



UGC Sponsored  
One Day National Interdisciplinary Seminar  
On

# RELEVANCE OF GANDHIAN THOUGHTS AT PRESENT ERA

Tuesday 14th March, 2017

Organized by  
**Gandhian Study Centre**

Shri Gajanan Shikshan Prasarak Mandal's  
(Linguistic Minority Institutions)  
Toshniwal Arts, Commerce & Science College, Sengaon  
Tq. Sengaon Dist. Hingoli-431542 (MS)

Affiliated to Swami Ramanand Teerth  
Marathwada University, Nanded (MS)  
(Re-accredited by NAAC with "B" Grade)

Chief Editor  
Mr. S. G. Talnikar

Co-Editor  
Dr. P. B. Patil



Shri Gajanan Shikshan Prasarak Mandal's  
(Linguistic Minority Institutions)

**Toshniwal Arts, Commerce & Science College, Sengaon**

Tq. Sengaon Dist. Hingoli-431542 (MS)

Affiliated to Swami Ramanand Teerth Marathwada University, Nanded.(MS)

(Re-accredited by NAAC with "B" Grade)



ज्ञान-विज्ञान विगुरुस्वये

UGC Sponsored

**One Day National Interdisciplinary Seminar**

**On**

**Relevance of Gandhian Thoughts at Present Era**

Guided by

**Principal, Dr. S. M. Vadgule**

*Chief Editor*

**Mr. S. G. Talnikar**

Asso. Professor, Dept. of  
Political Science

*Co-Editor*

**Dr. P. B. Patil**

Asso. Professor Dept. of  
Economics

Organized by

**Gandhian Study Centre**

## **“Relevance of Gandhian Thoughts at Present Era”**



© Reserved

**Publisher & Printer:**

**Academic Book Publications**

**'Dnyandeep' Appartement, Plot No.2, Chaitanya Nagar, Opp.Pragati School, Jalgaon – 425001.**

**Mob: 9665626717, 9421636460**

**E-mail : [academicbooksjalgaon@gmail.com](mailto:academicbooksjalgaon@gmail.com)**

**Edition: 2017 ISBN: 978-93-85664-57-1**

**Typesetting: Academic Book Publications Price : ₹ 450/-**

All rights are reserved. No part of this publication may be reproduced, stored in a retrieval system or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.

# Contents

1.	<b>Relevance of Gandhian Thought in Freedom Struggle .....</b>	<b>1</b>
	Dr. Dalbir Kaushik, Dr. Anshu	
2.	<b>Gandhiji's Views on Panchayat Raj (Gram Swaraj).....</b>	<b>5</b>
	Dr. Jitendra Ahirrao	
3.	<b>Relevance of Gandhian Thought in Present Era.....</b>	<b>10</b>
	Dr. Vandana M. Mahure	
4.	<b>Gandhiji's thoughts on Agro &amp; Village Industries.....</b>	<b>14</b>
	Prof. Dr. Prakash Kadrekar	
5.	<b>Mahatma gandh and his concept of education.....</b>	<b>19</b>
	Dr. Ashok Tiparse	
6.	<b>Mahatma Gandhi &amp; Industrial Economy.....</b>	<b>22</b>
	Prof. Suresh S. Kashide	
7.	<b>Significance of Mahatma Gandhi's National Integration and It's Relevance in Today's India</b>	<b>27</b>
	Dr. Shyamsundar P. Waghmare	
8.	<b>The Role of Libraries in Dissemination of Gandhian Philosophy .....</b>	<b>31</b>
	Patade Nandkishor Sitaram	
9.	<b>M. K. Gandhi's Thoughts about Education and Mathematics.....</b>	<b>34</b>
	Dr. Sow. Archana V. Bhosle	
10.	<b>Gandhian Economic Thoughts: Special Reference to Woman .....</b>	<b>38</b>
	Prof. Dr. S. S. Agrawal	
11.	<b>Mahatma Gandhi And Decentralised Economy.....</b>	<b>43</b>
	Dr. Pandurang B. Patil	
12.	<b>Role of Gandhian Principles in Tagore's Chandalika .....</b>	<b>46</b>
	Mr. Sadeep Ramrao Gore	
13.	<b>Mahatma Gandhi's Concept of The Ideal Society .....</b>	<b>49</b>
	Mr. Tulshiram Laxman Dabde	
14.	<b>Understanding Hindi Swaraj in contemporary Context.....</b>	<b>53</b>
	Rajurakar Balvirchandra B.	
15.	<b>Mahatma Gandhi and Education .....</b>	<b>56</b>
	Tarode Vijay Laxman	
16.	<b>Gandhiji's Views on Rural Reconstruction &amp; Agrarian Economy .....</b>	<b>58</b>
	Prof. Dr. Sachin R. Agrawal,	
17.	<b>Gandhian philosophy in Waiting for the Mahatma: An Overview .....</b>	<b>63</b>
	Mantha Padmabandhavi prakashrao	
18.	<b>M.K. Gandhi - His Impact on Rural Development.....</b>	<b>66</b>
	Dr. Sudam Laxmankumar	
19.	<b>Gandhiji's Views on Education.....</b>	<b>68</b>
	Mr. Dhanaji Patil <sup>1</sup> , Mr. Sandip Markad <sup>2</sup> , Mr. Nilesh Gaikwad <sup>3</sup>	

# Mahatma Gandhi & Industrial Economy

Prof. Suresh S. Kashide,  
Assistant Professor,  
Degloor College, Degloor

## Abstract:

There is a false notion that industrialization is an easy means for any country's advancement. We must always learn from history. History is an unmistakable record of past events. As the saying goes "history repeats itself". If we take the same steps we shall land ourselves in the same predicament. When early in the century in the great war between Russia and Japan, the latter won, there was rejoicing that an oriental nation had come up to the top. Within our own lifetime we have seen Japan disappearing from the face of the earth as a big power. Why? Industrialization has not saved it. It has not saved any country. At the present moment, America appears to be at the top. There is no knowing when she will also go under. Violence creates unstable equilibrium. We cannot depend on it. The next moment somebody else becomes more violent and the erstwhile lords of the earth disappear. The idea that large-scale industries will save us is wrong. Industrialization is only indispensable if the country's economy is based on violence and is not calculated to meet its daily requirements. In our country it is absolutely wasteful. It is far too expensive for us to indulge in it. To equip the Army, or Navy or Air Force, industrialization is needed. They cannot do without them. If we want non-violence, large-scale industries are uneconomical for producing consumption goods only.

**Keywords:** Industries, Business, Villages, Swadeshi, Independence.

## Introduction:

In Norway and Sweden they have vast forests and they make paper from woodpulp. In our country this is not possible. In our country, we cannot afford to have our land put to that kind of use. The bulk of our handmade paper is made out of waste material. We make paper out of jute. Where does it come from? We do not import it from Eastern Pakistan or any other place like that. We get hold of old gunny bags that have been used, cut them up, boil them with caustic soda, reduce them to pulp and make paper. Looking at the utilization of nature's gift, or production, we see that handmade methods are superior to the methods of mills.

In many respects, handmade things also lead to all round benefit which we do not get from mill-made things. Take, for example, soap. The factories bring caustic soda from some large chemical companies and with that caustic soda they mix up oil and by using different processes they manufacture soap. It is not creation but a transformation of the caustic soda.

We also make cottage soaps. We do not buy any caustic soda. Our boys go after the rains, about January or so to fields and collect the Sajjimiti available from the surface of the earth. The boys remove this alkaline earth from the surface, which makes the soil better for cultivation.

We bring that sediment into our place, extract Soda Carbonate and prepare soap out of it adding slaked lime, water etc. We add Ghani oil or such other oil which does not compete with the people's food. Our agriculture is the better for this method of soap making and we utilize oils which are available for purposes other than eating. Thus our soapmaking forms a part of our economic order. Everywhere we have got to link up these things. Large-scale industries often stand alone and are unrelated to the rest of the economic organization.

### **Research Methodology:**

The current research paper is totally based on the secondary data of data collection. The secondary data involves various Journals, Magazines, Printed materials, Books, Websites and other relevant things.

### **Objectives of the Study:**

The study has following objectives:

1. To know the contribution of Gandhiji in economy especially in industries.
2. To analyze the Gandhiji's views in respect of Business and commerce.
3. To derive certain useful conclusion for the better purposes.
4. To make a connection between Gandhiji's thoughts and economics as a part.

### **Limitations of the Study:**

The current study is limited to the industrial sector only that is one of the limitation of the study. Again the various limits such as human limits and time limits are too forming the part of limitations to the current research paper.

### **Power Aspect:**

The use of power also may lead towards non-violence or violence, truth or untruth, according as we resort to current economy or to reservoir economy. Let us start from the very simplest source; the primary source of power generally is man. We have a wealth of man power and that man power must be used as widely as we possibly can. We should try to reduce everything possible to man power.

In the Punjab there is a great deal of water power, used for grinding cereals. There is a vessel where the seed is placed. The grinding stone is rotated by water power at night and the attais ready by the morning. It works practically without any cost. The only cost is that of making the wooden wheel required for the water to rotate the stone. From human power we come to natural power, namely water power. We have at our disposal an unending supply of water power at a very cheap rate. It can be utilized for making paper pulp, grinding attai or even generating electricity for a limited use.

Large amount of power was generated in the past by the use of wind mills. There are several such mills even today. It is one method of obtaining power. Wind mills cost about Rs. 700 or 800 each.

Power costs more as we go further and further from man power. It will not be easily available for poor people. Monopolies are, therefore, likely to be created.

### **Use of Tractors:**

There is a great deal of talk about tractor cultivation. If we scrutinise it we shall see the danger. A clever Director of Agriculture was enthusiastic about tractor cultivation. He wanted to

convert all our agriculture into tractorcultivation. Tractors run on petrol or crude oil which are imported stuffs. Supposing a world war comes on, where from shall we get crude oil or petrol. It is perilous to depend on imported motive power for our food production.

There is another difficulty with tractors at the present time. Though the machines are available they cannot be serviced. They need a service station. If you want to use them in India, your state have the necessary service stations. It involves a certain stage of development of our economic organization. Therefore, we must have power according to the nature of the circumstances under which we are working.

### **Electricity:**

We may have even electricity to a certain extent. If we want to use electricity we have got to be very cautious. We have seen how the electric power used in the south Arcot district eventually resulted in the water from the villages being virtually exported to places like Madras, Bombay, Bangalore and other cities in the form of fruits and the villagers being left without water. We have to see how we introduce it and whether its introduction will bring about the welfare of the people or ruin them. If we want to introduce pumps we should do so only where water is available. In the South Arcot district, 94 per cent of the rainfall went to the sea, and 6 per cent only was retained in the ground. By this process of electric pumping, we are reserving that 6 per cent for those who have and are taking it away from those who have not. It is a predatory system of economy; it is pick-pocketing. We tap only the 6 per cent water. Real work must be to reserve and conserve a large part of the 94 per cent of water which runs to the sea. We do not worry about it, because conserving would mean irrigation works which would not put money into businessmen's pockets. If electric pumps etc. are sold, the businessmen get commissions. The real objective should be to capture the rain and harness it. If the water level can be raised and utilized for irrigation purposes, it is best. If we use it for predatory purposes, it is immoral and criminal.

We must be able to judge everything on these lines. A certain thing may be very good in itself but when used in a wrong way it may prove dangers. There was a child of 3 years of age. The mother was cooking. The child went to the cupboard and discovered a small bottle. He pulled out the cork and put one pill out of it into his mouth. It was a sugar coated pill. Finding the pill sweet the child went on swallowing the pills one after another till he had swallowed about 20 pills. They were quinine pills! Soon after the child fell down in convulsions and before the doctor could be brought, life became extinct. Similarly power is a dangerous weapon to be put into everybody's hand.

### **Public Utilities:**

Certain things may be used, but used like poison, under control and in the hands of specialists. Key industries and large-scale industries, must be under the control of the Government. By and large, the people should use indigenous power that is easily available to them. When electricity is available everywhere and we have got adjusted to the tempo of that kind of activity then we may use it. But when we are not adjusted to it, we may suffer from it.

The question whether to use power or not must be taken in conjunction —with the local circumstances. It is very difficult to lay a hard and fast rule in all these matters. We must not

be enamored of high power machines. The danger comes when we forget the circumstances prevailing in the country. If the benefit is not available to everyone in the country, it would lead to a condition in which partial monopolies will result.

### **Part of Work:**

All actions have their reactions. We must not think in terms of material products, only. Work is a thing which has to be analyzed and the good it brings ascertained. If it does not do us any good, we need not work at all. In the Bible it was said - "By the sweat of thy brow shalt thou eat bread." Man says that he would not sweat but at the same time eat. 'He makes somebody else sweat and he eats.

Work has two constituents - the disciplinary part and the creative or pleasurable part. The great Empires of Babylon etc. deprived man of his primary possession, namely freedom. They made the slaves sweat and the slave owners enjoyed the fruits of that labour. The work part of it the slaves did and the pleasurable part the lords enjoyed. What was the result? A person requires exercise to keep his body fit. Similarly also all works give us exercise for various faculties to develop. If we take away all work - the disciplinary aspect - man will deteriorate. The old civilizations died out because men did not work and culturally deteriorated. If we separate the disciplinary side and the cultural side, we shall deteriorate. The slaves deteriorated because they drudged all the time and the lords deteriorated because they did only the enjoying part of it. The two things should go together. All work or all play is not good for anybody.

### **Personality Development:**

Prof. Cyril Burt, a great psychologist, specialized in intelligence tests, says that the research that he has carried on during the last 40 years indicates that England is deteriorating at an alarming rate according to intelligence tests carried out on the younger people. This is understandable from our point of view. The more we depend on industries the less are the chances for the people to develop.

Industrialization is not conducive to the growth of the whole man and his full development as a personality. Work has its reaction on mind and that is very much more important than the material manifestation of work. Our emphasis must be, not on the material things we produce, but on the opportunities to make people grow. That is the basis of the new system of education that Gandhiji has developed. Gandhiji's scheme of education is based on his philosophy of work. The present system of education is to pump information into children's heads. In the final analysis it is not real education. Character is not developed but persons so educated go about like an encyclopedia of knowledge.

### **Conclusion:**

We have seen that from the point of view of the method of production, industrialization is wasteful. From the point of view of the growth of human beings industrialization is a hindrance. Human beings become mere machines. The articles that they produce are no often necessary for us. If we do not think that a high standard of living consists in having a multiplicity of wants, then industrialization is not called for to promote a high standard of life.



There are certain things for which large-scale industries may be used. We do not advocate that this should be wiped out altogether. They will be used only necessary evils. If we want quick transportation; becomes a necessary evil. Industrialization is an evil. We may put up with it in certain cases. In our life we eat food and also poison. We may have industrialization; we should put the industrial products in cupboards and label them as poison. Then we shall use them under proper controls. Large-scale industries must be under state control and not under private ownership and run not for profit but only run on a service basis. We organize a system in which there will be room for large-scale industries also. We must decide for what things they are necessary. They must form a controlled section of our economic order, while small-scale industries are left free, just as staple foods, are not to be normally under controls, while medicines, especially poisonous ones, have to be. In the industrial sector of our economic order, we have to put large-scale industry in juxtaposition, and centralized industries should be used only wherever necessary. They should be used for a certain restricted purpose, and not for making money by individuals and flooding the country with unnecessary things.

### References:

1. Pani, N. (2002). "Inclusive Economics: Gandhian Method and Contemporary Policy. Sage Publications, New Delhi.
2. Ishii, K. (1994). "The Socio-Economic Philosophy of Mahatma Gandhi: with a Particular Focus on his Theory of Trusteeship. *The Economic Review*. 154(1).pp: 72-91.
3. Bhumali, A. (2014). "Relevance of M.K. Gandhi's Ideal of Self-Sufficient Village Economy in the 21st Century". *Articles on Gandhi*. Sarvodaya. Vol. 1(5).
4. Nayak, P. (2005). "Gandhian Economics is relevant. *The Times of India*.
5. Economic Survey. (2012). See at <http://indiabudget.nic.in/survey.asp> Accessed 2012, September 24.
6. Gandhian Alternative to Economic Development Relevance for India Today. *Mainstream*, VOL XLIX (41).
7. Baviskar, A. (1999). *In the Belly of the River: Tribal conflicts over development of the Narmada Valley*. Oxford India Paperbacks, Oxford University Press, New Delhi.
8. Kurian, M. (2013). "Globalization and India's Economic Identity: An Overview". *Mainstream*, VOL XLVI (32).pp 1-6.
9. Dodh, P. (2012). "Impacts of Globalization on Social Inclusion: A Comparative Analysis to Gandhian Economic Philosophy". *IJPSS* Vol. 2(5). pp: 287-297.
10. Nachane, M. (2007). "Gandhian Economic Thought and Its Influence on Economic Policymaking in India" Available at [www.isn.ethz.ch/DigitalLibrary/Publications/Detail/?ots591](http://www.isn.ethz.ch/DigitalLibrary/Publications/Detail/?ots591).
11. Crawford, S. (2014). "Swadeshi and the economic development of India." Available at [web.uvic.ca/~stucraw/Lethbridge/MyArticles/Swadeshi.htm](http://web.uvic.ca/~stucraw/Lethbridge/MyArticles/Swadeshi.htm).
12. Iyengar, S. (2005). "Gandhi's Economic Thought and Modern Economic Development: Some Reflections". Working Paper. Centre for Social Studies (CSS) .SURAT.
13. Koshal, R. K. and Koshal, M. (1973) "Gandhian Economic Philosophy", *American Journal of Economics and Sociology*, Vol. 32, No. 2, April, 1973, pp. 191-209.
14. Godinot, Etienne. (2010). "An Outline of Gandhi's Economic Thought". The Papers of an International Conference Sponsored by Ekta Parishad and Gandhi International in Bhopal. India.



  
**Academic**  
Book Publications

3, Pratap Nagar, Shri Dyaneshwar Mandir Road,  
Near Nutan Maratha College, Jalgaon 425 001  
Ph: 0257-2232800, 2235520, 94216 36460, 96656 26717  
Email: academicbooks@gmail.com

visit us at [www.prashantpublications.com](http://www.prashantpublications.com)

ISBN 978-93-85664-57-1



9 789385 664571