

## DEVELOPMENT AND ITS CONTEMPORARY RELEVANCE OF GANDHI

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The man has always tried to search something for the development of mankind. In the era of this continuous development where it was agriculture based society, gradually it moved towards industrialization and urbanization. When the relationship between state and economy diagnosed then agriculture oriented feudalism system developed mainly two types of economy in which the capitalistic system is free from state's interference and other state controlled social economy, This two systems also known as anti to each other. On the one side capitalistic system gave birth to disparity in the society, and on the other side it gave birth to the evils like monopoly and corruption. In this way capitalism and socialism were not able for symmetrical development of the society and capitalism harmed environment and it led to the problem global warming. In this context the Gandhian modal of development is only apt theory. Gandhi Ji saw human society in the religious perspective rather materialistic perspective. Today each and every intellect considered economic and political society control failed miserably. Today's word is looking optimistically towards Gandhiji.

According to Tushar Gandhi great grandson of Mahatma Gandhi, questions asked on Gandhi's relevance are like these questions for example ,Is life relevant?, Is truth relevant?, Is morality relevant? These questions don't deserve to get answer. Tushar Gandhi further says 'Today it has become fashionable to question the relevance of Mahatma Gandhi'. He said that till the time there is relevance of life, truth, and morality, Gandhism will prevailed. Though Gandhi Ji has put his views on social, economic, political, religious, spiritual, modernity,

culture and morality which is based on truth, non-violence, sarvodaya and satyagrah. Today there is a debate on these ideologies of Gandhi Ji for their relevance before I draw your attention to the 'Development Model' of Gandhi Ji, I would like to say New Global Economic System has entirely changed the concept of regional peace and security at the global level. In the last decade of the twentieth century, a very powerful international lobby has built a strong public opinion through the emergence of electronic and print media that there was a universal need for more and more liberalization in the field of trade, commerce, and industries. This process of globalization culminated on the formation of World Trade Organization, More than one hundred and seventy five nation – states have come to globalize their approach in the field of economic activities. In the form of WTO, cutting across geopolitical boundaries and political ideologies. Apparently, this new phenomenon of economic globalization appears to be very supercilious. the times when socialism failed in 1991 it was thought that capitalism model of development grow like anything in the whole world .As a result of this globalization richer is getting richer day by day and poor is getting poorer day by day. Its degrading morality, corruption is increasing by leaps and bound, people are also getting violent, many small languages and civilization are on the verge of disappearance.

We have to look back to Gandhi. After the near failure of both communalism and capitalism. We have to look for a third alternative which could provide better and more positive 'human system' for building a better world, any system that would

be free from any sort of violence at the individual as well as the social level. Here comes the relevance of Gandhi to advocate a new political system based on human values of love and compassion. Even India and China got attracted towards capitalist system. But as a result of the two important events like American Economic Crisis of 2008-09 and Eurozone crises 2010-11 created question mark on the capitalistic model of development and capitalist model increased inequality and failed sustainable development because of this the world is facing crises like global warming and environment problems. In current scenario the whole world is looking optimistically at Gandhism. Gandhi Ji said, "Rest all rights are futile unless there is economic equality" The society should provide basic amenities to the masses before accumulating wealth. He further said economic Swaraj can be attained by sustainable development and appropriate technology which is in the favor of environment and which can provide employment to the masses. This economic policy is very relevant to the countries like India. Gandhi Ji projected his thoughts of economy by the theory of trusteeship whose aim was to reduce the increasing gap between rich and poor. Gandhi Ji said that rich person is only a trustee of the wealth which he owns and their duty is to spend their money on the welfare of poor people. This itself is an indicator that it has got potentials for operation in addressing the issues of the people. In 2005 in Gandhi Smriti oration B G Varghese said the today's corporate social responsibility is inspired by Gandhi Ji's theory of trusteeship.

In this context the world is in search of alternate model of development. The concept 'development' is contested one and there is no universally accepted definition and explanation for this concept. Because human society whether they are in rich countries or in third world countries, it could not lead a peaceful and happy life. The developed countries are more vigorously searching for an alternative model of development. They have developed an animated discussion on the course they have to pursue for development. Productions of material wealth through the human capacity by

utilizing the science and technology have not mitigated the human sufferings rather they increased exponentially. Possibilities for a few segments to become richer and for major segments of the society becomes poverty stricken are on the increase which ultimately will make the society with extreme inequalities. The ideological persuasion in governance, economy and politics of all varieties has not brought substantial results in addressing the human sufferings.

As far as my best knowledge by the reading some of the basic books I have a firm conviction that Gandhi has something to offer to the world which is unique in its character. The question "whether Gandhi is relevant to-day" has been asked ever since India 'got independence and continuously the search is on which indicates the fact that more number of people believe something unique is in Gandhi to solve many of the pressing problems in India. In the constitution of India Gandhi Ji's thoughts are included and in the eleventh five year plan's theme of 'Inclusive Development' reflects development model of Gandhi Ji. Gandhi's approach is always integral and integrated. It is inclusive in the sense his vision of development is not making material wealth but harmony with nature in the interactive process between humanity and nature. Gandhian development model crosses the boundary regions of nations and the territories. It is universal in character. But the actions are from below with the active participation of the people. He indisputably argued that the systems are the human creations and hence unless the human being are evolved and transformed individuals and self-disciplined individual all the systems will be of no use and they are for exploitation.

As far as my views are concerned Gandhi Ji believed that people are being perceived, Gandhi had gone much beyond the body, mind, skill and capacity and strongly relies on the soul force. To sustain his argument he took the native routes by negating the western civilization which is in materialistic, competitive and consumeristic framework. It seems that Gandhi tried to twist the course of history. No doubt he tried to evolve an

alternative paradigm of human life and development. While relying Indian tradition of development he unequivocally tried to reform the Hindu religion. His reformatory process was revolutionary in character. Since Gandhi kept the human spirit and soul in his approach in the backdrop he looked at economy, nature, religion, governance, science and technology from human centric perspective. His thought of human being is not materialistic but evolution centric. Hence he developed a model of development with the basic tenor of rhythmic relationship between the human being and the nature and this engagement of relationship between the human being and nature is to meet the needs of the society not to the greed. In to-day's, world everyone is talking about the failure of the regulatory mechanism to oversee the violations of the economic and political institutions resulted in breakdown of the fast growing economy. But Gandhi Ji thought a regulatory mechanism not from any external system but from the internality of the human being. For the self-regulation, enforcing laws are not civil or constitutional but purely they are moral and ethical. He demonstrated the whole process within a short span of time through his action more specifically in engaging people.

Gandhi Ji had experimented all his propositions, premises and framework in Indian soil through his social laboratory. He had not 'suggested anything new other than the one tested in his life. Hence he made propositions based on his life experience. He touched the inner soul of the Indian society through his spiritual approaches which unequivocally fall into the framework of secularism which is called communal harmony: India is an ethnological museum and it cannot be compared with' any country in the world as one cannot find commonalities between India and other countries. Their unique characteristic lies in unity in diversity. Indian society has got such accommodative character to imbibe diversities and 'differences. He drew strength only from this character of Indian society. Though he depended on the above proposition, he did not forget the materialistic perspective also. His economic perspective is more

moral than the Adam Smith's economic theory. His economy is need based not income or wealth based. Hence it is free from exploitation. He had identified the methodology of unifying the human force and he successfully mobilized the people and he transformed the people into a transformative force to achieve freedom and by which he established a proposition that human potentials irrespective of its technical know how has got transformative power. So people can be mobilized for eradication of poverty and achieving prosperity. By engaging the human society continuously for development people can be transformed through their soul force. The whole world relied on technology, science, education, government and administrative system but not the people. This methodology had helped Nelson Mandela and Martin Luther King to achieve their goals. Barack Obama was also inspired by Gandhi.

It is a million dollar question as to why India could not follow the path of Gandhi after India got independence? We were in the practice of British Governing and economic system, this is the reason behind Gandhi, and the Gandhians have not operationalized the principles to fit into the governing system of the country. Whether it is for economy, state formation, governance, administration, science and technology, the westerners had developed systems and they were ready for universal adoption. Gandhi was unique in keeping the spirituality in his thought and transformed the spiritual elements into operational devices for day to day activities. His travel in two planes namely spiritual and ordinary life had created a creative synergy for transformatory action which in fact differentiated Gandhi from other thinkers of the world. But after Gandhi, the Gandhian principles and values had not been developed into a system for universal operation. Moreover the Nehruvian school thinkers were caught in a dilemma between the Gandhian framework and the western development framework imported from the West. But Nehru had come to the conclusion only at the flag end of his period of premiership that he could not have moved away from Gandhian way. Because Nehru had seen

what all the predictions made by Gandhi about the possible impact of the practice of western model of governance and development were true. Somehow or other, India had moved away and other countries also moved in the western way but ultimately the whole world is in dilemma where is the way? And how to proceed? and where to proceed? In the present context as the existing model and framework of governance and development have not solved the problems of the people.

After suffering the breakdown of global economy, global warming, climate change, environment degradation, ecological imbalance, depletion of nature resources, persisting hunger, increasing poverty, internal warfare, inequality, gap between the rich and the poor, and terrorism and naxalism, there is a growing compulsion few the humanity to think beyond state, region, country and globe to make governance and administration people centric. If it is to be made people centric development should be made local based on the skill and knowledge of the people. For the above, powers have to be decentralized. Communities have to be empowered along with women to protect nature, conserve energy and nature bio-diversity. They are all the basic aspects of Gandhian Framework. But they are coming to us in the form of resolutions from the International Institutions. After seeing market crash and failure of democratic government in solving some of the basic issues, the world community has come to a conclusion that the existing order could not solve and address the present crisis in economy, polity, administration model and society. It needs an alternative which is nothing but Gandhian model of development. What is to be done now is the contextualization of the Gandhian Framework and out of which a Neo

Gandhian Framework can be evolved. At last we can say that without harming the environment the equal model of development is only possible by Gandhian Model. In this way it proves that Gandhian Development Model is better than other development model. So in this way it proves the relevancy of Gandhian Model of development.

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