

Study of Socialist Economics of Mahatma Gandhi

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Abstract: *Shri Mohandas Karamchand Gandhi is one of the leading names among the great men of India who sacrificed their entire lives for India's freedom struggle. Mahatma Gandhiji is known as 'Father of India'. Mahatma Gandhi's economic philosophy is a unique blend of socialism, self-sufficiency, and moral values. He advocated for a society where economic activities are centered on the welfare of the masses, rather than profit for a select few. Central to his economic ideals is the principle of "Sarvodaya," meaning the upliftment of all. Gandhi believed in the equitable distribution of resources and wealth to eliminate poverty and social disparities. He endorsed decentralized, community-based production and consumption, emphasizing the importance of small-scale industries and self-reliance. Furthermore, his commitment to nonviolence extended to economic matters, promoting peaceful resistance against economic injustices. While Gandhi's economic vision wasn't a traditional form of socialism, it embodied a profound concern for social and economic justice, emphasizing human well-being over material accumulation. Gandhi's economic philosophy remains relevant in discussions about sustainability, equitable development, and socially responsible economics, serving as a reminder of the importance of ethics in economic decision-making.*

Keywords: Socialist Economics, Social and Economic Justice, Equitable Development, Gandhiji's Socialism, etc

I. INTRODUCTION

When every Indian asks what the place of Gandhiji is in Indian economic thought, there is only one answer and that is that Gandhiji was not a great economist like Adam Smith or Kendra, nor did he write large books on economic thought. However, Mahatma Gandhi presented a philosophy of idealism and life which is religion, humanity, society, politics or overall. Gandhiji's thoughts are found in a scattered form due to all these thoughts. Their scattered thoughts are theirs Collected by followers. In which Dr. A special mention should be made of Kumarappa. Although Mahatma Gandhi did not write anything specifically on economics, it is a part of his life and philosophy. A philosophy which deals with humanity and human welfare. Both economics and policy go hand in hand. Therefore, Gandhiji was of the opinion that it would not be right to separate them from each other.

1.1 Research Objectives

India is a democratic country and the proportion of people living in rural areas is high here. Also, there is a huge amount of economic disparity and poverty in these rural areas. The objectives of the said research are rejected from a very broad and humanistic perspective. Such objectives are as follows:

- To study the philosophy of Mahatma Gandhiji.
- To study Gandhian and socialist philosophy.
- To understand the superiority of Gandhiji's socialism.

Thus all the above are the objectives of the said research articles

1.2 Importance of Research

Capitalism emerged in the world in the 18th century and since then the struggle between capitalists and workers started in the world. There were two groups in the society namely owners and workers. The employers treated the workers heavily and there was a conflict between the employers and the workers. Socialists like Karl Marx raised their voice against this capitalism. Socialism emerged as an armed protest against the owners. Gandhiji objected to such ideology.

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Gandhiji did not accept social destruction through violence, but Gandhiji wanted to bring about the destruction of society with the help of action and humanity. He was opposed to conflict. Gandhi ji felt that if socialism comes with the help of humanity and social change, this socialism will last forever. And in this sense Gandhiji's socialism was superior to Marx's socialism. In that sense, this research is important. Overview of Gadarbha Gahita Secondary source material has been used to write the said research article. This includes books, magazines, articles, newspapers, etc. Influence on Gandhi Mahatma Gandhi's life was greatly influenced by Indian spirituality. Gita Upanishad Ramayana Mahabharata etc. The spiritual ideas in the book were influential. Also, the great thoughts of the great saint were also influenced by Gandhiji. Basically, Indian spirituality is the path of devotion, Karma yoga, the pursuit of eternal happiness, the limit of Purushottam life, etc. Based on good things. Gandhiji was also influenced by the thoughts of Tolstoy Thoreau Ruskin. Because of all this, Mahatma Gandhi's entire economic thought was socio-centric and humanistic. "Basic principles behind Gandhi's economic philosophy Although Mahatma Gandhi did not write independently on economics, he linked economics with the philosophy of life. There were some important principles behind this philosophy of life.

II. RESEARCH METHODOLOGY

REVIEW OF REFERENCE LITERATURE

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2.1 Influence on Gandhiji: Mahatma Gandhi's life was greatly influenced by Indian spirituality. Gita Upanishad Ramayana Mahabharata etc. The spiritual ideas in the book were influential. Also, the great thoughts of the great saint were also influenced by Gandhiji. Basically, Indian spirituality is the path of devotion, Karma yoga, the pursuit of eternal happiness, the limit of Purushottam life, etc. Based on good things. Gandhiji was also influenced by the thoughts of Tolstoy Thoreau Ruskin. Because of all this, Mahatma Gandhi's entire economic thought was socio-centric and humanistic. "Basic principles behind Gandhi's economic philosophy Although Mahatma Gandhi did not write independently on economics, he linked economics with the philosophy of life. There were some important principles behind this philosophy of life.

- **Ethics and Human Values:** Mahatma Gandhi was strongly opposed to the excesses of chauvinism and materialism in Western countries. Because these thoughts are suffering in society And come with violence. Also due to chauvinism, the importance of competition and money increases unreasonably. Instead, Gandhi felt that Human relationships should be based on love cooperation and truth.
- **Philosophy of Non-violence:** "Ahimsa Paramodharma" is the basic thought of Indian culture. Gandhiji never accepted violent thoughts and violence. They believed that the root of this violence was chauvinism and materialism.
- **Simple living and high thinking:** "Simple living and high thinking" was the basic principle behind Gandhi's thought. A person's needs come automatically due to simple living Are limited. Due to this, conflicts, competition and violence in the society disappear. At the same time, if human beings keep their thoughts to a high standard It benefits him and In turn the development of the country.
- **Economic Decentralization:** Mahatma Gandhi felt that if the economic power is concentrated in the hands of a few people in the country, it will result in the society's Economic disparity will increase and due to this conflict and violence will increase in the society. And this thought was further accepted as Mahatma Gandhi's economic thought. A special feature of Gandhi's thought is that it does not seem to have even the slightest touch of capitalist extreme materialism anywhere. On the contrary, his ideas are a great example of equality and socialism. Mahatma Gandhi in his "Concept of Trust" says "You may earn crores of rupees but remember that your Wealth is not yours it belongs to people. Take only what is necessary from your wealth to meet your legitimate needs but use the rest for Rampatti Ramaja. That is, you should entrust your wealth to the poor and needy people of the society". At the root of all Gandhiji's thoughts is the principle of ahimsa. Ever since the industrial revolution in the world, capitalism has emerged everywhere Happened and economic power was centralized in the hands of these capitalists and there were two straight capitalists and workers in the society Classes were created and class struggle increased. Economic inequality increased in society. World wars were

fought to eradicate this inequality. Bloody Economic disparity can be eradicated by non-violent demands without coercion and non-violence. Gandhi, however, advocated peaceful and non-violent ways to reduce this disparity. On anyone Trustee means the manager of another's property. And Gandhiji said that in this way inequality in the society will be destroyed. Khandavas should be developed and if this development takes place, the problems of health, food, education, hunger, poverty, etc. Khadi and village industries Gandhiji used to say that India lives in villages. So if India is to be developed Mahatma Gandhi introduced the concept of khadi and village industry for Muttal. According to Gandhiji, 'Khadi is the image of non-violence and he gave Charkha the position of the sun in the solar system. Gandhiji said that everyone should spin the Charkha and produce their own cloth. Gandhiji had two main thoughts behind this, namely self-reliance and use of Swadeshi. Making soap, making toys etc. If the industry starts in rural areas, then the concept of small village industries was introduced for village development. Mainly jaggery will be made in this. People in rural areas will get fixed income Equitable distribution of wealth will increase standard of living in rural areas and Gramada basket making Mats making Khadi ji will develop Jodhanda area itself. In short, through khadi and village industry, Gandhiji wanted to say that only such small industries belong to rural India Will bring development and these industries can be easily started with even less capital and thus decentralization of wealth.

2.2 Gandhiji's Thoughts on Mechanization: Gandhiji was not opposed to the use of machinery, he only insisted that the use of machinery should be judicious. Gandhiji that the egadchitonfalt mahaniere ta lermitato" Gandhiji used to say that it is true that the use of machinery increases the number of people, but it is true that the use of machinery increases poverty. Originally, Gandhiji believed that the origin of wars and violence lies in the stress and frustration of human life. And the root of this despair is the mechanistic culture. As mechanical progress is made, man's needs increase, and finally the noble goals of life fall behind and the desire for material pleasure takes over the mind, and from this, conflict and violence begin again.

2.3 Mahatma Gandhi's Thoughts on Sarvodaya: By proposing ideas like Sarvodaya, Gandhiji gave a beautiful alternative to country communism and socialism like India. Freedom, equality and justice etc. Gandhiji believed that a sustainable society based on good values is the need of the world and this need can be fulfilled only through Sarvodaya. Sarvodaya means the rise of all, welfare of all and a society that is classless. In such a system, science and technology will be used for production, but there will be no blind pursuit of material progress, individual freedom and individual motivation will remain alive. The distribution system should be such that everyone gets a minimum fair income. And the society will be based on sustainable values. Decentralization Gandhiji believed that production of goods should be on a small scale and dispersed. Because of the large scale production, the cities grow enormously. There is pollution. It also creates monopoly, exploits the common people and in a way creates a tradition of crises. But the question of how small-scale production would meet the needs of millions of people in this country was that even if the small-scale income was increased enormously, it would become a large-scale production. But your grand product is such a technical idea. In which a lot of people overproduce with huge machines. It is a monopoly and exploits millions. Due to mass production, two classes of capitalists and workers are directly created in the society. And the centralization of economic advice was in the hands of a handful of capitalists, and these capitalists exploited the workers. Therefore, according to Gandhiji, decentralization is an integral part of social and production organization. Summary Gandhiji's approach to machinery and industrialization is primarily moral. He did not oppose the progress and did what he did. When it comes to the idea of pride, all these seem to be compatible with communism or socialism. Gandhiji was called a socialist but his socialism was different. He used to say that this idea of socialism is his own, even as the socialists said that those who called themselves socialists were not socialists in the true sense. Many of them were born and learned socialism from me. Only then can we at least establish a true workers' state. Conversation with Sue Fisher I am already a socialist. Their thought will perish but my socialism will survive.

III. CONCLUSION

Conclusions from Gandhiji's Economic Thoughts: Gandhiji's thoughts are based on the great values of truth, non-violence, peace, humanity. Gandhiji's development of uncles And wished for peace of mind for all. Despite the tremendous development and increase in production in the western countries, the culture is calm. They lack satisfaction. Material upliftment increases income but does not bring happiness. Gunnar Niederdahl has said that "India's dire problems need more than foreign aid or other policy changes, a moral mouse like Gandhiji. On the other hand, Gandhi's philosophy seems to be extremely idealistic. In his concept of trusteeship, he emphasized entirely on the conversion of the rich. Even though these concepts seem to be out of date these days, but their importance has not diminished. Karl Marx also presented his thoughts on socialism before Gandhiji. Both Gandhiji and Marx were against exploitation. Both of them had similar thoughts. Both opposed capitalist exploitation. But the difference between the Paths of these two was the means by which the means to bring socialism. Gandhiji loved non-violence the most. And Gandhiji used to say that transformation through non-violence is permanent. Therefore, Gandhiji thought that socialism should also come in the same way. So socialists used to say that "Socialism is possible only through Kanti." And Kanti was possible only at the barrel of a gun i.e. he advocated bloody Kanti to bring socialism while Marxism considered class struggle inevitable while Gandhiji gave first priority to humane conversion of heart.. While Marxism emphasized social ownership of productive means and government monopoly, Gandhiji considered decentralization and trust concept as the basis of transformation. In short Dr. As Kumarappa says, the similarity between these two ideas is only at the material level. Live morally the difference of Gandhianism starts from the question of values.

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