

ECONOMIC PHILOSOPHY OF MAHATMA GANDHI

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ABSTRACT

Mohandas Karamchand Gandhi also referred to as Mahatma Gandhi, Bapuji and Gandhiji, was one among the best political and spiritual leaders of India. Gandhiji led the liberty Movement of India against British rule. He fought with British rulers along with his two weapons namely Satyagraha and Non-violence or Ahimsa. The way of social, political, economic and cultural life that Mahatma Gandhi lived, became immortal not only in India but also in the world. The thought expressed by Mahatma Gandhi and whatever he wrote, in this are found his economic philosophy. Mahatma Gandhi was not an economist, he did not even study of economics in depth. This research paper discuss the economic philosophy of Mahatma Gandhi. Object of the study is to know and understand the economic philosophy of Mahatma Gandhi. All research work done base on secondary data.

Keywords: Mahatma Gandhi, Indian Economy, Trusteeship, Swadeshi Movement.

I. INTRODUCTION

Mohandas Karamchand Gandhi also referred to as Mahatma Gandhi, Bapuji and Gandhiji, was one among the best political and spiritual leaders of India. He was born on 2 October 1869 into an Indian Gujarati Hindu family in costal Gujrat, Western India. 2nd October each year could be a great day for India in addition as for the planet. On this adays India celebrates the birth anniversary of the father of the nation, Mohandas Karamchand Gandhi as a Gandhi Jayanti, a holiday and International Day for Non-violence is observed to pay respect and acceptance to verity spirit of non- violence promoted by Gandhiji throughout his life. Gandhiji led the liberty Movement of India against British rule. He fought with British rulers along with his two weapons namely Satyagraha and Non-violence or Ahimsa.

The way of social, political, economic and cultural life that Mahatma Gandhi lived, became immortal not only in India but also in the world. The thought expressed by Mahatma Gandhi and whatever he wrote, in this are found his economic philosophy. Mahatma Gandhi was not an economist, he did not even study of economics in depth, but he was influenced by Tolstoy, Those, Kropotkin, Ruskin and Gokhale's thought had impact. Gandhian philosophy starts with the famous line 'Simple living and high thinking' its objective is to remodel the individual and society. Gandhiji's philosophy was based on truth, ahmisa and remodel to society, particularly the poor and downtrodden. The base of his economic philosophy was individual dignity and welfare of the poorest of the poor. He believed that a person earns his dignity by working and earning his bread and livelihood. Therefore, the national economy should be organised to supply employment for every person. He was against of mass production and industrialisation policy which destroyed local industry, impoverished villages and reduced man to a cog within the machine. His opposition to machine was particularly within the context of India because it was incorporating a huge population and unemployment.

"According to me, the economic Constitution of India and for the matter of the World should be such that no one under it should suffer from want of food and clothing."

-Mahama Gandhi

II. DREAM OF RAM RAJYA

Gandhiji dreamed of a 'Ram Rajya', where there would be absolute good governance and transparency. He wrote in Young India (19 September 1929), 'By Ram Rajya I do not mean Hindu Raj. I mean Ram Raj, the kingdom of God. For me, Ram and Rahim are one and the same; I acknowledge no other God than the one God of truth and righteousness. Whether the Ram of my imagination ever lived on this earth, the ancient ideal of the Ramayana is undoubtedly one of true democracy in which the meanest citizen could be sure of swift justice without an elaborate and costly procedure.' Mahatma Gandhi introduced Ram Rajya in his contemporary discourse. Gandhi, a devout Hindu, was greatly influenced by the teachings of the Ramayana. Gandhi clarified that for him a true Ram Rajya would ensure equal rights for both the prince and the poor. For Mahatma Gandhi,

such utopia was not only a matter of communal harmony and protection of the defenseless but also a conversation that every Indian should have with themselves.

III. THE CONCEPT OF TRUSTEESHIP

Trusteeship is a novel and innovative concept of Mahatma Gandhi. He has developed the doctrine of trusteeship to provide an alternative to Marxian socialism. Gandhiji's efforts to economic philosophy are reflected in his concept of Trusteeship. He based his theory of Trusteeship on the first verse of Isopanisad, according to which one is asked to dedicate everything to God and then use it only to the extent necessary. The main condition mentioned in it is that we should not be greedy for what others have. In other words, first of all, everything must be surrendered to God, and then only the things that are necessary for God's creative service can be used according to one's strict needs.

Gandhiji believes that economic equality is a basic need of a just and non-violent society. Economic equality is the opposite of monopoly or concentration of wealth. It is a fact that in Indian society or in any society there is a huge economic disparity between some greed, privilege and many deprived. The existence of inequality is not a good sign for society. Gandhiji was very serious about this issue and he seriously considered establishing equality in the society. When inequality exists and there is a wide gap between hungry crores and limited landowners, any social revolutionary who seeks to promote equality and justice in society is concerned. Gandhiji had to face such a reality while working for the independence and social reconstruction of India. In such a difficult situation, he introduced the concept of trusteeship. This is the theoretical formula for an economic system based on equitable distribution.

IV. THE IDEA OF GRAM-SWARAJYA

India lives in his village. The development of villages will become more serious if the gap between "haves and knots" is not narrowed for better human development. There is a huge disparity in health and development progress among rural people. The states that are not performing well have not changed much since India's independence.

Gandhiji was against India copying the west and carbon-centric civilisation and pleaded for Gram-Swarajya, as he said "I have believed and repeated times without number that India is to be found not in its cities but in its 700000 villages. But we town-dwellers have believed that India is to be found in its town and villagers were created to minister our needs. The cities with their insolent tort are constant menaces to the life and liberty of the villages." Gandhiji wanted to build Gram Swaraj on non-violence, in order to giving the proper place of villages. He thought the expansion of the village is depend on their own self support if heir is no more mistreatment. He was paying more consideration in to the progress of common person and the development of the depressed and needy group of people of India.

V. REGENERATION OF VILLAGE OR SARVODAYA

Gandhiji evolved the idea of Village Sarvodaya. Sarvodaya (*Sanskrit origin term*) is a combination of two words namely 'Sarva' and 'Udaya'. Sarva means 'all' which includes all kinds of living beings and Udaya means uplift, prosperity, welfare, development and so on. The ultimate aim of Sarvodaya is overall development of each and every aspect of society. Gandhiji considered Sarvodaya philosophy as a source of uninterrupted development for all. Sarvodaya which was a philosophy of Mahatma Gandhi but later it took the form of major movement. Vinoba Bhave was an Indian non-violent activist who was deeply impressed by Gandhi's philosophy, maintained the continuity and significance of the Sarvodaya philosophy up to his death.

Gandhiji's ideal of village Sarvodaya implied that an ideal village must fulfill the following condition.

1. There should be orderliness in the structure of the village.
2. It should have a dharamshala and a small dispensary.
3. It should be self-sufficient in mattered of food and clothing.
4. The road and lanes should be kept clean.
5. The place of worship should be beautiful and clean.
6. There should be gutter for draining of water in every lane.
7. It should have an efficient water supply.
8. It should have a play-ground, cattle shed, etc.

9. It should have a public hall, a school and a theatre hall.

10. The village should be well protected against robbers and wild animals.

VI. THE SWADESHI MOVEMENT

The Swadeshi movement, now known in India as the 'Make in India' campaign, was officially announced on 7 August 1905 at the Calcutta Town Hall in Bengal. Gandhiji himself defined 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' (Unnithan 1956 p. 54). Swadeshi was also the mainstay of Gandhiji's economic philosophy. At that time, Swadeshi was a political weapon of Gandhiji. Motive of Gandhiji's behind this movement was to protect the domestic industry by boycotting foreign goods. He insisted that only if goods required by the people of the country were produced in the country, then the development of domestic industries could take place and the wealth going abroad in the form of profit could remain in the country and nation could become self-reliant. Gandhiji not only envisioned the tools of change, but also demonstrated their effectiveness through their use. He started making indigenous cloth on a small experimental basis at Sabarmati Ashram in 1917. They found five families who were weavers until a few years ago and believed that giving them some help would help them start their business again. The ashram supplied them with yarn and his volunteers took delivery of the woven cloth and gave them cash at market rate. Gandhiji's philosophy of Self-reliance and Swadeshi is played a noteworthy role for the enhancement of human beings and also gave a very useful model for economic development of India.

VII. CONCLUSION

The economic philosophy of Gandhiji were based on overall development ideology. As Gandhiji tried to give first priority of human values in social, philosophical and political ideas in the same way he also tried to maintain these values in the field of economic sector. Gandhiji's political contribution brought freedom to us, but his ideology has enlightened India and the world even after so many years. Therefore, every person should follow the leading Gandhian ideology in his daily life for a happy, prosperous, healthy, harmonious and eternal future. In the twenty-first century he is still a man and a philosopher. Mahatma Gandhi's economic philosophy is very important in today's context. He linked economic development and ethics and truth and non-violence. Instead of a materialistic economy, they dreamed of their own (personal) economy.

VIII. REFERENCES

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