

Gandhian Perspective on Real Development



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Development is a multi-dimensional approach. It has played a significant role to establish and promote the dignity of man. Various thinkers have advocated the concept of development. Mahatma Gandhi is one of those distinguished personalities in human history whose ideas would be incalculable value. He enunciated a philosophy of development.

According to Gandhi ji idea of development has throughout been the most alluring of all speculative concerns. It is all the more baffling to the modern world where most of the traditional institutions have either been refuted or refurbished. From the palaeolithic age to the atomic era there has been an epoch making gap believed to have been bulged by the curious process of development. From state of nature traversing through the laissez - faire culminating into the current welfare state there have been countless claims in the name of development in a niakeshift of diverse political thoughts, each attempting to realize itself into different modes and deploying itself into numerous theories, each difficult to reconcile with the other. From Rousseau's 'Social Contract' to Marx's 'Capital' human consciousness has covered a vast horizon. Political patriotism once confined to the city state has long had its metempsychosis in the watch-words of Liberty, Equality and Fraternity, each ensnaring the other in the international world the cauldron-pot of modern throughout, development has little relevance to

the corporeal or incorporeal alone but has also to be social, political and economic.

Development throbs today in zig zag of specious aspirations failing to supply in the supposititious dignity of roan, the yet looming desideratum which could be supplied neither by monarchs nor by mentors nor even by mediators. In the recurrence of heterogeneous values, each contending with or counterfeiting the other, it is uneasy to describe any legitimate sphere of development described as progession in one clime or at one time, comes to be soon derided in the other as regression. The descriptions of development get all the more diffused into stereo-typed dialogism when the subtle process of development is tried to be traced today by legal characterization. Development is sought to be secured through the agency of laws. The laws, as smugly said, have to command acts which produce or preserve happiness while they condemn those which are injurious to the welfare of man and society. Centuries ago it was so conceived by Aristotle. The English utilitarians had aspired for the greatest happiness of the greatest number through legislation. The staunch headonist in Epicurus was no exception. Living pleasantly to him was living prudently, but to live prudently is not different from living lawfully. "Laws are only the conditions of civil associations", said Rousseau in Social Contract, but civil, association is itself condition of development where human life has to be spared from being nasty, brutish and short. Legal relations, says Karl Marx, have their roots in the material conditions of life but this latest approach of controlling material conditions by legislation has dropped to the same standstill as has the origin of the homosapien put an end of the evolution of the super human species: The paradox yet is that neither the endaemonia of the Utilitarians nor the erudition of the Socialists has been able to make happiness safe for the human race neither of them have been able to mitigate the hiatus between the affluent and the afflicted. The material conditions of life determined by labour and industrial laws have set an imaginative standard of happiness without extirpating unhappiness. Happiness is ever sophisticated with pains and persecutions, with sorrows and sufferings. The roads of material abundance we wander in are neither smooth nor clear but beset in most cases with pitfalls dark and dingy. Men are confronted with a world where Shylocks thrive and sages and saints thwart.

if the affluent Shylocks or the astute snobs alone are reckoned as developed, all Socrates, Buddhas and Christs are to be disdained as undeveloped. The world is neither an orgy of the indulgent nor an asylum of the abstinent. The world has rather to be the habitat of the prudent, and if a happier Self in a halcyonic world is the end, a global debate is inevitable for a re-appraisal of development. Development has to be redefined and its attributes re-allocated. The head and heart alone of a 'Mahatma' can conceivably eke out the quintessence-of true development may we then look back for that, to the paradigms of Gandhi, the mahatma of our age?

The paper undertakes to evaluate the current concepts and the prevailing parameters of development, besides deriving conclusion whether it would be rational or pragmatic to portray development in terms only economic and material. The paper proposes further to examine the validity and viability of Gandhian paradigms of development in relation to the acclaimed western models.

OBJECTS OF PAPER

1. An appraisal of western concepts and parameters of development.
2. An examination of the dimensions of Gandhian paradigms of development coupled with an assessment whether their validity and viability is confined to India and the so-called developing countries or they extend to the western.
3. An evaluation whether development has to be redefined and whether the industrial and technological development can appropriately be tested on the touchstone of development as re-defined.
4. A comprehension of the present stage of economic development along with the structure of social institutions and the problems so experienced in social life leading to a comparison of India with the other so-called developing countries and yielding finally a conclusion to what extent the paradigms and the methodology of Gandhi would prove

fruitful in providing a solution to such problems.

