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One Day National Interdisciplinary Seminar
On

RELEVANCE OF GANDHIAN THOUGHTS AT PRESENT ERA

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Mahatma Gandhi's Views on Economic Thoughts

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"The weak can never forgive.

Forgiveness is the attribute of the strong."

- Mahatma Gandhi.

Abstract:

Gandhian economy includes aspects of anarchism individualism, socialism, and idealism. It seeks to apply the principle of non-violence to man's economic life. It seen clearly that large scale mechanized production leads to materialism of the worst type, to conquest of backward countries of world from which raw material may be import and to which finished good may be exported, to war, militarism and imperialism.

Keywords: Individualism, Socialism, Idealism, Materialism, Militarism, Imperialism, Self-sufficiency, Humanitarian, Decentralized, Production, Equitable, Distribution.

Introduction:

Over against capitalism which emphasizes material values, the Gandhian economy emphasizes humanitarian and cultural values. It set its face resolutely against all forms of exploitation, whether this exploitation is from the country itself of one class by another class by another or from outside. As against standardized production, it seeks to establish a system in which initiative and originality of the individual will be given the freest scope in which to operate.

Gandhian Economy:

Gandhian economy is self-sufficiency, decentralized production, and equitable distribution. Under this system large scale production by impersonal agencies will disappear except as regards good and services which cannot very well be left in the hands of private individuals. The postal and telegraph system, roads and other means of communication will continue to be owned and controlled by the state. Railways, mines, forests and the management of heavy industries will be monopoly of the state. But primary commodities such as food, clothing and shelter will be produced on decentralized basis the government providing the necessary means by which goods produced will be properly coordinated and marketed. The middle man's profit of the industrial magnate and of impersonal companies will disappear. The primary producer will receive a reward which will for the most part, be locally consumed. In certain situations, barter economy may replace money economy. Taxes, for example may in some cases be paid in kind.

International trade will be on much reduced scale, except as regards surplus goods. Commodities which are necessary for health and well being of the people will not be shipped out of the country as present. Such restriction will cut the ground under militarism and welfare. Each country and each natural region within the country will become a logical unit by itself. It will be not possible for any country itself rich by riding on the back of others. The gulf between the rich and poor will become less and less marked, there being no opportunity for the exploitation of individual or class by another individual or class.

It is true that this system calls for extended State action. But it not the same as socialism. For, while socialism believes in a controlled distribution of wealth the system under consideration advocates an automatic distribution of wealth by carefully decided policies at source. Besides, while both capitalism and socialism are significance only in relation to human values.

Objectives of Study:

The focus of research paper is on "Mahatma Gandhi's Views on Economic Thoughts"

The paper included following objectives:

- 1) Analysis the Gandhian views of economical thoughts.
- 2) The Gandhian economy admits that in every system.
- 3) Exploitation is the monopoly of the big capitalist or impersonal corporation.
- 4) The Gandhian economy offers a valuable programme in present state of affairs prevalent in India.

Hypothesis of the Study:

The present study proposes the following hypothesis on basis of the background literature.

- 1) Socialism believes in a controlled distribution of wealth.
- 2) Capitalism and socialism stress material values.
- 3) Material values are of significance only in relation to human values.

Methodology:

The good research work depends upon methodology that has been followed. The present study depends upon secondary data. The secondary data has been collected from published and unpublished materials from books, journals, newspapers, periodicals and internet etc.

Suggestion:

Exploitation is not the monopoly of the big capitalist or of an impersonal corporation. It can be carried on even by the small man. What are needed are (a) the reformation of individual character and (b) the reduction of opportunities of exploitation.

Conclusion:

When we look at the Gandhian economy, we are bound to say that it is not distinctive enough to be regarded as an alternative to capitalism or communism. One of its chief defects is the assumption that men work only.

Out of profit motive an assumption which became all the more difficult to understand when we remember that in the political field the Gandhian philosophy called for rare self-sacrifice

and other devotion to a cause. Both socialism and communism believe that in including people to work us can apply to higher motive than mere profit motive, such as the motive of good citizenship. In Gandhian economy admits that in every system there is bound to some discipline or coercion. But it is difficult to uphold its contention that under it there will be voluntary or compulsory. The line between justifiable and unjustifiable coercion is not easy to draw's of these difficulties.

In spite of these difficulties, the Gandhian economy offers a valuable programmer in the present state of affairs prevalent in India. The part of wisdom is to make decentralized village economy an intrinsic part of mixed economy which barrows features of value from different system and adapts them to Indian tradition and genius.

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