



CONCLUSION



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: C O N C L U S I O N :

“ Economics is untrue which ignores or disregards moral values “. As Mahatma Gandhi had himself asserted, he did not wish to leave behind him any ism, dogma, doctrine or a school of thought - in fact an attitude very helpful to the development of economics science.

From the point of view of the western economics, he did not put forward any purely scientific economic theory like Ricardo and Marx, nor formulated a model of economic development, yet a consistent and logical pattern of economic model consisting of objectives, approach and programmes based on certain assumptions, can be worked out of his mosaic view points and ideas on economic matters, scattered in his lectures, writings especially in his book “ Hind Swarajya ”.

What are the elements of Gandhian economic theory ?
What are the fundamental postulates of Gandhian economics ?
What is the Gandhian approach ? What are the implications of Gandhian economics so far as India's economic problems are concerned ?

Gandhian economics constitutes a major departure from the so-called western economics. Gandhiji was an economic reformer rather than an economic theorist. He was an Indian economist in the Justice Ranade tradition. His economic ideas were revolutionary as well as traditional ; revolutionary as they posed a challenge to the blind application of western economics and traditional in the sense of their recognition of the social values peculiar to Indian culture. Gandhian economics is not merely a theoretical orthodox doctrine, it is a practical proposition involving the process of thinking and analysis, where in lies its originality.

Gandhian economic theory mostly revolves round his moral philosophy towards a simple life. It is a way of life. It points out new attitudes and refine the old ones. It is based on the high values of life and culture. True economics, according to Gandhiji, must be life-oriented and a servant of humanity at large. Considering the various aspects of life in a totality, he urges upon economics to be conducive to social justice and human welfare. Gandhian economics theory is based on three distinct ethical foundations : first only that economy which conduces to the good of all, is good, Second, all have the same right to earn their livelihood and third, the life of a labourer, whether the tiller of the soil or the craftsman is a life worth living.

In contrast to Adam Smith's emphasis on wealth, Robbin's nutranty to normative and moral values, and Marx's concept of class contnct, Gandhiji cherished a new value the human value which is a sine qua non of Gandhian economics. On the basis of which he evolved a new non-violent socialism. He recognised the evils of both, captalism and state - socialism, nor did he favour a mixed economy.

According to Gandhiji economism is not a basic urge of human life. Hence he relegated it to a secondary position. Gandhiji should be considered as a vehement and consistent critic of the concept of economism in the socio-economic system. He strongly denounced the endless pursuit of materialism, which resulted in manifold sufferings and hardships to mankind. His approach aims, at improving the quality of lite rather than attaining material prosperity. According to him, wealth and income are the means of human welfare and not an end in themselves. Gandhiji held the view that ethical and spiritual, values are superior to materialistic greed. He did not favour modern industrialisation, mechanisation, centralisation and urbanisation process which went on strengthening the materialist urgs in human being. Industrial revolution entailed many evils such as slum life, childlabour

endless pursuit of profit, destruction to the spirit of cooperation fluctuating employment, decay of small agro industries and handicrafts, exploitation of labour, disruption of village life, moral degradation class conflicts etc. It was against this atmosphere that Ruskin Carlyle. Hoynbee and other, launched their severe criticism, though from different points of views. Gandhiji was influenced by these critics. He rejected industrialism and competition. His economic views constitute a rebellion against the dominant viewpoints of the traditional economics.

It may be noted that the assumptions underlying Gandhian economic theory are not purely economic in nature alone, but also social, moral, cultural and spiritual. These assumptions may be summed up as follows :

- 1) " Sarvodaya " : The alround good of all
- 2) The interest of the society implies the interest of an individual.
- 3) A voluntary curtailment of wants is the real indicator of progress.
- 4) Cooperation is the better principle of life than competition.

- 5) Every individual has the same and equal right to earn one's livelihood by one's own labour.
- 6) Every individual has inherent potential for growth, and hence should be provided with equal opportunity and resources.
- 7) A small surplus, not maximum profit should be the aim of the average individual.
- 8) Supremacy of physical labour-labour is not necessarily a discommodity to be always minimised.
- 9) No work or occupation is inferior or superior. All occupations are equally important.
- 10) Decentralisation is conducive to progress. Centralisation of power is likely to be abused.
- 11) Self-reliance is the best policy.
- 12) Scope of state power and functions is limited.

With these assumptions Gandhiji enunciated a novel programme for action known as a constructive programme consisting of both economic and non-economic elements which he considered as the social inputs for a take-off on the economic front. In recognising and emphasising the role of non-economic factor in the process of economic development, Gandhiji was far ahead of the present day behavioural scientists.

Gandhiji's constructive programme envisaged not only economic development but also the development of the individual personality in its social, cultural and moral dimensions.

Mahatma Gandhi designed a model of integrated Hinduism which is also a synthesis of the tenets of all religions of the world. Based on truth and non-violence, it has four components : prayer, meditation, observance of an 11-point code of conduct which he called Edadasa Vrata - ahimsa, satyagraha, asteya, brahmacharya, asanagraha, sarira shrama, aswada, sarvatra bhaya vrajana, sarva dharma sama bhava, swadeshi, sparsha bhavana and service of the lowliest, identifying him as a manifestation of God - Daridra Narayana.

Today when the world has shrunk and the entire human race has become one family, religion should become a unifying force, help the individual to grow spiritually, and foster peace and prosperity. But various religions in the world today are dividing the society and creating conflicts and violence.

The several denominations in Hinduism confuse the present generation. These denominations relied on certain hypotheses and emphasised only certain aspects of Hinduism as

required by those ancient times. They were of course necessary then for the survival of Hinduism. But they are irrelevant and untenable today. They should be wound up for the survival of Hinduism.

Since India is an independent country and since our constitution has given us freedom of religion ; it is necessary to design a model of Integrated Hinduism. This is necessary for national integration, preservation of our sovereignty, and promotion of peace.

Inroads made by the a earlier cultures introduced some grotesque practices like untouchability, the caste system , ugly forms of worship, etc. They should be weeded out. The connotations of Vedic injunctions should be changed to suit modern times. For instance, yagna should now mean any socially useful work performed with devotion, viz, shrama yagna, sutra yagna, swadhyaya yagna, etc.

Integrated Hinduism as formulated by Mahatma Gandhi includes these reforms; it is the religion of the Bhagwad Gita. It is a powerful instrument to develop individual spirituality,,

and foster peace and prosperity in society. It should be given adequate exposure and be widely propagated for the survival of Hinduism. Survival of Hinduism is necessary to contain the growing violence in the world and establish peace, because Hinduism has always stood for peace (Shanti), happiness of all (Sarve Janah Sukhino Bhavantu), and one world (Vasudhiva Kutumbakar).

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