



M. K. Gandhi: Strong Foundation For Sustainable Development In India

KEYWORDS

Low power, Frequency divider, High Speed, CMOS Technology

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Introduction:

M. K. Gandhi exercised the most powerful influence on modern world. Gandhi was a practical thinker and great social reformer as such it has rightly a great karmayogi. Gandhi was one of those philosopher who believed in self-sacrifice, Satyagraha or Non-cooperation. He believed that violence brought with it hatred and feelings of revenge where as in non-violence. In his philosophy there are very clear indications for national freedom. Gandhi's economic philosophy is inspired by John Ruskin. Gandhi had his own approach to the economic problem of India. Gandhi condemned the nineteenth century doctrine of laissez-faire which is the political basis of capitalism and he said that labour was superior to capital. Gandhian economy is still relevant to our times. The Gandhian vision of Sustainable Development namely Swaraj, Swadeshi, Trusteeship and Aparigraha.

Objectives of Study:

To study the M. K. Gandhi's views on sustainable development.

To study the relevance of M. K. Gandhi's views on present era.

Sustainable Development:

Gandhi is the first advocate of the thesis of sustainable development. Nature produces enough for our wants and if everyone took enough for himself and nothing more another name for economic slavery. Gandhi once posed the question how much a person can consume or how much a person should consume when our greeds are unlimited but nature's resources have a limit. Prior to Gandhi, Aristotle introduced the concept of welfare ethics in all areas including business and economy. Economic activities cannot be separated from other activities. Economics is part of the way of life which is related to collective values and it cannot be separated from human life. Gandhi wanted to ensure distributive justice by ensuring that production and distribution were not separated. Greatly inspired by Gandhian philosophy of deeper interrelationship between man, nature and environment deep ecological elements are prevalent in Gandhi's environmental philosophy. Gandhi believed that nature could exist without humans a prospect that fascinated and frightened him which eventually prompted him to focus on the relation between human beings and the environment. It is often thought that Mahatma Gandhi was essentially a religious ascetic who was averse to the fruits of modern science and technology. It is an unfortunate misconception. He was not against machinery as such. All that he meant was that in a country like India where capital was scare and labour abundant, it would be profitable to use labour intensive industries. He was afraid that use of machinery on a large scale would result in technological unemployment. He extends Ruskin's

conception of the equality of wages to all kinds of labour and pleads for equal distribution. Truth are so inter twined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin or rather a smooth unstamped metallic disc. Who can say which is the obverse and which the reverse? Socialism is a beautiful word and so far as I am aware in socialism all the members of society are equal-none low, none high. In the individual body the head is not high because it is the top of the body nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal so are the members of society.

Non-Violence:

Non-violence means good will towards others and doing well towards others. Ahimsa means the largest love and greatest charity. There is close relation between truth and non-violence. One cannot be divorced from one another. Non-violence is the greatest force at the disposal of mankind. It is mightier than the mightiest weapon of destruction devised by the ingenuity of man. Destruction is not the law of the humans. The first condition of non-violence is justice all round in every department of life. Non-violence, on the other hand, has no cause for fear. The votary of non- violence has to cultivate the capacity for sacrifice of the highest type in order to be free from fear. Violence is needed for the protection of things external, non-violence is needed for the protection of the Atma for the protection of one's honour. I claim that even now though the social structure is not based on a conscious acceptance of non-violence all the world over mankind lives and men retain their possessions on the sufferance of one another. If they had not done so, only the fewest and the most ferocious would have survived. But such is not the case. Families are bound together by ties of love and so are groups in the so-called civilized society called nations. Only they do not recognize the supremacy of the law of non-violence. Fifty years' work has shown marvelous results and strengthened my faith. I do claim that by constant practice we shall come to a state of things when lawful possession will commend universal and voluntary respect.

Swadeshi:

Swadeshi as the spirit in us which restricts us to the use and service of our immediate surroundings to the exclusion of the more remote. The Swadeshi movement that Gandhiji launched in the 1930. The movement sought to buttress the declining demand for ancient crafts by boycott of European goods and thus in effect was a programme of the revival of village industries. The Swadeshi movement achieved its most explicit manifestation in the Khadi struggle, Thus, Khadi at once became a propaganda weapon in the liberation movement with a strong moral appeal to Indian intellectuals western sympathisers as well

as the rural masses. It would possibly be unfair to attribute to Gandhiji, position of complete denial of international trade and exchange. His intellectual stance seems to be closer to the modern theory of trade among unequal partners propounded by economists which would argue for a less discriminatory trade regime against the Third World.

Equality:

Gandhi's inner aim is alike action for the full of humankind which the same treatment means that equal opportunity of service. The word inequality includes a unhealthy dour concerning it and its semiconductor diode to conceitedness and inhumanities each within the East and therefore the West. The artificial and stiff philosophical system of difference has semiconductor to the rude use of the nations of Asian and continent. Who is aware of that the current skill of the West to quarry upon the East could be a mark of Western supremacy and Eastern weakness?

Industrialisation and Technology:

Gandhiji to oppose all forms of modern industrialisation. This opposition to domestic industrialisation was probably based on his empirical observation that even though considerable development of modern industry had occurred in British India over the fifty years 1881-1931 there was no appreciable increase in gainfully employed workers over this period. First, Industrialism is I am afraid going to be a curse for mankind. The second is Industrialisation on a mass scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition and marketing. Model of development was one in which every village produced all its necessities and a certain percentage in addition for the requirement of cities. Large scale industrialisation as the only way out of mass poverty and one of whose major criticisms against British Rule was that the state was not proactive in promoting development. Technology as a factor inimical to employment. The villages must become self-sufficient. This view of Gandhiji to oppose technology not only in modern industry but also in village manufacturing enterprises. He insisted that it was the governments duty to encourage he existing industries and to revive where it is possible and desirable the dying or dead industries of villagers according to the village methods, that is, the villagers working in their pawn cottages as they have done from times immemorial.

Education:

Character building has first place in Gandhian education. Gandhi holds that the school must be an extension of home. There must be agreement between the impressions, which a child gathers at home and at school to achieve the best results. Gandhi does not think it necessary to consider whether the adoption of the mother tongue as the medium of instruction would have any adverse effect on the knowledge of English or not. It is necessary of the foreign language. Gandhi states that English cannot and ought not to become the National language. In this connection Gandhi refers to the requirement of a national language. It should be capable of serving as medium of religious, economic and political intercourse throughout India. Everybody should find it easy to learn. It should be easy to learn for government officials. Gandhi stated that the teachers teaching have to lead an exemplary life with high moral character. Conditions have to be created so as to enable the poorest Indian to receive the best possible education. The type of education imported to the people must necessarily be related to the conditions of life in India. The teachers imparting education must be men of high ability. The surroundings of the school have to be

clean healthy and conducive to promote good education with basic amenities such as good drinking water, pure air and peaceful atmosphere. Education must be imparted through the mother tongue, Education must be free & over all control must be in the hands of the people.

Democracy:

Gandhiji follow the principle of decenralisation in his democracy. Gandhi was a robust supporter of democracy. He was a real democrat in thoughts, words and deeds. Gandhi opposed the current democratic system that has diagrammatic centralization of power. Power should not be concentrated in a single authority. Democracy shall be free from exploitation and oppression. There shall be no scope for exploitation by one class to another class. The nearest approach to the purest anarchy would be democracy based on Non-violence. In such a state everyone is his own ruler. Democracy disciplined and enlightened is the finest things in the world. In his opinion, democracy supported violence cannot shield the weak. During democracy supported non-violence the weakest shall have equal opportunities with the stronger within the society. Gandhi had a religion in non-secular democracy, which can be supported moral ideals and with none external force. India is attempting to develop true democracy i.e. while not violence.

Rights of citizens:

Mahatma Gandhi also expressed views on rights of citizens. These are Right to Press, Right to Speech, Right to form of Association, Right to Conscience, Right to Religion, Right to Cultural, Right to Equality, Right to Public Service, Right to Profession, Right to use Public Road, Educational Institutions. These all rights Gandhiji mentioned before the preparation of Indian Constitution.

Conclusions:

Gandhi is the first advocate of the thesis of sustainable development. Gandhi's vision of sustainable development challenges the basic assumptions that the Capitalist model of development makes about the use of Nature and natural resources the meaning of growth, progress and development the ways in which society is governed and the formulation and implementation of public policy. There are four key concepts in the Gandhian vision of Sustainable Development namely Swaraj, Swadeshi, Trusteeship and Aparigraha. Swaraj is necessary for the liberation of weaker economies from the commanding position of neoliberal capitalism. There is need for a new conceptual framework in which each country attains economic swaraj. Every country should stand on its own strength. Swadeshi, the village must build a strong economic base to satisfy most of its needs and all members of the village community should give priority to local goods and services. Swadeshi avoids economic dependence on external market forces that could make the village community vulnerable. Trusteeship would become a legalized institution. Gandhi wished it to become a gift from India to the world. Trusteeship is the only ground on which one can work out an ideal combination of economics and morality.

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