



Gandhian concept of rural development and the recent concept of make in India by Modi

K.Sarada, Research Scholar, Dr B R Ambedkar college of law, Andhra University, Visakhapatnam.

Abstract: The studies of several distinguished scholars on the working of the Panchayat Raj in different States and the Status Report of the Ministry of Panchayat Raj (1996) lead us to the inference that the Gandhian ideal of Gram Swaraj remains an unfinished agenda even after seven decades of the implementation of the Panchayat Raj on the recommendation of the Balwantrai Mehta Study Team on October 2, 1959. 73rd Amendment was implemented by various States in 1994. Therefore, concerted, systematic and sustained endeavors are needed on the part of those for whom Gram Swaraj remains a cherished dream for the empowerment of people and for making national development of India a participatory democracy and make in India

Key words: village, self-sufficiency, inter-dependence

Introduction:

"My ideal village will contain intelligent human beings. They will not live in dirt and darkness as animals. Men and women will be free and able to hold their own against anyone in the world". M K Gandhi.

Mahatma Gandhi as a visionary of India, had a very clear perception of its villages and made an emphatic assertion that "India lives in her seven and half lakhs of villages". He further believed that India will have to live in villages, not in towns, in huts not in palaces. He held this conviction by saying that "If village perishes, India will perish too". He found that the progress of the country lies in the development of majority of its rural villages; develop rural economy, industry and rural skills. Gandhiji found the only way of bringing hope of good living to the rural people is by making the village the central place in the economic programme Rural development as outlined by Gandhiji contained self-sufficiency, inter-dependence for other wants and

development of Village Industries. He wanted to bring about rural reconstruction with sound scientific and spiritual values. Through his 18-point Constructive Programme, Gandhiji successfully implemented his rural reconstruction activities in Sevagram Centre near Wardha in 1935.

Gandhiji fully understood the consequence of western type of industrialization in India. He was conscious of the fact that far industrialization would destroy the Indian society by eliminating our decentralized rural industries and further leads to improvement. The once self-sufficient and self-contained rural villages have been drained progressively. Gandhian strategy of rural reconstruction was based on village swaraj and swadeshi movement. The basic principle of village swaraj as outlined by Gandhiji are trusteeship, swadeshi, full employment, bread labour, self-sufficiency, decentralisation, equality, Nai Talim etc. Thus the idea of ideal village of and Gandhian dream was



a comprehensive one, encompassing the economic, social, political and educational dimensions.

Grama Swaraj: Gandhiji used the term 'Swaraj' with a definite meaning and significance i.e. self rule and self restraint. He defined swaraj in terms of individual and nation. Swaraj of people means the sum total of the self-rule of the individuals. In terms of national swaraj, it is the sum total of all activities which go up to build an ideal state based on moral force. The people of such state are conscious of their moral strength in its collectivity. Gandhiji tried to identify the concept of swaraj state with the Ramraj, the ideal state of Shri Rama."

Role of cooperation in GramSwaraj:

The entire thinking of Mahatma Gandhi, behind the prosperity of villages and villagers, was inspired from his high philosophy of life involved with best human qualities and deep concern for the extreme poverty of the rural people and how to eradicate it. Bapuji was deeply moved after seeing the pitiable living conditions of the rural folk despite of their massive contribution in meeting the food needs of the urban population. This made him to deduce that unless the living conditions of the rural people improved, independence for the nation did not carry much meaning.

Mahatma envisioned 'Gram Swaraj' wherein there would be social and economic changes in the villages. His programme for Gram Swaraj included 'cooperation' also. In an article the Mahatma had penned, 'cooperative societies are ideally suited organizations not only for developing village industries but also for promoting group effort by the

villagers.'

Thinking of Gandhiji about usefulness of cooperative societies for villagers was quite correct. Because cooperation is the best way for ameliorating the economic condition of villages whether they are engaged in cottage industries or agriculture.

Unemployed people living in villages would not only get employment but would also increase their incomes through cooperatives of cottages and other village industries after investing small capital in them, as the state governments provide financial assistance under various schemes to them (cooperatives of cottage and other village industries).

In order to generate employment and prevent migration of unemployed villagers towards cities, expansion of cooperatives of cottage and other village industries is very essential in spite of not securing Success by these cooperatives as per expectations. For expansion of cooperatives of cottage and other village industries, panchayats of the states can play an important role. Panchayats should encourage the unemployed people to organize cooperative of cottage and other village industries.

Sarpanchs should make contacts with the officers related to development of cooperatives of cottage and village industries and request to them to come in the villages and tell about the importance and usefulness of cooperatives of cottage and other village industries to the people. If the people agree to organize these cooperatives, they should be guided about them.

Besides the above measures, cooperatives organized by the villagers should be helped by the officers to get the financial



assistance under the various schemes being implemented by the state governments. Besides, arrangement should be made to make the loans from the banks and raw materials available to these cooperatives as per their requirements.

In the states, thousands of cooperatives of cottage and other village industries have been organized but due to various reasons, percentage of inactive cooperative bodies is increasing. In view of the same, it has become necessary to prepare well thought out programmes to activate the inactive cooperatives.

The central government is implementing the Mahatma Gandhi National Employment Guarantee Scheme and spending crores of rupees on it through the state governments. No doubt this scheme is appreciable but due to corruption and other irregularities, the same is not securing the desired success.

The central government should provide the financial and other assistance to the state governments to revive the inactive cooperatives of cottage and other industries by making suitable programmes. When these inactive cooperatives of cottage and other industries are revived, they would once again provide regular employment to a large number of village folks and prevent their migration to the cities in search of jobs.

Mahatma Gandhi had also given great emphasis on cooperative farming. Some lines of his article written in the Harijan of Feb 2-1942 on cooperative farming are given her.

“We shall not derive the full benefit of agriculture, until we take to cooperative farming. Does it not stand to reason that

it is for better for a hundred families in a village to cultivate their lands collectively and divide the income there from than to divide the land anyhow into a hundred portions.

If farmers, who have small landholdings but do not want to cultivate on the cooperative basis inspite of knowing this fact that these holdings cannot give sufficient income then it is necessary that on the one hand their (small framers) misunderstandings about cooperative farming may be removed and on the other hand, such programmes/schemes for joint agriculture cooperative societies may be made so as to attract small farmers towards cooperative farming. Gram panchayats, dedicated social workers, voluntary organizations and demonstration of films made on successful joint agriculture cooperative societies before farmers having small land holdings can contribute to agree these farmers to cultivate on cooperative basis by organizing joint agriculture cooperative societies.

Constructive Programme On Rural Development:

In 1935, Gandhiji started his rural reconstruction activities in Sevagram to implement his idea of Constructive Programme which Included Items such as the use of Khadi , promotion of Village Industries, Basic and Adult Education, Rural Sanitation, upliftment of the Backward Classes, the welfare of Women, Education in Health and Hygiene, Prohibition and propagation of the Mother tongue. constructive Programme is not a fragmented approach. It is an attempt to develop society at the grass roots level with the resources that are available locally. Gandhiji used the term "Swaraj" with a definite meaning and significance i.e. self-rule and self-



restraint. He defamed swaraj in terms of individual and nation. Swaraj of people means the sum total of the self-rule of the individuals. In terms of national swaraj, it is the sum total of all activities which go up to build an ideal state based on moral force. The people of such state are conscious of their moral strength in its collectivity. Gandhiji tried to identify the concept of swaraj state with the Ramraj, the ideal state of Shri Rama. "While propagating his Swaraj vision, he wanted to create a non-violent, non-exploitative and non-competitive social order. He opend: Life will not be a pyramid with the apex sustained by the bonom. But it will be an oceanic circle whose centre will be the individual, always ready to perish for the circle of villages till at last the whole becomes one life composed of individuals, never in their arrogance, but ever humble, sharing the majority of the oceanic circle of which they are integral units. Therefore, the outer most circumstance will not yield power to crush the inner circle but will give strength to all within and will derive its own strength from it. The Ramraj or the Enlightened Anarchy of Gndhiji's dream was to be realised m three stages. In the initial stage, the goal was Swaraj i.e. to achieve independence for India. In the second stage, the objective was to bring about a predominantly non-violent state through the evolution of Village Republics, i.e. Grama Swaraj In the final stage the purpose was to achieve Ramraj, i.e. the Kingdom of God on this Earth which would be the totally non-violent and purely democratic stateless society. Swaraj, Grama Swaraj and Ramraj are thus the three significant milestones in the process of achievement of the ideal social order of Gandhiji's vision. Since the ultimate ideal of Ramraj is difficult to realise, Gandhiji said in its absence the

only realisable alternative and immediate ideal was that of rama raj.

Gandhian Concept of Village Development And village Administration:

The word Swaraj is a sacred word, a Vedic word, meaning self-rule and self-restraint, and not freedom from all restraint which "independence" often means. Real Swaraj will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, Swaraj is to be obtained by empowering the masses to a sense of their capacity to regulate and control authority. Gandhian vision of ideal village or village Swaraj is that it is a complete republic, independent of its neighbors for its own wants and yet interdependent for many others in which dependence is necessary.

Role of the Gram Panchayat (Village Panchayat) :

Gandhiji made it very clear that concentration of either economic or political power would violate all the essential principles of participatory democracy and thereby of Swaraj. To promote decentralization, Gandhiji suggested the institution of village republics both as institutions of parallel politics and as units of economic autonomy. Village eing the lowest unit of a decentralized system, politically a village has to be small enough to permit everyone to participate directly in the decision-making process. It is the basic institution of participatory democracy. Panchayat Raj is a system and process of good governance. The Ministry of Panchayati Raj has issued specific



guidelines to make Gram Sabha as a vibrant forum for promoting planned economic and social development of the villages in a transparent way. It offers equal opportunity to all citizens including the poor, the women, and the marginalized to discuss and criticize, approve, or reject proposals of the Gram Panchayat and also assess its performance.

On the occasion of 68th Independence Day, Prime Minister, Mr. Narendra Modi announced "Sansad Adarsh Gram Yojana" - a holistic comprehensive sustainable approach to empower Indian villages and make it a model. He has urged the Member of Parliament (MP)'s to adopt one village of their choice that should include all interventions of health, education, infrastructure, sanitation, hygiene, livelihood, and social aspects of human development. Also on 2 October 2014, Prime Minister Mr. Narendra Modi launched the "Swachh Bharat Abhiyan". Both these missions can practically be combined to work for betterment of the rural Indian population and realizing

Conclusion:

The studies of several distinguished scholars on the working of the Panchayat Raj in different States and the Status Report of the Ministry of Panchayat Raj (1996) lead us to the inference that the Gandhian ideal of Gram Swaraj remains an unfinished agenda even after seven decades of the implementation of the Panchayat Raj on the recommendation of the Balwantrao Mehta Study Team on October 2, 1959. 73rd Amendment was implemented by various States in 1994. Therefore,

concerted, systematic and sustained endeavors are needed on the part of those for whom Gram Swaraj remains a cherished dream for the empowerment of people and for making national development of India a participatory democracy and make in India

References:

1. Gandhi, M. K. (1957), Economic and Industrial Life and Relations, 3 Vols., V. B. Kher (ed.), Ahmedabad: Navajiva Publishing House. |
2. Gandhi. M.K. (1968), The Selected Works of Mahatma Gandhi, 6 vols, S. Narayan (ed), Ahmedabad, Navajivan Publishing House.
3. HarindraKishore Mishra (2009), "Relevance of Economic Ideas of Gandhi in 21st Century" in Anil Kumar Thakur and Mithilesh Kumar Sinha (eds), Economics of Mahatma Gandhi: Challenges and Development, Proceedings of the Indian Economic Association, (pp. 486-94), Deep and Deep Publications Pvt. Ltd. New Delhi.
4. KatarSingh(2009) Rural Development: Principles, Policies and Management SAGE Publications Ltd, New Delhi |
5. Kazuya, Ishii (2001), "The Socio-Economic Thoughtsof Mahatma Gandhi: As an Origin of Alternative Development", Review of Social Economy, 59: 3, pp. 297-312.
- 6| . Mathur, B.P. (2011), "Gandhian Alternative toEconomic Development: Relevance for India Today", Mainstream, . XLIX,(41,) October, pp. 1-
7. Naik, J.P. (1983), "Development and Gandhian Tradition in India, The Review of Politics,