



PERTINENCE OF GANDHIAN ECONOMY IN TWENTY FIRST CENTURY

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ABSTRACT :

Mahatma Gandhi was the extraordinary logician of India who played had significant impact in the public development that crushed the English expansionism in India. He took part in non collaboration, peacefulness and tranquil battle contrary to English rule. Gandhian financial matters is monetary idea in view of the profound and financial standards of Mahatma Gandhi. Gandhi himself was not a financial expert. He was an incredible political pioneer. However, predictable with his way of thinking of truth and peacefulness, he gave a one of a kind arrangement of financial thoughts which are sharp interestingly, against the conventional financial aspects of the west. .Gandhi with the thoughts of current world will make a more all encompassing and coordinated society. It will convey more satisfaction, create more benevolent financial excess and being about a more libertarian culture than what is presently accessible to us. New enormous scope and unfamiliar enterprises with serious motorization are accompanying continuous course of globalization which is essentially answerable for some financial issues. Understudies of Gandhian idea and compositions grouped his appearance on financial matters and made a collection of writing known as 'Gandhian Financial matters'. Gandhian financial matters is a school of monetary idea in view of the otherworldly and financial standards clarified by Mohandas Gandhi.

Key Words : Gandhi, Economic, Relevance, 21st Century etc.

ECONOMIC THOUGHTS OF GANDHIJI :

Gandhian financial aspects has no hypothesis and it is altogether different from customary financial matters. It depends on effortlessness, peacefulness, decentralization and moral and moral contemplations. The fundamental point of Gandhian financial matters is to give full work to poor people, and for all expected individuals from the work force, so these laborers can accommodate their own necessities independently, in nobility, without relying upon good cause. It ought to be recalled that Gandhiji propounded a complete way of thinking of life from which financial matters can't be separated. His way of thinking depended on truth, ahimsa and administration to society, especially poor people and oppressed. The premise of his monetary way of

thinking was individual pride and government assistance of the least fortunate of poor people. He felt that a man procures his respect by working and acquiring his bread and vocation. In this way the monetary framework ought to be coordinated to give work to everybody. He was against large scale manufacturing and industrialisation which obliterated neighborhood industry, ruined towns and diminished man to a gear-tooth in the machine. His resistance to machine was especially with regards to India as it has a gigantic populace and joblessness.

Gandhian Monetary Thoughts depend on moral and moral establishments. As per him financial matters that harms the ethical prosperity of an individual or a country is indecent, and subsequently corrupt. He accepted that the financial aspects is false which overlooks or dismisses virtues. The standard

'Straightforward living and high reasoning' assumed a critical part in Gandhi's life. Gandhi was a commonsense optimist. His financial matters ought to be portrayed as the financial matters of peacefulness. He went against present day free enterprise, on the grounds that as per him it takes advantage of human work.

Gandhian financial matters direct draw a qualification among financial matters and morals, financial aspects that harms moral prosperity of an individual or a country is unethical and consequently evil. Basically the preeminent thought is to be given to man as opposed to cash. The main fundamental standard of Gandhian financial idea is an exceptional accentuation on 'Plain Living' which helps in chopping down your needs and being confident. Appropriately expanding shopper craving is compared to creature hunger which gives the finish of earth looking for their fulfillment. The Gandhian belief system, whose fundamental spotlight is on government assistance and nobility of the individual, gives us an expansive structure into the new way of thinking of monetary improvement that we want today. We may initially sum up the Gandhian standards.

PRINCIPLES OF GANDHIAN ECONOMICS :

The Gandhian financial idea depended on the three standards:

1. Simple Living: The essential guideline of Gandhi's monetary idea is an extraordinary accentuation on 'basic living' which helps in chopping down your needs and being confident. Likewise, expanding buyer hunger is compared to creature craving which goes the finish of earth looking for their fulfillment. In this manner a

differentiation is to be made between 'Way of life' and 'Standard of Life', where the previous just expresses the material and actual norm of food, fabric and lodging. A better quality of life, then again could be achieved provided that, alongside material headway, there was a serious endeavor to soak up social and profound qualities and characteristics.

2. Sarvodaya - the government assistance of all: The second standard of Gandhian financial idea is limited scale and privately situated creation, utilizing neighborhood assets and addressing nearby necessities, so work valuable open doors are made accessible all over the place, advancing the ideal of Sarvodaya - the government assistance of all, interestingly, with the government assistance of a couple. This goes with an innovation which is work utilizing instead of work saving. Gandhian economy increments work potential open doors; it ought not be work dislodging. Gandhi was in favor of innovation, yet supported a legitimate blend (contingent upon winning states) of innovation concentrated and work serious creation. How much accessible investible assets should stay up with the populace increment of employable laborers. He additionally underscored respect of work, and condemned the general public's scornful mentality to physical work. He demanded everyone doing some 'bread work'.

3. Trusteeship: The third standard of Gandhian financial idea depends on trusteeship, it really intends that while an individual or gathering of people is free not exclusively to earn enough to pay the bills through a monetary endeavor yet additionally to collect,

their excess abundance above what is important to address essential issues and venture, ought to be held as a trust for the government assistance of all, especially of the least fortunate and generally denied.

THE RELEVANCE OF GANDHI'S ECONOMIC IDEAS TO MODERN INDIA :

The extraordinary monetary philosophy of Gandhi improved the advancement of rustic regions and minorities by giving them equivalent and supportable profit, hence question introduces itself: What is his pertinence of financial idea of Gandhi ji today for Indian economy. We shouldn't look forward Gandhian financial matters as an unbending inflexible structure and view with suspicion. Gandhiji was sober minded and communicated sees with regards to Indian condition at the hour of winning during the English Raj. Assuming we appropriately comprehend Gandhian way of thinking, we will observe that it is a lot of pertinent today, when the world is confronting extreme emergency because of mass destitution and joblessness, next to each other with obvious utilization and double-dealing of normal assets. The economy of India is right now the worlds fourth biggest with regards to genuine Gross domestic product (GDP) after the USA, China and Japan. It has enlisted 10th situation regarding Gross domestic product (Total national output) and fourth situation concerning PPP (Buying Power Equality) and recorded most elevated steady development rates in the 21st hundred years. It has represented an exceptional pace of development in 2011-12, which is assessed at 7.1 percent (Financial Overview 2011-12). Returning, in the

Extended period of 1947, when India accomplished freedom from English rule, it had confronted stagnation in economy and was up to speed in an endless loop of neediness. Then Indian government took a strategy of *laissez faire*, which was explained by Jawaharlal Nehru. India zeroed in on the import replacement strategy. Gandhi's perspectives on peacefulness, decentralization, town swaraj and so forth are as yet pertinent today. Gandhi solidly accepted that socialist strategy for brutality and class war are inadmissible to Indian circumstances. Gandhi's term genuine Swadeshi comprises in upgrading and animating cabin and little businesses. It likewise gives valuable open doors to the first ability and creative mind of individuals. It can produce work for Indian youth in the country that is looking for work. So India ought to embrace the monetary mode and thought of Gandhiji which is absolutely positive in today's Indian economy and India's equilibrium of installment is horrible in light of the fact that India trade more from different nations as opposed to create in our nation by utilizing work concentrated innovation. The items which are imported by India is of high innovation based. Then again, assuming that India follow his thoughts of independence and Swadeshi India won't ever confront these kinds of issues. Along these lines, India should have to return Gandhian monetary belief system.

Gandhi has a place with the future, not to the past. His message is timeless. He once expressed, "Insofar as my confidence shines brilliantly, as I trust it will regardless of whether I remain solitary, I will be alive in the grave and furthermore, talking from it." We might

close with the expressions of Louis Fisher, an extraordinary admirer of Gandhi. "In the event that man is to make due, assuming civilization is to get by and blossom in opportunity, truth and respectability, the rest of the 20th hundred years and what lies past should have a place not to Lenin or Trotsky, not to Marx or Mao or Ho or Che yet to Mahatma Gandhi."

COCLUSION :

What we want today is to devise another method of monetary advancement in light of Gandhian philosophy. Gandhi's financial considerations extraordinarily affect Indian economy. He stressed on house and limited scope enterprises which have huge significance for the advancement of the Scio-monetary state of the commoners. The Indian assortment of communism reasonable to a poor and horticultural nation should essentially follow the peaceful and decentralized example of the Gandhian 'Sarvodaya'. A far reaching hypothesis of Praja Communism still can't seem to be worked out. Today we want to devise another method of financial improvement in light of Gandhian philosophy in which progress is estimated with regards to advancement of human limit, honorable work for everybody, fair circulation of pay and abundance, biological manageability and social prosperity of the local area.

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Relevance of Gandhian Economy in Twenty First Century- Dr. Abhijit Sahoo, Dr. Tusarkanta Pattnaik- Odisha Review. <http://www.economicdiscussion.net/economists/gandhian-economics/21132>