Gandhian Studies

Class - XII

Government of Kerala
DEPARTMENT OF EDUCATION

THE NATIONAL ANTHEM

Jana-gana-mana adhinayaka jaya he
Bharatha-bhagya-vidhata,
Punjab-Sindh-Gujarat-Maratha
Dravida-Utkala-Banga
Vindhya-Himachala-Yamuna-Ganga
Uchchala-Jaladhi-taranga
Tava subha name jage,
Tava subha asisa mage,
Gahe tava jaya gatha.
Jana-gana-mangala-dayaka jaya he
Bharatha-bhagya-vidhata,
Jaya he, jaya he, jaya he,
Jaya jaya jaya jaya he!

PLEDGE

India is my country. All Indians are my brothers and sisters.

I love my country, and I am proud of its rich and varied heritage. I shall always strive to be worthy of it.

I shall give my parents, teachers and all elders respect, and treat everyone with courtesy.

To my country and my people, I pledge my devotion. In their well-being and prosperity alone lies my happiness.

Foreword

The state council of Education Research and Training (SCERT) is extremely delighted to publish the Gandhian Studies text book for the 12 th standard this year. This and the previous text book in Gandhian Studies for the XI standard published by SCERT form the first text books in Gandhian Studies ever to be published for the Higher Secondary students of the state.

This text book focuses mainly on *Gandhian Vision* of development. It starts with 'Hindswaraj' which considered as the manifesto of Gandhiji. And it also discuss Gandhian Education, Gandhi an Vision of Peace, Non Violent Social Action, Rural Development, Rural Administration, Gandhian Vision of Development and Gandhji's Views on Environment. Activities which are incorporated within the chapters help you to internalize the relevance of Gandhiji's ideas in the present era. The present textbook, as in the case of its predecessor, is a product of the combined effort of a team of dedicated Higher Secondary Teachers in Gandhian Studies, made under the guidance of experts in the respective field.

I honestly hope that the student community will welcome this text as a valuable and very useful companion to satisfy their entire requirement during their course of study. The teachers also will find this text very useful for the transaction of curriculum in an effective manner.

Wishing you all success.

Dr.S.Raveendran Nair
Director
SCERT, Kerala

C o n t e n t s

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- identifies Hind Swaraj as the Gandhian manifesto

- describes Swaraj

- explains Gandhiji's criticism of Parliamentary Democracy

- lists out the merits of True Civilization

- analyzes the features of modern civilization

- analyzes Gandhij's views on passive resistance, education and machinery

- evaluates the relevance of Gandhian ideas in Hind Swaraj

Given below are the three books written by M.K. Gandhi. Identify the book that was written first by him.
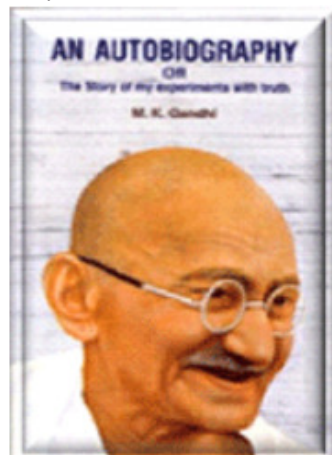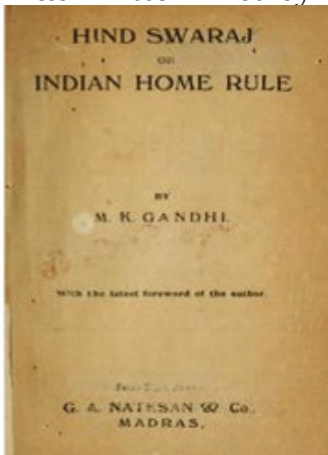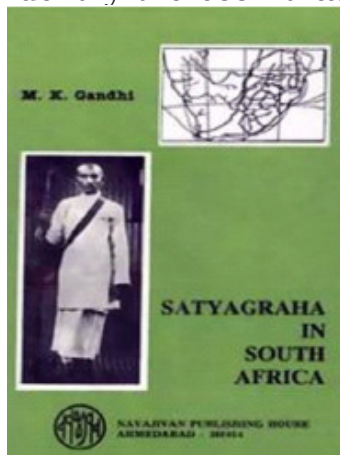
In which book did Gandhiji refer to Swaraj in detail?
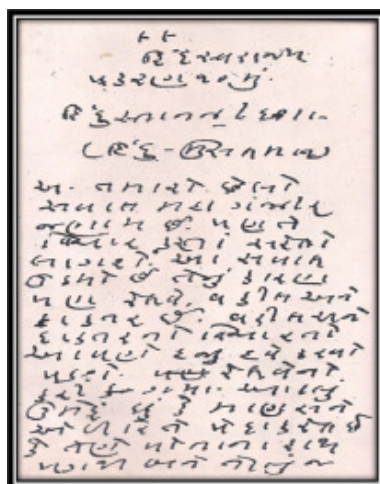
Manuscript of Hind Swaraj

Hind Swaraj or Indian Home Rule is the first book written by M.K. Gandhi. He wrote this book in 1909, during his voyage from London to South Africa in the ship named Kildonan Castle. Gandhiji wrote it in ten days, between November 13 and November 22, 1909. Originally written in Gujarati, it was later serialised in the Gujarati edition of Indian Opinion in South Africa. Subsequently it was published as a booklet in January 1910. The Bombay Government proscribed it in 1910. In reply to this action, Gandhiji published its English translation entitled Indian Home Rule.

Let us know

Manifesto : The word manisfesto is derived from the latin word manifestus meaning obvious. It is a document publically declaring the position or program of its issuer. A manifesto advances a set of ideas, opinions or views, but it can also layout a plan of action. While it can addresses any topic, it most often concerns at literature or politics

Hind Swaraj is considered as Gandhiji's manifesto. It contains the essence or blue print of Gandhian ideas. He refused to make any change in his ideas in Hind Swaraj. He wrote, "The booklet has gone several editions and I commend it to those who would care to read it. I withdraw nothing except one word of it and that is in deference to a lady friend." Hind Swaraj is written in a conversational style; a conversation between the reader and the editor of Indian Opinion. As Hind Swaraj was the first book written by M.K. Gandhi, it got publicity and was read widely. Hence it was reprinted several times.

Let us analyse the historical background that persuaded Gandhiji to write Hind Swaraj.

Historical background

The revolt of 1857 developed nationalism in India. The statement "Swaraj is my birth right and I shall have it" by Balagangadhar Tilak was adopted as a slogan by the patriotic youth of India. The partition of Bengal in 1905 also aroused a militant form of nationalism in India. It resulted in violent protests against the British rule in India and abroad. English men were attacked and Government properties were destroyed. His visit to England and his encounter with Indian anarchists and their cult of violence persuaded Gandhiji to write Hind Swaraj. The spread of materialistic civilization also provoked Gandhiji. The ideas presented in Hind Swaraj were developed by Gandhiji quite earlier. He was eager to communicate them to the whole world, especially to the Indians. He wanted to tell his countrymen that British colonialism was not the real enemy. The real enemy was modern civilization.

Influences

In the first year you must have studied about various influences on Gandhiji. List out these influences.

Gandhiji was influenced by many people in developing his ideas in Hind Swaraj. Leo Tolstoy, John Ruskin, Henry David Thoreau R.C Dutt and Edward Carpenter were some among them. Hence he wrote in his preface to Hind Swaraj "The views are mine, and yet not mine" Gandhiji read Edward Carpenter's Civilization: *Its Cause and Cure* when he was in England. This book influenced him very much in developing his ideas in Hind Swaraj. In Hind Swaraj he wrote: "A great English writer has written a work called Civilization: Its Cause and Cure. Therein he called it as a disease." He acknowledged the influence of R.C. Dutt : "When I read Mr.Dutt's *Economic History of India,* I wept; as I think of it again my heart sickens."

Let us do:

Prepare a textual analysis of the book 'Hind Swaraj' in group and present it in the class.

Civilization Its Cause and Cure and Other Essays

Edward Carpenter

Edw? Carpenter

Born: August 29, 1844, Hove, UK
Died: June 28, 1929, England, UK
Education: Brighton College, Trinity Hall, Cambridge
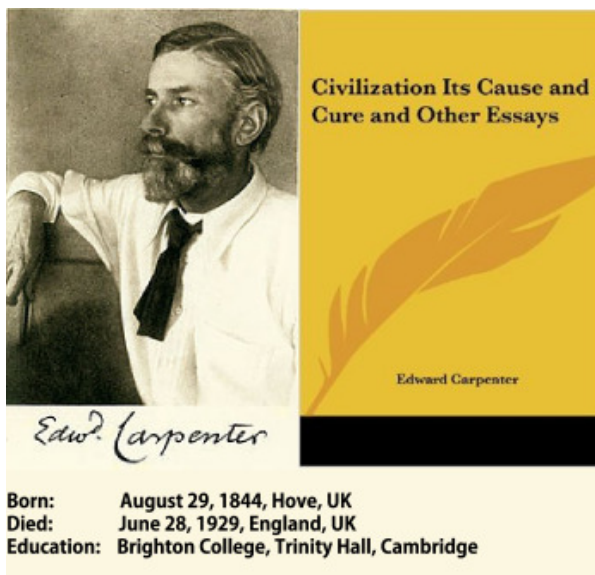
Let us know

In the appendix of Hind Swaraj Gandhi cited the books which influenced him. They are :

1. *Civilization, Its Cause and Cure* - *Edward Carpenter*
2. *The Kingdom of God is Within You* - *Leo Tolstoy*
3. *What is Art?* - *Leo Tolstoy*
4. *The Slavery of Our Times* - *Leo Tolstoy*
5. *The First Step* - *Leo Tolstoy*
6. *How shall We Escape?* - *Leo Tolstoy*
7. *On the Duty of Civil Disobedience* - *Henry David Thoreau*
8. *Life without Principle* - *Henry David Thoreau*
9. *Unto This Last* - *John Ruskin*
10. *A Joy for Ever* - *John Ruskin*
11. *Poverty &Un-British Rule in India* - *Dada Bhai Naoroji*
12. *Economic history of India* - *R.C. Dutt*

Contents of Hind Swaraj

The book Hind Swaraj consists of twenty chapters and two appendices. The chapters are as follows;

Chapter I   The Congress and its Officials.
Chapter II   The Partition of Bengal
Chapter III   Discontent and Unrest
Chapter IV   What is Swaraj?
Chapter V   The Condition of England
Chapter VI   Civilization
Chapter VII   Why was India Lost?
Chapter VIII   The Condition of India
Chapter IX   The Condition of India (Railways)
Chapter X   The Condition of India (The Hindus and the Mohammedans)

   The beauty of the book lies in its capacity to express ideas scientifically. It is written in the form of a dialogue in the most ordinary language. Sometimes he uses very harsh words to express his ideas. The book reveals Gandhiji's basic approach to the problems of modern civilization. Hind Swaraj also deals with his idea of Swaraj, British Parliament, true civilization, passive resistance, education, machinery, etc .Let us discuss some important concepts in detail.

Gandhiji's concept of Swaraj

   In the fourth chapter of Hind Swaraj Gandhiji discusses his ideas about Swaraj. The literal meaning of the word Swaraj is self rule. The popular meaning of Swaraj is political independence or home rule. To Gandhiji this was only one of the many aspects. By Swaraj Gandhjii does not mean the mere transfer of power from the British hands to Indian hands. Gandhiji's concept of Swaraj is much more than attainment of home rule. According to Gandhiji the most fundamental and crucial meaning of Swaraj is self control. In Hind Swaraj he said "real home rule is self rule or self control'.

Think and share:

In the first year you have studied about Village Swaraj. Can you explain the concept of Swaraj?

Self control means control of senses and emotions. He further says that "the Swaraj that I wish to picture is such that, after we have once realized it, we shall endeavour to the end of our life-time to persuade others to do likewise. But such Swaraj has to be experienced, by each one for himself". He suggested passive resistance or soul force or love force as the way to Swaraj. In order to exert this force, the concept of Swadesi was necessary.

Gandhiji's criticism on Parliamentary Democracy

In Hind Swaraj Gandhi vehemently opposed the British Parliament. which is considered as the mother of Parliament. He wrote the "Mother Parliament has not yet, of its own accord, done a single good thing." According to Gandhiji

British Parliament

without pressure British Parliament can do nothing. Because "It is under the control of ministers who change from time to time." This "Parliament is without a real master. Under Prime Minister's its movement is not steady. As are the people so is their Parliament. Gandhiji considered Parliament as the emblem of slavery."

The Parliament visualised by Gandhiji consists of the best men elected by the people. The members serve without pay and therefore it must be assumed only for the public weal. The electors are educated and they would not make mistakes in their choice. "Such a Parliament should not need the spur of petitions or any other pressure. Its work should be so smooth that its effects would be more apparent day by day."

Think and share:

Compare and contrast the Parliament visualised by Gandhiji with the modern day Parliament

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Gandhiji's views on Civilization:

In Hind Swaraj Gandhiji shared his views on civilization. He defined "civilization as that mode of conduct which points out to man the path of duty. Performance of duty and observance of morality are convertible terms. To observe morality is to attain mastery over our mind and our passions. So doing, we know ourselves." The Gujarati equivalent for civilization means "good conduct".

According to Gandhiji, "Our mind is a restless bird. The more it gets the more it wants, and still remains unsatisfied." The more we indulge in our passions the more uncontrolled they become. Our ancestors therefore set a limit to our indulgences. Gandhiji also said that a man is not necessarily happy because he is rich or unhappy because he is poor. That is, economic development may not lead to happiness and poverty may not lead to unhappiness. That is why our ancestors dissuaded us from luxuries and pleasures.

Gandhiji considered Indian civilization as one of the best civilizations in the world. He wrote "The Indian civilization, as described by me, has been so described by its votaries. In no part of the world, and under no civilization, have all men attained perfection. The tendency of the Indian civilization is to elevate the moral being, while that of the Western civilization is to propagate immorality. The former is based on a belief in God, the latter is Godless."

Characteristics of True Civilization:

Let us do:

List the features of good civilization
- *Value based*
- *Truthfulness*
- ------------
- ------------
- ------------
- ------------

According to Gandhiji the characteristics of true civilization are:

Village oriented

Promotes simple living

Based on service and self denial

True Civilization

Based on belief in God

Aimed at moral progress

No rooms for touts to lure people

As Indian Civilization is based on the above features Gandhiji called Indian civilization as one of the best civilizations in the world.

Gandhiji's critique of Modern Civilization:

Let us do:

Debate on merits and demerits of modern civilization.

Let us analyse Gandhiji's observations on modern civilization. Gandhiji was a strong critique of modern civilisation. Hind Swaraj is a severe condemnation of modern civilization. He used rough words like 'satanic', 'soulless', 'half mad' etc to denote modern civilization. He criticized modern civilization for its materialistic, industrial and atheistic character. To Gandhiji "modern civilization is a soulless system based on the materialistic aspect of life. Its true test lies in the fact that people living in it make bodily welfare

the object of life." In Hind Swaraj he also criticized railways, lawyers and doctors.

The features of Modern Civilisation as explained by Gandhiji are:

- The object of life in modern civilization is bodily welfare or material well being.

- The chief symbol of modern civilization is mechanization. It replaces physical labour with machine and worsens the working condition of labourers.

- It helps to concentrate wealth and power in the hands of a few.

- Modern civilization paves way for exploitation and violence and makes man more selfish and indulgent

- There is no consideration for religion and morality. It prevents moral and spiritual growth.

- It has given freedom for all to write anything as they like and poisons people's mind.

- As a result of change in life style, new diseases are coming up and more and more hospitals are established to cater to the needs of the patients.

- Man is enslaved to the temptations of money and luxury in the modern civilization.

- It made drastic changes in the consumption pattern and destroyed the village system.

- Modern civilization is based on the principles of 'might is right' and 'survival of the fittest'.

Let us do:

Compare and contrast Indian civilization and western/modern civilization.

Indian civilization	Western/ Modern civilization
• Elevates the moral being	• Propagates immorality
• Based on spirituality	• Based on materialism
•	•
•	•

The chapters XVII, XVIII and XIX of Hind Swaraj deals with Gandhiji's view on passive resistance, education and machinery.

Passive resistance:

In the first year you have studied about the passive resistance organized by Gandhiji against the asiatic registration act in South Africa. Here Gandhiji used the word passive resistance as a synonym of Satyagraha. For Gandhiji passive resistance is a method of securing rights by personal suffering, it is the opposite of resistance by arms. It involves sacrifices by the self. Gandhiji considered this as the weapon of the brave. He believed that real home rule is possible only when passive resistance is the guiding force of the people. Any rule other than home rule is foreign rule.

Gandhiji says "a man who is weak in body is capable of offering this resistance. One man can offer it just as well as millions. Both men and women can indulge in it". "Passive resistance is an all sided sword, it can be used anyhow. It blesses him one who uses it and against whom it is used. Without drawing a drop of blood it produces far reaching results. Passive resistance cannot be proceeded a step without fearlessness. Those alone can follow the path of passive resistance who are free from fear of their possessions, false honour, their relatives, the government, bodily injuries or death".

Education:

In Hind Swaraj Gandhiji criticised the modern education system. He wrote "by receiving English education we have enslaved the nation. Hypocrisy, tyranny, etc; have increased." According to

Gandhiji our ancient school system was enough. Character building has the first place in it and that, is primary education. Gandhiji was of the opinion that knowledge of letters is usually known as education, but it is not complete in it. According to him real education helps the individual to lead a peaceful and harmonious life. For that, inculcation of morality along with our education is an essential element.

Machinery

According to Gandhiji machinery is the chief symbol of modern civilization, it represents a great sin. Men became the slave of machinery. It is machinery that has impoverished India. He wrote "It is difficult to measure the harm that Manchester has done to us. It is due to Manchester that Indian handicraft has all but disappeared." He was against all labour saving machinery. He believed that mechanisation is the root cause of unemployment and poverty in India. That is why he wrote "It is necessary to realize that machinery is bad. We shall then be able gradually to do away with it."In nature there is no way to reach a desired goal all of a sudden. If, instead of accepting machinery as a boon, we

should look upon it as an evil, it would ultimately go. Instead of sophisticated technology Gandhiji supported indigenous technology. He believed, "through this only we can save our eyes and money and support Swadesi and thus we can attain home rule."

Analyse the above pictures and find out the technologies in tune with Gandhiji's concept of mechanisation.

Concluding Chapter:

In the concluding chapter of Hind Swaraj Gandhiji wrote the code of conduct of an Indian as follows

1. Only on rare occasions he will make use of the English language
2. If he is a lawyer, he will give up his profession, and take up a handloom. He will devote his knowledge to enlightening both his people and the English. He never meddles with the quarrels between parties but will give up the courts, and from his experience induce the people to do likewise. He refused to be a judge, and will give up his profession.
3. If a doctor, he will give up medicine, and understand that rather than mending bodies, he should mend souls. He will understand that no matter to what religion he belongs, it is better that bodies remain diseased rather than that they are cured through the instrumentality of the diabolical vivisection that is practiced in European schools of medicine. Although a doctor, he will take up a hand-loom, and if any patients come to him, will tell them the cause of their diseases, and will advise them to remove the cause rather than pamper them by giving useless drugs; he will understand that if by not taking drugs, perchance the patient dies, the world will not come to grief and that he will have been really merciful to him.
4. If he is a wealthy man, yet regardless of his wealth, he will speak out his mind without fearing any one. He will devote his money for establishing hand-looms, and encourage others to use hand made goods by wearing them himself. Like every other Indian, he will know that this is a time for repentance, expiation and mourning. He will know that to blame the English is useless, that they came because of us, and remain also for

the same reason, and that they will either go or change their nature only when we reform ourselves. He will understand that at a time of mourning, there can be no indulgence, and that, whilst we are in a fallen state, to be in gaol or in banishment is much the best. He knows that action is better than speech. It is our duty to say exactly what we think and face the consequences, then only we shall be able to impress anybody with our speech. He will understand that we shall become free only through suffering. He will know that no nation has risen without suffering, that, even in physical warfare, the true test is suffering and not the killing of others.

Gandhiji wrote Hind Swaraj as an answer to the Indian School of violence and its prototype in South Africa. When Gokhale read it, he thought it so crude and hastily conceived that he prophesied that Gandhiji himself would destroy the book after spending a year in India. Gandhiji sent a copy of Hind Swaraj for Tolstoy's perusal. Tolstoy wrote "I have read your book with great interest, for I consider the question there dealt with-passive resistance- to be of very great importance, not only for India, but for the whole of humanity."

Relevance of Hind swaraj:

Hind swaraj is considered as the quintessence of Gandhian ideas. In 2009 we celebrated the centenary of Hind Swaraj. Still the ideas discussed in Hind Swaraj are more relevant. In Hind Swaraj Gandhiji anticipated the disastrous effects of modern civilization very clearly. He revealed that the technological revolution brought many changes in the ecological system and it adversely affected the environment. Gandhiji also foresaw the social, economic, political and communal problems of the present day and discussed the issues in Hind Swaraj. Even after a century the problems remain the same. Apart from discussing these problems, he also tried to suggest some alternatives in resolving them. Here lies the relevance of Hind Swaraj. Gandhiji recommended a nonviolent, nature-centred, simple living devoid of selfishness and exploitation.

Summary

Hind Swaraj is the first book written by Gandhiji. This book consists of the quintessence of Gandhian ideas. It was written in the form of a dialogue. The meaning of 'Swaraj' is self rule. In Hind Swaraj, Gandhiji vehemently opposed the Parliamentary system. He defined civilization as that mode of conduct which points out to man the path of duty. Gandhiji considered Indian civilization as the best civilization in the world. He also criticised the modern civilization. According to him mechanisation is the chief symbol of modern civilization. Passive resistance and swadesi are the two methods suggested by Gandhiji for the attainment of swaraj. Character building is the primary aim of education. Gandhiji believed that mechanisation impoverished India.

I can

	Completely	Partially	Need improvement
Identify Hind Swaraj as the Gandhian manifesto			
Analyse the historical background			
Describe Swaraj			
Describe the merit of True Civilization			
Analyze the features of Modern Civilization			
Evaluate the relevance of Hind Swaraj			

Sample questions

(?) Discuss the historical background that persuaded Gandhiji to write Hind Swaraj.

(?) Analyse Gandhiji's concept of Swaraj.

(?) "Modern civilization paves the way for exploitation and violence and makes man more selfish and indulgent." Do you agree with this? Substantiate

(?) Explain Gandhiji's views on true civilization.

(?) In Hind swaraj Gandhiji vehemently opposed British Parliamentary system. Analyse the reasons.

(?) Gandhiji believed that mechanisation is the root cause of unemployment and poverty in India. Evaluate the reasons.

(?) Hind Swaraj is regarded as Mahatma Gandhiji's Manifesto. Evaluate.

Reference

1. *Hind Swaraj, M.K. Gandhi, Navjivan Publishing House, Ahmedabad.*
2. *The Story of my Experiments with Truth, M.K. Gandhi, Navjivan Publishing House, Ahmedabad*
3. *Mahatma, D.G. Tendulkar, Publication Division, Govt. of India.*
4. *Village Swaraj, M.K. Gandhi, Navjivan Publishing House, Ahmedabad*
5. *M.K. Gandhi's Hind Swaraj - a critical edition, Suresh Sharma, Tridip Suhrud, Orient Balckswan Private limited, New Delhi.*

02 EDUCATIONAL PHILOSOPHY OF MAHATMA GANDHI

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- defines Education

- lists outs various aims of education

- categorises and describe various stages of Indian Education

- articulates various stages of British Education

- evaluates the concept of Basic education and its features

- identifies the Merits and importance of Craft Education

- analyses the methodology of Basic education

- critically evaluates the educational scenario after independence

- identifies that education leads to peace

- combines education and development

What do you mean by education?

- Character formation
- Acquiring knowledge
-
-

Let us examine the definitions given by Gandhiji on educations, "By education I mean an all-round drawing out of the best in the child and man, body, mind and spirit." It means that education promotes holistic development of a child, which includes the three domains such as physical, intellectual and spiritual development. Gandhiji, however, maintained that man is neither mere intellect, nor the gross animal body, nor the heart or soul alone. A proper and harmonious combination of all the three is required for the making of a whole man. As such, education of the intellect cannot be separated from the body and the soul. It has to be an integrated whole where all the three intellect, physical body and the soul have to be activated to function together in order to achieve the complete development of a harmonious man. Gandhiji was in favour of using all faculties of mind and all parts of the body to develop them to maximum possible extent. The role of education is very important for creating a perfect society as well as a perfect man. It is necessary for every society and nation to bring happiness and prosperity to its individuals. Like Gandhiji there were many educational philosophers who described their ideas.

Great Educational philosophers say that education begins with the birth of a child and ends with his death. Education is not merely collection of information. It includes all the knowledge

and experiences, acquired during infancy, childhood, boyhood, adolescence, youth, manhood or old age through any agency of education the press, the travels, the club, the nature formally and informally. Thus, education becomes the sum total of all experiences that the child receives either in the school or outside. In the wider sense, life is education and education is life. So we can say that Gandhiji was a true combination of eastern idealist and western pragmatist.

Definitions On Education

Have you heard about any other educational philosophers?

• Swami Vivekananda

• Tagore

•

Various educationists all over the world give their views on education. Some of them considered education as a preparation for life in the community, whereas others regarded it as an endless process.

Education is the natural harmonious and progressive development of man's innate power.

Pestalozzi

Education is the manifestation of divine perfection already existing in man."

Swami Vivekananda

"Education enables the mind to find out the ultimate truth, which gives us the wealth of inner light and love and gives significance to life".

Rabindranath Tagore
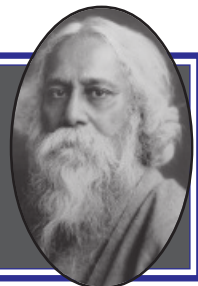
Education is the process of living through a continuous reconstruction of experiences.

John Dewey

Do you think Gandhiji is a combination of Eastern and Western ideology of Education? Comment and substantiate your views.

Let us do:

What do you understand by Education? Prepare a definition on education and share it in the class

What is True Education?

Education is a process which draws out the best in man with the aim of producing a well balanced personality- socially efficient, ethically sound, emotionally stable, physically strong, culturally refined, logically correct, technically advanced, spiritually matured, intellectually competent, morally upright, mentally alert, internationally liberal and vocationally self sufficient.

Indian education has a strong and glorious educational past. The most important contribution of ancient India, not only for India but also for the world, is in the field of education. It is manifested in the cultural, economic, individual, philosophical, scientific, social and spiritual advancement. *'Sa VidyaYa Vimuktaeye'*, means that education leads to liberation. The meaning of liberation ought to be all inclusive, liberation from the chain of birth and God realization, universalisation of self, liberation from hunger, ignorance, superstition, imperfection, parochialism and from all forms of limitations. Modifications of behaviour and character building are sacred objectives. This is the traditional understanding of education in India. The British educational system in India has no faith in tradition and culture of our country. The Britisher adopted their own educational system in

India for their vested interest. It had some crucial defects such as:

It was an un-Indian system of education
It was an urban system of education in a rural country.
The curriculum was English dominated.
The system was too literary and bookish.
The system neglected citizenship training
The system was very wasteful.
The system followed a single track
The system was unplanned
The system was very expensive
The system was not in accordance with the needs of a secular democratic country

In this context Gandhiji introduced a new scheme of education.

Let us do:

Prepare an assignment based on the defects of British Educational system in India

Let us know

Macaulay's Minutes (1835)

Lord Macaulay's arguments in favour of English: Macaulay rejected the claims of Arabic and Sanskrit as against English, because he considered that English was better than either of them. It was impossible to educate the body of people but it was possible through English education to bring about "a class of persons Indian in blood and colour and English in taste, opinions in morals and in intellect", and that education was to filter down from them to the masses

Gandhiji's New Scheme of Education

Gandhiji's philosophy of education was a result of his scientific research of theories of economics, politics, child development and successful experiments of his ideas on education in South Africa and India. In 1904, Gandhiji established the Phoenix Settlement in South Africa which resulted in his belief in hand power over machine power, hence, in self-reliance. Success at the Phoenix settlement encouraged Gandhiji to start Tolstoy Farm in 1910 where he taught everything through manual work. These two experiments together contributed to organize his curriculum around crafts to make schools productive and self sufficient.

As a nationalist leader Gandhiji fully realised that the British system of education could not serve the socio-economic need of the country. He wanted to revive the spirituality of the individual and the morality of society through the medium of education, based upon creative and constructive manual labour. He wanted to reconstruct the life of both the individual and society, giving them new values through education.

Think and share:

Discuss Gandhiji as a practical educational Philosopher on the basis of Phoenix Settlement and Tolstoy Farm. Write a brief report.

Wardha Scheme of Education

Gandhiji expressed his views on education through a series of articles in 'Harijan' in 31st June 1937, which later on developed into the Wardha Scheme of Basic Education. Therefore it was desirable to get the scheme examined by experts and educationists. Finally, Gandhiji presented his Basic Education System to the nation in the Wardha Conference in 1937.

The conference then appointed a committee under the Chairmanship of Dr. Zakir Hussain to prepare a detailed education

plan and syllabus for basic education. Besides Dr. Zakir Hussain, the Committee consisted of nine members. Among those who served in the Committee, Prof. K. G. Saigidain's name is prominent. Other members included were Arya Nayakam, Vinova Bhave, Kaka Kalelkar, J. C. Kumarappa, Kishori Lal, Prof. K. T. Shah and others.

In course of time more conferences were held, more committees were formed on this important subject. The conference of 1945 at Sevagram characterized Basic Education as "education for life". The conference considered it as a radical and important revolution in social and economic structure of the Indian society, i.e., creating a new way of life". Since then Basic education came to be known as 'NaiTalim'. Basic Education has finally
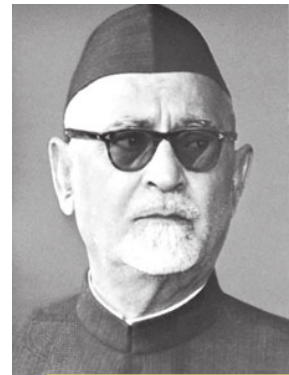
Dr. Zakir Hussain

emerged after a decade of experimentation and discussion. The scheme of basic education formulates the following proposals:

(1) Free, universal and compulsory education should be provided for all boys and girls between the group of 7-14.

(2) This education should be imparted in the mothertongue of the child.

(3) All education should centre round some basic craft chosen with due regard to the capacity of children and the needs of the locality.

(4) The selected craft should be both taught and practiced so that the children are able to produce articles which can be used and may be sold to meet part of the expenditure on the school.

(5) This craft must not be taught mechanically but its social and scientific implications were to be studied side by side.

(6) In this craft-centered education all the subjects to be taught were to be integrally related to the selected craft or the child's physical and social environment.

Main Aims of Gandhian Education

The Wardha scheme of education is based on the national culture and civilisation of India. It aims at making a child self-reliant by enabling him to use his acquired knowledge and skills in practical affairs of life. Basic education has close relationship with the basic needs and interest of education as the child is the focal point of education.

Education in its true and broad sense is an increasing lifelong process, which starts in the begining of life and ends with the life. Knowledge of God, self realization, spiritualism and oneness with God are the ultimate aim of education according to Gandhiji. The immediate aims of education according to Gandhiji are:

- Harmonious Development Of One's Personality
- Character Building
- Preparation For Complete Living
- Self Sufficiency
- Immeadiate aims of Gandhian Education
- Training In Citizenship
- Ramrajya
- Cultural Aim
- The Utilitarian Aim
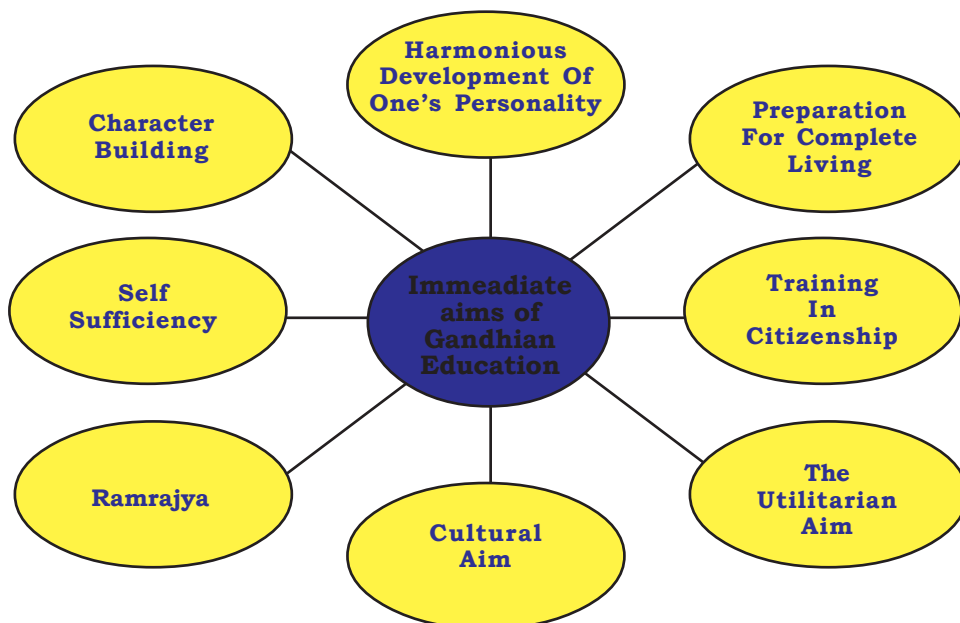
Harmonious development of one's personality: Education is a dynamic process that contributes to the natural, harmonious development of individual powers, which are inherent and innate. It contributes to complete human development resulting the desirable behavioral change and ultimately preparing for a better life. Education is a process of development at different stages of human beings; from infancy to the matured state. It is a process where human being adopts himself gradually in various ways of use-physical, spiritual and environmental.

Preparation for complete living: According to Gandhiji education should prepare the individual for complete living. Preparation for complete living is the main function of education and the only means of assessing the success of the system of education. Education should acquaint the child with the ways and means of leading a successful life.

Self sufficiency: Self sufficiency, which is the acid test of his scheme, is not the be-all and the end-all of his scheme, but is a natural result of a well-managed and purposeful basic school. There is no mercenary motive but an educative motive in the idea of self sufficiency. The focal point was that the students should stand independent with earning capacity. Gandhian approach in education is learning for life, learning from life and learning throughout life; linking education with yoga, industry and cooperative working (Yoga, Udyoga and Sahayoga).

Character building: Character building is very critical to Gandhian education. Gandhiji holds that the school must be an extension of home. Gandhiji believed that education is neither the knowledge of letters nor is it for earning livelihood but for character building. He considered nurturing all human virtues such as kindness to all, service of humanity, fearlessness, quest for truth, self control, humility and so on, as indispensible parts of character building. Character building for Gandhiji also meant knowledge of duty.

Training in citizenship: Basic education aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a cooperative community. The new generation must at least have an opportunity of understanding their own problems and rights and obligations. A completely new system is necessary to secure minimum education for the intelligent exercise of the rights and duties of citizens.

Cultural aim: Gandhiji attached far more importance to the cultural aspect of education than to the literary, and said, "Culture is the foundation, the primary thing..... it should show itself in the smallest detail of your conduct and personal behavior, how you sit, how you walk, how you dress, etc. Hence one of the main aims of education is to preserve, transmit and transform the qualities and make man cultured and civilised.

Utilitarian aim: Gandhiji keenly wanted to create an Ideal State (RamRajya) based on truth and non-violence. This can be brought about only through a silent social revolution. He believed that revolutionary change in the educational system can help to bring this silent social revolution. He recommended manual labour, which is not only creative but also productive as a medium of education and wanted to utilize it scientifically and socially to achieve the objectives of his scheme. The scheme of Basic Education does not stand for mere technique, it stands for a new spirit and approach to all education.

Ramrajya (The ideal state): Through education he wanted to reconstruct the educand into a new man, enabling him to draw out the best in himself. The learner lives in a well organised community life of the school and thereby evolves a just, peaceful, non-acquisitive social order (sarvodaya) based on truth, love, justice and co-operative work. The aim of education should be the full flowering of the human things on this earth.

Let us check

Compare Gandhiji's ultimate and immediate aims of Education

Let us do:

The aim of Education should be the full flowering of the humanthings on this earth. What are the main aims of Gandhian views? List them and display in a chart in your classroom.

Why Gandhiji's Scheme of Education was Called "Basic Education?

The reasons for calling the scheme as basic education are:

1. It is basic because it is based on ancient Indian culture.

2. It lays down the minimum education which every child is entitled to receive without the distinction of caste or creed.

3. It is intimately related to the basic needs and interests of the child and makes use of his innate potentialities for creative and productive work.

4. It is closely associated with basic occupation of the community, the child hails from.

Features of the Wardha Scheme of Education

Basic education or NaiTalim (new system of education) as Gandhiji calls it is a revolutionary in its conception. It is based on the theory that is the activity known as "the thinking hand" which more than anything else has guided the evolution of man and society. In this system of whole education, knowledge can be imparted through the medium of basic handy craft. Its goal is to build up "a nonviolent, non exploiting

Think and share:

Have you seen any educational discrimination in your society? Have you notice any educational discrimination during the Ancient period? What are they? Compare it and present it before the class.

social order in which the ideals of freedom, equality, and brotherhood can be fully and universally realized. This type of education is life centered but not textbook centered.

Let us do:

Compare and contrast the difference between 3Rs and 3Hs. Write a brief report and present it before the class.

Gandhiji's primary emphasis is on the 3'H's i.e. - Head, Heart and Hand, rather than on 3 R's i.e. - Reading, Writing and Arithmetic. For Gandhiji, the true development of head, heart and soul are necessary for a satisfactory system of education. True education is that which draws out and stimulates the spiritual, intellectual and physical faculties.

Flexible Curriculum Free Environment

Craft centered

Mother Tongue

Citizenship Training

Free and compulsory education

Non - Violence

Correlation

Self sufficient& self supporting

Basic Education

The main features of basic education listed in to following picture;

Free and compulsory primary education: Gandhiji wanted education to be free and compulsory for all boys and girls between the ages of seven to fourteen. He evolved a scheme of education which would be in

harmony with the culture and civilisation of the Indian people and which would solve the problem of mass education in a practical way.

Craft centered Education:
The basic idea of this scheme is to impart education through some craft or productive work. Craft work helps the child to acquire sensor and motor co-ordination and to appreciate the value of honest labour. Gandhiji was of the opinion that the method of training the mind through village handicraft from the beginning as the central focus would promote the real, disciplined development of the mind. Gandhiji holds that craft, art, health and education should all be integrated into one scheme. NaiTalim is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death. The advantages of making craft as listed as follows-

- "Psychologically, it is desirable, because it relieves the child from the tyranny of a purely academic and theoretical instruction against which its active nature is always making a healthy protest."

- "Secondly, the introduction of such practical productive work in education, to be participated in by all children of the nation will tend to break down the existing barriers of prejudice between manual and intellectual workers harmful alike for both."

- Economically, carried out intelligently and efficiently, the scheme will increase the productive capacity of our workers and will also enable them to utilise their leisure advantageously."

- "From educational point of view, greater concreteness and reality can be given to the knowledge acquired by children through craft as knowledge will be related to life."

Self-Sufficient and Self-Supporting Education: The self supporting aspect of the scheme may be interpreted in two ways-

(a) Education that will help one to be self supporting in later life,

(b) Education which in itself is self supporting.

The basic idea of Gandhiji was that if the craft chosen is taught efficiently or thoroughly, it would enable the school to pay the cost of salaries of teachers. At the same time his aim was to accord dignity of labour and ensure modest honest livelihood for the school leaving student.

Education Through mother tongue: One of the resolutions that were adopted at the All India National Conference at Wardha was that education must be imparted through the mother tongue. Gandhiji's observation was that the proper teaching of the mother tongue is the foundation of all education. Without the capacity to speak effectively and to read and to write correctly and lucidly, no one can develop precision of thought or clarity of ideas. Moreover, it is a means of introducing the child to the rich heritage of his people's ideas, emotions and aspirations.

Citizenship Training: Another important feature of the basic scheme is the ideal of citizenship which is implicit in it. It aimed at giving the citizens of the future a keen sense of personal growth, dignity and efficiency and social services in a co-operative community. The new generation must at least have an opportunity to understand their problems and rights and obligations. A completely new system is necessary to secure minimum education for the intelligent exercise of the rights and duties of citizens.

Flexible Curriculum and free Environment: One of the remarkable features of Basic Education is the flexibility of the curriculum and free environment. This helps the child to perform according to his own capacity. Under this scheme the teachers and students are free to work according to their interest and there is no compulsion to complete a prescribed portion due to fear of examinations. Necessary changes may be introduced in the curriculum if the situation demands. Thus, whatever the child learns according to his interest and capacity is always remembered by him. The teacher is also free to organise necessary environment for the development of the child.

Co-relation: Subjects are not compartmentalized in this scheme of education. True education should closely relate to the day to day affair. According to Gandhiji the craft learned should be related to the physical and social environment of the child and will achieve the integration of the curriculum.

Non-violence: The law of non-violence is an important feature of Gandhiji's educational philosophy. In the real sense the basic education is the application of the law of non-violence in education.

You know that basic education is designed for children between seven and fourteen years of age and accordingly curriculum has been suggested. For the boy general science and for girls home science have been emphasized.

The Methodology of Basic Education

Gandhiji was highly critical of methods of teaching in Indian schools. According to Gandhiji "the method adopted in the institutions in India I do not call education, i.e., drawing out the best in man, but a debauchery of the mind." He was also against teaching the alphabets, reading and writing in the beginning as it hampers the intellectual growth of the children.

He argued: "I consider writing as a fine art. We kill it by imposing the alphabets on little children and making it the beginning of learning. Thus we do violence to the art of writing and stunt the growth of the child when we seek to teach him the alphabets before its time." Methods of teaching in basic education were guided by the principles of learning by doing. In Gandhiji's opinion all parts of the body should function in the process of acquiring knowledge.

Gandhiji held that there is no limit to the possibilities of knowledge that can be imparted through vocational training. "Takli" could be used a subject for imparting education to the child. The teacher would teach them what role the Takli played in our lives in the early days. This would be followed by a brief course in mechanics construction of the Takli, then a few lectures on cotton, its habitat, its varieties, the states of India where it is grown etc.

The child would have to be given at this stage some knowledge of its cultivation, the soil best suited for it and the like. That would initiate them into agriculture. The whole of elementary arithmetic can be taught through counting yards of cotton and

yarn, making up of hanks, counting the specific number of cross threads in the warp for particular textures of cloth and so on. Every process from the growing of cotton to the manufacture of the finished product-cotton picking, ginning, carding, spinning, sizing, weaving- all would have their mechanics and history and mathematics correlated to them.

Let us do:

Methods of teaching in Basic Education were guided by the principle of Learning by Doing. Evaluate the statement and prepare a brief report on the methodology of Basic Education.

The Content of Basic Education

The following subjects are taught in Basic education;

MUSIC
HINDUSTANI
DRAWING
GENERAL SCIENCE
SOCIAL STUDIES
MATHEMATICS
MOTHER TONGUE
BASIC CRAFT

1. **The basic craft:** It was suggested that any one of the following may be chosen as the basic craft:

   (a) Spinning and Weaving.

   (b) Carpentry.

   (c) Agriculture.

   (d) Fruit and Flower Cultivation.

   (e) Leather work.

   (f) Culturing Fish.

   (g) Pottery.

   (h) Any handicraft according to the local need.

   (i) Home Science for girls.

The craft or productive work, thus selected should be rich in educational possibilities. In selecting a basic craft, stress should be laid on the principles of co-operative activity, planning, accuracy, initiative and individual responsibility. The craft should be one with rich economic possibilities enabling the child to pursue it as an occupation after finishing his full course. The basic craft chosen provides a natural starting point for self activity on the part of children because the child by nature loves activity.

2. **Mother tongue:** Language is a precious tool for communication. Children imitate their parents and others living in their environment in spelling out their desires. It is true that they speak fluently and effectively in their mother tongue. A foreign language puts too much strain upon the youngsters. It robs them of all originality. A language is an exact reflection of the character and growth of the individual. Gandhiji says, "I lay great stress on the desirability of giving children instruction from A to Z through the mother tongue. Development of the regional language of our country will produce social, political and economic awakening among our people." Without the capacity to speak effectively, and to read and write correctly, no one can develop precision of thought or clarity of ideas.

3. **Mathematics:** The objective of teaching mathematics as stated in the report is to develop in the pupil the capacity to solve the ordinary numerical and geometrical problems arising in connection with his craft and with his home and community life. So, the teaching should be closely associated with life-situations arising out of the basic handicraft and out of the great variety of problems in the school and community.

4. **Social studies:** The objectives of including teaching of social studies are:

   a. To develop a broad human interest in the progress of mankind in general and of India in particular.

   b. To develop in the pupil a proper understanding of his social and geographical environment, and to awaken the urge to improve it.

c. To inculcate the love of the mother land, reverence for its past and belief in its future destiny as the home of a united cooperative society based on love, truth and justice.

d. To develop a sense of the rights and responsibilities of citizenship.

e. To develop mutual respect for world religions.

5. **General science:** The major objectives of teaching General Science outlined may be summarized into the following categories:

a. To give the pupils an intelligent and appreciative outlook on nature

b. To form in pupils, the habit of accurate observation and of testing experience by experiment.

c. To enable them to understand the important scientific principles exemplified in

(1) The phenomena around

(2) The application of science to the service of man

6. **Drawing:** In the Gandhian scheme of education drawing assumes great importance. It can be summarized broadly into three categories:

(a) To train the eye in the observation and discrimination of forms and colours and to develop memory of forms.

(b) To cultivate an appreciation of the beautiful in nature and art, and to develop the capacity for tasteful design and decoration.

(c) To develop the capacity to make drawings of objects to be constructed and for designing, as well as to give practice in scales drawing and making graphs and pictorial graphs.

7. **Hindustani:** Gandhiji held that Hindustani, which is the resultant of Hindi and Urdu, neither highly Sanskritised nor highly Persianised, and written in Hindi and Urdu scripts, had every claim to replace English as the medium of inter-provincial speech.

8. **Music:** The main objective is to "teach the pupils a number of beautiful songs and to cultivate in them a love for beautiful music". The committee advocated group and choral singing. The elementary acquaintance with the principal Indian Ragas and Talas may be required of every pupil.

If you carefully observe the above basic education curriculum, you will find the following characteristics:

- English has not been included as a subject of study.
- Although the medium of instruction is the mother tongue, all the students must learn the Hindi language.
- There is no place for religious and moral education in the curriculum.
- The craft chosen must not be taught mechanically, but systematically and scientifically keeping in view its social significance.

Let us check

Why did Gandhiji declate interest to including English as a subject of study in basic education?

Gandhian education seeks not only to focus on the physical, material, and spiritual needs of an individual but also to awaken their compassion through the concept of what he called Trusteeship and Constructive action. This concept empowers the individual, a collective, or a corporation to be more sensitive to the needs of the marginalized and to act constructively to help improve their living standards.

Gandhiji regarded his scheme of education as spearheading the silent social revolution and expected it to provide a healthy relationship between the city and the village, which would go a

long way in eradicating the poisoned relationship between the classes.

Nai Talim has been defined as education for life, through life and throughout life. Nai Talim has been divided into pre-basic, basic, post-basic, university and social education. Pre-basic is the nursery school part, basic is elementary education for a period of eight years, between 7 and 15 years of age. Post-basic is high school education and social education has become adult education.

Routine Work of a Basic School

A typical Basic school organises its daily activities under various heads:

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                    CLEANLINESS

      EVALUATION                    MORNING
                                    ASSEMBLY

   NURTURING
   CREATIVE                            DIARY
   TALENTS                            WRITING

      EXCURSIONS                   NEWS PAPER
                                    READING
              CELEBRATING
              FESTIVALS
```

1.   **Personal and community cleanliness:** A basic school will not have a peon for keeping the area clean and to assist the Head Master in other menial work. It will arrange cleanliness programmes every day with the help of students and staff and keep the premises tidy and neat.

2.   **Morning assembly:** The pupils march from their classes to the assembly spot in a line and in attention to sing in chorus a devotional patriotic song. The Head Master makes his announcement of the day's programme.

3. **Self expression through diary writing:** Diary writing is one of the distinguishing features of a basic school. Students describe what had happened on the previous day and comment upon them intelligently.

4. **News paper reading:** News paper reading is must in a basic school. It is read out in the class room under world news, Indian news, State News, District News and Local News.

5. **Celebration of festivals:** Celebration of festivals is a rich source of learning. During these festive occasions there will be speeches, debates, dramas, and dances. Independence Day and Republic Day are celebrated with great enthusiasm.

6. **Excursions:** Basic education demands that an arrangment for a week-long excursion every year to a distant place of historical, scientific and cultural importance.

7. **Nurturing of creative talents:** The creative talents of the pupils are encouraged by providing them chances to write articles, compose verses etc; A printed magazine at the end of the year carrying articles of students will be a standing monument of the institutions.

8. **Evaluation:** The basic school has several programmes in its campus. Continuous assessment is to be made through day-to-day observation of students at work in the classroom and outside.

Think and share:

If you are the School leader, how will you organise a day's various activities of the school?

Gandhian Concept of Correlation of Studies

Gandhian concept of correlation of studies is contained in the scheme of Basic Education which lays emphasis on the teaching of languages, history, geography, mathematics through manual work with the following guidelines. "All teaching is to be carried on through concrete life situations relating to craft or to social and physical environment so that whatever the child learn becomes integrated into his growing personality." Gandhiji

believed that the highest intellectual and spiritual development was possible under such a scheme of correlated studies. He wrotes, "the useful manual labour intelligently performed is the means par excellence for developing the intellect."

Technique of Correlation

Gandhiji wanted to establish a just, peaceful, non-acquisitive social order. He was convinced that such an ideal, that of a co-operative society, could never be achieved by platform speeches, lectures, or by politics, but was possible only through the process of a new type of education which would train men and women to play their part in establishing a new social order, and that is the purpose of technique of correlation in basic education. He did not advocate the teaching of the basic elements of the scheme taken separately, but recommended the technique of teaching those elements in a synthesized form. The important aspects, regarding the technique of correlation in basic education, can be summed up as follows:
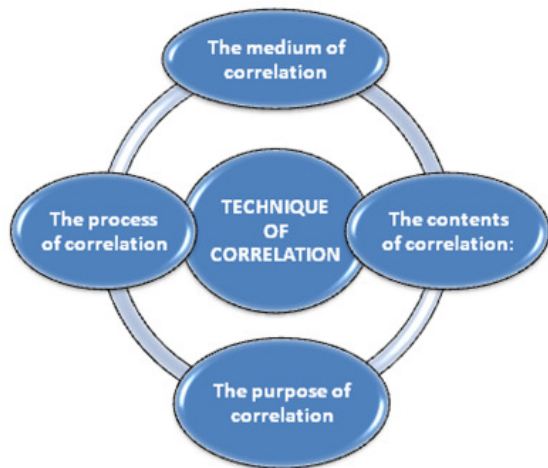
1. **The medium of correlation:** It is the socially useful manual labour of the educand which should be used as the process of education. Gandhiji emphasized realistic, naturalistic and idealistic trends in deciding the medium of correlation.

2. **The contents of correlation:** Through the process of education, the educand has to acquire habit formation, useful skills, desirable attitudes, useful knowledge and intellectual development. He has to acquire the contents of study through actual living organised on a community basis. Gandhiji advocated integrated learning through work. He is idealistic

and naturalistic in deciding the contents of education to be correlated with work.

3. **The process of correlation:** The method respects the innate nature of the educand and such; it is education which is natural, and psychologically correct. Regarding the process, like a pragmatist, Gandhiji recommended an experimental attitude to evolve a scientific and technical procedure to be adopted to practice the technique in day-to-day work. He did not encourage an artificial or unscientific process of correlation. To make the process of correlation natural, the essential things required, according to him, are: (a) resourceful teacher (b) experimental attitude of the teacher (c) necessity of keeping records of work done on scientific basis (d) co-operative effort of teacher to exchange their experience and to find a technique of correlated teaching.

4. **The purpose of correlation:** Relating with the purpose of correlation, Gandhiji is definitely idealistic. By the process of education through village handicrafts, he wanted the harmonious all round development of a child. This will lead to a new social order based on truth, non-violence, justice and co-operation. He encouraged the individual as well as the social aims of education. He wanted to infuse radically new values of life and social culture through education. For that, he advocated re-orientation of the contents of study and methods of imparting those contents in the context of the ideological basis of the scheme.

The Place of Teacher in Basic Education

Gandhiji wanted the teacher to be an inspiring friend, philosopher and guide to the educand. As an idealist, he encouraged a living bond between the educand and the educator. He gave prominence to the teacher and believed that the teacher

A GOOD TEACHER IS LIKE A CANDLE – IT CONSUMES ITSELF TO LIGHT THE WAY FOR OTHERS..!

So.you want to be a teacher?
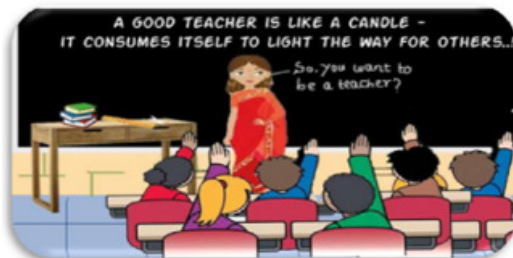
who was full of life, character, insight and love could mould the life and learning of the educand.

He has recommended the inspirational methods of teaching and has given a dignified and responsible position to the teacher. He emphasized inspirational methods, not based on oral preaching, but rather on the actual living of the teacher worthy to be followed by the child. He laid special stress on the character of the teacher which created educational environment. Thus, in his scheme the teacher is given a dignified and exalted position along with the child.

Merits of Basic Education

Now we are familiar with every aspect of Basic Education. In order to have a better insight and a total view of the system it is necessary to make an objective analysis of it. First, we shall discuss the merits of the system and they are-:

Rural as well as Urban

Not a class education

More challenging

Mother Tongue

Free and Compulsory education

Citizenship Training

Relation with life

Integrated knowledge

Self supporting

Craft centered

Learning by doing

Child-centered education

(1) **Child-centered education:** The basic system regards the child as the educational consumer whose needs must be studied and understood, catered and fulfilled.

(2) **Learning by doing:** Gandhiji believed that school must be a "doing thing". In basic education children acquire knowledge of the formal school subjects as a by product of purposeful activities.

(3) **Craft as the core of the basic education:** Craft is the medium of education in the basic system.

(4) **Self - supporting aspect:** Earn while you learn is another feature of the plan. The idea of self sufficient basic school has a special significance in a poor country like India.

(5) **Integrated knowledge:** Basic Education treats knowledge as an integrated whole. Curriculum is built round three integrally related centers: (a) Physical environment (b) Social environment (c) Craft work.

(6) **Relation with life:** A basic school must become an active environment where teaching is not cut off from the life of the community. Education is to be directed to the needs of life. It is not to pursue an idea which has no relation with or is totally isolated from real life situations.

(7) **Training in citizenship:** Basic education aims at developing ideas of mutual understanding and habits of co-operative and mutually helpful living among the students through its various practical and constructive programmes. The basic education aims at giving the citizens of the future a keen sense of personal warmth, dignity and efficiency.

(8) **Free and compulsory education:** By free and compulsory education, we mean an education for which parents will not have to pay any fee and for which they must send their children to school.

(9) **Emphasis on Mother tongue:** Gandhiji stressed that proper education can only be imparted through the mother tongue. Foreign language as the medium of instruction makes us unfit for original work.

(10) More challenging for the teacher and taught: In basic education discipline does not mean order and external restraint but an intelligent use of freedom. The teacher gets many opportunities to make experiments, think for himself and put his ideas and plans into practice.

(11) Basic education is not a class education: The ultimate objective of Basic Education is to create a social order in which there is no unnatural division between haves and have nots and everyone is assured of a living wage and the right to freedom.

(12) Basic education in the rural as well as in urban area: It is wrong to assume that Basic education is intended to be imparted in the rural area only. Basic education is a plan of national education for the whole country including both rural as well as urban areas. The basic educational scheme was an essential ingredient of Gandhiji's plan to eliminate the rural urban divide and redress the structural and socio-economic imbalances that were abound in Indian society.

Let us do:

Basic Education is one of the greatest contributions of Gandhiji. Prepare a detailed report on the merits of Basic Education.

Educational Scenario After Independence

Have you heard about any education commissions?

49

The concept of Gandhiji's Basic Education as an educational theory and practice is unique and unquestionable. But its implementation was far from satisfactory. The concept of educational equality convicted him of education for all without any discrimination of caste, colour and creed. He advocated for free and compulsory education to all as true democracy presupposes the education of the masses. Gandhian concept of free and compulsory education was later enshrined in the Indian Constitution. In article 45 of the Indian constitution it was stated that all children in the age group of 6-14 years would be provided free and compulsory education.

Thus, it is quite justified to say that the fundamental principles of basic education are still valid and fruitful in the context of our present educational reform. They are relevant to be used as guiding principles of modern education.

Influences of Gandhiji on Education Commissions

1. **University Education Commission (1949):** According to Dr. S Radhakrishnan we are building a civilization not for factory or a workshop through education. The quality of a civilization depends not on the material equipment or the political machinery but on the character of men. The major task of education is character formation. The concept of character formation is one of the important aims in the Gandhian scheme of Basic Education.

2. **Secondary Education Commission (1953):** According to A.L.Mudaliar education should be focused on promotion of vocational efficiency of the learner. Gandhiji's ideas of a single craft is seen reflected in the report of the Secondary Education Commission (Mudaliar). It says "by working with hands the adolescent learns the dignity of labour and experiences the joy of doing constructive work. There is no greater educative medium than the training to make with efficiency and integrity, things of utility and beauty. It trains practical aptitudes, facilities, clarity of thinking, give chances for co-operative work and thus enriches the entire personality."

3. **Kothari Commission (1964):** The Education Commission 1964-66 fully recognised the importance of basic education and incorporated in its recommendations many of the fundamental features of basic education. Work experience, community living, social service, integration of academic knowledge with experience, vocationalisation of education, education for moral and spiritual values have been recommended by the Kothari Commission. All of the above things are directly related with Gandhiji's ideologies.

4. **National Policy on Education (1968):** Efforts should be made for the early fulfillment of the directive principle under Article 45 of the Constituition seeking to provide free and compulsory education for all children up to the age of 14. Free and compulsory education is one of the important features in Gandhiji's Nai Talim.

5. **Iswarbai Patel Committee (1977):** As a step for modifying the secondary school curriculum, Iswarbhai Patel Committee of 1977 brought in Socially Useful Productive Work (SUPW), which demarcated a distinct curricula area. The committee opines that education should be work-centered and socially useful and productive work must be given a central place in the curriculum at all stages of school education and all academic subjects should be related to it. The correlation of subjects and work centered education is also another contribution of Gandhiji.

All the above educational commission's recommendations show a direct or indirect Gandhian influences. He is recognised as a great leader of action, a liberator and a prophet martyr all over the universe. Gandhian educational ideas, founded on certain eternal principles, will not lose their fundamental relevance in the years to come.

Think and share:

List the programmes, policies and commissions after Indian Independence which you are familiar with. Critically evaluate its merits and demerite.

Basic Schools in the Present Society

Self reliant citizen with a well balanced personality is one of the fundamental goals of basic education. This also develops a positive attitude of mind through the concept of basic education Gandhiji preaches the doctrine of "simple living and high thinking."Such type of basic education is prevalent in the state of Gujarath state particularly in Nadiad, Bochasan, Gadhada, Sharda Gram, and Rajkot. In the schools of these places there is a scope for spinning tailoring, weaving, agriculture and other small scale industries of paper, soap, and Khadi. To Gandhiji, Khadi is not a piece of cloth but an ideology. It links the fallen and the downtrodden. The Khadi spirit means simplicity, swadeshi and satyagraha. Real Khadi wearer will not utter lie. It represents human values. As Vinoba says, "where there is no Khadi there is no Gandhi". In Vithalbhai Kanya Vidyalaya at Nadiad ladies of different castes undergo the training. Every day one hour is spent for 'safai' (cleaning). Work experience to all women.

They are given training for cooking and preparing and preserving pickles. In Valabha Vidyalaya Bochasan, agricultural training is conducted 1/4 th acre of land used for cultivation. The teacher is also a co-worker. Financially the students become self supporting. In Kanya school at Bharel the women are given the training for tailoring, of preparing and making dolls, knitting and home science. They prepare everything from the waste materials. The ladies also do cooking on their own.

In Jivan School at Gadhada, training for gardening, plantation, spinning and agriculture is given. Every day teachers and boys work together for two hours and four hours is, spent of teaching.

In Sharda Gram School agriculture training is given. Every boy is given some area to cultivate. One hour is spent to clean the area along with the teacher, plantation of different trees and collecting honey are the jobs provided to the students. Self help is the breath of these institutions.

National school at Rajkot is where Khadi production is given scope on large scale. The school gives importance to spinning. Amber charka is used for spinning. Education teaches us to sacrifice and teaches us to think globally and act locally. As Bertrand Russell states, knowledge and wisdom must go hand in hand. There must be intellectual honesty which is a backbone of education. All these ideas are still relevant. His ideas are next best alternatives not only to India but to the whole world.

Education for Peace- A Gandhian View

Think and share:

List out similar institutions that provide basic education in India.

Gandhian point of view, the real education, which played a very vital role and made a sizeable contribution in awakening non-violence and its application in daily practices, whatsoever method may have been adopted with the changed times. As the whole world knows, in this very chain, in the 20th century, Gandhiji made a momentous contribution showing a wonderful, simple and justifiable way for awaking and practicing

non-violence in the routine chores of life.

To make non-violence the basis of maximum day-to-day practices of man, Gandhiji, right from the beginning considered it to be an indivisible, important and essential part of education. In fact, for construction of a culture of peace the attainment of spiritual growth has been described by Gandhiji as an essential part of education, can be gained only through morality and ethics. Looking at it through another perspective, also proves the same thing, because when we consider education as a means of attaining salvation and also as a support on the pathway to complete peace, the liberation, we cannot differentiate it from spiritualism.

Let us do:

Show the video of the great speeches by Malala Yusuf Sha Gilani addressing the United Nations Assembly after her recovery from the terrorist attack. Prepare a detailed report on the basis of this speech.

The purpose behind Gandhiji's advocacy of the introduction of religious studies in education can also be seen in his intention to strengthen morality and ethics in students. This kind of education brings the values of forbearance, tolerance, respect, truth, love and reverence in one's character. The theory and practice of basic education aims at the evolution of a society based on truth, non-violence, justice and equality. Self reliant citizen with a well balanced personality is one of the fundamental goals of basic education. No doubt, a self-reliant and prosperous person can, definitely, contribute towards peace and prosperity of society and the nation and can equally be helpful to create a stable and real culture of peace. Gandhian education covers all aspects of life such as social, personal, political, ecological and institutional spheres of an individual. So in this point of view we can say that the Gandhian education is the best way to achieve peace on a person as well as the society.

What do you understood by peace? Do you think that Gandhian education would leads to peace? Justify your answer.

Why Basic Education is Called a Holistic Model

Education in the broader sense is transmission of life by the living, to the living, through living and for living. Education is a means for the development a of balanced all round harmonious development of personality. Personality includes not only body and mind but also the spirit.

Gandhiji emphassessed an educational system with the highest development of mind and soul, instilly courage and self reliance in the individual, while at the same time, helping him/her cultivate the highest intellectual scientific, moral and ethical accomplishment.

1. Physiologically basic education provides education through learning a craft thereby maintaining a creative balance between intellectual development and physical development.

2. Pedagogically speaking, it is more effective than the passive academic education imbibed through books. Basic education develops the faculties of the heart and mind by developing critical inquiry and judgment in an objective manner.

3. Sociologically it can remove social conflicts and tensions in the society by inculcating a sense of dignity of manual labour. It can eradicate the social evil of untouchability.

4. Economically it creates productive labour since the emphasis is on job-oriented education. It can also become an instrument for rapid improvement in the standard of living of the people through increased production of goods and services.

5. Psychologically, it is desirable, because it relieves the child from the tyranny of purely academic and theoretical instructions against which its active nature is always making a healthy protest.

6. Philosophically the ultimate aim of basic education is self realization; the immediate aim is self discovery. Gandhiji was an idealist in his aim and a realist in the medium of education. Like a naturalist, he kept the child at the centre and recommended the necessary steps for an all-round harmonious development, and like a pragmatist, he emphasized the social and experimental attitude to evolve a scientific and efficient technique in educational practice.

Let us do:

Gandhian Education will lead to holistic development of a person. Do you agree with this statement? Conduct a debate in your classroom.

Summary

Education is a systematic process through which a child or an adult acquire knowledge, experience, skill and attitude. A number of factors have to be taken into account for determining the aims of education. They include the existing philosophy of the education, political philosophy of the state, psychological factors, individual and social needs. The British education system of Lord Macaulay in India has some serious defects. The British educational system in India had no faith in tradition and culture of our country. The Britisher's adopted their own educational system in India for their vested interest. As a nationalist leader Gandhiji fully realised that the British system of education could not serve the socio-economic need of the country. He wanted to reconstruct the life of both the individual and society, by rendering new values through education. Gandhian education is also known as Basic Education, Nai Talim or Wardha Scheme of education. The main aim of Gandhian

education is to enrich and stimulates the intellectual and physical faculties in children. Education is a means for a balanced all round harmonious development of a personality. Gandhian ideology directly or indirectly influenced several educational commissions after the Indian Independence. Gandhian education is not only holistic and practical but also highly decentralized and integrated. Tolerance and harmonious development also leads to peace.

I can

	Completely	Partially	Need improvement
Understand Education			
Define Education			
List out aims of education			
Articulate various stages of British Education			
Evaluate the features of Basic Education			
Analyse the methodology of education			
Identify the merits of craft centered education			
Critically evaluate the educational scenario after independence			
Identify that education leads to peace			
Combine education and development			

Sample questions

? Before the British arrived in India we had a strong and glorious educational past. Do you agree with this statement? Comment on this view.

? The British educational system in India had no faith in tradition and culture of our country. They adopted their own educational system in India for their vested interest. What were the main defects of British Education in India?

? Gandhiji's philosophy of education was a result of his scientific research of theories of economics, politics, child development and successful experiments of his ideas on education in South Africa and India. Substantiate this statement with reference to the aims of Basic Education.

? The aim of Education should be the total development of our individual. Briefly explain the main aim of Basic Education from this perspective.

? Why did Gandhi give importance to the concept of citizenship training in his Basic Education? Critically evaluate whether if the present educational system is enough for creating a good citizen. Prepare a detailed report.

? Methods of teaching Basic Education were guided by the principles of Learning by Doing. Evaluate the statement and prepare a brief report on the methodology of Basic Education.

? Craft work helps the child to acquire sensor and motor co-ordination and to appreciate the value of honest labour. Do you agree with this statement? Identify the merits and importance of craft centered education.

? Gandhiji's concept of Basic Education stands for an all round development of a student. Justify this statement by analyzing the features of Basic Education.

? Gandhiji's concept of Basic Education will lead to a holistic development of a child. Do you agree with this statement?

? Basic Education is the greatest contribution of Mahatma Gandhiji. Justify this statement with reference to the merits of Basic Education?

? What do you understand about by peace? Do you believe that Gandhian Education would leads to peace? Justify your answer.

? The present educational system in other words is spoon feeding system. It cannot create a self sufficient man. Do you agree with this statement? Substantiate with reference to Basic Education.

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03 GANDHIAN VISION OF PEACE

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

■ identifies the concept of peace

■ categorizes different forms of violence Familiarises the Gandhian understanding of peace

■ narrates meaning and causes of conflict

■ categorizes different types of conflicts

■ evaluates conflict resolution and its various methods

■ analyses Gandhian method of conflict resolution.

■ evaluates the advantages of conflict transformation

REMEMBERING HIROSHIMA AND NAGASAKI
AUGUST 6 & 9, 1945

do your peace.

Discuss in groups the theme of the picture and present its implications

Peace is a familiar term to all. But the connotations of peace are many. Peace, like many theoretical terms, is difficult to define. Like happiness, harmony, love, justice and freedom, we often recognize it by its absence. Peace is an inevitable part of our society. Therefore, studying about various aspects of peace is of great importance.

Peace studies is an interdisciplinary field of study with varying themes, including management and resolution of conflict; non-violent sanctions; peace models, peace building, peacekeeping, and using pressure to make peace prevail; social and economic justice; causes of war; and a variety of conceptions related to international and domestic security. The field of peace studies is a means to build a world which is peaceful or at least free from violence, through study and in some cases action accompanying such study.

The intellectual inspiration for peace studies is found in the research of scholars who have studied war and its consequences.

It began in the 1930s with quantitative studies of war. In the 1950s and 60s the study of war and conflict was called 'peace research'. During this stage peace was seen primarily as absence of large scale violence. From the late 1960s the study came to assume a broader focus bringing under its new forms of violence and the question of justice. To understand peace, we need to be familiar with the concept of violence.

Violence

Think and share:

Write about a violent incident that you may have seen or experienced. Identify the nature of hurt (physical, psychological etc) caused by it and identify the different forms of hurt present in each case.

Let us know

The World Health Organization defines violence as "the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation."

Galtung defines violence as being "present when human beings are being influenced so that their actual somatic and mental realisations are below their potential realization."

Violence is any avoidable form of denial of basic human needs. Violence can hurt the body, mind and spirit. Violence is any action, inaction, or structural arrangement that results in physical, psychological, and social harm to one or more persons. Violence has assumed different connotations and meanings. It is not merely killing, inflicting injury or domination over others by a person or

a group. Summing up violence is any physical, emotional, verbal, institutional, structural or spiritual behaviour, attitude, policy or condition that diminishes, dominates or destroys ourselves and others.

Violence is defined as the cause of difference between the potential and actual, between what could have been and what is. According to Johan Galtung, violence can be classified into direct, structural and cultural violence.

Cultural and structural violence may or may not lead to direct violence depending on whether they have been stirred or not. Direct violence, physical and/or verbal, is visible. But this form of violence does not come out of nowhere; its roots are often cultural and structural. Sometimes they are based on misperceptions.

Seville Declaration on Violence (1986)

UNESCO has addressed the belief that war is inevitable because it is part of human nature. In 1986, a group of leading scientists examined the relevant scientific data and concluded that the evidence does not show that war is part of human nature. The Seville statement contains five core ideas. They are:

It is SCIENTIFICALLY INCORRECT to say that

1. *"We have inherited a tendency to make war from our animal ancestors."*

2. *"War or any other violent behaviour is genetically programmed into our human nature."*

3. *"In the course of human evolution there has been a selection for aggressive behaviour more than for other kinds of behaviour."*

4. *"Humans have a 'violent brain'."*

5. *"War is caused by 'instinct' or any single motivation."*

The statement concludes by saying: "Just as 'wars begin in the minds of men; peace also begins in our minds. The same species who invented war is capable of inventing peace. The responsibility lies with each of us."

Personal or Direct Violence

Violence can take many forms. In its classic form, it involves the use of physical force, like killing or torture, rape and sexual assault, and beatings. Verbal violence, such as humiliation is also becoming more widely recognised as violence. Galtung describes direct violence as the 'avoidable impairment of fundamental human needs or life which makes it impossible or difficult for people to meet their needs or achieve their full potential. Threat to use force is also recognised as violence.'

Structural Violence

Let us do:

List out the inequalities existing in the society

Structural violence refers to systematic ways in which social structures harm or otherwise put individuals in disadvantage. Structural violence refers to discrimination, deprivation, social injustice, inequality between men and women and denial of human rights. It is subtle, often invisible, and often has no one specific person who can (or will) be held responsible. It refers to a form of violence where some social structure or social institution may harm people by preventing them from meeting their basic needs. Examples of structural violence are all forms of discrimination such as racism, apartheid, oppression of women, children, elderly, and handicapped. Capitalism, feudalism, casteism and patriarchy are also part of structural violence and it is closely linked to social injustice.

Let us check

Write a note on Gandhiji's experiences of apartheid and his fight against it in South Africa.

Cultural Violence

Cultural violence refers to aspects of a culture that can be used to justify or legitimize direct or structural violence. It may be exemplified by religion and ideology, language and art, empirical science and formal science. It refers to the philosophy of justifying structurally violent practices like communalism, sati etc. Intentional generation of hatred towards other communities or other religious groups is cultural violence. Cultural violence is the prevailing attitudes and beliefs that we have been taught since childhood and that surround us in daily life about the power and necessity of violence. If we justify physical violence by invoking tradition or religion, it is a case of cultural violence. For example, when some people justify honour killings on these grounds, they are engaging in a form of cultural violence.

Gandhiji believed that evils done by people are the byproducts of social structure. That is why he hated capitalism, not the capitalist; racialism, not the white racist people; untouchability,

not the people who are practising it; modern civilization, not the Western people. According to Gandhiji, oneness of all life and unity of ends and means are closely related. By internalizing these two principles, we can

The Triangle of Violence

Hitting, Beating, Shooting, Bombing, Raping ...

Direct Violence

visible

invisible

Cultural Violence

Structural Violence

Myths and Legends, „Choosenness", Gender Violence

Poverty, Corruption

overcome cultural violence. Gandhiji's practice and advocacy of non-violence was aimed at changing the prevailing mood of and justifications for violence advanced by many nationalists.

Let us check

Gandhiji advocated a predominantly non-violent rural life than urban life. But urbanization is increasing day by day and most people consider urban life as a symbol of development. Do you think this process of urbanisation promotes cultural violence?

Meaning of Peace

Let us do:

Name the words that mean the absence or opposite of violence. Describe what peace might feel like, look like and sound like in your community or neighbourhood. Identify those who desire peace and those who do not and the motivations behind it.

Let us know

Peace is referred to by various words in different cultures and languages.

Shanti (Indian)   *Shalom (Hebrew)*

Eirene(Greek)   *Pax (Latin)*

Ping (Chinese)

Peace as understood by ordinary people has largely been seen as state of harmony characterized by lack of violence, conflict behaviour and freedom from fear of violence.

Commonly understood as the absence of aggression and revenge, peace also suggests sincere attempts at reconciliation and resolution of disputes through dialogue and peaceful means. It is the existence of healthy inter-personal or international relationships, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interests of all.

Many philosophical, religious and cultural traditions have referred to peace in its inner and outer dimensions. Inner peace (peace of mind) refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of conflict or stress. In some cultures, inner peace is considered a state of consciousness or enlightenment that may be cultivated by various forms of training, such as prayer, meditation or yoga. Many spiritual practices refer to this peace as an experience of knowing oneself.
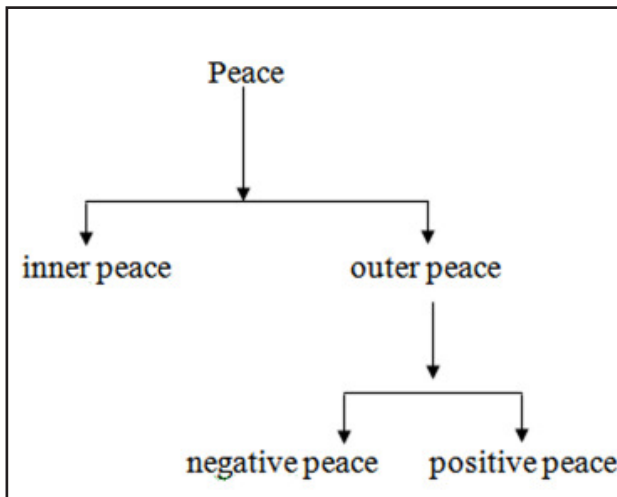
Dimensions of Peace

Peace is understoody in two ways, namely negative peace and positive peace.

Negative Peace

Negative peace has historically denoted the 'absence of war' and other forms of large scale violent human conflict. For example, when a ceasefire agreement is signed, a negative peace will emerge. It is negative because it stopped something undesirable happening (e.g. the violence stopped, the oppression ended) without addressing its deeper causes.

Positive Peace

Positive peace refers to a condition in which social and economic justice and well being are ensured for all. Positive peace denotes the simultaneous presence of many desirable states of mind and society, such as harmony, justice, equity etc. Positive peace is filled with positive content such as restoration of relationships, the creation of social systems that serve the needs of the whole population and the constructive resolution of conflict.

To sum up peace is the absence of personal, structural and cultural violence or a combination of negative peace (absence of violence) and positive peace (presence of social justice).
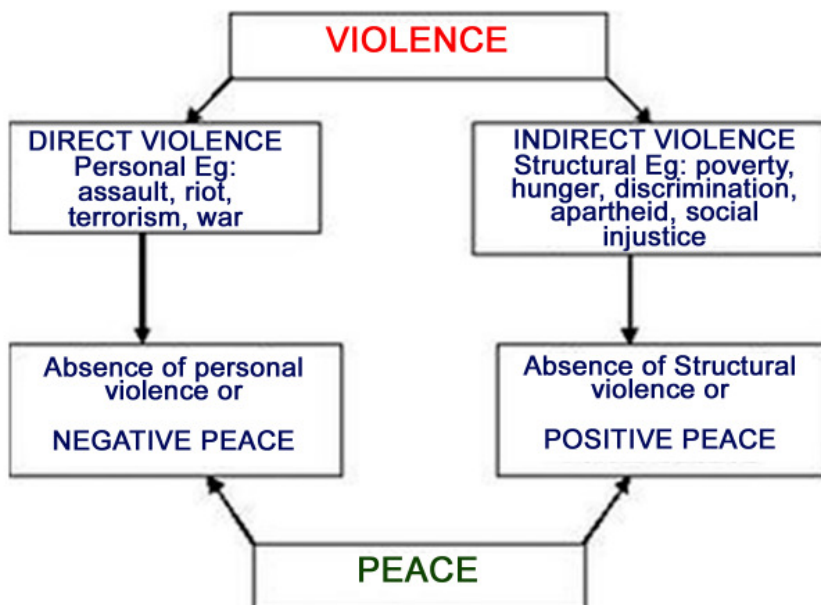
Gandhian understanding of Peace

Gandhiji has become a synonym for non-violence and peace. Gandhiji changed the meaning of these concepts and practically demonstrated their use on a massive scale. Gandhiji developed and applied non-violent theory and techniques that changed the lives of those around him and the world. Gandhiji's nonviolent actions were intertwined with his philosophy of life. His concept of peace is a broad one. For him peace emerged from a way of life. According to Gandhiji, there is no route to peace, peace is the route. Therefore, peace is intimately linked up with justice, development and environment. He criticized the modern model of development for its inherently violent character. Gandhiji considered poverty as the worst form of violence. For him the question of peace is closely related to modern economics based on unlimited wants and unlimited exploitation of nature. In Gandhian theory of peace, human values take great prominence. Non-violence is a way of life and together with search for truth (satyagraha), it makes the difference between passive submission to injustice and an active struggle against it quite glaring. This struggle excludes both physical violence and casting the opponent in the role of enemy and hence presupposes compassion and self-criticism. The notion of sarvodaya also sees peace as incompatible with exploitation or inequality of wealth. Peace is not seen as an end state, but as a continuous revolutionary process, where ends cannot be separated from means.

The well-known peace researcher Johan Galtung acknowledged his debt to Gandhiji in the evolution of his concept of structural violence. His advocacy of ideas such as self-reliance and models of development focused on basic needs also have a strong Gandhian imprint. Gandhiji's influence could also be found in

the ideas of various peace researchers who have tried to focus on the relationship between models of development and peace.

Johan Galtung

He is a Norwegian sociologist, mathematician and the principal founder of the discipline of peace and conflict studies. He co-founded the Peace Research Institute Oslo in 1959 and served as its director till 1970. He established the Journal of Peace Research in 1964. He was appointed to the world's first chair in peace and conflict studies, at the University of Oslo, in 1969. The concept of structural violence was coined by Galtung while he was sitting on the terrace of the Gandhian Institute of Studies at Rajghat in Varanasi, thinking about the practice of apartheid in Rhodesia (Zimbabwe). In explaining its origin, Galtung points out his desire to link the theories of peace, conflict and development and 'the exposure to Gandhian thinking.' Galtung freely acknowledges the strong influence of Gandhi on his thoughts. On comparing the writings of the two in peace? and by examining Galtung's references to Gandhi, it becomes clear that there is a strong causal Gandhian foundation to Galtung's peace research.

Pacifism

Pacifism is an anti-war movement whose advocates believe that the principal means of preventing war is to condemn its immoral character. Pacifists condemn all war, denying the legitimacy of wars of liberation and refuse to take up arms.

Culture of peace

As defined by the United Nations, the Culture of Peace is a set of values, attitudes, modes of behaviour and ways of life that reject violence and prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation among individuals, groups and nations.

Culture of peace is an alternative to the culture of war and violence. This can be instilled through education for peace, the promotion of sustainable economic and social development, respect for human rights, equality between women and men,

democratic participation, tolerance, the free flow of information and disarmament. Gandhiji's life is a symbol of an alternative lifestyle based on real culture of peace. That is why the United Nations in its 61st General Assembly declared 2nd October, the birthday of Gandhiji, as the international Non-violence day.

Conflict

Let us do:

Write the word 'conflict' in the middle of the board/ chart paper. List on a piece of paper five words that is associated with 'conflict.' Make a word web radiating out from the word 'conflict' on the board. As you make the web, try to arrange the responses into groups such as 'emotions', 'current events', 'personal' and so on.

Conflict is unavoidable in every society. Conflicts are expressions of human needs and existence. We can see that conflicts originate and intensify on matters relating to fulfillment of essential human interests and access to resources. Conflict is a clash of interests, values, actions, views or directions. A conflict can be as small as a disagreement or as big as a war. It can originate in one person, between two or more people or between two or more groups. Conflicts can take many forms. Sometimes only two people are involved. Other times it may involve groups of nations and lead to war. Conflict is an incompatibility in the interests, aims or goals of two individuals or social units.

Peace does not mean the total absence of any conflict. Instead one should use the opportunity provided by conflict in a constructive way to bring out desirable social changes. It would mean absence of violence in all forms and the unfolding of conflict in a constructive way. Peace, therefore exists where people interact

non-violently and manag their conflict positively with proper attention to the legitimate needs and interest of all concerned.

Meaning and Functions of Conflict

Let us do:

Find out the evolution and reasons of struggles and conflicts in our society.

All conflicts are not a negative process. It is generally seen as unhealthy and something to be prevented. Lewis Coser says that conflicts serve the function of taking the society forward. In doing so it creates new institutions, new technologies and economic systems for social progress. A social conflict exists 'when two or more persons or groups manifest the belief that they have incompatible objectives. George Simmel and Lewis Coser see conflict as primarily a binding, creative force in human society.

However, the term conflict often carries a negative connotation. It connotes the opposite of harmony, cooperation and even peace. But there is no intrinsic relation between conflict and violence. Attributing a negative value to the notion of conflict is not helpful because it precludes the possibility of conceiving conflict as a catalyst for, or even essential to, an on going process of change and transformation. Conflict is an integral part of human existence and may be a positive force that can propel desirable change.

Causes of conflict

There is no single cause for conflict. Rather, conflict is context-specific, multi-causal and multi-dimensional and can result from a combination of the following factors:

- Political and institutional factors: weak state institutions, elite power struggles and political exclusion, breakdown in social contract and corruption, identity problems/issues
- Socio-economic factors: inequality, exclusion and marginalisation, absence or weakening of social cohesion, poverty, relative deprivation

- Resource and environmental factors: greed, scarcity of national resources often due to population growth leading to environmental insecurity, unjust resource exploitation

Types of conflicts

Let us do:

List out the different types of conflicts experienced or observed in your class or school.

Conflicts occur at all levels of social life- intra-personal, inter-personal, inter-group, intra-group and international. Some conflicts are over the distribution of material resources and positions. While in others the differences are over less tangible issues such as honour, recognition or identity.

Intra-personal conflict occurs within an individual. Inter-personal conflict occurs between two or more people. Intra-group conflict means conflict among members of a group. Inter-group conflict is a conflict between two or more groups. Intra-organisation conflict occurs within an organisation. There may be conflict between the individual and the group. Conflict between two or more organisations is called inter-organisational conflict.

Let us do:

Discuss in groups the responses to various conflict situations

Conflict Resolution

Every society has evolved its specific methods and strategies for conflict resolution. Conflict resolution is a formal process of bringing the disputing parties together to discuss and work out a solution to their problem. It is the practice of identifying and handling conflict in a sensible, fair and efficient manner. Conflict resolution implies that there is joint participation of the parties in reaching some sort of agreement. Conflict resolution scholars

study the phenomenon of conflict and analyse ways to bring it under control, bringing their insights and concepts to bear on actual conflicts, so as to build better and more effective relations between States and people. Processes of conflict resolution may include negotiation, mediation, and in some cases even arbitration. Processes of mediation and arbitration necessarily imply a role for third parties.

Let us do:

Discuss the implications of the following picture.
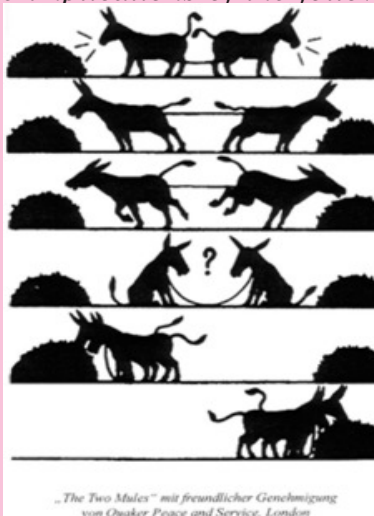
„The Two Mules" mit freundlicher Genehmigung von Quaker Peace and Service, London

Let us know

Mediation

"Intervention of an outside third party trustable, unbiased and intending to be neutral." Mediator uses skills to assist the parties in reaching mutually acceptable agreement. The task of a mediator is to create the conditions for an open dialogue. The mediator is 'a facilitator, educator or communicator who helps to clarify issues, identify and manage emotions, and create options, thus making it possible to reach an agreement avoiding an adversarial battle in court'. These days many people feel that instead of an outsider neutral mediator, we need an insider partial one, particularly in resolving conflict between a strong party and a weak party.

Arbitration

It is the process of hearing and determining a dispute or the settling of differences between parties by a person or persons chosen or agreed to

by them. A third party reviews the evidence in the case and imposes a decision that is legally binding on both sides and enforceable in the courts.

Adjudication

Adjudication is a process by which the judges resolve disputes by handing down binding judgments favouring one of the parties after hearing the views of both the sides.

Negotiation

Negotiation is a process in which two or more participants attempt to reach a joint decision on matter common concern by directly talking to each other in situations where they are in actual or potential disagreement or conflict. There are soft, hard and principled approaches to negotiations. Just outcomes are possible only through principled negotiations where the legitimate needs of both the parties are addressed.

Types of conflict resolution

Gandhiji often used to say that approaching a court by a client for resolving his conflict represented a failure. When a person approaches the court, he has to hire a lawyer. Litigation thus deprives the affected party of control of the conflict. In most conflicts, there is an emotional side that the legal process fails to recognize. As far as the lawyers are concerned the emotional side of the conflict is immaterial. For them a person becomes a case, which in turn becomes a file. Litigation is adversarial and confrontational unlike mediation. Lawyers see conflicts as representing a situation in which one side gains at the expense of the other. The object of going to court is to win a case for the client. A judicial fiat often may not provide justice to an aggrieved party and may amount to some sort of coercion. Often court assisted mediation tends to enforce a decision without allowing the parties themselves to work out a solution amicably. Alternative Dispute Resolution (ADR) is an activist alternative to litigation through public co-operation, creative professional intervention and constructive involvement of officials concerned (e.g. Family court, Lok Adalat).

Mediation is an important alternative dispute resolution process institutionalised in India. Mediation is 'a private, informal dispute resolution process in which a neutral third party helps disputing parties to reach an agreement.' In contrast arbitration is a formal, quasi-judicial process where a neutral third party, 'the arbitrator', renders a binding award on the basis of information and records placed before him. Arbitration proceedings closely mirror proceedings in a court of law. Arbitration is usually voluntary, final and binding. Whether to go for arbitration or not is left to the parties on the promise that they would abide by the outcome. Arbitration does not remove the ill feeling between the parties.

> **Lok Adalat**
>
> *Lok Adalat (People's court) is a system of alternative dispute resolution developed in India. India had a history of dispute resolution through the mediation of village elders. The system of Lok Adalats is based on the principles of the Panch Parmeshwar of Gram Panchayats proposed by Mahatma Gandhi. It is a non-adversarial system and these are usually presided over by retired judges, social activists, or members of the legal profession. The Lok Adalats can deal with all Civil Cases, Matrimonial Disputes, Land Disputes, Partition/Property Disputes, Labour Disputes etc., and compoundable criminal Cases.*

Adjudication is perhaps the most popular mode of conflict settlement familiar to people. It means using the court of law to settle disputes without addressing relationship problems. Resolving a problem of law may lead to further aggravation of the conflict. But the courts represent the most well developed institutional means of dispute resolution.

In a voluntary effort, the mediator facilitates communication between parties and encourages settlement. Unlike in arbitration, considerable freedom is available to the mediator. Where the court comes to the conclusion that mediation is the appropriate mode of settlement, it may itself act as a mediator and 'shall affect a compromise between the parties'. The success of mediation always

depends on goodwill and a willingness to resolve disputes. Lok Adalat has been proved to be a very effective alternative to litigation in India.

Let us know

Discuss the advantages of various conflict resolution methods.

Gandhiji and Conflict Resolution

Although, Gandhiji has not used terms like conflict resolution, conflict transformation and so on, he is acknowledged as one of the precursors of conflict resolution techniques. Gandhiji considered dispute resolution as an exercise in uniting parties riven asunder. During his South African life, he dealt with hundreds of cases relating to conflicts of all kinds and used every possible technique for resolving them through the legal channel; by mediation, by education, by arbitration and so on. Gandhi's first success story in peacemaking began in South

> ### Gandhiji as a Lawyer
>
> *'...both were happy with the result, and both rose in public estimation. My joy was boundless. I had learnt the practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realized that the true function of a lawyer was to unite parties riven as under. The lesson was so indelibly burnt into me that a large part of my time during the twenty years of my practice as a lawyer was occupied in bringing out private compromise of hundreds of cases. I lost nothing thereby--not even money; certainly not my soul.'*
>
> **- M K Gandhi**

Africa, where he went as a legal adviser, but acted as a mediator and settled the issue between Dada Abdulla and Sheth Tyeb Haji Khan Mohammed. Through this case Gandhi realised that the role of the lawyer was not to create further rift and tussle between the parties, but to make them reach an amicable settlement.

Satyagraha

Gandhiji practised satyagraha as a means to resolve conflicts when rational persuasion failed to resolve the problem. No one has done more to develop and popularise the tool of nonviolence than Mahatma Gandhi. Gandhiji demonstrated the value of non-violent satyagraha as an effective weapon for correcting untenable positions, when redressas through constitutional means is slow or difficult. Champaran Satyagraha, Ahmedabad Labour Strike and Peace Mission at Noakhali riots are the examples of Gandhian mode of conflict resolution. Social scientists have started taking an interest in analysing the processes underlying Gandhiji's technique of Satyagraha in recent times.

Gene Sharp and other pacifists contributed a lot to understand the violent political conflict and alternatives to it. The objectives of Gandhiji's satyagraha were to make latent conflict manifest by challenging social structures which were harmful because they were highly inequitable. For Gandhiji, it was not only a method of conducting conflict; it was also a way of life, of living truth. Bondurant considered satyagraha as a ' theoretical key to the problem of social and political conflict'.

Conflict Transformation

Let us check

Gandhiji encouraged out of court settlement of many disputes. Trace the events in the life of Gandhiji in South Africa that provide evidence on his commitment to mediated settlements.

Let us do:

Two girls quarrel over a single orange and both of them want the whole of it. They do not want to settle for anything less than the whole of the orange. After asking what they wanted to do with the orange, one said she wants to eat the fleshy portion of it and the other said she wanted the peal to prepare a variety of

jam. They resolve the conflict by having the peal and the fleshy part and achieving a win-win outcome. But they did not stop with resolution of the dispute, but picked up the seeds, went into the garden and together planted them cementing the break in relations caused by the conflict.

Discuss this story and its implications for achieving transformation

Conflict transformation goes beyond conflict resolution. The idea of conflict transformation acquired importance in the 1990s. It attempts to transform the events and the relationships within which the conflict occurs. It not only addresses the structural realities of inequalities, denial of rights and injustices, but also brings to the surface the unaddressed grievances and issues of all the parties. It seeks to transform social relationships and social organisations by transforming the perceptions of the self, the other and the issues in question.

Professor of international peace building, John Paul Lederach talks about the need to bring in people at three levels to make such transformations possible. It is at the top level that negotiations to end the conflict finally takes place. It is at the middle or intermediate level that civil society actors play a role and finally at the grass root level that reconciliation takes place.

Let us check

Analyse Ahmedabad Labour strike as a Gandhian conflict resolution model and trace the conflict transformation elements in it.

Peace Education

The increasing violence in the society demands modification in the life style of the people. So we have to evolve a life style which leads to peace and non-violence. The defences of peace can be built in the minds of people. Peace education attempts to draw out of people their natural desire to live in peace. It involves learning about different forms of violence as well as alternatives to violent institutions. Wardha scheme of education that was discussed in the preceding chapter is a form of peace education.

UNESCO

UNESCO was founded at the same historical moment as the United Nations, but it has always been an independent specialised agency with its own governance, budget and so on. Its purpose is to contribute to peace and security by promoting international collaboration through education, science, and culture in order to further universal respect for justice and human rights. Those who drafted the UNESCO constitution recognized that peace, conceived as the absence of war, was not enough, and they wrote in the preamble of the UNESCO constitution that ' a peace based exclusively upon the political and economic arrangements of the governments would not be a peace which could secure the unanimous lasting and sincere support of the peoples of the world and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind.' Hence the preamble contains: 'Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed.'

Peace Movements

There are occasional eruptions of non-violence that we witness in society. But we can always discover a handful of individuals behind them. Such individuals can and will gather more individuals dedicated to non violence and peace and develop a movement. Peace movements are social movements that seek to achieve ideals such as the ending of a particular war, reduce inter-human violence in a particular place or type of situation, work for achieving arms control and disarmament, campaign against land mines and educate the public on the need for world peace through their activities. A concern of some peace activists is the challenge of attaining peace when those that oppose it often use violence as their means of communication and empowerment. All satyagrahas by Gandhiji

were intended to resolve peacelessness in the society. Therefore all his satyagrahas can be described as peace movements. Shanti sena is an unfinished dream of Gandhiji. Vinoba Bhave tried to realise it after Gandhiji. Its non-violent methods have been adopted by other movements in the world. Gandhiji influenced many peace movements and still remains as a guiding source to various peace movements in the world.

Let us check

Discuss the activities of Ekta Parishad or Chipko Movement and state whether the organisation can qualify as a peace movement.

Peace and Development

Development is the most secure basis for peace. Peace is a fundamental dimension of development. Development cannot proceed easily in societies where military concerns are at the centre of life. Societies whose economic effort is focused primarily on military production inevitably diminish the prospects of their people for development. The absence of peace often leads societies to devote a higher percentage of their budget to the military than to the development needs in health, education and housing. Preparing for war absorbs inordinate resources and impedes the development of social institutions.

War, violence and high levels of crime affect over 1.5 billion people in the world today, destroying communities and undoing years of social and economic development. Several generations have lived a life of fear and deprivation in societies torn by conflict. Investing in peace and creative conflict resolution has therefore become an urgent need for the survival and progress of humanity. In order to achieve long-term and sustainable peace, strengthening of education in non-violence and conflict resolution is necessary. We should also have a development agenda that helps prevent conflict and free resources to promote and enhance sustainable development."There is no peace without development

and no development without peace, and there is neither peace nor development without the respect for human rights."

Summary

The field of peace studies is one of the fastest growing disciplines within the social sciences. The chapter discussed various notions of peace and violence with a Gandhian focus. We saw that peace is the absence of personal, structural and cultural violence or a combination of negative peace (absence of violence) and positive peace (presence of social justice).

Conflict is unavoidable in every society. Every society has or evolved its specific methods and strategies for conflict resolution. Conflict resolution processes like mediation and negotiation build better and effective relations between states and people. In India, Lok Adalat and Family Court are emerging as an alternative to litigation through public co-operation, creative professional intervention and constructive involvement of officials' concerned. Conflict transformation goes beyond conflict resolution and it attempts to transform the events and the relationships between the parties. It addresses the structural realities of inequalities, denial of rights and injustices and takes up the unaddressed grievances and issues of all the parties. Gandhiji practised satyagraha as a means to resolve conflicts. The objectives of satyagraha were to make latent conflict manifest by challenging social structures which were harmful because they were highly inequitable. For Gandhiji, it was not

only a method of conducting conflict; it was also a way of life, of living truth.

Peace is a prerequisite to development. But there are occasional violent actions in our society. This brings disharmony in our society. People committed to non violence and peace can join together as a movement to fight against injustices and war. Therefore peace action and creative conflict resolution has become a vital requirement for the survival and he spiritual and material well being of humanity.

I can

	Completely	Partially	Need improvement
identify the concept of peace			
categorise different forms of violence			
familiarise Gandhian understanding of peace			
understand the meaning and causes of conflict			
categorise different types of conflicts			
differentiate various types of conflict resolution			
realise the advantages of Gandhian method of conflict resolution.			
understand the creative aspect of conflict transformation			

Sample questions

- ❓ Poverty is the worst form of violence according to Gandhiji. Discuss the concept of structural violence and its implications.

- ❓ Explain the classifications of violence? Elaborate on structural violence taking an example from your surroundings.

- ❓ Prepare a short note on meaning and dimensions of peace.

- ❓ Gandhiji has become a synonym for non-violence and peace. Analyse the Gandhian understanding of peace.

- ❓ Define conflict? Give a write up on the meaning and functions of conflict.

- ❓ There are various methods of conflict resolution. Which method is most preferable in Gandhian conflict resolution in your opinion?

- ❓ Satyagraha is the Gandhian means of conflict resolution. Substantiate it with conflict transformation approach.

- ❓ Find out and discuss various peace movements influenced by Gandhiji.

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04 NON VIOLENT SOCIAL MOVEMENT AND SOCIAL CHANGE

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

■ defines the concept of social change

■ analyzes non violent social movements in India

■ lists outs features of social action

■ explains various strategies of social action

■ depicts Gandhian social action

■ evaluates the functioning of voluntary organization

■ differentiates VO's and NGO's

■ analyzes various social actions in Gandhian perspective

■ explains the concept of social change

■ evaluates Gandhian social change

What is Social Movement?

The following persons lead some movements for the upliftment of Indian society. Identify them and explain their contributions

All the above given reformers lead different movements and have contributed very much for the upliftment in the socio-political and cultural condition of India. The movements lead by them can be called as social movements. Social movement imply organized but continuous campaign in support of a social goal, characteristically either the accomplishment or the prevention of a change in society's structure or values. Although social movements are different in size, they are all fundamentally collective. Social movements result from more or less natural coming together of people whose relationships are not distinct by rules and procedures but who merely share a general viewpoint on society. Social movements contain movements that protect the environments, promote racial justice, defend the rights of diverse groups, attach the government or advocate particular beliefs.

Types of Social Movements.

Social movements can be categorized into different types depending upon their nature, objectives, methods, target group etc. Some of the major classifications of social movements are given below.

Reformative Movements. Change the existing pattern through gradual and incremental steps. Reformative social movements occur at a broader group or societal level and advocate for minor changes

Redemptive Movements. This helps to bring about a change in the personal consciousness and actions of its individual members. Redemptive social movements are at the individual level and advocate radical changes.

Revolutionary Movements. These social movements occur at a broader group or societal level and advocate radical changes.

Class Based Movements. The working class and peasant are the major class groups who are aligned together for the betterment of their life. These movements are for better working conditions, wage and remuneration. The class based movements are:

• Peasant Movements

• Workers' Movements

Caste Based Movements. These movements emerged to assure social equality, justice and freedom for all weaker sections of the community. The main movements can be categorized as follows

• The Dalit Movement

• Backward Class Caste Movements

• The Upper Caste Response. This is a counter movement to protect the interests of the upper caste society.

The Tribal Movements. Most of the tribal movements were the result of oppression, discrimination, neglect, backwardness and apathy of government towards tribal problems. The movements of Jharkhand and the North East are very important among these movements

The Women's Movement. Women's movements are among the most global of modern social movements. Their actions concentrate mainly on sustainable development, eradicate the difference in gender, race, class, cultural, religion, and sexuality, as well as from global divisions of wealth and power etc.

These social movements ultimately help to make changes in our society

What is change?

Change is a natural process. It refers to any alteration, difference or adjustment that takes place in a situation or in any object through time. Change is the universal law of nature. It illustrates the difference that exists between the past and the present situation. Change is a "continuing" process, and no society remains static.

What is Social Change?

Society is subject to continuous changes. The term social change refers to changes taking place in human society.

Fundamentally the changes in human contacts and inter-relations, suggest social change. Society is the network of social relationship. Hence, social change obviously implies a change in the system of social relationship. So any difference or any modification or transformation in the accepted pattern of human relations and standards of conduct will bring about change.

Definitions of Social Change:

The meaning of the term "Social Change" can be better understood if we discuss few definitions formulated by the eminent sociologists. Some of the important definitions are stated below.

Kingsley Davis defines, "Social change it is meant that only such alterations as occur in social organizations, that is, structure and functions of society."

H.T. Mazumdar, "Social change may be defined as a new fashion or mode, either modifying or replacing the old, in the life of people or in the operation of society."

Characteristics of social change

o   Change is a universal phenomenon

o   Social change is the community change

o   Change is not uniform

o   It is affected by time and space factor

o   It differs from age to age

o   Prediction is not possible

o   Social change may produce counter changes or reaction

o   Change is a result of the action and reaction of a number of factor

o

o

o

Factors of social change.

Social relations are constantly undergoing changes. According to major social thinkers spreading and participation plays a prominent role in social change. Moreover, we must consider the following factors while discussing social change as a phenomenon:
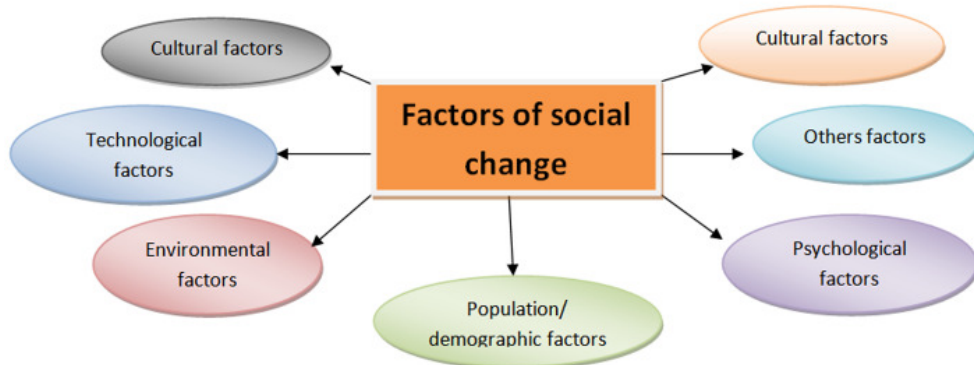
Gandhiji's views on social change

Gandhiji's effort and his strength have awakened a moral support for all times and he was applying weapons of prayer and non-violence more effective than guns. He was in opposition to industrialism and material happiness.

Gandhiji assimilated many values from different source of inspiration. The following are the major source of inspiration for developing Gandhian concept of society

- Indian religious tolerance
- Christian notions of love, forgiveness, and accepting suffering into his philosophy.
- Jainism's 'anekantavada' (the many-sidedness of truth).
- Injustice can be eliminated if Ahimsa (non-violence) is practiced.
- Indian concept of 'anaskati' (detachment) to arrive at his activist philosophy

He was detached to the value of modernity and technology, and instead offered us a dream of a simple society, where we decide the course of history and change of the society in which we live.The society is also concerned with the following principles

Individual change and social change.

For Gandhiji, the individual was important than the society and he firmly believed that the happiness of the individual formed from within the happiness of the society. So, for him, social welfare meant the conscious submission of the individual and a voluntary contribution of one's possession to the society. The society is build upon the principles of non-violence and democracy intended for the maximum development of the individual's personality.

He has solved every problem in its totality and started a two sided action plan. One from the individual point of view and the other from the social point of view. It brings about changing the individual to change in the society. He never tried to break the system or age-old customs of a society. He rationally explained them and applied them in the changed context of modern times. In short, he tried to bring about a synthesis between the good points of both the old customs and the modern ways to bring about real social welfare. In the ideal society each individual will be his own ruler and there is no necessity of a State or State-made laws. Self-control, self-rule, self-sufficiency, self-reliance etc. are the appropriate examples for Gandhijis concept of social welfare and social action starts from individuals.

Gandhiji realized that individual and society are inextricably intertwined. So individual goals and social objective must not contradict each other. He believed in the purity of ends and means to achieve the goal. If the end is social change the means must be truthful and nonviolent. Constructive programme is the only one holistic programme to bring about peaceful and permanent social order, remedying discriminations based on caste, community,

economic standards, social status, gender discriminations etc. Gandhiji contributed sathyagraha and constructive programme as the methods for social reconstruction and social change.

Satyagraha

Let us do:

Whether satyagraha is only a method for protest?

What are the different dimensions of satyagraha?

- *A way of life*
- *Political weapon*
-
-

Satyagraha is a holistic approach towards life, based on the ideas of truth and moral courage. Satyagraha is not just a concept or a creed but a way of life. It is the most potent weapon that can be used by individuals or groups to fight against corruption, exploitation, injustice, etc. Satyagraha is also a very powerful alternative to all forms of anger and violence. It is a moral weapon. It envisages self-effacement, humility, kindness, patience, tolerance, compassion, truth etc. Satyagraha never considers life as a single act. But it is holistic and linked to every aspect of individual and his social life.

Constructive Programme

Let us do:

Along with the freedom movement of India, Gandhiji put forward a Programme for social change. Identify the programme and list out.

The constructive program is considered as the truthful and non-violent way to Poorna Swaraj or complete Independence. It is the real way to attain freedom without distinction of race, colour or creed. Constructive program explains non-violent action taken

within a community to build structures, systems, processes or resources that are constructive substitutes to oppression.

It can be seen as self-improvement of both community and individual. Constructive program is doing what one can to creatively and positively to generate justice within one's own group of people. Non-violent resistance can be built even in the confrontational situations. Gandhi considered constructive program as a core positive principle and as a programme of principled non-violence. It also gives a special power and directness in improving oneself and one's community

Gandhiji wanted to establish the kingdom of God on earth and establishing peace, justice and wellbeing of all. Reconstruction with a spiritual touch and promotion of humanitarian values, the programme intended to the ultimate social order starts from the transformation of individual. It was in this stand point that Gandhiji described constructive programme as the truthful and nonviolent way to win poorna swaraj. Poorna Swaraj will ultimately lead to a nonviolent, enlightened social order, Sarvodaya.

Sarvodaya

Let us do:

Name the ideal social order visualized by Gandhiji. Explain its features

Sarvodaya, as an ideal, seeks to build a new society on the foundation of the old spiritual and moral values of India. Sarvodaya represents a synthesis of Gandhian and socialist philosophy, a synthesis of theoretical abstractions and political and economic generalizations. Gandhiji's Sarvodaya has its roots in the Vedantic concept of spiritual unity of existence and the Gita. The idealism of Sarvodaya is opposed to the concept majority, the concept of class, racial struggle and the principle of 'greatest good of the greatest numbers.' The ethics of the idealism of Gandhi is propounded by his philosophy Sarvodaya.

Gandhi condemned the state as an organization of violence and force. Being an apostle of non-violence, he was confronted with the violent character of the state. Sarvodaya is concerned with Gandhiji's social ideas and ideal of a community. In the words of Gandhiji, it is casteless and classless society. Gandhiji had propounded the philosophy of Sarvodaya to overcome the difficulties of the problems of caste, communal evils, economic inequalities and social divisions. He desired a classless society and party less democracy.

Freedom, equality, justice and fraternity form the basic part of Sarvodaya. It emphasizes upon stateless society. Thus the philosophy of Sarvodaya is antagonistic to the state.

According to Gandhiji, for Swaraj, Sarvodaya is necessary. In Sarvodaya, there is no space of politics of Power. Rather, it is the base for politics of cooperation. Sarvodaya is the realization of the happiness and elevation of all. This Sarvodaya society is free from seven social evils.

Let us do:

List out the seven social evils and prepare a chart

Gandhiji was a practical idealist. He followed values in thought word and action. The ashram life, constructive programmes, non co-operation, civil disobedience etc were the strategies that he adopted for the implementation of sarvodaya society. Sarvodaya was such a great spiritual and Divine state which needed suitable means to establish. As a man of action Gandhiji never preached anything without experiencing it. For a complete transformation of Indian society and to establish permanent peace and progress, community based action was a prerequisite. For these dynamic changes in Individual and society as a whole support and empowerment must be given. Only these empowered citizens can contribute for the growth of sarvodaya society.

Social change and Empowerment

The term empowerment generally refers to power that develops and is acquired. By this people are able to acquire more control over their lives, either by themselves or with the support of others. Empowerment refers to the ability of people to gain understanding and control over personal, social, economic and political forces in order to take action to improve their life situations.It helps to overcome limitations and to strengthen them Empowerment is a concept shared by many disciplines and areas like community development, psychology, education, economics, studies of social movements and organizations.

Empowered people have the choice of freedom and action. They can regulate the course of life and to take appropriate decisions. One is empowered when one lives life from a position of responsibility. Empowerment refers to increasing the spiritual, political, social or economic strength of individuals and communities. It often involves the empowered developing confidence in their own capacities. In short, empowerment is the process that allows one to gain the knowledge, skills and attitude needed to cope with the changing world and the circumstances in which one lives.

Empowerment will naturally create vigilant and able citizens to demand for a change in the social system adversely affect them. Empowerment will also increase their collective bargaining power and will unite for a common goal. The collective or individual action is the starting point of social change So a change without changing the voluntary action is futile. Thus social change and social action are complimentary to each other.

Social Change and social action

Social action is the process of 'confrontation'. It is used when other methods fail to satisfy the needs of either a group or a community. Social action came into play due to the imbalance of

power and privileges. It aims at an equitable distribution of resources and power among different participants.

Social institutions and social structure were found insufficient to meet the requirements of individuals and groups. Hence, the importance of social activity is being more and more felt. Social action is used for organizing the masses to bring about structural changes in the social system. It is an organized endeavour to change or develop social and economic institutions. It consists of the activities of political reform, industrial democracy, social legislation and societal justice.

Sometimes social action can lead to profound social change, as in the case of the Civil disobedience. Movement and Vaikom Satyagraha. Social action is often practiced by those who either usually has little power in society (the poor, minorities, or people with disabilities). By working together, members of these groups can exercise power collectively because of their numbers, using the media, their votes, boycotts, and other types of social, political, and economic pressure to convince those in power to rethink their positions.

An effective social action could be possible only through more effective and suitable strategies to attain the goal.Gandhian ideas are to establish sarvodaya order of society. So the means must be suitable and peaceful and non violent. Whether the action is individual or collective in its nature it must be based on effective ideology and strategy. Gandhian strategy is even applicable to the poor, crafts men, women, children and the weaker and down trodden of the society. The stronger people can also practise non-violent strategies while the weaker practicing it as a means for empowering themselves for establishing a new social order.

Strategies and Tactics in Social Action

Strategies and tactics in social action indicate to organize social actions such as strike, boycott, persuade, negotiate, buy etc. Social action is seen as an extension of community formation. It basically takes the skills and levels of casework, group study and community formation. The process of social action indicates developing awareness, organization, and making strategies etc. Strategies are followed by action. An action in which implementation of the proposed participation is done. This point is more systematic and concrete as the ultimate outcome largely depends on action. Some of the stages used for social action are given below:-

Submission of Petition: Submission of request is a formal written application signed by affected and/or concerned persons and appealing the concern authority to resolve the problem on a practicable basis. This petition is submitted to related officials.

Persuasion: After submitting petitions to the concerned authorities, when no response is received, then persuasion strategy is used. In persuasion efforts are made to influence the individual to change their outlook by providing them needed information.

Bargaining: Bargaining is a procedure of discourse and negotiation between two parties, one or both of which is a group of individuals acting in reconciliation.

Negotiation: In negotiation, communication linkage is made between two or more than two groups having disagreement on a special topic / problem. The communication linkages are established so that the concerned groups are able to resolve their difficulties, understand each other's point of view, and come out with a mutually acceptable decision.

Lobbying and Advocacy: Lobbying is a technique of influencing the legislation and creating legislative opinion favourable to the group or interest on behalf of which the lobby functions. Instead of attempting to influence legislation directly, the lobbyist may use the technique of pressure group lobbying. Advocacy involves

'pleading and fighting in the service of the clients, whom the service system otherwise rejects. It requires seeking different interpretations or exceptions to rules and regulations.

Collaboration: In this strategy, social activists work together with the local authority and other authorities or agencies in order to bring about improvements in the existing social policy. The fundamental principle of this approach is uniformity of values and interests, through which definite agreement on proposed interventions is obtained.

Disruption and Confrontation: This strategy signifies a more militant approach and it may include strikes, boycotts, fasts, tax-refusal, 'sit ins' etc. The use of strategy or tactics would also depend on the goals selected and the prevailing socio-cultural environment.

Conflictual / Confrontational Strategies: When conflicting and confrontational strategy is practiced, those who are in favour of the status quo and those who are in favour of change, fight with each other. This may invite educational techniques like protest, demonstration and civil disobedience or direct action etc.

Construction work or Community service: Emphasis is on constructive activities carried out at the community level. This raises the credibility of the campaign.

Building the climate of change: Social environment is leading to positive change. Among the above given strategies, majority are resemblance with the principles of a non violent social action. It is also known as sarvodaya strategy because it is broadly based on Gandhian ideals and plan of action to solve a confrontational situation. Here we can see the synthesis of social action and strategy with the ultimate goal to be attained namely Sarvodaya. Gandhiji was a follower of truth and non-violence and hence his approach and strategy was naturally based on non violence.

Gandhiji as a Non-Violent Social Activist

"Non-violent action" is one also known as "people power," "civil resistance," "satyagraha," "non-violent resistance," "positive action," etc. We use these methods without threat or use of injurious force to others. Non violent struggle is based on ethical standards. Non-violent strategies are more powerful and universally applicable. Gandhiji looked upon non-violence as a moral philosophy, a way of life and a method of action. Non-violence is also a method of action and a principle or a way of life. Non-violent strategies are based on non co-operation, withdrawal of consent, gearlessness and sacrifice. Gandhian approach of opposition of the evil with positive strategies like the constructive programme, targeted the immediate needs of the people while at the same time it gaves futuristic orientation for the existence of mutual living and co existence in society.

Voluntary Action

The spirit behind voluntary activities is charity. In India, the very concept of charity is deeply rooted in religious philosophy. The basic objective of voluntary action in India was to awaken the needs of their people, instilling in them a sense of ambition for a better life and making them aware of their right and power to find a solution to their problems. Voluntary action leads to community based activities. Community development is a movement designed to promote better living for the whole community with the active participation, and if possible, with

the initiative of the community. As a result, social formation takes places in society and the public or civic society attains more power and becomes further efficient to secure their needs. Voluntary actions can be effectively organized under an organization based on community values and principles. Since the nature, needs and goals are different from individual to individual, the nature and functioning of voluntary organization may be different. An organized approach to tackle social issues was the chief feature of Gandhian social action. Whatever may be the universe of his philanthropic activity, he organized ashrams as an agency to strengthen the individuals in moral values and to combine socio-political, economic and other dimensions of social life with the common end. So planning and organizing the masses is vital role of any social activist.

Voluntary Organization

A voluntary organization relies on periodic or regular volunteers for its operations, and may or may not have paid staff. A voluntary organization is characterized by (1) autonomy from the State, (2) self-governance through a panel of unpaid trustees, (3) membership that is neither inherited nor prescribed, (4) aid from philanthropy, (5) benefit for or service to non-members, and (6) not-for-profit orientation.

An organization is consisted of or functions with the aid of volunteers and provides aid or services to individuals, groups and nations. The community and voluntary sector, or third sector is vast and incredibly diverse and encompasses everything from neighbourhood watch groups to social enterprises to national and international charities and everything in between. There are two types of people that you will find within the sector paid staff and volunteers. Community groups tend to be run by volunteers and voluntary groups usually have a mix of paid staff and volunteers. Generally speaking, there are two types of systems within the voluntary sector part and they are registered charities and non-charitable voluntary bodies

A voluntary organization brings various ends and forms. It can be volunteers, who are independent or governmental sectors and only interested to extend their help through several sources.

An NGO is a legally constituted governing body created by few society by implementing a number of organization.

Third sector organizations identify the scope of organisations that are neither in the public sector nor in the private sector. It includes voluntary and community organizations (both registered charities and other organizations such as associations, self and community groups), social enterprises, mutuals and co-operatives.

Gandhian Social Action In India

Salt Satyagraha

Salt March, also called Dandi March or Salt Satyagraha was a major non-violent protest action in India led by Gandhiji in March-April 1930. The march was first organized as a wide ranging movement of civil disobedience that Gandhi rewarded against British rule in India and it continued till the beginning of 1951. It acquired Gandhiji occured widespread support among the Indian population and considerable worldwide attention.

Bhoodan (Land Gift) Movement:

On April 18, 1950, the historic Bhoodan (land gift) movement was born in Pochampalli village. Soon it became a rallying point for the emergence of a nation-wide Bhoodan movement. Millions of acres of land were donated in Bhoodan. The efforts of Gandhian constructive workers were supplemented and complemented by

Government by land reform legislations and legalized the Bhoodan land donations and their distribution to the poor The scope of the movement was further widened with a voluntary donation of wealth, and donation of the entire village in Bhoodan, Which came to be known as Gramdan.

Baba Amte and Anand Van:

Baba Amte

Murlidhar Devidas Amte, popularly known as Baba Amte.

Born on 26 December 1914 in Hinganghat, Maharashtra.
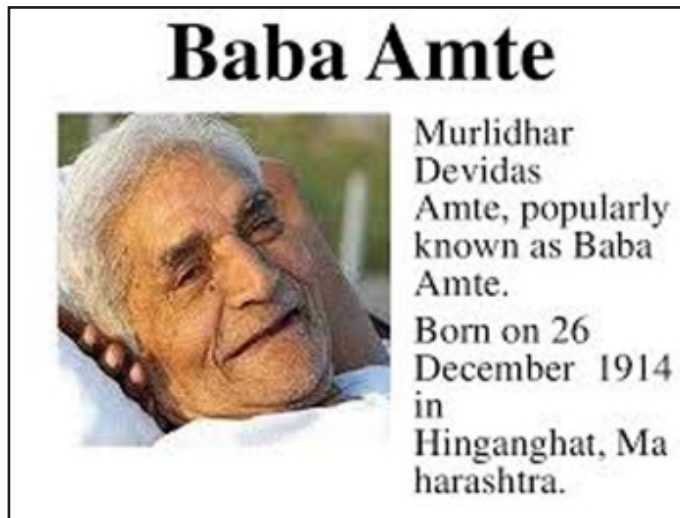
In those days, leprosy was associated with social stigma and the society disowned people suffering from leprosy. There was also a widespread misbelief that leprosy was contagious. Baba Amte a strong Gandhian follower struggled to drive out the misbelief. Amte founded three ashrams for treatment and rehabilitation of leprosy patients, disabled people, and people from marginalised sections of the society in Maharashtra, India. On 15 August 1949, he started a hospital in Anandvan under a tree. In 1973, Amte founded the Lok Biradari Prakalp to work for the Madia Gond tribal people in Gadchiroli District. Amte devoted his life to many other social issues, the most notable among them were raising public awareness towards the importance of ecological balance, wildlife conservation, and the Narmada Bachao Andolan.

Silent Valley agitation

A remarkable people's movement stopped a hydroelectric project across the Kunthipuzha River and saved a pristine evergreen forest in Kerala. This movement saved an untouched moist evergreen forest in Kerala's Palakkad District from being shattered by a hydro-electric project of the Kerala State Electricity Board (KSEB). The battle for the famous Silent Valley was boiling over for ten years and involved thousands of people who did not even live in the surrounding that was to be destroyed. Although the movement did not have any centralized planning, it was highly successful. Finally petitions and appeals filed in court and other high offices proved ultimately successful. In 1986 Silent Valley was declared a National Park, a striking testimony to the power of peoples' action.

The movement was in several ways crucial to other environmental movements in India. The seminal contribution of the Silent Valley movement is that it educated people regarding the importance of environmental pollution. It takes non violent mode of protest throughout the agitation with an active participation of local people in collaboration with the science community.

Summary

Social movement imply organized but continuous campaign in support of a social goal, characterised either by the accomplishment or the prevention of a change in society's structure or values. Change is a natural process. It refers to any alteration, difference or adjustment that takes place in a situation or in any object through time. Change is the universal law of nature. The term empowerment generally refers to power that is developed and acquired. Social action is the process of 'confrontation'. It is used when other methods fail to satisfy the needs of either a group or of the community. The basic objective of voluntary action in India was to awaken the rural needs of the people, instilling in them a sense of ambition for a better life and making them aware of their right and

power to find a solution to their problems. A voluntary organization functions with the aid of volunteers and provides aid or services to individuals, groups and nations. The community and voluntary sector, or third sector is vast and incredibly diverse and encompasses everything from neighbourhood watch groups to social enterprises to national and international charities and everything in between.

I can

	Completely	Partially	Need improvement
Define the concept of social change			
Analyze non violent social movements in India			
List out features of social action			
Explain various strategies of social action			
Depict Gandhian social action			
Evaluate the functioning of voluntary organization			
Differentiate VO's and NGO's			
Analyze various social actions in Gandhian perspective			
Explain the concept of social change			
Evaluate Gandhian social change			

Sample questions

? Gandhian concept of social change and social action are intended to establish a nonviolent social order. Identify it and examine the different methods to attain it.

? As a Gandhian social activist try to prepare a plan of action to up bring and empower the weaker sections of the society

? Examine how far Gandhian Satyagraha movement helped to bring about social movement and social change

? Give at least two examples ofr non-violent people's movement India and evaluate their significance from Gandhian perspectives.

? Discuss Gandhian concept of social action for social welfare and social change

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05 RURAL DEVELOPMENT

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- analyzes the concepts and elements of rural development

- examines Gandhi's views on rural re construction

- list outs the various rural development strategies of India in the initial phase

- explains various rural development programmes in detail

- evaluates the functioning of a kudumbasree

- examines recent programmes related to rural development

- suggests various strategies for rural development.

The following pictures represent certain specific areas. Can you identify it?

Which one is rural and which is urban?

What are the features of rural area?

How we can develop these areas?

In this chapter we discussed the methods and approaches that were adopted by our nation for rural development. Here Gandhian vision of rural reconstruction is also included

Concept of Rural Development

The term 'rural development' is a subset of the broader term development. Development is a process of change aiming at the socio-economic transformation of a traditional society into a modern society. In general, development means improvement in the standard of living of the people. It is an all round development of traditional rural society into modern by bringing about socio-economic reforms and planned change.

A rural area is where people are engaged in primary occupation in the sense that they produce things directly for the first time in cooperation with nature. Rural areas are sparsely settled places away from the influence of large cities and towns. Such areas are distinct from more intensively settled urban and suburban areas, and also from unsettled lands such as the wilderness. People live in village, on farms and in other isolated houses. Normally rural areas have an agricultural character. According to the 2011census 69% of Indian population lives in rural areas

The term rural development connotes overall development of rural areas to improve the quality of life of rural people. It is a comprehensive and multi dimensional concept and encompasses the development of agriculture and allied activities, village and cottage industries, crafts, socio-economic infrastructure, community services and facilities and above all the human resources in rural areas. Rural development can be conceptualized as a process, a phenomenon, a strategy and a discipline.
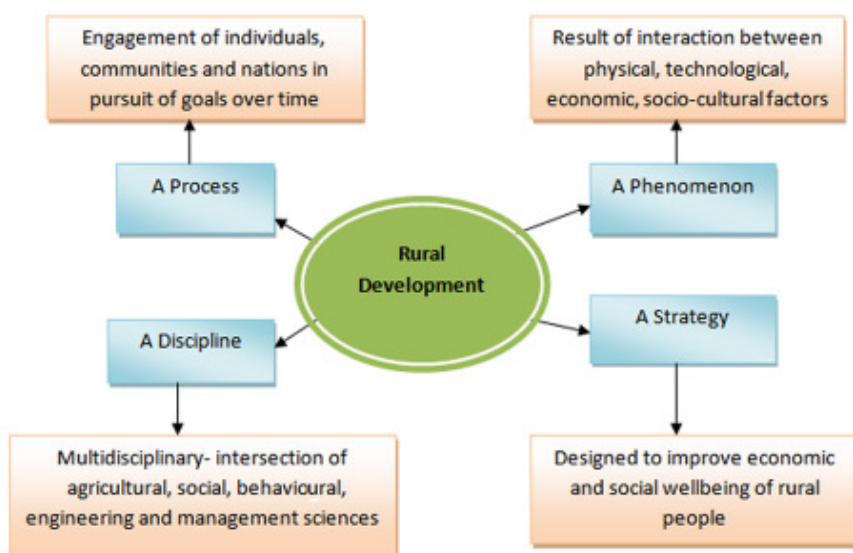
The central theme of rural development is economic and social upliftment of a large portion of low income, low status people residing in the villages in India. They have to be provided not only with gainful employment but also educational opportunities, medical and health services and a inhabitable neighbourhood. Rural development should be a planned one and carried out by the rural people themselves who are the ultimate beneficiaries. In this context panchayats and government have to play a crucial role.

Economic growth with social justice became the proclaimed objective of the planning process under rural development. It began with an emphasis on agricultural production and consequently expanded to promote productive employment opportunities for rural masses, especially the poor, by integrating

production, infrastructure, human resource and institutional development measures

In the Indian context rural development may be defined as maximizing production in agriculture and allied activities in the rural areas including development of rural industries with emphasis on village and cottage industries.

Let us do:

Prepare a short note on rural development

Basic Elements of Rural Development

Elements of Rural Development

Basic Necessities - food, clothes, shelter, basic literacy, primary healthcare and security of life and property.

Self respect - Every person and every nation seeks some sort of self respect, dignity or honour

Freedom - Political or ideological freedom, economic freedom and freedom from social servitude.
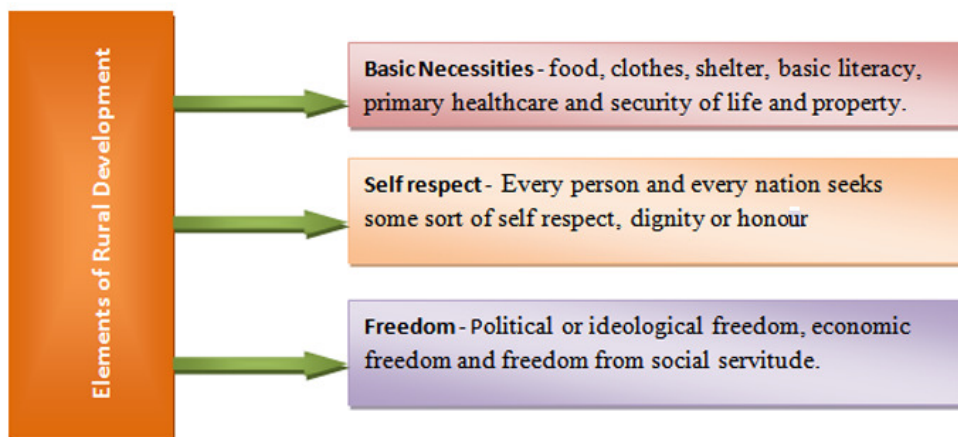
There are three basic elements in rural development:

1. Basic necessities of life: People have certain basic needs, without which it would be impossible (or very difficult) for them to service. The basic necessities include food, clothes, shelter, basic literacy, primary healthcare and security of life and property. An absence of any one or all of them or if there is critically short supply, it could be called a state of absolute under development.

2. Self respect: Every person and every nation seeks some sort of self respect, dignity or honor. Absence or denial of self respect indicates lack of development.

3. Freedom: Here freedom refers to political or ideological freedom, economic freedom and freedom from social servitude.

As long as society is bound by the servitude of man to nature, ignorance, institutions and dogmatic beliefs, it cannot claim to have achieved the goal of development. Servitude in any form reflects a state of under development.

Let us do:

Find out the main elements of rural development

Dimensions of Rural Development

In rural development programmes priority should be given to the marginalized, poor and deprived sections of society, it should encompass all aspects of rural life including nature and its elements. The important dimensions of rural development are :

1. **Development of agriculture and allied activities**

   In rural development importance should be given to development of agriculture and allied activities. This includes developing high yielding and hybrid seeds, fertilizers and chemicals, knowledge of pesticide management, nutrition management, preservation of bio-diversity, maintaining indigenous technical knowledge and germplasm.

2. **Socio-economic and political development**

   It aims at improving the socio-economic and political condition of the rural people. Rural development may be meaningful and significant when the rural people have freedom to express their opinion, free and fair franchise in democracy, increased purchasing power, elimination of poverty and freedom from indebtedness.

3. **Improving quality of rural life**

   In this dimension, activities may include construction of rural durable assets and infrastructure like roads, bridges, power supply and educational facilities. Improving health and sanitation, adoption of information and communication technology (ICT), new product development for rural market, durable agriculture goods and services like banking, telephone, insurance etc.

4. Rural disaster risk mitigation

Disaster risk mitigation is an important aspect of sustainable rural development. For this purpose community risk perception, risk identification, risk mitigation and risk transfer through insurance like crop insurance, Kisan credit card etc.Should be taken into account. Prevention of river bank erosion, flood and draught control measures, community capacity building area are also included in this dimension

Let us know

Mitigation.

Mitigation is the effort to reduce loss of life and property by reducing the impact of disasters. Mitigation is taking action now-before the next disaster-to reduce human and financial consequences later (analyzing risk, reducing risk, insuring against risk). Effective mitigation requires that we understand local risks, address the hard choices and invest in long-term community well-being. Without mitigation actions, we jeopardize our safety, financial security and self-reliance.

Let us do:

Complete the diagram based on the dimensions of rural development
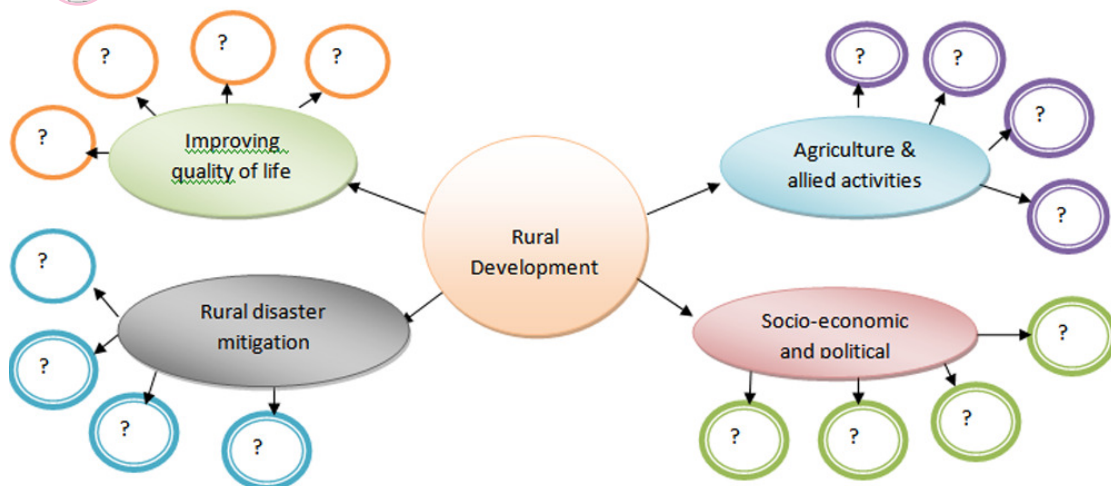
Focus of Rural Development

In general, rural development focused on certain points. Primarily, it focused on the development of man and his environment. Secondly, conceptual focus to be given on ecological setting. Use of appropriate technology to gain access to efficient sources of economic growth should constitute the third focus of rural development. Institution building at the village level, organization and management of men, money or any material resources should be the fourth component of rural development. The fifth component is self reliance which needs to be brought in through local initiative, participation and mobilization of existing resources. The sixth focus of rural development should be on the distributive justice in so far as the poor segment of rural population are concerned

Development programmes and projects should be taken up on priority the basis of backward and remote areas in order to prevent starvation and unnatural loss of lives in that region. So people living below poverty line, vulnerable to famine and natural disaster due to flood, draught etc. and deprived of getting basic amenities of modern life should be given utmost priority in rural development.

Let us do:

Prepare a chart showing the focuses of rural development

Objectives of Rural Development

1. **Poverty alleviation**

   Poverty is a serious problem in India and many other countries. Poverty may be defined as the inability to secure the minimum consumption requirements for life and efficiency.

   Think and share:

   Discuss in groups and make a presentation on the objectives of rural development.

Poverty alleviation measures have to be viewed in a wider perspective of socio-economic transformation in the country. The programmes should be regarded as supplementing the basic plan of overall growth in terms of generating productive assets, skills as well as income for the poor. Due importance was given to the removal of poverty in all the five year plans of our country. Anti-poverty programmes and measures were implemented by the Government of India.

2.   Agricultural development

The majority of our population lives in villages and most of them depend directly or indirectly on agriculture to survive. Agriculture plays an important role in food production, processing and distribution. Agriculture development can make a difference in the lives of millions of poor people mainly women and uneducated people. It can contribute to both economic growth and reduction of povery and food security.

3.   Health and Hygiene

It aims to create awareness and develop necessary infrastructure to provide people with healthy and clean living conditions in rural areas because the rural poor have very little awareness about health and hygiene.

4. **Rural Planning**

Planning is essentially a way of organizing and utilizing resources to gain maximum advantages in terms of defined social ends. In this way rural development will try to take maximum advantages from the available resources. For this we adopt proper planning. The object of planning methods is to enhance the management of resources for long term productivity while enhancing quality of life of the people.

5. **Improvement in productivity**

Economic development of rural people is closely related to facilitating the enhancement of rural productivity. Availability and better access to resources and technologies will improve their productivity. For this, planning is essential. Rural development programmes can give emphasis to this and help the rural people to acquire better productivity.

6. **Improvement of quality of life**

As majority of poor reside in rural areas, the main goal of rural development is to improve the quality of life of the poor by alleviating poverty, by providing community infrastructure facilities like drinking water, electricity, road, health facility, housing, education facility etc. and promoting decentralization of powers.

Think and share:

Can you suggest any other objectives of rural development?

Gandhian views on Rural Reconstruction

The term rural reconstruction means construction of villages in a new way or bringing it up all over again. The rural problem will be solved with this reconstruction and this will lead to radical changes in the life of villagers and their economic system.

MY IDEA OF VILLAGE SWARAJ IS THAT IT IS A COMPLETE REPUBLIC INDEPENDENT OF ITS NEIGHBOURS FOR ITS OWN VITAL WANTS...

✦ MAHATMA GANDHI ✦

Let us do:

Can you differentiate between rural development and rural reconstruction?

Gandhiji's approach to rural reconstruction was holistic and people centered. It was rooted in his conviction in the tenets of truth and non violence and goodness of human beings. He placed a lot of signifcance on moral, spiritual and economic development to ensure overall development. His concept of rural reconstruction emphasized on economic, political, educational, ecological and spiritual dimensions. This strategy was based on his concept of village Swaraj.

Gandhiji insisted on a pattern of village life which will be people centred and non-exploiting in nature. The decentralized village economy should provide employment to all on the basis of voluntary co-operation and work for achieving self-sufficiency in its basic requirements of food, clothing and shelter.

Gandhiji said, "My idea of ideal village is that of complete republic independent of its neighbour for its own vital wants and yet dependent on many others in which dependence is necessary. Such a village will contain intelligent people". First concern of the village should be on growing its own food. Only there all the communities will live together in harmony. Gandhiji considered truth, non-violence, freedom, equality, full employment, bread

labour, trusteeship, decentralization, swadeshi and co-operation as cardinal principles for rural development.

Theoretically, Gandhian approach to rural reconstruction may be labelled as 'idealist'. It attaches supreme importance to moral values. He realized the need for integrated rural development and believed that education, health and vocation should be properly integrated. He emphasized the need for education and training which he called 'Nai Talim' (New training) for rural reconstruction.

Gandhian approach to rural reconstruction strives to reconstruct village republics which would be non-violent, self-governed and self-sufficient so far as the basic necessities of rural people are concerned.

Gandhian Strategies for Rural Reconstruction

Gandhiji's approach to rural reconstruction was practical and productive. He wanted to develop a 'New social Order' based on the foundation of non-violence and truth where economic upliftment and rural progress go together focusing on 'Development of Man'.

Constructive programme

To Gandhiji Constructive programme is the medium through which rural reconstruction is realized. He developed various activities under his constructive programme and considerd it as a truthful and non-violent way for winning poorna swaraj. Constructive programme is an attempt to develop society at the grass root level with locally available resources. This It is not only for rural development but also for the nation's re-construction.

Agriculture

In Gandhian vision of rural re-construction, agriculture was a primary concern because food is the basic requirement of life. It has a major role in village or rural development. It provides major employment opportunities to the rural people.

Let us do:

Prepare an article on Gandhian views on Rural reconstruction

Early Rural development programmes in India

Before independence a few social workers having philanthropic bent of mind initiated rural reconstruction programmes mostly in isolation from one another and without any or very little government assistance. These approaches are not mutually exclusive, rather there may be overlapping and one approach is more or less related to the previous one

Sporadic approaches (1903-1948)

These are the earlier attempts ofr rural development made by eminent social workers. They are:

1. **Scheme of rural reconstruction at Sunderban (1903)**

   As early as in 1903 Sir Daniel Hamilton had experimented with model villages in an area of Sundarban, Bengal. This work continued with the organization of a Central co-operative bank and co-operative marketing society in 1924 and rural reconstruction initiated in 1934. Rural Reconstruction Institute offered training in cottage industries.

2. **Marthandam Experiment (1921)**

This was started in 1921 near Thiruvananthapuram under the leadership of Dr. Spencer Hatch. This experiment aimed to bring about a complete upward development towards a more abundant life for rural people spiritually, mentally, physically, socially and economically.

It was set up under the auspices of YMCA (Young Men's Christian Association). From the demonstration centre at Marthandam about 100 villages were covered through YMCA centre in villages. It had a demonstration farm for improving grain and vegetable seeds, prized animals, equipment for honey industry etc. Some local industries like weaving, poultry, bee-keeping were started on a co-operative and self help basis. This experiment made gains in the field of changing the outlook of rural people ie., enthusing them, inculcating in them a desire to improve and creating in them a spirit of co-operation and self respect.

3. **Sriniketan Experiment (1921)**

The Srinikethan Institute of Rural Reconstruction was established by Sri. Rabindranath Tagore in Bengal in 1921. A group of eight villages was the centre of this programme. The ideas of the poet was translated into a number of practical activities such as organization of health co-operative? agriculture demonstration, supply of better seed and manure, improvement of cottage industries through the establishment of a training centre for handicrafts, starting a youth movement (Vrathachari movement) and Shiksha Satra (A school for educating boys and girls of the village). There was a tangible improvement in the nearby places of Sriniketan, but the experiment did not have a widespread impact.

4. **Gurgaon experiment (1927)**

Mr. F. I. Brayne, collector of Gurgaon district of Punjab conceived the idea of rural development in 1927. Under this

scheme a 'village guide' was posted in each village who was to act as a channel through which the advice of experts in various departments could be passed on to the villagers. The programme introduced improved seeds, implemented and improved methods of cultivation. Their propaganda was conducted through films, songs, dramas with a view to increase farm yield and health standards. The village guides were not technical people and hence very little achievements were made.

5. **Baroda Experiment**

    In 1932, the princely state of Baroda launched a broad programme with a view to promote the urge to live better and have a capacity for self help and self reliance among the rural people under the dynamic leadership of V. K. Krishnamachari.

6. **Sevagram Experiment (1933)**

    This programme was started under the leadership of Mahatma Gandhi in 1933. The main objectives were : a) service to the

    under privileged, b) decentralized production and equal distribution of wealth and c) self-sufficiency of Indian villagers. The activities of Sevagram experiment consisted of training centres for cottage industries, preaching and practicing communal harmony, prohibition, removal of untouchability and stress on women's education.

7. **Firka Development Scheme (1946)**

    The Chief Minister Sri. T. Prakasam initiated this development scheme in the Madras State in 1946 through 34 Firkas in the State. In April 1950, it was extended to another 50 additional Firkas. This was a scheme of rural reconstruction and derived its inspiration from the ideals of Gandhiji. The short term objective of the scheme was to develop basic amenities and institutional framework, water supply and sanitation work and

formation of Panchayats and Co-operatives. The long term objective was to attain self sufficiency in matters of basic needs like food, clothing, shelter etc. through the development of agriculture, animal husbandry, khadi and cottage industries.

8. Nilokheri Experiment

This attempt drew countrywide attention and influenced the community development movement. The spirit behind the project was Sri. S. K. Day.

Nilokheri township was designed to rehabilitate about 7000 people from Pakistan displaced after partition. The scheme was called "Mazdoor Manzil". The objective was to attain self sufficiency in the essential requirements. A vocational training centre was the hub of activities. The colony had its own dairy, poultry, printing press, engineering workshop, tannery, bone-meal factory etc. All these run on co-operative lines. These people were trained in the vocation of their choice.

9. Grow More Food Campaign (1947)

This campaign was launched during 1947 to increase agriculture production. Even after four years of working the system was not functioning properly and the response of cultivators towards this programme was poor. For the betterment of this scheme the GMF enquiry committee was appointed in 1952 to enquire about the progress of this programme.

10. The Etawah Pilot Project (1948)

This project was launched in 1948 in Etawah district of Uttar Pradesh with headquarters at Meheva village. The architect of the pilot project was Mr. Albert Mayer of U.S.A. The principal objective of the project was to see what degree of productive and social improvement as well as initiative, self confidence and co-operation can be developed in people.

The pilot programme included introduction of improved agriculture and animal husbandry practices, public health education, literacy campaign, improvement of cottage industries etc. It also took up the consideration of roads, soak pits etc. All these resulted in improving the economic condition of the villagers. This project was found to be successful and the pattern was accepted for the community projects.

Shortcomings of Sporadic Approaches :-

The earlier rural reconstruction had the following short comings:

1. Most of the efforts were based on individual initiative

2. All attempts were isolated, uneven and discontinous

3. Government backing and financing were not forthcoming

4. Staff were mostly inexperienced and incompetent

5. Involvement of people in planning and execution were very limited

6. Association and co-ordination with other development departments were very limited

7. No evaluation was carried out, hence the results were not known.

Let us do:

Write a note on early the rural development programmes of India

A. Multipurpose Approaches (1952-1959)

Approach to rural development in independent India started with a multipurpose approach in the year 1952. This was in the form of community development programme of 1952. In order to develop the rural areas all the Five Year Plans also gave due importance to rural development

Five Year Plans

Five-Year Plans (FYPs) are centralized and integrated national economic programmes. India's first FYP has launched in 1951,

immediately after independence, by Prime Minister Jawaharlal Nehru. It is a national governmental programme for planned, co-ordinated, and cumulative economic and social development over a period of five years. Five-Year Plans are developed, executed, and monitored by the Planning Commission

In 1st January 2015, Planning Commission was replaced by NITI Aayog (National Institution for Transforming India Aayog). It is a policy think tank of Govt. of India, aims to involve the states in economic policy making in India. The Prime Minister heads the Aayog as its Chairperosn.

Twelfth Five Year Plan -2012-17

Eleventh Five Year Plan - 2007-12

Tenth Five Year Plan - 2002-07

Ninth Five Year Plan - 1997-02

Eighth Five Year Plan - 1992-97

Seventh Five Year Plan - 1985-90

Sixth Five Year Plan - 1980-85

Fifth Five Year Plan - 1974-79

Fourth Five Year Plan - 1969-74

Third Five Year Plan - 1961-66

Second Five Year Plan - 1956-61

First Five Year Plan - 1951-56

FIVE YEAR PLAN PERIODS
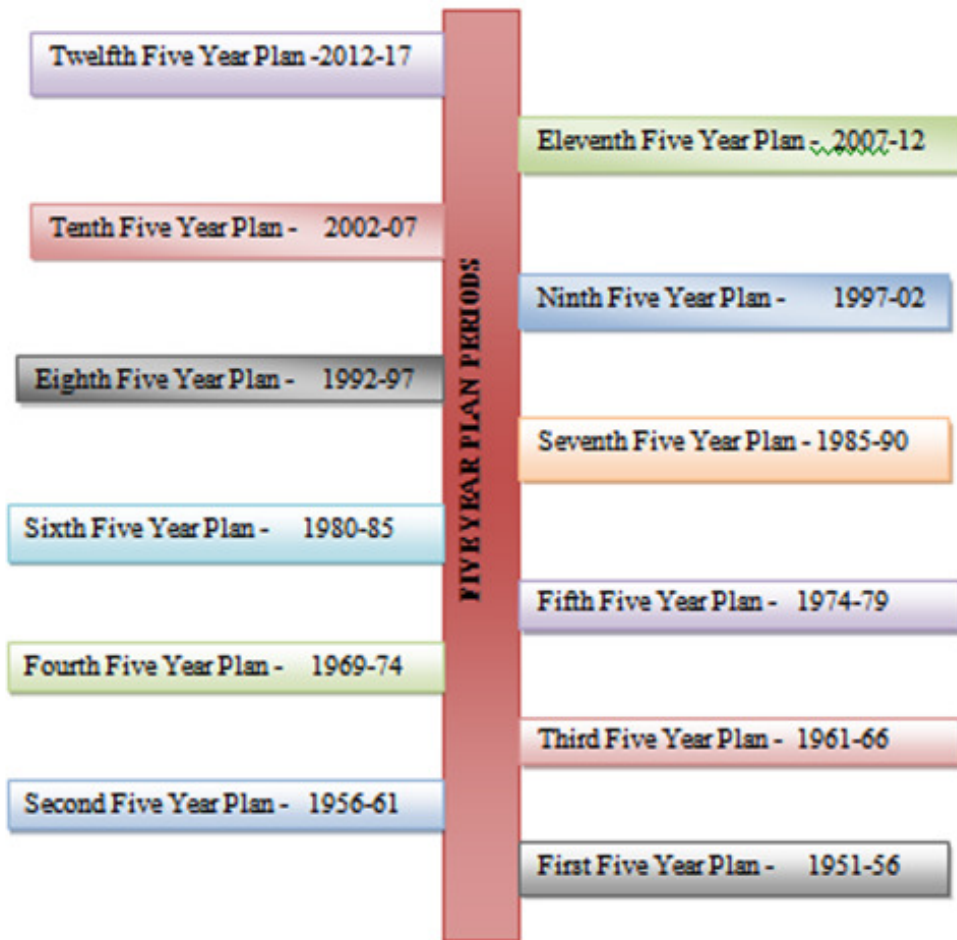
Community Development Programme

According to planning commission, Community Development is a social and economic transformation of village life through the efforts of people themselves.

The community development programme was launched on 2nd October 1952 with 55 Community Development Projects (CDPs). The programme aimed at building grass root level democratic institutions and contribute to the material wellbeing of rural people without any changes in the existing political and economic order. The fundamental objective of this programme was the development of people. Its broad objectives are economic development, social justice and democratic growth.

The project was headed by a Project Officer and a number of Extension Officers in the disciplines of agriculture, animal husbandry, co-operation, industries, rural engineering etc. Each project had about 60 multipurpose Village Level Workers (VLWs), one for every group of 5 to 10 villagers

National Extension Service (NES)

The people in all community development programmes respond enthusiastically and the need for an expansion of the programme to other parts of the country was urgently felt. Limited resources did not permit a rapid expansion of programme. In 1953, the National Extension Service(NES) programme was launched with the idea of having a wider cost effective coverage and ensuring vider participation. Each NES block had about 100 villages and about 65000 populations. The NES blocks were headed by a Block Development Officer (BDO) and by Gramasevak's (Later Gramasevak's came to be known as Extension Officers (EOs))

Community Development Block

In 1954 the NES blocks which produced good results and were participation of people was was very significant were converted to Community Development Blocks. A Block Office had a Block Development Officer (BDO) as the head and was assisted by Extension Officers in Agriculure (AEO), Animal Husbandary (EOAH), Co-operation (EOCo-operative), Industries (EO Industries), Social Education Officer (SEO), Rural Engineering (EO Rural Engineering), Sanitary Inspector etc and normally 10 multipurpose Village Level Workers (VLWs).

Let us do:

Write a short note on community development

B. Technological Package Approaches (1960-1966)

The aim of these approaches was to stop the import of food grains and to make the country self sufficient. For this higher agricultural production methods were adopted.

Intensive Agriculture District Programme (IADP)

The Intensive Agriculture District Programme (IADP) popularly known as Package Programme was launched in 1960 in 15 selected districts. The major objectives of IADP was to achieve rapid increase in agricultural output through better access to technical, financial, extension and administrative resources. Technical components included in this programme were irrigation, dry farming and land reclamation, supply of fertilizers, seed multiplication and distribution, plant protection, better ploughs and improved agricultural implements and adoption of scientific agricultural practices.

Intensive Agricultural Area Programme (IAAP)

The spectacular outcome of IAAP prompted the government to think of extending the benefits of improved technology in agriculture over a large area spread across the country at less cost and with reduced staff strength. This resulted in the launching of IAAP in March 1964. This was similar to less intensive extension programme in comparison to that of the IADP.

High Yielding Variety Programme (HYVP)

As a result of IADP and IAAP it was felt that there was an urgency in developing and evolving high yielding agricultural technologies. We imported a number of high yielding wheat from Mexico and rice varieties from Philippines for experimentation. Thereafter Indian scientists developed high yielding strains of maze, millets and sorghum. High Yielding Variety Programme (HYVP) was launched in 1966. This helped India in attaining self sufficiency and stop import of food grains. The technological development did not remain confined to the introduction of high yielding crop varieties alone. These were combined with the application of high analysis and balanced fertilization, irrigation, plant protection, improved implements etc., which made a "Green Revolution" possible in the country. However the success was confined to irrigated areas and better off farmers.

Let us know

The Green Revolution

In the 1960s, the Green Revolution allowed less developed countries, such as India, to overcome chronic food deficits. Basically, the Green Revolution stands for production of more food and other agricultural products from less land. Modernization is one of the main concepts in the Green Revolution. High-yielding varieties of seeds, modified farm equipment, and substantially increasing chemical fertilizers. This allowed growth and sustainability. In the beginning of the Green Revolution, there was a large growth in Indian agriculture However, instability arose and Green Revolution was on a rapid decline. In the end, it caused a shortage of water. When water is the primary source of survival, life seems difficult.

C. Target group and Area Specific Approaches (1969-1979)

The realization of the widening disparities led to a new policy thrust from 1970 onwards through a number of target group and area oriented programmes. The new initiative was taken to improve the economic conditions and reduce the income disparities in rural areas through special programmes for the benefit of the poorer sections of the society.

Target Group Programmes - Small Farmers Development Agency (SFDA) and Marginal Farmers and Agricultural Labourers Development Agency (MFAL)

Target Group Programme include Small Farmers Development Agency (SFDA) and Marginal Farmers and Agricultural Labourers Development Agency (MFAL. The main objective was to enable the small, marginal farmers and agricultural labourers to participate in the process of development and share its benefits. These programmes have been intended to enable the weaker sections of society to raise their productivity and income through assistance in terms of capital, physical inputs and technology ie:, through the deal of extension, training, marketing and concessional finance.

Area Oriented Programmes

There are five main programmes in this category. They are 1. Drought Prone Area Programme(DPAP)(1971), 2. Command Area Development Programme (CADP) (1974), 3. Hill Area Development Programme (HADP) (1975), 4. Desert Development Programme (DDP)(1977) and 5. Integrated Wastelands Development Programme (IWDP) (1989).

The main objective of these programmes were to achieve integrated development through optimum utilization of all productive resources of an area. This approach contributed heavily in relieving local people from suffering by removing the geographic

constraints that they confronted. The target group approaches were incorporated in these programmes.

Training and Visit System (T&V)

Training and Visit System was a method of agricultural extension that evolved on the basis of the experiences gained in a pilot project set up with World Bank assistance in canal areas and Chambal command areas in 1974. The purpose of T&V system of agricultural extension was to build a professional extension service that will be capable of assisting farmers to raise production and there by increase their income.

Krishi Vigyan Kendra (KVK)

Krishi Vigyan Kendra (KVK) was designed to impart need based and skill oriented vocational training to the practicing farmers, in- service field level extension workers and those who wish to go in for self employment. The first KVK was established in 1974 in Pondichery. The main objective of KVK was to provide a strong training support to bringing about production breakthrough in agriculture.

Operational Research Project (ORP)

The Operational Research Project (OPR) was started in 1974-1975. The objective was to test the result of the new research results in farms. It covered diverse topics like crop farming, mixed farming, integrated pest management, plantation crops, post-harvest technology, land reclamation, arid land management, fisheries etc. It also studied the socio-economic, technological, extension and administrative barriers in such operational areas.

Integrated Child Development Services (ICDS)

The scheme of Integrated Child Development Services (ICDS) aimed at providing a package of supplementary nutrition, immunization, health check-up, and referral services to children below six years of age and expectant mothers, non-formal pre-school education to children and nutrition and health education to women. This programme was taken up on an experimental basis in 33 project areas during 1975-1976.

Food For Work Programme (FFW)

Food for Work Programme (FFW) was launched in April 1977. It aimed at eradication of hunger and poverty and the creation of community assets in rural areas by providing employment for rural poor particularly during the period of slack employment of the year.

Special advantage of Food for Work Programme (FFW) was its part wage payment in the from of foodgrains at subsidized prices, which assured minimum nutrition to the beneficiaries.

Antyodaya Programme

Antyodaya programme is oriented to uplift the poorest of the poor in the country. Antyodaya meant the welfare of a person standing at the end of the queue. This scheme was introduced by Janatha Government of 1978. So far as the operation of this programme was concerned, every year five poorest families of every village are identified and selected. Efforts are then made for the economic betterment of these families. But the new ministry that followed the Janatha experiment did not give much importance to this programme.

Let us do:

Prepare a detailed report on Target group and Area Specific Approaches of rural development in India

D. Integrated Rural Development Approach (1979-1998)

Towards the close of 1970s and the beginning of 1980s the Government of India took several measures to launch a direct attack on poverty. For this purpose it launched so many programmes which included training programme, credit and subsidy schemes, self employment supporting schemes, social assistance schemes etc.

1. Integrated Rural Development Programme (IRDP)

Integrated Rural Development Programme (IRDP) was launched in 1978-79 aimed at providing income generating assests and self employment opportunities for the rural poor. The main objective was to provide assistance to families below the poverty line (BPL) to enable them to attain an income level above the poverty line.

Assistance under IRDP was given to the target group of the rural poor belonging to families below the poverty line in the form of subsidy by the government and term credit by financial institutions. The target group consisted of marginal farmers, agricultural labourers and rural artisans. The programme was extended to all development blocks in the country in 1980-81. The central and state governments provided financial resources for the programme and laid down broad guidelines for its implementation. However, the main administrative units of its implementation were the District Rural Development Agencies (DRDAs). At the block level a number of extension officers were assigned for the programme implementation. IRDP employed the cluster approach to select villages for implementing various components of the programme, the antyodaya approach to select beneficiaries within the selected villages, and the package approach to assist the selected beneficiaries.

2. Training of Rural Youth for Self Employment (TRYSEM)

Training of Rural Youth for Self Employment (TRYSEM) was launched by Government of India on 15th August 1979. It was a facilitating component of IRDP. The objective is to provide technical skills to the rural youth from families below the poverty line to enable them to take up self employment in the broad fields of agriculture and allied activities, industries, service and business activities. Priority is given to people belonging to SC/STs, Ex-servicemen and women in the age group of 18-35.

3. Lab to Land Programme (LLP)

This programme was launched in 1979. The overall objective was to improve the economic condition of the small and marginal farmers and landless agricultural labourers, particularly SC/STs by transfer of improved technology developed by the agricultural universities and research institutions. The programme was initiated with 75000 farm families of farmers in differen part of the country. This was implemented by agricultural universities, ICAR institutions, State departments of agriculture and some selected voluntary organizations.

4. National Rural Employment Programme (NREP)

The National Rural Employment Programme (NREP) was launched in October 1980 as a Central government sponsored programme. Generating additional gainful employment opportunities, creating durable community assets and improving the overall quality of life in rural areas constituted the threefold objective. This programme was implemented through DRDA. It was merged with the Jawahar Rozgar Yojana from April, 1989.

5. Development of Women and Children in Rural Areas (DWCRA)

The programme for Development of Women and Children in Rural Areas (DWCRA) was initiated as a sub scheme of IRDP in 1982-83. The objective was to provide income to women and also

provide organizational support in terms of receiving a system for assisting women so that they could become effective recipients of goods and services available in that area. The thrust of the programme has been to reach women from families below poverty line residing in rural areas by organizing them into groups and enabling them to take up activity which would help them to increase their income and make them aware of problems they face and services they are to make use of.

6. National Agricultural Extension Projects (NAEP)

National Agricultural Extension Project (NAEP) was launched in 1983 to overcome the various organizational, structural and functional constraints identified. The basic objective was to bridge the gap between well developed research system with that of the extension system so that the transfer of technology took place at a much faster rate, resulting in higher production and prosperity of the rural sector in general and agricultural sector in particular.

7. Rural Landless Employment Guarantee Programme (RLEGP)

Rural Landless Employment Guarantee Programme (RLEGP) was launched on 15th August 1983. It aimed a generating additional employment in rural areas particularly for the rural landless workers. Under this scheme, employment was given to atleast one member of every landless family upto 100 days in a year. The preference in employment was given to landless labourers, women, SC and STs.

8. Jawahar Rozgar Yojana (JRY)

Jawahar Rozgar Yojana (JRY) is an employment programme initiated on 1st of April 1989 to provide employment to the rural poor. NREP and RLEGP were merged into this programme. The primary objective of this programme was generation of additional gainful employment for the unemployed and under employed persons which include both men and women in rural areas. The secondary objectives are creation of productive community assets

and improvement in the overall quality of life in the rural areas.People below the poverty line were the target group and preference was given to the SC and STs.

9. Million Wells Scheme (MWS)

The Million Wells Scheme (MWS) was launched as a sub-scheme of the National Rural Employment Programme (NREP) and the Rural Landless Employment Guarantee Programme (RLEGP) during the year 1988-89. After the merging of the two programmes in April 1989 into the Jawahar Rozgar Yojana (JRY), the MWS continued as a sub-scheme of JRY till December 1995. The MWS was delinked from JRY and made into an independent scheme with effect from 1.1.1996

The scheme was primarily intended to provide free of cost open irrigation wells, to poor individuals, small and marginal farmers belonging to SC/STs and freed bonded labourers with a 20% earmarking of JRY funds.

10. Supply of Improved Tool kits to Rural Artisans (SITRA)

This programme was launched in July 1992, as a sub-scheme of IRDP in selected districts. Later this scheme as extended to all the districts of the country. Under the scheme, a variety of crafts persons, except weavers, tailors, needle workers and beedi workers, were supplied with a kit of improved hand tools within a financial ceiling of Rs.2000, of which, the artisans had to pay 10 % and the remaining 90 % was subsidy from the Government of India.

The supply of power driven tools, subject to a ceiling of Rs.4500, was also permitted under this scheme. Beyond this, any additional finance required by the artisans was provided through loans under IRDP. The rural artisans were trained under TRYSEM for which age relaxation was given.

11. Employment Assurance Scheme (EAS)

Employment Assurance Scheme (EAS) was launched in 1993 to mitigate the problem of rural unemployment and under employment. This scheme envisaged that those who were in need of and sought employment would get assured wage employment for 100 days during the lean agricultural season.

The objectives of EAS were to : 1) Provide gainful employment during the lean agricultural season in manual work and 2) The creation of economic infrastructure and community assets for sustained employment and development.

12. Indira Awaas Yojana (IAY)

Indira Awaas Yojana (IAY) was a scheme sponsored by Central government to provide houses to certain sections of rural poor below the poverty line. Firstly it was a sub scheme of RLEGP and thereafter of JRY. From 1996 onwards it was implemented as an independent scheme. The objectives of this scheme were enhancing the quality of life and providing social security to the poor. This scheme was executed by Zilla Parishad, Panchayat Samiti and Grama Panchayats.

13. Jawahar Gram Samridhi Yojana (JGSY)

Jawahar Gram Samridhi Yojana (JGSY) was the restructured programme of JRY. This was started in the year 1999. It was implemented at the village level and its objective was to create village infrastructure and generate employment opportunities to alleviate poverty.

14. National Social Assistance Programme (NSAP)

National Social assistance Programme (NSAP) was conceived by the Central government to provide social assistance to poor households. The programme started from 15th August 1995. NSAP includes three schemes :

1. National Old Age Pension Scheme (NOAPS)
2. National Family Benefit Scheme (NFBS) and
3. National Maternity Benefit Scheme (NMBS)

15. Prime Minister's Rozgar Yojana (PMRY)

Prime Ministers Rozgar Yojana (PMRY) is a self employment programme for the educated unemployed youth. This was started on 2nd October 1993. In this scheme the youth between the age of 18 to 35 belonging to the families having income less than 25000/- per annum are provided assistance.

Let us do:

Prepare a detailed report of integrated rural development approaches in India by specifying any six programmes.

E. Group Approach to Rural Development (1999 onwards)

Multiplicity of development programmes in rural areas failed to focus on the core issue of poverty alleviation through creation of sustainable income generating opportunities. Government reviewed the matter and restructured all the poverty alleviation programmes.

1. Swarnajayanthi Gram Swarozgar Yojana (SGSY)

Swarnajayanthi Gram Swarozgar Yojana was launched on 1st of April 1999 through incorporating earlier programmes like IRDP, TRYSEM, DWCRA, MWS etc. This programme is instrumental in setting up of a larger number of industries through bank credit and subsidy.

The aim of this programme is to bring the assisted poor families above the poverty line by providing them income generating assets combining of bank credit and government subsidy.

2. Pradhan Mantri Gram Sadak Yojana (PMGSY)

The Government of India launched a programme in December 2000 for village connectivity known as Pradhan Mantri Gram Sadak Yojana (PMGSY). The objective of this programme is to connect all uncon-nected habitations having a population of 500 and above with all weather roads. The population threshold is relaxed to 250 in the case of hill, tribal and desert areas.

 PMGSY is a 100% funded programme of Central government. The Ministry of Rural Development (MoRD) is the implementing agency and The National Rural Development Agency (NRDA) provides management and technical support to this programme.

3. Providing Urban Amenities in Rural Areas (PURA)

Providing Urban Amenities in Rural Areas (PURA) was initiated by Government of India in January 2004. This scheme aimed at bridging the rural - urban divide and achieving a balanced socio-economic development. This scheme consists of physical, electronic, knowledge and thereby leading to economic connectivity to enhance the prosperity of cluster of villages in rural areas. PURA enterprise can undertake management of schools, health care units, vocational training centres, chilling plants, building of local industrial/ ICT parks, tourism services, banking system and regional business or industrial units.
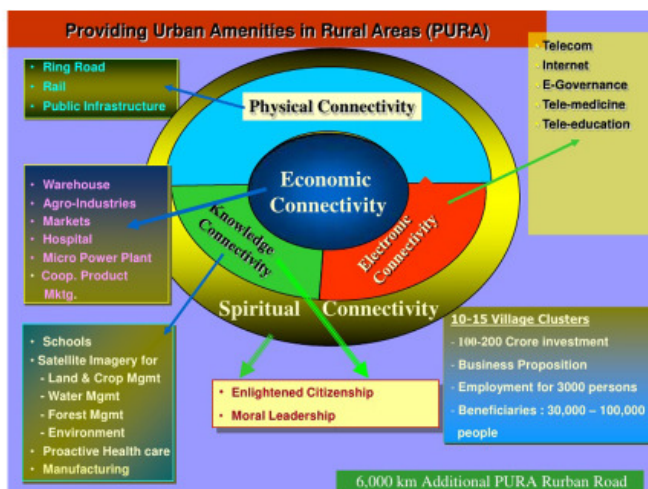
4. National Rural Health Mission (NRHM)

National Rural Health Mission (NRHM) was launched by Central government on 12th April 2005 throughout the country. The main goals of this scheme are

a.   Provide effective healthcare to rural population

b.   Improve access to healthcare

c.   Enable community ownership and demand for service

d.   Strengthening public health system for effective service delivery

e.   Enhance quality and accountability

f.   Promote decentralization and integration with other sections mainly ICDS, nutrition, sanitation and hygiene, drinking water etc.

The NRHM also plans to train and enhance capacity of Panchayat Raj Institutions (PRIs) to own, control and manage public health services. The District Health Mission (DHM), Public Health Centres (PHCs) and Community Health Centre (CHC) etc. come under this banner.

5. Bharat Nirman

To change the face of rural India an ambitious four year (2005-2009) 'business plan' was implemented by Union Government on 16th May 2005. This is known as Bharat Nirman. Bharat Nirman is a plan for rural infrastructure which wa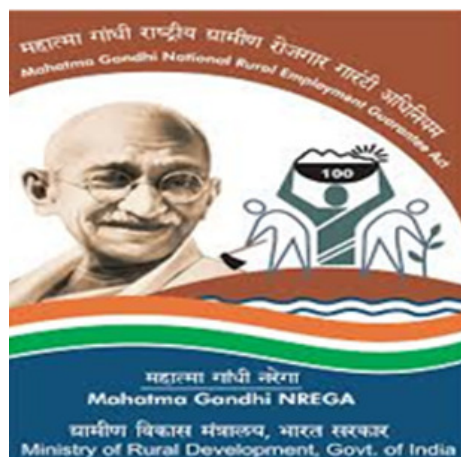s implemented by the Government of India in order to provide some basic amenities to the rural India. Six key areas have been identified under this plan namely 1. Irrigation, 2. Roads, 3. Drinking water, 4. Housing, 5. Electricity and 6. Telephone.

6. National Rural Employment Guarantee Act (NREGA) and Mahatma Gandhi National Rural Employment Gurantee Act (MGNREGA)

National Rural Employment Gurantee Act (NREGA) was passed in 2005. This scheme gurantees 100 days of wage employment in a year to every rural house hold adult members willing to do unskilled manual work. In the first phase 200 districts were identified for implementation of NREGA.

The objective of the programme was to reduce unemployment in rural India, create enduring assets, augment rural income, provide an antidote to inflation and channel community efforts. An year later this programme was renamed as Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA).

MGNREGA is considered as the 'Silver Bullet' for eradicating rural poverty and unemployment, by way of generating demand for productive labour force in villages. This scheme provides an alternative source of livelihood which will have an impact on reducing migration, restricting child labour, alleviating poverty and making village self sustaining through productive assets creation such as road construction, cleaning up of water tanks, soil and water conservation work etc. This is considered as the largest anti-poverty programme in India.

Let us do:

Write an essay on group approach to rural development programmes in India

Various Programmes at a Glance

Programme	Aim	Beneficiaries
IRDP	Provide income generating assets and self employment opportunities	Rural families below the poverty line
TRYSEM	Provide technical skills to rural youth	Youths from families below the poverty line
LLP	Improve the economic conditions	Small & marginal farmers, landless agricultural labourers
NREP	Creating additional employment, creating durable community assets and improve overall quality of life	Rural people
DWCRA	Provide income for women	Women from families below the poverty line
NAEP	Bridge the gap between developed research system and extension system	Rural and agricultural sector
RLEGP	Generate additional employment	Member of rural landless family
JRY	Provide employment to rural poor	People below the poverty line especially SC/ST
MWS	Provide open irrigation wells	Individual, poor, small and marginal farmers
SITRA	Provide hand toolkits to artisans	Artisans and craft persons

EAS	Mitigate rural unemployment and under employment	Rural people in need of and seeking employment
IAY	Enhance quality of life	Rural poor below poverty line
JGSY	Create village infrastructure and generate employment to alleviate poverty	Village people
NSAP	Provide social assistance	Poor house holds
PMRY	Provide self employment	Youth (18-35) below annual income of 25000/-
SGSY	Bring poor families above poverty line	Poor families
PMGSY	Connecting all habitations	Rural people
PURA	To bridge rural-urban divide and achieve a balanced socio-economic development	Cluster of villages in rural areas
NRHM	Strengthening health system	Rural people
Bharat Nirman	Provide basic amenities in rural India	Rural India
MGNREGA	Reduce unemployment in rural India	Rural house hold adults

Rural Development Implementing Agencies

Generally the main implementing authority of rural development programmes are Central government and State governments. Government agencies are DRDA, NABARD, VEO's, Blocks, Panchayats etc. Besides this some social work agencies, NGO's, co-operative societies etc. participate in implementing various programmes.

In order to accord higher priority to rural development, the Department of Rural Development was constituted in October 1974 as a part of Ministry of Food and Agriculture, Government of India. Later several changes have occurred in this department and presently the Department of Rural Development has been elevated to the status of a ministry and has been re named as the Ministry of Rural Development.

Ministry of Rural Development (MORD)

Ministry of Rural Development (MORD) is the apex body at the level of Central Government. It plays a pivotal role in the overall development strategy of the country. This department formulates policies and design and implement a number of rural development programmes. The vision and mission of the Ministry is sustainable and inclusive growth of rural India through a multipronged strategy for eradication of poverty by increasing livelihood opportunities, providing social safety net and developing infrastructure for growth. This is expected to improve quality of life in rural India and to correct the developmental imbalances, aiming in the process, to reach out to most disadvantaged sections of the society.

Ministry of Rural Development has three departments namely Department of Rural Development (DRD) Department of Land Resources(DoLR) and Department of Drinking Water Supply.

The Department of Rural Development is implementing a number of programmes in rural areas through the state

Governments for poverty reduction, employment generation, rural infrastructure, habitant development and provision of basic minimum services.

State Rural Development Department (SRD)

Besides the MoRD, every State has a department called State Rural Development Department (SRD), whose mandate is similar to the MoRD. A State may launch its own rural development programmes either singly or jointly with the MoHRD. The role of SRD is restricted to the formulation of policies and programmes relating to rural development of the State, providing funds for programmes, monitoring and evaluation of the programmes.

National Bank for Agriculture and Rural Development (NABARD)

National Bank for Agriculture and Rural Development (NABARD) came into existence on 12 July 1982 by transferring the agricultural credit functions of RBI and refinance functions of the then Agricultural Refinance and Development Corporation (ARDC).

NABARD was dedicated to the service of the nation by the late Prime Minister Smt. Indira Gandhi. National Bank for Agriculture and Rural Development (NABARD) is an apex development bank in India having headquarters based in Mumbai (Maharashtra) and other branches all over the country. The mission of NABARD was to Promote sustainable and equitable agriculture and rural prosperity through effective credit support, related services, institution development and other innovative initiatives.

The District Rural Development Agency (DRDA)

The District Rural Development Agency (DRDA) was constituted in 1980 as the principal organ at the district level to oversee the implementation of different anti-poverty programmes of the Ministry of Rural Development. The role of DRDA is to plan for effective implementation of anti - poverty programmes coordinating with other agencies like governmental, non-governmental, technical and financial for successful programme implementation. They enable the rural poor to participate in decision making process.

Training Institutions

Keeping in mind the importance of training and research for successful design and implementation of rural development programmes, training institutions have been created at the National level and State level like The National Institute of Rural Development (NIRD) and State Institute of Rural Development (SIRD)

Role of NGO in Rural Development

A non-governmental organization (NGO) is any non-profitable voluntary citizens' group which is organized on a local, national or international level. Task-oriented and driven by people with a

common interest, NGOs perform a variety of service and humanitarian functions, bring citizen concerns to Governments, advocate and monitor policies and encourage political particpation through provision of information. Some are organized around specific issues, such as human rights, environment or health. They provide analysis and expertise, serve as early warning mechanisms and help monitor and implement international agreements. Their relationship with offices and agencies of the United Nations system differs, depending on their goals, their venue and the mandate of a particular institution.

In India, the scope of development is not narrow but very wide, as it includes not just the economic development but the growth on social front, quality of life, empowerment, women and child development, education and awareness of its citizens. The task of development is so huge and complicated that just implementing government plans is not sufficient to fix the problem. To achieve this, a holistic vision and collaborative efforts involving various departments, agencies and even NGOs is required. Owing to such a great need, the number of NGOs in India is increasing rapidly and at present, there are about 25,000 to 30,000 active NGOs in India.

NGOs or Non-Governmental Organizations have more benefits working in rural areas compared to governmental organizations because NGOs are more flexible. NGOs are specific to a particular locality and moreover these are committed towards serving the public and community as a whole. As the task of development is massive, many NGOs are playing vital role in the rural development of India in collaboration with the government.

Let us do:

Comment on the role of NGO's in rural development

Khadi and Village Industries Commission (KVIC)

Khadi and Village Industries Commission (KVIC), is a statutory organization engaged in promoting and developing Khadi and Village Industries created by the Act of Parliament (No.61 of 1956 and as amended by Act No.12 of 1987), Khadi and Village Industries Commission was established in April 1957, taking over the former All India Khadi and Village Industries Board.

The Khadi and Village Industries Commission is entrusted the planning, promotion, organization and implementation of programmes for the development of Khadi and Village Industries in rural areas, in co-ordination with other agencies engaged in rural development. Up to 1987-88, KVIC was entrusted with twenty six Village Industries. However, through an amendment of KVIC Act in 1987, the definition of Village Industries was changed without altering the definition of Khadi.

Let us do:

Prepare a short note on KVIC

Kudumbashree - AKerala Initiative

Have you heard of kudumbashree?

What are their activities ?

Kudumbashree was launched by the Government of Kerala in1998 for wiping out absolute poverty from the State through concerted community action under the leadership of Local Self

Governments. Kudumbashree is today one of the largest women-empowering projects in the country. The programme has 41 lakh members and covers more than 50% of the households in Kerala. The Kudumbashree initiative has today succeeded in addressing the basic needs of the less privileged women by providing them a more dignified life and a better future through three critical components, micro-credit, entrepreneurship and empowerment,. Literal meaning of Kudumbashree is prosperity (shree) of family (Kudumbam).

Kudumbashree was conceived as a joint programme of the Government of Kerala and Nabard implemented through Community Development Societies (CDSs) of Poor Women, which serve as the community wing of Local Governments.

Kudumbashree is formally registered as the "State Poverty Eradication Mission" (SPEM), a society registered under the Travancore Kochi Literary, Scientific and Charitable Societies Act 1955. It has a governing body chaired by the State's Minister of Local Self Government. There is a state mission with a field officer in each district. This official structure supports and facilitates the activities of the community network across the state.

At the grass root level Kudumbashree has Neighbourhood Groups (NHG in short) that send representatives to the ward level Area Development Societies (ADS). The ADS sends its representatives to the Community Development Society (CDS), which completes the unique three-tier structure of Kudumbashree. Today, there are 2.58 lakhs NHGs, over 19,700 ADSs and 1072 CDSs in Kudumbashree.

It is this network that brings women to the Grama Sabhas and helps them bring the needs of the poor to the attention of the local governments. The Community Development Societies are also very active in Government programmes and play significant roles in development activities ranging from socio-economic surveys and enterprise development to community management and social audit.

Through its efforts to engage women in civil society in development issues and opportunities, Kudumbashree in association with the local self government of Kerala is charting out new meaning and possibilities for local economic development and citizen centric governance.

Rural Development for Nation Building

Rural Development is not only needed for ensuring food security but also to boost the Gross National Product of the nation. Fortunately, India has plenty of natural resources, idle labour, necessary technology and good market both in India and abroad. Presently, the people engaged in agriculture lack motivation and organizational strength at the grassroot level. We need to act before it is too late.

Summary

Rural development connotes overall development of rural areas to improve the quality of life of the rural people. In Rural development programmes priority is given to the marginalized, poor and deprived section of society. It encompasses all aspects of rural life including nature and its elements. Gandhiji's approach to rural reconstruction was holistic and people centered. It was rooted in his conviction based on of truth and non violence and goodness of human beings. He placed a balanced approach on moral, spiritual and economic motives as a means of overall development. Before independence, a few social workers having a philanthropic bent of mind, initiated rural reconstruction programmes mostly in isolation from one another and without any or very little government assistance. Approach to rural development in independent India started as a multipurpose approach in the year 1952. The realization of the widening disparities led to a new policy thrust from 1970 onwards through a number of target groups and area oriented programmes. Towards the close of 1970's and beginning of 1980's the Government of India under took several measures to launch a direct attack on poverty. For this purpose they launched so many programmes which included training programmes, credit and subsidy schemes, self employment supporting schemes, social assistance schemes etc. Government reviewed the multiplicity of development programmes in rural areas and restructured all the poverty alleviation programmes from 1999 onwards. Generally the main implementing authority of rural development programmes are Central government and State Governments. Government agencies are DRDA. NABARD,VEO's, Blocks, Panchayats etc. Besides this some social work agencies, NGO's, co-operative societies etc have also participated in implementing various programmes.

I can

	Completely	Partially	Need improvement
Analyze the concepts and elements of rural development			
Examine Gandhi's views on rural re-construction			
List out the various rural development strategies in India			
Explain various rural development programmes in detail			
Examine Gandhian view of rural reconstruction			
Examine recent programmes related to rural development			
Suggest various strategies for rural development			
Evaluate the functioning of a Kudumbasree			
Analyze Role of NGO's and KVIC in rural development			
Explain Rural development implementing agencies			

Sample questions

- Prepare a short note on rural development.

- Gandihiji's vision of rural reconstruction was a holistic approach. Examine.

- Prepare a write up on the given rural development programmes. IRDP, MGNREGA and SGSY.

- Explain sporadic approaches of rural development in India .

- Prepare a short note on NABARD.

- Do you think that NGOs have a vital role in rural development?

- Write a note on Technological Package Approaches to rural development.

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06 RURAL ADMINISTRATION

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- evaluates rural administration in ancient India

- describes Panchayati Raj under British period

- depicts Gandhian concept of Panchayati Raj

- explains the developmental stages of Panchayati Raj after Independence

- lists outs the features of 73rd amendment

- analyzes Panchayat Raj in Kerala

What is administration?

Administration is defined as the act of managing duties, responsibilities, business, institutions or rules.

Rural Administration in Ancient India

In ancient times, in India a sort of village council or an association of the residents of the village that often consisted of village elders had existed. The Gram Sangha or the Panhayat performed distinct administrative and judicial functions. Manusmriti or code of Manu has the reference of Gram Sangha. Gram Sangha also finds importance in the epics such as Mahabharata and Ramayana. Moreover, Kautilya's Arthashastra and Nitishastra of Sukracharya also contain mention of the Gram Sangha or Sansad.

Ancient India was predominantly an agricultural society and the basic unit was the self governing system. The villages were governed by their elected Panchayats. Every year the Panchayats were elected. In addition to that, during Buddhist period, there were Regional councils or Janapadas, City councils or Nagara Sabhas as well as Paura Sabhas and the village assemblies or Gram Sabhas. The Paura Sabhas were presided over by a leading citizen. Panchayat System in India throughout the period of Mahabharata included Paura Sabhas and Janapadas who put a check on arbitrary exercise of authority. Simultaneously with the monarchial form of government in India, the Panchayat system prevailed.

In ancient India the basic unit of administration was the village. Prosperity of state depended upon peace and prosperity of the villages. In Vedic times the head of village was called "Gramin". Meetings and committees were given greater importance in local

administration of those times. Each village had its own meetings or committees. Decision was taken based on majority of votes after discussions in the meetings and committees. Administration of village was managed by panchayat. Panchayat means an organization for administration of village.

The word 'Panchayat, evolved from the Sanskrit word 'Pancha' which means 'five'. Thus the word Panchayat literally meant governance by a 'council of five' members. Panchayats are considered as the sense organs of the village life. The village chief was considered as the brain of the village. It was believed that the five persons were like "Panch Parameshwar" possessed with divine qualities.

Maurya period

The Mourya empire was divided into several States, Janpads and Villages for the effective administration. The States near to the capital (Mahajanapads) were under the control of the King. The other states were controlled by the members (Rajakur) from the Royal family. They existed in the mode of central legislative system. The states were divided into Janpads under the administration of Stanikas and all villages under the administration of Graminies. The administrative activities of each village were under the control of a village headman called 'Gopa'. The villages worked as autonomous bodies.

In Maurya period the administration of cities was a developed one. Local self governments were there in almost all cities including Pataliputra. There existed a municipal council comprising of 30 members. This municipal council was again sub divided into 6 councils of 5 members each. These councils were

in charge of craft, commerce and sales tax. The membership of the committee was hereditary.

Gupta period

Gupta empire was divided into several small provinces called 'Deshakhadakams' for the convenience of administration. The largest province was called 'Bhukti'. The administration of Bhuktis was done by Viceroys who were appointed from among the members of Royal family. Each Bhukti was sub divided into districts named 'Vishayas'. Each district was ruled by 'Ayakthan'. Here Village was the smallest unit of the nation and each viliage was under the control of a Gramikan.

Chola (II) period

During the period of Chola II a nominal village administration system existed in South India. Chola empire was divided into 8 provinces called 'Mandalas'. Mandalas again divided into 'Valanadus' and Valanadus were subdivided into 'Nadus'. The group of autonomous villages were called 'Kottam'.

The rights and responsibilities of the village administration was entrusted upon the village folk. Each and every village was

autonomous and self sufficient. The administration of the village was done by a village committee comprising of all adults of the village. Two type of committees existed named as 'Ur' and 'Sabha'. Ur contained all classes of people and 'Sabha' contained only Brahmins.

Sabha had extensive powers. Serious matters like welfare of the people were discussed here. Each Sabha was divided into different panchayats and each panchayat had its own duties and responsibilities. There were different panchayats for maintaining revenue, construction, water supply, law and order etc. The members of the panchayat were selected through election and also through lucky draw (Lucky dip).

Panchayats under British rule

Have you heard of Panchayats?
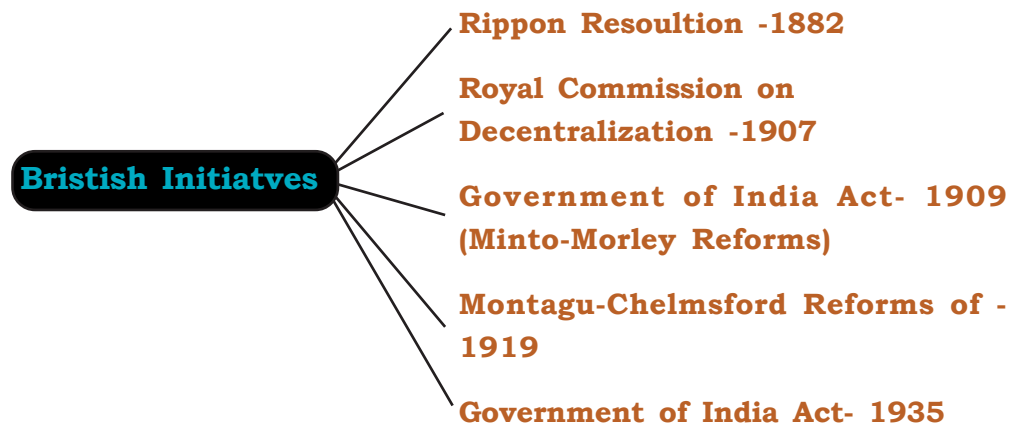
What is the importance of Panchayats ?

The primary focus of the British Raj was on trade and it had little to do with governance and development. The local governments were hardly their first priority. In fact till the advent of the British rule in India, the rural republic had flourished and thrived. With the emergence of the British Raj in India, panchayats ceased to play a role that it once played. But, local self government as a representative institution was the creation of the British. In the initial days, the interest of the British was limited to the creation of local bodies with nominated members. These bodies were built around trading centers. Thus in the year 1687, a municipal corporation came to be formed in Madras. Set up on the British model of town council, this body was empowered to levy taxes for building, guild halls and schools. As time passed, similar bodies were set up in other major towns and this model became prevalent, helping the British to widen their taxation power.

It was Lord Mayo, the then Viceroy of India (1869 to 1872), who felt the need to decentralize powers in order to bring about

administrative efficiency and in the year 1870 introduced the concept of elected representatives in the urban municipalities. The revolt of 1857 had put the imperial finances under considerable strain and it was found necessary to finance local service out of local taxation. Therefore it was out of fiscal compulsion that Lord Mayo's resolution on decentralization came to be adopted.

British intiative

The intiative taken by the British Government for the reform of rural administration are as follows.

Bristish Initiatves

- Rippon Resoultion -1882
- Royal Commission on Decentralization -1907
- Government of India Act- 1909 (Minto-Morley Reforms)
- Montagu-Chelmsford Reforms of -1919
- Government of India Act- 1935

Government of India Act (1935)

This is considered as another important stage in the evolution of panchayats in British India. With popularly elected government in the provinces, almost all provincial administrations felt duty bound to enact legislations for further democratization of local self-government institutions, including village panchayats. Although the popular government in the provinces governed by the Congress vacated office following the declaration of Second World War in 1939, the position as regards local government institutions remained unchanged till August 1947, when the country attained independence.

Even though the British government did not have interest in village autonomy, they were forced to do so, in order to continue their rule in India and to meet financial necessities. The Indian rural republic had flourished till the advent of British. It received a set back during the British rule. Self contained village communities and their

panchayats ceased to get substance. They were replaced by formally constituted institutions of village administration. In the highly centralized system of British rule, village autonomy seems to have lost.

Features of the act was

1. Decided to stop Diarchy in Indian provinces and provided provisional autonomy

2. All India federation came into being

3. This act introduced for the first time direct elections

4. The act mentioned about the duties of municipal corporation, district boards, other provincial institutions and village legislature mentioned the importance of local self government system in Round Table Conference. This was also reflected in 1935 Act.

GANDHIJI'S VISION OF PANCHAYATI RAJ

Discuss Gandhiji's views on Democracy and Panchayat raj

According to Gandhiji "Democracy must in essence mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all" He believed "a democracy enlightened and disciplined is the first thing in the world". The basic unit of true democracy is the village. It is in this

context that the notion of Panchayati Raj has added significance. Gandhi's perception of the Indian village system is all comprehensive, fundamental and important. The towns in India became quite insignificant before his eyes. Gandhi wrote, "I would like to go and live in villages. That is real India, my India"

In Gandhiji's view the village communities are little republics, having nearly everything they want for themselves, and almost independent of any foreign relations. They seem to last where nothing else lasts. Gandhi thought that the village community would build up a strong sense of local strength and solidarity, provide meaningful interpersonal relationships, encourage a sense of social responsibility and spirit of co-operation, and act as a nursery of civic virtue.

Gandhiji's concept of democratic decentralisation bears the stamp of his passionate belief in non-violence, truth and individual freedom. He calls it Panchayati Raj or village Swaraj. He wants to see each village as a little republic, self-sufficient in its vital wants, organically and non-hierarchically linked with the larger spatial bodies and enjoying the maximum freedom of deciding the affairs of the locality. Gandhi wanted political power to be distributed among the villages in India. Gandhi preferred the term 'Swaraj' to describe what he called true democracy. This democracy is based upon freedom. Individual freedom in Gandhi's view could be maintained only in autonomous, self-reliant communities that offer opportunities to the people for fullest participation. The affairs are to be managed by Panchayats consisting of five persons elected annually. Gandhi aimed at making the individual the centre of the local administration. People are expected to take personal interest and turn up in large numbers at the meeting to deliberate problems of common interest such as village industries, agricultural production, irrigation and planning.

Gandhiji made it very clear that concentration of either economic or political power would violate all the essential principles of participatory democracy. To him Village is 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. The technical skills of the villages will be fully developed; there will be no dearth of men with high degree of skill and artistic talent. There will be village poets, village artists, village architects, linguists and research workers.

According to Mahatma Gandhi, utilization of the local resources is quite fundamental to the development of the Panchayati Raj system. The Panchayats with the Gram Sabhas should be so organized as to identify the resources locally available for development in the agricultural and industrial sectors.

Gandhian structure of Panchayati Raj

According to Gandhiji, "Independence must begin at the bottom. Thus every village will be a republic or Panchyat having full powers. Every village has to be self sustained and capable of managing its affairs even to the extent of defending itself against the whole world. In his structure composed of innumerable villages there will be ever-widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units. Therefore, the outermost circumference will not wield power to crush the inner circle but give strength to all within and derive its own from the centre".

Gandhian concept of Panchayati Raj envisaged the generation of power from below. Furthermore, Gandhian approach to decentralization implies the creation of Panchayats that can achieve self-sufficiency and self-reliance as a bulwark against exploitation. Gandhiji has seen Panchayati Raj as not just a

political arrangement but as a way of life, one in which the highest human qualities can be nurtured and attained. But Panchayati Raj, as has been conceived and implemented in the country, has made the local institution dependent on State governments in numerous ways. Decentralization is seen as coming from the above, as a generosity of the state government.

Let us do:

Prepare and present the features of Gandhiji's panchayat raj system.

Panchayati Raj in Independent India

The task of strengthening panchayati raj system fell on the Indian government formed after Independence. It was clear that India, a country of villages, had to strengthen village panchayats to strengthen democracy. Mahatma Gandhi who strongly believed in Grama Swaraj pleaded for the transfer of power to the rural masses. According to him the villages should govern themselves through elected panchayats. But surprisingly, the draft Constitution prepared in 1948 had no place for Panchayati Raj Institutions. Gandhiji was severely criticized this and called for immediate attention. It is thus, that panchayat finds a place in the Directive Principles of the State Policy. Article 40 of the Directive Principles of the State Policy states that 'the states shall take steps to organize village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self government'.The most important aspect to strengthen grassroot democracy was neglected by the Constitution makers as Directive Principle of State Policy is not legally binding on the governments. The first organized effort to tackle the problem of rural India was made through Community Development Programme in 1952 and National Extension Service in 1953. The programme was based on an integrated approach to the various aspects of rural development. The objectives were to promote self-help and self-reliance among the rural people, to generate

a process of integrated social, economic and cultural change with the aim of transforming social and political life of the villagers. Community Development Programme was launched in 55 selected blocks. The programme was based on an integrated approach to the various aspects of rural development. The programme made provisions for appointing Block Development Officers [BDO] and Village Level Workers [V.L.W]. This programme was intended to bring socio-economic development of the rural masses on democratic lines, but failed to take off along the expected lines due to the absence of an effective instrument for people's participation.

Balwantrai Mehta Committee 1957

Balwantrai Mehta Committee was the first Committee to be set up in 1957 to look into the problems of democratic decentralization in independent India. The Committee was asked to report on community development projects. The Committee made far reaching recommendations in the direction of democratic decentralization and rural reconstruction. It pointed out that the community development programme was not successful because it failed to evoke local initiative and that in the absence of local initiative and local interest, development would not be possible. The committee laid down five fundamental principles.

1. There should be three tier structures of local self government bodies from village to the district level and these bodies should be linked together.

2. There should be genuine transfer of power and responsibility to these bodies to enable them to discharge their responsibility.

3. Adequate resources should be transferred to these bodies to enable them to discharge their responsibilities.

4. All welfare and developmental schemes and programmes at all three levels should be channelled through these bodies.

5. The three tier system should facilitate further devolution and disposal of power and responsibility in future. The committee envisaged three-tier system of panchayats known as Zilla Parishad, Panchayat Samiti and Gram Panchayat and recommended encouragement of peoples' participation in community work, promotion of agriculture and animal husbandry, promoting the welfare of the weaker sections and women through the panchayats.

For the first time the Committee made recommendations for co-opting two women who are interested to work for women and children. However, like the rest of the male members, women were not to be elected but were to be co-opted.

The recommendations of the Balwantrai Mehta Committee came into effect on 1st April 1958. Rajasthan was the first state to implement it on 2nd October 1959. By mid 1960s, panchayat had reached all parts of the country. More than 2,17,300 village panchayats covering over 96% of the 5,79,000 inhabited villages and 92% of rural population had been established. There was enthusiasm in rural India and people felt that they had a say in the affairs affecting their daily life. These were considered as the promising days of Panchayati Raj Institutions in India. The report of the Ministry of Community Development had stated in 1964-65 that younger and better leadership was emerging through Panchayati Raj Institutions and there was a fairly high degree of satisfaction among the people with the working of the panchayats.

Ashok Mehta Committee (1977)

The Janata government of Morarji Desai appointed a Committee in 1977 with Ashok Mehta as chairman and was entrusted with the task of enquiring into the causes responsible for the poor performance of Panchayati Raj Institutions. It was also asked to suggest measures to strengthen Panchayati Raj Institutions. The committee suggested two-tire system of Panchayati Raj

Asoka Mehta

consisting of Zilla Parishads at the district level and Mandal Panchayats at the grass root level as against three-tier system suggested by the Balwantrai Mehta Committee. The committee recommended constitutional protection to the Panchayati Raj Institutions and further decentralization of power at all levels.

The Ashok Mehta Committee Suggested the following recommendations

1. Reservation of seats for the weaker sections.
2. Two seats for women.
3. Adequate financial resources for the panchayats.
4. Constitutional backing for panchayats.
5. People's participation in developmental activities.

Due to the fall of the Janata government, the Ashok Mehta Committee's recommendations were not implemented. Few states including Karnataka formulated new legislation on the basis of the recommendations of this Committee. Both the Committees overlooked the importance of panchayats as units of self-government.

P.K. Thungon Committee

A new initiative was begun under the leadership of Rajiv Gandhi in 1988, which was headed by P.K. Thungon. The committee recommended that Panchayati Raj bodies should be constitutionally recognized and the Constitution should have a provision to ensure timely and regular election to these bodies and their term should be five years.

This is a sub-committee to the Parliamentary Consultative Committee attached to Ministry of Personnel, Public Grievances and pensions. This committee was to consider the type of political and administrative structure needed for district planning. It has recommended that,

1. Constitutional provision for regular elections and 5 years term for the local bodies.

2. Zilla Parishad should be the only planning and development agency in district.

3. State-level planning coordination committee under chairmanship of PM and the presidents of Zilla Parishad be the members.

74th Amendment Act, 1992

Rajiv Gandhi the then Prime Minister of India, introduced the 3rd 74th Amendment bill on local government on 15th May, 1989 in the Parliament, but it failed to get the required support. A second attempt was made in September 1990 to pass the bill in the Parliament. The bill however was not even taken up for consideration. In September 1991, a fresh bill on Panchayati Raj was introduced by the Congress government under P. V Narasimha Rao, the then Prime Minister. It was passed in 1992 as the 73rd Amendment Act 1992 with minor modifications and came into force on 24th April 1993.

Rajiv Gandhi

P. V Narasimha Rao

The Salient Features of the Act are:

The Act provided for the establishment of grama sabha in each village. It will be a body comprising of all the adult members registered as voters in the panchayat area.

Their shall be a three-tier system of panchayat at village, intermediate and district levels. Smaller states with population below 20 Lakhs will have option not to have intermediate level panchayat.

Seats in panchayats at all the three level shall be filled by direct election. In addition, the chairperson of the village panchayat can be made member of the panchayat at the intermediate level. MP, MLA, MLC, could also be member of panchayat at the intermediate and the district level.

In all the panchayats, seats should be reserved for SCs and STs in proportion to their population and

1/3 of the total number of seats will be reserved for women.

Offices of the chairperson of the panchayat at all levels shall be reserved in favour of SCs and STs in proportion to the population of the state. One-third of the offices of chairperson of panchayats at all levels shall also be reserved for women.

Legislature of the state shall be at liberty to provide reservation of seats and office of chairperson in panchayat in favour of backward class citizens.

Panchayats shall have a uniform five year term and elections to constitute new bodies shall be completed before the expiry of term.

In the event of dissolution, election will be compulsorily held within six months. The reconstituted panchayat will serve for the remaining period of the five year term.

It will not be possible to dissolve the existing panchayats by amendment of any Act before the expiry of its duration.

A person who is disqualified under any law, election to the legislature of the state or under any of the state will not be entitled to become a member of a panchayat.

Independent election commission will be established in the state for superintendence, direction, and control of the electoral process and preparation of electoral rolls.

Specific responsibilities will be entrusted to the panchayats to prepare plans for economic development and social justice in respect of matters listed in XI Schedule. For the implementation of development schemes, main responsibility will be entrusted to the panchayats.

The panchayats will receive adequate funds for carrying out their plans. Grants from state government will constitute an important source of funding but state government is also expected to assign the revenue of certain taxes to the panchayats. In some cases, panchayat will also be permitted to collect and retain the revenue it raises. In each state, finance commission will be established within one year and after every five years to determine principles on the basis of which adequate financial resource would be entrusted to the panchayats.

Gram Sabha

In the wake of the 73rd Constitution Amendment, Gram Sabha has been introduced in all the states. But the no menclature differs from state to state. 'Gram Sabha' means a body consisting of persons registered in the electoral rolls relating to a village comprised within the area of Panchayat at the village level. This was a model of democracy at the grass roots based on direct participation by the people. Democracy has been defined as, 'a government where everybody has a say'. A democratic administration by a Panchayat cannot be a good substitute for it'. The extension of the process of democracy to the people in the real sense, should mean that the Panchayat function as the executive body to give concrete shape to the wishes and aspirations of the village community as represented by the Gram Sabha. Gram Sabha provides an institutional basis to popular participation. It provides a

Think and share:

Have you heard about Gram Sabha?, How does the Gram Sabha function?

base for the three- tier structure of the Panchayati Raj Institutions. To Jayaprakash Narayan, the sarvodaya thinker,

Gram Sabha signifies village democracy. To him representative of Government from the village to Delhi was no good substitute for direct democracy. Gram Sabha, being a primary body would be a face to face organ of direct democracy, not made up of representatives but comprising all adult residents. Similar bodies. which he called "Communities of work" should be founded in factories, offices, educational institutions and other work places. The primary body of people's democracy has to be an active body, meeting regularly, discussing common problems, and evolving co-operative and collective forms of action to manage their affairs.

Gram Sabha is a basic tier to popularize development programmes. The Gram Sabha would establish an active dialogue between the village people and their elected leaders at the village Panchayat level regarding development programmes to be undertaken. Faith and interest in the relevance and functioning of institutions like Grama Sabha are crucial. A meeting of the Gram Sabha will be presided over by the Chairperson (Pradhan/ Sarpanch/President) or in his absence Vice-chairperson of the Gram Panchayat. The secretary of the Gram Panchayat will act as secretary of the Gram Sabha. He will prepare the resolutions and place them before the Gram Panchayat meeting for follow-up.

Nyaya Panchayat

A Nyaya Panchayat is a system of dispute resolution at village level in India. Nyaya Panchayats can be endowed with functions based on broad principles of natural justice and can tend to remain procedurally as simple as possible. They can be given civil and minor criminal jurisdiction. But they should never follow civil and criminal procedure code in total.

The earliest Nyaya Panchayats were the village courts established under the Village Courts Act of 1888. The Royal Commission on Decentralisation of 1909, recommended revival of Nyaya Panchayats having both civil and criminal jurisdiction

in petty cases arising within the village. In May 1915, by a resolution passed by the Government of India , the matters regarding the establishment of Nyaya Panchayat was left to the State Government. In1920, Bombay Village Panchayat Act was passed and that resulted in the conduct of a series of panchayat adalats. But select committee of the legislative council opposed the investing of judicial powers on panchayats. In 1933, a village bench consisting of elected members and outsiders were created as per provisions of the Bombay Village Panchayat Act in Bombay. Since independence , almost all States enacted village panchayat Acts as guided by the directive principles and have resulted in the creation of statutory nyaya panchayat legislation. The village Panchayat and Nyaya Panchayat existed as dual entities in order to have separation of judiciary from the executive.

Panchayat Raj in Kerala

Kerala introduced the three-tier Panchayat Raj system only after the 73rd Constitution Amendment. Village Panchayats were in existence for a long time and they had clear powers and functions and had full time staff including an Executive Officer to assist. In 1991, elected District Councils were created and practically all the development functions at the district level covering both rural and urban areas were entrusted to these bodies. But the District Council system could not strike root.

The Kerala Panchayati Raj Act was passed by the Kerala Legislative Assembly on 23rd April 1994, which substitutes the Kerala Panchayati Raj Act 1960 and the District Administration Act 1979, and is intended to incorporate the provision of the 73rd Constitutional Amendment giving constitutional status for Panchayati Raj system in India. Elections to Panchayati Raj Institutions in Kerala were held in September 1995 and the elected bodies have been, in place since then. There are 14 District Panchayats, 152 Block Panchayats and 991 Grama Panchayats in Kerala.

Sen Committee Report 1996

The government of Kerala constituted the Sen Committee, for recommending measures for effective decentralization of power to the Local-self-government Institutions. The new system of decentralized planning in Kerala introduced from 1997 onwards served as a catalyst for reforms.

Let us know

The Committee on Decentralization of Powers popularly known as the Sen Committee was appointed to identify the critical issues concerning decentralization. The Committee took every effort to strike a balance between the ideals of decentralization and the requirements of day-to-day governance. And the Committee had taken care to ensure that decentralized governance does not relapse into a rut as it had happened in the past and has tied to make it into a dynamic force toward taking the State as well as the country towards building genuine and sustainable institutions of local self government to a higher level infused with principles capable of sustainable progress towards genuine autonomy.

Peoples planning

In Kerala, decentralized planning that followed the 73rd and 74th constitutional amendments put forward the objective of democratic decentralization. The Government of Kerala headed by E.K. Nayanar decided to implement the ninth Five-year plan as People's Plan. This gives powers to the local self Governments in the process of plan formation and implementation. The People's Plan campaign was launched by the state

government on 17th August 1996 by ensuring people's participation in the decentralized planning process starting from the stage of preparation of plan itself. The Government also took the most significant decision to devolve 35 - 40% of the state plan funds to the local level plans.

Components of People's Plan campaign :

- **Grama Sabha (GS):** People's participation in decentralization was sought to be ensured mainly through meetings of the Grama Panchayat (GP) ward level Grama Sabha, chaired by the ward member. Ten per cent of the voters of the ward constitute the quorum. The officials of GP and implementing departments are required to attend the GS meetings. The Block level Grama Sabha consisting of GP Presidents and Block Samiti members and the District level Grama Sabha consisting of GP presidents, BP Presidents and DP members were meant to vertically integrate plans.

- **Neighbourhood Groups (NHGs):** Envisaged as a sub-system of GS, an NHG (Ayalkoottam) would be formed as an association of 20-25 women members to identify women from among themselves to form Self-• Help Groups (SHGs) for engaging in microfinance and microenterprises and benefitting from the Women Component Plan (WCP).

- **Resource Persons:** About 600 Key Resource Persons (KRPs) at the State level, about 10000 district Resource persons (DRPs) at the district level and about one lakh Local Resource Persons (LRPs) at the GP level were recruited both from the Government and outside, representing various disciplines. Resource Persons were to take lead in training programmes and to spearhead the Plan campaign. Kerala Institute of Local Administration (KILA) co-ordinated the training activities of Local governments.

- **Development Seminar (DS)** Based on GS recommendations, a one day DS would be held every year at the PRI level to which experts, elected members, representatives nominated by the GSs, to discuss the draft annual plan document of the PRIs,

suggest the broad priorities of development projects and select members of Task Forces (Working Groups).

- **Task Force** Presently known as 'Working Groups' (at GP, BP and DP levels) were to translate the demands and recommendations of GSs and DSs into viable, technically acceptable projects. For each local body, there were about 8 - 12 Task Forces/working groups dealing with different sectors. Each WG would be headed by an elected Member and convened by specified government official.

- **Committee System** All GPs, BPs and ZPs would have Standing Committees (SCs); each assigned with certain subjects. The SCs were to be co-ordinated with a Steering Committee consisting of the President, Vice-President of the Panchayat and the chairpersons of the SCs. Panchayats were free to constitute sub-committees to assist the aforesaid committees. There was also provision for Joint Committees between neighbouring Local Governments.

- **Expert Committees (ECs)** There would be ECs (evolved from Voluntary Technical Corps) at block and district levels drawing expertise from and outside the Government. ECs would have a three-fold role; providing technical advice to PRIs, technically vetting projects of PRIs and giving technical sanction for works, wherever required.

- **District Planning Committee (DPC)** All PRI plans in the district would be submitted to DPC, which would give formal approval to them. Neither DPC nor ECs would have the power to alter the priorities fixed by PRIs, but could only ensure that the Guidelines were followed.

- **State Level Coordinators** At the apex level, the SPB, co-ordinates with the Department of Local Self-Government and takes the lead in decentralized planning at different tiers by issuing Guidelines and observing compliance and progress. There was a State Level Expert Committee too, to vet the District Panchayat plans.

- **State Election Commission** Apart from the conduct of Local body elections, the State Election Commission has been empowered to delimit the wards of PRIs for elections and to disqualify the defectors.

- **State Finance Commissions (SFC)** The 1 st SFC was constituted in 1994 and the 2 nd in 1999. The 1 st State Finance Commission (SFC) submitted its report in February 1996. However, the formula used for inter-se distribution of plan fund was not the one given by the SFC, but was evolved by the Working Group of State Planning Board in 1997. The third and fourth SFC have also submitted their reports and most of the recommendations have been accepted by the government.

- **Ombudsman** Ombudsman is a high-powered institution consisting of judicial dignitaries formed to check malfeasance in local governments in the discharge of developmental functions.

Gandhiji and Present Panchayat Raj

The name of Gandhi figures prominently as the strongest advocate of rural decentralization and village republics or Panchayats in India. He was unconcerned about urban local government. In his conception, power at the local level has to be exercised by the five elected members on behalf of the people. If people feel that the Panchayat has not fulfilled its responsibilities even six months after coming to office, they have a right to recall them and replace them with another five. In Gandhi's thinking no balanced decision-making can take place in the Gram Sabha and did not think about strengthening it.

Further, from a Gandhian perspective, the Panchayats derive their power from the bottom and not from the top as is the current practice. The powers that the Panchayats cannot exercise effectively will be transferred from the bottom level to the next larger spatial level like the District. Gandhi also situated his Panchayats in a non- industrial model of development, altogether different from the present mode of development. Gandhi's

panchayats will also be involved in dispute resolution of cases involving civil offences. He also wanted younger people to assume positions of authority in the panchayats. Further, he was opposed to politically constituted panchayats

Summary

In ancient India a sort of village council consisting of village elders had existed. Herein the Gram Sangha or the Panchayat performed distinct administrative and judicial functions. The basic unit of administration was village. Prosperity of state had depended upon peace and prosperity of the villages. The word 'Panchayat evolved from the Sanskrit word 'Pancha' which means 'five'. Thus the word Panchayat literally means governance by a 'council of five' members. Panchayats are regarded as the sense organs of the village life. Lord Ripon made remarkable contribution to the development of Local Government. The government resolution of 18th May, 1882. stands as a landmark in the structural evolution of local Governments. This is considered to be the Magna Carta of local democracy in India. The Royal Commission on Decentralization (1907) placed particular emphasis upon the fact that the panchayats should be organized and developed in order to establish local self-government in villages. The Government made it clear that it was in favour of giving more rights to the Indian people. In 1909 The Viceroy Lord Minto took the initiative to prepare a draft bill for the introduction of constitutional reforms. It is popularly known as Minto-Morley Reforms. Montagu-Chelmsford reforms transferred the subject of local government to the domain of provinces in 1919. Government of India Act (1935) is considered as another important stage in the evolution of panchayats in

British India. Gandhian concept of Panchayati Raj envisaged the generation of power from below. In Gandhi's view the village communities are little republics, having nearly everything they want within themselves, and almost independent of any foreign relations. Balwantrai Mehta Committee was the first Committee set up in 1957 to look into the problems of democratic decentralization in independent India. The Janata government of Morarji Desai appointed a Committee in 1977 with Ashok Mehta as chairman and this committee recommended constitutional protection to the Panchayati Raj Institutions and further decentralization of power at all levels. In September 1991, a bill on Panchayati Raj was introduced by P. V Narasimha Rao, the then Prime Minister. It was passed in 1992 as the 73rd Amendment Act 1992 with minor modifications and came into force on 24th April 1993. The Seventy -Third Constitution Ammendment created Gram Sabha in all the states. The Kerala Panchayati Raj Act was passed by the Kerala Legislative Assembly on 23rd April 1994. In Kerala, decentralized planning that followed the 73rd and 74th constitutional amendments in a campaign made progressed with institutionalization at different levels

I can

	Completely	Partially	Need improvement
Evaluate rural administration in ancient India			
Describe Panchayati Raj under British rule			
Depict Gandhiji's concept of Panchayati Raj			
Explain developmental stages of Panchayati Raj after Independence			
Examine The features of 73rd ammendment			
Analyze Panchayati Raj in Kerala			
Explain Grama Sabha and its importance			
Analyze Nyaya Panchayat			
Evaluate the peoples planning programme in Kerala			

Sample questions

? Prepare a short note on ancient rural administration of India

? Write an essay on Panchayati Raj under British rule

? Specify Gandhian concept of Panchayati Raj

? Write about the importance of Grama Sabha

? Make a study report of peoples planning in Kerala

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07 GANDHIAN VISION OF DEVELOPMENT

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- explains the concept of Development

- categorizes different dimensions of development

- analyzes the crisis of development

- evaluates the measures of development

- evaluates the alternative development models

Are you familiarized with the term development?

Can you suggest some features of development?

-
-
-

In general "development" is a process of change which means an "event constituting a new stage in a changing situation". It is implicitly intended as something positive or desirable. When referring to a society or to a socioeconomic system, "development" usually means improvement. Development may occur due to some deliberate action carried out by single agents or by some authority. "Development" is a multi-dimensional concept.

The concept of development can be viewed as a process of achieving certain goals or values such as improved health, housing, nutrition, communication facilities , transportation etc.. It involves the transformation of the whole society; social, economic, political and physical structure as well as the value system and way of life of the people.

Let us know

Development may be defined as the process of creating a situation in which all citizens of the country can lead a satisfying life

Dimensions of Development

Economic development

Economic development has traditionally been seen as the first form of development. It has often been strictly associated with the concept of economic growth, in turn defined as an increase in the per capita income of the economic system

Human development

This is people-centered development, where the focus is put on the improvement of the various dimensions affecting the well-being of individuals and their relationships with the society (health, education, entitlements, capabilities, empowerment etc.)

Sustainable development

Development which considers the long term perspectives of the socio-economic system, to ensure that improvements occurring in the short term will not be harmful to the future status or development potential of the system, i.e. development will be "sustainable" on environmental, social, financial and other grounds.

Territorial development

The development of a specific region (space) achievable by exploiting the specific socio-economic, environmental and institutional potential of the area, and its relationships with external subjects.

Social development

Social development is a process which results in the transformation of social institutions in a manner which improves the capacity of the society to fulfill its aspirations. It implies a qualitative change in the way the society shapes itself and carries out its activities, such as through more progressive attitudes and behavior by the population and the adoption of more effective processes or more advanced technology. As you see in the illustration below, there is a close relation among environments, ways of living and technology.

Socio-Economic Development

Socio-economic development is the process of social and economic development in a society. It is measured with indicators such as gross domestic product (GDP), life expectancy, literacy and levels of employment.

Socio-economic development is a process that seeks to identify both the social and the economic needs within a community, and seek to create strategies that will address those needs in ways that are practical and in the best interests of the community over the long run.

Measures of Development

Gross Domestic Product (GDP):

The gross domestic product or gross domestic income (GDI) is one of the measures of national income and output for a given country's economy. It is the total value of all final goods and services produced in a particular economy within a country's border in a given year.

Per Capita Income:

The total national income divided by the number of people in the nation. This is what each citizen is to receive if the yearly national income is divided equally among all.

National Income:

The income earned by a country's people, including labour and capital investment. It is the total value of all income in a nation (wages and profits, interests, rents and pension payments) during a given period, (usually one year).

Human Development Index - HDI

The HDI was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The Human Development Index (HDI) is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living.

HUMAN DEVELOPMENT INDEX (HDI) RANKS 2014

Top 5 Countries	Bottom 5 Countries
1 Norway	1 Sierra Leone
2 Australia	2 Chad
3 Switzerland	3 Central African Republic
4 Netherlands	4 DR Congo
5 United States	5 Niger

135 India

Source: HDR 2014

The Human Development Index (HDI) is a composite statistic of life expectancy, education, and income indices used to rank countries into four tiers of human development. It was created by Indian economist Amartya Sen and Pakistani economist Mahbub Ul Haq in 1990 and was published by the United Nations Development Programme

Growth and Development

Economic growth measures an increase in Real GDP (real Output). GDP is a measure of the national income / national output and national expenditure. It basically measures the total volume of goods and services produced in an economy. While Economic Development looks at a wider range of

Economic Growth

statistics than just GDP per capita. Development is concerned with how people are actually affected. It looks at their actual standards of living.

Development In Crisis

After post war period economic development in the world has witnessed a spurt with different theories and approaches emerging. Basic objective of these theories and approaches is to increase the living standards of

Think and share:

Why the present development models did not fulfill the needs of the society.

the world's population. They are unconcerned with the environment. Early theories of development concentrated more on maximizing output and economic growth. The industrial sector was particularly regarded as the motor of economic progress. Large-scale modern manufacturing plants were constructed to produce abundance of goods and to provide a basis for a brighter future. Due to the unquestioning growth of modern civilization, environmental destruction in different parts of the world followed.

However, today, most people are questioning the rationale and capacity of these development approaches to deliver the expected higher standards of living. More than one billion of the world's population, especially in Africa and Asia, are still living under severe poverty. The over-exploitation of the world's resources, the phenomenon of mass consumerism, especially in the industrialized countries, pollution, and the accumulation of domestic and industrial waste are problems that have emanated from the present model of development. The rapid depletion of the world's natural resources is facilitating the destruction of the life-support system of the planet. The over exploitation of resources with the help of modern economic perspectives aims to improve human welfare, but it does not concern itself with the quality of the environment.

It is obvious that the present pattern of development is predicated on high consumption of energy without which it can hardly sustain itself. The rapid depletion of major energy sources like coal, petroleum, water etc. has prompted many countries to go for nuclear power. The use of nuclear energy and decommissioning has become major concerns after the Fukushima nuclear accident in Japan.

As a result of the ineffectiveness and inappropriateness of these strategies, since the 1970s a number of new development strategies have been proposed to redress development problems, to improve the living conditions of the world's population, and to prevent a further degradation of the environment. Development was characterised by certain basic statements relating a few variables such as capital, technology resources, Industrialisation, population control, new technolagies in agriculture etc. But development as a grand theory providing solutions to the problems of global poverty has failed to deliver on its promises. The failures of development theory especially increased environmental degradation that led to the search for new approaches. These problems give an insight on the relevance of Gandhi's views on development and natural resources. The present model of development creates many problems in socio-economic and environmental fields. Displacement and marginalization are the

two major development problems directly affecting the people. A brief disruption about these issues are given below.

Displacement

The displacement of people refers to the forced movement of

people from their locality or environment and occupational activities. It is a form of social change caused by a number of factors the most common being armed conflict. Natural disasters, famine, development and economic changes may also be a cause of displacement. Population displacement due to development are of two types: direct displacement, which leads to actual displacement of people from their locations and indirect displacement, which leads to loss of livelihood. Forced to leave the home region to which they are attached and for which they have the knowledge to make a living most effectively, displaced populations often become impoverished. The displacement of people as a result of development projects, policies and processes therefore constitutes a social cost for development. Accordingly, the internally displaced are people who are forced to flee their homes, often for the very same reasons as refugees.

Marginalisation

Marginalisation is a complex phenomenon in the world and a critical concern of national and international communities. Its widespread occurrence is a consequence of several interrelated factors in socio-economic development. In many Third World societies, people of the lower classes/castes are pushed to the margins of society as a result of various historical and developmental factors. Tribal communities in India have been alienated not only from the development processes, but even from their own dwellings. As mainstream development processes tended to create social spaces of inequality, Dalit and tribal communities face marginalisation virtually in every sphere of social life. Marginalization comprises those processes by which individuals and groups are ignored or relegated to the sidelines of political debate, social negotiation, and economic bargaining-and kept there. Homelessness, age, language, employment status, skill, race, and religion are some criteria historically used to marginalize. Marginalized groups also are excluded from political and economic arena of the society.

Alternative Development

Alternative development has been concerned with introducing alternative practices and re-defining the goals of development. Arguably this has been successful, in the sense that key elements have been adopted in mainstream development. It is now widely accepted that development efforts are more successful when there is participation from the community.

Participatory development

Participatory development is a process through which stakeholders can influence and share control over development initiatives, and over the decisions and resources that affect themselves. Participating in formulating the fundamental goals as well as in planning and carrying out an activity empowers stakeholders and fosters a sense of ownership. These facilitate effective project implementation, conscientious monitoring of activities, and sustainable outcomes.

Stakeholders are "people, groups or institutions that may be affected by, can significantly influence or are important to the achievement of the stated purpose of a project. They include government, civil society, and the private sector at national, intermediate and local levels.

These stakeholder groups are:

General public: those who are directly or indirectly affected by the project (women's groups, individuals and families, indigenous groups, religious groups) Government civil servants in ministries, cabinets etc.

Representative assemblies: elected government bodies (parliament, national and local assemblies, district and municipal assemblies, elected community leaders).

Civil society organizations: networks, national and international NGOs, grassroots organizations, trade unions, policy development and research institutes, media, community based organizations.

Private sector: umbrella groups representing groups within the private sector, professional associations, chambers of commerce.

Donor and international financial institutions: resource providers and development partners.

Participatory Rural Appraisal - PRA

Participatory rural appraisal (PRA) is an approach used by non-governmental organizations (NGOs) and other agencies involved in international development. The approach aims to incorporate

the knowledge and opinions of rural people in the planning and management of development projects and programmes.

Participatory Rural Appraisal (PRA) is considered one of the popular and effective approaches to gather information in rural areas. This approach was developed in early 1990s with considerable shift in paradigm from top-down to bottom-up approach, and from blueprint to the learning process. In fact, it is a shift from extractive survey questionnaires to experience sharing by local people. PRA is based on village experiences where communities effectively manage their natural resources.

PRA is a methodology of learning rural life and their environment from the rural people. It requires researchers / field workers to act as facilitators to help local people conduct their own analysis, plan and take action accordingly. It is based on the principle that local people are creative and capable and can do their own investigations, analysis, and planning. The basic concept of PRA is to learn from rural people.

Rapid Rural Appraisal - RRA

RRA is a social science approach that emerged in the late 1970s. The basic idea of RRA is to rather quickly collect, analyze and evaluate information on rural conditions and local knowledge. This information is generated in close co-operation with the local population in rural areas. Therefore, the research methods had to be adjusted to local conditions, i.e. they had to meet the communication needs of illiterate people or people who are not used to communicating in scientific terms.

Tools like mapping, diagramming and ranking were developed or improved in order to gather information for decision makers in development agencies. One of the key principles of RRA is the visualisation of questions and results in using locally comprehensible symbols. A main reason for developing RRA was to find shortcuts in the search for relevant information on rural development issues in order to avoid costly and time consuming research procedures.

Participatory Action Research

Participatory action research (PAR) is an approach to research in communities that emphasizes participation and action. It seeks to understand the world by trying to change it, collaboratively and following reflection. PAR emphasizes collective inquiry and experimentation grounded in experience and social history. Within a PAR process, "communities of inquiry and action evolve and address questions and issues that are significant for those who participate as co-researchers"

Participatory Action Research (PAR) is more of an activist approach, working to empower the local community, or its representatives, to manipulate the higher level power structures. Claimed for a variety of interventions. Through participatory action research, people can come to understand where, their social and educational practices are located. They are the product of, particular material, social, and historical circumstances that produced them and by which they are reproduced in everyday social interaction in a particular setting. By understanding their practices as the product of particular circumstances, participatory action researchers become alert to clues about how it may be possible to transform the practices they are producing and reproducing through their current ways of working. If their current practices are the product of one particular set of intentions, conditions, and circumstances, other (or transformed) practices may be produced and reproduced under other (or transformed) intentions, conditions, and circumstances.

Local Economic Development - LED

The purpose of local economic development (LED) is to build up the economic capacity of a local area to improve its economic future and the quality of life for all. It is a process by which public, business and non-governmental sector partners work

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collectively to create better conditions for economic growth and employment generation.

Local economic development (LED) offers local government, the private and not-for-profit sectors, and local communities the opportunity to work together to improve the local economy. It focuses on enhancing competitiveness, increasing sustainable growth and ensuring that growth is inclusive. LED encompasses a range of disciplines including physical planning, economics and marketing. It also incorporates many local government and private sector functions including environmental planning, business development, infrastructure provision, real estate development and finance.

Though there are various plans and strategies for development they are not catering to the need of the time. As they are focusing on materialistic or quantitative development the qualitative elements of life are deteriorating. Selfishness, violence, corruption and exploitation are increasing day by day. Here is the relevance of Gandhi's vision of development. His approach to development was holistic, that is an integration of material, moral and spiritual aspects.

Sustainable Development

Sustainable development is maintaining a delicate balance between the human need to improve lifestyles and feeling of well-being on one hand, and pre-serving natural resources and ecosystems, on which we and future generations depend.

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs.

Sustainable development implies economic growth together

with the protection of environmental quality, each reinforcing the other. The essence of this form of development is a stable relationship between human activities and the natural world, which does not diminish the prospects for future generations to enjoy a quality of life at least as good as our own. The guiding rules are that people must share with each other and care for the Earth. Humanity must take no more from nature than nature can replenish. This in turn means adopting lifestyles and development paths that respect and work within nature's limits.

Let us know

The concept of sustainable development formed the basis of the United Nations Conference on Environment and Development held in Rio de Janeiro in 1992. The summit marked the first international attempt to draw up action plans and strategies for moving towards a more sustainable pattern of development. It was attended by over 100 Heads of State and representatives from 178 national governments. The Summit was also attended by representatives from a range of other organisations representing civil society. Sustainable development was the solution to the problems of environmental degradation discussed by the Brundtland Commission in the 1987 report Our Common Future.

Basic objectives of Sustainable Development

The principle of sustainable development seeks to achieve the following three basic objectives:

(1) to maintain production of goods and services for development and efficiency

(2) conversation and management of neutral resources including preservation of bio-diversity and maintenance of biological integrity

(3) maintenance and enhancement of the quality of life adopting the principle of equitable distribution of wealth and material resources.

Sustainable development involves a multi-faceted approach i.e. (1) economic, (2) human, (3) environmental, and (4) technological. It is a process which seeks to bring improvement in the quality of human life along with conservation of the ecological system. Thus, development and environment, both are inter-dependent and therefore, there cannot be development without protection of environment, nor can there be conservation of environment without development.

Gandhiji and Sustainable Development

The concept of sustainable development had a close connections with Gandhiji's on nature and human beings. Gandhiji's idea of limitation of wants and self - restraint of individual has personal social and environmental dimensions. The sustainable development also implies the idea of limitation of wants and over exploitation of resources. At personal level Gandhi considers limitation of wants essential for spiritual and oral development. Extending this to social level, we can see that demand will be controlled and limits the use of non renewable resources. By this Gandhis ethics works on to solve the problem of consumerism and unsustainable use of resource. The concept of sustainable development also working for the wise as age of resources and protect it for the future generation.

Gandhian Model of Development (Holistic Development)

The Gandhian model of development is usually known as holistic development. His vision of development is an all embracing model, which constitutes the material, moral and spiritual progress of all. Gandhiji believed that permanent progress and happiness is possible only through this model.

Following are the basic objectives of Gandhian vision of holistic development:

1. Human development (including material, moral and spiritual development)
2. Attainment of self-sufficiency and self-reliance (swadesi)
3. Reduction in poverty through the generation of additional income and employmen (promotion of Khadi and village industries)
4. Establishment of a nonviolent, casteles and classless society

Features of Holistic development

1. All round development of human beings: For Gandhiji individual is the centre of society. He gave supreme importance to the individual. That is why he said that no society can be built by denying of individual freedom. Each individual is unique and we should respect his individuality and let him maintain his uniqueness. Each individual has innate potentialities and, therefore each must find opportunities for self expression and fulfillment of his personalities. Gandhiji realized that human development is not just material or economic; it must provide individuals with courage to protest against injustice.

2. Balance between man and nature: The Gandhian vision of development is based on the inter realtionship between man and nature. According to Gandhiji the exploitation of nature by man destroyed the bio-diversity of nature. This resulted in ecological imbalance and environmental crisis. Hence there should be a balance between man and nature. He believed that nature provided every thing to satisfy the human need and not greed.

3. Minimization of needs and simple living: According to Gandhiji human mind is like a restless bird, the more it gets the more it desires. Due to the impact of modernization we multiplied our wants and thereby our consumption and production pattern increased. This aggravated exploitation, competition and conflicts. The only solution to this is minimization of demand and simple living. He was of the opinion that deliberate and voluntary reduction of demands provide contentment and happiness.

4. Moral and spiritual growth: Gandhiji believed that material progress is not the only indicator of growth. Permanent happiness and progress is possible only through material, moral and spiritual growth. Gandhiji said, "I must confess that I do not draw a sharp line or any distinction between economics and ethics. Economics that hurts the moral well-being of an individual or a nation is immoral and, therefore, sinful."

5. Rural and agrarian civilization: Gandhiji realized that India lives in villages. If villages perishe India will perish too. As villages are the backbone of the Indian economy, any developing model negating the self sufficiency of villages is harmful. His idea was to reconstruct Indian villages through non-violent

means. Agriculture development and constructive programmes are the methods suggested by him. For agricultural development, he recommended co-operative farming, use of bio-fertilizers, bio-pesticides and indigenous technologies.

6. Equity and Social justice: His idea was to create a casteless and classless society devoid of all kinds of discrimination. According to him God is the creator of all and, therefore, each human being has an equal status in the society. Whatever be the differences, they have been created by man and therefore they must be unmade by man.

7. Self sufficiency and Self reliance: His idea was to develop a self sufficient and self reliant village economy. For that he suggested localization of production and equalization of distribution. He was of the opinion that if India has to evolve along nonviolent lines it has to decentralize its economy. Centralization is the root cause of exploitation and violence. He was against mechanization as it leads to centralization of economic power and unemployment.

The ideal society visualised by Gandhi, therefore, is not a materially or economically affluent society, as conceived by mainstream economists and political leaders afflicted by the development mania. Gandhiji called his ideal society Sarvodaya. It is a society that ensures the welfare and well-being of all its members. Its emphasis is on all the three components of well-being material, mental and moral-spiritual.

Gandhian model of development could provide an alternative as it ensures ecological balance, more sustainable mode of development, and a non-violent social order based on equity and justice. The enduring sustainability of Gandhian development model is ensured by aligning finite resources with limited human wants. Moreover, Gandhian thinking of development and the art of living based on simplicity and austerity would guarantee that every generation could be saving and replenishing societal resources in such a way that the future of posterity for all time to come would remain secure.

Summary

In general terms, "development" is an "event constituting a new stage in a changing situation". Alternative development has been concerned with introducing alternative practices and re-defining the goals of development. Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. The Gandhian model of development is usually known as holistic development. His vision of development is an all embracing model, which constitutes the material, moral and spiritual progress of all.

I can

	Completely	Partially	Need improvement
Explain the concept of Development			
Categorize different dimensions of development			
Analyze the theories of development			
Evaluate the measures of development			
Differentiate economic growth and Economic development			
Explain social capital			
Examine the concept of modernity			
Evaluate the alternative development models			

Sample questions

- List out the problems of development and explain?

- Development is viewed as a process of achieving certain goals or values. Analyze different dimensions of development.

- Evaluate different measures of development.

- Development efforts are more successful when there s participation from the community. Do you agree to this. Substantiate.

- Identify the development model which meets the need of the present without compromising the ability of future generations to meet their own needs. Specify its objectives.

- Gandhian vision of development is holistic in nature. Examine

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08 MAHATMA GANDHI AND ENVIRONMENT

CONTENTS

Significant Learning Outcomes

After the completion of this chapter, the learner:

- evaluates the Importance of environment

- explains different types of Pollution

- describes the Environmental movements in India

- analyses the Alternatives related to environment

- evaluate the significance of Gandhi's views on environment

Analyze the factors that have influenced the development of your locality and answer the questions

- Can you identify the different developments in your area?
- Which of them were influenced by external events?
- Can you identify any suitable development model from your surroundings and list out its features.

The development discourse created after the Second World War was aimed at a total restructuring of underdeveloped societies. Governments and multilateral institutions continue to design and implement development plans and programmes for the improvement of the living conditions of the poor people of the world. But most of the people's conditions did not improve even after these development initiatives. The present development model leads to inequitable development and violence all over the world. It also creates ecological imbalances, causing a serious threat to the very existence of human society. This chapter examines the problems of the present development model and its impact on environment. The new approaches to environmental issues and Gandhiji's views on environment are also discussed here.

Meaning and Definition of Ecology and Environment

"The earth, the air, the land and the water are not an inheritance from our forefathers but on loan from our children. So we have to handover to them at least as it was handed over to us." M.K. Gandhi

Let us do:

Prepare and present a short note on ecology and environment

Ecology

The word ecology derived from the Greek word 'Oikos' meaning habitation, and logos meaning discourse or study, implies a study of the habitations of organisms. The term Ecology was first

proposed by a German biologist, Earnest Haeckel, in 1869. in the world of Haeckel, ecology is the study of the total relations of the animal both to its inorganic and to its organic environment, including its friendly and inimical relations with those animals and plants with which it comes directly or indirectly in contact. We usually define ecology as the study of relations of organisms to their environment or the study of interrelations between living organisms and their environment. On this basis, it would be best to define ecology as environmental biology.

Environment

The term environment describes the sum total of physical and biotic conditions influencing the responses of organisms. Environment is defined as a surrounding or conditions influencing development or growth. It can be defined as a system which includes all living things, air, water, soil, vegetation, flora and fauna. The natural environment encompasses all living and non-living things occurring naturally on Earth or some region there of. In another words "Environment is sum total of water, air and land interrelationships among themselves and also with the human being, other living organisms and property". It includes all the physical and biological surrounding and their interactions.

Let us do:

Analyse the definitions and identify how Ecology differs from Environment. Prepare a note on it.

Environmental Crisis

Environmental crises can be defined as the rapid and largely unexpected changes in environmental quality that are difficult if not impossible to reverse. Species extinctions and degradations of an ecosystem are examples of environmental crisis. In the 21'st century, a powerful and complex web of interactions is contributing to unprecedented global trends in environmental degradation. These forces include rapid globalization and urbanization, pervasive poverty, unsustainable consumption patterns and population growth.

Major environmental problems are.

- Global climate change,
- Ozone layer depletion,
- Desertification,
- Deforestation,
- Loss of biological diversity
- Trans boundary movements of hazardous wastes and chemicals

These factors affect every nation particularly the lives and health of the population. Moreover, all of these global environmental trends have long-term effects on people and societies. It is impossible to reverse them over the period of one generation. Unless, effective global actions are taken early, we will end up plundering our children's heritage and future in an unprecedented way.

Gandhiji has not said anything specific on environmental degradation because it had not become a problem then. Once, when asked for a message to humanity, Gandhiji said, "my life is my message". We can find everything we want, provided we go through his writings, his speeches and his life.Man's progress and the road to development has led to the deterioration of nature. In his quest for fulfilling his needs, he has exploited nature to its maximum. The irony is that though every responsible person seems to be worried and anxious about environmental degradation, a meaningful solution is nowhere in sight. It is here that the Mahatma's teachings give us some hope.

Depletion of Natural Resourses

Let us do:

List out the renewable and non-renewable resource which is connected with your daily life and prepare a chart/table.

Resource depletion is the consumption of a resource faster than it can be replaced. Natural resources are grouped into two primary categories: renewable resources and nonrenewable resources. Renewable resources are those that, over time, are naturally regenerated, such as forests, wind energy, and solar energy. Non-renewable resources, are those which simply cannot be regenerated. Resource depletion is commonly studied in the field of economics because the non availability of raw materials can have a significant impact on the global economy.

Humankind has consumed more natural resources over the past century than over all earlier centuries put together. Planet Earth struggles to reproduce these precious resources, which are sometimes taken away too quickly to be made again. The depletion of natural resources caused by humans requires immediate and intelligent solutions for the benefit of our world. Resources such as forests, water, fossil fuels, and healthy soils are rapidly being depleted, and these valuable gifts of nature are in danger of vanishing from the planet.

Environmentalists are also very concerned with resource depletion, though generally for different reasons. Resource depletion can severely damage ecosystems, the environment, the atmosphere, and many other important aspects of the Earth. Individuals with environmental concerns, therefore, are generally more concerned with maintaining the overall health of the environment than with finding new sources of resources. Depletion of natural resources is associated with social inequity. Considering most biodiversity are located in developing countries, depletion of this resource could result in loss of ecosystem services for these countries. Some view this depletion as a major source of social unrest and conflicts in developing nations.

Gandhi had exhorted his country men to be critically aware of uncritical acceptance of technology and the tendency to catch up with the west in terms of living standard. Not only did he exhort the people to see the adverse link between the Western civilization and the threat to natural resources leading to what is known today as 'ecological crisis' and the exhaustion of earth's resources. But also practiced what he exhorted.

Consumerism

Consumerism is a social and economic ideology that encourages the acquisition of goods and services in ever-greater amounts. The urge to consume resources beyond required levels affect the environment in a number of ways. Like different pollution and depletion of

natural resources. Consumerism may be defined as a belief system that promotes high and rising levels of the personal consumption of material goods and services among a large segment of the population, ascribing to consumption a central role in promoting individual happiness. It is also associated with the view that the main goal of the economy should be to meet the (freely chosen) consumption decisions of people in the most efficient way.

We find that Gandhiji's idea about consumption was prophetic and practical. He knew that the problem was within man. To quote Gandhi "The world will live in peace only when individuals composing it make up their mind to do so." A way of life that depletes available resources will generate problems of coming generations. The continuing multiplication of wants associated with the spread of materialistic philosophy of life has brought the world to the brink of a disaster. This is reflected in the ecological crisis. Natural resources are being depleted at a faster rate. An economy based on the foundation of endless wants would therefore not last long. It is in this context that Gandian doctrine of simple living and voluntary reduction of wants becomes extremely significant for the survival of mankind.

Let us do:

Identify and prepare a chart based on the consumerist pattern in your home and see if some of the goods consumed could be dropped altogether or reduced in quantity.

Species Extinction the Greatest Threat to Mankind

Let us do:

Make picture presentation on the extinct species, with special reference to endangered animals of our country.

Extinction of a particular animal or plant species occurs when there are no individuals of that species is alive anywhere in the world. This is a natural part of evolution. But sometimes extinctions happen at a much faster rate than usual. Today human

intervention is also causing rapid extinction. Hunting, habitat destruction and the over exploitation of wildlife means that many different types of plants and animals are being pushed to the edge of extinction. Endangered animals and plants are at risk of extinction - there are so few of them that they might soon be wiped out altogether.

Today, the group of extinct animals increases rapidly every day. Human activity often changes or destroys the habitats that plants and animals need to survive. Because human population is growing so fast, animals and plants are disappearing 1000 times faster than they have in the past 65 million years. Ultimately the species extinction leads to extinction of mankind also. Every species in the world is related to each other for its existence. So extinction of species ultimately leads to human extinction also.

Biodiversity

Let us do:

Prepare a chart on different species in your locality and indicate the significance of each

Biodiversity includes ecosystem, genetic and cultural diversity, and the connections between these and all species. We have only just started to understand the relationships between living things and their environments. Biodiversity also helps us in our day-to-day lives. Unfortunately, the greenhouse gases produced by human activities are building up in the atmosphere and causing climate change. Climate change is a major threat to biodiversity.

The Value of Biodiversity to Humans

Biodiversity is the foundation of a vast array of ecosystem services essential for human well-being. Ecosystems support all forms of life, moderate climates, pure water and air, conserve soil and nutrients and control pests. Species (animal and plant) provide us with food, building materials, energy and medicines. They also provide vital services such as pollination, waste assimilation, water filtration and distribution of seeds and nutrients. Genetic diversity enables us to breed higher-yield and disease-resistant plants and animals and allows the development or natural evolution of breeds and races that thrive under a variety of environmental conditions. For instance, genetic variability in a species allows adaptation over time to changing climatic conditions.

Many people believe that all life forms have an intrinsic value and that humans have a moral obligation to protect them and ensure that they survive for their own sake apart from their potential value to future human generations.

Gandhiji believed in the principle of advaita, the principle of non-duality, of oneness, of inter connectedness. For Gandhi, self-realization involved understanding our connectedness to each other and the rest of the natural world of which we are a part. When we do violence to nature, we do violence to ourselves. The opposite of violence is love, and in loving others and cherishing nature, we acknowledge this oneness and that the well being of one and all cannot be separated. Due to the interventions of man the extinction rate of other species in earth is at a higher level. These leads to the loss of biodiversity and it make an imbalance on planet earth. Gandhi's concept of oneness and well being of all is a good answer for protecting biodiversity. This ultimately leads to a non violent non exploitative social order.

Let us check

Make a group discussion on the basis of interconnections of species in your nearby surroundings. On the basis of the discussion prepare a chart.

Environmental Pollution

One of the greatest problems that the world is facing today is environmental pollution. With every passing year, it causes grave and irrepairable damage to earth. The biosphere and ecosystem are self supporting , Nature maintains a balance in land, water, air and all living organisms in the world. Any imbalance therein causes a chain reaction. Any kind of imbalance in the biosphere is called environment pollution. Man is going to conquer the universe with the help of technological development, but this very development has resulted in grave danger to the very existence of man.

Industrial development, modern agricultural practices, the transport explosion, the rapid growth of cities and hazard management of natural resources has adversely affected environmental balance. Air, Water, Land and Noise pollution are discussing here.
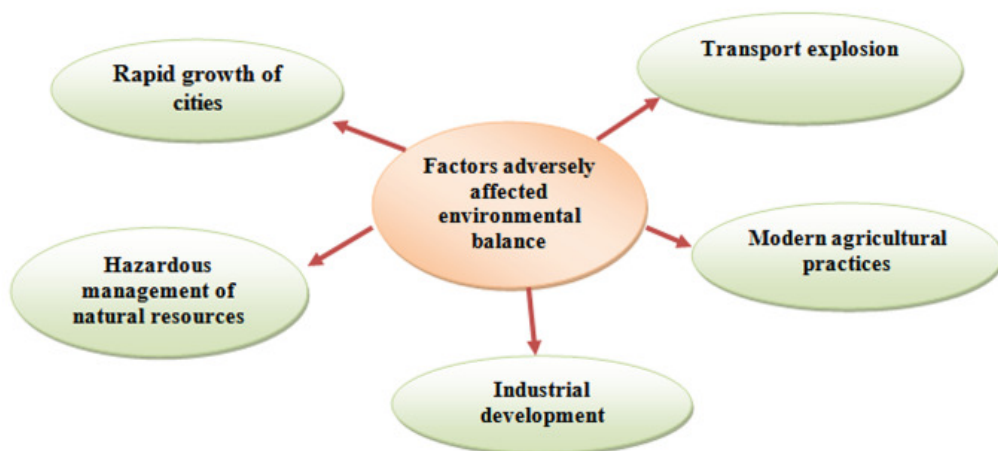
Air Pollution

Air pollution is one such form that refers to the contamination of the air, irrespective of indoors or outdoors. A physical, biological or chemical alteration to the air in the atmosphere can be termed as pollution. It occurs when any harmful gases, dust, smoke enters into the atmosphere and makes it difficult for plants, animals and humans to survive as the air becomes dirty.

Air pollutants arise from both man made and natural resources. Pollutants can also be divided as primary pollutants and secondary pollutants. Primary pollutants are resulting from combustion of fuels and industrial operations and secondary pollutants, those which are produced due to reaction of primary pollutants in the atmospheres. Air born suspensions of extremely small solid or liquid particulates (eg: soot, dust, smokes, fumes, mist) are significant air pollutants because of the very harmful effects on human health. They are emitted by various industrial processes, coal or oil burning power plants, residential heating systems and automobiles. Wild land fires, dust storms and volcanic activity also contribute gases and particulates to our atmosphere.

Causes and Effects of Air Pollution

Sulfur dioxide emitted from the combustion of fossil fuels like coal, petroleum and other factory combustibles is one of the major causes of air pollution. Pollution from vehicles used to meet our basic needs of transportation is a major one. But, their overuse is killing our environment as dangerous gases are polluting the

environment. Carbon Monoxide caused by improper or incomplete combustion and generally emitted from vehicles is another major pollutant along with Nitrogen Oxides. Combustion of coal, gasoline and other fossil fuels in the presence of insufficient supply of oxygen liberates carbon monoxide and unburned hydrocarbons. During mining process dust and chemicals are released in the air causing massive air pollution. Particulates which are mainly released from the mining operations can be composed of such noxious materials as arsenic, cadmium and lead.

The effects of Air pollution are alarming. They are known to create several respiratory and heart conditions along with Cancer, among other threats to the body. Children in areas exposed to air pollutants are commonly suffering from pneumonia and asthma. Another direct effect of air pollution is Global warming. Increased temperatures world wide, increase in sea levels and melting of ice from colder regions and icebergs, displacement and loss of habitat are the effects of climate change due to global warming. Apart from these there are many problems created by air pollution

Harmful gases like nitrogen oxides and sulfur oxides are released into the atmosphere during the burning of fossil fuels. When it rains, the water droplets combines with these air pollutants, becomes acidic and then falls on the ground in the form of acid rain. Acid rain can cause great damage to human, animals and crops. And it also causes eutrophication.

Eutrophication is a condition where high amount of nitrogen present in some pollutants gets developed on sea's surface and turns itself into algae and adversely affects fish, plants and animal species. The green colored algae that is present on lakes and ponds is due to presence of this chemical only.

Just like humans, animals also face some devastating effects of air pollution. Toxic chemicals present in the air can force wildlife species to move to new places and change their habitat. The toxic pollutants deposit over the surface of the water can also affect sea animals.

Let us know

Eutrophication - *"The process by which a body of water acquires a high concentration of nutrients, especially phosphates and nitrates. These typically promote excessive growth of algae. As the algae die and decompose, high levels of organic matter and the decomposing organisms deplete the water of available oxygen, causing the death of other organisms, such as fish. Eutrophication is a natural, slow-aging process for a water body, but human activity greatly speeds up the process."*

Air pollution is the major reason for smog. It is derived from the merging of two words; smoke and fog. It occurs mainly because of air pollution. It can also be as a mixture of various gases with dust and water vapor. Smog also refers to hazy air that makes breathing difficult.

Ozone exists in earth's stratosphere and which is protecting humans from harmful ultraviolet (UV) rays. Earth's ozone layer is depleting due to the presence of chlorofluorocarbons, hydro-chlorofluorocarbons in the atmosphere. As ozone layer will go thin, it will emit harmful rays back on earth and can cause skin and eye related problems. UV rays also have the capability to affect crops.

Corrective Actions

1. The use of lead-free petrol will prevent the release of lead into the atmosphere.

2. Special filters will reduce smoke emissions from factories and industries. This will require government legislation and drastic intervention.

3. Other energy sources, like wind and water, should be found to reduce the use of fossil fuels like coal, oil and gas.

4. Strict policies to prevent the release of gases like CFCs and nitrogen oxide into the air, should be formulated.

5.   Ways in which sulpher can be removed from coal to prevent acid rain should be researched.

Gandhiji emphasized the importance of pure air and pointed out the gifts bestowed by nature to mankind on 31-8-1942:

"The atmospheric air around us is not always pure, neither is it the same in every country. The choice of the country does not always lie in our hands but the choice of a suitable house in a suitable locality does rest with us to some extent. The general rule should be to live in locality which is not too congested and insist upon the house being well-lighted and well-ventilated. . . Nature has provided us with sufficient reserve of vitality. But for that, man would have long ago disappeared from the face of the earth because of his own mistakes and transgressions of the rules of health.

"We must see that the air that we breathe in is fresh. It is good to cultivate the habit of sleeping in the open under the stars."

Water Pollution

Let us do:

Make a report on the pollutions of the any one river in Kerala, and discuss the finding.s

Water pollution is the release of substances into subsurface groundwater or into lakes, streams, rivers, estuaries, and oceans to the point where the substances interfere with beneficial use of the water or with the natural functioning of ecosystems. In addition to the release of substances, such as chemicals or micro-organisms, water pollution may also include the release of energy, in the form of radioactivity or heat, into bodies of water. Water pollution is an appalling problem, powerful

enough to lead the world on a path of destruction. Water is an easy solvent, enabling most pollutants to dissolve in it easily and contaminate it. The most basic effect of water pollution is directly suffered by the organisms and vegetation that survive in water, including amphibians. On a human level, several people die each day due to consumption of polluted and infected water. There are various classifications of water pollution. The two chief sources of water pollution can be seen as Point and Non Point. Point refer to the pollutants that belong to a single source. An example of this would be emissions from factories into the water. Non Point on the other hand means pollutants emitted from multiple sources. Contaminated water after rains that has traveled through several regions may also be considered as a non point source of pollution.

Think and share:

Discuss the nature and intensity of pollution of water bodies. near your place and identify the causes.

Causes And Effects Of Water Pollution

Causes of water pollution include manure, chemical fertilizers, sewage and farm livestock waste. These water pollutants actually contain much nutrients that promote the growth of micro-organisms like algae and bacteria that break down decaying matter. This leads to Eutrophication. Sewage from domestic households, factories and commercial buildings are also major cause of water pollution. Sewage that is treated in water treatment plants is often disposed into the sea. Dumping solid wastes and littering by humans in rivers, lakes and oceans. Industrial waste from factories, which use freshwater to carry waste from the plant into rivers, contaminates waters with pollutants such as asbestos, lead, mercury and petrochemicals.

Groundwater contamination from pesticides causes reproductive damage within wildlife in ecosystems. Sewage, fertilizer, and agricultural run-off contain organic materials that

when discharged into waters, increase the growth of algae, which causes the depletion of oxygen. The low oxygen levels are not able to support most indigenous organisms in the area and therefore upset the natural ecological balance in rivers and lakes. Swimming in and drinking contaminated water causes skin rashes and health problems like cancer, reproductive problems, typhoid fever and stomach sickness in humans. Industrial chemicals and agricultural pesticides that end up in aquatic environments can accumulate in fish that are later eaten by humans. Ecosystems are destroyed by the rising temperature in the water, as coral reefs are affected by the bleaching effect due to warmer temperatures. Additionally, the warm water forces indigenous water species to seek cooler water in other areas, causing an ecological damaging shift of the affected area. Human-produced litter of items such as plastic bags can get aquatic animals caught and killed from suffocation. Water pollution causes flooding due to the accumulation of solid waste and soil erosion in streams and rivers.

Oil pollution is caused by oil spills from tankers and oil from ship travel. Oil does not dissolve in water and forms a thick sludge. Oil spills in the water causes animals to die when they ingest it or encounter it. Oil does not dissolve in water so it causes suffocation in fish and birds.

Corrective Actions

1. Educate the community about the importance of recycling.
2. Enforce large fines for the illegal dumping of sewage into rivers and streams.
3. Ensure that informal settlements are supplied with proper facilities for sewage removal by local governments.
4. Enforce strict laws to prevent factories from dumping wastes into rivers and seas.
5. Enforce strict laws and huge penalties when oil tankers leak or sink and spill oil.

6. Encourage the use of organic fertilisers instead of inorganic fertilisers.

7. Encourage farmers to use natural pesticides and natural enemies instead of artificial pesticides and herbicides.

Think and share:

Write a brief report on the pollution in your nearby river. Find the causes and after effects of the pollution to the people using this water for their daily life in the report.

Let us know

The Story Which Tells Gandhi's Attitude Towards Water

Every day (1920's - 1930) Gandhi used to take bath in the freely flowing and unpolluted water of the Sabarmati near to the Ashram. He consciously used only the minimum requisite water needed for taking bath. On being asked why he was using the river water so sparingly when it was available in abundance, he remarked that all that was flowing in the river was not his. This is an illustration of Aparigraha (non-possession) and a telling example of an exemplary action related to conservation of Nature's resources.

Soil Pollution

Think and share:

Identify the protests against water pollution in Kerala and their impacts.

Let us do:

Prepare a report on soil pollution, and list out the chemical fertilizers used in your nearest fields.

Soil pollution, the deposition of solid or liquid waste materials on land or underground in a manner that can contaminate the soil and groundwater, threaten public health, and cause

unsightly conditions and nuisances. The main reason why the soil becomes contaminated is due to the presence of man made waste. The waste produced from nature itself such as dead plants, carcasses of animals and rotten fruits and vegetables only adds to the fertility of the soil. However, our waste products are full of chemicals that are not originally found in nature and lead to soil pollution. Soil pollution may occur simply due to the fact that the levels of the contaminants in soil exceed the levels that are naturally present in soil.

Causes And Effects Of Soil Pollution

Industrial wastes such as harmful gases and chemicals, agricultural pesticides, fertilizers and insecticides are the most common causes of soil pollution. Sanitary sewages, acid rains and fuel leakages from automobiles are other major soil pollutants. Unhealthy waste management techniques, which are characterized by release of sewage into the large dumping grounds are one of the other major causes of soil pollution.

The effects of pollution on soil are quite alarming and can cause huge disturbances in the ecological balance and health of living creatures on earth. Soil pollution leads to decrease in soil fertility and therefore decrease in the soil yield. Plants also would not thrive in polluted soil, which would further result in soil erosion. Polluted soil makes disturbance in the balance of flora and fauna. It also increases the salinity of the soil, which therefore makes it unfit for vegetation. Creation of toxic dust is another potential effect of soil pollution. Foul smell due to industrial chemicals and gases might result in headaches, fatigue, nausea etc., in many people. Soil pollutants would bring in alteration in the soil structure, which would lead to death of many essential organisms in it.

Corrective Actions

1. Educate people to reduce, re-use and recycle wastes by providing containers to recycle paper, glass, tin and plastic.

2. Enforce legislation to prevent dumping of wastes.

3. Use only indigenous trees for afforestation.

4. Educate farmers to ensure crop rotation.

5. Ensure local government provides waste disposal units in villages, towns and cities.

6. Form action groups in communities to clean up polluted areas.

Let us know

Gandhijis words on earth and soil

*"To forget how to dig the earth and to tend the soil is to forget ourselves."*

Our ancestors knew the importance of this earth . We are looking to the future but keeping our feet firmly planted in the rich soil of the past. It is our belief that our roots will help us grow and thrive in ways that are in true harmony with creation. We must remember the importance of this soil which helps us in many ways .The soil is teeming with life. Soil is the factory of our food. The Nation that destroys its soil, destroys itself.

Noise Pollution

Let us do:

From the following pictures identify the sounds which disturb you. Specify the reasons.
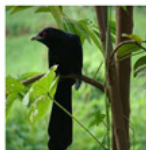
Noise pollution is unwanted or harmful sound that intrudes upon human or other faunal activity. Noise pollution is almost entirely human generated, whether by machine sources or amplified sound of human creation. Approximately ninety percent of all such intrusive sound arises from such transport devices as motor vehicles, aircraft and rail activities. Noise pollution gives rise to an assortment of adverse human health effects as well as disruption of faunal activity. Outdoor noise is summarized by the word environmental noise. Poor urban planning may give rise to noise pollution, since side-by-side industrial and residential buildings can result in noise pollution in the residential areas. Indoor noise can be caused by machines, building activities, and music performances, especially in some workplaces.

Causes And Effects

Most of the industries use big machines which are capable of producing large amount of noise. Apart from that, various equipments like compressors, generators, exhaust fans, grinding mills also produce big noise. In most of the developing countries, poor urban planning also play a vital role. Congested houses, large families sharing small space, fight over parking, frequent fights over basic amenities leads to noise pollution which may disrupt the environment of society. Noise is at its peak in most of the social events. Large number of vehicles on roads, aero planes flying over houses, underground trains produce heavy noise and people find it difficult to get accustomed to that. The high noise leads to a situation wherein a normal person loses the ability to hear properly. Under construction activities like mining, construction of bridges, dams, buildings, stations, roads, flyovers take place in almost every part of the world.

Noise pollution creates annoyance to the receptors due to sound level fluctuations. The aperiodic sound due to its irregular occurrences causes displeasure to hearing and causes annoyance.: The physiological features like breathing amplitude, blood pressure, heart-beat rate, pulse rate, blood cholesterol are effected. Long exposure to high sound levels cause loss of hearing. This is mostly unnoticed, but has an adverse impact on hearing function and affects pregnant women's embryo. The working performance of workers/human will be affected as they will be losing their concentration. It causes pain, ringing in the ears, feeling of tiredness, thereby effecting the functioning of human system. It affects the sleeping thereby inducing the people to become restless and lose concentration and presence of mind during their activities. The buildings and materials may get damaged by exposure to infrasonic / ultrasonic waves and even get collapsed. Species that depend on mating calls to reproduce are often unable to hear these calls due to excessive man made noise. As a result, they are unable to reproduce and cause declining populations. Others require sound waves to echo-locate and find their way when migrating. Disturbing their sound signals means they get lost easily and do not migrate when they should. To cope up with the increasing sound around them, animals are becoming louder, which may further add to the pollution levels.

Corrective Actions

1. Construction of sound proof rooms for noisy machines in industrial and manufacturing installations must be encouraged.

2. Use of horns with jarring sounds, motorbikes with damaged exhaust pipes, noisy trucks to be banned.

3. Noise producing industries, airports, bus and transport terminals and railway stations to sighted far from where living places.

4. Authorities should check the misuse of loudspeakers, outdoor parties and discos, as well as public announcement systems.

5. To makes laws for silence zones near schools / colleges, hospitals etc.

6. Vegetation (trees) along roads and in residential areas is a good way to reduce noise pollution as they absorb sound.

Let us know

Decibel - *The decibel (abbreviated dB) is the unit used to measure the intensity of a sound. The decibel scale is a little odd because the human ear is incredibly sensitive. Your ears can hear everything from your fingertip brushing lightly over your skin to a loud jet engine. On the decibel scale, the smallest audible sound (near total silence) is 0 dB. A sound 10 times more powerful is 10 dB. A sound 100 times more powerful than near total silence is 20 dB. A sound 1,000 times more powerful than near total silence is 30 dB. Here are some common sounds and their decibel ratings:*

- *Near total silence - 0 dB*
- *A whisper - 15 dB*
- *Normal conversation - 60 dB*
- *A car horn - 110 dB*
- *Jet engine - 120 dB*
- *A gunshot or firecracker - 140 dB*

Green Politics and Green Movements

Let us do:

Have you heard about green movements? What are their objectives?

Green politics is a political ideology that aims to create an ecologically sustainable society rooted in environmentalism, social justice, and grassroots democracy. It began taking shape in the western world in the 1970s; since then Green parties have developed and established themselves in many countries around the globe, and have achieved some electoral success. The political term Green, a translation of the German Grun, was coined by Die Grunen, a Green party formed in the late 1970's in Germany. Supporters of Green politics, called Greens share many ideas with the ecology, conservation, environmental, feminist, and peace movements. In addition to democracy and ecological issues, green politics is concerned with civil liberties, social justice, non-violence, sometimes variants of localism and tends to support social progressivism.

Global Green Charter-Principles

The Global Greens Charter was adopted by consensus at the first Global Greens Congress in Canberra, Australia in 2001. The core of the document sets out the principles that bind together Greens from around the world. The second section is a 'political action' plan covering some of the most pressing problems facing the world. This section was reviewed and updated at the third Global Greens Congress in Dakar, Senegal in 2012. The Charter is the foundational Greens' document. It draws upon the charters and constitutions of Green parties around the world, as well as some ideas from the Earth Charter and from the First Planetary Gathering of Greens at Rio in 1992. Over two years in the making, the original 2001 version went through numerous revisions as

comments and amendments were incorporated. The signatory parties and political movements of the Global Greens charter commit themselves to global partnership and to six guiding principles. These principles are: ecological wisdom, social justice, participatory democracy, non-violence, sustainability, and respect for diversity.

Let us do:

Prepare a chart showing various Green movements and their leaders

Green movements and Gandhiji

Petra Kelly

Green movements in India and outside have claimed an affinity with Gandhi. Petra Kelly, founder of German green party, wrote in 1990 that the green party had been directly influenced by Gandhi in thinking that "a lifestyle and a method of production which rely on an endless supply of raw materials and a lavish use of these raw materials generate the motive for the violent appropriation of raw materials from other countries."

Environmental Movements In India

Let us do:

List out the aims of various environment movements in India

In analyzing the Indian environmental movement there is material, political and ideological expressions which are different from one another. The material context is provided by the wide-ranging struggles over natural resources. These conflicts have set in opposition on the one side, social groups who have gained from economic development while being insulated from ecological degradation and on the other poorer and relatively powerless groups such as small peasants, pastoral nomads, tribal and fishing

communities whose livelihood have been seriously undermined through a combination of resource flows biased against them and a growing deterioration of the environment. The origins of these conflicts lie in the process of development itself. While forests, water and other natural resources are diverted to produce energy and commodities for the rich, the poor are made to bear the social and environmental costs of economic development whether in the form of declining availability of natural resources a more polluted environment or increasingly physical displacement. With these struggles as its backdrop the political expression of Indian environmentalism has been the organization by social action groups of the victims of environmental degradation.

Chipko Movement

Let us do:

Prepare a short note on 'the needs of protecting trees' and share your ideas.
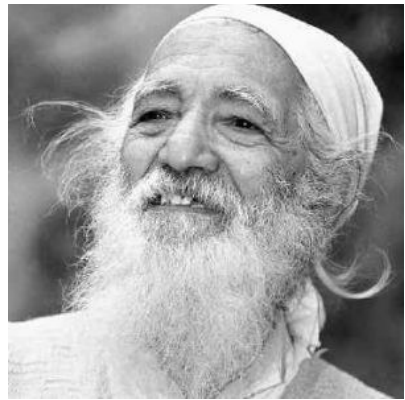

In the 1970s, an organized resistance against the destruction of forests spread throughout India and it is known as the Chipko movement. The word chipko means to embrace. As the villagers hugged the trees, and protected it from felling them. This movement is known as Chipko movement.

In the 20th century, it began in the hills where the forests are the main source of livelihood, since agricultural activities cannot be carried out easily. The first Chipko action took place spontaneously in April 1973 in the village of Mandal in the upper Alaknanda valley and over the

next five years spread to many districts of the Himalayas in Uttar Pradesh. It was sparked off by the government's decision to allot a plot of forest area in the Alaknanda valley to a sports goods company. This angered the villagers because their similar demand to use wood for making agricultural tools had earlier been denied. With encouragement from a local NGO (non-governmental organization), DGSS (Dasoli Gram Swarajya Sangh), the women of the area went into the forest and formed a circle around the trees preventing the men from cutting them down.

The success achieved by this protest led to similar protests in other parts of the country. From their origins as a spontaneous protest against logging abuses in Uttar Pradesh in the Himalayas, supporters of the Chipko movement, mainly village women, have successfully banned the felling of trees in a number of regions and influenced natural resource policy in India. Some other persons have also been involved in this movement and have given it proper direction. Mr Sunderlal Bahuguna, a Gandhian activist and philosopher, whose appeal to the government of India, resulted in the green-felling ban. Mr Bahuguna coined the Chipko slogan: 'ecology is permanent economy'. Mr Chandi Prasad Bhatt is another leader of the Chipko movement. He encouraged the development of local industries based on the conservation and sustainable use of forest wealth for local benefit.

The Chipko protests in Uttar Pradesh achieved a major victory in 1980 with a 15-year ban on green felling in the Himalayan forests of that state by the government order. Since then, the movement has spread to many states in the country. In addition to the 15-year ban in Uttar Pradesh, the movement has stopped felling in the Western Ghats and the Vindhyas and has generated pressure for a natural resource policy that is more sensitive to people's needs and ecological requirements. The Chipko Movement

received the 1987 Right Livelihood Award, also referred to as the Alternative Nobel Prize, for its dedication to the conservation, restoration and ecologically-sound use of India's natural resources.

Navadhanya Movement

Let us do:

Find out the indigenous agricultural seeds in your area, and make a presentation on them in the class. Prepare a report on the peculiar character of these seeds.

Navdanya means "nine seeds" symbolizing protection of biological and cultural diversity. In today's context of biological and ecological destruction, seed savers are the true givers of seed. Conserving seed is conserving biodiversity, conserving knowledge of the seed and its utilization, conserving culture, conserving sustainability. Navdanya is a network of seed keepers and organic producers spread across 17 states in India.

Navdanya started as a program of the Research Foundation for science, Technology and Ecology (RFSTE), a participatory research initiative founded by world-renowned scientist and environmentalist Dr. Vandana Shiva, to provide direction and support to environmental activism. Navdanya was born of this search for nonviolent farming, which protects biodiversity, the Earth and our small farmers.

Navdanya movement represents India's collective source of food security. The main aim of the Navdanya biodiversity conservation programme is to support local farmers, rescue and conserve crops and plants that are being pushed to extinction and make them available through direct marketing. Navdanya is actively involved in the rejuvenation of indigenous knowledge and culture. It has created awareness on the hazards of genetic engineering, defended people's knowledge from biopiracy and food rights in the face of globalisation.

Navdanya has so far successfully conserved more than 5000

crop varieties including 3000 of rice, 150 of wheat, 150 of kidney beans (rajma), 15 of millets and and several varieties of pulses, vegetable, medicinal plants etc. Navdanya has helped set up 111 community seed banks across the country. It has created awareness on the hazards of genetic engineering, defended people's knowledge from biopiracy and food rights in the face of globalisation and climate change. Navdanya is a women centred movement for the protection of biological and cultural diversity.

Narmada Bachao Andolan

Let us do:

screen a documentary on naramada bachavo andolan in class.

Narmada Bachao Andolan is the most powerful mass movement, started in 1985, against the construction of a huge dam on the Narmada River. Narmada is the India's largest west flowing river, which supports a large variety of people with distinguished culture and tradition ranging from the indigenous (tribal) people living in the jungles here to the large number of rural population. The proposed Sardar Sarovar Dam and Narmada Sagar will displace more than 250,000 people. The big fight is over the resettlement or the rehabilitation of these people. It is a multi crore project that will generate big revenue for the government. The Narmada Valley Development plan is the most promised and most challenging plan in the history of India. The proponents are of the view that it will produce 1450 MW of electricity and pure drinking water to 40 million people. .

But the opponents say that this hydro project will devastate human lives and bio diversity by destroying thousands of acres of forests and agricultural land. On the other hand it will overall

deprive thousands of people of their livelihood. They believe that the water and energy could be provided to the people through alternative technological means, which would be ecologically beneficial. The protests against the project Led by Medha Patkar, has now been turned into an International protest, gaining support from NGO'S all around the globe. Protestors are agitating the issue through the mass media, hunger strikes, massive marches, rallies and through the on screen documentary films. The Narmada Bachao Andolan has been pressurizing the World Bank to withdraw its loan from the project through media.

The Supreme Court's decision is still pending, seeking stoppage of construction of the Sardar Sarovar dam. The court initially ruled the decision in the Andolan's favor, thereby effecting an immediate stoppage of work at the dam and directing the concerned states to first complete the rehabilitation and replacement process.

Check your Progress

Match the columns properly

Chipko movement	Vandana siva	Sardar sarovar dam
Navadhanya movement	Medha patkar	Seed Bank
Narmada bachavo andolen	Sunderlal Bahuguna	Forest protection

Gandhian Influence in Indian Environmental Movements

The life and work of Gandhiji have had a considerable influence on the environmental movements in India. Mahatma Gandhi has been the usually acknowledged and occasionally unacknowledged patron saint of the Indian environmental movement. From Chipko to Narmada bachavo andolan, environmental activists have relied heavily on Gandhian techniques of non violent protest or satyagraha and have drawn abundantly on Gandhis criticisms against modern civilization. These movements are often direct manifestations of Gandhian non-violence and peace making.

Environmental and ecological movements became prominent in India since the 1970s. The issues raised by them concern all sections of society in varying degrees. These issues are: protection of people's right to natural resources, prevention of land degradation, preventing commercialisation of natural resources and environmental pollution, maintenance of ecological balance, rehabilitation of displaced people, etc. These movements have raised the levels of people's consciousness, and achieved major successes in many cases. They form a significant aspect of democracy in India. And it also leads to the empowerment of people participation.

Think and share:

List out the Gandhian tools used by protestors in Indian environmental movements

New Approaches Related with Environmentalism

Environment as an issue become widely known in 1960's, as scientific knowledge of the causes and consequences of environmental degradation was becoming more extensive and complicated. There was an increasing concern about the environmental crisis and its after effects. These leads to distinct ideological trends relates with man and its relation with environment. Rachel Carson's book silentspring, published in 1962 stimulated intense concern about the widespread use of pesticides. The modern environmental movements started from this point. The theory, made popular in 1968 by Paul and Anne Ehrlich's book The Population Bomb, was that, as population increases so does over consumption and other human activities that wreak havoc on climate and habitat. In 1968 a small group of international professionals from different fields gathered in Rome to discuss their concern regarding economic growth and unlimited resource consumption in an increasing interdependent world.

This marked the first meeting of Club of Rome led by Italian industrialist Aurelia paccei and Scottish scientist Alexander King.

Their concerns were documented in the first report of Club of Rome in 1972 'THE LIMITS OF GROWTH' commissioned a group of scientists at Massachusetts Institute of Technology. The report highlighted a number of scenarios for the long term future of humanity and the planet. The report made a wide impact on world about environment and its future.

With this new interest in environment new pressure groups formed, notably Greenpeace and Friends of the Earth. Another milestone in the movement was the creation of an Earth Day. Earth Day was first observed in San Francisco and other cities on March 21, 1970, the first day of spring. It was created to give awareness to environmental issues. On fifty June of every year we celebrate environmental day. The first environmental day was celebrated in 1973, to race global awareness to take positive environmental action to protect nature and planet earth It is rub by united nations environmental programme (UNEP)

The modern environmentalism draws together a number of tributary streams like Deep Ecology, Environmental and Ecological Economics and Appropriate Technology.

Let us do:

Give a brief introduction of deep ecology to students and ask them to write whether deep ecology had any influence on their lifestyle as independent adult? Based on these question:

1. choice of where to live and type of home

2. general consumption of material goods and living standards

3. transport you would use and your general movements

4. food choices; your leisure choices; your relationship and family choices

Deep Ecology

Deep ecology is one of the principal schools in contemporary environmental philosophy. The term was first used by the Norwegian philosopher Arne Naess in 1972 in his paper "The Shallow and the Deep; Long-Range Ecology Movement." Deep

ecology is self-consciously a radical philosophy that seeks to create profound changes in the way we conceive and relate to nature. Deep Ecologists emphasize that human beings are only part of the ecology of this planet, and believe that only by understanding our unity with the whole of nature can we come to achieve full realization of our humanity.

LOOK DEEP INTO NATURE AND THEN YOU WILL UNDERSTAND EVERYTHING BETTER (EINSTEIN)

Naess praised Mahatma Gandhi for giving environmental philosophy a "rock-bottom foundation" with the technique of non-violence and a "belief in the essential oneness of all life."

Gandhi experimented with and wrote a great deal about simple living in harmony with the environment but he lived before the advent of the articulation of the deep ecological strands of environmental philosophy. His ideas about human connectedness with nature, therefore, rather than being explicit, must be inferred from an overall reading of the Mahatma's writings.

Ecological and Environmental Economics

Let us do:

Write a report about ecological and environmental values in your daily economic activities

Ecological economics is a growing trans disciplinary field that aims to improve and expand economic theory to integrate the earth's natural systems, human values and human health and well-being. Its goal is to develop a deeper scientific understanding of the complex linkages between

Ecological Economics

human and natural systems, and to use that understanding to develop effective policies that will lead to a world which is ecologically sustainable, has a fair distribution of resources (both between groups and generations of humans and between humans and other species), and efficiently allocates scarce resources including "natural" and "social" capital.

Environmental economics is a distinct branch of economics that acknowledges the value of both the environment and economic activity and makes choices based on those values. The goal is to balance the economic activity and the environmental impacts by taking into account all the costs and benefits. The theories are designed to take into account pollution and natural resource depletion, which the current model of market systems fails to do. This "failure" needs to be addressed by correcting prices so that they take into account "external" costs. External costs are uncompensated side effects of human actions.

Gandhi asserted that "true economics stands for social justice; it promotes the good of all equally, including the weakest and is indispensable for decent life". Dr. J C Kumarappa summed up Gandhian economic ideas as constituting philosophy that sought to create an "economy of permanence". All nature is dovetailed together in a common cause". Kumarappa argued that "when this interconnection works out harmoniously and violence does not break the chain, we have an economy of permanence." The economic ideas of Gandhi differed from conventional economics and bore close resemblances with ecological economics.

Let us do:

We have already studied about Gandhian economics, find out the features of environmental and ecological economics in Gandhian economics.

APPROPRIATE TECHNOLOGY

The concept of Appropriate Technology (AT) stemmed from the work of British economist E.F. Schumacher in the 1970s. Appropriate technology is a grass roots approach to technology that builds a strong sense of community and encompasses benefits that span across social, environmental, cultural, economic, and spiritual facets. Appropriate technology is not a one size fits all approach, but rather adapts to best fit the community in which it is developed. Appropriate technology is an ideological movement (and its manifestations) originally articulated as intermediate technology by Schumacher in his influential work, Small is Beautiful. Though the nuances of appropriate technology vary between fields and applications, it is generally recognized as encompassing technological choice and application that is small-scale, decentralized, labor-intensive, energy-efficient, environmentally sound, and locally controlled. Both Schumacher and many modern-day proponents of appropriate technology also emphasize the technology as people-centered.

Appropriate technology emphasizes the use of renewable resources, like the energy from the sun, wind, or water. Appropriate technology makes it possible to satisfy our basic human needs while minimizing our impact on the environment. Appropriate technology is attractive because it makes households and industries more self-sufficient, and most things can be managed at a local level.

Gandhiji the Forerunner of Appropriate Technology

Gandhiji is considered as the "forerunner" of the Appropriate Technology movement. Though the term was never used by Gandhi, he advocated small, local and village-based technology to help India's villages become self-reliant. He disagreed with the idea of technology that benefited a minority of people at the expense of the majority or that put people out of work to increase profit.

The movement for self-rule was based on local economies, and Gandhi championed the spinning wheel, or charka, employed in the khadi movement in the 1920s, which produced cloth locally in an act of civil disobedience, causing the British monopoly on textiles to collapse. E. F. Schumacher was strongly influenced by Gandhi's philosophy, and took Gandhi's village development ideas further, coining the term "intermediate technology". Through his book Small is Beautiful and later by creating the Intermediate Technology Development Group, he pioneered appropriate technology in development work.
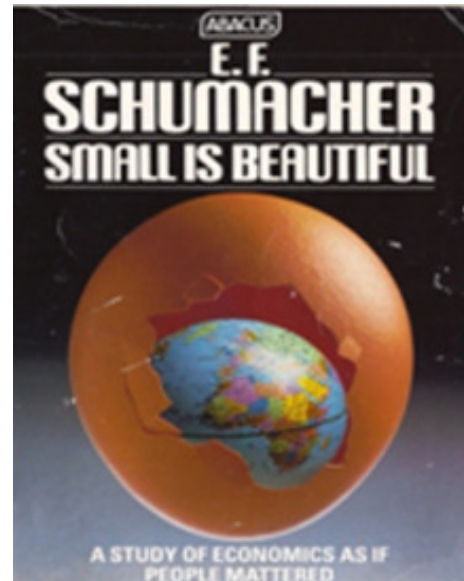
Check your progress

Match the coloumns properly

Deep ecology	Spinning wheel
Gandhian Economics	Small is beautiful
Appropriate technology	Kumarappa
E. F. Schumacher	The silent spring
Rachel Carson	Limits to Growth
Club of Rome	Arne Naess

Environmental Thought of Mahatma Gandhi

For a majority of people, Mahatma Gandhi was a symbol of peace, non-violence, freedom, justice, equality, human rights, religious harmony and above all the greater good of humanity. Very few people are aware that he was a champion of environmental preservation and protection of Mother Nature.

Gandhi was not an environmentalist in the modern sense. Although he did not create a green philosophy or write nature poems, he is often described as an "apostle of applied human ecology". His views on nature are scattered throughout his writings. His ideas relating to Satyagraha based on truth and non-violence, simple life style, and development reveal how sustainable development is possible without doing any harm to nature and our fellow beings. His idea that "nature has enough to satisfy every one's needs, but not to satisfy anybody's greed" became one line ethic of modern environmentalism.

We live in a world in which science, technology and development play important roles in changing human destiny. However, over-exploitation of natural resources for the purpose of development leads to serious environmental hazards. In fact, the idea of

development is itself controversial in the present situation as in the name of development, we are unethically plundering natural resources. It is true that a science that does not respect nature's needs and a development which does not respect people's needs threatens human survival. The green thought of Gandhi gives us a new vision to harmonize nature with the needs of people.

Gandhiji's approach in dealing with the problems of environment was a holistic one. He did not individually talk about issues like climate change, gas emissions, pollutions, ozone depletion, thinning of polar ice and other negative natural phenomena, but mainly dwelt on the basic issues, which were contributing to the deterioration of living environment. He did not believe in the band-aid solutions of mitigating the environment problems but concentrated his thoughts on bigger issues that could threaten the entire planet earth. His focus was primarily on preservation and striking a balance between man and machine, a balance in the use of renewable and non-renewable resources. In other words, what he prescribed was the famous dictum "simple living" which attempts to check on unlimited consumption and reckless exploitation of natural resources.

Gandhiji's holistic initiatives and the one that is very important was to achieve a balance and order in the planet earth kingdom. The human beings, being a dominant and powerful biological species have exploited the weaker species ruthlessly thereby threatening their existence. In the name of progress, men have demolished trees, killed animals, eliminated insects and worms through the application of poisonous insecticides, chemicals and many other lethal weapons. In the words of Gandhiji, man has no power to create life, therefore he has no right to destroy life. Indian tradition holds mother nature in high esteem and it emphasizes the need to protect her with rational behaviour. Gandhiji was quite blunt when he spoke, " I do believe that all God's creatures have right to live as much as we have and we should feel a more living bond between ourselves and the rest of the inanimate world".

Gandhiji's cardinal principles of peace and non-violence are intrinsically interconnected with environmental wellbeing. Man is the most superior species on earth. Along with privileges, this stature has bestowed paramount responsibilities on him too. Above all, it has made him responsible and accountable for the welfare of all living beings and nature. But in his selfish greed for his progress alone, man has forsaken this sacred duty. Quite to the contrary, instead of being the protector and patron of all lesser beings and the environment, he has turned into their annihilator. This is not how nature intended man to live and function. It wanted man to live in harmony with others, to co-exist rather than to dominate. This simple but profound natural law was the basis of Gandhiji's environmental philosophy, which endorsed peaceful cohabitation, nonviolence, and reverence for all life.

Let us do:

Prepare a report based on the environmental issues and how Gandhi foresees these crisis in his thoughts.

Relavance of Gandhiji's Environmental Thoughts

Mahatma Gandhi never used the word environment protection however what he said and did made him an environmentalist. Although during his time environmental problems were not recognized as much as today with his amazing foresight and insight he predicted that things are moving in the wrong direction. As early as in 1909 in his book 'Hind Swaraj' he cautioned mankind against unrestricted industrialism and materialism. He did not want India to follow the West in this regard and warned that if India, with its vast population, tried to imitate the West, then the resources of the earth will not be enough. As early as in 1909 the argued that industrialization and machines have an adverse effect on the health of people. Although he was not opposed to machines as such, he definitely opposed the large scale use of machinery. He criticized people for polluting the rivers and other water bodies. He criticized mills and factories for polluting the air with smoke and noise.

What he advocated in place of industrialism and consumerism was a simple life based on physical labour. He implored people to live simply so that others may simply live. For he believed that earth provides enough to satisfy every man's need but not every man's greed. So the rich must not only minimize their wants but also must treat their wealth as 'trust' for poor and use it for the welfare of poor. This can be done only if people can distinguish between their real needs and artificial wants and control the later. To him the real need means to possess only what is absolutely necessary for the moment. To him this would not only help the unprivileged of today but would help protect the environment for the next generation as to him the earth, the air, the land and the water were not an inheritance from our forefathers but a loan from our children. So we have to handover to the next generation at least as it was handed over to us.

Think and share:

How will you put into practice the Gandhian enviromental thought in your life? Present your ideas in the class.

Summary

In this chapter we have discussed about the problems which have occurred due to the present development model. Loss of biodiversity, environmental crisis, depletion of natural resources and different types of pollutions were dealt with in the chapter briefly. Gandhi's ideas on these issues were also explained in the chapter. The set of ideas of other environmentalists and analysts that comes close to Gandhian ideas have also been discussed in this chapter.

I can

	Completely	Partially	Need improvement
Identify the Problems of present development model			
Evaluate the Importance of environment			
Explain different types of pollution			
Describe the Environmental movements in India			
Analyse the Alternatives related to environment			
Evaluate the significance of Gandhi's views on environment			

Sample questions

? Briefly describe what is Environmental crisis? and its impacts.

? Describe the importance of Bio Diversity?

? Prepare a short not about different types of Pollution?

? Write short note on global green charter and its principles?

? Discuss the importance of Chipko Movement? And analyze the Gandhian influence in the movement.

? Explain the different programmes of Navadhasya for the conservation of agriculture and seed diversity.

? Describe the Narmada Movement and the role of Medha Patkar is the movement?

? Write the difference between Ecological and Environmental Economics?

? Discuss the relevance of Gandhian Environmental thoughts.

🔍 Reference

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