील प्रश्न त्या गावात राहणा—या ग्रामस्थांना अधिक चांगल्या प्रकारे माहित असतात व गावातील ग्रामस्थांना त्या प्रश्नांची उत्तरे देखील व उपाय देखील गावातील ग्रामस्थांना चांगल्या रितीने माहित असतात त्यामुळे मुंबई किंवा दिल्लीपेक्षा गावातील ग्रामस्थच प्रश्नावर उपाय चांगल्या पद्धतीने करू शकतात त्यामुळे गावातील ग्रामस्थांना प्रश्न सोडविण्यासाठी अधिकार मिळावेत हे अधिकार आता भारतीय राज्यघटना दुरुस्ती 73वी व 74वी सन 1992 साली करून भारतातील ग्रामपंचायत, पंचायत समिती व जिल्हापरिषद तसेच नगरपंचायत, नगरपालिका व महानगरपालिका यांना मिळालेले आहेत. त्यामुळे 1992 नंतर भरातील सर्व खेडयामध्ये ग्रामसभा होवू लागल्या व ग्रामसभेच्या माध्यमातून गावातील प्रश्न गावातील नागरिकच सोडवू लागले. त्यामुळे ख—या अर्थाने महात्मा गांधीजीचे स्वयंपूर्ण व स्वावलंबी खेडे हे स्वप्न पूर्ण होवू लागले आहे. असे जाणवत आहे.

महात्मा गांधीजीचे स्वप्न हे प्रत्येक खेडे हे आर्थिकदृष्ट्या स्वयंपूर्ण असावे तसेच त्या खेडयातील लोकांच्या दैनंदिन वस्तुंच्या गरजा त्या खेडयात निर्माण झालेल्या उत्पादनानीच भागवाव्या तसेच पूर्ण कराव्यात असे महात्मा गांधीजींना वाटत होते. खेडे स्वयंपूर्ण असेल तरच म्हणजेच त्या खेडयामध्ये ग्रामस्थांना लागणारे अन्न, औषध, अवजारे, तेल, शाळा किंवा लोखंडाची व लाकडी शेतीकामासाठी लागणारी अवजारे ही गावातच मिळाली पाहिजेत तरच गाव स्वयंपूर्ण आहे असे म्हणता येईल. ते जर दुस—यावर अवलंबून असेल तर दुस—याचा प्रभाव त्यावर पडेल असे महात्मा गांधीजीना वाटत होते. महात्मा गांधी स्वयंपूर्ण खेडयाबद्दल आग्रही होते कारण खेडयातील माणसे एकमेकांवर अवलंबून असली म्हणजे त्यांच्यात सामंजस्य टिकते ती परस्परांमध्ये भांडत नाहीत, तर ती परस्परांना धरून राहतात परस्परांमध्ये मैत्रीचे संबंध प्रस्थापित करतात असे महात्मा गांधीजीचे गृहित होते. गावातील बारा बलुतेदार व अलुतेदार घण्यात गावचा तेली, विणकर, लोहार, माळी, कुंभार, न्हावी, चांभार, मांग आणि सुतार यांची इतर सर्वांनांच गरज पडते तर हे बलुतेदार व अलुतेदार हे गावातील शेतक—यांवर व शेतीच्या उत्पन्नावर अवलंबून असतात शेतकरी बलुतेदार व अलुतेदारांना अन्नधान्य व भाजीपाला पुरवतो तर अलुतेदार व बलुतेदार हे शेतक—यांना सेवा पुरवितात त्यांना लागणा—या शेती साहित्याची दुरुस्ती करतात तसेच नवीन शेती साहित्य बनवून देतात किंवा शेतक—यांना लागणारे वस्त्र पुरवतात त्यामुळे गावातील व्यवहार हे एक दुस—यांवर अवलंबून असल्यामुळे गावातील सर्व नागरिक एक दुस—या बरोबर समजूतदारपणे वागतात त्यामुळे गावामध्ये भांडण व तंटे यांचे प्रमाण वाढेल असे गांधीजीचे मत होते. गांधीजीच्या कल्पनेत प्रत्येक खेडयाने आपल्या गरजा शक्यतो स्वतःच भागव्याव्या, दुस—यावर अवलंबून राहू नये म्हणजे त्यांची स्वायत्ता टिकेल.

सर चार्ल्स मेटकाफ यांनी आपल्या 1830 च्या मिनिटमध्ये भारतातील खेडयासंबंधी आपले मत व निरीक्षण नोंदवलेले आहे ते सर्वश्रूत आहे. “भारतीयांचे (त्यांच्या सामाजिक जीवनाचे) रक्षण करणारी एक महत्वाची गोष्ट म्हणजे प्रत्येक खेडयाचे जवळजवळ स्वतंत्र असलेले राज्य. अनेक क्रांत्या आणि बदल होवूनही खेडयामध्ये अंतर्गत स्वातंत्र ब—याचअंशी शिल्लक राहिले आणि त्यांचे सौख्यही कायम राहिले. माझी अशी इच्छा आहे की, हे जे खेडयाचे स्वरूप आहे, ते बदलले जावू नये.

चार्ल्स मेटकाफ यांची भारतीय खेडयांची स्वायत्ता व स्वयंपूर्णता यांचेबद्दलचे हे मत विचारात घेताना एक गोष्ट लक्षात ठेवली पाहिजे मेटकाफ हे बिट्रीश नागरिक असूनदेखील महात्मा गांधीजीच्या विचारांशी सहमत होते. परंतु 4 नोव्हेंबर 1948 रोजी डॉ.बाबासाहेब आंबेडकरांनी आणि इतरांनीही मेटकाफच्या अभिप्रायावर कडक टिका केली. डॉ.बाबासाहेब आंबेडकरांनी घटना समितीतील भाषणात असे म्हणटले की, भारतीय ग्रामीण जीवन म्हणजे अज्ञानसंकुचित मनोवृत्ती आणि जातीयवाद यांचा अड्डा आहे. तर कार्ल मार्क्स यांने भारतीय ग्रामव्यवस्थेला असे म्हणटले आहे की, भारतीय ग्रामव्यवस्था ही पराकोटीची, प्रतिगामी असून मानवजातीला प्रगती करावयाची असेल तर ती नष्ट करणे अगत्याचे आहे.

## 2. महात्मा गांधीजीचे ग्रामउदयोग व कुटीरउदयोग विचारांचा अभ्यास :-

ग्रमीण भारतातील शेतीवर व शेतीव्यवसायावर आपले उदरनिवार्ह करणारे शेतकरी व शेतमजूर यांना पूरक म्हणून ग्रामउदयोग किंवा कुटीरउदयोग राज्यांनी उपलब्ध करून दयावेत असे महात्मा गांधीजीना वाटत होते. गांधीजीच्या या विचारांची प्रत्यक्ष अमंलबजावणी स्वतंत्रपूर्व काळातच त्यांच्या कार्यकरत्यापूरती सुरु झाली होती. महात्मा गांधीजी श्रमाचे महत्व सांगण्यासाठी कुटीरउदयोग व ग्रमोदयोग अशा छोट्या उपकरणांना उत्तेजन

देत असत. महात्मा गांधीजीनी वर्धामध्ये आपल्या आश्रमात व वर्धाच्या जवळपास इतरही काही ठिकाणी चर्मोद्योग, साबण आणि तत्सम वस्तू तयार करणारी छोटी छोटी केंद्र चालवली गेली. विशेष म्हणजे या कुटीर उदयोग व ग्रामोउदयोगामध्ये सर्व जातीचे लोक काम करीत होते. त्यामध्ये अमुख एक व्यवसाय एका विशिष्ट जातीनेच करावा उदा. चर्मोद्योग व्यवसाय हा चांभार या जातीच्या व्यक्तीनेच करावा हा परंपरेचा दंडक गांधीजीनी मोडून काढला. अर्थातच ही चळवळ फार कमी प्रमाणात यशस्वी झाली पण किमान सुरुवात तर झाली. त्यामुळे समाजामध्ये असणारी रुढी परंपरा व जातीजातीमध्ये असणारा भेद महात्मा गांधीजीच्या कुटीरउदयोग व ग्रामोद्योगमुळे कमी झालेला दिसतो. त्यामुळे समाजामध्ये असणारी अस्पृश्यता कमी होण्यासाठी मदत झालेली दिसून येती.

ज्यावेळी खेडयातील कुटीरउदयोग व ग्रामोद्योग, बलुतेदारांचे व्यवसाय, हस्तकलांची उत्पादने कमी होतात केव्हा लयाला जातात त्यावेळी असे व्यवसाय करणारे लोक आपला व आपल्या कुटुंबाचा उदार निर्वाह करण्यासाठी नाईलाजाने शेतमजूर होतात. अतिरिक्त शेतमजूर उपलब्ध झाल्यामुळे या शेतमजुरांना शेतीवर कमी पगारात राबावे लागते व त्यांचे शोषण होते. हे शोषण कमी करण्यासाठी गांधीजीनी चरखा है गरीब माणसांच्या स्वावलंबनाचे आणि परकीय सत्तेविरुद्ध लढण्याच्या त्याच्या निश्चयाचे प्रतिक बनविले. आपल्या श्रमातून मिळणारा रोजगार त्या व्यक्तीची प्रतिष्ठा वाढवेल तसेच त्या गरीबाचे उदरनिर्वाहाचे साधन हे चरखा बनेल हे महात्मा गांधीजीना अपेक्षित होते. भारताच्या पंचवार्षिक नियोजनात अगदी पहिल्या व दुस—या पंचवार्षिक योजनेत लघुउदयोग व कुटीरउदयोग हे मुख्यतः शहरातच वाढतील व स्थापित केले जातील असे गृहित धरण्यात आले होते. या गृहितकांमुळे महात्मा गांधीजीचे स्वप्न धुळीस मिळालेले आहे.

### 3. महात्मा गांधीजीचा यंत्राणा असणारा विरोध :-

महात्मा गांधीजीचा यंत्राणा विरोध आहे का ? हे तपासणे व अभ्यासणे जरूरी आहे. भारतामध्ये मोठया प्रमाणात गैरसमज आहेत की, महात्मा गांधीजीचा यांत्रिकीकरणाला विरोध होता पण असे दिसून येते की, ज्या यंत्रामुळे रोजगारावर प्रभाव पडून रोजगार कमी होतील व समाजामध्ये बेरोजगारांची संख्या वाढेल अशा यंत्राना महात्मा गांधीजीचा विरोध होता. पण अशा यंत्रामुळे रोजगार कमी होणार नाही तर रोजगारात भर पडेल कामामध्ये व कामगारांमध्ये अधिक कुशलता निर्माण होईल अशा यंत्राना महात्मा गांधीजीचा पांठिबा होता. त्यामुळे महात्मा गांधीजी असे म्हणतात, मला हाताची काम करणारी यंत्रे नकोत असे त्यांचे म्हणणे असे. तर जी यंत्रे माणसांचा रोजगार कमी करणार नाहीत आणि वस्तुची निर्मिती अधिक चांगली करतील त्या यंत्राना आपला विरोध नाही असेही त्यांनी वेळावेळी सूचित केले होते. यंत्राचा उद्देश काय असावा याबददलची स्पष्ट कल्पना गांधीजीच्या मनात होती. या अभ्यासावरून असे स्पष्ट होते की, गांधीजीचा यंत्राना विरोध नव्हता. शेतीच्या अवजारापासून चरख्यापर्यंत छोट्या तंत्रज्ञानाचा उपयोग ती सुधारण्यास त्यांचा पांठिबाच होता.

### निष्कर्ष (Conclusion):-

महात्मा गांधीजीचा काळ हा भारत स्वतंत्र होण्यापूर्वीचा काळ आहे म्हणजेच 1901 ते 1948 पर्यंतचा आहे. त्याकाळाला अनुसरूनच महात्मा गांधीजीनी आपले विचार व्यक्त केलेले आहेत. त्या काळामध्ये खेडी स्वयंपूर्ण होणे, खेडयाचा विकास होणे, खेडयामध्ये लोकशाही नांदणे हे जरूरी होते. तसेच खेडयामध्ये कुटीरउदयोग व ग्रामोदयोग यांचा विकास होवून खेडयातील नागरिकांचे जीवन सुसहय होणे ही त्या काळाची गरज होती. त्यामुळे महात्मा गांधीजीनी काही प्रमाणात यंत्राना विरोध करून समाजातील बेरोजगारांना काम देण्याचा प्रयत्न करून खेडी स्वावलंबी बनवली आहेत.

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**Gandhiji's Views on Swachh Bharat****Mr.M.G.Patil**

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**Abstract**

*On the Mahatma Gandhi's 150th birth anniversary of Swacch Bharat Campaign was launched. The job is not smiling one. For GandhijiSwachh Bharat means a clean mind & environment. For sustainable development, the issue of clean India must have to tackle urgently. The concept of Swachh Bharat is to provide all the facilities required for cleaning the family & society. Sanitation is a part of life. It is important for welfare of the society. In some countries even spitting is criminal offence. The Indian government is aiming to achieve an open defecation free by constructing the toilets. The PM himself took the broom to clear roads and to inspire citizens. It is estimated that each individual produces 2.25 kg of solid waste per day. More than 70% of the solid waste can be reused. The wet waste can be used as manure. Sewage water should be treated to use for the farms. It is a politics free campaign inspired by patriotism. It is responsibility of every citizen to make this country clean. The dream regarding cleanliness in India is partially successful.Sometimes Gandhiji himself became the scavenger and never ashamed to do the work. The work of the scavenger is the divine work than any other work. Our mother did that when we werebabies. The work of a scavenger is unselfish like our mother. Cleanliness & healthy activity increases the GDP by increasing productivity of the society. PM emphasised role of 4 P's of People's participation, Partnership, Public funding & Political leadership. PM appealed to all citizens to take pledge as a part of Swachh Bharat mission. It realised behavioural changes in the society about cleanliness practices are needed to achieve the mission. Hence emphasis is laid on conduct of awareness generations programs via media.*

**Introduction:-**

On Mahatma Gandhi's 150<sup>th</sup> birth anniversary, the campaign of Swachh Bharat was launched. The scheme is launched on the name of Mahatma Gandhi as its inspiration. Sweeping public is very tedious. It is not a smiling job. For GandhijiSwachh Bharat means a clean mind & environment. Gandhiji feels that I may be called sweeper it may hurts me but I felt that I am doing the God's work. United Nations Secretary General emphasized all people have a right to safe water and sanitation. If we are to build resilient societies on healthy planet and achieve the ambition of the 2030 agenda for sustainable development, we must tackle this issue urgently.

The concept of Swachh Bharat is to provide sanitation facilities to every family including toilets, solid & liquid waste disposal. For Gandhi, the drive for cleanliness in a society was an integral part of the process in bringing about a caste less and free society. Everyone is his own scavenger. Government is also said Swachh Bharat is beyond politics inspired by patriotism and not politics.Gandhiji emphasized cleanliness. Sanitation is important than any other. Sanitation is a part of life. It is important for well-being ness of society. No one should spit or clean his nose on the streets. In some countries spitting on the road is criminal offense. The lavatory must be as clean as drawing rooms. According to Gandhiji, causes of many diseases are the poor condition of our lavatories and our bad habits of improper disposing of garbage anywhere & everywhere.

**Estimation of Solid Waste:-**

It is estimated that each individual produces 2.25 kg of solid waste per day which comes around 3 Billion kg every day in India. 70% of solid waste can be reused. The wet waste can be used as manure. Sewage water should be treated before letting in to the field. Solar power can be used to minimise the pollution. Quick collection of garbage, fast transportation, conversion is essential. For this investment in cleaning is essential.

**Open Defecation Free (ODF):-**

The Indian government is aiming to achieve an open defecation free India by 2019 by constructing 12 million toilets in rural India. They developed a monitoring dashboard and mobile app to track the progress towards this goal. Engage in efforts to end open defecation. The MIS is upgraded to enable reporting of creation of ODF communities and their sustenance. The PM himself took the broom to clean the roads to inspire citizens to take accountability of cleanliness of their surroundings which will result in a clean nation.

**Objectives of Clean India Mission:-**

- Construction of individual & community toilets
- Eliminate open defecation
- Reduce the death rates due to unhygienic living conditions.
- Creating an accountable mechanism of monitoring the use of toilets.
- Educate the people and create awareness of the repercussions of ODF.
- Appointment of ground level staff
- Water pipe line in villages.

This mission aims at economic health of the nation. The mission will contribute to GDP & reduce the health costs. It will also enhance the tourism.

#### **Logic of Swachh Bharat Abhiyaan (SBA):-**

Simple logic tells us that the most important impact of SBA should be on the health of the community. Cleanliness drives away diseases and promotes health and therefore, the success of such programs should be evaluated by using some health parameters. The effective cleanliness drive should be impact full to reduce the number of epidemics. The diseases like Dengue,Chickengunya& Hepatitis is directly related to cleanliness.

The government has taken various steps to create awareness amongst the masses for keeping the area surrounding neat & clean. Government is also paying special attention for cleaning rivers, railway stations, tourist destinations & other public places. To achieve the objective of SBA, the technologies to treat the waste material should be developed alongwith creating awareness. Technology is very costly, complex & non-viable. On the contrary indigenous technology is simple, easy & available at low cost.

#### **Politics of Free Campaign:-**

It is a politics of free campaign inspired by patriotism. It is launched as a responsibility of each & every Indian citizen to make this country clean. This campaign has initiated people globally. Teachers & students of schools are joining the campaign very actively with great enthusiasm. For example, UP government banned tobacco products. It is implemented to fulfil vision & mission of clean India. The initiative aims at turning Gandhiji's vision of cleanliness into reality. Gandhiji tried during his time by motivating people, but it was partially successful because of the limited involvement of people. The aim of the mission is defecation of waste.Let the people aware of eradicating manual scavenging and reuse of solid & liquid wastes.

#### **Importance of cleanliness:-**

The dream regarding cleanliness in India is still unfulfilled. Cleanliness improves physical and healthy environment. It has impact on public & personal hygiene. Poor hygienic condition cause to various diseases.The habits of cleanliness is to be cultivated at the young age. Gandhiji said I will not let anyone walk through my mind with their dirty feet

#### **Scavenger's Work is Divine work:-**

Gandhiji's work of cleanliness inspired everywhere. When Gandhiji attended the Congress session in Calcutta, and saw the horrible scene of sanitary conditions. Some delegates used the Vharanda in front of their rooms as latrines. Others didn't object to it, but Gandhiji reacted immediately. When he spoke to volunteers they said, this is not our job. This is sweeper's job. Gandhiji asked for a broom& cleaned the filth. He himself became a scavenger. He never ashamed to do the job of cleanliness.Scavenger's work realises the other people that cleanliness is important. Then he dressed in western clothes and attended the session as a leader. The volunteers were astonished but none came to help him. But when Gandhiji became a star of Freedom movement, Congress formed a squad to look after the cleanliness.

Gandhiji spoke on sanitation that one should not think the work is inferior. The work of the scavenger is very valuable than any other work. Do your work sincerely & earnestly. It is important social service. Our mother did that service and cleaned our filth when we were babies.The work is unselfish. Similarly the work of a scavenger is unselfish like our mother. The work has to be done lovingly & intelligently in civilised manner.

#### **Impact of cleanliness on Development:-**

Cleanliness & healthy activity increases the living condition and reduce the medical cost, and further leads to progress. We can encourage cleanliness through programs like creating awareness, slide shows, distributing pamphlets and medical check-ups. Hence, the national economy gets affected in positive way. Many year foreigners do not like to come to India. Because India is a dirty country. They are afraid of contracting diseases. Hence, the PM shared the lessons and learnt from swachh Bharat Mission and emphasized 4 P's;

- 1)People's participation- Sanitation cannot succeed solely as a government program, but need to become a people's movement.
- 2) Partnership:- Engagement with development partners, NGOs, the private sectors, the civil society and media.
- 3) Public funding:- To ensure adequate financing for financing initiatives.
- 4) Political leadership:- Political will & leadership is critical to drive the program.

#### **What we can do:-**

At the individual level we can participate the Swachh Bharat Abhiyaan in the following way;

- 1)Always carry a small polybag or recycled paper bag
- 2) Segregate waste at home in 3 separate bins. Bio gradable, recyclable & others

- 3) Re-use the old bottles
- 4) Compost pits
- 5) Joint community cleanliness drive
- 6) Use fabric bags
- 7) Live clean yourself.

**The Pledge:-**

PM appealed to citizens to take pledge as a part of Swachh Bharat Abhiyaan. I will remained committed towards cleanliness and devote my time for this. I will devote 100 hours, which is 2 hours per week, to voluntarily work for cleanliness. I will neither litter nor let others litter. I will initiate & quest for cleanliness with myself, my family, my locality, my village and my work place.

The clean India mission is a combined effort of government and citizens of the country in order to change the attitude of the people and sanitation of the hygiene. The government and people should work in tandem. As rightly stated by Mahatma Gandhi ‘ Be the change that wish to see’. It is realised the behavioural changes in the society about healthy sanitation practices are needed to achieve mission goals. Hence emphasis laid on conduct of awareness generation programs. The government is promoting SBA via all possible media. They are utilising social media print, TV, radio to create the awareness. This will help to change the behaviour of the people to get involved in the mission.

**Conclusion:-**

Sweeping relates to household & public places. It is not a simple job. For GandhijiSwachh Bharat means a clean environment. Gandhiji devoted the work of cleanliness. United Nations (UN) secretary also emphasised all people have right to safe water & sanitation. The issue is to be tackled urgently to avoid further consequences. Sanitation is a part of life. Government is aiming to achieve an open defecation free India by 2019 by constructing the toilets. It is estimated that each individual produces around 2.25 kg of solid waste per day. More than 70% of waste can be reused by the advanced technology. The mission will contribute to the growth of GDP & GNP. It is politics free campaign inspired by patriotism. Cleanliness promotes sustained socio-economic growth. Therefore Gandhiji spoke on sanitation that one should not think the work is inferior. The PM emphasised 4 P’s of SBA of People’s participation, partnership, public funding & political leadership. The clean India mission is combined effort of stake holders. The importance is to be given to conduct the awareness generation program. Hence government is promoting SBA via all possible media.

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## महात्मा गांधीच्या विचारांचे महत्व

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### गोषवारा :

या शोधनिबंधात महात्मा गांधी यांनी मांडलेल्या विचारावर भाष्य केले आहे. महात्मा गांधी यांची जवळ-जवळ संपूर्ण कारकीदर पारतंत्र्यात म्हणजे ब्रिटिश अंमलाखालील भारतात गेली. १९४७ साली देशाला स्वातंत्र्य मिळाले आणि अवघ्या दीड वर्षात गांधींची हत्या झाली. म्हणून त्यांची कामगिरी ही प्रामुख्याने ब्रिटिश राजवटीतील आहे. देश पारतंत्र्यात असताना त्यांनी देशसाठी जसे जीवाचे रान केले त्याप्रमाणे देशाला स्वातंत्र्य मिळाल्यानंतर सुद्धा मरेपर्यंत त्यांनी देशसाठी कष्ट घेतले. भारताच्या स्वातंत्र्याचा उत्सव दिल्लीत १५ ऑगस्ट १९४७ रोजी सुरु असताना महात्मा गांधी हिंदू-मुस्लिम दंगलीत होरपळलेल्या दंगलप्रस्ताना आधार देत होते. दंगली शमविष्ण्यासाठी प्रयत्न करीत होते. त्यांनी मरेपर्यंत हिंदू-मुस्लिम ऐक्यासाठी प्रयत्न केले आणि हिंदू-मुस्लिम ऐक्य टिकविष्ण्यासाठी काय केले पाहिजे, यासंबंधी आपले विचार मांडले. त्यापैकी काही विचार आजही उपयुक्त आहेत. गांधींनी विविध विषयावर अनेक विचार मांडले आहेत. पर्यावरण, आरोग्य, अहिंसा, उपोषण अशा अनेक विषयावर त्यांनी आपले विचार मांडले आहेत. एवढेच नव्हे तर त्या विचारप्रमाणे ते जगले आहेत. इतकेच नव्हे तर त्यांनी आपल्या विचाराप्रमाणे वागा अशी सक्ती कोणावरही केली नाही. माझे विचार तपासून घ्या आणि त्यापैकी जे विचार उपयुक्त वाटतील त्याप्रमाणे वागा, असे गांधींनी सांगितले आहे. यावरुन त्यांचे मोठेपण आपल्या लक्षात येते. या शोधनिबंधात महात्मा गांधी यांनी मांडलेल्या अहिंसा, उपोषण, सविनय कायदेभंग इत्यादी विचारांची उपयुक्तता स्पष्ट केली आहे. त्याचे हे विचार आजही कालावध्य झालेले नाहीत हे या निबंधात दाखवून देण्याचा प्रयत्न केला आहे.

राष्ट्रपिता महात्मा गांधी म्हणजेच मोहनदास करमचंद गांधी यांचा जन्म गुजरात राज्यातील पोरबंदर या ठिकाणी २ ऑक्टोबर १८६९ रोजी झाला. त्यांचेशी लग्न वयाच्या १३ व्या वर्षी कस्तुरबा यांच्याशी झाले. गांधी यांच्यापेक्षा वयाने त्या थोड्या मोठ्या होत्या. शिक्षण चालू असतानाच गांधी यांचे लग्न झाले होते. पोरबंदर येथे त्यांचे प्राथमिक आणि माध्यमिक शिक्षण झाले. त्यानंतर पुढील शिक्षणासाठी ते मुंबईला गेले. मुंबई येथे शिक्षण घेतल्यानंतर ते बॅरिस्टर होण्यासाठी सन १८८८ मध्ये इंग्लंडला गेले आणि त्यांनी तेथे 'कायदा' विषयातील बॅरिस्टर ही पदवी मिळाली. ही सर्वोच्च पदवी त्यांना १६ जून १८९१ रोजी मिळाली. वकीली व्यवसाय करण्यासाठी त्यांनी ही पदवी मिळवली होती. म्हणून त्यांनी 'बॅरिस्टर' पदवी मिळवल्यानंतर मुंबई येथे येऊन वकीली व्यवसायास प्रारंभ केला. सुमारे दोन वर्षे त्यांनी मुंबईत वकीली केली आणि एक खटला लढविष्ण्यासाठी म्हणून ते सन १८९३ मध्ये दक्षिण आफिकेत गेले. दक्षिण आफिकेला एक वर्षेच राहण्याचा करार त्यांनी केला होता. म्हणजे दक्षिण आफिकेतील खटल्याचे कामकाज एका वर्षात संपूर्ण गांधी वकीली व्यवसायासाठी परत भारतात मुंबईत परतणार होते. ज्याचा खटला चालवण्यासाठी गांधींनी घेतला होता. तो व्यापारी मुस्लीम होता आणि पोरबंदर येथील होता. त्याचा दक्षिण आफिकेत व्यापार होता आणि त्याची तेथील एका व्यापाच्याकडून बरीच मोठी रक्कम येणे बाकी होती. खटला मोठा गुंतागुंतीचा होता. म्हणून एक अत्यंत बुद्धिमान वकील म्हणून त्या व्यापाच्याने गांधी यांना खटला लढवण्यासाठी दक्षिण आफिकेत येण्याची विनंती केली होती. त्याची विनंती मान्य करून केवळ एक वर्षासाठी म्हणून गांधी आफिकेत गेले. परंतु ते तेथे २२ वर्षे राहिले. खटल्याल्या निमित्ताने गांधी जेव्हा आफिकेत गेले तेक्का तेथे त्यांना तेथील भारतीय बांधवावर गोच्या लोकांकडून होत असेलला जुलूम लक्षात आला. गांधी उच्च शिक्षित बॅरिस्टर असूनही त्यांना गोच्या लोकांनी हीन लेखून अत्यंत अपमानास्पद वागणूक दिली. भारतातून चरितार्थासाठी दक्षिण आफिकेत आलेल्या सर्वसामान्य लोकांना तर फारच वाईट वागणूक मिळत होती. दक्षिण आफिकेतील गोच्या लोकांकडून आणि सरकारकडून भारतीय लोकांच्यावर होत असलेल्या अन्यायाचे निर्मूलन करण्यासाठी गांधी भारतात न परतता दक्षिण आफिकेतच राहिले. या अत्यंत महत्वाच्या कामगिरीसाठी गांधी जवळ-जवळ २२ वर्षे दक्षिण आफिकेत राहिले आणि तेथील भारतीय लोकांना न्याय मिळवून देऊन व सन्मानाची वागणूक मिळवून देऊन गांधी भारतात परतले. दक्षिण आफिकेतील या २२ वर्षांच्या काळात ते अधून-मधून भारतात येत असत आणि इंग्रजांकडून भारतीयांवर होणारा अत्याचार पाहून अस्वस्थ होत असत. दक्षिण आफिकेतील हिंदी लोकांच्यात जागृतीचे काम करत असताना त्यांनी अनेक चांगल्या विचारवंतांचे ग्रंथ वाचले. यामध्ये टॉलस्टॉय, जॉन रस्किन, हेनरी डेविड थोरो यांचा समावेश होता. त्यांच्या विचारांचा प्रभाव गांधी यांच्यावर पडला होता. गांधींनी दक्षिण आफिकेत अत्यंत चांगले कार्य केल्याने त्यांचे नाव भारतातच नव्हे तर जगभर झाले होते. भारतीय जनतेच्या मनात त्यांनी आदराचे स्थान मिळवले होते. भारतात परतल्यावर गांधींनी संपूर्ण देश फिरून पाहिला आणि भारतीय जनतेची आर्थिक, सामाजिक माहिती घेतली. देशातील राजकीय परिस्थितीचे अवलोकन केले. भारतीय जनतेची परिस्थिती सुधारण्यासाठी, अंधश्रद्धा व जातीयता नष्ट करण्यासाठी, हिंदू-मुस्लिम संघर्ष नाहिसा करण्यासाठी आणि भारतीय जनतेला ब्रिटिशांच्या जुलमी राजवटीच्या वरवंत्याखालून मुक्त करण्यासाठी महात्मा गांधींनी हयातभर अविरत कष्ट उपसले. विविध ग्रंथातून, लेखातून, भाषणातून त्यांनी मौलिक विचार मांडले. त्यांच्या विचारांचा अभ्यास केला असता त्यापैकी बरेचसे विचार आजही उपयुक्त असल्याचे आपल्या लक्षात येते.

## १) हिंसेला विरोध - अहिंसेचा पुरस्कार :

महात्मा गांधीनी आयुष्यभर हिंसेला विरोध केला. कोणत्याही कारणासाठी किंवा कोणतेही ध्येय गाठण्यासाठी हिंसेचा अवलंब करु नये, असे गांधीचे मत होते. दक्षिण आफ्रिकेत असताना सुद्धा गांधी यांनी अहिंसेचाच पुरस्कार केला होता. तेथे त्यांनी अहिंसेच्या माग्निच वर्णद्वेशी गोचा लोकांविरुद्ध आणि सरकारविरुद्ध लढे उभारले होते. भारतात सुद्धा त्यांनी ब्रिटिशांच्या विरुद्ध अनेक आंदोलने केली. परंतु ही सर्व आंदोलने त्यांनी अहिंसेच्याच मार्गाने केली. ज्या आंदोलनात लोकांनी हिंसा, जाळपोळ केली ते आंदोलन गांधी यांनी थांबवले. हत्या, जाळपोळ करून यश मिळविण्याला त्यांचा विरोध होता. त्यांनी केलेल्या अहिंसेच्या पुरस्काराने जुलमी ब्रिटिश राजवटही अस्वस्थ व प्रभावित झाली होती. त्यांनी गांधीचे मोठेपण मान्य करून अनेक अन्यायकारक कायदे रद्द केले होते व जुलूम थांबवला होता. आज संपूर्ण जगाने गांधी यांच्या अहिंसेच्या विचाराला डोक्यावर उचलून घेतले आहे. कारण जगातील अनेक देशात जनतेने आपल्या मागण्या मान्य करून घेण्यासाठी हिंसाचाराचा मार्ग स्वीकारल्याने निरपराध लोकांचा बळी जात आहे. लक्षावधी लोक दर वर्षाला अशा हिंसात्मक आंदोलनात मरत आहेत, अपांग होत आहेत. हजारो बालके निराधार होत आहेत. हा हिंसाचार थांबवल्याशिवाय जगात शांतता नांदणार नाही. महात्मा गांधी यांनी अनुसरलेल्या अहिंसेच्या मार्गाने गेल्यास हिंसात्मक आंदोलनात दरवर्षी बळी जाणाऱ्या लाखो लोकांचे प्राण वाचतील. अब्जावधी रुपयांच्या मालमत्तेची जी राखरांगोळी होत आहे, ती थांबू शकेल आणि हिंसाचाराग्रस्त राष्ट्रांच्या आर्थिक विकासाचा वेग वाढू शकेल. भारतात आजही अनेक ठिकाणी साध्या साध्या मागण्यासाठी हिंसेचा अवलंब करून आंदोलने होत असून त्यामुळे आर्थिक विकासावर अत्यंत प्रतिकूल परिणाम होत आहे. भारतातील सामाजिक स्वास्थ्य टिकवून ठेवण्यासाठी आणि हिंसाचाराने उद्भवणारे भवंकर दुष्परिणाम रोखण्यासाठी महात्मा गांधी यांच्या अहिंसेचाच मार्ग स्वीकारला पाहिजे. महात्मा गांधी यांनी केलेला अहिंसेचा पुरस्कार आणि त्यांनी अहिंसेंबंधी मांडलेले विचार आजही जगाला उपयुक्त व मार्गदर्शक आहेत.

## २) अन्याय करणाऱ्या शासनाला सहकार्य करु नये -

अन्याय, जुलूम करणाऱ्या शासनाला सहकार्य करणे जनतेने पूर्णपणे थांबवावे असा एक महत्वाचा विचार ब्रिटिश राजवटीत गांधी यांनी मांडला होता. कारण ब्रिटिशांची राजवट जुलमी व अन्यायी होती. अशा उन्मत्त सत्तेला वठणीवर आणण्यासाठी असहकाराच्या मार्गाचा अवलंब करावा, असे गांधीचे मत होते. त्यांनी असहकारात संप करणे, हरताळ व बंद पुकारणे, सरकारी पदव्या व सन्मान ब्रिटिश सरकारला परत करणे, नोकरीचा राजीनामा देणे इत्यादी बाबींचा समावेश केला होता. अन्याय करणाऱ्या परकीय राजवटीला सहकार्य करु नये असा विचार मांडून त्यांची भारतीय जनतेला अमलबजावणी करावयास लाऊन गांधीनी ब्रिटिश सत्तेला जेरीस आणले होते व जुलमी कारभार बंद करावयास भाग पाडले होते. आज देश स्वतंत्र आहे. जगातील जवळ-जवळ सर्व देश स्वतंत्र झाले आहेत. त्यामुळे गांधीचा असहकाराचा हा विचार आता कालबाब्य झाला आहे असे काहींना वाटते, पण तसे नाही. गांधीच्या असहकाराची विचाराची व असहकार आंदोलनाची माहिती आजच्या पिढीला सुद्धा आहे. सरकारला सुद्धा या विचाराची ताकद माहीत आहे. त्यामुळे आपण जर परकीय राजवटीप्रमाणे जुलमी कारभार करून आपल्या देश बांधवांना छळले तर जनता महात्मा गांधी यांच्या असहकाराच्या आंदोलनाच्या माध्यमातून आपणाला असहकार्य करून राज्यकारभार करु देणार नाही. आपणाला वठणीवर आणेल याची जाणीव आत्ताच्या सरकारांना (देशांना) आहे. महात्मा गांधी भारतातच होऊन गेले असल्याचे म.गांधी यांच्या असहकारासंबंधीच्या विचारांचे श्रेष्ठत्व व त्या विचारातील प्रचंड ताकद आपल्या देशाच्या सरकारला चांगलीच ठाऊक आहे. म्हणून परकीय जुलमी ब्रिटिश राजवटीला वठणीवर आणण्यासाठी महात्मा गांधीनी पुकारलेले असहकार आंदोलन व असहकारासंबंधी मांडलेले बहुमोल विचार आजही उपयुक्त आहेत. जनतेला या अहसकार अस्त्राचा अवलंब करावा लागणार नाही. याची काळजी घेण्याची खबरदारी सरकार होताच दिसते. म्हणजेच अहसकार अस्त्राला व विचाराला घाबरून चांगला राज्यकारभार करताना दिसते. यावरुन गांधी यांच्या अहसकार या विचाराचे श्रेष्ठत्व आपल्या लक्षात येते.

## ३) सरकाराच्या अन्यायकारक कायद्यांना जनतेने शांततेच्या मार्गाने विरोध करावा-

महात्मा गांधीनी मांडलेला आणि ब्रिटिश राजवटीत जनतेची मान्यता लाभलेला आणखी एक विचार म्हणजे जनतेने सरकाराच्या अन्यायकारक कायद्यांना विरोध करावा यालाच गांधीनी सविनय कायदेभंग असे म्हटले आहे. पारतंत्राच्या काळात म्हणजेच ब्रिटिश राजवटीत गांधींचा हा विचार खूपच लोकप्रिय आणि उपयोगी ठरला होता. गांधीच्या सांगण्यानुसार लोकांनी सरकारच्या अन्यायकारक कायद्यांना शांततेच्या मार्गानी मोठा विरोध केला होता. त्यामुळे ब्रिटिश सरकारला राज्यकारभार करणे मुश्किल झाले होते. ब्रिटिशांनी मिठावर कर बसवून मिठाची नुसती किंमत वाढवली होती, असे नाही. तर साधे मीठ तयार करण्याचा भारतीय नागरीकांचा हक्कही डावलला होता. म्हणून त्याविरुद्ध गांधीनी सविनय कायदेभंगाची चळवळ उभी करून ब्रिटिश साप्राज्याचा पायाच खिळखिळा करून टाकला होता. सरकाराच्या अन्यायकारक कायद्यांना जनतेने शांततेच्या मार्गाने विरोध करावा. म्हणजेच सविनय कायदेभंग करावा हा गांधीर्जीचा विचार जगातील काही देशांना आजही उपयुक्त आहे. कारण जगातील काही देशात आजही हुकूमशाही पद्धतीचा कारभार चालू आहे. या कारभाराला तेथील जनता विटली आहे. अशा हुकूमशाहीने पिल्ल्या जात असलेल्या जनतेने सविनय कायदेभंगाच्या माध्यमातून अन्यायकारक कायद्यांना विरोध केला तर त्या देशातील हुकूमशाही वठणीवर येतील आणि अन्यायकारक कायदे मागे घेतले जावून जनतेच्या हिताचा कारभार सुरु होईल. भारतासारख्या देशात सुद्धा सरकार कधी-कधी शेतकी, मजूर यांच्यावर अन्याय होईल असे कायदे करते. लोक रस्त्यावर उतरून सार्वजनिक मालमत्तेचा विध्वंस करतात. दरवर्षी भारतात सरकार विरुद्ध केल्या जाणाऱ्या हिंसाचारात अब्जावधी रुपयांच्या मालमत्तेचा नाश केला जातो. हे सर्व थांबवावाचे असेल तर जनतेला महात्मा गांधी यांच्या सविनय कायदेभंगाच्या मार्गानेच गेले पाहिजे.

#### ४) अन्याय निर्मूलनासाठी अन्याय करणाराच्या विरुद्ध उपोषण करावे -

महात्मा गांधींनी मांडलेला आणखी एक विचार म्हणजे जर कोणी आपणावर अन्याय केला तर त्या अन्यायाचे निर्मूलन करण्यासाठी जनतेने अन्याय करणाराच्या विरुद्ध उपोषणाचा अवलंब करावा. उपोषण करणे म्हणजे स्वतः आत्मक्लेश करून घेणे होय. अन्याय करणाराचाला त्रास न होता स्वतः उपाशी राहून स्वतःला त्रास करून घेणे म्हणजे उपोषण अशी उपोषणाची व्याख्या गांधी यांनी केली आहे. आपल्या उपोषणाची जाणीव अन्यायकर्त्याला झाली तर तो अन्याय करणे थांबवेल अशी गांधीर्जीची विचारधारा आहे. उपोषणामध्ये त्यांनी आत्मक्लेश असा शब्दप्रयोग केला आहे. अन्यायकर्त्याने कितीही अन्याय केला तरी त्याला त्रास/क्लेश न देता स्वतःला उपोषणाच्या माध्यमातून क्लेश किंवा त्रास करून घेणे असा उपोषणाचा अर्थ गांधींनी सांगितला आहे. गांधींनी या अस्त्राचा उपयोग ब्रिटिशांना जेरीस आणण्यासाठी अनेक वेळा केला होता. गांधींनी आपल्या आयुष्यात अनेक वेळा उपोषणे केली होती. त्यामुळे ब्रिटिशांना नमते घ्यावे लागले होते. भारतासहित जगातील अनेक देशातील सामान्य नागरीकांपासून ते मोठचा राजकीय नेत्यापर्यंत अनेकांनी गांधी यांनी सांगितलेल्या उपोषणाच्या मार्गाचा अवलंब केला आहे व आजही ते करीत आहेत. अन्याय करणाराच्या विरोधात उपोषण करण्याचा मार्ग हा अहिंसेचाच मार्ग आहे. उपोषणाच्या अस्त्रामुळे सरकारवर दबाव येतो. उपोषणकर्ता का उपोषण करीत आहे, याची चौकशी सरकार करते आणि उपोषण कर्त्यावर अन्याय झाला असेल तर अन्याय दूर करते. उपोषणकर्त्याच्या बाजूने विरोधी पक्ष आणि इतर सामाजिक संघटना सुद्धा उभ्या राहत असल्याने सरकारला उपोषणकर्त्याच्या उपोषणाची दखल घ्यावीच लागते. सामान्य माणसाला कोर्ट कवेच्या करण्यासाठी वेळ, पैसा नसतो. त्यामुळे त्याला उपोषण हाच पर्याय उरतो. स्वतंत्र भारतात अनेक अन्यायग्रस्तांनी गांधी यांच्या उपोषणाच्या मार्गाचा अवलंब केला आहे. व आजही या मार्गाचा अवलंब केला जात आहे. महाराष्ट्रात आण्णा हजारे यांनी महात्मा गांधींच्या उपोषणाच्या म्हणजेच अहिंसेच्या मार्गानेच अनेक आंदोलने केली आहेत व ती यशस्वी केली आहेत. आण्णा हजारे यांच्या उपोषणामुळे भ्रष्ट अधिकारी व मंत्र्यांना राजीनामा देण्यास भाग पडले आहे. आण्णा हजारे सारख्यांच्या उपोषणामुळे भ्रष्टाचार, गुन्हेगारी, गुंडगिरी कमी होण्यास मदत झाली आहे. म्हणून उपोषणाच्या मार्गानेच अन्यायग्रस्तांनी अन्यायकर्त्यावर दबाव आणून त्याला वठणीवर आणले पाहिजे, हे आपणास म.गांधी यांच्या चरित्र वाचनातून समजते.

#### समारोप :

अशा प्रकारे महात्मा गांधी यांनी हिंसेला विरोध करून अहिंसेचा केलेला पुरस्कार आजही जगाला उपयुक्त व मार्गदर्शक आहे. मार्टिन ल्यूथर किंग, नेल्सन मंडेला, अॅन सॅन स्यू की इत्यादी जगातील अनेक नेत्यांनी महात्मा गांधी यांच्या सत्य, अहिंसा, सद्वर्तन या विचारांचा पुरस्कार करून आपले ईमित साध्य केले आहे. जगातील अनेक देशांचे नेते महात्मा गांधी यांचे नांव आदराने घेतात. यातच महात्मा गांधींचे मोठेपण सामावले आहे.

**वर्तमान परिप्रेक्ष्य में गांधी—विचारधारा की प्रासंगिकता  
(‘सत्य’ और ‘अहिंसा’ तत्वों के विशेष संदर्भ में)**

डॉ. प्रवीणकुमार न. चौगुले

हिंदी विभाग,

श्रीमती कस्तुरबाई वालचंद महाविद्यालय,

सांगली

महात्मा गांधी जी ने समूचे विश्व के सामने अपने आदर्श विचारों की शृंखला रख दी। पूरे संसार ने इस विचारधारा से प्रभाव ग्रहण किया और उसका अनुसरण करने का प्रयास किया। गांधी जी की विचारधारा ‘गांधीवाद’ के नाम से जानी जाती है। ‘गांधीवाद’ इस शब्द का प्रचलन स्वयं उन्हीं के द्वारा प्रयोग किए जाने के कारण बाद में गांधी-समर्थकों द्वारा किया गया। लेकिन स्वयं गांधी जी किसी वाद के झमेले से दूर रहना चाहते थे। गांधीवाद जैसी कोई चीज को वे नहीं मानते थे। इस संदर्भ में उनका कथन है, “गांधीवाद जैसी कोई चीज मेरे दिमाग में ही नहीं है। मैं कोई संप्रदाय-प्रवर्तक नहीं हूँ। तत्त्वज्ञानी होने का तो मैंने कभी दावा भी नहीं किया है। मेरा यह प्रयत्न भी नहीं है। कई लोगों ने मुझसे कहा कि तुम अपने विचार की एक स्मृति लिखो। मैंने कहा, स्मृतिकार कहाँ और मैं कहाँ। मेरे पास कोई योजना नहीं है। स्मृति बनाने का अधिकार मेरा नहीं है। जो होगा मेरी मृत्यु के बाद होगा। मैंने तो केवल बगैर योजना के अपने निजी ढंग से यही प्रयत्न किया है कि हम अपने नित्य जीवन में सत्य, अहिंसा आदि सनातन तत्वों का व्यापक प्रयोग करें। बालक की तरह जैसी प्रेरणा मिली, प्रवाह में चीजें आ गई, उसमें जो सूझा वह किया।”<sup>9</sup>

गांधी जी के अपने विचारों को ‘गांधीवाद’ न कहने की सलाह के बावजूद यही शब्द बाद में प्रचलित रहा। गांधी जी की विचारधारा में उनके सहज जीवन से प्रस्फुटित विचारों का सम्मिलन है। असल में गांधी जी की विचारधारा में उनके सिद्धांतों, नीतियों एवं दर्शन का मिलाफ है।

### **गांधी-विचारधारा के तत्व**

सदियों से संसार के कालचक्र में कई विचारधाराओं ने जन्म लिया और कई विचारधाराएँ इस महाकाल के प्रवाह में विलीन भी हो गईं। लेकिन इस शाश्वत सत्य को उकराया नहीं जा सकता कि महात्मा गांधी जी के विचार सूर्य की भाँति सदैव दीप्त रहेंगे। महात्मा जी ने अपने जीवन-काल में विभिन्न दिशाओं में नित्य प्रयोग किए। अपने विचारों के माध्यम से उन्होंने जनता का पथ-प्रदर्शन किया। करोड़ों लोगों का हृदय परिवर्तन करने की ताकद उनके विचारों में थी। उन्होंने अपने कर्म से देश की जनता पर अपनी अमीट छाप छोड़ दी। अपने कार्य में सफलता हासिल करने के लिए उन्होंने अनेक पद्धतियों का अवलंब किया। देश की जनता को अपने इन पद्धतियों के माध्यम से, विचारों के माध्यम से नई सीख दी। आज उनकी मृत्यु के पश्चात् कई सालों के बीतने पर भी उनके विचारों की प्रासंगिकता बनी हुई है और आगे भी बनी रहेगी।

गांधी-विचारधारा के मूल तत्वों में सत्य और अहिंसा की प्रतिष्ठा है। उनके अनुसार उनकी विचारधारा सत्य और अहिंसा की साधना है। वैसे देखा जाए तो सत्य और अहिंसा कोई नवीन तत्व नहीं हैं। भारतीय दर्शन में सदियों से इन तत्वों की परंपरा का अनुसरण होता आया है। लेकिन गांधी जी की विचारधारा में इससे भिन्न स्वरूप का दर्शन होता है। समकालीन जीवन एवं परिस्थितियों के अनुरूप एक व्यावहारिक एवं नवीन रूप के दर्शन इन तत्वों में हुए दिखाई देते हैं। गांधी-विचारधारा का यह प्रबल सिद्धांत है कि सत्य, अहिंसा और न्याय का आधार आध्यात्मिक ज्ञान और प्रेरणा है। मनुष्य जीवन का उद्देश्य सांसारिकता से मुक्ति पाकर आध्यात्मिक सुख को प्राप्त करना है और व्यक्तिगत रूप से सत्य और अहिंसा की साधना से मनुष्य आध्यात्मिक उन्नति कर सकता है। इसलिए गांधी जी ने अपनी विचारधारा में इन दो मूलभूत तत्वों पर ज्यादा जोर दिया। इनके साथ ही सत्याग्रह, अपरिग्रह, प्रार्थना, ब्रत, ब्रह्मचर्य, सर्वोदय, अस्वाद, अस्तेय आदि सिद्धांतों के प्रतिपादन से उन्होंने समाज का पथ-प्रदर्शन किया। आदर्श रामराज्य की प्रतिष्ठापना के लिए उनकी विचारधारा का अनुसरण करना नितांत आवश्यक है। गांधी जी की विचारधारा का अध्ययन करने के लिए उनमें अंतर्निहित ‘सत्य’ एवं ‘अहिंसा’ इन तत्वों का अनुशीलन आगे किया जा रहा है।

### **सत्य**

गांधी जी ने अपनी आत्मकथा को ‘सत्य के प्रयोग’ कहा है। समूचे मानव-जाति के उद्धार के लिए उन्होंने अपने जीवन में ‘सत्य’ इस मूल तत्व के जरिए नए-नए प्रयोग किए। ‘सत्य’ ही उनकी विचारधारा का सार है। ‘सत्य’ को परमेश्वर मानते हुए उन्होंने लिखा है, ‘‘मेरे मन में सत्य ही सर्वोपरि है और उसमें अगणित वस्तुओं का समावेश हो जाता है। यह सत्य स्थूल-वाचिक सत्य नहीं है। यह तो वाणी की तरह विचार का भी है। यह सत्य केवल हमारा कल्पित सत्य ही नहीं, बल्कि स्वतंत्र चिरस्थायी सत्य है; अर्थात् परमेश्वर ही है। परमेश्वर की व्याख्याएँ अनगिनत हैं, क्योंकि उसकी विभूतियाँ भी अनगिनत हैं। ये विभूतियाँ मुझे आश्चर्यचकित करती हैं। क्षणभर के लिए ये मुझे मुख्य भी करती हैं। किंतु मैं पुजारी तो सत्यलूपी परमेश्वर का ही हूँ। वह एक ही सत्य है, और दूसरा सब मिथ्या है। यह सत्य मुझे मिला नहीं है, लेकिन मैं इसका शोधक हूँ। इस शोध के लिए मैं अपनी प्रिय से

प्रिय वस्तु का त्याग करने को तैयार हूँ और मुझे यह विश्वास है कि इस शोधरूपी यज्ञ में इस शरीर को भी होमने की मेरी तैयारी है और शक्ति है।”<sup>2</sup> गांधी जी ने अपने जीवनभर सत्य की खोज की। उनके सभी कार्यों में हमें सत्य की झाँकी दिखाई देती है। ‘सत्य’ ही उनके प्रयोगों की आत्मा है। सत्य का अर्थ बताते हुए उन्होंने कहा है, “‘सत्य’ का संकुचित नहीं, विशाल अर्थ यह है - सत्य यानी होना, जो वस्तु शाश्वत है वह। इस सत्ता के बल पर सबकुछ होता है, यही ईश्वर-श्रद्धा है।”<sup>3</sup> इस दृष्टि से गांधी जी के मतानुसार पृथ्वी का वजूद भी सत्य ही है। वे कहते हैं, “पृथ्वी सत्य के बल पर टिकी हुई है। ‘असत्’-‘असत्य’ के मानी हैं - ‘नहीं’, ‘सत्’-‘सत्य’ अर्थात् ‘है’, जहाँ असत् अर्थात् अस्तित्व ही नहीं है, उसकी सफलता कैसे हो सकती है? और जो ‘सत्’ अर्थात् ‘है’ उनका नाश कौन कर सकता है। बस इसी में सत्याग्रह का समस्त शास्त्र समाविष्ट है।”<sup>4</sup>

सत्य की खोज के संदर्भ में गांधी जी का अभिप्राय है, “सत्य के शोध के कारण जितने कठिन हैं, उतने ही सरल भी हैं। वे अभिमानी को असंभव मालूम होंगे और एक निर्दोष बालक को बिल्कुल संभव लगेंगे। सत्य के शोधक को रजकण से भी नीचे रहना पड़ता है। सारा संसार रजकणों को कुचलता है, पर सत्य का पुजारी जो जबतक इतना अल्प नहीं बनता कि रजकण भी उसे कुचल सके, तबतक उसके लिए स्वतंत्र सत्य की झाँकी भी दुर्लभ है।”<sup>5</sup> अभिमान को कुचल कर बालक की तरह निर्दोष रहकर एवं खुदको रजकण से भी हल्का और विनम्र बनानेपर ही सत्य की प्राप्ति हो सकती है।

सत्य के लिए गांधी जी ने अहिंसा की आवश्यकता पर जोर दिया। बगैर अहिंसा के सत्य का संपूर्ण दर्शन असंभव है। इस संदर्भ में उनका कथन द्रष्टव्य है, “यदि इन प्रकरणों (आत्मकथा) के पन्ने-पन्ने से यह प्रतीति न हुई हो कि सत्यमय बनने का एकमात्र मार्ग अहिंसा ही है, तो मैं इस प्रयत्न को व्यर्थ समझता हूँ। प्रयत्न चाहे व्यर्थ हों, किंतु वचन व्यर्थ नहीं हैं। मेरी अहिंसा सच्ची होने पर भी कच्ची है, अपूर्ण है। अतएव हजारों सूर्यों को इकट्ठा करने से भी जिस सत्यरूपी सूर्य के तेज का पूरा माप नहीं निकल सकता, सत्य की मेरी झाँकी ऐसे सूर्य की केवल एक किरण के दर्शन के समान ही है। आज तक के अपने प्रयोगों के अंत में मैं इतना तो अवश्य कह सकता हूँ कि सत्य का संपूर्ण दर्शन संपूर्ण अहिंसा के बिना असंभव है।”<sup>6</sup>

सत्य की प्राप्ति के लिए गांधी जी ने अहिंसा के साथ प्रेम, निर्भयता, निर्मलता, अपरिग्रह एवं मौन को भी आवश्यक माना है। गांधी जी ने जो जीया वही उनके विचारों के रूप में प्रकट किया। सत्य को जिस रूप में उन्होंने महसूस किया, उसे उसी तरह प्रकट किया। सत्य के प्रति उनका विश्वास दिन-प्रति-दिन यहाँ तक बढ़ता ही गया कि उनके लिए एक सत्य को छोड़ दूसरा इस जगत में कुछ भी नहीं रहा। निश्चय ही वर्तमान परिप्रेक्ष्य में संसार की खुशहाली के लिए उनके इस ‘सत्य’ तत्व की नितांत आवश्यकता महसूस होती है, जिससे मानवता का उद्धार हो सकता है।

## अहिंसा

सत्य और अहिंसा गांधी जी की विचारधारा के मूल तत्व हैं। बगैर अहिंसा के संपूर्ण सत्य का साक्षात्कार नहीं हो सकता। भारतीय धर्म एवं दर्शन में परंपरा से अहिंसा तत्व शामिल है। गांधी जी ने उसके परंपरागत स्वरूप पर नया आवरण अच्छादित कर उसे नए रूप में प्रस्तुत किया। अहिंसा के प्रचार को अपने जीवन का ध्येय मानते हुए गांधी जी ने लिखा है, “मेरे लिए तो अहिंसा धर्म है। मुझे उसपर अमल करना ही है, अते ही मैं अकेले रह जाऊँ। अहिंसा का प्रचार मेरे जीवन का ध्येय है।”<sup>7</sup> उनकी दृष्टि से अहिंसा एक वैज्ञानिक प्रयोग है। उनका यह भी मानना है कि कोई अहिंसा को सिद्धांत के रूप में नहीं जानता, वह ईश्वर की भाँति ही व्याख्यातीत है। अहिंसा को सिर्फ व्यक्ति तक सीमित न रखते हुए गांधी जी ने उसे विश्वव्यापी नियम के रूप में प्रस्तुत किया है - “अहिंसा एक सार्वत्रिक या विश्वव्यापी नियम है, जो सब परिस्थितियों में काम करता है। इसकी उपेक्षा करना निश्चय ही विनाश की ओर जाना है, सिर्फ सवाल यह है कि विनाश में कितना वक्त लगेगा।”<sup>8</sup>

अहिंसा व्यापक तत्व है और मनुष्य समाजशील प्राणी है, इसलिए वह बाह्य हिंसा से सर्वथा मुक्त नहीं हो सकता लेकिन गांधी जी का मानना है कि व्यक्ति को अहिंसा के प्रति सदैव प्रयासरत रहना चाहिए - “अहिंसा की तह में ही अद्वैत-भावना निहित है। और यदि प्राणीमात्र में अभेद है, तो एक के पाप का प्रभाव दूसरे पर पड़ता है, इस कारण भी मनुष्य समाज की हिंसा में, अनिच्छा से ही क्यों न हो साझेदार बनता है। दो राष्ट्रों के बीच युद्ध छिड़ने पर अहिंसा में विश्वास रखनेवाले व्यक्ति का धर्म है कि वह उस युद्ध को रोके। जो इस धर्म का पालन न कर सके, जिसमें विरोध करने की शक्ति न हो, जिसे विरोध करने का अधिकार प्राप्त न हुआ हो, वह युद्ध कार्य में सम्मिलित होते हुए भी उसमें से अपने को, अपने देश को और सारे संसार को उबाने का हार्दिक प्रयत्न करे।”<sup>9</sup>

गांधी जी ने अपनी अहिंसा और कायरता के बीच के फासले को स्पष्ट बयान किया है। गांधी जी की अहिंसा का अर्थ कायरता कर्तई नहीं था, मात्र शस्त्र उठाना भी नहीं था। बल्कि अपना बलिदान करके विरोधी का हृदय परिवर्तन करना था। किसी का उनसे मतभेद हो सकता है और मतभेद होना चेतना का ही लक्षण है। पर लोगों ने उनकी अहिंसा को ठीक से समझा नहीं। उन्होंने स्पष्ट कहा है, “अगर मुझे कायरता और हिंसा के बीच में चुनाव करना हो तो मैं हिंसा को चुनूँगा।”<sup>10</sup> गांधी जी का मानना था कि अहिंसा के सामने हिंसा नहीं टिकती। अहिंसा की महत्ता का प्रतिपादन करते हुए गांधी जी ने कहा है, “मनुष्य की बुद्धि अबतक जितने भी अस्त्रों का निर्माण कर सकी है, उन सबकी सम्मिलित शक्ति से भी अहिंसा द्वारा उत्पन्न शक्ति कहीं बढ़-चढ़कर है।”<sup>11</sup> गांधी जी की विचारधारा का निचोड़ अहिंसा तत्व है। अहिंसा तत्व से ही मनुष्य, मनुष्य बना रह सकता है। इस एक तत्व ने उन्हें विश्वविख्यात बना दिया और पूरे विश्व में वे पूजनीय बने हुए हैं। अहिंसा की शक्ति का परिचय उन्होंने दुनियाभर को दिखा दिया। आज के सांप्रदायिक, लूट-खसोट, दंगे-फसादों के माहौल में उनके इस तत्व की प्रासंगिकता शिद्दत से

महसूस होती है।

### निष्कर्ष -

गांधी जी ने अपनी विचारधारा को 'गांधीवाद' कहने से मना कर दिया, क्योंकि वे किसी वाद के झमेले में पड़ना नहीं चाहते थे। लेकिन बाद में गांधी-समर्थकों द्वारा इसी शब्द का इस्तेमाल किया गया। गांधी जी ने अपने जीवन में अनेक प्रयोग किए। सत्तर वर्ष की उम्र में भी वे प्रयोग करते रहे। उन्होंने जो जीया, उसे ही विचारों के माध्यम से जन-समुदाय रख दिया। गांधी जी के विचार में सत्य ही सबकुछ है। सत्य के पालन के लिए उनके द्वारा बताए गए बाकी के अन्य तत्व पूरक हैं। उन्होंने अपने मूल सिद्धांतों में सत्य एवं अहिंसा की प्रतिष्ठापना की है। उनके जीवन की मूल प्रेरणा ही सत्य और अहिंसा थी। इनके साथ ही सत्याग्रह, अपरिग्रह, प्रार्थना, ब्रत, ब्रह्मचर्य, सर्वोदय, अस्वाद, अस्तेय आदि सिद्धांतों के प्रतिपादन से उन्होंने समाज के सामने नैतिक मूल्य एवं आदर्श की प्रतिष्ठापना की।

गांधी जी के विचारों से पूरे विश्व ने प्रेरणा ग्रहण की है। कई महानतम विद्वानों ने उनके विचारों का समर्थन किया है। उनके विचारों के प्रभाव ने समाज पर गहरा असर डाला है। समूचे मानव-जाति के लिए उनके विचार प्रेरक बने हुए हैं और बने रहेंगे। वर्तमान युग में गांधी-विचारों की आवश्यकता के संदर्भ में हम सोच-विचार करें, तो कुछ बातें स्पष्ट होती हैं। सत्य, अहिंसा, सत्याग्रह, अपरिग्रह आदि तत्वों के द्वारा गांधी जी आदर्श स्वराज्य का निर्माण करना चाहते थे। आज की स्थिति में उनके विचारों को भुलाया जा रहा है। कहीं कहीं गांधी-विचारधारा का विरोध भी दिखाई देता है। लेकिन इन सबके मूल में ज्ञाँके तो इसका उत्तर स्पष्ट हो जाएगा। गांधी-विचारधारा में बहुत कुछ नया नहीं है। वह वैष्णव, जैन, बौद्ध और ईसाई धर्म तथा आधुनिक मानववादी सिद्धांतों एवं आदर्शों का संश्लिष्ट रूप है। इस प्रकार हमारे जीवन का उद्देश गांधी विचारों के अनुसार हो, जो भौतिक जीवन के उत्कर्ष से कोई मतलब ही नहीं रखता, तब जीवन में सत्य, अहिंसा, सत्याग्रह, अपरिग्रह इन सबके लिए क्या विकल्प हो सकता है। आज भी विश्व के कई राष्ट्रों में गांधी जी के सत्य एवं अहिंसावादी विचारों को नए दर्शन के रूप में अपनाया जा रहा है। विश्व-शांति का मार्ग हमें गांधी-विचारधारा में दिखाई देता है। अतः संक्षेप में कहा जा सकता है कि हम अगर गांधी जी के विचारों का सूक्ष्म अवलोकन करें, तो उनकी आवश्यकता आज के परिप्रेक्ष्य में भी बनी हुई है। गांधी जी की विचारधारा ने आजतक समाज का पथ-प्रदर्शन किया है और आगे युगों-युगोंतक करता रहेगा।

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## Gandhiji's Views On Truth And Non Violence In Present Era.

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### Abstract

In the modern age, the importance and value of truth and non-violence is really high. In the world where aggression and violence is prevalent. Nonviolence is considered the highest duty in Hinduism, Jainism and many other religious traditions. In ancient India, people practically lived by the principle of 'Ahimsa Parma Dharma' (non-violence is supreme conduct). If non-violence is promoted as the highest ethic and way of life by all religious, political and social leaders, the world will become paradise. The benefits of truth and non-violent culture are tremendous. If nations and their people adopt this in their thinking, planning and actions, there will be progress at all levels of human existence by leaps and bounds. Non-violence will promote rational and non-aggressive ways of solving problems. Non-violence is the personal practice of being harmless to self and others under every condition. Gandhi spread the non-violence through movements and writings. Mahatma Gandhi is fortunately among those few great men in the human history whose individual life, works and views, not only proved to be great and exemplary during his lifetime but their relevance and significance remained intact after his passing. This paper focuses importance and need of Gandhi's views on nonviolence and truth for current era.

Keywords- Mahatma Gandhi, Truth, Non violence, Importance

### Introduction-

Gandhian philosophy describes the inspiration and vision of Mahatma Gandhi. It is including his contributions to the principles of non-violent resistance. The two pillars of Gandhian teachings are truth and non-violence. Hence in today's context, the same sets of principles are very much relevant, though they need to be adapted to the present times. One doesn't have to be in politics to follow his footsteps. So need to accept and understand the current times, and act the way Gandhi would do today. Truth and Non-violence, the eternal and inseparable principles, were the most profound and positive forces that influenced Gandhi since his childhood. They are imbibed in his thoughts, words and deeds. Gandhi had an unqualified loyalty towards the principle of truth. 'He gave it his most earnest thought, and practiced it with a singleness of devotion, until he was convinced and proclaimed to the world 'Truth is God'. Truth was ingrained in him to such an extent that he was unwilling to negotiate or compromise it with anything, including the freedom of his beloved country. As he said: 'I would far rather that India perished than that she won freedom at the sacrifice of Truth'. Gandhi's thoughts and ideas were deeply embedded in religion. To him, the whole Hindu tradition is a relentless pursuit of truth (Margaret Chatterjee, p.60). Accordingly, Truth and Non-violence, considered as allied concepts since times immemorial have had an intense impact on him. Gandhi's 78 Philosophy of Gandhi passion for truth is appropriately summarized in the following words: 'Passion for Truth was the dominating urge in his life and it gave him immense power over the minds and hearts of men. It was this passion that led to his insistence on purity of means and his freedom from attachment to predetermined ends. The same passion also led him to confess publicly his Errors-Himalayan or trivial' (U.S. Mohan Rao, The Message of Mahatma Gandhi, p. xii). Gandhi was a worshipper of truth; his life was nothing but an experiment with truth. He entitled his Autobiography 'The Story of My Experiments with Truth'. His theories emerged gradually as a result of intense search, deep meditation and active response to the trying socio-political situations in which he found himself" (D. Mangalath, p. 35). This Unit traces Gandhi's fervent adherence to truth all through his life and how he viewed truth as the supreme force that is directly entwined with all activities of life.

### Objectives

1. To understand the importance of non violence & truth in today's world.
2. To analyze the truth & non violence.

### Importance of Truth

Truth holds primary importance in human life. Human relationships are based on the qualities of faith, tolerance, love, tenderness and humility. These qualities enhance the character of a human being and allow one to tread the path of humility. Humility augments the observance of truth. Gandhi explains the implications of truth as 'Brahma Satya jaganmithya' (Brahma is real, all else unreal). This realization enables one to have patience, adds to the tolerance and eliminates harshness in human beings. Since the human nature also has an animal instinct and is bound to give in to evilness, it tends to lead to egoism, which is a major hindrance in the path of truth and self-realization. Further, adherence to truth in thought, word and deed sets an exemplary life

and creates harmony among the human beings; in addition, it also helps one in living a harmonious life with all beings on this earth, which Gandhi felt, was the ultimate unity of all existence. In other words, Truth, the supreme Gandhian value, is the consummation of all that is spiritual in man. The Gandhian concept of Truth is no abstract correspondence to facts, not a photograph of facts. It is a total creative concept' (Nagaraja Rao, Mahatma Gandhi Centenary Lectures, p. 48). To cultivate the divine quality of truth in man, it is necessary that man attain selfpurification against worldly pursuits and passions. While self-purification helps in realizing truth, truth helps in attaining self-purification, thus complementing each of its roles. Some of the best examples can be drawn from Gandhi's life, which have been mentioned in the preceding units. It can be said that Gandhi led by setting an example to all both in private as well as in public life-his inspiration to utter truth from the stories of King Harischandra, his honest confessions to his father, his resolve to keep the promise to his mother while he was overseas, his truthful approach during his struggles in South Africa and later in India-all prove his sincerity to adhere to what he believed as the highest divine form. He writes in his Autobiography about his ceaseless efforts to realize truth and how his life may be perceived as a message to all those who waver in the path of truth: 'The little fleeting glimpses that I have been able to have of truth can hardly convey an idea of the indescribable luster of truth, a million times more intense than that of the sun we daily see with our eyes. A perfect vision of truth can only follow a complete realization of ahimsa'. Truth is also the very path to self-realization and further, towards the attainment of liberation. As Gandhi said, 'The body persists because of egoism. The utter extinction of the body or egoism is moksha (liberation). He who has achieved this will be the very image of truth or one may call it Brahman' (Harijan, 22-2-1942). Since truth and nonviolence are as old as the hills, it is necessary that man realize this and constantly strive to tread the path of truth. Non-violence or ahimsa is a means in this process. Gandhi gave preeminence to truth over non-violence as truth is the ultimate and the end goal. Man, as Gandhi said, should therefore realize its strength and power.

### **Importance of Non violence**

Gandhi's principle of non-violence played an important role in the freedom movement. The great thought given by Gandhi during the time of freedom movement is also relevant today's life. Gandhi's principle of non-violence is the need of the hour. In the history, the people who held the principle of non-violence as the law of their life had brought victory in their life. Hence there is need to practice non-violence to make a peaceful nation. So 2nd October is "WorldNonviolence", day celebrated in the nation, to think about importance of non violence.

This would have been deemed necessary due to the excess violence going around in the world at all levels. Violence has many disadvantages for individuals, communities and even nations. So many people are killed or maimed due to physical violence at a large scale. Children are left homeless and orphaned, people are displaced and become jobless and refugees. There is outbreak of diseases when large numbers of displaced people live in refugee camps. All this suffering happens because of violence perpetuated by a group of people against fellow human beings. Apart from this, the affected individuals get traumatized mentally due to the shock of witnessing such violent inhuman acts. Even at individual level violence committed against anybody harms that person in multiple ways. If one considers the advantage if any of violence, it is absolutely no. Even the person or persons responsible for the violence do not live peacefully after committing it. They live in constant fear of being caught or punished for their wrong doing. They also fear retaliation by their victim. Result is the perpetrator is also constantly unhappy and stressed.

Therefore, to make the world a better place, it is important to avoid violence and understand the importance of non violence. If there is peace all around, people can work fearlessly for long hours. There is no stress of any kind, thus people at large would be happy and healthy. This would automatically result in increased productivity in the society and prosperity and happiness for all.

### **Types of Violence**

1. First is by speech. A person can hurt his fellow human being by using harsh words. An individual can incite riots by giving a hate filled speech. This kind of violence is as bad as the act of physical violence, i.e. hitting anybody physically.
2. This second type of violence by action is the one which people mostly interpret as violence and understand it.
3. The third type of violence is violence by thought. A person may not hit anybody directly, not speak any bitter hurtful words, but in his mind, he may abuse or hurt somebody. Such violent thoughts do not hurt anybody, but are considered to be violence of a kind.

The one harboring such thoughts would definitely not be peacefully mentally and would remain stressed. True state of absolute non violence can be reached only when violence by words, action and thoughts,

all can be removed. Ego, greed and jealousy are the main basic causes underlying violence. An individual with inflated ego usually does not like anybody opposing his views and may become violent. Greed for acquiring power, fame and wealth has been the basic cause for much violence perpetuated at community as well as global level. Greed to capture resources or wealth of another person is yet another reason for many actions of violence committed by criminals. Jealousy on seeing another person with better things or resources, also leads to violence.

To adopt a policy of absolute non violence, it is necessary that people understand the underlying causes of violence. If every person can overcome his ego and greed, it will be a big step in curbing violence. Jealousy is yet another negative trait which needs to be controlled. If a person learns to be happy in the achievement of others, feels good to see others prosper, he will always remain happy and carefree. No thoughts of violence will ever enter his head.

If all people practice to avoid these negative traits, the violence going around will be much reduced and the world will become a much better place. Non-violence is the need of present world when humanity is facing the problems of war, violence and terrorism,"

### **Gandhism**

*Gandhism* today is alive and active outside India. In fact, today there is hardly any country in the world where some activities are not going on along *Gandhian* lines. There are very few countries in the world where something or the other is not being done, achieved or organized in the name of Gandhi. In short, there is a global non-violent awakening and awareness after Gandhi. The name of Mahatma Gandhi transcends the bounds of race, religion and nation-states, and has emerged as the prophetic voice of the twenty-first century. Today, Gandhi is remembered for his passionate adherence to the practice of non-violence and his supreme humanism, in every corner of the world.

In general, non-violence is the use of nonviolent or peaceful way, not compulsion or power, to fetch political or social change. The concept of non-violence became famous around the world through Mahatma Gandhi and he expanded the code of nonviolence from the personal to social and political sphere. Nonviolent action is all about rejection of passivity, aggression, violence, and submission. Non-Violence is an absence or lack of violence and the situation of keeping away from violence. It is a great tool for fighting against oppression, injustice, discrimination, cruelty, and many more.

In modern era, nonviolent ways of action have been an authoritative weapon for social and political protest and revolutionary social and political change. Nonviolent resistance and nonviolent revolution has shown to be effective than aggressive protest. There are in fact some movements influenced by the notion of nonviolence including Mahatma Gandhi's successful nonviolent fight against British rule in India, Martin Luther King's embracing of Gandhi's nonviolent ways in his movements to succeed civil rights. The benefits of a non-violent culture are tremendous. If nations and their people adopt non-violence in their thinking, planning and actions, there will be progress at all levels of human existence by leaps and bounds. Non-violence will promote rational and non-aggressive ways of solving problems. Nations will have no need for hoarding lethal weapons of mass destruction. They would not devote time, energy, money and skills to research and development of sophisticated arms and tools for warfare. So much of manpower will not be needed for guarding each nook and corner of land, air and water demarcated by each country and local groups.

### **Conclusion**

In present context, it is a strong need to apply Gandhi's views on truth & nonviolence for peaceful environment. In modern era, nonviolent ways of action have been an authoritative weapon for social and political protest and revolutionary social and political change. United nation is celebrating 2<sup>nd</sup> October as a nonviolence day & applying Gandhi's principles for better planning. Truth and Non-violence, the endless and inseparable principles, were the most profound and positive forces that influenced. A perfect vision of truth can only follow a complete realization of ahimsa'. Truth is also the very path to self-realization and further, towards the attainment of freedom.

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## महिलांचे सशक्तीकरणाबाबत गांधीर्जीचे विचार

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**प्रस्तावना :-**

### स्त्रियांचे सशक्तीकरण.

स्वातंत्र्य चळवळीमधील महात्मा गांधीजी हे एक अष्टपैलू व्यक्तिमत्वाची व्यक्ती होती. (स्वांतर्योदय, समाजसुधारक, शिक्षणतज्ज्ञ, राजकीय विचारवंत, अस्पृश्योउदधारक, धर्मवक्ते, अर्थतज्ज्ञ)

महात्मा गांधींचा जन्म २ ऑक्टोबर १८६९ रोजी गुजराथमधील “पोरबंदर” येथे झालेला होता. तर मुत्यू ३० जानेवारी १९४८ रोजी “नंदूराम गोडसे” नावाच्या युवकांनी दिल्लीतील “बिला” मंदिरामध्ये हत्या केली. त्यांचे पुर्ण नाव “मोहनदास करमचंद गांधी” असे होते. महात्मा गांधीर्जींनी अहिंसात्मक असहकार आंदोलनांनी भारताला स्वातंत्र्य मिळवून दिले होते. म्हणून रविंद्रनाथ टागोर यांनी प्रथम त्यांना “महात्मा” (अर्थ - महान आत्मा) ही उपाधी दिलेली होती. सर्व व्यक्ती हे त्यांना प्रमाने बापू म्हणत होते म्हणून त्यांना भारताचे राष्ट्रपिता म्हंटले तर सुभाषचंद्र बोस यांनी प्रथम इ.स. १९४८ “राष्ट्रपिता” असे शब्द उच्चारले.

भारताला स्वातंत्र्य मिळवून देण्यामध्ये त्यांनी प्राणाची आहुती दिली. अशा या गांधीर्जींच्या कार्याविशयी व किर्तीविषयीची महिती नविन पिढीला व्हावी म्हणून हा दिवस शाळा, महाविद्यालयामधून निबंधस्पर्धा, वक्तूत्व स्पर्धा, लेख, भाषण देवून त्यांचा इतिहास समजून दिला जातो. अनेकांनी आपल्या शब्दामध्ये महात्मा गांधीजी विषयी विचार मांडले. त्याप्रमाणेच मी ही देखील महात्मा गांधीचे स्त्रियांच्या सक्षमीकरणा विषयीचे विचार काय आहेत? हे पुढीलप्रमाणे मांडत आहे.

### उद्दिष्ट्ये :-

- १) महात्मा गांधीच्या स्त्रियांच्याविषयक सक्षमीकरणाबाबत विचारांचा अभ्यास करणे.
- २) स्त्रियांना दिलेल्या स्वातंत्र्य व समानतेच्या विचारांचा अभ्यास करणे.

### गृहितके. :-

- १) महात्मा गांधीर्जींचे हे एक स्वातंत्र्य लढ्यातील एक अष्टपैलू व्यक्तिमत्व होते हे माहित आहे.
- २) महात्मा गांधीर्जींच्या कार्याविषयी व किर्तीविषयी माहिती आहे.
- ३) महात्मा गांधीर्जींनी वेगवेगळ्या विषयावर आपले विचार मांडलेले आहेत हे माहिती आहे.

### माहिती गोळा करण्याचे मार्ग :-

सदर संशोधन पेपर तयार करणेसाठी दुर्घट स्त्रोताचा वापर करून माहिती गोळा केलेली आहे. यामध्ये विविध प्रकारच्या पुस्तकांचा वापर केलेला आहे.

### महिला सक्षमीकरण ही एक संकल्पना

ही महिलांच्या विकासाबाबत निर्माण झाली. “पावलो फिरो” या विचारवंतानी प्रथम ही संकल्पना उपयोगात आणली. “महिलांना सबल करणे आणि त्यांना समान हक्क व संधी देणे हेच त्यामार्गील तत्व आहे.

### व्याख्या -

- १) सत्तावंचित - “संघीवंचित महिलांना कोणत्याही भेदभावाशिवाय प्रगती करण्याची संधी देणे म्हणजे महिला सक्षमीकरण होय.”
- २) महिला सक्षमीकरण म्हणजे - दुर्बलता नष्ट करणारी स्त्रीच्या शरिर, मानवबुद्धीमध्ये स्वत्वाची जाणीव व स्वतःबद्रल जागरुकता निर्माण करणारी व त्यादृष्टीने स्वयंविकासासाठी प्रवृत्त करणारी एक संकल्पना होय”
- ३) “महिला सक्षमीकरण म्हणजे स्त्रीचे व्यक्तिमत्त एक माणूस म्हणून विकसीत करणे आणि त्यांना समान संधी देणे होय.”

### १) महिला सशक्तिकरण आणि गांधीजी.

आज भारतामध्ये महिलांच्या सशक्तीकरणासाठी अनेक प्रकारचे प्रयत्न केले जात आहेत. प्रथम पुर्वी महात्मा गांधीजींनी सशक्तीकरणासाठी विशेष प्रयत्न केलेल पहावयास मिळते. ऐवढे असूनही आज महिला “उपेक्षांची” शिकार आहेत. भीतीच्या छायेमध्येदेखील आहेत.

### शारिरिक भेद :-

जेव्हा महात्मा गांधी हे दक्षिण अफ्रिकेमध्ये होते तेव्हा त्यांनी महिलांच्या सशक्तीकरणावर जोर दिला. मुलगा व मुलगी आजदेखील फरक करित आहेत. महात्मा गांधीर्जींच्या मते, “आपल्या समाजामध्ये अधिक “स्त्रीया” हताष झालेल्या आहेत. त्यामुळेच आज आपले अधःपतन होत चाललेले आहे. स्त्री-पुरुषांच्या मध्ये प्रकृतिला अनुसरुन फरक केला जातो.

**स्वातंत्र्य :**

स्त्रियांनी गांधीजींना देशाला स्वातंत्र्य मिळविण्यामध्ये साथ दिलेली आहे. यांचा संबंध त्यांनी आश्रम व्यवस्थामधील ब्रह्मचर्याश्रमामध्ये स्त्रियांना दिलेले स्वातंत्र्य, समता व हक्क दिलेले होते. उदा : शिक्षण घेण्याचा हक्क, विवाहाच्यावेळी पती निवडण्याचा हक्क, विवाह करावयाचा की, नाही? याचा हक्क, कोणती नोकरी करावयाची? कोणते काम करावयाचे, कोणता व्यवसाय, धंदा करावयाचे? याला अनुसरून समाजामध्ये स्त्रियांचा दर्जा कसा असला पाहिजे हे त्यांनी स्वातंत्र्यलढ्यामधून समाजालाच नाही तर जगाला दाखवून दिलेले आहे.

**स्त्री - पुरुष :-**

समाजामध्ये, घरामध्ये, कुटुंबामध्ये स्त्री आपले काम आत्मविश्वास व उत्साहपूर्वक करत आलेली आहे. समाजामधील देखील कामे ती समजून घेऊन करत आलेली आहे. स्त्री पुरुष दोघेही वैवाहिक जीवन हे आनंदाने व्यतित केले पाहिजे.

**मुल्य :-**

मनुष्याच्या रूपामध्ये स्त्रीयांची प्रकृती ही महत्वाची नाही आहे तर तिचे मुल्य प्रतिष्ठित होणे हे महत्वाचे आहे. आज स्त्रियांच्या मुल्यांना अनुसरून समाज हा अज्ञानी आहे. हे पुरुषजातीच्या वर्गामध्ये आहे असे नाही तर स्त्रियांच्यामध्ये देखील पाहावयास मिळते.

स्त्रियांची कोणकोणती कर्तव्ये आहेत.? तिचे कुटुंबामध्ये, समाजामध्ये कोणकोणते प्रकारचे योगदान आहे? समानता आणि फरक काय आहे? या सर्वांचा हिशेब हा केला पाहिजे. असे महात्मा गांधीजी म्हणतात. भारत देश हा विविधतेने नटलेला आहे. यामध्ये वेगवेगळ्या जाती, वर्ग, धर्म आहेत. त्यांचे प्रत्येकांचे जीवन जगण्याच्या पद्धती, रितिरिवाज आहे. परंतु कोणत्याही जाती, धर्म वर्गामध्ये स्त्रियांना आपले जीवन हे कामामध्ये, हालअपेक्षामध्ये काढावे लागते आहे. त्यामुळे ती त्याच्याखाली दबलेली दिसून येत आहे. असे गांधीजी म्हणतात. आज महिलांचे सशक्तीकरण हे आखिल विश्वाचा प्रश्न निर्माण झालेला दिसून येत आहे. आज सशक्तीकरणाचा काय अर्थ आहे? त्यांचा विकास कोणत्या माध्यमामधून केला जाऊ शकतो हे प्रश्न विवादप्रस्त आहेत. आजचे महिलांचे सशक्तीकरण हे आर्थिक क्षेत्रामधील गतिशिलतेमधील महिलांच्या सहभागावरुन घेतले जाता कामा नये. कारण आर्थिक गतिशिलता ही महिलांची स्थिती सुधारू शकत नाही. त्याचबरोबर महिलांच्यावर अधिक कार्य लादलेली दिसून येते. असे महात्मा गांधी म्हणतात.

महिलांच्या सशक्तीकरण या शब्दामध्येच विवादित शक्तीचा सिधांत समाविष्ट केलेला आहे. त्याचा अर्थ वेगवेगळा घेतला जातो. सशक्तीकरण म्हणजे काय? यावर शक्तीवरिल शक्ती किंवा वरिल शक्ती. काही व्यक्तिजवळ दुसऱ्यांच्यावर नियंत्रीत करणारी शक्ती असते. परंतु 'प्रभुत्व' हा एक गुण आहे, साधन आहे. प्रभुत्व हे एक साधन आहे तो दुसऱ्यांवर नियंत्रण टेवू शकतो. थोडक्यात विचार करण्याची शक्ती संघर्ष न करता नेतृत्व करणेची शक्ती की, दुसऱ्यांच्यावर दबाव टाकुन. आपले लक्ष, हेतू इच्छा पुर्ण करणेची चुनौती देणे किंवा विरोध करणे.

**सशक्तीकरणाची प्रक्रिया :**

महिला सशक्तीकरणाच्या प्रक्रियेमध्ये महिलांना निर्णय घेणेमध्ये समाविष्ट करणे की, त्यांची राजकीय तसेच निर्णय घेणेची क्षमता, सर्वसामान्यपणे कुटुंबामध्ये, सामुदायामध्ये, राज्यामध्ये बंधनाविना झाले पाहिजे.

महिला सक्षमीकरणामध्ये महिलांची विचार/परिभाषा ही वेगळी आहे. महिला या आपल्या हिताच्यासाठी आपल्याप्रति जागृत राहिले पाहिजे. ते आपले हित दुसऱ्यांच्या हिताच्यासाठी कसे जोडले जातात निर्णय घेण्याची प्रक्रिया ही दुसऱ्यांच्या ज्ञानावर आधारित असेल जे अनुभवी आहेत दुसऱ्यांचे अनुभव घेऊन त्यावर आधारित निर्णय घेतलेले असतील. त्याचा दुसऱ्यांच्यावर प्रभाव टाकण्याची क्षमतादेखील असेल.

**महिला वादविवादाच्यानुसार सशक्तीकरणाचा अर्थ ?**

वरिल शक्ती की, त्याच्या आधारावर विरोध, वार्ता परिवर्तन केला केलेला पाहिजे. सहभागी होऊन प्रभाव टाकून योग्यतेसाठी सशक्तीकरण हे फार महत्वाचे असते. त्याच्यामध्ये दाबून टाकून त्याचे दाबलेल्या गोष्टी समजावून संगून त्याची शक्ती दिली जाते. किंवा दिली जात नाही. ही बाहेरुन अशा गोष्टी होत असतात. अशा प्रकारे अशक्तीकरण ही एक प्रक्रिया आहे. त्यास विकासाचा एक पर्याय आहे असे म्हणता येत नाही. असे समजून घेतले पाहिजे.

'विकास' ही लिंग निरपेक्ष नाही असे विकासाच्या प्रक्रियेमध्ये समानता महत्वाची असते. त्याच्यामध्ये स्त्री व पुरुष यांच्या सहभागामध्ये संघर्ष / दंगा केला जातो. आपण सर्वजण जीविषयक विज्ञानामध्ये सामाजिक रिस्थिती के प्रति उदासिन होता कामा नये तसेच स्त्रियांच्याप्रति. "महिलांचा विकास" हा महत्वाचा असा घटक आहे. असे गांधीजी म्हणतात.

**विकास :** कोणत्याही देशाच्या आर्थिक, सामाजिक, सांस्कृतिक, राजकीय, बौद्धिक तसेच नैतिक विकासामध्ये महिलांची भूमिका ही फार महत्वाची असते. गांधीजी याबाबत पुर्णपणे सहमत होते. म्हणूनच गांधीजी म्हणतात "विकासाची परिकल्पना आकार घेणार नाही वा स्वर्ज पुर्ण होणार नाही."

"यंग इंडिया" मध्ये त्यांनी स्त्रियांच्या अधिकारावर प्रभाव देवून ते लिहिले होते, स्त्रियांच्या अधिकाराच्या प्रश्नावर कोणत्याही प्रकाराचा समझोता करु शकत नाही? माझ्यामते त्यांच्यावर कोणत्याही प्रकारचे कायदेशीर प्रतिबंध लावता कामा नये. कारण जे पुरुषांच्यावर लावलेले नाहीत. मुलगा व मुलगी यांच्यामध्ये भेद करता कामा नये. त्यांच्यामध्ये समानता असली पाहिजे. उदा :- कुटुंबामध्ये मुलगा व मुलगी यांच्यामध्ये भेद केला जातो. मुलाला ताजे अन्न देणे मुलीला शिळे अन्न देणे, मुलाला वेळेच

बंधन नाही, - मुलीला वेळेचे बंधन आहे, मुलाने दुधा प्यावे, मुलींनी दूध पिऊ नये. मुलाने प्रथम जेवावे, नंतर मुलीने जेवावे, वेशभूषा, केशभूषा अनेक प्रकारची बंधने मुलीवर लादली जातात.

२) स्त्री पुरुष समान आहेत या विचारावर आधारित आपले व्यवहारदेखील करत होते. असे गांधीजी म्हणत होते.

उदा : ब्रह्मचर्याआश्रमामध्ये पुरुषांच्या बरोबरीने स्त्रिया शिक्षण घेत होत्या, विवाह कधी केला पाहिजे? याचे स्वातंत्र्य होते, कोणती नोकरी केली पाहिजे याचे स्वातंत्र्य होते.

### सक्षमीकरण

१९१८ मध्ये “भंगणी” महिला समाजामध्ये स्त्री पुरुषांची अर्धांगिनी मानलेली होती. मनुष्याच्या कोणत्याही कार्यक्षेत्रामध्ये भाग घेण्यासाठी अधिकार हवा असतो. यासाठीच तिला स्वातंत्र्याचा अधिकार पुरुषांच्या बरोबरोने मिळाला पाहिजे. आज राष्ट्रीय व आंतरराष्ट्रीय पातळीवर अगदी कमी महिलांनी राजकारणामध्ये आपले नांव कमावलेले आहे. असे महात्मा गांधी म्हणतात.

गांधींच्यामते “स्त्रियांना मताचा अधिकार असला पाहिजे. त्यांना कायदेशीर दर्जा हा मिळालेला पाहिजे. संविधानामधील कलम १५ ला अनुसरुन स्त्री-पुरुषांच्यामध्ये भेदभाव असता कामा नये. आज राजकारणामध्ये संधी उपलब्ध होत आहे. त्याचे श्रेय हे गांधीर्जींना जाते. गांधीर्जींच्या मते महिला सक्षमीकरण हे केवळ नैतिक अनिवार्यता नाही तर लोकशाही प्रणाली सुदृढ करणे, अन्यायाच्या विरुद्ध संघर्ष करेणची शर्त आहे. गांधीर्जींनी या विचारांचे स्वप्न पाहिलेले आहे की, अधिकार नसताना, समान प्रसंग, समान भागीदारी ही मानवाच्या दिशेमध्ये जात आहे.

३) महिलांचा विकास :-

जेव्हा एखाद्या महिलेचा विकास होतो तेव्हा त्यांच्या कुटुंबाचा, समाजाचा, प्रदेशाचा, परदेशाचा ही लाभ होत असतो. जोपर्यंत महिला एकत्र येत नाहीत तोपर्यंत मानवतेच्या मुल्यामध्ये गांधीजींचा संघर्ष शेवटपर्यंत जावू शकत नाही.

शिक्षण हे एक असे क्षेत्र आहे की, तेथे सर्व ठिकाणी स्त्रियांना शिक्षण घेण्ये अभियान निर्माण केले पाहिजे. शिक्षण घेणेमधील फार मोठा हिस्सा शिक्षणापासून वंचित आहे. शिक्षणाविषयी गांधीर्जींचे विचार स्पष्ट होते. कधी त्याची सुरवात केली पाहिजे? जेवढी सुविधा पुरुषांना दिलेली आहे. तेवढीच सुविधा स्त्रियांनादेखील मिळाली पाहिजे.

४) सत्य आणि अहिंसा स्त्रियांच्या बाबत.

नविन विश्व व्यवस्थेच्या योजनेबाबत जेवढे अधिकार पुरुषांना दिलेले आहेत. तसेच भविष्याबाबत देखील दिलेले आहेत. तेवढेच अधिकार हे स्त्रियांनादेखील दिले पाहिजेत.

५) गांधीर्जींच्या मते अहिंसक समाज

स्त्री आणि पुरुष दोघांच्या कर्तव्याचे शुभ परिमाण आहे. विश्वामध्ये रुढी, परंपरा आचार विचारांच्या अनूसरुन स्त्री आणि पुरुष दोघे एकत्र मिळून व्यवहार आनंदाने करावे. अहिंसक समाज हा पुढील गोर्टींबर अवलंबून आहे. स्त्री-पुरुषांची जोडीदारीने आहे, तिची बौद्धिक क्षमता ही पुरुषांच्या बौद्धिक क्षमतेपेक्षा कमी नाही. पुरुषांच्या वृत्ती मध्ये प्रत्येक क्षेत्रामध्ये भाग घेण्या अधिकार आहे. तसेच स्वातंत्र्याचा देखील आधार आहे. जेवढे पुरुषाला आपल्या क्षेत्रामध्ये सर्वोच्च स्थानाचा अधिकार मिळालेला आहे तशा प्रकारचे स्त्रीयांना देखील मानले पाहिजे.

महिला स्वतःच्या अस्तित्वाची जाणीव करून देणेसाठी आज प्रत्येक क्षेत्रात पुरुषांच्या खांद्याला खांदा लावून काम करीत आहे. त्यासाठी तीच्या अंतरमनातून येणारा आत्मविश्वास, धाडस हे तिला पाठबळ देत आहेत. आजही जगातील महिलांना विविध क्षेत्रात सामाजिक, धार्मिक विधी, शैक्षणिक आर्थिक व सांस्कृतिक इ. क्षेत्रात निर्णय घेण्यास त्यांना दुय्यम स्थान दिलेले आहे.

महिला सक्षमीकरणाची समिक्षा ही मानवाधिकाराच्या नजरेतून करण्याचे काम पंचायतराज करित आहे. ४ थे जागतिक संमेलन बिंगिंग मध्ये भरले होते “महिलांच्या दृष्टिकोनातून जगाकडे पाहा” असा होता. महिला सक्षमीकरणामध्ये महत्वाची गोष्ट म्हणजे “तिला माणूस म्हणून जगण्याची संधी देऊन तिला तिचे व्यक्तिमत्त्व विकसीत करण्यास समाजातून प्रोत्साहन मिळावे.” महिलांना भीक नको आहे. कोणाची दया नको आहे. पुरुषांप्रमाणे समान संधी पाहिजे आहे. यासाठीच महिला सक्षमीकरण महत्वाचे ठरते. आज महिलांचे सक्षमीकरणाचे प्रक्रिया जोरात वेगाने चालू आहे.

### निष्कर्ष :

१) गांधीर्जींच्या मतानूसार आज स्त्रियांना स्वातंत्र्य, समता, स्त्री-पुरुष समानता, शिक्षण दिलेमुळेच ती विविध क्षेत्रामध्ये काम करित आहे.

२) शिक्षणामुळेच तिच्या विचारामध्ये बदल होत चालले आहे. तसेच दृष्टीकोनामध्येही बदल होत चाललेले

३) “स्वातंत्र्य म्हणजे स्वैराचार” असा समज होत चाललेला आहे.

४) स्वैराचारामुळेच आज स्त्रियाच्याविषयक अनेक समस्या कुटुंबामध्ये, समाजामध्ये, देशासमोर आ वासून उभ्या आहेत.

५) समस्येपुढे सरकाराच्या उपाययोजना कमी पडत आहेत.

६) स्त्रियांच्या सक्षमीकरणासाठी अनेक फायदे केले. त्याचा वापर कमी स्त्रिया करित आहेत, स्त्रियांच्या सक्षमीकरणासाठी काही फायदे कागदावरच आहेत. कायद्याला अनूसरुन गेले तर नातेसंबंध दुरावत चाललेले आहेत.

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## Gandhi's Views on Women Empowerment

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### Abstract:

The status of Indian women has been subject to many great changes over the past years. From the same status with men in earliest times through the low points of the unenlightened period. Nirmala Sitharaman, the current defence minister of India is the second woman since Indira Gandhi to hold this major post. In modern era, women have honoured with various positions as the Prime Minister, the President, as a Defence Minister, Opposition Leader, Lok Sabha Speaker, etc.

### Introduction:

Empowerment has become a buzzword. It means decentralization of authority and power. In Gandhian view empowerment means equal status to women and provide opportunity and freedom to develop them.

Mahatma Gandhiji had expressed his views and had written on numerous issues that concerned the Indian Society in particular and humanity in general. This research examines the importance and relevance of his views on issues that directly or indirectly impacts the issues of women of India. The issues are like:

1. Gender Equality
2. Dowry System
3. Divorce
4. Women's Honor
5. Education and Co-education
6. Marriage
7. Purdah
8. Birth Control

Religion, laws and customs from ancient times had relegated women to the backyards of human civilization. When you fear the power of the other and when you have no means to equal the other, you plan and lay traps for the suppression of the other. This is what the history of existing man's civilization has done to women, save exceptions like the Gandhiji.

Mahatma Gandhi, the father of the nation, pursued to bring about a revolutionary change in the status of women in the first half of the 21<sup>st</sup> century. Gandhiji's views stated the actions commenced by him may not go completely with the present times because the times have permanently changed but the honesty of the Mahatma, the love and the respect he had for women can never be doubted.

### Gandhiji's views:

1. On women- The Mahatma said that women have been suppressed under custom and law for which man was accountable and in the shaping of which she had no hand. Rules of social conduct must be framed by mutual co-operation and consultation.
2. On wives- Wives should not be dolls and objects of tolerance but should be treated as honoured comrades in common service. The educationally ill-disposed should be educated by their husbands. The legal status of women is bad and demands radical change.
3. On traditional rules and regulations- Legislation has been mostly done by men and has not been always fair. Women of firm, pure and self-controlled character like Sita, Damayanti and Draupadi should be produced and they will be able to remove these blemishes from our Smritis. Gandhiji consider these women of pure, firm and self-controlled character. But the question is still raised about the purity aspect of a character, specifically women, because purity is generally relating to sexual purity. Is this the measure criteria for character? These women suffered the male domination in the society and succumbed to it.
4. On sexual equality- The question is that who should complement to whom. What belongs to men and what to women. It should be matter of choice for both as to what feeling they should take up. Today men and women, compete and co-operate, complement for each other. However, Mahatma's view on women being a complement of man should be seen at from the point of view of his intent is honest. He wanted to protect the institution of family and at the same time promote women with equal status.
5. Marriage- Marriage is the natural thing in life. The purpose of the marriage is to get progeny but all progeny that is born now is the issue of passion mean and faithless. Gandhi advised young men not to marry till 25 or 30. He preferred arranged marriages but the young man needs to be consulted by the parents if he is more than 25. Marriage is an artificial fact of life. The Gandhiji was duly alarmed by the speedy increase in population and therefore was right in saying that "very few Indians need marry

- at the present time". His views on the age at marriage for young men are relevant to this day. Gandhiji had a traditional view of life and that he wanted reforms within the tradition.
6. The Dowry System- Demanding dowry is like questioning womanhood. Young men who demand dowry should be hesitate to travel outside their little castes and provinces to secure true, polite young men for their daughters. Gandhiji expected the women to play a major role in the society and wanted women to scale the highest peaks of life in the female domain. He came down on the dowry system very strongly and wanted the dowry demanding husband to be ex-communicated. He advocated inter-caste marriages and expected politeness for men. He wanted women to wait till the ideal suitor comes. Gandhiji had a very soft and sublime view of women.
  7. Women Honor- It is highly impossible to violate a woman against her will. The outrage takes place when she gives way to fear or does not realize her moral strength.

Women's freedom in India had a native part being initiated by rational men, which transformed in due course of time into a movement by contribution of more and more women addressing the current problems of the Indian society and also drawing inspiration from similar struggles. Gandhiji promoted related views asserting women to realize their potential and work collectively for social conversion. Though many of his ideas relating to women's economic and political participation are not women-friendly, his concepts of self-esteem, self-realization, selfless service as a collective are the keys to justice for all human beings irrespective of their being men or women, which is the sine qua non of good governance.

Gandhi saw women not as objects of reforms 'but as self-conscious objects' and he includes the women amongst the masses in a most natural way. Women participant in the mass movements led by him and he made a great advance in Indian women live for time to come. It was Mahatma Gandhi's revolutionary call to women to join the freedom struggle that led to the drawing of a new era. He recognized the importance of women participation in the freedom struggle. Gandhi apprised the women potential for Satyagraha and for the social modernization as higher than that of men.

Gandhi had required the support of women for almost all of his political movements non-cooperation, civil disobedience, and quit India movement. The role of educated women to impairment Gandhian programmers is unique. They become imamates in the ashrams and promoted simmering, khadi and other items of constructive programmers.

Gandhi perceived that the real Swaraj could not be attained without the upliftment and ensuing awakening of the enormous mass women and, he could not ignore the women issue in this strategy for leading India towards freedom. This inspired him to take a bold and conscious effort to feminize the national movement by including women in the large number.

Mahatma had an immense faith in the inner strength of women. He held that women by nature are capable with the qualities of love, non – violence, forgiveness and a remarkable capacity for sacrifice. Gandhi found women to be worthier interpreters of non- violence than men. A man, according to Gandhi understands Dharma of non-violence through its intellect whereas women, the very embodiment of renunciation and compassion, has imbedded it even before her birth.

In a Gandhian frame-work women have to realize their own potential and inner strength. Simultaneously they must accept truth and non-violence as their guiding principle.

Mahatma Gandhi worked not only for the political freedom of the nation, but for liberation of all the suppressed and troubled sections of society. One of the noteworthy results of his lifework has been the awakening of women, which made them shed their deep rooted sense of inferiority and rise to dignity and self-esteem. For Gandhi, 'When woman, whom we all call abala becomes sabala, all those who are helpless will become powerful'. The welfare of the weaker sections of society was dear to his heart. He had no qualms about the priority of social over political ends. In his opinion, to postpone social reform till after the attainment of Swaraj.

### **Gandhi's influence on women:**

Women, urban and rural, educated and uneducated, Indian and foreign, were attracted to his ideas and deeds. While some like Lakshmi Menon, Sarojini Naidu, Rajkumari Amrit Kaur rose to prominence, there were thousands of unsung and unnoticed heroines of India who learnt the meaning of liberation from him and contributed with all their energy to the struggle for independence. Life sketches and reminiscences of women freedom fighters give us glimpses of their crusade against injustice and inequality.

To become self-reliant in various sectors, there was an urgent need to make special efforts to enable women to become self-reliant, by positive and active interventions in the direction of confidence building in the cognitive, economic, political and psychological areas. Woman is the companion of man, gifted with equal mental capacities. She has the right to participate to the very minutest detail in the activities of man and she

has an equal right of freedom and liberty with him. She is entitled to a supreme place in her own sphere of activity as a man is in his.

### **Status of Women in Pre-Independence India:**

To understand in depth, the role that Gandhi played in improving the position of women in society, it is essential to look at women's status, prevalent at that time. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. Indian women had an average life span of only 27 years. Death of women in labor was a common phenomenon. The percentage of women with basic education was as low as two percent. The patriarchal nature of the society confined women to the status of an inferior sex subordinate to their male counterparts. The purdah system was in full vogue in Northern India. Unless accompanied by their male guardians, the women were not permitted to venture out on their own. Only a handful few could avail of education and attend schools. It was in such a dismal milieu that Gandhi took the responsibility of shouldering a social crusade that led to a major reorientation of the common notion of women in the Indian society.

### **Gandhi's new Insight of Women:**

Women can never be considered to be the weaker gender. There was a marked departure of Gandhi's insight of women from that of other reformers. The stand taken by other social reformers and leaders, prior to Gandhi created a helpless image of the Indian women. With the occurrence of Gandhi, a new conception of women slowly expanded. For Gandhi, women were not simple puppets in the hands of men, neither their competitors. Men and women are essentially endowed with the same spirit and therefore have similar problems. Women are at par with men, one accompanying the other. According to Gandhi, education for women was the necessity of the time that would ensure their moral development and make them capable of occupying the same platform as that of men. In Gandhi's views, women can never be considered to be the weaker sex. In fact, women for Gandhi were embodiments of virtues like knowledge, humility, tolerance, sacrifice and faith. These qualities were essential requirements for absorbing the virtue of satyagraha. The capability of enduring endless misery can be witnessed only in the women, according to the Mahatma. The code of ahimsa as preached by Gandhi unites the virtue of suffering as is evident in the women. Therefore, Gandhi foreseen a critical role for women in establishing non-violence. Women have equal mental abilities as that of men an equal right to freedom. To sum up in Gandhi's words; "The wife is not the husband's slave but his companion and his help-mate and an equal partner in all his joys and sorrows - as free as the husband to choose her own path."

### **Conclusion:**

India is far ahead in policies and legislation favouring women. It assumed collective permission before many other nations. However, men in the political structure refuse to recognize the relationships between social justice and gender justice while women outside the political system are unable to effectively implement and incorporate these two most powerful national and international agendas. The increasing illegalization of politics and the use of vast sums of unaccounted money and horrid muscle power by caste and criminal gangs present an entire hostile environment for women who wish to pursue a political vocation. With both caste and gender groups perpetuating traditional and modern divisions and indigenous human resources being replaced by western technologies the mission of Gandhi and the dreams of women are yet to be fulfilled. Lastly we can conclude that the position of woman in India compared to other countries is poor. In some villages they are considering woman as a kitchen bee. This type of attitude has to be changed. But compared to the early days, these days' women are coming out freely and participating in every field. It's a good sign of women upliftment & empowerment. So, today also need to know Gandhian thought of women upliftment.

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**Gandhian Idealism in Relation to Existing Business Scenario****Prof.Krishnaji S. Patil**Department of Management Studies  
Rajarambapu Institute of Technology**Abstract:**

Gandhi's idealism based upon the moral and ethical interpretations of means and ends, trusteeship, satyagraha, non-violence, sarvodaya, concept of education, non-possession, power, prohibition, new socio-economic order, international peace and humanity as a whole have been subdued by the over-glorified materialism and distorted sense of perceptions and cognitions.

Gandhi's non-violent philosophies went beyond stirring a nation to independence. This austere man with a penchant for experimenting with truths gave us several insights for self-improvement and mastery. Some of his lessons can also be applied to entrepreneurship and building businesses with greater ease and clarity.

**Keywords:**ethical interpretations, trusteeship,over-glorified materialism.

**Introduction:**

Progressive Individualism is the fundamental note of Gandhian life and thought. His idea of progression relies on individual freedom and its denial is contrary to the very nature of man. The individual is the end of development for which the State exists. In this, the authority of the State is only derivative and not sovereign. Gandhi was of the firm opinion that political democracy without economic democracy was meaningless and was akin to a ship without a rudder. He was aware of the widening gulf between the rich and the poor who were in the majority. He suggested that means of production and distribution should be controlled by the capitalist, but he should hold the wealth as the trustee of the society. He was not at all opposed to modernisation, to which he believed was essential for self-sustaining, integrative growth of India's nationalism.

Gandhi's idealism based upon the moral and ethical interpretations of means and ends, trusteeship, satyagraha, non-violence, sarvodaya, concept of education, non-possession, power, prohibition, new socio-economic order, international peace and humanity as a whole have been subdued by the over-glorified materialism and distorted sense of perceptions and cognitions.

**Gandhian Philosophy:**

The present socio-economic order reflects the cultural-lag of spiritualism that has been superseded by materialistic influences. The social maladjustment is exhibited in the forms of stressful life style, rising gap between aspirations and achievements, corruption, difference between thoughts, feelings and actions and global menace like terrorism to say the least.

Gandhiji especially emphasized upon purity of means. He made no distinction between means and end. To quote him: "Means and end are convertible terms in my philosophy of life. They say means are after all, means. I would say that means are after all everything. As the means, so the end. There is no wall of separation between means and end. Indeed the Creator has given no control (and that too very limited) over means, none over the end." Again, "the means may be likened to a seed, the end to a tree, and there is just the same inviolable connection between the means and the end as between the seed and tree." The view of Gandhiji was that not only the end should be high and laudable; the means should also be moral.

However, this does not mean that Gandhiji did not attach any importance to the end. With regard to means, we must take our stand on a firm and solid ground and unadulterated good. Relating means to ends is the greatest contribution of Gandhiji to political theory. Alexander Horace writes: "To the world as a whole, Gandhiji stands as the prophetic voice of his generation indeed of this century who consistently advocated non-violent action as the right means to using every injustice, for righting every wrong". He did not approve the view that the end justifies the means.

The present degeneration of humanity and crisis of character is very much explainable by above Gandhian views. The root cause lies in the immorality of means adopted by people in general. Ends have become supreme whereas means have become secondary. Such a mindset rules over peoples' thought process and have diluted the path of achieving the never-ending aspirations of people in every sphere of life. The moral and ethical boundaries have become permeable by impinging influences of success based upon unethical ways and means. The value orientations have taken a paradigm shift to give significant place to dishonesty, favouritism, nepotism and other forms of corruption. Social approval to such immoral deeds has gradually found its ground. A kind of cynical attitude about these activities bearing fruits of materialism is highly alarming.

The other phenomenal concept synonymous with Gandhiji is Satyagraha that literally means holding on to the truth and in a general sense means-a way of life followed by a person who holds steadfastly to God and dedicates his life to Him. It means resistance through non-violence. The prerequisites of Satyagraha according to Gandhiji include- truth, non-violence, fearlessness, non-possession, non-stealing, bread-labour, equality of religions and untouchability. Non-cooperation, fasting, civil disobedience and strike are the forms of Satyagraha. The present social order has completely different set of values that constitute- intolerance, dishonesty, corruption, violence and terrorism to say the least. Thus the scene is very much the anti-Gandhian in nature.

The term Sarvodayawas first used by Gandhi as the title for his Hindi version of Ruskin's Unto the Last, which had exercised profound influence on him. It means "the rise of all". This title is highly significant one. It remains the highest type of Socialism. It does not want the rise of the few; not even of the many, or for that matter, the rise of the greatest number. In the words of Vinoba- a disciple of Gandhi's, on Sarvodaya- Its motto is far higher than 'Live and let others live'; it is 'Live for the sake of others'. It is the practical application of Vedanta philosophy. Sarvodaya according to Gandhi, means all round development of all people irrespective of class, creed, religion or caste. In present day world the development disparities are prominent to reflect the widening gulf between affluent class and the underprivileged poor class . The middle stratum of society is entangled in the paradoxical situations illustrated by traditions of the past and demands of today. Thus development scenario is not at all what Gandhi dreamt of.

He attached greater importance to duties than to rights. Rights are the opportunity for self-realisation. The way to self-realisation is the realisation of one's spiritual unity with others by serving them and doing one's duty by them. According to Gandhiji it is the spiritualised democracy that will minimize exploitation and replace the master-servant and other capitalist labour relationships by a new cooperative order based on egalitarian culture. Gandhi himself believed that the ideal society will always remain 'an ideal unrealised' , the unrealisable in its entirety. Referring to the stateless society, he said: "But the ideal is never fully realised in itself." The ideal, non-violent society of Gandhian conception is unattainable due to human imperfection. But it still shows the direction of our destination and efforts to that direction must not cease.

Gandhian thought is somewhere lost in the midst of short-term pleasures of materialistic culture. The contributions of Gandhi as a leader, revolutionary and a great thinker are misinterpreted and misdirected by many who feel his ideology irrelevant and unjustified in the present world. They believe that ideals of Gandhi are near to impossible to be transformed into reality. But the fact of the matter remains, that Gandhian philosophy is unaffected and unharmed by superficial rationality based upon self-obsession and vested interests. One needs to be at peace in order to realise the core ideology of Gandhian perspective.

This highlights the paradoxical situations between the Gandhian idealism and the global realism that persists in almost every sphere of life in today's India. It is an attempt to present the two contrasting paradigms of human life and at the same time testifies the validity of Gandhian principles in present scenario. It addresses the questions of the modern mundane world and application of Gandhian approach to find out their answers.

### **Gandhi's Inspiration to entrepreneurship and building businesses:**

Gandhi's non-violent philosophies went beyond stirring a nation to independence. This austere man with a penchant for experimenting with truths gave us several insights for self-improvement and mastery. Some of his lessons can also be applied to entrepreneurship and building businesses with greater ease and clarity.

Here we can get inspiration from quotes by Gandhi to help us adapt them for greater success in your own ventures.

#### **Believe and the means will follow**

"If I have the belief that I can do it, I shall surely acquire the capacity to do it even if I may not have it at the beginning."

All great actions start with thoughts, and thoughts get their strength from beliefs. When your thoughts find their true manifestation in your actions and you start living by them, they become your beliefs - ideas that rule your life and help you conduct it in the way that is right for you. Just like Gandhi did. He believed in a simple life, he believed in non-violence and he believed in peace. and to these ideals he devoted his life. He tested himself time and again, and each time his capacity for endurance grew.

Test your beliefs, have the faith to pursue your ideas, and the means to achieve your goals will unfold automatically.

#### **Make a difference by adding value**

"Be the change that you want to see in the world."

Change is a by-product of our need to go beyond what already exists. To challenge our comfort zones, to have better experiences, to add beauty to our world. But as Gandhi says, all change starts with you. When you push your limits, go beyond the ordinary and strive for the extraordinary, you will experience that change and growth. You will start seeing a world that reflects spectacular moments. Gandhi led by example, when he wanted to promote an indigenous way of life, he wore only khadi. Soon a swadeshi wave swept the country, the economy picked up and Indians became more self-reliant.

Begin by identifying what you would like to change in your own life. and you will notice that people around you too have similar requirements. This can form the crux of your business idea.

### **Determine your pace for growth**

"There is more to life than simply increasing its speed."

Success in today's times is determined by speed or better still by numbers and net worth. But can you really quantify experiences? Can you hasten the natural course? Conversely, would you want to reach the age of 80 before going through 40, 50, 60 and 70? Then why the need for speed? Why not take some time out from all the rushing around and stay still for a while. Gandhi observed silence for one day in each week. This helped him get away from the busyness of the world, from the constant bombardment of communication and societal pressures. It allowed him [time alone to meditate](#), introspect and regroup for the next big challenge.

Don't get carried away by numbers, don't compare your pace and growth with others. Follow your natural rhythm and let success and achievement come to you in their due time.

### **Keep moving toward your goal**

"Glory lies in the attempt to reach one's goal and not in reaching it."

The setting of targets is the first step toward attaining them. By listing what is important to be done, you work with greater conviction. A step-by-step breakup of your goals will show you what you need to move closer to it. And as you achieve each small milestone, you will find more joy in the journey, and the end result will then become less significant. The very flow of your actions will give fulfilment. Gandhi started the Dandi March with a handful of people. But as he walked toward his destination, several Indians joined him along the way, creating the first civil disobedience movement of its kind... It all began with that one step.

Take that first step toward [your goals](#), and watch your own business gather momentum and [march toward success](#).

### **Follow a code of conduct**

"It is difficult, but not impossible, to conduct strictly honest business"

Just as in life, so as in business, honesty and integrity commands the highest respect. By being honest you show commitment to yourself, your beliefs and eventually to the larger world around you. Gandhi practiced honesty at every level, making intricate details of his life and views open to people. He spoke candidly about his struggles and conquering his demons.

Being transparent and ethical can be challenging but it will take your company many notches higher. The turnover is just a figure that keeps changing, what will stay is your reputation for honesty.

### **Make leadership about people**

"I suppose leadership at one time meant muscles; but today it means getting along with people."

A leader exists because of his people. Thus, their concerns and welfare are his first priority. A [good leader](#) needs many qualities - an ability to bring people together, translate his vision and help his co-workers unleash the best versions of themselves. Gandhi brought a nation together in a common vision for freedom. His ability to appeal to millions of people both in the country and internationally reflected his knack for getting along with people.

Work on your interpersonal skills, communicate as much as possible [with your teams](#) and facilitate their maximum potential.

### **Create a space for experimentation**

"Freedom is not worth having if it does not include the freedom to make mistakes."

And this is the ultimate freedom isn't it? The freedom to be human, learn through trial and error. Nothing can be gained without risking it all on [a thought or idea](#), seeing where it takes you, allowing it to chart its own path. You can't predict success or failure, but you can always make attempts toward it. Gandhi had a vision for non-violence at a time when the world was rife with wars. Many thought it was idealistic, even unrealistic. But he gave it his best shot and set an example.

Be as creative as you can, allow yourself to err, don't be too harsh on yourself or the people around you, because at the end of it all we are all human... with the freedom to make mistakes.

So get on the [road to magnificence](#), let your life and your work positively impact the lives of others. And in the words of the Mahatma, be sure -- "In a gentle way, you can shake the world."

### Conclusion:

As a whole the Mahatma Gandhi was not only a visionary and a political thinker but also a hard-headed realist with a shrewd eye for the exigencies of corporate social life and in every individual life. And it is important to note that his biography was titled My Experiments with Truth which gives a prominent ethical slant and spiritual dimension to his views. And in a sense his was a spiritual quest for the meaning of life in all its manifestations -social, political and economic system. This has a direct bearing on the managerial philosophy of the present century when liberalization, globalization and consumerism have thrust the claims of the individual too far forward while draining his activity of all ethical contents.

In order to apply the Gandhian model would require a revamping of current management practices. This is true that Gandhiji has nowhere formulated a theory of management as such.

Hence, a model can be evolved from his social philosophy of which the corner stone is the conception of truth as God and faith in the essential goodness of man in the real world also.

Then the Non-violent struggle and Sarvodaya are practical expressions of this faith. Enshrined in them is a body of doctrine that could be worked out into the principles of management system. Hence, the applications of the secondary principles of trusteeship viz., workers' participation, decentralization, non-violent trade unionism, social accountability, co-operative movements etc., are workable propositions etc., and each of these concepts needs to be separately examined and assessed in relation to their applicability in the current industrial system. And the Man is master of the machine, but, with Nature he is only a humble co-operator in the management system.

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**CSR Policy and Challenges of the Business Organization's in the context of Gandhi's Principles****Mr. Shrikant S. Karanjkar**

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**Abstract:-**

The corporate social responsibility means the responsibility of the company towards different interest groups. Such as responsibility towards owners, investors, employees, suppliers, customers, competitors, government and society etc. CSR is concerned with treating the stakeholders of the firm ethically or in a responsible manner. 'Ethically or responsible means treating stakeholders in a manner deemed acceptable in civilized societies. Social includes economic and environmental responsibility. Stakeholders exist both within a firm and outside. CSR has become increasingly prominent in the Indian corporate scenario because organizations have realized that besides growing their businesses it is also vital to build trustworthy and sustainable relationships with the community at large. So in this research paper the researcher has mainly focus on responsibilities of the company towards different interest groups, CSR Policy and Indian markets situations etc. So this paper focus on "CSR Policy and Challenges of the Business Organization's in the context of Gandhi's Principles"

**Key Words** - corporate social responsibility, CSR policy, stakeholders, public image, Government Regulation, Sustainability, Profit etc

**I) Introduction: -**

"Gandhi was ahead of time" ...yes today his ideas on trusteeship, economics, environment industrialization, cottage industries, etc. see taking shape into conventions and legislations at international and national level ....!!

The corporate social responsibility means the responsibility of the company towards different interest groups. Such as responsibility towards owners, investors, employees, suppliers, customers, competitors, government and society. As per the current market situation, to formulate and implement effective CSR policy it becomes the need of every business organization. It is useful for the survival and continuous growth of the business organization. So we select this recent issue i.e. Corporate Social Responsibility (CSR) for the presentation purpose. Every thought of Gandhi may not be relevant today but Gandhian economics is very comprehensive to deal with many present day issues. One such issue is "Corporate Social Responsibility", which can be traced to Gandhi's concept of "Trusteeship".

**II) Objectives of the Study: -**

- 1) To understand the concept of Corporate Social Responsibility.
- 2) To understand the need and importance of the CSR policy to the company.
- 3) To understand the social responsibility of the company towards different interest groups. Such as social responsibility towards owners, investors, suppliers, customers, employees, society, competitors etc.
- 4) To Study the Challenges towards CSR Policy in Indian Markets Situations.

**III) Concept of Corporate Social Responsibility (CSR)**

Corporate Social Responsibility (CSR) defined as "the ethical behavior of a company towards the society," manifests itself in the form of such noble programs initiated by for-profit organizations. CSR has become increasingly prominent in the Indian corporate scenario because organizations have realized that besides growing their businesses it is also vital to build trustworthy and sustainable relationships with the community at large. This is one of the key drivers of CSR programs.

Another reason fuelling this rapid adoption of CSR is the state of the Indian society. Though India is one of the fastest growing economies, socio-economic problems like poverty, illiteracy, lack of healthcare etc. are still ubiquitous and the government has limited resources to tackle these challenges. This scenario has opened up several areas for businesses to contribute towards social development.

**IV) CSR and Indian Market Situations**

CSR is not a new concept in India. Corporate like the Tata Group, the Aditya Birla Group, and Indian Oil Corporation, to name a few, have been involved in serving the community ever since their inception. Many other organizations have been doing their part for the society through donations and charity events.

Today, CSR in India has gone beyond merely charity and donations, and is approached in a more organized fashion. It has become an integral part of the corporate strategy. Companies have CSR teams that devise specific policies, strategies and goals for their CSR programs and set aside budgets to support them.

These programs, in many cases, are based on a clearly defined social philosophy or are closely aligned with the companies' business expertise. Employees become the backbone of these initiatives and volunteer

their time and contribute their skills, to implement them. CSR Programs could range from overall development of a community to supporting specific causes like education, environment, healthcare etc

CSR is concerned with treating the stakeholders of the firm ethically or in a responsible manner. 'Ethically or responsible means treating stakeholders in a manner deemed acceptable in civilized societies. Social includes economic and environmental responsibility. Stakeholders exist both within a firm and outside. The wider aim of social responsibilities to create higher and higher standards of living, while preserving the profitability of the corporation for people both within and outside the corporation.

## V) World Economic Forum & CSR

The World Economic Forum has recognized the importance of corporate social responsibility by establishing the Global Corporate Citizenship Initiative. The Initiative hopes to increase businesses' engagement in and support for corporate social responsibility as a business strategy with long-term benefits both for the companies themselves as well as society in general.

At the Forum's Annual Meeting 2002, the Initiative launched a joint CEO statement, Global Corporate Citizenship: The Leadership Challenges for CEOs and Boards. This joint statement recommends a framework for action that business executives can use to develop a strategy for managing their company's impact on society and its relationships with stakeholders. This statement was endorsed by the CEOs of over 40 multinational companies, including the CEOs of Accenture, Siemens, Renault, McDonald's, Infosys Technologies, Coca-Cola, DHL .

## VI) Why Should Business Be Socially Responsible?

Social responsibility is a voluntary effort on the part of business to take various steps to satisfy the expectation of the different interest groups. As you have already learnt, the interest groups may be owners, investors, employees, consumers, government and society or community. But the question arises, why the business should come forward and be responsible towards these interest groups.

**1. Public Image** - The activities of business towards the welfare of the society earn goodwill and reputation for the business. The earnings of business also depend upon the public image of its activities. People prefer to buy products of a company that engages itself in various social welfare programmes. Again, good public image also attracts honest and competent employees to work with such employers.e. g. Classmate Notebook - If you buy a classmate notebook, then 1 rupee from your amount contributed to education of poor children

**2. Government Regulation** - To avoid government regulations businessmen should discharge their duties voluntarily. For example, if any business firm pollutes the environment it will naturally come under strict government regulation, which may ultimately force the firm to close down its business. Instead, the business firm should engage itself in maintaining a pollution free environment.

- **Financial Bill 2009-**

The Parliamentary Standing Committee on Finance has proposed mandatory corporate social responsibility (CSR) by companies as part of changes to the Companies Bill, 2009. It says every company having a net worth of 500 crore or more, or a turnover of 1,000 crore or more, or a net profit of 5 crore or more, during a year shall be required to spend every year at least 2% of the company's average net profit during the three immediately-preceding financial years, on CSR activities of the company's choosing. If a company does not have adequate profit or is not in a position to spend the prescribed amount on CSR, the directors of such company are required to make a disclosure and give suitable reasons in their annual report, with a view to checking non-compliance.

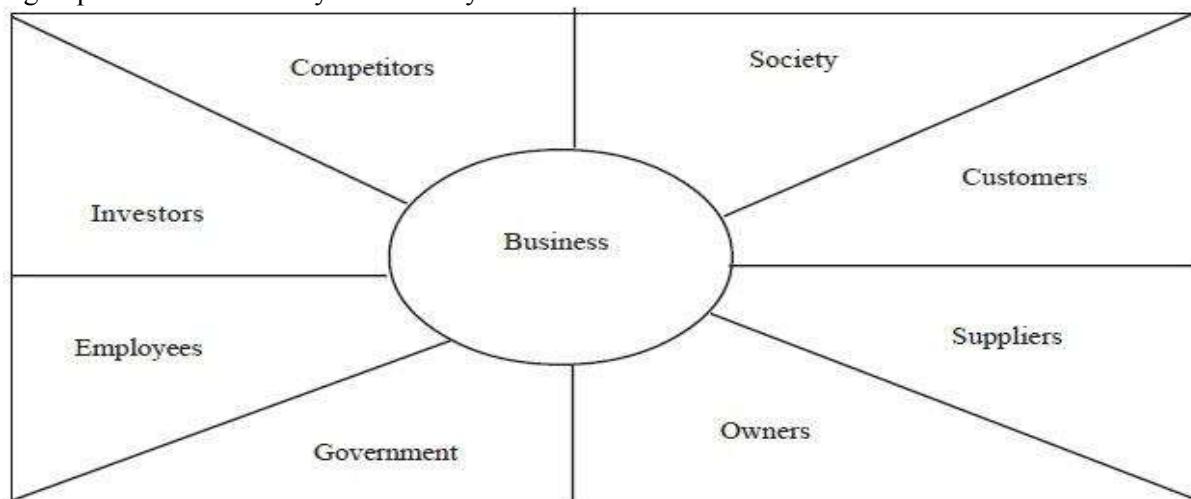
**3.Survival and Growth** -Every business is a part of the society. So for its survival and growth, support from the society is very much essential. Business utilizes the available resources like power, water, land, roads, etc. of the society. So it should be the responsibility of every business to spend a part of its profit for the welfare of the society.

**4.Employee Satisfaction** - Besides getting good salary and working in a healthy atmosphere, employees also expect other facilities like proper accommodation, transportation, education and training. The employers should try to fulfill all the expectation of the employees because employee satisfaction is directly related to productivity and it is also required for the long-term prosperity of the organization. For example, if business spends money on training of the employees, it will have more efficient people to work and thus, earn more profit.

**5.Consumer Awareness** - Now-a-days consumers have become very conscious about their rights. They protest against the supply of inferior and harmful products by forming different groups. This has made it obligatory for the business to protect the interest of the consumers by providing quality products at the most competitive price.

## VII) Responsibilities Towards Different Interest Group

After getting some idea about the concept and importance of social responsibility of business let us look into the various responsibilities that a business has towards different groups with whom it interacts. The business generally interacts with owners, investors, employees, suppliers, customers, competitors, government and society. They are called as interest groups because by each and every activity of business, the interest of these groups is affected directly or indirectly.



**Responsibility of Business towards Different Interest Groups**

### 1. RESPONSIBILITY TOWARDS GOVERNMENT

Business activities are governed by the rules and regulations framed by the government. The various responsibilities of business towards government are:

- Setting up units as per guidelines of government
- Payment of fees, duties and taxes regularly as well as honestly.
- Not to indulge in monopolistic and restrictive trade practices.
- Conforming to pollution control norms set up by government.
- Not to indulge in corruption through bribing and other unlawful activities.

### 2. RESPONSIBILITY TOWARDS COMPETITORS

Competitors are the other businessmen or organizations involved in a similar type of business. Existence of competition helps the business in becoming more dynamic and innovative so as to make itself better than its competitors. It also sometimes encourages the business to indulge in negative activities like resorting to unfair trade practices. The responsibilities of business towards its competitors are

- Not to offer exceptionally high sales commission to distributors, agents etc.
- Not to offer to customers heavy discounts and /or free products in every sale.
- Not to defame competitors through false or ambiguous advertisements.

### 3. RESPONSIBILITY TOWARDS SOCIETY:-

A society consists of individuals, groups, organizations, families etc. They all are the members of the society. They interact with each other and are also dependent on each other in almost all activities. There exists a relationship among them, which may be direct or indirect. Business, being a part of the society, also maintains its relationship with all other members of the society. Thus, it has certain responsibilities towards society, which may be as follows:

- To help the weaker and backward sections of the society:** -Some companies have huge turnover. So such companies should try to give their financial support to the weaker & small scale industries to survive in the completion. They should try to support the small scale industries for their development.
- To preserve and promote social and cultural values:** - The companies should work for social welfare of the society.
- To generate employment:** -They should try to create employment opportunities for the young generation. They can create such type of employment opportunities by expanding their business activities.
- To protect the environment:** -The business is working within the society. So the environment within which the business is carried out gets polluted. So the companies should try to get the ISO certification for their business. So that it will help to protect the environment.
- To conserve natural resources and wildlife:** - As all of us know that the natural resources of our country are scares in nature. So the company should try to make the optimum utilization of the scares resources.
- To provide assistance in the field of developmental research on education, medical science, technology etc.**

#### **4. RESPONSIBILITY TOWARDS EMPLOYEES:**

Business needs employees or workers to work for it. These employees put their best effort for the benefit of the business. So it is the prime responsibility of every business to take care of the interest of their employees. If the employees are satisfied and efficient, then the only business can be successful. The responsibilities of business towards its employees include:

- 1. Timely and regular payment of wages and salaries:** - As the workers are working in the organization so they should be paid timely. The workers are contributing more & more so the company should give them the wages regularly.
- 2. Proper working conditions and welfare amenities:** -The company should provide the better working conditions to the workers. It will help the workers to work more efficiently. Also the companies should provide welfare facilities to the workers.
- 3. Opportunity for better career prospects:** -The company should try to create better career opportunities for the workers.
- 4. Job security as well as social security like facilities of provident fund, group Insurance, pension, retirement benefits etc.:** -The Company should provide the securities to their employees such as provided fund, group insurance, pension, retirement benefits which will be beneficial for the employees for their future & to meet the uncertainties.
- 5. Better living conditions like housing, transport, canteen, crèches etc.:** -The company should provide the better living conditions to the employees such as housing, transportation, canteen. Eg. Manu graph has their transportation facilities to bring their employees to the factory & from factory to home.
- 6. Timely training and development:** -The company should arrange the training & development programs for their employees to increase their efficiency, knowledge, skill etc.

#### **5. RESPONSIBILITY TOWARDS CUSTOMERS:**

No business can survive without the support of customers. As a part of the responsibility of business towards them the business should provide the following facilities:

- 1. Products and services must be able to take care of the needs of the customers:** - The company should provide the goods & services according to the needs of the customers. The goods & services which are provided by the company should be able to satisfy the needs of the customers.
- 2. Products and services must be qualitative:** -The company should provide the goods & services of good quality.
- 3. There must be regularity in supply of goods and services:** -The company should maintain regular flow of goods & services. So the customer will get the goods & services when they will required.
- 4. Price of the goods and services should be reasonable and affordable:** -The company should try to provide the goods & services at reasonable price to their customer.
- 5. All the advantages and disadvantages of the product as well as procedure to use the products must be informed do the customers:** -The company should provide all the information about the product such as how to use the product. Eg. In pharmaceutical products the company must provide the information about how to use the product, weight, ingredients of the product.
- 6. There must be proper after-sales service:** -The company should provide the after sales services to the customers.
- 7. Grievances of the consumers, if any, must be settled quickly:** -If the product fails to satisfy the needs of the customers it will create the grievances in the minds of the customers. So the company must settle that grievances quickly so they will not lose their image.

#### **6. RESPONSIBILITY TOWARDS INVESTORS:-**

Investors are those who provide finance by way of investment in debentures, bonds, deposits etc. to the organization. Banks, financial institutions and investing public are all included in this category.

➤ The responsibilities of business towards its investors are:-

- a. Providing security to their investment.
- b. To make payment of interest regularly.
- c. Timely repayment of principal amount to the investors.

#### **7. SOCIAL RESPONSIBILITY TOWARDS SUPPLIER:-**

Suppliers are businessmen who supply raw materials and other items required by manufacturers. The suppliers are also called as creditors.

➤ The responsibilities of business towards these suppliers are:-

- a. Giving regular orders for purchase of goods.
- b. Dealing on fair terms and conditions.

- c. Availing reasonable credit period.
- d. Timely payment of dues.

## **8. SOCIAL RESPONSIBILITY TOWARDS OWNERS:-**

Owners are the persons, who own the business. They contribute capital and bear the business risks.  
E.g. Shareholders

The primary responsibilities of business towards its owners are:-

- a. To run the business efficiently and effectively.
- b. Proper utilization of capital and other resources.
- c. Growth and appreciation of capital.
- d. Regular and fair return on capital invested.

## **VIII) Challenges to CSR in India:-**

The survey found that, In India, most of the companies are not follow the CSR policy effectively. There are some problems faced by the Indian companies for formulating the CSR policy and for implementing the CSR policy. These are also called as challenges to CSR in India. These challenges are listed below:-

### **1) Lack of Community Participation in CSR Activities:**

There is a lack of interest of the local community in participating and contributing to CSR activities of companies. This is largely attributable to the fact that there exists little or no knowledge about CSR within the local communities as no serious efforts have been made to spread awareness about CSR and instill confidence in the local communities about such initiatives. The situation is further aggravated by a lack of communication between the company and the community at the grassroots.

### **2) Need to Build Local Capacities:-**

There is a need for capacity building of the local non-governmental organizations as there is serious dearth of trained and efficient organizations that can effectively contribute to the ongoing CSR activities initiated by companies. This seriously compromises scaling up of CSR initiatives and subsequently limits the scope of such activities.

### **3) Issues of Transparency:-**

Lack of transparency is one of the key issues brought forth by the survey. There is an expression by the companies that there exists lack of transparency on the part of the local implementing agencies as they do not make adequate efforts to disclose information on their programmers, audit issues, impact assessment and utilization of funds. This reported lack of transparency negatively impacts the process of trust building between companies and local communities, which is key to the success of any CSR initiative at the local level.

### **4) Non-Availability of Well Organized Non-Governmental Organizations:-**

It is also reported that, there is non-availability of well-organized non-governmental organizations in remote and rural areas that can assess and identify real needs of the community and work along with companies to ensure successful implementation of CSR activities. This also builds the case for investing in local communities by way of building their capacities to undertake development projects at local levels.

### **5) Visibility Factor:**

The role of media in highlighting good cases of successful CSR initiatives is welcomed as it spreads good stories and sensitizes the local population about various ongoing CSR initiatives of companies. This apparent influence of gaining visibility and branding exercise often leads many non-governmental organizations to involve themselves in event-based programmes; in the process, they often miss out on meaningful grassroots interventions.

### **6) Narrow Perception towards CSR Initiatives:-**

Non-governmental organizations and Government agencies usually possess a narrow outlook towards the CSR initiatives of companies, often defining CSR initiatives more donor-driven than local in approach. As a result, they find it hard to decide whether they should participate in such activities at all in medium and long run.

### **7) Non-Availability of Clear CSR Guidelines:-**

There are no clear cut statutory guidelines or policy directives to give a definitive direction to CSR initiatives of companies. It is found that the scale of CSR initiatives of companies should depend upon their business size and profile. In other words, the bigger the company, the larger its CSR program.

## **IX) Conclusion:-**

The corporate social responsibility means the responsibility of the company towards different interest groups. Such as responsibility towards owners, investors, employees, suppliers, customers, competitors,

government and society. As per the current market situation, to formulate and implement effective CSR policy it becomes the need of every business organization. It is useful for the survival and continuous growth of the business organization. Also due to effective CSR Policy the company has get number of benefits such as to develop healthy relationship with employees, customers , suppliers etc. To develop good image in the market, speedily growth of the company, increase profitability of the company etc. Thus, as per the todaysa market situation the corporate social responsibility is becomes an important aspect to every company. Because it is useful for survival and growth of the company.

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## Gandhiji's views on Non-violence and Truth

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### Abstract

The twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit, "satya", and "nonviolence", an even more imperfect translation of "ahimsa". Derived from "sat" - "that which exists" - "satya" contains a dimension of meaning not usually associated by English speakers with the word "truth". There are other variations, too, which we need not go into here. For Gandhi, truth is the relative truth of truthfulness in word and deed, and the absolute truth - the Ultimate Reality. This ultimate truth is God (as God is also Truth) and morality - the moral laws and code - its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love - the pole opposite of violence, or "Himsa", in every sense. The ultimate station Gandhi assigns nonviolence stems from two main points. First, if according to the Divine Reality all life is one, then all violence committed towards another is violence towards oneself, towards the collective, whole self, and thus "self"-destructive and counter to the universal law of life, which is love. Second, Gandhi believed that ahimsa is the most powerful force in existence. Had himsa been superior to ahimsa, humankind would long ago have succeeded in destroying itself. The human race certainly could not have progressed as far as it has, even if universal justice remains far off the horizon. From both viewpoints, nonviolence or love is regarded as the highest law of humankind.

Although there are elements of unity in Gandhi's thought, they are not reduced to a system. It is not a rigid, inflexible doctrine, but a set of beliefs and principles which are applied differently according to the historical and social setting. Therefore there can be no dogmatism, and inconsistency is not a sin. Interpretation of the principles underwent much evolution during Gandhi's lifetime, and as a result many inconsistencies can be found in his writings, to which he readily admitted. The reader of Gandhi's works published by Navajivan Trust will notice that many are prefaced with the following quotation from an April 1933 edition of "Harijan", one of Gandhi's journals. He states straightforwardly: "I would like to say to the diligent reader of my writings and to others who are interested in them that I am not at all concerned with appearing to be consistent. In my search after Truth I have discarded many ideas and learnt many new things.... What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and therefore, when anybody finds any inconsistency between any two writings of mine, if he still has any faith in my sanity, he would do well to choose the later of the two on the same subject."

That there are inconsistencies in Gandhi's writings accords with the fact that the ideas are not a system. In coming to grips with Gandhi's way of thinking it is most important to understand that the perception of truth undergoes an ongoing process of refinement which is evolutionary in nature.

In Gandhi's thought the emphasis is not on idealism, but on practical idealism. It is rooted in the highest religious idealism, but is thoroughly practical. One label (and almost the only one) Gandhi was happy to have pinned on him was that of "practical idealist". The important principle of compromise is relevant here, as is the acknowledgement that perfect truth and perfect nonviolence can never be attained while the spirit is embodied.

As alluded to above, Gandhian philosophy is certainly considered by Gandhians as a universal and timeless philosophy, despite the fact that on the more superficial level it is set in the Indian social context. They hold that the ideals of truth and nonviolence, which underpin the whole philosophy, are relevant to all humankind. (Recently some have been suggesting that a distinction can be made between the core elements of Gandhi's thought and peripheral elements which, depending on the particular element under consideration, may or may not have timeless relevance.) Also, it can be universal despite being fundamentally religious, as its religious position stresses not so much the Hindu interpretation of reality as the beliefs which are common to all major religions, and that commonality itself. It holds all religions to be worthy of equal respect and in one sense to be equal. As all are creations of mortal and imperfect human beings, no single religion can embody or reveal the whole or absolute truth.

Gandhian philosophy is also compatible with the view that humankind is undergoing gradual moral evolution. While conflict is seen as inevitable, in fact not always undesirable, violence as the result of conflict is not regarded as inevitable. Simply put, human beings do have the capacity to resolve conflict nonviolently. This might be difficult, but it is not impossible. Liberation from a violent society is seen as requiring many decades or longer - but it is not an impossible ideal.

Importantly also, it is not an intellectual doctrine. Gandhi was not an intellectual. Rather, Gandhi's thought was conceived, to a great extent, out of action and as a guide to action, by a man of action. He hesitated to write about anything of which he did not have personal, first-hand experience. In the sense of it being a call to action, Gandhi's thought can also be seen as an ideology.

As a guide to action, Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously (rather than in sequence, as Marxism describes), in accordance with the principles of truth and nonviolence. The historic task before humankind is to progress towards the creation of a nonviolent political, economic and social order by nonviolent struggle. The social goal was described by Gandhi as Sarvodaya, a term he coined in paraphrasing John Ruskin's book Unto This Last, meaning the welfare of all without exception. Its political aspect was expressed by the late eminent Gandhian Dr R.R. Diwakar in the following words: "The good of each individual in society consists in his efforts to achieve the good of all."

As the foundation of the Gandhian or nonviolent social order is religious or spiritual, economic and political questions are seen from the moral or humanistic perspective. The welfare of human beings, not of systems or institutions, is the ultimate consideration.

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## Gandhian Influence And The Jain Women

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### Abstract

*Gandhian era witnessed the changed perception and role of women in the public space. Women became participants in the Gandhian mass movements. The paper takes up the case study of the Jain women. It probes into the impact of Gandhi on the Jain women. Gandhian influence and the Gandhian movement provided space to the Jain women to carve out their identities. The present study explores this journey of the Jain women. It investigates different aspects of the struggle of the Jain women in the Gandhian movements and portrays how gender turned out to be important determining force.*

### Introduction

Women's Empowerment was one of the important points of Gandhi's integrated vision for India. Gandhi throughout his life waged a crusade for the upliftment of the socially downtrodden, making significant contributions for the enhancement of the status of women in India. Gandhi wanted women to join the constructive programme meant for the public welfare and nation. This stand was important in the context of the existing power relations in the society. He was of the firm opinion that nationalist movement was not merely a political struggle but a new mode of regenerating and rejuvenating the Indian society. Women largely responded to the Gandhian call.

### Status of women

To understand in depth the role that Gandhi played in improving the position of women in society, it is essential to look at women's status, prevalent at that time. Women cannot be studied in isolation. Position of women has been one part of the complex social fabric and is directed by the dominant power hierarchies. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. It was in this context that Gandhi launched a social crusade that led to a major reorientation of the perception and status of women in the Indian society. To Gandhi, social emancipation was as critical as political emancipation. He assumed a pioneering role in attempting to eradicate the social wrongs committed against the women of the country through ages.

### Gandhi's Perception of women

There was a marked departure of Gandhi's perception of women from that of other reformers. With the emergence of Gandhi, a new conception of women gradually gained currency. For Gandhi, women were not mere toys in the hands of men, neither their competitors. Men and women are essentially endowed with the same spirit and therefore have similar problems. Women are at par with men, one complementing the other. Women for Gandhi were embodiments of virtues like knowledge, humility, tolerance, sacrifice and faith. These qualities were essential prerequisites for imbibing the virtue of Satyagraha.

### Women in Gandhian Movements

Anti-colonial struggle impacted intensely on women.<sup>1</sup> Not only there was a general awakening among the women, but under Gandhi's leadership, they entered into the national mainstream, taking parts in the National Movement. Under his guidance and leadership, women shouldered critical responsibilities in India's struggle for freedom.

Women from all classes left their homes to participate in large numbers in the nationalist movement, thus breaking the male monopoly of politics. According to Gandhi, the role of women in the political, economic and social emancipation of the country was of overriding importance. Women held public meetings, organized picketing of shops selling foreign alcohol and articles, sold Khadi and actively participated in National Movements. Gandhi's urge to women to join India's struggle for independence was instrumental in transforming the outlook of women. The evolution and march was gradual. Women's participation in the salt satyagraha was on a much larger scale than in the non-cooperation movement in a decade earlier. 17,000 of around 30,000 persons who courted arrest during the Salt Satyagraha were women volunteers is a conspicuous

example of their role under the leadership of the Mahatma. Swaraj uprooted age old taboos and restrictive customs. The picketing of liquor and foreign cloth shops in the thirties was almost exclusively done by women. Through their participation in Indian struggle for freedom, women of India broke down the shackles of oppression that had relegated them to a secondary position from time immemorial.

### Gandhian influence on the Jain women

While Gandhi influenced the Indian women in general, the paper focuses on specifically on the Jain women. Gandhi had great admiration for the Jain principles. He was brought up in Gujarat where the Jain influence was dominant.<sup>ii</sup> Ahimsa was the common ground shared by the Jains and Gandhi. This made it possible for the Jain women to be part of the nationalist movements launched by Mahatma Gandhi.

Traditionally the Jain women were given important place in the history of the Jain tradition.<sup>iii</sup> Jainism provided equal rights and opportunities to women.<sup>iv</sup> In modern times particularly during the twentieth century female education eventually acquired significance and promoted by the community.<sup>v</sup> The education created awareness among the Jain women. This awareness got expanded and expressed in variety of arenas.

Jain women responded to Gandhian call at variety of levels. Maniben Nanavati participated in the salt Satyagraha in 1930. Right from her childhood, she came under the influence of Mahatma Gandhi, Swami Anand and other Gandhian stalwarts. She spent every minute of her life, in the service of the nation. She was arrested in 1932 and sentenced to one year's rigorous imprisonment. In line with the Gandhian ideals she took up khadi and rural upliftment work and opened the Vileparle khadi Mandir in 1934 which is still functioning and managed by women only. She was the founder trustee of Dr.Balabhai Nanavati hospital which was opened by the then prime minister Jawaharlal Nehru in 1951. She also founded an educational trust for women's education in the memory of her husband under the name of 'Shree Chandubhai Nanavati Women's Institute and girls High School' at Vileparle. Even till her death at the age of 95 in 2000, she lived by the Gandhian ideals.

The Sarabhai family has been a major business family of India belonging to the Shrimal Jain community. Sheth Ambalal was a leading industrialist of Ahmedabad who also played an important role in India's freedom struggle.<sup>vi</sup> He was one of the early collaborators of Mahatma Gandhi. He had five daughters and three sons. He was the president of the Ahmedabad Mill Owner's Association in the year 1918-1919 and also a member of the Ahmedabad Municipal Corporation when Gandhi organized a strike against mill-owners. With Gandhi as mentor, Anusuya Sarabhai, Ambalal Sarabhai's elder sister, had organized the first-ever labour strike against mill owners, demanding fair wages.<sup>vii</sup> Here it needs to be pointed out that Gandhi and the merchants differed as regard to the interpretation of ownership, distribution and trusteeship. Anusuya worked for betterment of women and the poor;

Another notable Jain woman participant was Mridula Sarabhai, daughter of Ambalal Sarabhai and sister of the nuclear scientist Vikram Sarabhai.<sup>viii</sup> Born on 6 May, 1911, she died at age 63 on 26 October, 1974. When she was merely 10 years old, she worked with the Vanar Sena (a group of child activists) of the Indian National Congress, carried messages and water for the Satyagrahis. For participating in the Salt Satyagraha she left the college education. She was imprisoned by the British for her contribution in the salt Satyagraha. She played crucial role in the empowerment of women during the Salt Satyagraha in Gujarat. She headed Women's Wing of the Congress Party. She also led the operation to recover abducted women after partition. She was member of Shanti Sevak Sangh formed in Ahmedabad to restore communal harmony. She was one of the most outstanding women of her times.<sup>ix</sup>

Lilavati Munshi prominently participated in the civil disobedience movement. Lilavati Munshi, like her husband K.M. Munshi, was a leading writer in Gujarati and social reformer. She participated in the picketing activities. She used to visit different shopkeepers and urged them not to sell imported cloth.

### Conclusion

Women under the aegis of Gandhi took a milestone step towards reestablishing their identity in the society. Gandhi's inspiring ideologies boosted their morale and helped them to rediscover their self esteem. It can be said without an iota of doubt that Mahatma Gandhi was indeed one of the greatest advocates of women's liberty and all throughout his life toiled relentlessly to improve the status of women in his country.

His faith in their immense capabilities found expression in his decisions to bestow leadership to them in various nationalistic endeavors. In fact, his movements marked the starting point of women's emancipation in India.

In case of the Jain women whose case studies have been elaborated in this study all of them were educated. As individuals they were persons of strength. Most of them belong to the merchant families. In the process of responding to the Gandhian call, they built their own identities and even carved out the ways for the future generations. They came out of the domain of homes. They largely became opinion leaders and guiding lights for other women.

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