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GIST OF YOJANA

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Shankar IAS Academy™

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1. A POSSIBILITY IN THE ECOSYSTEM OF SWADESHI AND SWARAJ

Why Gandhiji accepted the Trusteeship Model?

- Gandhi had developed the thesis of trusteeship as an alternative to capitalism and communism.
- The basic and fundamental argument he made in this regard was that both capitalism and communism were founded on violence.
- In capitalism, Wealth creation generates violence.
- Communism that talks about equity also recommends violence.
- As against both the schools of thoughts, trusteeship principle basically stands on non-violence.
- The efforts that society has to make to achieve this kind of equity are not on violence.

What are the traits of Trusteeship model?

- The idea of trusteeship is based on one particular value that is embedded in Indian tradition.
- It is the value of aparigraha, non-acquisitive nature of the human being that has to be developed.
- This aparigraha is the foundation of his idea of trusteeship.
- Essentially, trusteeship is based on the idea of ahimsa.

- The natural corollary of ahimsa is satyagraha, that is, if the wealthy and the capitalist do not part with their wealth voluntarily, then the weapon of satyagraha is to be used.
- Trusteeship is essentially about how to possess and how much to possess.
- It is not against creation and possession.
- Creation and possession of wealth is justified in the scheme of Trusteeship.

What is Corporate Social Responsibility?

- India is the first country in the world to make corporate social responsibility (CSR) mandatory, following an amendment to the Companies Act, 2013 in April 2014.
- Businesses can invest their profits in areas such as education, poverty, gender equality, and hunger as part of any CSR compliance.
- The amendment notified in the Companies Act, 2013 requires companies with a net worth of INR 500 crore (US \$70 million) or more, or an annual turnover of INR 1000 crore (US \$140 million) or more, or net profit of INR 5 crore (US \$699,125) or more, to spend 2 percent of their average net profits of three years on CSR.
- Prior to that, the CSR clause was voluntary for companies, though it was mandatory to disclose their CSR spending to shareholders.
- Businesses must note that the expenses towards CSR are not eligible



for deduction in the computation of taxable income.

What are the recent amendments proposed in this regard?

- Until now, if a company was unable to fully spend its CSR funds in a given year, it could carry the amount forward and spend it in the next fiscal, in addition to the money allotted for that year.
- The CSR amendments introduced under the Act now require companies to deposit the unspent CSR funds into a fund prescribed under Schedule VII of the Act within the end of the fiscal year.
- This amount must be utilized within three years from the date of transfer, failing which the fund must be deposited in to one of the specified funds.
- The new law prescribes for a monetary penalty as well as imprisonment in case of non-compliance.
- The penalty ranges from INR 50,000 (US \$700) to INR 25 lakh (US \$35,000) whereas the defaulting officer of the company may be liable to imprisonment for up to three years, or a fine up to INR 5 lakh (US \$7,023), or both.

2. THINKING BEYOND THE SELF AND THE OTHER

What is the need for non violence in today's world?

- One of the contemporary major challenges is multilevel violence that ranges from micro to macro level.
- Commonly violence is considered in legal terms.
- However, legal terms narrow down the complexity of violence and define it as punishable acts, thus, simplify the phenomenon of violence.
- In this regard one may agree with Stank who observed, "what violence means is and will always be fluid, not fixed".
- According to Galtung, violence is of three kinds, direct, structural and cultural.

What is Gandhi's response to direct violence?

- The underlying principle of Gandhi's non-violence is Advaita.
- Thus, Gandhi does not see any separation between the self and others following Advaita, his non-violence affirms that there are no others there is only the self, or versions thereof.
- Thus, violence against others is actually violence against oneself.
- Direct or personal violence organised or sporadic, that we observe in contemporary society and politics, emerges when one considers others as absolute 'other'.



- Gandhi challenges such contemporary view and perceives 'otherness' as a relational notion in which sacrifice of the self gets supremacy to sacrificing others.
- He noted in Hind Swaraj that sacrifice of self is infinitely superior to sacrifice of others'.
- In Gandhi's paradigm, both self and the others are tied to a relationship of responsibility.

What is Gandhi's response to structural violence?

- In the modern world, at the structural level, the problem of violence may be covered in terms of concentration of power, large scale industrialisation, and exploitation of one group by another.
- These have been termed as structural violence by non-violence and peace scholars.
- In Gandhi's views, these are the manifestation of violation of the moral principles which contemporary society tends to ignore.
- Here, Gandhi's idea of aparigraha (non-possession) and its institutionalised form 'trusteeship', as well as the need for self-control, are useful today.
- Gandhi held the view that the modern crisis can be overcome only by making our institutions more in the line of law of non-violence'.
- He recognized centralisation of power, political or economic, as violence and advocated the decentralised mode of polity (Panchayati Raj) and economy

(Gram Swaraj) to minimize the structural violence in the society.

- The moral leadership which Gandhi calls for, to create a society free from exploitation and marginalization or structural violence, is not the imposition of one's will on others, but employing the supremacy of reason and love to one's life and related institutions.

How Gandhiji's idea of non violence can solve ecological crisis?

- Gandhi's idea of non-violence attempts to eradicate the root cause of the present ecological crisis by proposing the idea similar to a notion recently termed as 'human ecology'.
- Human ecology, as Moolakkattu argues, is concerned with the ecological implications of all what human beings do.
- In his words, "We [human beings] are also interested in the generation of resources, their sustainable use, adaptive growth and development of human beings.
- All these take place in an environment in which the crucial inter linkages between human beings and nature are recognised and reinforced.
- This implies not doing anything that can harm our fellow beings, nature and future generations."
- As noted, Gandhi does not see the environmental crisis in isolation.
- He intimately links the environment to the very nature of other human institutions as a polity, economy, health, and mode of development and



calls for essential change in these fields.

- He strongly advocates the 'green thought' in our day to day life as well as an economy and developmental model based on natural order to save ourselves from the catastrophe.

3. OVERFLOWING LOVE MELTS IN OTHERS' WOES

What is meant by Truth according to Gandhi?

- Truth, for Gandhi, is the basis of life, and it is in the practice of Truth, as he did that one unravels the peace he expounded.
- While elucidating Truth as God Gandhi explained that there is an "unalterable Law that governs everything and every being that exists or lives".
- Quoting the great scientist Sir J C Bose who showed the world that even matter has life, Gandhi stated, "that Law which governs all life is God."
- And he called that Law as Truth, the sovereign and eternal principle.
- For him, Truth is God, the End and the very purpose of life.
- He understood Truth as the Sanskrit term "Satya" connoted.
- It stems from the word 'sat', which means "that which exists".
- All that exists is real or true, hence part of "Satya".

What is Non Violence according to Gandhi?

- While Truth for him was the end, Gandhi held non violence as the undisputed means.
- "Nonviolence is the law of our species as violence is The law of the brute. The dignity of man requires obedience to a higher law".
- As life is real or true (truth), Gandhi proposed, anything that protects, promotes and preserves life are also attributes of Truth.
- He called such acts non-violence.
- On the contrary, anything that hampers life is considered to be anathema to Truth, and he called such act as violence.
- This non-violence is not a mere individual virtue, but a method of collective living.
- It is an attitude of "overflowing love, and melts at another's woes".
- "It means selfless devotion to a righteous cause, self-suffering and love", as Gene Sharp puts it.
- Sharp elaborates Gandhi's non-violence as a socio-economic and political arrangement that ensures everyone a fair chance of living, using appropriate tools, structures, systems and orientation.

What is Gandhi's view on handling crisis?

- Life is realized by individual through society.
- Society is all about relationship.
- And the relationship is bound to get strained, for, individuals are essentially different from one another.



- On such occasions, it is important that we resist the wrong and not the wrong doer.
- The wrong impedes life (the Truth), hence it has to be resisted; while the wrongdoer is a reality (part of the Truth) hence to be endeared.
- This scientifically tempered surgical analysis (doctor fights against the disease to save the patient, even when both the disease and the patient have come as one package), is attuned to the larger reality of Truth.
- In this sense Gandhi often reiterated, "hate the sin and not the sinner."
- And he called that methodology, "SATYAGRAHA".

4. CONSTRUCTIVE PROGRAMME : A WOMEN'S PERSPECTIVE

What is meant by Constructive Program?

- Constructive programme formed an integral part of Gandhi's non-violent struggle for freedom.
- For Gandhi, political freedom from British rule was only one part of his struggle.
- He held that India's real swaraj would be attained through constructive programmes.
- Constructive programme could be called the construction of purna swaraj by truthful and non-violent means which would help achieving "independence of every unit, be it in the humblest of the nation, without distinction of race, colour or creed."

- Gandhi wanted women to play an important role in implementing the constructive programme.
- He said that more than a military campaign, constructive work required qualities like tolerance, sacrifice, renunciation, perseverance and penance and women exhibits all these qualities in a better way.

Who were the Women personalities accompanied Gandhi in his struggle?

- **Saraladevi Chaudhurani** was the first woman to address public meetings in Lahore wearing a khadi sari and many women followed her example.
- Khadi work in Orissa was done by **Subhadra Mahtab** who formed Gandhi 'Karma Mandir' and delivered speeches in various parts of the province explaining the significance of khadi and swadeshi, together with **Ramadevi Choudhary** and others.
- **Raj Kumari Amrit Kaur** organised a spinners association in Punjab.
- **Maniben Nanavati** and her co-workers started a 'Khadi Mandir' in Vile Parle in Bombay.
- In Bihar, **Prabhavati Devi** established the Mahila Charkha Sangh in Patna to involve women in spinning.
- **Women's magazines** such as 'Grihalakshmi' and 'Stree Dharma' took up the cause of swadeshi, charkha and khadi.
- **Rarneshwari Nehru** dedicated herself to the service of harijans.
- She was appointed Vice President of the All India Harijan Sevak Sangh in



1934 and devised new plans for the upliftment of harijans.

- She, together with other social workers, tried to get the Temple Entry Bill in favour of harijans passed in the Madras Legislative Assembly.
- **Margaret Cousins** described Rameshwari Nehru as "Gandhi's right hand woman" in the Harijan Sevak Sangh.
- In Orissa, **Rarnadevi Chaudhury** and her husband established an ashram known as 'Sevanagar' for keeping harijan children and to give them training in various aspects of the constructive programtne.
- **Kokila Devi** established a school and ashram in Balasore for harijan children.
- **Anasuya Sarabhai** opened night schools in mill areas of Ahmedabad for harijan children.
- **Vidyagauri Nilkanth** also worked for improving the condition of the depressed and backward classes in Ahmedabad.
- **Saudarnini Mehta** opened a clinic for harijan children in a bustee (slum area) in Calcutta where children were regularly examined by doctors and provided medicines and nutritious food.
- **Sarojini Naidu** addressed meetings and spoke from various platforms about promoting Hindu-Muslim solidarity.
- She said, "Hindus and Muslims are the two eyes of the nation and if both eyes are to be focused together on the

swaraj image under the leadership of Mahatma Gandhi, freedom will be there ere long".

- **Mridula Sarabhai** played a very active role during communal riots in restoring peace and harmony.

5. PROVIDING FOOD TO HUNGRY STOMACHS

What is the idea behind in making "Khadi" as a tool of oppression by Gandhi?

- Right from 1918, Mahatma Gandhi started his movement for Khadi as a relief programme for the poor masses, living in Indian villages, spinning and weaving.
- It was soon elevated to an ideology for self-reliance and self governance.
- Following Mahatma's call, every village soon started planting and harvesting its own raw materials for yarn.
- Since Khadi needed no outlay or capital, Gandhiji made it a tool to end the dependence on foreign materials symbolizing foreign rule.
- He also felt that in a country where manual labour was looked down upon, Khadi can club high and low, rich and poor together.
- Gandhi's Khadi movement was having more economic and social reason than the political causes.
- Gandhi always believed that much of the deep poverty of the masses was due to the ruinous departure from



Swadeshi in the economic and industrial life.

- He anticipated that even Swadeshi - like any other good thing - can be ridden to death, if it is made a fetish.
- And, here comes Khadi owing doctrine of selfless service with its roots in the purest Ahimsa - that guarded the nation against this danger.

What is the present scenario of Khadi?

- The Khadi Production, which was of Rs. 879.98 crore in the Year 2014-15, has gone to Rs. 1902 crore in 2018-19, which is a growth of more than 100 Per cent.
- Similarly, the Khadi sale was Rs. 1310.9 crore in year 2014-15 and has gone to Rs.3215.13 crore in 2018-19, recording a growth of over 145 Per cent.
- Khadi and Village Industries Products turnover has reached to Rs. 74,323 crore in 2018-19.
- Not only that, the Village Industries' turnover too reached to Rs. 71,123.68 crore in 2018-19 with respect to turnover of Rs. 31,965.52 crore in 2014-15, with a growth rate of 123 per cent.
- Khadi has made an average jump of 62 Per cent in Khadi fabric production in the last five years, i.e., from 103.22 million square meters in 2014-15 to 170.80 million square meters in 2018-19.
- In the fiscal 2014-15, the share of Khadi in overall Textile production was 4.23 per cent, which in the Year

2018-19 has gone up to 8.49 Per cent, which is almost the double.

- And, this growth could be the best manifestation of Gandhi's doctrine of Swadeshi.

What are the measures taken to promote Khadi sector?

- In the last five Years, several artisan-centric Programmes were launched following the Prime Minister's call of 'Khadi for Economic Transformation'.
- During this, the KVIC provided more than 32,000 New Model Charkhas and 5,600 modern looms, which has increased the Khadi production substantially.
- Not only that, nearly 400 new Khadi institutions have been added along with over 40,000 new Khadi artisans.
- The KVIC has also created employment through Khadi in the remotest part of the country such as Leh, Ladakh, Kaziratga forest, Sunderban in West Bengal etc.
- For the first time, Khadi brought major textile corporates in Khadi sector for its marketing, which has increased Khadi sale by manifold.
- KVIC also brought major PSUs in the Khadi fold, for purchasing Khadi gift coupons for their employees - which has given the business of over Rs. 100 crore.
- E-marketing through e-wallets, Shop'n Shop and approaching Universities, Colleges, Schools, Municipal Bodies etc. for adopting Khadi Uniforms and ceremonial gowns for promotion of Khadi, has



increased the reach of Khadi among the young generation and made it buyer-friendly.

- The introduction of new trendy designs such as Western wear for women, Jacket, Kurta, Vichar Vastra and other innovative products, with high-quality stitching, has changed the image of Khadi.
- In the village industry sector - to cater the economic needs of poorest of the poor and the last man left in the society which was the axiom of Gandhian Swadeshi, new schemes such as Honey Mission, Kumhar Sashaktikaran Yojana, Leather Artisans Development Scheme etc. were launched for the benefit of farmers, Adivasis, SC/ST and marginalized communities of potters and cobblers.
- Under Honey Mission, a record of 1.15 lakh Bee-Boxes were distributed across the country to mostly farmers, Adivasis and unemployed youths and created more than 12,000 jobs.
- To bring the deviated youths and fatigued farmers to the mainstream of development radar, at Kupwara in Jammu & Kashmir, KVIC distributed as many as 2,300 Bee-Boxes in a single day and created World Record, in collaboration with the Indian Army.
- Similarly, under Kumhar Sashaktikaran Scheme, 10,000 electric Potter Wheels along with other equipment were given to the potters across the country which has created 40,000 new jobs and their income has

been increased from Rs. 150 per day to Rs. 600 per day.

- During the ongoing 150th Birth Anniversary of Mahatma Gandhi, KVIC is all set to distribute another 30,000 electric Potter Wheels among the marginalized potter community.
- These electric Potter Wheels would ensure production of at least 2 crore kulhads and other terracotta items per day, which would cater the needs of Indian Railways, which had recently ordered to use only terracotta products at 400 major railway stations in the country.

6. GANDHI AS AN INTERNATIONALIST

What is his view on Humanity?

- "For me patriotism is the same as the humanity" observed Gandhiji nearly fifty years ago: "In trying to serve India, I serve humanity at large".
- These words sum up Gandhiji's outlook- on world affairs-which was neither national nor international but simply human.
- For him, expressions like "humanity" and "mankind" were not mere phrases of flimsy, vague ideas; they were concretely embodied in human beings, irrespective of community, religion, colour or race.
- He looked upon all men as members of one family. He felt sincerely and deeply for human beings because they are human not someone apart from him.



- His soul revolted against any outrage on human dignity as in racial discrimination and segregation in South Africa or against the degrading practice of untouchability in his own country.
- His Ashrams in Phoenix, in Sabarmati, in Sevagram became miniature international institutions.

What is Gandhi's view on Internationalism?

- "It is impossible," he wrote in "Young India" in 1925, "for one to be internationalist without being a nationalist. Internationalism is possible only when nationalism becomes a fact, that is, when people have organized themselves and are able to work as one man".
- He thought that it was not nationalism which was evil but the narrowness, the selfishness and exclusiveness which are the bane of modern nations.
- He did not want India to cut herself adrift through attainment of independence.
- "Isolated independence is not the goal of the world status," he wrote in 1925, "it is voluntary interdependence."
- Indeed, one could say that this is precisely the objective for which the United Nations was set up.
- Conciliation and arbitration, not slaughter and destruction are civilized ways for settlement of international disputes.
- Loyalty to the Charter of the United Nations and unreserved acceptance of

the jurisdiction of the International Court of Justice gives concrete expression to dedication to peace.

What is Gandhi's vital contribution?

- And here we come to what constitutes Gandhiji's most vital contribution to international relations - his philosophy and technique of non violent resistance.
- Described by him at various times a "Satyagraha" or "passive resistance" in Africa or "non co-operation" and "civil disobedience" in India, it was the first attempt of its kind at the application of certain ethical principles on a national scale and to problems of relationship between a dependent country and its alien rulers.
- It was the principal means of the Indian struggle for over twenty-five years and finally, helped in achieving its aim.
- When the atom bomb was used against Hiroshima and Nagasaki, Gandhiji was deeply distressed and observed that "the employment of the atom bomb for the wholesale destruction of men, women and children" was "the most diabolical use of science." He thought that the only alternative to peace was the total annihilation of mankind.
- Since his passing away, the world has stood on the brink of disaster through the invention of even more destructive nuclear weapons and ballistic missiles, not to mention chemical and germ warfare.
- What has prevented a nuclear holocaust is a "balance of terror"



between the super powers that renders necessary uneasy accommodation of rival interests.

- In these circumstances, Gandhiji would have favored a total ban on nuclear weapons and unilateral disarmament by a single country which believes moral values.

7. QUEST FOR ALTERNATIVE VISION

Why Gandhi's ideas are needed in today's world?

- We know that humanity today is passing through critical times; it is confronting probably the worst ever crisis in its existence, with its survival hanging in the balance right in front of us.
- Contemporary society has been characterized as knowledge society; it is an age of explosion of and access to information and knowledge based on information, particularly through Internet connectivity.
- But in spite of such easy and widespread access to information and knowledge, in daily living we confront natural phenomena which are practically incomprehensible, inexplicable and hence mind-boggling to most people.
- It is obvious that the crisis we face today is well recognized as a manmade crisis in the sense that is the natural outcome of the terrible atrocities that powerful humans have committed against Mother Earth and our weaker fellow human beings.

- We know that it was the scientific revolution (of the seventeenth century) and subsequent European Enlightenment that led to a paradigm shift at all levels of human existence.
- The traditional worldview that guided human life in all its aspects was replaced by the so called scientific worldview.
- A brand of materialism evolved and it replaced religion and spirituality.
- Knowledge, traditionally viewed as an aid to service, came to be considered a mere instrument for the attainment of power and domination.
- Utilitarian values acquired precedence over moral and spiritual values and religion was dubbed and dismissed as nothing but sheer superstition.
- The idea that unlimited physical comforts and sensuous enjoyment could be chased and realized developed into a new theory and ideology known as developmentalism.
- Development at any cost has become the motto of modern civilization, irrespective of the divergent political ideologies followed by different nation states.
- Developmentalism has assumed the dimension of a new political religion, so to say, and like most religions has become superstitious and fundamentalist.

How Gandhi's ideas are part of solution to this crisis?

- As is well-known, Gandhi's Hind Swaraj contained, among other



things, a severe critique of modern western civilization.

- He diagnosed the root cause of the disease of modern civilization as violence.
- It was rooted in and sustained by violence both direct and structural, and consequentially, it generated and escalated more violence.
- The other dangers that Gandhi identified in modern western civilization were that it dismissed religion and morality from human life and transactions as redundant and elevated physical comfort - he termed it as "bodily welfare" to the level of the ultimate goal to be sought after in life.
- In keeping with the Marxian perspective, it measured the level of human civilization on the basis of its increased technological capacity to dominate over, manipulate and control nature.
- Gandhi warns in Hind Swaraj that as modern civilization functions on the basis an instrumental view of physical nature and human beings, it will turn out to be a nine days wonder or even take humanity eventually to its doom, unless checked and corrected.
- Studies like Rachael Carson's *The Silent Spring* (1962), Merilyn Ferguson's, *The Aquarian Conspiracy* (1980), Dennis Meadows, Donella Meadows and Jorgen Randers, *The Limits to Growth* (1972), E.F. Schumacher's *Small is Beautiful* (1973), *A Guide for the Perplexed* (1977), Alvin Toffler's, *The Third Wave* (1980), to mention only a few, have enumerated graphically the havocs wrought by human aggression on physical nature and on various other aspects of human life leading to a crisis of existence.
- These studies, while warning humanity against the impending possibility of a total global catastrophe, also present alternative visions of a sustainable future civilization and it is fascinating that these visions are mostly in consonance with the Gandhian alternative.
- The authors of these studies also share Gandhi's view that the present civilization is totally unsustainable and unless we take a U-turn and start building an alternative world order on the basis of the principles of sustainability, non-violence, justice and peace, it will prove to be a nine days wonder and crumble down like a pack of cards, as warned by Gandhi.