



AN INITIATIVE BY
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1. A POSSIBILITY IN THE ECOSYSTEM OF SWADESHI AND SWARAJ

- ▶ **Corporate Social Responsibility** is the buzzword in the corporate world and the Government. By making a law forcing the corporate and the business world **to spend two per cent of their profit for social betterment**, has gained the ground for Gandhi's idea of Trusteeship. It is now known as CSR. However, Gandhi's idea is deeper. Gandhi also had something to say about ethics in business.

Basic Argument:

- ▶ Gandhi had developed the thesis of **trusteeship as an alternative to capitalism and communism**. Both of them were founded on violence. In capitalism, wealth creation generates violence. Communism that talks about equity also recommends violence.
- ▶ Trusteeship principle basically stands on non-violence. Trusteeship describes as follows, **“The rich man will be left in possession of wealth of which he will use when he necessarily requires and reasonably satisfies his personal needs and then act as a trustee for the remainder to be used for the society and by the society”**.
- ▶ The fundamental assumption regarding the theory is honesty and integrity of the trustee. The idea of trusteeship is based on one particular value that is embedded in Indian tradition.
- ▶ It is the **value of aparigraha non-acquisitive nature of the human being** that has to be developed.
- ▶ Aparigrahi, i.e. the person who is acquiring wealth but is not acquisitive, has a variety of uses of his wealth. The important aspect of aparigraha is its multi-utility concept.

Trusteeship is based on Ahimsa:

- ▶ The natural corollary of ahimsa is Satyagraha that is if the wealthy and the capitalist do not part with their wealth voluntarily, then the weapon of Satyagraha is to be used. Gandhiji was repeatedly asked the **process of bringing about trusteeship through persuasion and non-cooperation**.
- ▶ A variant of trusteeship was tried out by **Vinoba after Independence** that related to land, which is well known as bhoodan. Vinoba asking for land in **donation and redistributed the donated land to landless farmers**.
- ▶ He was appealing, using moral persuasion and he called this 'karuna' (compassion).
- ▶ The government of India also introduced a number of land reforms. They included Zamindar Abolition Act and The Land Tenancy and Land Ceiling Act.

Trusteeship Allows Creation of Wealth:

- ▶ Trusteeship is essentially about how to possess and how much to possess. It is not against creation and possession. In the Textile Mill strike, Gandhi pleaded to industrialists that I want

you to make your labourers co-partners of your wealth, unless you think your labourers as co-partners you are not really in the mould of trusteeship and therefore you are always confronting.

- ▶▶ The industrial production process generates negative externalities. It is necessary to internalise the externalities that the corporate sector has imposed on the society.
- ▶▶ Therefore, the net negative externality that industrial process generates would be in addition to the financial externality it would transfer to the society resulting into a larger externality at the societal level.

Trusteeship and Nature:

- ▶▶ The other input of production is nature. **Depletion and degradation of natural resources is comparatively high in recent days.** As a corporate sector, consideration should be to minimise extraction cost or transportation cost or it there is some absolute scarcity cost of the natural resource. Hence, intrinsic value of that natural resource is not being evaluated.
- ▶▶ Take an example of the forest. The demand for wood is indirectly a demand for forest. The payment of wood would include the monetary cost of cutting and transporting wood.
- ▶▶ The entire range of ecological services including that of livelihood for the families who live nearby remain unpaid and not borne by the consumer. Hence, on production side there is ample scope of trusteeship.

Trusteeship in Consumption:

- ▶▶ Consumption has two distinct levels: personal and societal. Trusteeship at personal level is individual's consumption requirements and needs.
- ▶▶ The theory of aparigraha, non-acquisitiveness, tends not to acquire and consume things which are useless to an individual. This is where Gandhi brings in the concept of limiting personal demands/needs. **A conscientious trustee would control and regulate his/her self-consumption.**

Conclusion:

- ▶▶ Beginning the process with the basic principle of aparigraha, non-acquisitive life by the trustee, by the creator and possessor of the wealth would impact the entire society in a positive manner.
- ▶▶ **Gandhi's Trusteeship becomes relevant and a possibility within his overall vision of a non-violent society,** swadeshi, decentralised economic system and Swaraj as self-rule.

2. TOWARDS AN EGALITARIAN SOCIETY

- ▶ Mahatma Gandhi was a man of many parts. With a multi-dimensional mission, he wanted to touch every aspect of our individual, national and international life. In particular, his heart and mind remained ever ignited to work for the total regeneration of the society.
- ▶ **In the political field**, he applied the age-old **principles of truth and non-violence and their derivative satyagraha** to built up a mass movement which ultimately resulted in the freedom of India.
- ▶ In the economic field, he challenged a very foundational values of the western model of development viz.,
 - a) It is the self- interest that moves man and his society and that
 - b) It is the ever spiralling desires and aspirations of man which lead to progress of the human society.
- ▶ He fervently made a **fine distinction between human need and want** and underlined the centrality of basic needs in any given social order. His idea of trusteeship tried to subsume all these ideas in its fold.
- ▶ In the **religio-cultural field**, he stood for **Sarva Dharma Samabhava (equal respect for all religions)** and rejected the western concept of secularism. i.e. a distinct separation of religion and politics. After coming to India in 1915, he became fully conscious that because of Brahminic tradition, based on chaturvarna system, a sharp distinction has come to stay between mental and menial work.
- ▶ Upper caste engage in mental work and lower caste engage in menial work. All this was not acceptable to Gandhi. Thus he set up Sabarmati Ashram in Ahmedabad during 1915, he introduced Eleven Vows (Ekadash Vrata) which every inmate of the ashram would have to follow and imbibe in his life and living.

These Eleven Vows were:

பதினோரு மகாவிரதங்கள்	ELEVEN VOWS
1. சத்தியம்	1. Truth
2. அகிம்சை	2. Nonviolence
3. பிறம்மச்சரியம்	3. Chastity
4. நாவடக்கம்	4. Control of the Palate
5. திருடாமை	5. Non-Stealing
6. நிலையாப் வொருள் சேமியாமை	6. Non-Possession
7. உடல் உழைப்பு	7. Physical Labour
8. சுதேசி	8. Swadeshi
9. அஞ்சாமை	9. Fearlessness
10. தீண்டாமை அகற்றல்	10. Removal of Untouchability
11. சகிப்புத்தன்மை	11. Tolerance

- ▶▶ Out of these eleven vows, two of them viz. sparsh bhavana (elimination of untouchability) and sharer shram (bread labour) were primarily concerned with the principle of dignity of labour. Hence, a brief discussion about both these vows is called for.

Bread Labour:

- ▶▶ **The simple meaning of the principle of bread labour is that one must work to live.** In other words, he might be engaged in any kind of mental work, but he has to put in some of physical work to earn his bread. Gandhi was aware that the **dignity of labour was missing from our socio-cultural value system.** He put forth a number of arguments in the favour of the principle of bread labour.
 1. Certain amount of physical labour is needed for **maintain 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 the trustees of their property by following the principle of bread labour and as such the existing conflict between capital and labour could be easily taken care of.
 4. He considered **self-scavenging as the best form of the 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.** They also were meant to provide employment to the millions of people during their spare time. Getting their own cloths through spinning and weaving, people was to attain self-reliance and indeed their own swaraj.

Sparsh Bhavana (Elimination of Untouchability):

- ▶▶ From his early days, Gandhi was totally against the scourge of untouchability. He considered the entire spectrum of untouchability as a blot on the fair face of Hinduism.
- ▶▶ He launched most vigorous campaign to eliminate the scourge of untouchability from the soil of India. He had **set up Harijan Sevak Sangh and published a journal called Harijan** with the same purpose. He had advanced a number of arguments in favour of his contention.
 1. He considered it a sin to look at some people as untouchables based on their births.
 2. It was never an integral part of Hinduism.
 3. Everyone comes from the same source (God), hence all are equal.
 4. It is nothing short of the 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.

Conclusion:

- ▶▶ **These two ideas of Bread Labour and Elimination of Untouchability appear very relevant to the present situation. India covered a lot of ground in these areas.**
- ▶▶ True, a lot has been done and achieved. But it is equally true to say that a lot remains to be done. The battle is won, but the war is still on and it must continue to usher India into a new era of equality between man and man as dreamt by Gandhi and other freedom fighters.



3. THE PATH TOWARDS NATIONAL REGENERATION

- ▶ Gandhiji appealed to all engaged in the freedom struggle to address some basic issues. They were **18 constructive programme** was developed, which became his framework for socio-economic reconstruction of Indian society.
- ▶ He realised that the suppressive foreign rule for quite long time had made the Indian people deeply divided, caste-ridden, fearful and lacking in social conscience and civic virtues.
- ▶ Therefore, he chalked out a comprehensive programme for national regeneration, which he called the constructive programme.
- ▶ Gandhi's 18-point programme may be broadly classified as:

Social:

- | | |
|------------------------------|-------------|
| 1. Communal harmony | 6. Kisan |
| 2. Removal of Untouchability | 7. Labour |
| 3. Prohibition | 8. Adivasis |
| 4. Women | 9. Lepers |
| 5. Students | |

Economical:

- | | |
|-----------------------------|----------------------|
| 1. Khadi | 3. Economic equality |
| 2. Other village industries | |

Education:

- | | |
|--------------------|--|
| 1. Basic education | 3. National language and provincial language |
| 2. Adult education | |

Health:

- | | |
|-----------------------|-----------------------|
| 1. Village sanitation | 2. Hygiene and Health |
|-----------------------|-----------------------|

Communal Unity:

- ▶ Peace and communal harmony are the backbone of national unity and it is the foundation for development. **Communal disunity** at the early times of independence is **due to mutual distrust and suspicion**.
- ▶ Mutual trust will be automatically established only if we renounce the use of force under all circumstances for enforcing what we consider our right or preventing the abuse of what the opponent considers his right.

Removal of Untouchability:

- ▶ Untouchability is the worst form of structural violence and a definite manifestation of cruelty which has been practised in the name of religious sanction. **Gandhi emphasised that all are equal in the eyes of God.**

- ▶ Gandhi fought against the dominance of English over Indians. They treated Indians inhumanly and considered them as inferior people. It will not be justifiable if we do the same treatment to our own people.

Prohibition:

- ▶ Gandhi felt so strongly about this addiction. It not only affects the social and economic conditions of the families but destroys the moral fibre of the society. He once declared that if he was made a dictator for a day, he would first close down all the liquor shops without giving any compensation.

Khadi:

- ▶ **Khadi symbolises self-reliance, self-sufficiency and swadeshi.** Charka became the symbol of the independence movement and Khadi became the identity of nationalism. Purely an economic activity became a powerful political weapon. Now the greatest challenge for Khadi is how to make it more affordable and attractive to the people without compromising the basic philosophy of dignity of labour, decentralisation, non-violence and simplicity.

Other village industries:

- ▶ Gandhi conceive Khadi as centre. **Self-reliant Village Republics were his vision of India.** Therefore village industries are essential to keep the rural workforce engaged in economic activities, which will in turn support the sustainable development of the rural economy. When we have village-minded, we will not want imitations of the west or machine-made products, but we will develop a true national taste in keeping with the vision of a new India in which pauperism, starvation and idleness will be unknown.

Village Sanitation:

- ▶ Gandhi was very much concerned with sanitation when he was in south Africa. He Observed that English People treated Indians as inferior because of the sanitary condition of their living quarters. He further said, we should “make our villages models of cleanliness in every sense of the word”.

New or Basic Education:

- ▶ He started his experiments in education among the children of Phoenix Settlement in South Africa. Gandhi said that new education, “**both the body and mind, and keeps the child rooted to the soil** with develops a glorious vision of the future in the realisation of which he or she begins to take his or her share from the very commencement of his or her career in school.

Adult Education:

- ▶ Adult education should being with opening the minds of the adult pupils to the greatness and vastness of their country. Through adult education we can **make the villagers aware of**

their rights, Gram Swaraj, environment, water conservation, agricultural practices, etc., apart from reading and reading.

Women:

- ▶▶ Gandhi demonstrated the power of women to the world. He said that men and women are not equal but complementary to each other.
- ▶▶ He believed that women empowerment will give them rights and honourable position in the society and lead to development of the non-violent social order. In a plan of life based on non-violence, woman has a much right to shape her own destiny as man has to shape his”.

Education in health and Hygiene:

- ▶▶ Mere sanitation is not enough to include health and hygiene. The art of keeping one’s health and the knowledge of hygiene is important for the well-ordered society.

Provincial Language:

- ▶▶ Gandhi insisted that everyone should learn through mother tongue. All the educational institutions should be encouraged to teach in their provincial language.
- ▶▶ Gandhi observed that, “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”.

National Language:

- ▶▶ Gandhi insisted that mother tongue should be the medium of delivering instruction and at the same time he was also in favour of a National Language. He said that, we need, from among the Indian stock, a language which the largest number of people already know and understand and which the other can easily pick up.

Economic Inequality:

- ▶▶ Economic equality is the master key to non-violent Independence. Working for economic equality means abolishing the eternal conflict between capital and labour. It means the levelling down of the few rich in whose hands is concentrated the build of the nation’s wealth on the one hand, and levelling up the semi starved naked millions on the other.

Kisans:

- ▶▶ Agriculture has been one of the most affected sectors by the modern development strategies. In village swaraj, agriculture is the centre of all activities and it should support the farmers to lead a decent living.
- ▶▶ He said **“the secret of success lies in a refusal to exploit the kisans for political purposes outside their own personal and felt grievances.**

Labour:

- ▶▶ Through Ahmedabad Mill Workers strikes, he directly came in contact with labour force and established a unique mode of Trade Union for the Textile workers in Ahmedabad. Labour force should be organised not to disturb the development but for the overall development of all stakeholders.

Adivasis:

- ▶▶ Due to their innocence and ignorance, Adivasis are always exploited by the selfish people. The rich resources in the jungle attract many people and subsequently locals are displaced or thrown away from their roots. To protect the Mother Nature, we need to protect the Adivasis and their traditions.

Lepers:

- ▶▶ Gandhi used to clean the wound of the leprosy affected person in Sevagram Ashram. He said “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”.

Students:

- ▶▶ Gandhi observed, “It is from these young men and women that the future leaders of the nation are to rise. In this age of technology students are influenced by online content and are more interested in interacting virtually, and not with human beings.
- ▶▶ These multifarious issues are affecting our youths who need to be reoriented to make them committed to the social and economic development of the nation.

Conclusion:

- ▶▶ Many modern nonviolent movements pay little or no attention to Constructive Programme. Many a time they focus their energy on non-cooperation and Civil disobedience.
- ▶▶ Unless we connect with the people and their issues, it is very difficult to mobilise the masses at the time of resistance.
- ▶▶ The development of voluntary sector in India is also the outcome of Gandhi’s constructive programme. Many NGOs are doing yeomen service for uplifting the depressed sections of the society.

4. PRODCUTION BY MASSES, NOT MASS PRODUCTION

- ▶▶ It is fashionable these days for some to call themselves Swadeshi and sell their products to earn huge profits. It is easy to manipulate many people for long, that too with unbridled use of social media and advertisement. Hence, perhaps the time is ripe to understand Gandhi's idea of Swadeshi.
- ▶▶ In capitalistic countries the population irrespective of their development stage, are to some extent reaping the fruits of industrialisation driven by liberalisation, privatisation and globalisation (LPG).
- ▶▶ **Though standard of living of people is increased equally unsustainable growth is a big concern among many.**
- ▶▶ India and most of the developing world is faced with economic, social, political and environmental issues. Some raised voice against majority supported discourse of 'Endless growth'.
- ▶▶ They have been arguing about '**Limits to Growth**' with renewed rigour. Gandhi's Swadeshi may offer new insight and possible solution under these circumstances.

Gandhi and Swadeshi:

- ▶▶ Gandhian concept of Swadeshi was a result of long-observed and well-thought out process. Swadeshi got first mention in 1905. He wrote in Indian Opinion, "swadeshi carries a great and profound meaning.
- ▶▶ It is not merely the use of what is produced in one's own country.
- ▶▶ Another meaning implied in it which is far greater and much more important. **Swadeshi means reliance on our own strength. "our strength" means the strength of our body, our mind and our soul.** the soul is supreme, and therefore soul-force is the foundation on which man must built.
- ▶▶ He considered **Swadeshi as the Key to economic salvation of India.** For a proper observance of the Swadeshi pledge, it is really necessary to use only hand-woven cloth made out of hand-spun yarn.
- ▶▶ They will extend the vow to all other things as far as possible.. and when the Swadeshi mantra resounds in every ear, millions of men will have in their hands the key to the economic salvation of India.
- ▶▶ Gandhi declared law of Swadeshi as the law of laws. He wrote, "In **its ultimate and spiritual sense, Swadeshi stands for the final emancipation of the human soul from its earthly bondage..**
- ▶▶ Its votary will as a first duty dedicate himself to the service of his immediate neighbours. Swadeshi in its purest form is the acme of universal service.

- ▶▶ Gandhi's idea of **Swadeshi led him to his ideal village**. "Every village will be a republic or panchayat having full powers. It follows, therefore, that every village has to self-sustained and capable of managing its affairs...ultimately, it is the individual who is the unit.
- ▶▶ This does not exclude dependence on and willing help from neighbours or from the world. It will be a free and voluntary play of mutual forces..
- ▶▶ Every man and woman knows what he or she wants and what is more knows that one should want anything that others cannot have with equal labour".
- ▶▶ **Acharya Kripalani understood Swadeshi as a universal phenomenon**. According to him even in countries believing in Lassier-Fair an unwritten law of Swadeshi was observed.
- ▶▶ Neither capitalism nor socialism could achieve the objectives of social justice, economic equity and national integration simultaneously.
- ▶▶ Gandhi dreamt of a society based on new democratic nature and equitable system with decentralisation as the engine.
- ▶▶ For Gandhian economist **J.C.Kumarappa 'cottage industry' was not merely a method of production but stood for a type of economy as its integral part...values and valuation** was the pair that drew the chariots of Human progress.
- ▶▶ He stressed that Agriculture was primary occupation and source of income, and village industries played a supportive role. It is more important to make available adequate food, vegetables and milk-ghee for the poor. Swadeshi meant local for basic needs and self-reliance.

Swadeshi in Present Times:

- ▶▶ Now is time to ask, can Gandhi's Swadeshi offer solution for addressing the crisis of present times? Globalisation termed as an economic phenomenon that would increase economic interaction or integration among countries by more economic transactions through international trade, investment and capital flows. It **simply ignores environment and ecological ethics in production and consumption**.
- ▶▶ Voluntary poverty of Gandhi meant that the 'haves' of the society should restrict their consumption moderated by ascetic and paternalistic values.
- ▶▶ For Gandhi **village-level self-sufficiency was providing maximum opportunity for production at local level**.
- ▶▶ His self-reliance would produce the necessities of life by one's own labour or produce goods that could be exchanged for necessities.
- ▶▶ Mass production is inherently violent, ecologically damaging, self-defeating in terms of non-renewable resources and stultifying for human person.
- ▶▶ For Gandhi local requirements provided the key. Limitation of wants would provide signal to producer and the system of production would guide the consumer.

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- ▶ The ideal of economic constitution of India “can be universally realised only if **the means of production of elementary necessities of life remains under the control of masses**”.
 - ▶ Keeping the individual at the centre, he believed in one’s moral developments reflected in human dignity by limiting conspicuous consumption an decentralised production system to seek a life with self-esteem and a genuinity meaning.



5. TRANSFORMATION THROUGH PEOPLE'S POWER

- ▶ Gandhi is most often presented as an 'Apostle of Non-violence', Father of the Nation and a 'Peace Icon'.
- ▶ Hardly anyone speaks about him as a Management Icon. He was a manager and executive, a supremely practical leader for change.
- ▶ Gandhi's economic and management ideas were gestated by India's grinding poverty and were moulded by his ethical and civilizational values. For him, "economics that hurt the moral well-being of an individual or a nation are immoral and therefore unacceptable.
- ▶ The essence of his economic and management ideas is embodied in 'The Talisman' he gave to India's leaders.
- ▶ "whenever you are in doubt apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, it the step you contemplate is going to be of any use to him.
- ▶ Gandhi wanted poverty alleviation and economic development to commence at the village level because this was where the "poorest of the poor" and the "dumb millions" live.
- ▶ Gandhi's notion of democracy was "the weakest having the same opportunity as the strongest". In the management of the economy he favoured moral suasion instead of coercion and the principle of Trusteeship whereby "those who own money are asked to behave like Trustees, holding their riches on behalf of the poor". Vinobha Bahve's Bhoodan movement was a good example of the practice of moral suasion and Trusteeship.
- ▶ Though Gandhi wrote and spoke much about his economic ideas, he neither had the time nor training to formulate a coherent economic theory. Gandhian economics was the outcome of the dedicated efforts of his disciple J.C.Kumarappa.
- ▶ He stressed that production takes place first and the demand is then created at the point of a bayonet.
- ▶ In recent years concepts of Total Quality Management (TQM), Customer Relations Management (CRM), Corporate Social Responsibility (CSR), Safeguarding the Interests of All Stake Holders (SIASH), Frugal Engineering (FE), Lean Management (LM), Core Competence (CC), Building Scale at Lower Price Points (BSLPP), Culture of Innovative Thinking (CIT), and Visionary Leadership (VL) have come to embodied in management theory and good corporate governance practices. Gandhi had urged practice of these by the 1920 and 30s.

Concerning TQM:

- ▶ Students must all do spinning in a scientific manner. Their tools shall always be neat, clean and in good order and condition, then their yarn will naturally be of the highest quality.

On CRM:

- ▶▶ Gandhi stated “a customer is the most important visitor on our premises. He is not dependent on us. We are dependent on him. He is not an interruption in our work. He is the purpose of it. We are not doing him a favour by serving him. He is doing us a favour by giving us an opportunity to do so.

On CSR:

- ▶▶ In his educational, health and sanitation efforts for the Champaran Indigo peasants, soon after he had secured a negotiated settlement of their grievances with the British landlords.

On SIASH:

- ▶▶ He availed of his 1931 London visit for the Round Table Conference, to travel to Manchester to explain to textile mill workers and owners the rationale for the British textiles boycott he had launched in India.

On FE and LM:

- ▶▶ His choice of the charka for India’s emancipation from colonialism and abysmal poverty, and his insistence on stringency in all expenditure and strict accounting of every rupee spent. He used incoming postcards and envelopes to send replies and notes to associates.
- ▶▶ Gandhi’s choice of the charka for confronting India’s widespread unemployment and Corporate Lancashire was as brilliant as it was simple.

On CC:

- ▶▶ Core Competence is defined as “a strategic concept that captures your best inherent capabilities”. Over a century ago Gandhi identified textiles as the Indian People’s core competence.
- ▶▶ Fierce competition from machine made textiles and a taxation system that favoured imported rather than domestic textiles had ended this. To reverse this he chose the humble charka. The Charka is also good proof of Gandhi’s BSPLL, CIT and VL.
- ▶▶ Rachel Carson’s book ‘Silent Spring’ which highlighted the noxious effects of pesticides. Yet three decades earlier Gandhi had written “Earth provides enough to satisfy every man’s need but not for every man’s greed”. The wars of our times spring from greed.
- ▶▶ Gandhi by focusing on the poorest of the poor, empathising working, praying and living with them, selecting simple issues like cotton and salt which they understood, managed to inspire, enthuse and empower them; convince them that Truth, non-violence and the spinning wheel were effective weapons for India’s political, economic and social emancipation.
- ▶▶ The non-violent national struggle not only secured India’s Independence but also transformed it most amazing ‘People’s Power’.

6. THE FLAME OF SWACHHAGRAHA BURNS BRIGHT

- ▶ The 150th birth anniversary of the father of the nation, Mahatma Gandhi is around the corner and the nation is gearing up to embody Mahatma's life. Among many parts to lean on and learn from, one would recall the ground-breaking works of Gandhi on sanitation more than a century ago.
- ▶ During non-violent movement, Gandhi ensured that sanitation remains one of his major focus area. He strongly advocated that **'Everyone must be his own scavenger'** and **implemented this idea on scale in Phoenix and Tolstoy farms in South Africa.**
- ▶ The **Swachh Bharat Mission** was born out of the core Gandhian thoughts. Jan Andolan in the cause of Swachhata followed the pattern of Gandhi's inspirational mass mobilisations during the freedom struggle. Swachhagrahi became the new foot soldiers who insisted on sanitation like the Satyagrahis.
- ▶ During independence, on seeing the pathetic status of sanitation across India, He said, "Independence can wait for some time but Sanitation cannot" and regarded, **"Cleanliness as the biggest religion"**.
- ▶ In 2014, India had mere 39% rural sanitation coverage and accounted for over 50% of the global open defecation burden and had a mammoth task cut out for itself considering its geographical vastness, diversity and regional challenges. The **UN SDGs 6 for meeting universal sanitation coverage by target year 2030 almost depended on what India could or could not do.** Armed with Gandhi's inspiration, Swachh Bharat Mission (SBM) was launched on 2nd October by 2014 for ridding the country of the stigma of open defecation and uncleanness and building Clean India for Gandhi's dreams.
- ▶ Its community mobilisation riding on the magic of the **4Ps: Political leadership, Public funding, Partnerships and People's participation.**
- ▶ Started as a Government programme, SBM gradually transformed into one of the world's largest people's movement that witnessed emergence of natural leaders, volunteers and stakeholders across all levels with Gram Sarpanches and Swachhagrahis leading the path.
- ▶ **SBM stands out with women at the centre of all interventions** by themselves leading the march in many cases and reclaiming dignity and empowerment in the process.
- ▶ By moving ahead by staking claim in men-dominated masonry work as Rani Mistris by constructing toilets, called 'Dignity Home' in many parts of the country.
- ▶ School **children have been the change agents at many places with triggering the sense of urgency among parents and school management alike.** They also perform morning Nigrani work with the whistle and torchlight to stray open defector and get them back to toilets.

Information, Education and Communication (IEC):

- ▶▶ The SBM success story is incomplete without the mention of the stellar role played by Information, Education and Communication (IEC). Behaviour change was ingrained in community with great efforts by about 4.5 lakh Swachhagrahis on ground.
- ▶▶ Nationwide IEC interventions and campaigns like 'Swachhata Hi Seva' campaign highly inspired by Gandhian ideals of voluntarism, mass movement, Shramdan and Swachh Shakti' rolled out regularly with great efficiency for mass awareness mobilisation.
- ▶▶ One speciality of SBM communication has been the waves created through demonstration by influencers, champions and community leaders.
- ▶▶ A foundational principle of SBM is that Swachhata is everyone's business. Inter-ministerial initiatives like Swachhata Pakhwada, Swachhata Action Plan and Special projects including Swachh Iconic places and Namami Gange made a huge mark with significant improvement in Swachhata standards across the country at public places, tourist locations, etc.
- ▶▶ In his Independence Day speech, PM saluted the nation for efforts put in making ODF India, but lost no time in calling for a new Jan Andolan on SBM lines to get rid of plastic waste and urged everyone to join this overdue movement.
- ▶▶ India generates an estimated 95 lakh tonnes of plastic waste every year, of which 38 lakh tonnes are uncollected, most of which is Single Use Plastic which find their way to dumps, river and living beings. A new chapter of Jan Andolan has just taken off with this one as a crusade against plastic waste as the last one was against open defecation.

GATEWAY

7. THINKING BEYOND THE SELF AND THE OTHER

- ▶ One of the contemporary major challenges is multilevel violence that ranges from micro to macro level. According to Galtung, violence is of three kinds; direct, structural and cultural. In this we will see how Gandhi's non-violence responds to the contemporary problem of violence.

Gandhi's Response to Direct Violence:

- ▶ The **underlying principle of Gandhi's non-violence is Advaita**. Thus Gandhi does **not see any separation between the self and the other**. Following Advaita, his non-violence affirms that there are not others, there is only the self, or versions thereof. Thus, violence against others is actually violence against oneself.
- ▶ Gandhi argues that one must have training in non-violence and finally one should undergo for personal suffering and sacrifice if the situation demands.
- ▶ As a priori, his non-violence implies self-purification of individual and he maintains that the power of non-violence is in exact proportion to the ability of the non-violent person.
- ▶ Gandhi also argues why violence as a contemporary means to settle issues should be avoided in our personal and social life.
- ▶ First, he observes that **violence does not accept the 'essential dignity'** and worth of the individual.
- ▶ Second, **violence recognises no boundaries** and finally becomes self-justificatory in itself. Third, when **violence becomes habitual and institutionalised, it becomes a general means/method to settle the issue of any kind of conflicts in society**.
- ▶ For Gandhi, non-violence is not confined only to a personal virtue. He said "I hold that non-violence is not merely a personal virtue. It is also a social virtue to be cultivated like other virtues. Surely society is largely regulated by the expression of non-violence in its mutual dealings. What I ask for is an extension of it on a larger, national and international scale".

Gandhi's Response to Structural Violence:

- ▶ In the modern world, structural level, violence may be viewed in terms of concentration of power, large scale industrialisation and exploitation of one group by another.
- ▶ Here, Gandhi's ideas of aparigraha (non-possession) and its institutionalised form of 'trusteeship' as well as the need for self-control are useful today.
- ▶ He recognised centralisation of power, political or economic, as violence and advocated the decentralised mode of polity (Panchayat Raj) and economy (Gram Swaraj) to minimize the structural violence in the society.
- ▶ The moral leadership which Gandhi calls for, to create a society free from exploitation and marginalization or structural violence, is not the imposition of one's will on others, but employing the supremacy of reason and love to one's life and related institutions.

- ▶▶ In response to contemporary problem of social-political injustice or the economic inequality, Gandhi proposes a nonviolent mode of protest what he termed as Satyagraha. His Satyagraha takes various forms such as civil disobedience and non-cooperation, but the object of all these methods is to awaken the sense of justice to the wrongdoer.
- ▶▶ Gandhi regarded the individual as the centre of authority and value. According to him, the State and Government derive their existence and power from the individuals. He reminded the Government cannot exist for a moment without their cooperation.

Gandhi's Response to Cultural Violence:

- ▶▶ Multi-dimensionality of violence, as Allen points out, signifies psychological, linguistic and socio-political and economic violence indirectly inflicted on a particular community in the society. **Such violence often gets vent when cultural, political or religious war (as in the case of terrorism) takes place.**
- ▶▶ Allen further points out that 'our normal world view is violent in nature and we are socialised and educated in such a way that we never grasp how violently we relate to ourselves, to others and to nature.
- ▶▶ Gandhi challenges this normal world view, **to develop nonviolent worldview, he emphasizes on a new kind of socialization through Swadeshi and a new type of education through Nai Talim in the society.**
- ▶▶ **The violent against nature, known as the environmental crisis, is serious contemporary challenges before us.** The present environmental crisis is not a problem but only a symptom of a deeply mistaken normative view of the relation between humans and nature.
- ▶▶ Rather than looking the nature separate from the human being, Gandhi submitted that we should feel a more living bond between ourselves and the rest of the animate world.
- ▶▶ Gandhi's idea of non-violence attempts to eradicate the root cause of the present ecological crisis by proposing the idea similar to a notion recently termed as 'human ecology'.
- ▶▶ **He strongly advocates the 'green thought' in our day to day life** as well as an economy and developmental model based on nature order to save ourselves from the catastrophe.