



# INTRODUCTION



I N T R O D U C T I O N

This study on Gandhian Trusteeship, is a small effort in understanding Gandhian economics. Ultimately his political and social ideas have left its own impact on Indian politics. Besides this; Gandhiji has had his own model of political development, which has come to be more or less discarded by farmers of our economic policy. It is often even questioned whether Gandhi is relevant for the problems of Indian politics. Mahatma Gandhi was one of the foremost political thinker, who tried to bring a harmony between social and economic life. He was much perturbed by industrialisation as it disturbed the economic life of the Indian society. His major consideration had always been the villiage as the centre of any planned economic development. It does not mean that he was against technology, but he wanted that technology, which would help the villiages to advance in their own way. In this direction he was much moved by the condition of life which existed in rural India, which had already been much affected by the British imperialistic policies which had exploited the village economic. Gandhi firmly belived in an moralistic approach for radical changes. Gandhiji's radicalism was of different kind. He did express these thoughts from time to time. The problems social,

political and economic nature; which India faces to-day, from Gandhian point of view have their roots in the disturbed structure of the villiages in India. Urbanisation in India today, and various problems emergeing from the rise of urbanisation have their answers in Gandhian economics. Gandhi had a forlsight much ahead of his own time. It was his capacity to predict the future of India, as a result of which we find his relevance. In this context; the study tries to look into the Gandhian approach of economics. Inequalities; lack of necessary freedom, lack of liberty, rise of authoritrianism all have their roots, because all that is practised by Indian politicians have no relevance to the emerging problems of the Indian society.

The study in this direction has tried to bring forth his thought mainly economic, in nature. The First Chapter is devoted to understand Mahatma Gandhi asa leader; and in brief as a Congress leader. It is doubted whether the Indian National Congress; or the Indian national movement, could attract the massess in the mainstream. It was during the Gandhian era, between 1916-1920. The Indian National Congress took up mass moblitization . It was not untill then the movement could gain momentum as a national movement. Mahatma Gandhi was a great force of integration. Under his leadership forces got integreated for the national cause . The Second Chapter is

completely devoted to understand, what Gandhi owed to his contemporaries besides the various thinkers which have influenced his way of thinking. Gandhiji himself has accepted that the book 'Unto This Last', it was also 'Essay on Civil Disobedience', by Thoreau which has contributed to his firm belief in non-violent methods of protest. He used this as an instrument, which he later termed as 'Satyagraha' or 'Ahimsa'. His was a method of protest, which included much patience to bring the enemy to terms. He did employ this instrument in a very successful way. It was because of this he was termed 'Karmayogi'. To preach is quite easy; but to practice what one preaches is different as well as difficult; hence he is a 'Mahatma'. Gandhi had his own ways and method to fight injustice. He wanted that all wealth, property, should be equally enjoyed by all and in the process 'everyone had to become a trustee' in his own way; by trying to earn only to the extent of his own needs. Gandhi firmly believed that one can earn wealth without causing injustice to anybody. Gandhiji felt that religion is core of human life. To both Tolstoy and Gandhi; man cannot exist without religion. All rationality comes to man through religion.

The Third chapter tries to bring forth his economic ideas. Gandhiji's economic's has to be viewed from the moral and spiritual principles. Gandhi felt that mans activities cannot be viewed by purely political or religious. Both have something

to do with each other and hence his economic activity is a relative aspect. Hence if this is accepted; then all wealth which is produced socially will have to equitably divided. Gandhi wanted that the constitution not only of India, but of any nation, should be such; that it guaranteed, that no one under it should suffer from want of food and clothing.

His theory of Trusteeship hence is based in the goodness of human beings. It was this faith that made him advocate the theory of trusteeship. He advocated this method with a great dislike towards heavy industrialisation, in which he felt the Indian labourer, agriculturalist would get lost and subjected to exploitation. Gandhi further to maintained, and advocated for Hand Spinning and use of Khaddar, against the industrialisation process of the British. In this direction his ideas on Trusteeship council are examined.

The Fourth chapter is also devoted to Gandhi's programme on Khadi and Hand Spinning. Gandhi also had his own ideas on village industries. He wanted that villagers become first of all self-contained and then cater to the needs of city dwellers. Chapter Five, deals with Gandhi's ideas on democracy. His concept of democracy is not a mere echo of his master's voice, eastern or western ancient or modern. To him Democracy is but applied religion of non-violence. For the success of democracy he felt

that suitable human nature is essential. And to do this human nature has to be moulded, which Gandhi firmly believed, that it is essentially noble and good.

This work has mainly relied much on the view expressed by Gandhi. Besides it has also consulted various books available. In this direction a small effort is made to examine Gandhian economics.