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CONTENTS

Research Papers

GANDHIAN LEGACY IN PRESENT-DAY INDIA	1 – 4
Prakhar Singh and Nikita Singh	
RELEVANCE OF GANDHIAN THOUGHTS IN THE 21ST CENTURY: AN EVALUATIVE FRAMEWORK	5 – 8
Manoj L. Mishra	
GANDHIAN THOUGHTS ON MORALITY, ETHICS AND VALUES	9 – 11
Himanshu Lekhra	
GANDHIAN PHILOSOPHY REGARDING UPLIFTMENT OF VARIOUS DEPRIVED SECTION OF THE SOCIETY	12 – 15
Dr. Manisha Mehta	
TO STUDY ABOUT GANDHIAN THOUGHTS ON SOCIAL ISSUES AGAINST WOMEN	16 – 18
Akshata Jain and Vaibhavi Chinchansure	
PRINCIPLES OF GANDHI AND ITS RELEVANCE ON QUALITY OF LIFE BY	19 - 21
Dr. Sheetal Chawhan	
STATES OF IMAGINATION: GANDHIAN IDEA OF PANCHAYATI RAJ IN A WORLD OF GLOBALIZATION AND CAPITALIZATION	22 – 25
Rangnath Thakur and Prof. Binod Mishra	
CONFLICT RESOLUTION-GANDHIAN WAY	26 – 28
Dr. Rashmi V. Shetty	
GANDHIAN APPROACH TO SOCIAL ECONOMIC REFORMS	29 – 31
Nirav R. Goda	
GANDHI'S VISION OF TRUSTEESHIP AND ITS RELEVANCE IN THE PRESENT AGE	32 - 34
Dr. Rakhi Bhattacharya	
MAKE IN INDIA: ISSUES AND CHALLENGES	35 – 39
Dr. Sandhya Joshi	

SATYAGRAHA AND AHIMSA: NOT A TACTIC BUT A WAY OF LIFE ACCORDING TO GANDHI	40 – 43
Shailja Yadav	
GANDHI AND THEORIES OF JUSTICE	44 – 49
Dr. Vimalkumar Mistry	
A STUDY ON GANDHI'S THOUGHTS ON INVESTMENT	50 – 51
Ella Gaglani	
GANDHIAN VALUES IN TIMES OF THE COVID PANDEMIC	52 – 58
Dr. Marina Pereira	
GANDHIAN PRINCIPLES AND QUALITY OF LIFE	59 – 62
Radhapriya Goel and Aishana	
GANDHIAN APPROACH TO WOMEN EMPOWERMENT	63 – 66
Chris Dias and Prachya J. Bhattacharya	
GANDHIAN LEGACY IN PRESENT DAY INDIA	67 – 69
Arnav Tiwari and Harshitansh Singh	
AN ANALYSIS ON HINDU-MUSLIM UNITY: A THINKING OF GANDHI	70 - 71
Dr. B. H. Satyanarayana	
GANDHI AND KHADI: THE 'THEN' AND THE 'NOW'A	72 – 75
Dr. Ektaa Jain Sethi	
PRINCIPLES OF GANDHI AND ITS RELEVANCE ON QUALITY OF LIFE	76 – 79
Mr. Arun Boomibalagan	
GANDHIAN IDEA AND CONCEPT OF TOTAL REVOLUTION – JP MOVEMENT	80 – 85
Gautam Makwana	
A STUDY ON MAHATMA GANDHI'S QUOTES AS MOTIVATING MANTRAS TOWARDS INVESTMENT DECISION	86 – 88
Prof. Pooja Upadhyay	
A STUDY OF GANDHI'S DOCTRINE OF AHIMSA & TRUSTEESHIP AND ITS APPLICATION IN PRESENT CONTEXT	89 – 91
Dr. Manju Singhania	
STUDY OF GANDHIAN APPROACH TOWARDS SELF-RELIANCE" WITH SPECIAL REFERENCE TO KVIC	92 – 93
Mr. Yogesh H. Varia	

PERSONNEL LEARNING MANAGEMENT SYSTEMS WITH ARTIFICIAL INTELLIGENCE TECHNOLOGIES	94 – 96
G. Ramachandran and S. Kannan	
TRUSTEESHIP AS A WAY OF LIFE	97 – 99
Dr. Bhujanga Manku Rai	
THE OVERVIEW OF WOMEN EMPOWERMENT IN INDIA	100 – 102
Dr. Nishikant Jha	
AN EXEMPLAR IN LIGHT OF VALUES: MAHATMA GANDHI	103 – 109
G. S. Srinivas Murthy, Dr. S Thamarai Selvi and Dr. V Vijay Durga Prasad	
THE RELEVANCE OF MINIMALISM IN TODAY’S WORLD: MAHATMA GANDHI’S GIFT TO SUSTAINABILITY	110 – 113
Avdesh Bhardwaj, Raghav Bhardwaj*, Poonam Bhardwaj and Sushma Bharadwaj	
GANDHIAN APPROACH FOR MODERN INDIA: AN ANALYSIS	114 – 116
Gajraj Singh Rathore	
GANDHIAN PRESPECTIVE ON PEACE AND HARMONY	117 – 118
Jyoti Patel and Neha Chauhan	
RELEVANCE OF GANDHIAN APPROACH ON PANCHAYATI RAJ SYSTEM	119 – 122
Mangi Lal	
LESSONS OF LIFE FROM GANDHIAN IDEOLOGY	123 – 124
Mahalaxmi Muthukumar Nadir and Aanchal Basudev Prajapati	
EDUCATION & GAND HIAN VIEW: NAI TALIM	125 – 127
Swati Anand Poojari and Mohan Avdhesh Gupta	
A STEP TOWARDS SUSTAINABILITY	128 – 131
Prathamesh Dattaray Mahadik	
STUDENT’S PERSPECTIVE ON ONLINE OR OFFLINE EXAMINATION	132 – 136
Ms. Rituparna Choudhary and Prathamesh Dattaray Mahadik	
GANDHIAN MANAGEMENT– MANAGEMENT GURU FOR THE NEW MILLENNIAL	137 – 140
Dr. Rupal Shroff and Simran Mishra	
GANDHIAN APPROACH TO RURAL AND AGRICULTURE DEVELOPMENT	141 - 142
Dr. Priti Gupta	

GANDHIAN LEGACY IN PRESENT-DAY INDIA

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ABSTRACT

Gandhi is not just a name but an emotion, whose legacy will continue to live for the years to come, not only in books but in practical world as he had a pragmatic approach towards everything. He was not just an ardent politician but a visionary who went far beyond politics to encompass human rights, sustainable development, education, etc. and was always ahead of his time. He further liberated India from the fetters of colonial rule using unorthodox weapons of peace, love, and brotherhood and wanted Bharat to stand on these pillars of human values. He tried to disenthral the Naaris of India from all the abortive customs making them Sabala from Abala. He considered every being on the planet Earth, a child of the Almighty and gave the untouchables(scavengers) the title of Harijans, he never considered any job to of the lower strata and advocated that Everyone should be their own scavengers, with the aim of promoting unity, brotherhood and Swachhata- sanitation, hygiene and healthy lifestyle. He further advocated the idea of sustainable development and was himself the epitome of sustainable consumption and production, he never had the greed of acquiring more than what he needs. Swadesi movement has now taken new forms such as, make in India, Aatma Nirbhar Bharat. Contemporary India aiming to achieve a self-reliant economy was a dream of Gandhi Ji himself. His idea of Ahimsa paramo Dharma is the primary legacy of Indian Armed Forces. Indian constitution itself has adopted Gandhian principles in the form of full fledged articles like article 21, and a whole part as DPSP (Directive principles of state policy). Modern day education is once again taking a traditional turn which was promoted by him. Gandhian idea of Swaraj has now become the new norm, as decentralised administration.

Keywords: Secularism, Women empowerment, Sustainable Development, Sanitation, Economics, Non-violence, Education, Self rule, Inclusivity

INTRODUCTION

Mahatma Gandhi's life and legacy is not a bygone principle, but is of utmost importance in the shaping of India, of everyone's dream. This paper aims to throw light on how Gandhian thoughts and principles are being the torchbearer in the contemporary world via various heads of utmost relevance.

Secularism Sarva Dharma Sambhava;

Mahatma or *the great soul* in his journal Young India, talked about religious tolerance and professed that Motherland India can be the home to every religion on this earth, wedding the concept of religious tolerance, peace, brotherhood and humanity. "I came to the conclusion long ago ... that all religions were true and also that all had some error in them, and whilst I hold by my own, I should hold others as dear as Hinduism ... our innermost prayer should be- to be a better Hindu, a better Muslim, a better Christian." Secularism, one of the most prominent tenets of our Indian constitution, allows all religions to thrive in our country. It is not 'anti' or 'non' religious as defined in English dictionaries, but is based on Gandhian principle which allows all communities, castes, linguistic groups, the freedom to prosper, profess and develop, yet weaves them into one unified thread as INDIA. As India pays homage to seraphic Mahatma every year, it is forgetting his teachings and principles and getting shackled in communal politics and hatred, professed by the new leaders who should look back at the legacy of mahatma as "*his life is his message*" and make India the nation whose only religion is brotherhood and affection.

Women Empowerment Abala to Sabala:

Thanks to our patriarchal ideology, women still are considered more suitable for domestic work than as contributor for nation's development, which is the major concern even in the 21st century. The Feminism movement of the contemporary world is inspired by the ideology of the *father of the nation* who considered his *sons and daughters* equal, and realized the women's potential of nurturing the society both socially as well as economically. The contemporary movements like *Beti bachao, beti padhao, UJJWALA, SWADHAR greh* etc. which propagate women education, their inclusion in the economic activities, equal rights etc. find their roots in the preachings of Mahatma. "*To call a woman the weaker sex is a libel; it is a man's injustice to woman. If by strength it is meant moral power then a woman is immeasurably man's superior. Has she not more self-*

*sacrificing, has she not great powers of endurance, has she not greater courage? Without her man could not be. If non-violence is the law of our being, the future is with women."*¹

The Mahatma was a visionary who understood the importance of women in society who have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand, these social customs taught women to regard themselves as slaves of men and society. Mahatma preached that women must realize their full status and play their part as equals of men by uplifting their self-esteem and dignity. The women of India, under the leadership of Mahatma tore down the purdah and came forward to work for the nation, they saw that the country demanded something more than their looking after their homes. They manufactured contraband salt; they picketed foreign cloth shops, they marched to jails and they sustained lathi blows as few men did. He dedicated the success of *satyagraha*, *swadeshi* and *dandi march* to the inclusion of women in them, as he learnt these principles from his mother and wife who *non-violently* and *affectionately* opposed the regressive customs prevalent in their household.

Sustainable Development Sarvodaya:

Mahatma Gandhi underlined the basic need of sustainability and common future by interrogating advanced civilization based on increase of needs and wants, decades before when it was sketched out within Brundtland Commission Report in 1987. Through his book "*The Hind Swaraj*" he sketched out the risk to common future of humankind caused by relentless quest for more material goods and services. He portrayed the civilization driven by endless duplication of needs as Evil, and characterized civilization in terms of execution of duties, adherence to ethical quality and exercise of restraint. Any approach which puts confinements on passion and greed, and aims at satisfying the basic needs, stay central to the concept and practice of sustainable development. In this sense his book *Hind Swaraj* gained recognition as a proclamation of sustainable development. It prophetically expressed that present day urban industrial civilization contained in itself, its seeds of annihilation. He wrote in 1931: "*The incessant search for material comfort and their multiplication is such an evil and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves.*"²

To survive the century and save planet Earth, a book called "*Surviving the Century: Facing Climate Chaos*" discusses four normative principles: nonviolence, sustainability, respect, and justice, which are the prominent tenets and principles of Mahatma's life. *51 Global Warming Survival Guides* were published by *Time Magazine*, a mouthpiece of western world, encourages people to give more, consume less, and simplify their lives based on the principle of *Simple living, high Thinking* of Gandhiji.

Sanitation Swachh Bharat:

Mahatma Gandhi believed that "*Sanitation is more important than independence*". He made sanitation and hygiene a fundamental aspect of the Gandhian lifestyle and dreamt of a Bharat where everyone has access to complete cleanliness and water availability, which was the root of the world's biggest cleanliness campaign *Swachh Bharat Abhiyaan* and *Jal Shakti Mission- Har Ghar Jal*. Gandhiji strongly emphasized on observing cleanliness in lavatories, and wrote "*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. I learnt this in the West. I believe that many rules about cleanliness in lavatories are observed more scrupulously in the West than in the East. The cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere. I, therefore, believe in the absolute necessity of a clean place for answering the call of nature and clean articles for use at the time. I have accustomed myself to them and wish that all others should do the same.*" which is one of the most prominent aims of the Swacchata campaign, trying to inculcate *Swacchata hi vyavhaar*.

Economics Swadesi:

Gandhi Ji was a strong proponent of self-reliant India. He believed that India should have an inclusive and comprehensive economic policy of its own. The same could be seen in contemporary India. The Indian government has launched *AatmaNirbhar Bharat Abhiyaan* which aims to make India a manufacturing hub. Gandhi also promulgated the idea of the *swadeshi* movement which is directly adapted in today's India as *Make in India* the project, under which India is aimed to manufacture a huge variety of products on its own, *PLI* (Production Linked incentive) scheme of contemporary India is also a brainchild of Gandhi Ji himself. He once said, "*That economics is untrue which ignores or disregards moral values.*" He always wanted India to

¹ YI, 14-1-1932, p. 19

² *Young India*, 30-4-'31

inculcate its culture in its economy, as per him India's diverse culture is one of its key resources and the same should be tapped for better growth. Present-day India follows the same footsteps as the Indian economy including its traditional aspects as well. Ayurveda, Indian crafts, Indian textiles, Organic farming etc.. are some of the traditional Indian industries which have a huge impact on the Indian economy.

Non-Violence Ahimsa Paramo Dharma:

In the words of Gandhi Ji himself, *"I swear by non-violence because I know that it alone conduces to the highest good of mankind, not merely in the next world but this also. I object to violence because when it appears to do good, the good is only temporary, the evil it does is permanent."*¹ He always denied violence and believed in the path of an organised approach. He recalled the Non-corporation movement after the violence of the Chauri-Chaura incident. Modern-day India has adopted the concept of non-violence on multiple fronts, for example, India follows the policy of no first use, under which India has pledged to never use Nuclear arms unless being attacked with them first. India has neither changed its status quo nor initiated an attack on another country. Even the Indian legal and judicial system incorporates the concept of non-violence, adhering to article 21 of the Indian constitution, the Right to life.

Education Buniyadi Shiksha:

Gandhi Ji promulgated a comprehensive approach to education that is not restricted to academics only. He said, *"By education, I mean an all-around drawing out of the best in child and man-body mind and spirit. Literacy is not the end of education not even the beginning. It is one of the means whereby men and women can be educated. Literacy in itself is no education."*² Not only present-day India but also the whole world now incorporates the concept of comprehensive learning. Gandhi Ji rooted for the idea of accessible and omnipresent education at least till the age of 14, the same concept is adapted in modern-day India in the form of the Right to Education Act, 2009. He promoted skill-based learning such as learning a vocational skill along with academic education, the same is an essential element of the New Education Policy 2020, This enhances the competency of a student and enhances his/her contribution to the welfare of the country. The NEP also roots for learning in Vernacular languages, which is again a brainchild of Gandhi Ji who believed that a child would learn better during the initial stages if taught in traditional languages.

Self Rule Swaraj:

Swaraj is often restricted to the concept of freedom but Gandhi Ji elaborated its meaning. He explained the concept of self-rule which is adapted in the constitution itself as federalism, where there is a decentralization of power at various levels. Even the concept of Panchayat Raj can be traced back to Gandhi Ji. He believed in the self-governance of villages and making them more self-reliant. Even in today's India, the Panchayat Raj system has been promoted by various governments. The present government, following the footsteps of Gandhi Ji, increased the budget allocation for the Panchayat system.

Inclusivity Antyodaya:

One of the key principles of Gandhian legacy, his vision was not just restricted to India but rather the world itself. The concept of Vasudhaiva Kutumbakam was re-iterated by the current Indian Prime minister. Gandhi Ji believed that development would always be incomplete if it does not takes every section of the society into consideration. As per him upliftment of the poor and marginalised section of the society is necessary and India is incomplete without it. He was always against the caste system of India and rooted for an equal and inclusive society. Decades later, contemporary India has now acknowledged the necessity of inclusive India, for India to achieve its goal of development it is now necessary that the poor section of the society which constitutes the majority must contribute in the overall economy. Government is promoting, Sabka-Sath, Sabka-Vikas, Sabka-Vishwas which was promulgated by Gandhi Ji decades ago. For Gandhi Ji the concept of an inclusive society was not just restricted to Human beings, he emphasised on the need of sustainable development while considering Flora and Fauna. This concept is now promoted widely not only by India but the whole World itself, it can be seen in the SDG (Sustainable development Goals) of the United Nations. Conservation of biodiversity is one of the biggest challenges India is facing right now. Gandhian aspect of inclusivity is now being implemented by not only India but the whole world.

CONCLUSION

¹ Young India, 21-5-'25, p. 178

² Harijan, 31-7-1937

Gandhi Ji's impact on present day India can be easily found in almost every aspect, from our constitution to the latest government policies. His legacy can be termed to be ahead of its time, his principles are now shaping our country steering its direction towards sustainable development. As explained earlier, proper application of his ideas must be preferred over acceptance. Gandhi Ji's freedom struggle for independent India is widely accepted, but his legacies are still applicable up to this date. His ideologies enlighten India even after decades and will continue to do so. Every child of India has been taught to accept Gandhi Ji as the father of the nation, but whether his beliefs and values are properly accepted by the child is still a question which needs to be answered. Hate crimes still make it to the headlines, even after decades social issues like dowry-death, female-foeticide, child marriage are still prevalent in India. The need of the hour is to apply Gandhian legacies rather than just accepting them, proper implementation must be ensured then only India can grow at an optimum level.

RELEVANCE OF GANDHIAN THOUGHTS IN THE 21ST CENTURY: AN EVALUATIVE FRAMEWORK

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ABSTRACT

This paper aimed to evaluate and find out the relevance of Gandhian thoughts in the 21st century in multidisciplinary perspectives. The sample of the present study consisted of two different sources such as 1) lectures of 27 resource persons of national repute in inaugural, plenary, technical, and valedictory sessions and 2) papers presented by 87 researchers in 15 sub-themes. The authors used souvenirs of the national seminar, direct observation from paper presentations in three technical sessions, reports prepared by rapporteurs in technical sessions, lectures of resource persons, newspaper publication for data collection. There were five consecutive steps followed during data collection. The critical analysis of the data revealed that 1) the context of crafts during the 1930s were limited in numbers but the context of crafts in the 21st century is enlarged in the form of basic computer skills, mobile repairing, fashion designing, beauty parlor, etc.; 2) Gandhi was pre-modernist, modernist and postmodernist ; 3) Gandhi's life philosophy was related to critical thinking development, inclusive social development, sustainable development in terms of politics, economics, environment, commerce and business, use of technology to assist human beings not to replace human beings; 4) the women were treated equally with men in terms of dignity and respect.

Keywords: Gandhian thoughts, 21st Century, Relevance and Evaluation

INTRODUCTION

United Nations General Assembly adopted the agenda for Sustainable Development Goals (SDGs) in 2015 aimed at providing a blueprint for peace, harmony, and prosperity for people and the planet. The SDGs are a collection of 17 goals and 169 targets ranging from the eradication of poverty, zero hunger to sustainable development and peace, justice of people, and the environment. To establish peace, harmony, and prosperity among people on the planet, the achievement of these SDGs and targets by 2030 has become a crucial and shared responsibility of all countries across the globe. The debate, discussion, argument, and counter-arguments on attaining all SDGs has raised the relevance of ideas, ideals, ideology, and thoughts of many eminent philosopher/thinkers of international repute such as Peter Singer, John Dewey, Martin Luther King, Jr., Nelson Mandela and so on. Among all those philosophers/thinkers, the ideas, ideals, ideology, and thoughts of Mohandas Karamchand Gandhi (M.K. Gandhi or in short Gandhi) have been popularized worldwide in 2019-20, because, this year is his 150th birth anniversary. Thus, the ideas, ideals, ideology, and thoughts of M.K. Gandhi on the occasion of the 150th birth anniversary have received remarkable bearings all over the world.

Rationale of the Study

In the recent past, the 150th birth anniversary of M.K. Gandhi, the father of the nation had was celebrated on 2nd October 2019 not only in India but also in the world. The ideas, ideology, and personality of Gandhi for the construction and reconstruction of the present social order across the globe had remarkable bearings. Gandhi was not only a statesman and a freedom fighter, he was a multifaceted personality having in-depth ideas on different aspects of both human life and social life right from philosophy, economy, polity, education, science and technology, psychology, values, and morality, trade and commerce to international peace and harmony.

The 74th United Nations General Assembly (UNGA 74) concluded on 30th September 2019 in New York City, USA discussed widely on top five issues such as terrorism, climate change, cyber threats, fiscal crises, and religious fundamentalism. It seems the entire world is suffering from all these challenges. While searching for the solution to address all these issues the Gandhian thoughts came into mind. The proceedings of the national seminar included two main sources of data collection as:

- 1) The lectures delivered by 27 resource persons of national repute in inaugural, plenary, technical, and valedictory sessions and
- 2) The papers were presented by 87 researchers in different technical sessions of the seminar.

Statements of the Problem

- 1) Do Gandhian thoughts have relevance in the 21st century?
- 2) What is the relevance of Gandhian thoughts in the 21st century in multidisciplinary perspectives?

To find out the answers to the above-mentioned questions, the present study was conducted with the title "Relevance of Gandhian Thoughts in the 21st Century: An Evaluating Framework".

Objectives of the Study

- 1) To evaluate the relevance of Gandhian thoughts in the 21st century.
- 2) To find out the relevance of Gandhian thoughts in the 21st century in multidisciplinary perspectives.

Delimitations

- 1) The present study was conducted in the proceedings of an interdisciplinary national seminar on the topic Relevance of Gandhian Thoughts in the 21st Century organized by the School of Education, Gangadhar Meher University, Sambalpur, Odisha, India on 8th and 9th February 2020 only.
- 2) The findings of the study were confined to two sources only. Firstly, the critical evaluation of lectures given by 27 resource persons of national, state, and local levels in the seminar was taken into considerations for the analysis of the results. Secondly, the papers presented by 87 researchers in 15 subthemes in the seminar were critically evaluated and reflected in the results.

METHODOLOGY

- **Design:** Since the objectives of the present study were to evaluate and find out the relevance of Gandhian thoughts in the 21st century in multidisciplinary perspectives, the authors used the proceedings of the seminar. The proceedings of the national seminar included two main sources; they were 1) lectures of 27 resource persons of national repute in inaugural, plenary, technical, and valedictory sessions and 2) papers presented by 87 researchers in technical sessions of the seminar.
- **Sample:** The sample of the present study includes two different sources such as 1) lectures of 27 resource persons of national repute in inaugural, plenary, technical, and valedictory sessions and 2) papers presented by 87 researchers in 15 sub-themes in the seminar. Further, the resource persons of national repute were belong to national, state, and local levels in 9, 10, and 8 in numbers respectively.
- **Tools and Technique:** The author used souvenirs of the national seminar, direct observation from paper presentations in three technical sessions, reports prepared by rapporteurs in technical sessions, lectures of resource persons, a newspaper published on the relevance of Gandhian thoughts in the 21st century for data collection.
- **Procedure of data collection:** To collect data, the authors had followed five consecutive steps. During the process of scrutiny of abstracts, the author studied all the abstracts and critically evaluated the relevance of Gandhian thoughts in multidisciplinary perspectives. All these abstracts were printed in the form of souvenirs finally. The authors observed the lectures of all resource persons delivered during the seminar. Third, the authors personally observed the full papers of all paper presenters delivered during the technical sessions of the seminar. Fourth, the authors took the help of all rapporteurs who were supposed to report the outcomes of different technical sessions. Fifth, the news and articles published in different newspapers were collected and analyzed for evaluation on the relevance of Gandhian thoughts in the 21st century. The research is based on secondary research which included research from various articles and other research papers.

RESULTS AND MAIN FINDINGS

The results and main findings of the study were represented on two broader objectives:

A. To evaluate the relevance of Gandhian thoughts in the 21st century.

Gandhian thoughts in the 21st century is questionable, because, although the ideas, ideals and thoughts of M.K Gandhi is accepted worldwide, some politically motivated people in India have misinterpreted him and called he is father of nation of Pakistan not India and stated Nathuram Godse (the person who assassinated Gandhi) as hero of India (Panda, 2020 February, 08, Keynote speaker in inaugural session); if Gandhi and Hitler are compared in terms of support from the young generation people, Hitler was supported by 55% and Gandhi was supported by only 15% young people (Panigrahi, 2020 February, 09, Resource person); there exists relevance of Gandhian thoughts but the acceptance of his ideas has been declined (Jaisingh, 2020 February, 09, Chief speaker); Gandhian thoughts are not only limited to India but also extended worldwide and remain relevant to generations to come (Chopra, 2020 February, 09, Guest of honour); apart from independence of India from Britishers, the motto of Gandhi was to establish republic, equality, unity and integrity, remove superstitions, abolition of caste system, cleaning environment, establish sustainable economic growth and so forth in India (Nanda; Mohapatra; Padhi, 2020 February, 09 Resource persons); Gandhi was an instrument of transforming India through social development, intellectual development, truth and nonviolence among the peoples (Dash; Panda; Sahu and Mohammad 2020, February 09, Resource persons); the ideas and thoughts of Gandhi such as

liberal education, skill of the teachers are being reflected in all national, state level educational policies like Draft New Education Policy-2019, NISHTHA schemes and many others (Senapati; Pati; Singh, 2020, February, 09, Chief guest, Guest of honour and Chairman respectively). Thus, from the above evaluation, it is clear that even though many people criticize Gandhian thoughts on many grounds still there exists significance of relevance of Gandhian thoughts in the 21st century. The Gandhian thoughts can help solve many social, economic, educational, scientific, etc problems in the contemporary era.

B. To find out the relevance of Gandhian thoughts in the 21st century in multidisciplinary perspectives.

1. The vision of Gandhi on education i.e basic education scheme came into existence in the year 1938 highlighted craft centered education, free and compulsory education, all-round development of physical, cognitive and spiritual, the importance of mother tongue, learning by doing, rationalization of education and so forth are still relevant in the 21st century. The context of craft during the 1930s such as knitting, gardening, farming, fishing, tailoring, etc. has been extended to various skills like basic computer skills, mobile repairing, fashion designing, beauty parlor, and other activities being followed in the 21st century.
1. Gandhi's thoughts cannot be categorized as to whether it is pre-modern, modern, or post-modern. In the reflection of postmodernism, his thinking on the relativity of truth and tolerance, respect for multiple voices, diversity, and enriching pluralism enhance the great influence in present philosophical, sociological and political orientation.
2. Gandhi was a man of multidisciplinary personality. The present world is following his ideas and deeds. His principle of non-violence teaches the world international peace, goodwill, harmony, justice, and holy living.
3. Gandhi stated that the realization of truth is equivalent to the realization of God. Truth is the knowledge, power, and joy of humanity. The truth of inner responsibility makes the man pure and honest and honesty brings justice to mankind.
4. Joy and happiness are key attributes of peace. A life of truth is a life of peace. Real peace is only experienced and recognized through the attributes such as happiness, comforts, understanding, tolerance, compassion, etc.
5. Economic justice, decentralization power, equity, and equality are pre-conditions for peace. As such, Gandhian thought on peace education is reflected in today's motto of a happy life.
6. Today's world is full of complexity. There is co-existence of affluence and hunger, equity and yelling for social justice, modernity, etc. in the present world when the enthusiasm over the ethos of welfarism has receded and the advanced impact of globalization has been looming large, and Gandhi's sounds relevant against it.
7. When myriad issues of global commons such as hunger, intolerance, pollution, terrorism, etc. have posed a challenge to humanity, Gandhian perspective of the simple art of management of life kindles new hope for the world at present.
8. Gandhian contribution to democratic theory offers specific institutional alternatives to representative democracy and pluralism on one hand and alternative ways of thinking about politics in general and democracy in particular on the other in the 21st century, the political theorist accepted the Gandhian ideas of democracy in day to day affairs of the human relation. His concept of the legitimacy of responsive government, active citizenship, political equality plays an important role in the future of democratic prospects.
9. This is the era of globalization and the post-modern mindset of people is playing important role in everywhere. Such Gandhi's contribution to secularism, abolition of untouchability, freedom of speech, rights, duties, truth, Sarvodaya, Satyagraha, etc. are the great major influence at present time.
10. Gandhi's social development aimed at the well-being of every individual and improving their full potential. It is nothing but socio-economic-political-cultural as well as human development. The twenty-first-century gives importance to sustainable development which is an indication of social order, norms, and values, and it is based on truth, purity, honesty, harmony, zero- exploitation, liberty, equality, dignity based on caste, color, creeds, and religion were the main goal of Sarvodaya of Gandhi for universal progress of all.
11. Gandhi's ideas on Aparigraha and Trusteeship cannot be lost sight of in a globalized world where the pendulum has turned towards "Human development".

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12. Gandhi's concept of decentralization of resources and his model of economic development speak about the progress of the village and as an independent unit and become prominent to save us from various economic, social, ecological, and ethical dangers that are the results of this large scale industrialization.

DISCUSSIONS

Based on findings revealing Gandhian thoughts have the significance of relevance in the 21st century in multiple perspectives. The importance of Gandhian thoughts has to be inculcated among the youths of the country through various platforms such as including Gandhi's ideas in different curriculum starting from school to higher education level, general education to technical and professional education. The propagation of his ideas through Bollywood movies, epic films, historical movies, and other modes is significant in mobilizing and establishing peace, harmony, and prosperity among the people of the whole world. In the era of Post-Modernism, the ideas, ideals, and thoughts of Gandhi must be deconstructed and re-evaluated. The motto of all students and parents in the 21st century should not be to achieve higher percentage marks rather develop critical thinking like application, analysis, synthesis, evaluative, problem-solving, and decision-making abilities to shut out real-life problems what Gandhi did in his life. The dignity of Women, tolerance on religious ground, rationalization of the caste system, sustainable environment, inclusive economic development, inculcating moral and ethical values, maintaining international harmony, judicious use of natural resources, proper use of technology, rationalization of media are some fundamental needs of the hour. The deconstruction of Gandhian thoughts about neo-socialism and neo-liberalism perspectives should be taken into consideration by future researchers.

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GANDHIAN THOUGHTS ON MORALITY, ETHICS AND VALUES

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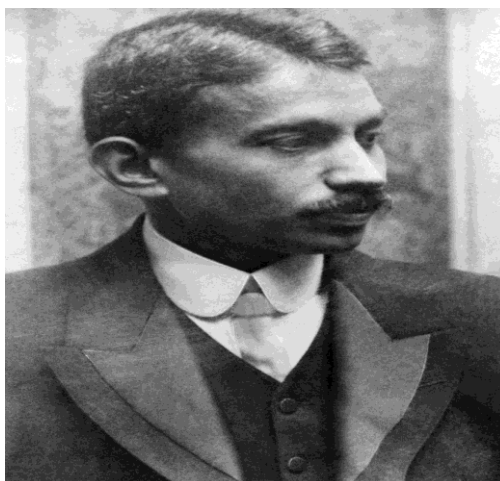
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ABSTRACT

The paper will discuss, analyze and throw some light on Gandhiji's approach towards morality, ethics and values. Following from his childhood Gandhiji always followed the path of truthfulness, kindness, respect and generosity. He was a man of tenderness and gentleness who always taught people to act kind, be kind, follow your morals and be ethically right. The writer would encourage not only the youth but every individual to read and study about principles of Gandhiji. The paper will discuss how did Gandhiji stayed on his morals and values and yet became a successful cum influential personality. There are many instances from his childhood that are worth mentioning and also shows us how Gandhiji teaches us morality, values and ethics. Mohandas Karamchand Gandhi or Gandhiji is a role model or a pillar of morals and ethics in one's life who studies or get inspired by him. The readers will also get a glimpse of almost every important incident happened in Gandhiji's life in this paper because in every event of his life morals and values were present with him. With my utmost dedication I have tried to include every important life lesson taught by Gandhiji in this paper. My purpose of writing this paper is as simple as Gandhiji's nature, "to learn". Gandhiji through his work tells us that love, non-violence and humanity are the most powerful weapons in the entire world.

Keywords- Morality, Humanity, Non-violence.

**Gandhiji as a Young Lawyer**

Mohandas Karamchand Gandhi was born on 2nd October, 1869 in Porbandar, Gujarat. Uttamchand Gandhi grandfather of Mahatma Gandhi was Prime minister in Kathiawad states following his upper generations. Karamchand Uttamchand Gandhi, father of Mahatma Gandhi was a Diwan in states of Porbandar and Rajkot. In the view of birth place of Gandhiji one incident is worth memorizing. In Junagadh in saluted a Nawab with his left hand instead of right. Asked upon by someone for the incivility towards the Nawab he said: "The right hand is already pledged to Porbandar". This shows his loyalty and morality towards his birth place. Gandhiji was seven when his father left Porbandar to become a member of Rajasthanik Court in Rajkot. Being admitted in primary school Gandhiji was a mediocre student, books and lessons were his companions, he was shy to talk to any other student in his class or school.

An interesting yet ethic filled incident happened with Gandhiji that is worth mentioning more than anything at the moment. Mr. Giles and Educational Inspector was on a visit to Gandhiji's School during examination. He asked the students to write 5 words and their spellings, one such word was 'kettle' which Gandhiji misspelled, so his teacher tried to compelled him to copy the spelling from his neighbor's slate because he was the only one who made a mistake. But Gandhiji refused to do so as in the end its cheating which is morally wrong. Although Gandhiji got married at the age of thirteen, he never supported it and even stated it as morally wrong. In high school gymnastics was compulsory but he had no interest in the activity, as soon as the school closed, he ran to home not because he hated school or gymnastics but to serve his father. His father was ill at home on bed and as a good son he used to serve him as a nurse to take care of his chores. Small yet moral filled event.

Once, one of his friends told him that ‘We are weak people because we do not eat meat’. English people rule on us because they all meat and they are stronger than us. He began to explain the benefits of eating meat to Gandhiji. This gave a doubt to Gandhiji that eating meat is necessary to get strong in everything and those who don’t eat are weak. As progressed, he tried to eat meat but couldn’t do it, later the same day he had nightmares of a living goat inside him. He felt he betrayed his parents as he had an immense respect for them and they founding out that their son had consumed meat, it would be deadly shock to them. The Gandhi family were ‘Vaishnav’, his parents regularly visited temples and haveli to worship. They had their own temples and their traditions and beliefs were against eating any type of meat and he was very devoted to his parents, so his parents finding about their son eating meat, it would shock them to death.

Mavji Dave, an important man Gandhiji’s life, he was a learned Brahman and a family advisor. Learning about the fact that a Gandhiji was at Samaldas College, he advised the family to send Gandhiji to England for his further studies. He advised to get a law degree and return as a barrister from England, before going to England he promised a vow to his mother; He vowed to not touch wine, woman and meat. Everyone around him in England was a meat eater, they said you cannot survive the cold without eating any sort of meat but as we all know Gandhiji had a habit of taking long walks and that kept his body healthy and he survived the winter of England without eating any meat or wine but in this event the writer would like to embrace the readers that yes, it was his principle to not eat meat but above it, it was the vow he made to his mother and breaking the vow meaning hurting his mother. His morals, values and ethic were most important to him that he could not breach them. There were many instances that he would go empty stomach at night or only had one or two slice of bread with cabbage but he wouldn’t eat meat. He went to many dinners with Englishmen to non veg restaurants but he wouldn’t eat it. He was asked to dress like an Englishmen, he did indeed but never leave his traditional and country clothes of Dhoti and Turban.



The image above the readers can see is the very much Gandhiji owned when he died, one more life lesson from Gandhiji, do not indulge in endless cycle of materialism. Gandhiji was a simple man and a man of his morals, principles and values. Gandhiji’s thoughts on morals, values and ethics were like be positive always in anything you are doing, always see good in people around you.

People around him was always affected in a positive way and were drawn to him. He had one positive aura that attracted everyone.

Let’s get fascinated by some of Gandhiji’s greatest words.

“Be the change you want to see in the world”

You want to see a society without any crime, distress and hate, change yourself first and people around you will change automatically.

“God has no religion”

God has no religion neither he is a man or woman, it’s the ultimate power and that essence that lies in one’s heart who believe in it. A true worshiper does not discriminate God on the basis of religion.

“The best way to find yourself is to lose yourself in the service of others”

Gandhiji was a hand giver all of his life, he always taught us to help others. Serving others is what a human can do least to someone. Serving and helping only the powerful is not help it’s a selfish motive behind something evil. Helping poor those who cannot help themselves is help.

“Where is there love there is life”

Love can heal, repair, make you strong. As Gandhiji believed love is the biggest power and you can win things with love that you can't with fear.

All these influential saying of his, his work, his living, his way of helping, his way of treating others are his thoughts on morals, ethics and values. He always teaches us to be morally right, respect our values and follow the ethics.

Non-violence a concept idolized by him to win over the British, an impossible task that he made possible with his beliefs and truthfulness. Peace cannot be achieved through violence but with *ahimsa* or non-violence. The two most important weapons or principles of Gandhiji was truth and non-violence. October 2nd every year we celebrate, “International Day of Non-Violence”. “Mahatma” is what common people call Gandhiji meaning “great-souled”, he was indeed the man of common man, he himself was a common man.

Gandhiji always lived a very simple life with minimum of every thing even for his whole life he lived a very simple life. In his autobiography, “The story of my experiments with truth”, he has written about his living as a teenager, his living in London and in South Africa, his contribution for the freedom of India. One thing is common his simplicity and dedication towards following his morals and values. Satyagraha or non-violence was a resistance force used by the Gandhiji in freedom struggle of Independence of India. The term was coined and formulated by Gandhiji for his work in the Indian Independence Movement. This concept of Satyagraha, influenced many prominent figures also like Martin Luther King Jr. in Civil Rights Movement and Nelson Mandela in South Africa.

Concluding the facts, writings and findings one can perceive that Mohandas Karamchand Gandhi was a man of truth, ambition, loyalty, love and morality. Every event, incident and moment in Gandhiji's life teach us something, some teaches us love, some truthfulness, some values and ethics and some morality. Even in foreign land Gandhiji didn't leave the essence of India and of his family. Gandhiji's work will always constantly show us right path, path of truth and humanity. The writer would like to finish the paper with some more words of Gandhiji:

“Happiness is when what you think, what you say and what you do are in harmony”.

“The future depends on what you do today”.

“A man is but product of his thoughts. What he thinks. He becomes”.

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GANDHIAN PHILOSOPHY REGARDING UPLIFTMENT OF VARIOUS DEPRIVED SECTION OF THE SOCIETY

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ABSTRACT

Life of Mohandas Karamchand Gandhi was full of experiments. He kept himself engaged in fighting for the deprived section of the society. Injustice for Gandhi was not only limited to Britishers but also in Indian society.

The deprived class occupied the central space in the Gandhian idea of social justice for all. His sensitive mind was touched by the suffering and humiliations face by these deprived sections of the society.

From his childhood days Gandhi was very keen on removing untouchability from the Hindu society. His philosophy regarding upliftment of the deprived section was that without integrating the deprived section into the freedom struggle it would be impossible to attain Swaraj. Gandhi was not only a political reformer rather it would be more correct to label him as a social reformer like Raja Ram Mohan Roy, Swami Vivekananda, Ishwar Chand Vidhyasagar.

The deprived section of the Indian society includes Davits, Tribal's and Women. These deprived sections have been subjected to deprivation and discriminations for centuries. Gandhi had very radical views on the practice of untouchability in the Hindu society. He was critical of the practice of untouchability but was not against the "Chaturvarna" of the Hindu society. From 1920 onwards both Mahatma and Ambedkar began organizing protest against untouchability. Gandhi simultaneously worked for the upliftment of the deprived section, the practice of untouchability and other cast restrictions; he reassured the land owning upper cast that their interest also would be looked after. Regarding woman as a deprived section Mahatma said that the women have been suppressed under custom and law for which man was responsible. Parallel to this he referred that woman must realise their full strength and play their part as equals of man.

In this paper I will discuss Gandhi's philosophy, his views on the upliftment of the various section of the deprived section of the society particularly in reference to Hindu society.

Keywords: Deprived, Upliftment, Philosophy

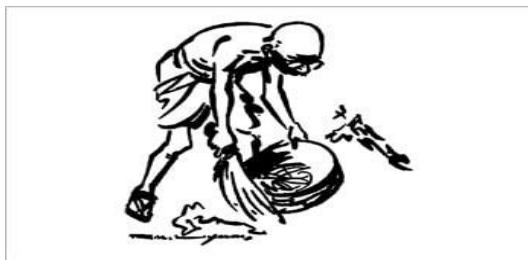
INTRODUCTION

The deprived section occupied a central place in Gandhi's social thought; Gandhi called for strengthening the social cohesiveness and therefore tried to integrate various deprived sections of the society for the social regeneration of the India society. Gandhi worked not only for the political emancipation of the Nation but also for the liberation of deprived and suppressed sections of the society. Indian society had been through socio religious reform movement like Brahman Samaj, Prathana Samaj, and Arya Samaj that tried to draw our attention to such social prejudices and appealed for eradication of many social disabilities.

With these movements there grew, awareness among those deprived masses and with the result they began to assert for the removal of social discrimination. They began to ask for their legitimate rights to education, government jobs, they now desired for a better and respectable life.

Gandhi's View on Upliftment of Untouchables

Gandhi from his childhood was very much disturbed by the plight full conditions of these deprived sections. Caste being considered as an integral part of the Hindu social system and in the name of Shastra and to maintain the ritual purity, a particular section of the Hindu society was categorized as untouchables. Gandhi's philosophy was towards removing the vices of the society, by not disturbing the basic structure of the caste system followed for centuries. He was also of the opinion that without integrating these deprived sections into the freedom struggle it would be difficult to attain "Swaraj". "Swaraj" for me means freedom for the meanest of our countryman. The Satyagraha Ashram founded by Gandhi in 1915 resolved to abolish untouchability. Bhagwat Gita has nowhere taught that a Chandala, Shudra is in any way inferior to a Brahmin. Gandhi coined the word "Harijan" meaning children of God.



Although Gandhi was critical of the treatment given to the deprived class, he was not against the “Chaturvarna”. He argued that “Varnas” have been sanctioned by the Shastras. In Gandhi’s philosophy the Varna system, each Varna belongs to a particular occupation. For him no work is inferior and every being is entitled to give respect and glory to its fellow being jobs. On the same note Gandhi’s philosophy was not against the caste system, rather it was against the imposition of various social restrictions in the name of caste. For Gandhi, the prevalence of untouchability meant a slow destruction overtaking the Hindu Society. To his definition regarding untouchability he asserted that, I can well understand a person being untouchable, whilst he is performing a task in which he himself considers himself not clean enough to be touched, like a nurse who is nursing a patient who is helpless and bleeding such a nurse whilst she is nursing such a patient is untouchable, but after washing and cleaning herself she becomes touchable. Also the nurse and people like her doing such menial jobs are worthy of utmost respect and should be saluted. Gandhi’s philosophy for the upliftment of such professionals was not only confined to a particular class but rather he wanted to get recognition for all the sections of our society that were deprived of basic respect and dignity.

Gandhi gave the example of Dr B.R.Ambedkar who despite coming from depressed class was intellectually superior to many educated caste Hindus. His philosophy was uplifting the depressed class without breaking the age old systems of the Hindu society , Gandhi stated ,If we had not been habituated to think that untouchability by birth is an integral part of Hinduism, we would not conduct ourselves towards fellow human beings as many of us conduct ourselves even today very severely . Bringing change in our conduct in our day to day life can only help in abolishing the dogma’s attached to untouchability-.

Gandhi stated thus, “you will be by taking the Harijan along with you to the temple if you are in the habit of going to temple. But if you are not allowed into the temple along with your Harijan companions, and then if you have the living belief that I have that this practice 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).

Going by the above argument one can easily understand Gandhi's philosophy regarding the upliftment of the suppressed and dejected section of the society and how he tried to address the issue of untouchability without challenging the Varnasharam and its religious basis. He had prescribed change in attitude towards the suppressed by treating them as equals more so as human being. Gandhi’s way of removing the stigmas attached to the practice of untouchability was by exposing the hollowness and degradation of practice of untouchability. By uplifting these depressed sections Gandhi never went against the Brahmins. By regarding Brahmins work and a scavenger works as equal, it doesn’t mean that you are showing disrespect for a Brahmin; it is just that you should show respect and humility towards all kinds of work. He was concerned about cohesiveness within Hinduism at a time when there was challenge from outside trying to create division among the Hindus.

In 1924 as a president of Belgaum session of Indian National Congress he brought a resolution asking the then members to pay more attention towards upliftment of the deprived section of the society. With this the Belgaum congress supported the Satyagrahis at Viacom in the Travancor state, where the Satyagrahis were demanding that the untouchable have the access to the road leading to the temple. Gandhi himself visited the place in 1925 and requested the local authorities to open the road passing by the temple for the untouchable. This is considered in History as the first demonstration by the Congress for the cause of the untouchables

.British government after listening to the grievances of the depressed class agreed for a reserved representation in the assembly. Gandhi was not in favors of this as for him the issue of untouchability was a socio religious matter of the Hindu society. Of which the Britishers were trying to make it a political agenda in their bid to create rift among the various section of the Hindu society. In the round table conference in London in which Gandhi attended as a Congress representative he did not agree with the idea of separate electorate for the depressed class. For this he also vowed to go for fast unto death if the British Government didn’t take back their decision. In principal he was against the separate electorate but the grievances of the depressed class and the rejection of the idea by some of the leaders of the depressed class, forced him to agree for reservation of seats in the joint electorate between Hindus and the depressed classes.

In 1932 he established the Harijan Sevak Sangh and started the journal titled Harijan. He travelled throughout the country to educate people against the practice of untouchability and a need to integrate all the section of the society into one. He was of the opinion that fragmented we can't fight the Britishers and they would win with their divide and rule policy as has been long seen. Gandhi wanted to give quality education to them so as to make them come at equal par with the so called upper class and educated class. He believed that education can open horizons for them. He had set example by cleaning his own toilet and living in the Valmiki basti. By this he wanted to bring to the notice of the upper class that no occupation is below dignity. In order to uplift the deprived society he emphasized the importance of education to improve their condition, He was against religious conversation in order to get rid of malice of caste system.

Women as Deprived Class

The status of women in India has gone through a sea change. One of the note worthy results of Gandhi's work has been the emancipation of women from the age old tradition of considering them as a weaker section of the society. Gandhi's faith in the strength of women, made them shed their deep rooted sense of inferiority and to rise against the inhuman treatment they suffered in the male dominated society. This part of the paper, will discuss how Gandian philosophy worked towards the upliftment of the women.

For Gandhi when woman whom we call Abala becomes Sabala, all those who are helpless will become powerful. The upliftment of women considered as the weaker section of the society, was very necessary for the Gandhis non violent movement. As woman are by nature non violent in their approach to any given situation. Woman entry into National political arena of that time brought miraculous results. Involving women in his Satyagraha movement Gandhi evoked the sense of the liberation in women from the age old bondage.

Gandhi had tremendous faith in women's inherent quality of being a non violent practitioner in her day to day workings. With Gandhi's inspiration, women took the struggle right into their homes. They even organized public meetings, sold khadi, started picketing liquor shop, burning foreign goods women came forward to give all that they had, their wealth, their time, strength, their skills and all the belongings. This deprived section of the society came out of their slumber and tried to break all the chains of slavery with which they were moving out like pets.

Gandhi's philosophy to uplift this section was not confined to urban educated upper and middle class he took the torch of enlightenment to poor, uneducated rural class women also. In Gandhi's philosophy there was no challenging the traditional set up rather he inspired them to make their own destiny. Gandhi had made remarkable contribution to the upliftment of women and his inspiration arouse their confidence and helped them to rediscover their long lost self esteem. Gandhi couldn't reconcile to the idea that women are inferior to man in any way. They have the intelligence and strength to withstand any challenges. He believed that Men influence the public life, the domestic life is influenced by the Women and so the women should have full autonomy in her circle of influence Men have their own. "Woman is the companion of Man gifted with equal mental capacity. She has the right to participate in the activities of Man and has an equal right of freedom and liberty with him". Women in the pre independent India evolved their own perspective of participation in the freedom struggle. According to Gandhi educating a woman is of utmost importance that would lead to her upliftment and with that of the society, that can bring to woman a sense of equality and empowerment, education can and will ensure the moral development which in turn will help them to occupy the same position in the society as the Male counterpart. A woman has same mental capabilities as the Man and so educating them would definitely bring out the best in them.

Gandhi was against the many social evils prevalent in the society that all went against the women upliftment, social evil present in the Indian society of that time like child marriage, all social and religious barrier to widow re marriage, Parda System, dowry system and ostentatious marriages. His attitude towards women was influenced by his belief in gender equalities. Dr S Muthulaxmi wrote a long letter to Mahatma Gandhi in 1929 in which she raised some fundamental issues concerning social reforms involving women. She also questioned Gandhi as to why the Congress is only fighting for the liberation of the Nation but is silent on the issue of upliftment of the women. From the evil customs and convention that restricted their healthy all round growth. Though Gandhi agreed to her in perfunctory way, he was not prepared to tackle the issues of social and religious customs so directly at that time when the issue of liberating the country from Britishers was of primary importance in every Indian's mind. His response was to her letter was "Men are undoubtedly to be blamed for the neglect, nay their ill use of woman, and they should do adequate penance, but those women who have shed superstitions and have become conscious of the wrong doing against them must come forward and do the constructive work of reform". Gandhi's philosophy behind this was that it will be easier for women to enter into another woman's psyche and understand their problem better and give appropriate suggestion. Gandhi said that

women strengthen my belief in Swadeshi and Satyagrah expected them to fight battle from their homes. He kept on highlighting the intrinsic difference between Men and women and the superior quality of women in views of his principal of truth and non violence. His belief in the tenacity of the women which could bring out the essence of Satyagrah better, thus women participation in freedom struggle broke many cultural and traditional biases. With his motivation, 10 women participated in the Bombay session of the Indian National Congress 1889. Pandit Jawarlal Nehru was one of the liberal leaders who agreed with the Gandhi's view on the upliftment of the women and their participation in the freedom struggle.

CONCLUSION

Gandhi's philosophy regarding upliftment of the deprived section of the society has been criticized till this date. Any sudden change into the established order of the society would have let to the disruption, further into violence and counter violence in the society which Gandhi abhorred. He desired change in the society through the change of heart as change emitting from the heart would be slow but sure. Perhaps Gandhi had in his mind the failure of violent revolution which let to destruction and animosity. Gandhi's actions were more pertinent than his words. He lived in Valmiki Basti among the scavengers the lowest among Dalits; cleaned his toilet, dispensed night soils of even his guest. Can a person who had set an example by his action be branded as "MANUVADI" and anti Ambedkerite ? Perhaps no.

TO STUDY ABOUT GANDHIAN THOUGHTS ON SOCIAL ISSUES AGAINST WOMEN

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¹akshatajainofficial@gmail.com; ²vaibhavichinchansure@gmail.com**ABSTRACT**

The research paper focuses on today the empowerment of women has become one of the most important concerns of 21st century. But practically women empowerment is still an illusion of reality. We observe in our day-to-day life how women become victimized by various social evils. Mahatma Gandhi experimented in this field a century ago and he had shown the way for the empowerment of women and the development of the status of women. Gandhi was of the opinion that until and unless women, on the basis of education and knowledge do not find their proper place in social and economic fields, they could not achieve self- respect for themselves. Nor they could become self- dependent in any of the walks of life. In his lifetime Gandhi inspired Indians to take concrete and practical initiatives regarding women education which will bring them out of these centuries' old conservative customs and rules, which were responsible for their mental and social slavery. After Gandhi which position of women in India also focuses in this paper.

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 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 'EMPOWERMENT' may be described as some process which helps the people to assert their control over the factors which affect their lives. But here empowerment for women means evolving them as more aware individuals and understanding their potential and giving importance to all kinds of empowering women. Also knowing about the Gandhian thoughts concerned for women empowerment. Women empowerment as a concept was introduced at the International Women conference in the year 1985 at Nairobi which stated it as redistribution of social power and control of resources in favour of women.

OBJECTIVES

- 1) To understand how people think before and after of women.
- 2) To empower women and understand mentality of Indian society.
- 3) Need to build self-esteem within and among the community for women.
- 4) Elimination of discrimination in all forms against women.
- 5) Changing societal attitudes and community.
- 6) High motivation for women to initiative in life.
- 7) Need to change women thinking also so it becomes a helping hand to another women

DISCUSSION ON**1) Widow Remarriage:**

- Widow Remarriage

Mahatma Gandhi was against any sort of social barriers, customs or Laws which were against individual freedom and were imposed forcefully by the society or law. As per Mahatma Gandhi, a widow who has children should avoid altering marriage vows but if she wishes then she should be free to do so. If a widow is a child, that child should be duly.

I think he said it correctly because it quite wrong to suppress women in every other manner let it be their individuality, their point of view, their way of thinking in society, etc. They do have rights to get married again and choose a life partner and its nothing wrong in it. We need to give them the secure feeling and freedom of not being judged. We really need have to open mind in all aspects towards women about this. Society needs to make aware that remarriage is not a curse, it may be a blessing in disguise to your life and definitely can bring happiness to you. Change is a fact of human life and I want widow remarriages is a good change and it can definitely uplift and add on to humanity.

2) Women Education And Coeducation

Mahatma Gandhi viewed women illiteracy as no better than a curse and strongly vouched for its promotion among women. But Mahatma Gandhi's view on women education is based on family ideals. He believed that man is superlative in the extra-mural activities and that woman is supreme in intra-mural activities.

I believe that women's mental capacity is equal to men and therefore she also has equal rights to have an education. They should have study and explore their education in different fields. They should be given their freedom to choose what field they in their graduation level and do further studies. I believe that both individuals and countries benefit from women's and girl's education. We need to promote safe and sound as well as inclusive learning environments. In addition, we also need to promote the skill development programs and social programs. We need to eliminate all kinds of discrimination in all forms and change societal attitudes and community practices by active participation. We also need to give them appreciation and help in building their confidence.

3) Gender Based Discrimination

Gandhiji was totally against and opposed to gender discrimination. Gandhiji called women as the noble sex. He said that if she is weak in striking, she is strong in suffering. Women is considered as God's gift and certainly it's true a woman is the embodiment of sacrifice and ahimsa. I believe we really need to understand that women need to come and take stand for themselves and understand that they are also equally important to the society and note what's wrong doing on. Contemporary feminists on empowerment of women includes not only sexism but also racism, classism and imperialism as the determined factors in shaping the woman's status in realm.

4) Violence Against Women

Violence locks women and girls into empowerment. It also limits women's choices; their earn a living; their access to education and mostly importantly participation in all different fields and exploring themselves to different kinds of atmosphere. We need to make laws very powerful so that nobody in this nation ever gets violent and understands women's emotion and their needs. Women need to come out and support other women. This is the main reason why we require to do women empowerment. If women can't support their own fellow mates meaning they are bane to our society and support has to be for right thing. We don't need to support wrong things happening in our life. We need to understand that violence is not just wrong but it can hamper your inner being of yourself. People who consider it normal that violence is only thing to control any woman and they do because they love their daughters, wives, mothers or anybody; we are passing wrong information and teaching to the future generation. It puts lots of impact that what we do, somebody learns. We really need to be very careful of what actions we take. We are supposed to love and embrace women not become violent with them. We should take care of them always. Mahatma Gandhi viewed women illiteracy as no

5) Gandhian Concept Of Women Emancipation:

According to Mahatma Gandhiji women should be emancipated form all types of slavery. He favoured the emancipation of women he opposed purdah & extreme oppression of Hindu widows & sati system. By allowing women to participate in no tax campaign salt Satyagraha he made women to involve themselves in politics. Ultimately women will have to determine her needs with authority. He acknowledged that the determined non-violent resistance technique came from his wife. Twentieth century was hailed as the People's Century and 2001 was earmarked as the year for Women Empowerment. The aim of empowerment is to enable women to realize her worth and also acknowledge that the key to our national development is empowerment of women. Women need to be empowered so that they can work and think independently, prove their worth and genius, cope with oppression and injustice and become capable of taking part in public affairs. Viewed in the Indian context women empowerment is both a social necessity and a constitutional obligation.

6) Gandhian Concept of Women in Political Participation:

Conscious of the potential of women, Mahatma Gandhi made a commendable contribution in liberating women in India from exploitation by extending their field of activity and involving them in the freedom struggle. His passive resistance especially suited the general ethos in which women in India lived, and thus the Indian woman joined the mainstream of nationalism and began playing a significant role in the Indian struggle for independence. The independence movement gave a definite impetus towards bringing a change in the attitude towards women in India. In order to extend the movement among the masses, a number of depressed groups, namely, untouchables, peasants, workers and, above all, women, were included in it. The participation of women in the movement was intended partly to mobilise entire families and partly it drew inspiration from the Jaina and Bhakti ethic which stressed the equality of women in India.

Significance of the Study

Knowing all aspects how women are illtreated and understand why these are happening in the world. No one can double the efforts made by Gandhiji to empower women. He had attracted so many millions of not only literate but illiterate women without the power of state, without the modern information technology and offering in return only sweat, toil, and pain, is an exceptional feat! His insistence on Women's education is the first step in right direction. We still have miles to go to achieve our cherished goal to empower women. Though Gandhi had never challenged the traditional set up, he inspired women to shape out their own destinies within it, and thereby changing its very quintessence. Women learnt from Gandhi that how to be strong, even if they seem weak and to object to injustice. They understood that they do not have to accept the standards of male-dominated politics. They evolved their own perspectives and formulated their own methods. In a way they presented an appraisal of the colonial unethical state.

CONCLUSION

India is far ahead in policies and legislation favouring women. It adopted universal franchise before many other nations. 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 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 21st century Gandhi's vision remains unfulfilled.

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PRINCIPLES OF GANDHI AND ITS RELEVANCE ON QUALITY OF LIFE BY

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Recently when the entire world is facing covid-19 one of the worst crisis the basic foundation of life of the globe is shaking, has brought a shift in people centric. Here Gandhiji principle and ideologies can be interpreted and appreciated in the light of the coronavirus pandemic and is very relevant, as it stressed self-reliance on quality of life. Mahatma Gandhian principles has influenced and played a vital role to lead a quality life. This paper explore the indepthness of Gandhian principles that help to reshape the lost morality and regain humanity. Ghandhism is a body of ideas and principles that describes the inspiration, vision, and life work based on Satya (Truth), Ahimsa (Non-Violence), Sarvodaya and Satyagraha are the four pillars of Ghandhian thought and most relevant in today's era Gandhiji developed this ideologies from inspiration sources like Bhagavad-Gita, Bible, Buddhism, Jainism, etc. Today's crisis all over the world has proved Mahatma Gandhi's teaching valid when people are trying to find solutions to the rampant greed, widespread violence, runaway consumptive style of living. Based on the in-depth study of the above mention works this paper is focusing on the following key words

Keywords: Mahatma Gandhi Gandhi's principles, Satya (Truth), Ahimsa (Non-Violence), Sarvodaya and Satyagraha.

**INTRODUCTION**

Mohandas Karamchand Gandhi- the Great Soul, worldwide known as Mahatma Gandhi. The great father of Indian nation known simply as “Bapuji”. Mahatma Gandhi was born in the parental house of Porbandar in Gujrat, India on Oct 2nd 1869. Gandhiji was an active and charismatic personality being a reformer, advocate, journalist, socio political philosopher, engineer, naturo therapist believe in simple living and high thinking. He believed that an individual became independent only if it becomes self sufficient Thoughts of individual have a crucial role in shaping their quality life based on ideas that reflects the inspiration and life work of Gandhi. Mahatma Gandhi was a godly and wise man the most enlightened and admired man of the 20th Century based on current covid situation. Gandhi so path to truth as an ongoing life process that cannot be achieved in the full sense but is nevertheless of great importance. This is the essence Gandhis philosophy of Non-Violence or the search for truth. “Faith in God” is according to Gandhi the basis of all moral values.

METHODOLOGY

Paradox of life to be overcome by applying the Ghandhian principles to lead a quality life. -

“We have bigger houses and smaller families;

More conveniences but less time;

More medicines but less wellness;

We’ve learned how to make a living, but not a life;

We’ve added years to life, not life to years;

We’ve cleaned up the air, but polluted the soul;

These are the times of world peace, but domestic warfare;

More leisure, but less fun;

These days of two incomes but more divorce;

Of fancier houses , but broken homes”

Trusteeship Management strongly championed by Mahatma Gandhi –“The whole world is one and if somebody is suffering, we will also suffer directly or indirectly, as the universe is one and inter-dependent universe as

proved by the modern quantum mechanics. So, if we want to be happy, we should make others happy “Enjoy your wealth and also utilize the mental to alleviate the suffering of the poor and you will get peace of mind”.

Gandhi's Principle

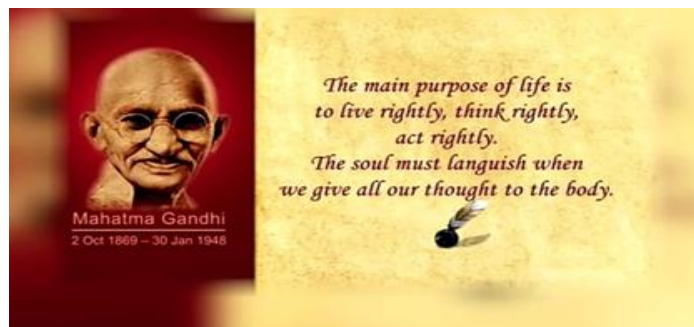
The term ‘Gandhism’ also encompasses what Gandhiji’s ideas , actions and words mean to people around the world and how they used them in building their own future. Gandhiji being ‘Bodhisattva’ of the 20th Century. On the basis of the Gandhiji’s principles of-

1. Satya- Being truth means what actually is “Gandhi needed that truth must pervade all considerations of life.
2. Brahmacharya- At the age of 36 Gandhi adopted brahmacharya the control of the senses, thoughts, and actions.
3. Ahimsa- Concept of nonviolence and nonresistance was another key tent of Gandhi’s beliefs. It would rid a person of anger, obsession and destructive impulses. Gandhi explains his philosophy and way of life in his autobiography “The story of my experiments with truth”
4. Khadi- Gandhi adopted the khadi, intended to help eradicate the evils of poverty social and economic discrimination.
5. Fasting- Gandhi, fasting was an important method of exerting mental control over base desires for delicious spicy food. Gandhi believed it would cleanse the spirit by stimulating the courage to withstand all impulses and pain, bringing the body increasingly under the mind’s absolute control.
6. Religion- Gandhi believed that the Golden Rule at the core of every religion areas truth(satya), non-violence(ahimsa). Man cannot be untruthful, cruel or incontinent and claim to have God on his side .Universalism denotes the ideology that all religions are true worthy of toleration and respect.

Relevance of Gandhi's Principles to Lead a Happier and Quality Life-

1. Change yourself before you try to change others- “You must be the change you want to see in the world”. For your misfortune you can blame your parents, your neighbors or the government. To devise new ways to tackle problems; change the way you think and act. At the end of the day, its only you who can change your world and slowly the world will seem a much better place.
2. Don’t let other people affect your mood and actions- Gandhiji rightly said, “Nobody can hurt me without my permission.” If you want to stay positive don’t blame others for your foul mood. No one but you can only control the way you feel as the secret to happiness is defined from the realization.
3. Stay grounded- “It is unwise to be too sure of one’s own wisdom. It is healthy to be reminded that the strongest might weaken and the wisest might ever.” No matter how big you are today, you might fall tomorrow. You might meet them again on your way down when you fall, so stay humble and better to treat everyone with respect and charity.
4. Don’t chase material possession- We often forget that we will have to leave behind all material wealth to meet our maker. Limit your possession, instead spend time and money pursuing a hobby sharing your wealth. Learning new things with the less fortunate.
5. Eat simple food and in moderation - Gandhiji ate in a small bowl a simple vegetarian diet and often cooked his own food. So If you eat right nutrition food, you won’t have weight issues and the associated health risks.
6. Don’t Stress- Gandhiji stayed calm and relaxed never taking undue stress. Used to do meditation to relieve tensions. Many a times between meetings with the world leaders, used to take break to play with children
7. Think Positive- In current situation of covid we should think positive to get well soon mentally & Physically even though negative thoughts enter your head. Think of what Gandhiji, said; “A man is but the product of his thoughts, what he thinks ; he becomes.” Troubles will feel much smaller by staying positive.
8. See the good in people around you - Seeing good in others means helping them. Thereby creating a spiral of positive energy. They will then help others. Remember you will feel good when you do good.

9. Forgive and forget- Learn to forgive and forget as anger and resentment are only going to hurt you. As Gandhiji said, "An eye for an eye will make, the world blind.", "The weak can never forgive. Forgiveness is the attribute of the strong." Then you will feel good about yourself.
10. Live like there's no tomorrow- As Gandhiji said, "Live as if you were to die tomorrow. Learn as if you were to live forever." There's no point of worrying so much about future that's not an invitation to stop work and get drunk and ruining the present in the bargain.



CONCLUSION

The impact of Covid-19 has led to multidimensional crisis on human health mentally and physically as many have lost their jobs, their parents, loved ones even many have lost their business hard hit due to covid-19 crisis. These sufferings has forced human beings to follow the Gandhian principle to lead a future life in peace and harmony. As the loss suffered by the people all over the world is irrefundable. Thus the Gandhian ideologies and principles based on Bhagavad Gita are highly stimulating towards better, healthy harmonious, prosperous and sustainable future by accepting the truth of life.

For mental satisfaction and guilt free life one need to stay with truth. Religions equality is must for humans to survive in upcoming future. As in current situation all the covid. Warriors like Doctors, nurses, cleaner, food supplies etc. has adopted the equality and among all and in spite of caste creed religion has serve all of them equally to save their life. Educating and helping one another in all way implemented by Gandhiji's in his principles of Satya, Brahmacharya, Ahinsa, Khadi, Fasting and Religion. Emphasizing and overall development of body and mind. Thus the principles of Gandhiji are eternal- useful in past, applicable in present and will be valid in future. As these principles are universal. Gandhiji would like to convey to the world was "My life is my message".

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STATES OF IMAGINATION: GANDHIAN IDEA OF PANCHAYATI RAJ IN A WORLD OF GLOBALIZATION AND CAPITALIZATION

¹Rangnath Thakur and ²Prof. Binod Mishra¹(Research Scholar, IIT Roorkee) and ²(Professor at IIT Roorkee)¹rangnath1995@gmail.com**ABSTRACT**

The famous Miliband- Poulantzas debate between the Marxist theorist Ralph Miliband and Nicos Poulantzas, gave a new way to understand the condition of the state in a capitalist and neo-colonial world. Later theorists, like Hanza Alvi, critiqued state theorists and emphasized that state formation and nation-building are different from the Western understanding of the state. In today's world, we have an exhaustive list of theorists and critical ethnographers who have defined postcolonial state and tried to theorize it. Even though the understanding of postcolonial state is necessary for contemporary conditions, away from the Western model and theoretical approach. In this line of thought, Gandhian understanding and imagination of postcolonial state are essential. His emphasis on localization of government is distinguished from the model of capitalization and so-called globalization of the world. He imagined a state where (panchayat) villages will be the basic units of administrations and every individual will be an essential part of the whole system. He emphasized empowering grams (villages) which will lead India to be a truly progressive and democratic state.

This paper will try to locate the Gandhian ideas of Panchayati Raj in contemporary times. Further, it will try to contextualize those ideas in a capitalist and global society. How localization of government is an antithesis of one homogenous model of government will be the prime consideration of this paper. Along with that, it will also try to find the relevance of the Gandhian ideas of Panchayati Raj in this post-modern society where meaning and mode of existence have changed a lot.

Keywords: - Post-colonial state, Panchayati Raj, Globalization, Capitalization, Localization

INTRODUCTION

“When Panchayati raj is established, public opinion will do what violence can never do. The present powers of zamindars, the capitalist, and the rajas can hold sway so long as the common people do not realize their own strength. If the people non-cooperate with the evil of zamindari or capitalism, it must die of inanition. In Panchayati Raj only the panchayat will be obeyed and the panchayat can only work through the law of their making.” (Gandhi, *Harijan*, 1-7’47)

Postcolonial State

The famous Miliband- Poulantzas debate between the Marxist theorist Ralph Miliband and Nicos Poulantzas, gave a new way to understand the condition of the state in a capitalist and neo-colonial world. Later theorists, like Hanza Alvi, critiqued state theorists and emphasized that state formation and nation-building are different from the Western understanding of the state. We have an exhaustive list of theorists and critical ethnographers who have defined post-colonial state and tried to theorize it in today's world. Even though the understanding of postcolonial state is necessary for current conditions, which will be different from the Western model and theoretical approach. In contemporary times, we have to understand “the social and cultural fragmentation and economic dependency of post-colonial societies” (Amin-Khan). Although decolonization happened after World War II rapidly, but the real decolonization of language, mind, and socio-political structure has not happened. The once colonial rules invented new tactics and strategies to show their dominance over colonized nations. Although they didn't have direct control over colonized nations, they compelled them to surrender before the economic and political model of the imperial power. The spread of globalization, capitalism, and neo-colonialism helped imperial powers to establish their dominance over the ‘third world’ both economically and politically. It becomes evident that “the globalization era marks a qualitative shift involving a power transfer from the national (the nation-state/post-colonial state) to the global (meaning capital and corporations), a move in which, paradoxically, the post-colonial state has been fully complicit.” (Amin-Khan, 10)

Impact of Capitalism and Neo-colonialism on Postcolonial State

The domination of colonial power on the colonized nations continued even after the formal departure of colonial rule. They developed new ways of exploitation and repression, and thus the subordination of colonized people continued. They used the capital-driven market model to make them dependent. This increased the divide between the imperial power and once colonized power. The developed nations imposed their model of governance on the developing nations. Their neo-colonial approach helped them spread their hegemonic

structure and erase the local culture and local identity. The globalization of every aspect of life became a tool of marginalization of the identity of the underprivileged nations and their people. Tariq Amin-Khan rightly remarks, "The integral link between contemporary imperialism and Western capitalist development has deepened and cemented the North-South divide and has promoted uneven development within and between post-colonial states" (Amin-Khan, 50). Colonial investments in manufacturing industries, automobiles, online marketing, defense sector, and dependable economic model created a discourse of dominance and helped them to marginalize the developing nations. This approach of imperial power erased the indigenous model of governance, and subjugation of cultural identity happened. The imperial power still feels that it's their duty to show the right way of progress to the third world countries. In this way, the newly developed nations had no option except to surrender to the imperial power. In this discourse of capitalism, neo-colonialism, globalization, and dominance, reaching democracy at the grassroots level is the most challenging task for every newly developed nation. Although most of the newly developed nations adopted the democratic model of governance, the real goal of democracy remained a far-fetched desire. Democracy remained just representative, and the real welfare of people could not be achieved.

Panchayati Raj: An Alternative

In this line of thought, Gandhian understanding and imagination of postcolonial state are essential. His emphasis on localization of government is distinguished from the model of capitalization and so-called globalization of the world. During the freedom struggle, he explored and emphasized relooking at this local governance institution where decentralization of power will be the most important element. It will be different from the European model of governance, where power was centralized earlier to the church and then to the state. He imagined a state where (panchayat) villages will be the basic units of administration, and every individual will be an essential part of the whole system. He emphasized empowering grams (villages) which will lead India to be a truly progressive and democratic state. "Within local governance, Gandhi laid emphasis on village governance since being at the grassroots level it constitutes direct democracy whereas all others are representative democracy (Sharma & Singh, 727)."

Panchayati Raj is a system of administration that incorporates a local governing system. It is prevalent in the Indian subcontinent in countries like India, Pakistan, Bangladesh, Nepal, and Sri Lanka. It presents an alternative governing system that empowers gram panchayat and aims to do the welfare of the individual and the local community. It assimilates every citizen and does not discriminate on the basis of caste, creed, or gender. This system of local government is not a new system of government in the Indian subcontinent; rather, its roots can be traced to ancient Indian scriptures and other texts. In the Vedic period, the gram was the basic unit of administration where the collective welfare of people was the main agenda. In this model of governance, all the decision-making powers were confined to village people. They had to decide the distribution of the resources the village had.

Panchayati Raj, as a decentralized form of administration in which each village would be responsible for its own affairs, was supported by Mahatma Gandhi as the cornerstone of India's political system. Gandhi found modern western civilization problematic because of its lustful and machinery driven approach towards life. And this compelled him to think of an alternative system of governance. Gandhi envisioned a state which would free itself from the colonial setup of centralized administration where India was ruled by Britain, thousands of miles distant from India. This local system of government will be an alternative to that homogenous structure of administration where every individual will be part of the administration because every individual will have the right to speak and vote. Their representative will be from their community, and no external socio-political structure will be imposed on them.

The positive impact on the culture of the local community under the Panchayati Raj system cannot be negated. It preserves local culture, the local language, and local identity. In the capitalist or neo-colonial setup of administration, localization is negated, and a totalitarian approach is imposed on the locals, which leads the local community to lose its distinct identity. This negation of 'local' can be denied in the Panchayati Raj, which was envisioned by Gandhi. He says,

"Decentralization of political and economic power provides for the working of democracy based upon individual freedom and initiative, and for the individual being allowed to participate in the government of the country. It would also regulate both the production and the distribution of the commodities necessary for human life, and both the production and the consumption of these would be in the same locality rather than having production concentrated in a particular area only, thus necessitating regulations for the distribution of products and wealth." (Gandhi, Theosophical Free Tract, No. 93, 21-3' 1952)

Gandhi regards "village panchayat as an institution by itself." He proposed certain methods through which this framework of Panchayati raj can be achieved. Some of them are:

1. Understanding and adopting Satyagraha
2. Choosing a non-violent approach in life, governance, and social setup
3. Development of village industries
4. Education with special emphasis on skill development
5. Focus on sanitation
6. End of social evils like untouchability, lack of opportunity for the under-privileged class, and gender discrimination
7. Harmony among every community, caste, and creed
8. Providing autonomy to gram panchayats and less interference of the state in the lives of citizens
9. Development of self-regulatory village communities instead of state-centric policies
10. Achieving Swaraj through Panchayati Raj

He says, "My idea of village swaraj is that it is a complete republic, independent of its neighbors for its own vital wants and yet interdependent for many others in which dependence is a necessity..... As far as possible, every activity will be conducted on a co-operative basis" (Gandhi 1993, p. 80).

Panchayati Raj in India

In India, Panchayati Raj has ancient roots, but it has to face so many challenges because of many external invasions. Especially under colonial rule, this governance model was destroyed, and a homogenous model of administration was imposed on India. This vast land of millions of people was controlled by the thousand miles distant administrative structure of the colonial rule. Although after independence, India included the Panchayati Raj system in its constitution. The directive principles of state policy (Article 40: Organization of village panchayat) says, "The State shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government." In 1957, a committee was constituted by the government of India in the chairmanship of Balwantrai Mehta to study the implementation of Panchayati Raj in India. On the birth anniversary of Mahatma Gandhi in 1959, Rajasthan became the first state to implement the Panchayati Raj system after independence. It was started on 2 October 1959 in the Nagaur district of Rajasthan. Later it was adopted by some other states, but it could never become a state responsibility. Regular elections were not held in gram panchayats, and no funding was arranged for the development of gram panchayats. A landmark event happened in 1993 when The Constitutional Amendment Act 1993 was passed in the parliament and adopted by most of the states. It was called the 73rd amendment of the constitution, which provided the constitutional status to Panchayati raj in India. This amendment was necessary because previously, states showed no enthusiasm in implementing this model of governance. The amendment compelled states to think for rural India, which still has more than 60% population. Followed by this, the 74th amendment of the constitution happened, which was related to "the setting up and devolution of powers to Urban local bodies (ULBs) or city governments as the lowest unit of governance in cities and towns." These two amendments were aimed to fulfill the Gandhian dream of Swaraj through self-rule. The local body got some power, and the democratization of village institutions became possible.

Contemporary Condition

Gandhi envisioned a state which would incorporate the model of Panchayati raj, and India will become a welfare state. But after the departure of colonial rule, India established a highly centralized style of government. Although the constitution and later amendments in the constitution paved the way for the Panchayati raj model, the real aim of it could not be achieved. After independence, the resource of the village became the property of the state and state control was established everywhere. In today's time, most of the states have adopted the Panchayati raj model, but it's only for the sake of the government's advertisement. The gram panchayats do not have real powers because the citizens have to surrender before bureaucracy for everything. Sharma and Singh rightly remarks,

"Such a large democratic setup is suffering from the crisis of decentralization, devolution of powers, corruption, and a gap between the policy framework and implementation. The major cause of such a devastating stage is the

lack of good governance at the grassroots level. At the same time, we have not been following the ways and means properly as suggested by Gandhiji” (Sharma & Singh, 730).

The development of khadi and village industries was the vital part of the Gandhian idea of Panchayati raj and Swaraj. It's ironic that khadi clothes are worn by mostly the privileged class. So this kind of deviation from the essence of Panchayati raj will not help India to get the goals of sustainable development. We are in the middle of our progress (we are still a developing nation), and still, a large section of our society is underprivileged and marginalized. The model of development envisaged by the government has not reached to millions of people because of the neglect of the Panchayati raj model.

CONCLUSION

Assessing the institution of Panchayati Raj in the contemporary world of globalization, neo-colonization, and the capital-driven market is necessary. It's our model of reaching the goals of sustainable development, which was given to us by our ancestors and later incorporated by Gandhi in his model of governance for independent India. If we implement this model with the right intention, then it can be a medium for the social, political, and economic emancipation of every individual. It will help our nation to reach the goal of collective welfare, and every citizen will be an active participant in this model of administration. It's also notable that this alternative model of governance is different from the model of governance proposed by colonial rule. Although they are not present in the form of administration, their influence is so pervasive that our own model of governance has been marginalized. In other words, we have become 'other' in our own land because of the negation of our own model of development. We have adopted a foreign way of administration which is not suitable for our country because of its distinct social, geographical, and political setup.

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CONFLICT RESOLUTION-GANDHIAN WAY

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ABSTRACT

Conflict is condition where there is disagreement between two people or groups. This disagreement or misunderstanding may arise due to different set needs, values, beliefs or resources interests etc. and are not able to find a path to agree each other. Earlier it was thought that all conflicts are bad and we should avoid it. But modern organisations think that conflict is natural as no individual is same, so it is not right to avoid conflict as employees work in a team. There are many management practitioners and Industrial Psychologists suggest various ways to manage the conflicts in the organisations. At the same time we have our Father of Nation, Mahatma Gandhi showed the world that conflict can be handled very well in his own way of non-violence. Present paper tries to study Gandhian way of conflict resolution and whether the principles can be applied to the modern organisations, so that it can be managed well.

Keywords: Conflict, Satyagraha, Gandhian Way of conflict resolution.

INTRODUCTION

All conflicts are not good. Some conflicts support the goals of the organization and improve the performance of overall group and the organization. Conflict is constructive when it improves the quality of decisions, stimulates creativity and innovation, encourages interest and curiosity among group members, provides the medium through which problems can be aired and tension released, and fosters an environment of self-evaluation and change. But some conflicts can be very destructive in nature and organization may suffer due to that type of conflicts. The evidence suggests that conflict can improve the quality of decision making allowing all points, particularly the ones that are unusual. Organisations need to adopt different ways to resolve conflict. One of the important methods studied by various management experts is Gandhian way to resolve the conflict.

OBJECTIVES OF THE STUDY:

To Study the fundamental concepts in Gandhian thought and practice of conflict resolution.

To study the application of the Gandhian approach to conflict resolution to resolve organizational conflict

RESEARCH METHODOLOGY

Secondary data is collected from the magazines, journals and newspapers

Understanding Gandhian Principle of conflict resolution:

The Gandhiji's thought for conflict resolution has three important aspects:

Conflict is a reality of life, hence cannot avoid it.

If conflict is unavoidable, then one should experience the conflict.

Need to resolve the conflict through nonviolence and get best results.

If conflict is the reality of life, then we can find conflict in all the fields of life, it is inevitable in the organisation too. So the question arises how to solve it. According to Gandhiji there are two ways. violent and nonviolent. Gandhiji called the violent way to resolve conflict is immoral or evil, and the nonviolence way is the best way to resolve as it is moral, or soul force. Gandhiji wanted a revolutionary approach by introducing a new way of nonviolence, that is Satyagraha-Nonviolent, non cooperation. His belief was through Satyagraha, social political economics evils can be addressed in a very just way.

There are certain fundamental concepts in Gandhian Approach to conflict resolution: They can be listed as following:

Faith in Human Goodness: He believed that every one individual is a mixture of good and evil. Gandhiji trusted that human rationality is important to Satyagraha.

Truth: Truth or Satya is God. Truth can be realized through Ahimsa or non-violence.

Non-violence: For Gandhi, nonviolence is a positive concept that requires doing, not just refraining from injury.

Creative Self-suffering: Self-suffering is a necessary part of Satyagraha. Through self-suffering the other party get convinced to listen to the truth and introspect themselves.

Means and Ends: Gandhi's thought always believed in the relationship of means to ends which is a Hindu belief in karma.

Rejection of Coercion: Gandhi insisted on a principle of non-coercion and cautioned against the use of coercion as it has negative impact on conflict resolution.

The Gandhian approach to conflict resolution, Satyagraha, nonviolent method is based on the premise that a committed individual is capable of resolving conflicts in a creative and fruitful way but for this to happen s/he needs to put maximum effort into it.

Gandhiji always said that, Satyagraha should be way of attitude and life not only the actions taken by the individual. Ten principles of Satyagraha can be identified as:

Opponents should not be humiliated or provoked, because if not followed may lead to violence.

The satyagrahi should be clear about his views

Honest dissemination of information is needed. As the other party has a full understanding of the case.

Cooperation need to be formulated where there common interest of the group.

In satyagraha opponent person should not be judged.

Satyagraha believes in trust, so the opposite party need to be trusted

A satyagraha one should always be ready to compromise on the non-essential things.

One should follow the path of Satyagraha for right, ethical cause, it should not be used for fighting of cause which is unjust.

Through a Satyagraha if anybody tries to convince the opponent through sincere effort, he or she should make sacrifices for the given cause.

Weakness of the opponent should not be exploited by the Satyagrahi.

Suggestions Based on the Study:

As per Gandhiji, Industrial conflict or organizational conflict is not a zero –sum or compromise.

As per Gandhiji, if the problem is mutually solved in the organization, will create a great workplace, where people work willingly and will contribute to greater output.

Gandhian approach to solve the organizational conflict can be moral appeals to the conscience of the employers to concede just demands, and if it does not work

A resort to voluntary arbitration, where the decision of the independent third party would bind the parties.

In case these methods cannot find success, Gandhiji suggested that workers have the option of resorting to strike.

Gandhiji had the strong belief that human beings were basically good and humanity essentially had a nonviolent nature. Gandhiji advocates that sources of conflict normally are distrust and friction. His method of conflict resolution does not focus on the immediate solution to the conflict. It goes beyond that to look at the underlying sources of the conflict as well. Satyagraha which is a nonviolent method touches all three aspects: the attitude, the behaviour and the goal incompatibility and can be applied to smaller as well as larger disputes occurring in different areas of human life.. Satyagraha gives importance to humanity, treats opposite party with respect so it is, ethically superior to other methods of conflict resolution.

CONCLUSION

Modern day organizations have to deal with the conflicts regularly as the people come from different parts of the world, with different cultural background. It's very difficult to resolve the problems by adopting one single way.

Through Satyagraha, one's goal can be conversion of the opponent's heart through self-suffering. Opponent's heart can be won by love and gentle persuasion and make him agree to resolve conflict by realizing the value of being just rather than forcing him to surrender out of fear. The method of resolving conflict should always be sought in a way to create peace, and this must be reached in ethical ways. Gandhi thought mutual trust and bilateral negotiations can resolve the conflicts. According to him, people should be

ready to discuss the problem with open mind collectively. People need to examine and change own belief. Truth is important when resolving conflict.

To resolve conflict the main aim should be peace all around which is very difficult to do, but is best for everyone involved in the process. In organisation, leader or mediator should encourage the people involved in the conflict to hear, listen, and understand each other and it's the best method to resolve the issues, bring harmony in the organisation. We can conclude that as Gandhiji preached, all need to be open to understand each other, and open about your own feelings and thoughts. These can go a long way in preventing and resolving conflict in the organisation.

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GANDHIAN APPROACH TO SOCIAL ECONOMIC REFORMS

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ABSTRACT

Gandhi was the incredible rationalist of India who played had significant influence in the public development that crushed the British imperialism in India. He occupied with non-participation, peacefulness and tranquil battle contrary to British rule. Nonetheless, he was not financial analyst however he has given monetary vision, whenever executed, it would have soothed India from numerous financial issues. He generally accentuated on the limited scale businesses and furthermore, took on the guideline of Swadeshi. It sidesteps monetary reliance on outside market influences that could make the town local area frail. He empowered bungalow and town enterprises to work on the monetary state of the country. By the support of Mahatma Gandhi limited scope exchanging of unadulterated Indian items began and continuously little scale business changed into ventures. New enormous scope and unfamiliar ventures with serious motorization are accompanying continuous course of globalization which is chiefly capable for some financial issues. Accordingly, the principle focal point of this paper is dissecting the present monetary situation from the Gandhian financial perspective.

Keywords: - Gandhian thoughts, Economical approach, Development of Small Industries etc.

INTRODUCTION

Mohandas Karamchand Gandhi turned into born in Porbandar, a metropolis in Gujarat in western India on 2nd October 1869. His father Karamchand Gandhi turned into the Diwan of Porbandar kingdom of British India. His mother Putlibai turned into Karamchand's fourth wife. Having born in a Hindu own family Gandhi strictly followed vegetarianism and fasting as way of self-purification at the age of thirteen he become married to twelve months older kasturba. In 1885, Kasturba gave delivery to their first toddler who survived only few days. Later the couple had four sons. All along his schooling days Gandhi become an average scholar and handed his matriculation examination from Somalia's university, Gujarat with a small difficulty. On 4th September 1888, he traveled to England to look at regulation on the college London and to teach as a barrister, as his family wanted him to be a barrister.

Gandhi was not an academician even he was a beguiling head of the Indian National Development with prime aim of getting independence from the British rule and restored confidence of India's populace. He generally works for the prosperity of the Indian individuals who were experiencing the approaches of East India Company during the time of English's. He was not an essentially financial specialist however given his thoughts on monetary issue and consistently battled against the double-dealing strategy of British's. Gandhi was likewise affected by the Marxian tenet of nonpartisanship, and its accentuation on the "double-dealing of work". Gandhiji was particularly charmed by Ruskin's heterodox teaching that the abundance of a country comprised, not in its creation and utilization of products, but rather in its kin (Chavan,2013). His financial way of thinking was predominantly worried about individual nobility and the government assistance of the destitute individuals. Gandhi's weight on person's freedom incorporates an awareness of others' expectations towards oneself, to other people, to society and maybe to the world past. In this way person would have more options of undertakings and possibilities. This sort of plans would guarantee a smooth connection between the work and business person which might improve productivity with expanded work government assistance. Most certainly, these institutional plans didn't completely productive and foster an institutional plan for agreeable connection between the capital and work (Pani,2002).

Aims and Objectives

- ❖ To study on Mahatma Gandhi thoughts and approaches towards social economic.
- ❖ To study on Mahatma Gandhi Investment Decision.

Gandhiji's Thoughts and Approaches

Gandhiji's financial thoughts are comprehend in his entire way of thinking. His fundamental thought focuses on the financial reproduction of society. Nowadays, certain individuals censured the Gandhian thought as not forward-thinking and un-moderate. He contemplates an all-out financial change, so his monetary idea should be breaking down in this unique circumstance. He did not give any financial model in regards to the improvement of financial matters yet gave a few fundamental standards in view of which we can conclude what sort of monetary organization is generally best for Indian economy (Ishii, 1994). Gandhiji has given the idea of valuable work which would be accommodating among all networks, absence of distance, boycott (of alcohol),

limited scope and town enterprises, center around essential schooling, Gram Swaraj. These are vital social contributions without them monetary advancement is beyond the realm of possibilities. Reproduction in the rustic regions is the fundamental wellspring of improvement in towns. In his perspectives, every town is an absolutely autonomous and effective which will satisfy their requirements (Bhuimali, 2014). Gandhian mode has vital place throughout the entire existence of monetary idea.

Economical thoughts of Mahatma Gandhi

Gandhi's perspectives on financial matters were straightforward and straight forward which would make India financially independent, producing and fulfilling its own necessities in homegrown market, local ways. This would not just work on the organization of the rustic economy of India, it had likewise discouraged the British monetary intentions of the abuse of Indian individuals. The morals of financial independence were spread all over India by Gandhiji during the provincial time frame.

Village Industry, Khadi and Small-Scale Industry:

Gandhi's extraordinary methodology of Self dependence and Swadeshi is assuming a huge part for the improvement of people. He introduced an exceptionally valuable model for monetary advancement in India. Gandhi saw the significance of the rustic economy and thought that destitution could be facilitated by animating town economies of agribusiness and work escalated creation by utilizing basic innovations on a ground level. Gandhiji needed to restore India from the most minimal level. Consequently, he gave a plan to Indians to remake the towns. He had envisioned independent towns, liberated from reliance on large urban areas which fix them from double-dealing. He has additionally firmly upheld for decentralization of economy. As per Gandhiji, assuming we need Swaraj to be based on peacefulness, we should give the towns their legitimate spot. He said that improvement of the town is relied upon their own independence which is just conceivable when there is no more abuse. Then again, the utilization of enormous scope ventures will make issue of contest and promoting in the economy. Gandhi felt that India's reliance on imports from different nations was the fundamental reason of much difficulty in India.

Investment Decision

Economic decision-making process is being detracted from state run administrations and put in the possession of monetary "specialists". Individuals and legislatures in creating states are not successfully engaged with choices influencing their lives. This has sway both on state power and basic freedoms. Individuals can't practice their right to improvement since they are not managed the cost of the chance to take an interest in choices concerning their turn of events. Decision about investment by these globalized associations are put together only with respect to monetary concern including producing benefits for banks in the created states and for other transnational organizations. In that capacity, these worries are outside to the state where the venture is made, and consequently neglect to zero in on friendly government assistance inside the state.

Relevance of Gandhian Economic Thoughts

The extraordinary monetary philosophy of Gandhi improved the advancement of provincial regions and minorities by giving them equivalent and reasonable income, consequently question introduces itself: What is his pertinence of monetary considered Gandhi ji today for Indian economy. Globalization has been assuming an indispensable part in Indian economy. The economy of India is as of now the world's fourth biggest as far as genuine Gross domestic product (GDP) after the USA, China and Japan. It has enrolled 10th situation as far as Gross domestic product (Gross Homegrown Item) and fourth situation as far as PPP (Buying Power Equality) and recorded most elevated Steady development rates in the 21st century. It has represented a momentous pace of development in 2011-12, which is assessed at 7.1 percent (Financial Study 2011-12). Returning, in the Extended period of 1947, when India accomplished autonomy from English rule, it had confronted Stagnation in economy and was up to speed in an endless loop of destitution. Then, at that point, Indian Government took an arrangement of 'laissez reasonable', which was verbalized by Jawaharlal Nehru. India zeroed in on the import replacement strategy

CONCLUSION

Gandhi's economic thoughts have good impact on Indian economy. He underscored on House and limited scope ventures which have huge significance for the advancement of The Scio-monetary state of the ordinary citizens. He has proposed extremely useful Monetary thoughts and on the off chance that these thoughts carried out, India would have been eased quite a large number financial issue. India should accentuation on the approach of Gandhi ji which uncommonly Address the Swadeshi strategy and work for individual. In the time of globalization, Indian Society is confronting numerous financial issues by virtue of enormous scope businesses and Machanization. In such situation, there is critical need to reevaluate over Gandhi's monetary Philosophy. Limited scope ventures assume a critical part in our economy for its turn of events. These Enterprises are

fundamentally involving work serious and high potential for business Age. Subsequently the majority of individuals would be experienced this kind of instrument.

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GANDHI'S VISION OF TRUSTEESHIP AND ITS RELEVANCE IN THE PRESENT AGE

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ABSTRACT

Mohandas Karamchand Gandhi is known worldwide as a political leader as well as a renowned theorist, philosopher and practitioner of truth, non-violence and tolerance. His spirit of profound wisdom with an iron will and an inflexible resolve shook the British's strength to the core. His simplicity and humility impressed the people world over. Though he came across as a frail naked man, his principles and ideologies are revered worldwide and hold significance even to this date. He dreamt of egalitarian society in free India and advocated trusteeship as one of its mean. The paper attempt to understand Gandhi's theory of trusteeship and its relevance in modern society.

Keypoints: non-violence, tolerant, egalitarian, trusteeship

INTRODUCTION

The idea of trusteeship propagated by Gandhi was born out of his will to create an equal society. He felt that true freedom is achieved when complemented with economic equality. But the concept was easier said than done as working for economic equality means completely abolishing the conflict between haves and the have nots. The most important issue of economic philosophy is the right to private property. The Capitalists believe that right to property is absolute and needs no intervention by the state. They believe that each man is the best judge of his own interest and would make efforts to better his own state and also promote general good. The Communists rejected the Capitalist model on the ground that it will lead to the growth of monopolies and imperialism on one hand, and exploitation of the working class on the other. Either way both were on the extreme end of the politico economic philosophy. Gandhi rejected both these theories and suggested that if we can change the way the property is put into use, we can have the desired results. He believed trusteeship as a relevant choice, where the present owners of the wealth can convert themselves into the trustees of their wealth. He sought to harmonise the economic relation into a state of equilibrium through Trusteeship.

Objective of the study:

1. To understand trusteeship from the point of view of Gandhiji.
2. To understand Gandhiji's notion of egalitarian society.
3. To find whether trusteeship is relevant in modern society.

RESEARCH METHODOLOGY

The research is based on secondary data and is descriptive in nature. It is based on extensive reading of journals and various articles written on Gandhiji.

Trusteeship

Trusteeship is a socio economic philosophy that was propounded by Mahatma Gandhi. It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general. Gandhi believed that the wealthy people could be persuaded to part with their wealth to help the poor. In Gandhiji's words "Supposing I have come by a fair amount of wealth – either by way of legacy, or by means of trade and industry – I must know that all that wealth does not belong to me; what belongs to me is the right to an honourable livelihood by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community." (Wikipedia) The literal meaning of trustee, as given by various dictionary is a dependent country; administered by another country under the supervision of the United Nation. It is also written as the administrative control of a territory granted to a country by a body (Trusteeship Council) of the United Nations. But the concept of trusteeship got whole new meaning when it was advocated by Gandhi for economic development of our country. The seed of trusteeship was sowed with the vision of an egalitarian society that is very much a part of Gandhi's social philosophy. Gandhiji thought pinned on welfare of all sections of the people in the society i.e. the rich and the poor, the haves and the have-nots. The welfare of the poor remains in the improvement of their economic status. They need higher standard of living or better living condition, sufficient food, necessary clothing, reasonably good and well ventilated house in healthy surroundings etc. Beside these basic needs, Gandhi wanted, everybody to have opportunity to get education for their children, and access to health care when ill. This was only possible when they get higher proportion of national wealth in the form of higher wage or income. Gandhiji aimed at the protection of the human dignity and not merely on material prosperity. His focus was on development, upliftment and enrichment of human life

rather than mere higher standard of living. He wanted to liberate the modern economic thought of materialism to higher spiritual plane. Gandhi's efforts towards "spiritualizing economics" are truly reflected in his concept of trusteeship. Gandhiji firmly believed that everything should be surrendered to God and used as per one's strict need. Spirit of detachment is in the very core of Gandhiji's trusteeship. Gandhi's idea of trusteeship makes him believe that the bounties of the world were for His people, as a whole, not for any particular individual. When an individual had more than his respective share, he become a trustee of that portion for people at large. Gandhian trusteeship was the best answer to the economic inequalities and a nonviolent way of resolving all social and economic conflicts which grows out of inequalities. Gandhiji's formula of trusteeship went as follows (it was originally drafted by K.G. Mashruwala and N.D. Parikh and was placed before Gandhi, who made a few changes in it.)

1. Trusteeship provides a means of transforming the present capitalist order of the society into an egalitarian one. It gives no quarter to capitalism but gives the present owning class a chance of reforming itself. It is based on faith that human nature is never beyond redemption.
2. It does not recognise any right of ownership of private property except so far as it may be permitted by society for its own welfare.
3. It does not exclude legislative regulation of ownership and the use of wealth.
4. Thus, under state regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction or in disregard of the interest of the society.
5. Just as it is proposed to fix a decent minimum living wage, even so a limit should be fixed for a maximum income that could be allowed to any person in a society. The difference between such minimum and maximum should be reasonable and equitable and variable from time to time so that the tendency would be toward obliteration of the difference.
6. Under the Gandhian economic order the character of production will be determined by social necessity and not by personal whim or greed (Harijan, 25-10-1952, p.301).

Source: Gandhi Marg, Vol. 25, No. 4, Jan-March, 2004

Egalitarian society

Gandhi believed in egalitarian ideals of a society which has basic economic, social and political equity as ingredients and supported a fundamental equality amongst all citizens. When Gandhiji came to India he was appalled to see the abject poverty of his countrymen. Delving deeper he realised that it is not only poverty but society was ravaged by many ills. One among them was problem of **untouchability**. Here one class use to feel superior to the others on account of their birth. Gandhi had a long-drawn struggle to eradicate it as he encountered lot of opposition from orthodox Hindus. The customs of treating untouchables by our society had greatly lowered their social status. Their dwellings were outside the villages and were not permitted to use public tanks, ponds, wells and other places. Untouchability, is against the fundamental rights as well as of all criteria of civilized and decent existence. Gandhi fought against this social malpractice and opened schools, ashram and fought for their entry in various temples. He emphasised interdependence of Hindus and Dalits for the holistic development of the society. He attempted to demolish religious foundation of untouchability and appealed to the conscience of Hindus. To explain his sentiment, he referred to Bhagavad Gita that never taught that a chandala was in any way inferior to a Brahmana. Gandhiji believed that *Varnashrama* was a practical way of social division of labour which subsequently gave rise to caste system and became oppressive and exploitative. He urged people to realise irrational nature of the caste system and discard them as he knew it can't be removed by force or by law.

Another social peril that Gandhiji observed was the **status of the women** in the society. When he came to India, he realised some deep rooted customs which were hampering development of women. He knew, women being one half of the population, any hindrance to their development will thwart the growth of the society. When Gandhi emerged on to the political scenario, social evils like child marriage and dowry system were rampant. 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. Gandhi had immense faith in the capability of women and brought them in the forefront of India's struggle for independence.

Gandhiji abhorred religious fundamentalism but at the same time had reservation against hyper-secularism of the Western society. **Religious pluralism** is what he believed in and practiced. He believed that co-existence of religions is a seed of secular society. Religious Pluralism provides objective basis for religious toleration within

the state and also supplies the foundation for the dialogue between different religions. Since all religions have a common origin, humans had a moral obligation to respect them. He used the Sanskrit term *Sahishnuta*, which is a more positive term than toleration. It means respect and sympathy for religions different from one's own, whereas toleration can imply an assumption of inferiority of the other. He was convinced that the future of peace between religions lay in the dialogue between religions. He wanted assimilation of different religion which would lead to harmony and peace between diverse belief, faith and communities.

Gandhi visualizes an integral development in society through **Sarvodaya**. It consists of the welfare of all beings. The greatest good for all living beings is the goal of Sarvodaya. By providing sufficient opportunities to every individual for their personal initiatives and capacities, Sarvodaya aims at the total and integral development of every individual in the human society. Gandhi firmly believed that the individual has to work for the welfare of all. There is no growth of the individual without the growth of the society and vice-versa.

Gandhiji's egalitarian society meant freedom from all the above perils where each and every member enjoyed freedom to practice their fundamental rights irrespective of their class, caste, creed and gender. For Gandhi, Trusteeship was not a utopia, but a realizable goal, based on compassion and care for the poor which should come naturally. According to him capitalists flourished not by dint of their hard work, but by the labour of toiling workers.

Relevance of Trusteeship in Modern Society

The main thrust of trusteeship is very broad and deep and is thus not easy to comprehend. There is no historical example of it to go by. Besides full trusteeship cases have not been experimented anywhere. This doctrine has been either bitterly criticised or eulogised but not experimented.

The world has grown in leaps and bound in the past century and past one decade has seen maximum disruption in the history. It has also seen competitions among the nations to accumulate wealth in their way of development and maximum damage to the environment. The last few decades have also witnessed great divide between haves and have nots around the world. Considering the incredible presence of poor population in India, we have a huge responsibility. This is where Gandhi's concept of Trusteeship becomes relevant in order to bridge the gap between uneven distribution of resources and accumulation of wealth and the poverty. His idea of equitable society can be reached when we shift towards a 'simpler' and less energy-intensive way of life. The affluent society need to live, not austere, but by being mindful of their needs. So trusteeship hold a new meaning in today's way of life. To honour Gandhiji's saying *That there is enough for everybody's need but not for anybody's greed* we must shift towards mindful living with minimum waste and carbon footprints. This will not only do good to the society but to the environment in the long run.

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MAKE IN INDIA: ISSUES AND CHALLENGES

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ABSTRACT

Make in India is a Government of India scheme launched by Prime Minister Narendra Modi in 2014 intended to boost the domestic manufacturing sector and also augment investment into the country. In this article an attempt has been made to cover objectives, schemes advantages and disadvantages related to make in India Scheme.

Addressing an event organised by the Ministry of Foreign Affairs and the India-Africa Forum Summit, Raje said that Prime Minister Narendra Modi 'Make in India' encouraged the feeling of 'swadeshi' to make India economically independent and self-sustaining, which was the need of the hour.

The government wants to revive the lagging manufacturing sector and spur the growth of the economy. The Govt of India also intends to encourage businesses from abroad into investing in the country and also manufacture here, by improving the country's 'Ease of Doing Business' index. The long-term vision is to gradually develop India into a global manufacturing hub, and also boost employment opportunities in the country.

INTRODUCTION

India is the second largest economy and highly populated country in the world. India is highly affected by unemployment, illiteracy and poverty. In order to solve all these problems people in India need more employment opportunities coupled with other facilities like education, skill set etc. Make in India campaign was launched by government of India under Prime Minister Narendra Modi's leadership on 25th Sept, 2014 in Delhi. . Make in India is an initiative launched by Prime Minister Narendra Modi. "Come make in India. Sell anywhere but Make in India" is the motto of this campaign. Leading entrepreneurs and CEOs of numerous companies from all over the world attended the event. After the launch many investment commitments and inquiries emerged.

The campaign has identified 25 sectors, where development is needed. The development of these sectors would lead to rapid economic growth and these sector includes – Automobile, Aviation, biotechnology, chemicals, Construction, defense, electrical machinery, food processing, IT & BPO, Media and entertainment, leather, mining, railways, hospitality, textiles and garments, tourism, automobile components, renewable energy, roads and highways etc.

The main aim of this campaign is to increase investment and product manufacturing in India by both national and international companies.

This campaign attracts foreign investors to invest in India and manufacturing goods in India, this encourages domestic as well as multinational companies to produce goods in India. This will lead to employment of million in the country and it will also attract many foreign companies to set up their business in India.

The symbol of make in India is lion with many wheels, which is inspired from national emblem of India, indicating courage strength, wisdom and tenacity. Due to lack of resources and policies, many businessmen and entrepreneurs leave India or invest in foreign countries, causing poorer economy.

Make in India campaign with various resources would attract many people from across the globe to invest in the country and establish their business in India.

Objectives of Study

1. To know the concept and the objectives of Make in India.
2. To evaluate the advantages and challenges in implementation of Make in India
3. To know the future challenges and impact of Make in on India.

RESEARCH METHODOLOGY

Research paper is based on secondary data. Data is collected from various books, journals, articles, government reports, newspapers and websites which focus on different aspects of Make in India.

Objectives of Make In India

There are several targets aimed by the Make in India mission. They are:

1. To raise the manufacturing sector growth to 12-14% per year.
2. To create 100 million additional jobs in the manufacturing sector by 2022.
3. To increase the manufacturing sector's share in the GDP to 25% by 2022.
4. To create required skill sets among the urban poor and the rural migrants to foster inclusive growth.
5. To raise the domestic value addition and technological depth in the manufacturing sector.
6. To create environmentally-sustainable growth.
7. To augment the global competitiveness of the Indian manufacturing sector.

Need of Make in India

There are multiple reasons why the government has chosen to focus on manufacturing. The key ones are discussed below:

1. For the past two decades, India's growth story seems to have been led by the services sector. This approach paid off in the short-run and India's IT and BPO sector saw a huge leap, and India was often dubbed the 'back office of the world'. However, even though the share of the services sector in the Indian economy rose to 57% in 2013, it contributed to only 28% in the share of employment. So, the manufacturing sector needed to be augmented to boost employment. This is because the services sector currently has low absorption potential considering the demographic dividend in the country.
2. Another reason to launch the campaign is the poor condition of manufacturing in India. The share of manufacturing in the overall Indian economy is only about 15%. This is way lower than our neighbors' in East Asia. There is an overall trade deficit. The services sector alone cannot hope to answer this trade deficit. The trade surplus in services hardly covers one-fifth of India's trade. The government is hoping to encourage businesses, both Indian and foreign to invest in manufacturing in India, which will help this sector and also generate employment in both skilled and unskilled levels.
3. According to various studies it has been seen that manufacturing sector seems to have such a huge multiplier effect on economic growth in a country. The manufacturing sector has larger backward linkages and hence, growth in demand in manufacturing spurs growth in other sectors as well. This generates more jobs, investments, and innovation, and generally leads to a higher standard of living in an economy.

Make in India Initiatives

1. For the first time, the sectors of railways, insurance, defense, and medical devices have been opened up for more Foreign Direct Investment (FDI).
2. The maximum limit in FDI in the defense sector under the automatic route has been raised from 49% to 74%. This increase in FDI was announced by Finance Minister Nirmala Sitaraman on May 16, 2020.
3. In construction and specified rail infrastructure projects, 100% FDI under the automatic route has been permitted.
4. There is an Investor Facilitation Cell that assists investors from the time of their arrival in India to their departure from the country. This was created in 2014 for giving services to investors in all phases such as the pre-investment phase, execution, and also after delivery services.
5. The government has taken steps to improve India's 'Ease of Doing Business' rank. India climbed 23 points in the Ease of Doing Business index to 77th place in 2019, becoming the highest-ranked in South Asia in this index.
6. The Shram Suvidha Portal, eBiz portal, etc. have been launched. The eBiz portal offers single-window access to eleven government services connected with starting a business in India.
7. Other permits and licenses required to start a business have also been relaxed. Reforms are being undertaken in areas like property registration, payment of taxes, getting power connection, enforcing contracts, and resolving insolvency.
8. Other reforms include licensing process, time-bound clearances for applications of foreign investors, automation of processes for registration with the Employees State Insurance Corporation and the

Employees Provident Fund Organization, adoption of best practices by states in granting clearances, decreasing the number of documents for exports, and ensuring compliance through peer evaluation, self-certification, etc.

9. The government hopes to improve physical infrastructure chiefly through the PPP mode of investment. Ports and airports have seen increased investment. Dedicated freight corridors are also being developed.

The government has launched plans to create 5 industrial corridors. They are underway. These corridors are spread across the length and breadth of India, with a strategic focus on inclusive development which will augment industrialization and urbanization in a planned manner. The corridors are:

1. Delhi-Mumbai Industrial Corridor (DMIC)
2. Amritsar-Kolkata Industrial Corridor (AKIC)
3. Bengaluru-Mumbai Economic Corridor (BMEC)
4. Chennai-Bengaluru Industrial Corridor (CBIC)
5. Vizag-Chennai Industrial Corridor (VCIC)

Make in India – Schemes

Several schemes were launched to support the Make in India programme. These schemes are discussed below:

Skill India

This mission aims to skill 10 million in India annually in various sectors. Make in India to turn into a reality, there is a need to up skill the large human resource available. This is important because the percentage of formally skilled workforce in India is only 2% of the population.

Startup India

The main idea behind this programme is to build an ecosystem that fosters the growth of startups, driving sustainable economic growth, and creating large-scale employment.

Digital India

This aims to transform India into a knowledge-based and digitally empowered economy.

Pradhan Mantri Jan Dhan Yojana (PMJDY)

The mission envisages financial inclusion to ensure access to financial services, namely banking savings & deposit accounts, remittances, credit, insurance, pension in an affordable manner.

Smart Cities

This mission aims to transform and rejuvenate Indian cities. The goal is to create 100 smart cities in India through several sub-initiatives.

AMRUT

AMRUT is the Atal Mission for Rejuvenation and Urban Transformation. It aims to build basic public amenities and make 500 cities in India more livable and inclusive.

Swachh Bharat Abhiyan

This is a mission aimed at making India more cleaner and promoting basic sanitation and hygiene.

Sagarmala

This scheme aims at developing ports and promoting port-led development in the country.

International Solar Alliance (ISA)

The ISA is an alliance of 121 countries, most of them being sunshine countries, which lie either completely or partly between the Tropic of Cancer and the Tropic of Capricorn. This is India's initiative aimed at promoting research and development in solar technologies and formulating policies in that regard.

AGNII

AGNII or Accelerating Growth of New India's Innovation was launched to push the innovation ecosystem in the country by connecting people and assisting in commercializing innovations.

Review of Make in India

There have been several milestones attributed to the Make in India scheme. Some of the prominent ones are listed below:

1. The introduction of the Goods and Services Tax (GST) has eased the tax procedural system for businesses. The GST has been a fillip to the Make in India campaign.
2. Digitization in the country has gained momentum. Taxation, company incorporation, and many other processes have been made online easing the overall process and improving efficiency. This has upped India's rank in the EODB index.
3. The new insolvency code namely, the Insolvency and Bankruptcy Code 2016 integrated all laws and rules relating to insolvency into a single legislation. This has taken the bankruptcy code of India on par with global standards.
4. Due to schemes of financial inclusion such as the PMJDY, as of May 2019, 356 million new bank accounts were opened.
5. FDI liberalization has helped India's EODB index to be favourable. Larger FDI inflows will create jobs, income, and investments.
6. Infrastructure and connectivity have received major push through schemes like Bharatmala and Sagarmala, as well as various railway infrastructure development schemes.
7. BharatNet – this is a telecom infrastructure provider set up by the GOI to enhance digital networks in the rural areas of the country. This is perhaps the world's largest rural broadband project.
8. India is ranked four in the world in terms of its capacity to harness power from winds and ranked number 6 in the world in harnessing solar power. Overall, India is ranked fifth in the world in installed renewable energy capacity.

Advantages

The Make in India campaign has had several positive developments for the country. Below are some more benefits that have been derived from this mission.

1. Generated employment opportunities.
2. Increased the GDP by expanding economic growth.
3. Due to FDI inflows, the rupee will be strengthened.
4. Small manufacturers will get a thrust, particularly when investors from abroad would invest in them.
5. When countries invest in India, they will also bring with them the latest technologies in various fields.
6. Due to the various initiatives taken under the Mission, India has moved up the ranks in the EODB index.
7. Setting up manufacturing centers and factories in rural areas will foster the development of these areas as well.

Challenges

Even though the campaign has seen success in some quarters, there have been criticisms as well. There are also many challenges facing the country if she is to achieve the lofty targets set by the establishment. Some of the criticisms are laid out below.

1. India has about 60% of cultivable land. The thrust on manufacturing is said to affect agriculture negatively. It can even cause a permanent disruption of arable land.
2. It is also believed that the rapid industrialization (even with the thrust on “going green”) can lead to a depletion of natural resources.
3. A biggest challenge of inviting large-scale FDI is that local farmers and small entrepreneurs may not be able to face the competition from international players.
4. The campaign, with all its focus on manufacturing, can cause pollution and environmental side-effects.
5. There are serious lacunae in the physical infrastructure facilities in the country. For the campaign to be successful, it is necessary to build up the infrastructure available in the country and also reduce problems like corruption at the lowest levels. Here, India can take lessons from China, which has dramatically improved its share of global manufacturing from 2.6% in the 1990s to 24.9% in 2013. China rapidly developed its physical infrastructure like railways, roadways, power, airports, etc.

CONCLUSION

The Make in India campaign has seen successes and drawbacks. A major success was reported from the mobile phone manufacturing sector, which saw 120 units being set up. This led to the replacement of the import of completely built units (CBUs) by domestically assembled and manufactured units. The country saved Rs 3 lakh crore of possible outflows from 2014. The import of mobile phones is expected to come down.

Some of the challenges in this mission are creating a healthy environment for business, lack of research and development, skills development and up-gradation, creating labour-intensive technology, increasing the competitiveness of goods manufactured in India, etc.

Since years policy-makers have been debating how to give an impetus to manufacturing in India and make India a Global Manufacturing Hub. But it is Narendra Modi, who within a matter of months, launched the 'Make in India' campaign to facilitate investment, foster innovation, enhance skill development, protect intellectual property & build best in class manufacturing infrastructure.

The Make in India project also has a website, which highlights each of the sectors, with statistics, necessity to invest, policies for investors, government support and other FAQs related to the campaign. Despite the campaign has gained much popularity, it has its share of criticism.

It is said the labor reforms and policy reforms which are most important for make in India have been implemented yet. Well, the program is growing strong and is focused on transforming the country into a global business hub. The campaign would encourage foreign investors and countries to invest in Indian manufacturing sector. If the plan is implemented successfully it would help in 100 smart cities and affordable housing in India.

The main aim is to provide as much as employment opportunities, solid economic growth and to attract capital investment in India. These kinds of initiative will make India a dominant in manufacturing industry. It is a part of nation building activities.

This also aims at high quality standards and minimizing the impact on environment. The campaign would also reduce the waiting time of manufacturing projects, and encourage corporate firms to do business in India.

The campaign is being received in a friendly manner by world and the objective of transforming the country into a global manufacturing and business hub will surely be met. This will benefit the parties, country and investors.

Make in India is a long term ambitious project but it will definitely help in economic development of the country. Make in India initiative has been highlighted at all key international events and has become the fastest and largest growing government initiative.

It would be a great source of creating employment both for men and women, educated and uneducated and help them increase their standard of living thereby leading a happy and peaceful life in a dignified way.

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SATYAGRAHA AND AHIMSA: NOT A TACTIC BUT A WAY OF LIFE ACCORDING TO GANDHI**Shailja Yadav**BSW LL. B (2021-2026), Gujarat National Law University, Gandhinagar
shailja21bwl028@gnlu.ac.in**ABSTRACT**

As per Mohandas Karamchand Gandhi, popularly known as Mahatma Gandhi truth is the god and to reach truth one has to follow the path of Satyagraha through Ahimsa. The path of Ahimsa and Satyagraha are not the tactics but a way to live a peaceful and prosperous life. As a figure who led the liberation or the freedom movement of South Africa and Indian, Mahatma Gandhi always kept the principles of truth and Non-Violence supreme to him no matter what political or personal cost he has to pay for that. "Satyagraha" is a term derived from the Sanskrit language meaning "holding on to the truth". The word Satya means in term Satyagraha means truth, and agraha means firmness which signifies the emphasis of satyagraha is on the truth. The central idea of Satyagraha is to conquest with love, satyagraha is a force of love, of suffering and self-sacrifice. Truth is the imperishable and spiritual and it's very non-violent in nature. So, Truth cannot be realized without Ahimsa. The only way to attain the Satya is Ahimsa. Truth and Ahimsa are so entangled in each other that is impossible to separate them, they both complement each other. Ahimsa is the law of humanity it is superior than anything. According to Gandhi "Ahimsa" is the concept of universal love. Mahatma Gandhi believed that one should non-corporate or passively resist against one's opponent and one should not corporate with an evil at any cost. Mahatma Gandhi used Satyagraha and Ahimsa as a weapon not only against the colonial rule in South Africa and India but also against the social evils prevailing in the Indian society such as the exploitation of harijans. In the practice of Satyagraha, his notion of nonviolence has resulted in an Ahimsa approach to this form of survival against immorality. This way of thinking is motivated by a desire to exclude immorality or evil from people's love, in order to develop only good will and loving devotion.

Keyword: Gandhi, Ahimsa, Satyagraha, Truth

According to Mahatma Gandhi truth is the god and to reach truth one has to follow the path of Satyagraha through Ahimsa. The path of Ahimsa and Satyagraha are not the tactics but a way to live a peaceful and prosperous life. As a figure who led the liberation or the freedom movement of South Africa and Indian, Mahatma Gandhi always kept the principles of truth and Non-Violence supreme to him no matter what political or personal cost he has to pay for that. Gandhi always saw himself as a man of action instead of a philosopher. Gandhi while residing in South Africa came across a new technique to fight against the injustice of whites known as Satyagraha aptly defined by Webster's Third New International Dictionary as a technique of 'Achieving social and political reform by means of tolerance and active goodwill coupled with firmness in one's cause expressed through Ahimsa, passive resistance and non-cooperation.' Gandhi calmly and lucidly managed to express two essential and inseparable aspects Satyagraha: "a movement intended to replace the methods of violence with non-violent methods"—this is the "technical" aspect of Satyagraha, its practical strength—and "a movement based entirely on Truth"—and this is its "mystical" aspect, its spiritual strength. Mahatma Gandhi was a firm believer of resistance against injustice. He strongly opposed any kind of submission to injustice, but also appealed to hate the antagonism and not the antagonist. Mahatma Gandhi believed that one should non-corporate or passively resist against one's opponent and one should not corporate with an evil at any cost. Mahatma Gandhi used Satyagraha and Ahimsa as a weapon not only against the colonial rule in South Africa and India but also against the social evils prevailing in the Indian society such as the exploitation of harijans. Gandhi helped the less affluent section of society known as untouchables, who faced ruthless behavior, disrespect and indignity by the affluent or so-called upper caste of society learn the lesson of ahimsa and satyagraha to fight against the evil and break the vicious cycle of suffering they were trapped in.

As quoted by Gandhi:

"It is perhaps clear from the foregoing, that without ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disk. Nevertheless, ahimsa is the means; Truth is the end. Means to be means must always be within our reach, and so ahimsa is our supreme duty."

Satyagraha: A Peaceful Way to Fight Injustice

"Satyagraha" is a term derived from the Sanskrit language meaning "holding on to the truth". The word Satya means in term Satyagraha means truth, and agraha means firmness which signifies the emphasis of satyagraha is on the truth. The central idea of Satyagraha is to conquest with love, satyagraha is a force of love, of suffering

and self-sacrifice. Gandhi was against the idea of cowardice and submission to injustice, so appealed to masses to passively resist the injustice. In the beginning of his experiments with truth he used the word passive resistance for his peaceful and non-violent movement against the injustice which seemed detrimental to a clear understanding of his endeavor, so he used the word satyagraha, which signifies a force that is born of truth and love.

A Satyagrahi is according to Mahatma Gandhi is somebody who puts the idea of non-violence at supreme, whose only weapon is self-sacrifice and suffering to win over its enemy. For satyagrahi truth is the god, and faith in God enables a man to discover his/her own personal truth and thus become a satyagrahi. It is not a weakness of a satyagrahi to resolve to non-violence but a strength to give up the violence, anger, vengeance. A satyagrahi is not weak as long as he has in him the strength of soul force, which is stronger than any physical force.

Mahatma Gandhi stumbled upon the idea of Satyagraha while he was residing in South Africa and resolved to fight against the injustice faced by his Indians and black under the colonial rule of Whites. Gandhi first conceived satyagraha in 1906 in response to a law discriminating against Asians that was passed by the British colonial government of the Transvaal in South Africa.

Mahatma Gandhi introduced the spirit of Satyagraha during the freedom struggle in India. *Gandhi's first satyagraha in India was in Champaran in 1917*, and is considered as an important revolt in history of Indian Independence. It was a farmer uprising which took place in Champaran district of Bihar against British because they were forcing the farmers to grow indigo without any reasonable payment for it. To work on the farms of Indigo was detrimental to health of farmers and it also degraded the quality of soil. The Champaran Satyagraha gave direction to India's youth and liberation struggle, which was torn between moderates who favored Indian participation in the British colonial system and Bengali radicals who advocated violent measures to overthrow the British colonialists in India.

Ahmedabad Satyagraha 1918, Gandhiji was engaging with the workers at the time. To lure workers, the mill owners upped salary to 75% due to the pandemic. The mill owners, however, sought to reduce the salary to 20% once the epidemic circumstances subsided. Workers were outraged by the reduction and demanded that half of their pay be preserved. The logic they used was that prices had risen due to WW1. Gandhiji did not want the industrialist class's interests to be jeopardized. He tried but failed to persuade Ambalal Sarabhai, a friend of his. He requested workers to go on strike because he didn't have any other options. When Gandhiji saw that the strike was winding down, he went on a fast. At the end he compelled mill owners for 35 percent increment.

Kheda Satyagraha 1918, Gandhiji joins forces with Sardar Vallabhbhai Patel to aid the peasant struggle. The peasants were distraught because their crop yield was just a quarter of what it should have been. They were entitled to a complete concession under the revenue code. The government, on the other hand, refused to give up its earnings and continued to put pressure on the peasants. Gandhiji exhorted all farmers to oppose the British until death. He urged wealthy farmers to help poor farmers by refusing to pay taxes notwithstanding their ability to do so.

Non-Corporation Movement 1920, was a political campaign initiated by Mahatma Gandhi on September 4, 1920, to get Indians to withdraw their cooperation from the British administration in order to persuade the British to grant India self-governance and full independence (Purana Swaraj). Though Gandhiji called-off this movement after the Chauri- Chaura incident took place, where the peaceful protest turned into the violent one with the clashes between the protestors and police that led to a number of casualties on both sides. For Gandhiji the idea of non-violence was supreme and the central idea of his satyagraha was shaken by this incident.

One successful example of Satyagraha was the Vayalar Temple Road Satyagraha in Travancore, Kerala where the untouchables were not allowed to use the road of Vayalar temple when even a dog was allowed to walk on it. People of Travancore under the principles and guidance of Mahatma Gandhi conducted a satyagraha movement for around seventeen months even in extreme conditions and successfully break the evil practice of discrimination on the name of caste.

Gandhiji quoted and believed:

"I cannot teach you violence, as I do not myself believe in it. I can only teach you not to bow your heads before any one even at the cost of your life."

Ahimsa: A Means to Realise Truth

Mahatma Gandhi wrote in Young India in 1925:

"Ahimsa is my God; Truth is my god. When I look for truth Ahimsa says 'Find it through me'!"

Mahatma Gandhi was the seeker of truth, he said *"Truth is God and Ahimsa is the means of realizing him"*. Though Gandhi was the greatest exponent of the doctrine of Ahimsa, he was not the author. Ahimsa has been a part of many religious traditions such as Hinduism and Jainism. Truth is the imperishable and spiritual and it's very non-violent in nature. So, Truth cannot be realized without Ahimsa. As per Gandhi nobody in this world has absolute truth but should be on the path from untruth to truth, from darkness to light. One must always seek truth and truth should be the guide of anybody's path lead by Ahimsa.

The only way to attain the Satya is Ahimsa. Truth and Ahimsa are so entangled in each other that it is impossible to separate them, they both complement each other. Ahimsa is the law of humanity it is superior than anything. According to Gandhi "Ahimsa" is the concept of universal love. He believed human race can survive with corporation and by following the concept of Ahimsa. Ahimsa being a concept of love, believes in giving not taking. Gandhi his whole life while serving the humanity advocated the idea of services before self.

Gandhi once quoted:

"The best way to find yourself is to lose yourself in the service of others."

For Gandhi truth (satya) and non-violence (Ahimsa) were supreme to everything else, even at cost of political and personal expenses. Gandhi firmly believed in the concept of non-violence and even at political level he brought liberation without the non-violence. He used Ahimsa as a weapon not only on individual level but also on the social level to passively resist against injustice of social evils such as untouchability, casteism, picketing et cetera. The concept of Ahimsa *"lover ever suffers, never resents, never revenges"* enshrines above all and was also firmly supported by Gandhi.

Many brilliant minds have supported the idea of Satya and Ahimsa. One of such personalities was Einstein, he believed to bring peace at supernational basis can be brought by practicing the concept of Gandhi (i.e. Ahimsa and Satya) on the larger basis.

Gandhi believed that concept of Ahimsa cannot be practically followed without the economic, social and political equality. He believed that a non-violent government cannot be established without filling the gulf between the poor and rich in the country.

A peaceful reaction, according to Gandhian thinking, is an integral part of India's religion. Since ancient times, nonviolent humanism and Indian religion have been complementary to one another.

In the practice of Satyagraha, his notion of nonviolence has resulted in an Ahimsa approach to this form of survival against immorality. This way of thinking is motivated by a desire to exclude immorality or evil from people's love, in order to develop only good will and loving devotion.

CONCLUSION

Truth (satya) and Non-violence (Ahimsa) are the ultimate reality and superior to anything according to Gandhian perspective. For humans to exist in peace and harmony they should follow the path of Satya and Ahimsa. They should walk from untruth to truth, from darkness to light and from violence to non-violence. Ahimsa is the concept of love, that believes in service before self and Satyagraha (a force of love, suffering and self-sacrifice) as the term suggest agraaha (ask with firmness) for the satya (truth) that can be realized through Ahimsa, leads to peace and harmony in life and society. This signifies that Satyagraha and Ahimsa together are way of prosperous life and not a tactic to achieve a selfish goal.

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GANDHI AND THEORIES OF JUSTICE

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ABSTRACT

Justice, which may be a broad term having completely different meanings. The term justice is fitted in any context of society, politically, economically, socially, culturally further as religiously. Philosophers observe that there are 3 things worthy during this universe and none of them is determinable in an exceedingly compelling manner. they're the reality, beauty and justice. Since the dawn of the civilisation, nobody gave an ideal definition of justice. it's a dynamic; present and generic term. completely different philosophers, students and practitioners outline it in an exceedingly {different/totally completely different/completely different} manner and in an exceedingly different context. The nationalist leader theory of justice is going to be given and compared with alternative theories that relevant with the thought of Justice.

Keywords: *Justice and it's that means, Utilitarian theory, Egalitarian theory, capitalist theory, Islamic theory and Gandhi's theory of Justice.*

INTRODUCTION

The paper tries to know in easy suggests that, what justice prevails in several theories. The term justice becomes a shibboleth within the nowadays. it's outstanding, within the year 2019 there have been quite twenty countries, wherever protests ar happening, and justice is tight in {one manner a method a technique a way} or alternative way. So, in each individual, justice is interconnected in a way or differently. Before we start a discussion on some psychological feature theories of justice, it's necessary to elucidate shortly the definition of justice. The term justice suggests the standard of being 'just or right or affordable. it's hostile what's unjust or wrong or unreasonable. Now just, right and affordable are primary ethical attributes. Justice is so primarily constructing an idea a thought a plan an inspiration} of morality; it's associate moral concept. Morality could fake to understand eternal truth; this has LED to the event of the visionary theory that has historically claimed a close to monopoly within the realm of ethical philosophy. However, this story has been exploded by the fashionable social and theory. Morality is not any longer thought to be the matter of adjusting some mystical qualities of spirit or character with some equally mystical, superior, immanent, transcendental being. It should trot out the matter of concrete relationship and should prove itself meaning for the soul in his daily existence; in an exceedingly word, it ought to be mirrored in social reality instead of in some supposed supernatural development.

Justice as an ethical idea is directly a dynamic plan. we have a tendency to could concede that justice embodies associate ideal; it symbolizes perfectness; it's mirrored in absolute truth, nonetheless it's a dynamic plan as a result of our realization of that ideal and our comprehension of that absolute truth may be a continuous method. Our progress during this direction depends upon the event of our social consciousness so what was thought to be some centuries ago isn't regarded nowadays. Slavery and serfhood were wide even in ancient and medieval Europe; untouchability was equally even in Republic of India some decades ago; the inferior standing of girls was taken as a right the globe over not ciao ago; favoritism was even until recently in some elements of the globe. however, these conditions are currently wide thought to be unjust. Justice has invariably been a stimulating topic for philosophers and additionally for normal individuals. Justice is outlined shortly as fairness within the manner that individuals are treated.

II. DEFINITIONS OF JUSTICE

Philosopher's outlined justice in several ways that as justice has invariably been a stimulating topic for them.

1. Plato, the Greek logistician, contended that the term equity is displayed as a sort of amicability or similarity of the elements each of the individual soul and therefore the state. every bit of the spirit has its own specific and fitting capability. The unevenness of the spirit or the state is found in one section governing over another, wherever the choice is not the specific capability or uprightness of that half. Equity is accomplished it would be aforesaid by taking all the 3 ethics (insight, mental courage and moderation). For Plato, equity may be a legitimate peaceful affiliation between the war-ridden items of the individual or town. I alternative words, it is will referred to as useful specialization. Thus, justice has and doing what's one's own.

2. Plato's follower Aristotle outlined justice fuzzy manner. For him, Justice is that the terribly essence of the state which no polity will endure for an extended time unless it's based on the correct theme of justice. it's with this thought seeable that Aristotle seeks to line forth his theory of justice. He argued that justice provides associate aim to the state associated an object to the individual. His far-famed argument contains some components of justice once he said: "At the purpose once associate idealized man is that the better of creatures, but once isolated from law and equity, he's the worst all off". Justice is that the virtue, complete virtue and therefore the embodiment of all goodness. Justice is that the terribly virtue of state. difference for Aristotle arose, once equals were treated unevenly, and unevenly equally. It accepted the idea that people differed in interests, capacities, and achievements.
3. St. St. Thomas Aquinas aforesaid, justice is that the most noteworthy of each single sensible excellence. it's upset concerning outside activities and is found within the want of or managing a part of our managing others. So, semplice springs from the word just which implies applicable, correct and truthful. The word fairness is thought to be the foremost applicable equivalent of the term justice. Thus, fairly often the 2 terms are used interchangeably. The idea of fairness presumes unbiased and non-discriminatory treatment. Thus, justice should be di

Theories of Justice

The main aim of theories of justice is at granting to individuals their legitimate shares of basic product Associate in Nursing services on an evenhanded basis to create them happy and happy. There are such a big number of theories of justice and that we justify them one by one.

Utilitarian Theory

The main aim of utilitarian theory is that it considers any action as a simply action, that results in the most happiness for the most range of individuals during a society. However, the idea judges the rightness or wrongness of human actions in terms of the principle of most profit or happiness. However, it doesn't think about the impact of that action on minorities. Therefore, this theory doesn't appear to be even in several cases. The utilitarian theory takes into thought the well- being of most of the individuals, however not all the individuals. It says that if the advantages are over the value of Associate in Nursing action, the action is even. The utilitarians were social reformers. They bolstered vote for women and people while not property, the nullification of subjugation. Utilitarian's contended that crooks ought to be modified Associate in Nursing not simply rebuffed (in spite of the very fact that Mill supported the capital punishment as an obstruction). While as, philosopher stood con to brutality to creatures. Proponents stressed that doctrine was Associate in Nursing egalitarian philosophical system. Everyone's happiness counts equally

Egalitarian Theory of Justice

This theory is predicated on equality within the matter of distribution of burdens and edges. this can be a vital theory of distributive justice. the idea appears to provide importance to absolute equality. It doesn't take into responsibleness, efforts and wish. Thus, per this theory, made and poor can get constant edges and can create constant sacrifices. This theory has been criticized on several grounds. First, since citizenry don't seem to be equal, it's aforementioned that the principle of equality isn't a simply principle. Some individuals are intelligent, additional capable and educated than others. Second, some individuals may have social product over others owing to massive families, inadequate supply of financial gain and shortly. per egalitarian, justice will solely exist among the coordinates of equality. The essential read are often expounded during a immensely totally different manner. As per what merchandise are to be disseminated equally between individuals, families, countries, races and species. often command democrat positions incorporate requests for justice of probability and uniformity of result. Among the notable generally egalitarian philosophies are socialism, communism, anarchism, left-libertarianism and ideology. many egalitarian concepts relish wide support among intellectuals and within the general populations of the many countries. Gandhi writes in young Indi (1927) that my ideal is Associate in Nursing equal distribution, however to date as I will see, it's to not be complete, I, therefore, work for evenhanded distribution. However, there's no denying the very fact that each person should have equal political rights and opportunities concerning rights and duties, and everyone should be ensured some minimum commonplace of living.

Capitalist Theory of Justice

The basic principle of the capitalist theory of justice is that everyone ought to receive edges per his contribution. Thus, a employee whose productivity is higher can get higher wages than a manual laborer whose productivity is low. Capitalist justice favors difference as a result of difference results in differential contribution. Thus, someone with additional talent, additional expertise, additional qualifications and shortly are going to be ready to contribute additional to capitalists' profits. It assumes that citizenry is basically unequal. Therefore, semplice

needs that difference ought to be accepted as a just reward. The capitalist theory is criticized on such grounds, first, a criticism that's typically levelled against the capitalist theory of justice is that it doesn't think about the requirements of individuals and altogether neglects the wants of individuals with less chance. The principle of contribution doesn't think about the cases of socially underprivileged or physically disabled individuals. Second, the follow of market valuation of productivity is itself incomplete or imperfect, as market costs are typically distorted by several factors.

Marxian Theory of Justice

Marx (1867) was of the view that solely the institution of communism might guarantee the need-based wage payment to employees. Thus, communism to Marx is simply Associate in Nursing national economy. The capitalist system cannot be reformed to bring justice to the toiling category as a result of, below laissez-faire economy, all establishments as well as the system and also the state are pro-capitalist instruments. per Marx justice needs that wage system ought to be need-based. this technique was conjointly accepted by Gandhi. wants the requirements the wants} ought to embrace not solely individual wants however conjointly the social needs of citizenry. it has been accepted by the majority that the requirements should think about a good commonplace of living for the socio-economic class. Marx has remained terribly crucial of the capitalist plan of encouraging inequalities because the basis of the principle of justice. Marx has given variety of instances one by one.

□ Surplus value: a capitalist doesn't pay to a manual laborer per the productivity of his labour. The wage below a capitalist is usually but the productivity of labour. each employee creates a surplus price that is capable the entire productivity of labour minus the wage that's paid to him. The bigger this surplus price, the bigger is that the degree of exploitation.

□ Capital accumulation: laissez-faire economy survives on the premise of capital accumulation that results in centralisation of capital and concentration of capital. The concentration of capital may be a method of capital deepening wherever capital per employee is accumulated, or a specific technique of production is formed additional capital- intensive. the event of those 2 sorts of capital accumulation results in the expansion of monopoly laissez-faire economy distinguished from kindness, charity and mercy.

□ The reserve army of labour: this group is created by capital accumulation leads to more poverty of the labouring class. The capital accumulation creates an absolute deterioration of the condition of the working class. The workers under capitalism not only suffer from physical poverty but also social poverty, implying discrepancy between wages, inequalities in consumption, inequalities in opportunities and also in resource endowments. People are gone up against with different difficulties of history as well: The result of human work as the surplus is removed by the industrialist. There are two significant statutes here: Use-value and exchange-value. For example, the requirement for a house to rest around evening time and fulfil the longing for a particular kind of home is a certain something. It has intrinsic material worth. Yet, trade esteem increases the value of the house that is included and removed by another person. Trade esteem is the result of a market framework that aggregates capital by this strategy. With the assistance of this instrument, when extrapolated on the worldwide scale after some time, truly, has offered to ascend to the gathering of riches in the hands of a couple. Riches in a couple of hands is an instrument for abuse. It makes conditions for insatiability, rivalry and private property. It makes conditions where a specialist is expelled from the products of his work. Alienation, in the Marxist sense, isn't an enthusiastic perspective. It is the estrangement of laborers from their rewards for all the hard work. In genuine terms, estrangement is strengthened by what Marx called "relations of generation". "relations of production". Relations of production exist among people and among people and material things such as property, machinery or organizations. The morals, strict pronouncements, culture or legalities that direct the connection of creation, Marx considers them the "superstructure of society".

Gandhi also finds that a capitalist system is an injustice, lack of freedom and liberty, denial of human rights and so on. Capitalism leads to alienation of workers. This alienation takes many forms such as alienation from society, alienation from family, alienation from products made by workers, alienation from rights and freedom and also alienation from the self. In the context of these alienations, capitalism cannot be said to be a just system. Marx has shown that under capitalism, labour power is regarded as a commodity. Capitalism leads to the dehumanisation of labour power. The capitalist exploits labourers on the basis of the ownership of the means of production and not because of his superior ability. Marx says that government or state is not neutral under capitalism; it always works in favour of and is captured by the capitalist class. Under such a situation, no justice can be expected from the state.

Socialist Theory of Justice

Socialism is based on the idea of equality of man's rights, freedom and dignity. Socialism is the first or lower phase of communism. In this system, the ideal form of distribution will be: from each according to his ability and to each according to his needs. Socialism stands for the abolition of class conflicts. Socialist production is based on the idea of maximum social welfare and social justice. It tries to establish equality in the sphere of production as far as possible. The class distinction is gradually abolished and fully obliterated during the higher phase of socialism. There is no exploitation of one by the other. Social properties are held by the state, collective firms and cooperative societies. The production is done by the people and for the maximum benefit of the people. All people work collectively, and labour is socialised. The surplus product is utilised for the purpose of socio-economic development. The institution of the state is very essential under socialism. The state is the owner of the means of production. It looks after the interest of people by organising production, distribution and exchange. The state doesn't represent the interest of any particular class under socialism. But promises to transform the society from the realm of necessities to the realm of freedom and justice. It gives more emphasis on the ability of people to contribute to the social stock of goods and services, and the distribution is based on the needs of people.

John Rawls Theory of Justice

John Rawls a contemporary American philosopher, in his seminal work A Theory of Justice 1971 has contended that a decent society is described by various temperance's. justice is the main excellence of a decent society. The individuals who contend that equity ought not to be permitted to come in the method for social headway and progress, risk causing the ethical debasement of society. He has attacked utilitarianism. Rawls is fundamentally worried about characterizing the guideline of justice which would direct a perfect society, instead of with depicting how equity may fall back on an unfairness society. The tradition of the social contract, Rawls has predicted an original position by abstracting the individuals from their particular social and economic circumstances. The individual is symbolically placed behind a veil of ignorance. It is a situation in which no one knows his/her place in the society, class position or social status, fortune in the distribution of natural assets and abilities, intelligence, strength, the conception of good and psychological propensities.

For Rawls, there are three principles of justice matters:

- a. Principle of equal liberty: Every individual has the equivalent indefeasible case to a completely advocate plan of equivalent essential freedoms which plan is good with a similar plan of freedoms for all.
- b. Fair equality of opportunity: these are to be attached offices and possessions open to all under the condition of fair equality of opportunity.
- c. distinction principle: there's to be the best advantage of the smallest amount favored members of society.

These principles area unit listed here within the order of their lexical priority. It means that for him that the primary principle should be totally glad before future principle is applied. It means that as an example "that liberties are often restricted just for the sake of liberty" and not say for the sake of financial gain and wealth.

Libertarian Theory

The most vital mortal of philosopher thinking is Henry M. Robert Nozick (1974). He develops associate degree claim theory of justice, a philosopher theory of justice centred on individual inalienable rights. it is involved with the justice of 1 has nonheritable. Nozick's claim theory has 3 components (a) Acquisition (b) Transfer (c) Rectification [6]. Nozick develops a assortment of hypotheses of equity wherever he acknowledges chronicled and unhistorical, standards of distributive equity even as example and nonproprietary standards. in step with him, the transfer of financial gain or wealth from the made to the poor is unjust for several reasons. Nozick is associate degree anti-consequentialist. in step with him, solely those processes area unit simply wherever the exchange is voluntary. he's of the read that there are several instances of injustice within the past and so, it's the duty of the state to seek out some mechanism through that the wrongdoings of the past are often undone. in step with Nozick, any even distribution of advantages and burden can think about the free selection of the individual. to Nozick justice means that freedom. So, the imposition of any rule or policy that curbs the liberty of individual are unjust. the sole style of distribution that is excusable is that one that relies on the free selection of people. Nozick's theory depends heavily on the ideas of rights and freedoms within the matter of property rights area unit largely found to be unjust. Therefore, the arrange to spread such property is simply.

Islamic Theory of Justice

Islam has emphasized on many principles that organises a relation among members of the society. one among the foremost vital tips of social justice with vastly vital qualities like harmony, love, fraternity and thriving. Equity as a thought alludes to equity in giving rights and in yielding with commitments with segregation in any

method, form or type either for faith, race, shading so forth. Islam being a faith of nature comprehends that individuals area unit brought into the planet with shifting gifts.as they vary in their bodies and their highlights, so that they distinction in their psychological and completely different skills. Their condition, their conditions and their inheritable gains in addition distinction. during this circumstance, there are often no likelihood of economic balance. Thus, the existence of economic inequalities among groups of people is natural. it's additionally there as a result of Islam permits individual initiative in earning wealth and provides the correct to non-public possession of property to the current reality holy sacred text refers:

“We have parceled out among them their sustenance within the lifetime of the planet and raised a number of the higher than in rank that a number of them might take labour from others”. Justice is one among the foremost used words of within the Quran: it's been used there quite one thousand times. In Islam, it's the responsibility to determine justice as God commands justice and welfare. the foremost honored person in Islam is that the one WHO is most righteous. The Muslim conception of justice within the distribution of financial gain associate degree wealth doesn't need an equal reward for everybody regardless of one's contribution to society. Islam tolerates some inequalities and permits differential earnings. Islam prohibits the concentration of wealth and power in few hands as Islam favours the system of financial aid. In Islam, a fashionable man needs to pay pillar of Islam (2.50% per hundred rupees).and Makkah (occasional offerings) of alms-giving to the impoverished. The Muslim conception of justice is aimed toward minimising social inequalities through non secular prescriptions.

Gandhi's Theory of justice

Gandhi argues that for each people and social justice is that the most important basic could be a demand. He considers justice as essentially equivalent to honest treatment. This explained by Gandhi in his choose works. Gandhi says justice empowers someone to relish sure natural rights like equality, liberty and equal opportunities.in Gandhi's conceptualisation, justice claim to sure universal, natural, inherent and inalienable rights earned by duties. Justice constitutes natural universal justice and relies on rights.to him, justice is unconditional empowers someone to relish sure natural rights, like equality of rank, equal social and economic opportunities, equal enjoyment of freedom so forth. Gandhi has talked concerning a minimum of six styles of justice these area unit.

- Pure justice
- Claims to natural rights
- Absence of force
- Social justice
- No damage to opponent party
- Satanic justice

Gandhi had a deep concern for social and economic justice, that was closely connected to his basic philosophy of non-violence. Gandhi was a pioneer of social justice as his plan was of decentralization of power and authority that is one among the safeguards for individual freedom. Gandhi says that my ideal of village swaraj is that it's a whole republic. Gandhi argues that Panchayati rule safeguards the freedom of the individual and of the village community as a full for his or her full ethical development. Gandhi ordered stress on human equality. He was aware that political establishments area unit relevant solely to increase the economic well-being of the folks and secure social justice to them .. To quote Gandhi “economic equality of my conception doesn't mean that {everybody} would virtually have constant quantity in merely implies that everybody ought to have enough for his/her wants. For economic justice, Gandhi provides such alternatives they're following.

- ☐ Spread of cash and power
- ☐ Bungalow and tiny industries
- ☐ Opposition of consumerism
- ☐ Equal distribution
- ☐ Trust territory

Gandhi advised and himself used on totally different occasions with numerous instruments or ways to make sure justice. The instruments square measure religious doctrine, non-cooperation and passive resistance. For Gandhi, it should be ensured that each the ends and therefore the suggests that square measure virtuously cheap

and ethically simply. In fact, Gandhi has gone some steps additional by emphasising people's participation, spread and bottom-up approach. Gandhi has given a additional vital role in democratic democracy and not merely to a system of rule by elective representatives of the folks. However, spread and political at the grass-root level that Gandhi advised, if properly enforced in apply, could guarantee a bigger dose of democracy, higher in style participation and additional restrictive justice.

III. LIMITATIONS

The paper is brief statement associated with the thought of justice. The paper lacks the methodology half still as criticality. The paper was written as school assignment associated with Gandhi and therefore the plan of justice. the paper desires additional clarification.

CONCLUSION

Justice is primarily a tangle of ethical philosophy. In politics, the construct of justice is employed as a guide to public policy. The question of justice arise beneath 2 conditions

- in a very insufficiency scenario once merchandise, services, opportunities etc. square measure too frightened to satisfy all contestants.
- In Associate in Nursing society wherever all locations of varied edges aren't tied to the fastened standing of varied people.

Justice is planned as strict adherence thereto theme Associate in Nursing inquiry into the principles of justice becomes tangential. Again, in a very hypothetic society wherever all desires of everyone may be consummated the question of justice and injustice would hardly arise. Justice are a few things which may be thought to be cheap on either ethical or empirical grounds. Justice may be a normative social order. it's a type of morality. once folks square measure bound, justice implies freedom to them. Absolute justice is divine justice and it's tough to realize within the universe. within the actual apply, we have a tendency to encounter what's referred to as relative justice. Thus, justice consists in giving an individual all those entitlements that he deserves. Theories of justice aim at granting folks their legitimate shares of basic merchandise Associate in Nursing services on an evenhanded basis to create them happy and happy.

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A STUDY ON GANDHI'S THOUGHTS ON INVESTMENT

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ellagaglani3009@gmail.com**ABSTRACT**

A study of Gandhi's lessons and application of these in the present context of the present market situation. Is it possible to apply them in the present situation where people are not able to beat the inflation rate also. This research paper is based on a study of Gandhi's thoughts and lessons which can be implemented and could be kept in mind while investing. This is a purely secondary data based research. After implementing few Gandhian thoughts I conclude that the thoughts can be implemented and can be kept in mind while investing. It'll not only help the investor to earn better return but also help the investor to reach their goal.

Keywords: Finance, Investment, Gandhi, Discipline, Goals, Perseverance, Sufficient, Epitome

INTRODUCTION

Father of the nation, epitome of non-violence and promoter of peaceful co-existence, Mahatma Gandhi had numerous facets to his charismatic personality. He not only helped us to get independence but also left back various beliefs which could change one's life. He was an epitome of self discipline and swadeshi. In this paper I have covered seven different thoughts and belief of Mahatma Gandhi. He not only shaped the road-map of independent India but also gave us significant ideals to follow. Talking about finance it is management and creation of money and investment. Mahatma Gandhi's thoughts have not only inspired people but have also changed their life. He is an embodiment of non-materialistic living but his few lessons can help anyone through their financial journey. Here in this paper you will find the result of using various beliefs of Mahatma Gandhi in his investment journey.

Objectives of study

- To study Gandhi's lessons on Finance.
- To analyze the application of Mahatma Gandhi's lessons in current market situation and its outcome.
- To analyze if Gandhi's thoughts are relevant in the field of finance.

Having Definite Financial Goals

Mahatma Gandhi's life inspires us to maintain a long-term goal. His main goal was to achieve freedom from the British rule which he achieved after a huge amount of patience and perseverance. Similarly, one should have definite financial goals, which can get the benefits in the long run and challenging times. One should understand their financial goals, convert the long-term goals into smaller ones and then choose the right investment options to fulfill each of the smaller goals and in turn the bigger long-term financial goal. Gandhi's life inspires us to have a long term goal, his main goal was to get freedom and see India independent from the British rule and to achieve that goal he had a lot of patience and tolerance. Similarly if one set up a long term goal and doesn't get distracted by different market forces and invest over a longer term can garner benefits of compounding and achieve their goal.

Simple Living & High Thinking

Gandhi always believed in "Simple living & High thinking". He always believed that one should live a simple lifestyle; he was never materialistic or didn't run behind materialistic lifestyle. With simple living one should have high thinking and have long term view on their lifestyle. By adopting simple living & high thinking one can drastically cut down on their expenses and spend less on all the unwanted things. One should just spend on their needs and spend less on their wants. Having a materialistic approach would make the person spend more and save less, which should not be their view towards life. Also talking about once financial planning it should be very simple and not that complicated. One's investment should be in simple instruments and have a proper asset allocation.

Self Discipline

Gandhi was an epitome of self discipline and simplicity; he not only preached self discipline but also followed it. He had a fixed time to do all his daily activities and was much disciplined in his work. So one should be disciplined in their life and should be a disciplined investor to achieve their goals. One should not deviate from their goals and hold their investments rather than following their family or friends. The person should maintain self discipline and avoid greed or fear and stick to their investment pattern to fulfill their goals. Self discipline is

the key to success. Self-discipline is very important to achieve financial goals successfully. Maintain self-discipline and avoid going for that elusive magic investment vehicle that may offer too good to be true returns.

Perseverance

The road to finance was not easy at all for our freedom fighters but we got freedom due to their perseverance. The fight for freedom went on for years as Gandhi persevered along with other freedom fighters. Perseverance is the key in both life and financial investments. Once the person makes his mind on a financial goal and choose the right investment instrument, perseverance will help them achieve their goal. The journey would be a long but one should sit back till the goal is achieved. Mahatma Gandhi was one of the first to underline the significance of self-sufficiency of rural India as the key to India's progress. One should be self sufficient and plan their finance accordingly.

“The future depends on what you do today”

Gandhi always believed that the future depends on what one does today. One should not only have a long term goal in life but also divide those long term goals into various short term goals to achieve their goal and should have a proper financial plan. One should not delay his or her any decisions. Planning finance should not be delayed and the person should start planning finances as soon as possible. The power of compounding is considered the eighth wonder, if one starts investing at an early age and let the money grow so they can see immense growth in their investment. Our future depends on what one does today so one should start investing and managing their finance to have a bright future and one should have patience while investing and should not get affected by market fluctuations.

“You may never know what results come of your actions, but if you do nothing, there will be no results.”

Gandhi quoted that “You may never know what results come of your actions, but if you do nothing, there will be no results”. Investments are risky but not investing is riskier. One can't predict the returns he might get on his investment but if that person doesn't invest the money would just depreciate due to inflation. So as Gandhi said we shouldn't think about the result but we should we at least start the investment journey and focus on our goals.

Self Sufficiency

Mahatma Gandhi was one of the first one from India to highlight the importance of self-sufficiency of rural India as the key to India's progress. Self Sufficiency means the quality or the condition of being self sufficient. In the financial world, self-sufficiency is just as significant but can also be largely ignored in the larger scheme of things. For example, having Life and Health Insurance can mean one's family is self-sufficient even in the unfortunate events such as death or health emergency. Yet many individuals seek insurance just to save tax or to invest while ignoring the real need for insurance.

CONCLUSION

After analyzing various Gandhi's thoughts I would like to conclude that his beliefs and thoughts are still relevant and can be in today's time as well. Having definite goals states how one should have a proper long term and short term financial goal and start planning to achieve it. How his famous quote simple living and high thinking should be adopted in the person's life. How one's self discipline and perseverance can help the person to achieve his/her financial goal. Gandhi is an epitome of self discipline and one should be self discipline to achieve their financial and life goals. Gandhi always believe that the future depends on what one does today, to achieve their one should start investing and should not delay their investment. We never know what would be the result in future but starting one's investment journey is necessary. Gandhi is the best example of self sufficiency he believed that one should be self sufficient and live their life without being dependent on others. So in this paper I've in total covered seven Gandhian thoughts and how those thoughts can be applied in the person's investment journey.

GANDHIAN VALUES IN TIMES OF THE COVID PANDEMIC

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ABSTRACT

The Covid pandemic has shaken our very existence. It was a great leveller -the virus attacking human beings irrespective of status or income. It has evoked a myriad of reactions from different individuals in society. While maximum people panicked; a select few exhibited a serene calmness and acceptance of the situation. Those with a knowledge of Gandhian philosophy have been better equipped to face the difficult situation brought about by the Covid pandemic. Yet still for others the Covid pandemic has taught many Gandhian values.

This Paper is an attempt to explore the complex relationship between Gandhian values and the Covid pandemic. Many learners of our institution explained that the values that they had inculcated during the Value education Programmes conducted by the Gandhian Studies Centre of our College before and even during the pandemic helped them to deal with the crisis in a better way. Other learners went a step further to state that the pandemic was a learning experience in Gandhian philosophy.

The Gandhian principles of Simple living, Peace, Sarvodaya, Swadeshi, self-help, dignity of labour, minimization of wants, fraternity, honesty, hygiene and sanitation are very much relevant even today. A strong value system can help us face any crisis. If the youth make Bapu's vision their mission they can definitely be the change we wish to see in the world

This Paper is based on Primary data collected through Simple Random Sampling. Google forms were administered to Undergraduate and Post-Graduate Learners through Whatsapp groups. The Research Participants were 83 learners from the Commerce and Arts Section of Nagindas Khandwala College, Malad, Mumbai. Telephonic conversations with the respondents helped to obtain deeper insight. The structured Questionnaire aimed at exploring the significance of Gandhian philosophy in times of the Covid Pandemic. It also tried to find the learning experience of Gandhian values if any due to the Pandemic.

The Paper has three Sections. The first is an introduction. It also includes a backdrop of Gandhian philosophy. The Objectives of the study and Research Methodology are mentioned in Section 2. Section 3 is an Analysis of findings and discussion and the Conclusion.

Keywords: Gandhian, values, Covid, pandemic, simplicity, health

1.1 INTRODUCTION

The Covid pandemic has shaken our very existence. It was a great leveller -the virus attacking human beings irrespective of status or income. It has evoked a myriad of reactions from different individuals in society. While maximum people panicked; a select few exhibited a serene calmness and acceptance of the situation. Those with a knowledge of Gandhian philosophy have been better equipped to face the difficult situation brought about by the Covid pandemic. Yet still for others the Covid pandemic has taught many Gandhian values.

This Paper is an attempt to explore the complex relationship between Gandhian values and the Covid pandemic. Many students of our institution explained that the values that they had inculcated during the Value education Programmes conducted by the Gandhian Studies Centre of our College before and even during the pandemic helped them to deal with the crisis in a better way. Other learners went a step further to state that the pandemic was a learning experience in Gandhian philosophy.

1.2 Backdrop

Krishnaprasad (2020) has drawn our attention to the drastic trimming down in consumption, production and ceremonies induced by the pandemic. Dharampal (2020) has highlighted the significance of the Gandhian Principles of Sarvodaya, Swachhata and Swadeshi in combating the Covid crisis. Sheriff (2020) has emphasized Gandhian values of personal hygiene and simple living in facing tough challenges during Covid times. Pachauri (2020) reminds us of Gandhiji's talisman while framing national policies in times of Covid. Mishra and Mishra (2020) also explain the significance of a positive attitude, Sarvodaya and welfare of the

weakest and sustainable development. This Paper goes further to explore the two way relationship-How Gandhian values helped in coping with the crisis and the Gandhian values taught by the pandemic.

2.1 Objectives of the Study

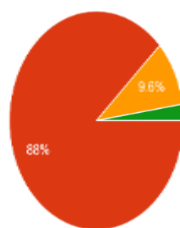
- To study the significance of Gandhian philosophy in times of the Covid pandemic.
- To analyse the lifestyle changes brought about by the Covid pandemic.
- To inculcate a strong value system in society and especially among the youth.
- To find the learning experience of Gandhian values if any due to the pandemic.
- To advocate by example sustainable development strategies.

2.2 RESEARCH METHODOLOGY

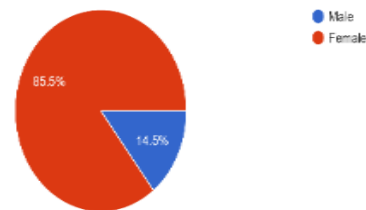
This Paper is based on Primary data collected through Simple Random Sampling. Google forms were administered to Undergraduate and Post-Graduate Learners through Whatsapp groups. The Research Participants were 83 learners from the Commerce and Arts Section of Nagindas Khandwala College, Malad, Mumbai. Some learners had completed the Credit Course in Gandhian Studies while others had attended various Value education Programmes conducted by the Gandhian Studies Centre. Telephonic conversations with the respondents helped to obtain deeper insight. The structured Questionnaire aimed at exploring the significance of Gandhian philosophy in times of the Covid Pandemic. It also tried to find the learning experience of Gandhian values if any due to the Pandemic.

3.1 Analysis of Findings and Discussion

Age
83 responses



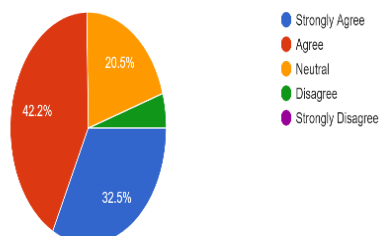
Gender
83 responses



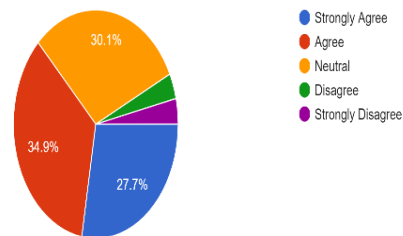
3.1.1 Sample Profile

88 per cent of the Research Participants were between 18 to 21 years of age; 9.6 per cent were between 21 and 24 years and only 2.4 per cent were above 24 years. 83.1 per cent were studying in Graduation and 16.9 per cent in Post Graduation. 85.5 per cent were Female and 14.5 per cent were Male.

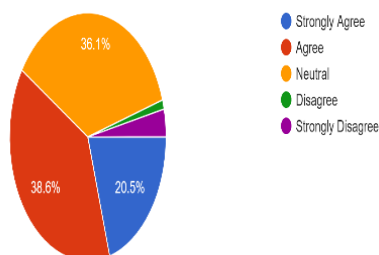
Even today Honesty is the best Policy.
83 responses



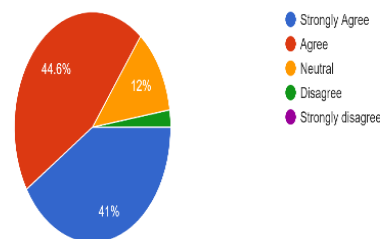
The principle of Swadeshi was very helpful during the pandemic
83 responses



The Gandhian value of Simplicity helped me a lot during the Covid pandemic
83 responses



The pandemic showed us that relationships can be celebrated in a simple manner.
83 responses



3.1.2 Honesty, Simplicity and Swadeshi

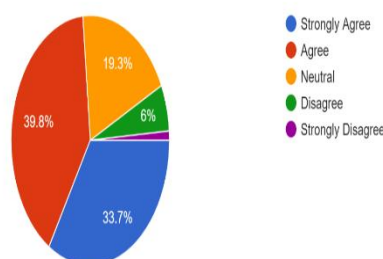
32.5 per cent of the respondents Strongly Agreed and 42.2 per cent Agreed that even today Honesty is the Best Policy. 20.5 per cent chose to remain Neutral. In spite of the possibility of unfair practices in the Online Examination system the response was very encouraging. Some respondents had also supported their viewpoint in an Essay Writing Competition on the same topic conducted during the Pandemic.

Times during Covid were very tough for most families which had to drastically cut down and radically alter household budgets. Emphasis was laid only on satisfaction of basic needs with comforts and luxuries being given up in most cases due to the lockdown restrictions against non-essential activities. Everyone was grateful for the homely dal chawal or subji roti and considered it a blessing as some homeless migrants had to pull on with biscuits and water till they received nutritional support. Most students explained that they did not miss much the burgers or pizzas which were neither available nor affordable. Continental Fast food be it Chinese, Italian, Thai and so on gave way to the warm Swadeshi meal.

During the pandemic the Government started the Atmanirbhar Bharat Yojana which again showed us that it is always better for a country to be self-reliant especially in times of crisis even in this era of globalization. 27.7 per cent respondents Strongly Agreed while 34.9 per cent respondents Agreed to the fact that the Gandhian value of Swadeshi was very helpful during the Covid pandemic. 30.1 per cent respondents chose to remain neutral while hardly anyone disagreed.

20.5 per cent respondents Strongly Agreed while 38.6 per cent respondents Agreed to the fact that the Gandhian value of Simplicity had helped them a lot during the Covid pandemic. 36.1 per cent respondents chose to remain neutral while hardly anyone disagreed. Moreover, 41 per cent respondents Strongly Agreed while 44.6 per cent respondents Agreed that relationships can be celebrated in a simple manner. 12 per cent chose to be neutral while hardly anyone disagreed. Curfew and lockdown like restrictions put a cap on the number of guests and timings at functions like marriages. The big fat Indian wedding was now reduced to a close knit simple family affair without the extravagant pomp and show. Simple living and high thinking was the need of the hour.

The pandemic gave me time to introspect and realise the true purpose of my life.
83 responses

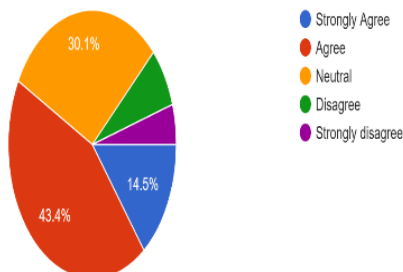


3.1.3 Introspection, Selflessness and sensitization towards the Marginalised

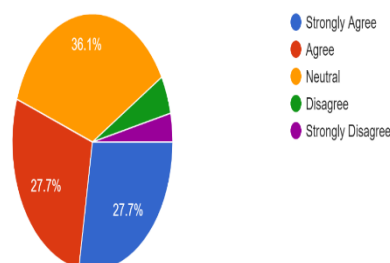
With lockdowns and curfew imposed on all except essential movement there was plenty of time on hand at least during the first wave. Initially it was like a much need break from the mad rush of routine activities to spend quality time with near and dear ones. While Silence is Golden for some; for others Social distancing may mean boredom and for few an idle mind may even prove to be a devil's workshop. 33.7 per cent of the respondents Strongly Agreed while 39.8 per cent respondents Agreed that the Covid pandemic gave them time to introspect and realise the true purpose of their lives. 19.3 per cent chose to be neutral while 6 per cent disagreed about this fact.

14.5 per cent Strongly Agreed while 43.4 per cent Agreed that Gandhian Values had helped them to think selflessly during the pandemic. 30.1 per cent chose to be neutral while a minimal number disagreed. Learners explained that they experienced the joy of giving and sharing.

Gandhian values helped me to think selflessly during the pandemic.
83 responses



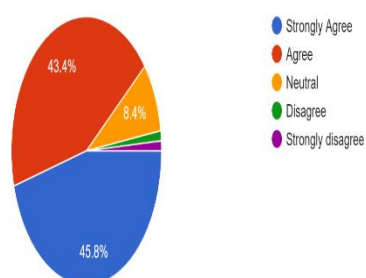
Gandhian philosophy makes me more sensitive to the marginalised.
83 responses



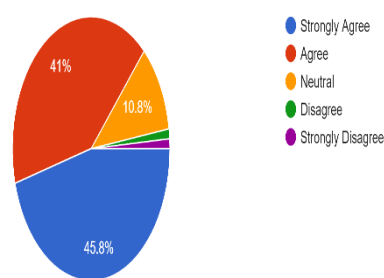
Inspired by the medical community, the sanitation workers, the essential service providers everyone tried to reach out to others and help in whatever way they could. Some prepared and distributed masks while others started community kitchens to provide meals to the homeless. Many student groups made selfless efforts to reach out to the marginalized through Social Service Cells or introduced this venture in their Youth Festivals. The youth are the future of the nation. They can certainly be instruments of the change one wishes to see in the world. They explained that Value education sessions had awakened their inner selves and the pandemic had shaken them out of their apathy. The BMM students helped to reconstruct the school in the adopted tribal village and also spread hygiene and sanitation by personally serving the old and handicapped. NSS, Student's Council, Team Rays and the Certificate Course Students of the Gandhian Studies Centre tried to reach out and protect lives and livelihoods by preparing and distributing food packets, clothes and blankets to the underprivileged rural and urban brethren. Many participants explained that far from demanding pocket money from their parents who were in many cases unable to do so due to job losses and income cuts, they themselves took up an online job and tried to pitch in the family income, live frugally and donate something for the needy.

Gandhiji gave a talisman. When in doubt recall the face of the poorest human being in society, whether the step you are going to take will be of any use to him. 55.4 per cent respondents asserted that Gandhian philosophy had made them more sensitive to the marginalized with 27.7 per cent respondents Strongly Agreeing while the same per centage of respondents Agreeing while 36.1 per cent chose to be neutral. A small percentage disagreed.

Doing the housework myself during the pandemic helped me to realise the dignity of labour
83 responses



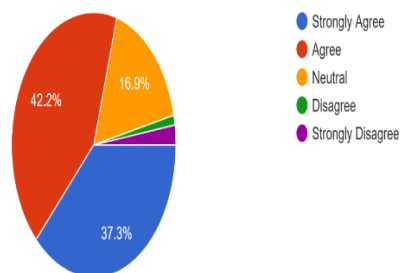
Hardwork helps to build a strong mind and body.
83 responses



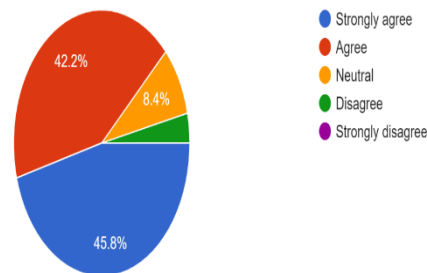
3.1.4 Dignity of Labour

Especially during the first wave of the pandemic, maids were not allowed forcing everyone to rely on self-help. Doing all the household chores like washing, cleaning, cooking humbled one and all. 45.8 per cent respondents Strongly Agreed and 43.4 per cent Agreed that doing the housework themselves helped them to realise the dignity of labour and respect those home service providers. Only 8.4 per cent respondents chose to be neutral 45.8 per cent respondents Strongly Agreed while 41 per cent Agreed that hardwork helps to build a strong mind and body. Only 10.8 per cent respondents chose to remain neutral. After being exhausted doing the housework all nights of sleeplessness or the need to take sleeping pills gave way to sound fitful sleep without any pills. Gandhiji always respected the weakest in society. He called untouchables Harijans. The pandemic inculcated in us the Gandhian value of self-help and dignity of labour.

Minimisation of wants helps to save the environment.
83 responses



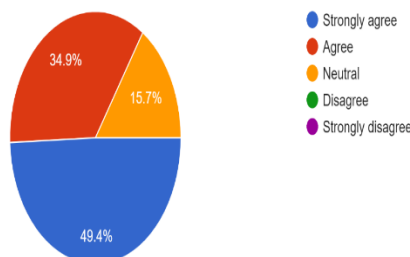
Since the pandemic I have become more grateful for the fresh air and sunlight
83 responses



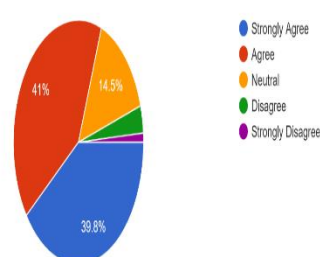
3.1.5 Environment and Sustainable Development

With parks closed and stringent restrictions on outside movement 45.8 per cent respondents Strongly Agreed and 42.2 per cent residents Agreed that they had become more grateful for the fresh air and sunlight. Only 8.4 per cent chose to remain neutral. People realized the health benefits of the free gifts of nature Vitamin D and oxygen which were taken for granted so far or shut out of Air conditioned rooms. According to Gandhiji the Earth has enough for everyone's needs but not enough for everyone's greed. During the pandemic with the slump income levels damaging the environment to make way for man's inexhaustible needs took a small break. Indiscriminate felling of trees to construct spacious luxury residences appeared meaningless to many who had to stop the high and no longer sustainable Equated Monthly Instalments. 42.2 per cent respondents Strongly Agreed while 37.3 per cent Agreed that minimization of wants helps to save the environment. Only 16.9 per cent respondents chose to be neutral and a very small percentage disagreed.

Peace leads to sustainable development.
83 responses



Help extended by societies to Covid patients and their families during home quarantine showed the importance of community living
83 responses

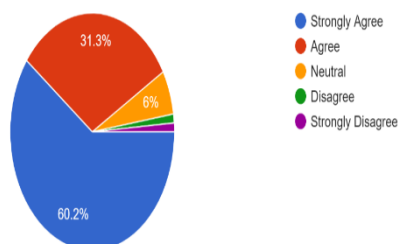


3.1.6 Community Living, Peaceful Coexistence and Sarvodaya

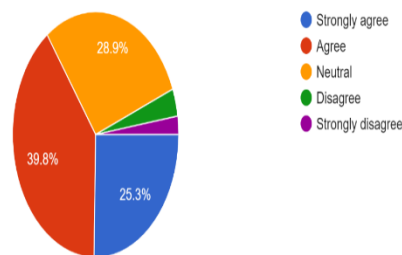
During the pandemic many societies helped quarantine patients with doorstep deliveries of groceries and even meals in some cases following Covid protocol. They called on the old and invalid and rendered help as and when required. 39.8 per cent of Respondents Strongly Agreed while 41 per cent Agreed that help extended to Covid patients and their families during home quarantine showed the importance of the Gandhian principle of community living. 14.5 respondents chose to be neutral.

Moreover 49.4 per cent Strongly Agreed while 34.9 per cent respondents Agreed that Peace leads to sustainable development. 15.7 per cent respondents chose to remain neutral. The Gandhian Principle of Sarvodaya – the welfare of all was practiced. The needs of the weakest in society were also taken into account

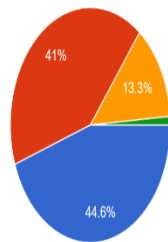
The pandemic has shown that Health is the most precious thing.
83 responses



The pandemic made me realise that wealth is transitory.
83 responses

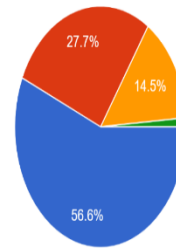


Happiness is being content with what you have.
83 responses



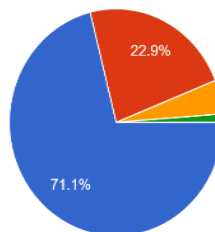
Strongly Agree
Agree
Neutral
Disagree
Strongly Disagree

Inner peace is the key to good health.
83 responses



Strongly Agree
Agree
Neutral
Disagree
Strongly disagree

Sanitation and hygiene is very important to combat Covid.
83 responses



Strongly Agree
Agree
Neutral
Disagree
Strongly Disagree

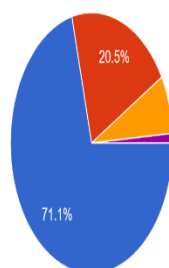
3.1.7 Health and Immunity

60.2 per cent respondents Strongly Agreed while 31.3 per cent Agreed that the pandemic showed that health is the most precious thing. Only 6 per cent chose to remain neutral.

The advertisements which make us aware time and again of the significance of washing our hands and sanitizing our surroundings only reiterate the significance of Sanitation programmes like Swacch Bharat Abhiyaan all attributed to Gandhiji. 71.1 per cent respondents Strongly Agreed while 22.9 per cent Agreed that Sanitation and hygiene is very important to combat Covid. 56.6 per cent respondents Strongly Agreed while 27.7 per cent respondents Agreed that Inner Peace is the key to good health. 14.5 per cent respondents choose to remain neutral.

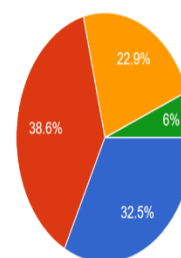
Covid virus is supposed to be inversely related to immunity levels. Dry fruits, Chavanprash, Health drinks, multivitamins, etc. are all being promoted as immunity boosters. However, 71.1 per cent respondents Strongly Agreed while 20.5 per cent respondents Agreed that Positive thinking was the best immunity booster. A very small percentage remained neutral.

Positive thinking is the best immunity booster.
83 responses



Strongly Agree
Agree
Neutral
Disagree
Strongly Disagree

A strong value system can help one tide over any crisis.
83 responses



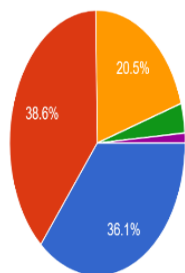
Strongly Agree
Agree
Neutral
Disagree
Strongly Disagree

3.1.8 A strong Value System

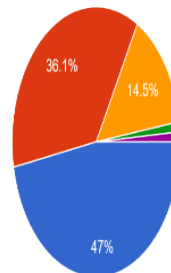
The pandemic saw many businesses closing down overnight and fortunes being wiped out. Anything without a firm foundation collapsed like a pack of cards. 25.3 per cent respondents Strongly Agreed while 39.8 per cent Agreed that the pandemic had made them realise that wealth is transitory 28.9 per cent respondents choose to remain neutral. 44.6 per cent respondents Strongly Agreed while 41 per cent Agreed that happiness is being content with what you have while 13.3 per cent chose to be neutral.

32.5 per cent respondents Strongly Agreed while 38.6 per cent respondents Agreed that a strong value system can help one tide over any crisis. 22.9 per cent chose to remain neutral. Only 6 per cent disagreed.

Sound character is the true wealth of a person
83 responses



Violence destroys the essence of humanity.
83 responses



36.1 per cent Strongly Agreed while 38.6 per cent Agreed that Sound character is the true wealth of a person. 20.5 per cent respondents chose to remain Neutral. 47 per cent respondents Strongly Agreed while 36.1 per cent Agreed that Violence destroys the essence of humanity. 14.5 per cent respondents chose to remain neutral.

3.2 CONCLUSION

The study showed that the Gandhian principles of Simple living, Peace, Swadeshi, self-help, dignity of labour, minimization of wants, fraternity, honesty, hygiene and sanitation are very much relevant even today. Efforts are being made since by the Government since 2020 to recognize the dignity of labour by offering food security to migrant labour and to introduce measures for the upliftment of the marginalized. A strong value system can help us face any crisis. If the youth make Bapu's vision their mission they can definitely be the change we wish to see in the world. The Covid pandemic inflicted great misery on one and all. However, let us face it with a positive attitude and look at the great learning digitally or philosophically it has instilled in us.

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GANDHIAN PRINCIPLES AND QUALITY OF LIFE

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ABSTRACT

You got only ONE LIFE to live! Well, everybody knows and says that but how many people 'mean' it when they say it? Perhaps a few out of current 7.9 billion population (approx.). Humans in this 21st century are rushing and gushing for materialistic success and pleasure, busy in their 'rat-race' life. This has resulted into people neglecting the quality of their life, which has deteriorated as a result of their monotonous lives.

People today are in an immense need of something that can enhance their quality of life. Something that can enrich their life, for which many resort to artificial drugs, medicines, therapies etc., in short seeking some external help. This paper presents how one can ameliorate one's quality of life, without external help, through means of some Gandhian principles.

Gandhi, father of the nation, is regarded and remembered around the world as a great personality. His exemplary life was result of his habits as put in words by famous English poet, John Dryden, "We first make our habits, and then our habits make us". Gandhi's habits were based on certain principles which he firmly believed and followed. This paper seeks to highlight how various principles of Gandhi viz. discipline, respect for time and change, self-believe, self-reliance, self-purification, moderation, perseverance and humility, if adhered to can transform one's life significantly boosting its 'quality'.

Keywords: Gandhi, Principles, Quality of life, Improve

INTRODUCTION

In today's time most people are so busy and occupied in their monotonous and restless lives, that they often forget that they have got only one life to live and therefore they should make the best of it. Perhaps this is what made Gandhi different. He understood this as he said, "Live as if you were to die tomorrow. Learn as if you were to live forever". Perhaps this was clear to Rabindranath Tagore and that is why he named Gandhi as "Mahatma" meaning a great soul.

It is not the Quantity but the Quality of one's life that determines one's health, happiness and all other virtues of life. It is one's quality of life that determines one's persona. But what is "quality of life"? WHO defines "Quality of Life" as an individual's perception of their position in life in the context of the culture and value systems in which they live and in relation to their goals, expectations, standards and concerns.¹ Putting it together, it simply means how one perceives oneself in life in relation to one's society, thoughts, beliefs, and life goals.

Drop by drop makes the ocean, brick by brick makes the house, similarly small habits by habits make the life. The building block of our lives is 'the action' which if done repeatedly turns into 'a habit'. Our life is an outcome of our actions and habits and therefore it is our actions and habits which determine the quality of our life. Gandhi's life, being no exception to this, was an outcome of his actions and habits which were based on various principles which he followed religiously.

THE PRINCIPLES

• Discipline

The very first principle is Gandhi was disciplined. "Just as for conducting scientific experiments there is an indispensable scientific course of instruction, in the same way, strict preliminary discipline is necessary to qualify a person to make experiments in the spiritual realm." This saying of him exhibits how much value he gave to a disciplined life.

Discipline significantly improves one's quality of life by improving one's mental and physical strength. Leading a disciplined life requires immense courage and determination and if one adheres to it, undoubtedly one's quality of life enhances as one gains control over one's actions- the basis of life.

¹ WHOQOL: Measuring Quality of Life. World Health Organization. (2012). Retrieved from <https://www.who.int/tools/whoqol>.

• Respect and Value Time

The next principle religiously followed by Gandhi was that he respected time. Who doesn't remember the image of double-watch chain of gold hanging from Gandhiji's waist? He regarded watch as "an instrument for regulating life". Gandhiji was so punctual about it that he used to wake up at 4:00 a.m. every morning, plan his day very productively and act accordingly.

¹Once in April 1921, Gandhiji was to give a talk at the Gujarat Vidyapith. The car that had to take him there was late. He immediately took the bicycle from Prof. Malkani and rode off to be in time for the academic appointment. He not only practiced but preached this principle. Once the great leader, Lokmanya Tilak arrived half an hour late at a Political conference at Godhra and Gandhiji by virtue of his principle commented "If we are half an hour late in winning Swaraj (self rule) then the blame will be on Lokmanyaji's head."

The universal concept of time is such that it never stops, wait or returns for anybody. If it's gone, it's gone forever! In order to finish tasks, succeed in life and improve the quality of life, time must be valued and respected and spent accordingly.

• Self-Believe

"People often become what they believe themselves to be. If I believe I cannot do something, it makes me incapable of doing it. But when I believe I can, I acquire the ability to do it even if I didn't have it in the beginning"- M.K. Gandhi.

It was no doubt Gandhi's Self-Belief that gave him strength to oppose British authorities at the time when everyone feared them.

When one has confidence and belief in oneself, one's 'will' will turn into 'iron will', gaining so much wisdom and strength that all impossible tasks in life seem doable. One's expectation from life increases, improving one's quality of life.

• Self-Reliance

Apart from Self-Belief, Self-Reliance was another principle which is seen to be practiced by Gandhi when he raised the concept to boycott all foreign items during NCM (1920-22), founded All India Spinner Association in 1925 and made it obligatory for all members of the Indian National Congress to spin cotton themselves and pay their dues in yarn and also encouraged all Indians to switch to Indian made products and services.

Self-Reliance in life helps us become independent and also makes us realize and increase our potential, thus improving the quality of our life. The 'Make-in-India' scheme is a good example inspired by this Gandhian principle which helped India realize its human treasury and resulted in domestic growth.

• Change According to Time and Circumstances

The gospel - "Change is the only constant" put in words by Greek philosopher, Heraclitus was a principle adopted and acknowledged by Gandhi. He always said that he is not infallible. He accepted his mistakes and changed himself and his decisions according to the circumstances, like calling off the NCM after the brutal Chauri Chaura incident, or when he changed his perception about women (that women are inferior and only fit for raising a child and doing house hold chores) and allowed them to be part of the freedom struggle.

• Perseverance

"First they ignore you, then they laugh at you, then they fight you and then you Win." – M.K. Gandhi. This course was adopted by Gandhi while fighting for India's independence. He struggled a lot against the British but his actions never stopped. Even when he was incarcerated, he continued our nation's freedom struggle from his very cell in the jail. Bapu wrote in one of his letters to 'Ashram sisters', "patience and perseverance can overcome mountains."

Perseverance in any field, if followed, can bring about tremendous results. As is the case with life, if one continues to do something in life, it usually becomes a habit and as was just noted above, habits make up our life- good or bad- they have a direct impact on the quality of your life.

¹ Roy, R. (1997). *Everyone's Gandhi A Collection of Gandhi Columns* (1st ed., pp. 107-108). Gandhi Peace Foundation.

• Humility

Gandhi held this view- A leader, who is to serve others, must be humble. (S)he is not to be served; if (s)he is not humble, (s)he cannot serve; (s)he'll be more concerned with him(her)self. Hence, he said, "Service without humility is selfishness and egoism".

In his early lawyer days, he used to be immaculately dressed like an English gentleman with morning coat, a double-breasted vest, a necktie, dark striped trousers, a silk top hat, patent leather shoes with spats; carried a pair of gloves and a silver mounted cane and to complete the attire, he obtained a double watch-chain of gold from India. However, upon arriving in India and encountering the reality, he left all of it and switched to a simple loin cloth and retained only his watch (since he respected time).

With a loin cloth wrapped around his body, a stick in his hand and glasses on his eyes, Gandhi led a very simple life, cleaning his place and utensils himself, going for Dandi march himself. He neither boasted nor supported any means of luxury. Despite being insulted, abused and criticized by Britishers and some Indians too, he always helped them whenever either needed his help, corollary defeated the British by practicing his virtue of humility.

Staying grounded in today's time is extremely important for leading a quality life, specially keeping in mind the material distractions of the 21st century. People often fall for these fallacious distractions and in the process overlook their inherent goal of life as a human. Humility if ingrained in one's value system can drastically improve one's quality of life.

• Faith in God

"I claim to be a man of faith and prayer, and even if I were cut to pieces, I trust God would give me the strength not to deny Him and to assert that He is." This undeniable faith in God that Gandhi had, gave him the much needed strength to pursue actions that required immense courage. Gandhi propagated the principle of Sarva Dharma Sama Bhav, meaning all religions are equal and all embody the same destination and therefore all religions should be treated with same respect.

Having in faith in some supreme power not only enriches one's culture and value system but also gives mental strength to take decisive decisions, as Gandhi took, which shape one's entire life.

• Self Purification Through Five Principles

Gandhi said that to achieve the ultimate end, one needs to purify himself. Self-purification demands observance of five principles- Satya (truthfulness), Ahimsa (non-violence), Asteya (non-stealing), Aparigraha (non-possession), and Brahmacharya (celibacy).

These principles, although require a utopian world to exist before they can be observed properly, can definitely help groom one's life if observed in some degree. For example- speaking truth boosts confidence and self belief, resorting to non violence brings peace, not stealing anything enhances self respect, minimum possession of worldly material releases unwanted mental pressure, and observing celibacy increases internal strength.

• Health is Wealth

Gandhi was known for his "magical" or "healing" touch, but most of the people are unaware that he himself struggled with ill-health. In his early day he was a prey to plethora of diseases such as gastro intestinal infection, malaria, pleurisy (inflammation of the lung lining), dengue and was hypertensive (high blood pressure). But gradually he worked upon each and every habit in order to cure all his health issues. He turned to walking, running, doing yoga and eating simple food, often cooked by himself. He didn't care what others would think of him while caring for his own, like he used to drink goat's milk and while going to London by plane he took his goat with him so that his healthy habit that cures him doesn't take a halt because he considered health is wealth.

With globalisation and urbanisation on the rise, junk food consumption is also on rise. Children, youth and even some adults have started resorting to food that depletes their health, mostly because of its *ready to eat availability*. This has started to result in early age obesity, diabetes, high blood pressure and even pancreatic cysts among tiny tots. Hence this issue is critical and people need to understand that the materialistic work for which they compromise with their health is not worth it. Every work is done using one's own body, and to do it efficiently one needs a healthy body, which gets built by healthy food and habits. Therefore health is the real wealth.

CONCLUSION

"My Life is My Message"- Mohandas Karamchand Gandhi.

We always talk about what all Gandhi taught us. But Gandhi himself expressed that his greatest teaching to the mankind is through a message called 'his life', which is built of his actions, experiences, experiments and habits, reinforcing the fact that all of these were influenced by 'principles' he believed in. We are in awe by the uniqueness of Gandhiji's principled methodology of leading an exemplary life. He supported basic living and high thinking while at the same time rehearsing.

These Gandhian principles, if adhered to, have such an enormous potential and extensive relevance on quality of life that they can bring spark in one's tedious and tiresome life. Unlike video games, everyone's got a single lifeline here and nobody wants it to lack that spark, hence these Gandhian principles.

GANDHIAN APPROACH TO WOMEN EMPOWERMENT

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In the broader perspective of society, women's empowerment encompasses a variety of facets, layers, and dimensions. Nowadays, women's empowerment is considered one of the most important issues. However, in practice, women's empowerment remains an illusion. In our everyday lives, we see women victimized by a variety of social ills. Mahatma Gandhi paved the way for the empowerment of women and the advancement of their status a century ago by demonstrating this expertise in this area. Gandhi believed that women could not achieve self-respect until and unless they found their rightful place in the social, economic and political spheres through education and knowledge.

According to Gandhi, "Women's empowerment is the process in which women elaborate and recreate what it is that they can be, do and accomplish in a circumstance that they previously were denied."

In this paper we have attempted to understand the Gandhian Approach to Women Empowerment. The paper begins by identifying the core beliefs of Gandhi regarding women empowerment. The paper also highlights important women personalities in Mahatma Gandhi's life by looking back in history. Along with historical literature, the paper also analyses the current situation of women in India. Lastly, the paper explores whether the Gandhian approach to women empowerment holds any relevance in the modern world.

Keywords: *women empowerment, gandhian approach, victimized, beliefs, literature*

Mahatma Gandhi's View on Women Empowerment

In his capacity as a social reformer, Gandhi sought to reform the patriarchal nature of Indian society by reducing women to the status of an inferior sex subordinate to their male counterparts (Doley, 2020). He has made remarkable contributions for the enhancement of the status of women in India and inspired the women of his period that boosted their morale and helped them to rediscover their self-esteem (Doley, 2020, p. 1541). According to Gandhi, Women have been suppressed under custom and law for which man was responsible and in the shaping of which she had no hand. In a plan of life based on non-violence, woman has as much right to shape her own destiny as man has to shape his. But as every right in a non-violent society proceeds from the previous performance of a duty, it follows that rules of the social conduct must be framed by mutual co-operation and consultation (Gandhi, 1947, p. 200).

Equality of Sexes

Gandhi believed in equality of sexes. According, to him men and women should be treated equally and discrimination of any kind isn't fair.

"I am uncompromising in the matter of women's rights. In my opinion she should labour under no legal disability not suffered by men. I should treat the daughters and sons on a footing of perfect equality." (Young India, 17.10.29)

Women Education

Gandhi believed that women should be educated in order to be empowered, to develop their moral principles to occupy the same platform as men, and to enhance their abilities. It was Gandhi's belief that women and men are complementary to one another and that women possess the same level of mental ability that men do and that they have an equal right to freedom. He therefore believed that educating the women would maintain their natural rights.

I have pointed out from time to time that there is no justification for men to deprive women or to deny them equal rights on the ground of their illiteracy; but education is essential for enabling women to uphold these natural rights, to improve them and to spread them; again the true knowledge of self is unattainable by the millions we are without such education." (Gandhi, 1947, p. 205)

Child Marriage

During Mahatma Gandhi's era, he sought to reform the relationship between men and women, as well as social evils such as child marriage. During his lifetime, he supported inter caste and non-communal marriages. Gandhi himself regretted getting married at an early age throughout his life because he was a victim of child marriage.

As a result, he considered early marriage to be detrimental due to poor health and excessive childbirth. There are many child widows in India due to child marriages as well as a factor in degrading the social, physical, and morale of women.

Widow Remarriage

The views of Gandhi about widow remarriages displayed the social reformer's strong sympathy for the helpless widows of his period. Another social evil he felt prevailing in Indian society was the ban on widow remarriage through social and religious barriers that needs to be eradicated and condemned without any hesitancy.

Widowhood imposed by religion or custom is an unbearable yoke and defiles the home y secret vice and degrades religion." (Young India, 5-8-26)

The Purdah

Historically, India had a Purdah system to maintain female chastity. In his view, Gandhi did not accept the tradition of purdah as Indian tradition and was pained at the humiliated position of women due to purdah. According to him women should be trusted for maintaining chastity, and men should not impose purdah on them.

Chastity is not a hot-house growth. It cannot be protected by the surrounding wall of the purdha. It must growth from within, and to be worth anything it must be capable of withstanding every unsought temptation." (Young India (3.2.27)

Dowry System

According to Gandhi, dowry is an oppressive custom that desecrates the position and status of women. He contends that the traditional practice of dowry reduces marriage to 'marriage by purchase' and makes girls into commodities to be sold, bought, and bargained for.

Women Empowerment

Women's empowerment is the process in which women elaborate and recreate what it is that they can be, do and accomplish in a circumstance that they previously were denied."

Gandhi argued that the three most important factors in promoting women's empowerment are education, employment, and social change. During his lifetime, Gandhi believed that women have been oppressed by laws and customs established by men and have been taught to regard themselves as slaves. Considering that he was against the exploitation of women under the guise of customs and traditions, he called for women to understand themselves as fellow human beings who complete men.

Important Women in Mahatma Gandhi's Life

Putlibai Karamchand Gandhi

Putlibai Gandhi the mother of Mahatma Gandhi had the strongest formative influence on Gandhi and was his ideal and role model throughout his life. She had a great impact on the nature and personality of Mahatma Gandhi. His mother played a major role in shaping his attitude towards women. He describes his mother as saintly and fairly intelligent.

Kasturba Mohandas Gandhi

Gandhi confessed that he learnt the certitudes of Satyagraha from Kasturba Gandhi. He has written in his autobiography, My Experiments with Truth that "*I learnt the lesson of non-violence (Satyagraha) from my wife. I tried to bend her to my will. Her determined resistance to my will on the one hand, and her quiet submission to the suffering my stupidity involved on the other, ultimately made me ashamed of myself and cured me of myself and cured me of my stupidity in thinking that I was born to rule over her; and in the end she became my teacher in non-violence.*"

Other Women Who Influenced Gandhi

Gandhi was a huge admirer of Annie Besant a British socialist, theosophist and women rights activist, and also had picture of her in his office in South Africa.

Sarojini Naidu who worked with Gandhi in India's freedom struggle, Kamladevi Chattopadhyay, Pushpaben Mehta, and RajKumari Amrit Kaur also had a great influence on the life and views of Gandhi.

LITERATURE REVIEW**Gandhi and Women by Madhu Kishwar (1985)**

Madhu Kishwar in her article *Gandhi and Women* (1985) analyses the role of Gandhi in mobilizing large number of women into the mainstream of the Indian freedom movement. The article talks about Gandhi's views on the oppression faced by women in India, Gandhi's constant message to the women was that bravery and courage were not the monopoly of men. Gandhi advocated for personal dignity and autonomy in the family and in society of women. The article also talks about Gandhi's views on widow re marriage, prostitution, ideals of womanhood according to Gandhi and impacts of Gandhi's views on women. The author also discusses women's role in swaraj, Gandhi had understood that no movement can be successful without the involvement of women and hence encourage women to take a active part in the demand for swaraj.

Woman's Empowerment: A Mahatma's Vision By Chetna Priti (2018)

The author describes how Gandhi played a significant role in empowering women in this paper. The paper shows that women were disadvantageous to many customs, and this wretched position of women attracted Gandhi's attention. The paper also describes how Gandhi uplifted women and how his ideas are relevant even today. In addition, the paper discusses the history of Mahatma Gandhi and how many of his ideas regarding Satyagraha came from women themselves.

Relevance of Gandhian Approach to Women Empowerment in Modern Times

According to Gandhi, half the population and the ability to influence the future of a country make women active agents of social change. A woman has a vital role in combating sexism, racism, class racism, and female infanticide, as well as the oppression of women in educational institutions.

Nevertheless, Gandhi's ideals and aspirations have not yet been fully realized, with women's active participation being very important. In spite of the Gandhian Approach to bring women together and improve their conditions, crime against women is increasing faster than ever before. Hence, the Gandhian approach to empower women though relevant still remains unfulfilled as the core ideas of his approach are still not adhered to.

CONCLUSION

Mahatma Gandhi made a lot of the changes we see in the country today as a result of his experiments in these fields a century ago, and he showed the way for women's empowerment and improving their status.

With his critique of social evils, his commitment to women's liberation, and his deep faith in their moral strength, Gandhi impacted the struggle for national independence of women for equality and justice.

In today's society, the Gandhian approach to empowerment of women is still prevalent, and we should walk in his footsteps. We need to focus on Gandhi's ideas such as the equality of sexes, respect for women, and other ways to deal with social injustice against women. We as a nation need to work together to deal with discrimination against women and follow the Gandhian principles.

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GANDHIAN LEGACY IN PRESENT DAY INDIA

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ABSTRACT

The primary purpose of the study is to analyze the Gandhian legacy in present-day India. The study has reviewed the impact of his teachings in India as well as all over the world. The study examines what the teachings of Mahatma Gandhi were and discusses them through a review of his principles and prior articles and abstracts from literature written by Mahatma Gandhi. The central focus is on the idea of Truth (Satya), Non-violence (Ahimsa), and Satyagraha as these teachings can be regarded as a significant part of his legacy which lives on long after his demise too. During the review this paper analyses the specific teaching of Gandhi by breaking it down in order to understand them better and then examines whether those teachings of Mahatma Gandhi from almost 150 years ago still have an impact on the people in the contemporary world. And what impact do the teachings have on the society that exists today?

Keywords: Satyagraha, Truth and Non-violence

INTRODUCTION

It is of little doubt that Mahatma Gandhi is very well known across the world for his life and legacy as a freedom fighter for the nation and is regarded as the father of the nation for the same so it is natural had he would have a number of his own teachings and philosophies in life. His full name was Mohandas Karamchand Gandhi (also written as M.K. Gandhi) He was born on 2nd October 1869 into a Gujarati Hindu Modh Bania family in Porbandar (also known as *Sudamapuri*), a coastal town on the Kathiawar Peninsula. As a kid he grew to fascinate the stories of Shrivana and king Harishchandra which became a major reason for him to regard truth as his supreme value, which is clearly seen in his later life. There are many famous stories from his early life which show his values such as him refusing to cheat in a test despite being asked by his teacher to do so, someone who he held in great regard and followed every word of, because cheating would go against his value of truth. However these values of his gained popular attention much later in his life when he went to South Africa and began taking part in civil rights movements against the discriminatory acts and laws. It was here that he started to focus on non-violence (another one of his important values) in protests which contributed to his still evolving theories of Satyagraha Which became an integral part of life and teachings which would be spoken of even today. However his vast number of teachings spread onto all walks of life this paper would largely focus on three of them which were the most integral to him in his personal life as a son to his father and in his life as a freedom fighter for which we call him the Father of our Nation.

We can see that these teachings of his were developed by him not in a few years but over his lifetime, his teachings which are being reviewed all around the world in many different nations irrespective of the prior knowledge were not made during his time in India but over a large number of his travels to other nations. This paper is not present to stand in empty praise of all the teachings of M.K. Gandhi nor is to criticize them; it is there to simply discuss and analyze them and see if they are applicable in the present day society while reducing personal biases to nil.

AIMS

This research paper aims to analyze the teachings of Mahatma Gandhi in the present day and age.

- It looks at what the teachings of Mahatma Gandhi were and discusses them through a review of his ideologies and prior articles and abstracts from literature written by Mahatma Gandhi. The main focus is given to the idea of Truth, Non-violence, and Satyagraha as these teachings can be considered as a major part of his legacy which lives on long after his death. After doing the same, this article would then question whether the teachings from years ago still impact or apply to the people in today's day. And if they are, what impact do they have on the society that exists today?

ARTICLE REVIEW

Truth (Meaning of Truth) by Mohandas Karamchand Gandhi

Mahatma Gandhi always dealt with the truth, as the Satyagraha Ashram owes its existence to the endeavored tradition of truth. The Satyagraha Ashram, afterward renamed as Harijan Ashram, was formed in all sincerity with Two purposes-one was to maintain the quest for Truth, and the further was to develop a non-violent bunch of workers, who would organize and assist to secure freedom for the nation. The word Satya (Truth) is derived

from Sat which means 'being/existing'. Mahatma Gandhi believed nothing exists in actuality besides Truth and it is better to say that Truth is God than to say God is truth. He believed where there is Truth, there is knowledge. Where there is no Truth, there also is knowledge but where there is no Truth, there can be no true knowledge. And where there is true knowledge, there is always joy. (Ananda). Adherence to this Truth is the only reason for our presence. All our actions should be centered in Truth. Without Truth, it is not possible to obey any principles or rules in our life. The Law of Satya is comprehended only to convey that we must speak the Satya. But Mahatma Gandhi in the Ashram makes sure that the word Satya or Truth is considered in a much wider sense. To the person who has discovered this truth in its fullest form, nothing else remains to be gained, because all knowledge is necessarily included in the Satya. What has not been included in it is not the truth, and so not true knowledge, and there can be no inward peace without true knowledge. He learned that if we once learn how to apply this never failing test of Truth, we will at once be able to find out what is worth doing, what is worth seeing, what is worth reading. But the main problem that arises is how can one discover this Truth? To this question, Mahatma Gandhi discovered that by single-minded dedication and devotion (Abhyasa) and disregard to all additional attractions in life (Vairagya). He observed that if there is a misstep in the position of anyone, following the Satya will automatically be fixed right. In this connection, Mahatma Gandhi also gave the examples of Raja Harishchandra, Raja Prahlada, Ramchandra, Imam Hussain, and the Christian saints.

Mahatma Gandhi claims that God as Satya has been a treasure for him beyond price, and Gandhi Ji wishes the same for every one of us.

Now the question arises what is the impact of the principles of Satya/Truth given by Mohandas Karamchand Gandhi on the contemporary world.

Yes, Mahatma Gandhi has had an impact on us now for more than 150 years. Till now, many civil rights movements across the world have been inspired by how Mahatma Gandhi led the Indian freedom movement. Gandhi has a deep influence on generations.

The Gospel of Non-Violence by Mohandas Karamchand Gandhi.

Mahatma Gandhi claims himself to be a practical idealist- practicing two basic principles the *Satya* and **Non-violence**. He addressed that non-violence is the law of our species which is not meant only for rishis and saints. Non-violence is a superior force for those who have faith in God. Those who practice non-violence must be prepared to sacrifice. Practicing non-violence sustains the soul. Non-violence must be cultivated in our daily life as between ourselves, truthfulness, humility, tolerance, love, and kindness. Faith is an important factor in practicing non-violence. Non-violence cannot be practiced without the power and grace of God. He further described that all religions teach us to practice non-violence without hesitation. All religious books- Gita, Quran, Bible teach about non-violence. Gandhi Ji said non-violence (Ahimsa) is not a mere factor of choosing the diet but getting rid of selfishness and a hard heart. According to him, Truth and Non-violence go hand in hand. Without ahimsa, it is not possible to seek the truth. Non-violence is not a cover of cowardice or running away from danger and leaving the beloved ones unprotected as the path of non-violence needs much more courage than violence. Non-violence is developing courage, forgetting vengeance, having faith, and forgiving others to live a fruitful and truthful life.

Ideology and Philosophy of Gandhi

Satyagraha

This is perhaps M.K. Gandhi's most famous ideology, an ideology made by him over his lifetime, an accumulation of his values which he held onto throughout his life. Satyagraha is a movement that Gandhi started in South Africa, although it was still in an infancy stage and was yet to evolve into the giant freedom movement that it had become. The Satyagraha had three major principles which were Truth, Non-violence and Self suffering. Satyagraha can be broken down into two parts *Satya* meaning truth and *Aghara* meaning push loosely translating to the force of truth. The movement emphasizes the value and the need for truth to come out on top and win against the evil. Hence the first part of the Satyagraha is to stand for truth and strive for it to win against evil. The next part was non-violence Gandhi viewed this non-violence as a means to attain the truth. This idea of non-violence and love as a means to attain the truth is similar to the concept of positive regard given by Carl Rogers which talked of providing unconditional positive regard to the patients in order to help them with achieving the solution to their problems. Similarly the non-violence aspect of it focuses on pushing the truth to prevail over all others. The final aspect of Satyagraha is self suffering. Gandhi proposes that when taking the stance of Satyagraha one must strive for truth and use non-violence while doing so even when the other side uses violence one shall not return it with violence as it would further create more violence instead one shall take the suffering head on. Although it would be difficult at first it would break the cycle of violence therefore

reducing the violence in the world. These are the basic parts of Satyagraha; a movement which helped India achieve freedom and gain the respect of the world and an ideology which further inspired future leaders of freedom such as Nelson Mandela, Martin Luther King Jr. and Cho Man-Sik.

Gandhi has left the world with a lot of his teachings which today are seen as a symbol of his legacy. Satyagraha isn't just a part of those teachings but a product of his own learning and it most certainly has had an impact on the present day society in more than one ways. His ideology of non-violence and strive for truth are what inspire the major movements all around the nation such as the fast of Anna Hazare which was held against corruption and the Nirbhaya movement which witnessed millions of people across the nation stand united against the crime against women. So the impact that Satyagraha and all the other teachings of Gandhi are undeniably evident and would perhaps remain so in the future.

CONCLUSION

Consequently, with the advent of time, the legacy and philosophy of Mahatma Gandhi in India are getting better and now people try to understand the true philosophy of Gandhi which has a major impact on our nation and the people of the nation. He practiced two basic principles: *Satya* and Non-violence. He led a simple life and was against all types of additional attractions (Vairagya). Mahatma Gandhi has left the world with a lot of his teachings which today are seen as a symbol of his legacy. The influence of Truth(Satya), Non-violence (Ahimsa), and all the other teachings of Gandhi are undeniably evident and would possibly stay till the end.

AN ANALYSIS ON HINDU-MUSLIM UNITY: A THINKING OF GANDHI

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Gandhi felt the need of Community Unity during his stay in South Africa. The principle question before him was harmony between Hindus and Muslim who inhabited this Country. Gandhi felt that if Hindu-Muslim unity was established, unity with other communities which were already there could easily be strengthened. He never found serious deference between the Hindus and Muslims and other minority communities like the Christians and the Sikhs, not to speak of the small community of parsis. Naturally, therefore, he turned to the question of Hindu-Muslim unity. He insisted that the Hindus who are in a majority in the county should help the Muslims and should never entertain any idea of enforcing their rights but try to win the hearts of the minority community.

Keywords: Religious tolerance, Sarvardharma, self-annihilation, Hindu Scriptutres, Khilafat issue, Cow protection.

I want you to take a vow that you will never again listen to the voice of Satan and abandon the way of brotherliness and peace. Personally, I have never known what it is to be communal. To unite all sections and all the communities that people this vast land of ours has been my dream, ever since my early childhood and till that dream is realized my spirit can know not rest.”

These words of simple sagacity were spoken not by a philosopher or intellectual or recluse sermonizing from the rarefied hall of speculation or detached cocoon but by a man living in the midst of volatile mix of divergent faith and intoxicating proponents. The man was none other than the Father of the Nation himself-Mohandas Karamchand Gandhi – Mahatma, lofty like a mountain yet accessible and inviting like the Holy Ganges.

Mahatma Gandhi not only provided the bed rock on which our freedom struggle was based but also gave a sacred moral dimension to it-exalting it to sublime levies. Besides the unprecedented concepts of Non-violence and *Satyagraha* which were used by Gandhi in freedom struggle, it was the principle of communal harmony and religious tolerance which was Gandhi’s main weapon to defeat the Divide and Rule policy of the colonial rulers. For Gandhi, the concept of communal amity was not only something to be cherished desired or lauded but to be accomplished in real life-transcending the limitations of time, age or opportunity.

Gandhi sublimated his love for India into love for Indians. Every Indian, however small, poor, illiterate or insignificant, mattered to him. His moral authority over the masses was so great the he did not have to conceal his plea for reform in the revivalist language of his predecessors. The Hindus dug deep into their collective conscience describe him as Mahatma a title he had conferred on his Political guru Gokhale and which was in turn conferred on him by Tagore.

Though Gandhi Loved to call himself an orthodox Hindu, he was, in fact, an apostle of *Sarvadharma*. Truth for him was God. One can experience God when one has reduced oneself to cipher, that is, after total self-abnegation, self-denial or self-annihilation. Truth, that is, universal and does not distinguish between different faiths, but, instead, regards all the faiths as the fountainhead of a timeless value or principle. A Sanatani Hindu, Gandhi, however, did not always derive admiration or inspiration from his own community. His Hinduism was lateral, pacific and dialogical. Never did he hesitate to learn from other religious traditions, be it Jainism, Christainaity or Islam. He believed all religions to be true but non-infallible. He made it quite explicit. “After long study and experience I have come to the conclusion that all religions are true, all religions have errors in them. I do not believe in the exclusive divinity of the Vedas. I believe the *Bible*, the *Quran* and the *Zend Avesta* to be as much divinely inspired as the *Vadas*. My belief in the Hindu scriptures does not require me to accept each and every verse as divinely inspired”.

Gandhi not only taught such noble ideas but also practiced them in real life. At his prayer meetings select portions were read from the *Gita*, the *Bible*, the *Quran* and the *Ramayan*. There were Muslims and Christians and Pandits in his Ashram, which incidentally did not have a temple. He never tried to convert them to Hinduism or even to his own brand of Hinduism. As he remarked “I do not believe in people telling others of their faith, especially with a view to conversion. Faith does not admit of telling. It has to be lived and then it comes self-propagating.”

Gandhi's faith in inter-religious unity surpassed from personal to national level. Even in the matters of politics and freedom struggle, this was a value he held dear. The issue of Khailfat was the touchstone on which this value was tested and passed. On the *Khilafat* issue, Gandhi felt unhappy at the British attitude towards Turkey and the Caliph. He showed full respect for the sentiments of the Muslims with regard to the Khilafat question. Through his speeches in various regions of the country and his writings he supported the cause of the Muslims whole-heartedly. Calling Muslims as his brothers, he left no stone unturned to seed that their religious sentiments were not injured by the severe British attitude towards the Caliph. In this regard the Mahatma lost no time to take the Ali brothers on long country wide tours to apprise the Muslim masses of their religious issue which had a direct bearing on minimizing the position of the Caliph.

Gandhi tried to bring about rapprochement on the vexatious issue of cow slaughter and playing of music in front of mosques. In an article on Cow Protection in Young India, Gandhi believed that it must be an article of faith for every Hindu that the cow could be saved only by Mussalman friendship. Sure enough, the Muslim League under Hakim Ajmal Khan carried a cow protection resolution at Amritsar session. Main Chhotani saved hundreds of cows in Bombay alone. Gandhi emphasized that "divided we must fall". He called Hindu-Muslim unity as a daily growing plant. That unity is strength is not merely copy book maxim but a rule of life is in case so clearly illustrated as in the problem of Hindu-Muslim unity. Divided we must fall. Hindu-Muslim unity means unity not only between Hindus and Muslims but also between all those who believe India to be their home, no matter to what faith they belong. What is a non-essential to a Hindu may be an essential to a Muslim. And in all non-essential matters a Hindu must yield for the asking. It is criminal to quarrel over trivialities. The unity we desire will last only if we cultivate a yielding and a charitable disposition towards one another. The cow is as dear as life to a Hindu, the Muslim should, therefore, voluntarily accommodate his Hindu brother. Silence at his prayer is a precious thing for a Muslim. Every Hindu should voluntarily respect his Muslim brother's sentiment".

Gandhi was a deeply religious person, wedded to the concept of communal harmony. For years he argued that religion and politics could not be separated. But by religion in this case he meant morality for religion was to him the fountain-head of morality. But when he saw communalists using religion to fan hatred against followers of other religions, he completely changed his formulation and said "Religion is a personal matter which should have no place in politics". After the communal holocaust of 1946-47, Gandhi reiterated separation of religion and politics.

Shortly after the partition and communal riots, Gandhi died espousing his cause of Hindu-Muslim unity to the end.

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GANDHI AND KHADI: THE 'THEN' AND THE 'NOW'

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ABSTRACT

Gandhi; a Pandora box of various meanings. He has continuously touched various aspects of human life, sometimes as an enigma or a legend or just as a mistaken being. Khadi for him has been one such potent vehicle in the struggle to find meaning in a society ridden with inequalities and subjugated to colonial domination. This is central to the following paper. What crosses my mind instantly here is that Gandhi was actually the first true designer of India, designer who designed its freedom, its politics, its people and also its fashion. This is particularly true in relation to 'Khadi'- a material embodiment of an ideal brought in the forefront by the designer himself. Khadi was a mechanism representing freedom from the existing colonialism. In addition to leading a way to freedom, the tool stood for the ideals of self-sufficiency, spiritual humility, a sense of nationhood, ideal of nonviolence among others. When Gandhi propagated it as just not a fabric but a way of life, it was a call to wear something that could prove the unity of India. There existed accountability about Gandhi. The transparency of his ideas made him an exemplar for the people. His actions always depicted his words which made him an even more influential leader. The fabric called as the 'fabric of Indian independence' had a role to play in the freedom struggle. From being a political symbol, a fabric of Indian independence, a Gandhian weapon to a fashion statement; the richness of khadi is a gift by Gandhi and just one of the several pearls in the stream of his thought and ideas. It is interesting to note that with the ideals associated with the fabric, it has still sustained a position of envy in the contemporary market. However, such a position may not necessarily be a result of Gandhian principles. The paper thus attempts to explore Gandhi's existence along with the ideas of modernity and market with the prominence of the fabric that was once his voice for a free India

Keywords: Gandhi, khadi, clothing, fashion, symbol,

INDIA AND CLOTHING:

It is no mystery that the clothes we wear have played an essential role throughout history. They reflect individuals as well as can be used as a marker of a group, community, family, region and even country. Indian culture is older than history. A theme which runs throughout is that of 'dress and undress'; the building up and casting aside of different identities by means of clothes (Jain, 2015). It is in this essay, one can see these very identities being constructed and used through the medium of a simple yet powerful cloth-Khadi. The fact that hand-spinning as well as hand-weaving were quite prevalent in the prehistoric Indian era is quite evident from the oldest regarded books of Vedas and Manusmriti. In Valmiki's Ramayan and Vyasa's Mahabharat too there is a repeated mention of the colourful textiles and fine weaving. Indian fabrics got further refined with marvellous weaving techniques to produce fascinating designs as is depicted through the Ajanta cave paintings (Dar 1969: 17). The subject of cloth in South Asia may seem to have attracted the attention of historians and anthropologists. Bernard Cohn has established the significance of cloth in his work by articulating the notions of authority and power through cloth in the 19th century India. Clothing, according to him, had a pivotal role to play for showcasing hierarchies and difference between the ones in power and the ones who were ruled (Cohn, 1996).

Within the dilemma of the new and the old, came khadi. However, as an effective and powerful symbol of freedom struggle, it came to its fore due to its association with M. K. Gandhi and the indispensable role that he played in elevating it to the status of a national cloth. This is also evident in Khadi being the result of Gandhi's own sartorial choices of transformation from that of an Englishman to that of representing India (Gonsalves, 2009). The choice of khadi as a symbol was thus not at a sudden whim. It was a thought-out decision of Gandhi.

EMERGENCE OF 'KHADI'

While, on the one hand, khadi became a tool to blur distinctions and cover all within its canopy, yet, on the other hand it gave India a distinct identity becoming itself a common-man's cloth. The supremacy that khadi entailed as a national symbol was due to the reason that everybody could wear the same form of clothing without any distinctions of high and low and thus demonstrate responsibility towards the nation and the struggle it was going through. To opt for khadi, therefore, was to emphasise one's being over appearance, substance over form, and 'character over clothing'. Susan Bean has traced the development of Mohandas Gandhi's ideas about khadi, a cloth she terms the "fabric of Indian independence," and views khadi as both a symbol of India's potential economic self-sufficiency and a medium for communicating to the British the dignity of poverty and

the equality of Indian civilization. Bean describes Mahatma Gandhi as a semiotician who used his own appearance in a communicative manner to send across essential messages. This too was done in a way that could be comprehended by one and all through his clothing practices (Bean 1989: 368). Peter Gonsalves takes from Goffman to understand how symbols are used by people in their daily lives. Symbols are not isolated but spread across cultures, as in case of Gandhi, who uses khadi as a symbol (Gonsalves, 2010).

According to Trivedi, "*Gandhi regarded visual experience as a neutral and transparent kind of communication that was open to everyone*" (Trivedi 2009: 11). Gonsalves seems to think on similar lines when he puts forward the argument that Gandhi's experiments with his dress shows his gradual understanding of clothing as a powerful visual discourse in itself which could be used to influence people and persuade them into the freedom struggle. He could thus bring his audience closer to himself. Trivedi argues that through this symbolically laden language of khadi, one could witness creation of an 'imagined national community' encompassing all, even the non-literati (ibid.).

The vocabulary that the leader used was that of denoting the fabric as an entire way of life, a way of life that could symbolise the unity of the vast nation (Gonsalves, 2010). In this sense, Gandhi can be seen as the first true Indian designer who in a way counselled the people to adorn their bodies with the nation's fabric- khadi. Khadi came across as leading India away from the shackles of the British rule for it encompassed the values that had been integral to the identity of the country including first and foremost, simplicity, humanitarian attitude towards all and the virtue of being independent. One of the greatest qualities of khadi that made it so popular was its existence as a social equalizer. Though it was meant for the masses and could be worn by the poor, it also caught the eye of the sophisticated, thus bringing all under one canopy.

The uniqueness about Gandhi and his understanding of khadi also lies in the fact that he was one of the pioneers to recognise the need of a craft based society in which not only khadi but all indigenous arts and crafts could flourish and sustain themselves. Khadi could thus help in building up a community that for the first time would include the non-literates in an equal capacity if not more than the literate ones.

Clothing and other consumer goods of the swadeshi movement were important mediums for creating a national image, as they linked a distinct material culture of nationalism to what were seen as the nation's basic values. Khadi could then be seen as a popular symbol in the so-called modern sphere of life. The performative tool that it was, it got the urban Indian community together with its widespread display and consumption.

GANDHI AND KHADI

It is an undisputed fact that no nation having its masses unemployed or under-employed, can hope to advance in any appreciable manner. Charkha thus was seen as an attempt to put to use this mass of unproductive resource to some use. Richard B. Gregg remarked, "*We do not usually think of charkha as a machine, but it really is so. It uses the available mechanical energy of a man, woman or a child for producing material goods. The handloom does likewise... Mr. Gandhi proposes to hitch them to charkhas and thus save a vast existing waste of human energy. If we want to increase the use of mechanical power in India, this is the quickest and cheapest way*" (Gregg 1931: 15).

Gandhi fervently appealed to one and all to wear khadi, with the intent of satisfying one of the basic needs of mankind. "*Khadi is meant for everyone. Even a depraved man, a sinner, a drunkard, a gambler, anybody, can wear it. I would not hesitate to urge them to wear khadi even though I cannot induce them to change their mode of inner life. But the sacred quality of khadi is that it is a symbol of freedom. Those who wish to live in free India ought to wear khadi.*"

Khadi for Gandhi was situated in a larger context in a symbolic manner wherein it was the focal point of regeneration and diversification of rural economy. He remarked, "*But khadi is the sun of the village solar system. The planets are the various industries which can support khadi in return for the heat and the sustenance they derive from it. Without it, the other industries cannot grow*". Gandhi's emphasis on the villages and khadi's role in villages also pointed towards his vision of decentralisation. Khadi was thus redefined in the following ways by its proponents which made the fabric distinct and also added an element of flexibility to the idea of khadi for it to sustain itself (Trivedi, 2003):

1. Khadi was seen as a presumably traditional product, as it was being produced by traditional means and thus could be envisioned as a material artefact of the nation.
2. Moreover, Gandhian nationalists rendered khadi a discursive concept by defining its significance in terms of the contemporary politics and economics of swadeshi.

3. Finally and most importantly, khadi became a visual symbol in the sense that it gave distinctiveness to Indian bodies by marking them exclusively in association with their region, religion, class, group etc.

The multiple meanings of khadi made it a versatile tool with which nationalists could tailor swadeshi to suit different political circumstances (Chakraborty, 1999).

Khadi was a science that drew not only from the experience of the present generation but also from the knowledge accumulated in the previous generations. It harked back to tradition and its inferences were always measured in the backdrop of the accumulated knowledge. However, tradition too was sought to be restructured on the basis of new scientific knowledge.

CONCLUSION

Khadi as mentioned earlier was thus identified as the fabric of morality; its donning imbued the wearer with virtue. A simple khadi garment was inevitably burdened with the dialectics of economics and morality. Forgotten is the minimalist lifestyle; today's Indian populace looks to models that display economic prosperity, high social status, and a marketable image. It can be seen that 'Khadi' and 'India' are two terms always considered in conjunction with each other. From being a political symbol, a fabric of Indian independence, a Gandhian weapon to a fashion statement, khadi's journey has been full of ups and downs. The change in the hand-spun fabric backed by Gandhi himself, may be a reason for attracting the customers with its new stylish look. Once considered a uniform of nationalists, the fabric now caters to the needs of today's fashion conscious age group. Khadi therefore is at the threshold of being restructured and repositioned as a brand. Its position can be seen as unenviable. If it takes to commercial enticement, then it dilutes its equity that initially had gone into its brand-building, and if it abstains, it annihilates itself. Fashion shows revolving khadi began as early as 1989 when Devika Bhojwani displayed 85 garments worked around the fabric. Her label of 'Swadeshi' is one such label distributed through Khadi Gramodyogs and Emporia. It was with the famous 'tree of Life' collection of Textile revivalist and designer Ritu Kumar, that khadi came to foray at a global scale.

Restoring khadi, whether of purely artisanal or of semi-mechanised manufacture, to a position of excellence among contemporary textiles will require a sustained programme of intervention for establishing and controlling standards of quality and workmanship. Whether undertaken by the government within its institutional framework or by freeing segments of production and sale for independent entrepreneurs, initial efforts may need to be very selective and focused so as not to disturb the greater mission of maintaining a minimum livelihood of the artisans

The significance of khadi and the spinning wheel is very well laid out in a charming story wherein Gandhi visits a poor village and enters an old woman's hut asking her if she needed anything. The old woman simply pointed towards an old charkha and answered that she had 'everything'. This was a new lease of life for the Indian soul. The individual could be independent, self-sufficient and resourceful. However, for khadi to remain so; it needs to take a leap beyond emotions. This leap shall be worthwhile for the beauty of the traditional fabric and the art of spinning are something that are embedded within the Indian tradition.

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PRINCIPLES OF GANDHI AND ITS RELEVANCE ON QUALITY OF LIFE

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ABSTRACT

Principles of Mahatma Gandhi and his Ideology can be considered as key to possess a high-quality life. But regrettably his principles and values are long elapsed. Gandhian Way of life and his eleven vows provide path for sustaining harmonious, peaceful and integrated life. The eleven vows of Mahatma Gandhi are also recognized as 'eleven vratas' or 'eleven principles'. These includes: Satya (Truth), Ahimsa (Non-violence), Asteya (Non stealing), Brahmacharya (Self-discipline), Aparigraha or Asangraha (Non-possession), Sharishrama (Bread labour), Sarva Dharma Samantva (Equality of all religions), Aswada (Control of the palate), Sarvatra Bhayavarjana (Fearlessness), Sparshbhavana (Remove untouchability) and Swadeshi (Use locally goods). The eleven vows are the religious and pure resolution, which lead and direct us to live and rejoice our life in another way, but perfectly. The researcher has made an attempt to explore and elucidate by case study about Gandhian principles and its relevance on quality of life. The paper focuses majorly on four vows which are Ahimsa (Non-violence), Brahmacharya (Self-discipline), Sarvatra Bhayavarjana (Fearlessness) and Sarva Dharma Samantva (Equality of all religions). This paper would also focus on how the principles and ideas are still effective and fruitful as it was early. Secondary data has been used for this research paper and no primary sources have been considered as this paper is descriptive in nature.

Keywords: eleven vows, 'eleven vratas', religious, Gandhian principles.

INTRODUCTION

Mahatma Gandhi is remembered for patriot, politician, nation builder and much more. Gandhianism commences with well-known mark – 'Simple living and high thinking' and its aim is to transform the Society and Individual.

The great weapon used by Mahatma Gandhi against British dominion was Non-violence. Generally, individuals say that Non-violence is the weapon of weak but practically, tolerance and non-violence need a great level of patience and courage. There is a substantial requirement of gandhian idea of Non-violence more and more today than past days because the world the is moving through the phases of war marred by violence.

According to Mahatma Gandhi a true Brahmacharya is one from whom the distinction between man and woman nearly disappears. He directed that woman and man should look towards each other as helpmates in life and companions. Gandhi saw the need for celibacy in every individual's life who desired to reach higher levels of attainment, whatever his field of activity may be. He endorsed celibacy as a chosen style of life for students, so that their energies can be directed to the pursuit of knowledge seeking and learning processes.

Gandhi encouraged people to be fearless in their life. He named it as Sarvatra Bhayavarjana. According to Mahatma Gandhi an Individual should be fearless against ghosts, fearless against oppression, fearless against failures, fearless of diseases, fearless of bodily injury and death fearless of losing reputation, etc. and Individual can always progress towards this goal by determined and constant endeavor, and by cultivating self-confidence.

Mahatma Gandhi thought on religion was that as people have different personalities, different qualities, different ideas, names, cultures and weakness; like that religions are also different. According to him different religions have also the similar values and objectives and we should also accept the different religions and give equal respect to them. He claimed that it is our duty to give respect to all religions behave equally and gently to the people who believe in other religions and accept the optimistic changes of own religions, which are valuable for the entire world.

STATEMENT OF THE PROBLEM

1. Do principles of Mahatma Gandhi have relevance on Quality of life?
2. What is the relevance and Impact of Gandhi's principles on Quality of life in respect of four vows which are Ahimsa (Non-violence), Brahmacharya (Self-discipline), Sarvatra Bhayavarjana (Fearlessness) and Sarva Dharma Samantva (Equality of all religions)?

OBJECTIVE OF THE STUDY

1. To evaluate the relevance of Mahatma Gandhi's Principles on Quality of life.

2. To find out relevance and impact of Gandhi's principles on Quality of life in respect of four vows which are Ahimsa (Non-violence), Brahmacharya (Self-discipline), Sarvatra Bhayavarjana (Fearlessness) and Sarva Dharma Samantva (Equality of all religions).

RESEARCH METHODOLOGY

The study is Historical, Analytical and Descriptive. The study is based on secondary data. References were taken from Newspaper Articles, Journals, Magazines, Research Papers published by various authors, Books and other related publications, published reports and references taken from the various websites.

Significance of the study

Recently in February 2020, India's Capital witnessed the worst communal rioting in decades. The Delhi riots mainly affected the city's neighborhoods within the northeast. The Protest was against the Citizenship Amendment Act. Two days of bloody violence left 53 dead and over 200 wounded. Property Destruction were also witnessed. Another Riots witnessed were 2018 Bihar riots, 2017 Northern India Riots, etc. These riots were violent and lots of people were dead and wounded.

The COVID-19 pandemic has led to an increase in anxiety, fear, depression and stress among the people. Fear of getting infected, Fear of death, etc. started revolving around individual's mind. This fear led to numerous psychology effect among all age groups.

India historically touts itself as a secular state, one where all religions are recognized and may peacefully co-exist. Well, at least in theory, it exists. Unfortunately, the truth is far different.

In April 2017 One of the research study ranked India as 4th worst in the world for religious intolerance. In 2019, India's largest province, in Uttar Pradesh 40 Christians met in the home of a church leader to pray. Two-dozen Hindu militants stormed in and physically and verbally abused those assembled. Emergency medical attention was required for six of the worshipers, and even it came to know that the militants threatened to come back and kill the Christians if they continued to come together for prayer.

There was a need and essential to deal with such political, economic and social problem of Indian Society and world society in overall.

In this paper, few case studies are done to explore and elucidate about Gandhian principles and its relevance on quality of life.

Farmer's Protest (2021) and Non-Violence

Earlier in 1917, Gandhi, started a political protest in the village of Champaran. Farmers were forced to grow indigo utilized in the making of dyes. The British colonial authorities who saw this as a profitable trade forced the farmers into growing the crop even as they were poorly paid. If the farmers denied, they were severely taxed. On behalf of the farmers Gandhi organized a nonviolent protest. In the context of a political protest, it was the first time the word satyagraha was used.

Why Farmer's Protest in India was success?

Farmers protest in India's capital, New Delhi, demanded the repeal of three farm laws that were passed in the year 2020. These large peaceful protests generally referred to as a "satyagraha" by several politicians, activists an Indian media. Implementation of inclusive and non-violent tactics facilitated the protests sustain long enough.

On 19 November 2021, Prime Minister's announcement of repealing these laws surprised many in India. On 1 December 2021, With President's signature after Parliament's approval India cancelled the three controversial farm laws.

Due to involvement of low-risk, nonviolent protests attract larger and wider participation. Earlier in the past two successful farmers' protests in India adopted nonviolent strategy consistently despite serious provocation and which helped them to strengthen and gain wider sympathy.

Adopting violent tactics is less likely to make a protest successful several research studies on civil resistance have shown. In achieving their stated goals as compared to violent campaign, non-violent protests around the worldwide was effective in the past.

Brahmacharya (Self-discipline) and Swami Vivekananda life

Brahmachari is what Swami Vivekananda chose because he was not interested in worldly wealth and power and he had the great spiritual sense of brahmacharya. He was a seeker for truth. He was never interested in worldly pleasures and hence he never married. He never had any desire for money and he was very noble. From his

boyhood he used to practice meditation and he was associated with Brahmo Movement for few period. Without getting distracted by the worldly attachments and affairs Swami Vivekananda had taken Sanyas to serve God and his nation. He knew that the things which don't allow us to become one with God are worldly attachments which puts us into an illusory trap. He felt that greed, lust and envy these are the temporary pleasures and are not going to last long which will trap us into the bait of temptation and we keep extending our hands for more without knowing. Swami Vivekananda was successful because of his self-discipline in life.

Sarvatra Bhayavarjana (Fearlessness) and frontline corona warriors

The Coronavirus pandemic which occurred in early 2020 have severely affected the world. Doctors, nurses and the people working in health-care sectors were highly exposed to this infectious disease. Under-resourced doctors faced unprecedented challenges across the globe in response to this pandemic. Covid-19 warriors were deprived from sleep which included nurses, doctors, pathologists, medical cleaners, ambulance drivers, paramedics and health-care administrators. Till today these selfless warriors are giving all of their efforts by staying away from their families and loved ones despite putting themselves under risk. This fearlessness, bravery and sacrifices they made for the welfare of the humanity is vital and deserves life-long gratitude. This is what Mahatma Gandhi Referred this act as Sarvatra Bhayavarjana (Fearlessness) against anxiety, depression, death, etc.

Sarva Dharma Samantva (Equality of all religions)

Sikh Man donated land for Mosque in 2021. Ceremony was hosted by Gurudwara for muslims. Two villages of Moga and Malerkotla districts of Punjab have set an example of Sikh-Muslim unity and respect for each other's religion. Malerkotla district of Punjab which was newly established, seven Muslim families received a donation of Sikh-Man's ancestral land. The door of local Gurudwara was opened in Moga district by Sikhs to help Muslims to organize the foundation stone laying ceremony of mosque nearby. Mahatma Gandhi stated this act as Sarva Dharma Samantva which is to give equal respect to all religion, accept different religion and behave gently to the people who believe in other religion.

FINDINGS & CONCLUSION

1. To evaluate the relevance of Mahatma Gandhi's Principles on Quality of life.

The Principles of Mahatma Gandhi is now more relevant than before on global level. In the modern time Mahatma Gandhi is remembered more with admiration, inspiration than just simply. The need for an hour is to utilize his thoughts, actions and deeds into exercise. His principles and ideas are unchallengeable and unquestionable in different fields. For the survival and to live a quality life it is binding on our part to act upon his principles as only on his relevance, we shall survive and have a good quality life or if we fail on our part, we are assured to suffer together. To conclude, it can be said that most of the Mahatma Gandhi's principles hold relevance even in today's world. Gandhian philosophy is modern and traditional, complex and simple. It is moral, political and religious. Peaceful coexistence, self-discipline, fearlessness, equal respect for all religion etc. should serve as an inspiration of light to lead humanity have a good quality life.

2. To find out relevance and impact of Gandhi's principles on Quality of life in respect of four vows which are Ahimsa (Non-violence), Brahmacharya (Self-discipline), Sarvatra Bhayavarjana (Fearlessness) and Sarva Dharma Samantva (Equality of all religions).

Gandhi's view is that non-violence is not a mere submission to the doer of the evil. It is the truth force or soul force. Non-violence is considered as the main law of human kind. From the colonial rule it was under his leadership that earned India freedom by his unique non-violent movement. The farmer's protest in above case study is also example of non-violence movement which was positive from farmer's perspective. In India most of the conflict already chosen and some are reaching to settle down by peaceful and non-violence means.

Life of Swami Vivekananda, Life of Mahatma Gandhi, etc. sets an example of good quality life by practicing brahmacharya. The power of the body, speech and mind can be connected by practicing brahmacharya. Despite of any obstacles arises in life; one is able to stay stable and deal with the circumstances at hand. Person's grasping power and concentration rises. Will power rises, which means that one will be able do everything that he/she sets their mind to. One will be able to follow through on vows and commitments by practicing brahmacharya. There is comfort of further growth in all directions. Immunity power increases and the body remains healthy. Because of celibacy the mental and physical strength increases.

The bravery shown by covid-19 warriors in above case study is Sarvatra Bhayavarjana. Similarly, each individual should be fearless. Getting free of fear can aid to eliminate negativity. If the feeling of fear surges in an individual it can negatively impact individuals' development and growth. Positive attitude can be developed by getting free from fear. Progress in life can be seen only when he or she is able to oversee or manage hurdles.

Gandhi was always adhering for mutual tolerance in respect of religion. His religion was Sarva Dharma Sambhava. Gandhi's Religion makes an individual spiritual and scientific. There shall be no scope of animosity, hatred, enmity, war and destruction if Gandhi's concept of religion is practiced. There is only Gandhian way to exercise the common religion which shall lead to harmony on earth. The above case study of Sarva Dharma Samantva is one of the ways of practicing the Gandhi's principle. This is how Gandhi's idea of Religion is of important value for all time to come.

RECOMMENDATIONS

The ideas of Mahatma Gandhi should be given to all individual through digital means. From the early childhood the parents should train their children to practice Gandhiji's ideas and principles. Gandhian principles has to be taught among the children and youth of the nation through various platforms such as including Gandhiji's ideas in different curriculum of all level of education. The objective of all students and parents should be to develop critical thinking like analysis, application, evaluative, synthesis, problem solving and decision-making abilities to solve our real-life difficulties what Gandhi did in his life.

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GANDHIAN IDEA AND CONCEPT OF TOTAL REVOLUTION – JP MOVEMENT

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ABSTRACT

Background: *The Bihar Movement was a political movement against misrule and corruption in the state government of Bihar, India, that began in 1974 and was led by veteran Gandhian socialist Jayaprakash Narayan, also known as JP. In the central government, it later turned against Prime Minister Indira Gandhi's cabinet. It was also known as the JP Movement and Sampoorna Kranti (Total Revolution Movement). The government attempted to prevent people from reaching Patna for the movement by issuing lathi charges. He realised that fighting within the democratic system, rather than in a party-less democracy, was more important, therefore he reached out to opposition groups, which eventually led to the foundation of the Janata Party. Total revolution necessitates structural changes in the social, political, and economic spheres. Total revolution, according to Gandhian political economy, necessitates a shift in property relations and production modes.*

Methodology: *This research study is based on secondary data mostly on the books and articles related to Jayaprakash Narayan. An attempt has been done to evaluate his thought about the reformation of the Indian political system. After understanding his thought and works, we will realize the role of JP to modify the political system to reconstruct Indian democracy.*

Aims and Objectives: *Total Revolution's concept, components, and dynamics of change. The method of action that sparked the revolution. The goal of this movement is to alter not just the government, but also the society and the individual. Jayaprakash Narayan's contribution to the improvement of the Indian political system and the Total Revolution in general.*

Conclusion: *The Gandhian method to social change is expanded upon in Total Revolution. In the Gandhian paradigm, social change is a broad and encompassing concept. Partially changing any component of the social matrix, according to Gandhi, is likely to cause social discord. Gandhi's revolution was a purification process that evolved over time. Gandhi's approach was not restricted to a change in an individual's lifestyle, mind structure, or behaviour pattern. As a result, society must change in tandem with individual revolution. It encompasses the complete spectrum of values, as well as social and institutional systems. The focus on each of the elements that make up the continuum.*

INTRODUCTION

The seeds of the notion of Total Revolution may be found in Gandhi's teachings, which Jayaprakash Narayan, the leader of Total Revolution, turned to after becoming disillusioned with "traditional understanding of revolution and conventional technique" of change. In fact, in the context of contemporary social, economic, and political reality, Total Revolution is a further extension of Gandhi's philosophy on socio-economic problems and transformation techniques. Jayaprakash Narayan's conversion from Marxism to Gandhism resulted in Total Revolution. Gandhi's unconventional thought on social and economic arrangements was most pronounced, giving him a distinct revolutionary character. Jayaprakash Narayan attempted to expand on it with Total Revolution, putting a more focus on certain aspects of the overall concept. Total Revolution by Jayaprakash Narayan is a big vision of the individual, state, and society. This perspective is based on a thorough understanding of our country's more than 200-year history of industrialization. It is founded on Gandhi's main tenets and envisions nonviolent tactics for changing society. Total Revolution is a process of transformation that affects both the person and the society as a whole. Moral principles, decentralisation of economic and political power, and a commitment to nonviolent means of achieving good aims are the main points of emphasis.

CONCEPT OF TOTAL REVOLUTION

To comprehend the term "total revolution," we must first comprehend the term "revolution." The term "revolution" has been defined in a variety of ways. Revolution is defined by George Saweyer, Pettie, Samuel P. Huntington, Sigmund Neumann, and Thomas S. Kuhn as a shift in value. A change in the dominating value of the community at a specific point in time in its temporal dimension is referred to as value change. The most prevalent definitions of revolution have placed a focus on structural and institutional changes in society's existing social relationships and institutional foundations. Theorists of structural transformation believe that a revolution will result in the replacement of one social structure with another. It is specifically related to changes

in the economic structure of society in a restricted sense (or Marxian tradition). The structure of property relations is regarded as economic structure. As a result, a change in social structure is essentially a change in the component of property ownership. A change in social structure, in a larger sense, encompasses not just changes in property relations, i.e., the economic structure of society, but also changes in other aspects of the social structure. More defined revolution in terms of institutional change, according to Wilbert E. He sees revolution as a sort of change that "involve[s] a sizable section of the populace and leads in a change in government structure." Other definitions of revolution include changes in the government's leadership (elite), changes enacted by legal/constitutional methods, and finally, violent activities. This theory clearly states that any one dimension of change, whether it be a shift in the community's prevailing values or social structure, institutional, leadership, or elite component, or legal or violent change, can result in a revolution. The Gandhian method to social change is expanded upon in Total Revolution. In the Gandhian paradigm, social change is a broad and encompassing concept. A partial modification in any one component of the social matrix, according to Gandhi, is likely to cause societal discord. As a result, society will tend to be in a condition of perpetual insecurity. A comprehensive transformation is required to ensure that the social organisation maintains a stable and dynamic homeostatic condition. Gandhi did not only imply a change in the societal framework when he said an all-round transformation, but also a qualitative shift in the individual's behavioural-attitudinal-valuational and psyche texture. Like Hegel, Gandhi thought that revolution begins in men's minds. Gandhi, on the other hand, expanded the Hegelian idea. Gandhi's main point was that if someone wants to change the world, they must first transform themselves. Gandhi's movement was a cleansing and evolutionary process. Gandhi's method did not focus solely on changing people's lifestyles, cognitive structures, and behaviour patterns. As a result, along with an individual revolution, society must also transform. It encompasses the complete spectrum of values, as well as social and institutional systems. The focus is on each of the elements that make up the continuum. Gandhi spoke of altering society; he envisioned far-reaching and new changes in the entire social organisation, which included the economy, polity, production technology, polity and economy personnel systems, and, above all, the tools to be used to effect the change. In the aftermath of the Bihar Movement in Patna on June 5, 1974, Jayaprakash Narayan (often known as JP) proposed the concept of total revolution. Jayaprakash Narayan declared in a public meeting at Gandhi Maidan that the struggle would not be limited to securing the demands of the students, such as the Minister's resignation and the dissolution of the Assembly in Bihar, but would instead aim to bring about a Total Revolution, or Sampurna Kranti, which alone could solve the country's urgent problems and usher in a new society. In his book "The Poverty of Philosophy (1847)," Karl Marx wrote: "...meanwhile, the antagonism between the proletariat and the bourgeoisie is a battle of class against class, a conflict which is brought to its greatest expression in a Total Revolution." Total Revolution denotes a profound change in not only our financial circumstances but also our moral nature as individuals. Many of Gandhi's writings and speeches contained this theme. Vinoba elaborated on the concept. "My goal is to bring about a three-fold revolution," he proclaimed in 1951. First and foremost, I desire a change in people's hearts; second, I desire a change in their lives; and third, I desire a change in the social structure. He spoke in this manner frequently enough in the 1960s that the title of a book compiling his talks, Towards Total Revolution, was coined in 1968. He also used the term 'Total Revolution' at least once. According to a recent analysis, JP's Total Revolution campaign was a "continuation of the earlier movement for nonviolent revolution through Bhoodan and Gramdan." "There is hardly any difference between Sarvodaya and Total Revolution," JP himself said on one occasion. Sarvodaya is the aim, and Total Revolution is the method, if there is any. The term "total revolution" refers to fundamental changes in all elements of life. Sarvodaya cannot exist without it." Without employing the term Total Revolution, JP had been emphasising the need for a social revolution since the mid-1940s, if not earlier, that would not only bring about a change in society's structure, but also an economic revolution. He put a lot of emphasis on it once he joined the Bhoodan movement in the 1950s. He also used the term 'Total Revolution' to characterise the goal of the Sarvodaya movement in India in an article published in 1969. "Gandhi's nonviolence was not merely an appeal for law and order, or a cover for the established quo, but a revolutionary philosophy," he said of the Bhoodan and Gramdan programmes. Because it incorporates personal and societal ethics and ideals of life as much as economic, political, and social institutions and processes, it is indeed a Total Revolution ideology." It is true, however, that the term 'Total Revolution' only became a recurring subject in JP's speeches and writings in 1974, and that it has only recently gained traction in Indian political discourse. JP recognised the importance of change in the individual, the individual who takes on the responsibility of changing society after Gandhi. "One of the implicit implications of satyagraha would be a self-transformation," JP writes in his prison diary. "Those who seek a change must first alter themselves before beginning any kind of activity." The entire ideology of JP's Total Revolution is based on this. JP had come to the conclusion during his "democratic socialist" days that no revolution worth the name could take place unless the revolutionaries themselves suffered a change in their human nature. As a result, the altered individual became the cornerstone

of revolution, working to change the socio-economic structure of society. JP's belief in personal transformation as a prerequisite for societal transformation was Gandhian in nature. JP, like Gandhi, emphasised that individual transformation cannot be considered the end-all and be-all. Individuals who have undergone moral transformation, on the other hand, will be the catalysts for change. To put it another way, societal reform does not require all members of society to adapt. The modified individual and the social framework, on the other hand, must interact in order for a complete transformation to occur. A society anticipating a revolution must consequently undergo a process of simultaneous change. JP defined a revolutionary not just in terms of his commitment to the revolution's cause, but also in terms of his own lifestyle and mental structure. Without a question, he was a 'professional' revolutionary, yet both profession and practise (vichar and aachar) found a beautiful marriage in him. He preached what he practised, and he practised what he preached. As a result, ideas were constantly put to the test in the furnace of practise, and practise led to the alteration of concepts. JP's vision of revolution is similar to Gandhi's in that it is very broad. It is made up of a wide range of variables. It is nonconformist in the sense that it deviates from the traditional meanings of revolution.

THE COMPONENTS OF TOTAL REVOLUTION

Total Revolution has seven components: social, economic, political, cultural, ideological, intellectual, educational, and spiritual revolutions. These figures may be raised or lowered. The cultural revolution, according to JP, might encompass educational and ideological changes. Similarly, he believes that social revolution in the Marxian sense can encompass both economic and political revolutions, as well as more. He also believes that each of the seven categories can be broken down even further into sub-categories. These seven components can be rearranged in the following order for proper analysis: (a) spiritual, moral, ideological, intellectual, and educational; (b) social-economic; and (c) political.

Cultural- JP used the term "culture" in the broadest sense possible. It is used to describe both individual and group behaviour. On a strictly personal or collective level, cultural revolution entails a shift in the individual's or group's moral ideals. As a result, aims and means must be considered in any discussion of moral principles. Following Gandhi, JP has been particularly adamant about the goals – methods dilemma. "We abhor the dirty and unethical techniques that the communists employ," JP proclaimed in 1950. "The first component of Gandhism that must attract the socialist is its moral and ethical underpinning, its concentration on values," he wrote again in 1951. The Russian or Stalinist understanding of socialist philosophy has reduced it to a crass Machiavellian code of conduct devoid of all sense of right and wrong, good and evil. The end justifies the means, and when the end is power – personal or collective power – there is no limit to how far the means will go to achieve the goals. In both individual and group life, a change in the ends-means relationship is bound to result in a matching shift in the belief system, or ideology, of either the individual or the group. If the organic link between objectives and methods is accepted, a new intellectual revolution is unavoidable. As a logical corollary to this, an intellectual revolution is unavoidable; the entire ends-and-means approach in Gandhian thought must provide the individual or group a new perspective on the world around them. And this is what JP is referring to when he says "intellectual revolution." Education is the most essential factor in cultural change. Education, according to JP, must be a powerful tool for social transformation and must be directly related to national development. It should be skewed toward the lower classes rather than the upper classes. It must instil a new sense of awareness among our society's submerged and weaker segments, allowing them to feel completely connected. In the current system, he proposed the following changes:

- (I) In all educational institutions at all levels, one-third to one-half of working time should be committed to active engagement in social service and national development programmes.
- (ii) A significant portion of non-formal education should be incorporated into the educational system. At the secondary and university levels, part-time education and correspondence courses must be expanded.
- (iii) A significant portion of our education expenditure enriches the higher classes, leaving the people behind. If social justice is to be the goal of our educational policies, this imbalance must be corrected. To that end, three programmes must be prioritised: (1) adult education; (2) non-formal education of less than six hours per week for all out-of-school youths aged 15 to 26; and (3) universalization of elementary education for all children.

When it came to secondary education, JP's plan called for a complete overhaul of the system. First, higher education institutions should not be allowed to multiply at the expense of standards. Second, strong requirements for recognition, affiliation, and financial assistance to institutions of higher education should be established. Third, reasonable costs should be charged in these schools, with generous free studentships and scholarships available to qualified individuals. Fourth, in higher education, the emphasis should be on quality rather than quantity. Fifth, education should be oriented toward vocationalization and diverting pupils into

labour at various levels. Finally, but certainly not least, degrees must be separated from employment. JP's ideas aim to establish the groundwork for a more sustainable, meaningful, and purposeful educational system.

SOCIAL-ECONOMICAL-

'Social' in the Marxian meaning also encompasses 'economic,' as JP mentioned.

In Marx's conception, a social revolution is essentially an economic revolution. In the European context, Marx's use of the phrase was valid. The term 'social' has a different meaning in the Indian setting. Over thousands of years, caste differences have resulted in a plethora of rituals, hierarchy, modalities of inter-caste communication, a sense of pollution, marriage norms and practises, social distance, and informal standards of behaviour. JP did not ignore the reality that there is a thin line separating a caste from an economic class. Nonetheless, he recognised the socioeconomic reality that underpins society's caste system. And the reality is that caste is a self-contained element that is unaffected by economic factors. In this sense, the job of Total Revolution is iconoclastic. It needs to tear down the barriers between castes. To do so, Total Revolution will need to develop new norms and practises to replace those based on caste. Inter-caste eating, the eradication of the dowry system, and outdated marriage rules and restrictions are all examples of issues that must be addressed as part of the Total Revolution. In this way, Total Revolution's social content takes on a whole separate dimension. However, total revolution must be accompanied by economic change. JP just expanded Gandhi's ideas to include all aspect of economic life. "Technological, industrial, and agricultural revolutions, accompanied by a radical change in the pattern of ownership and management," JP wrote in his Prison Diary, "includes technological, industrial, and agricultural revolutions, accompanied by a radical change in the pattern of ownership and management." The ownership pattern and the extent of technology are two significant aspects of the economy's industrial-technological structure. He envisions a model of industrial-technological growth that consists of several components. They are (a) self-employed individuals with a diverse ownership pattern, groupings of families, registered cooperatives, gramme sabhas, block samitis, zilla parishads, and, finally, the state. (b) labor-intensive minor techniques, primarily related to agriculture, in place of capital-intensive technology, with the caveat that if the latter is unavoidable, it should be placed under state ownership. Such large-scale companies are solely intended to serve as feeders to small units, rather than devouring the latter, as has happened in the aftermath of technological progress. JP's perspective was particularly definite when it came to agriculture. Even after many states implemented land-ceiling legislation, the current agrarian structure is as unbalanced as ever. Except in Kerala and West Bengal, there has been no significant shift in the ownership structure. "Land to the tillers," JP agitated. As a result, the primary focus of land reform is on cultivator ownership, acceptable pay for the landless and impoverished, and effective implementation of current regulations dealing to ceilings, evictions, share-cropping, and homestead land. Existing rules would have established a new mentality in the countryside if they had been implemented. However, it is precisely in connection to putting the laws into effect that all governments of the world struggle.

POLITICAL-

In terms of political revolution, JP is a follower of Gandhi. Gandhi envisioned. The top remained nothing more than a coordinating body, with power rising from the bottom and reaching the top. Such a perspective of polity was not shared by people in practise. Whether in democratic or communist countries. To put it another way, if power was shared, Among several layers of the social system, starting with the village and ascending, It is extremely likely that the threat of centralization may be avoided. Centralization, whether political or economic, What Gandhi hated the most was the rise of economic power. As a result, he placed a premium on decentralisation. In his approach to the re-establishment of power from the bottom, JP took the same strategy. In the current setting, his ideas on politics had two distinguishing characteristics. First, he highlighted substantive issues concerning the entire polity as it exists today; and second, he recommended reform in the current political system while the polity was being reorganised in accordance with his substantive formulations. The first category includes his vision of a partyless democracy, reorganisation of power from below, establishment of an entirely new manner of election to new representative bodies, and other ideas. He envisioned adjustments to the parliamentary system in the second category.

JP rejected the western model of democracy in his argument for the reconstruction of Indian politics, claiming that it did not allow people full participation in the management of their affairs and was based on an atomized view of society, with the state being an inorganic sum of individuals. In its place, he advocated for a democratic model based on an integrated notion of society that allows individuals to participate fully in the management of their affairs without the intervention of political parties. According to JP, the latter operated without the people's or even their own numbers having any influence over them, and were the source of numerous evils. The fundamental culprit, however, was not the party system, but parliamentary democracy, which was at its core and

could not function without it. The following points should be emphasised in the context of Total Revolution. First, JP's strategy to reorganising political power is noteworthy. As a result, he came up with the idea of a polity in which people control the effective levels of power. He supports the establishment of official mechanisms at the village, block, and district levels in order to achieve such control. In his scheme, these structures hold the majority of the power. The structures are governments at their various levels in the sense that they are self-contained in their operations but interdependent with other layers. He backed the panchayati raj system because of this approach to power decentralisation. He felt that by a bold stroke of revision, the several tiers below the State level might be included into the constitutional framework, making it a part of the overall polity's structure. A viable structure in such a polity is one that ensures the participation of the greatest number of people in the decision-making process. JP made a significant shift from panchayati raj practise. He pushed for units that would be administratively sustainable while also ensuring people's participation. This entailed a process of regrouping from the village onward, with the goal of crystallising an optimal size at each level. Second, JP has previously presented far-reaching and comprehensive recommendations aimed at altering the current electoral system. He was the first to recommend that effective legislative measures be implemented to prevent defections, which had become commonplace. JP also brought up the subject of money's corrupting effect in the electoral process. One of the most constant demands JP made on the political system was election reform. Other topics, such as the employment of administrative machinery, the ways and means of executing a free and fair election, and a civil code of conduct among political parties, are covered in detail by JP. JP has called our attention to the legislators' power. He proposed that a recall clause be included in our Constitution, giving citizens the authority to recall a legislator if he fails to perform his obligations.

MODE OF ACTION

JP has highlighted three basic kinds of activity. To begin with, it should be evident to everyone that the conventional constitutional devices are insufficient in JP's programme. In the time between two elections, a democratic political system is more prone to devolve, necessitating the commencement of direct nonviolent action. It's possible that the regime will become corrupt and ineffective. It may lead to a greater concentration of power in the hands of one or a few people, making it increasingly authoritarian. Its ability to respond to people's needs and ambitions may deteriorate with time. JP would not urge people to wait for the next election in such a situation. On the contrary, he would encourage individuals to choose nonviolent means of protest. Second, JP advocated for the development of grassroots people's committees. These people's committees were envisioned as people's power organs. As a result, they served a dual purpose. They were designed to channel people's energies into positive channels. JP saw a healthy interaction between the power of the people and the power of the state in this constructive position. In other words, Jan Shakti (people's power) and Rajya Shakti (state power) are expected to complement each other. Another function proposed by JP for the people's committees is to resist the State's, individual, or group's injustices and tyrannies. Nonviolence was to be used as an extra-constitutional weapon. He warned against its indiscriminate application. It can only be used after all other options under the democratic system have been exhausted and no other options remain. Finally, JP was a proponent of class conflict. Both sociologically and economically, caste and class, according to JP, mainly overlap. Gandhi stated that nonviolence may be utilised as a weapon in a society to combat all forms of injustice and oppression. In a stratified society like India, nonviolence takes the form of a conflict between the "haves" and "have-nots." The sole variation from Marx's class struggle is that the appeal is elevated to a moral plane by calling on people to reject injustice and tyranny. It is a more poignant argument to choose between good and evil, fairness and injustice, truth and lie, rather than an appeal to the economic concerns of the "have-nots." This is where Gandhi's most unique and unconventional contribution to the dynamics of social transformation may be found. Self-suffering is a part of nonviolence. Self-suffering reduces rage and seeks to awaken moral sensitivities in both parties involved in the conflict. Violence as a class conflict dynamic generally results in hatred, which, if triumphant, largely perpetuates itself. JP's thesis of class struggle was only articulated in this way. This is one of the several actions proposed by JP in order to bring about a Total Revolution.

CONCLUSION

The term "total revolution" refers to a combination of seven revolutions: social, economic, political, cultural, ideological, educational, and spiritual. This Revolution will never end, and it will continue to alter our personal and societal life. It has never known a pause, let alone a total halt. It is a never-ending revolution that is intended to progress toward ever-higher aims. Total Revolution can be traced back to both Marxist and Gandhian ideas. It is always supposed to be comprehensive, encompassing all facets of one's life. JP based his vision of Total Change on a combination of not only Marxist and Gandhian concepts of social revolution, but also Western democratic principles. "JP presented no blue-print of that (alternative) society nor delineated the various stages of the revolution," Ghanshyam Shah correctly stated. Instead, he offered a broad number of

suggestions, including agricultural development, equal land ownership, appropriate technology, rural and small industries, political and economic decentralisation, and the elimination of caste. He didn't say how the land would be allocated or how the social and economic hierarchy would be eliminated. JP is chastised for having "no ideology, a blueprint for a new economic and political system that he had articulated in great detail long before the Bihar agitation was even imagined." Another critic of JP, R.K. Barik, supports the claim that he lacked ideology by referencing JP's views as recorded in the Calcutta daily Statesman on June 16, 1974. "I don't think ideology promotes clarity," JP is said to have said. I believe that all beliefs have become outdated. Science, not dogma, is the only thing that can answer all of the questions. Let scientists and economics sit down and plan a strategy." However, based on such incidental remarks, it is wrong to say that JP lacked ideology. In truth, JP's rational rejection of parliamentary democracy and design of a new Sarvodaya regime may be considered ideology. JP's revolution failed, and political parties continued to reign where the people should have intervened, but that's a different storey. The reason for this, according to one astute observer, is that some economic groups and vested interests that previously ruled society continued to do so even after Mrs. Gandhi's withdrawal from politics following her crushing electoral defeat in 1977. However, it's possible that the true reason "Lok-niti" as JP imagined it couldn't replace "Raj-niti" was that JP's Lok-niti was essentially an impractical utopia.

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A STUDY ON MAHATMA GANDHI'S QUOTES AS MOTIVATING MANTRAS TOWARDS INVESTMENT DECISION

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ABSTRACT

Mahatma Gandhi's life is an illusion for all of us as he was a strong strength of a character, while his hard work and struggle for India's freedom was because of his positive mindset, incredible patience, self-belief, and his major objective was to acquire India's independence. It's been more than 70 years since independence where we have learned so many things but still there are some Gandhi's quotes are very important to understand and to apply in our lives. This article aims to provide guidance through Gandhi's famous quotes to the investors while they take investment decision so every youth can follow his footprints.

Keywords: Mahatma Gandhi, Investment, Independence

1. INTRODUCTION

Mohandas Karamchand Gandhi was an Indian Freedom fighter who played a major role in making India free from the British Rule. Since childhood he believed himself and kept himself away from the capitalist desires, he also ensured to live in the present. He never wasted his time looking back at the past or wondered about future. He knew that whatever you are doing in the present it will give you result later. Mahatma Gandhi's simplicity lifestyle and approach is a learning for us towards financial and investment decision as Investment requires a lot of patience and faith in their own convictions. Investors can draw inspiration from him in different aspects of our day-to-day life.

Most of the individual investors are working professional with the market-based motive but still there are some people who have market fear. Investors should have deeper sense of purpose in their investment. Some investors invest their own money with their research and development and some investors select advisers or brokers and follow their guidance. It is very interesting when investors really motivate themselves towards investment. Sometimes they act like their experience and observation but sometimes they need some mantras. There are some direct mantras of motivation given by experts like, Warren Buffett, Dave Ramsey. But we cannot ignore some Mahatma Gandhi's mantras which we have been studying since our school. Which are directly reliable with Investment mantras.

Gandhi's 10 famous quotes

1. Keep Faith & Patience.
2. Focus on the present.
3. Future will always depend on what you do in your present.
4. Maintain discipline.
5. The world has enough for everyone's needs, but not everyone is greedy.
6. Take the first step and do it anyway.
7. Whatever you do will be insignificant but it is very important that you are doing it.
8. One small step will make a giant leap.
9. One pinch of salt can change whole nation.
10. Your action will become your habit and your habit will become your value.

2. OBJECTIVE OF THE STUDY

1. To Assess the Mahatma Gandhi's relevance in Investment decision from his famous quotes.
2. To know the followers of Gandhi's quotes in nature of investment decision.

RESEARCH AND METHODOLOGY**3. SAMPLING DESIGN**

For this research study, a convenient sampling method is used for the primary data wherein the data was collected from 50 respondents who were Individual investors, and random sampling method was carried out for secondary data where study depicts the 10 famous quotes of Mahatma Gandhi.

4. DATA COLLECTION

The study includes the primary and secondary data for analysis purpose, wherein secondary data was collected from the various web sources and primary data from the Questionnaire.

5. SCOPE OF THE STUDY

The scope of the study is focused on secondary data for the quotable quoted by Mahatma Gandhi related to the concept of motivating the investors to take a firm financial decision. Scope of the primary data collection is individual retail investors in and around Mumbai.

6. IMPORTANCE OF THE STUDY

The finding of the study will help to motivate investors. It will also help to understand how to take step in the Investment, which will help in their decision, perception, and their satisfaction.

7. DATA INTERPRETATION AND ANALYSIS

Table No. 1 Respondents who follow Gandhi's Quotes

Parameters	Frequency	Percentage
Yes	28	56
No	10	20
Sometimes	12	24
Total	50	100

(Sources- Primary Data)

Data Interpretation: Out of 50 respondents 56 percent respondents are following Gandhi's quotes in their day-to-day life, 20 percent are not following, and 24 percent respondents are sometimes following. It is observed that after so many years' people still believe in Gandhi's thoughts.

Table No. 2 Respondents who relate Gandhi's quotes with their financial decision

Parameters	Frequency	Percentage
Yes	22	44
No	9	18
May be	19	38
Total	50	100

(Sources- Primary Data)

Data Interpretation: From the total 50 respondents 44 people relate Gandhi's quotes with their financial decision, 38 percent respondents have selected May be and 18 percent respondents has selected No. It can observe that maximum people are accepting that following Gandhi's quotes leads them towards better financial decision and planning.

8. FINDINGS OF THE STUDY

1. "Keep Faith & Patience" Mahatma Gandhi said that keeping faith and being patient is the key mantra for winning most of the battles. We can say that investors should have patience and trust the process of investing no matter if there is a bad or tough market conditions and ensure that faith & being patience is there in the respective investments.
2. "Focus on the present" According to Mahatma Gandhi a person should focus & prioritize on their ongoing investments rather than cribbing about their past losses. As investors, they should stop worrying about their rate of returns. They should increase their present efficiency by continuous investment just like a systematic investment plan (SIP)
3. "The Future will depend on what you do in your present" Gandhi had only dream of Independence and he gave his best with a motivation slogan during the Salt Satyagraha movement. Now-a-days people usually

spend money in their lifestyle and buying unwanted expensive material. They should start saving and invest in various domains, as there is a saying that today's decision will bring prosperity in future.

4. "Maintain discipline" As per Gandhi's principles maintaining discipline is very important. Investors should maintain financial discipline, rules, and regulation as per the market regulators.
5. "The world has enough for everyone's needs but not everyone is greed" Mahatma Gandhi once said that, do what you need and not what you greed for. We can say that Investors should buy simple investments schemes instead of expecting high returns in short duration. They should invest as per their need not as per their greed.
6. "Take the first step and Do it anyway" Gandhi's freedom movement has taught us that we should take small steps first for any good thing rather than jumping on the higher level. Most of them wait to get a big hold of things for investment. But the fact is that investors should always start with small investment. A small initial step will help investors to understand market dynamics and it will become great in the future.
7. "Whatever you do will be insignificant but it is very important that you are doing it" This quote is especially important to understand for the investors, as money is the only source which can leads to success and keep you financially stronger eventually. Investors should not postpone what they want and without wasting time they should take initiative in all financial decision & aspects.
8. "One small step will make a giant leap" Investors should always take a small denomination for investment if the person is new in the market, so that the person can learn and understand the market in more detail with nominal loss if it reverses. But these small steps towards investments can play a crucial role in the longer term.
9. "One pinch of salt can change whole nation" Mahatma Gandhi has used this line during Salt Satyagraha Movement in 1930. Investors should learn from this quotes that they should not follow any fake news regarding investment because there are various unorganized sectors which are offering investment scheme to attract them towards financial crises. It can affect the investors adversely.
10. "Your action will become your habits and Your habit will become your values" Gandhi believed that India could get independence and he started trying to work on this slowly & gradually and now whatever has happened all the credit goes to him. With the same intension investors should start acting on investment and when this action becomes habit, it eventually converts to needs which can help us achieving our financial goals.
11. As per the primary data study stated that, people are still believing in Gandhi's thoughts, and they are accepting that following Gandhi's quotes leads them towards better financial decision and planning.

9. CONCLUSION

Overall, it is clearly depicted that Gandhi was a disciplined, organized and well-mannered person which help the nation to establish its independence from the British Rule. Just like this, if a person follows the above quotes, it can help the person to complete its financial goals and ensure to have an excellent net worth in the long run. Hence, Investment is a key aspect for growing, provide in a various shaped and organized way without panicking at small market drops. Thus, one should investment constantly and not miss out on it.

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A STUDY OF GANDHI'S DOCTRINE OF AHIMSA & TRUSTEESHIP AND ITS APPLICATION IN PRESENT CONTEXT

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ABSTRACT

A study of Gandhi's principle of Ahimsa and Trusteeship and application of these in the present context of the business environment. Is it possible to apply them in the present situation where competition is acute and professionalism is in practice and attain sustainability in business. This research is based on a study of Gandhi's principle and analyzing the possibilities of its application. Its secondary database study will attempt to understand the principles of Gandhi and its relevance in present context.

Keywords: Ahimsa, Trusteeship, The present context of the business environment.

INTRODUCTION

Business and its Environment are interdependent, business can sustain only when it takes care of its environment. That means there must be a balance in give and take with the environment and all stakeholders.

Gandhi's suggestion of Ahimsa is an Act of practicing Non violence in business. It is the end of violent thoughts, words and actions for self and other stakeholders. Entrepreneurs can achieve Ahimsa by practicing mindfulness, care, compassion, understanding and support for oneself and then the stakeholders and other living beings who share it with others.

In order to create a peaceful world, for economic development of all we must learn to practice nonviolence with one another in our day-to-day interactions while conducting business activities.

According to the Gandhian Concept of Trusteeship, "All business units must work like a Trust." All assets of the business unit must be held by a 'trust' and must be used for the welfare of the society. The business unit must keep only a small part of its profits for the decent livelihood of its owners.

Gandhi's doctrine of trusteeship is a social and economic philosophy aiming to bring justice in the society. It provides a means by which the Entrepreneurs who are wealthy people would be the trustees of the trust that looks after the welfare of the people in general. Gandhi holds that people are superior to capital.

By following this ultimately money will be in circulation and can be multiplied and can benefit a large number of people.

Mahatma Gandhi was influenced by Shrimad Bhagavad Gita. Gandhiji gave importance to two concepts, the first one is Aparigraha that is non accumulation, non- possession and Sambhawa that is equal distribution.

Gandhiji Trusteeship philosophy is based on the concept that enjoy the wealth by renouncing it, and excel in one's work, thus produce wealth, do not allow greed to occupy your mind, take the minimum which you need, leave the rest to the welfare of the society. Few wealthiest men in the world like Narayan Murthy, Aziz premji, Ratan Tata, Bill Gates and Warren Buffet are practicing the Gandhian Principle of Trusteeship.

These noble humanitarianists are distributing a huge percentage of their wealth for social causes like public health improvement, higher education, running programmes for poverty alleviation.

Thus to apply these Entrepreneurs must develop vision, frame their SMART Objectives, develop required competencies and excel in their field and be a person of principle and leave well and give meaning to one's birth by leaving some good imprints on this planet of one's existence. Mahatma can only take us to the river, he cannot make us drink. whether to choose the correct or incorrect path, choice is always ours.

Gandhian Approach in Management and Trusteeship

Trusteeship is a Gandhian Concept. It implies that:

- All assets be held and used in trust for the benefit of the community
- Distribution to be equitable, not equal
- Owner, manager, worker, subordinate titles are removed
- There is no use of compulsion, force or exploitation; there is continuous participation.

Mahatma Gandhi's Views on: Principle of Trusteeship.

This principle evolved in Gandhi's mind as a result of his spiritual development, which he owed partly to his deep involvement with and the study of philosophical literature and the Bhagavad Gita. His familiarity with the maxims of equity in western legal tradition also made him aware of the implications of the principle of trusteeship.

On an individual plane, he realized that those who sought to attain God through social service, even if they controlled vast possessions, should not regard any of it as their own. They should rather hold their possessions in trust for the benefit of those less privileged than themselves.

On the social plane, this principle implied that the wealthy could not justly claim their possessions to be theirs entirely. The reason was that they could not accumulate their wealth without the participation of people and cooperation of employees and the society. Hence, they were logically and morally bound to share their wealth in a fair measure with their employees and the society. But instead of ensuring this through legislation, Gandhi wanted wealthy people to voluntarily surrender part of their wealth and hold it in trust for stakeholders who provided their support to them and thus maintain balance in give and take and contribute for sustainability.

Adoption of this doctrine on an individual and national scale was, he believed, the only way to form democratic and non-violent society. He defines trusteeship in simple terms: "The rich man will be left in possession of his wealth of which he will use what he reasonably requires for his personal needs and will act as a trustee for the remaining to be used for society." Gandhi did not believe in inherited wealth for he was of the view that a trustee has no heir but the public. He did not favour compulsion in the surrender of riches because he believed that forcible dispossession of the wealthy would deny to society the talents of people who could create national wealth.

His method was to persuade the wealthy to act as trustees, failing which satyagraha could be adopted. But by the 1940s, he had come to believe that state legislation would be necessary to ensure compliance with the principle of trusteeship. In fact, he often said that he never stopped learning. Introspection and experiment played a major part in the evolution of his social ideas.

Even though, till the end, Gandhi maintained that the ideas expressed by him in Hind Swaraj as far back as 1909 still held good, in actual fact, he made many compromises over the years mainly because he was practical, visionary and believed in making compromises without sacrificing fundamental principles. Thus, a study of the sources and evolution of Gandhi's social ideas is a survey of the complexities that can mold a man's ideas. In it are the cultural influences imbibed unconsciously, the impact of other minds, the experimentation with ideas and ideals, the adjustments and compromises and, above all, the lessons learnt from experience.

OBJECTIVES OF STUDY

To understand Gandhi's concept of Ahimsa.

To understand Gandhi's concept of Trusteeship.

To analyze the application of these principles in business in the present context and can business attain its objective by applying these principles.

Hypothesis

H1-These principles have a significant impact on the sustainability of business.

H0-These principles do not have a significant impact on the sustainability of business.

RESEARCH METHODOLOGY

This study is based on secondary data and refers to the case study of Infosys and Wipro who applied these principles in their business.

CONCLUSION

Today, in the 21st century, we stand at a major crossroads. While these are troubled and troubling times, these are also times of gigantic change in this complex and dynamic business environment. We can apply these principles.

Importance and Relevance of Gandhian principles of Trusteeship are examined in the following focuses in present context.

- Reduce Inequalities

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- Change of Attitude of Entrepreneurs for sustainability
 - Corporate Governance
 - Professionalism
 - Consider Society's Needs
 - Equal distribution of wealth
 - Earn money by applying professionalism
 - Become true Owner by distribution
 - Develop relationship with stakeholders

This concept seems relevant even in today's competitive business world because every businessman tries to create balance in profit, customer satisfaction and social welfare. Entrepreneurs need to be creative, visionary and must find balance in customer satisfaction, profit and social wellbeing. This can boost the economic development of the country. However, today Entrepreneurs have to think about the welfare of the society and It is their responsibility also then only sustainability is possible. Today, professionalism is proving very successful all over the world.

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**STUDY OF GANDHIAN APPROACH TOWARDS SELF-RELIANCE” WITH SPECIAL
REFERENCE TO KVIC**

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ABSTRACT

Present Study tries to focus on various approach adopted by Mahatma Gandhi during

Pre-independent Bharat to fight against British system prevailing in Bharat that time. How the importance of Khadi Movement supported villages of Bharat. This study also includes 21st century application of Gandhian Thoughts on Self-reliance India and its practical uses for betterment of Indian Economy with reference to Production of Goods, Employment generation, Revenue Creation and Nation building. The study also attempts to discuss “Khadi Business” in 21st Century in India by Khadi and Village Industry Commission (KVIC)

Keywords : Khadi Movement , Gandhian Thoughts, KVIC.

INTRODUCTION

Gandhi had promoted this alternative technology in the textile sector that was affordable to people. The vision behind the movement was to make people self-reliant which ultimately led to fearlessness. The basic philosophy behind the movement was **to empower people with technology** so that they became fearless. Gandhian approach has always said about the voluntary wants, the need for self-sufficient village communities and the issues relating to better balance between man and nature. Gandhi wanted to have an ideal society of his own imagination and his economic ideas are a part and parcel of his philosophical and sociological ideas. He was interested in the growth of human beings and more significantly the growth of the deprived and underprivileged group of people. He was, in fact, the supporter of the maximization of social welfare and he had a belief that the growth of an economy is relied on the development of the totality of human personality. According to him, an increase in personal income is an indication of the growth of national income. But the opposite may not be true i.e. the growth of national income may not always benefit every man in society.

OBJECTIVES:

To understand importance of Khadi Movement with reference to self-reliance of the Indian Economy. To understand Functions of Khadi and Village Industry Commission (KVIC).

Khadi Movement

In 1918, Mahatma Gandhi used Khadi cloth as a key part of the Swadeshi Movement, a movement designed to boycott the use of imported products and materials. Doing this would help to lift India out of poverty by creating industry and jobs locally. It would also free India from its reliance on expensive, imported goods which were being into the country from Britain even though the raw materials originated in India.

Gandhi knew that it was crucial for the people of India to take back what was theirs, using their own produce and skills to create their own wealth. Khadi cloth became the heart of this strategy when Gandhi asked every man and woman to plant and harvest their own materials for the yarn needed to create Khadi fabric. He also asked everyone, whether rich or poor, to spend time each day spinning Khadi. This country-wide initiative helped to bring unity through shared labour. People of all classes came together to do as Gandhi asked, and their efforts helped the country in its bid to become self-sufficient. Entire villages adopted the movement, weaving their way to economic freedom through fashion

Khadi was a perfect textile for sustainable manufacturing so its no wonder that Gandhi harnessed its power as part of the revolution. Handwoven by people in rural villages across India using natural, biodegradable fibres, Khadi is traditionally made from cotton. Other natural fibres such as silks and wools can also be used. Whatever the fibre, there are no factories, machines or emissions involved in the spinning and weaving stages, just pure people-power and skill. The resulting fabric is a comfortable and versatile textile which is warm in winter and cool in summer.

Khadi still has a very low carbon footprint and its continued production marks the survival of an important part of India's culture and history. In fact, Khadi cloth is so deeply rooted in India's identity that it is used in the making of the country's national flags.

Khadi & Village Industry Commission (KVIC)

1) Formation of KVIC : The Khadi and Village Industries Commission (KVIC) is a statutory body established by an Act of Parliament (No.61 of 1956 , as amended by Act no. 12 of 1987 and Act no.10 of 2006. In April 1957, it took over the work of former All India Khadi and Village Industries Board.

2) Functions of KVIC: The KVIC is charged with the planning, promotion, organisation and implementation of programs for the development of Khadi and other village industries in the rural areas in coordination with other agencies engaged in rural development wherever necessary.

Its functions also comprise building up of a reserve of raw materials and implements for supply to producers, creation of common service facilities for processing of raw materials as semi-finished goods and provisions of facilities for marketing of KVI products apart from organisation of training of artisans engaged in these industries and encouragement of co-operative efforts amongst them. To promote the sale and marketing of khadi and/or products of village industries or handicrafts, the KVIC may forge linkages with established marketing agencies wherever feasible and necessary. The KVIC is also charged with the responsibility of encouraging and promoting research in the production techniques and equipment employed in the Khadi and Village Industries sector and providing facilities for the study of the problems relating to it, including the use of non-conventional energy and electric power with a view to increasing productivity, eliminating drudgery and otherwise enhancing their competitive capacity and arranging for dissemination of salient results obtained from such research. Further, the KVIC is entrusted with the task of providing financial assistance to institutions and individuals for development and operation of Khadi and village industries and guiding them through supply of designs, prototypes and other technical information. In implementing KVI activities, the KVIC may take such steps as to ensure genuineness of the products and to set standards of quality and ensure that the products of Khadi and village industries do conform to the standards.

3) Model Projects:

- a) Bee keeping Apiary Unit Model Project.
- b) Honey House and Honey Processing Plant
- c) Production of Khadi Cloth and Garment
- d) Production of Yarn on Solar Charkha
- e) Solar Charkha Spinning, Weaving, Processing and Garments.

CONCLUSIONS

- 1) The business should do tie-ups with Super Markets .
- 2) The product should be marketed well to make it more popular.
- 3) There should be events among young population about the benefits of Khadi.
- 4) There should be separate Education Institute and short term courses for skill development among citizens of different Nations about Khadi Business.
- 5) Importance should be given in various Sports Events , like main sponsor of the events like Cricket , Kabbadi ect.

PERSONNEL LEARNING MANAGEMENT SYSTEMS WITH ARTIFICIAL INTELLIGENCE TECHNOLOGIES

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ABSTRACT

An essential part of modern education is computing. Learning management systems are introduced as an intermediary between a student and a teacher. This paradigm is shifted through reproduction of teacher's and students intelligent procedures by intelligent agents. The Artificial Intelligence technologies are based on reproduction of principles of human intelligence. Functioning of general Artificial Intelligence is based on principle of double contingency and is impossible without the acquisition of elements of self-consciousness and self-cultivation that can be embodied in Artificial Neural Network. On its basis it is proposed to make intelligent agents on platform IBM Bluemix with IBM Watson technology. These agents in the form of chatbots have to automate the interaction between the student and the teacher within the frames of Moodle learning management system.

Keywords: - Artificial Intelligence; Artificial Neural Networks; Learning Management System; Moodle;

I. INTRODUCTION

Nowadays computing is an essential part of modern education. The creation of learning content and management of education is increasingly supported by information systems [1, p. 297]. Rapid changes in complex environment, rapid knowledge obsolescence [2] requires quick responses and unconventional solutions in the information systems. In these conditions traditional approaches to developing of information systems through programming on Turing machines should be replaced by the creation of continuous self-adaptive systems [3, p. 35] with natural interfaces. Artificial Intelligence (AI) technologies (Fig. 1) meet these requirements, especially those that are focused on the reproduction of principles of human intelligence functioning [4]. One of the perspective ways to use AI is the education.

Future Stage of Learning Management Systems

Education can be defined as interaction between students and teachers for the purpose of acquisition of specific knowledge and skills. For the past few years we have been witnessing a change in the paradigm of education. The first paradigm is based on the direct interactions between a teacher and a student due to the automation of routine processes and replaced by the second paradigm which is founded on introducing of learning management systems (LMS) as an intermediary between the student and the teacher. By the proposed scheme the interaction between the teacher and the student is carried out in the online environment (in social net, for example) through mediation of AI agent (chatbot, for instance) which acts on the basis of knowledge of the LMS services. This AI agent is likely to show competencies in a narrow area (which is limited by the content of the course topic) in combination with the general communication and intelligence skills.

Artificial Intelligence as a Reproduction Of Self-Consciousness

General AI must demonstrate purposeful behaviour based on the analysis of the environment and its place in it. In our opinion, the rise of general AI with autonomous activity is impossible without the acquisition of self-consciousness and self-cultivation. The realization of such elements through approach provides the independence of behaviour of AI and will simplify its training. The intelligence (particularly, artificial) forms the experience on the basis of past events and creates certain expectations concerning the future. The mediator between experience and expectations is the sense. According to the sense is formed on the basis of experience and "empowers ever actually doable experiences with the redundant features" The phenomenon of the sense itself "is presented in the form of surplus guidance on further opportunities action experience" [7], i.e. the sense shapes intelligence expectations. The aim is to determine the intelligence expectations, as a result of free will of the intelligence, and these are not amenable to formalization and foresight accordingly [7]. They form structures, particularly in the form of institutions such as relations between the ones responsible for the system creation, preservation and restoration of these relations, and their means of interpretation and evaluation. On the other hand, Friedrich Hayek affirms that "the passing of our cumulative knowledge in time" is the culture [8]. Thus, the form and content of the institutions are defined by cultural backgrounds. The institutions functioning also has an impact on the culture

Interaction of Economic Reality Fundamental Components

Intelligence activities can be divided into the subconscious mind and consciousness. Desires of sub consciousness related to the time period can be divided into: those connected with the past (building a picture of the world), modern (satisfaction) and future (future certainty). In the intelligence these desires create the knowledge that formalize the information obtained in the past, the innovations as new ways to meet the needs and plans for future actions. Reflection as a method and form of identity is a fundamental intelligence capacity and allows to analyze the thoughts and actions. According to Immanuel Kant, free will is possible because of the freedom of thought from the time determinism [3]. Due to the unpredictability of intelligence behaviour through free will, the proposed ontology contains uncertainty in shaping the experiences and expectations of senses. And thus its actions, in particular, cultural and economic institutions, make it impossible to build a closed system that intends to give an opportunity to obtain a pre-defined result of intelligence activity (including artificial). The preconditions of intelligence being is self-consciousness.

Artificial Neural Networks as the Basis of Contingent Systems

To be a success in creation of general AI, these ideal abilities have to be embodied in a certain structure. According to Niclas Luhmann, "it would be futile to seek a psychic or even organic substrate for such things as person, intelligence, memory, or learning" One of the physical realization of contingent system is Artificial Neural Networks (ANN). Whereas traditional computing is based on predetermined logical reasoning, ANN represent evolution-based reasoning after learning. ANNs are related to cognitive modeling because in human brain cognition emerges from the activity of neural networks that carry information from one cell assembly or brain region to another. Learning is the prerequisite and inherent property of intelligence: "the one who is observed experiences it, then he may be prompted to orient his self-observation (which already

confronts the same problem) accordingly, and after a while, if his experience is good, he will believe that he is a person who has intelligence and memory, is capable of learning, and so forth" [7, p. 111]. Training a neural network model essentially means selecting one model from the set of allowed models that minimizes the cost criterion. Supervised learning can be considered as learning with a "teacher" (particularly, as a specialized teaching ANN) in the form of a function that provides continuous feedback on the quality of solutions obtained so far.

Artificial Intelligence Technologies in Personnel Education

LMS today enable us to break the space-time linking between a teacher and a student. Modern LMS is based on different e-learning platforms. One of the most common ones is Moodle as a free and open-source software LMS which is used to create private websites with online courses for educators and trainees to achieve learning goals. So, in Fig. 1 as an LMS services we use Moodle system. Considering the requirements of AI agents which is mediation between students and LMS the two main intelligence activities of teachers, which can be replaced by AI agent, in our opinion, are:

- 1) creation of learning materials;
- 2) verification of students' knowledge.

The solution of the first task means automation of development of the content for online courses by filtration of unstructured sources into lectures and exercises. The second task is conducting a dialogue by:

- 1) creation of tasks for students;
- 2) evaluation of answers;
- 3) assessment of level of students' knowledge. When viewed from the perspective of automation, there are evidenced the following problems: 1) dialog in natural language; 2) natural language classifier; 3) text analysis.

Practical Realization of Ai-Based Bot for Personnel Education

Simplified communication between a teacher and a student through the Face book Messenger (Fig. 7) could be arranged by acquiring Moodle test basis by Face book Messenger Bot GUI Builder [21]

The use of intelligent systems allows the automation of LMS Moodle due to providing the interaction between a teacher, a student and an educational institution.

CONCLUSION

Artificial Intelligence (AI) is finally ready challenge the human intelligence. Computers defeated human in complicated board games like Chess and Chinese game Go AI is now ready to write poems and complex codes, predict choices, interact with human in real time, mining trillions of data and providing solutions in less than

milliseconds. Today AI is driving almost every business and Customer Relationship Management (CRM) is one area that is benefitting the most in leveraging better customer experience (CX). In this research paper, researchers studied various AI-enabled tools and finalised five AI-enabled tools to study the Consumer Awareness, effectiveness, and loyalty.

TRUSTEESHIP AS A WAY OF LIFE

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ABSTRACT

Mahatma Gandhi had always cherished implementation of the concept of trusteeship in public administration and industry and dreamt of Ram-rajya as espoused in the holy Bhagwat Gita. He used to say that wealth acquired by legacy or from ones avocation does not wholly belong to an individual. The wealth has to be used to live an honorable life only and the rest of the wealth belongs to the community from where the wealth has been created. Therefore, such excess wealth acquired needs to be used for the welfare of society.

Though such thinking is very logical and a fact, yet the vices of greed and attachment of mankind has resulted in a growing wedge between the haves and the have-nots. India stands out as a "poor and very unequal country, with an affluent elite", where the top 10% holds 57% of the total national income, including 22% held by the top 1%, while the bottom 50% holds just 13% in 2021, according to the World Inequality Report 2022.

The Indian government and the industry leaders also through various summits and conferences are enthusiastic about India emerging as a super power. However, the increasing divide between the haves and the have-nots has resulted in a dangerous situation where we foresee a civil war in the near future.

Keywords: Trusteeship, Ram-rajya, Super power

I. INTRODUCTION

Today, the term 'management' is not restricted to administration of industry but also to public governance. Therefore, when we talk about trusteeship, it applies not only to business but also to public administration.

Over the years, since independence, we have made great strides in business and today India has acquired a special stature internationally, where India's stance and comments are taken seriously, even by the developed nations. However, the dream of Gandhi of making India a **Ram-Rajya** and a model for the world to emulate has not materialized. Today, India stands out as a "poor and very unequal country, with an affluent elite", where the **top 10% holds 57% of the total national income**, including 22% held by the top 1%, while the bottom 50% holds just 13% in 2021, according to the World Inequality Report 2022. The common citizen is missing from the decision making process; though everything is being planned and done in his name and for his consumption. Unethical and corrupt practice has become the norms of the day, both in business and public administration. This is evident from the growing cases of scams and frauds and misutilization of national resources by business and governments.

II. HISTORICAL BACKGROUND:

The Shrimad Bhagvat Gita which was closely read and referred to by the Mahatma includes this concept of Trusteeship through Yoga. The word 'Yoga' means connection or union. The love-link between the soul and the Supreme Soul is Yoga in the real sense of the word and **Rajyoga** is using this link for development of the soul using the material aspect of life only to support self elevation. Hence, the Indian scripture thus includes this concept of trusteeship for the development, growth and sustenance of mankind and nature.

III. OBJECTIVES:

The study is to understand the acceptance of the concept of trusteeship where the objective is not self centered but for the benefit of mankind. Thus, with this deep understanding the menace of corruption, nepotism and unethical practices can be gradually eradicated in business and social administration leading to a cleaner and peaceful coexistence of man with man and nature.

IV. HYPOTHESIS:

The present study attempts to validate that the concept of trusteeship will enable managers including the political class to work as trustees and fulfill the dream of the father of the nation to bring in the era of corrupt-free **Ram-Rajya** (H_0). The alternative hypothesis is that the practice of Trusteeship is only a myth (H_1).

V. RESEARCH METHODOLOGY:

This research is exploratory in nature and is based on secondary data sourced from various research publications, news articles and the web.

VI. LITERATURE REVIEW:

- 1) **C. Gopinath (2003), Trusteeship as a moral foundation to business:-** When corporate scandals break out, a review of corporate governance practices follows and a fresh regulation is introduced. However, the public debate on the standards of acceptance of corporate behavior appears devoid of moral expectations. Our corporations should not only be legal and economic beings but moral ones too.
- 2) **Govind Sankaranarayanan (2011), Trusteeship – The New Management Mantra (2011) :-** According to the Ex- COO of Tata Group, the world seeks to find a capitalism shorn of its roughest edges, the inexorable move towards trusteeship supported by contemporary management gurus. The author, associated with the TATA group observed that the concept of trusteeship was introduced in the TATA group since the days of the founder, JRD Tata.
- 3) **Kushboo Sain (2017), Gandhian philosophy – The Management Reformer :-** Nowadays, management has become an essential part of our social renovation and the Gandhian philosophy plays a monumental role in it. Gandhiji's philosophy of trusteeship developed a new discipline which is giving an imprint in corporate world and is fast becoming a management reformer.
- 4) **Vijay Kaliraman , Sonu (2015), Role of Gandhian philosophy in redesigning the business ethics:-** The researcher provides interesting insights on how a developing country like India can implement the Gandhian Philosophy in setting their Business ethics, namely the Gandhian Philosophy of Wealth Management, Gandhiji's views on labor management relations and Gandhiji's principle of Trusteeship.
- 5) **Swami Vivekanand (2013), Raja Yoga:-** Raja Yoga, the path of meditation and control of the mind, gives a scientific treatment of Yoga philosophy describing methods of concentration, psychic development and the liberation of the soul from bondage of the body. The Swami's deep spiritual insight, fervid eloquence, and broad human sympathy shine forth in these works and offer inspiration to all spiritual seekers.

VII. FAILURE OF TRUSTEESHIP:

The Mahatma had a deep understanding of the Bhagvat Gita and firmly believed that the concept of trusteeship was practical in nature. However, he avoided the use of force by the state and made its implementation a voluntary act. But mankind has not been able to overcome the 5 vices, namely, **lust, anger, ego, greed & attachment** and therefore, implementation of trusteeship has failed. In fact, the so called socialites who espoused the thinking of the Mahatma, failed to follow his concept due to the vices which has grown with increased materialistic approach. The so called *netas* from poor and mediocre background have amassed huge wealth in the tenure of they being elected to the state assembly or central assembly. Even, the trustees of religious institutions have embezzled the funds for their personal benefits.

Today, humanity has taken a beating and we all have given prominence to materialistic life style. Therefore, the dream of the Mahatma has only remained on paper. The Companies act, 2013 has made it mandatory to give back to society under the concept of Corporate Governance and Social Responsibility. Hence, there has been an indirect force which is being used by the administration, which the Mahatma had consistently opposed. Under CSR, the flow of funds for social causes has been pretty modest over the years. Mukesh Ambani-led **Reliance Industries** topped the CSR chart with a total CSR spend of Rs 922 crore for the year 2020-21, followed by Tata Consultancy Services at Rs 674 crore, Infosys at Rs 362 crore, ITC at Rs 335 crore and Wipro at Rs 247 crore. However, the implementation has been sketchy and statutory based.

VIII. RECOMMENDATION FOR IMPLEMENTATION OF TRUSTEESHIP:

Unless and until we do not understand the nuances of our existence and our role in this world drama, it shall be difficult to implement the concept of Trusteeship. In this regard the teachings of Raja Yoga can be of immense help to the sincere practice of trusteeship. Raja Yoga teaches that we are all souls who have taken the human costume to perform our role as per our *karmic* account. Hence, when one is clear about his or her existence as a soul who has come to this world to play their role, one will be conscious to perform only such acts which enhances the *karmic* account and thus one can easily accept the concept of trusteeship in life. Hence, is high time to include in today's management studies the philosophy of Raja Yoga which teaches to rule oneself which is also known as *Swarajay adhikari* (self discipline).

The Bhagawat Gita, which is considered by many as the Supreme Scripture, also preaches the concept of Rajayoga. The term 'Yoga' has been used to denote union of one's soul with God or the Supreme Father or the intellectual linkage of a seeker with the Creator. The Gita does not ask a person to practice any physical bends and twists or body postures. On the other hand, it guides one's mental attitude, one's social behavior, one's

moral outlook, and cleanliness of one's thought-process so to attain the state of equanimity and bliss which comes to one who forges a mental link or love-full connection with God. Such a realization and understanding is of prime importance in overcoming social unrest, terrorism and corruption worldwide and reduce the growing social divide.

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THE OVERVIEW OF WOMEN EMPOWERMENT IN INDIA

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ABSTRACT

Women empowerment is a very important topic discussed all over the world. Women empowerment refers to the formation of an environment for women where they can discuss their own issues themselves and for our communities and nation. It means increasing and making better our social, financial, political, and strength of our females to assure them their legal rights. Also, to make them aware about their basic and legal rights of their own such as live life independently of their own choice with respect and self-confidence. Women empowerment is a never-ending topic as it is a problem faced by many women across the nation and every woman were getting equality in the world as compare to men but unfortunately, they have been faced many problems in their past ages most of the time they are been treated as a slave but in today's time women are as successful as men and try to stand by them. But at this period also they are not absolutely free from discrimination, and harassment getting from the society eventually small no of women's are only able to make themselves comfortable to this world and we should make this assure and be careful and to give status to our nations women's. Women empowerment is a serious issue which should be brought in lime light to make aware the future generations and today's people the worth of a women and the importance that how much she is important in each and every one life we have to respect women with full dignity and save them from getting hurt and destroy. Providing gender equality and making strong women's rights is important for sustainable development. It also helps to make and to support Nations sustainable development goals, five gender equity supporting women to make women empowerment possible is a vital role and to make sure that this role has reached worldwide. It's a very complex issue because inequalities are widespread and are deep rooted the imbalance between every sector affects almost every region of women life.

Keywords: *women empowerment, social, financial, political and civil.*

INTRODUCTION

By empowering, we mean, '...the process of giving a group of people more freedom or rights...' Empowerment also assist people to achieve control over their lives. Women's empowerment can be defined in multiple ways, including acknowledging viewpoints or making an attempt to seek them uplifting the status of women through education, awareness, literacy and training. The status of women in India portrays the social, economic and mental condition in a nation. They have been honored badly and unequally to men. Over the period the spread of education and self-consciousness among women has led to their progress. Mahatma Gandhi played notable role in eradicating age-old evils pertaining to women. Gandhi was an advocate of women's empowerment and he fought for their rights. At present, Indian women's contribution to the Indian GDP is just 18 percent which is less than half of the global average contribution. In most of the countries there are around 50 percent population is there and therefore an unemployment in female population means lower GDP, Lower economic development of the country. Women empowerment is a very important topic discussed all over the globes. Women empowerment refers to the formation of an environment for women where they can discuss all their issues themselves it would be beneficial in their personal life and for our country's wellbeing. Women empowerment means making our women's socio, financial, political and civil life better and make are women strong and to assure them their legal rights and to make them aware about their basic and legal rights such as live life independently of their own choice. Women empowerment is a never-ending topic as it is a problem faced by maximum women around the globe previously and now a days every woman has been getting equal rights as compare to me. But unfortunately, they have been faced many socio, economic and political issues in their past ages and even today most of the time they have been treated as a slave but then to ignoring and facing such problems they have make throw country proud and are as successful as men in today's life and always tried to stand by and exactly like them to compete and show them their power and dedication towards their work. Women empowerment refers to providing them with the tools they need to have self-power and self-control over their own lives.

OBJECTIVES OF THE STUDY

1)To educate women for their accomplishment of equal status of women. 2)To raise self-esteem and self-confidence of women. 3)To assure the implementation of regulations towards the welfare and improvement of

the status of women. 4) To collaborate with National and International NGO's and agencies by networking for the welfare and evolution of women.

DISCUSSION ON:

1) Child marriages:

Child marriages not only undervalue the girl child and deprive them of childhood but also harmful to their health and wellness. Child marriages impact girls through their lives. One of Gandhi's concerns was the institution of child marriage, which he opposed.

I believe child marriages is a global issue. It happens across countries, cultures, religions and ethnicities. More than 650 million women alive today have gone through child marriages. The rates of child marriages are slowly declining globally but the progress isn't happening rapidly. It has also violated their rights. They are often expected to drop school and expected to look after their home, children and extended family. Ending child marriage and guaranteeing girls rights means a fairer, more secure and prosperous future for all of us.

2) Economic Justice:

Empowering women in the economy and closing gender gaps in the world of work are key to achieving Gender Equality. Gandhi's ideas about women and their role in public life played an significant role.

I believe women should be financially independent and should have the ability to earn one's own living. In India, many women are successful home-makers and their careers take a back seat when they enter motherhood. What starts as a maternity break for so many women stretch into a break in career itself. Being financially independent makes us capable of taking our own decisions and don't have to depend on anybody. It enables us to be self-sufficient and fulfill our dreams like going out with our friends, buying things we want and so on.

3) Improper Health Facilities:

I believe that female health issues were studied in several types. Right to health and health care is to be found in basic human rights. Currently many health issues are faced by women in India. Women health care need to be given more importance.

Our economy is being getting affected globally most of the health workers in India are male gender. The difference between the urban and rural system most of the special attention is given to a specified urban medical system. Women have a right to get proper health and sanitation, no doubt that women suffer a lot in ancient times and in today's time also social justice also becomes part of it upper structures based on hierarchy, class and patriarch our concern should not be only for peace and justice but also for safely live for us and our family.

4) Lack of Education:

Every girl face problem to poverty because if inflation cultural norms and practices, poor infrastructure, violence and fragility Girls education is a responsibility of our Government to look over it as priority for World Bank.

Making sure that all girls getting their basic education is their human right. Gender equality has been achieved by the World Bank Group should end poverty and give rise to quality education. Women can become more healthcare and nutrient by acquiring better education. We hope that education is power and everyone should get it. Education can make women aware about their worth and potential so that they can try to change the world their personal benefits and for communities, societies and world and make us proud. It also helps women to build their confidence, health and minds so that they can stand for themselves.

BENEFITS OF WOMEN EMPOWERMENT

Women can make their own identity. If women will be empowered, she will not be a burden on anyone. They can lead their lives with more freedom, self-esteem and self-confidence. Financial burden can be shared with her support. Family can be stronger because of both working hands. Next generation will be empowered because of her. Empowering women can gain good respect in the society. Without any gender discrimination countries resources will be fairly accessible to women. Women are more self-dependent and financially strong. They will be able to fulfill their families need and desire which will impact to economic growth of the world. Empowering women can advance economic and business gain

SUGGESTIONS

1) To provide them education, better health care and nutrition to her family and society to get this we'll need to educate women. 2) To provide them an opportunity to participate and allow them to take decision in social, political and economic system of the nation. 3) To support them to invest financially and provide them with

good amount of nutrition and upgrade their style of living. 4)To stop child marriage, early marriage, dowry related violence, practices of women's bodies, female infanticide and son preference. 5)To avoid making women a target on social media or any other platform or online violence just because they are using Internet more than ever of being connected to the world.

CONCLUSION

Women empowerment is needed for the betterment of our future of our country and Nation. Empowering women is important for the well-being of our Health, Families and for the development of the society, communities and countries. Women's rights should not be violated, women should get their equal rights as compare to man and also women's rights in education should be acknowledged, women's also need to get civil, political, and criminal justice, women's should be equally treated in very field with men as their basic rights should not get violated. They need to be efficient, aware and alert for their and countries growth and development. Women empowerment refers to the formation of an environment for one's own as well as for society. Empowering women will have equal opportunities and will give u self-independence and ability to live life as you want and opportunities to make your own choices in all aspects this action allows women to secure their own incomes.

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AN EXEMPLAR IN LIGHT OF VALUES: MAHATMA GANDHI

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The non-violent, tolerant, pacifistic and humanistic manner of Mahatma Gandhi is a globally recognized fact. UNESCO's foundation of Mahatma Gandhi Institute of Education for Peace and Sustainable Development is one of the best examples that support this fact. In this study, it is aimed to present "Mahatma Gandhi", who is globally accepted as a role model with his personal characteristics, meaning and view of life, devotion to his beliefs, way of struggling with the problems he encountered, universal understanding of peace and tolerance, the value he attached to human beings, and his character, thus, from the values he possessed, to set forth an educational point of view. The study was conducted based on the method of document review in accordance with the qualitative approach to research. As a result of this study, it is assessed that Mahatma Gandhi accommodated in his personality many universal values such as love for his fellow humans, justice, peace, non-violence, tolerance, and freedom, and when faced with certain situations in his lifetime, exhibited an attitude that is compatible with his principles related to these values. In this context, it can be speculated that introducing and conveying Mahatma Gandhi's philosophy of life and the treasure of values he had to students via various educational activities and biographies can make the processes of education for peace and values more effective.

Keywords: Universal values, values education, Mahatma Gandhi and values, peace education, social studies.

INTRODUCTION

Peace is one of the universal values humankind has failed to grasp adequately and extensively, nor has he reflected it to his own life effectively. Because of this, there are still conflicts in many areas and individuals prefer means of offense with violence and pecuniary sources, instead of listening to the opinions of the other side, or creating intellectual common grounds. Our lacking of empathy and universal values become more obvious with these sorts of approaches. It is a bitter truth known by societies that in the course of history, violence and conflict occur in certain areas in certain times like World War I and II. However, in the face of mundane issues, humankind continues to exhibit far away from peace and universal values, ignoring all these tragic events. When we look today, Syrian conflicts appear as best examples of this manner. Likewise, lots of people are dying or migrating due to conflicts worldwide. According to United Nations High Commissioner for Refugees (2015), 65.3 million people forcibly displaced worldwide by the end of 2015. In this context, it is understood that people are prone and eager to categorize each other because of differences in attributes such as religious beliefs, sects, races, opinions, and worldviews, treating each other in ways that clash with culture of peace and universal values.

Regarding these matters, subjects of "education for values" and "education for peace", which have become apparent in the field of education, and the importance of which cannot be discarded, attracts significant attention from educators (Harris, 2004). It stands an obvious fact that peace cannot prevail over the world in an instant, and cannot maintain its presence in the world. Therefore, prospective planning processes and educational activities are thought to be effective tools in relation to upbringing of world citizens who will contribute to continuity and prevalence of universal values. At this point, it should not be missed that education for values and education for peace are two important learning domains. Fountain (1999) describes education for peace as a process that makes children, youngsters, and adults prepared to prevent conflicts, and that requires knowledge, skills, attitudes, and values that provides development of understandings towards peace and peaceful solutions to conflicts.

Education for peace is both a strategy that achieves peace and an important method to prevent violence-based conflicts. Education for values, on the other hand, is the expression for conveying required values to contribute to universal peace and to exhibit moral behaviors through the moral context at schools and emphasizes in curricula.

In supporting the development of individuals who have universal values and who are suited to attitudes required by culture of peace, it is needed of educators who will provide the education for values and peace to have the skills of reconciliation at an efficient level, and to convey these skills to individuals through the strategies and methods he/she thinks best. Especially, educators provide to teach building consensus way, instead of imposing. Harris (2004) points out that peace educator must teach students peaceful processes such as negotiation, reconciliation, non-violent struggle, and agreements and laws that minimize violence. In support to this view, Demir (2011) states that “along with the importance of teachers’ creating an awareness of peace in students, it is also vital that they make them grasp human rights, the ability to make positive interpersonal relationships, and the dangers of war.” One of the most important aspects in inoculating students with universal values and culture of peace is using biographies as a tool in educational processes. According to Kaymakçı and Er (2012) biographies are defined as such: “A biography is a literary genre, which is written objectively, basing upon documents, with the purpose of revealing the history of lives of people who have become popular and prominent with their works and behaviors in domains such as science, arts, literature, politics, and sports.”

It is predicted that, with the usage of biographies, both educational settings and the attitudes of students towards life will be enriched. It is speculated that, with the usage of biographies in educational processes, motivation of students will be enhanced, processes of taking popular people as models will emerge, and individuals will have the opportunity to acquire universal values and to shape their own values. In the international arena, it is seen as a necessary and effective approach for attainability of the goals of education for values and peace and for creating a more livable world to use figures as role models, who have been appreciated and accepted by authorities, who have been embraced by peoples of the world, and who have obtained a permanent status in the history. In this context, Mohandas Karamchand Gandhi, who is also known as Mahatma Gandhi, is seen as one of the important leaders who can set an example for societies, and can contribute to human life socially and politically. With his superior humanistic values, which he internalized and wished to become widespread, such as tolerance, respect, justice, non-violence, freedom, equality, and peace, Gandhi has contributed to world peace and drew the attention of the nations with his stance throughout his life. In this study, a brief section of Gandhi’s life has been touched upon, his opinions on education have been mentioned, and the values he promoted for peace and his opinions on these values have been included.

THE PURPOSE OF THIS STUDY

In this study, we aimed to present “Mahatma Gandhi”, who is globally accepted as a role model with his personal characteristics, meaning and view of life, devotion to his beliefs, way of struggling with the problems he encountered, universal understanding of peace and tolerance, the value he attached to human beings, and his character, thus, from the values he possessed, to set forth an educational point of view. In light of this aim, we search for answer to these questions:

1. What are the non-violent methods used by Gandhi to struggle against external forces?
2. Which implications for peace and values can be found in Mahatma Gandhi’s educational remarks?
3. What kind of values can be found on Mahatma Gandhi’s personality?
4. How can educators benefit from Gandhi in the fields of education for peace and values?

METHODOLOGY

The study was conducted based on the method of document review in accordance with the qualitative approach to research. Qualitative research is a realistic and integrated research process, which comprises qualitative data collection methods such as document analysis, observation, and interviews, and which aims to depict the existing facts without generalization. When the related literature is reviewed, it is advised to perform a qualitative research especially when it is necessary to conduct an in-depth study.

THE PROCESS OF DATA COLLECTION AND ANALYSIS

Patton (2014) indicates that qualitative findings consist of three ways of data collection, namely open-ended interviews, direct observation, and written documents. In this context, the qualitative data collection method which was benefited from was document review. With document analysis method, it is aimed to examine the written materials on the subject matter. Besides, Ulutaş (2015) points out that the approach of the researcher has a special importance in usage of documents as a primary or secondary material in research. In this study, Mahatma Gandhi’s life, character, and opinions on various subject matters have been related to education for values and peace, and it was aimed to make certain educational deductions from this point on. For that, some documents which are related to Gandhi’s life used by researchers. This process completed about a month. The each document’ contents are examined in detail by three researchers with regards to values and peace training.

GANDHI AND INDEPENDENT NON-VIOLENT EDUCATION

Who could have known that a person who was born in India in 1869 was to re-write the history of India? Born in Porbandar, Gandhi, after his death, has left an India who has its rights, and has set an example for other colonial states. As a result of this struggle, he received appreciation and praise from politicians, scientists, and sections of society with high influence at the time. His unassuming attitude in the face of all these was one of the important pieces of his character. Especially his understanding of “non-violent struggle”, thanks to his emphasis on his unwillingness against situations like war, which clash with human dignity, has drawn a huge amount of attention. Having gone to London to study Law in 1888, Gandhi returned to India in 1891, after his proficiency exam. Trying to work as a lawyer for two years after he had arrived to his country, Gandhi made one of the most radical decisions in his life and went to South Africa. The racist mentality he encountered here was very influential on the shaping of Gandhi’s personality. The effect of the environment on the shaping of character, which is also elaborated in educational processes, was observed with Gandhi pretty explicitly, as well. Following these circumstances, Gandhi organized the Natal Indian Congress in order to defend the rights of Indians. Returning to India in 1915 after 21 years of struggle in South Africa, with his character and values shaped back in South Africa, Gandhi started his struggle in his own country. This struggle, indeed, was to be based on the principles of Satyagraha and Ahimsa.

The understanding of Satyagraha and Ahimsa, which was going to leave its trace on history, meant reaching the truth without violence, and a passive resistance without fight and violence in the process. According to Gandhi’s understanding of Ahimsa, violence was not a phenomenon that can be considered within the measurements of retaliation. Violence could not be responded with violence, and cruelty, with cruelty, and this mentality constituted Gandhi’s philosophy of passive resistance. As Malik et al. (2011) states, Gandhi had a strong belief in passive resistance (Ahimsa), and it was his decision to neutralize the motives for violence. The philosophy of Satyagraha, on the other hand, involves an approach strongly tied with the understanding of Ahimsa. In this context, the philosophy of Satyagraha can be defined as a philosophical view that represents a non-violent stance without waging a war, yet with love and determination against evil and cruelty, by holding on to the fact of truth. At this point, it can be said that definitions attributed to the understanding of Ahimsa are derived from the philosophy of Satyagraha. Faithful to this understanding, Gandhi stood against imperialism with non-violent actions such as hunger strikes and the Salt March, being a light of hope for other nations on the intellectual basis. As a result of these actions, Gandhi managed to be backed by the Indian people, proceeding on his way to remove the colonial mentality in his country with a massive support. The impact of his hunger strike increased day by day; the British took a step back, reckoning that Gandhi could die in consequence of this strike, leading the people of India towards a rebellion. These events are only one example of that his character was framed with the value of determination.

MAHATMA GANDHI STRUGGLED AGAINST THE COLONIAL

One of the points he stood against in the field of education was the educational activities of the British in their Indian colonies. Gandhi considered the educational system established by the British in India as an assimilating activity and a psychological assault. Even though he respected the language and works of art of the British, he explicitly criticized the educational system and activities of them in India. At this point, it is seen that he placed emphasis on the violence-based mentality at schools. Gandhi stated that even in schools where there was no apparent violence setting or a violent output, there was or could be various kinds of violence. He pointed out that, especially with the authority to grade in hand; teachers could suppress, embarrass, and threaten students. Gandhi criticized the formal educational process from a standpoint expressing that teachers could do violence-oriented acts with body language.

This opinion finds place for itself in contemporary educational systems. In many educational systems, students are still seen as an information storage device, and raised destitute as to both having universal values and daily life and social life competencies, beside cognitive skills. In countries with this mentality, the only goals of individuals are defined as achieving criteria of success in various examinations and having a status in society by using their knowledge. It is predicted that the continuance of this mentality will improve individuals from the aspect of knowledge, but come short of values and character development, thus, according to Gandhi, causing education to fail to reach one of its fundamental goals.

It is seen that, in Gandhi’s understanding of education, there is more to societal highlight rather than individuality. In this mentality, one of the most important goals of education is to provide not only individual development, but also an elevation for society. Social elevation shall abolish the distinction of social classes in the country, therefore, neither shall the number of millionaires distant to society increase, nor shall people at hunger threshold appear.

In a sense, education shall fulfill the task of a tool that approximates social classes to one another, and that ensures equality. This approach shows us the significance of social equality in the process of construction of bright individuals, thus, of bright societies. As a yield of political fluctuations in India, and with Gandhi's contribution, Wardha Scheme of Education was held in 1937. One of the fundamental reasons of the gathering of the Scheme was that the British educational system in India did not respond to the country's needs. For this reason, in order to create a new reform in education within the framework of Gandhi's ideals as to education, one of the main goals of the Scheme came to be determining the basic areas for change.

The decisions made at the resolution can be listed as;

1. Country-wide compulsory and free education.
2. Productive education, suitable to territorial needs.
3. The native language as the language of education.

Turning out to be a hand of India reaching towards its episode of independence, Gandhi became a guiding factor with his ideas in educational transition processes. Remarking that national independence could not be won with struggle only in the field of politics, Gandhi pointed out that cultural preservation and freedom were only two of the stages that could bring about independence. Besides advocating the non-violent paradigm in educational processes, he also underlined the necessity of employing and internalizing fundamental universal values. In the next chapter of the study, it is aimed to depict universal values, which Gandhi had in his character, and tried to impose people around him in every chance.

GANDHI'S TREASURE OF VALUES

In an era when fundamental changes in technological developments, political reforms, social developments, and social life forms have serious indications, the change and development of individual, who is the building block of society, is inevitable. In this process, informal areas do not seem to be sufficient in order for individuals to achieve a universal world view, to structure his own principles and values sturdily and protect them, to gain the skill to question, criticize, and evaluate the values and mentality of his nation, to have a basis for personality and identity, and to see himself as a world citizen. In this context, it is vital for educators, educational settings, and the content of curricula presented to students in these settings to be qualified as to the formation of moral values, identity and development of personality, and acquisition of values. From this point of view, it is of great importance for nations that aim to raise citizens of world who have a universal understanding of peace, who adopt democratic values and approaches, who can avoid egocentric ideas, who take behaviors with libertarian, true, and honest, who are sensitive and respectful to differences, who love and value people as they are instead of categorizing them according to their religions, languages, or races, to perform applications that are thought to be different and with a higher value of efficiency in processes of education for values and in formal educational activities related to it. One of these applications is, beyond doubt, the usage of biographies in educational setting and in the acquisition of skills related to education for values and peace.

When the matter is Mahatma Gandhi, the first one of those universal values to occur is "humanity." Gandhi stated that all his life and struggles was focused on humanity. On this subject, Gandhi expressed that love was the subtlest force in the world, and it is seen that this person, who was a treasure of values on his own, and who, with his statement, "Where there is love, there is life," is recognized to have equal level of love for every human being in the world, would be a precious example as to love prevailing over the world, people of different nations loving each other, and a love-based mentality being adopted. Thus, when approaches in accordance with the "Gandhi's Philosophy" are employed in educational settings and approaches, it is considered more likely to raise individuals who love the people of the world, and himself, indeed. In this process, Gandhi is thought to be an effective role-model in educational processes. Right along with his universal humanity, it is seen that another value in Gandhi's treasure of values is "justice." As a person with a motive as, "Rather than swerving to injustice and being followed by all people, stay with justice and be alone," Gandhi, who always acted with the philosophy of seeing it necessary to demonstrate a just attitude in the face of situations and conditions encountered, is thought to be an appropriate role-model in raising righteous individuals who have internalized a sense of justice. With activities performed in schools and classrooms, and with processes of education for values, it can become possible to create schools shaped in the axis of culture of justice. We can understand the weight Gandhi put on the value of justice from this text he used to repeat every morning:

"I promise myself this when I wake up every morning: I shall fear no one on earth, but conscience. I shall acquire injustice from no one. I shall demolish injustice with justice, and if it persists on resistance, I shall respond to it with my whole existence."

Gandhi supported his thoughts kneaded with humanity and sense of justice with his manner against war and violence, and his attitude towards universal peace. Placing human dignity into the core, Gandhi stated, "Every murder or other sorts of damage left to someone else is a crime against humanity, no matter with what reason," expressing that violence is a non-human behavior. Gandhi, who has made a global fame with his peaceful approach to events and problems, and his reconciliatory understanding of solution, is obviously an effective role model in processes related to education for peace and in conveying to individuals the approaches related to the universal value of peace, especially with his remark, "The power produced by non-violence is certainly superior to all of the weapons produced by human skills." Moreover, Gandhi did not only act with the thought of non-violence, he also expressed that violence was multi-dimensional, and that individuals encounter violence without even noticing it. Whereas, many people who have studied as to defining and occurring of violence generally concentrated on the physical aspect, Gandhi also revealed the implicit violent behaviors in schools.

Another important value that comes to mind alongside Gandhi is "tolerance." Adopting a tolerance-centered manner with both religion and thought, and demonstrating this in every opportunity, Gandhi stated that tolerance is the greatest of powers. Gandhi emphasized that tolerance, which he thought was a factor gaining individuals spiritual intuition, was as far away from fanaticism as the south and the north poles. In this context, Gandhi is predicted to be a guide on tolerance when it comes to raising individuals who have an understanding of tolerance and who adopt and universally internalize this culture, designing the activities to be performed in educational settings, and determining the content and goals related to the processes of education for values. Gandhi predicated that, on one hand, with the establishment of values such as peace, love, and respect in the society, the culture of coexistence would develop, while on the other hand with system of values being upside down and values themselves corroded, social disasters would occur. He thus, codified this situation under "the seven deadly sins" that would ruin individuals and societies. These seven deadly sins are as follows:

1. Wealth without work.
2. Pleasure without conscience.
3. Knowledge without character.
4. Commerce without morality.
5. Science without humanity.
6. Worship without sacrifice.
7. Politics without principle.

Having struggled for freedom of people of India, Gandhi had a character identified with freedom. Gandhi put a respect-based emphasis on other livings and their lives with his statement, "Freedom has never meant 'doing everything one wishes'," towards the value of freedom. He related his understanding of democracy with the value of freedom, opining, "Democracy is established with non- violence, providing equal freedom for everyone". At this point, it is assumed that Gandhi and experiences in his sort would be significant guides in raising individuals who acquired the value of respecting other livings and their rights, and in generating educational settings where respect is predominant and gaining students this value. Mahatma Gandhi was a performer of the understanding of non-violence in every aspect of life. He was criticized even by his supporters because of this mentality. Longing to alienate humankind from the violence-based mentality, Gandhi became one of the defenders of the value of peace, expressing this publicly with his manners and thoughts. One of the most important examples of this can be seen in his attitude towards the developments between Hindus and Muslims. Gandhi did not abandon his mentality formed with peace in center in Hindu- Muslim conflicts, supporting Muslims intensely and struggling for peace without violence. Compromising nothing with his thought system and character against all of the attempts of outer factors, Gandhi shaped and even changed the intellectual structure of many people.

CONCLUSION

In this study, based on the importance of usage of biographies in education for values, it was aimed to explain Mahatma Gandhi and his views, which was a role- model in education for peace and values. Perhaps the most important goals of education for values are providing society with a culture of coexistence. This goal being met depends heavily on popularizing the democracy culture and internalizing fundamental democratic values. Education for values is about the ethical qualities a person needs to have in order to be a virtuous human. Therefore, qualities of a virtuous person can be considered as the values that need to be taught individuals in family and educational institutions. Education for values has become one of the building blocks of

contemporary educational systems. By means of education for values, the minds, hearts, and hands of individuals will grow mature and independent. This process of maturation and independence is vital to both the society and individuals. One first needs to realize and analyze his own values, admit that others, too, do not have to share these values, see the differences and similarities between values of his own and of others, and understand the roots of these values (sociological, cultural, political, economic, historical, religious, etc.).

One of the discussion topics in education for values is which values are to be taught, and how. The first values to come to mind in teaching individual and universal values related to education for values are love, respect, and peace. Another two questions concern by whom these values are to be taught, and how they are to be taught. It is vital and highly effective for everyone to teach values formally through approaches of teaching values at school, usage of role-models being in the first place. Gandhi is a person who can be employed as a role- model, and who can be followed with biographies and case studies in school settings for formal education for values. Mahatma Gandhi defines education as “the expression of the best things in the soul, mind, and body of a human and a child.” Thus, education is the basis of the development of personality from all moral, mental, and emotional dimensions, and this basis solidifies with the values acquired. Gandhi states, “If we want to achieve real peace in this world, we need to start with children,” and connects the structuring and preserving permanent peace with integration of behaviors, skills, and values of the posterity with peace.

Gandhi and his discourse and behaviors can be benefited from in activities and lessons on teaching of values such as love, respect, tolerance, and justice, and mainly, peace at schools. In values analysis and explicit teaching of values, Gandhi’s discourse can be used as activities and worksheets. Students can be given project papers, covering Gandhi and universal value of peace as a course subject. In the Research Project of Citizenship Education Policies, 182 experts from nine countries were asked about the global tendencies of the 21st century, and which qualities these tendencies require citizens to have. Participants listed the virtues and values a 21st century citizen should have under nine headings:

1. Approaching problems as a member of the global society.
2. Working in collaboration with others, and taking responsibility for the roles and responsibilities of others in society.
3. Understanding, accepting, and tolerating cultural differences.
4. Systematical and critical thinking.
5. Solving conflicts in amicable means.
6. Adopting an environment-friendly way of life.
7. Respecting and defending human rights.
8. Attending actively in each and every aspect of life.
9. Using information technologies.

In addition to that these properties listed above are the shared goals of contemporary educational systems; their correct and active usage constitutes the fundamental goal of education for citizenship and values. Gandhi’s life story and the thought system he presented shall be efficient in forming these properties sturdily in individuals. To that end, it should be conformable to present parts of Gandhi’s life and discourse to students with activities, as well as that teacher and educational program managers make use of Gandhi’s discourse in educational planning activities in order to create a positive school climate. In this study, it has been aimed to sample values and education for values with the focus on Gandhi.

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THE RELEVANCE OF MINIMALISM IN TODAY'S WORLD: MAHATMA GANDHI'S GIFT TO SUSTAINABILITY

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ABSTRACT

Minimalism as a way and philosophy of life had been an integral part of traditional Indian lifestyle. But modern times have brought with itself a lot of corruption in the needs and wants of people as individuals and as a society. Now people buy things that they don't need with the credit money they don't have to impress the people they don't know. This leads to wastage of precious resources and creates demand for unending needless wants. Hence the time has come to revisit the lives of great souls like Mahatma Gandhi and learn from their teachings and adopt a sustainable lifestyle. This research paper is intended to critically examine minimalism as disseminated by Mahatma Gandhi as away of life for sustainable living. The methodology adopted in this paper is twofold. Firstly, a detailed literature review on Mahatma Gandhi's concept of Minimalism is discussed. Secondly a digital questionnaire survey was prepared on the topic and distributed to potential respondents and the data so obtained was analysed and its results are presented here. It is expected that this research would inspire people to adopt minimalism in its true sense for a bright future.

Keywords: Mahatma Gandhi; Ownership; Minimalism; Sustainable Development

1. INTRODUCTION

Some things transcend the barriers of time and remain immortal. Mahatma Gandhi's life style and teaching of Minimalism or simple living is as relevant in today's world as it was at that time and will continue to do so in future too. Minimalism essentially means owning the bare minimum things that we require for living and do away with things that we do not need to survive. In essence it is a trait of the ancient Indian practice of Sanyasa (or renunciation). In modern times the definition of minimum relevant things may have changed but at the core of its philosophy minimalism remains that one tool which can help us prevail in current times of resource depletion and lead us into a sustainable world. Minimalism, as practised today, is focused on simplifying one's life by implementing a philosophy of decluttering, removal of distractions and reduction in possessions that don't add value to life [1, 2]. As Mahatma Gandhi once quoted, "There's enough on this planet for everyone's needs but not for everyone's greed."

This paper is intended to examine Mahatma Gandhi's life and teachings as a way towards minimalist lifestyle and its impact on social development equality, environmental conservation, and sustainable development

2. METHODOLOGY

The methodology adopted in this paper is twofold (Figure 1). Firstly, a detailed literature review on Mahatma Gandhi's concept of Minimalism is discussed. Secondly a digital questionnaire was prepared on the topic and distributed to potential respondents from all walks of life through various media like E-mail, WhatsApp, Facebook, Instagram and LinkedIn. This survey was done between 14 December 2021 to 16 January 2022. A total of 562 responses were obtained. The data so obtained was analysed and its results are presented here.

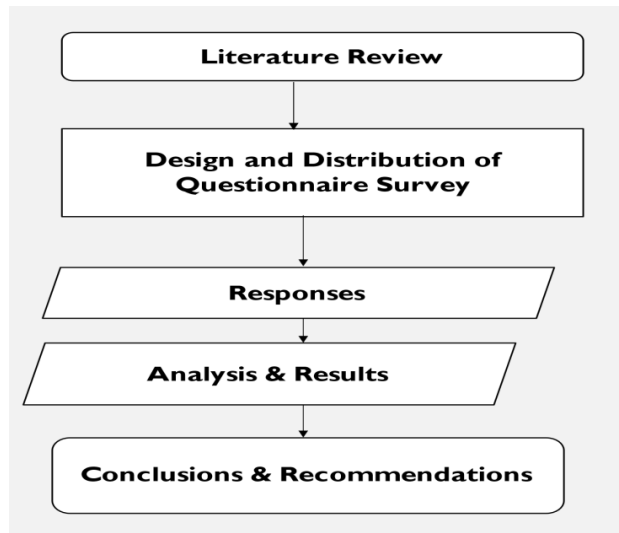


Fig. 1 Methodology diagram

3. RESULTS

A total of 1562 complete responses were received through various sources from all over India. The demographic profile of respondents has been given in Table 1.

Table 1: Demographic profile of the respondents.

Factor	Respondents (in %)	Respondents (in figures)
Total Respondents	100	1562
Age groups (in years)		
(a) <18	18	281
(b) 18-25	32	500
(c) 26-40	31	484
(d) >40	19	297
Sex		
(a) Male	51	797
(b) Female	48.75	761
(c) Others	0.25	4
Profession		
(a) Student	28	437
(b) Professionals	30	469
(c) Others	42	656
Location		
(a) Urban	61	953
(b) Rural	36	562
(c) Others	3	47

A majority of respondents (73%) did not have knowledge about the concept of minimalism and were intrigued by the concept, whereas a minority of them (27%) did know about it by different terminologies (figure 2).

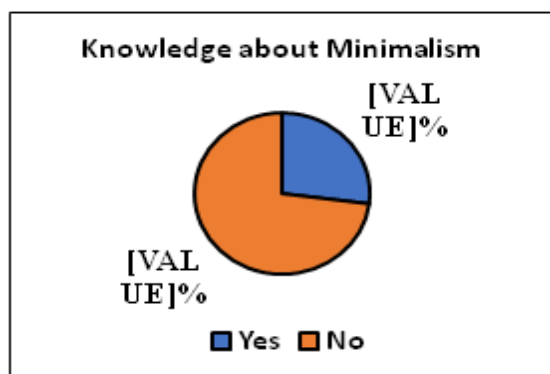


Fig. 2 Knowledge about Minimalism

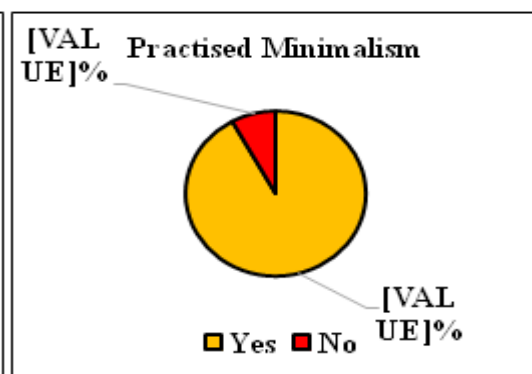


Fig. 3 Practised Minimalism

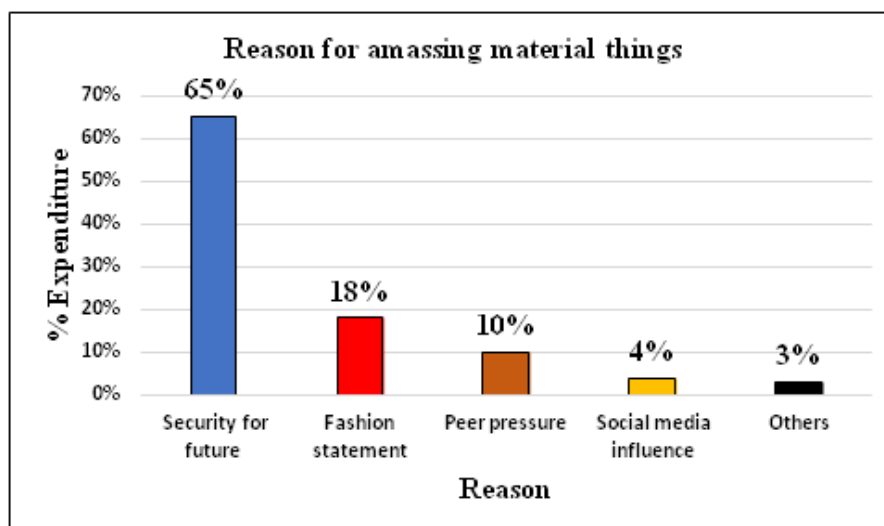


Fig. 4 Reason for amassing material things

Upon asked whether they practised minimalism in their lives in any manner be it shopping, spending salary, accumulating things, etc. overwhelming majority of them (92%) denied practising it and considered accruing things as a security for future (figure 3). Some of them even pointed to the current Covid-19 pandemic and how storing things was necessary for them in case of such adversities. When probed about the reason for amassing material things that they do not need in immediate future there was a variety of responses like it being a fashion statement, security for future, peer pressure, social media influence, etc. (figure 4). When the respondents were asked if they would try and learn about minimalism and attempt to practice it in their respective lifestyles most of them (98%) agreed. At last, the respondents were requested to pledge for adopting Minimalistic voluntarily and spread its importance among others. All the respondents (100%) pledged for the same.

4. DISCUSSIONS

4.1 Minimalism for Simple living: Whereas today most of the people are worried about their futures and keep aggregating material things to secure their futures Mahatma Gandhi, despite being a globally renowned figure was never worried about his possessions. He only used to cover his bare minimum using dhoti (traditional Indian men's wear) and lived comfortably in it with his biggest clothing ownership being a blanket for winters. Also named as the 'ultimate minimalist', most historians agree to the fact that he owned no more than 10- 20 things in all at the time of his demise like a watch, a pen, a cane, spectacles, an eating bowl, etc. He learned to weave his clothes using a charka (handloom) and encouraged others to do so. In his autobiography, *My Experiments with Truth* [3], Mahatma Gandhi wrote how minimalism paves a path for liberation and self-reliance as individuals and as a nation. This concept is to be assimilated in the lifestyles by all people even in this contemporary era too. The catchy slogans and advertisements of fashion houses and other big corporates should not influence us in spending unnecessarily.

4.2 Minimalism as saviour of environment: In Mahatma Gandhi's words, "You may have occasion to possess or use material things, but the secret of life lies in never missing them." His idea of minimalism was not limited to personal belongings, but as a thought process extended to cause of environmental protection, sustainability [4], natural medicine, economic equality [5, 6], knowing one's inner conscious self, and self-liberation, long before the world was introduced to the concept of resource depletion, climate change and global warming. One of the fundamentals of minimalism is reuse and recycle [7]. Mahatma Gandhi was a practitioner of recycling long before the idea became popular among the general population. He did not buy anything extra than required, reused old envelopes for writing and even used old, tattered clothes for mopping.

4.3 Minimalism for Liberating others for self-liberation to attain Self Sufficiency: Gandhian minimalism was beyond appearance and possessions. He advised that our responsibility towards others is at the forefront of minimalism and we need to be the trustees of this planet, not its owner. This minimalism aims at liberating others for liberating oneself. It upheld self-reliance and inspired by the Tolstoy model villages, Mahatma Gandhi created self-sustaining ashrams in India [8]. All basic needs like food, clothing, education, sanitary and everyday items (soaps, candles, etc.) were produced and available there. In the ashram, everyone, including Gandhi, engaged in farming, weaving, and cleaning. In today's time this is very relevant and may be rephrased as 'Think global, act local' for sustainable development.

- 4.4 Minimalism for Non-Attachment and happiness:** Mahatma Gandhi maintained that non-attachment to material things is crucial for living a simple and satisfying life. He said, “*Man falls from the pursuit of the ideal of plain living and high thinking the moment he wants to multiply his daily wants. Man’s happiness really lies in contentment.*” Even today this concept seems apt. If we are not attached to anything then its loss does not bother us or give any emotional trauma and we continue living happily.
- 4.5 Minimalism as a daily routine:** As a minimalist, Mahatma Gandhi religiously followed his daily routine finding time for playing with children and a day-of-silence every week. Often observing fasts to cleanse himself, he sanctified the idea of not eating once a week and not wasting even one grain of food. He even shaved his head off to avoid the maintenance costs grooming hair did. This concept can be easily correlated to the modern life. Most of the diseases that we see today are lifestyle related and can be averted by following a simple minimalistic daily routine like eating only when required, taking natural herbs that require minimal processing, cleaning our surroundings ourselves not only for a better result but also the satisfaction of process and natural physical and mental exercise it provides.
- 4.6 Minimalism for conserving natural resources:** In Mahatma Gandhi’s words, “*Simplicity is the essence of universality.*” He advocated judicious use of resources. It is famous how he used pencils to reply to the letters and wrote with them as long as he could hold them. He used to say that wasting a pencil was a disrespect to the hard toil of the one who made it. Such thought process should be taught to the present and coming generations for a sustainable future.
- 4.7 Minimalism as the secret for a happy life:** We should endeavour to make the lives of others happy, and by renouncing the luxuries of life we can lighten the burdens of others. Such deep philosophy can be embedded in our lives very easily by acceptance of Minimalism as a way of life like speaking less and only when required (also leads to less confrontations), spending less money and only on things that are absolutely essential (leading to a lot of savings and less production of things that create less demand; ultimately leading to sustainable development) and creating less needs in our lifestyles steers us into less exploitation of natural resources.

CONCLUSIONS

We should start cutting down our needs to bare minimum by recycling, refusing to accept more stuff and giving away or selling unwanted possessions. We should not buy things that we do not need with the money that we don’t have to impress the people we don’t know. Those who know us will accept us as we are. It is recommended that we as individuals, societies, nations and a unified world with common shared interests and collective problems should strive to learn sustainable practices from the lives of great souls like Mahatma Gandhi and start embracing Minimalism as a way and philosophy of life.

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GANDHIAN APPROACH FOR MODERN INDIA: AN ANALYSIS**Gajraj Singh Rathore**

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ABSTRACT

Mahatma Gandhi the leader, social reformer, thinker, philosopher and above the seeker after truth shaped our nation with the help of his experiments and experiences and propounded the various theories of morality and ethics. The ethics and values elaborated by him are, in fact, the outcomes of his personal experiments blended with the contemporary situations, surroundings and phenomena. Almost every aspect of life, nation and society is included in his philosophy. In his philosophical views democracy and its essential factor find proper place. His global vision of universality prevails upon the foreign policy of our country. Gandhi was in favour of equality especially in matter of laws; he is of the opinion that there must be equality among the different groups of society. Discrimination on the basis of class, colour, creed, sect and category ought not to be existed. He was an ardent believer of the concept that service to human beings is a service to God. According to him democracy is not only a rule by the people for people but it is also a blend of unity, ahimsa, national integration, solidarity, responsibility, rights, morality especially in Indian context.

Keywords: Democracy, truth, ahimsa(non-violence), national integration. nationalism.

Since the time immemorial, India has been bearing a number of changes, the changes that occur after a particular period of decades and centuries yet they become instruments to take place positive and negative consequences. It would be useless to say that life without change is possible because change is a natural phenomenon which is closely associated with human beings. And changes may occur sometimes automatically or naturally but sometimes changes take place due to person, a person having wide degree of intellectual senses. World's best personalities like Rabindra Nath Tagore, M.K. Gandhi, J.L. Nehru, Sri Aurobindo, Abraham Lincoln and many others have given ideologies for better life, dimensional development, growth, success, etc. Almost all these great persons directly indirectly paved the path for development and reformation in society.

Mahatma Gandhi a saint who imparted the lessons on various fields of life enunciated many principles to be followed by an ordinary person for successful implementation of life. In fact Gandhi's teachings are not limited to any particular field. The ethics and values elaborated by him are the outcomes of his personal experiments and experiences blended with the contemporary situations, surroundings and phenomena. Almost every aspect of life, nation and society is included in his philosophy. Our limited reading leads us to his basic principles of politics, non-violence, religion, ethics and truth but if we make a wide perusal of his works, speeches, expressions in journals we'll come across a large amount of his teachings and lessons. Gandhi always emphasized the essentials of discipline and laws in life of individual. A well disciplined life is a solid ground for success and prosperity i.e. the ideals of discipline prove to be key to successful life through which inner contentment, enthusiasm and inner self may be attained. Disciplines are not only for students and youths but it is necessarily to be followed by the people of every age group. In his early life Gandhi knew the importance of well disciplined life and the spiritual deeds, fasting observed by his mother, religiosity etc also inculcated in him the real importance of disciplined life.

Likewise he gave the equal importance to laws. Without laws the existence of life cannot be imagined. Life without law is useless. But Gandhi was in favour of equality especially in matter of laws he was of the opinion that there must be equality among the different groups of society, there must not be any discrimination on the basis of class, colour, creed, sect and category. Following the principle of scripture 'Vasudhev Kutumbkam' he adopted the concept of considering the whole universe as a family. He was dedicated to spiritual laws and closely confined to laws of nature. In social perspectives Gandhi never moulded any particular basis but he always pleaded that 'there should be one single law for both family and nation'.(SQMG) All citizens in a country are like members of one single family. This basic line throws a light on the truth that all classes of society can be set up firmly if there is an existence of equal laws. Variations in the observation of laws based on creed, class, category etc. can create irregularities and disharmony among people of society. Because in a multi-lingual society like India we are bounded with our social and cultural codes and customs we all may be united if we have uniformity in laws.

Gandhi was the sole person in realm of philosophy who explained the weapon of non-violence (ahimsa) in a well formal manner. Gandhi was of opinion that himsa(violence) begets himsa, there is no existence of non-violence on the edge of violence. He says that 'for the non-violent person, the whole world is one family. He

will thus fear none, nor will others fear him. (SQMG) He was totally against violence and violent activities in any forms. Unlike Nehru he was against the inclusion of violence in administrative process. Today's circumstances there is also an adequate place has assigned for punishment in our constitution under the provision of laws and orders. But Gandhi always condemned the concept of punishment in the democracy he was always in favour of the inclusion of moral values ethics to reform the evils in the society. Once he told 'Democracy and violence can ill go together' (SQMG). The basis for the democracy in a sovereign state must be peaceful implementation of administrative policies adhering to and securing the vested interest of people. In the modern perspectives, we cannot set aside the necessity of punishment, fine and other violent means to establish peace, laws and orders but Gandhi denies to apply these means of controlling people pointing out other means to establish good governance must be considered based on proper participation and mutual co-operation of people in a peaceful environment with contentment. The fundamentalism for a democratic nation is that it must be run with the mutual co-operation of its subjects, citizens. Laws must be framed, acted and implemented keeping in views the smallest units of society. Gandhi was of strongly opinion that 'the spirit of democracy cannot established in the midst of terrorism, whether governmental or popular' (SQMG). Here he refers to terror as unnecessary enforcement and imposition of laws without assessing their merits and demerits. He himself was the firm believer in the fact that 'in true democracy every man and woman is taught to think for himself or herself.' (SQMG) Since no work can be accomplished without co-operation of people, the active participation of citizens of the nation is must be on priority. A citizen must be considered at the front line in a democratic state which he always considered the essential element of democracy without which the sovereignty of state lies on no firm ground. He bore the argument that 'evolution of democracy is not possible if we are not prepared to hear the other side.' (SQMG) Being a system a nation is responsible to provide security and rights along with the duties and responsibilities to its citizens. It is a proven fact 'non-cooperation with evil is as much a duty as co-operation with good'. (SQMG). He was an ardent believer of the concept that service to human beings is a service to God. The social responsibility of good citizen is to turn hundred percent of efforts to establish favourable environment with proper amalgamation of varied means and ways available in the society. His political thoughts include national integration, faith in service to society, social equality, essential freedom with responsibilities, duties and rights of citizens.

Democracy is not only a rule by the people for people but it is also a blend of unity, ahimsa, national integration, solidarity, responsibility, rights, morality especially in Indian context. To him democracy is not only a term but a widespread concept, a model to shape a national structure with the proper employment of the philosophies imparted by the scholars in the welfare of human beings. Gandhi was aware of the fact in a democratic state citizens must be free to perform various deeds. The freedom to act among them will enhance the spirit in the development of nation. People's development is the only criterion to assess the development of any nation. Therefore he analyses the line 'democracy is not a state in which people act like sheep' (SQMG) because people must be provided proper facilitation and rights to secure their vested interests as well as the interests of nation keeping in view the growth and development of every unit in the society. He also opines that 'performance of duties should be independent of public opinion' (SQMG)

Unlike other philosophers and political leaders, Gandhi's aim at inclusion of morality, ethics and values into politics is quite evident through his philosophy when he says that without ethics and moral values there is no existence of politics. Political principles must be associated with moral values. Without morality politics is a permanent evil. He stresses the fact that 'moral results can only be produced by moral restraint' (MET, 124) A good governance can only be possible if a proper place has been reserved for values evading the interests of political leaders. His idea of inclusion of ethics into politics to some extent may be fruitful to minimize corruption in various administrative policies and government units.

To him truth is of immense importance in the life of individual. He doesn't differentiate between truth and non-violence; both are complement to each other. Gandhi regarded truth as the Absolute Truth, a Sovereign Principle that is manifested in the form of God. Gandhi always believes that truth is the Eternal Principle in life and he worships God in the form of truth saying that 'there are innumerable definitions of God, because His manifestations are innumerable. They overwhelm me with wonder and awe and for a moment stun me. But I worship God as Truth only.' (MET, 11) Gandhi, by nature and deeds, was a spiritualist it is his spiritual inclination that he takes every aspect of life and society with spiritual point of view. Even his philosophy of life is also coloured by his spiritualism when he elaborates of the importance of religion, ethics, and sermons of Bhagwad Gita. He emphasizes the necessity and essentiality of truth which he regarded as the supreme entity of human life. For him truth means not only truthfulness in words, it is truthfulness in thoughts and deeds as well. It's not simple concept but a widespread element of his philosophy. Similarly he takes non-violence as another

aspect of truth and correlates it with truth saying that ‘truth and non-violence demand that no human being may debar himself from serving any other human being, no matter how sinful he may be.’ (SQMG)

Gandhi knew the importance of non-violence along with truth; he also throws light on necessity of non-violent means. In his life he raised his voice against tyranny of British Rule with ahimsa starting civil disobedience, non-cooperation and many other movements. He never advocated for violence. According to him retaliation is counter-poison and poison breeds more poison and the nectar of love alone can destroy the poison of hate. Even he was never in favour of undertaking harmful or assaulting means against opponent, the only weapon to overcome opponent, he suggests, is love. ‘Whenever you are confronted with an opponent, conquer him with love’(SQMG) He also discarded hatred from nationalism indicating that the spirit of nationalism lies in love and respect, no in hatred; hatred is not essential for nationalism. He always said that race hatred will kill the real national spirit. It is quite evident that in order to establish unity in the nation, feeling of love and respect must be included among people of all classes and communities without being biased and it can only be possible when we leave out our narrow mindedness and shallow thinking.

The present paper is an attempt to show how Gandhi was influenced by vedic concept of truth and non-violence. He wanted to inculcate values and ethics in politics. Politics, to him, cannot be a successful platform to serve human beings in the society without morality i.e. an ideology which is a blend of truth, ahimsa, perseverance, mutual understanding and compassion, respect to others. In fact, Gandhi projected his global vision in reaction to the irregular system of society to uplift the backward classes. His ideas and thoughts became fruitful to lay foundation of free India. Though he was in favour of changes yet he never considered radical changes to be occurred in the democracy. His democratic concept of free India provides a firm ground to our nation.

The present manuscript also analyzes the thoughts and ideas of Mahatma Gandhi. Gandhi’s ideology in the realm of social development and reformation proves to be helpful; his experiences and experiments in different life situation provide a basis for a common person to handle with different adverse circumstances. He has provided the new dimensions to the world politics in which his global idea of universal solidarity finds a proper place.

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GANDHIAN PERSPECTIVE ON PEACE AND HARMONY**Jyoti Patel and Neha Chauhan**

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ABSTRACT

In Gandhi's theory of peace and harmony, human values have great prominence and importance. Nonviolence (ahimsa) may be a way of life instead of a tactic, and, along side the look for truth (Satyagraha), makes the difference between passive submission to injustice, and a lively struggle against it. This struggle excludes both physical violence and casting the opponent within the role of enemy, and hence presupposes compassion and self-criticism. The notion of welfare to all or any (sarvodaya) also sees peace as incompatible with exploitation or inequality of wealth. Peace isn't seen as an end state, but as endless revolutionary process, where ends can't be separated from means.

INTRODUCTION

“The world will sleep in peace, only the individuals composing it structure their minds to try to to so”.

It means Vedanta, vijnan and vishwas are the three forces which when fully and firmly established will inaugurate an era of perpetual peace and prosperity on the world . Now an issue arises on why peace and harmony should be preferred to conflict? What might be the methods and techniques to achieve peace? These questions are faced by Gandhi time and again. Gandhi also explains, “The way of peace and harmony that ensures internal growth and stability. We reject it because we fancy that involves submission to the desire of the ruler who has imposed only so called which, through our unwillingness to suffer loss of life or property, we are party to the imposition, all we'd like to vary that negative attitude of passive endorsement. “He thus, prescribes, that society's growth and stability depend solely on peace. and therefore the way of peace is that the way of truth and non-violence.

Human values

“The most fundamentals of Gandhiji's philosophy of peace is “Ahimsa” or Non-violence which is law of affection , life and creation as against violence or Hamas, the explanation for hatred, death and destruction.” Gandhi explains that, the universal human value Ahimsa need to be cultivated not merely at personal level, but at social, national and international level too, if we wish to avoid personal, social, national and international conflicts. it's a really powerful means to avoid conflict, since it springs from inner realization of the equality of all citizenry . Negatively it's absence of mental intention of injuring, harming, disturbing and agonizing opponent and positively it's good will towards all citizenry . Non-violence at interpersonal and international levels are often defined as Altruistic approach.

As a peaceful technique to resist injustice it includes a concrete program and results in self suffering and sacrifice.

Educational values

For Gandhi ‘fasting unto death’ is that the last step to oppose injustice. Gandhi's concept of peace and non-violence is integrally associated with his Weltanschauung .

Gandhiji developed his Weltanschauung from an idea of “self” and attribute . Accepting the inherent goodness of citizens, Gandhiji emphasized the capacity of all citizens to develop their full potential of ‘Ahimsa’. He believed that each one citizen are a part of the divine and that they are Peace education is that education which develops a society which is free from exploitation, violence and it's true that Gandhi didn't write of peace education in any specific way, but his whole philosophy and life has been, of course, important in peace education not just for India except for other nations of the planet also .

The peaceful world order couldn't be achieved without the right training of individual in non-violence through vocational training . In Gandhi's point of view, basic education to children should be craft-centered. In Gandhian education system physical labour would be as obligatory as mental exercise and there should be total coordination among body, mind and spirit. consistent with Gandhiji, “by education I mean an all round drawing out of the simplest in child and man-body, mind and spirit. Literary is neither the top of education nor even the start . I would, therefore, begin the child's education by Teaching it a useful handicraft.” within the 21st century a day we live with fear of a war, here also the necessity of Gandhi's philosophy of ethical and character development to determine peaceful social order. Gandhi develops Satyagraha as a way of non-violent unarmed resistance to fight against the injustice and to bring harmony in any society. It begins with the perception of

excellent and evil and non-cooperation with evil, injustice and exploitation. Satyagrahi concentrates on the removal of the evil but at an equivalent time he's alleged to love the evil doer. within the whole process he may need to face self-suffering while resisting non-violently to the actual evil.

"Gandhiji's satyagraha may be a battle for peace and righteousness, for a dharma yudha. A satyagrahi, therefore, has got to undergo rules of restraint-physical, mental and moral, for he's an ethical warrior."

Secularism

Satyagraha is quite a way of conflict resolution; it's a non-violent way of exposing truth which involves not only the self-transformation of the one that initiates Satyagraha but also of these who are party to a given conflict, Sarva dharma samabhav, the way of peace.

Gandhian principle of spiritual tolerance or Sarva dharma Samabhav means equal affection and love for all the religions and faiths by giving due reference to the beliefs, creeds and sects. Gandhi credence's that there's not only an inherent unity among all the religions within the world, but also they lead us to an equivalent aim supported humanity and love. Striking on the communalism, religious disharmony and intolerance he predicted that, "religions aren't for separating men from each other. They're meant to bind them." Gandhi's vision not only inculcates such values among individuals, but also envisages such role among nation-states to market ideal world order. It's because Gandhi believed "in the elemental truth of all great religions of the world."

Gandhi's holistic concept of equality of religions would mean the mutual tolerance of various systems, that is, ideological, economic, political and social. By embracing Gandhian tolerance it's practicable to abolish the ideological and non secular fundamentalism to make sure the establishment of a perfect world order of spiritual tolerance supported peaceful co-existence interdependent and interrelated. Gandhi's concept of peace is additionally a broad one. For him peace came out from how of life. Therefore peace is closely linked up with justice, development and environment.

International day of non-violence

Father of the nation, Gandhi was the person of straightforward living and high thinking. No other eminent leader within the realm of the planet history is such a lot related to peace and non-violence as is Gandhi.

So, we'll always remember Bapu as a logo of peace and truth. Peace was central to Gandhi's political, social and non secular philosophy and demonstrated to the planet the supreme method of achieving world peace. Mohandas Karamchand Gandhi, popularly known as Bapu, Gandhi or father of the state, was born on 2nd October, 1869 at Porbandar, Gujrat. 2nd October is widely known as Gandhi Jayanti in India and as 'International Day of Non-Violence' all across the planet as he was sermonizer of non-violence throughout his life. He started Satyagraha movement not just for India's freedom but Also to resolve all conflict in human life he's still remembered among us because the symbol of peace and truth. For the world's present and future generation, the entire lifetime of Gandhi has been set as a perfect.

Example of peace, non-violence, social harmony and communal unity, simplicity and firmness. Per annum the planet Celebrates 'International Day of Non-violence' with many preparations. The aim of celebrating this occasion is to pay Tribute to Gandhi also on let our future generations realize the struggle made by Gandhi in Order to determine socio-economic equality, communal equality, sarva dharma samabhav, democracy of enlightened Majority.

CONCLUSION:-

A World of peace can be achieved if we learn & adopt the power of non-violence.

Mahatma Gandhi has a source of inspiration not only for the nation, but for the world non-violence has sound expression in the other movements around the world.

Let us join hands together & "Pray for peace, work for peace, & let live in peace & harmony".

REFERENCE: -

- Book of Contemporary perspectives on peace & non-violence

JAI HIND

THANK YOU

RELEVANCE OF GANDHIAN APPROACH ON PANCHAYATI RAJ SYSTEM

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ABSTRACT

In a democratic system of governance, Panchayati Raj is the medium that brings governance to the doorstep of the common people. The Panchayati Raj system is the foundation of India's democracy. Panchayati Raj system is considered as local self-government to meet the basic needs of the people, empower the society and initiate the development process at the lowest level of rural India. Gandhiji named the dream of creating a new society by imagining the reconstruction of the villages of independent India, 'Panchayatiraj' or 'Gram Swaraj'. Gram Swaraj means that there will be the rule of the village in the village. Mahatma Gandhi had emphasized on the concept of formation and strengthening of Panchayati Raj system in India, so that democracy could be strengthened at the grassroots level. Mahatma Gandhi said that the democratic governance system should be operated not by 20 persons sitting at the center but by the villagers residing in each village. Panchayati Raj system was established in India only to expand democracy in rural India. In today's time, the importance of the concept of Gram Swaraj has increased in Gandhiji's Panchayati Raj system. Considering the time and circumstances, there is a need for continuous study on this. The relevance of Gandhian approach on Panchayati Raj system has been studied in the present research paper.

Keywords: - Panchayati Raj, Gandhian Approach, Village Swaraj, Self-Government, democratic decentralization and Rural Development.

INTRODUCTION

India is mainly a land of villages because here more than three fourth of the total population of India resides in rural area. In this way, the basis of power in India is prepared from the rural area itself. In this context, Mahatma Gandhi said that "Our India resides in villages. Villages are the center of our culture. Unless and until about five and a half lakh villages in India will not be advanced, self-supporting and prosperous and when then there will be illiteracy among the people here." Poverty and discrimination of high and low will not be destroyed till then freedom or swaraj has no value for India. It is meaningless to imagine the development of the country without the development of villages. In India we have a wonderful system for governance at the village level which is called Panchayati Raj System. The Panchayati Raj system in India is centuries old, not a few decades old. Panchayats have been an integral part of our social and political system since ancient times.

PANCHAYATI RAJ SYSTEM IN INDIA

The concept of Panch Parmeshwar is very ancient in Indian society. The original meaning of Panchayat is an assembly of five people. The five Panches were elected by the people of the village, through which the rule of innumerable village Lokraj of India was run. In ancient times, five people were selected by the people of the village. They used to solve all the rural problems together. The function of the Panchayat was not only to decide the disputes, but also to implement the plans of rural development and to mobilize adequate resources for the same.

"On the establishment of Panchayati Raj, public opinion will do what cannot be done by violence. These kings, maharajas, zamindars and bourgeoisie are effective as long as the masses are ignorant of their power, on the day when people are aware of the evils of zamindari or capitalism. They will start non-cooperation from that day, from that day their end will begin." -MAHATMA GANDHI

In the early stages of constitution making, when there was no clear provision related to Panchayati Raj system, Mahatma Gandhi wrote in the issue of Harijan Patra on 21st December 1947 that - "I have been told that in the draft of the constitution for the village panchayats and for decentralization of power. There are no policy directions. This is certainly a big mistake of ours, which should be reformed immediately, then only the voice of the common man will be strengthened in independent India. The more powerful the Gram Panchayats, the more will be the interest of the common man. Thus, the Constituent Assembly made provision for the formation of Panchayati Raj system or local self-government as the Directive Principle of State Policy under Article 40 of the Constitution of India and in respect of the State List mentioned in the Seventh Schedule.

Panchayati Raj system is the basic basis of the democracy system of India, since ancient times, the roots of Panchayats have been very deep in our country. In ancient India, these panchayats have been playing their important role as rural administrative institutions. Even after independence, Panchayats were accepted as an important unit in India. According to Gandhiji, in Panchayati Raj, only the laws of the Panchayat will be

considered, which must have been made by them. He said that the freedom of the country does not mean the freedom of the urban people only. Real freedom will be that in which the villagers will have the ownership of their destiny, the construction of their future, this can happen only through their self-government and this is the name of Panchayati Raj system.

ESTABLISHMENT OF PANCHAYATI RAJ SYSTEM :

After independence, the Panchayati Raj system was established to realize the concept of democratic decentralization. For the first time in India, on the auspicious occasion of Mahatma Gandhi's birthday, on 2nd October 1959, the Panchayati Raj system was inaugurated by Pandit Jawaharlal Nehru in the village of Bagdari in Nagaur district of Rajasthan by lighting a Mangal lamp. Panchayati Raj system is the cornerstone of rural development of India. After independence, a massive effort was made in this regard. Community Development Programs from 1952 to the 73rd Constitutional Amendment Act 1992 continued efforts in this area. And finally it got the status of constitutionality. Today, the Panchayati Raj system, encompassing the ideology of liberty, equality, justice and fraternity, is implemented as a constitutional body in Part-9 (Article 243 to Article 243O) of the Constitution of India.

RELEVANCE OF GANDHIAN APPROACH ON PANCHAYATI RAJ SYSTEM

The history of ancient India is a testimony to the fact that Indians developed community life and settled mutual disputes through Panchayats. In this way, the feeling of ease and welfare has been present in the life of self-made and self-governing Indian rural community since time immemorial. The entire thought stream of our Father of the Nation Mahatma Gandhi was rural oriented. He believed that the picture of the composition of India's intended political and economic society would depend on the foundation of the village panchayats. According to Mahatma Gandhi, if we want to maintain the democratic system of Panchayati Raj, then we will consider the smallest and lowest Indian as the greatest ruler. Mahatma Gandhi said that true democracy does not sit at the center and run the state, but it runs with the cooperation of every person in the village.

The current relevance of Gandhian approach on Panchayati Raj system can be clarified under the following points :-

- 1. Concept of Gram Swaraj :** - Gandhiji had envisioned village swaraj through the Panchayati Raj system. Gandhiji believed that twenty men cannot run true democracy sitting at the center, the residents of every village have to make efforts from below to run it. The Swaraj of my dreams will be the Swaraj of the poor, the Swaraj of the villagers. According to Gandhiji, it is my imagination of village Swaraj that it will be such a complete democracy that will not depend on even its neighbors for its special needs. He will work in collaboration. Every year a Panchayat consisting of five men will be elected to run the governance of the village. This Panchayat will have all the necessary power and authority. This Panchayat will do the work of Dhara Sabha, Nyay Sabha and Business Council jointly during its tenure of one year.
- 2. The concept of democratic decentralization :** - Panchayati Raj is the first school of the democratic system. Which is based on the concept of decentralization. It is a means of bringing the system of governance to the doorstep of the common man. For decentralization of power, Gandhiji had said that freedom must first start from the bottom. There will be a republican panchayat in every village, which will be omnipotent and self-sufficient. His idea of Swaraj was a restructuring of the political, economic and social systems of the villages. According to Gandhi, the form of government cannot be democratic only by establishing democracy. This requires decentralization of power, so that the network of institutions of democracy can be spread from village to village and dhani-dhani and maximum participation of local people can be ensured. Therefore Gandhi accepted the justification for democratic decentralization in his ideal state.
- 3. Concept of Rural Development :** - The all-round development of India is possible only through rural development because India is a country of villages, three-fourth of its population lives in villages, so it is meaningless to imagine the development of the country without developing villages. The development of India is dependent on the development and prosperity of the villages. The role of Panchayati Raj system is very important in the progress and progress of socio-economic environment of rural India. The importance of village and rural environment for Indian social system is very ancient. The social meaning of the word village is such a connection of families where the roles of all are complementary to each other rather than competing with each other. Mahatma Gandhi's overall thinking regarding the prosperity of the village and rural society was based on his high philosophy of life with superior human qualities. Gandhiji was deeply pained to see the poverty of the village and the condition of most of the people living in the village at a low level, despite making the best contribution to the prosperity of the cities.

"When I get success in freeing the villagers from the curse of poverty, then I will understand that we have become free."

- Mahatma Gandhi

4. **women empowerment :** - Mahatma Gandhi always struggled for the freedom of women, he said that both men and women have been created equally by nature, the whole society and nation should treat half of humanity equally. Power was decentralized to the rural people by the Panchayati Raj system and by the 73rd Constitutional Amendment Act, compulsory participation of rural women in the Panchayati Raj system has been ensured. Empowering rural women is a continuous process. Today the need is that women should be made aware of their potential, they should be made aware of it and they should be guided.
5. **Self-reliance of villages:** - Mahatma Gandhi said that freedom should start from the bottom. There will be Panchayat Raj in every village. He will have absolute power and strength. This means that each village has to stand on its own feet. It will be such a complete democracy that will not depend on even its neighbors for its vital needs. In this way, the first task of every village would be to produce all the grain it needs and the entire cotton for its clothes. They should have enough additional land, in which cattle can graze and facilities for recreation, playgrounds can be arranged for the adults and children of the village. Today, problems can be solved in India only by reviving village based cottage industries and strengthening small and medium scale industries.
6. **Environment protection :** - Mahatma Gandhi was the epitome of simplicity and restraint. He believed that "nature has the capacity to satisfy everyone's need but not to satisfy anyone's greed." Gandhiji has given highest place to cleanliness and environmental protection. In his view, the person who harms the environment by throwing garbage, spreading dirt, then he commits a crime against nature and other creatures as well as human beings. Today the role of Panchayati Raj system in environmental protection is important.
7. **Concept of Sarvodaya :** - Sarvodaya means rise of all, development of all. Sarvodaya is the old ideal of India. Sarvodaya Samaj was the society of Gandhiji's imagination, in which the Indian village system was at the center. Sarvodaya's ideology is that the decentralization of power should be done equally in all areas because the governance of Delhi cannot reach every village of India. Gandhiji was of the opinion that the government of Delhi cannot run the villages of India. The governance of villages should be on the basis of Panchayati Raj system because Panchayati Raj is pervasive in every particle of the village.

CONCLUSION

Gandhian outlook on Panchayati Raj system is as relevant today as it was 75 years ago. Gandhian outlook on the ideas of Panchayati Raj system has no expiry date. The Father of the Nation Mahatma Gandhi had said that if the villages of the country were threatened, then the whole of India would be in danger. He had dreamed of strong and strong villages, with the aim of fulfilling this dream, on April 24, 1993, the 73rd Constitutional Amendment Act was implemented in the constitution. From this day, Panchayati Raj Day started being celebrated on 24th April. Mahatma Gandhi had emphasized on the concept of formation and strengthening of Panchayati Raj system in India, so that democracy could be strengthened at the grassroots level. In today's time, the relevance of Gandhiji's concept of village Swaraj or Panchayati Raj system has increased.

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LESSONS OF LIFE FROM GANDHIAN IDEOLOGY

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One of the greatest lessons we learn from Mahatma Gandhi was his deep faith in the goodness of every individual and his unflinching belief that humanity is proceeding towards well-being. His strong belief on humanity is reflected as, "You must not lose faith in humanity."

ABSTRACT

Gandhian ideology emphasizes not on idealism, but on practical idealism. Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence.

INTRODUCTION

- Gandhian ideology is the set of religious and social ideas adopted and developed by Mahatma Gandhi, first during his period in South Africa from 1893 to 1914, and later in India.
- Gandhian philosophy is not only simultaneously political, moral and religious, it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhiji was exposed, but is rooted in ancient Indian culture harnessing universal moral & religious principles.
- The philosophy exists on several planes - the spiritual or religious, moral, political, economic, social, individual, and collective.
 - o The spiritual or religious element, and God, are at its core.
 - o Human nature is regarded as fundamentally virtuous.
 - o All individuals are believed to be capable of high moral development, and of reform.
- Gandhian ideology emphasizes not on idealism, but on practical idealism.
- Gandhian philosophy is a double-edged weapon. Its objective is to transform the individual and society simultaneously, in accordance with the principles of truth and non-violence.
- Gandhiji developed these ideologies from various inspirational sources vis Bhagvad Geeta, Jainism, Buddhism, Bible, Gopal Krishna Gokhale, Tolstoy, John Ruskin among others.
- These ideas have been further developed by later "Gandhians", most notably, in India by, Vinoba Bhave and Jayaprakash Narayan and outside of India by Martin Luther King Jr. and others. the Hindu religion, fasting is not an obligation, but a moral and spiritual act where the aim is to purify the body and mind and acquire divine grace In some cases, fasting involves abstaining from one meal in the day. However, fasting does not necessarily mean the body has to go without or suffer.
- Swachh Bharat Abhiyan is one of the most significant and popular missions to have taken place in India. Swachh Bharat Abhiyan translates to Clean India Mission. This drive was formulated to cover all the cities and towns of India to make them clean. This campaign was administered by the Indian government and was introduced by the Prime Minister, Narendra Modi. It was launched on 2nd October in order to honor Mahatma Gandhi's vision of a Clean India. The cleanliness campaign of Swachh Bharat Abhiyan was run on a national level and encompassed all the towns, rural and urban. It served as a great initiative in making people aware of the importance of cleanliness. The ideals of truth and nonviolence, which underpin the whole philosophy, are relevant to all humankind, and are considered as universal by the Gandhians.
- More than ever before, Mahatma Gandhi's teachings are valid today, when people are trying to find solutions to the rampant greed, widespread violence, and runaway consumptive style of living.

CONCLUSION

Gandhian ideologies shaped the creation of institutions and practices where the voice and perspective of everyone can be articulated, tested and transformed.

Thank you

||jai hind||

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EDUCATION & GANDHIAN VIEW: NAI TALIM**Swati Anand Poojari and Mohan Avdhesh Gupta**

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ABSTRACT

The phrase Nai Talim is a combination of two words- Nai Means 'New' and Talim – a Urdu Word-means 'Education'. In 1937, Gandhiji introduced the concept of Nai Talim in India. He Believed the importance of role of teacher in the learning process. ... Nai Talim focuses on Development of head, heart and hand.

Keywords: Sustainable Development, Nai Talim

INTRODUCTION

Education means knowledge. Knowledge is to know Surrounding, recognise your inner and performing those Actions which affect our growth. Knowledge is comprised Of three things – one who gives knowledge which is Known as „tutor“; second who take knowledge that is „tutee“ and third which is being taken that is „Tuition. Thus The process of knowledge divided between tutor, tutee and Tuition. This knowledge defines education. For the success Of education coordination is very necessary among all Three.

From the beginning it is being discussed that how to give Education whereby the best development of the person Subsist and the teaching process does not seem boring. Too many exploration and experiments about these things Has happened. Many committees has been set up for this Purpose. Nai Talim or Basic Education is one of them.

II. NAI TALIM: CONCEPT

“Nai Talim” is considered as education for life. It is a Synonyms of „basic education“ which is a vital thought of Gandhiji on education. Its aim is to build a child self-Reliant by enabling him to use his acquired knowledge and Skills in practical affairs of life. It is a child-centred Education. It related with the basic needs and interest of a Child.

EVOLUTION OF NAI TALIM

In June 31, 1937 in „Harijan“, Gandhiji express his view of His basic education. He says the present scenario of Education is not only wasteful but positively harmful. So, Gandhiji decided a new type of education which enhance The mind and soul of society. For this an all Indian Education Conference was held in Wardha on 22nd and 23rd October 1937. They discussed on different aspects of The proposed new scheme of education. The eminent of Educationists, congress leaders and workers along with the Education minister of the seven states had attached the Conference. Gandhiji himself presided over it. The Conference appointed a committee under the chairmanship Of Dr. Zakir Hussain to prepare a detailed education plan And syllabus. The other members of this committee are Prof. K.G. Saigidain, Arya Nayakem, Vinoba Bhavé, Kaka Kalekar, J.C. Kumarappa, Kishori Lal, Prof. K.T. Shah, Etc. They submitted their report on December 1937 and Revised on April 1938. It present a new way of education. Since than Basic Education is known as „Nai Talim“. Nai Talim is a radical and important revolution in social and economic structure in Indian education.

A self-reliant and rational society free of poverty and Prejudices can be ensured if our education system can Develop children with entrepreneurship skills along With rational academic inputs. These children enter the Some basic perception of modern education have been Developed by which the goals of the course are Determined. They are:-

1. Education should be child- centred.
2. It is based on child psychology.
3. Curriculum shows social and national values.
4. Taught in own language.
5. Used ICT for fruitful impact.
6. Education must be planned and proper way.
7. A teaching- learning process with which the Tutor and Tutee are acquainted.
8. Covering life- span of an individual.
9. Aspects of self- growth.

These all perceptions are very much parallel With Nai Talim.

FACTUAL SCENARIO OF EDUCATION

Nowadays reading- writing is considered to be education but that is literacy not education. Person who knows how to read and write is called literate not educated. There is a difference between literacy and education. Literacy means able to read and write where education has a broad aspect. It is far beyond read and write. It is a value and positive Thoughts which create a prospective society. There is low Percentage of literacy among Indian people. Day- by- day Literacy rate in India get increasing but the quality of Education get down because of insufficient and improper Structure. Nai Talim has a power to solve the problem of Mass education in a practical way. **WAYS TO MAKE NAI TALIM LIFE-LONG** Nai Talim has a unique place in the field of elementary Education. It gives compulsion to education for life-long Period. Its characteristics provides longevity.

EDUCATION THROUGH CRAFT

If the tuition impart through some craft or productive work, the impact gone very high because it is mixture of Skill and creativity were the potential of a child erupt. If The teaching way is by handicraft in which at least any one Small- scale industries to be taught than its gives the child Self- dependency. It also solve the problem of his Livelihood. Psychologically, it is desirable because it Relieves the child from the tyranny of a purely academic And theoretical instruction against which its active nature is Always making a healthy protest. The introduction of such Practical productive work in education, to be participated in by all children of the nation will trend to Break down the Existing barriers of prejudice between manual and Intellectual workers harmful alike for both.

DISCIPLINE

Discipline makes a person self- controlled and self- Centred which is helpful in deep contemplation. For Gandhiji education is a moral development of a person. Without discipline a person cannot maintain his moral Values neither achieve his goals.

SATISFACTION

Education means the best within the child came out and Give satisfaction to his soul. If any structure is associated with its culture, civilization and environment, and Economically strengthen then it has never omitted. Nai Talim is connected to reality which always keeping it.

CONCLUSION

- The policy aims to universalize the pre-primary education by 2025 and provide foundational literacy/numeracy for all by 2025.
- It proposes new Curricular and Pedagogical Structure, with 5+3+3+4 design covering the children in the age group 3-18 years. Under this, Pre-Primary & Grades 1-2 is considered as foundational Stage; Grades 3-5 as Preparatory Stage; Grades 6-8 as Middle Stage and Grades 9-12 as Secondary Stage. This is an academic restructuring only; there will be no physical restructuring of schools.
- Children learn languages, most quickly between 2-8 years, and multilingualism has great cognitive benefits for students. Therefore a three-language formula has been proposed
- It proposes the teaching of other classical languages and literature, including Tamil, Telugu, Kannada, Malayalam, Odia, Pali, Persian, and Prakrit in schools
- A new independent State School Regulatory Authority (SSRA) to be created
- It aims to consolidate 800 universities & 40,000 colleges into around 15,000 large, multidisciplinary institutions
- The policy proposes three types of Higher Educational Institutions (HEIs): Research Universities, Teaching Universities and Autonomous degree-granting colleges
- It aims to provide autonomy to all higher education institutions. Higher education institutions to be governed by Independent Boards with complete academic and administrative autonomy
- An autonomous body called the National Research Foundation (NRF) to be set up through an Act of Parliament

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- Rashtriya Shiksha Aayog or the National Education Commission - apex body - to be constituted. It will be chaired by the Prime Minister and will comprise eminent educationists, researchers, Union Ministers, representation of Chief Ministers of States, eminent professionals from various fields
 - MHRD to be re-designated as the Ministry of Education (MoE)
 - Increase in public investment by the Central and State Governments to 20% of overall public expenditure over a 10 year period

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A STEP TOWARDS SUSTAINABILITY

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ABSTRACT

Environmental thoughts and Gandhi are the highlights of the article, in times the youngsters have to understand the importance of surroundings and the hazards we face, if the environment around us is not cared. We remember Gandhi ji as Mahatma, known for his efforts to spread the message of community living, by setting examples. His efforts to teach mankind simple things of life by ways of life which everybody adopted by self-practice.

As we all know Gandhiji was an extraordinary person. He had done his education in London through law. At that time, his mind was constantly in his country, India, and he had a very small idea of doing something good for India one day. Of course he completed it at an early age. Mahatma Gandhi the highest point of doing anything for the country when people have love and pride in their minds. Even though Mahatma Gandhi was an independent soldier he used to think of the whole creation. That is why we consider him as the father of the nation i.e. father of the nation.

As we all know on the two issues of truth and non-violence Gandhiji gave freedom to his country i.e. India from the British. The truth is always to speak the truth and always stand by the truth and non-violence is to remain calm all the time and basically not harm anyone. Mahatma Gandhi had also said that we all know this but because of these two things i.e. truth and non-violence we can also protect the environment.

Gandhi and his vision:-

Gandhiji was the first to keep a vision. In the time when people were not so careful about the environment Gandhiji had mentioned the need to protect the environment. Not only that but they had also shown the way to save the environment through their thoughts. The only pain is that the man did not know it in time and he did not follow it. It is because of the carelessness of man today he has to face sudden changes in the environment.

Current status and Past mistakes:-

Our dharani ji which we called Mother Earth is in great crisis today. She is very suffering due to change in environment. All that is to be said is that we people are the cause for this. Global warming, air pollution, acid rain, ozone layer failure, deficient rainfall, crop depletion, increase in city congestion, change in temperature, We are seeing many negative changes like melting of ice in South pole, increasing the level of saplings, decreased number of trees etc. around us. These are not due to anything else but because of the mistakes made by man. Today, we have destroyed trees to build houses in the settlement, the closed roots of the rivers and the roads for the space we want to eat. Overuse of waste, fireworks Misuse of new low source of beauty and destruction of nature in the name of progress are all reasons for nature's isolation There are. But it is the problem and condition of our country that very few people feel that it is necessary to stop them and overcome them.

Gandhi thoughts and some remedies:-

Gandhiji used to say Nature satisfies Human Needs but not human greeds. Of course nature can meet our needs but not our greed. This means that we should depend only on nature for our own lives and not expect more happiness by removing nature. Otherwise the day is not far when people will have nothing left and he will express his shame on his karma. No matter how much people get it they feel less and they are greedy for more. Gandhi used to say that we should take care of our nature carefully and take care of it as much as possible. Such gandhi ji thought in remembrance about the para. If this thought is not enough that we have read and understood it should be brought into our practice and followed. So we can say that we believe in Gandhiji. Gandhiji used to say that our earth and this nature are not rewards from our ancestors but the usna that we have received from our next generations. And we want to give it to them in the same position as we got it.

Gandhi had said that our earth is a life and we should take care of it very selfishly. They say that all living beings are equal. I would not say that because I believe that their thoughts and they are still with us today. We should think of promoting and growing all kinds of lives and not just thinking but we should act on that thought immediately. We should maintain the balance of creation and move

forward in life. So what will happen is that our advance will also happen and the earth will not be destroyed. From progress one remembers that in today's time only man wants progress he has not yet understood the bad actions he has done on nature ahead of his progress. And I pray to God nature to come as soon as possible. Yes you have heard with you nature and God are the same.

Some of the problems in the country:-**1) Water scarcity :-**

Now I am going to tell you the problems of water in our country. This is not new to us. Every day in newspapers, telephones, mobile phones and other mediums we hear about water scarcity. The only difference is that we only listen and Gandhiji had decided to overcome it. Today India is the second most populous country in the world. According to the World Bank we are taking concrete steps to reduce poverty but we are still lagging behind in saving water and conservation of water. Yes it is true that we are implementing some activities like water use and rainwater harvesting but it is taking time to spread all over the country. If the growing population wants to provide water then this change should happen immediately. Water scarcity is taking place due to both natural and man-made reasons i.e. manav kriti. Man-made reasons are misuse of water, pollution of rivers and dams by dumping garbage and not proper management of water supply. 18% of the population of the world is healthy in India but sousodhak cars say that only 4 % of them have clean and potable water luck. Our country is the largest cultivator and crop producer in the world, but if there is a problem of water, agriculture will soon be stopped. The time to do it will come to us. And because of that the business in our country will also increase. We see the source of bhuj la and sweet water gradually decreasing. This is a big problem in our country on which we should take concrete steps at the earliest. Otherwise the day is not far when you will have no drop of water to drink.

2) Global Warming:-

Now I tell you the current situation is global warming. Global warming is a big problem that has come before us today. Although there is a solution to this problems it is difficult to follow them and face global warming. I am going to present to you an analysis of what global warming is. Glaciers are melting, sea level is increasing, forests of clouds are dying, and wildlife is decreasing. It is clear that humans have empowered their modern life by releasing heat-trap gas due to most of the temperature rise of last century. Greenhouse gases are said to be bound their level swells more than now in the last few years.

We often call the result global warming, but due to this the climate of the earth is changing or the long-term climate system is changing. Not only temperature but also with the occurrence of extreme weather, the habitat of wildlife and the changing seas in the living place, the rising sea and many other effects are included. While adding greenhouse gas in the atmosphere in the heat net, all these changes are emerging while changing the rhythm of the weather depending on all living objects.

What can we do to reduce this heat caused by humans - what can we do? Hey if you just keep asking questions then when will you solve them. That is why he says get up today and think about the environment. In short only that the sudden rise in temperature and the constantly increasing earth temperature means global warming. Even though Gandhiji had never directly emphasized on this subject, he had indirectly warned us of this situation and aside his greed, attachment, and ego. He had explained why it is necessary to conserve nature by keeping it.

3) Climate Change:-

The difference in environment as the newest and most destructive is climate change i.e. climate change. This change in nature is increasing very fast and bringing to us our deadly forms. Global climate change has already had an observable effect on the environment. The iceberg has narrowed down, the snow on the river and the lake is melting. The ranges of plants and animals have changed and the trees have bloomed with flowers quickly. The damage of climate change is significant and the possibility of increasing with time has been predicted by the researchers.

This also results in endanger of some animal species which can only survive in arctic regions. Climate change also result in unconditional seasons for example, some times it rains in winters and summer which recently has increased.

Causes for rising emissions

- Burning coal, oil and gas produces carbon dioxide and nitrous oxide.

- Cutting down forests (deforestation). ...
- Increasing livestock farming. ...
- Fertilisers containing nitrogen produce nitrous oxide emissions.
- Fluorinated gases are emitted from equipment and products that use these gases

Scientists are more confident that global temperature will rise by the coming decades, mainly due to greenhouse gas produced by human activity. According to THE IPCC, the rate of impact of climate change on different regions will change over time and the capacity of different social and environmental systems will change. Due to increase in global temperature net annual expenditure will increase over time.

Future Results -

According to the third and fourth National Climate Assessment Report, some of the long-term consequences of global climate change in the United States are:

1. Increased carbon dioxide levels and reduced oxygen
2. Agricultural growth is likely to come down by 20%
3. Animals and birds of different species are likely to be isolated due to which the cycle of creation can be spoiled.
4. Pollution in the city will increase and it will be difficult to stay in the city.
5. Various types of agricultural fruits and their required species will be destroyed.

We have to face such deadly changes otherwise taking concrete steps is never beneficial.

Before concluding my speeches I would like to remind you of an important thing. That is the problems and satisfaction related to the development of the village presented by Gandhiji. And with that I am going to tell you about sustainable living i.e. sustainable living.

Sustainable Living Standards -

Sustainability is the capacity to endure. ... Sustainable patterns of living meet the needs of the present without compromising the ability of future generations. The challenge is to maintain, even further improve the standard of living and reduce the impact on our environment and finite resources.

Gandhi's concept of development and environmental sustainability:

According to Mahatma Gandhi, in any scheme of development man should be at the centre. The long term view of development has to be taken into consideration because we are the ones who want to make our world prosperous. Man has to make fair use of natural resources.

Gandhi believed in Sarvodaya. Sarvodaya means to respect all life and treat everyone equally. Gandhi felt that the welfare of human beings should be the ultimate goal by avoiding all kinds of exploitation. Gandhi was the economist of the common man environmentalist. They have not given a structured model of environmental conservation and sustainable development, yet we should take care of the environment even though all their thoughts are connecting with each other. He proposed swaraj on a personal level in which he showed 'Sarvodaya' locally at the village society and globally. He believed that the power of the people will help them to create an atmosphere of excitement because of the roots and cooperation of the people who work on the global stage. His concept was for Sarvodaya. In that book eternal development is based on a holistic approach which puts stress on the overall development of the person and society related to nature.

Hind Swaraj In 1909 he had written that all of us i.e. all elements of nature should continue our journey by taking care of each other. Sustainable development is an ideology drawn up globally and it shows that human beings belong to the field of environment. This is a movement which indicates lifestyle.

In the time of 1920 Gandhi had written Hind Swaraj in which there was a challenging and compassionate vision to save the earth. These statements seem contemporary for the world which struggles to live against unprecedented global warming and climate change.

First of all, it is important that these products have good thermal properties, which means – heat is kept in the building in winter and kept outside of the building in summer. This results to decreased heating and cooling efforts and therefore reduced energy bills. At the same time, this will create a stable room climate and less need

for unhealthy circumstances from A/C and heating systems (e.g. dry air, temperature fluctuations, draft, etc). In this regard, thermally efficient products ensure sustainability to people's health as well as the environment by reduced energy consumption.

Secondly, these products will provide a variety of additional positives that benefit individuals' health and well-being. Durable, strong products provide improved acoustic properties, which block noise from the street. This reduces stress levels of tenants, resulting in better sleep, ability to work concentrated/ efficiently. Moreover, it creates privacy and undisturbed time with family and friends. This sustains your health and healthy relationships.

Strong, durable products and materials will also provide increased security to people and assets, which gives you and your family and good feeling and reduced stress and worry.

Thirdly, sustainable products will provide sustainable investments. Especially, when installed correctly, quality products will minimise the risk of damage to your property and assets in your property. It will further reduce costs for running the building, i.e. for maintenance and repair. When planning new buildings and refurbishments, cost implications are crucial. Planning sustainably will lead to middle and long-term savings and increased resale value of your property, which will make your property more competitive for tenants and investors.

No hunger: every one should at least get stomach full of food without any discrimination to there caste or wealth as every one is human and are equal according to sustainability

In this way I tried to present to you the thoughts of Gandhiji and his environment and the measures he had given on it. Hope you like this initiative

Thank you

|| Jai Hind ||

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STUDENT'S PERSPECTIVE ON ONLINE OR OFFLINE EXAMINATION

Ms. Rituparna Choudhary and Prathamesh Dattaray Mahadik

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ABSTRACT

In the recent scenario of COVID-19 pandemic most of the schools and colleges are running online. As a result, the evaluation is also conducted through online mode. Now a day various software and website are available through which online examination is conducted. Most popular out of these is simple Google form and Google Classroom. Through Google classroom and Google form objective as well as descriptive evaluation can be conducted. Many private organizations developed software through which proacted protected online examination can be conducted. In proacted protected online system of examination, examiner can monitor students through their image and their movement can be monitored. In recent time of social distancing online examination is the only best way to conduct Examination.

In this paper we will try to find the students perspective on online examination. A comparative study has been done on online and offline mode of examination. Primary data is collected from Science, Commerce and Arts stream students to understand the students perspective on online and offline examination. Based on the data collected a statistical study has been done.

INTRODUCTION

In the recent scenario of COVID-19 pandemic most of the schools and colleges are running online. As a result the evaluation is also conducted through online mode. Now a day various software and website are available through which online examination is conducted. Most popular out of these is simple Google form and Google Classroom. Through Google classroom and Google form objective as well as descriptive evaluation can be conducted. Many private organizations developed software through which proacted protected online examination can be conducted. In proacted protected online system of examination, examiner can monitor students through their image and their movement can also be monitored. In recent time of social distancing online examination is only the best way to conduct Examination. Before 2019 very few institutions were taking their examination through online mode. One of the examples was IIT entrance examinations. But during pandemic situation there is no other way out to take examination.

In this paper we will try to find the students perspective on online examination. Here we will try to find out if students are more comfortable in online examination mode or they want old traditional offline mode of examination in future. A comparative study has been done on online and offline examination. To understand student's perspective on online and offline examination primary data is collected from Science, Commerce and Arts stream students. Based on the data collected through a online survey a study has been done. After doing statistical study on the data collected, we will try to find a conclusion on students perspective on online examination.

OBJECTIVES OF THE STUDY

In this paper we will try to

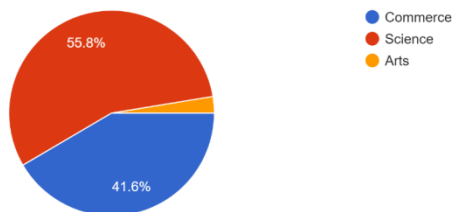
- (a) find students perspective on online and offline examination.
- (b) do a comparative study from students point of view on online and offline mode of examination.

RESEARCH METHODOLOGY

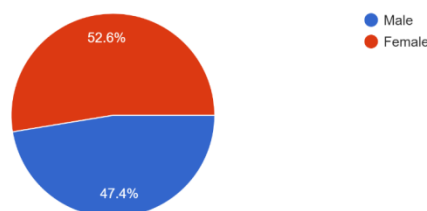
Primary data is being collected from different college students and depending on that data a statistical analysis will be done to get the conclusion on students perspective on the topic.

DATA ANALYSIS & INTERPRETATION

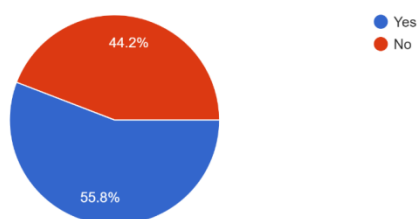
In my questionnaire first question was stream. From the collected data we can see that 41.6% commerce students and 55.8% science students gave their responses. And very small percentage of arts students data is collected.



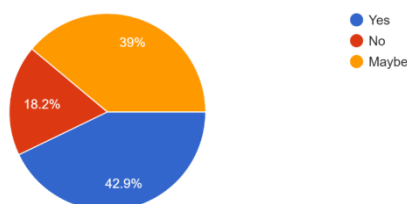
The second question was about gender of the student. From the pie chart shown below we can see that 52.6% female and 47.4% male students gave their responses.



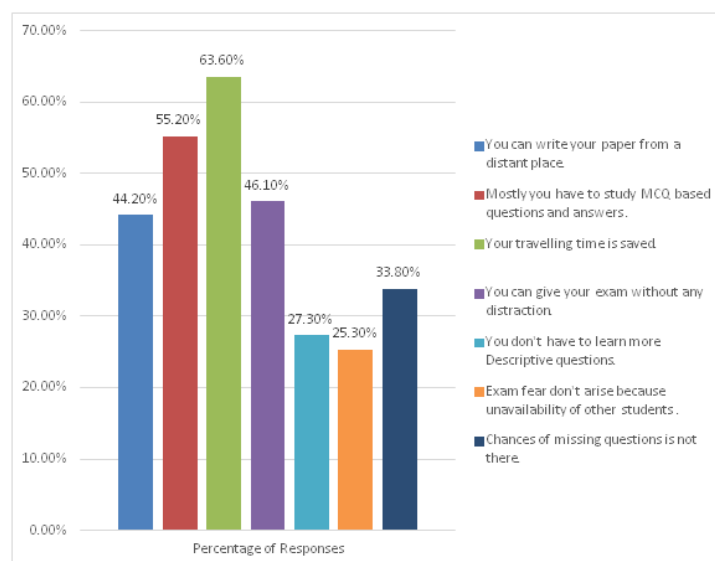
In the questionnaire third question was about their responses about online examination with respect to offline examination. From the pie chart we can see students are in favour of online examination. Out of 100% total students 55.8% students said that they are more comfortable with online mode of examination.



In the next question a comparative study is done on online and offline mode of examination. It was asked to the students that if they find online examination is easy or difficult with respect to offline mode of examination. From the data it is clear that they find offline examination more difficult as compared to online examination. It is very natural behaviour of the students. As for online examination they don't have to seat in front of any invigilator and also they can seat in their comfort zone. So most of them find offline mode examination more difficult as compared to online mode. In the data we can see almost 43% students find offline examination difficult and 18.2% also gave the response in may be.

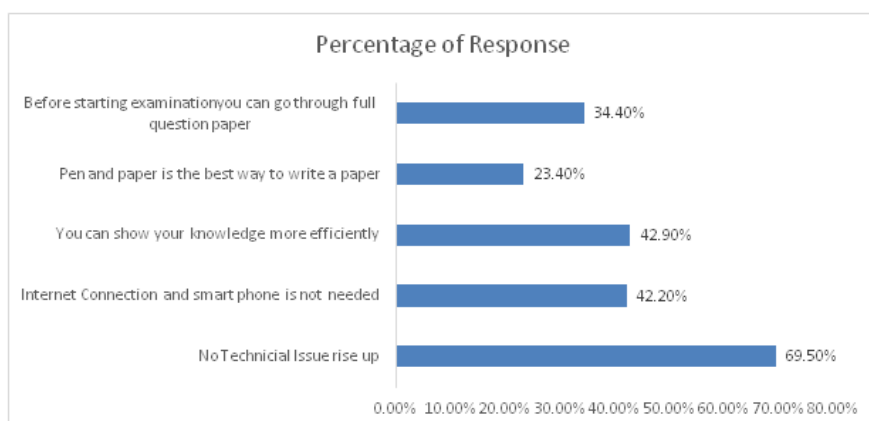


In the next question benefits of online examination is asked to the students. According to their given data the bar chart is shown as follows: -

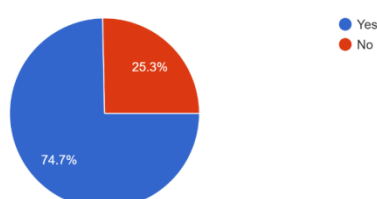


From the above data it is shown that maximum students (63.6%) gave the response on travelling time. That shows that they are very comfortable on online examination as they don't have to travel, and their travelling time is saved in online examination.

The next highest percentage (55.2%) of response is on MCQ based question. Which shows that students are more comfortable in objective type of questions. In MCQ based question students are more confident.

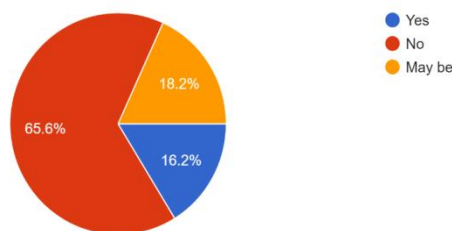


In next question it was asked that what are the reasons for preferring offline mode of examination than online mode of examination?. Actually in this question the benefits of offline examination is listed. From the above table it is clear that students gave more positive response on technical issue. In online examination technical issue is one of the biggest issue. Many students get internet connectivity problem during their examination and even some of them are not having proper device. So they gave maximum response on this issue. Next highest response was recorded in the knowledge part. This shows that online examination is compromised with the knowledge of a student. In descriptive answers students have to learn more and descriptive questions and answers helps them for improving their knowledge on that topic. So in online MCQ based questions knowledge of a student is compromised.



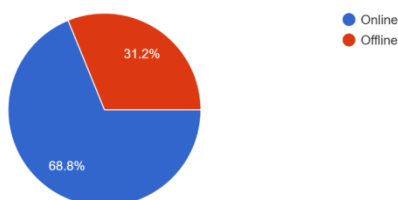
In the next question students gave maximum positive response on scoring marks. They find scoring marks is more easy in online mode of examination. So out of 100% we can see almost 75% students gave positive response on scoring marks. So, they think that scoring marks is more easy in online mode of examination.

On the issue of health problem, we can see from the pie chart that only 16.2% students said yes.



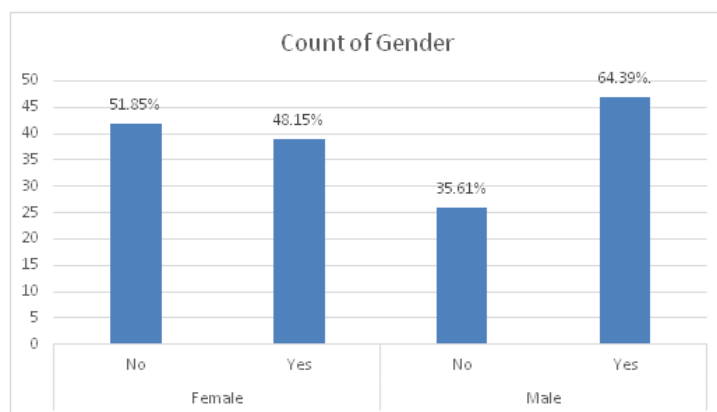
This shows that students don't think online more is harmful for their health. This social distancing situation made them more device friendly and they are more comfortable into online mode of education. So, they don't feel that online examination creates any health problem. But that is not the actual scenario. Limitless use of these devices obviously creates major health problems like eye problem, concentration problem etc.

Even from this survey we can understand that for future examination mode students are more comfortable in online mode of examination.



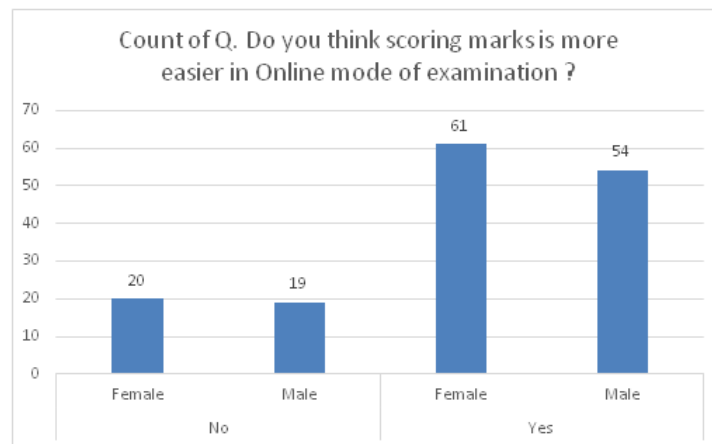
That is way in this survey almost 69% students gave positive response on online mode of examination.

Now let us take two questions together and try to analyse the survey data. Now let us take gender and their preference of examination mode for assessing their knowledge.



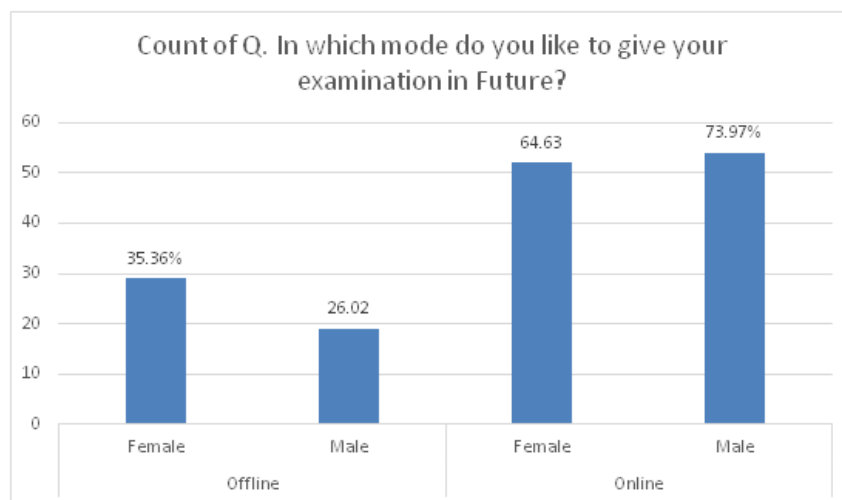
From the chart we can understand females are mostly giving negative response (51.85%) on online examination. That means female students agreed that online mode of examination is not the right way to judge their knowledge. Whereas the condition is completely opposite for the male students. Male students are more in favour of online examination. They don't think that in online examination their knowledge is compromised.

Now for scoring marks we can see that both male and female gave more positive responses. That means all students analysed that they are scoring better



in online mode of examination as compared to offline mode of examination.

This is the reason if we analyse their future preference, we can see that they are more in the favour of online examination. Now gender wise we will check this result. From the data chart we can see for their future examination students are preferring online mode of examination.



For future mode of examination, we can see that male as well as female all are in favour of online mode of examination. In this question all the student's point of view is same. It is not giving any different response for male or female.

CONCLUSION

Hence in the conclusion we can observe that students are more into favour of online examination. Female students think that this online examination is a comptonization with their knowledge. But as they can score better in this mode, so all are preferring online examination for their future studies. That's why for their future examination they want to appear through online mode. They find online mode of examination more convenient for them. So, in future if the situation is normal and students are called for offline examination, they will face a huge problem. Students lost their writing habits. So, writing offline examination will be a problem for them in future. Hence, we can conclude this as a side effect of covid 19 pandemic.

GANDHIAN MANAGEMENT– MANAGEMENT GURU FOR THE NEW MILLENNIAL**¹Dr. Rupal Shroff and ²Simran Mishra**¹BMS Co-ordinator, TCSC²TYBMS Student**ABSTRACT**

Mahatma Gandhi's life has always been one of the most historic and most intriguing topics in the history of the world. From discussing him in innumerable ways from one context or other to studying him from many sources viz. modern Indian history, British colonial history, his biographies and autobiography, books by renowned authors, journals, and his works (a Government of India publication), articles, special workshops and international or national conferences and symposia, what's concluded is he was a practical and disciplined individual. Understanding Gandhian Management is reflected in Gandhi philosophy, which is the elementary unit and piece of truth, love and non-violence. Personal beauty lies in the good of all, while the good of all is contained in the good things of each individual.

This paper is indeed an attempt to apply principles of Gandhian Thoughts, skills and approaches to manage the organization make sharable life world.

Keywords: - Management, Managerial Skills, Core Principles, Unity, etc.

INTRODUCTION

Disseminating contempt for the past and bestowing with arrogance of the present, looking without the prejudice into the composition of the Gandhian Management, the World is yet to learn utmost important lessons to avoid pitfalls and averting holocaust in the future. Mohandas Karamchand Gandhi studied the inception and ground realities of the problems only then he decided the mechanisms and strategies to attend the goal. To recast his own self and his environment, he applied checks and balances to acclimatize to the changes without going through any change in the ground premises of his philosophy. No legislation, force or fright helped him glean his approach towards men, machine, materials and methods perhaps it was distillate of humanitarianism and an outcome of his self-searching spirit

AIMS AND OBJECTIVES

- To study on understanding of Gandhiji's life and management principles.
- To study on different thoughts of Gandhian management.

THOUGHTS OF GANDHIAN MANAGEMENT**Human**

Gandhi strained the want for holistic improvement of every man or woman, at a micro stage and the macro stage development of community and welfare states. Considering no work as subservient, he believed that working with righteousness must be the one and only course of action to make one's dignity of existence. Gandhi realised that human resources are the seedbed of all the activities hence the management must frame policies which are more psychodynamic and state must promote programs which are entirely in support to enhance the wellbeing of the people.

Self-search

Self-seeking, Gandhi believed it was the initial stage of training to prepare himself to help the community at large. If we cannot do our part, how do we serve others? He didn't want to be destitute, hence he washed his own clothes and voluntarily cleaned the toilets at colonies of lower esteemed inhabitants. Only if an individual tries becoming self-restrained and self-sustainable, one can learn to discard the crutches of dependence on others and for the same he/she would require to have rectitude, assertiveness, intellectuality, high emotional quotient and physical fitness.

HR Services

He was very concerned about staff problems and the workforce because he was against the way to fix human handling equipment as part of a machine. He went on to say that employees need to be trained and retrained in order to improve their efficiency and thus be productive in their work. On the issue of employee participation in decision-making, he strongly believes that managers should ask employees agree on matters and matters affecting him or her directly or indirectly as they also contribute to the success and failure of the business. Non-violence does not mean just killing anger or innocence but also impartiality, jealousy, hatred, arrogance and self-esteem. As this feature can create some form of violence against individuals and others.

Truth

Science is nothing but a quest for truth. The truth is not only in the physical world but also in the world of mind, intellect, morality and so on. The manager must manage the affairs of the organization without anonymity, pride, prejudice, jealousy, hatred, coercion, fear, etc. Lack of love and truth for any reason to the presence of violence of any kind may interfere with SWOT analysis and PEST analysis and may interfere with jeopardizing the establishment of wise policies. Without any legal authority and power, he remained the undisputed and incomparable leader who controlled the minds of gazillions of people from all walks of life for almost a century.

Ethics

Micro and Macro-level ethics can help make management more secure and competent enough to negotiate. Micro level ethical standards are individual whereas Macro level ethics are universal to the organization and community at large.

Communication language

The above ethical principles are possible when there is a language of communication. It eliminates the centre from independent framework. However, with the help of equitable sharing - unity and respect for the spirit of institutional democracy is possible.

**Mass Mobilisation (Satyagraha)**

Mahatma Gandhi's amplitude to convert into a navigable canal people through mass movements and protests with minimal damages, gave rise to as much curiousness as his capabilities to mobilize masses. The main motto of civil disobedience as discerned by Gandhi is to obliterate the institutions/systems that works against the humans and their values. Very few are unaware of his magnanimous civil disobedience movements across the provinces of Transvaal and Natal. Gandhi recognized that incongruity due to the differences between wealth and wisdom would continue but at the same time he firmly believed that one's relinquish act and dedication would help in forming a coherent group of people who are willing to take initiative and work for humanity and rights of the people.

Core Principles of Gandhian Management

Mahatma Gandhi has presented seven Management principles that can be applied to perfection the development of the individual, the Business Organization and the community, are the foundation for a successful operation Quality leadership, Service, Team Building, Organizational Coordination, and other strategic development.

Business must be Associated With Ethics

Natural resources are also limited and under those circumstances anyone has more needed, apparently denying others the opportunity to get their due share. "It is enough for us but not for our selfishness". Preservation can lead a person to a simpler life. It also focuses on the mind of the follower of this promise, the tendency to develop and the attitude of separation, can gradually be extended to develop greater levels of tolerance, thereby increasing understanding and peace. The dream he wanted to achieve was not robbery of private landowners, but it happened reduce your happiness to avoid all deprivation, resulting dissatisfaction and terrible horror. The difference that exists today between those who have and those who do not. Equipment must have a human face.

Religion Must Be Accompanied By Sacrifice

One religion is above all. Imperfect humans put it in a language they could not understand, And their words are interpreted by other imperfect people as well. Definition of who should be held to him Be right? Everyone is good in his own eyes, but not everyone is perfect Wrong. Hence the need for tolerance, which may not mean indifference to personal faith, but the most intelligent and pure love for it. Tolerance gives us spiritual insight, which is farther south.

Politics Must Be In Line With Policy

Power is of two kinds; one is acquired through fear of punishment and the other is acquired through the art of love. Power based In love it succeeds a thousand times more than man fears punishment. Key Issues of awareness, democratic law has no place. Power makes a person blind and deaf; They cannot see what is under their nose and cannot hear what is in their ears.

Pleasure Should Be Accompanied By Conscience

Innocent youths are a valuable asset that should not be wasted just for a moment Wrong happiness. Drugs and alcohol are two of Satan's weapons His helpless victims into stupefaction and intoxication. People drink because of their condition they are reduced. They are factory workers and others who drink.

Wealth Must Be Associated With Work

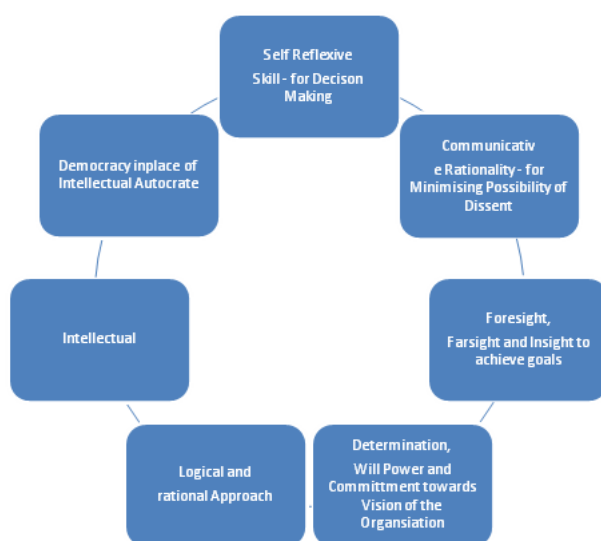
Gandhi is regarded as a social scientist, for he has never used any of the Adhoc methods in his search for a solution. Problems he had never encountered in his life. He learned the origin of the problem, Basic facts and legal implications; only then did he decide the ways and means of taking action and attending the event the goal. His method of handling men, machine, building materials and methods were not taken from any Law, power or fear but it was for the purpose of helping people and the result of artificial insemination Meditation, self-realization and self-examination based on inner strength and self-control.

Gandhian Skills for Managers

Gandhi had extraordinary leadership skills which should be practiced by corporate managers of 21st Century in order to ensure sustainable developmen

Gandhian Skills For Managers to Interpret and Implement - Mahatma Gandhi had extraordinary leadership skills which can be implemented and practised by corporate managers of Gen Z to ensure sustainable development.

Seven Principles of Gandhian Management are identified applicable for holistic development of an individual, Business Organisation and society, they are the foundation for effective quality leadership, Service, Team Building, Organisational alignment, and other strategic development.



CONCLUSION

Management in all the activities of an organization is the act of getting people to achieve their goals by using the resources available effectively and efficiently. Managers include planning, organizing etc., Mahatma Gandhi was well aware of the importance of administration. He used it in everything- Ashram and in constructive work. He taught everyone he worked with how to manage. Mahatma Gandhi he wrote about management in this term;

“I am sorry to say that the management of these houses is far away satisfactorily and consequently they do not do the business of swinging and I have to love being taught traders with a good knowledge of English to go there, mix with people, see their secret success and return to India, opening branches in England and India in an advanced way. They are told that we have a great opportunity to do good business by selling carved wood and stone as well feathers in England. Everyone knows how many feathers are damaged every day in almost every part of India. Being a commodity in Europe, we easily waste real wealth by ignorance or apathy. And he considers himself a soldier in this campaign. Icon it is not possible for you to be that way. You have come to Ashram for you have faith in the leaders. That does not mean believing in me. I am not a manager. I directing the movement so far in terms of ideas and general direction. so your faith should be in those who managers for the time being also”.

If one has to apply the Gandhian Model, it would be a necessity to remould the prevailing management practices. It is indeed true that he has nowhither contrived an entire theory of management practices. Hence, his social philosophy, principles, ethics and thoughts can help in transmogrifying a model.

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GANDHIAN APPROACH TO RURAL AND AGRICULTURE DEVELOPMENT

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ABSTRACT

This paper will give the intention about Mahatma Gandhi views on rural and agriculture development. Gandhiji said that India will perish if the village perishes in India. Still our villagers are facing the difficulties in fulfilling their basic needs of life like food, drinking water, education, medical and health services. In order to improve the situation of villages, a drastically different approach to rural development is needed. Gandhiji's ideas are more applicable today specially his philosophy of self-reliance and decentralization.

Mahatma Gandhi had once said that, 'The world has enough for everyone's need, but not enough for everyone's greed.' Mahatma Gandhi has encouraged generations to maintain peace and harmony in the world. Gandhi have worked towards the field of rural development, his experiments as well as economic thoughts have always been the source of inspiration. Father of Nation Mahatma Gandhi looked at Rural Development in his own unique way. Gandhi never linked happiness with economic prosperity and physical pleasure alone. His concept of the Rural Development was totally opposed to the utilitarian concept of development. It is Gandhi's deep-rooted conviction that society happiness lies in the happiness of individual and vice-versa; and this is can see in almost all his announcement regarding rural development.

Gandhiji belief that village self-sufficiency not merely meant non-dependence of the village on other villages for its economic needs but it also meant self-sufficiency among households. This meant that each household would produce its own requirements-food, clothing and other things and never depend on others for its economic needs.

For India rural Development has never been a new concept. Even in Ramayana and Mahabharata the examples of rural governance in terms of welfare of the people, justice to the people has been made. During the British rule, famines were a common phenomenon, no efforts were made for rural development and rural economy suffered a lot.

Gandhian strategy for rural development includes the development of the village and small scale industries, village handicrafts, development of agriculture, improvement of rural health, education and sanitation, betterment of the backward communities, even distribution of income, wealth and co-operation at all levels accordingly.

No doubt the country become independent in agriculture thanks to the introduction of revolution in 1960. However, it made farmers self-centred. Farmers still choose sure sort of crops of upper yields, use chemical fertilizers indiscriminately so as to induce a lot of profit and at last the results area unit currently seen worldwide. The toxic chemicals have currently entered the organic the food chain and those foods are consumed by human beings. Deaths due to various water borne diseases are now quite common. Agriculture was once popularly known as 'God's profession'. Today's farming isn't that divine. It exerts pressure, greediness, economic group action, and even slavery.

Agriculture is old and also the foremost necessary occupation within the world. Farming is done in India are done on a large scale and are the backbone of the country. With about 55% of India's population enthusiastic about agriculture for its keep and the welfare of farmers assumes nice significance. For Gandhiji the farmer was the central purpose for property social order and also the agriculture ought to be planned in such a fashion that every village shall be self-sufficing in its food necessities. He thoroughbred that development of rural economy, trade and skills is that the solely method of transportation the progress and prosperity to India. He needed the village to be the central place within the national economic development with sound scientific and non-secular values.

According to Ministry of Rural Development (2020) in India has the biggest rural population within the world. About 65 per cent of Indian population lives in rural areas. Most of the agricultural folks stay engaged in farm connected activities. Employment in agriculture in India is at 41.49% in 2020, per the World Bank collection of development indicators.

It is troublesome to form out a living from the tiny and marginal farms upon that over eighty per cent of rural households rely. The unemployment rate in rural India has increased. In rural areas poverty ratio remained above 50%. Promoting development in rural areas could be a slow and complicated method featured with

several challenges. The improvement of productivity and financial gain of rural communities is at the core of rural development. Because of lack of adequate choices, majority of rural population accept agriculture and farm connected works for his or her support. Moreover, social and economic difference adversely affects people's quality of life; resulting in the next incidence of economic condition. The tendency shows that agriculture is no more a village economy these days.

Gandhiji was against Pt. Nehru policy of modernization, which according to Gandhiji had provoked migration to urban areas with the general perception that the rural life doesn't compare with the urban life. Gandhiji diagnosed the problem of rural evacuation much earlier.

After independence Public Distribution System was introduced which imposed wheat and rice consumption instead of traditionally millet-consuming people, though Gandhiji believed in Local production and distribution system. Millet would have provided nutrition to the local ecosystems, if millet had been included in the Public Distribution System. But PDS disturbed the local ecosystem, as food grains were transported from distant regions. Without local procurement and local distribution, PDS at the centralized level is a disaster, it led to corruption.

Gandhiji also believed that the base of industry and of agriculture are different. Agriculture can only prosper when farming communities were able to feed themselves and their neighbours and are able to supply decent surplus to urban areas, then villagers don't feel the need to leave villages and go to cities. When de-urbanization starts happening, it will be the decade for agriculture. When we have good agriculture, agro-industry, non-farm cottage industry in rural areas and in totality, as a universal approach to agriculture, that's when Indian agriculture will grow. He suggested cultivation of cash crops such as cotton and castor, as they could be processed in the villages, and could promote an agro-based processing industry there.

Gandhiji also requested farmers not to steal and gamble. He also advised the farmers not to sell the produce at loss and neither it is right for a cultivator to make unduly large profits.

CONCLUSION

Rural regions in our nation are still deprived of basic necessities. Suicides among farmers is due to poverty in rural areas. In today's time the relevance of Gandhian philosophy is very much there. We have to place ourselves with the villagers who work hard under the hot sun beating on their bent backs. We have to teach them how to budget time, health and money. Lionel Curtis had described our villages as dung-heaps. Our villagers do not get fresh air though they are surrounded by fresh air; they don't get fresh food though they are surrounded by the freshest foods. We have to turn them into model villages. We have to take this as a task to make our villages a beautiful place. Our efforts should be on revitalization agriculture, making villages as independent self-sufficient units. Farmer should have the right to decide what to grow, he has to be acknowledged as 'Father of the World', and our Public distribution system should be based on local production and distribution mode.

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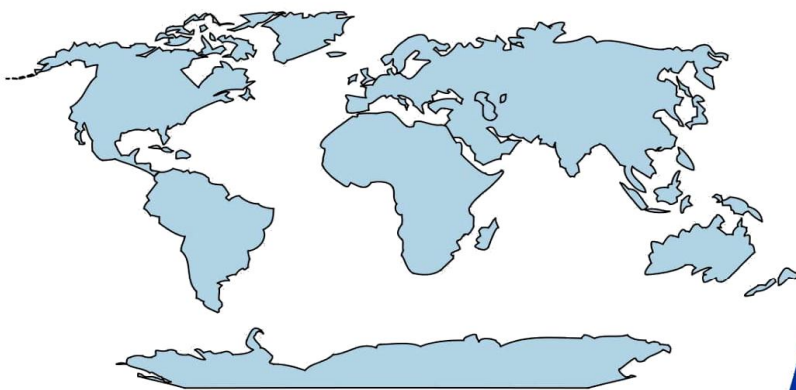
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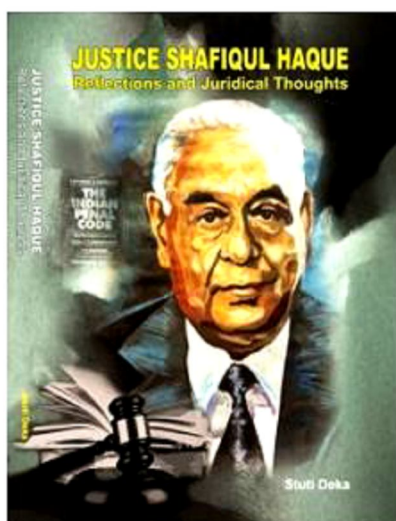


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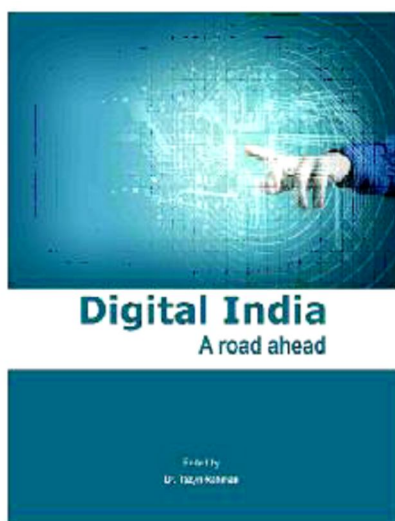
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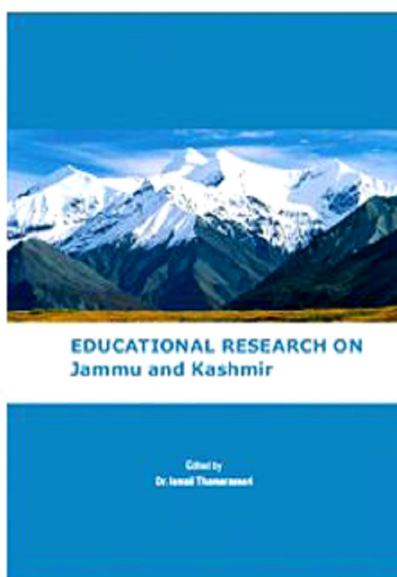
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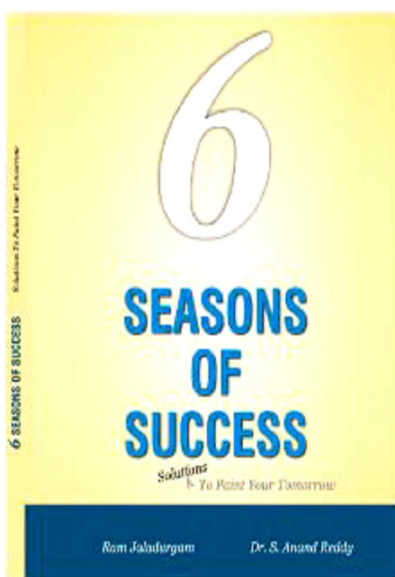
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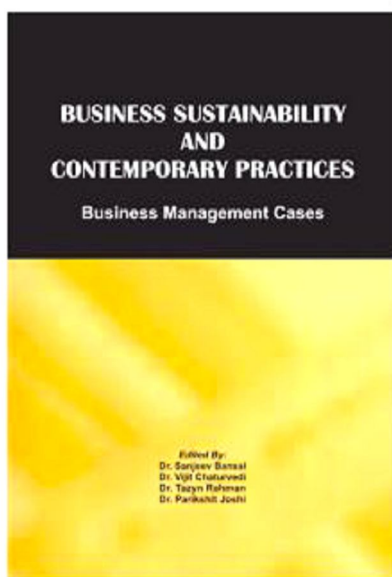
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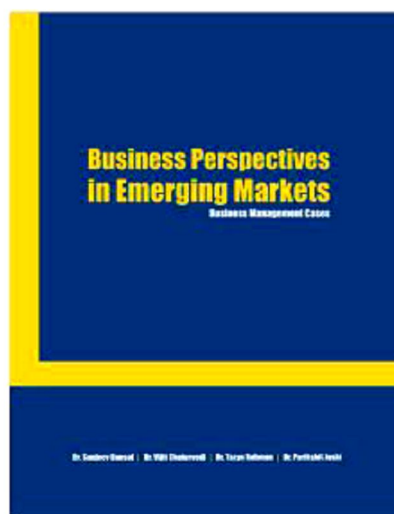
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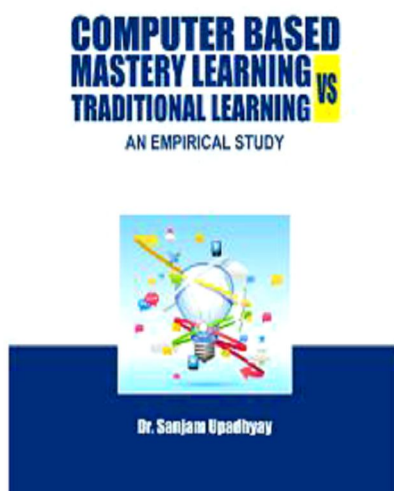
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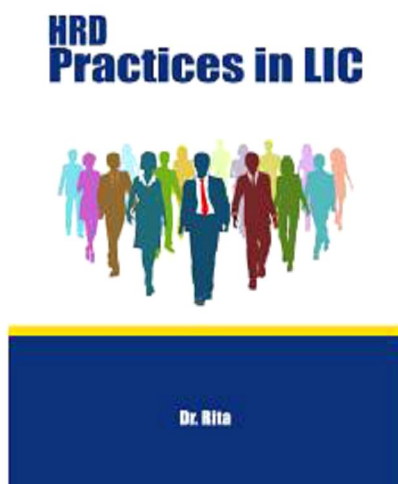
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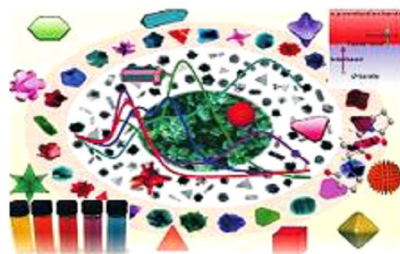
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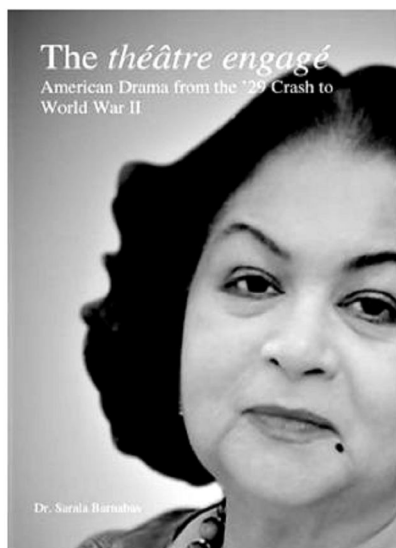
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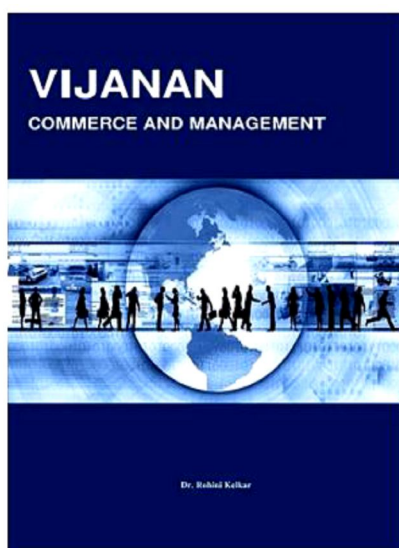
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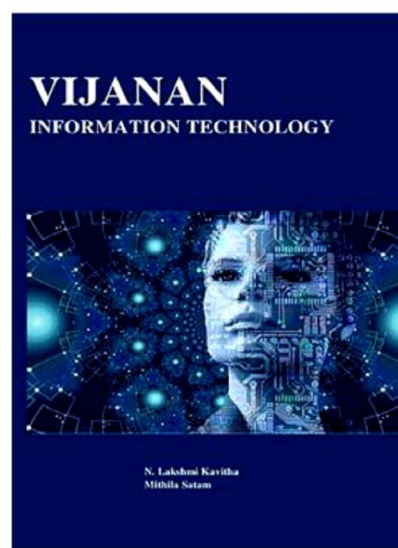
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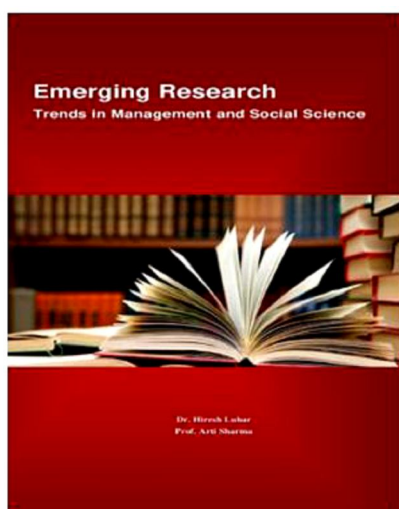
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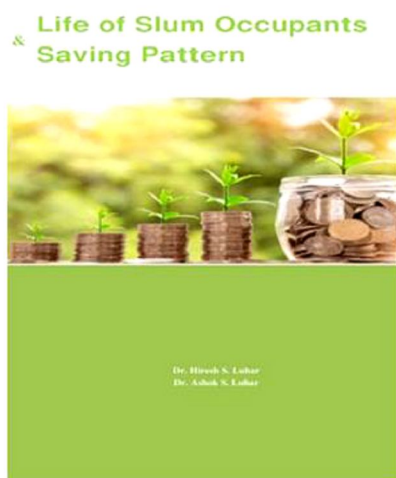
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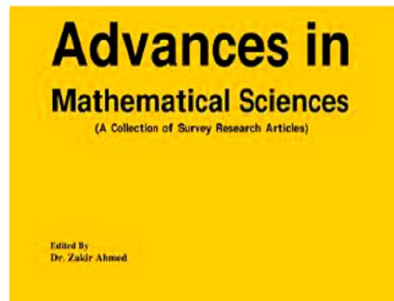
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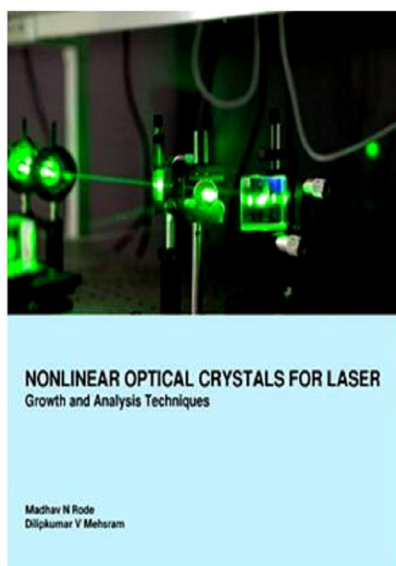


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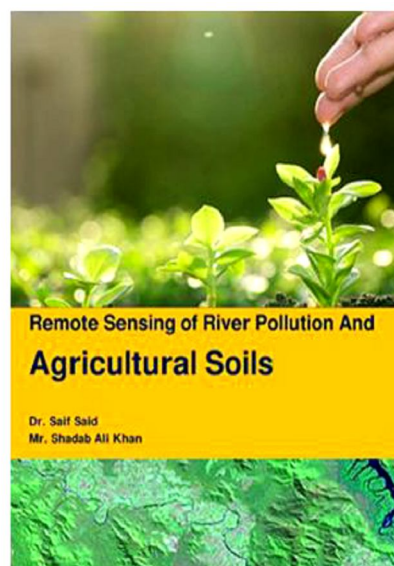
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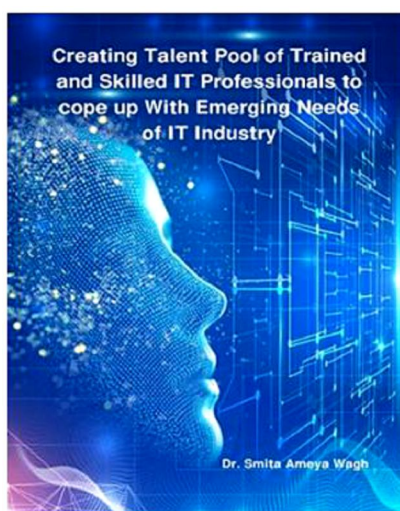
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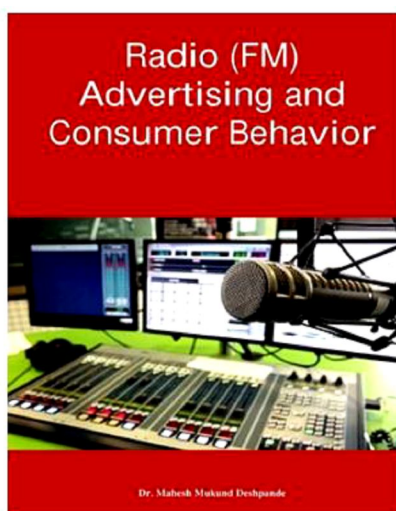
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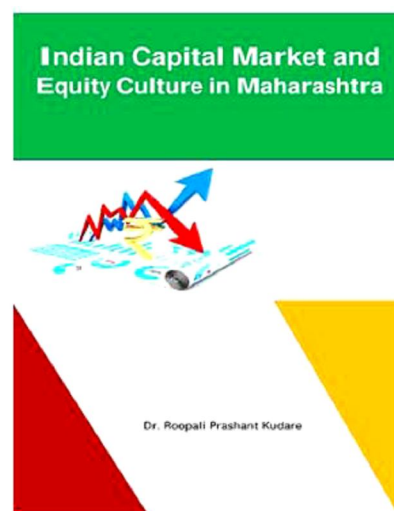
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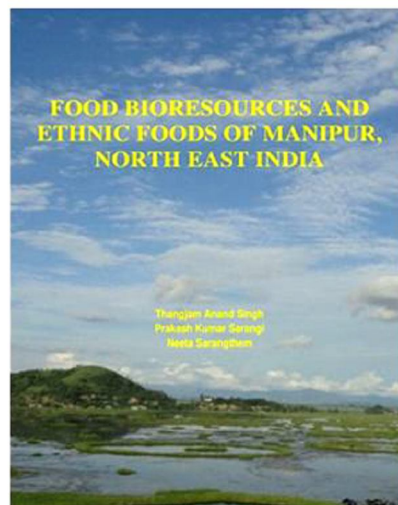
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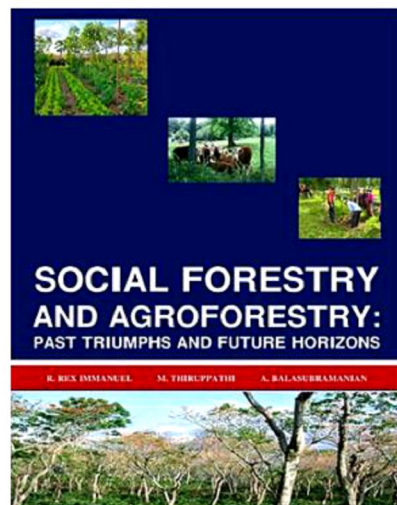
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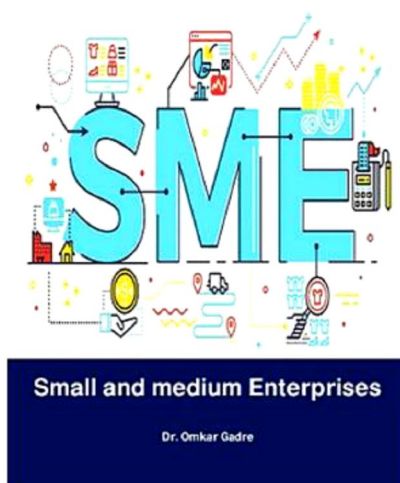
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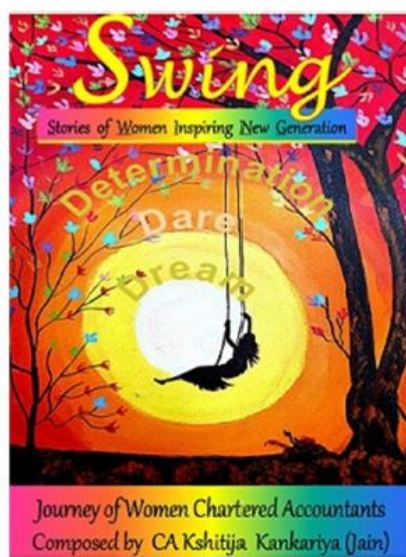
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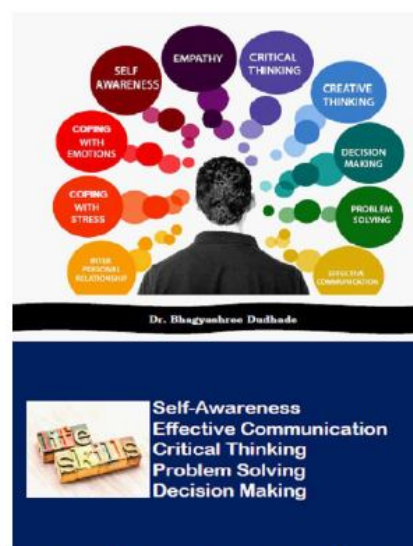


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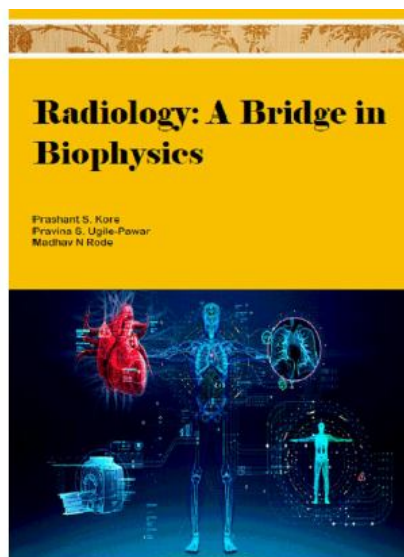
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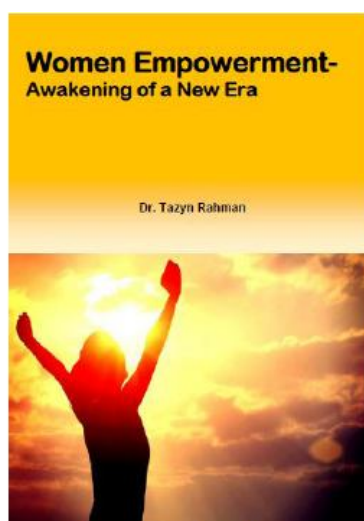


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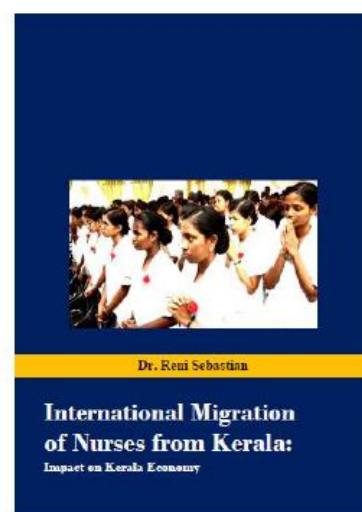


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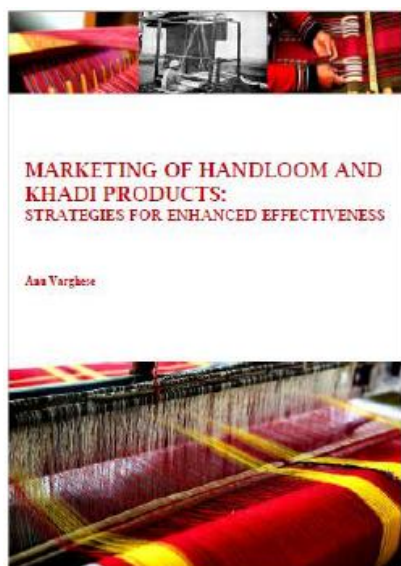
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