

An Overview of Gandhian Philosophy

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ABSTRACT

Mahatma Gandhi holds relevance. even in today's world. Gandhian philosophy is not only simultaneously political, moral, and religious; it is also traditional and modern, simple and complex. The path shown or followed by Gandhiji at that time still remains a very valid one if somebody chooses to tread on it. His relevance in different fields is unquestionable and unchallengeable. For the very survival of human beings, it is imperative on our part to act on his advice because only on his relevance, In today's scenario, 'Eye for an Eye' is no solution as it only aggravates the situation. Peaceful coexistence, economic independence, respect for women, child-centred education and basic education for everyone, universal brotherhood—all these principles should serve as a beacon of light to guide humanity towards a better world. We shall survive together, or if we fail in our venture, we are bound to perish together. Gandhian ways and his ideals seem to be the only solution to overcome the present, ever-growing problem of terrorism, which is leading the world to a dooms day. To Gandhi, economics was a practical science that suggested practicable measures for the maximisation of human welfare. He laid great emphasis on human values and condemned the monetary basis of human relations. The paper discusses the relevance of the philosophy of Mahatma Gandhi in the present era.

INTRODUCTION

Mahatma Gandhi, a great freedom fighter and a celebrated national leader, had certain positive economic ideas that have considerably moulded economic thinking and economic policies in India. His economic ideas and those of his followers have come to be known as Gandhiji economic thought. Gandhian economic thought, which presents a counter theory to the modern economics of the West, aims at revitalising an underdeveloped economy that might develop into a full-fledged, stabilised economic system. Its study is important, particularly for Indian students.

Mohan Das Karam Chand Gandhi was born at Porbander on October 2, 1869. In 1887, he went to England for an education in law and was called to the bar in 1891. Two years later, he went to South Africa, where he practiced law and successfully led the Indian community in its movement against discrimination. It was there that the conception of satyagraha, or non-violent agitation, evolved.

When he came back to India in 1906, he assumed the political leadership of the country, re-invigorated the Indian National Congress, and started the non-violent movement for the achievement of political freedom. In 1921, he started the non-cooperation movement; in 1930, he led the salt satyagraha (Dandi); and in 1940, he started the individual civil disobedience movement. In 1942, under his leadership, the Indian National Congress passed the “Quit India” resolution. He was jailed several times for his political activities. While going to his daily prayer meeting, he was shot dead by an extremist on January 30, 1948.

Objectives of the Study

1. To analyse the philosophy of Mahatma Gandhi in the present era.
2. To describe the views on the Trusteeship Doctrine
3. To examine the ideas of Mahatma Gandhi on Village Swaraj
4. To discuss the Sarvodaya Programme of Gandhiji

RESEARCH METHODOLOGY

The research is based on secondary data. It's exploratory and descriptive in nature. The secondary data will be collected from books, websites, reviews of past research, and other reports.

Relevance of the Philosophy of Mahatma Gandhi in the Present Era

Mahatma Gandhi is not merely a political philosopher; it is a message and philosophy of life. His mission was to reconstruct India from below upwards into a decentralised socio-political and economic order with India's myriad villages as its base. He was very concerned with nature, the poor, the deprived, and the downtrodden, and he intended to alter the evil, political, social, and economic systems of the people. Gandhi is universally known as the most renowned theorist, philosopher, and practitioner of truth, love, non-violence, tolerance, freedom, and peace. He was the leader of his people.

What is Gandhian philosophy? It is the religious and social ideas adopted and developed by Gandhi, first during his period in South Africa from 1893 to 1914 and later, of course, in India. These ideas have been further developed by later "Gandhians," most notably in India by Vinoba Bhave and Jayaprakash Narayan. Outside of India, some of the work of, for example, Martin Luther King Jr. can also be viewed in this light. Understanding the universe to be an organic whole, the philosophy exists on several planes: the spiritual or religious, moral, political, economic, social, individual, and collective.

The spiritual or religious element, and God, are at their core. Human nature is regarded as fundamentally virtuous. All individuals are believed to be capable of high moral development and reform.

The twin cardinal principles of Gandhi's thought are truth and nonviolence. It should be remembered that the English word "truth" is an imperfect translation of the Sanskrit "satya" and "nonviolence," an even more imperfect translation of "ahimsa." Derived from "sat"—"that w which ists"—"satya" cosatya" contains a dimension of meaning not usually associated by English speakers with the word th." There are other variations, too, which we need not go into here. For Gandhi, truth is the relative truth of truthfulness in word and deed, and the absolute truth is the ultimate reality. This ultimate truth is God (as God is also Truth), and morality—the moral laws and code—is its basis. Ahimsa, far from meaning mere peacefulness or the absence of overt violence, is understood by Gandhi to denote active love—the pole opposite of violence, or "Himsa" in every sense. The ultimate station Gandhi assigns nonviolence stems from two main points. First, if according to the Divine Reality all life is one, then all violence committed towards another is violence towards oneself, towards the collective, whole self, and thus "self"-destructive and counter to the universal law of life, which is love. Second, Gandhi believed that ahimsa was the most powerful force in existence. Had Hesa been superior to Ahimsa, humankind would long ago have succeeded in destroying itself. The human race certainly could not have progressed as far as it has, even if universal justice remains far off the horizon. From both viewpoints, nonviolence, or love, is regarded as the highest law of humankind.

Relevance of Education

Mahatma Gandhi is considered one of the revolutionary thinkers of modern India, along with Tagore and Swami Vivekananda. He was a 'practical idealist' and his philosophy of education was a pragmatic one. To him, education encompassed "an all-round drawing out of the best in the child," physically, mentally, and spiritually. He advocated the acquisition of knowledge through work and craft at all levels and stages of education and insisted that cultural aspects be given importance. According to him, education should be designed based on cognitive skills and capabilities. He emphasised the basic knowledge embedded in the principles of sanitation, hygiene, nutrition, self-help, and helping parents at home.

Many often lament that education has not been able to give our youth the right direction or the kind of all-round development necessary to make them self-sufficient. The remedy to this comes from Gandhian thought. Over the years, many higher education institutions have been offering various programmes based on Gandhian thought. Delhi University, for example, offers a mandatory value-added course, Integrating Mind, Body, and Heart (MBH), which is handled through discussions, debates, and discourse rather than relying on textbooks alone.

True education is that which draws out and stimulates the spiritual, intellectual, and physical faculties. According to Gandhi, the aim of education should be to build the whole man and develop his integral personality. "Literacy in itself is no education. It is not the end of education or even the beginning." Gandhi wanted to build up a new society, but he was apprehensive that it could not be built up with the old educational system. Education is worthless if it fails to inculcate the spirit of service and sacrifice. A school should not be attached to a workshop. The workshop itself is the school. We should learn while we earn, and vice versa. The whole of general education should come through crafts and, simultaneously, with their progress. This is the only method of producing fully developed human beings. Except for the scholastics, all others agree that work should find a place in the educational curriculum. Some regard work merely as an appendage without accepting its needs. However, the real technique of education should be the technique of correlation. Activity draws out the

latent capacities of the child, which is the aim of education. Hence, it is the best technique of education, judged even from the purely educational and psychological points of view. So, on the one hand, there is the explosion of knowledge; on the other, there is the explosion of man himself. Gandhi's concept of basic education has gotten the most attention. It aims at the all-round development of human personality. His primary emphasis is on the 3'H's, i.e., head, heart, and hand, rather than the 3 R's, i.e., reading, writing, and arithmetic. For Gandhi, the true development of the head, heart, and soul is necessary for a satisfactory system of education." The basic education envisaged by Gandhi aimed at producing self-reliant and good citizens. In order to regain India's lost glory and prestige, Gandhi's educational ideas based on value orientation have to be reemphasized. The education curriculum should be value-laden as well as information-oriented. The eradication of illiteracy and the spread of education are the prime needs of the hour so that the citizens of the twenty-first century can be alert and enlightened." Before Gandhi's concept of education through "basic education" could take off and materialise, it could not be implemented with true spirit, and hence, there is apprehension in the minds of the educationists about its efficacy, usefulness, and relevance for modern times. However, men of higher thinking always ponder over the failure of the present educational system, which has simply multiplied the number of so-called educated unemployed, and this huge army of educated unemployed is becoming a menace for the polity and society at large. Still, there is a ray of hope to get the Gandhian concepts of value education implemented to save society from peril and total destruction.

Relevance of Politics

Politics has been regarded as a game to achieve power, to regain power, and to retain power. In the western concept, politics has till date been viewed as power politics, where morality or value had no place, but now this concept has almost been abandoned. Now even western thinkers have started talking about the moral values in politics, whereas from the very beginning, according to Gandhi, politics was all pervading, and hence, his war for Indian independence had to be fought with the twin weapons of truth and non-violence, which ultimately became a movement, which he called Satyagrah. For him, politics opens the door of 'service' and not for using or usurping power. For Gandhi, politics is a moral problem of value. This has been beautifully described by Arnold Brecht as "scientific value relativism." The need of the hour is to revolutionise politics through ethics. In modern times, we see that politics is rooted in deceit and dishonesty and is bound to create more deceit and dishonesty. Hate must generate hate and violence. Thus, the need of the hour is to "moralise politics." Gandhi's prophetic emphasis is "there is no politics devoid of religion." All through the Indian Freedom Movement, it was Gandhi and Gandhi alone who, in reality, practiced politics on religious foundations, as he always used to put emphasis on his often repeated saying, "Politics bereft of religion is a death trap." So far, the world has seen only the use of physical force and the force of law, but Gandhi has carved out the Third Force, or the self-reliant moral power of the people. Gandhi stands for people's politics and not party politics. Actually, power must pass into the hands of the people at all levels; initiatives must pass to the people. He pleads for party-less democracy. The emergence of people's democracy will herald a new era of democratic decentralisation, i.e., the Swaraj (self rule), which is needed from below.

Thus, Gandhian politics has a dominant and constructive role to play. He was against narrow nationalism. His concept of politics was for higher values. "Through the deliverance of India," he said, "I seek to deliver the so-called weaker races of the earth from the crushing wheels of western exploitation." And it happened so, and in due course, most of the weaker nations emerged as free nations after India achieved independence. We fought for others independence also, and the latest in the series is the war for Bangladesh's freedom in 1971. Now, the politics of exploitation have been uprooted, and the politics of service are visualised through democratic ideals. Party politics is being replaced by people's power. Service to the people and their amelioration are gradually becoming the summum of the states all over the world, and hence the relevance of Gandhian politics cannot be minimised.

Doctrine of Trusteeship

While talking to Horace Alexander, Mahatma Gandhi remarked that the capitalist who had amassed a large sum was a thief. He believed that if a person had inherited a big fortune or had collected a large amount of money by way of trade or industry, the entire amount did not belong to him. What belonged to him was the right to an honourable livelihood "no better than that enjoyed by millions of theirs." The rest of the wealth belongs to the community and must be spent on its welfare.

Mahatma Gandhi considered it desirable to appeal to the basic human principles of reason and love to persuade capitalists to realise that the capital in their hands represented the fruits of the labour of others and should be treated as such. They should now realise the evils and dangers of accumulation and feel that it would be to their larger interests if they used their capital for their countrymen rather than for their personal comforts. Capitalists would then exist as trustees only, and workers would have ample food, sanitary dwellings, and education for their children. Mahatma Gandhi's conception of trusteeship was that all social property should be held in trust. It would be meant for all people, whether rich or poor, with capitalists being trustees who would take care not only of themselves but also of others. Some of their wealth (not required

for their personal needs) would be used by the rest of society. Under trusteeship, poor workers would regard capitalists as their benefactors and place every faith in their good intentions. If such a trusteeship were established, the welfare of workers might increase, and capitalist-worker clashes might be avoided.

Mahatma Gandhi believed that trusteeship would help considerably “in realising a state of equality on earth.” He was confident that the doctrine of trusteeship would survive all other theories, as it was supported by philosophy and religion. If wealthy people did not act up to this ideal, it did not mean that the doctrine was false. Rather, it showed the weakness of rich people. Whenever he suggested that capitalists should become trustees, he always kept in mind the example of Jamma Lal Bajaj, who had established the Jamma Lal Seva Trust in Wardha. He never said that all capitalists would become trustees, but he felt that if all wealthy people tried to emulate this example, the dream of economic equality could be realised. He expected rich men to take the lead in the matter, not the poor, “who have nothing to share with anybody except their pauperism and abjectness.”

"Trusteeship provides a means of transforming the present capitalist order of society into an egalitarian one. It gives no quarter to capitalism but gives the present-day class a chance to reform itself. It is based on the faith that human nature is never beyond redemption.

Decentralised Economy

Gandhi has seen how the centralization of economic functions has created difficulties and irregularities. He advocated a decentralised company, i.e., production at a large number of places on a small scale of production in people's homes. To quote Mahatma Gandhi, “If you multiply individual production millions of times, would it not give you mass production on a tremendous scale? But I quite understand that mass production is a technical term for production by the fewest possible numbers with the aid of highly complicated machinery. I have said to myself that that is wrong. My machinery must be of the most elementary type, which I can put in the homes of the millions.” It is crystal clear from the above that Gandhi wanted the revival and development of cottage industries so that millions might get work and distribution might become simpler. It is interesting to note that Mahatma Gandhi did not object to the centralization of heavy industries, provided they did not hamper the growth of cottage industries and formed only a small part of the national activity.

Mahatma Gandhi admitted that electricity and motor transport had made small units of industry not only economically possible but even desirable. He was of the opinion that where a village industry was flourishing, it should be gradually mechanised but should be left in small units. And in those parts of the world where industrialization was still young, the horrors resulting from centralised production could still be avoided. He advocated mechanised decentralisation not merely for economic and social reasons but for the sake of a real democracy, which can flourish when small village communities enjoy powerful local self-governments.

Attention should, in this connection, also be paid to the nationalisation of big industries. It must be remembered that it will not solve the problems of a democracy. The concentration of industrial capacity in big factories has resulted in the centralization of large populations in cities. Moreover, it does not give individuals free access to the means of small-scale production, personal liberty, and self-government. Nationalisation strengthens the state; it leads to dependence on bosses. Bertrand Russell, the great scientist and social reformer, has also advocated a decentralised industry in his book *Authority and the Individual*.

Village Swaraj

Mahatma Gandhi often said that the real India was to be found in villages, not in cities and towns. He further described the exploitation of villagers, lack of supplementary occupations, inadequacy of medical attention, insanitary conditions, extreme poverty, etc. He wanted every village to develop into a little republic, independent of its neighbours in so far as its vital wants were concerned. He evolved the ideal of village Swaraj and enumerated the following conditions for an ideal village:

- There should be orderliness in the structure of the village.
- It should have fruit trees.
- It should have a dharmashala and a small dispensary.
- It should be self-sufficient in so far as food and clothing requirements are concerned.
- The roads and lanes of the village should be kept clean so that “in the land of bare-footed pedestrians,” nobody should hesitate to walk.
- The temple or mosque should be kept beautifully clean.
- The lanes of the village should have gutters for draining off water.

- Every village should be capable of defending itself from robbers and wild animals.
- Every village should maintain a public hall, a school, and a theatre hall.
- It should have an efficient water supply arrangement.
- It should have recreation facilities—a playground, a reserve for the cattle, etc.
- If some space is left, it should grow money crops except tobacco, opium, etc.
- Education in the village should be made compulsory up to the final basic standard.
- All activities in the village should be conducted on cooperative lines.
- The government of the village should be conducted by a panchayat of five persons duly elected every year by adult villagers.
- The village panchayat would enjoy judicial, legislative, and executive powers.
- The service of village guards should be compulsory; they should be selected by rotation.
- The caste system should not be practiced.

If all villages in the country could come up to the ideal conceived by him, Gandhi was confident that India would be free from most of her worries.

Sarvodaya

The Gandhian idea of 'Sarvodaya' is the apex of Gandhian socialism. Sarvodaya does not mean that the majority alone is enough; the growth and upliftment of everyone are vitally necessary. In this respect, Gandhian socialism thinks of society as an organic whole where differences do not exist. The concept of organic unity, where all individuals have equal importance and the rise of everyone is dependent on the rise of others, is a fundamental contribution to socialistic theory and practice. Sarvodaya, as an ideal, seeks to build a new society on the foundation of the old spiritual and moral values of India. Its philosophy is integral and synthetic in character. In it, Gandhi made a synthesis of the ideas of Vedanta, Buddhism, Christianity, Ruskin, Tolstoy, and Thoreau and tried to incorporate his ideas at more critical and analytical levels. Besides Gandhism, it also includes some of its ideas from the socialistic philosophy. Thus, Sarvodaya represents a synthesis of Gandhism and social philosophy, a synthesis of theoretical abstractions and political and economic generalisations. Vinoba, a true Gandhian, and J.P. Narayan, a true socialist, were the true main leaders associated with the Sarvodaya movement. Sarvodaya believes in the ideal of democratic decentralisation, or Gramme Swaraj, which is nothing but the revival of an extinct institution. It believes in the proper representation and equal participation of all sections of the village population in panchayat activities. Selection to panchayat is through a process of opinion recording and decisions and upon a universal consensus. The national government is only a trustee of national wealth and the people's faith. Democratic decentralisation, as far as possible, is the alternative to our democracy and the implication of its present working. At this point, the question of means and ends, as a relation, crops up. Generally, Gandhi believes that the means do not become good merely upon the preference that the end is good. "The end cannot justify the means." But Gandhi has also conceded exceptions to this rule. For example, it was Gandhi himself who originated and implemented the campaigns against the notorious salt law. The exception has two aspects: the first is where both the means and the ends are related to the same individual, and the second comes into action when all the superior means have failed. Under such circumstances, the use of even bad means may be right. But it is essential that the aim be good under every circumstance. Gandhi was a practical idealist. Among his various ideals, his concept of Ram Rajya is an important one. This is the ideal laid down by him before the country. Like Plato, Gandhi hoped that the principle of divine reason should be concretely realised in the world. In the ideal state of Rama Rajya, there will be the sovereign authority of the moral authority of the people. The state would vanish as an organisation of violence. He was convinced that a mere organisation of the state would not bring perfection. It will not be sufficient for the concrete realisation of truth. A formal change may mean only a change of rulers. Therefore, to bring about a perfect reorganisation of society, Gandhi visualised the concept of Rama Rajya.

For him, Sarvodaya meant the realisation of true democracy, where purity and wisdom would go together, Swadeshi would be the rule of life, and all activities would be guided by truth. In order to make life pure, Mahatma Gandhi asked people to abstain from intoxicating drinks and foods (especially meat) to develop the spirit of self-sacrifice and renunciation. He laid emphasis on non-violence (which he considered a social virtue), service of neighbours, respect for all religions, and the removal of untouchability because he felt that these would promote cooperation among the teeming millions of this vast country and lead it towards a concerned action for economic freedom. He thought of men as wealth, not gold and silver.

In order to provide justice to all and to make the nation prosperous, Mahatma Gandhi suggested the payment of a just wage because if all were paid just wages, no one would be able to mass unlimited fortune. He regarded industrialism as a great curse. His scheme aims at revitalising the village economy. He observed in this connection: "Industrialization on a mass

scale will necessarily lead to passive or active exploitation of the villagers as the problems of competition marketing come in. Therefore, we have to concentrate on the village being self-contained, manufacturing mainly for use.

In the social order, Mahatma Gandhi envisaged several changes. He regarded women as the incarnation of Ahimsa (or infinite love) and pleaded for equal rights for them. He stood for cow protection and the non-killing of animals. He wished to create universal brotherhood. In the Sarvodaya Samaj, all would live as equals. Let us now try to understand what Mahatma Gandhi meant by Sarvodaya democracy and how it can be achieved. As he analysed, the outermost circumference should not crush the inner ones but rather derive its strength from them. The goal of such a society is to establish a real swaraj under which sickness and disease would be minimised, pauperism and cowardice would vanish, and illiteracy would be removed. An Indian governor should be a teetotaler. He must live in a cottage accessible to all. He should represent hand spinning as a token of identification with the poor millions and should not believe in untouchability. The Sarvodaya State would be a secular state and would not hurt another nation. It would help in the establishment of good relations between labour and capital and would always resist evil things.

But a Sarvodaya Samaj cannot be established without the help of Sarvodaya workers, who are expected to make constant endeavours for the service of humanity. They have to mix freely with the common man in India. They have to identify themselves with the poor and try to change the economic and social environment of the latter. Cultivators will organise their committees, and industrial labourers will organise their unions. Adults and children of school-going age should be provided with education, with the former receiving general and technical education in night schools and the latter receiving basic education. In the village programme, attention will mainly be paid to the establishment and development of village industries. With sanitation and hygiene, the village would develop into a complete republic in itself. Hand spinning will help every village family, and the revival of the Khadi industry, among others, will economically benefit all.

The Sarvodaya Programme also includes the creation of conditions conducive to economic equality and the achievement of communal harmony. After Mahatma Gandhi, the work of Sarvodaya has been taken up by many eminent personalities, like Acharya Vinoba Bhave and Jaya Prakash Narain. Though it will take time, it is expected that, as a result of their strenuous work and constant guidance, the Sarvodaya plan, comprising economic self-sufficiency, decentralization of power, regionalization of industries, development of cottage industries, minimization of the use of machinery, and nationalisation of big institutions and public utility services, will be fully implemented with the fullest possible cooperation of people.

CONCLUSION

Gandhi was a man of many splendours a person who kept the highest standard of morality in politics; a great political strategist who evolved and practiced politics of the capture of state power through a prolonged mass movement; an orthodox religious believer who stood for the social liberation of women, the ending of caste oppression and discrimination, and in general, the application of reason to all aspects of social life; a person who had the vision of a world where all conflicts would be settled without violence. Gandhi opposed the violence of our age, which, except for some short periods of peace, has seen two world wars fought mainly from the rivalry of the 'have not' powers against the 'haves', who have built up their empires largely by conquest of weak peoples and the use of the ever-perfecting instruments of war. Against the restlessness and turmoil of the late 19th and early 20th centuries, he spoke of the need to have pity for the helpless, the rejected, and the oppressed, especially in Africa, where he stood against apartheid, and in India, where he led the protests against martial law and murder. If anyone was asked to give the essence of the political philosophy of M.K. Gandhi in one word, he should call it non-violence. Gandhi so much emphasised this principle that this almost sums up his approach in social, political, and economic fields. The power of non-violence is manifested even in the life of an individual, but it becomes a mighty power through mass movement, as shown by Gandhiji during the freedom struggle. People's power is manifested when they adopt non-violent means. It is for all those who have faith in Gandhian ideology to awaken the inner power of the people and make them realise that the greatest power on earth is people's power. Declaring the importance of non-violence in his social philosophy, he said, "Non-violence is the first article of my faith. It is also the last article of my creed." Violence, according to him, is the law of brutes, while non-violence is the law of human beings. Here he absolutely disagrees with the Darwinian principle of 'struggle for existence' and survival of the fittest. Non-violence, according to him, is not merely an ideal; it is a fact. Replying to his critics, who called his philosophy utopian and visionary, he said, "I am not a visionary; I claim to be a practical idealist. The religion of non-violence is not meant for the Risis and saints. It is meant for the common people as well. Non-violence is the law of our species, as violence is the law of the brute.

The Gandhian approach to the exchange economy is based on the Swadeshi spirit. He recognised money as a token of exchange only. Mahatma's conception of trusteeship was that all property should be held in trust. He believed that trusteeship would help considerably in realising a state of equality on earth. Gandhi advocated a decentralised economy,

i.e., production at a large number of places on a small scale or production in people's homes. Mahatma Gandhi often said that the real India was to be found in villages, not in cities and towns. He described the exploitation of villagers, lack of supplementary occupations, inadequacy of medical attention, insanitary conditions, extreme poverty, etc. He wanted every village to develop into a little republic. He evolved the ideal of village swaraj. In his scheme of Sarvodaya, every individual would have equal opportunities for the satisfaction of his economic wants. His scheme aims at revitalising the village economy. Therefore, we have to concentrate on the village being self-contained, manufacturing mainly for use. The Sarvodaya programme also includes the creation of conditions conducive to economic equality and the achievement of communal harmony. Gandhian philosophy is not only simultaneously political, moral, and religious; it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhi was exposed, but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. This is why Gandhi could say, "I have nothing new to teach the world. Truth and nonviolence are as old as the hills." Gandhi was concerned even more with the spirit than with the form. If the spirit is consistent with truth and nonviolence, the truthful and nonviolent form will automatically result. Despite its anti-Westernism, many hold its outlook to be ultra-modern, in fact ahead of its time—even far ahead. Perhaps the philosophy is best seen as a harmonious blend of the traditional and modern. The multifaceted nature of Gandhi's thought can also easily lead to the view that it is extremely complex. Perhaps, in one sense, it is. One could easily write volumes describing it! Yet Gandhi described much of his thoughts as mere commonsense. Dr. Diwakar sums up Gandhi's thoughts in a few words: "The four words—truth, nonviolence, Sarvodaya, and Satyagraha—and their significance constitute Gandhi and his teaching." These are indeed the four pillars of Gandhian thought.

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