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Gandhi's Vision for India: 1947 to 2047**

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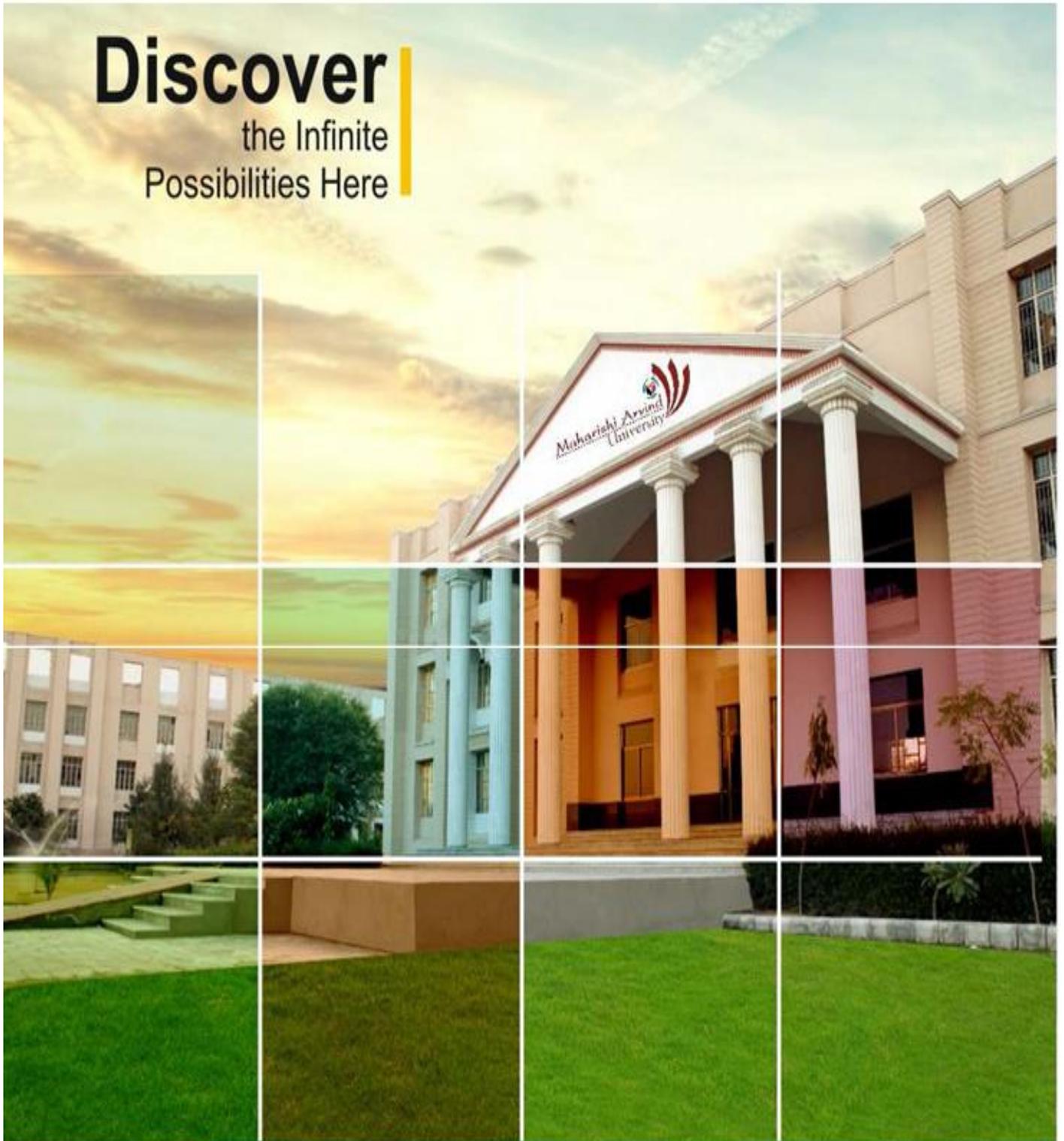
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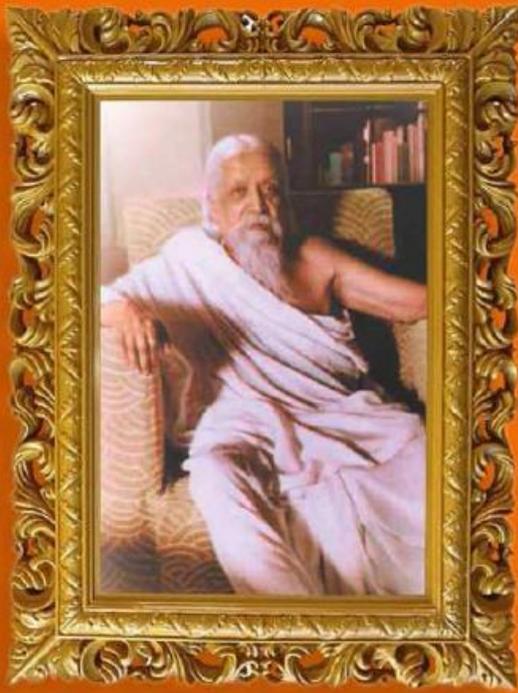
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— Sri Aurobindo Ghosh



WELCOME

On behalf of everyone connected to university I should like to take the opportunity to welcome you to Maharishi Arvind University. The establishment of the college is one of the most exciting developments.

Smt. Bharti Prashar
Chief Patron & Founder

OUR PATRONS

Message



Esteemed readers and contributors,

It is with great pleasure and a sense of profound responsibility that I address you for this esteemed publication dedicated to “Gandhi’s vision for India: 1947to 2047”. Mahatma Gandhi's vision for humanity was rooted in the principles of truth, non-violence, and selfless service. His life serves as a testament to the transformative power of moral integrity, steadfast determination, and unwavering commitment to the welfare of all beings. In an age marked by conflict, inequality, and environmental degradation, Gandhi's teachings offer us a guiding light, illuminating a path towards a more just, compassionate, and sustainable world.

I extend my heartfelt gratitude to all the authors, editors, and reviewers who have contributed their time, expertise, and passion to make this publication a reality. May it serve as a catalyst for dialogue, inspiration, and action, inspiring each of us to honor Gandhi's legacy by striving to create a world that reflects the highest aspirations of the human spirit.

Thank you for joining us on this journey of exploration and discovery.

With warm regards,

Dr. Bharat Prashar
Chairperson

President's desk



Dear esteemed readers,

It is with profound reverence and admiration that Maharishi Arvind University has organized a National Seminar on “Gandhi’s vision for India: 1947to 2047”. I feel proud to say that the seminar was a great success. The research papers called during the seminar for publication were shortlisted and were compiled according to the Journal. I really appreciate the Organizing Secretary, Dr. Neetu Sharma for her hard work and dedication and feels immense pleasure in presenting to you this special publication, dedicated to the timeless vision of Mahatma Gandhi. As we commemorate the life and legacy of one of history's most extraordinary leaders, it is incumbent upon us to reflect on the enduring relevance of his teachings and their profound implications for our world today.

As you delve into the pages of this journal, I urge you to heed Gandhi's call to be the change you wish to see in the world. Let us draw inspiration from his example of moral courage, resilience, and unwavering commitment to truth. Let us strive to build a world where compassion triumphs over hatred, where dialogue prevails over discord, and where every individual is empowered to realize their fullest potential.

I extend my deepest gratitude to all the contributors, editors, and readers who have made this publication possible. May it serve as a testament to the enduring legacy of Mahatma Gandhi and ignite a renewed sense of purpose and determination in our collective pursuit of a more just, peaceful, and harmonious world.

With warm regards,

Prof.(Dr.) S.C.Jain
President

Message



Dear Esteemed Contributors and Readers,

It is with great pleasure and pride that I extend my warmest greetings to you as the Managing Director of our esteemed university, on the occasion of the publication of this journal dedicated to Mahatma Gandhi's vision from the pivotal year of 1947 to the inspirational horizon of 2047. This publication stands as a testament to our collective commitment to honor and explore the enduring legacy of one of the greatest leaders in human history.

Mahatma Gandhi's vision, characterized by his unwavering principles of truth, non-violence, and selflessness, continues to serve as an invaluable guidepost for humanity's journey towards a more just, equitable, and sustainable future. As we reflect on the remarkable journey of India from independence to the present day, and as we contemplate the challenges and opportunities that lie ahead in the next century, Gandhi's teachings offer us invaluable insights and inspiration.

I would like to extend my heartfelt gratitude to all the contributors, editors, and reviewers who have dedicated their time and expertise to make this publication a reality. Your collective efforts have produced a work that not only celebrates Gandhi's legacy but also serves as a call to action for all those who believe in the transformative power of his vision.

Thank you.

Warm regards,

Prof. (Dr.) Gurudatt Kakkar
Managing Director

Message



It is with immense pleasure and pride that I extend my warmest greetings to you as the Registrar of our esteemed university, on the occasion of the publication of this significant journal dedicated to Mahatma Gandhi's vision spanning the years from 1947 to 2047. As custodians of knowledge and stewards of learning, it is our privilege and responsibility to engage with the profound ideas and enduring legacy of one of the greatest leaders in human history.

Mahatma Gandhi's vision, rooted in the timeless principles of truth, non-violence, and selflessness, continues to inspire and guide us as we navigate the complexities of the modern world. His unwavering commitment to social justice, his emphasis on moral integrity, and his belief in the inherent dignity of every individual serve as beacons of hope in times of uncertainty and upheaval.

I would like to extend my sincere gratitude to all the contributors, editors, and reviewers who have dedicated their time and expertise to make this publication possible. Your collective efforts have produced a work that not only celebrates Gandhi's legacy but also challenges us to reflect on our own roles and responsibilities in advancing his vision for a better world.

Thank you.

Warm regards,

Mr. Gajendra Singh Yadav
Registrar

Chief Guest Message



It is a profound honor and privilege to address you as the chief guest for National seminar being organized by Maharishi Arvind University on “Gandhi’s vision for India: 1947to 2047”. I am filled with a sense of awe and admiration for the profound impact that Gandhi's teachings continue to have on our world today.

Mahatma Gandhi's vision was rooted in the timeless principles of truth, non-violence, and selfless service. His unwavering commitment to social justice, his tireless advocacy for the oppressed, and his relentless pursuit of truth serve as a guiding light for all those who seek to create a more just, peaceful, and equitable world. In this publication, we are presented with a rich tapestry of insights and perspectives that illuminate different facets of Gandhi's vision and its enduring relevance in our contemporary context. From scholarly analyses to personal reflections, each contribution offers a unique lens through which to explore the profound wisdom and moral clarity of Gandhi's philosophy.

Thank you for the opportunity to be part of this important dialogue. May this publication serve as a catalyst for reflection, inspiration, and action, inspiring each of us to uphold Gandhi's vision and to strive for a brighter, more compassionate future for all.

With warm regards,

Prof. (Dr.) Vidya Jain
Chief Guest

Key Note Address



It is both an honor and a privilege to stand before you today as the keynote speaker for this momentous occasion of this National Seminar dedicated to explore Mahatma Gandhi's vision from the year of India's independence in 1947 to the aspirations for the future in 2047 organized at Maharishi Arvind University.

In 1947, as India emerged from the shackles of colonialism and embarked on the path of self-governance, Mahatma Gandhi's vision served as a guiding beacon for the nascent nation. His principles of truth, non-violence, and communal harmony provided the moral foundation upon which the architects of independent India sought to build a society that was inclusive, just, and compassionate.

In this context, Gandhi's vision offers us invaluable insights and guidance for navigating the turbulent waters of the 21st century. His emphasis on moral integrity, selfless service, and the pursuit of truth reminds us of the enduring power of human values in the face of adversity. His unwavering commitment to non-violence serves as a potent reminder of the transformative potential of peaceful resistance in effecting meaningful change. As we look ahead to the next century, it is incumbent upon us to draw inspiration from Gandhi's vision and rededicate ourselves to the task of nation-building in the truest sense of the term. I commend the organizers and contributors of this publication for their commitment to preserving and promoting Gandhi's vision for future generations. Your efforts serve as a testament to the enduring relevance of his ideas and the profound impact they continue to have on shaping the destiny of our nation.

Thank you.

Warm regards,

Prof. (Dr.) Karunesh Saxena
Keynote Speaker

Organizing secretary's desk



Dear esteemed contributors and readers,

It is with immense pride and gratitude that I address you as the organizing secretary of the National seminar being organized by Maharishi Arvind University on “Gandhi’s vision for India: 1947to 2047”. As organizing secretary, I am deeply grateful to all the authors, reviewers, and editorial team members who have dedicated their time and expertise to ensure the success of this endeavor. Your passion, dedication, and commitment have been instrumental in bringing this publication to fruition, and I am honored to have had the opportunity to collaborate with such a talented and dedicated group of individuals.

Mahatma Gandhi's vision was not merely confined to the struggle for India's independence; it encompassed a universal message of peace, justice, and harmony that continues to reverberate across time and space. His unwavering commitment to non-violence, his emphasis on moral integrity, and his profound understanding of human nature serve as guiding principles for all those who seek to create a more equitable and compassionate world. As you peruse the pages of this journal, I encourage you to approach each article with an open mind and a willingness to engage deeply with the ideas and insights presented. May this publication serve as a catalyst for reflection, dialogue, and action, inspiring each of us to embody the spirit of Gandhi in our own lives and communities.

Thank you for your unwavering support and participation in this journey of exploration and discovery. Together, let us embrace Gandhi's vision and strive to create a world that reflects the highest ideals of humanity.

With warm regards,

Dr. Neetu Sharma
Organizing Secretary

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Mahatma Gandhi's Vision for Sustainable Advancements to Indian Agriculture

Dr. Swati Sharma

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Abstract:-

The agricultural sector in India is central to its economy, providing livelihoods for millions in rural areas and contributing significantly to the nation's GDP. Despite significant advancements since the Green Revolution, the sector confronts multifaceted challenges, including fragmented landholdings, water scarcity, soil degradation, and climate change impacts. This paper explores how Mahatma Gandhi's vision, rooted in nonviolence, self-reliance, community welfare, simplicity, and economic equity, can be applied to modernize Indian agriculture. Gandhi's vision aligns with contemporary needs for innovative, eco-friendly, and cost-effective agricultural solutions. Various initiatives inspired by Gandhian principles are being implemented, including science-based village development, farmer-centric research, and the revival of the textile industry. The "eat local" movement enhances nutrition security, and the adoption of appropriate technology modernizes farming. Cooperatives and cooperative farming have gained prominence, in harmony with Gandhi's vision of equitable resource distribution. These efforts, coupled with alignment with Sustainable Development Goals, demonstrate how Gandhi's philosophy resonates with contemporary global imperatives. By embracing his principles, India can transform its agriculture into a sustainable, inclusive, and resilient sector that meets present needs while securing the future. Gandhi's vision serves as a moral compass, fostering sustainable practices, respecting the land, supporting farmers' well-being, and ensuring equitable resource distribution. The Indian Council of Agricultural Research (ICAR) has undertaken several initiatives in line with Gandhi's vision. Gandhi's legacy illuminates this journey, offering wisdom to address current challenges while building a foundation for the future of Indian agriculture.

Keywords: Indian Agriculture, Challenges, Mahatma Gandhi, Sustainability, ICAR, Rural development.

Introduction:-

Agriculture plays a crucial role in the Indian economy and the livelihoods of millions of people in rural areas. The primary source of income for about two-thirds of the population, directly or indirectly, the sector has undergone significant transformations since the Green Revolution in the 1960s, which brought about high-yielding varieties of crops, modern irrigation methods, and fertilizers. However, the country still faces several challenges in agricultural development, including small and fragmented landholdings, low productivity, inadequate irrigation facilities, and the effects of climate change.

Mahatma Gandhi, one of the most iconic figures in the history of Indian and global leadership, left an indelible mark on the socio-political landscape of India through his commitment to nonviolence, self-reliance, and the well-being of the common people. While he is often celebrated for his role in India's struggle for independence, Gandhi's vision and values extended far beyond political freedom, encompassing a profound concern for every facet of human existence. In spite of tremendous progress in last decades, several challenges are posed to Indian agriculture. It is time to learn lessons from the past and plan out strategies, which are relevant to our times following Gandhiji's vision, which gives us a rare insight into the future of mankind. One area where his vision and values hold remarkable relevance and resonance is the transformation of Indian agriculture sector. Gandhi's vision for India was not limited to liberating the nation from colonial rule; it was equally about liberating the

masses from poverty, exploitation, and social inequities. His ideals and principles can be reframed to address the moral quest for change in Indian agriculture, offering a transformative path that embodies his timeless wisdom. The present paper will delve into how Gandhi's core principles, such as nonviolence, self-reliance, community welfare, simplicity, and economic equity, can be applied to the agricultural sector in India. Also it will throw light on how his values can guide in promoting sustainable farming practices, empowering rural communities, and fostering resilience in the face of contemporary challenges. By revisiting Gandhi's vision and values, Indian Council of Agricultural Research (ICAR) is gaining valuable insights into a moral quest for change in Indian agriculture, one that strives for an agriculture that respects the land, supports the well-being of farmers, and enhances the sustainability and equitable distribution of resources.

Challenges faced by Indian Agriculture Sector

Agriculture is a major contributor to the Indian economy, accounting for around 18 percent of the country's GDP and providing employment for around 50 percent of the population. Some of the key challenges Indian agriculture sector is facing at present are as follows:

- 1. Small and fragmented land holdings:** The majority of farms in India are modest in size, as approximately 85 percent of them occupy less than 2 hectares of land. This limited landholding can pose challenges for farmers striving to achieve profitability.
- 2. Water scarcity:** Given India's substantial population density and the significant scale of its agricultural sector, there is increased pressure on water resources. This poses a challenge for farmers who face difficulties in adequately irrigating their crops.
- 3. Soil degradation:** Unsustainable agricultural methods, like excessive pesticide and fertilizer application, have contributed to soil degradation and diminished crop yields in various regions of India.
- 4. Food security:** India's substantial population and elevated food insecurity necessitate a dual focus on augmenting food production and ensuring universal access to affordable and accessible food.
- 5. Pest and disease:** Pests and diseases exert a notable influence on crop yields in India, posing a challenge to control due to the absence of robust pest management systems.
- 6. Labor shortage:** Numerous farmers in India confront labor shortages due to immigration policies and a declining interest in farming as a viable career choice.
- 7. High-cost of production:** The rising cost of production, encompassing inputs like seeds, fertilizer, and fuel, poses profitability challenges for farmers.
- 8. Inadequate agricultural infrastructure:** Inadequate storage and cold chain facilities, along with subpar rural road networks and limited market access, result in post-harvest losses. These infrastructure deficiencies not only increase production costs but also restrict farmers' capacity to secure fair prices for their agricultural produce.
- 9. Market volatility and price fluctuations:** Price fluctuations are a common challenge for Indian farmers, mainly stemming from inadequate market connections, intermediaries, and access to price information. This vulnerability exposes them to potential exploitation and unpredictable returns on their investments.
- 10. Climate change and natural disasters:** The agriculture industry in India faces substantial challenges due to the growing unpredictability of weather patterns, the impacts of climate change, and the occurrence of natural disasters such as floods, cyclones, and droughts. These events can result in crop losses, livestock fatalities, and heightened vulnerability for farmers.
- 11. Limited access to technology and research:** Farmers in India face obstacles in accessing agricultural extension services, modern technologies, and scientific research, which inhibit the adoption of innovative farming practices. They need improved access to knowledge dissemination, training, and affordable technology solutions that cater to their specific requirements.
- 12. Lack of access to credit and finance:** Small and marginal farmers frequently encounter challenges in securing credit and financial services. The restricted availability of affordable credit constrains their capacity to invest in modern farming equipment, quality seeds, and fertilizers, thereby impeding their overall productivity.

Mahatma Gandhi Vision for Sustainable Advancement of Indian Agriculture:

Mahatma Gandhi considered agriculture as the main stay for the upliftment of the entire nation. He also had the firm belief that “the future of India lies in its villages”. To him the practice of agriculture signified a promise of limitless reach. He said, “To forget how to dig the earth and tend the soil is to forget ourselves” and he desired that the workers in village should feel confident of the science inherent to their work, and that the modern scientists should sensitize the villagers about the scientific developments, relevant to them. So his vision could be utilized in order to overcome the present challenges faced by Indian

agriculture sector and strengthening the growth and prosperity of farming community. In this regard the following aspects discuss Mahatma Gandhi vision towards sustainable advancement of Indian agriculture sector:

1. Science and Knowledge: Mahatma Gandhi was a dedicated experimenter, evident from his autobiography's title, 'The Story of My Experiments with Truth.' He actively engaged in a wide range of experiments, from snake catching to crafting innovative tools. His practical innovations included recycling used tires into footwear and improving rural sanitation methods. Notably, he introduced small cotton-spinning wheels, transforming rural life. Gandhi's curiosity extended to researching diet's impact on the body and mind, and he explored sustainable clothing production. In his pursuit of social betterment, he experimented with low-cost housing using local materials. Gandhi's philosophy held that science should serve humanity's welfare, and he regarded "science without humanity" as one of the greatest sins. His unwavering commitment was to harness knowledge for society's improvement.

2. Scientists: Mahatma Gandhi considered himself a lifelong scientist, with a strong emphasis on practical science. He believed that scientists should be mindful, self-reflective, and dedicated to serving the people. For him, scientists extended beyond laboratory professionals to include community workers who conducted research in their own fields. He advocated that these community workers should not only acquire essential skills but also engage in experiments and discoveries to drive rural development. Gandhi's vision included a substantial presence of scientists and engineers in rural areas. He asserted that scientific pursuits demanded a research-oriented mindset, which transcended mere academic qualifications.

3. Technology: Mahatma Gandhi is acknowledged as an early proponent of using crowd sourcing to advance and enhance technologies. In 1929, he organized a competition, offering a cash prize, for designing a lightweight spinning wheel to produce thread from raw cotton. He recognized that the adverse effects of technology often hit rural, impoverished communities the hardest. Gandhi's political vision aimed to reshape science and technology to include modern concepts, with a focus on equitable benefits for all.

4. Machines and Mechanization: Mahatma Gandhi's vision for technology revolved around two core principles: self-sufficiency and full employment. He prioritized the well-being of the common man and advocated for protecting village livelihoods by promoting Swadeshi craftsmanship instead of relying on imported technology. Gandhi supported cottage industries over heavy industrialization in rural areas. He believed in the integration of education, health, and vocation for sustainable rural development. Gandhi's perspective on machinery was that it should enhance the efficiency of the masses without eliminating their job opportunities. In 1934, he established the All India Village Industries Association (AIVA) to develop rural technologies suitable for village artisans and to leverage science and technology for the betterment of India's villages.

Initiatives taken by ICAR on Mahatma Gandhi's Vision for Sustainable Agricultural Development in India

The Indian Council of Agricultural Research (ICAR) has taken the following initiatives according to the vision of Mahatma Gandhi for the upliftment of farming community:

1. Village Development Programmes: Farmers FIRST program is a platform for science and technology-based agriculture-led village development. The promotion of homestead farming and integrated farming system (IFS) where in cropping is integrated with various animal components. Also location specific package of practices have been developed and are extensively disseminated to all the stakeholders through its extension functionaries.

2. Farmer-centric Participatory Approach in Research: In order to establish greater connect with the villagers while planning and implementing scientific research. ICAR has a structural mechanism for research problem identification based on participatory rural appraisal techniques (PRA) where the villagers contribute to

assessing the problems and prioritizing the solutions. The contemporary interdisciplinary research in agriculture sector revolves around the Gandhian philosophy of participatory and inclusive agriculture research.

3. Revitalization of Textile Industry: Reviving weaving and spinning skills is crucial for fostering a village-centric economy. The Indian Council of Agricultural Research (ICAR) supports this with two research institutions: one focused on enhancing cotton production (ICAR-Central Institute of Cotton Research) and the other on cotton technology (ICAR- Central Institute for Research on Cotton Technology). Numerous initiatives have been undertaken, including the development of high-yielding upland cotton varieties like Bt transgenic cotton, advanced seed treatments, and miniature ginning machines. Additionally, national jute crop productivity has doubled, with jute integrated into multiple cropping sequences. Raw jute, a vital raw material in textiles, paper, construction, automotive, and various industries, significantly contributes to the national economy.

4. Food Security: Mahatma Gandhi supported "eat local" to reduce the carbon footprint, support farmers, and boost local economies. He endorsed millet consumption for its health benefits. ICAR's research on grains like sorghum, finger, and pearl millet can reduce energy use by 12%, cut water usage by 25%, and lower greenhouse gas emissions by 13%. These grains enhance protein and iron intake. Millets, known as nutri-cereals, are economically viable and eco-friendly. Coarse cereals like millets and sorghum improve nutrition and reduce resource demands while enhancing climate resilience, all without needing more land. ICAR plays a pivotal role in advancing these benefits.

5. Introduction of Appropriate Technology: Mahatma Gandhi stressed the use of appropriate technology to fulfill basic needs and achieve equity. Swadeshi and Swaraj, his concepts of self-reliance and self-governance, implied employing suitable technology and development approaches. He advocated a self-help strategy for rural development (Swadeshi). ICAR has developed innovative, cost-effective, and eco-friendly farm technologies (e.g., coconut de-husker, power tiller) that reduce farmers' toil, bridge gender gaps, and enhance productivity. These technologies mechanize labor-intensive farming operations in both plains and hilly regions. Gandhi believed that research should align with local needs and not impose innovations on unprepared systems. ICAR follows this principle, sensitizing communities to new innovations and evaluating them in farmers' fields to build confidence. Through the "Mera Gaon Mera Gaurav" initiative, ICAR institutions and KVKs adopt villages, nurturing them to embrace contemporary technologies and varieties developed by ICAR. This fosters self-sufficiency and serves as a model for self-sustained growth.

6. Conservation of Natural Resource and Environmental Sustainability: ICAR's modern agricultural systems, with a focus on "wealth from waste," draw inspiration from Gandhian philosophy. Gandhi's profound respect for nature extended even to plucking leaves, where he suggested apologizing to the tree for this act. The Green India Initiative today echoes these sentiments. Gandhi's belief that meat consumption strained natural resources like soil and water aligns with modern science on water and soil conservation. His philosophy underscores the importance of nurturing and conserving our natural resources.

7. Organic Manure, Hygiene and Sanitation: Mahatma Gandhi emphasized sanitation and personal hygiene, advocating for the conversion of human excreta into organic manure. His vision paved the way for the "Swachh Bharat Abhiyan" initiated by the Indian government. Gandhi believed organic manure enriched soil without depleting it. Using composted daily waste as manure reduced costs, improved crop yields, and maintained cleanliness and health. Today, his vision is realized through rural centers and Gobar Dhan schemes. The use of cow urine in biodynamic formulations aligns with his natural farming principles. ICAR's Network Project on Organic Farming (NPOF) further promotes comprehensive organic farming techniques across diverse crop and agro-climatic zones in India. Today's practices of soil health management, particularly the emphasis on increasing soil organic carbon (SOC), have their roots in Gandhian principles of using organic manures to enrich soil fertility.

8. Cooperative Farming: Mahatma Gandhi advocated co-operative farming to share labor, capital, and tools, ensuring equitable wages for all adults in villages. His concern over land fragmentation led to the promotion of co-operative farming. India now boasts the world's largest network of cooperatives, which play a pivotal role in the country's rural economy. ICAR has been instrumental in institutionalizing cooperatives and establishing farmer producer organizations (FPOs) to unite farmers. In order to overcome the problem of fragmentation of agricultural land the Ministry of Agriculture and Farmers Welfare policies actively promote cooperative or

collective farming.

9. Sustainable Development Goals: Mahatma Gandhi's advocacy for rural India and agriculture-led development aligns with the foundation of sustainable development goals, including zero hunger, poverty alleviation, education, health, employment, gender equity, and climate change adaptation and mitigation. Nutrition security, a crucial SDG target, is being advanced through the "eat local" movement. This approach fosters fresh, high-quality food, reduces carbon footprint via shorter food transportation, and supports local farmers, rural economies, soil health, and ecology. It's a significant strategy for climate action, aligning with key SDGs.

Conclusion:-

In conclusion, the agricultural sector in India is of paramount importance, supporting the livelihoods of millions in rural areas and contributing significantly to the nation's economy. While there have been remarkable advancements since the Green Revolution, the sector continues to face a myriad of challenges, from fragmented land holdings to water scarcity, soil degradation, and the impacts of climate change. Mahatma Gandhi's vision and values offer invaluable insights into addressing these challenges and charting a sustainable path forward for Indian agriculture. Gandhi's emphasis on science, knowledge, and appropriate technology aligns with the need for innovative, eco-friendly, and cost-effective solutions in modern agriculture. His call for self-reliance, community welfare, and equitable economic practices is a blueprint for promoting sustainable farming, empowering rural communities, and fostering resilience against contemporary challenges.

To overcome the obstacles in Indian agriculture, various initiatives and programs have been undertaken. These encompass science-based village development, farmer-centric research, revitalization of the textile industry, "eat local" movements for nutrition security, and the adoption of appropriate technology. These initiatives draw inspiration from Gandhian principles and are vital for the growth and prosperity of the farming community. Furthermore, the institutionalization of cooperatives, the promotion of cooperative farming, and the alignment with Sustainable Development Goals demonstrate how Gandhi's vision for rural India and agriculture-led development resonates with contemporary global goals and imperatives. His values offer a timeless moral compass for reshaping Indian agriculture, fostering sustainable practices, respecting the land, supporting farmers' well-being, and ensuring the equitable distribution of resources. In embracing Mahatma Gandhi's principles, India has the opportunity to not only address the current challenges but also lay the foundation for a more sustainable, inclusive, and resilient agricultural sector that can meet the needs of the present while securing the future.

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Revisiting Gandhian Ideas in the Changing Scenario

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Abstract:

In the era of globalisation, the world is changing fast. The changes are taking place rapidly. World maps are getting changed. Despite having world regulatory bodies like United Nations, the wars are getting erupted, every now and then, at some or the other place of the world. The world peace is at peril. There is a huge industrialisation and automation. Advent of computer had fastened it further. Now the artificial intelligence is taking control of the world. Consequently, there is a huge economic divide. Wealth is getting concentrated in the hands of chosen few. There is an organised, invisible exploitation of weaker sections of the society. Environment is threatened leading to climate change and colossal economic losses to the masses. We are not the prophet of doom. We, therefore, must admit that with the advancement of technology of communication, the world is shrinking, getting closer. Even common folks are getting lot of comforts in the form of transportation, mobiles, internet, medical facilities, entertainment and what not but at what cost and for what percentage of the global population? Are we living peacefully? Is our mental peace as sound as our forefathers had? The answer is negative. Mental, physical illnesses are taking the heavy toll. Poor are sinking further. Immeasurable wealth is being accumulated by handful of persons, making the life of others miserable, as they are utilising it to control the lives of millions of hapless people of the world, in literally every sphere of life. Unfortunately, many a times, this huge wealth is used to manoeuvre the political changes and deciding the policies of the governments, thereby threatening the democracy, harmony of the society and wellbeing of the common people.

This is the most frightening scenario of changes in the modern world of twenty first century. Off course, only counting our miseries will not suffice. We will have to find out the tangible solutions to overcome this pathetic situation. Fortunately, the ideas of Mahatma come to our rescue. His time-tested ideals are still relevant and workable and worth pondering over.

The world body, United Nations has mooted the idea of Sustainable Development Goals (SDGs) to make the world live able and sustainable. These were adopted in 1915, after lot of deliberations on global forums.

The closer examination of these SDGs, by us, make us to believe that these are nothing but the new incarnation and the thoughtful extension of ideals of Mahatma Gandhi himself.

We are going to further elucidate this in our research paper.

Key Words: Gandhian ideals, Environment, Climate change, Non- violence, Sarvodaya, Poverty, Hunger, Trusteeship, Self- sufficient Village, Nai Talim.

Introduction:

The saga of UN SDGs started in June 1992, at Rio De Janeiro, Brazil. The earth summit was held there and more than 178 countries adopted the "Agenda 21". It was the historical decision indeed as an initiative of global partnership. Its main aim being improvement in human lives and to protect the precious environment and this planet off course!

Thereafter, lot of churning of thoughts took place at various conferences, held all over the world. The UN department of Economic and Social Affairs and many other forums played the vital role. The final outcome was adopting 17 Sustainable Development Goals, in 1915, by the UN. These goals are listed below:

1. No poverty

2. Zero Hunger
3. Good Health and Well Being
4. Quality Education
5. Gender Equality
6. Clean Water and Sanitation
7. Affordable and Clean Energy
8. Decent work and Economic Growth
9. Industry Innovation and Infrastructure
10. Reduced Inequalities
11. Sustainable Cities and Communities
12. Responsible Consumption and production
13. Climate Action
14. Life below water
15. Life on Land
16. Peace, Justice and Strong Institutions
17. Partnership for the Goals.

The careful scrutiny of these goals and Gandhian Ideas enumerated in his legendary books viz.

1. Hind Swaraj (1909)
2. Constructive Programme (1941)
3. India of my dreams (1947)
4. Sarvodaya (1929)
5. Trusteeship (1960)

An Autobiography or the story of my experiments with truth (1927) shows the close connection between them. The SDGs adopted by the UN are nothing but the reflections of Gandhian ideas, propagated and practiced by him, in his life. That is why we have taken the shelter of UN SDGs to revisit Gandhian ideas.

Basics of Gandhian Thoughts/ Ideas:

Fundamentals of Gandhian ideas are based on Truth, Non- violence, Sarvodaya (Welfare of all i.e. greatest good of all), Trusteeship, Equality and Social Justice, Peace and harmony, Dignity of physical labor, Economics of humanity, development of independent and Self-sufficient Village republic, minimising the needs. Gandhi not only preached these ideas himself and ideals but scrupulously practiced it in letter and spirit.

He evolved these ideas after study of prominent religions of the world viz. Hinduism (his own religion), Buddhism, Jainism, Christianity and Islam. He accepted and propagated these ideals with most pragmatic approach and keeping the entire humanity before him.

These books, published in many languages of the world, are the blueprints of most of the SDGs, adopted by the UN for the peaceful and blissful coexistence of human beings and the Mother Nature.

Reflections and Correlation of Gandhian ideas with the SDGs and the changing scenario:

We are attempting herewith to examine the UN SDGs in the light of Gandhian ideas and their impact on the society. The UN itself has nowhere acknowledged the role of Gandhi in the formation of SDGs but it is conspicuously visible in this noble initiative of UN and it is felt that connecting these to Gandhian thoughts will enhance its effectiveness, considering the global Gandhian appeal and his influence over the world population.

1. No poverty:

In his entire life, he fought the war against poverty, in his own unique way, by adopting a poverty himself. To Gandhi, "poverty is the worst form of violence." Nobel laureate and former president of South Africa further added that, "Poverty is man-made and not natural and thus needs human intervention to eradicate it." For this, Gandhi has given the solution of 'bread labour' by everyone,

mantra of (Trusteeship and renunciation), charkha and Village industries.

Unfortunately, poverty is the multidimensional issue coupled with health, education, pollution and many other aspects. World's 10 % population is languishing in poverty today and thus, needs to be addressed on priority.

Unfortunately, poverty leads to violence, corruption of moral values and pollution too.

2. Zero Hunger:

He stated that, "How I am to talk of God to the millions who have to go without two meals a day?" (MK Gandhi, India of my dreams, Navjivan, 2011, p.53) Thus, he knew that even preaching God before the hungry people is a futile exercise. That's why, he professed the economic equality. His solution for this was again mentioned in his book 'India of my dream.' He wrote, "the golden rule is resolutely to refuse to have what millions cannot." (P.54)

3. Good Health and Well Being:

Health is the foremost priority of the human being and so it was of Gandhi too. The recent Corona epidemic has proved it beyond doubt.

Gandhi defined the healthy person in a more exhaustive manner stating that, "He is a healthy man whose body is free from all diseases; he carries on his normal activities without fatigue. Such a man should be able with ease to walk ten to twelve miles a day, and perform ordinary physical labour without getting tired. He can digest ordinary simple food. His mind and senses are in a state of harmony and poise." (MK Gandhi, Key to Health, 1948, p.17)

Gandhi is the person who experimented most on the health, food and nutrition and wellbeing. He was very much concerned about good health of the population and always wanted it to be affordable. His book 'Key to Health' (1948) is the testimony to this. In this book, he has prescribed many natural ways of healing which still hold good. With the growing nuisance of pollution and uncontrolled demographic growth, the human health is under dire threat. Thus, Gandhi and his ideas are still relevant.

4. Quality Education:

Quality Education is the key driver of human progress. Hence, as early as, Octo.1937, and Gandhi put forth the idea of "Nai Talim" (New basic education for all) and implemented it in Wardha, apart from his freedom struggle and other social initiatives. It was prescribed for the all-round development of the human society and empowerment of one and all with livelihood. Self-sufficiency and character building were the key components of his ideas of basic education.

5. Gender Equality:

In this field also, Gandhi has done pioneering work. It is because of the basic work of Gandhi, the highest posts of President, Prime Minister, Chief Minister, and Supreme Court judges, Chief Justice of High Courts, Vice Chancellors of University are occupied by the ladies, in the Independent India. Gandhi was the first Indian leader to encourage ladies to join the political, social movements and treat them on equal footing. Even the most advanced nation like USA could not have the woman president, till date. Hundred years back, Gandhi warned that, "We shouldn't say that women are inferior to men. It would be libel and sin."

6. Clean Water and Sanitation:

Gandhi is well-known for his thoughts and efforts of good sanitation and cleanliness. He insisted that, "your water, food, and air must be clean and you will not be satisfied with mere personal cleanliness, but you will infect your surroundings with the same threefold cleanliness that you will desire for yourselves." (Gandhi, Constructive Programme, 1941, p.18) he advised that, "the very first problem the village worker will solve is its sanitation." (M. K. Gandhi, India of my dreams, 1947, p.137.) He insisted to keep the water bodies clean, in the same book. Not only this, he exalted that, "everybody should be his own scavenger." for effectiveness of sanitation and emancipation of community of scavengers."

7. Affordable and Clean Energy:

Basically, he was against the proliferation of uncalled for industrialisation and thus use of excessive

energy. He believed in body labour for our needs like use of charkha, handloom, oil ghani (manual oil extraction), handmade paper, jiggery in place of sugar and likewise. Thus, keeping very little scope for heavy energy consumption. He would have been happy to use nonconventional clean energy viz. solar, wind and small hydro energy, biomass gasifier, and bio energy for basic needs. This is feasible too.

Decent work and Economic Growth:

His idea of decent work was the every work, which enhances dignity of labour and health. The creative work without exploitation and concentration of wealth was the decent work for him. No doubt, it includes the sanitation and scavenging.

He dreamt of economic growth through development of Self-sufficient villages and use of local resources.

8. Industry Innovation and Infrastructure:

His idea of industry Innovation was the industry at local level, using local resources for the local needs only. Thus, he preferred Non-polluting, charkha, handloom, village and cottage industries. He advocated for grassroot innovations and infrastructure development using local resources without harming the mother earth.

9. Reduced Inequality:

Gandhiji was always against any kind of Inequality. He always advocated and fought for equality. "Swaraj of my....Our Dream recognizes NO race or Religious Distinctions. (Young India - 28.07.1921) Eradication of caste system and Untouchability was his Life Goal.

Example: In his initial days in India, after return from South Africa, He gave a shelter to the Harijan couple in his Kochharab Ashram. Some donors, residents including his own sister opposed it tooth and Nail. But Gandhiji didn't change his policy.

He made a policy to NOT attend the marriage which is NOT an inter-caste marriage. Even the marriage of son of his most loyal lieutenant Mahadevbhai Desai was not an exception.

10. Sustainable Cities and Communities :

Gandhiji envisaged Self Sufficient Villages instead of Crowded Cities. Now the Metros like Mumbai, Kolkata are proving his view point. He himself preferred to live in an ashram, in a village, instead of cities.

11. Consumption and Production :

Gandhi: Earth provides enough to satisfy every man's Need but NOT any Man's Greed.

Example: Judicious consumption of food and water in his life. His own Lifestyle proved his saying – "My Life is My Message". His "Ekadash Vrat" (Eleven Vows) are testimony to this. He was the first man of the world to profess this Idea.

12. Climate Action:

Gandhi: "We should not look upon the Natural Resources – Water, Air, and Land – as inheritance from our forefathers but should be considered them to be the loan given by our Next Generation".

He always insisted on the judicious use of Resources (Limited to Needs only) which is closely connected to the Climate Action.

13. Life Below Water:

Gandhiji always insisted on conservation of water bodies and their ecosystem and spoke and wrote about it very often.

14. Life on Land:

Gandhi often advocates natural farming for protecting life on land. (Impact of Jainism)

15. Peace, Justice and Strong Institutions :

Gandhiji was a man of Social Justice. He was always with the Weaker, Oppressed and Exploited persons, on the last rung of the society– South Africa, Champaran, Kheda, Dandi satyagraha are the best examples of his life. For the peace, he adopted the life of ‘Ahimsa’ and followed it perfectly without any compromise. Even today, many institutions in the World, inspired by the Gandhian Philosophy, are working for the World Peace.

e.g.. Nelson Mandela, Barak Obama, Dalai Lama, Malala, Kailash Satyarthi, and many more.

16. Partnerships to achieve the Goal :

Gandhiji always encouraged the community living instead of individual living and private partnership. He was for universal Co-operation. Propounded the idea of Trusteeship.

E.g. Dandi Yatra, Long March in South Africa, Quit India Movement, etc proved partnership activities to achieve the goals.

Conclusions:

1. The above discussion leads us to conclude that the Gandhian Ideas conspicuously reflect in the UN SDGs adopted and being implemented by the UN.
2. The gaps in the desired results shows our drifts from the Gandhian thoughts.
3. We have physically lost Mahatma Gandhi seventy-five years back. But definitely, we have not lost the ideals of Mahatma till date which are still not only relevant but feasible too.
4. The time-tested ideals of Mahatma Gandhi which himself practiced scrupulously and honestly have the potential to make this world and off course the human beings happy and sustainable, against the backdrop of mad race for luxuries and power.
5. In the current situation of increasing industrialisation, threat of AI to the very existence of entire humanity, growing hatred and violence, threats of destructive wars and competition of dangerous arsenal, destruction and plundering of Mother Earth and subsequent climate change, horrifying concentration of wealth and power and huge economic and social divide, we have no other alternative than to revisit the ideals and ideas of Mahatma Gandhi and follow these in our life.

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Relevance of Gandhian Thought of Education in the present times

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Abstract:

Mahatma Gandhi's philosophy of education, deeply rooted in his principles of truth, non-violence, and service to humanity, continues to hold significant relevance in the contemporary world. This abstract explores the enduring relevance of Gandhian thought of education amidst the complexities of the present times. Gandhi envisioned education not merely as a means of acquiring knowledge but as a holistic process aimed at the development of an individual's physical, intellectual, moral, and spiritual faculties. Central to his educational philosophy was the concept of Nai Talim or 'basic education', which emphasized learning through practical work, manual labor, and moral instruction. This approach aimed to foster self-reliance, dignity of labor, and a sense of community among learners. In today's rapidly changing world characterized by technological advancements, globalization, and socio-economic disparities, Gandhian principles offer valuable insights for reimagining education. The emphasis on experiential learning, vocational training, and ethical values aligns with the need to nurture well-rounded individuals capable of addressing complex challenges with compassion and integrity. Furthermore, Gandhi's emphasis on inclusivity, social justice, and sustainable development resonates strongly in the current discourse on education. His advocacy for education accessible to all, regardless of caste, creed, or economic status, underscores the importance of equitable educational opportunities in fostering a more just and inclusive society. Moreover, his emphasis on environmental stewardship and simplicity underscores the imperative of promoting ecological consciousness and responsible citizenship among learners. However, realizing the vision of Gandhian education in contemporary times necessitates adaptation and innovation. Integrating traditional wisdom with modern pedagogical approaches, leveraging technology for inclusive learning, and fostering critical thinking and creativity are essential for harnessing the full potential of Gandhian education in addressing the multifaceted challenges of the 21st century. In conclusion, the relevance of Gandhian thought of education in the present times lies in its emphasis on holistic development, ethical values, social justice, and sustainability. By drawing inspiration from Gandhi's ideals and adapting them to the demands of the modern era, educators can contribute towards nurturing compassionate, responsible, and empowered global citizens capable of creating a more peaceful and just world.

Key Words: Basic Education, head, hands and heart, integration with life, body mind and spirit,

Introduction:

“*Gandhi is inescapable in India*” said late Dr Martin Luther King Jr. during his only visit to India that was in the beginning of 1959.

Gandhiji's whole life was an experiment with truth. His simplicity of manner was captivating. His devotion to duty was inexhaustible, sincerity of purpose infallible and sense of humor irresistible. “*Literary education is of no value if it is not able to build up a sound character*” “*Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity.*”

Gandhiji was not a teacher by training but he was one of the greatest teachers of all times as he believed that education encompassed the entire vista of man's life-it began with the conception and ended with death. Gandhiji began his educational experiments of 'free and through working' education system at the Tolstoy Farms in South Africa and continued them in India at his Sabarmati and Sewagram Ashram.

Gandhiji believed that education is fundamentally a process of training the student, individual, seeker, in the 'art of living' in order that every activity is disciplined and productive towards contributing in making life good, in an appropriate way. Mind, body and spirit (soul force) must be in a proper relationship. This is the need also of the present times where the students are probably becoming robotic. Their creativity and their intuitive faculties are dormant and they are just not explored.

Mahatma Gandhi's concept of Basic Education or 'Education for living' is an exercise of all man's powers in purposive social living, which is the essence of cooperative living. Gandhiji believed that wholesome education is

a unifying principle of education through work by which the human being might become a whole man capable of building integrated families, integrated communities and a peaceful world.

Like his social and political ideas, Gandhiji had in mind while expounding his educational system the development of all the people-rich and poor, rural and urban, men and women. Gandhiji was not prepared to concede that culture only came from books. Like Carlyle, Tolstoy, Dewey, Kershensteiner and Tagore, he was convinced that, when children and adults work with their hands at productive work (labour) and make socially useful things, knowledge becomes highly motivated, is joyously acquired and is better assimilated and retained. This is what Gandhiji called basic education because it is a way of life and not a creed, a process of developing inward strength by self-giving in contrast to the way of earning.

In Mahatma Gandhiji's Basic Education, the child becomes action-oriented and not just a theorist. He becomes creative and uses his hands creatively and that is the aim of early education.

Thus, we shall see through this paper how the education system as envisaged by Mahatma Gandhi, can be the panacea to cure the evil and ills prevalent in the present society.

Vocational education

Main defects of the present system of education if listed selectively would be:

- The education system based on British system had only produced a class of educated people who could serve British only.
- If education is not a way of life it becomes bookish and a creed.
- It becomes a way of money making and profit planning instead of a process of developing inward strength by self-giving.
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What is Basic Education according to the Mahatma?

Realizing the importance of childhood education, like Rudolf Steiner, who started the Waldorf system of Education way back in 1903, training of the child through the hands, heart and the head, through various phases, Gandhi's basic education is the childhood education which comprises of seven years that is, between ages of seven and fourteen. During these years, the culture of the heart, hand and the head can be truly developed in the minds of the children.

Basic education is primarily the inculcation of understanding of the laws of nature, of the environment, of the needs of social organization and their evolution. Here, what is believed to be taught is the understanding about the use of knowledge to influence individual behavior and social systems for effecting harmony and social cohesiveness?

Mahatma and his concept of education for the Indians

Gandhiji wanted the people of this country to become not just literate but educated through the body, mind and the spirit. For this, it is imperative that the education should start at childhood. The best education helps nurture the right values and develops the intellectual faculties. Through the teachings of righteous, nonviolent, moral values, you can bring forth a generation of fearless and true believers of service to humanity before self.

Gandhiji said: *'Literary education is of no value if it is not able to build up a sound character.'* And that *"Real education consists in drawing the best out of you. What better book can there be than the book of humanity."*

Gandhiji wanted education to be self dependent and self supporting. It satisfied the most basic Gandhian principle of bread labour. Labour in Gandhian education system is the unifying factor because its goal is to combine intellectual, the scientific and the physical growth of the students. Through craft and labour, education provided a link with various human activities. The craft was not to be a part of curricula but must reflect a change in educational methodology, 'learning by doing' this would result in abolishing the difference between the education and industry. Being of universal nature, it would help reduce or remove the divide between urban people and rural folks. The class divide which is apparently becoming a wider crevice, will be reduced or removed. The social divide will be nonexistent. Gandhiji believed that the things of the flesh must be brought into proper relationship with the things of the spirit. It aims at a fitting contribution to the well being of the individuals and the society, and to the peace of the world.

Gandhiji meant an education whereby everybody would be self-sufficient in his daily needs. This would be possible only if he learnt a productive craft and practiced it throughout his life. In the words of **M. S. Patel:**

"The real greatness of Gandhiji as an educational philosopher consists in the fact that the dominant tendencies

of naturalism, idealism and pragmatism are not separate and independent in his philosophy, but they fuse into a unity, giving rise to a theory of education which would suit the needs of the day and satisfy the loftiest aspirations of the human soul.”

Some of the essential features of Gandhian Education are:

- Education through productive craft.
- Free and compulsory education for seven years on a nationwide scale. The age limits of children under compulsion to be 7 to 14 years.
- Emphasis on the mother tongue. The mother tongue not only to become the medium of instruction, but to occupy the first place among languages.
- The scheme to include elementary and secondary education.
- Emphasis on character building.
- The process of teaching should be conducted in a play way method for play is an essential part of education.
- Religious education should be deemed necessary. It should be given not through books but through the life of the teacher and by word of mouth.
- Teachers cannot possibly have big salaries, yet they must have enough to maintain themselves. They must be consumed and animated by the spirit of service.

Nayee Taleem School started by Gandhiji was based on the principle of learning by doing, by studying nature, manual work, community work and nature. A very gratifying example learnt is that of Narayan Desai, son of Gandhiji’s personal secretary, Mahadev Desai, who refused to go to the normal school. Gandhiji took him under his tutelage and convinced the Principal, Arianayakam and his wife, Ashadevi to devote his time to evolving and starting a new type of education that Gandhiji was envisaging to be introduced in the country. The couple agreed and became the pioneers of Nayee Taleem or New Education and spent the rest of their lives on the mission. As Narayan Desai said, “Gandhi’s method of educating me was not only at the individual level. To be with Gandhi was to be involved, educated and inducted—first hand, from day to day—in the various movements of non-violent direct action that Gandhi led in the country. It was this atmosphere of courage, sacrifice and commitment to the cause that did the teaching. (This is the dearth and hence the need in today’s times). It worked like fresh air at a sea resort announce of action was more than a ton of propaganda. There was also constructive work in the family, in the institutions around you and in the Ashrams that gave one the necessary attitudes in non-violent training. When spinning becomes a regular and sacred part of your daily routine, when weaving, carpentry, and taking care of cow, or tanning of leather was practices that you observed habitually, the constructive programme.

Main features of National Education Policy 2023:

The National Education Policy 2023 focuses on transforming the Indian Education System by providing equitable and quality education to all children aged 3-18 years.

The goals are to develop creativity, critical thinking, problem-solving, communication skills, and promote lifelong Learning. To achieve 100% youth and adult literacy by 2030 and this policy states:

“The highest priority of the education system will be to achieve universal foundational literacy and numeracy in primary school by 2025. The rest of the policy will become relevant for our students only if this most basic learning requirement (that is, reading, writing and arithmetic at the foundational level) is achieved....implementation plan for achieving set goals against targeted time frame with proper monitoring to be achieved by 2025. NIPUN (National Initiative for Proficiency in Reading with Understanding and Numeracy) Bharat Mission was set up on July 5th, 2021. Transition will be as per the reclassification of the educational stages—Foundational Stage (3-8 years), Middle Stage (11-13 years), Secondary Stage (Classes 9-12 covering the ages 14-18 years).

Other notable features are:

- Mother tongue promotion
- Interdisciplinary Curriculum
- Coding and Experimental Learning
- Health Focus
- Higher Education Reforms

- Teachers Policy Alterations
- New Education Structure(5+3+3+4 system)
- Multidisciplinary approach
- Education from early stages
- Technology
- Vocational Education
- Experiential Learning
- Changes in the assessment Methods

Key skills to focus on include creativity, critical thinking, communication, collaboration, and problem solving. It outlines the framework for the elementary education system, besides vocational training across the country. The NEP 2023 replaces the National Policy on Education of 1986 and spells out a significant shift in terms of many aspects, affecting certain historical changes. The most important among them is the transition from a 10+2 structure to a 5+3+3+4 system.

At the heart of the National Education Policy 2023 lies the objective to realize an innovative, student-centric structure. The NEP 2023 provides for large scale reforms over the National Education Policy 1986. For higher education, it aims to bring in more flexibility, shifting the focus from exam-centric to holistic and experiential, clear-cut provision of entry/exit options, key synchronization of vocational subjects, and portability of academic credits to enable better mobility.

Main difference between NEP 2020 and Nai Talim:

Gandhiji wanted, “By education, I mean an overall, all around drawing out the best in child and man, in body, mind and spirit”. He wanted an education system in which education and labour are complimentary which would help in eliminating the unnatural division between ‘haves’ and ‘have-nots’, rural-urban divide through equitable balances.

The dignity of labour and skill-based learning, were the hallmarks of the Gandhian approach.

Unfortunately, his efforts did not attain fruition. During the British regime, the British realized that mass education had the potential to bring about a transformation which would stand as a threat to their supremacy.

Post-Independence, the changes in the societal norms and values led to change in the meaning and expectations from education itself, in which the Nai Talim approach stood out like an alien. Governments tried to promote Nai talim. However, over a period of time these schools lost their vigour and vitality to changing dynamics of the society..

In 1978, the Ministry of Education limited the role of Nai Talim in the form of craft-work alone to be covered through the Socially Useful Productive Work – or SUPW. Then, National Curriculum Framework in 2005 included ‘work and education’ section, highlighting its utility in knowledge acquisition, skills formation and value creation but Nai Talim remained a peripheral system and could never integrate with the mainstream education because of the changing outlook in society towards expectations from education.

NEW HOPE came in the form of the NEP 2020 where Gandhiji’s hopes will be fulfilled if the policy now NEP 2023 will be implemented with the intent with which it was drafted. The incorporation was because:

- There was no demarcation between white-collared jobs and blue-collared jobs, rather manual work remained inferior to mental work. NEP rectifies this by making children ‘learn how to learn’ to learn skills as gardening and working with clay. There is no hard separation of contents between curricular versus extra-curricular, yoga, woodwork, electric work and gardening etc. are treated as subjects per se, so Gandhiji rests in peace .
- Nai talim focused on education through mother tongue so that the child considers school as a natural extension of the home. However, westernization and the craze for English as a language, projected this model as the one that could be used for rural population only. The NEP emphasizes the importance of three-language formula for every child, encouraging children to be multilingual (Mother tongue during ‘foundational stage’)
- Nai Talim focused on nurturing multiple skills in a child based on his/her interests so that productive work and education suit the natural flair of the child, whereas the current system has a common standardized format of content as well as delivery. The NEP addresses this concern and suggests providing flexibility to students in choosing courses based on their personal interest. It proposes flexibility in assessment models. It proposes promoting ‘gifted/special children’ through different scholarship programmes.
- Nai Talim approach proposed a concept of learning beyond textbooks which rests completely on the teacher’s motivation to drive learning in children with and understanding of individual preferences. Over

time, teachers were expected to teach multiple subjects and could not focus on the needs of individual child. The NEP acknowledges the role of a teacher in shaping the future of the nation and has come up with Continuous training, testing and up gradation of skills of teachers.

Conclusion:

Whilst The National Education policy, along with a robust mechanism, will require a big shift in the mindset of all the stakeholders so that it does not meet the same fate as Nai Talim.

The vision of education laid down in the NEP 2020 suggests Gandhiji's ideas on education are relevant even today as it attempts to bring some key elements of Nai Talim into the current education system. Even though, the acknowledgement eludes the Mahatma and there is no mention of the name of the Mahatma even once, the resemblance is undoubtedly unmissable. Gandhiji would never feel bad or worry about it. He would just give his toothy smile and say, "My life is my message" and as Gopal Krishna Gokhale, his Guru has paid the tribute to Gandhi in 1909: "... Gandhi is one of those men, who, living an austere simple life themselves and devoted to the highest principles of love to their fellow beings and to truth and justice touch the eyes of their weaker brethren as with magic and give them a new vision. He is a man who may well be described as a man among men, a hero among heroes, a patriot among patriots and we may well say that in him humanity at the present time has really reached its high watermark.

Gandhi is a silent but definite movement. He grows on you (as said by Professor S B Singh). I humbly add that he is seemingly an indelible imprint on the psyche of those who read about him because very few amongst those who moved with him are around now.

Men like Gandhi transcend time. Gandhi's famous biographer, Louis Fischer has written what we have seen when Nai Talim has come back in measures to be full circle as NEP 2020:

"Gandhi is India's gift to the western world; his life contains a prescription for some of our worst ills." In conclusion, we, Prof. Dr. Prashant Kadu and Dr. Shanoor K Mirza reiterate what Nehru said more than once: ***"We were but small men. Gandhiji picked us up, made us part of a great movement and something of its greatness passed into us."***

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Character Building and NaiTalin- In the context of NEP 2020

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Abstract:-

New Education Policy ushered in the realm of Indian education on 29th July 2020 by replacing the existing policy of 1986. Through this new policy the ministry of Human Resource Development aims to transform the whole Indian Education System till 2030. As a part of the 4th Sustainable Development Goal of the United Nations- "ensure inclusive and equitable quality education and promote lifelong learning opportunities for all", this policy will entail quality education to every learner. Moreover, the policy is distinct in its objective where emphasis is given to Character building.

In the year 1937 Mahatma Gandhi through his long time contemplation formulated a new system of Education that was named 'NaiTalin'. Many experts have established a resemblance between the objectives of NaiTalin and NEP 2020. In his every strategy, be it a part of political struggle or Trusteeship principle; Mahatma Gandhi always appealed for mental revolution. He paved this mental revolution on the founding stone of ethics and moral values. For 'Knowledge without Character' was termed as a social sin. Hence, character building becomes an ultimate aim of human life, to bring peace and harmony in the society. What else can be the most effective medium for this revolution than Education to draw out the best in man's body, mind and soul!

In this research paper, the author has pointed on Character Building as a focal point of Gandhian NaiTalin and established its relationship with the main objectives of New Education Policy. The author has connected this core element with ancient Hindu scripture 'Bhagavad Gita'; which Gandhiji used like a dictionary whenever he found himself perplexed. While concluding the researcher has suggested some measures to policy makers for the purpose of curriculum development laying emphasis on Character development.

Keywords:- NEP 2020, Sustainable Development Goals, NaiTalin, Trusteeship.

Introduction:- In the sixteenth canto of Bhagavad Gita 'Daivasursampadavibhagyoga' a list of 26 virtues is given viz- Fortitude, Guileless, Spiritual knowledge, Self-control, Generosity, Sacrifice, Self-study, Austerity, Frankness, non-violence, truth, freedom from anger, renunciation, tranquility, absence of slander, compassion, no avarice, gentleness, modesty, steadiness, radiance, forgiveness, fortitude, cleanliness, freedom from envy, Freedom from desire for prestige. A value based education system is the only medium through which inculcation of these virtues is possible. Character building is not a relative goal of NEP but it is intertwined with holistic development. If a pupil achieves employment skills, knowledge and physical fitness through education in absence of a strong moral character, all his efforts will come to naught. For without character building he shall never become a good citizen, faithful friend and relative and more above a good human being. His actions can become disastrous to society, nature and in the passage of time to himself. Hence, character development must be the sole objective of business. Because this sole objective is so holistic that it can serve other objectives as a natural consequence.

In NaiTalin when Mahatma Gandhi enunciates character building, other objectives of education like skill development, linguistic ability, entrepreneurship, patriotism become axiomatic.

Review of related literature:-

1. **Government of India (2020):-** The NEP manifesto issued by Ministry of Human Resource Development- Government of India. It consists of five parts Viz.- Provision related to school education, Higher education, Main areas to be focused, and Implementation of NEP.
2. **Mohamed Saif. (2022):-** It is a dissertation on NEP 2020 with reference to higher education. In this research work the researcher has explained present educational structure. He then explained NEP with its benefits and various challenges and issues in the implementation of this policy.

3. **Dr. Rupesh G. Sawant, Dr. Umesh B. Sankpal. (2021):-** In this research paper the researcher has discussed the evolution of NEP 2020. Further he explained the policy in detail Then in the context of higher education researcher has explained some key features of this policy, the areas which will have impact of this policy and various opportunities which this policy can create.
4. **Dr. Ruchi Rani. (2022):-** In this research paper the researcher has discussed the key features of NEP with special reference to Skill development, Need of trained teachers, Legal challenges, Management, and interdisciplinary approach in higher education. The researcher is optimistic about this policy in connection with value based education and scientific approach.
5. **HemlataKumawat. (2021):-** In this research paper various measures under NEP 2020 are discussed and comparative study is done with present policy. Moreover the researcher has provided some suggestions for successful implementation of this policy.
6. **PuvarSavailalRajubhai. (2022):-**In this research paper the author has given main importance to the provisions of NEP 2020 related to higher education.
7. **Sarita Sharma. (2021):-**Considering Gandhian views of Wardha conference 1937, the author has explored the co-relations between NEP and Gandhiji's education policy.
8. **ZakiyaKhatoun, Dr. Farzana Munawwar. (2023):-** In this research paper the similarities between Gandhian educational philosophy, Educational thoughts of A.P.J. Abdul kalam and NEP are explained.
9. **Taney Singh, Shashank Shah. (2022):-**In this newspaper article a relationship is established between NEP and Gandhian Education Policy.
10. **M.K. Gandhi:-**This compilation work consists of the educational views of Mahatma Gandhi which he presented in his books, weeklies etc.
11. **M. K. Gandhi:-** This a compilation consists of the views of Mahatma Gandhi on various issues which he presented in his books, weeklies etc.

Research Gap:-After the literature review it is observed that the relationship between Gandhian philosophy of education and NEP 2020 is already established. In this research paper the researcher will emphasize on the Character Building as the core element of both these policies.

Objectives:-

1. To emphasize on the 'Character building'- a main objective of Naitalim and NEP 2020.
2. To establish a relationship between the objectives of NEP and NaiTalim.
3. To study Gandhian view of character building and holistic development.
4. To provide suggestions to policy makers to serve these objectives.

Relevance:- So long the human race has to survive they have to realize the importance of basic values like co-operation, truth, mutual trust etc. So the topic of character building is relevant in all ages.

Gandhian method of education i.e. Learning by doing will grow to fruition when pupil will imbibe the habit of hard work.

Significance:-Since the NEP is in evolving stage, when many of its concepts are still in abstract form; this research paper will be useful to delve deep into its basic objective of character building.

The comparative study of Nai talim and NEP will be helpful to academicians, researchers and policy makers for drafting a constructive plan of character building through education.

Method of Data Collection:-

In this research work secondary data is used which consists of books, research papers, newspaper articles etc.

New Education Policy and Character building:-

In the introduction of NEP, while describing its necessity a special reference is given to ancient Indian system of imparting Jhan- knowledge, Pragya- wisdom and Satya- Truth.

The policy intends to shape best human beings in the society possessing basic virtues like Compassion, rational thought, resilience, courage, scientific temper, creativity in imagination, foundation of ethics.

With the inculcation of above mentioned values when a pupil will be compassionate for every living being, his every action will drive not only himself but the whole nation and all beings in his proximity towards sustainable development. When a pupil will develop rational thinking he will start asking genuine questions and become the source of knowledge. With resilience power a person will be adaptive with the environmental needs. Most importantly he will understand the utilization of meager resources in best manner. With courage the future generation will be more assiduous. Scientific temper will lead our country away from the snare of superstition. The progeny will explore new technology which will not only upgrade standard of living but such developments will not be at the cost of environment degradation.

The policy further envisages vigilant citizens who will work on equality, plural and inclusive society.

In this regard the multidisciplinary approach of NEP will be of great significance. Through this the educational system will become not only holistic but interesting for pupil. Furthermore the fundamental principles of this policy like ethical and constitutional values, respect to diversity and students with special needs will make this policy a true reformation.

For successful implementation of this the proposed 5+3+3+4 system plays crucial role. Especially in the first phase of 5 years for the age group 3 to 8 the focus on the world around us will be a drastic movement; where in playful environment pupils will imbibe basic values of life.

For moral development the policy has identified 4 phases viz. infancy, early childhood, middle childhood and adolescence. Further, Panchakosha Vikas (Five-fold Development) is included in the policy for character building; and five layers are identified at learning stage- i) Annamaya kosha (physical body), ii) Pranamaya kosha (life giving energy

layer), iii) Manomaya kosha (mind layer), iv) Vijnanamaya kosha (intellectual layer), and

v) Anandamaya kosha (inner self). Based on this five layers fivefold development is recommended- i) Physical Development (Sharirik Vikas) ii) Development of Life Energy (Pranik Vikas), iii) Emotional/Mental Development (Manasik Vikas) iv) Intellectual Development (Bauddhik Vikas) v) Spiritual Development (Chaitisik Vikas).⁵

Nai Talim and Character building:- In his educational views Mahatma Gandhi has focused on character building. The ultimate aim of Gandhi's life was to attain moksha- Salvation. Education was not exception to that. For this he elaborated the education of heart which can never be based on books but with living touch of teachers. Identifying role of teachers he expects teachers to be of akin attitude.

Gandhi's appeal is to have education in freedom. Whenever a person has to work as a part of compulsion he is unable to work with full efficiency for there is a burden and lack of enjoyment. However while extolling freedom Gandhi doesn't miss to remind that this freedom must be backed by discipline and humility. It is Gandhiji's appeal to have education with pure heart. For that a student must follow celibacy. Again he asks for self-discipline to curb indulgence.

The ultimate aim of education in Nai Talim is Service. The present system which seeks literary education as the final destination grieved Gandhi. In his opinion literary education is a means of education and not the end. He asked for such education system which will bring in this world peace and love. In order to promote such educational system Gandhiji regarded learning by doing, constructive projects, learning in mother tongue as complimentary things.

Conclusion:-

While in new education policy, for character building Pancha Kosha Philosophy is adopted; Gandhi gives a practical formula for the application of the same. For Sharirik Vikas he appeals for learning by doing, for Pranik Vikas- Learning by service, for Manasik Vikas- learning with discipline (Swarajya as he called), for Bauddhik Vikas- learning beyond textbook and for Chaitisik Vikas- Truth and Non-violence to attain salvation. For this the NEP is the tool, Gandhian Nai Talim is the idol and attainment of 26 moral values of Bhagavad Gita is the ultimate destination. It will lead the country towards highest ideals of perfection.

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Impact of Mahatma Gandhi's Concepts on Mental Health

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Abstract:

Mahatma Gandhi was an amazing person from India. His life story teaches us to live honestly and truthfully. His mother's beliefs deeply influenced him to be an honest and truthful individual. Gandhi was a visionary, and his life shows us how he dealt with different emotions during challenging times as a young person. This article investigates the profound influence of Mahatma Gandhi's life and philosophy on mental health and overall well-being. Gandhi, renowned for his commitment to peace and non-violence, transformed from a seemingly ordinary young man to a remarkable intellectual. His core principles of spiritualism, unity, love, non-violence, and truth have far-reaching implications for mental health. Embracing these principles can foster emotional stability and well-being. The article also explores Gandhi's broader social impact, such as his efforts to reduce unemployment and societal conflicts, which, in turn, have positive effects on mental health at both the individual and community levels. His vision for redefining development and advancing the well-being of humanity through holistic progress is highlighted. The paper concludes by considering the relevance of Gandhi's teachings in contemporary mental health, specifically highlighting the escalating prevalence of mental health issues and the imperative for holistic approaches to recovery. It acknowledges the resonance between Gandhi's principles and cognitive behaviour therapy in addressing mental health challenges.

Keywords: Mahatma Gandhi, Mental Health, Truth and Honesty, Satyagraha, Nonviolence, Idealism.

Introduction:

Mahatma Gandhi is known worldwide as a symbol of peace and nonviolence (Dennis, 2012). He was a remarkable intellectual born in India. His life teaches us that he faced tough times during his youth and as an adult, but he discovered ways to handle them (Tendulkar, 1961). Gandhi's early years were quite ordinary—he was reserved, not extraordinarily gifted, and had difficulties in school (Easwaran, 2011). Nevertheless, Gandhi's unwavering belief in his convictions made him an exceptional individual. He advocated for spiritualism, uniting people, spreading love to all living beings, renouncing violence, and upholding truth and ethics (Ray, 2019). A person's mental health can be positively impacted by these principles. Along with his serious side, Gandhi had a sense of humour (Wolpert, 2001). He once mentioned that having a sense of humour helped him deal with the challenges of life. He believed that "If I had no sense of humour, I should long ago have committed suicide." (Gandhi, 1921)

Mental well-being is of paramount importance. Mental health encompasses our thoughts and emotions, forming a cornerstone of a fulfilling life. Much like nurturing our bodies, tending to our minds is essential. Our cognitive abilities distinguish us from other creatures, underscoring the importance of maintaining both mental and physical health (Andrew and Richard, 2000). Optimal physical and mental health synergize to facilitate success in life. Emotional stability and fitness invigorate us, imbuing life with vitality and purpose. The correlation between physical fitness and emotional strength is undeniable, underscoring the need to nurture both aspects of our well-being for holistic health and resilience. Mental fitness is a positive thing, focusing on clear thinking and understanding things well. Psychologists, teachers, and many people use the term "mental fitness" to talk about being smart and thinking clearly (Galderisi, 2017). It's becoming more and more important for everyone to understand and work on their mental fitness (Almedom et al., 2004).

Gandhi's profound perspective on health emphasized a departure from the reliance on modern medicine to merely mask unhealthy habits, advocating instead for introspection when our body reacts adversely—an indication to alter our habits (Joseph, 1996). In his renowned work, "Keys to Health," Gandhi expounded upon his health principles,

emphasizing that true health equates to a body devoid of illness and the ability to perform daily activities without fatigue (Steger, 2000). His philosophy underscored the holistic connection between habits, well-being, and the body's responses, promoting a proactive approach to maintaining health rather than reactive reliance on medical intervention.

Gandhi says, we can use our bodies, either for good, to help others, or for bad, to harm ourselves. He believes in using our bodies to serve the world and be selfless. Vegetarian, flesh (meat), and mixed food are the three types of food he divides. Among the best foods for him are vegetarian and mixed food. He doesn't support eating meat because it involves killing animals. Gandhi prefers natural foods and thinks we don't need extra things like spices unless it's for medicine. He likes jaggery as a sweet choice and suggests avoiding fried foods. Gandhi also talks about how we should eat. He thinks we should eat to keep our bodies healthy, not just for taste. He suggests having three meals a day and not overeating. He believes it's important to control how much and how often we eat. Older people's habits can influence younger ones, so setting a good example is key.

Gandhi worked a lot on health and well-being. But today, we seem to have forgotten his lessons (Gandhi 1948; Gandhi 1949). In India, there's a big problem with both infectious and non-infectious diseases. Infectious diseases are still a big issue, and non-infectious diseases are growing because of our inactive lives and bad diets. This is a big concern for public health. These problems are like a double-edged sword, making it really hard to improve the health of our nation. Gandhi talked about things like cleanliness, healthy eating, exercise, and preventing diseases (Garai, 2023). These ideas are like the saying, "The best medicine is to teach people how not to need it." Gandhi's principles from 20th century are still important and timeless. It would be a good thing for us and our country if we follow these principles seriously.

Gandhi's wisdom holds profound relevance concerning our mental well-being, particularly in a country like India, where approximately 14% of the population grapples with mental health issues (Radhakrishnan, 2019). However, the pervasive lack of adequate support poses a significant challenge, with insufficient resources to address these concerns. While medical interventions alleviate symptoms, they often fall short in ensuring complete recovery for individuals affected by mental health issues (Nanda, 2004). Gandhi's insights prompt reflection on the necessity for holistic approaches beyond medical treatments, advocating for a more comprehensive framework that includes support systems addressing psychological, societal, and emotional needs to effectively tackle mental health challenges in society. This is where Gandhi's ideas become important. Gandhi's principles can help people with mental health issues in their recovery. Things like getting support from the community, finding resources, and doing work that earns money can be helpful. Gandhi believed in people being able to earn a living in their own way, and this idea can give people respect and financial independence.

Mental health is not just about diagnosable illnesses. It covers many parts of our lives, like personal, social, work, and emotions. Young people today are struggling with work stress and family issues (Devika & Arulmani, 2014). We've become so focused on success that we've lost our mental peace, which goes against Gandhi's idea of "simple living and high thinking" (Nehal, 2014). Even the older generation faces problems, as many young people move away, leaving their parents alone in old age. Gandhi believed in strong family bonds, not just through blood but also through support. Nowadays, we often focus on ourselves, but it's important to look out for others and offer help. Psychiatry is also starting to see the value of spirituality, something Gandhi believed in for a long time. So, taking care of each other and finding spiritual balance can help with our mental well-being.

Gandhi didn't just talk about ideas because he thought they were right (Nikam, 1954). He used a scientific method to figure out why they made sense and if they worked in real life. You might not always agree with what he found, but his way of thinking helps us think carefully about our own thoughts. This approach is similar to a well-known and scientifically proven method called cognitive behaviour therapy. It teaches us to recognize when our thoughts are causing problems and how to fix them. It's all about making our thinking better and more helpful (Beck, 2005).

Gandhi's ideas are important for mental health, but modern psychiatric practices don't always match his "nature cure" approach (John, 1989). Gandhi was sceptical about doctor-prescribed treatments and trusted natural remedies. He believed that a good family life, strong values, and inner peace are crucial for good health and balance between body and mind (Mishra, 1974). While he didn't reject modern medicine entirely, he often stressed that natural cures were better for all illnesses, showing his doubts about regular medical practices.

Today, there's a debate between the biological and psycho-socio-spiritual models in psychiatry. Some people link illnesses to stress, conflicts, and unhealthy lifestyles, and look for treatments in that direction. Mental health professionals, however, may not always consider these factors as much and their role in causing and treating mental illnesses. The balance between these approaches is an important discussion in our world today. In our society, a long-standing problem is drug use, and it costs us a lot of money and health issues. The main issue remains the same, even though the types of drugs may change, like alcohol, tobacco, and various illegal drugs (Gandhi, 1952). This problem leads to other problems like diseases, mental illnesses, and crime. We think about Gandhi's teachings on self-control and not using harmful substances or getting addicted.

Gandhi's teachings covered not just substances but also behaviours. Nowadays, mental health experts are seeing behavioural addictions like gambling, internet use, and online gaming. It's important to deal with these problems, and it's believed that total abstinence might not always be the best solution, especially with widely used substances like alcohol and tobacco. Instead, they're working on harm reduction, which means helping people move away from extreme drug use. Using strong words like "evil" to describe drug use can also make things worse and stigmatize people with drug problems, which doesn't fit the disease model of addiction. In our society, a long-standing problem is drug use, and it costs us a lot of money and health issues. This problem leads to other problems like diseases, mental illnesses, and crime. We think about Gandhi's teachings on self-control and not using harmful substances or getting addicted (Gandhi, 1952).

Gandhi's teachings covered not just substances but also behaviours. Nowadays, mental health experts are seeing behavioural addictions like gambling, internet use, and online gaming. It's important to deal with these problems, and it's believed that total abstinence might not always be the best solution, especially with widely used substances like alcohol and tobacco. Instead, they're working on harm reduction, which means helping people move away from extreme drug use. Using strong words like "evil" to describe drug use can also make things worse and stigmatize people with drug problems, which doesn't fit the disease model of addiction.

There are big changes happening in India regarding sex, and it's time to separate it from morality and give it the freedom it deserves. This doesn't mean losing our manners; it just means that sexuality is personal and a natural human instinct, not something to be seen as bad. Gandhi's idea of brahmacharya wasn't just about sex; it was about controlling all our senses. Some parts of his views on marriage and intimacy don't match with modern Indian or modern mental health ideas (Anshuman and Shailesh, 2022). While his support for women's rights is great, his strict ideas about chastity, celibacy, and birth control don't fit today's world. Also, his experiments with celibacy involving young girls have been criticized and seen as disrespectful to women (Connellan, 2010).

Gandhi talked about brahmacharya as a way to stay healthy and live longer by preserving body's "vital fluid." He was concerned about nocturnal emissions, which are a normal bodily function. This reminds us of common sexual misconceptions and something called Dhat Syndrome, a cultural mental health issue (Kulkarni, 2014). Dhat Syndrome is poorly defined condition characterized by the vague symptoms like fatigue, weakness, anxiety, loss of appetite and guilt attributed to semen loss through nocturnal emissions, urine and masturbation. His idea of Sarvodaya means "universal upliftment" and is rooted in political philosophy, aiming to promote equality and freedom (Parel, 2000.). But at the core, it's about being selfless and working hard to help others. It's a bit troubling that while Gandhi promoted this idea, he strongly opposed women's sexual health and denied the pleasures of life. This strict self-righteousness can seem overly self-sacrificing and almost unrealistic (Sam, 2020).

Conclusion:

Several parts of the body are controlled by mind, and the mind plays a significant role in their functioning. Being physically and emotionally healthy is essential for success in life. Mental illness impacts people in the same way that physical illnesses do, and it is important for them to understand the effects and be proactive in keeping their minds healthy. Health is defined as the balance between mental and physical health. Therefore, everyone should seek help when they struggle with their mental or physical health and strive to find a balance between them.

Gandhi's life and teachings offer a holistic approach to living. His philosophy is more than just a set of principles; it's a complete way of life. By following his way of living, individuals can experience positive effects on their mental health. Gandhi's emphasis on truth, non-violence, simplicity, and self-discipline can lead to a sense of inner peace and balance, which are crucial for mental well-being. It's essential to recognize that not all of Gandhi's

practices may be suitable for everyone, especially those who are mentally frail or struggling with certain mental health issues. Some of his extreme practices, like fasting and strict asceticism, might not be advisable for individuals with certain mental health conditions. Therefore, while Gandhi's principles can offer valuable insights into leading a more meaningful and fulfilled life, it's essential to adapt his teachings to one's individual circumstances and consult with mental health professionals when needed. Basically, Gandhi's "way of living" can be a source of inspiration for personal growth and mental well-being, but it should be applied thoughtfully and in consideration of one's unique mental health needs.

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MAHATAMA GANDHI JI'S MANAGERIAL SKILLS: AN OVERVIEW FOR SUSTAINABLE EFFECTIVE MANAGERIAL PRACTICES TOWARDS HUMAN RESOURCES MANAGEMENT

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Abstract:-

Human Resource Management (HRM) is a fundamental part of a country's economic growth and development. Human resource management plays an important role in the development of the country. HRM plays a crucial role in determining the capacity of an organization to achieve its objectives. This paper analyzes the application of the principles of HRM in the present context with respect to human resources practices. The human resource management practices were linked with human factor theory and defined as a bundle of practices. Gandhiji, the Father of the Indian Nation, may prove as management icon that ensures real happiness beyond so called success. The contribution of Gandhiji towards Gandhian thought in organizational management is very much useful as ray of hope for management world that are looking for sustainable solution of managerial problems with their HR. We can assess various examples in which Gandhiji gave the glimpse of his wisdom of sustainable organizational management practices especially towards Human Resource Management (HRM).

Keywords:- Industrial Relations, HumanResource Management, National Congress, Organizational-life.

Introduction:-

There are many factors, which determine the capacity of a country for economic growth and development namely, availability of capital, raw materials, power, market, machinery and equipment, entrepreneurial ability, technical and skilled manpower. The three broad heads under which these determinants of growth can be grouped are human, physical and financial. Of these three key resource-factors which determine a country's capacity for economic growth and development, the human resource factor appears to be in the final analysis the most strategic and critical. The investment in human resource, has directly contributed to economic development and growth, by promoting the knowledge and application of science and technology to production processes, developing innovations and research, training the workers in different technical skills needed for modern production and building up of the right type of attitudes, values and interests conducive to higher output.

During 1960-79, there was an explicit trend to bring the head of the department into the top management and assign the department broader problems involving a total management system perspective. Indeed, responsibilities such as management development programmes, manpower and organizational planning and personnel research were prevailing over initial responsibilities of preliminary screening, recruiting and even collective bargaining. Megginson visualizes a number of trends influencing personnel administration. These included:

- (1) The improving economic position of employees;
- (2) The expanding role of government;
- (3) The growing power of unions;
- (4) The exploding technological revolution;
- (5) The increasing complexity of organizational life,
- (6) The changing role of the management; and
- (7) The greater knowledge of human behaviour.

Because of the findings of behavioral scientists, a new view of management of human resources has developed.

Attempts were being made to adapt to a more scientific approach to selection, training, development and motivation of employees. Personal management has emerged to be the management of brain power more than muscle power, and the average worker has become an educated professional. Thus, personnel management accomplished maturity during 1960s and 1970s. After that in the decade of 1990s, there was emerging a new human resource management, especially as a result of the globalization and liberalization. Consequently, the form and the content of capitalist relations between the various factors of production are undergoing a change. What has emerged is a new era in human resource management. As a result of the liberalization, Industrial relations (IR) and Human Resource Management (HRM) have acquired strategic importance. The success of the new policies depends, to a large extent, on the introduction of new industrial relations and human resource policies at the national and enterprise levels. Some pressure for change has already been witnessed in the IR and HRM areas. The actors of the system now realize that neither the economy nor the industrial enterprises can survive by clinging to their rigid postures. The world economic order is also changing rapidly. Evolutionary changes are taking place at revolutionary speed, largely pushed by strong external forces, arising out of a desire to increase competitiveness and efficiency. Centrally planned economies are opening up to have their tryst with free market systems. Structural adjustments and reforms are holding sway, establishing the primacy of economic imperatives over dogmatic political compulsions. Organizations today, amidst such a commercially competitive global economic environment, are struggling for their survival and growth. The recent liberalization and bold economic reforms pronounced by the Government have thrown up many challenges and opportunities to the Indian industry. With the explosion in information technology, increased global competition, rapidly changing markets, deregulation, etc., organizations have to redesign their strategy and outlook towards HRM, since human resource holds the key to meet all these challenges.

Mahatma Gandhi brief Introduction:-

Mahatma Gandhi was actually named Mohandas Karamchand Gandhi who was born in Gujarat on October 2, 1869. He was commonly regarded as "Bapu". He was disowned and discriminated in South Africa due to British policies and thus, he has to discontinue his law studies and came to Bombay for studying law further. Mahatma Gandhi was a great Indian who led India with independence movement against British rule. He completed his schooling in India and went to England for further study of law. He returned to India as a lawyer and started practicing law. He started helping people of India who were humiliated and insulted by the British rule. He started non-violence independence movement to fight against the injustice of Britishers. He got insulted many times but he continued his non-violent struggle for the Independence of India. After his return to India he joined Indian National Congress as a member. He was the great leader of the India independence movement who struggled a lot for the freedom of India. As a member of the Indian National Congress he started independence movements like Non-Cooperation, Civil Disobedience and later Quit India Movement which became successful a day and help India in getting freedom. As a great freedom fighter, he got arrested and sent to jail many times but he continued fighting against British rule for the justice of Indians. He was a great believer in non-violence and unity of people of all religions which he followed all through his struggle for independence. After his lots of struggles with many Indians, finally he became successful in making India an independent country on 15th of August in 1947. Later he was assassinated in 1948 on 30th of January by the Nathuram Godse, a Hindu activist.

India is a land of philosophers whereas Gandhiji is a reformer and a modern philosopher who invented tools to inspire the masses. These tools find relevance in present day. Gandhian Philosophy is based on the four pillars i.e. Truth, Non-Violence or Ahimsa, Self-Respect and Satyagraha. He practiced and preached the life of austerity, humbleness and truth. His philosophy of simple living and high thinking attracted the peasants, humbled the mighty and the rich. The present paper analyses the application of the principles in the present context with respect to human resources practices. The present global context requires inspirational leadership style with appropriate strategy; Gandhiji is the best strategist with follower centric approach. The human resource management practices were linked with human factor theory and defined as a bundle of practices. The strike as a right, collective bargaining, arbitration and self-introspection were some of his contributions.

Mahatma Gandhi, the Father of the Indian Nation may prove as management icon that ensures real happiness beyond so called success. In this practice there is no space for exploitation of human being but mutual faith and we feeling for each other. Gandhiji found many great leaders across the country that ensures their best efforts and fruitful contribution voluntarily. There was discipline, purity of means, proper strategic planning, and time management during goal achievement. His power of truth and Ahimsa was miracle in way of united and planned efforts. He proved his value based wisdom not only to integrate individual efforts for common goals but also to identify and use individual skills in proper way as an effective and competitive manager. The Mahatma is now

being rediscovered as more than just a political leader who gained independence for the country. He is being looked upon as a master strategists and an exemplary manager whose ideas and strategies have great meaning for the corporate world, particularly in India. The contribution of Kripalaniji towards Gandhian thought in organizational management is very much useful as ray of hope for management world that are looking for sustainable solution of managerial problems with their HR. We can assess various examples in which Gandhiji gave the glimpse of his wisdom of sustainable organizationalmanagerial practices especially towards Human Resource Management as follows:

All experiments concern with organizational ability of Gandhiji has been fulfilled by holistic approach. In South Africa, he has not only organized political life of the Indians settled there but also their social life, teaching them the habits of hygienic living. This was not the organization for task but for life of members of organization that cover economic, social and all other necessary aspect of life style.

Twice he well managed the organization mass (Ambulance Corps) during service in Boer war and again in Zulu rebellion. In struggle in South Africa, he organized a march of some 2,500 Indians, males and females, from Natal to the Transvaal. It was successfully done in spite of scarcity of funds and other difficulties in a land under a hostile Government which wanted the Indians to quit. He had balance in behavior and maintain disciple, justice during the organizing and managing this event.

Preference to manage for Self- help- He was in Santiniketan when, in 1915, he returned from South Africa, He was merely a guest there, yet he could not resist the temptation of keeping a scheme of reform of the hygiene at the poet's home, before the inmates through organized self-help. It shows his organizing capacity at work. Work and life both are together and affected to each other. While present management concern has concern with only completion of physical task. There is one saying in Indian culture that we may bring horse to water source but can't ensure that he will drink. Likewise, instead of managing physical property in the organization, we should concentrate to manage human being surrounding his life. It may push the people's will in desired direction. Such capability comes out in Champaran. He organized not only his work but also the life of those who had volunteered to help him in the conduct of his enquiry.

Concern of Gandhiji in organization was reflected by purity of means. He was always there for common interest. He was very careful and sensitive for needy segment of society. He organized mass in scarcity of physical means. There was equality and justice in distribution system. For the purpose of discipline and rules was firm and stick but human centered. Whenever he felt the need of change in the system or rule, he consider whole affair on humanitarian ground. Rules are for human being but they are not over the human interest. Conflict should resolve on ethical ground without harming others intensely. Experiment of truth and Ahinsa may take place effectively to change the heart of human being towards positive direction without any undue pressure. He taught us the politics of join together instead of divide and rule policy which are in practice in modern management world. - Unique settlement policy that not harm to others and keep them in shame This ethical ability of Mahatma Gandhiji came out during the organization of Mahajan Sangh in Ahmedabad. During the 40 days strike before injustice he provided them day- to- day constructive work by which they could help themselves and their children. At last both party mill owner and labour, were happy with peaceful and honored settlement.

As a visionary leader, he adopted the policy of decentralization of power. During reshaped the constitution of congress, he made it a mass organization with its branches throughout the length and breadth of the country, functioning for the whole year, looking into the grievances of people. It was the best example to aware and prepares the people for their role in the organization.

He gave proper direction to the leader of the kisan agitation in Kheda and Borsad. It was a Training of Trainers as per concept of HRM.

He was a creative innovator working for organization of khadi work. He innovated to moderate in the design of Charkha and reach to the root level through capacity building of the Charkha Sangh that lead productivity of each individual. For the cottage and village industries, he created the All India Village and Cottage Industries Board. It shows him strategic vision and clear cut ideology for development of organization.

His organization for social reforms was very firm. He wanted to remove this evil thorough entire and inner effort. He made as organization- the Achhut Nivaran Samiti for the uplift of the Adivasis and the backward classes. He also organized the Adimjati Sevak Sangh.

His organization- the Nai Talim Sangh is the landmark in the field of education that ensures sustainability in the living. It was the powerful instrument to bring real civilization in the society. Very prominent personality of education field i.e. Zakir Husain, Ashadevi and Aryanayakam etc. It ensures that people must equip with 3

H (hand, heart and head). For cow protection, he had the Go Seva Sangh. For the propagation of Hindi, he organized the Hindi Pracharini Sabha.

Like a good manager, he utilized the ability and services of all persons of goodwill who wanted to reforms in any field of national reconstruction. For instance the ability of Thakkar Bapa, a member of the servant of India society which did not believe in Satyagraha, was utilize for uplift of the Adivasis and other depressed classes, Birla was not prepared to leave his business and march to jail, but took interest in Harijan uplift and Harijan Sevak Sangh was organized under his chairmanship. Likewise he found a scholar personality-Kumarappa, a C.A. and economist to organize cottage and village industry programme. It was the hunnert of Gandhiji to prepare the person to contribute in the nation's building according to the capacity and interest. Besides of this, he made space in heart of his enemy or not convey with his ideology or acts.

Multipurpose use of personal ability

Wisdom of financial discourse- Gandhiji advocated that organization of public work is not possible unless proper budget. Account of receipt and payment must be accurate and maintain properly. Often, he paid respect the policy & procedure of organization and never go beyond it. Kripalani share his experience that once he used capital of Khadi fund to get more interest. But Gandhiji said very frankly to him that Professor, you are doing wrong, you violating the healthy procedure. PF must keep in the bank only. He always critically examined the budget and balance-sheet. He was clear that public work must not be done by borrowing money. But present administration system does not bother it. He also gave a landmark of efficiency of financial system that allotted money of must be spent as per norms and within time. Otherwise it would mean that the worked chalked out for the year was not faithfully and meticulously performed.

Again he said that public money must use by the leaders as their own money with wisely thinking. He did not hesitate to spend Lakhs of rupees where the expenditure was justified but become upset if anything lost due to carelessness.

Conclusion:-

Gandhiji gave proper introduction of his intellectual and root level ability of organization. In his capacity to organize his private life and that of the country lay the secret of his success in the organization of various movement and national level events was truth and non-violence. Acharya J.B. Kripalani has mentioned clearly that Gandhiji was an intellectual of his time. He was also a great advocate. This quality often made his British opponents feel that he was not playing an honest game and had something up his sleeve. They dubbed him a cunning Asiatic, is Indian critics called him a crafty Bania. Likewise, little note is taken of his great organizing capacity. They must not only serve the individual actively but also society. This he did by his organizing capacity. Ever since his student days, Gandhiji kept a diary in which were recorded not only what he saw, felt and did, but also his accounts. Even the expenditure of a few pennies or annas is recorded therein. He sincerely keeps each aspect of the organizational capability of Gandhiji through relevant illustration from his life (an experiments with truth) This was the organization his life. Gandhiji had strictly disciplined his life. He was a karmayogi. He was disciplined in eating, talking, walking, in sleep and wakefulness, as the Gita says. He was also a great disciplinarian. He would not tolerate shoddy work. Nothing was too small or insignificant to deserve attention from Gandhiji. He tried to improve all facets of the national life. In present era, organization or its personals have been categorized and treat under various categories or so-called management level/layers. These layers have been developed on the discrimination of work. But for Gandhiji even the sweeper who does his work well is entitled to honour. In the organizational world, discrimination in work is the root cause of organizational problems. Their way of solution is truth and nonviolence as not only suggested by Mahatma Gandhi as an ideal leader or effective manager but experimented by him with the result great level of satisfaction and happiness of all. Gandhiji filed that if truth and non-violence were to fight untruth and violence; they must be organized in a powerful movement, not based merely on the goodness of the individual but on the goodness organized to with stand organized evil. He utilized the ability and the services of all persons of goodwill, who wanted reform in any field of national reconstruction. Last but not least, we would like to say that Acharya Kripalani has become successful to keep the managerial skills of Mahatma Gandhi before us. Managers and owners may take lesson from his work to manage their HR problems on value based ethical ground. Then, there will be cooperation instead of unfair competitions, stability instead of uncertainty and creative work environment instead of hide n seek game between owner/managers and employee/labours. There will be organizational peace. No exploitation and on undue influence can take place in the organization. We can rightly mentioned with proud that Gandhi is not; it is present and golden future.

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Exploring the Gandhian approach towards management: Principles and Application

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Abstract:

The life of Mahatma Gandhi has always been a classic and exotic subject of great interest to scholars around the world. The understanding of Gandhian approach towards management focusing on its principles and application in contemporary organizational settings .this paper explores the key tenets of Gandhian approach. such as truth ,non- violence , self-discipline and social responsibility and examines how they influence management practices .it investigates the impact of Gandhian approach on organizational culture , leadership , decision-making , human resource including Gandhi's writing, scholarly articles and case studies to provide a comprehensive understanding of the topic.

Keywords: Gandhian approach, management, truth, non-violence, self-discipline, organizational culture, leadership.

Introduction:

The Gandhian approach towards management is rooted in the philosophy and teachings of Mahatma Gandhi, an influential leader and social reformer in India during the early 20th century. Gandhi's approach to management was based on his broader philosophy of life, which emphasized truth (Satya), non-violence (Ahimsa), self-discipline (Swa-dharma), and social responsibility. Gandhi's ideas on management were shaped by his experiences as a lawyer, activist, and leader of the Indian independence movement. He believed that management should go beyond mere profit-making and focus on the holistic development of individuals and society as a whole. Gandhi emphasized the importance of ethical decision-making, social justice, and inclusive leadership. One of the key aspects of the Gandhian approach towards management is the principle of truth. Gandhi believed in the power of truth and honesty in all aspects of life, including business. He advocated for transparency, integrity, and accountability in management practices. Gandhi believed that an organization should be truthful in its dealings with stakeholders and strive for harmonious relationships based on trust and mutual respect. Non-violence, another fundamental principle of Gandhi's philosophy, played a significant role in his approach towards management. He believed in resolving conflicts through peaceful means and fostering a culture of cooperation and understanding within organizations. He encouraged managers to adopt non-violent communication and conflict resolution strategies, promoting harmony and collaboration among employees. Self-discipline. According to him, self-discipline was essential for personal growth and effective management. He emphasized the importance of self-control, self-regulation, and self-awareness in achieving success in business and in life. Gandhi believed that self-disciplined managers could inspire and motivate their teams, leading to higher productivity and satisfaction. Social responsibility was a core element of the Gandhian philosophy. Gandhi believed that businesses should not only focus on profit-making but also contribute to the welfare of society. He advocated for a form of capitalism that balanced economic growth with social justice. Gandhi promoted the concept of trusteeship, where business leaders considered themselves as custodians of resources and used them for the benefit of all stakeholders, including employees, customers, and the wider community.

The Gandhian approach towards management continues to be relevant today, as organizations strive to balance profitability with sustainability, ethical practices, and social impact. The principles of truth, non-violence, self-discipline, and social responsibility provide a moral compass for managers seeking to create inclusive and

responsible organizations. It offers a holistic perspective that emphasizes the well-being of individuals, society, and the environment, aligning with contemporary demands for ethical and sustainable business practices.

Mahatma Gandhi's leadership principles were fundamental to his philosophy and approach towards management:

1. Non-Violence (Ahimsa): Gandhi's core principle was non-violence. He believed in resisting oppression and injustice without resorting to violence. This meant refraining from physical, mental, and emotional harm to others. Non-violence was the cornerstone of his philosophy and actions.

Non-violence, or "Ahimsa" as Mahatma Gandhi termed it, is a powerful philosophy and strategy for conflict resolution that emphasizes the avoidance of physical, psychological, or emotional harm to others. Here's an elaboration of non-violence in conflict resolution.

- i. **Avoidance of Physical Harm:** Non-violence, at its core, means refraining from any physical harm or aggression towards others. In conflict resolution, this translates to the use of non-violent means to address disputes, rather than resorting to physical violence.
- ii. **Psychological and Emotional Aspects:** Non-violence extends beyond physical actions. It also encompasses refraining from verbal or psychological harm, such as insults, threats, or manipulation. This is crucial in interpersonal conflicts where emotional harm can be as damaging as physical harm.
- iii. **Commitment to Dialogue:** Non-violence encourages open and respectful dialogue as a means to resolve conflicts. It involves actively listening to opposing viewpoints and seeking common ground through peaceful communication.
- iv. **Conflict Transformation:** Non-violence aims not just at conflict resolution but also at transformation. The goal is to find win-win solutions whenever possible.
- v. **Civil Disobedience:** In the context of social and political conflicts, non-violence often involves civil disobedience, where individuals peacefully protest against unjust laws or policies. The willingness to face the consequences of breaking the law, such as arrest, while remaining non-violent is a powerful tool for social change.
- vi. **Empathy and Compassion:** Non-violence requires empathy and compassion for those on the other side of the conflict. Understanding their perspectives and circumstances can lead to more effective conflict resolution.
- vii. **Long-Term Solutions:** Non-violent conflict resolution seeks lasting and sustainable solutions. It's not just about winning the immediate battle but addressing the root causes of the conflict to prevent it from reoccurring.
- viii. **Peace building:** Non-violence involves creating an environment that fosters peace, reconciliation, and cooperation among conflicting parties.
- ix. **International Diplomacy:** Non-violence is also seen in international diplomacy, where negotiations and diplomacy are used to prevent and resolve conflicts between nations, often through organizations like the United Nations.
- x. **Role of Leadership:** Leaders who embrace non-violence set an example for others to follow.

Non-violence as a strategy for conflict resolution can be challenging, as it often requires great patience, persistence, and moral courage. However, history has shown that it can lead to positive change and resolution in many contexts, from civil rights movements to international peace negotiations. It remains a powerful and enduring approach to addressing conflicts while upholding the dignity and rights of all involved parties.

2. Truth (Satyagraha): Truth was another central element of Gandhi's philosophy. He believed in speaking the truth and living by it. He coined the term "Satyagraha," which means "truth force" or "soul force." It involved using the power of truth to confront and resist injustice, even at personal sacrifice.

3. Self-Discipline (Tapasya): Gandhi practiced extreme self-discipline and self-control. He believed in living a simple and disciplined life. This included fasting, celibacy, and abstaining from material comforts to maintain spiritual and moral purity.

4. Self-Sufficiency and Simplicity: Gandhi advocated for self-sufficiency and living a simple life. He promoted the idea of economic self-reliance and the importance of producing one's basic needs, like food and clothing, to reduce dependence on external sources.

5. Equality and Social Justice: Gandhi was a staunch advocate for social equality and justice. He fought against

caste-based discrimination, untouchability, and gender inequality. He believed in the dignity and equality of all individuals, irrespective of their background.

Gandhi's leadership principles have had a profound and lasting impact on movements for civil rights, social justice, and non-violent resistance worldwide. His teachings continue to inspire leaders and activists seeking positive change through peaceful means.

Application of the Gandhian Approach in Key Management Areas:

1. Organizational Culture: The Gandhian approach can greatly influence organizational culture by fostering a culture of truth, transparency, and inclusivity. Organizations can promote open communication channels, encourage dialogue, and create an environment where employees feel valued and respected. Incorporating Gandhian principles of non-violence and social responsibility can help build a culture that promotes collaboration, empathy, and a sense of shared purpose.

2. Leadership: Gandhi's leadership style was characterized by servant leadership, where leaders prioritize the well-being and development of their team members. Applying the Gandhian approach to leadership involves leading by example, showing humility, and actively listening to employees' perspectives. Leaders can encourage self-discipline and ethical behavior within their teams and inspire them towards a common vision of truth and justice.

3. Decision-making: The Gandhian approach offers insights into ethical decision-making based on truth and non-violence. Organizations can apply this approach by involving stakeholders in decision-making processes and considering the long-term consequences of their actions. The emphasis on self-discipline can help leaders make decisions that are aligned with their values and ethical principles. Decisions made within the Gandhian framework aim to promote the greater good and uphold social responsibility.

4. Employee Relations: Foster a supportive and inclusive work environment that values employee well-being and personal growth. - Encourage collaboration, cooperation, and teamwork among employees. - Promote trust and mutual respect between management and employees. - Provide opportunities for employee development, training, and skill enhancement.

5. Corporate Social Responsibility: - Embrace social responsibility as a core value of the organization. - Implement sustainable business practices that minimize environmental impact. - Engage in community development initiatives and support social causes. - Contribute positively to the well-being of society and address social issues.

These applications can lead to enhanced employee engagement, improved organizational performance, and a positive impact on society as a whole.

Conclusion:

Gandhian management is a philosophy and approach to leadership and management that draws inspiration from the teachings and principles of Mahatma Gandhi, the iconic leader of India's nonviolent struggle for independence. This management style emphasizes values, ethics, and social responsibility in the business and organizational context. Key aspects of Gandhian management include nonviolence (ahimsa), truth (Satyagraha), simplicity, and a focus on the welfare of all (sarvodaya).

Gandhi's principles are applied to modern management and leadership practices to promote ethical decision-making, sustainability, and social responsibility. The approach encourages leaders to lead by example, embrace nonviolent conflict resolution, and prioritize the well-being of all stakeholders. It also emphasizes values-based decision-making, constructive programs, and a commitment to transparency and truth in leadership.

Books and articles on Gandhian management explore these principles in various organizational settings, offering guidance on how to incorporate Gandhian values into management practices, and they discuss the relevance of these principles in today's global business and social environment. This approach serves as a source of inspiration for those seeking ethical and socially responsible ways to lead and manage organizations in the modern world.

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GANDHI'S VISION - DEFINING & STUDYING ELEMENTS IN HIS THOUGHT

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Abstract:

Mahatma Gandhi, an iconic figure in the history of India's struggle for independence and a global advocate for non-violence and social justice, articulated a profound vision that encompassed various dimensions of human life and society. Gandhi's vision was grounded in the principles of truth (Satya) and non-violence (Ahimsa), which he considered as the fundamental pillars of his philosophy. Central to his thought was the belief in the inherent dignity and equality of all human beings, irrespective of caste, creed, or socio-economic status. His emphasis on Sarvodaya, or the welfare of all, underscored the need for uplifting the marginalized and oppressed sections of society.

Furthermore, Gandhi's vision encompassed the pursuit of Swaraj, or self-rule, which extended beyond political independence to encompass moral and spiritual autonomy. He advocated for decentralized governance, emphasizing the empowerment of local communities and the importance of participatory democracy.

Economic justice was another crucial aspect of Gandhi's vision, epitomized by his advocacy for self-sufficiency (Swadeshi) and equitable distribution of resources. His concept of trusteeship proposed a model of socio-economic relations based on voluntary sharing and mutual cooperation, aimed at reducing disparities and promoting social harmony.

Education occupied a central place in Gandhi's vision, which he viewed as a means of character-building and social transformation. His concept of Nai Talim emphasized holistic education that integrated intellectual, physical, and moral development, with a focus on practical skills and experiential learning.

In addition to these core elements, Gandhi's vision encompassed broader themes such as environmental sustainability, interfaith harmony, and the promotion of peace and non-violence at both individual and societal levels.

While Gandhi's vision provides timeless insights into addressing contemporary challenges, its application requires a nuanced understanding of context and adaptation to changing circumstances. By critically studying and defining the elements of Gandhi's thought, scholars and practitioners can draw inspiration from his ideals to inform efforts towards creating a more just, humane, and sustainable world.

In conclusion, Gandhi's vision encompasses a rich tapestry of principles and values that resonate profoundly in the contemporary global context. By elucidating and studying the essential elements of his thought, we can glean valuable insights for addressing pressing issues and advancing towards a more inclusive, compassionate, and harmonious society.

Keywords: Sarvodaya, compassionate, trusteeship, Strategy and harmonious.

Introduction:

The period between World War II and the dawn of Indian independence was of a climactic scene, which in the past has always attracted the attention of the scholarly community the world over. The partition of India (1947) took place during this phase. It was one of the great human convulsions, the world has ever witnessed. It was not only a simple bifurcation of geographical boundaries between India and Pakistan but an un-paralleled scene of untold stories, riots and conflagrations, and outpouring of savagery, unprecedented in scale and span. This epic turmoil had rocked not only the Indian sub-continent but also the entire world. There was a person who disliked this whole

drama and that was Gandhi, as he has always said, 'You shall have to divide my body before you divide India. 'He always strived for India's unity. He felt little inclined to enthuse over the independence that was drawing because it was not that freedom that he had longed for. Along with this he also realized that his other vision concerning India an ideal state would also not materialize. Gandhi wanted India to become a united non-violent, non-exploitative and egalitarian state. He stated very clearly that "Real home-rule is self-rule or self-control." In other words, our freedom lies not in merely liberating ourselves from foreign rule but from the rule of the passions. Gandhi found the picture of his free India in its essentials embodied in a song. That was sung at one of his evening prayers in weaker section Colony, New Delhi. It gripped him. He translated it into English and had it sent to Lord Pethick-Lawrence.

We are inhabitants of a Country,
Where there is no sorrow and no suffering,
Where there is neither illusion nor anguish,
No delusion nor desire,,
Where flows the Ganga of Love and the whole creation is full of Joy,
Where all minds flow in one direction,
And where there is no occasion for sense of time,
All have their wants justified;
Here all barter is just,
Here all are cast in the same mould,
Here is neither lack nor care,
No selfishness in any shape or form,
No high no low, no master no slave;
All is light, yet no burning heat,
That country is within you – It is Swaraj, Swadeshi,
The home within you –
Victory! Victory! Victory!

He realizes it who longs for it (What emerged was a picture of the India of his dreams) India can't cease to be one nation because people belonging to different religions live in it. The introduction of foreigners does not necessarily destroy the nation; they emerge in it. A country is one nation only when such a condition obtains in it. That country must have faculty for assimilation. India has ever been such a country.

Gandhi had seen a vision for India which he wanted India to follow after becoming an independent nation. Gandhi's Vision was broad in its contours which were specifically for India. He was careful to mention the distinctive characteristics of India and stated that India's mission is different from that of others. He remarked "India is essentially Karmabhumi (land of duty) in contradiction to Bhogbhumi (land of enjoyment)"

Gandhi has always dreamt of India's unity and solidarity. His vision refused to subscribe to the fanatic theory that Muslims of India are a separate nation. My whole soul rebels against the idea that Hindustan and Islam represent two antagonistic cultures and doctrines. He refused to believe that India will remain forever partitioned either geographically or spiritually, in the manner that is being sought to be done at present.

This vision of Gandhi was evolved in South Africa. In order to achieve this vision Gandhi emphatically emphasised on two principles that he practiced throughout his life i.e. Ahimsa & Truth. Besides, various influences on Gandhi since his childhood played an important role in the evolution of his vision.

During his childhood not only was he introduced to the religions and mythological texts, he was also influenced by his mother's saintliness and duty religious nature. Instead of being catholic in his religious preferences, the early influences on him made him realize the importance of an open mind with regard to different religions that made India's civilization so rich, religious orthodoxy had no place in Gandhi's family. This was perhaps one of the reasons why Gandhi was sensitive to different and even contradictory faiths. His early years in London were most crucial for his intellectual growth because it was here that he was introduced to the writings of two prominent

thinkers of the period, Tolstoy (1828-1910) and Ruskin (1819-00). In articulating his Social and Political views, there is no doubt that these two thinkers influenced Gandhi. However, the importance of India's philosophical traditions can't be undermined. In fact it would be appropriate to suggest that Gandhi's views were the result of a perfect blend of Indian ideas and their western counterparts.

Gandhi read Tolstoy's 'The Kingdom of God is Within You' in Durban; soon it got published in 1894. This text overwhelmed him and he was emotionally moved by Tolstoy's description of exploitation of the Russian Peasantry during the reign of Tsar. He took inspiration from the same during his Champaran Movement.

Similarly, Ruskin's 'Unto his Last' (1862) left a deep impact on Gandhi's thought. After having read it in 1904, while on a train journey from Johannesburg to Durban, he commented that the book brought about an instantaneous and practical transformation in his life. Whether Gandhi was persuaded by Ruskin's critique of laissez-faire utilitarian values of 19th century liberalism is not very clear.

It was Ruskin's idea which he adopted "all property is held in trust to God". It was in his concept of trusteeship in which Gandhi expected the property owners to shoulder a social responsibility for the poor. Ruskin was the inspiration behind the idea of 'SARVODAYA'. In 1904 Gandhi wrote a Gujarati paraphrase of his famous book 'Unto His Last' and called it Sarvodaya.

Apart from this, there were other larger socio-political processes in 19th and 20th century that had an imprint in his thought and action. The two most important are Nationalism and Democratization.

Thus the great struggle closed after eight years and it appeared that the Indians in South Africa were now at peace. "On July 18, 1914, I sailed for England, to meet Gokhale on my way back to India, with mixed feelings of pleasure and regret-pleasure because I was returning home after many years and eagerly looked forward serving the country under Gokhale's guidance. Regret because it was a great wrench for me to leave South Africa, where I had passed twenty one years of my life sharing to the full in the sweets and bitters of human experience and where I had realized my vocation in life.

Conclusion:

It is to be concluded that Gandhi was no plaster saint. Nor did he find lasting and real solutions to many of the problems he encountered. But he was a man of his time and place, with a particular philosophical and religious background, facing a specific political and social situation. He was also deeply human, capable of heights and depths of sensation and vision, of great enlightenment and dire doubt. He was caught in compromises inevitable in public life. But fundamentally he was a man of vision and action who asked many of the profoundest questions that faced humankind as it struggles to live in community. It was this confrontation out of a real humanity which marks his true stature and which marks his struggles and glimpses of truth and enduring significance. As a man of his time who asked the deepest questions even though he could not answer them, he became a man for all times and all places.

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The Mahatma Gandhi's view on Partition

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Abstract:

Mahatma Gandhi, one of the most influential figures in India's struggle for independence, played a pivotal role during the tumultuous period leading to the partition of British India. This research paper examines Gandhi's nuanced stance on partition, exploring both the moral and political dimensions of his views. Drawing upon primary sources such as Gandhi's writings, speeches, and correspondence, as well as secondary literature, this paper analyzes Gandhi's steadfast opposition to the partition of India. It delves into Gandhi's belief in nonviolence, his vision of Hindu-Muslim unity, and his advocacy for a united India. Additionally, this paper scrutinizes Gandhi's negotiations with key political leaders and his efforts to prevent communal violence during the partition era. Through a comprehensive examination of Gandhi's perspectives, this paper seeks to shed light on his enduring legacy and the relevance of his principles in contemporary contexts.

Keywords: Riots, Rumor, Treasury, Communal peace

Introduction:-

Before the partition this land was collectively known as British India. The British India was partitioned in August 1947 and after the ending of 3 hundred years of colonial rule with the creation two independent nations: India and Pakistan, that Pakistan comprising west and East Pakistan that time at present time East Pakistan is known as Bangladesh.

Reasons of Partitions:-

There were many religious fights were happened before and after 1857's revolt, between Hindus and Muslims but The basic reasons was the British's divide and rule policy as British were very well knew that in 1857 revolts all Hindus and Muslims together were fought against British's atrocity, britishers saw the unity of Hindus and Muslims and hence thought that if these people remain united then it will be difficult for them to rule india for a long time because of these insecurity they spread the rumor that after independence if britishers leave india hindus will do atrocity on Muslims and britishers made the all india Muslim league for showing muslims that it will be in favour of them and proposed and approved separate electorates after this Hindus started think that britishers are not thinking anything in favour for hindus and they made his own akhil bhartiya hindu mahasabha and many more hindu organizations. It was very crucial time when the hate was on its top positions now hindus and muslims were thinking that both hindu and muslims are in Danger from each other they will not be able to live together in same country, hindus were thinking that Muslim were take over whole county and Muslims were thinking that Hindus will take over the whole country and thus Britishers spreaded two nations theory ,On 3rd June of 1947 in a joint conference with the congress and Muslim league the Partition of India was announced by the last viceroy of India Mr. Louis Mountbatten . during these riots almost 10 lakhs people were brutally killed belongs to all religions, after deciding the borders 72 lakhs of muslims people were migrated from india to Pakistan and 72 lakhs hindus and Sikhs were migrated from Pakistan to India.

The Mahatma Gandhi's view on Partition:-

Mahatma Gandhi's vision was only that all people from all religions live together happily and contribute his or her role to make india a great and prosperous country in the world he has done many efforts to stop this partitions as he knew that the conclusions and results of partitions can be very dangerous so Mahatma Gandhi always opposed the partition of india seeing it as contradiction his vision of unity among Indians of all religions he was never in favour of partitions but situations had been very crucial between hindus and muslims as everywhere religious riots were happening they thought that in this situations if partition is not accepted result will be very dangerous and people

from both side will kill each other at mass level thus they had to agree upon partition. At the time of partition Indian government had about Rs 400 crore in his treasury and Indian government decided Rs. 75 crore give to Pakistan, in 2 installment 20 crore advance and Rs. 55 crore after Partitions after giving Rs. 20 Crore when sardar patel refused to pay rest Rs. 55 crore as Pakistan can plan to use this money to purchase weapon to attack on Kasmir but Mahatma Gandhi threatened to go on hunger strike to release rest amount Rs.55Crore to give Pakistan as he used to think this way we cannot make a goog relationship with newly born Pakistan and Mahatma Gandhi went to Hunger strike to give pressure on indian government to release Rs.55 Crore thus Indian government agreed upon giving rest of amount.

Other great leaders view on Partition:-

Mr. Jawahar Lal Nehru opposed partition and believes that it couldn't be communal peace and may be responsible for communal violence in future for many years even after making two different nations india and Pakistan according to them communal Hate is the only reason of this partition.

Sardar Vallabh bhai Patel believes that communal tensions between Hindus and Muslims in india were rising during the independence movement and fear of a civil war between the two communities was looming large sardar patel believed that partition was the only way to avoid this.

Dr. B.R. Ambedkar believes that to stop communal riots in india all 100 percent muslims should transfer to Pakistan and from Pakistan all 100 percent Hindus and Sikhs should transfer to india this is the only solution to stop the communal differences and riots in future and to make both country peaceful and prosperous.

Muhammad ali Jinnah believes that Muslims should have their own separate country to grow their community as he used to think that if the would be live in india they always face the insecurity and atrocity from hindus.

Conclusion & Results of partition:-

As the Great Mahatma Gandhi used to think that people of india from all religions can live together with the ideology of peace and can make the better country after freedom from britishers but even sepetation of both country after many years still there are so many communal difference between hindus and muslims. We fought many fights with our Neighbour country in the name of Land Issues, communal issues there is still this question is alive when we will be live peacefully within our separated country Britishes gave us these difference from the policy of Divide and rule and we are not able to comeout this situations.

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Gandhi's Thought on Management and Leadership

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Abstract:

This paper considers what valuable leadership lessons can be learnt from Gandhi that may prove useful not only at the national and global levels but at the corporate and other organization all levels as well. A broad review of management research on leadership shows that we do not have at our disposal a unified theory of leadership with which we can make full sense of his contribution. It is argued that precisely the absence of such a theory should encourage us to draw lessons from varied backgrounds. Nowadays, management has become an essential part of our social renovation and Gandhian philosophy play monumental role in it. His philosophy of trusteeship developed a new discipline which is giving an imprint in corporate world and become a management reformer. Gandhi's role gives credence to some of the most innovative management ideas on leadership. These ideas can only become richer if the full range of Gandhi's achievements can be adequately comprehended. We need to pay attention in this respect to Gandhi's vision inspired strategy. The new age corporate can learn and imbibe a lot from Gandhian era management.

Keywords: Leadership, Management Thought, Management Practice, Strategy and Truthfulness.

Introduction:

The name of Mahatma Gandhi evokes the image of a thinker, philosopher, leader, politician, saint, he donned the caps simultaneously. Apart from being the chief architect of the struggle for freedom, he envisioned a world that would evolve towards peace and harmony. Robert K Greenleaf, an eminent management guru, coined a term 'servant leadership' in his classic essay, *The Servant as Leader*. He explained that such leadership 'begins with the natural feeling that one wants to serve first. Then conscious choice brings one to aspire to lead.'

The servant-first leader is sharply different from one who imagines himself to be first a leader. The idea of servant leadership is very ancient. Gandhiji applied the paradigm for ethical leadership to ensure utmost efficiency. Its objectives were sharply defined. His inclusive approach was focused on the rejection of untruth, intolerance, and violence; reaching the goals that had to be achieved (as he put it) on a 'do or die' basis. Gandhiji is now aptly being labeled as the master strategist, an ideal leader, a marketing guru and someone whose ideas and methods are still relevant for the corporate world.

- a) To fight the British, Gandhiji reinvented the rules of the game and adopted flexible management styles that were dependent on circumstances. He never formulated a theory of management; but he wrote extensively and with great clarity about his assumption, his principles, his objectives, his experience, and, above all, his methods. Some of his ideas have been recognized as excellent principles in modern management. CK Prahalad has aptly pointed out that corporate India needs to take a fresh look at Gandhiji's ideas. Gandhiji enunciated a socioeconomic philosophy called Trusteeship.
- b) Gandhiji was the first to profess today's 'customer is king' policy in business. In a speech in South Africa in 1890, he said: "A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption of our work. He is the purpose of it. He is not an outsider of our business. He is a part of it. We are not doing him a favour by serving him. He is doing us a favour by giving us the opportunity to do so." The world of business did not accept this definition of

customer. But in today's competitive mercantile world this appears to be a philosophy that is worthy of emulation and is at the core of all customer interaction.

- c) Mahatma Gandhi was a Manager par excellence. His management was not based on any strategy or calculation but on deep conviction on certain fundamental principles and values which govern the whole universe. It is wrong to say that he was a strategist and therefore could succeed by following the well-crafted plans and formulations devised by applying the modern principles. His approach was as much based on spontaneity of action as on careful consideration of diverse issues confronting the nation, humanity and nature as a whole. His approach was far above the commonplace approach which stressed on outlays and outcomes and believed in a specific calculus to reach the goal. His management was born out of non-violence, care, compassion and modern values of liberty, equality and fraternity. Any attempt to manage the affairs of society and nation on the ideals of ancient civilization and contemporary human values will be of abiding significance for the modern managers.

Leadership Qualities:

Mass mobilization workers participation in the decision-making process, he firmly believed that management must solicit workers consent on the issues and matters that concerned him directly or even indirectly since they also stake their fate in success and failure of business. A manager has to manage the affairs of the organization without ego, pride, prejudice, jealousy, hatred, coercion, fear etc. Without any official position and power, he remained an unchallenged and unmatched leader who controlled the psyche of millions of people from all rungs of the society for about half a century. Ethics Micro and Macro level ethics would help to make management more secure and secular and capable to negotiate. Micro level ethics belongs to an individual and Macro level ethics belongs to Whole Organization and community at large. Communicative parlance The above ethics is possible when there is communicative parlance. It brings out institution from autocratic framework. However with the help of equity sharing – togetherness and by respecting the spirit of resilience democracy of the institution becomes possible. Mass Mobilization (Satyagraha) Gandhi's capacity to convert (arriver) into a navigable canal people through mass movement and protests with minimum collateral damage, arouses as much inquisitiveness as his capabilities to mobilize masses.

Managerial Skills of Gandhiji:

Mahatma Gandhi displayed managerial and leadership quality in the most numerous trying circumstances. Gandhi heightened management quality in his entire life. Self-Management, Stress Management, Time Management, Resource Management, Wealth Management, Communication and Emotional Intelligence and Turnaround qualities, all of the management disciplines are involved in their work and practice. These are the following.

- a) Self- Management - Self-management and a persistent conflict towards improvement was the trademark of Gandhi's thoughts and patterns. His vows; Satya(Truth), Ahimsa (Nonviolence), Asteya (NonStealing), Brahmacharya (Self Discipline), Aswada (Control of the Palate) Aparigraha (Non-Possession), Sharirshrama (Bread Labor), Sarvatra Bhayavarjana (Fearlessness), Swadeshi (Use Locally Made Goods), Sparshbhavana (Remove Untouchability), Sarva Dharma Samantva (Equality of All Religions) . These vows elucidate Mahatma's self-management concept that firmly followed by him in his whole life.
- b) An example of Gandhian self-management, when he went to the London for higher education, before that he made a commitment to his mother, Putlibai and his uncle, Becharji Swami that he would desist from eating meat, taking alcohol, and engaging in promiscuity. He kept that promise lifelong and became a strict vegetarian. Self-management is about, acknowledging oneself, recognizing and accepting one's responsibilities, and mistakes also to moving onward in life. It is not only the work of perfection and faultless but also determines tolerance for others' weaknesses.
- c) According to Gandhian self-management – First, a manager is a man and then a manager. He must have to learn to know itself, which had helped him too controlling itself. It is essential to understand the needs of self-management that a man can have managed himself; only then he will be able to manage, control and supervise others. It is a subjective division of management. In the Indian business world, institutions and organization should learn insights into self-management and then another management area that can be

the term to perceived and practised. Second, Time Management-Mahatma Gandhi was very punctual with esteems to the time and used to keep a dollar-watch in his pocket. He used to receive abundantly of letters and postcards from all spheres of society, which was sent by the children, the artisans and the farmers too, he used to respond all those letters, without delay. It was such effective time management practised by Mahatma Gandhi. Whenever he saw an injured or ill person he admitted them in the infirmary, and when he visited the hospital to meet them he set beside them, he did not waste his single minutes of the spare time and used their idle time in reading books or replying to the pending letters. He continued doing this practice of replying to the letters even after becoming a barrister too. Mahatma Gandhi never said to anyone that he is always busy. Whenever people came to interact him for some work or any issues, he did not avoid them; even he had met every person. An open book is the best example of his life.

- d) He always held up to the moral values that he used regardless of the situations. That preaches by him to everyone. His concept of "walk the talk" had numerous followers in the Britishers, and many of them used to take swear of Gandhi's truthfulness. All of this occurred due to his powerful and effective time management.
- e) Wealth management-Gandhian philosophy of wealth management has based on the Trusteeship theory. According to Gandhi, if a one person had enough wealth, trade, inheritance, and industry, he just realized that all that prosperity did not belong to him; what belongs to him was the right to a decent living, nothing better than that delight by millions of others. The excess of his prosperity belonged to society and must utilize for the welfare of society. Gandhi wanted the rich to grab their assets and properties as Trustee.

Gandhian views on Labour Management and Welfare:

Gandhi Ji knew that the labour power was in its unity. When labour has organized together, it becomes more potent than capital. The principle of trusteeship is bilateral. It is entirely a mutual affair of Capital and labour that determines that both labour and capital will be trustee, and will trustee of consumers also. According to this theory, capitalist and workers, both consider themselves as the trustees on behalf of the society in the entire process of production and distribution. It is an attempt to build up a magnificent structure of equality based on industrialism.

- a) In today's corporate world, the concept of Corporate Social Responsibility (CSR) is essential lies in the principle of Trusteeship, which connects the Corporate Sector to the Social Sector. It is getting prevalent in our society today, which does not encourage inequalities to grow. It asserted the fact that the business sector, which earns profit by selling their goods and services in society, also has some responsibility towards it. Gandhi focused on highest consumption of resources without exploitation of labour. It is crucial to achieving an inclusive society to promote growth with equity. The significance of trusteeship lies in the transformation of the present capitalist system of society into an egalitarian one. It allows reforming the present owning class. It had founded on the trust that human tendency is never beyond redemption.
- b) Resource Management-When Indian economy was not as good, and most of the population sited idle, and youth became unemployed, Gandhi realised that it was planning of the British to demolish the Indian textile market. It was a pure fait accompli that textile of India had gained ground in Britain and the British agencies were at a loss severely, so they had also banned the use of Indian textiles. Thus, Gandhi emphasized more on the khadi industry because he knew that it could redevelop as a small-scale industry, and people get maximum employment, and no one can sit idle. Gandhi initiated the views of noncooperation, and he knew that to make the people adhere to it, he needed to bring them under the swadeshi fold. He knew that the operating of British goods could barricade for encouraging people to resuscitate and revitalize their own business. Gandhi focused on full consumption and maximum utilization of resource without exploitation of labour. Gandhi Ji knew the importance of producing sound and its results even from limited resources that also a thing which made Gandhi as a successful business leader.
- c) Stress Management- Gandhi Ji had a good sense of humour, which he used to reduce stress. When he felt disconsolate, he read Bhagavad Gita. Gandhi was a karma yogi who usually tried various Yama and Niyama; He did yoga asanas, simple pranayama, massage, drinking water through the nose. To maintain his body fit and free from diseases and fatigue. Gandhi believed in Dhyana (meditation), Samadhi (attainment of the super conscious state), and Dharana (concentration of the mind) its avoid depression and mental exhaustion, attain and maintain physical and mental wellness and relax them. Yoga enables to discover empowering to the individual physically, mentally and spiritually. Gandhi Ji used remedies such as positive thinking, meditation,

internal peace and skill of nonviolent to reduce stress. Today's managers should conduct the laughing class, yoga class for employees or Gita path as stress busters.

- d) Corporates should employ methods like paid mandatory leaves away from desk work, planned tours and related activities for its employs for better and effective results.
- e) Just like Gandhiji method of leading the protest, managers in today's corporate world should hand hold the new joiners and lead them for a better workplace environment.

Conclusion:

In this research paper, based on the importance of education for values, it was aimed to examine Mahatma Gandhi and his realistic views, who was a role model in education areas for value and peace. His leadership styles and skills set an example to other great leaders i.e. Nelson Mandela and Martin Luther Jr. Further, his leadership styles can be implemented in present business and government management. Importantly, Gandhi used the following leadership styles, servant leadership, and transformational, spiritual, and ethical leadership.

Gandhian philosophy and his actions give to world new dimension in the field of management, his massive structure of truth, love and non-violence gave a critical change not only in management but in human life also. It is a revolutionary transformation in the area of management. It defines new core values of management. Equally, we recognize that most of the corporate and competing institutions often issue their mission statements in which they declare their philosophy by defining their identity and staying in broad terms their intent or goal, competitive edge or strength, target groups and markets in the economic system. If in a large number of industries or business, men should understand the relevance of trusteeship theory that helps to resolved labour conflict in India. Below are some key highlights from Gandhiji's traits for future corporate leaders.

- a.) A manager should be in discipline and have control of their emotions. Self- management is an essential part of management.
- b.) Leaders should recruit his team based on production capacity and ability of them and the contribution of their work to achieving organizational goals and objectives, rather than who they are and which culture they adopt. If the corporate world will understand the relevance of Gandhian concepts of management and pressed into service his theories in an organization that helps to provide a better platform and ethical, spiritual, valuable and moralistic environment for capitalist, labour and consumers, and it will ensure success as easy as blinking of eye to every business unit or organization.
- c.) In the corporate world, every business expert admires Gandhian Concept of Management. Modern business gurus are talking about a new role model: Mahatma Gandhi A multidimensional personality. The Father of the Nation now becomes the master strategist, an exemplary leader, and someone whose ideas and strategies had given revolutionary transformation in the corporate sector in India.
- d.) The present day Corporate gaints can gain a lot from Gandhiji's Leadership and Management skills for all round development of their entities and subsequently create a happy and satisfied workforce.

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- i. "The Essential Gandhi: An Anthology of His Writings on His Life, Work, and Ideas" by Mahatma Gandhi, edited by Louis Fischer: This anthology provides insights into Gandhi's thoughts on various subjects, including leadership and management. It includes excerpts from his writings, speeches, and letters, offering a comprehensive understanding of his philosophy.
- ii. "Gandhi on Leadership: A New Vision" by Anand Kumarasamy: This book explores Gandhi's leadership principles and their relevance in today's world. It delves into how Gandhi's ideas can inspire and guide contemporary leaders in areas such as decision-making, conflict resolution, and ethical leadership.
- iii. "Gandhi, CEO: 14 Principles to Guide & Inspire Modern Leaders" by Alan Axelrod: Drawing parallels between Gandhi's approach to leadership and modern management practices, this book presents fourteen principles derived from Gandhi's life and teachings that can be applied in organizational leadership.
- iv. "Gandhi and Leadership: New Horizons in Exemplary Leadership" edited by Sunil Lal and Archana Negi: This collection of essays examines Gandhi's leadership style and its relevance in

today's complex world. It explores how Gandhi's ideas can inform leadership practices in diverse fields, including business, politics, and social activism.

- v. "The Moral and Political Thought of Mahatma Gandhi" by Raghavan Iyer: While not specifically focused on management and leadership, this book provides a comprehensive analysis of Gandhi's philosophical and political ideas, which can be valuable for understanding the underlying principles guiding his approach to leadership and organizational management.
- vi. Articles and Papers: Various academic articles and research papers have been written on Gandhi's leadership and management philosophy. Searching academic databases like JSTOR, Google Scholar, or specific journals focusing on leadership studies and organizational behavior can yield insightful analyses and interpretations of Gandhi's ideas in these domains.

GANDHI'S POLITY OF EVERYDAY LIFE

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Abstract:-

Gandhi's political thought stems from different traditions, Eastern and Western. Gandhi considered politics as an instrument for the uplift of mankind in social, economic, moral and spiritual spheres. Gandhi ji was not a political philosopher but a philosopher in the Indian sense. Gandhi's concern for the cleavage between civil society and the state. Gandhi ji was emphatic in saying that politics bereft of religion is a death trap which kills the soul. By spiritualization of politics, Gandhi ji meant something larger than our day-to-day life but not excluding world of day-to-day experiences. A community of persons on the process of self-realization be able to resist the corrupting influences of existing interests. According to Gandhi ji this is not just a philosophical dream far from realities of political life. Many great philosophers right from Plato could not reconcile the dichotomy between reality and ideal. From Gandhian point of view, we should into distrust the capability of commoner to rise above passion and self-interest and we can evolve a modus operandi by which a new kind of politics might emerge as Gandhi ji envisioned.

KEY WORDS:-Political Thought, Philosopher, Civil Society, State, Religion, Self-Realization.

Introduction:-

Political in our day-to-day understanding is an all-comprehensive term. Mostly it has been used to mean State Politics that includes structure and functioning of a State as well as its correlation with other states. Politics used as a Science of state or an academic discipline which is not competent to change the image of politics, which is understood as an activity centering round power and very often devoid of simples.

Etymologically, politics comes from the Greek root 'polis'. It implies the principles and applications that guided the governance of the Greek city-states. It should be remembered that State was a holistic conception to the ancient Greeks, which covered every public activity of the citizens. In many Indian languages, politics has been called Rajniti. In other words, it meant the principle of administration of the King or ruler.

POLITICS OF GANDHI JI:-

Before analysis the political thought of Gandhi ji, we have to remember certain dispositions of Gandhi. First of all, Gandhi ji was not a system builder in an academic sense. He was not a political philosopher/ theorist. 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 ji 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 ji 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 Science thinker thought that Gandhi ji was a combination of a prophet and a politician of the highest caliber. So he had combined within himself aspects of the Philosopher and politician. Netaji Subhas Chandra Bose, a great admirer and critic of Gandhi ji, once said that Gandhi ji had to play the roles of a world teacher as well as the Supreme leader of the Indian National Liberation Movement. In a tone of criticism he further

said, often his former role that is the role of a world teacher became so prominent that he had to compromise with his other role. One may or may not agree with Netaji Bose but it appears that in the context of national liberation movement there is truth in it. But when we go into the depth of Gandhi's Philosophy, we feel that there is no dichotomy in Gandhi's perception. It can be said that Gandhi considered politics as an instrument for the uplift of mankind in social, economic, moral and spiritual spheres. Gandhi himself admitted to his South African friend that his bent of mind was religious and not political. Romain Rolland in his biography of Gandhi ji 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 ji 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 that 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.

Gandhi ji 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 ji 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 woman, 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 ji found that the whole business of politics had been running to a wrong path on a hoax.

As we knew Gandhi ji believed to God. But to him Truth is God and as in other spheres of life, politics should also be a search after truth and this search must be understood by Gandhi, is for raising general conscience of the people. Every individual must be free from pangs of hunger must prevent exploitation and oppression. He would then be in a position to work for his own development through the performances of duties. A universal morality would emerge which would create an atmosphere for healthy political life. We should accept self-transformation as a continuous process. Gandhi was emphatic in saying that politics bereft of religion is a death trap which kills the soul. By spiritualization of politics, Gandhi meant something larger than our day-to-day life but not excluding world of day-to-day experiences. A community of persons on the process of self-realization be able to resist the corrupting influences of existing interests.

Conclusion:-

According to Gandhi ji this is not just a philosophical dream far from realities of political life. Many great philosophers right from Plato could not reconcile the dichotomy between reality and ideal. From Gandhian point of view, we should into distrust the capability of commoner to rise above passion and self-interest and we can evolve a modus operandi by which a new kind of politics might emerge as Gandhi ji envisioned.

Gandhi, like Hobbes and Machiavelli, recognized that the pursuit of power is a basic human characteristic. All political institutions are merely instruments for the pursuit of power, whether directly or by the indirect manner in which they maintain and foster the ownership of property and provide the psychological incentives that they are connected with power.

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Gandhi's Thought on Leadership and Management

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Abstract:

In this research aimed to present "Mahatma Gandhi", globally accepted as a role model with his traits, meaning and view of about lifestyle, beliefs, way of solving the problems social life. He had tried universal understanding for peace and tolerance and the value. He had been attached to human beings, and his quality, thus, from the values he possessed, to set forth an educational view. The study was conducted based on the method of document review by the qualitative approach to research. As a result of this study, it has understood that Mahatma Gandhi accommodated in his personal quality with many global values such as love for his fellow humans, peace, non-violence, freedom and tolerance, 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 speculate that introducing and conveying Mahatma Gandhi's thoughts of real life and the gem of values. He had to students via various educational movement and biographies can make the processes of knowledge for peace and values more effective. Mahatma Gandhi was a pure heart, who was a symbol of peace, spirituality and morality. He has always remembered for the exceptional contribution of his hard work, simplicity, faith in truth, non-violence, humanity, and unity. His working style and Satyagraha movement, Non-cooperation movement, Quit movement, Dandi March, have left an indelible mark throughout the world. He had a burning spirit and patriotic fervor; his service to humanity was numerous. Gandhi has aptly hailed as A Revolutionary Transformer of Management. He was a spiritual mentor and knew as a management an architect. His contribution to management is remarkable and marvelous for history as well as the present era. Gandhiji had a fantastic management style, and he used to this in his work. He is the politician, the social thinker, the socialist and the strong leader. He classified new dimensions of management that displays its significant in the corporate world and set a whole place in it. No doubt, he has a magnetic personality which has a set of behaviours and skill and outstanding knowledge of management. This research is a brief description of Gandhi's role of revolutionary transformation in management, activities and apparent motion which possess new dimensions in modern business management concept. As practical case of Gandhi's social and political transformation ideas implementation in 21st century, is explored the Armenian peaceful revolution of 2018. It is concluded that Gandhi's world perception continues to persist and still gives fruitful results in modern changing societies.

Keywords: Simplicity, biographies, implementation

Introduction:

Leadership is the ability of an individual, group or organization to lead, influence or guide other individuals, teams, or the entire organizations. It involves leading a group of people or an organization and taking risks and challenging the status quo. Leaders motivate others to achieve something new and better. A good leader keeps the team on track. A leader should possess various qualities such as willingness to listen, perseverance, honesty, selflessness, trust, integrity etc. Leadership can be exercised through various styles such as Autocratic, Democratic, Laissez-faire or Transformational. Leadership styles refer to the behavioral approach employed by leaders to influence, motivate, and direct their followers. People are directed to special individuals like Gandhi or Napoleon or Mandela, Mother Terrasa. Mahatma Gandhi was symbol of peace, spirituality and morality. He is always remembered for the great contribution of his hard work, simplicity, faith in truth, non violence, humanity, and unity. His actions and movements of Satyagraha, Non-cooperation movement, Dandi march, Quit movement have

left an indelible mark not only in India but throughout the world. His service to mankind was numerous. Gandhi has been aptly hailed as A Revolutionary Transformer of Management. He was a spiritual mentor and known as a management reformer. His contribution to business management is remarkable and www.navjyot.net marvelous for history as well as present era. Mahatma Gandhi was an ideal management guru. Truth and Non Violence were the two key components of his creed. The Mahatma inspired the common man to follow his principles and led the masses to win the fight for independent India. Innovation and creativity, founded on moral authority flowing from his "inner voice" (his term for 'conscience'), constituted the bedrock of whatever campaign he embarked upon. Gandhi's concept of Non-violence and his high moral standards are what today's leader must emulate in order for organisations to have the advantage in the global market. Knowing that violence only begets violence, he began practicing passive resistance, Satyagraha. Mahatma Gandhi was a leader that brought one of the world's most powerful nations to its knees by using peace, love, and integrity as his method for change. He was a man of action and used the 4 Es throughout his life: Envision, Enable, Empower, and Energize.

Gandhi got support from the nation and in the international community. It was due to his extraordinary persistence once he had articulated his vision and his methods. His determination in following through on what he preached was often at a cost to his own wellbeing. Continuous Growth Gandhi understood the importance of continuous growth in his life. He continually sought out greater understanding through much study of religious scripture. As a leader, one must also understand the need for constant growth. Strength through respect Gandhi displayed great strength, not through his strength to force others to bend to his will, but by using nonviolent means. As a leader, he leveraged his position or authority. He used respect to win people over instead of using power to bend people to your will. He believed that the force of power never wins against the power of love. Compassion Most human conflicts have been a result of a stubborn approach by the leaders. Most of the disputes can be resolved by the leaders showing a willingness to understand the issues of opponents and by using diplomacy and compassion. All have the same ambitions and aspirations to raise our family and to live life to its fullest. Kindness A great leader always leads with an exemplary life that echoes his ideals. Mahatma Gandhi sacrificed his thriving law practice and adopted a simple life to live among the millions who lived in poverty during his freedom struggle. Modern leader's cajol the masses with promises that they never intend to keep. Gandhiji demonstrated peaceful acts of kindness daily. Reasonable Gandhiji realized that partition was inevitable as the only solution to the Hindu-Muslim divide and accepted it. Although Gandhi was a man of faith, he did not create any specific dogma for his followers. Gandhi believed in the unity of all mankind under one God Gandhi's was a strategist, showman, and leader. He had an amazing public relations network and a very good relationship with the press. The Dandi march, He knew he had to create an event to make an impact and so he took his followers on a march. It stirred the popular imagination of the time. He had a total understanding of the human psychology and used it along with his public relation skills. Mahatma believed that his self-discipline heightened his commitment to achieving his goals. He was a focused leader with "Do or Die attitude. He would free India or die in the process. Mahatma did extraordinary things to improve his discipline and his commitment. 1.4 Implications of Mahatma Gandhi's leadership traits in today's management Gandhi's concept of Management and Philosophy played an essential role in corporate world. His thorough thinking about management was based on love, trust, understanding and human goodness. His philosophy gives an imprint in the corporate world. Mahatma Gandhi represented leadership and managerial abilities in the most numerous critical circumstances through Self Management, Time Management, Stress-Management, Wealth Management, Resource Management, Emotional Intelligence, and Communication, Turnaround Specialist etc. The implications of Mahatma Gandhi's leadership traits in today's management are as under. Self-Management– Gandhi's principles of Ahimsa (Nonviolence), Satya (Truth), Asteya (Non-Stealing), Brahmacharya (Self Discipline), Aparigraha (NonPossession), Sharirshrama (Bread Labor), Aswada (Control of the Palate), SarvatraBhayavarjana (Fearlessness), Sarva Dharma Samantva (Equality of All Religions), Swadeshi (Use Locally Made Goods), Sparshbhavana (Remove Untouchability) elucidate Mahatma's self-management concept. When he went to the London for future study, before that he made a promise to his mother that he would desist from eating meat, taking alcohol, and engaging in promiscuity. He kept that promise lifelong and became a strict vegetarian. Self-management is about, acknowledging oneself, recognizing and accepting ones responsibilities, and mistakes also to moving onward in life. According to Gandhian self-management – First a manager is a man and then a manager. If he can have managed himself, only then he will be able to control, manage and supervise others. Time Management–Mahatma Gandhi was very punctual with esteem to the time and used to keep a dollar watch on it. He responded to each and every letter without delay due to the effective time management practiced by him. He did not waste his single second of the spare time and used the futile time in reading books or replying to the pending letters. Mahatma Gandhi never said to anybody that he is too busy.

Whenever people came to meet him for some work or problem, he did not refuse them even he was met to all persons. Wealth management-Gandhian philosophy of wealth management is based on Theory of Trusteeship. According to him if a single person had an enough amount of wealth, he must know that all that prosperity did not belong to him. What belongs to him was the right to a respectable living. The excess of his prosperity belonged to the community and must be utilized for the welfare of the society. Money cannot be made without labour. Gandhi knew that the power of labour was in its unity. When labour is organized together, it become more powerful than capital. Resource Management-Gandhi emphasized more on khadi industry because he knew that it can be redeveloped as a small-scale industry and people get maximum employment and no one can sit idle. Gandhi initiated the views of non cooperation and he knew that to make the people adhere to it, he needed to bring them under the swadeshi fold. He knew that the operating of British goods could be barricade for encouraging people to resuscitate and revitalize their own business. Gandhi focused on full consumption and maximum utilization of resource without exploitation of labour. Gandhiji knew the importance of producing goods and its results even from limited resources. It made Gandhi as a successful business leader. 5.Stress Management-Gandhiji had a good sense of humour which he used to reduce stress. When he felt frustrated he read Bhagavad Gita. Gandhi was a karma yogi who tried usually various Yama and Niyama, He did yoga asanas, simple pranayama, etc. to maintain his body fit and free from diseases and fatigue. Gandhi believed in Dhyana (meditation), samadhi and Dharana (concentration of the mind) its avoid depression and mental exhaustion, attain and maintain physical and mental wellness and relax them. Yoga enables to discover empowering to the individual physically, mentally and spiritually. Gandhi ji used remedies such as positive thinking, meditation, internal peace and skill of nonviolent to reduce stress. Today's managers should conduct laughing class, yoga class for employees or Gita path as stress busters. Reinvent- Gandhi found the new ways to deal with a situation where all the available existing methods had failed. He had understood well fighting with the British was not possible with force. He had the courage to invent the means. And change the paradigm. Clarity of Purpose - Gandhiji aimed at a common agenda. He had unleashed the power of ordinary people in the country to fight under a common goal. It was necessary for him to understand the motive of opponent's leadership to tackle it. Flexibility- Gandhi advocated leadership styles that were dependent on the circumstances. When Gandhi was in South Africa, he launched his protests in a suit and a tie. But when he came back to India, he thought of khadi and launched non-violent protests on a greater scale. He was quite a flexible leader. He used to change his plans around to counter British rules and tactics. Empowerment of people - Gandhi was making sure that everyone in the cause is connected to the goal. Gandhi's style of leadership as applied to corporate India involved making even the lowest person in the organization. In business, empowerment is all about making sure everyone is connected to the organizations goals. Gandhi's role as a manager and leader is extraordinary He not only had self-belief but he had the ability to inspire the Indian people to achieve their goal of freedom, even through the hardships. Social Progress - Leadership is an integral part of work and social life where a group of people wants to accomplish a common goal. Leadership behavior occurs in almost all formal and informal social situations. In that sense Gandhiji was a charismatic leader. Transcend Adversaries - Gandhi failed many times. But every time he used the failure to improve his leadership skills and the task at hand. The first time Mahatma got up to speak in court when he was working as a lawyer, he could not speak a single word due to fear. This caused him great humiliation. It gives us learning that even the best leaders still fail and make mistakes, but they learn from their mistakes. Inspire and Motivate Its necessary for a leader to give a sense of hope to followers. He should encourage a culture of pride in the employees. A leader must have the ability to bring out the best in others, to enable others to act. Gandhi had all those abilities. Credibility is one of the most important qualities of a good leader. It is the foundation of leadership. Credibility is built upon honesty, integrity, and self-discipline. Leaders are the role models of the employees. Every leader must realize that employees are constantly observing and analyzing their actions, evaluating consistency between their work and their deeds, judging their integrity. Leaders must exercise self-discipline by eliminating their own personal egos or emotions. Long lasting relationships A leaders job is not only limited to planning, creating strategies and organizational structure but to establish the kind of personal relationships with employees. Employees must find their leaders accessible. Lead through managing people While Gandhi might have been „managing the Indian freedom movement with a troop of comrades on clockwork precision, he was actually leading a change of mindset that effected change in everyone who participated with him. Leaders need to understand the importance of getting on board the people whom they are managing and driving them to bring the change. A leader alone cannot bring the desired effect. It is the mass which brings the on ground effect. Value based Gandhi's brought positive changes throughout his entire life. He both succeeded and failed in what he sought to do. But he was never disappointed and always moved forward. He never gave up the quest for improvement, both social and spiritual, and both for individuals and for the Nation as a whole. Modern day management practices revolve around total quality, customer relations, corporate social

responsibility, human resource development, etc. If we closely examine the life and work of Mahatma Gandhi we find that he had taken up all these aspects while fighting for our independence. Mahatma Gandhi stressed on quality in all his endeavors for mobilizing people for getting Swaraj. In today's management theory and practice, total quality means persistence of quality consciousness in every aspect of the organisation. What exactly Gandhi did when he was in the forefront of the non-violent struggle for independence. Also customer care has remained at the centre of management practices today. Mahatma Gandhi's observation "A customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption in our work. He is the purpose of it." makes him one of the foremost modern day managers whose thinking goes beyond the conventional understanding of management. Mahatma Gandhi emphasised on social responsibility and gave importance to the workers and labourers in a factory as major stakeholders. His theory of Trusteeship essentially stressed on the responsibility of the owners of factories and wealth to treat their possessions as not entirely their own but as that of the society. This is what exactly the modern day managers are doing while talking about maximizing the productivity of an organisation. In short, Gandhi is remembered not only as a political leader but as a moralist too. Though Gandhi lived many years ago, his leadership principles are useful for organisations today to compete in a global market. His high moral standards are what leaders today should strive to achieve. His belief in Non Violence is a principle that must be understood by all project managers in order for them to lead a diverse and culturally mixed community. Hierarchical organisations, where manager's rule and the worker is just a commodity, are a thing of the past. This highly uneven structure of leadership has many principles in common with the 'caste' system. Organisations must restructure themselves toward a more equal and fair workplace where every worker contributes to the corporate vision. A common value system must exist among the organisation and a clear sense of honesty and trust must permeate throughout. Harvard School of Business Management has even crowned him the Management Guru of the 20th century. Mahatma Gandhi knew he wasn't perfect. But he practiced a series of leadership principles which remain valid to this day.

Advantages and disadvantage of Gandhi's on Management

Strong self-control

Motivated to satisfy the need for power in socially acceptable ways

More emotionally mature

Exercise power for the benefit of others

Hesitant about using power in a manipulative manner

Less egoistic and defensive

Accumulate fewer material possessions

Have a longer-range view

Management is as old as human civilization

The pursuit of management in prestigious institutions across the globe by bright and promising students testifies to its enormous relevance for our time.

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His approach was as much based on spontaneity of action as on careful consideration of diverse issues confronting the nation, humanity and nature as a whole. His approach was far above the commonplace approach which stressed on outlays and outcomes and believed in a specific calculus to reach the goal.

It has a much more fundamental meaning of going beyond one's self and linking oneself with the larger society, the world and the universe

Make a team of talented people

Selfless Leader

Inspire and motivate others and ensuring involvement of other

Showing by doing

Honesty and transparency

Effect and causes of Gandhi's thoughts

Using the information learnt during this course, the following recommendations concerning the increase of leadership effectiveness could be offered to the leader:

- improve oratorical skills to ensure a higher level of charisma;
- work on team protection and personal protection:

- include measurable indicators of success (Northouse, 2012).

To make these recommendations, such variables as power of speech, the level of care for personal welfare, and strategic planning practices were taken into consideration. Speaking about the third variable, it is necessary to note that the assessment of strategic planning indicators measuring Gandhi's objectives as an Indian leader demonstrated the lack of pragmatism in his activity. Below, each of the three recommendations will be observed more closely.

The actualization of rhetoric skills is necessary for a great leader since it is through the artful speech that a leader communicates one's ideas to the followers. In connection with the above-made statement, the following comment by Bligh and Robinson (2010) finds implementation in Gandhi's case, "it is the content of a leader's message that invites followers to embark down the leader's chosen path, and motivates and reassures followers to continue when that path becomes difficult"

Conclusion:-

Gandhi demonstrated great leadership while ending discrimination of Indians in South Africa and gaining independence for India using nonviolence, inspiring others to embrace human equality, religious tolerance, and simple lifestyle always leading by example. His legacy lives on in the important historical people he influenced, like M.L.K., Mandela, and others. His accomplishments in India and his influence on the world changed history and his life has been and will always be an inspiration for everyone what are we to make of Gandhi's life? How should we judge this homespun-wearing politician-saint, the man who brought down an empire by preaching brotherhood and nonviolence? At the very end, with his beloved India reaping its own destruction, Gandhi considered himself a failure. But his place in history is secure, and it does not diminish his greatness to point out that in some respects, he had failed. He had spent his life working toward the achievement of independence for India without violence or division

"you can cut me in two if you wish," he famously told Muhammed Jinnah, "but don't cut India in two." Yet in the end, he was forced to watch as his newborn country was torn by one of the great human calamities of the century. Gandhi had made India ungovernable for the British, but in the autumn of 1947, it became ungovernable for anyone. If his political dream was in some sense a failure, so too was his dream of an India cleansed of the age-old inequities of caste and prejudice, and yet uncorrupted by modern technology and industry. He imagined a country where countless Indian peasants wove their own clothes and tilled their own land, without what he considered the ruinous effects of modernity. But after his death, history passed him by: his great disciple, Jawaharlal Nehru, was an ardent socialist, and by the 1950s Nehru's five-year plans were turning India into an industrial state and eventually, a nuclear state. Meanwhile, the inequities of class and gender that he had so loathed persisted, even into the 21st century. Yet Gandhi had to aspire as high as he did to achieve what he did; indeed, he won triumphs for India that less idealistic leaders would never have dreamed possible. No one did more than Gandhi to improve the lot of poor Indians, and if his dreams fell short of reality, it was not because the dreams were flawed, but because the human race, which he loved so much, could not rise to the standard he set. It is true that India split after independence, but without Gandhi's labor, without the power of his person, there would have been no India at all.

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Gandhian Way of Health, Hygiene and Sanitation

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Abstract:

Health, hygiene, and sanitation are all important aspects of human being. By maintaining good hygiene practices and adopting proper sanitation facilities, we can help prevent the spread of disease and promote a healthy and happy community. Mahatma Gandhi emphasized the importance of good health, hygiene, and sanitation in his teachings and way of life. Gandhiji was a practitioner of the principle which states 'a healthy mind keeps the body healthy' and he emphasized on the importance of a balanced diet, natural cure and physical fitness.

Keywords: Gandhi, Health, Cleanliness, Sanitation.

Introduction:

The life of Mohandas Karamchand Gandhi is a story of his heroic efforts to establish values of Truth and Non-violence in human life. Born in a middle-class Vaishnava family, he became a 'Mahatma' and a messenger for the world in the twentieth century.

M. K. Gandhi lovingly called "Bapu" by crores and acclaimed as the forerunner of independence in British ruled India. He valued life close to nature, for its simplicity and spirituality, and evolved practical and simple rules of health. He had a religious faith in vegetarianism and said, "As a searcher for Truth I deem it necessary to find the perfect food for a man to keep body, mind and soul in a sound condition."

According to Gandhi ji, man is not the owner of his body to do as he pleased, but a guardian taking good care of it, in order to "serve god and his creation." Gandhi thought that maintaining good health was a responsibility and cleanliness was spiritually important for living well.

AIR reports on Mahatma Gandhi's philosophy on cleanliness and good habits, emphasizing their connection to good health. He placed a strong emphasis on lavatory cleanliness and made sanitation a cornerstone of the Gandhian way of life. Gandhi ji believed that cleanliness is crucial for physical well-being and a healthy environment. He believed that habits learned early become embedded in one's personality.

Good health is necessary for a happy living and productive life. Being healthy is not just the absence of disease or infirmity but also being in the good state in terms of physically, mentally, and socially. It is important to maintain good hygiene practices in order to prevent the spread of disease. This includes washing your hands regularly, covering your mouth when you cough or sneeze, and keeping your living environment clean.

Gandhi's perspectives on health:

"It is Health that is real Wealth and not pieces of gold and silver".

Gandhi ji was an independent thinker because he looked at all ideas afresh. Our body tells us what are the better habits to adopt in form of unpleasant reactions to food, drink or bad habits but instead we resort to modern medicine to mask the symptoms and inculcates faith in our body's own self-healing mechanisms. Gandhi's book on "Keys to Health" is one of the famous than all of his writings which sheds light on importance of his ideas concerning health.

He states that human body is composed of 5 elements which ancient philosophers have described as Air, Water, Earth, Light and Vacancy.

Air is the first element without which we can't live and is surrounded us on all sides. Gandhi told that breathing exercises should be taken by those who do not know how to breathe. Further, he tells the importance of cleaning the nostrils and sleeping under open sky. Water is the second element which is basic necessity of life. It should be pure and it's the municipality's responsibility to provide clean water and to maintain the sewage and drainage system. In "Kuhne's book on Nature Cure", hydrotherapy is a widely known therapy. The third element is Earth which can be used as nature's way to treat ailments i.e., apply poultices of mud for immediate pain relief of

scorpion sting, etc. Light is the fourth element which we get from sun. Sunbath is one of its best use. The last one is vacancy (also termed as akash/ether) which helps to maintain and regain health.

What is the use of the human body?

Gandhi say in response to it that, "everything in the world can be used and abused and it applies to our body too. We abuse it when we use it for selfish purposes, in order to harm are body. It is put to right use if we exercise self-restraint and dedicate ourselves to the service of the whole world."

What food we should eat?

Gandhi classify food into 3 categories: vegetarian, flesh and mixed. According to him, vegetarian is best choice among all followed by mixed. In his perspectives, in sweets, jaggery is the best among all.

How often and how much to eat?

Here Gandhi replies, "Food should be taken as a matter of duty even as a medicine to sustain the body, never for the satisfaction of palate. There should be self-control as such habits of elders influence children to some extent."

How often should one eat?

Gandhi focuses on this and said, the general rule is to take three meals.

What should not be eaten/intake?

Gandhi states that, "Drugs and drink are the two arms of the devil with which he strikes his helpless slaves into stupefaction and intoxication." While talking on the addiction of tea and coffee which most of Indians have, Gandhi implies that this is not necessity of life. Gandhi strictly advocated against the intake of tea and coffee along with drugs, tobacco and alcohol.

Reasons of being unhealthy-

The significant reason for diseases in India is the defective and harmful method of answering calls of nature. Sanitation is a major problem because the unhygienic toilets and defecating in open leads to major diseases. While educating about sanitation, it was observed that old habits die hard. As individuals people are clean but not as members of society. In rural areas drink water, people bathe and wash clothes from same stream which is very unhygienic.

Reasons of being healthy-

In the popular book "Key to Health" which Gandhiji wrote with a novel idea somewhat different from the ways adopted by medical practitioners and scientists. Gandhiji incorporated education in health and hygiene in his 18-point constructive programmes that were aimed at achieving complete independence by truthful and non-violent means. He prioritized on vegetarianism, which is inseparable from naturopathic way of treatment. He believed in his famous eleven (11) vows namely 'Non-violence(ahimsa), Truth, Control over Palate (taste), Celibacy(Bramhacharya), Physical Activity(Exercise), Non-stealing, Non-possession, Fearlessness, Removal of caste barrier, Equality in religion, Swadeshi(self-reliance).'

Gandhi used to walk around 18 km every day for nearly 40 years. When Gandhiji was busy in his campaigns from 1913 to 1948, he walked approximately 79,000 km, which is almost equivalent to walking the Earth twice.

Hygiene--

Hygiene is the practice of maintaining cleanliness in order to prevent the spread of disease.

Gandhi's perspectives on cleanliness:

'Cleanliness is next to Godliness.' - M. K. Gandhi

Gandhiji showed a childhood interest in cleanliness and hygiene. He questioned his mother at the age of 12 about why she had him take a bath after touching the neighbourhood sweeper. Many people were profoundly affected by his experience in South Africa and also aware of his opinions on cleanliness. When he returned to India after living in South Africa for 3 years, he was shocked to know about the plague breakout in Bombay. He was terrified about the risk of the illness getting into his state i.e. Gujrat as a concerned citizen. Gandhi decided to engage himself to promote cleanliness and by offering his services to improve sanitation to stop the disease's spread. In this moment of need, his commitment and selflessness were absolutely admirable.

He prioritizes cleanliness in homes, especially latrines and toilets, because people habituated to excrete everywhere. He explained people that the main root of many diseases is unsanitary conditions in toilets. He prescribed using two different buckets for night dirt and pee, which public soon began doing. Gradually, the condition started improving.

Once during Congress meetings in Calcutta, he witnessed some members using the verandah in front of their accommodations as a toilet indulgently. After watching he started cleaning with a broom, putting many of the bystander to shame.

In many of his public gatherings, he lectured about the value of cleanliness and the risks of not practicing it. While travelling across the nation, he observed of actions and customs of people, such as tossing trash and spitting on the ground, polluting waterways, littering in public areas, and even defiling places of worship. Gandhiji brought India to independence, but his vision of a clean India has remained unfulfilled.

"Sanitation is more important than independence." - M. K. Gandhi.

The Gandhian way of life includes hygiene and sanitation. He dreamt India as total sanitation for all. Cleanliness is crucial for physical well-being and a healthy atmosphere. He believed that good health was essential for a happy and productive life. It affects both personal and public hygiene. Education about cleanliness, hygiene, sanitation, and the different diseases that are brought on by unsanitary environments must be taught to everyone. The manners one picks up early on deeply rooted in their psyche. Even while we teach our children to wash their hands before eating, to regularly brush their teeth, and to take a bath, we don't care if public spaces are clean.

In his famous quote, Mahatma Gandhi declared, "I will not let anyone walk through my mind with their dirty feet."

Gandhiji intensified the need for lavatory cleanliness, saying that a lavatory should be as clean as a living room. He also believed that maintaining good hygiene practices was important to prevent the spread of disease.

He believed that cleanliness rules are more strictly followed in the West than in the East. He hoped for people to share his belief in the importance of maintaining a clean environment for nature and clean objects.

Gandhi's lifelong commitment to cleanliness and sanitation was equally unforgettable to his fight for independence. Gandhi's views on cleanliness, hygiene, and sanitation were deeply rooted in his philosophy of non-violence and self-reliance.

Sanitation--

The concept of 'Sanitation' is a broad one including effective management (collection, treatment, disposal/recovery, recycling/reuse) of human waste, solid waste (including biodegradable and non-biodegradable refuse/trash), waste water, sewage effluents, industrial wastes, and hazardous (such as plastic, chemical, hospital, radioactive, etc) wastes. Sanitation refers to the provision of facilities and services for the safe disposal of human waste.

Sanitation is also an important aspect of public health. Proper sanitation facilities can help prevent the spread of disease by providing a safe and hygienic environment for people to live in. This includes access to clean water, proper sewage disposal, and waste management.

Gandhi's perspectives on Sanitation:

Everyone must be his own scavenger. - M.K. Gandhi

Gandhi's approach to sanitation was holistic, encompassing not only personal hygiene but also community hygiene. He believed that sanitation reforms were based on reforming the collective sense of social self.

Along with the struggle for India's freedom, he led a continuous fight for sanitation, cleanliness, and efficient management of all categories of wastes throughout his public life (1893 – 30.1.1948), in South Africa and then in India. He handle with nearly all aspects of sanitation (technical, social and economic) and its various aspects (personal, domestic and corporate).

Gandhi was killed soon after India became independent. After independence, the issue of sanitation has received the government's attention though sporadically. Such facilities need to be further upgraded.

The subject of prevalent lack of sanitation and the measures necessary for making Indians and India 'Swachh', is presented under two successive phases:

1. The Gandhian movement for 'Sanitation' (1893 – 30.1.1948).
2. The movement for 'Sanitation' (after Independence in 1947 till the present time)

The Gandhian movement for 'Sanitation' (1893-30.01.1948):

Gandhi in South Africa (1893-1914):

During this period, Indians did not follow sanitary and hygienic practices and, hence, should be made to live in separate 'locations'. In his 'Guide to London' [1893-94], while stressing the need for daily bath, Gandhi had quoted the proverb, "Cleanliness is next to godliness".

In 'Open Letter to Natal Legislative Assembly and Council' [1894], he had argued that Indians could be more sanitary if more attention and opportunity provided. In South Africa, Gandhi was fighting to destroy the twin evils of 'Untouchability' and 'insanitation'.

Plague burst and Gandhi stressed the need for 'hygiene and sanitation'. For eradication of plague in India, people needed an improvement in sanitary habits, morality and economic condition. He started advising people to keep lavatories disinfected and dry by spreading dry dust or ashes after each use. He every educated Indian must be "a missionary in hygiene and sanitation".

In his first 'ashram', Phoenix Settlement, he wanted the concept of night soil. In South Africa, he wrote a booklet, 'General Knowledge About Health' [1913], in that he wrote that, urinals and latrines, narrow lanes and dirty open spaces were the main sources of spoiling of air. It will stop flies and insects from spreading diseases, if night-soil is covered with earth or ashes. He suggested not to throw food, refuse, etc. but to bury the garbage near the surface where it becomes manure in due course.

Gandhi in India (1915 - till the start of the Non-cooperation movement in 1921):

After return to India, Gandhi's interest in the many aspects related to the state of insanitation and lack of hygiene.

He said at the Gujarat Political Conference that our houses, streets and roads were unclean and ruined, which permit the epidemics to find our home. For preventing incidence of plague followed having clean air and water, perfectly clean houses, roads and lanes, excreta and urine collected in latrines.

His 'Draft Model Rules for Provincial Congress Committees' made each panchayat responsible for the hygiene and sanitation therein. He had started paying special attention to 'village sanitation' because maximum population reside in villages. During the Champaran satyagraha [1917], he found the villages filthy. He saw how extreme poverty led to personal insanitation-women could not take bath as they had only one sari. He wanted a latrine in each house.

Gandhi between Non-cooperation Movement and Salt Satyagraha (1924 – 1930):

After coming out of the jail in 1924, his movement for sanitation had taken a much more active form. He even said, "Outward filth is only a sign of the uncleanliness in our minds."

His endless drive during this period may be studied under three broad categories: (a) sanitation as a system and a movement (e.g. sanitation's role in freedom movement, lessons from the West); (b) sanitation in specific situations (e.g. in cities, in villages, on Railways, in Gandhian ashrams and Congress sessions); and (c) the associated issue of 'untouchability' and its 'removal'. His views, observations and actions during this period are briefly given below.

Sanitation as a system and a movement:

He said that agents like flies, mosquitoes and fleas spread diseases. He wanted all to realize "the close connection between sweeping out dirt and swaraj." He said that it is essential to fight against 'old habits and prejudice'. He wanted the sanitary associations to take up "the broom, the shovel and the bucket" to clean the mess. Excreta can be transformed into 'golden manure'. He insisted converting night-soil into manure was 'ultimately source of wealth'.

Sanitation in Specific Situations (Cities, Villages, Railways, Ashrams and Congress sessions):

He wanted the municipalities to keeping the city clean and free from disease which needs a genuine spirit of service and self-sacrifice. Healthy mind needs a healthy body whereas health and hygiene required absolutely clean closets and pure supply of air, water and milk.

He studied various processes such as how sewage was buried in shallow pits, cattle shed's liquid manure was taken to a farm and proper treatment for skinning the dead cattle from Dr. S. Higginbotham's experimental farm at Allahabad. Excreta disposal was 'a question both of cleanliness and economics.' Organic garbage and inorganic should be bifurcated.

Every villager must know the laws of sanitation. Village ponds should be enclosed and separate places and wells should be clean periodically. He distributed leaflets among passengers in third class railway coaches advising not to throw rubbish. With that he carry a broom to sweep the thrown dirt.

The Associated issue of 'Untouchability' and its 'Removal':

He considered it entirely unjust to have made scavenging a detached class's duty with the lowest social status. Calling them 'untouchables' and making them work and live in poverty and filth. Why should not the bhangis too be treated in the same way, just as our mothers who clean our filth. Hence, as a part of his drive for sanitation, he started a national movement for the 'removal of untouchability', insisting that everyone should be one's own scavenger. As he said, "Have I not cleaned lavatories?"

Gandhi between Salt Satyagraha and 'Quit India' Movement (1931-1942):

Gandhi led an all-India activity for 'Removal of Untouchability' and started an 18-point 'Constructive Programme' (including 'Removal of Untouchability', 'Village Sanitation', 'Education in Health and Hygiene', etc). During this phase, his work about sanitation was mainly related to providing social equality to the bhangis, and the subject of 'Village Sanitation'.

Sanitation and the so-called 'untouchables':

He noticed that sanitary workers treated as 'untouchables', grossly neglected. In the first issue of Harijan (11.2.1933), Gandhi had published S. Datta's poem, 'Scavenger', sent by Gurudev Tagore.

He proposed three reforms in the widespread system of scavenging: special dress for the bhangis during work, and bath after job, improved latrines and soil to cover excreta, and stop carrying the filth on head.

He considered the bhangi to be probably the most useful member of the society. A bhangi are not more mean doer of a dirty job but a cleanser, a purifier, a disinfectant, a preventer of disease and epidemics. Gandhi defined an 'Ideal Bhangi' as having a thorough knowledge of the principles of sanitation, of the right kind of latrine and the process of converting night-soil and urine into manure. The educated class must provide him due dignity. A sanitary volunteer's work was even nobler than that of a mother.

Village Sanitation:

He said that we have to change the village from dung-heap into 'a smiling garden'.

Gandhi after 'Quit India' Movement and till he Lived (1944-30.1.1948):

While India was on the door-step to Independence, Gandhi was deeply involved in the political processes and efforts to mitigate communal violence, but he also continued to propagate his drive for sanitation, cleanliness and hygiene. Most of his references dealt with the subject of composting the wastes and to sanitation in refugee camps, he kept indicating to the sad plight of scavengers and to village sanitation.

Systemic Programme of Sanitation:

Gandhi wrote, "When there is both inner and outer cleanliness, it approaches godliness". To him, "Sanitation comes first, because it covers most other things".

He demands for girls and women, the first place to be given to knowledge of sanitation and hygiene. After independence, he strongly asserted the need to recycle all organic waste, water hyacinth, cane-trash, press-mud, and forest leaves by composting it into manure. He stressed on need of utilizing town sewage, sullage and sludge, by-products of slaughterhouses and other trade wastes for agriculture.

Sanitation and the Campaign for 'Removal of Untouchability':

He lived amongst Harijans and ensure that they did not have to live in squalor and filth.

Village Sanitation:

In his 'ideal village', he wanted village workers to have a thorough knowledge of sanitation and compost and there would be no filth and darkness and no epidemics.

Gandhian Approach to Waste Generation and Its Management:

He defined 'waste' as a resource out of place and would not accept avoidable wastage of any resource-even a scrap of paper, a drop of water, a single grain, or a pinch of salt. His approach may be considered under two parts: Minimization of Waste Generation; Most of the Produced Waste can be Converted into Valuable Resources.

Mahatma Gandhi was the 'Torchbearer of Cleanliness and Sanitation in India'. He insisted that the remedy lay 'in our own hands'. The Gandhian movement for sanitation becomes a reference point for the attainment of the Swachh Bharat Abhiyan started from Mahatma Gandhi's birth anniversary .

Conclusion:

Health, hygiene, and sanitation are all important aspects of public health. Gandhi's teachings on health, hygiene, and sanitation are still relevant today. By following his principles of maintaining good hygiene and cleanliness practices and proper sanitation facilities, we can help prevent the spread of disease and promote a healthy and happy community. He emphasized the importance of good health, hygiene, and sanitation in his teachings and way of life. At the conceptual level, Gandhian way was remarkably modern.

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Gandhi's Perspectives on Environmental Sanitation to Public Health-Transition over the Years

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Abstract:

It was Gandhi who gave centrality to the debate on sanitation from the perspective of bio-power. The category of sanitation for him was not something to be used as a form of control but an instrument for transforming the structural caste-based hierarchy. Gandhian idea on sanitation resonates well with the anthropological notion of holism. He has visualised sanitation across the domains of soma, polis and psyche. Sanitation for Gandhi is not limited by its technical definition requiring only technical solutions but in its expansion that assumes a metaphorical significance. For Gandhi, swaraj (self-rule) in political sphere can only be achieved if there is a collective sense of sanitation and hygiene. The field of sanitation, therefore, can be seen as a testing ground for the ability and preparedness to achieve political swaraj. Sanitation reforms for him are based on reforming the collective sense of social self. This kind of reformation leads sanitation into the domain of the 'moral-political' that invoke collective and municipal efforts from the state to address insanitation. It is within these contexts that the article tries to understand the Gandhian philosophy on sanitation that traverses through the conceptions of bio-power, caste hierarchies, colonialism, scientism, nationalism and morality.

Keywords: Gandhi, sanitation, caste, bio-power, morality, colonialism

Introduction:

Gandhi ji incorporated education in health and hygiene in his 18 point constructive programmes aimed at achieving complete independence by truthful and non-violent means.

Indians gained freedom under his leadership, but his dream of a clean India is still unfulfilled.

Mahatma Gandhi said "Sanitation is more important than independence". He made cleanliness and sanitation an integral part of the Gandhian way of living. His dream was total sanitation for all. Cleanliness is most important for physical well being and a healthy environment. It has bearing on public and personal hygiene. It is essential for everyone to learn about cleanliness, hygiene, sanitation and the various diseases that are caused due to poor hygienic conditions.

The habits learnt at a young age get embedded into one's personality. Even if we inculcate certain habits like washing hands before meals, regular brushing of teeth, and bathing from a young age, we are not bothered about cleanliness of public places. Mahatma

Gandhi said, "I will not let anyone walk through my mind with their dirty feet." Gandhi ji dwelt on cleanliness and good habits and pointed out its close relationship to good health. No one should spit or clean his nose on the streets. In some cases the sputum is so harmful that the germs infect others. Gandhi ji's concept of natural positive health at the physical, psychological level goes beyond the WHO definition of health.

The cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere. Gandhi, therefore, believes in the absolute necessity of a clean place for answering the call of nature and clean articles for use at the time. He did not fail to emphasise the need to educate villagers on hygiene and sanitation.

Neither temples nor other public spaces are free from filth. Neither leaders nor citizens are particularly engaged with the problem of cleaning up our cities and towns with genuine measures, reducing needless consumption, reducing waste, confining dirt to its designated place, cleaning up our river and treating our environment with greater respect. Wherever and whenever Gandhi went, he found unsanitary conditions in some form or other and said that though few could afford shoes, it was unthinkable to walk barefoot in India. Even in a city like Bombay, people walked about the streets under the fear of being spat upon by the occupants of buildings around. The filth

and stench of public urinal and latrines on railway stations and in dharmashala's were awful. Gandhi deplored the passenger's habit of dirtying the railway compartments. The roads used by the poor villagers and their bullocks were always ill kept. He saw people taking a dip in a sacred pond without caring to know how dirty that bathing place or the water was. They themselves dirtied the river-banks.

Whenever Gandhi got an opportunity to do a little bit of cleaning work, he felt happy. To him the test of a people's standard of cleanliness was the condition of their latrines. He described himself as a bhangi and said he would be content if he could die as a sweeper.

Public Health Importance:

1. Human excreta is an important cause of environmental pollution.
2. Improper excreta disposal causes soil pollution, water pollution, contamination of foods and propagation of flies.
3. The resulting diseases are typhoid and paratyphoid fever, dysenteries, diarrhoeas, cholera, hookworm disease, viral hepatitis and similar other intestinal infections.

Reasons for poor sanitation in India:

Sanitation is one of the methods to provide primary health care to the actual need of the community possibly through minimising the level of pollutants in the environment.

- Low priority accorded to sanitation
- Lack of felt need
- Lack of coordination between different implementing agencies
- Inadequate sectorial planning
- Illiteracy and ignorance
- Lack of infrastructure.
- Weak and inefficient institutional mechanism.
- Inadequate trained human resources
- Inadequate financial resources.
- Lack of community participation and inadequate health education facilities.
- Lack of private sector participation.

If every individual on the planet maintains a good hygiene for himself and the things around him, diseases will become a thing of the past. Hygiene as defined by the WHO refers to "the conditions and practices that help maintain health and prevent the spread of diseases."

This means more than just keeping ourselves clean. This means shunning all practices that lead to bad health. Throwing garbage on the road, defecating in the open, and many more.

Personal health and Hygiene means keeping the body clean, consumption of clean drinking water, washing fruits and vegetables before eating, washing one's hand, etc. Public hygiene refers to discarding waste and excreta properly, that means, waste segregation and recycling, regular disinfection and maintenance of the city's water reservoir. Quality of hygiene observed especially in the kitchens of homes and hotels is very important.

Diseases are spread through vectors. Say the vector is contaminating water as in the case of typhoid, cholera, and amoebiasis (food poisoning), by drinking clean water always; we completely eliminate our chances of getting those diseases. Some diseases use insects and animals to spread, like plague uses rats, malaria, filarial, roundworms which in turn use flies and mosquitoes. Mosquitoes thrive in stagnant water and rats in garbage dumps and food that is dumped out in the open. By spraying stagnant water bodies with layer kerosene or other chemicals, we can completely eliminate mosquitoes from our neighbourhood. If that is unfeasible, we can all use mosquito nets or bed nets that cover us in a fine mesh sort of net while we are sleeping. This poses a physical barrier for the mosquito. Rats thrive on unsystematic waste disposal. By segregating the waste we can ensure that we don't leave food lying around for rats to eat. A country has to strive to educate more doctors so that medical need of every citizen is taken care of. The importance of cleanliness should be inculcated in every citizen and this will in turn show in the cleanliness of the places we live in.

Sanitation is another very important aspect. Many of the common diseases mentioned earlier such as roundworms spread through the faeces of infected people. By ensuring that people are not defecating out in the open, we can completely eliminate such diseases and even more severe ones such as the one caused by E. Coli.

The advancement in biology has given us answers to many questions, we are now able to identify the pathogen and treat an ailment accordingly.

Adequate sanitation and toilets are basic necessities that ensure and promote the health of people in developing

countries. The importance of sanitation and toilets lies in helping reduce the spread of diseases. Sanitation systems aim to protect health by providing and promoting a clean environment. Developing countries face challenges in accessing sanitation and hygiene care. Hundreds of millions of people do not have access to adequate clean drinking water and that over one million deaths are a result of diseases transmitted via unclean water, poor sanitation and lack of hygiene. Access to soap is an importance of hygiene, and often a challenge in availability for developing countries. The Water, Sanitation & Hygiene initiative aims to reduce disease and improve lives by looking closely at communities and governments to understand their environment and what is suitable for providing hygiene and water. We need to establish an end to open defecation and upgrade latrines in order to encourage people to practice good hygiene as well as to increase the demand for sanitation.

The World Bank is addressing the importance of sanitation and toilets through the Water Supply, Sanitation and Hygiene (WASH) initiative, which assesses the relationship between poverty and hygiene to properly develop methods in bringing hygiene and water.

The World Bank found that the effects of unsafe drinking water and lack of proper hygiene result in various other health issues, such as child stunting. WASH, in coordination with other organizations, works to provide appropriate services. The WASH program aims to reduce childhood mortality via investing clean water access to rural communities.

Shedding light on the importance of sanitation and toilets can lead to proposing and establishing sustainable sanitation for communities with no access to sanitation. The disparities of hygiene access need to be addressed to ensure the health of communities and generations to come.

Effects of India's Poor Sanitation: Poor sanitation can sometimes be the initial domino that starts a cascading wave of other problems. In the case of India, poor sanitation and open defecation have allowed for an overwhelmingly unhygienic environment and a variety of widespread health problems. In India, there are more people who openly defecate on a regular basis than live in the entirety of Africa. Out of the 1.2 billion inhabitants, 103 million lack safe drinking water and 802 million lack any sanitation services. For starters, combining an unhygienic environment with a high population density creates a breeding ground for preventable disease epidemics. Two common hygiene related diseases, typhoid and diarrhoea, prevent their victims from absorbing necessary nutrients which leads to malnutrition. India has higher rates of malnutrition in children than Sub-Saharan Africa.

Dangers of the lack of toilet facilities:

Not only are there health consequences to open defecation, but social safety consequences as well. Besides diseases directly related to exposure to human waste, open defecation can also put an individual at risk of other dangers. Women who practise open defecation are at a higher risk of being sexually assaulted. When women and children have to relieve themselves, they are forced to venture into the streets rather than using a toilet in the safety of their own home, which compromises their safety. Cases have made worldwide headlines such as a case in 2014 where two girls were gang raped and hanged while they were outside going to the toilet late at night. The case sparked national outrage, with the lack of sanitation being criticized. A senior police officer in Bihar stated that about 400 women would have avoided rape last year if they had toilets in their homes.

Open defecation in rural areas often involves people walking into forested or grassy areas late at night annually. Many mosquito species primarily feed on human blood at night. This again can result in individuals who defecate outside putting themselves at risks of diseases such as dengue fever and malaria through mosquito bites.

Initiatives taken by government of India:

One type of toilet that could potentially work well with India is the composting toilet, which is a toilet that is used for about a year, and subsequently sealed for 6-9 months, where the heat and decomposition of the faeces kills off harmful bacteria and creates rich fertilizer that can be used in gardens. While India's poor sanitation has deep-rooted negative effects, the country has the innovative capacity to find an efficient and widespread solution.

Swachh Swasth Sarvatra focuses on two main objectives. First, the government will facilitate the construction of infrastructure and facilities such as public toilets, and second, will aim to change behavioural factors through educational means. This initiative is not only in line with the WHO's sustainable development goals, but is part of a national public health campaign Swachh Bharat Abhiyan (Clean India Mission) which Prime Minister Narendra Modi launched on October of 2014.

Swachh Bharat is the India's largest scale public health mission. This campaign has the ambition of making the nation free of open defecation by the year 2019 by building toilets across the country. On 2nd October, 2014, the Indian Prime Minister, Narendra Modi, launched a nation-wide cleanliness campaign on the occasion of Mahatma Gandhi's birth anniversary. The concept of Swachh Bharat is to provide sanitation facilities to every family,

including toilets, solid and liquid waste disposal systems, village cleanliness, and safe and adequate drinking water supply. We have to achieve this by 2019 as a befitting tribute to the Father of the Nation, Mahatma Gandhi, on his 150th birth anniversary.

Modi said that the Swachh Bharat mission is beyond politics, inspired by patriotism and not politics. He also asked people to pledge 'na main gandagi karoonga, na main gandagi karne doonga' (I shall not litter and won't allow anyone to do so). He further flagged off a walkathon as part of the Swachh Bharat Campaign, which is not just a slogan, but our responsibility. This turned the people's thoughts to Gandhi's idea of cleanliness.

While an ambitious goal, India has seen this, attempted before, with limited success. In 1999, the central government introduced the Total Sanitation Campaign (TSC). This campaign had much the same goals as Swachh Bharat, aiming to educate on sanitation and provide toilets nationwide. The campaign had the ambitious goal of providing total coverage of toilet facilities to India. The actual impact of the campaign was however far more limited. Of the 138.2 million rural households in India, nearly 3.5 million had constructed household toilets with support from the TSC by 2007. This works out to less than three percent of rural households benefiting from the programme.

Accusations were abundant that the scheme received a lack of priority from the central government, and that funds were mismanaged and inefficiently allocated. A Controller and Auditor General of India (CAG) audit covering the TSC from 2009 to 2014 identified a weak performance against its targets. They also claimed more than thirty percent of individual household latrines were non-functional for reasons like poor quality of construction, incomplete structure, non-maintenance. Government surveys of the Swachh Bharat scheme have since revealed similar issues.

Nearly six out of every ten toilets built by the government under the Swachh Bharat Abhiyan don't have proper water supply, making them unusable. Though 3.5 crore new toilets have been built under the scheme, many of them exist as just a hole in the ground with walls.

Around 55.4 percent of people in villages where toilets have been built are still opting for open defecation due to the absence of water supply and proper drainage in the toilets. In cities, 7.5 percent of the population were found to still defecate in the open. While this may be a significantly smaller number than in rural areas, it only takes a small number of these individuals to potentially spread an outbreak of a disease such as cholera.

A mere forty percent of faecal waste in India is properly treated. The remainder finds its way into the septic tank, which can lead to pollution of water supplies and gas emissions that are toxic to the surrounding environment. In some states, as many as eighty percent of toilets are connected to septic tanks.

Despite the criticisms, many still support the initiative. The sanitation economy of India is set to double, thanks to Swachh Bharat claimed Jin Montesano, chief public affairs officer, LIXIL Group at the 18th World Toilet Summit. "Swachh Bharat Mission has generated significant interest in addressing the urgent sanitation issues in India.

Sanitation: India can't meet target before 2054:

The WHO/UNICEF joint monitoring programme for water supply and sanitation has said that at its present pace, India would take until 2054 to meet its millennium development goals on sanitation. Orissa will take the longest time until 2160. Despite the Swachh Bharat campaign, much of India still remains without toilets, many of those being built are ineffective due to a lack of sanitation facilities and piping in the area. A prolonged and thorough campaign is needed if India wishes to pick up the pace.

Sanitation in Indian Cities: A neglected issue:

A survey published by the Urban Development ministry shows how basic infrastructure, especially sanitation, cannot keep up with the fast growth of Indian cities. The survey examined 1405 cities in twelve different states and found out that around fifty percent of these cities don't have a proper water supply system. Even if the households have access to piped water in around eighty percent of these households the average supply is less than five hours per day. Concerning sanitation the numbers are even worse: Over seventy percent of the households in the analyzed cities don't have access to toilets or a sewerage system.

Almost sixty percent of the world's population who has to rely on open defecation lives in India, but this number also includes many people in rural areas.

Inadequate Sanitation Costs India Rs. 2.4 Trillion:

Local efforts appear more positive than country wide assessments. While the situation may look dire from a nationwide perspective, local governments are often finding more success. Hyderabad for example has been declared free of open defecation. This followed a series of efforts by the Greater Hyderabad Municipal Corporation (GHMC) to boost access to sanitation in the Telangana state capital. The measures included the building of 1,975 private toilets and 384 communal toilets, with more underway.

Poor Sanitation, Not Malnutrition - Blame for India's Notoriously Stunted Children:

A report published by TIME states that poor sanitation facilities in rural India have led to the stunting of growth in children in the country. Children in India suffer from stunting defects in their growth rate at prevalence far higher than many other nations of similar socioeconomic states. The TIME report draws comparison to Sub-Saharan Africa, in which children are more commonly subjected to impoverished conditions, though do not suffer stunting at the same rate. The report suggests that it is therefore not malnutrition that is the driving factor behind stunting in India, but lack of sanitation. With a potential half of the Indian population still practising open defecation, children are exposed to countless diseases related to exposure to human faecal matter.

Diseases such as cholera show sporadic outbreaks across the country, these outbreaks are often seen in rural communities without access to toilet facilities. Many individuals defecate in, or near water sources for the village. A single instance of cholera in a person can therefore spread to the entire community. Diseases such as this often cause diarrhoeal symptoms. This has a dehydrating effect that could be causing the stunting seen in Indian children. Lack of hydration can inhibit numerous bodily functions; this may be the factor that is affecting the growth rate of the children.

Hospital acquired infections:

Lack of sanitation in hospital facilities is a primary means by which infections spread. As hospitals are a gathering of many people with a myriad of different illnesses, any lapses in sanitation protocol can prove deadly. Indicative of this is a case that has been unveiled at the Tuberculosis Hospital. A total of 66 employees contracted the disease in the past five years, authorities said in reply to an RTI query. Of these, seventeen died. This number may be the tip of the iceberg as the figures only account for hospital staff. If staff themselves are becoming infected due to lapses in sanitation protocol it is highly likely the infection has been spread among patients and visiting family. Sepsis is another significant issue in India. Maternal and newborn mortality rates due to the condition are higher in India than the global average. It is a difficult condition to prevent as it can be caused by an infection from a whole range of pathogens. As such, it is vital that sanitation protocols are in place and strictly followed to reduce the spread of pathogens.

Conclusion:

We can conclude that cleanliness is important in our life as well as for the nation. It is well known that the Mahatma Gandhi personally took the effort to achieve the change that he wanted to see. It is of course too much to expect our present day leaders to go around the cities with the rising number of slums, and initiate a genuine drive to clean-up the surrounding. It is even less probable that they will pull themselves away from their market focused pursuits and ineffectual, exclusive pursuit of GDP growth, to focus on the task of nation-building.

Teachers and students role is very important to create awareness on cleanliness. In today's world the role of social media is important to create awareness among the people and inculcate a feeling of nationality among them. Cleanliness is not only the responsibility of the 'safai kaamgar' (sanitation worker) or local government. It is the responsibility of all Indians.

It is the responsibility of the Government officers, NGOs and the local community to make India completely clean. It is a need of the present. All the people should actively participate to clean India to fulfil the dream of Mahatma Gandhi for the protection of the environment, for our safety, and for a healthy future.

The root of the problem is the lack of available or accessible toilets to the general population. Unfortunately, use of the toilets found in developed countries would be impractical and nearly impossible to achieve in India. A waste disposal system would need to be put into place, and toilets like these require large amounts of water, which is rarely consistent in developing countries. While India is not known for being wealthy, the country ranks fourth in the world for manufacturing competitiveness. With many citizens capable of designing and manufacturing innovative solutions, the possibility of a low-cost toilet is promising.

The problem of rural sanitation is further complicated due to social and attitudinal problems. A large percentage of our population is poor, illiterate and socially disorganised so, they do not realise, the importance of sanitation. The sanitation programme will be successful only through people's involvement and by designing a system which is suitable to the socio-cultural attitudes and customs of the people.

Several awareness programmes, such as Nirmal Bharat Abhiyan, Total sanitation campaign etc. were launched by the government for personal cleanliness and environmental sanitation. However due to the half-hearted cooperation of the citizens of India, all these drives failed to make a strong impact. Swachh Bharat Abhiyan can only be completely successful, if each and every Indian takes up this campaign as his/ her own responsibility and join hands together to make it a triumphant mission. After all cleanliness is next to godliness!

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Social & Educational views on Gandhi

Khushi Bhatnagar

Abstract:-

This research paper delves into the multifaceted social and educational perspectives of Mahatma Gandhi, shedding light on their relevance in the present-day context. Gandhi, revered as the architect of India's independence movement, articulated profound insights on various societal and educational issues. Drawing upon Gandhi's writings, speeches, and experiments, as well as contemporary scholarship, this paper examines his vision for social reform and educational transformation. It explores Gandhi's advocacy for the upliftment of marginalized communities, his emphasis on self-reliance and community empowerment, and his critique of modern industrial civilization. Furthermore, this paper analyzes Gandhi's innovative approaches to education, including his emphasis on experiential learning, moral development, and vocational training.

Key Words:- Harmoniously, Imprisonment, Nonviolence etc.

Introduction:-

Mahatma Gandhi, also known as Mohandas Karamchand Gandhi, was a prominent leader of the Indian independence movement against British colonial rule. He was born on October 2, 1869, in Porbandar, a coastal town in the western part of British India, which is now in the Indian state of Gujarat. Gandhi is widely regarded as one of the most influential figures in modern history, renowned for his philosophy of nonviolent resistance, which he termed "Satyagraha."

Gandhi's life and teachings were deeply rooted in the principles of truth, nonviolence, and civil disobedience. He believed that these principles could be powerful tools for social and political change. Throughout his life, he led numerous campaigns and movements aimed at achieving justice, equality, and independence for the people of India. His commitment to these ideals earned him the honorific title "Mahatma," which means "great soul."

Gandhi's most famous campaigns included the Salt March in 1930, a protest against British salt taxes, and his involvement in various movements for civil rights, economic self-sufficiency, and social reform. He also advocated for religious tolerance and promoted the idea of a unified, secular India where people of all faiths could live harmoniously.

One of Gandhi's most enduring legacies is his role in the successful struggle for India's independence, which was achieved in 1947. His methods of nonviolent resistance inspired many other movements for social and political change around the world, including the American Civil Rights Movement led by Martin Luther King Jr.

Gandhi studied law at the Inner Temple in London. After unsuccessfully attempting to practise in India, he moved to South Africa in 1893, where he stayed for 21 years. It was in South Africa that Gandhi first used tactics of non-violent resistance to campaign for civil rights. This activism gained Gandhi the title *Mahatma*, meaning 'great soul'.

When Gandhi returned to India in 1915, he led campaigns to improve the lives of India's peasants, farmers and labourers. He also popularised his concept of non-violent resistance, which became known in India as *satyagraha*, a Sanskrit and Hindi word meaning 'holding onto truth'. It includes civil disobedience methods such as boycotts and strikes, but also the complete rejection of any form of violence, even in self-defence. Gandhi showed his support for India's rural poor by rejecting Western dress for the traditional dhoti and living a simple and self-sufficient lifestyle. He also frequently practised fasting as a means of self-reflection and political protest.

Gandhi became involved in Indian politics in 1919 and aligned himself with the Indian National Congress. He became leader of the Congress in 1921 but chose to retire from the party in 1934 when his colleagues failed to fully embrace *satyagraha*. However, Gandhi remained committed to the fight for independence and was imprisoned from 1942 until 1944 for demanding British withdrawal from India.

Although Gandhi welcomed Britain's exit, he wanted to maintain a united India where the Hindu, Muslim and Sikh peoples could co-exist. Therefore, when Partition happened in 1947, Gandhi did not participate in any official celebrations and instead visited areas that were greatly affected by the ensuing violence.

While many people supported Gandhi and his teachings, some Hindus believed that he was too supportive of Pakistan and Indian Muslims. Such views led militant Hindu nationalist Nathuram Godse to assassinate Gandhi at an inter-faith prayer meeting in Delhi on 30 January 1948. Gandhi's death was mourned across the nation, with over one million people joining his five-mile-long funeral procession. Today, his birthday is commemorated in India as a national holiday and worldwide as the International Day of Non-Violence.

Rabindranath Tagore was the first to call Gandhiji 'Mahatma,' which means 'Great Soul' in Sanskrit. His wise ideas and beliefs led people to respect and call him 'Mahatma Gandhi.' His dedication to the country and efforts to turn his ideas into reality make Indians around the world very proud of him.

His idea of 'Ahimsa,' which means not hurting anyone, was widely admired and followed by many influential people worldwide. He became an indomitable figure who couldn't be defeated in any situation. Mahatma Gandhi initiated the 'Khadi Movement' to encourage the use of fabrics like khadi or jute. This movement was a crucial part of the larger 'Non-co-operation Movement,' which advocated for Indian goods and discouraged foreign ones. Gandhi strongly supported agriculture and encouraged people to engage in farming. He inspired Indians to embrace manual labour and emphasized self-reliance, urging them to provide for their needs and lead simple lives. He began weaving cotton clothes using the Charkha to reduce dependence on foreign goods and promote Swadeshi products among Indians.

During the fight for India's freedom, Gandhiji faced imprisonment several times along with his followers, but his main goal was always the freedom of his motherland. Even when he was in prison, he never chose the path of violence.

Mahatma Gandhi made significant contributions to various social issues. His efforts against 'untouchability' while he was in Yerwada Jail, where he went on a hunger strike against this ancient social evil, greatly helped uplift the oppressed community in modern times. He also emphasized the importance of education, cleanliness, health, and equality in society.

These qualities defined him as a person with a great soul and justified his transformation from Gandhi to Mahatma. He led many freedom movements, including the "Quit India Movement," which was highly successful. His death was a huge loss to the forces of peace and democracy, leaving a significant void in the nation's life.

Gopal Krishna Gokhale, a prominent Indian nationalist leader, significantly influenced Mahatma Gandhi's political ideology and leadership approach. Gandhi considered him his political teacher.

Mahatma Gandhi played a crucial role in India's fight for freedom from British rule. His life was dedicated to serving his country and its people, and he became an international symbol of Indian leadership. Even today, he continues to inspire and motivate young people worldwide with his values and principles.

Gandhi Ji was known for his strong sense of discipline. He emphasized the importance of self-discipline in achieving significant goals, a principle he applied in promoting his philosophy of Ahimsa (non-violence). Through his own life, he demonstrated that rigorous discipline can lead to the realization of any objective, provided we remain committed and dedicated. These qualities established him as a revered and respected leader whose influence extends far beyond his lifetime. His ideals continue to resonate not only in India but also around the world.

Tragically, Mahatma Gandhi was assassinated on January 30, 1948, by a Hindu nationalist who disagreed with his views on religious harmony. Despite his untimely death, Gandhi's principles and teachings continue to influence and inspire people globally, emphasizing the enduring power of nonviolent resistance to bring about positive social and political change.

Mohandas Karamchand Gandhi was an Indian lawyer and anti-colonial nationalist who employed non-violent resistance in the campaign for India's independence from British rule.

GANDHI'S PRINCIPLES:-

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. The spiritual or religious element, and God, are at its core. Human nature is regarded as fundamentally virtuous. All individuals are

believed to be capable of high moral development, and of reform.

Gandhian ideology emphasises 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. Tolstoy's book 'The Kingdom of God is within you' had a deep influence on Mahatma Gandhi. Gandhiji paraphrased Ruskin's book 'Unto this Last' as 'Sarvodaya'. 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.

Mahatma Gandhi, whose full name was Mohandas Karamchand Gandhi, was a prominent leader in the Indian independence movement against British colonial rule. He is widely recognized for his philosophy of nonviolent resistance, which he called "Satyagraha." Nonviolence (Ahimsa): Gandhi's most famous and enduring principle was his commitment to nonviolence. He believed that nonviolent resistance was the most powerful weapon for oppressed people to achieve social and political change. He practiced and preached nonviolence throughout his life, even in the face of severe repression and violence.

Truth (Satya): Gandhi believed in the importance of truth and honesty. He saw truth as the ultimate virtue and advocated for living a life based on truth in thought, speech, and action. Civil Disobedience: Gandhi encouraged the use of civil disobedience as a means of protesting unjust laws and oppressive regimes. He believed that individuals had a moral duty to resist unjust laws and policies through nonviolent means. Self-Reliance and Self-Sufficiency: Gandhi promoted self-reliance and self-sufficiency, particularly in rural communities. He advocated for economic independence through small-scale industries, agriculture, and the production of handmade goods. Simplicity: Gandhi led a simple and austere life, which he believed was essential for personal and societal well-being. He wore simple clothing and lived in humble conditions to set an example for others. Interfaith Harmony: Gandhi believed in the importance of interfaith harmony and respect for all religions. He saw religion as a means of promoting unity and social justice rather than division.

Swaraj (Self-Governance): Gandhi advocated for the idea of "Swaraj," which means self-governance or self-rule. He believed that India should be governed by its own people and should not be subject to British colonial rule. Untouchability and Caste System: Gandhi was a strong advocate for the upliftment of the Dalits (formerly known as "Untouchables") and sought to eradicate the caste system's discrimination and injustices. He called for the social and economic equality of all castes. Social and Economic Equality: Gandhi worked tirelessly to address issues of poverty, inequality, and social injustice. He believed that India's independence should be accompanied by a commitment to social and economic justice.

Education: Gandhi emphasized the importance of education and lifelong learning. He believed that education was a powerful tool for personal and societal development. Gandhi's thoughts and principles continue to inspire people around the world, not only in the context of Indian independence but also in the broader struggle for justice, human rights, and nonviolent social and political change. His legacy as a leader and a philosopher of nonviolence remains influential and relevant in today's world.

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. The Gandhian technique of mobilising people has been successfully employed by many oppressed societies around the world under the leadership of people like Martin Luther King in the United States, Nelson Mandela in South Africa, and Aung San Suu Kyi in Myanmar, which is an eloquent testimony to the continuing relevance of Mahatma Gandhi. Dalai Lama said, "We have a big war going on today between world peace and world war, between the force of mind and force of materialism, between democracy and totalitarianism." It is precisely to fight these big wars that the Gandhian philosophy needed in contemporary times.

GANDHI'S INSPIRATIONAL QUOTES:-

He was a visionary leader and a prominent figure in the Indian independence movement against British colonial rule. His life and principles continue to inspire people around the world. Gandhi's commitment to non-violence, civil disobedience, and his unwavering dedication to social justice and equality made him an iconic figure in the 20th century. This introductory message merely scratches the surface of his legacy,

as his life and teachings are both profound and enduring.

Mahatma Gandhi, a prominent leader in the Indian independence movement, was known for his powerful and inspirational quotes. Here are some of his most famous quotes:

"You must be the change you want to see in the world."

"The best way to find yourself is to lose yourself in the service of others." "An eye for an eye only ends up making the whole world blind."

"The future depends on what you do today."

"Happiness is when what you think, what you say, and what you do are in harmony." "The weak can never forgive. Forgiveness is the attribute of the strong."

"Live as if you were to die tomorrow. Learn as if you were to live forever."

"A small body of determined spirits fired by an unquenchable faith in their mission can alter the course of history."

"The greatness of a nation and its moral progress can be judged by the way its animals are treated." "In a gentle way, you can shake the world."

"Freedom is not worth having if it does not include the freedom to make mistakes."

These quotes reflect Gandhi's philosophy of nonviolence, civil disobedience, and the pursuit of a just and equitable society. His teachings continue to inspire people around the world.

EDUCATIONAL VIEWS OF GANDHI:-

Mahatma Gandhi, the prominent leader of the Indian independence movement, had distinctive educational views that were deeply rooted in his philosophy of life and his vision for a just and inclusive society. Gandhi's educational philosophy emphasized holistic development, ethical values, and the promotion of self-reliance. Here are some key aspects of his educational views:

Nai Talim (Basic Education): Gandhi's educational philosophy was encapsulated in the concept of "Nai Talim" or "Basic Education." He believed that education should not be limited to the acquisition of bookish knowledge but should encompass practical skills, character development, and physical labour. Nai Talim aimed to create well-rounded individuals who were not only knowledgeable but also self-sufficient and morally upright.

Handicrafts and Manual Labor: Gandhi emphasized the importance of manual labour and vocational skills as part of a holistic education. He believed that students should engage in productive work, such as spinning and weaving, as it instilled a sense of self-reliance and a connection to the rural masses. Handicrafts were seen to promote economic self-sufficiency and social equity.

Moral and Ethical Values: Gandhi considered moral and ethical values as essential components of education. He believed that education should foster values such as truth, non-violence, honesty, and compassion. He saw education to create individuals who were committed to social justice and the well-being of all, not just personal success. **Learning from the Community:** Gandhi's educational philosophy encouraged learning from one's own community and environment. He believed that education should be rooted in the local context and should be relevant to the daily lives of people. This approach helped bridge the gap between urban and rural areas and promoted the idea of Swadeshi, or self-reliance.

Non-Violence and Conflict Resolution: Gandhi's commitment to non-violence extended to education as well. He believed in resolving conflicts through peaceful means and in promoting a culture of dialogue, understanding, and tolerance. His educational philosophy aimed to create citizens who would work towards social justice without resorting to violence.

Empowerment and Independence: Gandhi's vision of education was closely linked to the idea of empowering individuals and communities. He believed that education should lead to self-empowerment and independence, enabling people to make informed choices and participate actively in shaping their own destiny.

Simplicity and Sustainability: Gandhi advocated simplicity in life and the use of natural and sustainable resources. His educational views encouraged practices that were in harmony with the environment, emphasizing the importance of sustainability and responsible living. Gandhi's educational philosophy was deeply influenced by his broader vision of a just, egalitarian, and non-violent society. He saw education to transform individuals and communities, fostering a sense of responsibility and a commitment to social change. His principles of Nai Talim continue to influence discussions on education and development in India and beyond.

Conclusion:-

Mahatma Gandhi was a remarkable figure in world history, known for his unwavering commitment to nonviolent resistance and his tireless efforts in the pursuit of social and political change. His life and legacy continue to inspire people around the world. In conclusion, several key points can be made about Mahatma Gandhi:

Champion of Nonviolence: Gandhi's philosophy of nonviolent resistance, or satyagraha, remains a powerful and enduring concept. He demonstrated that peaceful, civil disobedience can bring about significant social and political change.

Leader of Indian Independence: Gandhi played a pivotal role in India's struggle for independence from British colonial rule. His leadership and the mass movements he led, such as the Salt March and Quit India, were instrumental in achieving this goal in 1947.

Social Reformer: Gandhi was not only concerned with political change but also with societal reform. He fought against social injustices such as untouchability and worked to improve the conditions of the impoverished and marginalized.

Global Influence: Gandhi's ideas of nonviolence and civil disobedience have inspired countless movements and leaders worldwide, including figures like Martin Luther King Jr. and Nelson Mandela.

Spiritual Legacy: Gandhi's life was deeply rooted in spirituality, and he believed in the unity of all religions. His commitment to truth and simplicity is a testament to his spiritual principles.

Assassination and Continuing Legacy: Tragically, Gandhi was assassinated in 1948 by a Hindu nationalist who disagreed with his approach. However, his legacy lives on, and his birthday, October 2nd, is celebrated as the International Day of Non-Violence.

In conclusion, Mahatma Gandhi's life and work symbolize the power of determination, morality, and peaceful resistance in the face of injustice. His influence continues to be felt in the fight for justice, human rights, and freedom, serving as a constant reminder of the potential for change through nonviolence and the pursuit of truth.

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SOCIAL AND EDUCATIONAL VIEWS OF M.K. GANDHI(FATHER OF THE NATION)

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Abstract:-

The mother India given birth to so many heroes in her country. Gandhiji was also one of them. His educational ideas based on love peace and equity. He shines like a luminous star in the galaxy of intellectuals. Gandhiji's educational philosophy is dynamic and realistic. Gandhiji is vision on education was truly civilized for the betterment of society as well as whole country. Education not only educates the students but brings a new change in the society. It reflects a society's fundamental assumption. His experience in South Africa not only changed his outlook ideology but also helped him to see the real picture of country. Gandhiji's educational philosophy is dynamic and realistic. His vision on education was truly civilized for the betterment of society as well as whole country.

Keywords:- Women Education, illiteracy, knowledge, complement of man, letters and speeches.

Introduction:-

The history of education is the history of the life and experiments of great educational philosophers whose gems of ideas continue to inspire educational thought and practice across the world. The last two hundred and fifty years will go down in history as the most formative years of modern education. Education, as we see it today, owes much to the wisdom of the east as well as of the west. Rousseau, Froebel, Dewey, Mahatma Gandhiji, Tagore, Vivekananda, Aurobindo to count only a few names have done so much to save the future course of educational practice at home and abroad. Generally, people regard Gandhiji great politician only but the fact is that he valued social reform and development more than more political growth and advancement. According to him in an evil society, no concept of any good rule is possible.

In this the main roll to be played by education. Education is a social system. As it is a lifelong process. Education makes the man perfect and capable to perform certain duties during the years to come. Education helps the man to brought out the hidden to latent in every and each person who are living in the universe. At present there is an essentiality inculcate quality education among students. The real difficulty that people have no idea what type of education is perfect. We assess the value of education in the same way as we assess the value of other articles which are lying around us or in our society.

We want to provide only such education as would enable the students to earn more. We hardly give thought to the improvement of character or improvement of all round development. Gandhiji was in favoring of it that one should provide such type of education as would enable the person to earn more and more. According to Gandhiji education is an all-round drawing out of the best in child a man-body, mind and spirit.

Literacy is not the end of education not even the beginning. It is only one of the means where by men and women can be educated. Literacy in itself is no education.

The foundation of basic education is useful because its goal is to impart such skill to Indian children by which they can become self-dependent earning hands. According to him "My idea is not merely to teach a particular profession or occupation to the children, but to develop the full man through teaching that occupation". The most essential feature of Gandhiji's philosophy of education instead of taking handicrafts of the school and impose it on the educational curriculum insisted that education must proceed from the handicrafts. Gandhiji said, "The core of my suggestion is that handicrafts are to be taught not merely for production work but for developing the intellect of the people". Another important feature of Gandhiji's philosophy of education is the supporting aspect of the craft chosen as a means of education. All education to be true must be self-supporting.

Non-Violence:- Education is backbone of society and is largely responsible for the upliftment of the society. Gandhiji was a critic of traditional educational and viewed that, by education, I mean an all-round drawing of the best in child and man in body, mind and spirit. His Wardha scheme was pointer in this direction. Accordingly, these should be the basic tents of Gandhian education.

Free Primary Education:- Gandhiji advocated for free and compulsory education for all-boys and girls between 7 to 14 years. Education should be imparted in primary level in the student's mother tongue. A free primary universal education is to be imparted to all the children in the village. This will make the backbone of a country strong. Earning while learning was the motto of this education. This will be increasing the creativity in a student. As Gandhiji wanted to make Indian village's self-sufficient units, he emphasized that vocational education should increase the efficiency within the students who will make the village as self-sufficient units.

Place of Vocational Education:- A love for manual work will be injected in the mind of children. This is not a compulsion but the child will learn it by doing-being free from mere bookish knowledge a student should resort to manual work.

Emphasis on Morality By education:- Gandhiji meant the improvement of morality within a student. Without being bookish, a student should adopt certain moral ethical codes like truth, nonviolence, charity and so on which will illumine his character. Thus, a character building through education was a prime concern for Gandhiji.

Non-Participation in Politics:- Gandhiji wanted to keep the students away from politics. If students will participate in politics, they will be pawn at the hands of the politicians who will utilize them for fulfilling their desire. This will hamper the development of a student and his education will suffer a setback. So, he advised the students to keep themselves completely away from politics.

Women's Education:- Gandhiji was a protagonist of women education. He advocated that there should be no distinction in equality of status between men and women in society. He vehemently opposed purdah system and widowhood. He wanted to free women from social serfdom. So, the number of girl students considerably rose in various educational institutions inside the county. Thus, Gandhiji emphasized the need of women education to improve the lot of society. Gandhiji's idea on education is a novel one. His idea of vocational education was unique which even now a day's is being promoted by the government of India.

Education for the Individual:- According to Gandhiji education must prepare the learner or learners for self-realization or liberation (*Moksha*). He emphasized the ancient Indian wisdom—*Sa vidya ya vimuktaya*. (That which liberates knowledge). In his socio-political and education thought. Views regarding liberation—Gandhiji talked about two kinds of liberations. One form of liberation consisted in securing the freedom of the country from foreign rule. Which for him would also include development indigenous models of school, economical, educational development. Such freedom however may prove short-lived if not understood in the right perspective and light of the other kind of liberation (*Moksha*) which is for all time. As aviating he is referring to the liberation from the cycles of birth and death on the earth, from the suffering of the world, and he is emphasizing this liberation, *Moksha* as the ultimate goal for life (one of the four purusharthas thus other three being *Dharma, Artha, Kama*.) It is important to emphasize here that this liberation is an individual liberation and does not transform the earth—nature in any way.

Social Aim of Education:- Education is not a matter that concerns only the individuals, but it also deeply concerns the society, the collective. Gandhiji recognizes and deeply value in the inter-connection between individual and collective, as reflected in his thoughts on education including its aims. The major contribution of Gandhiji for the betterment of whole established Sarvodaya Society. The key to Gandhiji's social thought and concept of man is characterized in one-word Sarvodaya. A strong emphasis on the Sarvodaya the upliftment of all, certainly gives a very clear orientation to Gandhiji's educational approach. At the same time, the purpose of education for Gandhiji is to raise man to a higher moral and spiritual order through the full development of the individual and the evolution of new man, a satyagrahi one that grasps the truth. This type of man making goal of education for Gandhiji's achieved by service to mankind, by self-giving.

Education for Knowledge:- Education is considered as a process of bringing perfection in the human being's education carries out these humans and social functions by directing, guiding and reshaping the innate potential and impulses of the child, by helping the individual in the process of growth, unfolding what is within and preparing him to assume the responsibility of adult life. But education carries out all these by introducing him to the total experiences of the human race classified into heads of knowledge. Historically speaking education has become a process of the individuals identification with a large variety of classified information grouped under particular subjects. Much emphasis was given to the communication of classified knowledge to the individual.

Education for Social Development:- In the Gandhian sense aims at the development of society. This aim of education primarily adds a great responsibility on the individual who is being educated as well as on the one after his education. The development of society is not an automatic thing; individual have to be pressed into service for that purpose. This requires great training for the individual as part of education that enables him to commit himself on a permanent basis for the welfare of society. Gandhiji's educational thought attach great importance to this goal of education. Exhortations to students and educationists in the country to attach importance to the value of social service and social welfare in all aspects of education were common in his

speeches and writings. For Gandhiji, “individual development and social progress are interdependent”. He wished that a society in which all people should have to play their roles for the betterment of the whole without losing their individual character. Every goal of education that Gandhiji envisaged in fact harmonized with others. He pleaded for character formation with its spiritual and moral values. Education for social development aims at thus creating in the education of social oriented values which is related to social atmosphere in which every individual has to adjust himself. Education in schools and colleges do everything at its disposal to nature in students a love and affection concern for society and its current needs. Individual must be ready to help the society as an active member all the time. Individual must have a compassion for all creation of life.

Education and Life Experience:- Gandhiji too made life experience a Center aim of education. There was all the same major difference – Dewey’s Value of practical usefulness was an end itself, while for Gandhiji it constituted a major means of more remote ends and consequently to the ultimate end itself. Gandhiji did not wish to leave things to chance and looked at the events of day to day life with immense care and attention. Louis Fischer says, “he discovered a new dimension of action.

He split the social atom and found a new source of energy. Basically, this is an ability that renders him quite different from the animals living around him. By stressing this aspect an education is helping the individual to undertake something proper to man as man. He becomes able to exercise his rational mind on everything around him, accept or reject things and experiences that life ordinarily presents to him. This would mean the individual learn to value in every step during his whole life. A link is established between the times and becomes available to one self and the series of responsibility and duties one is expected to carry out. For Gandhiji life experience constitute the primary means to gain the full flowering the individual personality for the betterment of oneself, society and God.

Wardha Scheme:- This principle of non-violence was the basis of Gandhiji scheme of basic education. Though this scheme he considered necessary for building a non-violent society. His system of education wanted to root out exploitation and centralization in society and create a nonviolent social order. In 1937 Gandhiji evolved a scheme popularly known as the Wardha scheme of basic National Education. This Wardha scheme was based on same principles of education which were listed by Gandhiji in a paper in 1932 in Yashwantrao Chavan jail. These postulates were as follows.

Boys and girls should be taught together.

Their time should be mostly spent on manual work under the supervision of the teacher. Manual work should be considered as part of education.

Work should be entrusted to each boy and girl after ascertaining his or her inclinations.

General knowledge should be imparted to the child as soon as it is able to understand things. This knowledge should precede literary education.

The hand of the child should be trained to draw geometrical figures before he learns to write, that is good handwriting should be taught from the beginning.

The child should learn to read before he is able to write. i.e. he should learn to recognize letters as if they were pictures and then draw their figures.

By this method and by word of mouth, the child should acquire much knowledge before he is eight years old.

All education should be imparted through the mother tongue of the child.

Every Indian child should learn Hindu-Urdu, i.e. Hindustani as a national language before his literary training commences.

The second stage of the child’s education begins when he is eleven and lasts up to sixteen.

English can and should have a place in the syllabus only as a language. Just as Hindi is our lingua franca, English is a language of international intercourse and commerce.

Philosophy Behind Basic Education:- Basic Education is an outcome of Gandhiji’s philosophy of life and education. Although it does not represent his entire philosophy of education. It is said that the underlying philosophy of education is that of democracy. There is stress on the need for a social order which would be conducive to each man’s realizing the highest aim of his life. The attainment of ideals, for which Gandhiji put forwards this scheme of education, are clearly derived from a democratic philosophy.

These ideals are:

Ideal of classless society.

Freedom and equality for all.

Dignity of labour.

A non-violent social order.

Development of a sense of social responsibility.

Gandhiji’s Views on Education:- Gandhiji propounded his views on education in the following words:-

Education for a just social order - The ultimate objective of the new education is not only a balanced and harmonious individual but also a balanced and harmonious society-a just social order in which there is no unnatural dividing line between the haves and have-nots and everybody is assured of a living wage and right to freedom.

Meaning of education - In the words of Gandhiji, by education, I mean an all – round drawing out of the best in child and man-body, mind and spirit.

Education through craft - The uniqueness of this scheme is that education is to be given through village crafts. The end in view is not to be accomplished by merely adding a village craft to the current syllabus. “the brain must be educated through hand”.

Self-supporting aspect - Self-sufficiency is not a prior condition but to me it is the acid test. This does not mean that Basic Education will be self-supporting from the very start. But taking the entire period of seven years, income and expenditure must balance each other. Otherwise it would be mean that even at the end of this training the basic education. *Nai Talim* without the self-support basic would be like a lifeless body.

Dignity of labour - It is a crime to make education merely literary, and to unfit boys and girls for manual work in later life. Indeed, I hold that as the large part of our time is devoted to labour for earning our bread our children must from their infancy be taught dignity of such labour. Our children should not be so taught as to desist labour. “useful manual labour, intelligently performed, is the means par excellence for developing the intellectual”

Spiritual training - In the words of Gandhiji I made the children memorize and recite hymns and read to them from books on moral training. But that was far from satisfying me. As I came in to closer contact with them I saw that it was through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit.

Medium of instruction - Our language is the reflection of our selves and if you tell me that our languages are too poor to express the best thought, then I say that the sooner we are wiped out of existence the better for us.

The foreign medium - The foreign medium has caused a brain fag, put an undue strain upon the nerves of our children, made them crammers and imitators, unfitted them for original work and thought and disabled them for filtrating their training to their family or the masses. The foreign medium has made our children practically foreigners in their own land.

Co-education - Before launching on such experiments, a teacher has to be both father and mother to his pupils and be prepared for all eventualities, and only the hardest penance can fit him to conduct them.

Women’s education - in the words of Gandhiji, as for women’s education, I am not sure whether it should be different from men’s and when it should begin. But I am strongly of opinion that women should have the same facilities as men and even special facilities where necessary.

Handwriting - Handwriting is an art. Every letter must be correctly drawn, as an artist would draw his figures. This can only be done if the boys and girls are first taught elementary drawing.

Impact of Gandhiji on Educational Thoughts in Modern Era:-

Gandhiji’s ideas on education not only prescribe new methods and techniques of education but also a new way of life. A scheme based on such foundations is certainly progressive and dynamic. Basic education is related to life. This is modern psychological maxims. It is based on the socio-economic structure which is very useful thought for poor students. Education should fit the child rather than that the child should fit education, is an educational maxim accepted as the days of Comenius, Rousseau and Pestalozzi. In spite of the repeated assertion of these principles, in the case of India it found expression only in the basic education.

Nowadays in modern India the contact between school and community are decreasing so Gandhiji’s concept of intimate contact between the school and the local community helpful for increasing. Gandhiji’s thoughts; child works at his own place and plans and executes in his own way which maxims is used in modern education system. In modern era, Childs curiosities are satisfied with the help of Gandhiji’s teaching methods learning by doing, correlation, experimentation methods and work experience. His method *Shrawan, Manan, Nidhhityasan* (Listening, Thinking and Practice) used in yoga in present time.

The teacher of basic education has to be more active than the traditional teacher. The most distinctive features of basic education are correlation. Its emphasis is on co-operation as against competition. Basic education gives opportunities for self-expression which is related to modern psychological concept child-centered education. Basic education is Combination of Naturalism, Pragmatism and Idealism. He accepts that the discipline and training will be must if they wanted to develop their powers to the fullest. Gandhiji advocated the ideals of truth, non-violence and moral values to achieve the ultimate truth of self-realization. These values are important to develop character and moral values in student in present time, because in the present time students are more in disciplined.

The application of Gandhiji’s concept of education was first suggested for children between the ages of 7to14 by Indian Constitution. This was later on extended to all the stages. He opposed corporal punishment. Corporal punishment is banned by Indian Government in present time according to RTE Act 2009. The basic education scheme was an essential ingredient of Gandhiji’s plan to eliminate the rural-urban divide and redress the structural and socio-economic imbalances that were abound in Indian society.

Conclusion:-

Gandhiji educational philosophy is found to be sound and scientific psychologically as well as sociologically. It is

also quite adequate pedagogically and biologically. By emphasizing craft and manual work in his scheme of education, Gandhiji felt whole personality of the child can be improved. Any kind of productive craft would involve planning, experimenting, coordinating and evaluation. This would develop his intellectual powers along with physical ones. Learning by doing is immensely conducive to the coordinated development of the child. This will enable students to fulfill many of their psychological needs and creative urges like satisfaction, security, self-confidence, self-respect and self-expression. The vital principle of correlation will promote a well-integrated and well-balanced education as well as an all-round development of the personality. Gandhiji educational philosophy was fully in accordance with his non-violence and democratic social order. Gandhiji's democratic society will be a "Sarvodaya Samaj" in which there will be social justice, peace, non-violence and modern humanism.

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GANDHIJI AND THEIR IDEOLOGY ON ENVIRONMENT

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Abstract:-

Mahatma Gandhi, born on October 2, 1869, was a visionary leader who played a pivotal role in India's struggle for independence through non-violent civil disobedience. His ideologies extended beyond politics to encompass various aspects of life, including the environment. Mohandas Karamchand Gandhi was an Indian lawyer and anti-colonial nationalist who employed non-violent resistance in the campaign for India's independence from British rule. The ideals of Mahatma Gandhi were Satya (truth) and ahimsa (nonviolence). Through his philosophy of truth and non-violence, he paved the way for India's independence from the British. Mahatma Gandhi was called as the Father of the Nation. It was the harbinger of hope not only for India but for the whole world. Mahatma Gandhi, the iconic leader of India's independence movement, also had a profound impact on environmental conservation and sustainable living.

"The Earth has enough resources for our need but not for our greed." This most often quoted phrase by Gandhi depicts his concern for nature and environment.

This most often quoted phrase by Gandhi depicts his concern for nature and environment. All the international conferences such as the Stockholm Conference of 1972 or the Rio Earth Summit of 1992 were convened much later than the concerns raised by Gandhi about the environment and its effects. Even in India the major movements to protect environment such as the Chipko movement led by Chandi Prasad Bhatt and Sunder Lal Bahuguna and the Narmada Bachao Andolan by Baba Amte and Medha Patkar derived inspiration from Gandhi. The concern of Gandhi about the environment, urbanization and mechanization was evident in his speeches, writings and his messages to the workers. It is apt to note that he was the "World's early environmentalist in vision and practice."

Gandhiji's commitment to simplicity and living in harmony with nature had a profound impact on his environmental ideology. He emphasized self-sufficiency, minimalism, and the need to preserve and protect our natural resources. Gandhi drew on a number of Western thinkers, who, although were not wholly against the modernist project, romantically cherished the pre-industrial order. John Ruskin, for example, was critical of industrialization in that it had sapped human sensibility and destroyed the harmonious relationship humans had with nature. Henry David Thoreau, American poet and naturalist, whose essay on civil disobedience had influenced Gandhi, even believed that nature could exist without humans. Edward Carpenter, who was influenced by John Ruskin and Hindu mysticism, also wanted to lead a life that was simple and close to nature. His critique of civilization was a major influence on Gandhi's first book Hind Swaraj. Carpenter, a socialist, was also an early animal rights activist. What is special about all these thinkers is a kind of romanticism about nature and a general distaste for industrial civilization and urbanization. We also have statements of Gandhi expressing similar romanticism. The example of St. Francis of Assisi, the patron saint of nature and animals, certainly appealed to Gandhi. Gandhi had cautioned the world, much before any modern day environmentalist, about the problems of large-scale industrialization, which we are confronting today. Gandhi visualized that mechanization will not only lead to industrialization, to massive urbanization, to unemployment, but will also lead to the destruction of environment. His seminal work, Hind Swaraj, written a hundred years ago in 1909 warned of the dangers the world is facing today in the form of environmental destruction and the threat to the planet. The Gandhian idea becomes still more relevant when sustainable growth and development is to be achieved because he emphasized on production by the masses instead of mass production. According to him this will result in the development of an economic system that can minimize environmental degradation and achieve sustainable development. His idea of Swaraj or self-rule enables a practical sustainable development that can be implemented without compromising the quality of life.

Keywords:-Iconic, struggle, urbanization, mechanization, harbinger, implemented, emphasized

Introduction:-

Gandhiji believed in embracing a simple lifestyle that respects and preserves nature. He emphasized the importance of sustainable practices that minimize our environmental footprint. According to Gandhiji, we are all in a way 'robbers'. To accumulate things beyond our requirements is a type of 'robbery' as by doing this, we are depriving someone else of those things. This is also a type of violence. Nature is naturally balanced. Nature does not discriminate. His basic philosophy was that nature has provided sufficiently for everyone. There is enough for everyone's need, but not for everyone's greed. There is need to distinguish between 'need' and 'want'. If everyone took only what they 'needed' there would be no shortage and no poverty. It was Gandhiji's dream that in an independent India the poor would have all the same facilities and conveniences as the rich would have. He had cautioned that if the rich do not use their money and power for the benefit of the poor, then it was bound to lead to violent and bloody revolution. There were opponents to Gandhiji's concept of trusteeship, but he had only one thing to say to them: my aim is only to establish an ideal economic equality. And if I want to bring about this equality, I have to empathize with the poorest among the poor. All his life Gandhiji endeavored to reach this state. The rich had no influence on Gandhi. On the contrary, many wealthy were with him adopting voluntarily to live an austere life and implementing the concept of trusteeship.

Gandhi advocated for self-sufficiency, encouraging individuals to rely on local resources and reduce their dependence on industrialized goods. This approach promotes sustainable consumption and minimizes waste. Gandhiji laid great emphasis upon cleanliness or Swacchta, as he used to say- 'Swacchta Hin Seva'.

- The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean.
- However, this cleanliness drive is more than physical cleanliness and the need to lay more emphasis upon the internal cleanliness of the individual.
- Thus, along with clean roads, toilets for a clean India we require a corruption free society with greater levels of transparency and accountability too.

I need no inspiration other than Nature's. She has never failed me as yet. She mystifies me, bewilders me, sends me to ecstasies."

– Mahatma Gandhi

Gandhi's principle of Ahimsa (non-violence) extends to the natural world. He believed that our actions towards the environment should be non-violent, promoting peace and harmony. The ecological scope of non-violence is unlimited. Gandhi's faith in non-violence and vegetarianism made him a votary of conservation of all diversity including all forms of life, societies, cultures, religions, and traditions.¹⁰ Arne Naess, the pioneer of deep ecology argued that ecological preservation is non violent in nature.¹¹ Naess introduced and Thomas Weber systematized the relation between non-violence, self-realization and mutual dependence of all living beings in the following points. Satyagraha is an active form of non-violence. Gandhi considered it as truth force or soul force. Satyagraha is based on the idea that the moral appeal to the heart or conscience is more effective than an appeal based on the threat or bodily pain or violence. Satyagraha itself originates from the belief that while violence to persons and property diverts the minds of the parties concerned from the real issues involved, non-violent action invites the parties to a dialogue about the issues themselves.

Gandhiji emphasized the need for sustainable practices to ensure environmental conservation. He encouraged responsible use of resources and the protection of ecosystems for future generations.

Gandhi was influenced by Jainism, which looks at nature as a living entity and exhorts human beings to continually purify themselves by respecting diverse life forms. The Gandhian idea of Satya and ahimsa can be useful to reduce the greed of the individual and society. His concept of non-violence thus encompassed all living beings and embodied the eternal values of life in his thought and actions. He insisted on the eternal sacredness of life that included a tree, plant or a cow. Reportedly, the English historian Edward Thomson once remarked to Gandhi that wildlife was rapidly declining in India, to which Gandhi replied with sarcasm, "Wildlife is decreasing in the jungles, but increasing in the towns." According to him reckless and limitless pursuit of industrialization by all nations has posed serious problems for the very existence of not only man but also for all living creatures and all kinds of species on our planet.

Population explosion, mass poverty, over-utilization of renewable resources, overuse of fertilizers leading to water pollution, rapid industrialization, global warming, desert formation, deforestation, emission of harmful substances causing air pollution, industrial and synthetic wastes, and nuclear hazards that are more man-made in nature are all causing irreparable damages to our planet. Many of these problems are attributed to uncontrolled industrialization.

Gandhi championed the idea of Swadeshi, promoting local industries and minimizing reliance on resources from distant lands. This approach reduces the carbon footprint associated with long-distance transportation and supports the local economy. Mahatma Gandhi's economic thought was deeply rooted in principles of sustainability, self-reliance, and inclusivity. His vision of a self-sufficient village economy, known as Gram Swaraj, emphasized the empowerment of rural communities and the promotion of small-scale industries.

By emphasizing economic self-reliance and supporting local industries, Gandhi aimed to create a sustainable and balanced development model, reducing overconsumption and preserving natural resources. Mahatma Gandhi's views on economy and politics are strongly reflected in his philosophy of life. *Hind Swaraj* is his early book, which describes his hypothesis about the self-reliance of rural communities in basic aspects of life. According to him, "A person, a village, a country can become independent only by becoming self-sufficient."

His concept of self-reliance here relates to self-control and moral development, which is possible through the development of the brain body and soul and is reflected in the conduct of truth, non-violence and a sense of non-grace or non-authority.

A person can gain self-strength by behaving in them. It enables individuals to limit their desires, emotional excesses and tendencies to get maximum benefit, which also makes sustainable development possible and in any circumstances self-reliance prevails. Gandhiji held that "Earth has enough for Human needs, But not for Human greed's".

- These lines of Mahatma Gandhi reflect upon how human behaviour destroys nature and how a sustainable way of living is the need of the hour.
- The world is whirling under the burden of global warming, climate change and resource crunch and all environmental conservation treaties and sustainable development efforts must implement this Gandhian philosophy.
- The concept of Sarvodaya is also similar to that of a sustainable development and forms a part of environmental ethics. Gandhi's vision of Sarvodaya, implies a healthy development and environment that can be evolved by man to ensure his harmonious existence with nature and other living beings. Gandhi did not recognize separate rules for separate spheres of human life, but saw all spheres in an integrated manner, which exemplifies best the human ecological perspective. What he preached and practised corresponds to what we today call eco-friendly measures and living in harmony with nature.

Gandhiji actively worked towards forest conservation and the sustainable management of natural resources. His efforts highlighted the importance of preserving the environment for the well-being of communities and future generations. As a matter of historical record, Gandhi was acutely aware of environmental pollution and of its consequences to human health. He was especially concerned about the appalling working conditions in industry, with workers forced to inhale contaminated, toxic air. He expressed those concerns in *Indian Opinion* on May 5, 1906: "Nowadays, there is an increasing appreciation among enlightened men of the need for open air." The Gandhian idea of non-violence, if adopted at various levels from international politics to local levels, can be useful to reduce carbon footprints caused due to wars and production of missiles. Gandhi had emphasized the importance of natural resources and its conservation. This has a direct bearing on the man-and-environment relationship. The importance of Gandhian philosophy is well-felt in the present period in which the lifestyle of human beings has been developed in a direction of high consumerism and generation of waste. This has a two-way impact on nature. Firstly, the rate of depletion of resources has increased tremendously, and secondly, the presence of toxicity in air, water and soil has increased.

Gandhi's environmental activism and sustainable practices continue to inspire environmental movements globally. His ideas serve as guiding principles in the fight against climate change and the preservation of natural ecosystems.

Conclusion:- Gandhi's environmental ideology remains relevant today as we face pressing global environmental challenges. His emphasis on living in harmony with nature, sustainable practices, and self-sufficiency provides valuable insights for creating a more sustainable future. On the ethical and behavioural part Gandhianism has much significance today because society is witnessing the degradation of values.

- Societal values have degraded to such an extent that people don't hesitate to kill someone for the gratification of their own needs.
- Respect for women is one of the major ideas of Gandhian philosophy and the world is witnessing the increased level of violence, subjugation women face nowadays in society.

- Thus, Gandhian dream of a safe country necessitates social consciousness and women emancipation.

By embracing Gandhian principles, such as simplicity, non-violence, and self-reliance, we can tackle issues like climate change, deforestation, and pollution. Gandhi's teachings guide us towards a more sustainable and balanced relationship with our environment.

Through his teachings and actions, Mahatma Gandhi emphasized the intrinsic connection between humans and nature. His principles of simplicity, non-violence, and self-reliance provide a powerful foundation for achieving environmental sustainability. Let us implement his wisdom in our daily lives and work towards a greener and more harmonious world. Gandhiji's political contributions offered us Independence but his ideologies enlightened India as well as the world even today after so many years. Every individual, thus, should follow the key Gandhian ideologies in their day to day life for a happy, prosperous, healthy, harmonious and sustainable future. Gandhiji laid great emphasis upon cleanliness or Swacchta, as he used to say-'Swacchta Hin Seva'.

- The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean.
- However, this cleanliness drive is more than physical cleanliness and the need to lay more emphasis upon the internal cleanliness of the individual.
- Thus, along with clean roads, toilets for a clean India we require a corruption free society with greater levels of transparency and accountability too.

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TO SPREAD THE PRINCIPLES AND IDEOLOGY OF MAHATMA GANDHI

Brijesh Kumar Swarnkar

Abstract:-

A Contemporary Perspective Abstract: This research paper explores the enduring relevance and potential avenues for spreading the principles of Mahatma Gandhi in the modern world. Gandhi's philosophy of nonviolence, Satyagraha (soul force), and Sarvodaya (welfare of all) continue to inspire movements for social justice, peace, and sustainability across the globe. Drawing upon Gandhi's writings, speeches, and actions, as well as contemporary examples, this paper examines the practical application of his principles in diverse contexts. It investigates the role of education, grassroots activism, media, and technology in disseminating Gandhi's ideas to a wider audience. Furthermore, this paper analyzes the challenges and opportunities inherent in promoting Gandhian values in today's complex geopolitical landscape.

Key Words:- Nonviolence, Untouchability, Emphasizing.

Introduction:-

Education, like family, marriage, religion, law and politics is one of the important institutions of society which play pivotal role in maintaining and developing social system. Gandhiji's contribution to education is unique in this sense that he made the first attempt to develop an indigenous scheme of education in British India. With the advent of British colonial rule in India, an alien system of imperial education was introduced which was in contradiction with the age-old, unique and all-inclusive holistic educational system of India. It has not only caused irreparable damage to Indian education system in the long run, but also created numbers of all kinds of differences, class-consciousness, ever increasing crave for western materialistic life style, etc. Most of Gandhiji's important writings on education have been compiled and edited by Bharatan Kumarappa in two books, Basic Education (1951) and Towards New Education (1953). These writings are mostly miscellaneous consisting of letters, speeches, extracts from books, and soon, but together they may be taken to constitute a coherent philosophy of education according to Gandhiji.

His philosophy of education is a harmonious blending of Idealism, Naturalism and Pragmatism. Idealism is the base of Gandhiji's philosophy whereas Naturalism and Pragmatism are the helpers in translating that philosophy into practice. Therefore he is known as practical- idealist. His nation was "...education for life, education through life, and education throughout life." This definition of Mahatma Gandhi would comprise everything that can be conceived under education. In the present paper an attempt has been made to discuss about the Gandhi's Educational thought which were influenced by his philosophy of life.

Mahatma Gandhi is a spirit of profound wisdom and captivating humility, armed with only an iron will and inflexible resolve and a frail man who confronted the brutality of military strength with the dignity of a simple human being. He believed in God implicitly. According to him, though individuals have different bodies, yet the same soul pervades in all of us. In short, Gandhiji experienced and realized Unity in Diversity. His philosophy of life has four elements namely- (1) Truth, (2) Non-Violence (3) Fearlessness and (4) Satyagraha.

Gandhiji's philosophy to life is based upon the philosophy of Idealism. He advocated the ideals of truth, non-violence and moral values to achieve the ultimate truth of self-realization. He is child according to his nature and he becomes a pragmatist when he advocates learning by doing and learning by experience. All these lead to an integration, so essential to effective education and development of the total personality.

Gandhiji was not an academic philosopher but on the basis of his own experiences he is one of those philosophers who believed in self-sacrifice. In his philosophy there is very clear inclication of his love for individual and national freedom. He had a multidimensional personality with clear vision and definite approach to problems which were present in the country. Gandhiji philosophy of non-violence has great relevance in current scenario. According to him non-violence does not mean meek submission to the will of the evil doer. It is the soul force or truth force. (Vijayalakshmi, 2016). The purpose of his Satyagrah is to fight against injustice. Satyagrah should have the moral face to achieve change of heart by self-suffering of the adherence of truth and non-violence. Such philosophy of life helped him in developing his philosophy of Education which can be the true source of inspiration for the present system of education.

Gandhi's Educational Thoughts:-

Gandhiji's Basic Education was the practical embodiment of his philosophy of education. His basic education takes up the challenging task of preparing the young learners to become morally sound, individually independents, socially constructive, economically productive and responsible future citizens which can prove helpful in solving the problem of unemployment by making youth self-employed by giving them skill training. Gandhiji believed that education should develop all the capacities of the child so that he becomes a complete human being. In this way, fully and harmoniously developed personality is able to realize the ultimate aim of life which is Truth or God. Gandhiji has himself explained - "By education I mean all-round drawing out of the best in child's and man's body, mind and spirit. Literacy is neither the beginning nor the end of education. This is only a means through which man or woman can be educated." His Basic Principles of Education includes:-

From seven to fourteen years of age, education of each child should be free, compulsory and universal. The medium of instruction should be mother-tongue. Mere literacy cannot be equated with education. Education should employ some craft as a medium of education so that the child gains economic self-reliance for his life. Education should develop human values in the child. Education should create useful, responsible and dynamic citizens. By education all the hidden powers of child should develop according to the community of which he is an integral part. Education should achieve the harmonious development of child's body, mind, heart and soul. All education should be imparted through some productive craft or industry and a useful correlation should be established with that industry. The industry should be such that the child is able to achieve gainful work experience through practical work. Education should be made self-supporting through some productive work. Education should lead to economic independence and self-reliance for livelihood. Thus, in Gandhiji's educational thoughts the development of the personality of child is more important than mere literacy or knowledge of different subjects. In other words he believed in life-centered as well as child-centered education. Besides learning of three R's Reading, Writing and Arithmetic in school, he insisted on development of these H's Hand, Heart and Head. Thus, the aim of Education should be of developing the integrated personality of the child. Gandhiji was having clarity in the idea that one of the basic principles of education is that work and knowledge must never be separated. Separation of learning from labor results in social injustices. In dynamic societies, education has to equip individuals with the skills and attitudes necessary for them to adapt to changing conditions, and for constructive participation in the task of social change. This can prove helpful in solving the problems of frustration, depression, anxiety and feeling of committing suicide among youth.

According to Gandhiji through education a child must be able to learn a productive craft to meet his future needs of life by adopting some industry or business. Hence, he advocated education for self-reliance and capacity to earn one's livelihood as the main aim of education. By this aim he did mean to make the child a laborer but wished that each child should earn while engaged in learning and gain some learning as he is busy with earning. He advocated that together with vocational education cultural advancement should also be achieved. The two aspects of development should go together side by side. Gandhiji insisted that education should develop all aspects of individuality harmoniously. He also believed that one of the essential aims of education is the moral development or character development. Gandhiji wishes that every child should grow into a divine human being by realizing Godliness in his self. Gandhiji himself writes. "To develop the self is to build character and to prepare the self for complete realization and realization of Godliness. Gandhiji's 'Basic Education' was job centered, value based and mass oriented. Here it is important to note that these are still the important requirements of education in our country. In his scheme of education, knowledge must be related to activity and practical experiences. Therefore his curriculum is activity centered. Its aim is to prepare the child for practical work, conduct experiments and do research so that he is able to develop himself physically, mentally and spiritually and become a useful member of society. In this activity-centered curriculum, Gandhiji included Mother-tongue, Basic Craft, Arithmetic, Sociology, General Science, Art, Music and other like subjects. He further advocated that curriculum for boys and girls from classes 1 to 5 should be the same. After that boys should be taught some Craft and girls should study Home-Science. It should be noted that Gandhiji's scheme of Basic Education is limited to primary and junior stages only. Gandhiji also insisted that his scheme for primary education would include "the elementary principles of sanitation, hygiene, nutrition," besides "compulsory physical training through musical drill. Gandhiji argues that his scheme would make students strong, confident and useful to their parents and their country. Gandhiji adds that his system would lead to communal harmony because it would be the same for all; it would this be "practical religion, the religion of self help".

Gandhiji disapproved rote learning educational methods and considered it as defective and emphasized to make crafts and vocations as means of education. He wished that some local craft should be made as medium of

education for children so that they develop their body, mind and soul in a harmonious way and also meet the ends needs to their future life. In this way, Gandhiji's method of teaching was therefore, different from the current one.

He emphasized the importance of the following principles in his method of teaching:-

To achieve mental development, training of senses and parts of the body should be given.

Reading should precede the teaching of writing.

More opportunities should be given for learning by doing.

Encouragement should be given to learning by experience.

Correlation should be established in the teaching methods and learning experiences.

Conclusion:-

The modern system of education acts as an instrument to increase the value of consumerism, materialism, undue competition and violence. The growing concern over the erosion of ethical values, youth unrest, ecological violence and increasing cynicism in society have brought to focus the need of revival of indigenous Indian heritage and life-style. Gandhiji could foresee such possible developments half a century ago and advocated a new alternative of Basic education (Shah, 2017). By which Of course, the emphasis on learning through craft may be retained, but perhaps modified to suit the times. His educational thoughts are based on eternal principles of truth, love, self-sacrifice, character building non-violence, so, will never lose their relevance. The requirement is to adapt his thoughts according to the present scenario. When Environmental consciousness, moral values, intrapersonal skills, community and society oriented awareness are all inculcated in young minds through education, then only development of the country in true sense can be possible.

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Gandhi's Educational Ideals and Their Relevance Today

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Abstract:

Mahatma Gandhi, a renowned freedom fighter, social reformer, and educator, emphasized holistic human development, encompassing the body, mind, and spirit. His educational vision, known as "Basic Education", advocated universal education to nurture ethical life goals and a just social order. Gandhi's educational principles, including teaching in one's mother tongue, fostering harmony between school and home, and offering free education, remain influential today. His belief in spiritual character development as the primary goal of education continues to guide modern educational practices. This paper underscores Gandhi's enduring impact on education, promoting holistic learning for both children and adults.

Introduction:

Mahatma Gandhi, a prominent statesman, freedom fighter, and an influential educator, is celebrated not only for his role in the nation's struggle for independence but also for his profound contributions to the field of education. He introduced 'The Wardha Education Scheme,' also known as the 'Basic Education System,' which can be regarded as the pioneering model of a national education system in India. This system was characterized by its focus on practical skills, moral values, and accessibility to the masses, marking one of the earliest attempts at vocational education in British India.

Gandhi's educational philosophy emphasized the close integration of schools with local communities, fostering social and cooperative qualities in children. He believed that true education was a means to achieve life's goals, a path to self-knowledge, and a means to uplift not only individuals but society as a whole. Gandhi envisioned a just social order where socio-economic justice prevailed, leaving no room for beggars or extremes of wealth and poverty.

Gandhi's vision was holistic, aiming to develop well-rounded individuals with vocational skills to meet society's economic needs. He championed the idea that everyone should engage in physical labor as part of their duty. This approach promoted self-sufficiency, the cultivation of new values, and the fulfillment of economic necessities through craftwork.

Central to Gandhi's educational philosophy were core values such as truth, non-violence, sustenance, honesty, minimal possession, celibacy, self-reliance, equality, worship, fasting, and service to humanity. Education, according to Gandhi, was not merely the acquisition of knowledge but the shaping of character. Today, his educational principles resonate in various forms, from women's education and adult education to religious education and vocational training, both at the state and national levels.

Gandhi's Basic Education

Gandhi endeavored to develop a system of education known as basic education, aligning with his life philosophy and values. Mahatma Gandhi, the revered Father of the Nation, was born on October 2, 1869, in Porbandar, Gujarat. He stood as a profound philosopher, educator, statesman, and innovator, leaving an indelible mark on educational thought and practice in India. His influence extended to every facet of life, marking him as a versatile philosopher and statesman. In accordance with Gandhian educational principles, the key attributes of basic education can be outlined as follows.

Holistic Growth

Gandhi consistently underscored that education must provide children with the chance to foster the comprehensive development of their personalities. He asserted that "authentic education is one that nurtures and activates the spiritual, intellectual, and physical aptitudes of youngsters." Throughout his lifetime, he vehemently condemned the existing educational system as a fruitless and meaningless endeavor for children.

Vocational-Oriented Education

Local craftsmanship served as the medium for basic education, with the craft being the central subject through which knowledge of other subjects was imparted. The craft acted as the bridge connecting the child to the real world. Gandhiji emphasized the importance of vocational education in the Indian context. In India, vocational skills would render education self-sustaining, as it was not feasible to educate every citizen and secure government employment for all. Gandhiji believed that imparting practical, productive skills from the outset would foster a disciplined mind, ultimately breaking down the existing divisions between manual and intellectual laborers. This approach would enhance productivity and make efficient use of leisure time.

Prioritizing Character Development

The primary objective of education should revolve around character development, encompassing a student's moral, intellectual, and social conduct across all situations. Through education, a student should cultivate traits like personality, empathy, benevolence, fairness, and a strong sense of commitment.

Universal and Mandatory Education for All

Gandhiji advocated for the universality and mandatory nature of basic education, applicable to both boys and girls aged seven to fourteen. He firmly believed in the principle of providing free and compulsory primary education in India. According to Gandhiji, education should be a right extended to all children between the ages of 7 and 14.

Primary education, in particular, should be delivered in the student's mother tongue. The provision of free, comprehensive primary education for all village children was considered crucial to fortify the nation's foundation.

Fostering Creativity and Critical Thought

Gandhiji championed the "learning by doing" principle, which encouraged individuals to engage in practical tasks to nurture creative and critical thinking. His strong emphasis on a work-centric approach for students, beginning at an early age, aimed to instill productivity alongside learning. His fundamental objective in basic education was to engage the faculties of the head, heart, and hands, transcending the mere focus on reading and writing.

According to Gandhiji, true education aimed at unlocking the individual's full potential—body, mind, and spirit.

Inherent Self Control

Gandhiji held that discipline should not be externally enforced. Rather, it should arise from within, as individuals voluntarily adhere to the laws and regulations set forth by their group, community, or society. He believed that children should be afforded adequate freedom to facilitate their growth and development. However, he acknowledged that discipline and guidance were indispensable for the full realization of their potential. This principle also resonates with the contemporary educational system.

Fostering Belief in Truth and Non-Violence

Gandhiji's educational philosophy introduced non-violence as a core principle in shaping the child as a future global citizen. The Basic Education scheme was rooted in non-violence, cooperative living, and the elimination of class and communal hatred. Gandhiji firmly believed that lying and violence had no place in education, as they led to slavery. His vision aimed to create a society based on truth and non-violence, rejecting exploitation. His educational framework was designed to instill faith in these principles, fostering individuals who would uphold non-violence and cooperative living as the pillars of a just and harmonious society.

Gandhian Educational Philosophy in the contemporary World:

Focused on Practical Skills

Gandhiji believed that education should nurture the holistic development of a child's body, mind, and spirit. He emphasized that mere literacy is insufficient; education should serve as insurance against unemployment. To achieve this, he emphasized vocational skills and industry-related education. In the present context, the need

for such an education system is evident. Rising unemployment and underemployment among youth lead to dissatisfaction and depression. Many youths seek opportunities abroad due to a lack of suitable work in their home countries. For instance, in Punjab, about 80% of families have members working abroad and sending money back home. It is essential for the government to prioritize

Work-oriented education, as reflected in the 2020 National Education Policy, aligning with Gandhi's vision.

Character Development as the Primary Objective

Gandhiji accorded character development greater significance than mere literacy, emphasizing purity of soul, ideas, and non-violence. Recent headlines reveal increasing violence in schools in the US and UK, indicating the declining character of society. The erosion of values poses a significant threat, even to democracy. In the modern era, both men and women work to meet their daily needs and may encounter unsafe situations on their commute. Education should align with Gandhiji's views, teaching the Bhagavad Gita, Upanishads, spirituality, and meditation to cultivate pure souls and ideas, fostering a path of non-violence and truth.

According to Gandhiji, education should extend beyond knowledge acquisition to focus on a child's social development. In the current world marked by social unrest, responsible individuals are crucial to maintaining social harmony and preserving democratic principles. Discipline and responsibility should originate from within, fostering strong relationships with family, neighbors, friends, colleagues, and society at large.

Women's Empowerment

Gandhiji advocated for women's education and emphasized their emancipation, opposing practices like purdah, child marriage, untouchability, and the mistreatment of Hindu widows and sati. This aligns with recommendations from the Kothari Commission and the New Education Policy. The government's efforts to empower women through job reservations, politics, and education reflect the increasing importance of women's education, emphasized in the 2020 National Education Policy.

Non-Violence Relevance

Non-violence, a central component of Gandhian education, was his powerful weapon during India's struggle for independence. In today's world marked by violence and terrorism, Gandhiji's doctrine of non-violence is more relevant than ever. The International Day of Non-Violence, celebrated on October 2, the birth anniversary of Mahatma Gandhi, aims to promote non-violence through education and awareness.

Inculcating Democratic Values

Gandhi's education philosophy emphasized fostering democratic values in children. Developing civic awareness and adaptability would help children become responsible citizens. Gandhiji's education principles remain pertinent in today's society. His vision for education is well-suited to the current context, aligning with the Kothari Commission's perspective. It calls for a reevaluation of education to drive social, economic, and cultural transformation in modernizing democratic and socialist societies.

Embracing 'Vasudhaiva Kutumbakam'

In a globalized world, Gandhi's vision of 'Vasudhaiva Kutumbakam' can be realized through a universal education system. His Basic Education scheme emphasized gender equality, and it aimed at international collaboration. In a world characterized by increasing interdependence, nations should work together harmoniously, guided by Gandhian principles. Collaborative efforts can foster global progress, aligning with Gandhiji's views and suggestions, and serve as an example for the world.

Adult Education

Gandhiji recognized the importance of educating adults to reshape society. The UNESCO seminar on adult education in 1949 defined adult education, emphasizing basic education for adults over 18. The 'New India Literacy Programme' approved by the central government for 2022-27 aligns with this principle, offering education for people of all ages. Embarking on the path of education at any stage of life is essential, and it is never too late to learn. The policy focuses on age not being a barrier to education.

Mother Tongue

Gandhiji advocated for the use of the 'mother tongue' as the medium of instruction in primary education. Children learn best in a language they understand. The 2020 National Education Policy promotes the use of the mother tongue or regional language as the medium of instruction until at least Grade 5, fostering an enjoyable learning experience and increased self-esteem.

Emphasizing Cleanliness

Gandhiji prioritized cleanliness, emphasizing 'Swachata Hin Seva.' While initiatives like Swachh Bharat Abhiyaan focus on physical cleanliness, equal attention should be given to internal cleansing. Society needs more transparency, accountability, and freedom from corruption.

The current cleansing drives should extend beyond clean roads and toilets to build a corruption-free society and promote ethical values.

Conclusion

In conclusion, it can be affirmed that Mahatma Gandhi regarded education not as an ultimate objective, but as a tool for a greater purpose. He viewed it as an instrument serving the holistic growth of individual personalities and the requirements of the nation. Considering the contemporary challenges in society, such as unemployment, inequality, student unrest, moral decay, terrorism, and violence, Gandhi's educational ideology appears to be a pressing necessity. He believed that education should not merely expand knowledge but also nurture culture within individuals. For him, education lacking character development was incomplete. He envisioned the creation of self-reliant, cooperative, and virtuous communities with industrious, self-respecting, and compassionate citizens who could lead fulfilling lives while addressing the challenges of the future. Gandhi proposed that children engage in local handicrafts as a means of education, fostering harmonious development of their mind, body, and soul, as well as preparing them for life ahead. These educational principles of Gandhi hold relevance for addressing contemporary issues such as unemployment, poverty, and corruption. In this work, we have endeavored to explore Gandhi's educational philosophy.

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गांधीजी के राजनैतिक सिद्धांत और दैनिक जीवन में व्यवहार

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सारांश :-

गांधीजी के राजनीतिक विचार पूर्वी और पश्चिमी विभिन्न परंपराओं की देन है। गांधीजी राजनीति को सामाजिक, आर्थिक, नैतिक और आध्यात्मिक क्षेत्रों में मानव जाति के उत्थान का एक साधन मानते थे। गांधी जी राजनीतिक दार्शनिक नहीं बल्कि सच्चे अर्थ में भारतीय दार्शनिक थे। गांधी जी जोर देकर कहते थे कि धर्म रहित राजनीति एक माया का जाल है जो आत्मा को मार देती है। राजनीति के आध्यात्मिकीकरण से गांधी जी का तात्पर्य हमारे रोजमर्रा के जीवन से कहीं बड़ा था, लेकिन रोजमर्रा के अनुभवों की दुनिया से परे नहीं। आत्म-प्राप्ति की प्रक्रिया पर व्यक्तियों का एक समुदाय मौजूदा हितों के भ्रष्ट प्रभावों का विरोध करने में सक्षम हो सकता है। गांधी जी के अनुसार यह राजनीतिक जीवन की वास्तविकताओं से दूर कोई दार्शनिक स्वप्न मात्र नहीं है। प्लेटो से लेकर कई महान दार्शनिक वास्तविकता और आदर्श के बीच के द्वंद्व में सामंजस्य नहीं बिठा सके। गांधीवादी दृष्टिकोण से, हमें आम लोगों की जुनून और स्वार्थ से ऊपर उठने की क्षमता पर भरोसा ही नहीं करना चाहिए और हम एक ऐसी कार्य-प्रणाली विकसित कर सकते हैं जिससे गांधी जी की कल्पना के अनुसार एक नई तरह की राजनीति उभर सके।

प्रमुख शब्द :- राजनीतिक विचार, दार्शनिक, नागरिक समाज, राज्य, धर्म, आत्म-साक्षात्कार (आत्मबोध)।

परिचय:-

“मेरा जीवन ही मेरा सन्देश है।” - गाँधी जी

हमारे रोजमर्रा जीवन में राजनीतिक एक सर्वव्यापी शब्द है। अधिकतर इसका उपयोग राज्य की राजनीति के लिए किया जाता है जिसमें एक राज्य की संरचना और कार्यप्रणाली के साथ-साथ अन्य राज्यों के साथ इसका संबंध भी शामिल होता है। राजनीति का उपयोग राज्य के विज्ञान या अकादमिक अनुशासन के रूप में किया जाता है जो राजनीति की छवि को बदलने में सक्षम नहीं है, जिसे सत्ता के चारों ओर केंद्रित गतिविधि के रूप में समझा जाता है।

राजनीति शब्द की उत्पत्ति ग्रीक शब्द 'पोलिस' से हुई है। इसका तात्पर्य उन सिद्धांतों और अनुप्रयोगों से है जो यूनानी शहर-राज्यों के शासन को निर्देशित करते थे। प्राचीन यूनानियों के लिए राज्य एक समग्र अवधारणा थी, जो नागरिकों की प्रत्येक सार्वजनिक गतिविधि को कवर करती थी। भारतीय संदर्भ में राजनीति को राज-नीति कहा गया है। दूसरे शब्दों में, इसका तात्पर्य राजा या शासक के प्रशासन के सिद्धांत से था।

गांधी जी और राजनीति:-

गांधी जी के राजनीतिक विचारों का विश्लेषण करने से पहले हमें गांधी जी के कुछ स्वभावों को याद करना होगा। सबसे पहली बात तो यह कि गांधी जी अकादमिक दृष्टि से व्यवस्था निर्माता नहीं थे। वह कोई राजनीतिक दार्शनिक/सिद्धांतकार नहीं थे क्योंकि उनकी सारी बातें उनकी गहरी भावनाओं और सत्य की सच्ची अनुभूति से प्रकट हुई थीं। निर्विवाद रूप से इस बात पर सहमति जताई जा सकती है कि गाँधी जी किसी विशिष्ट विचारधारा के प्रति प्रतिबद्ध नहीं थे। उनकी वाणी और लेखनी आम तौर पर परिस्थिति विशेष की प्रतिक्रियाओं से निकली थी। गांधी ने अपने जीवन के अंतिम दिनों में भी अपने बारे में कहा था कि उन्होंने कभी भी विकास करना बंद नहीं किया है और इसलिए, वे "सत्य के प्रयोग" से सीख रहे हैं। जैसा कि उन्होंने अपनी आत्मकथा का नाम दिया है। इस प्रकार, गांधी जी ने समय-समय पर अपनी राय को

संशोधित/परिष्कृत किया था, हालांकि उनका वैचारिक ढांचा वही रहा। उन्होंने अपने मूल सिद्धांतों से नहीं बदला था।

गांधीजी के राजनीतिक विचार पूर्वी और पश्चिमी विभिन्न परंपराओं/विचारधाराओं की उपज है हालांकि उन्हें कई परंपराएँ विरासत में मिली थीं लेकिन वे उनमें से किसी से भी सहमत नहीं थे। उन्होंने अपने पूर्ववर्तियों के साथ-साथ प्राचीन ग्रंथों से भी कई पारंपरिक अवधारणाएँ सीखी थीं। गांधी जी ने कभी भी मौलिक विचारक होने का दावा नहीं किया लेकिन जब हम उनकी सभी बातों पर गौर करते हैं तो हमें एक वैचारिक ढाँचा मिलता है, जो एक दार्शनिक के लिए सामान्य है। इसके अलावा, जब हम पाते हैं कि उनके सैद्धांतिक सूत्रीकरण और व्यावहारिक अनुसरण समान हैं, तो हमारे पास उन्हें भारतीय अर्थ में एक दार्शनिक के रूप में स्वीकार करने के पर्याप्त कारण हैं। जिससे उन्हें सदी के महापुरुष का दर्जा प्राप्त हो पाया है।

राजनीति विज्ञान चिंतकों का मानना था कि गांधी जी एक भविष्यवक्ता और उच्चतम क्षमता के राजनीतिज्ञ का मिश्रण थे इसलिए उन्होंने अपने भीतर दार्शनिक और राजनीतिज्ञ के पहलुओं को जोड़ लिया था। गांधी जी के महान प्रशंसक और आलोचक, नेताजी सुभाष चंद्र बोस ने एक बार कहा था कि गांधी जी को एक विश्व शिक्षक के साथ-साथ भारतीय राष्ट्रीय मुक्ति आंदोलन के सर्वोच्च नेता की भूमिका भी निभानी थी। आलोचना के लहजे में उन्होंने आगे कहा, अक्सर उनकी पूर्व भूमिका यानी विश्व शिक्षक की भूमिका इतनी प्रमुख हो जाती थी कि उन्हें अपनी अन्य भूमिका से समझौता करना पड़ता था। कोई नेता जी बोस से सहमत हो या न हो लेकिन राष्ट्रीय मुक्ति आंदोलन के संदर्भ में ऐसा प्रतीत होता है कि इसमें सच्चाई है। लेकिन जब हम गांधी दर्शन की गहराई में जाते हैं तो हमें लगता है कि गांधी की धारणा में कोई द्वंद्व नहीं है। यह कहा जा सकता है कि गांधी राजनीति को सामाजिक, आर्थिक, नैतिक और आध्यात्मिक क्षेत्रों में मानव जाति के उत्थान का एक साधन मानते थे। गांधीजी ने स्वयं अपने दक्षिण अफ्रीकी मित्र के समक्ष स्वीकार किया था कि उनका झुकाव धार्मिक था, राजनीतिक नहीं। रोमेन रोलेंड ने 1924 में लिखी गांधी जी की जीवनी में टिप्पणी की थी कि यदि तिलक की मृत्यु नहीं हुई होती तो गांधी ने राजनीतिक के बजाय धार्मिक जीवन चुना होता। गांधी जी के लिए राजनीति ही उनका धर्म था। वह धर्म का राजनीतिकरण करने के विरोधी थे। वह धर्म को आध्यात्मिक बनाने के पक्ष में थे, लेकिन वह मूलतः एक सांसारिक व्यक्ति थे और उन्होंने कभी भी दुनिया से अलग होकर अपनी मुक्ति नहीं चाही। उनके लिए राजनीति ने सांप की कुंडली की तरह उन्हें घेर लिया था। वे राजनीति से बचने के बारे में सोच सकते थे, यदि राजनीति के बिना भारत के भूखे बेरोजगार लोगों को भोजन और काम उपलब्ध कराया जा सकता था। उन्होंने दृढ़ता से महसूस किया कि राजनीति में खुद को शामिल किए बिना सामाजिक-आर्थिक शोषण और राजनीतिक अधीनता को दूर करना संभव नहीं है और इससे भारतीय लोगों का नैतिक पतन होता है।

गांधी जी का दृष्टिकोण सामाजिक और नैतिक रूप से पतित और अलग-थलग व्यक्तियों को इस तरह से बदलना था, जहां व्यक्ति आध्यात्मिक रूप से परोपकारिता के साथ अपनी स्वतंत्रता का आनंद ले सकें। गांधी की राजनीति को समझने के लिए राज्य, समाज और नागरिक के बीच दरार को लेकर गांधी की चिंता को समझना भी जरूरी है। सामुदायिक जीवन तेजी से कम हो रहा है और समाज इसे नियंत्रित करने के लिए कोई तंत्र नहीं बना सका है।

गांधी जी हिंद स्वराज के दिनों से ही चिंतित थे कि पश्चिमी सभ्यता आत्म-सुख केंद्रित के अर्थ में सुखवादी, तात्कालिक भौतिक लाभ, व्यावहारिक और संप्रभु व्यक्ति उन्मुख, अहंकारवादी हो गई है। उन्होंने पाया कि ब्रिटिश संसद एक बाँझ महिला बन गई है, जहाँ स्वार्थ या पार्टी हित (या केवल सत्ता) का नग्न प्रदर्शन प्रकट किया गया है। उन्होंने इस बीमारी के लिए पश्चिमी सभ्यता को ही जिम्मेदार ठहराया। गांधी जी ने पाया कि राजनीति का सारा कारोबार झूठ-मूठ के गलत रास्ते पर चल रहा है। जैसा कि हम जानते थे गांधी जी ईश्वर में विश्वास करते थे लेकिन उनके लिए सत्य ही ईश्वर है और जीवन के अन्य क्षेत्रों की तरह, राजनीति भी सत्य की खोज होनी चाहिए। प्रत्येक व्यक्ति को भूख की पीड़ा से, शोषण और उत्पीड़न मुक्त होना चाहिए तभी वह कर्तव्यों के पालन के माध्यम से अपने स्वयं के विकास के लिए काम करने की स्थिति में होगा। एक सार्वभौमिक नैतिकता उभरेगी जो स्वस्थ राजनीतिक जीवन के लिए माहौल तैयार करेगी। हमें आत्म-परिवर्तन को एक सतत प्रक्रिया के रूप में स्वीकार करना चाहिए। गांधी जी ने जोर देकर कहा था कि धर्म से रहित राजनीति एक जाल है जो आत्मा को मार देती है। राजनीति के आध्यात्मिकीकरण से गांधी का तात्पर्य हमारे दैनिक जीवन से कहीं बड़ा था, लेकिन रोजमर्रा के

अनुभवों की दुनिया को छोड़कर नहीं। आत्म-प्राप्ति की प्रक्रिया पर व्यक्तियों का एक समुदाय मौजूदा हितों के भ्रष्ट प्रभावों का विरोध करने में सक्षम हो सकता है।

निष्कर्ष :-

गांधी जी के अनुसार राजनीतिक जीवन की वास्तविकताओं से दूर कोई दार्शनिक स्वप्न मात्र नहीं है। प्लेटो से लेकर कई महान दार्शनिक वास्तविकता और आदर्श के बीच के द्वंद्व में सामंजस्य नहीं बिठा सके। गांधीवादी दृष्टिकोण से, हमें आम लोगों की जुनून और स्वार्थ से ऊपर उठने की क्षमता पर भरोसा करना चाहिए और हम एक ऐसी कार्यप्रणाली विकसित कर सकते हैं जिससे गांधी जी की कल्पना के अनुसार एक नई तरह की राजनीति उभर सके।

हॉब्स और मैकियावेली की तरह गांधी ने भी माना कि सत्ता की तलाश एक बुनियादी मानवीय विशेषता है। सभी राजनीतिक संस्थाएँ केवल सत्ता हासिल करने के उपकरण हैं, चाहे प्रत्यक्ष या अप्रत्यक्ष तरीके से वे संपत्ति के स्वामित्व को बनाए रखते हैं और मनोवैज्ञानिक प्रोत्साहन प्रदान हुए यह आभास कराते है कि वे सत्ता से जुड़े हुए हैं।

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गांधीवाद :- एक सार्वभौमिक अवधारणा

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सारांश:-

"शक्ति शारीरिक क्षमता से नहीं आती है, शक्ति अदम्य इच्छाशक्ति से आती है।"

- महात्मा गांधी

महात्मा गांधी सदी के महानतम दूरदर्शी लोगों में से एक हैं। उनका जीवन हमें कठिन समय के दौरान एक लड़के और युवा वयस्क के रूप में उनके द्वारा इन समस्याओं से निपटने के लिए किए गए प्रयोगों के बारे में बताता है। यह उनकी इच्छा शक्ति और अपने लक्ष्य की निरंतर खोज के प्रति समर्पण ही था जो अंततः उनके परिवर्तन का कारण बना। अहिंसा, सत्याग्रह, ब्रह्मचर्य जैसी उनकी अवधारणाएँ और 'सत्य' और 'ईश्वर' से संबंधित अवधारणाएँ जीवन की माँगों का सामना करने की कोशिश कर रहे किसी भी व्यक्ति को मनोवैज्ञानिक शक्ति और मानसिक लचीलापन दे सकती हैं।

मुख्य शब्द:- सत्य, सत्याग्रह, अहिंसा, ब्रह्मचर्य।

परिचय:-

"सत्य की सार्वभौमिक और सर्वव्यापी आत्मा को आमने-सामने देखने के लिए व्यक्ति को सृष्टि के सबसे कमजोर व्यक्ति को अपने समान प्यार करने में सक्षम होना चाहिए और सत्य के प्रति मेरी भक्ति ने मुझे राजनीति के क्षेत्र में खींच लिया है इसलिए मैं पूर्ण विनम्रता से कह सकता हूँ कि जो लोग कहते हैं कि धर्म का राजनीति से कोई लेना-देना नहीं है, वे नहीं जानते कि धर्म का वास्तविक मतलब क्या है।" - महात्मा गांधी

किशोरावस्था के दौरान मोहनदास करमचंद गांधी बहुत शर्मीले थे, उनमें कोई असामान्य प्रतिभा नहीं थी और स्कूल में पढ़ाई में वह औसत से कम थे; एक आत्म-सचेत, गंभीर, चोरों, भूतों, साँपों और अँधेरे से डरने वाला नादान किशोर।

जॉर्ज बर्नार्ड शॉ ने कहा है, "जीवन स्वयं को खोजने के बारे में नहीं है। जिंदगी से तात्पर्य अपने आप को बनाना होता है"। गांधी, एक युवा व्यक्ति के रूप में, इंग्लैंड की अपनी पहली यात्रा के दौरान जहाज पर बहुत अकेले थे; इंग्लैंड प्रवास के दौरान अंग्रेजों की तरह जेंटलमेन(सज्जन/भद्रजन) बनने के उनके प्रयोगों ने उनके जीवन में और अधिक अराजकता पैदा कर दी। अपना जीवन बदलने के लिए, उन्हें अपनी सोच बदलनी पड़ी, जिससे अंततः उनका जीवन बहुत सरल और खुशहाल हो गया। समय के साथ, उन्होंने महसूस किया कि व्यक्ति को दूसरा व्यक्ति बनने या दूसरों को खुश करने की कोशिश करने के बजाय स्वयं के प्रति सच्चा होना चाहिए। प्रायः यह कहा जाता है कि "दूसरे आपके बारे में क्या सोचते हैं, इससे आपको कोई लेना-देना नहीं है।" उनकी सोच में परिवर्तन ने अंततः उन्हें "महात्मा" गांधी बना दिया, जैसा कि हम वर्तमान में उन्हें जानते हैं। उनके अनुभवों और प्रयोगों से सीखते हुए जीवन भर उनमें परिवर्तन निरंतर होता रहा। इन अवधारणाओं और सोचने के तरीके का संज्ञानात्मक व्यवहार पद्धति में बहुत महत्वपूर्ण स्थान है और मानसिक शांति हासिल करने के लिए इसे हमारे रोजमर्रा के जीवन में लागू किया जा सकता है।

जॉन हेन्स होम्स, अपनी पुस्तक री-थिंकिंग रिलिजन में लिखते हैं, "गांधीजी विनम्र, सौम्य, अत्यंत दयालु हैं, उनके व्यवहार की सरलता मंत्रमुग्ध कर देने वाली है। उनकी दृढ़ता, सत्य और प्रेम व्यक्ति को पूरी तरह से अपने

वश में कर लेती है। गांधीजी कहते हैं, 'मेरा पंथ' ईश्वर की सेवा है और मानवता की सेवा मेरा जीवन है और सेवा का अर्थ है शुद्ध प्रेम।"

अधिकांश विषम परिस्थितियों में धैर्य बनाए रखना, चाहे वह प्रतिदिन बड़ी संख्या में लोगों से मिलना हो या विदेशी सरकार से जिसका उसे सामना करना पड़ता हो; उनमें हम क्रोध प्रबंधन तकनीकों के कई पहलू देख सकते हैं। वह इस तथ्य से भली भांति परिचित थे कि "भगवान के घर दर है अंधेर नहीं।" गांधीजी के तीन उत्कृष्ट गुण थे जो उन्हें एक सामान्य नागरिक से विशिष्ट बनाते हैं, उनकी सादगी, अपने मूल सिद्धांतों में उनका दृढ़ विश्वास और एक निश्चल निडरता। गांधीजी का वैवाहिक जीवन शुरू में कई वर्षों तक परेशानी भरा रहा, जब उन्होंने अपनी पत्नी पर अपने आदर्श थोपने की कोशिश की; दोनों के बीच मनमुटाव तभी कम हुआ जब उसने अपने उदाहरण से उस पर जीत हासिल करना शुरू किया। दूसरों को बदलने के लिए आपको खुद को बदलना होगा। गांधीजी ने बाद में स्वीकार किया कि यह उनकी पत्नी ही थीं जिन्होंने उन्हें प्यार करना सिखाया, बाद में दोनों एक दूसरे के शिक्षक बन गए और कस्तूरबा बाई ने गांधीजी में धैर्य पैदा किया और बदले में उनके उत्साह को आत्मसात किया।

आध्यात्म और महात्मा गांधी:-

गांधीजी ने अपने आदर्शों को पूर्ण करने की खोज में क्रोध प्रबंधन की तकनीक में महारत हासिल की। उनके अनुसार - "मैंने कड़वे अनुभव के माध्यम से अपने क्रोध को संरक्षित करने का एक सर्वोच्च सबक सीखा है और जिस प्रकार संरक्षित गर्मी को ऊर्जा में परिवर्तित किया जाता है ठीक वैसे ही नियंत्रित क्रोध को शक्ति में परिवर्तित किया जा सकता है, जो दुनिया को हिला सकता है।"

गांधी जी ईश्वर को "एक अपरिभाष्य रहस्यमय शक्ति मानते थे जो हर चीज़ में व्याप्त है।" जो खुद को महसूस कराता है और फिर भी सभी सबूतों को खारिज करता है। मैं हवा और पानी के बिना रह सकता हूँ लेकिन ईश्वर के बिना नहीं, ईश्वर में मेरी आस्था खत्म होना मेरी मौत है। "उनके लिए ईश्वर सत्य, प्रेम और नैतिकता है; वह प्रकाश और जीवन का स्रोत है। ईश्वर उन लोगों के लिए है जिनके पास विश्वास है। ईश्वर हमारे अंदर है और फिर भी हमसे ऊपर और परे है, गांधीजी ने हमेशा इस बात पर जोर दिया है कि "सत्य से बढ़कर कोई धर्म नहीं है।" प्रत्येक प्राणीके मन, वाणी और कर्म में सत्यता होनी चाहिए। मंत्रों का उसके लिए कोई अर्थ नहीं है, जब तक कि वे मानव जीवन की दैनिक गतिविधियों के अनुकूल न हों।

अहिंसा और सत्याग्रह:-

अहिंसा अर्थ है गलत के विरुद्ध अपनी आत्मा की शक्ति लगाना। गाँधी जी का मानना था कि मनुष्य की गरिमा एवं आत्मा की ताकत के लिए अहिंसा हमारी शक्ति है। "ठीक इसी प्रकार सत्याग्रह का तात्पर्य उस शक्ति से है जो सत्य और प्रेम या अहिंसा से पैदा होती है।" सत्याग्रह नैतिक हथियार के रूप में राजनीतिक युद्ध को उच्च स्तर पर ले जाता है। स्वतंत्रता संघर्ष के दौरान "सत्याग्रह" ने कई रूप लिए यथा पैदल-मार्च, हड़ताल, उपवास, बहिष्कार, सविनय अवज्ञा।

सत्याग्रह के इन सिद्धांतों को घरेलू और सामुदायिक समस्याओं पर भी लागू किया जा सकता है; इसका उद्देश्य आपसी समझ और सहयोग से संघर्ष को हल करना है। इनमें से कई अवधारणाएँ समस्या-समाधान तकनीकों का हिस्सा बनती हैं; अहिंसा सभी पारस्परिक संबंधों का हिस्सा होनी चाहिए। यदि इसका सख्ती से पालन किया जाए तो घरेलू हिंसा की कई घटनाएँ रुक जाएंगी, जिससे परिवार के सभी सदस्यों, विशेषकर बच्चों के लिए एक स्वस्थ घरेलू माहौल बन जाएगा।

गांधीजी ने सत्याग्रह को निःस्वार्थ अहिंसक प्रेम के दृष्टिकोण के रूप में देखा, जिसे "आत्म-सत्याग्रह" भी कहा जाता है, जो मानवता को एक सूत्र में बांधने का काम करता है। धैर्य, सहानुभूति और धीरज "आत्म-सत्याग्रह" के

मूल तत्व हैं। "पारिवारिक सत्याग्रह" में बच्चों के कल्याण को बाकी सभी चीजों से ऊपर रखा जाएगा। ठीक इसी प्रकार कार्यस्थल पर अधिकांश संघर्ष स्वार्थ के कारण उत्पन्न होते हैं; यदि सत्याग्रह की अवधारणाओं को सही अर्थों में, न्यूनतम स्वार्थ के साथ, कार्यस्थल पर लागू किया जाए, तो एक सामान्य दृष्टिकोण तक पहुंचा जा सकता है और काम एक स्वस्थ और सहकारी (एक दूसरे के सहयोग से) वातावरण में आगे बढ़ सकता है।

ब्रह्मचर्य और गांधीजी :-

ब्रह्मचर्य को सामान्य शब्दों में यौन संयम समझा जाता है यद्यपि, गांधीजी ने इसे सत्य और अहिंसा से जोड़ा था। जब ब्रह्मचर्य को आध्यात्मिक विज्ञान के रूप में समझा जाता है, तो उत्तेजना मानव कामुकता को ऊर्जा की एक नई धारा में बदल सकता है, जिससे अहिंसक विकास हो सकता है। ब्रह्मचर्य प्रजनन कार्य में सेक्स, अहिंसा और दिव्यता का संदेशवाहक है, और एक उदाहरणात्मक अर्थ में तुलनीय है, लेकिन वास्तविक अर्थ में भगवान की अपनी असीमित रचनात्मक शक्ति के साथ नहीं। अहिंसा मानव जन्म और मानव जीवन के हर चरण का अभिन्न अंग है। जिस प्रकार सेक्स ईश्वर की रचनात्मक शक्ति का व्युत्पन्न है, उसी प्रकार अहिंसा के सभी रूपों को ईश्वर की जीवन-निर्वाह शक्ति का मानवीय व्युत्पन्न माना जा सकता है।

गांधीवाद जीवन का एक तरीका :-

"खुशी लड़ाई में, प्रयास में, कष्ट में है, जीत में नहीं।"

19वीं शताब्दी के पूर्वार्द्ध में लंदन के गिल्डहाउस में "मेकर्स ऑफ मॉडर्न थॉट" विषय पर संबोधनों की एक श्रृंखला में एग्नेस मौड रॉयडेन ने महात्मा गांधी को शामिल किया था। उनके अनुसार गांधी में जीवन का एकीकरण पाया जा सकता है। जीवन के विभिन्न पहलुओं से संबंधित उनके तरीकों को "जीवन जीने का तरीका" माना जा सकता है। यदि उनके "जीवन जीने के तरीके" का पालन किया जाए, तो निश्चित रूप से व्यक्ति पर सकारात्मक प्रभाव पड़ेगा; हालाँकि यहाँ यह तर्क दिया जा सकता है कि उनके कई तरीके मानसिक रूप से कमजोर लोगों के लिए नहीं हैं।

निष्कर्ष / सार :-

गांधीजी का बौद्धिक लचीलापन और स्वयं की मान्यताओं में अटूट विश्वास ने उन्हें इस धरती पर हाड़-मांस में रहने वाले सबसे महान व्यक्तियों में से एक बना दिया है। आध्यात्मिकता में उनका विश्वास, बेहतर सामाजिक एकीकरण, अन्य जीवित प्राणियों के लिए अंतहीन प्रेम, अहिंसा, सत्य और नैतिक मूल्य, सभी व्यक्तियों के मानसिक स्वास्थ्य पर महत्वपूर्ण सकारात्मक प्रभाव डाल सकते हैं। सत्य के प्रयोग ने उन्हें महापुरुष बनाया है।

संदर्भ ग्रन्थ सूची :-

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मूल्य आधारित शिक्षा और गाँधीवादी की प्रासंगिकता

प्रो. (डा.) सूरजमल शर्मा

शिक्षा विभाग, महर्षि अरविन्द विश्वविद्यालय, जयपुर

सारांश :-

मूल्य शिक्षा प्रदान करने का महत्व आज आवश्यक महसूस किया जा रहा है क्योंकि वर्तमान शिक्षा प्रणाली व्यक्तिगत और सामाजिक विकास में अधिक योगदान नहीं दे सकती है। शिक्षा की वह शाखा जो छात्रों में नैतिक मूल्यों के निर्माण में मदद करती है, जिससे वे बड़े पैमाने पर समाज की मदद से बेहतर और जिम्मेदार नागरिक बनते हैं। गांधीजी के मानवीय मूल्यगांधी :- के दार्शनिक, धार्मिक, आर्थिक और सामाजिक दृष्टिकोण और कई समकालीन गांधीवादी दृष्टिकोण आज भी मानवीय मूल्यों और सामाजिक परिवर्तन की समझ के लिए प्रासंगिक बने हुए हैं।

मुख्य शब्द :- मूल्य शिक्षा, शिक्षा प्रणाली, नागरिक, सामाजिक परिवर्तन।

“लोकतंत्र को क्रियान्वित करने के लिए वास्तव में तथ्यों का ज्ञान नहीं, बल्कि सही शिक्षा की आवश्यकता है।” - एम. के. गाँधी

प्रस्तावना :-

मूल्य-आधारित शिक्षा द्वारा छात्रों को नैतिक मूल्यों, धैर्य, ईमानदारी, प्रेम, सद्भावना, दया, करुणा, मानवता, इत्यादि सार्वभौमिक मूल्यों को सिखाना है। मूल्य शिक्षा का उद्देश्य विद्यार्थियों के सर्वांगीण विकास में निहित है। मूल्य शिक्षा छात्रों को एक उत्तरदायी नागरिक बनने के लिए प्रशिक्षित करती है। मूल्य-आधारित शिक्षा से न केवल मानवीय गुणों का विकास होगा, बल्कि हम अपनी नागरिकता के प्रति जिम्मेदारी को बेहतर ढंग से समझ पायेंगे। नैतिकता पर आधारित शिक्षा हो तो उसमें मूल्य अपने आप आ जाएँगे। शिक्षा की वह शाखा जो छात्रों में नैतिक मूल्यों का निर्माण करने में मदद करती है, जिससे उन्हें बड़े पैमाने पर समाज की मदद के साथ बेहतर और जिम्मेदार नागरिक बनाया जाता है। मूल्य शिक्षा चरित्र विकास, व्यक्तित्व विकास और आध्यात्मिक विकास में मदद करती है।

मूल्य शिक्षा की आवश्यकता:-

"मेरी विरासत क्या है? मैं किसका उत्तराधिकारी हूँ? मानवता ने हजारों वर्षों के दौरान जो कुछ भी हासिल किया है, जो कुछ भी महसूस किया है, झेला है और आनंद लिया है, उसकी चीखें और जीत और हार की कड़वी पीड़ा है।", मनुष्य के उस आश्चर्यजनक साहसिक कार्य के लिए जो बहुत पहले शुरू हुआ था और अभी भी जारी है और हमें आकर्षित करता है लेकिन भारत के लोगों के लिए एक विशेष विरासत है, सभी मनुष्य सामान्य हैं, एक बात और विशेष रूप से हम पर लागू होती है, जो हमारे रक्त में है, यह हमें सामाजिक परिवर्तन के लिए एक माध्यम बनाता है। चरित्र का निर्माण मिट्टी और पत्थर से नहीं किया जा सकता। इसे कोई दूसरा नहीं बना सकता। प्रिंसिपल और प्रोफेसर आपको किताबों के पन्नों से चरित्र नहीं दे सकते। चरित्र निर्माण आपके भीतर से आना चाहिए।

मूल्य शिक्षा प्रदान करने का महत्व आज आवश्यक महसूस किया जा रहा है क्योंकि वर्तमान शिक्षा प्रणाली व्यक्तिगत और सामाजिक विकास में अधिक योगदान नहीं दे सकती है। मूल्य-उन्मुख शिक्षा का अर्थ केवल नैतिक विज्ञान का प्रचार करना या विशेष धार्मिक सिद्धांतों का प्रचार करना नहीं है, बल्कि यह व्यक्ति और समाज दोनों के लिए कार्यात्मक माने जाने वाले मूल्यों का ज्ञान प्रदान करना है।

गाँधी जी के मानवीय मूल्य :-

गांधी के दार्शनिक, धार्मिक, आर्थिक और सामाजिक दृष्टिकोण और कई समकालीन गांधीवादी दृष्टिकोण आज मानवीय मूल्यों और सामाजिक परिवर्तन की समझ के लिए प्रासंगिक हैं। शिक्षा नीति में गांधीवादी आदर्शों से हम पूरे विश्व को उनके सत्य, अहिंसा, शांति और प्रेम के विचारों से प्रेरित कर सकेंगे।

गांधी अक्सर इस बात पर जोर देते थे कि बड़े पैमाने पर निरक्षरता एक अभिशाप है जो किसी राष्ट्र के विकास में बाधा डालती है। उन्होंने लिखा: "मैं भारत के लिए मुफ्त और अनिवार्य प्राथमिक शिक्षा के सिद्धांत में दृढ़ विश्वास रखता हूँ"। गांधीजी का मानना था कि शिक्षा से न केवल ज्ञान बढ़ना चाहिए बल्कि दिल और हाथ में संस्कृति भी विकसित होनी चाहिए। गांधीजी की अन्य रुचि चरित्र निर्माण में थी। उनके अनुसार चरित्र निर्माण के बिना शिक्षा शिक्षा नहीं थी। वे मजबूत चरित्र को एक अच्छे नागरिक का मूल मानते थे। इसलिए एक ओर मूल्य-आधारित शिक्षा के माध्यम से चरित्र निर्माण के मुद्दे और दूसरी ओर विज्ञान और प्रौद्योगिकी को एकीकृत करने के मुद्दों को एक साथ चलना होगा। अतः समसामयिक परिस्थिति में हमें विज्ञान का संतुलित मूल्यांकन करना होगा क्योंकि मूल्य शिक्षा की दिशा तय करने में इसकी प्रगति की महती भूमिका है।

सामाजिक परिवर्तन लाने के लिए हमें शिक्षा के माध्यम से मानवीय मूल्यों को आगे बढ़ाना होगा। सत्य और अहिंसा से मानवीय मूल्य उत्पन्न हो सकते हैं। अहिंसा के महत्व की घोषणा करते हुए, उन्होंने कहा: "अहिंसा मेरे विश्वास का पहला अनुच्छेद है। यह मेरी रीढ़ का अंतिम अनुच्छेद भी है।" उन्होंने आगे कहा: "अहिंसा के बिना सत्य की खोज करना और पाना संभव नहीं है, अहिंसा और सत्य आपस में इतने गुंथे हुए हैं कि उन्हें विघटित करना और अलग करना व्यावहारिक रूप से असंभव है। वे एक ही सिक्के के दो पहलू की तरह हैं।" सहयोग के माध्यम से शांति और सुरक्षा का विकास आधुनिक समाज की प्रगति और समृद्धि के लिए आवश्यक प्रतीत होता है। यह इसलिए संभव है क्योंकि मूल्य और सुधार आपस में जुड़े हुए हैं।

मूल्यों का ज्ञान प्राप्त करने के अर्थ में मूल्य शिक्षा पर्याप्त नहीं है, बल्कि उन मूल्यों का चयन करके उन्हें महसूस किया जाना चाहिए और पसंद किया जाना चाहिए जो हमारे देश की आवश्यकताओं के लिए प्रासंगिक और सबसे उपयुक्त हैं। गांधीजी ने प्रेम, सहिष्णुता, सत्य, अहिंसा और मानव सेवा के अपने आदर्शों के माध्यम से हमारे अंदर एक आशा का संचार किया जो आज उनके समय की तुलना में और भी अधिक प्रासंगिक हैं और वे हमारे समाज पर स्थायी प्रभाव डालते रहेंगे।

सारांश :-

अतः यह कहा जा सकता है कि गांधी द्वारा कल्पना की गई एक आदर्श सभ्यता की नींव सत्य और अहिंसा के अभिन्न रूप से संबंधित साधन और साध्य पर आधारित थी। वे किसी भी समाज के लिए केंद्रीय मूल्य हैं क्योंकि सामाजिक, राजनीतिक और साथ ही आर्थिक क्षेत्रों में सभी मानवीय संबंध किसी न किसी तरह से उनसे प्रभावित होते हैं। वे हमारे समाज के मानक और लक्ष्य होंगे। ये एक अधिक शांतिपूर्ण और खुशहाल विश्व व्यवस्था की नींव भी बन सकते हैं, जिसकी आज मानव जाति को बहुत आवश्यकता है।

इस प्रकार गांधीजी युवाओं में दृढ़ विश्वास के साथ प्रेरक और सक्षम रोल मॉडल एजेंटों (माध्यम) का एक समूह तैयार करने में विश्वास करते थे जो बदले में एक स्वस्थ राष्ट्र के निर्माण की प्रक्रिया को गति देंगे। सामाजिक परिवर्तन को प्राथमिकता से किया जाना चाहिए और यह किसी क्रांति से कम नहीं है। सामाजिक

परिवर्तन केवल बाहरी परिवर्तन नहीं, बल्कि दीर्घकालिक मूलभूत परिवर्तन की आवश्यकता है। नागरिक इस बदलाव की कुंजी हैं और युवा उत्प्रेरक हैं जो बदलाव लाएंगे। पूरे सिस्टम में सुधार की जरूरत है और मूल्य शिक्षा इसमें महत्वपूर्ण भूमिका निभाएंगे। हमारे सामने चुनौती एक अच्छा समाज बनाने की है।

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Duration: 1 Year

Under Graduate

- **BCA - Bachelor of Computer Application**
Duration: 3 Years

Post Graduate

- **MCA - Master of Computer Application**
Duration: 3 Years
- **MCA (Lateral Entry) - Master of Computer Application**
Duration: 2 Years

Ph.D

- **Ph.D in Computer Science**
Duration: 3 Years

FACULTY OF COMMERCE & MANAGEMENT

Under Graduate

- **BBA - Bachelor of Business Administration**
Duration: 3 Years
- **B.Com. - Bachelor of Commerce**
Duration: 3 Years

Post Graduate

- **MBA** Master in Business Administration
Duration: 2 Years
- **M.Com.** Master of Commerce
Duration: 2 Years

Ph.D

- **Ph.D** in Commerce & Management
Duration: 3 Years

FACULTY OF SOCIAL SCIENCE & HUMANITIES

Under Graduate

- **B.A.** - Bachelor of Arts
Duration: 3 Years

Post Graduate

- **M.A.** - Master of Arts
Duration: 3 Years

Ph.D

- **Ph.D** in Social Science & Humanities
Duration: 3 Years

FACULTY OF LIBRARY & INFORMATION Sc.

Diploma

- **Diploma in Library Science**
Duration: 1 Year

Under Graduate

- **B.Lib & Info. Sc.**
Bachelor Of Library Science & Information Science
Duration: 1 Year

Post Graduate

- **M.Lib & Info. Sc.**
Master Of Library Science & Information Science
Duration: 1 Year

Ph.D

- **Ph.D** in Library & Information Science
Duration: 3 Year

FACULTY OF BASIC & APPLIED SCIENCE

Under Graduate

- **B.Sc.** - Bachelor of Science
Duration: 3 Years

Post Graduate

- **M.Sc.** Master of Science
Duration: 2 Years

Ph.D

- **Ph.D** in Basic & Applied Science
Duration: 3 Years

FACULTY OF EDUCATION

Diploma

- **Guidance & Counseling**
Duration: 1 Year
- **Environmental Education & Sustainable Development**
Duration: 1 Year
- **Diploma in Yoga Science**
Duration: 1 Year

Under Graduate

- **B.Ed.** Bachelor of Education
Duration: 2 Years

Post Graduate

- **M.A.** M.A. in Education
Duration: 2 Years

Ph.D

- **Ph.D** in Education
Duration: 3 Years

FACULTY OF ALLIED HEALTH SCIENCE

*Diploma

- **Medical Laboratory Technology**
- **Orthopedic Technology**
- **ECG Technology**
- **Cath Lab Technology**
Duration: 2 Years

