

(SJIF) Impact Factor-7.675

ISSN-2278-9308

# *B.Aadhar*

Peer-Reviewed Indexed

Multidisciplinary International Research Journal

**June-2020**

**SPECIAL ISSUE- CCXXX(230)**

*Challenges in the 21<sup>st</sup> Century & Need of Gandhian Ideology*

Chief Editor  
Prof. Virag S. Gawande  
Director  
Aadhar Social  
Research & Development  
Training Institute Amravati

Editor:  
Dr. V.L.Bhangdia  
Principal  
Smt.Kesharbai Lahoti  
Art's Comm,Mahavidyalaya,  
Dist. Amravati.

**The Journal is indexed in:**

Scientific Journal Impact Factor (SJIF)

Cosmos Impact Factor (CIF)

International Impact Factor Services (IIFS)

**INDEX**

No.	Title of the Paper	Authors' Name	Page No.
1	View of Mahatma Gandhi on Management Skill	Dr V.L.Bhangdia	1
2	Ideological Coalescence of Mahatma Gandhi and Ravindranath Tagore	Dr. Ulka S. Wadekar	5
3	Philosophical Foundation and Human Values of Mahatma Gandhi	Dr. S. M. Bhowate	9
4	Impact Of Gandhian Thought On Language And Literature	Prof. Sima Hari Kothalkar / Mr. Yogesh Bhaskarrao Hage.	12
5	Healthy Body Through Yoga	Prof. Atul Sharma	15
6	Study Significance of the Ideals, Values and Leadership Qualities of Mahatma Gandhi, in Sustaining Successful Businesses in Today's World	Mr. Chandrakant B. Dhumale.	17
7	Social and Political Philosophy of Mahatma Gandhi	Dr. Nandkishor K. Ramteke	23
8	Gandhian Ideology: A Criticism	Dr. Sumedh Y. Ahate	28
9	A Study on Mahatma Gandhi's Principles of Human Resource Management	Dr. D.V. Ingle	31
10	Gandhi's 'Sarvodaya': The path to Utopia	Dr Jagruti S.Vyas	34
11	Gandhi's Health Tenets: The Time Tested Panacea	Dr. Satish R. Modani	37
12	Gandhian Ideologies and it's relevance in 21 <sup>st</sup> century (Abrief overview)	Dr Abhay Madhukarrao Patil	40
13	Views of Mahatma Gandhi on Women Empowerment	Dr.P.B.Kharche	43
14	Economic Relevance of Gandhi	Dr. Archana V. Bhangdia	47
15	Views of Mahatma Gandhi on Sustainable Development	Dr.J.D.Gupta	50
16	Views of Mahatma Gandhi and Management Skill	Prof.Dr. K. B. Ingle	54
17	Impact of Gandhian Thought On self –efficacy and personality of teachers	Dr. Sunil kumar	56
18	Role of Education in achieving Sustainable Development under Grate Gandhiji's philosophy: A study	Dr. Manish D. Jadhav/ Shital M. Jadhav	60
19	Changing Images of Gandhi in Indian English Literature	Vijay D. Bhange	64



20	Views of Mahatma Gandhi about Environment Issues <b>Ku. Bina Suryakant Pathak</b>	68
21	Gandhian Influence in Raja Rao's <i>Kanthapura</i> <b>Prof. Dr. Deonandan T. Adhau</b>	70
22	Views of mahatma gandhi about Women empowerment <b>Milind M.Pande</b>	73
23	Gandhian Philosophy and Modern Education System <b>Dr. N.Y. Dhawale</b>	75
24	Mahatma Gandhi – An Indian Model Of Servant Leadership <b>Prof. Rahul G. Mahure.</b>	79
25	Mahatma gandhi's views on economic, political and social reform ✓ <b>Dr. Balkrishna n. Mahajan</b>	86
26	Mahatma Gandhi and Modern Education System <b>Ku. Priyanka Prakashrao Bhatkar</b>	91
27	Mahatma Gandhi and Change Management <b>Ku. Sunita Shankarrao Khekale</b>	94
28	An Analysis Of The Gandhian Approach To Rural Development <b>Dr.Sushant D. Chimne</b>	96
29	The Importance of Gandhi's Perception of Inter-Caste Marriage in India <b>Dr. Mrs. Mangala D. Tambekar</b>	99
30	Idea of gandhian nationalism. <b>Dr. Ashwinkumar Rathod</b>	102
31	Views of Mahatma Gandhi and Management Skill <b>Dr.Jyoti H.Lahoti</b>	108
32	Impact Of Gandhiyan Views On Rural And Agriculture Development <b>Dr.P.N.Ladhe</b>	112
33	Impact of Gandhian Thoughts on Indian English Writers <b>Dr. Ashalata Raman</b>	116
34	Yoga and Modern Life Style <b>Dr. Hanumant Lunge</b>	120
35	Factors Affecting the Location of Industries A Case Study of Amravati District. <b>Dr. Anilkumar Gopi Prasad</b>	125
36	The Relevance of Gandhian Ideology to the Present Day Khadi And Village Industries. <b>Gayatri Sanjay Tiwari</b>	131
37	Gandhiji's Impact on Post-Colonial Literature <b>Dr. Savita D. Thakare</b>	134
38	Development of Rural India – The Gandhian Approach <b>Prof. Dr. Jyoti R. Maheshwari</b>	137
39	Gandhian Influence on Bhattacharya's So Many Hungers and A Goddess Named Gold <b>Swati D. Chaudhari / Dr.MadhuriK. Phule</b>	140
40	Mahatma Gandhi and his experiments with football <b>Dr. Vikrant Ramchandra Wankhade</b>	143
41	The Impact of Mahatma Gandhi on Indian Cricket <b>Dr. Gajendra B. Raghuwanshi</b>	147

**Mahatma Gandhi's views on economic, political and social reform**  
**Dr. Balkrishna N. Mahajan**

Arts, science and commerce college, chikhaldara, dist. Amravati (m.s.)

**Abstract**

Mohandas Karamchand Gandhi was an Indian lawyer, anti-colonial nationalist, and political ethicist, who employed nonviolent resistance to lead the successful campaign for India's independence from British Rule, and in turn inspire movements for civil rights and freedom across the world. His economical, political and social views changed the lives.

**Keywords:** Anti-colonial nationalist, Economical, Political, Social, non violence.

**Introduction**

Mohandas Karamchand Gandhi (1869-1948) was one of the few men in history to fight simultaneously on moral, religious, political, social, economic, and cultural fronts. During his time as a lawyer in South Africa he developed his strategy of non-violence: the idea of opposing unjust laws by non-violent protest.

Born into a privileged caste, Gandhi was fortunate to receive a comprehensive education, but proved a mediocre student. In May 1883, aged 13, Gandhi was married to Kasturba Makhanji, a girl also aged 13, through the arrangement of their respective parents, as is customary in India.

**Review of Literature**

Introduction to Gandhi's life and thought, Bhikhu Parekh outlines both Gandhi's major philosophical insights and the limitations of his thought. Written with extensive access to Gandhi's writings in Indian languages to which most commentators have little or no access, Parekh looks at Gandhi's cosmocentric anthropology, his spiritual view of politics, and his theories of oppression, non-violent action, and active citizenship. He also considers how the success of Gandhi's principles were limited by his lack of coherent theories of evil, and of state and power. Gandhi's view of man as ascetic allows no room for expressions of the cultural, artistic, or intellectual. Furthermore, he was so hostile to modern civilization that he was unable to appreciate its complex dialectic or offer a meaningful narrative. Gandhi's economical, political and social views and reforms changed and developed the country as well people.

**Economical views of Mahatma Gandhi**

**1. Economic Laws**

According to Gandhi, economic laws which aim at material progress as well as social harmony and moral advancement, should be formulated according to the laws of nature. There is no conflict between the laws of nature and laws of economics. The laws of nature are universal.

The laws of economics, which deal with practical problems, are not universal. The economic laws of a country are determined by the climatic, geological and temperamental conditions of that country. Hence they vary with the conditions of the nations.

**2. Non-violent Economy**

Gandhi advocated non-violence and hence his economics may be called economics of nonviolence. The principle of non-violence is the principle of Gandhian philosophy. As there was no industry and no activity without certain violence, he wanted to minimize it. He believed that violence in any form breeds greater violence.

He defined a non-violent occupation as one "which is fundamentally free from violence and which involves no exploitation or envy of others".

The solution to Indian basic problems lies in the practice of non-violence. Gandhiji opposed capitalism as it resulted in exploitation of human labour. He believed that nature produced enough



for the satisfaction of the people's wants and there would be no pauperism and starvation if everybody took only that much that was sufficient to him.

### **3. Exchange Economy:**

Gandhian idea on exchange economy is based on the swadeshi spirit. Every Indian village should be a self-supporting and self-contained unit exchanging only necessary commodities with other villages where they are not locally producible.

The person who has accepted the discipline of swadeshi would not mind physical discomfort or inconvenience caused by the non-availability of certain things which he has been using. He would gradually learn to do without those things which up to this time he has been regarding as necessary for his life.

Mahatma Gandhi asked people not to worry about the non-availability of such things as pin and needle, because these were not manufactured in India. He was prepared to buy from other countries those commodities (like watches from Switzerland, surgical instruments from England, etc.) which were needed for his growth; but he was not prepared to buy an inch of cotton of the finest variety from England or Japan or any other country of the world because the importation of cloth had caused the ruin of the home industry – it had harmed the interests of the millions of inhabitants of this country.

### **4. Khadi Industry:**

Every Indian needed at least 13 yards of cloth per year. Gandhiji believed that multiplication of mills could not solve the problem of cloth supply; therefore he stressed the development of Khadi industry. For Gandhiji, khadi was the "symbol of unity of Indian humanity of its economic freedom and equality". Khadi means the decentralisation of production and distribution of the necessities of human life. Khadi movement began only after Gandhiji's return from South Africa.

He believed that Khadi industry would save millions of people from starvation and would supplement the earnings of poor people. To him, the music of the spinning wheel was sweeter and more profitable than harmonium. Gandhiji advocated the use of charkha due to its advantages. Charkha requires a small amount of capital; it is simple in operation. It is a source of steady income; it does not depend upon monsoon; it helps in solving the problem of unemployment. Charkha was considered to be the symbol of nonviolence. His slogan was "swaraj through spinning".

### **5. Law of Bread Labour:**

The Law of Bread Labour was propounded by T.M. Bondaref and popularized by Ruskin and Tolstoy. This law emphasizes that man must earn his bread by his own labour. To Gandhiji the law of bread labour related to agriculture alone. But as every-body was not a cultivator, he could earn his bread by doing some other work.

If all people labored for their bread, there would be enough food and clothing for all, they would be healthier and happier, and there would be no problem of food shortage, no disease and no misery. He strongly believed that without physical labour no one was entitled to get his food. He advised the rich also to do bodily labour for the bread.

### **6. Simplicity:**

Mahatma Gandhi was against the multiplication of human wants. In order to lead a simple life — a life untouched by immorality, untruth and political gain, he did not want many things. He eventually succeeded in complete renunciation. He firmly believed that Western materialism and industrialization had increased human wants. He always pleaded for a simple life, life of plain living and high thinking, so that the requirements of such a life could be satisfied easily.

To Mahatma Gandhi, happiness lay in the curtailment of wants, and not in their multiplication. As he observed — "The less you possess, the less you want, the better you are, better not for the enjoyment of this life but for the enjoyment of personal service to one's fellow beings, service to which you dedicate yourself, body, soul and mind".



### Politics of Mahatma Gandhi

Coming to the political thought of Gandhi, we have to remember certain dispositions of Gandhi. First of all, Gandhi was not a system builder in an academic sense. He was not a political philosopher. For all his sayings were pouring from his deep feelings and sincere realization of the truth. Without going into disputes, it can be agreed that he was not committed to any exclusive school of thought. His speech and pen had generally come from responses from particular situation. Gandhi even at the fag end of his life spoke of himself that he had never ceased to grow and therefore, he had been learning from "Experiment with Truth". as he named his autobiography. Thus Gandhi had revised his opinions from time to time though his conceptual framework remained the same. He had not altered from his basics.

Gandhi's political thought stems from different traditions, Eastern and Western. Though he had inherited many traditions he had not agreed in to with any one of them. He had picked up many traditional concepts from his immediate predecessors as well as from ancient texts. Gandhi did never claim to be an original thinker. But when we look into all his sayings we find a conceptual framework, common to a philosopher. Moreover, when we find that his theoretical formulations and practical pursuits are identical, we have every reason to accept him as a philosopher in the Indian sense. But unlike other philosophers and political scientists of both the East and the West, only he could emerge not only as the man of destiny of the nation but also as the man of the millennium. Many political Scientists thought that Gandhi was a combinations of a prophet and a politician of the highest caliber. So he had combined within himself aspects of the Philosopher and politician. Romain Rolland in his biography of Gandhi written in 1924, had remarked that if Tilak would not have died Gandhi might have chosen a religious life rather than a political. TO Gandhi politics itself was his religion. He was opposed to politicizing religion. He was for spiritualizing religion but he was essentially a worldly man and never sought this own salvation secluded from the world. For him politics had encircled him like the coil of a snake. He must wrestle with the snake, there is no respite. He could have thought of avoiding politics, if without politics food and work could be provided to the hungry unemployed people of India. He strongly felt hat without involving himself in politics it is not possible to remove socio-economic exploitation and political subjugation and thereby moral degradation of the people of Indian unless he involved himself in politics. In this perspective we have to understand Gandhi's confrontation with the coil of a snake. No matter how much tough, the task might be, we have to come out from it by wrestling with the snake. This can be successfully performed if we can alleviate the present state of politics to Dharmic politics. By Dharmic, Gandhi meant that it should be remove from corrupting influences and sectarianism. This politics should be the privilege of all. Gandhi was not prepared to accept any fixed dogma or mechanical way for either of politics or religion.

Gandhi had a vision of transforming the socially and morally degenerated and separated individuals in a manner where individuals can enjoy their freedom in a spirit altruism. To understand Gandhi's politics it is also necessary to understand Gandhi's concern for the cleavage between state and civil society. The community life is fast diminishing and civil society could not formulate any mechanism to control it.

Gandhi was concerned since his days of Hind Swaraj that the Western civilization had been hedonistic, in the sense of self-pleasure centred, pragmatic in the sense of immediate material benefit and individualistic in the sense of egocentric in the sense of sovereign individual oriented. He found British parliament had become a sterile women, where naked display of self interest or party interest (or power only) had been manifested. He blamed disease lying with the western civilization itself. Gandhi found that the whole business of politics had been running to a wrong path on a hoax.



### **Mahatma Gandhi's Social views**

Social change in India constituted his immediate goal and priority. In the pursuit of this objective, he fashioned a programme of social reconstruction that evolved from his experiences and experiments in various areas of social life in a kind of trial and error process. He was deeply conscious of the inertial drag of tradition as well as the natural propensities of man to pursue narrow and immediate interests and dominate his fellow beings.

His upbringing and readings also played a major part in his orientation towards man and society. His proposals for social change are different because they are not concerned with the progress of civilization or the historical process; his main concern is the destiny of man, which according to him is self-development, and he judges a civilization according to its capacity to fulfill this purpose. Material well-being is the prime consideration of modern civilization; opposed to this is Gandhi's view of progress as the movement towards self-discovery or self-realization of man.

Gandhi's thinking on social change was in terms of a social revolution in which systemic change was attained through a moral revolution in values. His most important contribution to the general techniques of revolution was the theory of ahimsa (non-violence) and its practice in the form of satyagraha. This included, firstly, the use of moral force by an individual dedicated to the service of the people and, secondly, collective pressure and persuasion against the opponents.

### **The Modern Non-Violent Social Order:**

Gandhi was sceptical about drawing up a detailed plan for a modern non-violent social order for several reasons. As the individual was instrumental in transforming society through the extension of his self, social institutions and systems were reflections of his moral and social level. A violent people would obviously create a violent society, while a non-violent people would create a non-violent one.

Gandhi's theory of social change would lead to the creation of a society in which the average individual would have attained a high level of moral growth and he would lead a corporate life characterized by approximate social and economic equality, genuine political consciousness, voluntary cooperation and simplicity.

Men and women in Gandhi's society would live in close touch with their environment, not wishing to dominate it, but enjoying being part of it. His relevance for all time has been brought out most cogently by Sarojini Naidu, his famous co-worker and India's outstanding poetess, in a passage written a few months before his assassination.

### **Conclusion**

Gandhism is a body of ideas that describes the inspiration, vision, and the life work of Mohandas Gandhi. It is particularly associated with his contributions to the idea of nonviolent resistance, sometimes also called civil resistance. The two pillars of Gandhism are truth and non-violence.

Gandhiji successfully spread his developmental ideas to the people which changed their life.

### **References**

1. Ghose, Sankar (1991). Mahatma Gandhi. Allied Publishers. p. 275. ISBN 978-81-7023-205-6.
2. Simone Panter-Brick (2015). Gandhi and Nationalism: The Path to Indian Independence. I. B. Tauris. pp. 75-77. ISBN 978-1-78453-023-5.
3. Mahatma Gandhi (2005). All Men Are Brothers. Bloomsbury Academic. p. 22. ISBN 978-0-8264-1739-8.
3. Rahul Sagar (2015). David M. Malone; et al. (eds.). The Oxford Handbook of Indian Foreign Policy. Oxford University Press. pp. 71-73. ISBN 978-0-19-106118-9.



4. Rahul Sagar (2015). David M. Malone; et al. (eds.). The Oxford Handbook of Indian Foreign Policy. Oxford University Press. p. 70. ISBN 978-0-19-106118-9.
5. Gene Sharp (1960). Gandhi Wields the Weapon of Moral Power: Three Case Histories. Navajivan. p. 4.
6. Dennis Dalton (2012). Mahatma Gandhi: Nonviolent Power in Action. Columbia University Press. pp. 30-32. ISBN 978-0-231-15959-3.
7. William Borman (1986). Gandhi and Non-Violence. State University of New York Press. pp. 26-34. ISBN 978-0-88706-331-2.
8. Indira Carr (2012). Stuart Brown; et al. (eds.). Biographical Dictionary of Twentieth-Century Philosophers. Routledge. p. 264. ISBN 978-1-134-92796-8.
9. Watson, I. Bruce (1977). "Satyagraha: The Gandhian Synthesis". Journal of Indian History. 55 (1/2): 325-35.