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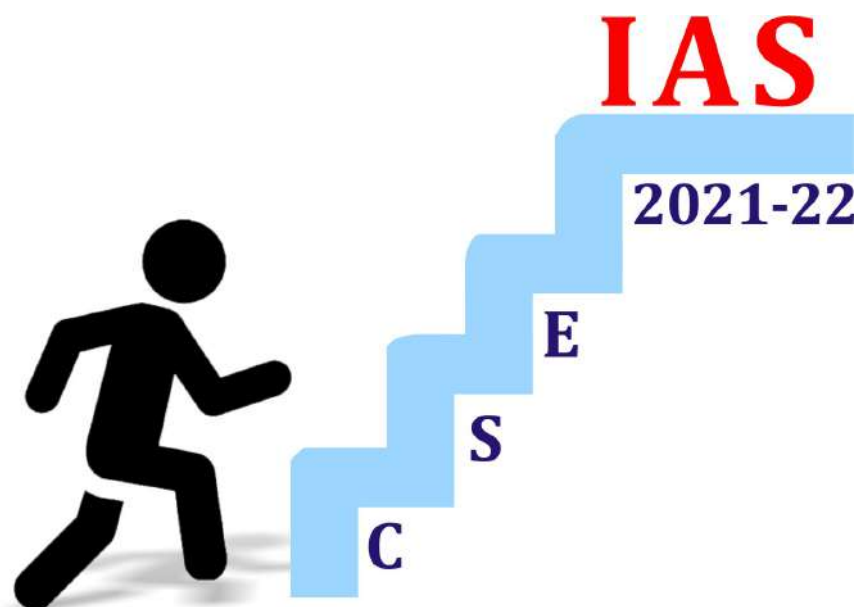
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## ED SPECIAL ON PHILOSOPHY OF MAHATMA GANDHI (GANDHI'S TEACHING ON ETHICS)



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## GANDHI'S TEACHING ON ETHICS

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## CHAPTER 1: INTRODUCTION

**THE CONTEXT:** Mahatma Gandhi 150th Birth Anniversary 2019: Every year on 2 October, the birth anniversary of Mohandas Karamchand Gandhi or Mahatma Gandhi is observed with prayer services and tributes across the nation. On 2 October, 2019, India celebrated the 150th birth anniversary of Gandhi.

In this context, we have prepared some of his important philosophy helpful for GS PAPER-IV ETHICS. Mahatma Gandhi philosophy has remained very important for ethics paper and every year directly or indirectly a question has been asked.

### GANDHIJI: AN INTRODUCTION

- Mohandas Karamchand Gandhi, born on October 02, 1869, was born in Porbandar, Gujarat.
- Popularly known as the Father of the Nation, Mahatma Gandhi was one of the most prominent leaders of the Indian Independence movement against the British rule.
- It was Gandhi ji who led the Dandi Salt March in 1930 and Quit India Movement in 1942. Violence is never an option for him. Though he himself became a victim to violence during many times in his life course, yet he never resorted to the same and believed everything could be resolved by the means of non-violence.
- He was imprisoned for many years, upon many occasions, in both South Africa and India, but that did not kill his resolution to free India. He was resolute in his motive and it was his efforts and of many other freedom fighters that India finally gained Independence in 1947.
- For him, **ahimsa (non-violence) and satya (truth)** were the supreme things. He fought the freedom struggle by the same and encouraged everybody to follow the same path of non-violence.
- October 2, is commemorated in India as Gandhi Jayanti, and as the International Day of Non-Violence worldwide.
- **On his 150th birth anniversary, let's take a look at some of his famous quotes that have always served as an inspiration to the people of India and worldwide:**
  - **Be the change that you want to see in the world.**
  - **You can chain me, you can torture me, you can even destroy this body, but you will never imprison my mind**
  - **We may stumble and fall but shall rise again; it should be enough if we did not run away from the battle**
  - **The weak can never forgive. Forgiveness is an attribute of the strong.**
  - **The best way to find yourself is to lose yourself in the service of others.**
  - **In a gentle way, you can shake the world.**
  - **Hate the sin, love the sinner.**
  - **An eye for an eye will make the whole world blind.**
  - **Whenever you are confronted with an opponent, conquer him with love.**
  - **The day the power of love overrules the love of power, the world will know peace.**
  - **Strength does not come from physical capacity. It comes from an indomitable will.**
  - **I object to violence because when it appears to do good, the good is only temporary; the evil it does is permanent.**

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- I cannot conceive of a greater loss than the loss of one's self-respect.
- You may never know what results come of your actions, but if you do nothing, there will be no results.
- You don't know who is important to you until you actually lose them.

## CHAPTER 2: CLEANLINESS AND GANDHI

**I want clean India first and independence later...M.K. Gandhi.**

**THE CONTEXT:** On 2nd October, 2014, the Indian government 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.

### THE AIM OF THE CLEANLINESS DRIVE

- The **aim** of the nationwide cleanliness drive to clean up the country by 2019, the year that marks the 150th anniversary of the birth of Gandhi, who wanted to make sanitation a priority for India more than a century ago.
- It aims to **end the wide-spread practice of open defecation**, build more toilets and improve waste management, among other goals.

### GANDHIJI'S VIEW

- Gandhi's call for sanitation came first during the Satyagraha in South Africa. His priority back then was to remove the assertion made by white settlers that Indians lacked hygiene and therefore needed to be kept segregated. Once he returned to India, Gandhi's focus on sanitation grew stronger.
- He emphasized on the need for **education on hygiene and sanitation** among Indians. And also Gandhiji strongly and repeatedly condemned the Indian practice of hiring people from the lowest rungs of the Hindu caste system, who were once called "**untouchables**," to manually clean out primitive dry latrines or collect waste from fields where villagers relieved themselves.
- Even after seven decades of independence we are unable to fulfill the Gandhi's dream of clean India. It is our failure that due to unhygienic conditions and lacking of infrastructure many people have to lose their life.

**Here are some of Gandhi's thoughts on sanitation and cleanliness:**

#### 1. 'Sanitation is more important than political independence'

While leading a non-violent movement for India's independence from the British in 1947, Gandhi spoke about the need to improve hygiene and cleanliness in the country. "Sanitation is more important than political independence," he said.

#### 2. Religion and sanitation

In 1915, Gandhi went to the Kumbh Mela, a triennial festival that rotates between four Indian cities. After seeing millions of devotees take a dip in the sacred river(Ganga in haridwar) in attempt to wash away their sins, but what he saw there; " insanitation, both moral and physical, there is defilement of the mighty stream (the River Ganges) even in the name of religion," he wrote.

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"Thoughtless ignorant men and women use for natural functions the sacred banks of the river where they are supposed to sit in quiet contemplation and find God. They violate religion, science and the laws of sanitation."

### 3. 'A lavatory must be as clean as a drawing-room'

In May 1925, in an edition of "Navajivan," a weekly newspaper he wrote "I learnt 35 years ago that a lavatory must be as clean as a drawing-room. I learnt this in the West; the cause of many of our diseases is the condition of our lavatories and our bad habit of disposing of excreta anywhere and everywhere. I, therefore, believe in the absolute necessity of a clean place for answering the call of nature and clean articles for use at the time."

### 4. Perfect sanitation makes an 'ideal village'

Gandhi describes how he perceived an "ideal village" and their problems in "Harijan," another weekly publication. "An ideal village will be so constructed as to lend itself to perfect sanitation. The very first problem the village worker will solve is its sanitation".

"If the worker became a voluntary scavenger, he would begin by collecting night soil and turning it into manure and sweeping village streets. He will tell people how and where they should perform daily functions and speak to them on the value of sanitation and the great injury caused by its neglect. The worker will continue to do the work whether the villagers listen to him or not." He wrote harijan.

### 5. Sanitation for Ministers and Menials Alike

In a speech in New Delhi in September 1946, Gandhi stressed the need for equal levels of hygiene in bungalows that ministers lived in as well as the servants' quarters tucked away in these massive houses. "What is so distressing is that the living quarters of the menials and sweepers employed in the viceroy's house are extremely dirt. I shall be satisfied only when the lodgings of the ministers' staff are as neat and tidy as their own".

Above are few of Gandhian thoughts about cleanliness and sanitation. Not only India but UN also set a target for sanitation for e.g. under UN Sustainable Development Goals, it has set 6 no of goal for meeting universal sanitation coverage by target year 2030. Indian government initiatives to achieve this targets are **Swatchha Bharat Abhiyan** (for open defecation free nation), a new **ministry of Jal Shakti** was created in may 2019 and launched **Jal Jeevan Mission** to bring pipe water supply to all households, and one of important initiative is to **curb single use plastic** from 2<sup>nd</sup> October 2019.

## DIGNITY SANITATION WORKER

- Sanitation workers are one of the major contributors to the vision of combating pollutions. However the workers involved in this occupation suffer from social stigma, especially the manual scavengers. These workers not only face the societal stigma of untouchability but they are also lacking in health and safety facilities by government.
- Since ancient times, manual scavenging has been in existence in India. Manual scavenging and unhygienic practices of cleaning human excreta with bare hands are inhuman. The people doing this work of cleaning dry toilets and carrying and disposing human faeces are known as scavengers, and are treated as untouchables. **88 people died in last 3 years in service of manual scavenging or cleaning septic tanks** even technologies are available still this system of work is not stop until now, this is one of failures of Indian government.
- Even if we are nuclear country we are unable to provide safety devices and proper machinery for cleaning processes and it ultimately paid by life of poor worker. For fighting the rights of manual scavenger currently movement is going on which is "**SafaiKarmachariAndolan lead by Raman Magsaysay award winner Benzwada Wilson.**"

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- Indian government had taken several initiatives like, **legal protection (prohibition of employment as manual scavenger and their rehabilitation act, 2013)** for eliminating manual scavenging, **ensuring minimum wages and safe working conditions for sanitary workers (wage code bill,2019)**...etc but these all scheme are more on paper criticized by safaikarmachariandolan. Even in our **constitution manual scavenging is punishable act** still is in practice and people are suffering from it facing many issues social, medical, economical, educational...etc. it is whole responsibility of government to implement constitution.

#### WAY FORWARD

- In swatchhaabhiyan , millions of toilets were build but behavioural changes should be brought by awareness for using these toilets and avoid old practice of open defecation.
- Despite ban on manual scavenging it exists, so for complete ban steps by government should be taken in actual process not on paper only.
- Water is important for using toilets so in drought affected area with sanitation water conservation and wastage of it should be guided by volunteers of government.
- For single used plastic ban awareness among people via workshops or street play or by different methods should be done.
- As a developing nation we must focus on these primary things where because of not having cleanliness and sanitation several diseases and literally people are dying while in cleaning process. Government had taken different initiatives for it (sanitaion), still safety equipment, technological support is not there with people who are in these jobs of cleaning, technology is developing in one hand and on other hand poor people has clean septic tank in a nude condition by entering in a tank or in a big pipes, this is an embarrassing thing for a nation which has already reached to Moon.

**CONCLUSION:** The mission of Swatchhata Abhiyan is one of successful project for achieving the objective of Open defecation free State. Lots of criticism is there but it is continuing process i.e. sanitation. Here we need Gandhian ideas and technological support, awareness in public and infrastructure provided by government to solve the problems of cleanliness and sanitation and to achieve goal of Swatch Bharat Abhiyan.

## CHAPTER 3: TOWARDS AN EGALITARIAN SOCIETY

**THE CONTEXT:** Egalitarianism is a belief that favors equality of some sort. Its general premise is that **people should be treated as equals on certain dimensions such as race, religion, ethnicity, political affiliation, economic status, social status, and cultural heritage.** Egalitarian doctrines maintain that all humans are equal in fundamental worth and all people should have the same rights. Gandhiji was very much against social injustices, tyrannies and oppressions. He fought against the evils of racism, imperialism, communalism, gender injustice, communalism and social segregation.

### GANDHIJI'S VIEW

- Gandhi gradually shifted the emphasis of his political endeavours from non-violent resistance to constructive schemes for the social good. For him, non-violent resistance (Satyagraha) and sarvodaya were logical corollaries of the same philosophical perspective.
- He believed that for bringing egalitarian society everybody must earn his bread with the sweat of his brow.

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- His concept of egalitarianism was centered on the preservation of human dignity rather than material development.
- He visualised a society based on the principles of non-violence and truth.
- Gandhi identified individual as the most important element of the society. Society and world is summation of individuals. Therefore his vision emphasizes on the change in individual, instead of the organizations or institutions developed by the individuals.
- He introduces **11 vows or commandments are the basic principles to guide the world towards the establishment of Gandhian vision of world order** which is the way for the transformation of individual, nation-states and world. These are
  1. **Satya (truth)**
  2. **Ahimsa (non-violence)**
  3. **Asteya (non-stealing)**
  4. **Aparigraha (non-possession)**
  5. **Brahmacharya (celibacy, self-restraint, chastity)**
  6. **Sharir-shrama (physical or manual work, or bread-labour)**
  7. **Aswadya (control of the palate)**
  8. **Abhaya (fearlessness)**
  9. **Sarvadharmasambhaava (tolerance and love for all religions)**
  10. **Swadeshi (love for one's country/ neighbour); and**
  11. **Sparsha-bhavana (abjuring untouchability).**

From above out of 11 vows sparsh bhavana and sharirshram were primarily concern with the principle of dignity of labour and which is also play a huge role in concept of equal society.

### **SHARER-SHRAM**

The simple meaning of the principle of bread labour is that **one must work to live**. The principle of sharira-shrama or bread labour, for individual denotes that everyone must undertake manual or physical work of some kind or other at least a few hours every day. It was the Russian leader, T.M. Bondarek who first propounded this principle. Later Tolstoy popularized it. Gandhi associated this concept with "Jajna" from Gita meaning anyone who partakes food without performing some sacrifice (jajna) is nothing sort of thief.

Arguments of Gandhiji in favour of bread labour when he was in Yeravda jail are as follow:

1. Certain amount of physical labour is needed for maintaining good health by any individual.
2. The scourge of the superiority of the mental work over physical labour could be easily abolished by following this principle of bread labour.
3. The rich would come to consider themselves as trustees of their property by following the principle of bread labour and as such the existing conflict between capital and labour could be easily take care of.
4. Self scavenging is the best form of bread labour, as it would automatically eliminate the scourge of untouchability and lead to the state of social equality of all men.

Charkha and kargha became the symbol of synthesis between mental and physical work. It is way of living with dignity, self reliance and independence.

In the sphere of international relations, **it is aimed to achieve self-reliance and non-exploitation of weak states**. Historically, in the wake of colonialism and imperialism, developing or undeveloped countries have been exploited by the developed nations. These countries were used as suppliers of raw

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materials, markets for the finished goods, and fields for the investment of their surplus capital and workers as a slave

Adoption of this **principle of bread labour may ensure the end of exploitation** of weak and thus leads to establishment of a peaceful just and equitable world order.

### **SPARSH BHAVANA (ELIMINATION OF UNTOUCHABILITY)**

Gandhian commandment of removal of untouchability is based on universal values of equality and equal behaviour to every human being. He was fully aware of that it was based on the false belief that upper caste Hindus get polluted with by coming into physical contact with the people born in certain caste and families.

Therefore in Indian context he called untouchability is a hydra-headed monster, and an error of long standing. He was of the view that God did not make man to consider another man as an untouchable, and it is simple fanatical obstinacy to persist in persecuting man in the sacred name of religion. In the international relations, racialism is synonymous of the Indian untouchability as it degrades the human being to beast.

Gandhiji launched a vigorous campaign to eliminate untouchability from Indian soil. He had set up **Harijansevak Sangh and Harijan journal** to support this campaign. He had put some arguments in his favour of his contention which areas follow:

1. It is a sin to look at some people as untouchables based on their births in a particular family.
2. It was a never integral part of Hinduism.
3. As everyone come from same source (god) hence all are equal.
4. It is nothing short of practice of love and ahimsa.
5. Elimination of untouchability amounts to removal of barriers between man and man. Hence it is a major step towards equalitarian society.

Like untouchability Gandhiji also focused on motivating public opinion against racialism and other social inequalities. In the context of international relations, removal of untouchability would mean the liquidation of racialism or the ending of racial inequality. An ideal world order is incompatible with racial discrimination.

Other than bread labour and untouchability there are other views of Gandhiji for bringing egalitarian society which are women empowerment (for gender equality), secularism ( for religious equality), sarvodaya (development of all in all facets of life),...etc. some of them are as follows:

### **EMPOWERMENT OF WOMEN**

- Gandhi respected traditions of the society, but not at the cost of loss of individual dignity. He never hesitated to criticize the evils which had gripped the Indian society, and tried to mobilize public opinion against such evils.
- He realised that there were deep-rooted customs hampering the development of women, and women's freedom from such shackles was necessary for the emancipation of the nation. He said that **for an egalitarian society men and women should be given equal values equal respect with equal rights.**
- Education for women was the need of the time that would ensure their moral development and make them capable of occupying the same platform as that of men.

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## SECULARISM

- Gandhi had a modern understanding of secularism. According to him, religion should not intrude into politics; **there should be separation of religion from politics, economy, education and large areas of social life and culture.**
- In a multi-religious society, secularism also means the state should show equal regard for all faiths including atheism. Secularism has emerged as a uniting force of Indian people against colonialism and also meant an opposition to communalism.
- He believed that religion and the state are inseparable, that irreligiosity encouraged by the state leads to demoralization of the people and that, therefore, and the state's religious policy should be pluralistic with equal respect to all religions. Gandhi pioneered a way of moral-political experimentation in which the relative autonomy.

**CONCLUSION:** By applying Gandhian principles which are given above one day we can brought or move towards egalitarian state. He initiated eleven commandments for complete transformation of individual and international system, Satyagraha for political transformation and constructive programme for social and economic transformation of society. These Gandhian ideas represent the functional and operational aspects of his vision to change the existing world order into desired just, equitable and peaceful world order.

## CHAPTER 4: GANDHI ON ENVIRONMENTAL SUSTAINABILITY

**“Earth provides enough to satisfy every man’s need but not any man’s greed.”**

**THE CONTEXT:** Walking on the path of Gandhiji's the 15 year old Swedish girl **“Greta Thunberg”** is protesting (Satyagraha) on every Friday from august 2018 outside Swedish parliament to call for stronger action on global warming holding up board of sign **"School strike for climate"**. She is youngest environmental activists, she also addressed the 2018 United Nations Climate Change Conference and after this student strikes took place every week somewhere in the world.

### GANDHIJI'S VIEW

- In the race of development and power whole world is exploiting natural resources and disturbing ecological balances of nature. Almost a century ago, in 1909, Gandhiji had already mentioned the unending pursuit of material pleasure and development in the Western Society as a threat to the Planet and its Resources. In his book **the Hind Swaraj**, Gandhiji had warned the Western Society of the ill-effects that their over-consumptive lifestyle could bring on the Planet.
- By observing the destructive development model adopted by the West, Gandhiji had noted, that **“God forbid that India should ever take to industrialisation after the manner of the West. Because of western model of development and heavily dependence on to the coal and petroleum whole world facing the one of huge challenges i.e. deforestation, desertification, droughts, extreme climates...ultimately lead to global warming.**
- Gandhiji was practicing and teaching simple life and high thinking which denied materialism characters of lifestyle which was not necessary for living the good life. Simple life is also sustainable from any angle like economically, environmentally and socially too. But days had changed now for luxurious life people started exploiting nature or resources in greedy way and countries exploited nature in the name of development in random way without realizing its cost; which is responsible for rapidly decreasing the biodiversity and loss of environment. Now currently we are facing **6<sup>th</sup> mass extinction in process** (Holocene or anthropocene).

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- Gandhiji never used a word that environment sustainability but by his way of living, by his thinking process of about avoiding mechanization and industrialization, more focus of decentralization or rural economy based development and sarvodaya these all concepts signifies somewhere sustainable development or sustainable environment based development. Some of Gandhiji's ideas are as follow:

### **GANDHIJI AND URBANIZATION**

- Gandhiji visualized that mechanization and industrialization lead to unemployment, massive urbanization, but will also lead to the destruction of environment. His idea of Swaraj or self-rule enables a practical sustainable approach of development that can be implemented without compromising the quality of life.
- Urbanisation in India is a slow but sure death for her villages and villagers. It can never support 90% (Now 69%) of India's population who are villagers. He was against the concept of removing cottage industries from small villages as he felt that this would remove whatever little opportunity was still there for making skilled use of the hand and head. After disappearing of handicraft industries, villagers spend 4-6 months on beast (animals). This was problem of mid of 20<sup>th</sup> century but now we have several different problems of urbanization.
- Current problems of urbanizations are: slumps developed, water problems, sanitation problems, bad drainage systems which may results into flood even on small amount of rains, migration from rural to urban, nuclear families development...etc.

### **NON-VIOLENCE**

- The Gandhian idea of non-violence, is very important from local level to international level, from private to government all, because of power demonstrations of different countries, of super powers and then it results into wars (world war1 and 2), civil wars (e.g. Syrian crisis)...etc these all lead to huge loss of life, biodiversity, environmental damage and on large amount of carbon emission.

### **SARVODAYA**

- The concept of Sarvodaya is development of all. It includes economic, social, environment, political...etc. Gandhi's vision of Sarvodaya involves development of environment too, which means during development of economy we have to take care of environment, we cannot exploit nature for other developmental works. This is called sustainable development (economic development that is conducted without depletion of natural resources.)
- In India currently one issue is going on on "Arrey forest", for building metro rail shade Municipal Corporation gave order to cut 2600 trees. So where we are moving after cutting such a numbers of trees; one ecosystem would lead to extinct if once development starts here in such a way.
- His ultimate goal was sarvodaya (the development of all in all facets of life).
- The concept of Sarvodaya presupposes the principle of justice. Sarvodaya generates movements for changes, outward as well as inward and strives for egalitarian social order based on truth, nonviolence and purity of means.
- Gandhi never compromised at the cost of individual freedom, equality and social justice; his principle of nonviolence was not a mere philosophical principle but it was the rule of life.
- He had visualized an India where "all interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether indigenous or foreign."

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### SATYAGRAHA

- In post-Independent India so many protests had happen for the conservation of nature including Chipko movement, Narmada BachaoAndolan, etc. were inspired from the model of Gandhij's Satyagraha. Gandhiji's opposition to large scale industrialisation can be also viewed in the context of environmental protection.
- Pollution caused by giant industrial plants is hazardous to the entire ecosystem. For example in **western ghat** area it is ecologically sensitive zone and there **thermal power plants, jaitapur nuclear power plant...etc.** these plants will releases hot water directly into Arabian Sea and other radioactive material may also lead to huge increase in pollution soil, water, air all. Here locals (Konkani people) are protesting against these effluents which is destroying the biodiversity there.

### TRUSTEESHIP

- The concept of trusteeship involves that wealthy will work for welfare of people in general, because they have more they required to live. Ultimately trusteeship is about maintaining balance in society, in nature.
- So how natures balance we will maintain e.g. by increasing forestation, by reducing polluting water, soil, by conserving nature from all different aspect, as until now we have only exploit our earth not return it now it's our time to return our mother nature.

The **seven social sins** of Gandhi constituted the key elements of Gandhi's political and economic thought. They are: **politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity and worship without sacrifice.**

We should have a sense to use anything which we have or which we can made otherwise it will lead to disaster. For e.g. Nuclear power. It has both positive and disastrous impact on earth.

**CONCLUSION:** So, in totality it can be argued that Gandhian economics doesn't deal with the material growth of the economy, but ethical growth of the individual which according to him was the real asset or the value of society. Also, Gandhian economics lay emphasis on spiritual satisfaction. Spiritualism holds way over consumerism. Gandhiji's lifestyle, his way of living is inspiring source if we don't want to destroy our environment. His thoughts are very relevant in now a day and should follow that to protect our nature.

## TOPIC 5: GANDHIAN IDEA OF RURAL ECONOMY TOWARDS NATIONAL REGENERATION

**THE CONTEXT:** India is a state of villages; about 50% of villages are situated in different terrain characterized by poor socio-economic conditions. Development of the rural areas has been one of the paramount concerns of India's successive 5 years plans. When we come to the gram swaraj as envisaged by Gandhiji, it is not resurrection of the old village's panchayats but fresh formation of the villages units in the present day word. His idea of gram swaraj was developing Indian Nation through rural development.

### GANDHIJI'S VIEW

- Gandhiji's thought centered essentially on village economy, his first thought to revive indigenous industries so that people could have enough to survive (eat).

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- According to him any kind of economy exploits people and concentrates wealth in few hands stand self condemned. Currently in India according to Oxfam report 73% of wealth of nation is in only 1% of nation's people.
- For socio-economic reconstruction of Indian society Gandhiji gave **18 point programme** after travelled all across India and experiencing India's condition and ground level problems people.
- It is an action driven programme to be undertaken within the community by its member to rebuild structures system or processes by using their own resources.
- This programme of Gandhiji is still relevant in today's context for the development of society specifically in rural area.

#### 18 points programme and their current relevance for national regeneration

<b>Communal unity</b>	<ul style="list-style-type: none"> <li>• Peace and communal harmony are the backbone of national unity and it is foundation for development.</li> <li>• <b>Current relevance:</b> the thread of secularism of Indian nation is disturbed for vote bank policy by some people, so this thought of communal unity of Gandhiji should be spread for peace and harmony of Nation.</li> </ul>
<b>Removal of Untouchability</b>	<ul style="list-style-type: none"> <li>• Untouchability is the worst form of structural violence and defines manifestation of cruelty which has been practiced in the name of religion sanctions.</li> <li>• <b>Current relevance:</b> Constitutionally it is abolished but it is still prevalent in the society, so it is very important that it should be abolished socially on ground level.</li> </ul>
<b>Prohibition</b>	<ul style="list-style-type: none"> <li>• On liquor, it would improve socio-economic condition of villages if there is a prohibition of liquor.</li> <li>• <b>Current relevance:</b> Liquor is not prohibited in whole India because it is huge source of tax money and in which states it is ban black marketing is there so implementation of liquor ban should be done honestly.</li> </ul>
<b>Khadi</b>	<ul style="list-style-type: none"> <li>• it symbolises self reliance and self sufficiency and swadeshi, purely it is an economic activity.</li> <li>• <b>Current relevance:</b> not actually khadi but every traditional product or forestry products or agriculture products are the sources of wage for villagers and government schemes also doing good for daily workers like MGNREGA.</li> </ul>
<b>Other village industries</b>	<ul style="list-style-type: none"> <li>• Gandhiji conceived khadi as centre, like sun in solar system, and other village industries revolving around it like other planets. The self reliant village republic was his vision of India.</li> <li>• <b>Current relevance:</b> Agriculture based industries, food processing industries, small scale industries should required now special attention in this current slowdown.</li> </ul>
<b>Village sanitation</b>	<ul style="list-style-type: none"> <li>• Make our villages models of cleanliness in every sense of the world.</li> <li>• <b>Current relevance:</b> As developing Nation we must focus on cleanliness and sanitation as several diseases are the result of not having clean environment, government of India is currently doing its policies e.g. swatch bhara tabhiyan for open defecation free India.</li> </ul>
<b>Nai-talim or basic</b>	<ul style="list-style-type: none"> <li>• Education is the backbone of our civilization. He wanted education system</li> </ul>

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<b>education</b>	<p>derived from tradition and oriented from own culture.</p> <ul style="list-style-type: none"> <li>• <b>Current relevance:</b> different problems are there now in Indian education from primary to PHD improvement is need of hour, e.g. are not having teacher, not having quality teacher at village level, only quantity education is there not quality education, research oriented education is not there, not having choices..etc</li> </ul>
<b>Adult education</b>	<ul style="list-style-type: none"> <li>• Through adult education we can make villagers aware from their rights, gram swaraj, environment, water conservation, agriculture practice...etc.</li> <li>• <b>Current relevance:</b> Not only villages but also in urban areas in slums, adult education should be provided but in reality it is limited to some places only. Adult education should be provided in whole nation as everyone would aware of their rights.</li> </ul>
<b>Women</b>	<ul style="list-style-type: none"> <li>• Women empowerment will give them rights and honorable position in the society and lead to the development of nonviolent social order.</li> <li>• <b>Current relevance:</b> After becoming republic Indian government had improve women's condition very much but still several problems are there representation of women is low in every sector, misbehavior with women is increased consistently, so for their improvement and their safety Gandhian ideology is need of hour.</li> </ul>
<b>Education in health and hygiene</b>	<ul style="list-style-type: none"> <li>• In a well ordered society the citizens known and observe the laws of health and hygiene. Eat to live for service of fellow-men. Do not live for indulging yourselves. Hence your food must be just enough to keep your mind and body in good order.</li> <li>• <b>Current relevance:</b> From home to school, hygiene education is important to reduce health problems which are at high level now days.</li> </ul>
<b>Provincial language</b>	<ul style="list-style-type: none"> <li>• Our love of the English language in preference to our own mother tongue has caused a deep chasm between the educated and politically-minded classes and the masses. The languages of India have suffered impoverishment.</li> <li>• <b>Current relevance:</b> at ground level even after taking education common people unable to talk in English and it becomes the matter of embarrassment for them but actually English is just a language like hindi, tamil, kashimiri...etc so to increase the confidence of common people Gandhian thoughts are helpful.</li> </ul>
<b>National language</b>	<ul style="list-style-type: none"> <li>• He insisted that mother tongue should be the medium of delivering instructions and at the same time he was in favor of national language. National language should enable one to understand and speak both forms of speech and write in both the scripts.</li> <li>• <b>Current relevance:</b> Our nation is famous for its diversity so maintaining its identity is our duty so this idea of having a single national language will not suit our system.</li> </ul>
<b>Economic inequality</b>	<ul style="list-style-type: none"> <li>• It is the master key to non-violent Independence. Working for economic equality means abolishing the eternal conflict between capital and labour.</li> <li>• <b>Current relevance:</b> This is most important problem as maximum amount of</li> </ul>

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	wealth is in few hands and it is also applicable to wage difference in women and men, so it is very relevant in these days that we should apply Gandhian thoughts
<b>Kisan</b>	<ul style="list-style-type: none"> <li>• Agriculture has been most affected sectors by the modern development strategies. Agriculture is the centre of swaraj. The secret of success lies in a refusal to exploit the kisan for political purposes outside their own personal and felt grievances.</li> <li>• <b>Current relevance:</b> Farmer suicide, agriculture distress, not getting proper prices to produce materials,..etc government should take serious steps to improve the condition of Indian agriculture, like Gandhiji government should also consider agriculture as a centre of swarajya.</li> </ul>
<b>Labour</b>	<ul style="list-style-type: none"> <li>• Labour force should be organized not to disturb the development but for the overall development of all stakeholders.</li> <li>• <b>Current relevance:</b> manpower and policies for them is there but to skill them proper implementation is not there, they are not employable even after they are having degrees, so quality should be maintained and employment by government also need to increase. Currently we are having more than 80% unorganised sector we need to organize it .</li> </ul>
<b>Adivasis</b>	<ul style="list-style-type: none"> <li>• To protect the Mother Nature, we need to protect adivasis and their traditions.</li> <li>• <b>Current relevance:</b> In name of development rights of adivasis are denied in whole India, e.g AAREY forest, Jharkhand protest .etc.</li> </ul>
<b>Lepers</b>	<ul style="list-style-type: none"> <li>• Gandhiji said that. If India was pulsating with new life, if we were all in earnest about winning independence in the quickest manner possible by truthful and non-violent means, there would not be a leper or beggar in India uncared for and unaccounted for.</li> <li>• <b>Current relevance:</b> Beggar is still prevalent in India at large level.</li> </ul>
<b>Student</b>	<ul style="list-style-type: none"> <li>• Young men and women that the future leaders of the nation are to rise. Unfortunately they are acted upon; by every variety of influence Non-violence offers them little attraction.</li> <li>• <b>Current relevance:</b> If education quality is improved and like Gandhian ideas are inculcate in education system in each and every class it will benefited to students, it will prevent students from taking wrong path.</li> </ul>

For Gandhi, the state of the villages in India was the true index of the state of the country – if the state of the country was to be satisfactory, the state of its villages had to improve. Gandhi's solution was the regeneration of villages through a 18 point constructive programme for society covering all areas such as health, education and employment.

Specifically for rural economy he suggested economic ideals, much like everything else in his life, were governed by ethical and moral considerations. His stress on rural economy and emphasis on a simple life, coupled with his concern for universal well-being formed the foundation of his unique **views on economics. Are as follow:**

- Self sufficient village economy (e.g. khadi and cottage industries)
- Production for use and not for exchange, production should be free from exploitation and violence.

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- Promote small scale industries.
- Use of appropriate technology, reduce machines which replaces human.
- Containment of Wants: Everybody should get sufficient work to enable him to make two ends meet and the means of production of elementary necessities of life should remain under the control of masses.
- Swadeshi: whatever is made or produced in the village must be used first and foremost by the members of the village. Trading among villages and between villages and towns should be minimal, like icing on the cake

**WAY FORWARD:**

- Currently the need for rural communities to approach development from a wider perspective has created more focus on a broad range of development goals rather than merely creating incentive for agricultural or resource based businesses.
- Education, entrepreneurship, physical infrastructure, and social infrastructure all play an important role in developing rural regions and these will also ultimately help to reduce rural distress and help in developing nation's growth.
- Rural development is also characterized by its emphasis on locally produced economic development strategies.

**CONCLUSION:** The 18 point programme of Gandhiji and different recommendation of Gandhiji for the development of rural economy are as it is now directly used for current situation to improve our nation's economy, as it is mostly include rural area and this will definitely help to regenerate India's economy.

## CHAPTER 6: GANDHIAN IDEA OF SWARAJ

**SWARAJ WOULD BE REAL SWARAJ ONLY WHEN THERE WOULD BE NO OCCATION FOR SAFEGUARDING ANY RIGHTS**

**THE CONTEXT:** Mahatma Gandhi was a man of extra-ordinary courage, determination and perseverance. He left an indelible impact on the social, economic and political spheres. He was regarded as a great revolutionary, who was aware of the significance of freedom to all the enslaved people in the world.

The Indian freedom movement was a multidimensional one. Ending foreign domination was an important and crucial item in the Gandhian agenda but his goals were greater and more ambitious. What he wanted to achieve was Poorna Swaraj or complete freedom.

### GANDHIJI'S VIEW

A brief explanation of what Gandhiji meant by swaraj is called for here. Although the word swaraj means self-rule, Gandhiji gave it the content of an integral revolution that encompasses all spheres of life.

At the **individual level** swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification and growing self-reliance. **Politically** swaraj is self-government and not good government and it means independent of government control, whether it is foreign government or whether it is national. In the other words, it is sovereignty of the people based on pure moral authority. **Economically**, poorna swaraj means full economic freedom for the toiling millions.

For Gandhiji swaraj of the people meant the sum total of the swaraj (self-rule) of individuals i.e. for him swaraj meant freedom for the meanest of his countrymen. And in its fullest sense, **swaraj is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with moksha or salvation.**

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The concept of swaraj has received a very prominent place in Gandhi's spiritual, political, social and economic ideas and has been expressed in his writings and speeches. He wrote various **major works** like, **Hind Swaraj, The Autobiography, History of Satyagraha in South Africa, Commentaries on the Gita**. He tried to re-interpret age old meaning of swaraj in accordance with the requirement of his time, and used the word, swaraj, to revive the sleeping spirit of Indian people.

According to Mahatma Gandhi, the word swaraj was a **Vedic word** to quote him, "The word Swaraj is a sacred word, a Vedic word, meaning self-rule and self-restraint."

**On broad basis Gandhiji meant two dimensional concepts of swaraj:**

1. Self rule for independent Indian Nation and
2. Self rule for an individual

### **1. SELF RULE FOR INDEPENDENT INDIAN NATION**

How to realize swaraj also engaged Gandhiji's attention seriously. He reminded his colleagues that **swaraj will not drop from the cloud; it would be the fruit of patience, perseverance, ceaseless toil, courage and intelligent appreciation of the environment**. He also reminded them that **swaraj means vast organizing ability, penetration into the villages solely for the services of the villagers**; in other words, it means national education i.e., education of the masses.

In the Gandhian discourse, education of the masses means conscientization, mobilization and empowerment, making people capable and determined to stand up to the powers that be. He said: **"Real swaraj will come, not by the acquisition of authority but by the acquisition of the capacity by all to resist authority when it is abused."** In other words, swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority.

Political independence was an essential precondition and the first step towards the realization of the goal of swaraj, but it was only a first step. The development model visualized by Gandhi and enunciated in the Hind Swaraj known as Gandhi's manifesto. He wanted to rebuild India on this model of Hind swaraj. This required much more than ending British rule.

India was a subjugated nation. However, foreign domination was not the only form of subjugation suffered by her. India was the victim of many ills and evils of her own making for which no foreign power could be blamed. Therefore, Gandhi wanted an internal cleansing chiefly through self-motivated voluntary action in the form of constructive work.

He, therefore, dovetailed them into his movement for freedom; **Swaraj of his dream was to be built from below, brick by brick. It meant the elimination of all forms of domination, oppression, segregation and discrimination through the use of active nonviolence and a simultaneous economic regeneration of rural India through programmes like the revival and propagation of khadi and other related villages industries.**

For translating these constructive programmes into reality, organisations were necessary. Therefore, Gandhi founded voluntary organisations to carry out his constructive program. **The All India Spinners Association (AISA) and All India Village Industries Association (AIVIA) the Harijan Sewak Sangh, the Leprosy foundation etc.**

Through the instrumentality of these organisations, Gandhiji launched a massive programme of rural reconstruction and of empowering the marginalized sections of people. As these organisations were primarily meant for social transformation through voluntary action at the grassroots level, their thrust was mainly social.

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## 2. SELF RULE FOR INDIVIDUAL

Gandhiji regarded individual as a centre of power. He stated that swaraj in the individual combined the cosmic principles with one's individual actions. He further explained that Swaraj means **'learning to rule over oneself'** or attaining the ability of self-rule. One who had attained such ability was regarded to be free. According to Gandhiji, man could not rule over himself without conquering the lust within him. Rule over all without rule over oneself was deceptive and disappointing.

Gandhiji considered individual as a spiritual being, endowed with a divine mission to fulfill. He considered individual as the soul and according to him, his true nature was freedom, which was self-realisation or realization of God. He said that individual who had realised his freedom might be said to have attained his swaraj or self-government which was synonymous with Moksha or salvation.

According to Gandhiji, the highest goal in life was to attain moksha, to become one with or dissolve oneself into the cosmic spirit. Moksha involved the complementary processes of dissolving the self by eliminating desires and dissolving the other by attaining total identification with all creation. He considered it as a process of self-conversion and mental revolution. **Gandhiji used swaraj as a purity concept. It stood for the purity of body, mind and soul taken together.**

Swaraj, in Gandhian formulation, entails, **'a disciplined rule from within'**. Defining swaraj as **'self-conversion'** and **'mental revolution'** to experience 'inner freedom', he argued that "Swaraj is a state of mind to be experienced by us [and it] consists in our efforts to win it."

**CONCLUSION:** On the basis of the preceding discussion it can be argued that Gandhiji's concept of swaraj was not static but a dynamic concept, very comprehensive in nature. It can be also argued that Gandhi was a revolutionary with the difference that he was a non-violent revolutionary. A closer and critical look at Gandhi's concept of swaraj in terms of Nations independence will show that it can provide a more adequate conceptual apparatus to locate and assess the struggles of the oppressed peoples. As pointed out earlier Gandhi's concept of swaraj is a comprehensive one and encapsulates the individual human person and life in a holistic framework. It visualizes the progressive liberation of all from all oppressive structures and therefore can be equated with salvation.

## CHAPTER 7: GANDHIAN IDEA OF TRUSTEESHIP AND CORPORATE GOVERNANCE

**THE CONTEXT:** After independence India has practiced socialist economic policies for 40 years from 1951 to 1992, and then it has been following policies of liberalization and globalization. Today the people living below poverty line in India are 34% approximately and 21.2% below extreme poverty. According to **Oxfam report of inequality** 73% of wealth of nation are acquired by only 1% of people. And the **Hunger index** of this year shows that over 9.3 million children in rural India suffer from malnutrition and 89 million from anaemia with rank of 102.

### GANDHIJI'S VIEW

- Gandhiji developed the thesis called **trusteeship** which was an alternative to both capitalism and communism. This means a **"socio-economic philosophy that provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general."** In corporate sector the best example of trusteeship is CSR (corporate social responsibility), according to governments law the corporate and business world has to spend 2% of their profit for social betterment.
- Trusteeship was his non-violent solution for reducing the excessive economic inequality of pre-independence India but it is relevant in today's condition where capitalism prevails everywhere.

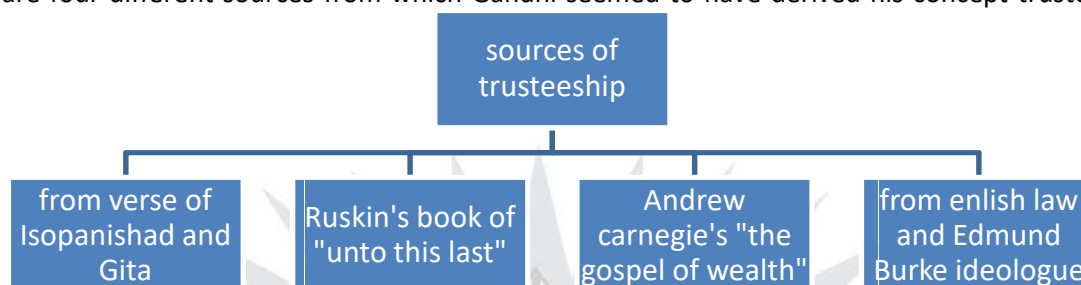
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and which results into economic inequality. **The principle of trusteeship reduces the inequalities i.e. economic gap between rich and poor** or will reduce exploitation of poor changes the attitude of businessman the greediness of businessmen will reduce and morality will increase in corporate sector.

- Gandhiji's theory of trusteeship is a firm step towards economically just and equal society; it is an effective way to combat over-consumption. Trusteeship could rebalance the economy and put it in the service of real needs. As example of **TATA** it is a big name in corporate sector, **Ratan Tata** (CEO) is doing his part of trusteeship by generosity activities with different organizations. He works in programme of community development and poverty alleviation programmes too.

### SOURCES OF TRUSTEESHIP

There are four different sources from which Gandhi seemed to have derived his concept trusteeship.



- The idea of trusteeship **firstly** based on the value from **Gita** which is **“Aparigraha” non acquisitive nature of human being** that has to be developed. Aparigraha i.e. person who is acquiring wealth but not acquisitive, has a variety of uses of his wealth. The utilization for self satisfaction-gratification of self needs, this is one part of utility other one involves an individual deriving the satisfaction and utility by satisfying needs of others.
- **Secondly** it was derived from **John Ruskin’s book of “Unto this last”**; it highlighted those ‘moral’ principles which lost now and became salience in the phase of industrialism. According to Gandhi, Ruskin laid the foundation for trusteeship by enumerating the following conditions which ‘a merchant’ should take as his duties:
  1. Ruskin saw self-interest-based economies as bringing divide into the Policy of Angles and ruin into the Economy of Heaven’.
  2. For as consumption are the end and aim of production, so life is the end and aim of consumption.
  3. An enlarged entitlement for labour on the one hand, with more limited entitlement for business.
  4. What was morally legitimate for business to claim, according to Ruskin, hovered precariously on survival entitlements only?
  5. A merchant should, in his call to duty, use his utmost energies not just to produce at the cheapest cost but to distribute at the cheapest price where the merchandise is most needed.

In today’s condition many people from corporate sector are leaving country leaving behind companies full of NPAs and in bankrupting situations, or by taking huge amount of loan from banks so it is very important to follow above directions and should increase moral responsibility and honesty towards people this is the bad face of corporate world.

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- **Thirdly** in order to serve the poor, Andrew Carnegie recommended in his book “**Gospel of wealth**” that the surplus wealth should be spent on worthy causes, like building educational institutions, hospitals and churches, among other things. Seeking to offer an alternative to socialism within capitalism, Carnegie devised a scheme by urging the wealthy to adopt the principle of ‘trusteeship’ which ‘is held to be the duty of the man of wealth’. **Azim Premchandji** (CEO of Wipro Company) is the best example who invested for improvement in Indian schooling system by providing teachers training in whole nation.
- **Lastly** it may derived from the ideology of **Edmund Burke** that was an outcome of his understanding of the British legal discourse which put in place the moral obligations of the privileged over the socio-economically peripheral; according to him **Trusteeship was a moral design** that consisted in promoting ‘the welfare of people who were incapable in choosing for themselves the ends for which they should strive’.

#### The principles of trusteeship as approved by Gandhiji are

1. Provide means to transform capitalist order society into egalitarian order.
2. It does not recognize any right of private ownership of property except in so far as it may be permitted by society for its own welfare.
3. Legislative regulation of ownership and use of wealth.
4. Under the state-regulated trusteeship, an individual will not be free to hold or use his wealth for selfish satisfaction.
5. Fix a decent minimum living wage, will reduce inequality.
6. The charter of production will be determined by social necessity and not by personal whim or greed.

These basic principles are very important in today’s corporate world for maintaining Economic equality, balance between rich and poor, for moral and peaceful society.

1. **Trusteeship based on Ahimsa:** the natural corollary of ahimsa is Satyagraha, if the wealthy and capitalist do not take part with their wealth voluntarily, and then the weapon of Satyagraha is to be used. A variant of trusteeship was used by Vinoba bhave soon after independence that was related to land called as **Bhoodan movement**. He started asking people (zamindar or landlords or who have large amount of land) for land in donation and redistributed among landless labour.
2. **Trusteeship and Nature:** in Gandhian theory of trusteeship, handling of nature and use of nature is more preservative or conservative. For example, the demand for wood is demand for forest but we only pay for monetary cost of cutting and transporting wood, it does not pay the real value of wood. By removing tree, part of forest is removed. That part has entire range of ecological services including that livelihood of families who live there or nearby. This cost of ecological services remains unpaid and not borne by consumer. So trusteeship here **carbon trading** (wealthy nation pays for carbon emission more than a limit, and these payments used for conservation of ecological system); wealthy companies can develop technology and work for betterment of environment from their profit. **ITC** group of India works especially for **agriculture and sustainable livelihood and environment programs**.
3. **Trusteeship in consumption:** After satisfying needs for decent livelihood, rest of the wealth is required to be spent for the social good. In Indian culture “Daana or philanthropy” is there it means makes donation. Currently corporate social responsibility is getting popularized rapidly as a new concept, it is philanthropy. Bill gates and warren buffet are well known for their philanthropic

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actions. Here the one of example is **Mahindra and Mahindra Company focuses on educational programs and support disadvantage community socially and economically.**

**CONCLUSION:** Ultimately trusteeship means that one regards life and all the necessary things needed to sustain it as a trust, not to be used for oneself alone but for the good of the society and environment. In India so many people from corporate sector works as a trustee but there are again more who only doing their business and their responsibility towards society is not fulfilling. Trusteeship is a great idea for bringing equal, peaceful and beautiful society and environment too.

## CHAPTER 8: GANDHIJI'S IDEA OF SWADESHI

**THE CONTEXT:** Gandhiji's ideas on swadeshi came as a part of the struggle against the British rule. Swadeshi movement was a mass movement to encourage people to develop a habit of consuming Indian products rather than foreign products. He justified swadeshi on moral principles. The first relevant principle was that of neighbourhood. The duty of an individual is to his neighbours. This leads to swadeshi which refers to the consumption of local products.

### GHANDHIJI'S VIEW

- His contention was that it would be sinful to wear foreign clothes while neighbouring weavers starve due to lack of demand for their products. Spinning and wearing khaddar (khadi) became symbolic expressions of swadeshi. It is a universal law i.e. law of laws.
- The British believed in centralised, industrialised and mechanised modes of production. Gandhi turned this principle and envisioned a decentralised, homegrown, hand-crafted mode of production. In his words, **"Not mass production, but production by the masses."** His swadeshi principle made Gandhi oppose the western model of industrialisation. Swadeshi is the way to comprehensive peace, peace with oneself, peace between peoples, and peace with nature. The global economy drives people towards high performance, high achievement, and high ambition for materialistic success.
- This results in stress, loss of meaning, loss of inner peace, loss of space for personal and family relationships, and loss of spiritual life. It was not merely an economic doctrine. In fact the concept of swadeshi covered all aspects of the human life. Gandhiji realised that in the past, life in India was not only prosperous but also conducive to philosophical and spiritual development. Swadeshi for Gandhi was the spiritual imperative. It is a universal law i.e. law of laws.
- Gandhi defined swadeshi as the spirit in us which restricts us to the use and services of our immediate, to the exclusion of the more remote. In swadeshi there is no space for selfishness and hatred. It is the highest form of altruism and acme of universal service in the Gandhian scheme. **Swadeshism is not a cult of hatred. It is a doctrine of selfless service that has its roots in the purest ahimsa, i.e. Love**

Different dimensions of swadeshi.	Explanation of dimensions swadeshi according to Gandhiji
<b>Economical</b>	<ul style="list-style-type: none"> <li>• Poverty prevailing among masses was mainly due to the ruinous departure from the path of swadeshi in the economic and industrial life.</li> <li>• One who follows spirit of swadeshi should use only things that are produced by our immediate neighbours and serve those industries by making them efficient, and strengthen them in areas where they are found deficient.</li> <li>• The economic salvation of India consists in encouraging and reviving indigenous industries.</li> </ul>

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	<ul style="list-style-type: none"> <li>• He found that khadi as the necessary and most important corollary of the principle of swadeshi in its practical application to society during time of freedom struggle. Khadi mentality means decentralisation of production and distribution of the necessities of life.</li> <li>• A votary of swadeshi will give preference to local products even if they are of inferior grade or dearer in price than things manufactured elsewhere and try to remedy the defects of local manufacturers.</li> <li>• In the swadeshi economic order there will be healthy exchange of products and not cut-throat competition through the play of market forces.</li> <li>• Very village of India will almost be a self-supporting and self-contained unit.</li> </ul>
<b>Political</b>	<ul style="list-style-type: none"> <li>• The revival of the indigenous institutions and strengthening them to overcome some of its defects.</li> <li>• Gandhiji wanted to empower the people through political self governance.</li> <li>• His vision of decentralized political system was Panchayati Raj by which the innumerable villages of India were governed. Panchayat will be the legislature, judiciary and executive combined to govern village.</li> <li>• The individual is the architect of his own government. The law of non-violence rules him and his government.</li> </ul>
<b>Social</b>	<ul style="list-style-type: none"> <li>• Gandhiji initially accepted Varna system; he considered all professions as equally important.</li> <li>• He made an earnest attempt to overcome the defects of the caste system by discarding certain obnoxious practices which he considered as historical accretion, which was not the integral part of original system e.g.ghaijan movement.</li> <li>• Gandhiji included the uplift of deprived sections in his 18 point Constructive Program which was primarily drawn taking into account the social realities of our country, it aimed at reconstruction of society through voluntary and participatory social action.</li> </ul>
<b>Religion</b>	<ul style="list-style-type: none"> <li>• The spirit of Gandhi's swadeshi in the field of religion one has to restrict to the ancestral religion.</li> <li>• It is the duty of a person to serve one's own religion by purging its defects.</li> <li>• The fundamental equality of all religions, what he called <b>Sarvadharmasamabhava</b>.</li> <li>• Gandhi's swadeshi approach to religion essential to promote harmony among society.</li> </ul>
<b>Education</b>	<ul style="list-style-type: none"> <li>• For Gandhiji education was meant for all-round development of personality and not purely as a means for earning one's livelihood.</li> <li>• Rejected the British educational system prevailing in India because it was primarily meant for 'enslaving' the people of India</li> <li>• The prevailing system of education does not serve the requirements of the country in any form or shape. He believed that education has to be rooted in the culture and traditions of the country.</li> <li>• Foreign language put undue stress upon the nerves of the children and they become foreigners in their own country.</li> <li>• An alternative system of education called NaiTalim or Basic education.</li> <li>• A self sufficient and self supporting system of education meant for children</li> </ul>

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	above the age of seven which was meant to be free and compulsory(e.g handicraft)
<b>Healthcare</b>	<ul style="list-style-type: none"> <li>• Live according to the laws of nature. He strongly opposed the modern medical system in his seminal work Hind swaraj.</li> <li>• He underlined the centrality of proper use of earth, water, air sunlight and ether.</li> </ul>

**CONCLUSION:** According to Gandhiji the swadeshi spirit could be integrated in every walk of our national life. What is more, he did not stop only at conceptual level of swadeshi. He suggested concrete institutional set up in most of the areas of his concern. Swadeshi as a generic concept covers almost every aspect of human life, all his ideas, concepts, methods and programs. Swaraj through swadeshi is a principle of universal application and it can be emulated by people in their struggle for freedom. It is real pity that independent India failed to grasp the revolutionary nature of his thought and discarded them in the very initial years of freedom. Now it is more than clear that sooner or later, India, even, would have to take to Gandhian path to meet its challenges effectively.

## CHAPTER 9: GANDHIAN VIEWS ON NATIONALISM AND PATRIOTISM

**The individual has to die for the family, the family has to die for the village, the village for the district, the district for the province, and the province for the country, even so a country has to die, if necessary, for the benefit of the world... Gandhiji.**

**THE CONTEXT:** Gandhi's dream of swarajya (self rule), swadeshi basically focuses to make a village, self-sufficient and thereby being patriotic to first his local community and then to nation. This is a bottom-up approach of patriotism, which puts emphasis on self purification with love, truth, peaceful existence and compassion. In his views patriotism is same as humanity, for him service to mankind holds utmost importance. From above statement shows that how he tried to established the harmony from individual to world level.

### PATRIOTISM AND NATIONALISM

- **Patriotism** is an emotional attachment, feeling of love and devotion to a nation which an individual recognizes for their homeland. **Nationalism** is a way of thinking that says that some groups of human, such as ethnic, cultural, regional...etc groups, should be free to rule themselves. Nationalism is a shared group feeling in the significance of a geographical and sometimes demographic region seeking independence for that group together.
- Nationalism involves **national identity** and patriotism involves the social conditioning and personal behaviors that support a state's decisions and actions.

### GANDHI'S IDEA OF NATIONALISM

- Gandhiji denied the idea that the attributes of a nation in India are the consequences of British colonialism. He believe in the spirit of earlier cultural nationalism, he traces back to the ancient Indian heritage to demonstrate that the idea of the Indian nation not only in its first form but also in the context of certain fulfillment existed much before either the idea of nationalism or the nation-state originated in the West.
- India is the great places of pilgrimage and the saints/gurus who, by their acts of sacrifice and perseverance, ceased to be local or regional and became national was an enough indication that India was a nation much before the British rule.

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- Gandhiji in his Hind Swaraj told that India is nation is based on two assumptions: the first is that **ancient Indian civilisation** has a capacity to accommodate diversity and plurality and the second is that in the ancient India, the **acharyas**, in establishing certain places of pilgrimage, laid the basis for the evolution of an all India consciousness.

### **GANDHI'S IDEA OF PATRIOTISM**

- Gandhiji is very patriotic and has immense respect and loyalty for his country; he refers all people in the nation as his countrymen even when these same countrymen opposes Gandhian peaceful protest and adopted violent approach towards British rule.
- He said, "For me patriotism is the same as humanity. In trying to serve India I serve humanity at large. If it is not exclusive, I will not hurt England or Germany to serve India. Imperialism has no place in my scheme of life. The law of a patriot is not different from that of the patriarch. And a patriot is so much the fewer patriots if he is a Luke-warm humanitarian."
- According to him patriotism is united belief which can extended to religion also as he said that hindu and mohammedans...etc are one as Indians. **It is very much relevant in today's condition where communalism results into lynching of poor and innocents, we should understand after all we are one nation.**

Gandhiji felt and hope that a free India by example and achievement could inculcate moral sense among Nation. He wrote "my ambition is nothing less than to see international affairs to see international affairs placed on a moral basis through India's efforts." He thought that there is no limit to extending our services to our neighbours' across the state made frontiers. "God never made these frontiers." He said. But men made more frontiers, thus in human affairs high ideals become distorted through ambitions, hatred and conflicts. Which results into regionalism, communalism, hatred among themselves.

However, he argued that "the individual has to die for the family, the family has to die for the village, the village for the district, the district for the province, and the province for the country, even so a country has to die, if necessary, for the benefit of the world." His love or idea of nationalism was not exclusive or selfish and there was no room in it for race the hatred. His ambitions were higher than independence.

### **TAGORE'S IDEA OF NATIONALISM**

- Tagore denounced nationalism, deeming it among humanity's greatest problems. "A nation," he wrote, "... is that aspect which a whole population assumes when organized for a mechanical purpose", a purpose often associated with a "selfishness" that "can be a grandly magnified form" of personal selfishness.
- "During the evolution of the Nation the moral culture of brotherhood was limited by geographical boundaries, because at that time those boundaries were true. Now they have become imaginary lines of tradition divested of the qualities of real obstacles. So the time has come when man's moral nature must deal with this great fact with all seriousness. Therefore man will have to exert all his power of love and clarity of vision to make another great moral adjustment which will comprehend the whole world of men and not merely the fractional groups of nationality."
- Therefore, Rabindranath Tagore rejected a narrow aggressive nationalism, for a broad inclusive patriotism. And also differ from Gandhiji's thought of nationalism. He gave more important to patriotism. In today's situation where political parties uses words like nationalism for their political benefits we have to understand these things and don't have to restrict ourselves up to narrowness of nationalism, because our nations beauty is in assimilating people of different origins, religions, caste...etc.

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- We have to build up this great country into a mighty nation, mighty not in the ordinary sense of the word, that is, having great armies and all that, but mighty in thought, mighty in action, mighty in culture and mighty in its peaceful service of humanity. **The true patriotism lies in the emotional integration of India.** Our society should be democratic, inclusive, pluralistic and tolerant as well as based on consensus rather than confrontation.

**CONCLUSION:** Gandhi's reply on Internationalism/cosmopolitan citizenship is that **Indian nationalism is not exclusive, nor aggressive, nor destructive. It is health giving, religious and therefore humanitarian.** India must learn to live before she can aspire to die for humanity. According to him, for any country to be designated as 'nation,' it must have the accommodating capacity or say the people calling themselves a nation should have the sense of being a community, despite having differences amongst them as individuals.

## CHAPTER 10: THE SEVEN SOCIAL SINS OF MAHATMA GANDHI

Mahatma Gandhi wrote about the seven social sins in his Young India, 22-10-1925. The **seven social sins** of Gandhi constituted the key elements of Gandhi's political and economic thought. They are: **politics without principles, wealth without work, pleasure without conscience, knowledge without character, commerce without morality, science without humanity and worship without sacrifice.**

Gandhi's 7 social sins are a comprehensive list of behaviors that cause serious harm to society. Convinced that morality is a superior force, the spiritual and political leader created a list of factors that degrade it in order to warn against them. Morals are a set of values that include religious, civic, and family virtues. Gandhi exhibited a combination of these virtues as an ethical guide for society to follow.

**"Strength does not come from physical capacity. It comes from an indomitable will."**

**-Mahatma Gandhi**

Gandhi's social sins refer to behaviors that go against this ethical code and thereby weaken society. When values are not strongly held, people respond weakly to crisis and difficulty. The following are the biggest social sins that Gandhi warned against.

### 1. POLITICS WITHOUT PRINCIPLES

When you see the word politics, you automatically think of politicians. It's common to criticize politicians and label them as corrupt, and to use this as an excuse to not participate in politics.

However, we often forget that we're part of that group of people ourselves. If the system is maintained, it's because of our own action or inaction. We're all involved in politics either actively or passively. The question is whether our participation contributes to strengthening values in politics or not.

### 2. COMMERCE WITHOUT MORALITY

Ambition is another factor associated with social sins. When you only think about your own well-being, you can justify almost any action. Personal success becomes an excuse to take horrific actions.

Even people who think they're "good" end up hiding behind the excuse that they "have to be practical." They label people who bring up morals and values as idealistic and naive. But all this does is blur the line between right and wrong and uphold the law of the jungle.

### 3. WEALTH WITHOUT WORK

Work is not just a way to earn an income; it also gives you dignity. Living off of other people's work, however, degrades your character and turns you into a social parasite.

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Your well-being should be a product of your own effort. And in fact it is. When people live without purpose, they don't tend to feel very good about themselves. It's usually quite the opposite: they feel insatiable, unsatisfied, meaningless.

#### 4. EDUCATION WITHOUT CHARACTER

Education is a comprehensive process, and denying that fact can lead to another social sin. Educating is more than just instructing, training, cramming knowledge into people's minds, and making them an expert as if they were a machine.

Those in charge of educating and training people should be firm in the values that they ingrain. Inconsistency is a terrible message for someone in training to receive.

#### 5. SCIENCE WITHOUT HUMANITY

While science serves humanity in principle, there are many cases in which it does not. Examples are when inexact or false information is spread, hiding behind fraudulent research, or when unethical experiments are done on people and animals.

#### 6. PLEASURE WITHOUT CONSCIENCE

The chief query of the immature, greedy, selfish, and sensuous has always been, "What's in it for me? Will this please me? Will it ease me?" Lately many people seem to want these pleasures without conscience or sense of responsibility, even abandoning or utterly neglecting spouses and children in the name of doing their thing. But independence is not the most mature state of being - it's only a middle position on the way to interdependence, the most advanced and mature state. To learn to give and take, to live selflessly, to be sensitive, to be considerate, is our challenge. Otherwise there is no sense of social responsibility or accountability in our pleasurable activities.

The ultimate costs of pleasures without conscience are high as measured in terms of time and money, in terms of reputation and in terms of wounding the hearts and minds of other people who are adversely affected by those who just want to indulge and gratify themselves in the short term. It's dangerous to be pulled or lulled away from natural law without conscience. Conscience is essentially the repository of timeless truths and principles - the internal monitor of natural law.

#### 7. RELIGION WITHOUT SACRIFICE

Although Gandhi talked exclusively about religion, in this case the principle can also be applied to any type of spiritual belief, religious or not. When you profess a belief, you should be prepared to turn what's in your mind and heart into action.

Religion without sacrifice is a social sin because beliefs without action lose most of their value. When you truly believe in something, you should be prepared to give up a lot for it.

These are the seven social sins that Gandhi warned against. It's important to spend your life fighting against these behaviors. And even more importantly, everything you achieve should be done by putting your principles into action and using their moral strength like a suit of armor.

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