

Special Issue

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KALEIDOSCOPE

STANDING CONFERENCE OF PUBLIC ENTERPRISES

Ethical Governance: The Gandhian Way





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Message by CHAIRMAN



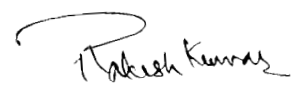
At the advent of New Year, I wish you all a very Happy and Prosperous New Year 2020!

As the economy enters its revival mode, the role of Public Sector Enterprises (PSEs) seen as the pioneers of socio economic development in the country has increased manifold. This month commemorates the 71st Republic Day and 72nd Martyr's Day and also shortly the Union Budget 2020-21 will be introduced where the focus is to accelerate the economic growth. At this crucial juncture of the economic journey in India, PSEs will continue to play their inimitable role in reshaping the economy.

The Father of the Nation, Mahatma Gandhi is revered the world over as one of the most remarkable men of the century. His life is a lesson that need to be emulated by all. Keeping in mind the same, SCOPE has dedicated this issue of KALEIDOSCOPE on principles and teachings of Mahatma Gandhi.

In today's fast paced changing business world, characterized by rapid technological changes, need of skilled workforce is at its prime. Realizing the need of skilled manpower SCOPE has planned a series of need based programmes on a gamut of issues viz, Arbitration, RTI, Management of Contract Labour, etc. Women constitute a major part of the workforce and the Forum of Women in Public Sector under the aegis of SCOPE is continuously striving to enhance their capabilities for increased participation. In this context, 30th National Meet is being organized at Hyderabad.

I am confident that PSEs through their continued efforts will uphold their spot as the pillars of India's economic growth and SCOPE through its endeavours will continue to work upon the escalation of PSEs. I look forward to proposals from our readers to make this magazine more informative.


Rakesh Kumar
Chairman, SCOPE



Director General's Desk

At the outset, I would like to wish you all a Happy & Blessed New Year 2020. With the advent of a New Year, comes new hope and responsibilities, SCOPE being the apex organisation of Public Sector Enterprises (PSEs) is committed to make itself Inspiring, Innovative and Impactful to serve PSEs and the Nation.

PSEs today operate in a highly competitive and challenging business environment which has presented enormous challenges as well as opportunities to the business world. This complex business landscape calls for adopting new approaches fostering innovation, developing technological capabilities, and adopting best practice to stay nimble and competitive. SCOPE has been relentlessly working to support PSEs to navigate through this challenging environment. Proactive and progressive steps have been taken to

enhance the visibility of SCOPE and Public Sector by revisiting the activities and initiatives relevant in the global arena.

Renewed impetus has been given for enhanced interaction among Chief Executives and top management of PSEs. An Interactive Meet for Directors and Heads of Finance of PSEs was organized to deliberate on issues and concerns in the area of finance. Concrete action has been taken to address various issues.

Given the dynamism in PSEs, and corresponding need of leadership development, a unique initiative has been taken to develop a three-tier programme for different levels in the organization. Competency building is an indispensable requirement which SCOPE's Academy of Public Sector Enterprises sets to achieve through its programmes.

As the country treads towards its new

Union Budget, an Interactive Session on Implications of Union Budget 2020 will bring industry experts and PSE employees under one roof to deliberate on salient features of the Budget relevant to the Corporate Sector.

As we commemorate the 72nd Martyr's Day, SCOPE through its Gandhian Forum for Ethical Governance attempts to align and promote Gandhian principles of transparency, ethical leadership conduct, and commitment of values in the present scenario. This special issue is a collaborative collection on views on the Ethical Governance preached by Gandhiji.

I assure SCOPE, in its drive to help PSEs achieve global competitiveness will continue making earnest efforts.

Atul Sobti
Atul Sobti

Director General, SCOPE

JANUARY

January 7th

Program : Interactive Meet of Director (F)/Heads of Finance of PSEs."
Venue : SCOPE Convention Centre

January 27th - 1st February

Program : SCOPE APSE- Executive Development Program- "The Career Journey to Personal Effectiveness & Leadership" – One Week Program.
Venue : SCOPE Minar, Laxmi Nagar

January 29th

Program : Health Talk- Issues concerning Obesity Prevention and Nutrition Management."
Venue : SCOPE Convention Centre

January 30th

Program : Lecture Session on Ethical Governance: The Gandhian Way."
Venue : SCOPE Convention Centre

FEBRUARY

February 3rd

Program : Implications of Union Budget 2020."
Venue : SCOPE Convention Centre

February 5th

Program : Meeting with Shri Ajit Seth S (Retd.), Distinguished Fellow, Office of Principal Scientific Advisor to Govt. of India."
Venue : SCOPE Convention Centre

February 11th - 12th

Program : National Meet of Forum of Women in Public Sector (WIPS), (Under aegis of SCOPE).
Venue : Hotel Marriott, Hyderabad

February 14th

Program : Interactive Session on International Arbitration & Global Best Practices."
Venue : SCOPE Convention Centre

February 26th - 27th

Program : Symposium on Implementation of RTI Act 2005 & 2012.
Venue : SCOPE Convention Centre

*** By Invitation, No participation fee.*

India poised to be the global hub of Arbitration - MoS, HI&PE at SCOPE National Seminar on Arbitration



Mr. Arjun Ram Meghwal, MoS for Heavy Industries & Public Enterprises and MoS for Parliamentary Affairs releasing the Special Issue of KALEIDOSCOPE in the presence of Mr. P. K. Malhotra, Former Secretary (Law), Mr. Atul Sobti, Director General, SCOPE, Mr. Sunil Kumar, CMD, MTNL & Dr. S B Mitra, ED (Law & HR), GAIL.

Standing Conference of Public Enterprises (SCOPE) organized a National Seminar on Challenges & Management of Arbitration which was inaugurated by Minister of State for Heavy Industries & Public Enterprises & MoS, Parliamentary Affairs, Mr. Arjun Ram Meghwal. Former Secretary, Law, Mr. P. K. Malhotra, Director General, SCOPE, Mr. Atul Sobti; Mr. Sunil Kumar, CMD, MTNL & Member, SCOPE Executive Board and Dr. S. B. Mitra, ED (Law & HR), GAIL also addressed the inaugural session. On this occasion, the Hon'ble Minister also released Special Issue of SCOPE's KALEIDOSCOPE



Mr. Arjun Ram Meghwal, MoS for Heavy Industries & Public Enterprises and MoS for Parliamentary Affairs speaking at the Inaugural Session.

magazine on Arbitration. In his inaugural address, Mr. Meghwal said that Arbitration &

Conciliation (Amendment) Act, 2015 and 2019 by the Government of India are clear indications of



(From L to R) Mr. P. K. Malhotra, Former Secretary (Law), Mr. Atul Sobti, Director General, SCOPE, Mr. Sunil Kumar, CMD, MTNL & Dr. S. B. Mitra, ED (Law & HR), GAIL addressing the participants.

the Government's vision to make India a hub for arbitration. He congratulated SCOPE for conducting the seminar and urged Public Sector Enterprises (PSEs) to create more effective arbitral mechanism which would also help India in further improving its ease of doing business ranking. Former Secretary (Law), Mr. P. K. Malhotra in his keynote address advised to expedite arbitration procedure and expressed his pleasure about inclusion of

arbitration in contracts of PSEs. He also said that institutional arbitration should be given more importance than ad-hoc arbitration and for that to happen we need to increase the confidence of corporate.

DG, SCOPE Mr. Atul Sobti in his address expressed concerns on number of pending cases and said that arbitration can not only save time but also money of PSEs. SCOPE Forum for Conciliation and Arbitration (SFCA), he

added, is an apt, cost & time efficient platform for PSEs to pursue their arbitration and conciliation matters. He also said that enforcing contract is key concern for PSEs. Mr. Sunil Kumar, CMD, MTNL & Member, SCOPE Executive Board proposed Vote of Thanks and highlighted the growing challenges in the field of arbitration. Dr. S. B. Mitra presented the program perspective. The seminar was attended by over 80 senior executives from 30 PSEs.



Mr. Arjun Ram Meghwal, MoS for Heavy Industries & Public Enterprises and MoS Parliamentary Affairs speaking to media persons at the event.

Directors (Finance) of PSEs Interactive Meet at SCOPE

Standing Conference of Public Enterprises (SCOPE) organized an interactive meet of Director (Finance) of Public Sector Enterprises (PSEs). The said meet was chaired by Director General, SCOPE, Mr. Atul Sobti while Director (Finance), Cement Corporation of India Ltd. and Executive Board Member, SCOPE Mr. S. Sakthimani presented the program perspective and Director (Finance), Projects & Development India Limited and Executive Board Member, SCOPE Mr. D. S. Sudhakar Ramaiah proposed the Vote of Thanks. Director (Finance) NTPC Mr. A. K. Gautam, Director (Finance) BHEL Mr. Subodh Gupta, Director (Finance) SAIL Mr. Amit Sen, Director (Finance) IOCL Mr. S. K. Gupta were amongst the people who participated in the meet.



Mr. Atul Sobti, DG, SCOPE, Mr. S. Sakthimani, Director (Finance), CCI and Mr. D. S. Sudhakar Ramaiah, Director (Finance), PDIL at the Inaugural Session.

Financial issues and concerns along with best practices in financial management were discussed in the meeting. Also, a brief presentation was made on Pre Budget Memorandum submitted by SCOPE (basis inputs received from various PSEs) to the Hon'ble Finance

Minister. SCOPE's initiative to organise such meetings was highly appreciated by the participants and unanimous request was made by the participants to hold such meetings at regular intervals. The meet was attended by over 40 Finance Heads of leading PSEs.



Mr. Atul Sobti, DG, SCOPE with Directors (Finance) and senior officials of PSEs.

Interface with Stakeholders



Mr. Atul Sobti, DG, SCOPE (extreme left) at ILO Centenary Celebrations chaired by Mr. Santosh Kumar Gangwar, Union Minister of State (I/c) for Labour & Employment in New Delhi.



DG, SCOPE, Mr. Atul Sobti met Justice R. C. Lahoti, Former Chief Justice of India in SCOPE premises.



DG, SCOPE, Mr. Atul Sobti greeting Mr. Santosh Kumar Gangwar, Union Minister of State (I/c) for Labour & Employment on the occasion of New Year.



Mr. Atul Sobti, DG, SCOPE interacted with Mr. Moussa Qumarou, Dy. Director General, ILO during his recent visit to New Delhi.



Mr. Atul Sobti, DG, SCOPE speaking to DD News during the National Seminar on Challenges & Management of Arbitration which was telecasted on the Channel.

DG, SCOPE Conferred with Most Admired Leader Award



Mr. Atul Sobti, DG, SCOPE receiving the 'Most Admired Leader Award 2020' from Mr. S. N. Tripathi IAS, Director, IIPA. Dr. Ashis Sen of FEIL was also present.

Director General, SCOPE, Mr. Atul Sobti has been conferred with the coveted "Most Admired Leader Award 2020" for his outstanding contribution as a leader in developing people and organizational capability. The award has been instituted jointly by the Indian Institute of Public Administration and Forum for Emotional Intelligence Learning.



13th SYMPOSIUM on IMPLEMENTATION of RIGHT TO INFORMATION ACT, 2005 & 2012

“Challenges to CPSEs for Commercial Information & Transparency Audit”

February, 26th & 27th
(Wednesday & Thursday), 2020

Inauguration by

Mr. Neeraj Gupta, IAS (Retd)

Information Commissioner
Central Information Commission (CIC)

Organized by

Standing Conference of Public Enterprises

VENUE

SCOPE CONVENTION CENTRE, SCOPE COMPLEX
7 - LODHI ROAD, NEW DELHI-110 003

Leadership: The Gandhian Way



Atul Sobti
Director General
SCOPE

For centuries, leadership has been the point of trivia, desire, conquest and much more. True manifestation of leadership has been the source of inspiration for the rest. It has resulted in establishment of doctrines, civilizations and to an extent, the whole human existence. Therefore, there exists the constant quest of humanity to find a leader, the constant quest of humans to develop leadership skills.

When we talk of leadership in 20th-21st century, one name that outshines all is of Mohandas Karamchand Gandhi. Dissecting the traits of a true leader and drawing an analogy to the corporate world leadership, one could find easily that now leader of an organization is much more than the business but it is also about the community it serves and the planet it resides in. To point out few-

- Abandoning the past
- Anticipating Change
- Exploring Diversity

In this article, we shall ponder on these and draw inspiration from the life of Mahatma to inculcate leadership qualities.

Abandoning the Past

The failure of Nokia, Blackberry in the modern times gives one resounding statement. These companies were not able to shun the past. They were reluctant to shun their past while new smartphones gained ground. Such was the scenario that from controlling 20% of market in 2009, blackberry went to control less than 5% in 2012 and by 2016 it had stopped producing any phone. The simple reason that we associate with blackberry and nokia is the failure to innovate. The same could be attributed to all the organizations and leaders and the message is loud and clear 'Abandon the Past.'

It is quite astonishing that how Mahatma Gandhi decided to come to South Africa of 1890s when it was known for its racial discrimination. Mahatma himself suffered the humiliation on the way to Pretoria from Durban. Although he had the first class ticket, he was thrown out of the train compartment when he refused to sit in the van compartment. He shivered in the waiting room of the station all night. On very next day, while he sat on the box of the train, the guard wished

to smoke and asked Gandhi to sit down at his feet. On refusal he had to face hefty blows on his face. He also was once thrown from the pavement he was walking by an unruly policeman as Indians were not supposed to use the footpath post nine PM.

In such hostile circumstances, one might think of backing off. In his autobiography, *My Experiments with Truth*, M. K. Gandhi wrote, "I began to think of my duty. Should I fight for my rights or go back to India, or should I go on to Pretoria without minding the insults, and return to India after finishing the case? It would be cowardice to run back to India without fulfilling my obligation. The hardship to which I was subjected was superficial-only a symptom of disease of colour prejudice. I should try, if possible, to root out the disease and suffer hardships in the process. Redress for wrongs I should seek only to the extent that would be necessary for the removal of the colour prejudice."

A leader in adverse circumstances, does not need to recoil oneself into a shell, rather he finds ways to address those hostile circumstances and emerge victorious.

What Gandhi later did, world is a witness to it. This was the emergence of a hero. South Africa became the founding stone of Mahatma we know today. Through his Tolstoy Farm and experience there, Gandhi's philosophical and religious thoughts were nourished.

In order to abandon the past, one needs to be courageous, the courage to learn new processes, new methods and acceptance for change. The reluctance to change has led to the fall of mighty organizations. Gandhi throughout his life kept on discovering ways to ensure effective fight against untouchability, British rule, western industrialisation etc.

Anticipating Change

The world has not been kind to people, organizations who fail to anticipate change. In the world of business, anticipating change has become the prime factor for sustainability. In a market environment where threats are omnipresent and ambiguous, it is important for leaders to know about the threats and opportunity.

One classic example is of Kodak. Kodak, once leader in film based photography failed to capitalize on the digital photography which it had invented in the first place. Kodak's fall was not an overnight event rather it was because of the continuous denial of its management to consider digital photography as a disruption. Kodak had a 10 year window to make a full transition as one of its former CEO conducted a research in 1981 which gave Kodak a 10 year window.

The Kodak's failure has the combination of both factors- not abandoning the past and not

Gandhi's vision of Indian Villages is what we see today in the form of 'Make in India.' The self dependence, self-reliance is what he thought for Indian Villages. One such attempt was the introduction of Khadi Andolan by Mahatma. Khadi later became the symbol of protest against the colonial rule and showed the world that India through its ability can make a dent in an empire where sun never sets.

anticipating change. It wasn't that Kodak did nothing about the digital photography; in fact it was the first one to invent it. It spent enormous amount of money to bring digital cameras, but could not embrace it completely and could not shun its film based photography business. It invested heavily in film based photography which it should have shunned.

This is an interesting case study. For Mahatma, to lead a country to fight independence was far bigger the case than protecting an organisation. For that to happen, a leader has to foresee the crisis

and expect the opportunities. The English rule on India had left the latter in shambles. India was marred with poverty, unemployment, starvation, famine, migration and several other adversities. Villages that once were enterprising were in acute crisis because of the British Colonial Economy. Gandhi advocated for small scale and locally oriented production using local resources and meeting local needs, so that employment opportunities are made available everywhere, promoting the ideal Sarvodaya- the welfare of all, in contrast with the welfare of a few. According to Gandhi, revival of the economy is made possible when it is free from exploitation of either man or environment. Gandhian economics presents an alternative to mainstream economic ideologies as a way to promote economic self-sufficiency without an emphasis on material pursuits or compromising human development. Gandhian focus on human development is an effective measure for eradication of poverty, socio-economic disparity and backwardness. Mahatma Gandhi knew the importance and role of Indian villages for the holistic growth of the nation. Gandhi said, "I would say that if the village perishes India will perish too. India will be no more India. Her own mission in the world will get lost."

Gandhi's vision of Indian Villages is what we see today in the form of 'Make in India.' The self dependence, self-reliance is what he thought for Indian Villages. One such attempt was the introduction of Khadi Andolan by Mahatma. Khadi later became the symbol of protest against the colonial rule and showed the world that India through its ability can



make a dent in an empire where sun never sets.

Gandhi wrote, "The object that we set before ourselves was to be able to clothe ourselves entirely in cloth manufactured by our own hands. We therefore forthwith discarded the use of mill-woven cloth, and all the members of the Ashram resolved to wear hand-woven cloth made from Indian yarn only. The adoption of this practice brought us a world of experience. It enabled us to know, from direct contact, the conditions of life among the weavers, the extent of their production, the handicaps in the way of their obtaining their yarn supply, the way in which they were being made victims of fraud, and, lastly, their ever growing indebtedness."

A detail of how Gandhi got to the khadi movement can be found in his autobiography. The relentless approach to find ways to get spinning wheels and teach people to weave was something Gandhi anticipated and did.

This is what leaders of today have to do to anticipate change-

- Listen and talk to the stakeholders.
- Conduct extensive research

and act on it.

- Keep an eye on rivals and see what they are doing.
- Be an active member on forums of the sector and industry in general to get to know latest trends.

Exploring Diversity

According to a research published in Harvard Business Review, there are two kinds of diversity viz. Inherent (gender, ethnicity, nationality etc.) and Acquired (working in different sector, country etc.). A two dimensional diversity is one where leaders possess at least three inherent and three acquired diversities. It goes on to say, "Employees of firms with 2-D diversity are 45% likelier to report a growth in market share over the previous year and 70% likelier to report that the firm captured a new market." In another study by Boston Consulting Group, it was found that companies with more diverse management teams have 19% higher revenues due to innovation.

It is not that leaders have to only work towards exploring diversity for their own growth, but they

need to instill diversity in their respective organisation, in their workforce and the way their organization functions.

Mahatma Gandhi in Swaraj wrote, "We are all tarred with the same brush; we are all members of the vast human family. I decline to draw any distinctions. I cannot claim any superiority for Indians. We have the same virtues and the same vices. Humanity is not divided into watertight compartments so that we cannot go from one to another. They may occupy one thousand rooms, but they are all related to one another." He goes on to say, "India should be all in all, consistently with the well being of other nations of the world." Such was his appeal, in Bihar or Gujarat or Maharashtra or South Africa or the USA. He was and is the leader in the truest sense as he took people along him irrespective of cast, creed, sex, nationality, ethnicity etc. That is why we call him- Father of the Nation.

Leaders along with many other attributes need to possess these skills. Life of Mahatma is a repository of such skills which we can take inspiration from, learn valuable lessons and contribute immensely to the society. It is not always the imitation but an intellectual interpretation of his work and life that can transform leadership in truest sense.

As we mark the 72nd death anniversary of Mahatma, in words of Martin Luther King Jr., "If humanity is to progress, Gandhi is inescapable. He lived, thought, and acted, inspired by the vision of humanity evolving toward a world of peace and harmony. We may ignore him at our own risk."

अहिंसा के नायक महात्मा गांधी



vjfohn flg
अध्यक्ष, एयरपोर्ट अथॉरटी
ऑफ इंडिया



गांधीजी ने समूचे विश्व को अहिंसा का पाठ पढ़ाया। उनकी विचारधारा आज भी उतनी ही सार्थक है, जितनी उनके समय में थी। यह गांधीजी के आकर्षक व्यक्तित्व का ही प्रमाण है कि उनकी शिक्षा एवं सिद्धांत आज भी लोगों को प्रेरित करते हैं। गांधीजी की कथनी और करनी में कोई अंतर नहीं था। वह आजीवन अपने सिद्धांतों से डिगे नहीं। गांधीजी ने सत्य, अहिंसा और प्रेम का रास्ता अपनाया तथा इसका संदेश दुनिया को दिया। गांधीजी की अहिंसा व्यावहारिक है, जो प्रत्येक व्यक्ति को निर्भीक बनने के लिए प्रेरित करती है। गांधीजी ने अहिंसा को भारतीय संस्कृति से ग्रहण किया था। भारत की प्राचीन संस्कृति में अहिंसा को प्रमुख स्थान दिया गया है। सबसे पहले महाभारत के अनुशासन पर्व में अहिंसा का उल्लेख आता है। जहां 'अहिंसा परमो धर्मः' की बात उल्लेखनीय है। दरअसल अहिंसा सभी धर्मों का आधार है। जैन और बौद्ध धर्म में

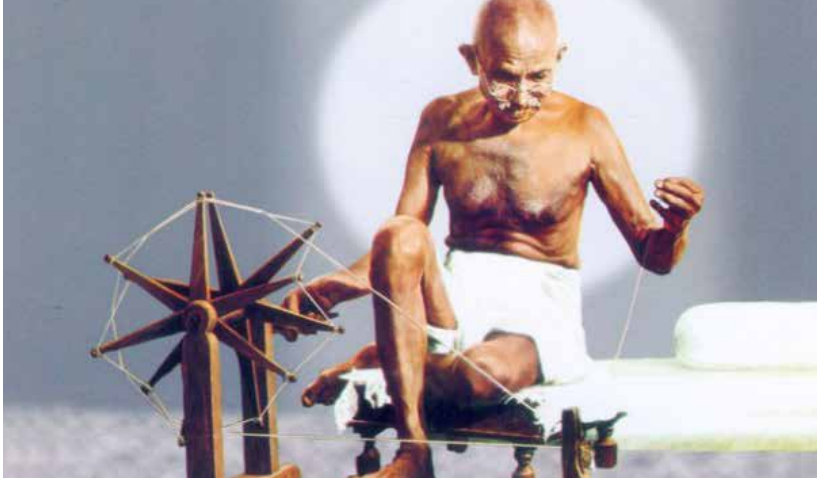
तो अहिंसा को सर्वोत्तम माना गया है।

ekuoH; eY;k ei ifjorlu

आज मनुष्य की ज़रूरतें अत्यधिक बढ़ गई हैं। इसके परिणामस्वरूप विश्व में संघर्ष बढ़ गया है। संसाधनों को जुटाने में हम अपना मूल मानवीय स्वभाव भूल गए हैं। आज हम अपनी आवश्यकताओं को पूरा करने की होड़ में इतने उग्र हो गए हैं कि किसी भी कीमत पर संसाधन को पाने से पीछे नहीं हटना चाहते। इस प्रक्रिया में हम प्रकृति को तो नष्ट कर ही रहे हैं, साथ ही व्यक्ति समाज, राष्ट्र एवं दुनिया भर के लिए, प्रतिस्पर्धा का माहौल बना रहे हैं। इस प्रतिस्पर्धा के फलस्वरूप युद्ध जैसी स्थिति उत्पन्न हो जाती है। गांधीजी कहते हैं, "व्यक्ति की ज़रूरत के लिए प्रकृति के पास पर्याप्त संसाधन हैं, लेकिन उसकी इच्छा को प्रकृति पूरा नहीं कर सकती है।" आज पूरी दुनिया में आपाधापी का माहौल नज़र आता है। यह माहौल सभी राष्ट्रों ने मिलकर बनाया

है क्योंकि विकसित देश, अपनी स्थिति को मज़बूत करने के लिए सामरिक दृष्टि से एवं बाज़ार के रूप में अपने आप को मज़बूत करना चाहता है। विकास की प्रक्रिया में लगे अन्य देश भी इस चक्रव्यूह में फंसे नज़र आते हैं।

सभी देश शांति को नज़रअंदाज़ तो नहीं करते पर उन्होंने चाहे-अनचाहे अपने लिए, प्रतिस्पर्धा का माहौल स्वतः ही चुन लिया है। अहिंसा की शक्ति सर्वोपरि है। गांधीजी कहते हैं, "अहिंसा सबसे ऊंची श्रेणी का सक्रिय बल है। वह आत्मा का बल है, अथवा हमारे भीतर रहने वाला ईश्वरीय बल है। अपूर्ण मानव उस दिव्य बल को पूर्णतया समझ नहीं सकता, वह पूर्ण तेज को सहन करने में समर्थ नहीं है। परंतु जब उसका अणु जितना अतिसूक्ष्म अंश भी हमारे भीतर सक्रिय बनता है, तब वह आश्चर्यजनक परिणाम लाता है। हम स्वभावतः अहिंसक होते हैं। मनुष्य और पशु का यह सबसे बड़ा अंतर है।"



tuekul dh yMkb!

दरअसल गांधीजी ने संपूर्ण स्वाधीनता आंदोलन में जनमानस को लड़ाई लड़ने के लिए तैयार किया। गांधी का संपूर्ण स्वाधीनता आंदोलन अहिंसक था। दक्षिण अफ्रीका से लेकर भारत तक की यात्रा में गांधीजी ने अहिंसा को अपना सबसे प्रमुख शस्त्र बनाया। अहिंसा की शक्ति से दुनिया को परिचित कराया। दुनिया को यह बताया कि अहिंसा कायों का नहीं अपितु उच्च नैतिक बल वाले बह। दुसों का कार्य है। गांधीजी ने लिखा है, “तलवार के ज़ोर से अगर कोई आदमी कुछ ले लेता है, तो उससे बड़ी दूसरी तलवार से यह छीन लिया जाता है। हिन्दुस्तान ने दुनिया को नया रास्ता बताया है, यही हमारी स्वतंत्रता का कारण है। वैसे तो दुनिया में तलवार का बदला तलवार से लेने वाले लोग बहुत होते हैं। बदला क्या वे तो एक के बदले दस को काटने की बात करते हैं। मैं कहूंगा, दस नहीं एक के बदले सौ काटो, फिर भी शांति नहीं होगी, मारकर मरने में कोई बहादुरी नहीं है। वह झूठी बहादुरी है। न मारकर मरने वाला ही सच्चा शहीद है। दरअसल मानव की सबसे बड़ी शक्ति उसके अहिंसक होने में है। हिंसा कमजोर लोगों की परिचायक है। विश्वभर की शांति का रास्ता अहिंसा धर्म ही है। हिंसा, मनुष्य के अस्तित्व को ही संकट में डालने

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की स्थिति पैदा कर देती है। युद्धों का इतिहास तो हम बचपन से पढ़ते आ रहे हैं। युद्ध का आकलन किया जाए तो हमें क्या प्राप्त हुआ?

;!) dk lIdV

आज हम चारों तरफ़ अणु और परमाणु बम की चर्चा सुनते हैं। अणु-परमाणु बम का असर भी हमने विश्व युद्ध में देख लिया है। वर्तमान में इसका खतरा और बढ़ा है। आज सभी को इस जैसे संहारक अस्त्र की निर्बलता को समझना चाहिए। जो मनुष्य के लिए खतरा हो, वह सबसे दुर्बल चीज़ है। एक अंग्रेज़ पत्रकार ने गांधीजी से सवाल किया, “अणु बम के बारे में आपका क्या ख्याल है?” गांधीजी कहते हैं, “ओह! इस मामले में तो आप सारी दुनिया के सामने डंके की चोट पर ऐलान कर सकते हैं कि मेरे विचार में अंतर आना असंभव है। आदमियों, औरतों और बच्चों का खून करने के लिए अणु बम के प्रयोग को मैं विज्ञान का बहुत बड़ा राक्षसी प्रयोग समझता हूँ।” फिर पत्रकार ने पूछा, “तो फिर इसका इलाज क्या है? क्या इसने अहिंसा को खत्म नहीं कर दिया है।”

गांधीजी कहते हैं, “नहीं उल्टे अब तो यही दुआ है कि यही एक ऐसी चीज़ है, जिसे अणुबम खत्म नहीं कर सकता। हिरोशिमा पर अणुबम गिरने और उसके बर्बाद होने की ख़बर पाकर मैं ज़रा भी विचलित नहीं हुआ। उल्टे मैंने अपने मन में यही कहा कि यदि दुनिया अब भी अहिंसा को नहीं अपनाती तो मानव जाति आत्महत्या से नहीं बचेगी।” युद्ध की कीमत पर मानवता को नहीं ख़रीदा जा सकता है और हिंसा किसी समस्या का समाधान नहीं हो सकता है। अगर हम मानवता, अपनी सभ्यता और संस्कृति को बचाना चाहते हैं तो अहिंसा पर अभिमान करना ही होगा। अहिंसा की संस्कृति ही दुनिया को सही रास्ते पर ले जाने का काम करेगी। गांधी के सपनों की दुनिया में हिंसा, दोष और अमानवीयता जैसे शब्दों के लिए कोई स्थान नहीं है। यह वर्ष हम सब के लिए विशेष है। इस अवसर पर हम सब को मिलकर हिंसा मुक्त दुनिया के निर्माण में अपना योगदान देना चाहिए। ■

Life of Mahatma Gandhi - Translated in Yarn

A Weaving Competition



Sanjeev Dua
Managing Director
NHDC Limited



Mahatma Gandhiji had a very firm opinion on handlooms and held a very passionate view about their role of weavers in the nation's economy. In many of his observations and stated beliefs he repeatedly emphasized the condition of handlooms way back in 1919.

Gandhiji saw two things of great importance in handloom – the fabric of the nation and the heritage of a great country like India. He envisaged tremendous variety and scope in the craft of weaving and associated craftsmanship. He also foresaw its excellent employment potential and a means to mitigate the existing rural poverty.

In the fond memory of Bapu and his contributions to the handloom industry. National Handloom Development Corporation Ltd a Public Sector organisation under the Ministry of Textiles conducted a hand loom weaving competition on the occasion of 150th Birth Anniversary of Mahatma Gandhi, under the guidance of the Development Commissioner (Handlooms). Theme of the competition was Life of Mahatma Gandhi.

The objectives of the competition were:

- Tribute to Father of the Nation.
- Motivate weavers by creating competitive environment for developing new designs.
- Create awareness and familiarise the policies of GoI implemented by NHDC.

The weavers across India associated with NHDC took part in the competition and more than 35 entries were received for competition.

These thirty-five weavers across India represented geographical expanse of the country from East to West and North to South covering weavers from Assam, Manipur, West Bengal, Tamil Nadu, Karnataka, Uttar Pradesh, Telangana, Andhra Pradesh, Maharashtra, Bhubaneswar, Gujarat and Himachal Pradesh participated in the competition.

Weavers produced samples in Cotton, Silk, and Wool and some of the products were unique. Weavers have used all the weaving techniques like Jacquard weaving, Tie and Dye, extra



weft, (Uchan), Tufting in creating these special products. One of the weavers used 3 Jacquards and 14000 thousand cards.

Weavers have used Gandhi with Charakha as theme, few of the weavers have shown their skill of weaving in illustrating the entire Dandi March, portraits of freedom fighters, woven in cotton, silk and wool.

These exhibits were evaluated for First, Second and Third prizes. First prize is Rs 25,000/- the Second prize is Rs 20,000/- and the Third prize is Rs 15,000/- along with the certificate of award. There will be a separate prize of Rs 10,000/- on best entry from each category of fibre (Cotton, Silk and Wool).

A committee was formed by the office of DC (Handlooms), Ministry of Textiles which has selected the 1st, 2nd, 3rd Prize winner and one best entrant in each category of Cotton, Silk, and Wool respectively.



Following are the weavers who have won the prize :-

- **1st Prize:** of Rs 25000/- and certificate by The Kalikkavalasu PWC. Ind. Co. Op. P&S Society Chennimalai, Tamilnadu.
- **2nd Prize:** of Rs. 20000/- and certificate by Sri Kapil

Vaidya Shyam Silk Udyog Mandi, Himachal Pradesh.

- **3rd Prize:** of Rs 15000/- and certificate by Sri M.N. Maruthi, Molakalmuru, Karnataka

Cotton Category: Rs. 10000/- and certificate by Sri Rajeshyam R. Sadula Solapur Maharashtra.

Silk Category: Rs. 10000/- and certificate by Adarsh Bunkar Vikas Kendra Sahakari Samiti Varanasi.

Wool Category: Rs. 10000/- and certificate by Sri Prem Singh, Krishna wool, Mandi, Himachal Pradesh.

It was decided to distribute these Prizes and certificates at the concerned Regional Offices on 26th January 2020 and the certificates were handed over to the weavers.

By this we at NHDC have endeavoured to humbly, in a small way propagate, assimilate and pay homage to the Father of our Nation and his ideology and principles. ■

The Earthy Man who taught us Good Governance



A. Ratna Sekar
Director [HR&CA]
Balmer Lawrie & Co. Ltd.

Joseph Lelyveld in his book on Mahatma Gandhi – “Great Soul” quotes Gandhiji several times. However, couple of quotes in the beginning of the book reflects Gandhiji’s strong personality and the principles and ideologies he firmly believed in.

I deny being a visionary. I do not accept the claim of saintliness. I am of the earth, earthy... I am prone to as many weaknesses as you are. But I have seen the world. I have lived in the world with my eyes open. (1920)

I am not a quick despaire. (1922)

For men like me, you have to measure them not by the rare moments of greatness in their lives, but by the amount of dust they collect on their feet in the course of life’s journey. (1947)

- Mohandas Karamchand Gandhi, 1869-1948

Mahatma Gandhi’s undaunted spirit, his connect with the lowest rung of society, his belief in trust, truth and transparency, his indomitable will and immense self-conviction were some of the qualities that set him apart as a great leader worldwide. I can confidently say that all the people in this world, who follow great leaders, would have surely been influenced by the teachings of Mahatma Gandhi at some point in time. We dearly call him the Father of our Nation! Every Indian citizen is aware of his exemplary contribution to

the freedom movement. He was the chief advocate of ahimsa and satyagraha, the movements which were beautifully strategized on the pillars of good governance. The foundation for good governance, in any kind of decision making, rests on key factors like equity and inclusivity, accountability, transparency, participation and responsiveness of all stakeholders, a strong vigilance mechanism and legal framework. Gandhiji was a visionary and in all the movements that he spearheaded, he followed the nuances of good governance and always had the buy in of larger groups.

Though Mahatma Gandhi was a great political and social thinker and not an economist, he had a commonsensical and spiritual approach to economics, particularly industrial economics. His idea of trusteeship, where Industry owners were expected to take ownership of everyone’s good, who were engaged in the industrial production, is particularly noteworthy. Profit or wealth created through entrepreneurship were to be optimally used for the welfare of all workers and their families. Thus, sustainability and social responsibility went hand in hand with creation of wealth.



His thoughts on ethics and morality in economics are profound. Here, we will endeavour to understand his 'Seven greatest social sins' and try to connect them, directly or 'in spirit' with an organization's processes to help develop a potential reference manual following on from Gandhian thoughts on ethical and good corporate governance.

Wealth without work

The spirit of this principle can be well applied in an organisational context for example 'if the processes are right the product will be right', 'there would be no manipulation or cutting corners in delivering value to customers and all concerned stakeholders', 'quality and cost consciousness' etc.

Pleasure without conscience

Can we look at organisational sensitivity towards sexual harassment at the workplace or for that matter any kind of harassment as an appropriate theme to address this profound observation made by Gandhiji? Here, I would like to give the example of my organisation Balmer Lawrie. We are the Founding Member of the UN

Global Compact and follow the ten principles for businesses stated by the UN. I feel by following principle 1 & 2, which is 'Support and respect the protection of internationally proclaimed human rights / Not be complicit in human right abuses', we are actually avoiding this particular sin. Balmer Lawrie remains committed to uphold and strives to further the cause of human rights in all aspects of its business and ensures that neither the Company nor any of its business partners indulge in any human rights violation or are complicit in any human rights abuse in any manner. The Company has duly constituted Internal Committees (as per the Prevention of sexual harassment of women at the workplace Act) at the Corporate Office and the Regional offices, which can be approached by women employees in case of any harassment. The Company has constituted committees to ensure that the employees are able to work in a positive atmosphere free from physical or psychological threat, abuse or sexual harassment. The committees meet periodically to identify and address issues, if any, that are of concern. The Company does not, as a matter of principle, deal with any party with history of human rights abuse.

Knowledge without character

All future ready organisations pay tremendous emphasis on knowledge sharing and knowledge acquisition. While implementing HRM best practices, focus and priorities of thematic areas like talent management, meritocracy, transparency, equal opportunity etc. should be to promote a robust organizational culture

Mahatma Gandhi was a great motivator as well. All his movements that garnered mass support are testimony to this fact. He always asked people to deliver their best in the present as the future would depend on what we did in the present. So, do good today, to get a good tomorrow. Being part of a Public Sector Enterprise, I will not do justice if I don't mention about the world's largest cleanliness movement initiated by Hon'ble Prime Minister, Shri Narendra Modi to pay homage to Mahatma Gandhi.

SAIL's Pursuits of Transparent Inclusive Growth



Sumita Dutta
Executive Director (CA)
SAIL

Mahatma Gandhi believed in carrying out business as well as earning profit while remaining completely transparent and conducting business ethically. He said "It is wrong to think that business is incompatible with ethics. I know that it is perfectly possible to carry on one's business profitably, and yet honestly and truthfully". One of his prominent thoughts on ethical business was "Business without morality will destroy us". While analysing the Gandhian model of ethical business, it is pertinent to talk about all aspects of the business including the transparent means of conducting it alongside the social responsibility of the corporate.

The world is becoming a global village where everything is getting more and more integrated. What is the right thing to do for a business is becoming no longer restricted within the contours of a country. The ethics and values are getting integrated across the globe. In such times of integration, the values of Mahatma Gandhi on ethical governance gain even more significance. The Gandhian values in ethical governance are reflected in commitment to values, ethical business conduct, and transparency

and makes a distinction between personal and corporate funds in the management of a company. Broadly, the philosophy of Gandhi in terms of ethical governance outlines a framework of development, where benefits for larger section of society come first before any personal good and at times even corporate profitability. I believe that this is the founding block of inclusive development.

Steel Authority of India Limited (SAIL), a corporate which has stood the test of time for more than sixty years, has always given credence to inclusive development efforts and its outreach to the people inhabiting its peripheral areas of plants is in a constructive and meaningful way. The credos of SAIL reflect the guiding philosophy of the company. In one of the credo statements, the company has categorically declared "we uphold highest ethical standards in conduct of our business". This is reflected in the company's business model where transparency in conducting or adopting any process is paid due importance and along with that discharging social responsibilities through CSR and otherwise, are also accorded high priority. The company has a vigil

mechanism and infrastructure to carry out checks and balances in its system.

Apart from this, SAIL has become the first Central Public Sector Enterprise to have entered into a MoU with Government e-Marketplace (GeM) for more efficient public procurement. SAIL, under the aegis of Ministry of Steel, has entered into this MoU with GeM towards maximising the procurement of Goods & Services on GeM portal. This aims to promote inclusiveness, broadening of base, transparency and efficiency in the public procurement and maximise cashless and paperless transactions.

Gandhi Ji's perception of ethical business primarily rested on the principle which he expressed as, "Excel in your work, produce wealth, take the minimum which you need, leave the rest to the welfare of the community". He believed in the prosperity of the business and creation of wealth not for the personal use but using that wealth for social causes, larger goods and benefits to those who were underprivileged. SAIL reflects this philosophy in carrying out its duties towards the society in a holistic manner. If we look closely in



and around the steel townships of this company, we will witness a sea of change brought forth by this company in those areas and in the lives of people living in those areas. The once upon a time quiet and backward hamlets near the SAIL plants are now buzzing with the pace of economic development ushered in by SAIL, over the years. SAIL's CSR initiatives have always been undertaken in conformity to the CSR provisions (Section 135) of Companies Act, 2013, CSR Rules, 2014 and Schedule-VII of the Cos. Act, 2013. SAIL carries out CSR projects mainly in periphery of steel townships and mines in the thrust areas falling in line with the Schedule-VII. The corporate's sphere of social responsibility extends to areas of education, medical & health care facilities, village development, access to water and sanitation facilities, nutrition, environment sustenance, women empowerment, sustainable income generation through self help groups, assistance to divyangs (people with special abilities), skill development etc. The details of CSR activities undertaken by SAIL are well documented and available in the public

Steel Authority of India Limited (SAIL), a corporate which has stood the test of time for more than sixty years, has always given credence to inclusive development efforts and its outreach to the people inhabiting its peripheral areas of plants is in a constructive and meaningful way. The credos of SAIL reflect the guiding philosophy of the company. In one of the credo statements, the company has categorically declared "we uphold highest ethical standards in conduct of our business"

domain as these are displayed on DPE webpage wrt. CSR in CPSEs on quarterly basis as well as on the company's website www.sail.co.in. Under the Companies Act, 2013 the company has been earmarking and allocating funds for carrying out several CSR activities. During the challenging times also, the company allocated funds from budget to continue various ongoing social projects, to maintain the continuity to keep its commitments.

The Mahatma believed that it may be difficult to but not impossible to conduct strictly honest business. It is entirely doable for every corporate and it becomes even more binding on public sector companies to carry out business in the most ethical manner which is socially benefiting and viable. The prosperity of a society or periphery automatically translates into an overall development ultimately resulting in benefitting the health of the business. The story of SAIL is reflective of an organisation's pursuit towards inclusive growth and development. Yes, as mentioned in our credo – "we do make a meaningful difference to people's lives"! ■

Mahatma Gandhi

and the Gospel of Selfless Action



Dr. Shobhana
Radhakrishna*

The Gita is the universal mother. I find solace in the Bhagavad Gita that I miss even in the Sermon on the Mount. When disappointment stares me in the face, and all alone, I see not one ray of light, I go back to the Bhagavad Gita. I find a verse here and a verse there and I immediately begin to smile amid over whelming tragedies - and my life has been full of external tragedies and if they have left no visible or indelible scar on me I owe it all to the teachings of the Bhagavad Gita.

Mahatma Gandhi, Anasakti Yog, 1929

The Early Influences

Mohandas Karamchand Gandhi got aware of the western civilisation in 1887 in England. He studied at the Inner Temple. Student Gandhi read the works of the great philosophers and profound thinkers from the West like Plato, Tolstoy, Thoreau, Edward Carpenter, Walt Whitman, Edward Maitland, Anna Kingsford, Carlyle, Bradlaugh, Emerson, William Morris, Henry Salt and John Ruskin who shaped and influenced his thinking. It is in London as a student that he got interested in religion. He met vegetarian thinkers and philosophers like Annie Besant, Bertrand Russell, Sydney and Beatrice Webb and Hyndman among others. In sense vegetarianism had become a religion for those who 'never depend their existence on

the blood of their fellow-creatures'. These were the people who had a considerable influence on the philosophical life of England.

When two Theosophist uncle and nephew, Bertram and Archibald Keightly approached this young man showing interest in reading Sir Edward Arnold's "Light of Asia" along with the original Sanskrit version of the Bhagavad Gita, young Mohandas was at a loss. He had only a passing knowledge of Sanskrit which he had learned in school. His Sanskrit teacher had to coax him to come back to class when student Mohan showed little interest. Mohandas faced a challenge, but he was determined to overcome it and read both the versions along with the Theosophist uncle and nephew. That proved to be of great advantage. Firstly his

knowledge of Sanskrit improved and secondly he imbibed the messages of the Bhagavad Gita. This quality of working very hard and taking up new challenges stayed with him throughout his life and helped him to evolve.

As a student, he used to spend ten minutes combing his hair stylishly in front of the mirror. He immediately recognised that these ten minutes could be use-duse in memorising two verses of the Gita daily. So he wrote these two verses on a paper and stuck it to the wall. While brushing his teeth and having a bath, he was able to learn it by heart. In such a way he memorised thirteen chapters of the Gita. Later when he made an in-depth study of all the versions of the Gita, it became quite evident that no other book or scripture influenced Mahatma

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Gandhi, shaped his character, and transformed his life as profoundly and permanently as did the Bhagavad Gita. Among the many books, he read, 'Gita' alone became an unfailing source of strength and solace to him in the darkest hours of his life. The second chapter of the Gita is on Samkhya Yog and describes the qualities of a person with steadfast wisdom. Two of the verses had a profound impact on him. As a spiritual reference book, the Gita was not only his constant-companion; it was his 'eternal mother' whom he esteemed even more than his earthly mother according to Mahatma Gandhi¹.

In a man brooding on objects of the senses, attachment to them springs up; attachment biggest craving and craving begets wrath. Wrath breed stupefaction, stupefaction leads to loss of memory, loss of memory ruins reason, and the ruin of reason spells utter destruction².

Mahatma Gandhi later wrote in his Autobiography on page 57. The verse in the second chapter made a deep impression on my mind, and they still ring in my ears. The book struck me as one of priceless worth. The impression has ever since been growing on me with the result that I regard it today as the book par excellence for the knowledge of Truth. It has afforded me invaluable helped me in my moments of gloom.

The Bhagavad Gita

We all have our battles to fight in

For Gandhiji, Nishkama Karma, the selfless action is one; therefore, that had to break the chain of cause and effect. Mahatma Gandhi always insisted on Purity of Means. So, in other words, if your end is a virtuous and an actual purpose, then you have to use noble means. The means for Gandhi always remained non violent. He never concerned himself with the ends.

our individual and societal life. These are the battles we always fight between our own positive and negative tendencies, between our strengths and weaknesses, between our higher aspirations and lower indulgences, between the intellect on the one hand and the mind and senses on the other.

Once we understand the facts of life, we need to stand between the two opposing forces and delve deep into our inner being through constant reflection and self-introspection which is essential to find our purpose, our mission, our inner calling to get the answers and derive the strength to fight and overcome adversity. As we are very well aware, all

problems are self-created, and a result of taking the wrong decision, wrong path, and making our life messy by just indulging in opposite to where we want to head and by not take responsibilities for our actions. Since all most all the problems are self-created, the solutions also lie within. If we look outward, the situation will always appear insurmountable. We need to look within, take corrective actions, and the problems will vanish. But to achieve that it is essential to know the self, devotion to be humble, internalise the knowledge into wisdom and act upon it. Without any action, it will only be preaching. Mahatma Gandhi had said: 'An ounce of practice is worth more than tons of preaching.'

For the generations of people seeking perfection and distinction, the Bhagavad Gita has long been an inspiration. They have achieved excellence in every field. The Bhagavad Gita teaches us as to how an ordinary person can rise above petty, personal preoccupations to become the extraordinary person. The Bhagavad Gita draws from the sublime truths of the Upanisads and presents them as a practical technique of Art of Living. Yet it is enigmatic and eludes the grasp of most people.

Gandhiji turned to the Gita in every moment of crisis he faced in life. He was the only one in the first half of the twentieth century-based his conduct on the essence of the Bhagavad Gita. He has translated the Gita and called it

1 Source: Majumdar, Uma Mahatma Gandhi and the Bhagavad Gita , Dec.6 2014, AmericanVedantist<https://americanvedantist.org/2014/articles/mahatma-gandhi-and-the-bhagavad-gita/>

2 Anasaktiyoga, The message of The Gita in Mahadev Desai, The Gospel of Selfless Action or The Gita According to Gandhi, p. 127, Navjivan Publishing House, 1946

'AnasaktiYog.' Mahatma Gandhi led his life according to the central messages of the Bhagavad Gita -living selflessly without attachment and possession in the spirit of Yagnya. Thus Gita became for him the 'infallible guide' a 'book par excellence' in all the moments of crisis in life. He wrote in his Autobiography on page 221:

Just as I turned to the English dictionary for the meaning of English words that I did not understand, I turned to this dictionary of conduct for a ready solution of all my troubles and trials. Words like Aparigraha (non-possession) and Samabhava (equanimity) gripped me. How to cultivate and preserve that equanimity was the question. How was one to treat alike insulting, insolent and corrupt officials, co-workers of yesterday raising meaningless opposition and men who had always been good to one? How was one to divest oneself of all possessions? Was not the body was itself possession enough? Were not wife and children possessions? Was I to destroy all the cupboards of books I had? Was I to give up all I had and follow him³?

On 12th March 1930 just as Mahatma Gandhi was preparing to Navjivan Trust published his translation of the Bhagavad Gita called 'Anasakti Yoga'. It shows the way to attain self-realization while doing ones obligatory duties. Gandhi wrote, "Gita shows the virtue of self-surrender and selfless devotion. All actions bind the self, but if all are dedicated to the Lord they do not bind, rather they release him.

His associate Swami Anand had

requested him to write the translation of the Bhagavad Gita based on his experiences. He was certain that people would benefit and learn the Art of Living from it as it would be based on Mahatma Gandhi's experiments. Swami Anand was a close associate of Lokamanya Tilak and was instrumental in forging a deep friendship between them.

Heeding to the request of Swami Anand, Mahatma Gandhi read the 'Gita Rahasya' by Lokamanya Tilak in Yervada jail where he had the time to read up on various translations of the Gita. He was sentenced to prison for six years and imprisoned in the Yervada jail. Gandhiji started writing the interpretation of the Gita in 1922, but due to ill health, he was released sooner. Immediately after his release he got busy with the national Satyagraha and constructive activities and was only able to finish it by 1927 when he was on the tour of the Himalayas along with Kasturba and spent a week in Kausani, a hill station and Village situated in Bageshwar district in the state of Uttarakhand. Kausani is famous for its scenic splendour and its spectacular 300 km-wide panoramic views of Himalayan peaks like Trisul, Nanda Devi and Panchchuli. It was here that Gandhiji stayed for a week, made the corrections in the AnasaktiYog and wrote the introduction in an atmosphere of serenity and peace.

Swami Anand who had read more than one hundred translations of the Bhagavad Gita had spent many years with the saints and seers said that he had met

a person like Gandhiji for the first time who did what he said. There was no difference between his words and deeds. Mahatma Gandhi wrote in his introduction of AnasaktiYog that he did not know if all the translations he had read laid claim that they were based on the experiences of the authors. But in his interpretation, he can undoubtedly claim about his experiences of the past 38 years. That is the reason; he said if this book is read by all men and women who want to base their conduct according to the Dharma, then they must read his translation, deeply contemplate on his and find the courage and strength from it.

Mahatma Gandhi not only wanted to give the messages of the Gita to people but wanted to let people understand and get inspired to put them into action and mould their life according to that. No other translator had ever claimed like he did when he said, 'My Life is My Message'. Gandhiji considered Gita to be the spiritual and ethical 'Touchstone'. He used to follow according to message and no difficulty or failure in life was able to deter him from this path.

Dharma (Swadharma) and virtues

Mahatma Gandhi always spoke about duty and said that people have rights and responsibilities and often fight for rights. When in 1946, Julian Huxley, Director of UNESCO Human rights, wrote to Gandhi ji for his views on Universal Declaration of Human Rights. He said the State only gives rights and one may call

3 Desai, Narayan, AnasaktiYog- The Gospel of Selfless Action, My Life is My Message Vol.2 , pp. 587

them inalienable and think that that right belongs to people inherently you may have the right to life and to secure to the property. He said he was not very fond of rights and thought of duties all the time. For the rights, one is dependent on the State.

No society can exist without the virtues of faithfulness, courage, bravery and above all friendship and sacrifice just like in the case of the army of Duryodhana which has such valiant warriors like Bheeshma, Drona, Karna and they are not evil. They are kind and they are there because they have made a promise, because offriendship, because they had loyalty. In Mahabharata, the Kaurava King Duryodhan does not control his army. The army holds itself because they have all these virtues and above all, friendships.

Mahatma Gandhi explained to people that in the British Colonial rule in India, it is undoubtedly because evil also has some element of goodness and therefore, evil can be converted into goodness. If they were radically opposed, you could not do it if you withdraw the goodness out of the evil then evil collapses. So Non-cooperation means that you recognise the virtue even in your enemy and you withdraw it. And if you remove it, then it cannot survive. And throughout his life Gandhiji gives many examples of this in the non-cooperation movements when he motivated ordinary Indians that you are more courageous, you are more virtuous and not afraid to either go to jail or to die as the soldier of the nonviolent army. Gandhiji called himself the Commander – in-Chief of the non-violent army and was always the first one to go

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to the forefront to face potentially dangerous situations and put his life in the line of fire.

Lord Krishna says in the Bhagavad Gita to Arjuna has no choice but to the fight. He could not run away. Arjuna had to stay and fight those even if they were his cousins, teachers and relatives. He had no choice. In the same manner, Gandhi ji had told people that if you want to free India then even if you are led to your death, you must go in a public manner. You must go in a non-violent manner. In a Satyagraha, you must resist in such a way that you have to show your oppressors, and show everyone around, your neighbours also that you are the more courageous one who is brave, you are the one who is truly brave and if you do this, even if two or three people are converted then in future generation will be able to say that you were the best of Indians.

The advice Mahatma Gandhi gives to the Satyagrahis comes straight out of the Gita, out of the interpretation he presented it in 1926. And in 1936-39 he is now laying out. So that is an example of duty and sacrificial duty in particular works because evil depends upon goodness. So

sacrifice is the ultimate form of duty, the final form of duty. The ultimate way of withdrawal is sacrifice.

Sacrifice –Yagnya

In Gandhiji's life, this focus on sacrifice is crucial because he takes sacrifice as the Yagnya from the Bhagavad Gita, the ritual sacrifice and makes it a kind of Balidan, makes it a sacrifice of himself. Gandhiji thinks it is essential because it is both Cotillion and exceptional. People asked him in amazement as to what did he mean to sacrifice yourself. And Gandhi did this often himself. He put himself in the harm's way in every fasted unto death on more than 31 occasions. He puts his life at risk; people always said that this is exceptional and only Gandhi could do it.

But according to Gandhi said everyone could do it as everyone does do it in India. In families where parents and children are willing to sacrifice themselves for each other, husbands and wives and lovers are willing to sacrifice for each other. We see it everyday in front of us. Every family does this in Indian culture. Therefore, Gandhiji had great faith in the capacity of the sacrifice made



willingly by the Indians and wanted to generalise it. For him, it was also important to make individuals virtues as widespread societal norms. Even in his childhood, after watching the play Satyavadi Harishchandra, the child Mohan asked himself why cannot everyone be truthful and sacrifice like Harishchandra. Child Mohan was convinced that everyone could sacrifice like Harishchandra, his great hero.

In Indian mythology, we have the epitome of sacrifice in all these heroes and Gods. Harishchandra was willing to sacrifice his wife and son; Rama who is willing to sacrifice his wife and to some indirect degree his two sons and Prahlad who in effect sacrificed his father. It is a curious sacrifice because you usually have the father sacrificing the son. Gandhiji does the translation of Plato's 'Apology' which is about the sacrifice of Socrates who chooses to die. He drinks the cup of poison. Socrates wants to die deliberately, even though he has a choice not to die. To some extent, Jesus Christ's crucifixion had the same impact on Mahatma Gandhi.

Thus this is a vision of sacrifice comes to have a grim and exciting

reality in his own time. As you know the sacrifice of the Gita is the sacrifice of your own. That is why in the battle of Kurukshetra, Arjuna is so hesitant because he has to kill his relations, his friends and his preceptors.

In 1947, Gandhiji saw this same situation playing in his time in Calcutta where the communal riots are going on. Gandhiji gets promises from the militant organisations on both sides saying you will permit the return of those whom you have chased out and in one neighborhood there is a Hindu militant group and they make a promise to Gandhi.

Prof. Nirmal Kumar Bose, who was with Mahatma Gandhi during his pilgrimage to Noakhali in East Bengal in 1947, narrates in his book, 'My days with Gandhi' that one of these figures comes to him and tells him, 'We have promised Gandhiji that we will protect the Muslims who are here but there are many of our brothers who will not listen to us. So what we need to do is we need weapons to defend the people we have promised to defend'. Bose thinks that Gandhiji will not agree because how could he admit that someone should have weapons? Gandhiji is told about this and he says immediately, 'I am delighted; of course, they should have weapons.' There is an immense risk involved in this but because Gandhi ji trusted them. How did he know that these people would not use the weapons against these Muslims? For Gandhi, of course, it is the 'Trust' that matters. It is that trust that puts unbearable pressure on the person you trust. And Gandhiji sees this as an instance from the Gita where people are willing to kill their brothers,

their own relations to honour the promise. It is like the world of the Bhagavad Gita come alive again. According to Gandhiji, moral life must be a practical life; it cannot just be an aesthetic life. Under all somewhat troubling, very severe challenges and exceptional circumstances, Gandhi ji relies on the teachings of the Bhagavad Gita. The teachings of the Gita are to be available to him in everyday life, just as it is possible for every one of us. The Gita is always there ready and present and it allows you to think richly but it insists upon it being put into practice, not just there to admire it not only to think about it.

Selfless action - Nishkama Karma

For Gandhiji, Nishkama Karma, the selfless action is one; therefore, that had to break the chain of cause and effect. Mahatma Gandhi always insisted on Purity of Means. So, in other words, if your end is a virtuous and an actual purpose, then you have to use noble means. The means for Gandhi always remained non violent. He never concerned himself with the ends. It is Gita's teachings. He never considered the fruits of your action and focused only on the means. It is Gita's teachings. He never thought of one's the fruits of action and considered only the means. According to the Gita if one considers the nature of one's actions, in its own right according to one's dharma, then the ends will take care of themselves when one considers the means according to one's dharma. If you believe the nature of your actions, in its own right according to your Dharma, then the ends will take care of themselves. ■

Mahatma Gandhi and Business Ethics



Prof Lubna Nafees*



Dr. Shobhana
Radhakrishna*

We are living in times when each one of us is questioning themselves in their mind "What has the world become and how have we reached here?" It took us quite a while to get here, and each one of us is a culprit. Each time we said this little deviation could be managed, we were only contributing a drop to the ocean of miseries that threatens to drown the world. Remember comments from marketing class at the Business School everytime a practitioner came to speak - "Theory and Practice" are two parallel universes. All the ethics sounds good in the classroom but when you are on the ground things are drastically different. If a business has risen to the top, there is just no way that they were always ethically followed by a wide grin challenging all the academic ideals!

Mahatma Gandhi's concept of trusteeship provides an alternative system of management of wealth and resources by creating a delicate balance between individual initiative and societal commonweal. The practical application of this concept in the field of business involves running businesses based on ethical maxims and devoting the fair earnings from the industry for the welfare of society.

Gandhian Economics

Gandhian Economics is based on the principles of Non-possession which he termed as Trusteeship. Dr E.F. Schumacher, who called Gandhi the greatest 'people's economist', says: "Gandhi abhorred the industrial civilization because it was based on callous exploitation of non-renewable resources. It made bodily welfare

the sole object of life, which reduced man to nothing but a clever animal." For the business community wherein class harmony between labour and management reigns supreme. Proprietors of business firms are only the trustees of the wealth of society.

Mahatma Gandhi said, "The Roots of Violence: Wealth without work, Pleasure without conscience, Knowledge without character, Commerce without morality, Science without humanity, Worship without sacrifice and Politics without principles". And this in a nutshell encapsulates what Gandhi had to give to the world. It has been said that Gandhi was an extraordinary man, but for me he was just a very simple being for whom morality was the highest truth and it is perhaps this quality of him that immortalized him into a Mahatma.

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Economics according to Mahatma Gandhi was, put very simply, rejection of materialism. For him all men were equal and therefore deserved equal benefits that society had to offer. He was an economist of the masses, of the common man, someone for whom caste and class were superfluous. He was rooted in the prevailing social reality that surrounded him and throughout his life sought to integrate the socio-economically deprived into the mainstream of society. His economic philosophy was not some disjoint set of ideas but those in conjunction with basic human rights like right to justice and right against exploitation.¹

Mahatma Gandhi's Hind Swaraj or Indian Home Rule is a treasure of practical ethics for the growth of the corporate world and business community not only in India but on a larger global plane and intercontinental ethos. The world is peaceful, growing and moving towards beneficial and fulsome development only when ethics and values operate and sustain the society and community where we live.

Corporate and business world grow and prosper only in a primarily peaceful, nonviolent socio-political and economic setup. Truthfulness, honesty, efficiency, loyalty, determination, self-reliance, discipline and professional dedication are also practical apriori values necessary for a successful business and corporate activity and establishment. Mahatma Gandhi had already told the world leaders that, "Earth provides enough to satisfy every man's need but not

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for every man's greed." It is common knowledge that development and prosperity are possible only in a nonviolent and ordered economic and political system. Peace is also a pre-requisite of the process of globalisation in the twenty-first century.

The Gandhian values of Hind Swaraj are such that they only help build a truly equitable, egalitarian and self-respecting world through real globalisation based

on good governance and e-governance, global civil society and e-business and e-commerce.

Despite utter condemnation of industrialisation and mechanisation in Hind Swaraj, Mahatma Gandhi has expressed umpteenth time that he is mainly against such manufacturing, automation and the technological nation which is harmful to ever-expanding opportunities for livelihood, humanitarian concerns and ecologically balanced lifestyles. Mahatma Gandhi wrote about the Economics of the Spinning Wheel in 1928, as reported and said, "God forbid that India should ever take to industrialism after the manner of the West. The economic imperialism of a single tiny island kingdom is today keeping the world in chains. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare."

Donations coming from the ultra-rich and skyrocketing as the wealth inequality around the world widens. However, these donations are mostly to save these companies from paying taxes. There is a message that is going viral by Robert Reich which says that if you paid a tax of \$1 in 2018, you have spent more than Amazon, Netflix, Chevron and 57 other billion-dollar companies. There is another episode on Netflix Patriot Act by Hasan Minhaj titled "Why Billionaires won't save us". The shows bring to light how big corporate donors are using donations to save themselves from taxes but their contributions really provide no relief to the world. Where in this

¹ Patil Sanjay, Article, Gandhi's Idea of Economic Development

entire scheme of things did we deviate from Gandhi's concept of trusteeship? Gandhi advocated a delicate balance between individual initiative and societal commonwealth.

We are witnessing a messed up world which is primarily burning due to the wealth inequality and power imbalances created as a result. There is a debate between what is and is not a firm's responsibility towards society. And many believe that social wellbeing is not a part of their job. Their primary motto is profit maximisation which through other stakeholders will translate into societal welfare.

Few companies in the past have become infamous for affecting the water table and polluting the environment. To gain their lost reputation, they have invested in "sustainability" projects and claim that they are working with various stakeholders for a better society. These claims have led to "green washing" and "blue washing". Not to forget the technological waste that is accumulating with the more conveniences handed it out to consumers. Could Gandhi and Capitalism not go hand-in-hand?

The latest being exploitation of earth for coal and revenge of the Bushes in Australia and its link with faulty economic policies. We do not comprehend that the bushes have taken their revenge as the Nature and forests make us, the human beings what we are. But, it can certainly be said that the leaders and politicians are responsible for 'this unprecedented calamity'.

In today's era, it is certain that human activities, burning of fossil fuel for rapid



industrialization and greed for controlling the world are squarely and only responsible for the ecological crisis. The first step is to reduce dependency on fossil fuel. Every year incidences of Bushfire in Australia are on the increase, and climate science has claimed that it will increase every year. Since the past thirty years all the countries in the world are only talking in UN about dealing with climate crisis, but the main concern of the government of Australia is production and export of coal. Australia stands at the third place as the major reservoir and exporter of coal and uses it for production of electricity for its population of 2.3 crores which is less than the total population of Delhi and Mumbai. Why then is Australia taking a leading role in mining of coal? Only for International export in which their market shares is 40%.

According to the environmentalist, Sopan Joshi, Coal is the remains of the forests that got buried in the recesses of mother Earth for over millions of years. The Bushfire has engulfed the living forests of Australia since 2019 and has spread over two and a half

million acres of land and are the victims of buried forests. Millions of wild life has perished in a matter of minutes. It has claimed 25 lives and hundreds of homes got burned displacing thousands.

Fossil fuels emit Carbon Mono-Oxide and a sparsely populated and rich country like Australia is emitting the maximum amount in the atmosphere. People and the industries are used to luxurious life style. Their life style is non-negotiable. However, they do understand the urgency of the climate crisis as they are face to face with the devastation of the Bushfire. Scientists have issued the warning. Young leaders like Greta Thunberg have expressed their deep concerns and have continued the school strike every Friday since the last fifty six weeks. Yet, the leaders are not owning up the responsibility of their actions.

To all those who can act now to correct their misdeeds, Mahatma Gandhi had said, 'The earth, the air, the land and the water are not an inheritance from our fore fathers but on loan from our children. So we have to handover to them at least as it was handed over to us.' ■

Bapu's Economic Vision



Prof. Lallan Prasad *

When Mahatma Gandhi was alive, two conflicting economic ideologies were followed by policy makers in different parts of the world. Western Europe and United States of America were developing their economies on Adam Smith's philosophy of freedom of enterprise while Soviet Union and Eastern Europe were following Karl Marx's controlled economy. Adam Smith believed that market economy was in the best interest of consumers as well as producers as it works on the principle of 'intelligent self interest'. Demand and supply will determine price, production and consumption. Market will govern itself without the intervention and control of the state. Capital in this system became supreme; labour began to be treated as a commodity. The system was called Capitalism. Karl Marx believed that Capitalism had inherent contradictions and conflicts. When capital becomes supreme, few people would become rich and they would exploit labour. They will pay as less as possible to labour to maximise their earning. The extra profit generated by capitalists was described by him as 'surplus value' which increases their wealth further and

widens the gap between haves and have-nots. Marx called upon the workers to unite and fight against capitalist system, take the control of economy so that equal opportunity may be created for all. His economic philosophy was called Socialism. In effect it was the transfer of power to run the economy in the hands of the state although theoretically it was to be in the hands of the proletariat. While capitalism survived in most countries where it was introduced, Socialism was driven out from where it started, although as an ideology it is not dead.

Bapu's economic philosophy was based on Indian ethos, life style and value systems. As an apostle of peace and non-violence he believed in peaceful co-existence of capital and labour, while both in the Capitalist and Socialist systems conflict and violence are inherent. The exploitation of labour in Capitalism, and transfer of wealth by force in Socialism, both are in effect violence and both create conflict. In capitalist countries trade unions fight for the rights of workers, in Socialist economies people resist the transfer of ownership to state and abolition of freedom of enterprise. Gandhi wanted industrialists to act as trustees of nations' wealth

on the principle enunciated by our ancestors 'Sabei bhumi Gopal ki' (all land belong to God) and as said in Ishopanishad, God has created this universe for all, one should be satisfied with his own share, should not grab others. Gandhi was against taking wealth of rich by force by the workers, instead they should adopt Ahinsak ashyog (non-violent non-co-operation). He considered Charkha as a symbol of self sufficiency and a non-violent instrument against costly heavy machines. Gandhi had his own interpretation of Socialism in which there was no place for violence as it happened in Russia. He wanted a social order in which rich and poor, land owners and landless both feel secure. He considered Russian Socialism as an imposed communism by force, which does not suit India's nature. Gandhi advised rich to act as trustees of society' wealth, and spend their surplus earning for social welfare considering it as their duty to society. Like Kautilya, he warned traders and businessmen not to resort to dishonest practices like profiteering, hoarding, cheating consumers on account of weights and measures, quality of products and services.

Gandhiji was in favour of

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decentralized employment oriented small and cottage industries. He did not like Western model of mass production with heavy mechanization and excessive exploitation of nature for producing goods like deadly weapons of war, luxury products which are not needed for human welfare. Every village in his opinion should be self governed and self sufficient, produce food and other essential items for living, as far as possible, in village itself, exchange its surplus with other villages. In his view Gram swarajya was True Swarajya. India is a country of villages; urbanization on Western model was not desirable for it. Production and consumption, both should be limited to the needs of society. Mechanization to the extent it helps in improving production of cottage and small industries was welcome. Spinning and weaving, in particular, should remain decentralized and not done in mills as it gives employment to a large section of population. Compared to urbanized and industrialized West with small population, India's economy is basically rural and it supports a large population. He was however, not against large industries which were essential for the nation. He preferred state ownership and control of such industries for which Government should seek co-operation of industrialist. No force should be applied to take their ownership right.

Bapu was greatly concerned with the plight of farmers in the country, farmers first was his basic policy. Whether a farmer owns land or is landless, he makes important contribution to the economy, but large majority of farmers are poor in this country. It may

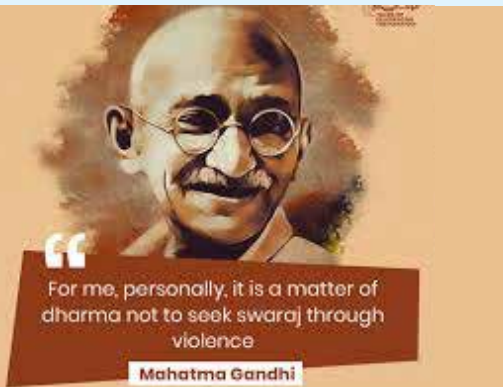
Gandhiji was in favour of decentralized employment oriented small and cottage industries. He did not like Western model of mass production with heavy mechanization and excessive exploitation of nature for producing goods like deadly weapons of war, luxury products which are not needed for human welfare. Every village in his opinion should be self governed and self sufficient, produce food and other essential items for living, as far as possible, in village itself, exchange its surplus with other villages.

be recalled that a number of famines occurred during British rule killing large number of people in rural areas. Large majority of farmers throughout country were in debt and living a miserable life, exploited by zamindars and money lenders, deprived of basic amenities of life. Gandhi called up on the rich and the landlords to share their wealth with poor farmers to uplift them spend open heartedly for educating their children, and providing health care, irrigation, road, sanitation, housing and other facilities in the villages and pay Agriculture labour sustainable wage. He advised elected assemblies to be sensitive to the needs of the farmers, care more for people living in villages not in few cities which will take care of themselves.

Gandhi's faith in truth and non violence was admired world over when he started Dandi March in 1930 and broke Salt law imposed by British Government to deprive Indian populace to make salt from sea water, pay penal taxes on making and selling salt and buy imported salt at a heavy price. Covering a distance of 360 km. from Sabarmati to Dandi on Arabian sea, Gandhi's convoy grew in size from 80 to 50000

people. This was the beginning of the Civil Disobedience Movement to fight peacefully against injustice. Gandhi was arrested, the movement spread throughout country, millions started making and selling salt to defy Government order. Satyagrahis were brutally beaten, over 60000 were jailed, Gandhi went on fast. Government had to yield to take the salt law back. It was a victory of truth and non-violence against unjust order and tyranny of a colonial power.

Division of labour is an important principle of economics: one should be given the job for which he is best suited. VARNASHRAM DHARMA is a part of Indian ethos and way of life for thousands of years which facilitate transfer of skills from generation to generation. People are classified in this system on the basis of their knowledge and skill, not on the basis of birth. Gandhi stood for this, called it scientific, but he was opposed to social status based on it. He considered all human beings equal irrespective of their job or profession. He fought against the evils which crept into varnavyavastha making it an inheritance based caste system. He considered untouchability a great



sin against humanity and worked for restoring the status and dignity of the people who became the victim of the system. He called them Harijan, the son of God.

Bapu's love for nature is well known. He said that mother earth had given us enough for our needs but not for our greed. We must limit our demands on nature; extract from it what is necessary for our sustenance. In true Indian tradition, Gandhi believed in plain living and high thinking and practiced it in life. Ashrams established by him are excellent examples of living with nature where houses are built with local material, vegetable and food grains are grown in local farm, sanitation is the responsibility of ashram inhabitants, livestock is kept for milk and fertilizer, vegetarian food is served to all, everyone takes part in spinning, weaving and producing khadi, morning and evening prayers, and there is no discrimination on the basis of religion, caste and creed. Gandhi was against Western model of consumerism and industrialization based on maximum exploitation of nature. He could dare to say 'God forbid that India should ever take to industrialisation after the manner of West. The economic

Bapu's economic philosophy was based on Indian ethos, life style and value systems. As an apostle of peace and non-violence he believed in peaceful co-existence of capital and labour, while both in the Capitalist and Socialist systems conflict and violence are inherent. The exploitation of labour in Capitalism, and transfer of wealth by force in Socialism, both are in effect violence and both create conflict.

imperialism of a single tiny island kingdom (England) is today keeping the world in chains.' As early as 1909 in Hind Swaraj he warned of dangers world was facing in form of environmental destruction and threat to the planet. JC Kumarappa, close to Gandhi wrote in his book 'Economy of Performance: A Quest for Social Order' that in studying human institutions we must never lose sight of the great teacher: mother nature, anything that we may devise if it is contrary to her ways, she will relentlessly annihilate sooner or later. An economy that is consistent with the natural order is deeply moral with

well defined rights and ethical obligations on every participant and contributes to the welfare of all.' Mira Behn, fascinated by Gandhi's civil disobedience movement left home in England, joined Gandhi and participated in India's freedom struggle. She also worked on projects on sustainable environments which include Gopal Ashram in Bhhilangana valley, now in Uttarakhand, and Pashulok Ashram in Vidarbha block, near Rishikesh and others for preventing deforestation, flood control, rehabilitation of landless and poor, caring cows and bullocks and cattle development programs. She was among guardians of our ecological galaxy in her time. She alerted policy makers on hazards of converting mixed forests into mono cultural starts, excess use of chemical fertilizers, negative impact of large dams and devastation caused by sand mining. In 1949, she criticized short sighted policies of development being followed in India in mindless emulation of the West. Major movements to protect environment such as Chipko led by Chandi Prasad Bhutta and Sunderlal Bahuguna, Narmada Bachao Andolan by Baba Amte and Medha Patkar and Ganga Bachao movement by Anil Agrawal derived their inspiration from Gandhi.

Bapu's economic vision was not limited to his time, policy makers in India and the world new it when he was alive and realise its importance in today's scenario, but the materialism has taken over spiritualism to the extent that Gandhi is confined to the books and literature as it has been happening with most philosophers and visionaries in human history. ■

Relevance of Gandhiji's Ideologies and Principles



Anita Gupttrishi
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As we progress and move towards modernisation, Mahatma Gandhi's ideologies become more relevant today especially when people are trying to find solution to the rampant greed, widespread violence and runaway consumptive style of living. Gandhi ideologies shaped the creations of institutions and practices where the voice and perspective of everyone can be articulated, tested and transformed. He had been a great advocate of divine virtues i.e. virtue of truth, love, non-violence, fearlessness, charity and service to mankind.

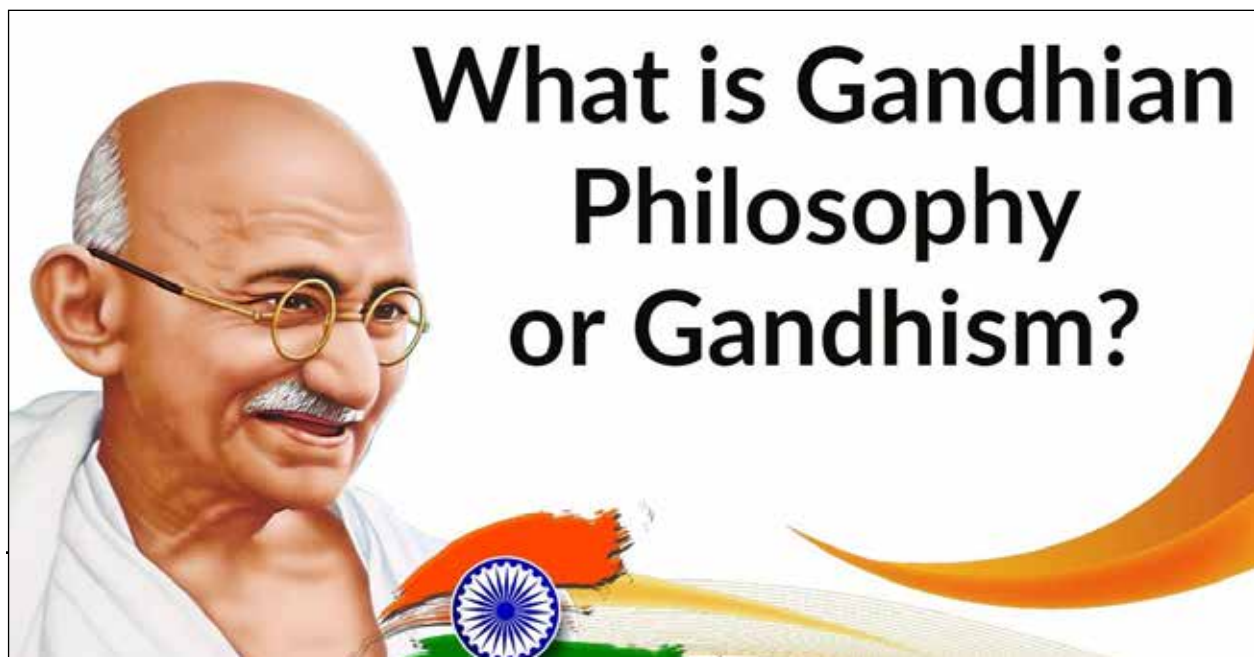
Gandhian ideology regarded

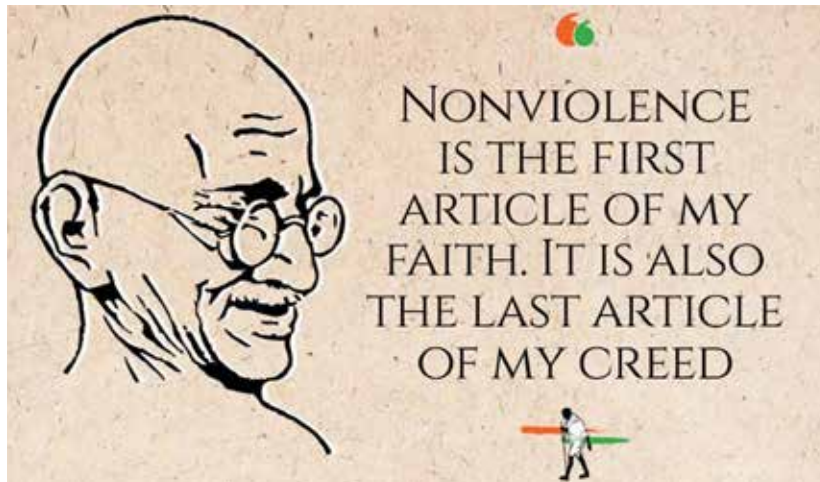
human nature and fundamentally virtuous and all individuals are believed to be capable of high moral development. This ideology emphasizes not only on idealism but practical idealism and believed transforming the individual and society simultaneously in accordance with the principle of truth and non-violence.

In today's reference there is a need of an hour that every individual tries to follow his ideologies irrespective of the fact where he /she is placed. Instead of getting angry on others it is better to think positively and believe in whatever happens is for a good

reason. Non - violence and forgiveness are the higher calling of virtue. This will not only help in achieving organisational goals of maximizing their profits but also will help in attaining self actualization that will lead to individual contentment and happiness.

Gandhi ji believed that everyone is unique in this world and therefore one should not compare with others. Be honest with oneself of who is he and what he wants. If he thinks there is something to fix, then fix it. This goes a long way though this particular aspect is many times covered by vigilance, audit but it cannot be executed till there is individual willingness





and choice. One needs to be honest to work, to his colleagues juniors, and seniors and society at large.

One more ideology of Gandhi ji is relevant in today's time that is faith, he is of belief of a higher power and believe that all religion are real and equal. One doesn't need to believe in god but it is good to believe that everyone has equal, inherent value. It is about knowing one's values, ethic and morals. Faith is not following others blindly especially when someone else is doing something that his heart says it is not right.

If above ideologies are kept in mind it is easier for top management to adopt the mechanism that are used to govern managers and to ensure that the activities taken are consistent with the intent of key stake holders groups. This will help in achieving responsibilities it has to be rooted in individual as well communal values (both material and spiritual). This will also help in complying not just with the letter of law but the spirit of the new reforms that recognizes all primary benefits to organisation

Government of India has tried to

imbibe Gandhian ideology in its main agenda and therefore took up the project on Swachh Bharat Abhiyan. Eventually all corporates contributed their bit towards this project. Swachh Bharat Abhiyan is expected to cost over 620 billion (US\$8.7 billion). The government provides an incentive of 12,00 for each toilet constructed by a rural family. An amount of 90 billion approx was allocated for the mission in the 2016 Union budget of India. The World Bank provided a US\$1.5 billion loan and \$25 million in technical assistance in 2016 for the Swachh Bharat Mission to support India's universal sanitation initiation. The programme has also received funds and technical support from the World Bank, corporations as part of corporate social responsibility initiatives, and by state governments under the Sarva Shiksha Abhiyan and Rashtriya Madhyamik Shiksha Abhiyan schemes. The Government appointed CPWD with the responsibility to dispose of waste from Government offices. The Ministry of Railways planned to have the facility of cleaning on demand, clean bed-rolls from automatic laundries, bio-toilets, dustbins in

all non-AC coaches

Another move of Govt on line transactions, declaring cash free zones, branding on social media are all initiatives which target at improving transparency through Digital India campaign. Its ambitious goal of having a corruption free India, It becomes more relevant in today's reference when following regulatory framework is in place

Right to Information Act

The 2005 Right to Information Act required government officials to provide information requested by citizens or face punitive action, as well as the computerisation of services and the establishment of vigilance commissions. This is considerably reduced corruption and opened up avenues to redress grievances.

Right to Public Legislation

Right to Public Services legislation, which has been enacted in 19 states of India, guarantee time bound delivery of services for various public services rendered by the government to citizen and provides mechanisms for punishing the errant public servant who is deficient in providing the service stipulated under the statute. Right to Service legislation is meant to reduce corruption among the government officials and to increase transparency and public accountability.

Anti-corruption laws in India

Public servants in India can be imprisoned for several years and penalised for corruption under the:

- Indian Penal Code, 1860
- Prosecution section of Income Tax Act, 1961
- The Prevention of Corruption Act, 1988
- The Benami Transactions (Prohibition) Act, 1988 to prohibit benami transactions.
- Prevention of Money Laundering Act, 2002

Punishment for bribery in India can range from six months to seven years of imprisonment.

India is also a signatory to the United Nations Convention against Corruption since 2005 (ratified 2011). The Convention covers a wide range of acts of corruption and also proposes certain preventive policies.

The Lokpal and Lokayuktas Act, 2013 which came into force from 16 January 2014, seeks to provide for the establishment of the institution of Lokpal to inquire into allegations of corruption against certain public functionaries in India

Whistle Blowers Protection Act, 2011, which provides a mechanism to investigate alleged corruption and misuse of power by public servants and also protect anyone who exposes alleged wrongdoing in government bodies, projects and offices, has received the assent of the President of India on 9 May 2014, and (as of 2 August) is pending for notification by the Central Government.

At present there are no legal provisions to check graft in the private sector in India. Government has proposed amendments in existing acts and certain new bills for checking corruption in private sector. Big-ticket corruption is mainly witnessed in

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the operations of large commercial or corporate entities. In order to prevent bribery on supply side, it is proposed that key managerial personnel of companies' and also the company shall be held liable for offering bribes to gain undue benefits.

The Prevention of Money Laundering Act, 2002 provides that the properties of corrupt

public servants shall be confiscated. However, the Government is considering incorporating provisions for confiscation or forfeiture of the property of corrupt public servants into the Prevention of Corruption Act, 1988 to make it more self-contained and comprehensive.

A committee headed by the Chairman of Central Board of Direct Taxes (CBDT), has been constituted to examine ways to strengthen laws to curb generation of black money in India, its illegal transfer abroad, and its recovery. "The Committee shall examine the existing legal and administrative framework to deal with the menace of generation of black money through illegal means including inter-alia the following: 1. Declaring wealth generated illegally as national asset; 2. Enacting/amending laws to confiscate and recover such assets; and 3. Providing for exemplary punishment against its perpetrators."

The Companies Act, 2013, contains certain provisions to regulate frauds by corporations including increased penalties for frauds, giving more powers to the Serious Fraud Investigation Office, mandatory responsibility of auditors to reveal frauds, and increased responsibilities of independent directors. The Companies Act, 2013 also provides for mandatory vigil mechanisms which allow directors and employees to report concerns and whistleblower protection mechanism for every listed company and any other companies which accepts deposits from public or has taken loans more than 50 crore rupees from banks and financial institutions. This intended to avoid accounting scandals



such as the Satyam scandal which have plagued India.

In 2015, Parliament passed the Black Money (Undisclosed Foreign Income and Assets) and Imposition of Tax Bill, 2015 to curb and impose penalties on black money hoarded abroad. The Act has received the assent of the President of India on 26 May 2015. It came into effect from 1 July 2015.

Anti-corruption police and courts

The Directorate General of Income Tax Investigation, Central Vigilance Commission and Central Bureau of Investigation all deal with anti-corruption initiatives. Certain states such as Andhra Pradesh (Anti-Corruption Bureau, Andhra Pradesh) and Karnataka (Lokayukta) also have their own anti-corruption agencies and courts.

Andhra Pradesh's Anti Corruption Bureau (ACB) has launched a large scale investigation in the "cash-for-bail" scam. CBI court judge Talluri Pattabhirama Rao was arrested on 19 June 2012 for taking a bribe to grant bail to

former Karnataka Minister Gali Janardhan Reddy, who was allegedly amassing assets disproportionate to his known sources of income. Investigation revealed that India Cements (one of India's largest cement companies) had been investing in Reddy's businesses in return for government contracts. A case has also been opened against seven other individuals under the Indian Penal Code and the Prevention of Corruption Act.

Civic anti-corruption organisations

A variety of organisations have been created in India to actively fight against corrupt government and business practices. Notable organisations include:

- Bharat Swabhiman Trust, established by Ramdev, has campaigned against black money and corruption for a decade.
- 5th Pillar is most known for the creation of the zero rupee note, a valueless note designed to be given to corrupt officials when they request bribes.
- India Against Corruption was a popular movement active

during 2011–12 that received much media attention. Among its prominent public faces were Arvind Kejriwal, Kiran Bedi and Anna Hazare. Kejriwal went on to form the Aam Aadmi Party and Hazare established Jan Tantra Morcha.

- Jaago Re! One Billion Votes was an organisation founded by Tata Tea and Janaagraha to increase youth voter registration. They have since expanded their work to include other social issues, including corruption.
- Association for Social Transparency, Rights and Action (ASTRA) is an NGO focused on grass-roots work to fight corruption in Karnataka.
- The Lok Satta Movement, has transformed itself from a civil organisation to a full-fledged political party, the Lok Satta Party. The party has fielded candidates in Andhra Pradesh, Tamil Nadu, and Bangalore. In 2009, it obtained its first elected post, when Jayaprakash Narayan won the election for the Kukatpally Assembly

At last it can be concluded that if India can fight for freedom with these ideologies broadly Progress of all ie Sarvodaya, Self rule, self restrain and could be actuated with moksh and salvation ie Swaraj Trustee of trust the looked after the welfare of people in general i.e Trusteeship and interdependence of community and self sufficiency ie Swadeshi, we can use it a major tool to eradicate corruption, to enhance the morals of individuals and may work for positive results. ■

Gandhi and his Relevance in Today's Business



**Nandita
Chatterjee Ray**

Bureau Chief, New Delhi,
Sangbad Pratidin

Immediately after his arrival into India just a couple of weeks ago, world's richest person and Amazon's founder Jeff Bezos drove to the Mahatma Gandhi memorial at Raj Ghat to pay tribute to "someone who truly changed the world". Couple of days later in Mumbai, replying to a question on whether Mahatma Gandhi's teachings were still relevant, Bezos replied, "It (these) will be relevant forever. They are true but somehow very hard to achieve."

Our beloved Bapu is still relevant even as we celebrate his 150th birth anniversary. And, as Bezos has rightly put it, Gandhiji will be relevant forever. It was Gandhi and his non-violence which prompted Dr. Martin Luther King Jr. to say, upon reaching India in 1959, "To other countries I may go as a tourist, but to India I come as a pilgrim."

Prime Minister Narendra Modi, in an op-ed article in the New York Times, wrote, "Nelson Mandela referred to Gandhi as 'the Sacred Warrior' and wrote, 'His strategy of non cooperation, his assertion that we can

be dominated only if we cooperate with our dominators, and his non-violent resistance inspired anti-colonial and antiracist movements internationally in our century."

However, it is often said, and very aptly so, that Gandhiji's popularity of his non-violent teachings which inspire civil rights activists across the globe obscure another important facet of his teachings: the proper role of business in society.

Gandhiji, as a leader and a management guru, is there to follow by every business person. As a leader, he would identify himself with the masses, dressed like them, eat like them and empathize with them. In turn, they would respond to his calls, be it the call for his fight against the British through non-violence, Satyagraha or for shunning anything foreign or Swadeshi, which finds its resonance in the present day government's "Make in India" programme. He had his plans designed meticulously, the courage and guts to lead from the front to implement them and ultimately, achieve the target.

As a management guru, his efforts were always directed at collectivism – the good for one and all. He always believed that the service of the poor should always override every selfish or individual interest. He constantly fought against the idea of untouchability in the society. He was against hierarchy and wanted that each one in an organization must play a common role; a common employee and a manager must work in tandem to achieve the common goal.

A manager must also not keep things away from his colleagues in the business. Everybody should know what they are working for and what approach is being followed to achieve the target. This helps them to rededicate themselves for the cause of an enterprise. Gandhiji worshipped truth. Nothing prevails more than truth. Along with transparency, truth is one of the hallmarks of the Gandhian philosophy. Great business leaders often said that for a management to be effective, it has to be an open book, subject to public scrutiny. Regulations imposed by market regulator



SEBI, in the present day of business, and its directive to mandatorily disclose various details of the business is a leaf from Gandhian philosophy of truth and transparency.

Gandhiji was dead against materialism, personal possession and personal greed. He argued that companies should act as trusteeships and not as a tool for personal gains -- social responsibility should be the focus. His idea of trusteeship does not allow an individual freedom to hold or use his wealth for selfish satisfaction in disregard to the interests of society.

Had this been followed today, the wide divide between the rich and the poor would not find a place in the society and the world would have been a far better place to live in. The inequality in the distribution of wealth is already causing a lot of trouble in the society and has the potential of snowballing into a problem of gigantic proportion in the days to come. Thus the report that India's richest 1% holds more than four-times the wealth held by 953 million people who make up for the bottom 70% of

Gandhi's maxim that the world has enough for everyone's need but not for their greed is an inspiration for crusader of the climate change and the practitioners of natural and organic farming. He feared a catastrophe for nature and man in the latter's blind pursuit of material progress and indiscriminate celebration for technology. And, his fears are findings resonance in every parts of the world even after his 150th birth anniversary. The future of a business depends upon how sustainably it is run.

the country's population is a matter of grave concern.

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While staying in London, Gandhi read the works of radical European and American philosophers such as Leo Tolstoy and John Ruskin's about the ecological horrors of industrialization, in particular, caught Gandhi's attention and led him to translate Ruskin's book "Unto This Last" into his native Gujarati.

Gandhiji famously said: "First they ignore you, then they laugh at you, then they fight you, then you win." It does not only hold true for one who is keen on making a difference and not just confined only to igniting self-belief. Start-up ventures, in today's parlance, can take all their inspirations from this – a journey may throw up different challenges, may be tough; but commitment, honesty and perseverance can overcome whatever comes in the way. Once the aim is set; journey is set; nothing should hold one back. (ends) ■

Gandhian Principles – A Case for Perpetual Relevance



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DGM (Personnel), SAIL

In 2019, the whole nation celebrated Mahatma Gandhi's 150th birth anniversary. This is one of the ways to not only commemorate his great contribution in the struggle for independence but also to reinforce our faith and admiration for his ideologies, principles and lifestyle which keep us guiding even today. Since we got independence, many generations have gone by, new priorities and thus new ideologies have emerged over the years. Last few decades have witnessed inspiring much of progress in different spheres especially triggered by internet. While there has been quite an inspiring progress on few fronts, success is not so impressive on others. Thanks to globalization coupled with technological disruptions, the ways the organizations function, the ways the services get delivered, the ways the wealth is created, the ways the societies interact, all have got a new identity.

Amidst all this, it is quite normal to have a relook on the relevance of Gandhian Principles in this newer world, primarily dominated by a mindset for wealth-creation and consumerism. One quick glance on the lifestyle and ideologies of Gandhi's life would suggest that his principles

are all encompassing and can guide each important aspect of society, business and economy even today. What is however more satisfying is that everything covered under "Gandhism" has earned its place there after successfully getting practiced over a long period of time and under very different set of conditions. Interestingly, the magnanimity of Gandhian Principles comes from the fact that he has exemplified each one of these throughout his life.

So much has already been written on Mahatma Gandhi's life and Philosophy that it is very difficult to pick up the starting point for scribbling down any thoughts on his ideologies for being so all-embracing. In order to do justice with the subject, I have

preferred to focus my views to select Gandhian principles from the organizational perspective.

- **As a means to enhance Organizational Productivity:** Gandhian principle of truth, hard work and simplicity come very handy in aiming improvements in productivity of an organization. Gandhi led a simple life and paid least respect to materialistic pleasures. As already stated, a work-culture marked with truth and simplicity not only reduces distractions but also provides a sense of higher purpose within the teams/individuals in an organization. It is scientifically proven that possession of money or other materialistic luxuries of life does not act as motivator for good performance. As per Maslow's hierarchy, at the highest level, people get motivated to pursue self-actualization, through meaningful and challenging work, and praise. This appears to be truer for the millennials which prefer to serve for a purpose and pays lesser importance to the needs at the lower level of need hierarchy.
- **Nurturing a healthy organizational culture:** One would agree that Business environment was



never been so demanding. Organizations and so as the employees are under continuous pressure to outperform the competition. All this is taking toll of the organizational culture. Gandhi's immense faith in Truth and Non-violence can be of great help in nurturing a healthy and productive culture. Truth here should be taken as transparency in dealing with different issues, which may encourage a culture conducive for simplicity, happiness and inner peace. "Ahimsa Paramo Dharam" as propounded by Gandhi, bestows upon organizations; a duty to nurture a culture equipped to prevent any "Emotional Violence" to the biggest stakeholder; employees to the extent possible.

- **Antidote to Corruption:** Behind every corrupt act, there is some type of greed- Greed for Money, Power, or Position for sure. We all are aware of the harmful effects of corruption on development of the society and the common man. Even the noblest developmental initiatives get ruined in hands of few corrupt. CPSEs, being the custodian of huge public money, are required to function in a more transparent and objective manner.

Gandhi's mantra of "Satya" – the Truth under any conditions is what can act as a savior. His stand on corruption was all encompassing- total purity of thoughts and deeds. For him, desire of materialistic things and possession are precursors of corrupt deeds. One needs to be not only truthful in one's deeds but also in his desires for unnecessary hoarding

The ensuing words of Gandhi - "First they ignore you, then they laugh at you, then they fight you, then you win" provide the required motivation for successfully initiating and implementing a change within our area of work. In my opinion, Gandhian principles provide direct answers to most of the problems being faced by organisations these days. Just to summarize, a quick scan of the Gandhian Philosophy...

of material goods. It is pretty much true as no technology or punitive legislation can eliminate corrupt practices unless cleansing of "thoughts and desires" itself gets imbibed properly.

- **Boon for Sustainable Development:** One may recall the famous quote by Gandhi which says "There is a sufficiency in the world for man's need but not for man's greed". Gandhi throughout his life upheld the idea of trusteeship. Reckless exploitation of natural resources never found his favour. He was against the accumulation of assets beyond a point. As per him, even if the paradise of material satisfactions, which they envisage as their final goal, were realized on earth, it would not

bring mankind either contentment or peace.

The problem of over exploitation of resources has somewhere aggravated drastically. Neither at present nor in the years to come by, we can afford to overlook the need to conserve water, air, forests and other natural resources. At a time when our cities are plagued by problems of pollution, water scarcity etc., we owe a great responsibility towards the generations to come. World including India is striving to achieve the Sustainable Development Goals under the United Nations. Be it Nations or Organizations, all are mandated to utilize natural resources in a sustainable manner and ensure their restoration as well.

- **Sarvodaya-** the Inclusive Growth: India ranks 130 out of total 185 countries as per the Human Development Index for 2018. Though our country has shown an increase of over 50% in HDI during last 30 years or so, much remains to be achieved. "Sarvodaya" as per Gandhi means universal upliftment and progress of all. One aspect of Sarvodaya is promotion of self-supporting communities in villages with decentralized authority. While the framework for Panchayati Raj stands established across the country, actual progress at ground level needs to be further boosted up. Thanks to Company Act 2013 which has made CSR a mandatory obligation for organisations, their contributions in this area are all set to increase in the times to come.

- **Swadeshi-** a booster dose for economy: It is an established fact that Nations who want to accelerate development need to reduce their dependence on agriculture and move towards industrialization and other sectors. Khadi movement marked with usage of Charkha as a subset of Swadeshi movement was promoted by Gandhi to reduce people's dependence on foreign clothes and as a tool for self-sustenance. Recognizing the mantra, the ongoing "Make in India" movement too focuses on development of manufacturing capabilities within the country. The underlying principle behind both is to generate employment for local youth, reduce dependence on foreign resources and enhance purchasing power in not so developed regions. It is however important that in the times to come, we attain adequate domain expertise and cost leadership to effect exports to global markets through this.

- **Resource Optimization:** One of the stories in my son's course book goes on to say that Gandhi refused to wear a Kurta during most of his lifetime in India just to sensitize the people of India about the shortage of clothes for their poor brethren in villages. Gandhi throughout his life promoted fasting as a means to improve the availability of food for the needy. Needless to say, the scale of problem has assumed higher proportions in today's time with population increasing manifold and resources as stressed as never before. Taking a clue from the exemplary commitment of Gandhi, we need to devise newer ways to ensure optimization of available

Truth	• Have courage to follow the righteous path • Fairness and Transparency in decision making
Non-Violence	• Innovative response to common problems • Healthy mutual existence
Swadeshi	• Decentralization of economic processes • Alternate source of employment generation
Sarvodya	• Engagement Initiatives as Change driver • Equity in sharing prosperity.
Trusteeship	• Equitable Distribution of resources • Sustainable Development Initiatives

resources, reduce wastages and encourage equitable distribution of wealth and prosperity.

- **Innovation as a change leader:** Gandhi's life is remarkably decorated with numerous initiatives and change efforts undertaken by him for the cause of the Nation. The underlying strength behind nation-wide transformational interventions viz. Champaran, Non-Cooperation Movement, Dandi March, Quit-India Movement etc. is his strong conviction for the purpose and the readiness to bear the burden of impending success/ failure. He knew very well that he cannot make the weak and the downtrodden people of India in front of the mighty British Empire. Non-violence, Satyagraha and Fasting were his innovative answers to the problem for achieving the seemingly impossible goals. This is exactly an approach that organizations require today to define and adopt newer ways of doing business when the need to innovate the business processes & products is at its peak.

The ensuing words of Gandhi - "First they ignore you, then they laugh at you, then they fight you, then you win" provide the

required motivation for successfully initiating and implementing a change within our area of work.

In my opinion, Gandhian principles provide direct answers to most of the problems being faced by organisations these days. Just to summarize, a quick scan of the Gandhian Philosophy reveals the following clues for the organizations:

There is no denying the fact that Gandhian principles are as relevant today as they have been 100 years back. Unarguably, the set of problems and issues have assumed a new shape and scale. Interestingly, the opportunities for applying Gandhian Mantras for addressing today's challenges have also become manifold as never before. Although with globalization and technological disruptions, a new set of social & economic problems has emerged, the power and ability to address them has also increased considerably. The only thing that appears to be lacking is the will-power and determination to take up this seemingly daunting task of formulating and implementing changes with same enthusiasm and innovativeness as Mahatma Gandhi could do in the most adverse conditions prevalent during his period. ■

Relevance of Gandhiji's Ideologies and Principles



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2nd October 2019 was a great day for India, as the country celebrated the 150th birth anniversary of the father of the nation, Mohan Das Karamchand Gandhi. Not only that, but the world celebrates the auspicious day as international day for non-violence to pay respect and acceptance to the true spirit of non-violence promoted by Gandhiji throughout his life.

Gandhi is universally known as the most renowned theorist, philosopher and also the practitioner of truth, love, non-violence, tolerance freedom and peace. He was a leader of his people, unsupported by any authority. He was very much concerned with the nature, poor deprived and the downtrodden and he has intended to alter the evil, political, social, and economic system of the people. His mission was to reconstruct India from below upwards a decentralized socio-political and economic order with India's myriad villages as its base.

Now we all have moved 72 years ahead of freedom with lots of changes in lives, innovations in science and technology, vivid variety of lifestyles and many such factors and we call our society to be modern and advanced. But the point is if the principles

and ideologies of Gandhi are still practical in the modern world or not. M. K. Gandhi was a saint and moral revolutionary, the greatest of our leaders. He lit the imagination of the entire nation. He has exercised the most powerful influence on modern world. While Gandhi lived most of the people thought that his ideas are relevance only to win freedom for India. But there is a great relevancy of Gandhiji's Ideologies and Principles in the contemporary world also. Gandhi is one of those philosophers who believed in self-sacrifice. His philosophy is so comprehensive that it has left no aspect of human life untouched. In his philosophy there is very clear indication of his love for individual and national freedom. He had a many sided personality with clear vision and definite approach to problems which faced India. Gandhi is believed to have greater relevance in the present world of modern science & technology that produced geographical neighbourhood but become highly individualistic co-operation has been replaced by competition and consumerism.

India is a land of philosophers; Gandhi is a reformer and a modern philosopher who invented tools to inspire the masses.

These tools find relevance in present day, Gandhian Philosophy is based on the four pillars; Truth, Non-Violence or Ahimsa, Self-Respect and Satyagraha. He practiced and preached the life of austerity, humbleness and truth. His philosophy of simple living and high thinking attracted the peasants, humbled the mighty and the rich. The present paper analyses the application of the principles in the present context with respect to human resources practices. The present global context requires inspirational leadership style with appropriate strategy; Gandhiji is the best strategist with follower centric approach. The human resource management practices were linked with human factor theory and defined as a bundle of practices. The strike as a right, collective bargaining, arbitration and self-introspection were some of his contributions.

The application of his practices to human resource management started with his initiation. The Human Resources Management is not redundant and open to experiment with his principles; some of these may be extracted as:

Satyagraha and Strike

Gandhi's Concept of Satyagraha

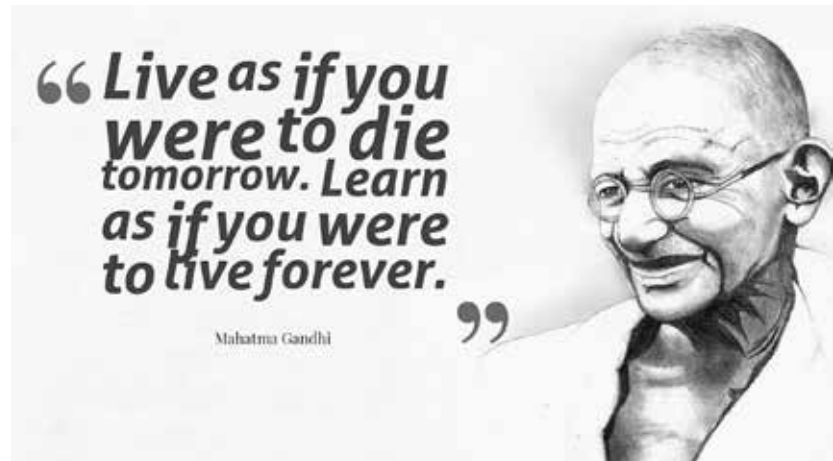
is an exceptional and novel way to resist evil. A Satyagraha campaign is undertaken only after all other peaceful means have proven ineffective. At its heart is non-violence. An attempt is made to convert, persuade or win over the opponent. The strike as a right is recognized by the Industrial Dispute Act, 1947. The strike is legal only if it is conducted in peaceful manner. However, the right to demonstrate, abstain from work under common agreement is a Gandhian principle legalized by Indian legislation. But, Gandhi laid principles for calling a strike: a) don't idle during strike period b) search for alternate source of livelihood before striking c) call for strike based on majority opinion. Further, he advocated Satyagraha marg to achieve just demands of the employees.

Ownership and Trusteeship

Earth has enough for Human needs, But not for Human greed's' These lines of Mahatma Gandhi reflect upon how human behaviour destroys nature and how a sustainable way of living is the need of the hour. Gandhian idea of trusteeship holds relevance in the current scenario as people live lavish lifestyle and destroy the resources recklessly indebting future generations.

Conflict Resolution and Non-Violence

Gandhiji said "Non-violence is the greatest force at the disposal of man-kind. It is mightier than the mightiest weapon of destruction devised by ingenuity of man". The Gandhian principle of non-violence has relevance in the present day work context.



The recent industrial violence (Regency Ceramics, Maruti Suzuki) is a testimony to manifestation of violence. The increasing globalization has made markets as localization meaning global presence in local market. This factor increased competition and which ultimately influenced change in mindset of the parties i.e. employers and employees to pursue a path of mutual acceptance, collaboration and middle path. He suggested shunning violence and resolving conflict with mutual acceptance. Gandhi proposed win-win positions for conflict resolution, a strong proponent of arbitration for peaceful resolution of conflict.

Collective Bargaining and Middle Path

The collective bargaining has been the hallmark of his negotiation style. The collective bargaining is a recognized means for settlement of disputes and prevention of disputes, the directive principles of state policy directs the state towards proposing such legislation. The Gandhian style of putting demands and ultimately compromising for justifiable solution is

the trend in the present context. The workers shall negotiate with more than reasonable demand and never settle for less than minimum just demand. He suggested the policy of stepping down demands by both the employers and workers to arrive at reasonable just settlement i.e. middle path.

Self-Realization and Understanding

Gandhi urged to realize oneself from his experiences; self-realization is the best method for behavioral corrections and awareness of self.

Self-Introspection & Human Resource Development

The self-introspection principle is related to SWOT analysis. The SWOT Analysis method is an important tool to build competencies of the human resources.

Ethics and Values

The above principles are invariably connected with human resources development. In today's turbulent industrial setting the linkage of Gandhian ideology to



HR practices is expected to give human touch with self-development and ultimately industrial harmony. The organization development is also likely to be achieved with application of the above principles. The economic, social, political factors of Gandhian era are different in comparison with present liberalization, globalization and privatization period.

The selection process, collective settlement and trusteeship find a place in management practices. Therefore, his philosophy is relevant to Human Resource Management function. These principles are intertwined with the development and conceptualization of Human Resources practices.

Gandhiji was giving great emphasis upon cleanliness or Swacchta. He used to say- ' Swacchta Hin Seva' . The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean. This cleanliness drive is more than physical cleanliness as Gandhiji used to emphasize upon the internal cleanliness of the individual. Thus, along

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with clean roads, toilets for a clean India we require a corruption free society with greater level of transparency and accountability too.

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Conclusion

To conclude, relevance of Gandhiji's ideologies and principles is not only simultaneously political, moral and religious, it is also traditional and modern simple and complex. Gandhi is no more relevant on global level than before. His relevance in different fields is unquestionable unchallengeable. For the very survival of human being, it is an imperative on our part to act upon his advice because only on his relevance, we shall survive together or if we fail in our venture, we are bound to perish together. ■

Ethical Governance: The Gandhian Way

Bapu's concept of 'Honest' trade underlies a principled approach to Corporate Governance rather than a compliance and tick-box approach



Kriti Sharma
Assistant Manager (CC)
RITES Ltd.

Mahatma Gandhi is remembered more than imitated today. The world celebrated Bapu's 150th birth anniversary in 2019, an iconic moment for Indians, most of whom did not witness his towering presence, his multi-faceted work, or hear him speak on diverse issues many of which are still relevant. To mark 72nd Martyr's Day, let's pay tribute to the Father of the Nation by reflecting on his transformative philosophy guiding 'New India' — a clean, poverty-free, corruption-free, terror-free, communalism-free and casteism-free India.

Gandhi, who has set the leadership example for budding entrepreneurs, had advocated that "It is difficult, but not impossible, to conduct strictly honest business." His concept of 'honest' business underlies a principled approach to corporate governance rather than a compliance and tick-box approach.

Complex system & a Versatile concept

Corporate governance is a versatile system by which business corporations are directed and controlled. The concept

comprehends a framework of rules, relationships, systems and processes a corporation utilises to establish authority, responsibility and accountability among stakeholders --- employees, shareholders, government, vendors, suppliers, and clients/customers --- to ensure sustainability and success of a venture. It specifies the distribution of rights and responsibilities among corporate participants. It is disclosure of information and an account of a corporation's fiscal health, ownership and governance, ties with shareholders and commitment to business ethics and values.

Today, with the globalisation and capitalist approach followed by the governments, the relevance of transparency, fairness, conscience, team work, professionalism and accountability has increased manifold. Moreover, as a result of digital innovation, the very nature of competition is undergoing a paradigm shift and becoming more and more complex. The complexity in ecosystems does not mean we should give up trying to make sense of these, it means we must shift from rigid western industrial strategies to (reshape) Gandhian ideas and teachings of trusteeship (wealth

creation and equality), transparency, accountability, and leadership to work out nation-centric solutions. His philosophy seems to be the inevitable prescription for the corporate sector that is battling hard to regain its credibility (win trust).

Align business & society

Gandhi defined Good Governance in his own way. He said, "Do the policies help the poorest and weakest man? If yes, that is Good Governance." The thrust of good governance lies on accountability, transparency, equity and inclusiveness, effectiveness and efficiency, legal compliance, participation, responsiveness, and consensus building.

A corporation is created to address objectives which are much more than creating products and services, it has to serve the larger purpose of satisfying multilevel societal needs, including concerns about labour and environment. Healthy corporate governance practices are beyond the realm of law, but have become essential for the very survival of the organizations. Today, adopting Gandhian concepts can help corporates better align their

activities with society's interest to build a more inclusive (swaraj), equitable, and sustainable economy. His approaches are in perfect sync with the 3Ps model — profit, people and planet, a concept that seems to be evolved around the UN's Sustainable Development Goals.

Corporate accountability

In his book, 'India of my Dreams', Gandhi said, "It is wrong and immoral to seek to escape the consequences of one's acts", though in a social context, but it is applicable to present day's rat race of profit making, increasing market capitalisation and the 'Big Numbers' game (even the goal of \$5-trillion economy). Through his life and career, Bapu avoided indulging in blame game and always accounted for his action (even expenditure while serving various posts). He had the courage to accept failure and criticism.

In the face of changing markets, climate change, digitalisation and rising populism, notions on how corporations/ businesses should be governed vary widely. Stakeholders debate on issues such as the purpose of the corporation, the role of boards of directors, power and functioning of independent directors, shareholders' rights, methods to measure corporate performance and importantly, the issue of whose interests should be given primacy in corporate decision making — maximising shareholders' returns and others interests such as corporate strategy, executive compensation, and environmental policies etc.

In the current scenario, the corporate governance lies in its contribution to business prosperity and

The thrust of Gandhian economics is based on trusteeship, a non-violent equivalent of modern era's ownership. To bring about economic equality, Gandhi felt that beyond what was needed for modest personal needs (including that of family), the rest can be given to a trust, prudently and productively used for social benefits. Putting this into corporations' context, they should optimise profits for their shareholders after addressing other stakeholders' requirements and put all surpluses in productive use such as corporate philanthropy and environmentalism --- the idea that we should leave the planet's resources for the generations to come. Because the human progress (well-being economics) is about more than just growing the economy.

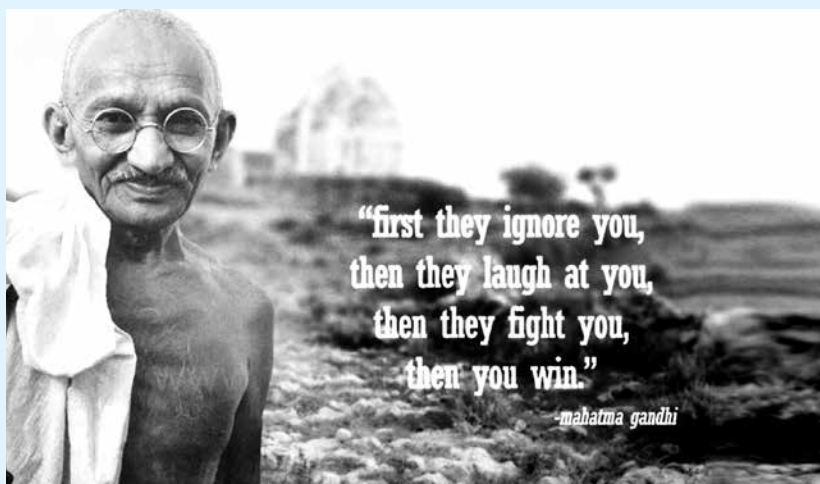
accountability — taking responsibility to give an explanation or reason for the company's actions and conduct. Nowadays, public companies are among the most accountable entities. They are required to publish trading results, audited accounts; disclose information about their operations, relationships, remuneration & governance arrangements. When it comes to listed entities, the stock exchanges, the first-level regulators of compliance, too have tightened governance norms. From defining the role and power of independent directors to gender parity by mandating a minimum number of women directors, policymakers and regulators have used legislative action and regulatory direction to try to strengthen the system.

The biggest factor which directs and redirects corporate decisions is the market. These decisions not just influence economies, but the lives of the common man as well. So, it is also important that corporations base their decisions on long-term strategic and financial planning rather than engaging in short-term profits and gains.

Call for transparency

'Truth never damages a cause that is just.' Of all the things, truthfulness was the most important for Gandhi. He not only preached the truth, but also practised it.

With social media, rating and review sites, and discussion forums, transparency has become critical to business growth. Transparent companies share information relating to performance, business and revenue model, internal processes, sourcing, pricing, expansion and diversification plans and business values, enabling them to



build trust, loyalty, engagement and commitment. When something goes wrong, they don't try to hide it. Instead, they're upfront about the issue and ready for feedback.

Good corporate governance is not just limited to external transparency, either. Internal transparency — the practice of maintaining open lines of communication with employees, and remaining honest about company operations — has direct impact on productivity and employees' morale.

In the backdrop of good corporate governance system, public disclosures are becoming increasingly important because stakeholders

are paying more attention to what is reported and how. Thus, stakeholders are demanding better financial reporting and transparency to lower their uncertainty towards investment decisions.

Wealth creation & inclusiveness

'Earn your crores by all means. But understand that your wealth is not yours, it belongs to the people. Take what you require for your legitimate needs and use the rest for society... The world has enough for everyone's needs, but not everyone's greed,' Bapu had warned the world emphasising that clinging to materialistic

wealth is redundant pursuit. So too, by his logic, is an economic system that exists exclusively to create wealth (maximising profit).

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Bapu also advocated gram swaraj, where the village, considered as a self-sufficient economic unit, meets most of its material needs through local produce, utilising local resources and indigenous technology. It is production for



consumption, and not for profit, providing more jobs and curbing environmental problems created by industrialisation. Moreover, Gandhi was never against the wealth creation, but against wealth accumulation. He advocated healthy wealth circulation within the economy for it to grow inclusively and sustainably and was concerned with the means of making money, that they should be fair and ethical.

Ethical leadership

Corporate governance questions the role of leadership in creating fairness in resource management, impact of business operations on the environment and corporate social responsibility. It tests the integrity of those who are entrusted to be the custodians or agents of national and company resources. Corporate governance and the enterprise culture are linked because both correlate to the leadership. Ethics (values and principles) enables a person (leader) to choose between right and wrong. Further, ethical dilemmas arise from conflicting interests of the parties involved. So, managers must take decisions based on principles governed by the values, context and culture of the organization.

What we practise

In the increasingly competitive business environment, we at RITES Ltd, like many other entities, too have adopted the stance that corporate governance is worth pursuing. We have taken initiatives such as improving investor relations and employee engagement, increasing public disclosure (RTI implementation) and transparency (e-office), adhering

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to policies mandated by the Department of Public Enterprises, guidelines on corporate governance, SEBI (Listing Obligations

and Disclosure Requirement) Regulations, 2015, and other government regulations, avoiding conflict of interest, maintaining vigilance and monitoring, adopting whistleblower policy, undertaking corporate social responsibility activities and adopting sustainable strategies (such as utilisation of renewable energy), etc. By undertaking these practices, the company aims at promoting sustainability and channelising its resources to become a catalyst in nation-building.

Looking forward

Imagine putting Gandhi's perspective in today's context, he would ask e-tailers to consider their impact on local businessmen (at present, a challenge for traditional business community), he would ask tech companies to differentiate between men and machines, he would perhaps ask manufacturers of self-driving cars to consider the impact on cab drivers' lives. And he would ask shareholders whether maximising their returns/dividend was worth making communities unsustainable. We need to find answers to these questions to make India of Gandhi's dreams.

Unemployment, economic disparity and lack of education and healthcare are unacceptable to our society (claim to be) built on the Gandhi's vision. His message of inclusive economy, rather than being driven by numerical goals, should resonate with corporate executives and entrepreneurs. And for today's business leaders and budding entrepreneurs, his wise words on trusteeship, accountability and transparency are good things to begin with. ■

Gandhi as a Role Model for Ethical Governance



Dr. Kanhaiya Singh
Professor
GLA, University

There was a time when social reformers, renowned industrialists and many others civil society workers were virtually in queue to help, support and contribute to the cause and objects undertaken by the great leader of the days, Gandhi ji. This was the other way round where Gandhi did not ask anyone to come forward and support the cause rather people at their own willingly supported in different ways and not only at one time but all the times. People used to write him from different places across the country for voluntary contributions in different ways. But in a span of seven decades, things have taken a U turn. One has to critically and creatively think and brain storm as what were the magical powers Gandhi had that attracted the people at large. Perhaps, as all of us know and believe that moral and ethical behavior of Mahatma Gandhi and a sincere understanding and practicing of eternal values were the strong weapons of the great leader. His dedication, honesty and commitment were extreme. Another important aspect practicing integrity in public life was beyond imagination. Today, our

leaders, civil society workers, industrialists, individuals in majority of cases have least priority to ethics, eternal values, honesty and integrity in public life which has placed our economy and society in the state where we are.

Gandhi very well understood the concept of trusteeship where he conceptualized that contribution of industrialists and big business houses was significant to achieve social well being. He had successfully redefined the model of trusteeship bringing indigenous business houses and national movement closer to each other. This influenced the businessmen in large number to participate and contribute in the freedom movement. Gandhi was of the firm opinion that human being cannot achieve the perfection of divine virtues but he emphasized practicing virtues of truth, love, tolerance, non-violence, charity and service to mankind. His notion of truth was quite different which connected truth with the supreme power known as God. Truth symbolized a model of ideal human conduct. Not only this, he also stressed that service to mankind is service to God. With this kind of philosophy,

principles and practices, Gandhi emerged not only as a role model but also a pioneering personality in practicing good governance.

The word Ethic has been defined as a “system of moral principles, rules and conduct.” In other word we can say that Ethics is a way of preaching and practicing the morals. The origin of these two words is from ‘ethos’ meaning character. Character is a vital term that symbolizes behavior as an intrinsic or basic value which derives from one’s inner most. In simple terms ethics is a science of morals, moral principles and social conduct rules. In the common parlance, we use Right, Fair and Proper to express the social behavior of the people. Then, question arises as what is right, fair and proper? Who is the authority to decide them? Even if there is so called code of conduct available to define these aspects, who is to follow it? These are some of the alarming questions where one’s inner feelings assume more significance. Until and unless, we have the sense of inner feelings and self awareness about this, it will not have any impact and most of us will remain as preachers of ethos and values. Here,



the actions, deeds and practices followed by Gandhi ji are worth emulating to practice.

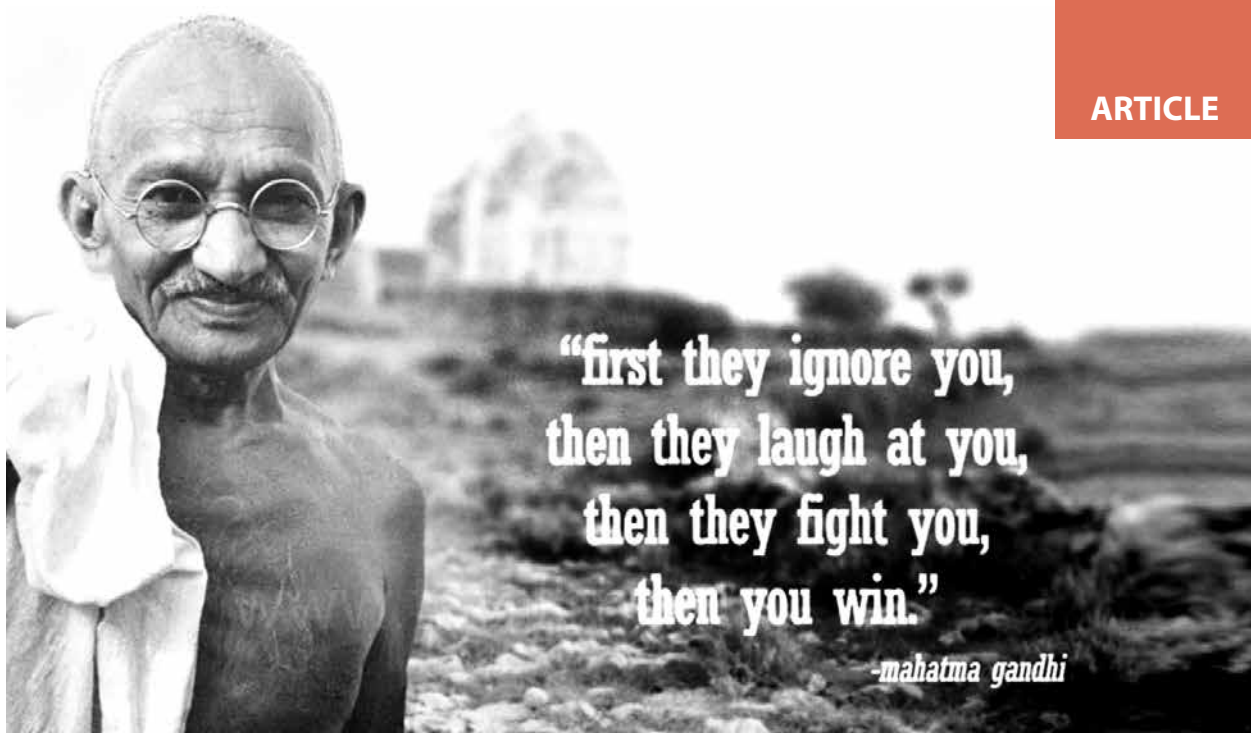
If we go further to analyze these concepts, the beliefs what is right, what is fair and what is proper are necessarily our beliefs that set a moral standard to one self. However, the extent and spirit of beliefs differ from individual to individual, place to place and time to time. There is arising tendency now-a-days that most of us set our own standards about right, fair and moral standards. This differs drastically from person to person. Gone are the days when Gandhi ji said this is right and fair and majority of people had belief in it. Today, each one of us has our own interpretation and deciding parameters often guided by vested interests and self motives. According to laid down values and ethos, if corruption is unfair, it is unfair. Then, how one can say that the corruption is certain situations is fine and that too in public life. It is something ridiculous. Similarly, the moral standards are also largely influenced by moral value an individual attaches and this largely differs from individual to individual.

When one talks about governance, it cannot work in isolation without required ethical practices. Further, adoption of ethics is joint responsibility of individual, civil society and the governance. In essence ethics could be considered in management and administrative context where the right route would be to do everything in the welfare and benefit of citizens. The Individual has a definite role in taking the right route following required ethics and adopt the fair practices. Until and unless, this happens ethical governance from the top or from the government level is not possible.

The problem arises when we interpret good or right or bad or wrong according to our own convenience. This gives rise to injustice, corruption and so on. According to Indian ethos, 'Atman' is the intrinsic man. The concept of ethic and ethical problem is as old as mankind. Righteousness (Dharma) and the social concerns have changed from time to time or evolved. The tragedy is that the concept of ethics, morals and values have deteriorated drastically since the times of Gandhi and at present, be it social, political, civil society or governance

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Another important aspect relates to individual integrity. An individual working in the public place



for the government has to be with full of integrity and honesty. This is possible only when one has the perfect will and conviction to do the right thing under all circumstance and at all costs even at times sacrificing cost to himself. This helps to integrate individuals at large and build a system. Integrity is a combination of virtues that facilitate working together to form a coherent whole. This in other word is called, the moral sense and character. It assumes more significance in the context of ethical governance. In broad aspect, integrity means wholeness of virtue, wholeness as a person, wholeness in the sense community, society or the governance. Integrity suggests a holistic view of oneself. Further, integrity is also very much concerned with the governance and the government functions where existence of an integrity systems and procedures set a direction functional culture, decisions strategies and operational aspects. Again we can say that it is an individual who plays a crucial role in good governance.

There may be many more related

issues which may contribute to ethical governance but ethical practices and integrity are crucial for successful implementation of ethical governance. If public services are not supported by ethical governance, the results and goals cannot be achieved in true sense irrespective of the amount and efforts invested. Therefore there is strong case to re-think about the Gandhian model of ethical governance where a true measure of governance is measured in terms of people's participation and their ethical values. When individual is ethical, it brings transparency and people become accountable. In this process, commitment comes in its own course.

Added to this, it is also very much required to have quality management in government to translate good governance ideals. Here lies the case of public leadership where people have faith and confidence in the government like what Gandhiji used to command it. The faith is created by deeds, actions and public welfare decisions of the government. A leader is a role model who has to demonstrate by actions and

cultivate the ideas of good governance. This is what Gandhiji, the father of the nation would want us to do.

Today we talk of economic growth in terms of GDP but more than that the need is whether the growth is inclusive. If the benefits of the government support have reached to the most needy and neglected segments of the society. If not, we have to rethink and reorient our strategies to prevent the leakages that occur for lack of will, ethics, morality and integrity of individuals involved in implementing such programs. Perhaps, this was one of the most learning message of our great leader, Gandhiji.

Finally, we may remember Gandhi's seven sins, which remain more crucial to the ethical governance even in the present context. These sins are wealth without work; science without humanity; pleasure without conscience; knowledge without character; commerce without ethics; religion without sacrifice; and, politics without principles. They are worth practicing to develop a ethical governance practices. ■

Relevance of Gandhiji's Ideologies and Principles



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BHEL

India has been a birth place of many great philosophers, thinkers, social reformers & activists. Indian philosophy, ideals & principals have been mainly influenced by the ideas emerging from Vedas, Upanishads, Gautama Buddha, Mahavir Jain, Guru Nanak, Bhakti Saints (like Kabir, Namdev etc.) & Vivekanada.

But in the modern times the influence of Mahatma Gandhi on Indian Philosophy, Politics, Governance, Geopolitics, Ethics, Economics, Society & Social work is one of the most important. His ideas not only guided India throughout its freedom struggle and different phases of Independent India but are relevant for the future also.

In this write-up we will discuss the Major Ideas & Principals of Gandhiji, their relevance in present & the future and also what Public Sectors Enterprises can learn from his teachings.

Major Ideologies & Principals of Gandhiji

M.K. Gandhi: "The weak can never forgive. Forgiveness is the attribute of the strong".

• **Truth & Non-Violence:** As

per Gandhiji Ahimsa (Non-Violence) is a natural and supreme human value. It is the best & the only means to attain Truth. Ahimsa was a value which he followed throughout the Freedom struggle. He believed in destroying the evil and not the evil-doer. There were instances (E.g. Chauri Chura incidence 1922) when he called off movements (Non Cooperation Movement) due to violence. As per Gandhiji Ahimsa is not cowardice but passive resistance. Ahimsa is further reflected in his other principals like Satyagraha, Compassion and Courage.

• **Satyagraha:** was an approach of nonviolent/ passive resistance with firm belief in truth devised by Gandhiji during his protests against British discriminatory policies in South Africa. Satyagraha believes in the values like sacrifice, strong will, courage & truth. This technique of peaceful protest was very affective in uniting masses and exposing the oppression of British rule.

• **Sarvodaya:** (Welfare of all) was at the root of all his actions. It's reflected in his fight against untouchability (Harijan

Camp-aign), struggle for emancipation of women, desire to revive Panchayati Raj system & empathy for Tribal and minority rights. Sarvodaya instilled trust in the masses which brought unity in a diverse society like India against the divisive policies of British.

• **Swaraj:** (Self-rule). Gandhiji believed in self-sufficient & egalitarian societies upholding social and economic justice. Swaraj was thus not only a call for political Freedom of nation but also a call for freedom from all kinds of oppression (Social/ Economic/ Political) at all levels (National/ Provincial/ Village level etc.).

• **Swadeshi:** was a call to promote Indian goods & boycott imported British goods to bring self-sufficiency and target the discriminatory & exploitative British import regime. This led to the promotion of Khadi and Village Industries. Swadeshi was a not against modernisation or technology. But was a peaceful way of highlighting the exploitative economic model adopted by British which had led to massive unemployment & poverty in India.

• **Trusteeship:** refers to the

model of Social ownership. It means that resources should be owned by the society and not individuals. The Individual owners are mere trustees of the wealth. They should utilise it not only for personal gain but also for the welfare of the masses. E.g.: The Bhoodan movement started by Vinoba Bhave (1951) was inspired by the Trusteeship model of Gandhiji.

- **Compassion:** Gandhiji believed in love and compassion for all living beings. This principle is again guided by Ahimsa and is also related to Sarvodaya. There was no place for hatred in Gandhiji's worldview. Compassion for Tribals, Harijans, Women, Animals and all fellow human beings was necessary to bring unity, social & economic justice & abjure violence during freedom struggle.
- **Integrity:** Gandhiji asked for brining integrity between body, mind and soul. Body should be controlled by the mind and the mind in turn should be guided by the soul. As per him thought must be organically connected to morality & action.
- **Means:** as per Gandhiji are as important as, and often even more important than ends. There is no wall of separation between the means and the end.

Relevance for the Present & Future

M.K. Gandhi: "The future depends on what we do in the present"

Gandhiji's ideas have been a guiding force for India as well as people of many other countries. His



His ideas can also help Public Sector Enterprises (PSEs) in achieving their goals & overcoming different challenges. His idea of Sarvodaya reminds the Public Enterprises towards their duty towards sustainable development of society & welfare of employees. His emphasis on Truth & integrity can help PSEs maintain Transparency & Accountability. Non-violence guides PSEs towards peaceful resolution of issues with different stakeholders.

impact is still easily perceivable in Indian Politics, Constitution, Governance, Society, Economics, Science, Foreign policy, Religion

as well as Ethics.

Indian Constitution bears a strong imprint of Gandhiji's principles like social & economic justice (Directive principles), Panchayati Raj (73rd amendment 1992), welfare of depressed classes (Article 15 & 16), abolition of untouchability (Article 17) etc. Even in present times various laws & schemes are guided by his principles. E.g.: Swachh Bharat Mission (Cleanliness), Stand up India Scheme (For women & SC/ST entrepreneurs), Van Bandhu Kalyan Scheme (For tribal development) etc. As per Kesavnanda Bharti Case 1973, Basic structure (which includes Gandhian values like equality, secularism etc.) of constitution can't be abrogated. Thus even in future Constitution of India will continue to have an imprint of Gandhian Values.

Various social issues related to Caste, Religion, Gender, poverty, education etc. have been & are still influenced by the Gandhian ideals of equality, compassion & Sarvodaya. Also in future his method of peaceful protest (Satyagraha) will act as a potent tool to raise voice on different social issues and hold the government accountable. Also

Sarvodaya model will be crucial to achieve sustainable and inclusive development as mandated by UN Sustainable Development Goals to be achieved by 2030.

In the sphere of economics Gandhiji's stress on employment intensive activities like small scale & Khadi industries have influenced economic policy of the government till date. E.g.: Mudra Scheme for MSMEs, Aajeevika mission for promoting Self-help groups etc. Gandhiji's message of welfare of farmers has influenced initiatives like PM-Kisan Samman Nidhi, PM- Fasal Bima Yojna etc. In future Sarvodaya model will be important to frame economic policies focussing on empowerment of masses, employment generation, women economic empowerment, poverty alleviation, environment conservation and socio-economic justice.

In the Scientific field Gandhiji emphasised on Social utility of inventions. For him Science without humanity was a Sin. The same idea has influenced Indian Scientists till date. E.g.: Use of Nuclear science for energy security, Information technology for Tele - medicine/ Tele - education, Agricultural research for food security & welfare of farmers. In current times and future also Social utility of Science will be important. E.g.: Use of Artificial Intelligence for medical diagnosis, Use of Biotechnology for developing new vaccines/ climate Change resilient crops/ Bioremediation, Use of Drones to deliver medicines to far flung regions etc.

Indian foreign policy emphasising peaceful resolution of issues through talks, Non- interference in internal matters of other countries, South- South cooperation,

Support to underdeveloped nations in socio-economic development etc. have been influenced by Gandhiji's principles. E.g.: Indian development assistance of \$2 billion to Afghanistan, Membership of G-77/IBSA/BIMSTEC for south-south cooperation, Initiating Non alignment Movement, Mediation during Korean war 1953 etc. Rising tensions in Indo-pacific region, disputes in South China sea, Conflict in middle eastern countries like Syria, Iraq, Yemen etc., Development of Nuclear weapons by North Korea & instability in Afghanistan are some the pressing issues endangering peace in the region. Gandhiji's stress on Peace, Negotiation, Human welfare, Cooperation etc. can help resolve such issues. Besides this Gandhiji's vision of viewing entire humanity as a single brotherhood can also help nations in coming together to resolve issues like Climate change, Nuclear Proliferation, Poverty, Hunger & Terrorism.

On the issue of Religion & ethics Gandhiji said that Science without Humanity, Politics without Principles, Religion without sacrifice, Pleasure without conscience, Wealth without work, Knowledge without Character and Commerce without morality is a Sin. He was against Untouchability & rejected caste based discrimination. He always supported secularism and peace between different religions. His Emphasis on Unity in Diversity, respecting & safeguarding the culture of tribes & minorities can help us in resolving various issue emerging due to ethnic issues. E.g.: Left wing extremism in Chotanagpur region, Insurgency in North east India etc. can be reduced by ensuring inclusive

development of Tribes and safeguarding their culture, language, land, forests and community resources.

Conclusion

M.K. Gandhi: "Be the change that you want to see in the world."

Thus Gandhiji's Ideologies & principles are wide-ranging covering Society, Economics, Politics, Governance, Geopolitics, Science, Religion as well Ethics. His Principles have not only guided us till date, but will continue to influence life of people & nations throughout the world in future also.

His ideas can also help Public Sector Enterprises (PSEs) in achieving their goals & overcoming different challenges. His idea of Sarvodaya reminds the Public Enterprises towards their duty towards sustainable development of society & welfare of employees. His emphasis on Truth & integrity can help PSEs maintain Transparency & Accountability. Non-violence guides PSEs towards peaceful resolution of issues with different stakeholders. Compassion guides towards better Human Resource Management and Customer relationship management. Importance to "Means" reminds us that Quality of work is important to achieve goals. Trusteeship model reminds PSEs of their accountability towards all shareholders. Last and most important the emphasis on Swadeshi can be interpreted as thrust towards 'Make in India' which can be achieved by giving due emphasis on R&D, Skilling & Reskilling, Productivity and Sustainability. ■

The Gandhian Way: Was relevant and is still relevant



Arish Naresh

I was born in Fiji and I am a fourth generation Fijian with an Indian heritage. I now live and work in New Zealand and have been privileged to have visited over 30 countries and seen some tourist hotspots. In 2011, on the first trip to India, I visited the Taj Mahal as many people do, took endless photos at the palaces and had the pleasure of visiting the states of my ancestors. However, not once did I think about the “Dandi March” or consider walking on the path that Mahatma Gandhi walked on. As a millennial, it probably was not cool to do something like that but as I have grown older, I have now understood the importance of that historic moment and why I should encourage other millennials to visit the site and gain inspiration from region that led the first non-violence movement in history. The Salt March also termed the Salt Satyagraha, was an act of nonviolent civil disobedience in colonial India led by Mohandas Karamchand Gandhi.

The 24-day march lasted from 12 March 1930 to 6 April 1930 as a direct action campaign of tax resistance and nonviolent protest against the British salt monopoly. Mahatma Gandhi started this march with 78 of his trusted volunteers. Walking ten miles a day for 24 days, the march spanned over 240 miles, from Sabarmati Ashram, 240 miles (384 km) to Dandi, which was called Navsari at the time (now in the state of Gujarat). Growing numbers of Indians joined them along the way. When Gandhi broke the salt laws at 6:30 am on 6 April 1930, it sparked large scale acts of civil disobedience against the British Raj salt laws by millions of Indians.

In 2019, we celebrated 150 years since this amazing man was born and it is important for the millennials to understand and appreciate the work of people like Gandhi that has assist in the current generation having a better world. Let's be real, Gandhi's teachings will not touch on the heart strings of everyone and thinking back on how Gandhi

was as a person; I do not think that he would have minded having critics. Infact, he had just as many critics as followers.

Gandhi's work inspired others like Nelson Mandela and Martin Luther King Jr to lead their respective movements in their countries. Gandhi is believed to have written more than 200 letters a day as part of what he did. He did all this at a time when technology was still emerging. Imagine if he was alive today and that he's following was just as big. He would have the largest market share on twitter as a global influencer. Gandhi's philosophies and constructive programs were relevant in his time and are relevant now as well. The way we practice his teachings require a change, but the fundamental principles are still applicable. One of the most important and often utilised quotes by many is:

'You must be the change you want to see in the world'

Gandhi strongly believed that If you change yourself you will change your world. If you change

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how you think then you will change how you feel and what actions, you take. And so, the world around you will change. Not only because you are now viewing your environment through new lenses of thoughts and emotions but also because the change within can allow you to take action in ways you wouldn't have – or maybe even have thought about

– while stuck in your old thought patterns. The problem with changing your outer world without changing yourself is that you will still be you when you reach that change you have strived for. People still struggle with dealing with change whether it is in their personal lives or in their workplaces. Moving on from personal change, my next question is:

Are Gandhi's views alive and well today?

The answer is yes but the way it is integrated into other issues of social justice may not always credit the great man. I say this because Gandhi led the development of the eighteen constructive programs. Fast forward to 2020 and the world is currently working on the seventeen Special Development Goals (SDGs) which are seen as the shared vision of humanity and a social contract between world leaders and the people. I took the liberty of trying to match Gandhi's 18 constructive programs to the SDGs and they look like this:

Gandhi had already started thinking of addressing social issues of global concern in early 1900s and while I would comment his vision; it makes me wonder about how much longer before we reach the global goals of achieving a fairer more equitable society.

Finally, for many reading this chapter; a thought would cross their mind that why would a person like me have any interest in Gandhi and his teachings. Well, because firstly, I am an Indian by descent and it makes us proud to be connected to our motherland and its people in some way or form. Gandhi was a strong advocate for maintaining culture and languages and even though it was 1879 when my great grandfather left the shores of India; I am proud that my family and the Indian community in Fiji have maintained the use of Hindi language. They also practice religious activities and cultural activities consistent with how it is practiced in India.

I also want young people

Gandhi's Constructive Programs	Equivalent or Similar United Nations Special Development Goal
(1) Communal Unity	SDG 11- Sustainable Cities and Communities
(2) Removal of Untouchability	SDG 10 – Reduce Inequalities
(3) Prohibition (of Alcohol)	SDG 3 – Good Health and Wellbeing
(4) Khadi (producing and buying local)	SDG 12 – Responsible consumption and production
(5) Village Industries	SDG 8 – Decent work and economic growth
(6) Village Sanitation	SDG 6 – Clean Water and Sanitation
(7) Nai Talim or Basic Education	SDG 4 – Quality Education
(8) Adult Education	SDG 4 – Quality Education
(9) Women	SDG 5 – Gender Equality
(10) Knowledge of Health and Hygiene	SDG 6 – Clean Water and Sanitation
(11) Provincial languages	SDG 4 – Quality Education
(12) National Language	SDG 4 – Quality Education
(13) Economic Inequality	SDG 1 – No poverty
(14) Kisans (importance of farmers)	SDG 12 – Responsible consumption and production
(15) Labourers	SDG 10 – Reduce Inequalities
(16) Adivasis (Indigenous people)	SDG 16 - Peace, Justice and SDG 4 – Quality Education
(17) Lepers (and people with disabilities)	SDG 10 – Reduce Inequalities
(18) Students (Youth)	SDG 10 – Reduce Inequalities

especially from the Indian diaspora to remember the Mahatma's sacrifice. He will be forever remembered as a martyr and it is important that we collectively work towards ensuring that his teachings are passed onto our current and future generations. Gandhi's work to fight discrimination is still one of the most relevant pieces of work that we all are battling against. Race, religion, gender, education level, income inequalities are all forms of discrimination that people around the globe are fighting against in some way or form and Gandhi was one of the pioneers in this field. He led the battle to give the untouchables recognition and one of his other constructive programs was focussed on economic inequality. And next time, when you visit India, make time to visit the area where the Salt March took place; I know I will.

Sustainability would have been Gandhi's 2020 Vision

2019 could easily be marked as the year of climate action with a number of young activists making global headlines. School children all over the world are distressed with the lack of climate action and they are right in being worried because they want to know that the planet can sustain them throughout their lifetime as well as future generations to come. Mahatma Gandhi being a forward thinker had already started educating and advocating for the environment. Gandhi's



death anniversary on 30th January 2020 marks 72 years of the death of the Mahatma, and the battle to protect the planet still continues. Gandhi also said that: "Earth provides enough to satisfy every man's needs, but not every man's greed":

He was right as we know from various reports that the level of economic inequality keeps increasing year on year and the people making the most money are probably less likely to focus on the environmental damage they are causing.

As I write this piece, there are parts of Australia that are seeing bush fires of a magnitude that has never seen before and while I accept that the reasons for the bush fires are multi-factorial; one cannot deny that climate change has something to do with it. In parts of United States, farmers are giving up land that was used for farming diverse crops to corporations that are planting increasing

amounts of almond trees in response to global demand for almond milk. As a result, bees that relied on the different varieties to produce honey and spread the pollen to keep the environment balanced are now finding it hard to do so.

For the person reading this you will be wondering why I am deviating from talking about Gandhi to environment/sustainability but in fact, Gandhi himself would have loved to see his message spread more than his name. He paid the price of freedom with his life but his messages live on.

Finally, as a non-resident Indian, I do get feedback from some of my educated friends in India and also in New Zealand that Gandhi had his flaws and I agree that no person is perfect but if we look beyond the person and concentrate on the wonderful messages that Gandhi was spreading; we will have a greater appreciation of Mahatma's life. ■

Happiness is when what you think, what you say, and what you do are in harmony.

Ethical Governance connecting Mahatma and India with Truth



P. K. Sinha *
SCOPE

Roadmap for Governance has been evolving for centuries. Perceptions have been emerging from Ram Rajya to Swaraj to Minimum Government Maximum Governance. Good governance is the key to all-round development and it is time people shun the attitude of seeking personal gains while drawing up public schemes the Honourable Prime Minister of India Shri Narendra Modi felt, who is also influenced with Gandhian Model of Governance.

Life of Gandhiji gives glimpses of different facets the world cutting across borders of politics, business, students, community and more? Gandhi's statements are still relevant. Over half a century ago, before World War II, a young Mohandas Karamchand Gandhi proclaimed, "I suppose leadership at one time meant muscles; but today it means getting along with people."

The other icon of Youth and Governance has been Swami Vivekanand. "My Faith is in the Younger Generation, the Modern Generation, out of them will come

my workers. They will work out the whole problem, like Lions"- Swami Vivekananda expressed this confidence in the youth of this country exactly 50 years before the end of colonial rule while speaking to a mammoth gathering of youngsters in erstwhile Madras. He felt that Youth is that wonderful time in life when energy is limitless, human creativity is at its best and the 'never say die' spirit is at its peak.

Mahatma Gandhi's life and work as a transformational leader offers inspiration and guidance to the modern and aspiring business leaders in building and leading ethical and profitable enterprises. Mahatma Gandhi exemplifies leadership and managerial capabilities could be explicit from his work and methods and relates with lessons of Self Management, Leadership, Negotiation, Strategy, Economics, Communication, Rural Development, Social Inclusion, Entrepreneurship, Women Empowerment, Law, Ethics and Corporate Governance. If we retrospect, he would be a strategist

par excellence; a powerful communicator; he would connect people across all levels to the collective vision; he would lead by example, he would be innovative, to say the least, and certainly fearless in breaking convention to follow an unbeaten path. He was ahead of time and was indeed a man with holistic perspective of not only nation of billions and that made him Mahatma of India and Bapu of a civilized world.

In his personal life and vision, he was equally influenced by others. When Mahatma Gandhi came to Belur Math in January 1921 to join Swami Vivekananda's birthday celebration, during his lecture he conveyed that he had gone through his works very thoroughly, and after having gone through them, the love that I had for my country became a thousand fold. Similarly, when Lokmanya Tilak died on the night of 31st July, 1920 Bapu spent whole night with his bed side and spoke involuntarily "To whom shall I go for advice now in moments of difficulty? And when the

* Views of Author are personal and conveyed to promote Governance and Humanity having served diverse sectors, organizations from Gol, PSU, MNCs to Social Development Sectors.

time comes to seek help from the whole of Maharashtra to whom shall I turn?" He continued, "I have been working for Swaraj all along, but I have avoided uttering that word. But now it devolves upon me to keep Lokmanya's slogan alive and effective. It must not be allowed to sink into silence. The banner of Swaraj which this brave warrior raised must not be lowered for a moment." That's the other side of a Statesman who could convey with open heart how was he influenced by others?

Connecting with the mass, Gandhi ji was a champion in advocating the ethical governance. A leader is only first among equals' - Mahatma Gandhi

While Transparency, Accountability, and Security are considered as pillars of Corporate Governance, the other factors that influence Governance in any set up include fairness in Rule of Law for protection of stakeholders; Transparency; Responsiveness; Consensus; Equity and Inclusiveness; Effectiveness & Efficiency; Accountability; Participation of Stakeholders and inclusion of Right to Information made the system effective.

Traditionally, Good Governance was very much prevalent even in ancient India. The concept of Ram Rajya was well known centuries ago which was advocated by Gandhiji also. Even we look at National Freedom Movement; it was based on the principles of nationalism, democracy, secularism, non-alignment, and free mixed economy.

Mahatma Gandhi advocated the concept of 'Welfare State' based upon the principles of good governance, which meant



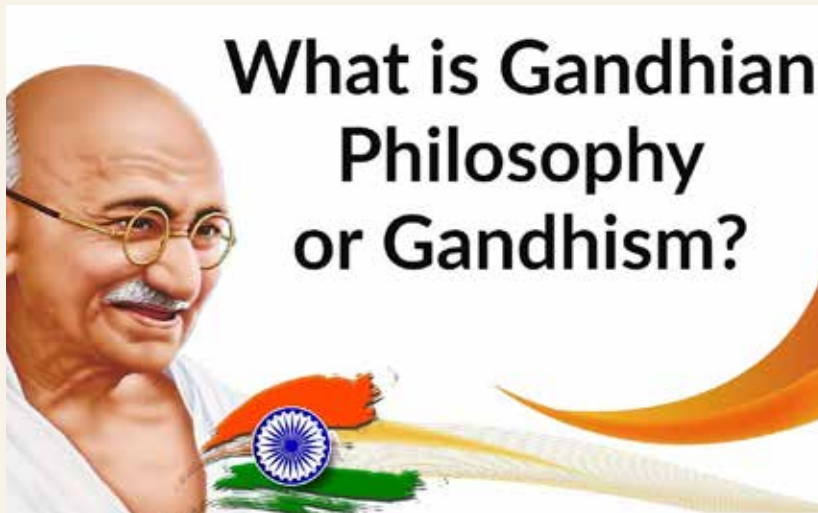
a state where the necessities of down-trodden and welfare of a commoner through indigenous industries would become a hallmark.

Gandhi preferred the term 'Swaraj' to describe what he called true democracy decades ago. His concept of democratic decentralization bears the stamp of his passionate belief in non-violence, truth and individual freedom. He strongly felt the need of Gram Swaraj and advocated for promotion of Panchayati Raj Institutions that could become vehicles for ushering in the much needed social and political change by including all the stakeholders in the process of decision making and public policy formulation. Employability locally would have changed the face of Rural India and the present state of unemployment or poor engagement of Youths could have been avoided or reduced at least.

For a country with billions of people and basket of challenges embedded with unemployment, divisive tendencies, extremism, negotiation, illiteracy, corruption, nepotism, there is need of Good Governance that can

empower People and encourage Participative Development. Perhaps, root to such a development and inclusive Growth lies in Social Inclusion. For a Country with close to 70% Rural Population even after 70 Years of Independence we may have to look back to strengthening Community Development, Participation of Community & Opinion Leaders and moving the direction of development to Labour Centric decentralization, promoting Local Livelihoods that can reduce unwanted immigrations and reducing unwanted crowding of Cities. Gandhiji's fondness for Poorest and Weakest Section of the Society could be very well imagined from his views, "Do the policies help the poorest and weakest man? If yes, that is Good Governance. "Similarly, the present Prime Minister Modiji feels, poor must never feel the absence of government, and the citizen, the pressure of government,

Gandhi vision for Social Audit could be understood from his thought on Social Inclusion "The best way to find yourself is to lose yourself in the service of others."



What is Gandhian Philosophy or Gandhism?

Tolstoy Farm was the base for his experiments on the policy of social inclusion where festivals of all religions were celebrated with equal gusto.

With pace of development globally, various agencies have defined Governance differently and the manner in which power is exercised in the management of a country's economic and social resources for development.

The Commission on Global Governance defines "governance is the sum of many ways individuals and institutions, public and private manage their common affairs. It is a continuing process through which conflicting and diverse interests may be accommodated and cooperative action taken. Governance is the creation of structure or an order, which cannot be extremely imposed but is the result of the interaction of multiplicity of governing and each other's influencing actors."

The United Nations Development Programme (UNDP) takes a broader view of good governance as comprising mechanisms and institutions through

Public sector management (PSM) is the most visible of the four dimensions of governance that starts with strategic planning and implements public policy & programs to achieve civil services and other machinery of government that are essential to a well-functioning public sector. Indian Constitution also appropriately considered the need for securing justice, liberty, equality, empowering weaker sections including women, youth and poor, scheduled castes ...

which citizens and groups articulate their interests, exercise their legal rights, meet their legal obligations, and mediate their difference.

The Economic and Social Council for Asia and the Pacific (ESCAP) has identified eight salient features of good governance participatory in nature, consensual in orientation, accountable, transparent, responsive, effective and efficient, equitable and inclusive, rule of law.

In the context of World Bank, it highlights four areas of governance that are consistent with the Bank's mandate: Public Sector Management, Accountability, Legal Framework for Development, and Information and Transparency. It focuses on the last three areas, analyzes issues of relevance to the Bank, and cites examples of Bank experience and best practice in the area.

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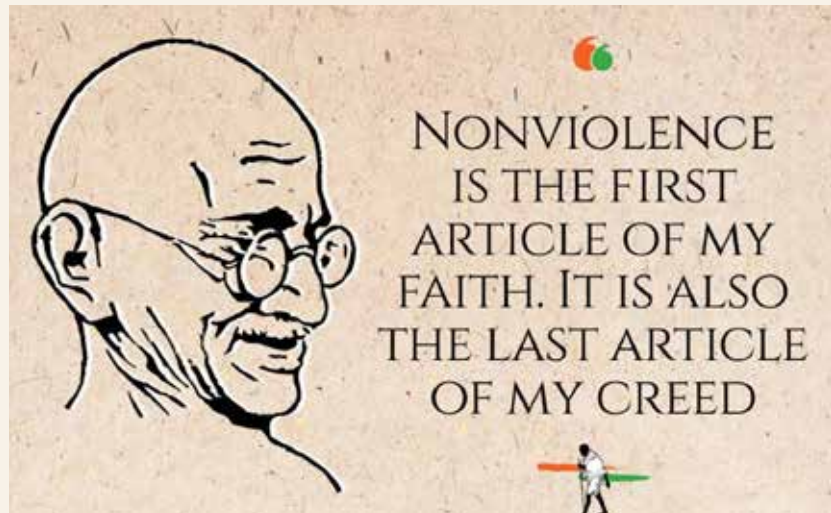
Indian Constitution also appropriately considered the need for securing justice, liberty, equality, empowering weaker sections including women, youth and poor, scheduled castes and scheduled tribes, by even making special provisions while framing the statutes and making need based amendments.

Overall good governance is synonymous with sound development management and helps in ethical decision making as it emerges.

The degree of Governance in true sense is testified with degree of Ethical Practices in building Structures, Processes and its implementation that brings confidence of common man, that aims at development of mass and brings the roadmap of development to Rural India centric. The dream of Gandhiji, Freedom Fighters, who sacrificed their lives for a better India or Statesmen who could show the path, shall remain unfulfilled so long it does not accept the principle of Governance in letter and spirit and with core of the heart in discharging the responsibilities by every Key Stakeholders of the System. It has to be citizen oriented, result oriented and performance oriented.

In this backdrop every stakeholder responsible for development may have to perhaps draw a line, a roadmap for each District and Village of India religiously and direct the development machinery in that direction from basic amenities to livelihoods, employability, resources for good health, education, income generating activities and opportunities, encouraging Youths and Women to go for Startups and entrepreneurship locally. Policy Makers and Development Strategists will have to re-look and take a stock of journey of development from the eyes of Gandhiji, Swami Vivekanand, Lal Bahadur Shastriji, Netaji Subhash Chandra Bose, Iron Man Pateli and our current Prime Minister, Narendra Modi ji who are strong believer of making Villages the testimony of development.

Visionary Gandhi ji advised top industrialists GD Birla and Purushottam Das Thakurdas way back in the year 1927 to establish



an association of business organizations in India, known as the Federation of Indian Chambers of Commerce in India. In his address in the 4th AGM he said, 'the industry should regard themselves as trustees and servants of the poor...' by collectively working for the good of the people. Days are not far, when the assessment of Ethical Governance will be evaluated with development of Villages in India where heart of India still lives with majority of its population. The second phase of the present government with identification of Aspirational Districts which have lagged behind on development indicators may indeed lift India's human development index if the special plans are implemented in focused manner and monitored closely on key indicators.

Our present Prime Minister believes that structural reforms will yield results. To this connect, initiatives and economic developments of India has been encouraged by the World as a positive shift from the informal to formal economy, specially the aftermath of Demonetization and

introduction of GST regime. As it inter-alia explains, more formal economy means improved productivity, increased tax revenues, reduced poverty and inequality. While introducing such measure, there were and would be challenges as well, yet these initiatives create foundation of better economy on long-run. Any degree of growth by virtue of good practices and introduction of need based development programs and measures out to bring desired ethical excellence and fulfilling the dream of Father of the Nation.

To support the endeavour and live with the Truth, National Institutions may have to come forward to channelize the stream of governance by continuously promoting ethical excellence amongst the Leaders of GenNext with thrust on Ethics, Values, Transparency, Probity and Integrity in personal and professional lives. Public Sectors and Public Institutions have been role model and should remain the strongest pillars of Development, Governance, Accountability, Ethical Excellence and Humanity above all. ■

भूमंडलीकरण, भारतीय संस्कृति और गाँधीवाद



Mk- /keUn dekj

प्राचार्य

मिथिला विश्वविद्यालय

दरभंगा

नव उदारवाद ने आज एक ऐसा तूफान पैदा कर दिया है, जिससे सारा संसार आक्रान्त है। खासकर दुनिया के विकासशील और पिछड़े देश न केवल दुर्दिन के दौर से गुजर रहे हैं, बल्कि उनकी अस्मिता पर भारी खतरा भी पैदा हो गया है। यह उनके राष्ट्रीय तथा सांस्कृतिक पहचान के मिट जाने का खतरा है। कभी गांधी ने भी इस खतरे को देखा था। पश्चिमीकरण, आधुनिकीकरण तथा भागे की संस्कृति के खिलाफ देशवासियों को आगाह किया था। पश्चिम की सभ्यता को वे आसुरी सभ्यता, चांडल की सभ्यता कहते थे, जो कुछ मनुष्य को भोगवादी, आत्मकेन्द्रित, भ्रष्ट, अनैतिक और पतित बनाती है, तो आमजनों को दरिद्रता, बेरोजगारी, अज्ञानता, शोषण एवं बीमारी के दलदल में धकेलती है। भारत में पश्चिमी सभ्यता के बढ़ते प्रभाव से गांधी काफी चिन्तित थे और यही कारण है कि उन्होंने जिस स्वराज की परिकल्पना की, जिस सर्वोदय दर्शन का प्रवर्तन किया, जिस सपनों के भारत के निर्माण के लिए 1947 में आजादी के बाद 125 वर्ष जीने की

कामना की—उस परिकल्पना, उस दर्शन, उस आदर्श, उस कार्यक्रम को उन्होंने दृढ़तापूर्वक भारतीय संस्कृति की बुनियाद पर प्रकल्पित किया। दुर्भाग्यवश हम गांधी के युगबोध को समझने में विफल रहे और अपनी सांस्कृतिक मूल्यों तथा परम्पराओं से दूर हटते चले गए। भारत में ब्रिटिश उपनिवेशवाद के जहाज पर चढ़कर पश्चिमी सभ्यता आयी थी और हमें खोखला बना रही थी, हमारी पहचान को, हमारी संस्कृति को मिटा डालने पर आमदा थी। आज जबकि साइबर के संजाल पर सवार होकर नव उपनिवेशवाद भूमंडलीकरण के रूप में हमारी सांस्कृति अस्मिता को इस कदर मिटा रही है कि इसके जीवाश्मीकरण का खतरा पैदा हो गया है, तो इस प्रचण्ड सांस्कृतिक हमले का मुकाबला करने के लिए हमारे पास गांधीवाद के सिवा कोई दूसरा हथियार नहीं, कोई दूसरा विकल्प नहीं। भूमंडलीकरण के कारण पैदा हुए वैश्विक संकट, पर्यावरण संकट आदि महा विनाशकारी संकटों के बजाय, जिस पर कि आम चर्चा होती है, मैंने सांस्कृतिक संकट को अपने आलेख का विषय इसलिए चुना, क्योंकि बड़ी

तेजी से साध्या आजइ 'संस्कृति' केइ बाजार का विस्तार हो रहा है और भूमंडलीकरण के सांस्कृतिक उत्पादों के मोहपाष के फंस न केवल हम अपनी पहचान को खुद मिटाने पर आमदा हो गए हैं, बल्कि महाविनाश की ओर भी अग्रसर हो रहे हैं। क्या है भूमंडलीकरण का सांस्कृतिक एजेण्डा? आइए, विस्तार से जानने की कोषिष करें।

वर्चस्व की स्थापना की वैचारिक शब्दावली के रूप में प्रयुक्त कुछ शब्द कभी-कभी हमें दिक्भ्रमित करते हैं। उनका यथार्थ अर्थ कुछ और होता है, लेकिन प्रत्यक्षतः वे लुभावने प्रतीत होते हैं। भूमंडलीकरण या वैश्वीकरण भी प्रायः ऐसा ही शब्द है, जिसका मुख्य सरोकर तो प्रभुत्व स्थापना से है, प्रकट रूप में तो यह 'वैश्विक गांव' (Global Village) या फिर भारतीय आदर्श वाक्य 'वसुधैव कुटुम्बकम्' के आदर्श को चरितार्थ करता दिखाई देता है, एक विश्व अर्थव्यवस्था का पैरोकार प्रतीत होता है, दुनिया के हर किस्से, हर देश, हर क्षेत्रीय एवं जातीय समूहों की स्वैच्छिक भागीदारी और समान साझेदारी की आदर्श प्रणाली के रूप में परिलक्षित होता है, परन्तु असमान

विकास की समकालीन विश्वव्यवस्था में क्या यह संभव है कि सब की, विकसित और विकासशील की, अगड़े और पिछड़े देशों तथा समुदायों की, विश्व अर्थव्यवस्था में समान भागीदारी या साझेदारी होगी? एक विश्व व्यवस्था के रूप में उपनिवेशवाद का इतिहास यह बतलाता है कि इसकी मुख्य प्रवृत्ति असमानता और प्रभुत्व को प्रोत्साहित करने की रही है। जब उत्तर उपनिवेशिक अर्थात् आजादी के बाद के समाजों को एक वैश्विक व्यवस्था के अंतर्गत पुनः संयोजित करने का प्रयास हो रहा है तो इसका सीधा सा मतलब आर्थिक रूप से कमजोर देशों की अधीनता को परिवर्तित परिस्थिति में सुरक्षित करना ही माना जा सकता है, न कि विकास में सामान भागीदारी प्रदान करना। वस्तुतः भूमंडलीकरण अमेरिका, जापान, चीन, जर्मनी आदि देशों के लिए भले ही अत्यन्त उत्साहवर्द्धक संभावनाएं पैदा करता हो, लेकिन यही बात, भारत, बांग्लादेश या अन्य एशियाई-अफ्रीकी, लैटिन अमेरिकी देशों के लिए स्वतंत्रता और प्रगति का पैगाम नहीं, बल्कि ऐसे वातावरण और परिस्थिति का नियामक बन जाता है, जो इन्हें विकसित पूंजीवादी देशों के अनुकूल ऐसे बाजार में तब्दील कर देता है, जहां हर चीज बिकाऊ होती है, हर चीज का उपभोक्ता सामग्रियों का ही नहीं, ज्ञान और कौशल का ही नहीं, प्राकृतिक और खनिज सम्पदा का ही नहीं, मानवीय संवेदनाओं का भी, प्रेम और घृणा का भी और सर्वोपरि स्थानीय, क्षेत्रीय एवं देशी समाज एवं संस्कृति का भी बाजारीकरण हो जाता है। वस्तुतः यदि ग्लोबलाइजेशन पूंजी, श्रम, कौशल, तकनीकी, ज्ञान और उपभोक्ता सामग्रियों का एक ऐसा निर्बाध, बाधा रहित प्रवाह का नाम है, जिसमें राज्यों की भौगोलिक सीमाएं बौनी हो जाती हैं, तो निस्संदेह यह विकसित राष्ट्र पर लागू न होकर विकासशील और पिछड़े राज्यों पर लागू होता है। उपनिवेशवाद ने भी आर्थिक फायदे के

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लिए वर्चस्व और प्रभुत्व का विस्तार किया था, जो एक प्रत्यक्ष राजनीतिक प्रणाली के रूप में अवतरित हुआ था। भूमंडलीकरण एक प्रत्यक्ष राजनीतिक प्रणाली न होकर एक सशक्त आर्थिक हस्तक्षेप है, जिसकी मुख्य प्रेरक शक्ति भी प्रभुत्व और वर्चस्व का विस्तार ही है, ताकि तीसरी दुनिया में बाजार की अपार

संभावनाओं का दोहन किया जा सके। जाहि है कि वैश्वीकरण उपनिवेशवाद का नया संस्करण है, जो उससे कहीं अधिक विकट, अधिक विनाशकारी, दैत्य के रूप में प्रकट हुआ है। एक ऐसा दैत्य जो विकासशील और पिछड़े राष्ट्रों की सामाजिक-सांस्कृतिक अस्मिता को, उनकी पहचान को लगातार लील रहा है, भले वह चकाचौंध करने वाला मुखौटा धारण किए हुए हो, लेकिन उसके पीछे सारे संसार को निगल जाने की लिप्सा हिलोरे ले रही हैं। वस्तुतः भूमंडलीकरण जितना भी अधिक लोकलुभावन दिख रहा हो, इसमें महाविनाश की आहट को भी उतनी स्पष्टता के साथ सुना जा सकता है। अतः जरूरी है कि भूमंडलीकरण की प्रकृति एवं प्रवृत्ति को संक्षेप में जाना जाए, ताकि इसके सामाजिक-सांस्कृतिक सरोकारों को थोड़ी स्पष्टता के साथ समझा जा सके।

भूमंडलीकरण 20वीं सदी के 90 के दशक में एक अभियान और कार्यक्रम के रूप में अवतरित हुआ। इसका एक निश्चित ऐतिहासिक संदर्भ था। इसका प्रादुर्भाव वस्तुतः दो ध्रुवीय विश्व की कोख में हुआ। सोवियत-संघ के विघटन ने पूंजीवादी शक्तियों को विजय अभियान के एक नये युग के उद्घाटन के लिए प्रेरित किया। मैदान खुला था, कोई प्रतिरोध नहीं। बेरोकटोक समकालीन पूंजी के वैश्विक दृष्टि को एक बार फिर से क्रियान्वित करने का स्वर्णिम अवसर सोवियत रूस के पतन के बाद अनायास ही हाथ लग गया था और पूंजीवादी शक्तियां पूरी दुनिया को अपनी मुट्ठी में कैद कर लेने के वैश्विक अभियान में जुट गईं। भारत जैसा विकासशील देश इसका प्रतिरोध कर सकता था, जिसने आजादी के बाद आत्मनिर्भर अर्थव्यवस्था के निर्माण या हो रहा है, वह ठीक उल्टा है, प्रतिकूल है। भारत के वैश्वीकरण के आगे घुटने टेक दिए तो इसके कारणों की पड़ताल करना समीचीन होगा।

विस्तृत (Permit-License) प्रणाली



के साथ नेहरूवादी विकास का मॉडल भारतीय बुर्जुआ और मध्य वर्ग को रास नहीं आ रहा था। उन्होंने उदारीकरण में अपनी मुक्ति और भूमंडलीकरण में अपरिमित विकास का रास्ता देखा। भारतीय पूंजीवाद के पैरोकारों में ऐसे लोगों की कमी नहीं जिन्होंने उदारीकरण को 'दूसरी आजादी' की संज्ञा प्रदान की है। यह तथाकथित नयी आजादी सिर्फ भारतीय बुर्जुआ वर्ग के लिए थी, आम भारतीय अवाम इस आजादी से महरूम रहने वाला था। जल्द ही आदमी, आदमी न रहकर या तो सिर्फ उपभोक्ता बन कर रह जानेवाला था, या फिर इस नयी आजादी में उनकी स्थिति सेवादार बनकर रह जानेवाला थी। उदारीकरण, बाजारीकरण या फिर कहें कि भूमंडलीकरण में भारतीय बुर्जुआ वर्ग का यह अति उत्साह बस बात को लेकर था कि उनके लिए वैश्वीकरण के एक गौण घटक के रूप में, स्पष्ट शब्दों में कहे तो एक सहअभिकर्ता के रूप में, आर्थिक संभावनाओं का विराट अवसर आ खड़ा हुआ था। इसमें कोई दो राय नहीं कि भारतीय बुर्जुआ वर्ग, पंजीपति वर्ग भूमंडलीकरण का ठकी उसी प्रकार उत्साही सहयोगी बन गया, जिस प्रकार की उपनिवेशवाद के प्रारम्भिक दौर में नवोदित भारतीय मध्यम वर्ग ब्रिटिश राज का स्वाभिभक्त अनुचर बनने में अपने

को गौरवान्वित महसूस करता था और अपने को भविष्य में अंग्रेजों के स्थान पर शासक के रूप में प्रतिष्ठित होने का सपना देखा था। क्या हुआ उनके सपनों का यह तो हम—आप सभी जानते हैं, क्या होगा भारत के समकालीन बुर्जुआ वर्ग का यह तो भविष्य के गर्भ में है, अभी फिलहाल स्थिति तो यही है कि वैश्वीकरण की चकाचौंध में उनकी आंखें चौंधियाँ रही हैं और भारतीय सांस्कृतिक अस्मिता को मिटाने हेतु विष्व पंजीवादी अर्थव्यवस्था के प्रमुख निर्माण के अभियान में एक जुनियर पार्टनर के रूप में वे पूरे दमखम के साथ मैदान में डटे हैं।

अपने पक्ष में भारतीय बुर्जुआ वर्ग के विचारक दो बातें रखते हैं। पहला तर्क तो यह है कि भूमंडलीकरण की तेज दौड़ में पिछड़ने का मतलब होगा, भारत का एकाकी हो जाना, पिछड़ जाना, खासकर विष्व में हो रही तकनीकी क्रांति के प्रासादों से वंचित रह जाना। दूसरा तर्क भूमंडलीकरण और आधुनिकता के सहसंबंधों पर आधारित है। पश्चिम ने जो कुछ भी प्राप्त कर लिया है या प्राप्त कर रहा है— जो अत्याधुनिक है, उससे भारत महरूम रह जाएगा। अतः यदि दुनिया के साथ कदम-ताल करना है, आधुनिक बनना है, उन्नत बनना है, तकनीकी और संचार क्रांति के फलों

को प्राप्त करना है, विकास की गति को उत्प्रेरित करना है—तो भारत को भी अनिवार्यतः वैश्वीकरण की लहर पर सवार होना होगा, इसकी आंधी के साथ बहना होगा। भले ही अपनी जमीन से, अपनी संस्कृति से हमारे पांव उखड़ ही क्यों न जाएं, भले ही बहुसंख्यक अवाम के दुःख दर्द बढ़ते ही क्यों न चले जाएं। वस्तुतः भूमंडलीकरण ने भारतीय बुर्जुआ और मध्यम वर्ग को आज अंधा बना दिया है और एक वे एक अंधी दौड़ में शामिल हो चुके हैं, जिसका विसंस्कृतिकरण या कहें कि अपसंस्कृतिकरण हाल के वर्षों में एक प्रमुख एजेण्डा के रूप में उमड़ा है, अपरिमित संभावनाओं से युक्त सांस्कृतिक बाजार के रूप में उमड़ा।

ऐतिहासिक परिप्रेक्ष्य पर जब हम नजर डालते हैं तो स्पष्ट होता है कि अतीत में जब यूरोपीय शक्तियों ने एशिया, अफ्रीका और लैटिन अमेरिका के देशों में अपने व्यापारिक गतिविधियों का विस्तार किया तो उन्होंने इसे सभ्यताकरण के अपने 'महान-मिशन' से जोड़ दिया। अर्द्धसभ्य, बर्बर जातियों और देशों को सभ्य बनाने का ईश्वरीय आदेश करार दिया, तो कभी इसे ईश्वर प्रदत्त श्वेत लोगों का अधिभार घोषित किया। जबकि वास्तविकता से इसका कोई लेना-देना नहीं था। वे अपना आर्थिक साम्राज्य कायम करना चाहते थे। इसके लिए जहां एक ओर उन्होंने राजनीतिक प्रभुत्व की स्थापना की तो दूसरी ओर से चिरस्थायी बनाने के लिए 'civilizing mission' की लपफाजी का उपयोग किया, जो दरअसल उपनिवेशवाद का एक सांस्कृतिक मिशन था, उपनिवेशितों के सांस्कृतिक रूपान्तरण द्वारा उन्हें सदा सर्वदा के लिए अधीन बनाए रखने की तरकीब थी। अधीनस्थ देशों को अंतर्राष्ट्रीय बाजार से जुड़ने के, आधुनिकीकरण के, औद्योगीकरण के सब्जबाग भी दिखलाए। चीन और जापान जैसे देश जो सदियों से आत्मनिर्भर रहे थे और बन्द दरवाजे की नीति का अनुपालन कर रहे थे, उन्हें

विदेशी व्यापार और पूंजी निवेश स्वीकार करने के लिए बाध्य किया। सदियों से बंद दरवाजे को जोर जबर्दस्ती से खोल दिया गया। विश्व बाजार से जुड़ने के प्रलोभन और समृद्धि के वादे के विपरीत इन विपत्तियों के पहाड़ टूट पड़े। गरीबी और षोषण का एक लम्बा सिलसिला चल पड़ा। यदि जापान इससे उभरा भी तो सिर्फ शासक वर्ग, पूंजीपति वर्ग के हित में न कि आम जनता के हित में, आर्थिक बदहाली और बर्बादी उनकी नियति बन गई। जाहिर है कि विश्व अर्थव्यवस्था से जुड़ाव हमेशा लाभदायक नहीं होता। मुख्य सवाल यह है कि जुड़ कौन रहा है? यदि विश्व अर्थव्यवस्था का अगुआ है तो यह जुड़ाव उसके फायदे के लिए होता है। अकूत मुनाफा बटोरने के लिए ही तो पूंजीवादी देश एक अन्तर्देशीय, वैश्विक अर्थव्यवस्था का निर्माण करते हैं और यदि जुड़ाव अपनिवेशों का है, पराधीन या पिछड़े देशों का है तो यह उनके लिए अकथनीय शोषण, उत्पीड़न और परेशानियों का सबब बन जाता है। उपनिवेशवाद की यह प्रवृत्ति विश्व अर्थ व्यवस्था की प्रणाली में कहीं अधिक दमखम के साथ वैश्वीकरण में भी पायी जाती है। आखिर यह है भी तो उपनिवेशवाद का एक नया संस्करण ही, जिसके पास प्रौद्योगिकी और तकनीक की कहीं अधिक कारगर एवं बेहतर शक्ति है। अतः भूमंडलीकरण से प्रेमालाप के लिए जिस एकाकीपन जनित पिछड़ने का हौआ भारतीय बुर्जुआ वर्ग द्वारा पैदा किया जा रहा है, वह एक बहाना मात्र है। यह कभी भी भारत के फायदे के लिए नहीं हो सकता, खासकर आम भारतीयों के फायदे के लिए तो कदापि नहीं।

भूमंडलीकरण के पक्ष में दूसरा तर्क मध्यमवर्गियों के लिए काफी आकर्षक है। भारत को 21वीं सदी में ले जाने का राजीव गांधी का नारा कितना लुभावना था, यह किसी से छिपा नहीं। दरअसल यह था क्या? औद्योगीकृत पश्चिम के उत्पादों तक भारत के मध्यमवर्गियों की



आसान पहुँच के लिए सारी कवायद की जा रही थी, जिससे उनके आधुनिक होने का भाव तुष्ट होता था। वे ठीक इसी प्रकार भूमंडलीकरण को तथाकथित आधुनिक जीवन पैली से संयोजित करने का सुनहला अवसर मानते हैं, जिस प्रकार कभी भारतीय मध्यवर्ग ने उपनिवेशवाद को भी ईश्वर प्रदत्त अवसर माना था। विकसित पूंजीवादी देशों से कम्प्यूटर, इलेक्ट्रॉनिक सामग्रियाँ, उपभोक्ता वस्तुओं और सेवाओं का आयात और उपभोग उन्हें आधुनिक होने का गौरव प्रदान करता है। बड़े-बड़े मॉल, सुपर मार्केट और बिग बाजार, फ्रेन्चाइजी दुकानें, मेकडोनाल्ड और केन्टकी फ्राइड चिकेन से लेकर लेविस और मार्श का पूरे देश में फैलता जाल उनकी आधुनिकता की भूख को तुष्ट करता है और बढ़ाता भी है। यह आरोपित आधुनिकीकरण है, जो केवल सतही ही नहीं बल्कि विकृत और विद्रूप भी है। सबसे बड़ी विडम्बना है कि भारतीय जनसंख्या के अत्यन्त ही अल्पसंख्यक तबके की आधुनिकता को देश की आधुनिकता से, उनके स्वार्थों को राष्ट्रीय हित से एकीकृत कर दिया जाता है। जब कि हकीकत क्या है? भारत के सबसे बड़े अत्याधुनिक महानगर मुंबई की 60 प्रतिशत आबादी स्लम एरिया में रहने को बाध्य है, जहां न स्वच्छ पानी उपलब्ध है, न ताजी हवा। वे गंदगी

की ढेर के बीच जीवन बसर करने के लिए बाध्य है। वस्तुतः आधुनिकता की अवधारणा में मौलिक गलती है। यह आधुनिकता आम आदमी के लिए नहीं, खून पसीना बेचनेवालों के लिए नहीं, भारत के बुर्जुआ वर्ग के लिए है। उपनिवेशवादी काल से अन्तर सिर्फ इतना हुआ है कि आधुनिकता की जूटन, आधुनिकता का कचड़ा सर्वसाधारण को भी मिल जाता है। यह तो मैथिली की एक कहावत, “कनहा कुकुड माँड़ें तिरपित” को चरितार्थ करता है। हकीकत तो यही है कि असमानता की खाई लगातार चौड़ी होती जा रही है। सुविधाभोग के अवसर बढ़े हैं तो सुविधाहीनता का प्रसार उससे कहीं अधिक तीव्र गति से हो रहा है। वर्ना रोजी-रोटी के लिए बाजार में औने-पौने दामों पर लागे श्रम बेचने को मजबूर नहीं होते, यह कैसी आधुनिकता की लहर है, जो खुशहालों को और खुशहाल बनाती है, लेकिन उन्हें अपनी जड़ों से बेरहमी से काटकर और बदहालों को और बदहाल बनने पर मजबूर करती है। यही तो है भूमंडलीकरण का यथार्थ, जो एक थोथी आधुनिकता के लबादे में सुरसा की तरह आम-अवाम को लील रहा है।

एक नजर भूमंडलीकरण के सांस्कृतिक एजेंडे पर डालना कहीं अधिक प्रासंगिक

और समीचीन होगा। आज संस्कृति मल्टीनेशनल आर्गेनाइजेशन के लिए, कॉरपोरेट जगत के लिए उपजाऊ चारागाह बन गया है। जिस प्रकार यह कहा जाता है कि उपनिवेशवाद के प्रारंभिक चरण में व्यापार का अनुगमन बाईबिल ने किया, ठीक उसी प्रकार वैश्वीकरण एक खास प्रकार की संस्कृति को, बाजार की संस्कृति को, सार्वभौमिक अवधारणा को तो नहीं, लेकिन सार्वभौमिक सांस्कृतिक साम्राज्य की अवधारणा को दृढ़तापूर्वक स्थापित करता है, जिसके फलस्वरूप तीसरी दुनिया के देशों की सांस्कृतिक हत्या हो रही है। यह तीसरी दुनिया के देशों को पूंजीवादी संस्कृति के प्रसार के लिए तैयारी करती है, प्रशिक्षित करती है। थियोडोर ओडोर्नो के शब्दों में प्रशासित विश्व (Administered World) का निर्माण करती है, जिसमें कॉरपोरेट पूंजी का भारी पैमाने पर इस्तेमाल किया जाता है। वस्तुतः सांस्कृतिक साम्राज्यवाद तीसरी दुनिया में बाजार की संभावनाओं का व्यापक स्तर का शोषण और दोहरान का सबसे कारगर हथियार बन गया है। समकालीन सांस्कृतिक उत्पाद हैं, जिनको पूरी दुनिया, भारत के बाजार में पाट दिया गया है। यह एक ऐसी बाढ़ है जो हमारी सांस्कृतिक पहचान को, हमारी संस्कृति को जड़ से उखाड़कर बहाए ले जा रही है। हाल के वर्षों में उत्तरी अमेरिका में सांस्कृतिक उद्योग का तेजी से विकास हुआ है और विकसित पूंजीवादी देशों में सांस्कृतिक प्रौद्योगिकी बड़ी तेजी के साथ फैली है। इसमें आश्चर्यजनक मुनाफे से कॉरपोरेट जगत के अगुआ पूर्ण वाकिफ हैं और अन्य क्षेत्रों की अपेक्षा कहीं अधिक पूंजी-निवेश सांस्कृतिक प्रौद्योगिकी क्षेत्र में हो रहा है। जेम्स पेट्रास ने एक अध्ययन में यह दिखलाया है कि उत्तरी अमेरिका के समृद्धतम पांच लोगों में एक मासमीडिया के क्षेत्र में अकूत सम्पत्ति बटोर रहा है। टेलीविजन, समाचार पत्र, कम्प्यूटर, सेल.

फोन, फास्टफूड, सॉफ्टड्रिंक, कपड़े और ऐसे ही अनगिनत सांस्कृतिक उत्पाद पूंजीनिवेश के सर्वाधिक आकर्षक क्षेत्र बन गए हैं। इन सांस्कृतिक उत्पादों को बाजार चाहिए। तीसरी दुनिया के देशों से बड़ा बाजार और कौन हो सकता है? ये सांस्कृतिक उत्पाद अपने साथ एक ऐसी वैश्विक संस्कृति लाते हैं, जिससे भारत समेत सभी विकासशील और पिछड़े देश आक्रान्त हो रहे हैं। यह नया सांस्कृतिक हमला है, जिसका मुखौटा कितना भी आकर्षक क्यों न हो, अन्दर विशभरा हुआ है, जो हमारी प्रगतिशील सोच की, मानवीय मूल्यों की, संवेदनाओं की, सृजनशीलता की, सक्रियता की, सर्वोपरि श्रेष्ठ सांस्कृतिक विरासत की हत्या कर रहा है।

वर्तमान सांस्कृतिक आक्रमण के दो प्रमुख आयाम हैं— एक तरफ वर्चस्व की स्थापना और दूसरी ओर उपकरणिकरण (instrumentality)। संस्कृति आज वैश्वीकरण का एक उपकरण बनकर रह गया है, जो सांस्कृतिक साम्राज्य निर्माण का आधार तैयार करता है। संस्कृति एक तलवार और मुखौटा दोनों का काम कर रहा है। यह मुखौटा है आधुनिकता का, साथ ही एक ऐसा तलवार है जो हमें अपने ही जड़ों से काट डालता है।

तीसरी दुनिया के देशों में विकसित पूंजीवाद की सांस्कृतिक उपस्थिति वैश्वीकरण की शक्तियों के क्रियान्वयन और पूंजीवादी वर्चस्व स्थापना को संभव बनाती है। यहां हमें इटालियन चिन्तक ग्राम्शी की याद आती है जो कॉमन सेन्स, सामान्य ज्ञान की परिभाषा इस रूप में करते हैं कि सामान्य ज्ञान वह है जो एक व्यक्ति का सांस्कृतिक, सामाजिक और राजनीतिक व्यवहार इसी सामान्य ज्ञान से निर्देशित होता है। ग्राम्शी यह दलील देते हैं कि समाज का अगुआ वर्ग एक खास प्रकार का 'सामान्य ज्ञान' पूरे समाज पर थोपता है। भूमंडलीकरण और इसके भारतीय साझीदार इसी प्रकार के

कार्य में लगे हुए हैं—अपना सामान्य ज्ञान पूरे देशवासियों पर थोप रहे हैं।

भारत में विद्यमान सांस्कृतिक सामान्य ज्ञान ऐतिहासिक अनुभव से विकसित हुआ है और विभिन्न स्रोतों से ग्रहण किया गया है। यह प्रकृति: वैविध्यपूर्ण और प्रकटरूप में बहुलतावादी है। सामाजिक और सांस्कृतिक प्रथाएं एवं व्यवहार इस विविधता और बहुलता को प्रतिबिम्बित करते हैं। पूंजीवादी पश्चिम की तरह भारत में संस्कृति का मानकीकरण नहीं है। यह भोजन हो या वस्त्र, मनोरंजन हो या व्यवहार, दैनिक जीवन विविधताओं से परिपूर्ण है। वैविध्यपूर्ण भारतीय संस्कृति इतिहास द्वारा सम्पुष्ट और इस तरह स्पष्ट है। वैश्विक शक्तियों के द्वारा नयी सांस्कृतिक अधिरचना का विनिर्माण देशी सामान्य ज्ञान को हाशिए पर डालती है और एक अराजकता पैदा करती है। यह एक संस्कृति का आरोपण है। यह विकसित पूंजीवाद का सामान्य ज्ञान है, जो लोगों के सोच, विचार, व्यवहार और संस्कृति को बदलती है।

विकसित पूंजीवाद द्वारा प्रेरित इस नये सांस्कृतिक सामान्य ज्ञान की प्रकृति सार्वभौमिक है। वैश्वीकरण के संबंध में यह दलील दी जाती है कि यह एक अभियान है जो वैश्विक संस्कृति का तीसरी दुनिया के द्वारा आत्मसातीकरण का पथ प्रशस्त करता है और इस तरह उन्हें (तीसरी दुनिया के देशों को) पूरी दुनिया से जोड़ता है। लेकिन यह सिक्का का एक पहलू मात्र है। जिस तरह वैश्वीकरण के दौर में कॉरपोरेट जगत अपने स्वार्थों का वैश्वीकरण कर रहा है। यह किसी से छिपा नहीं है। वैश्विक जुड़ाव सिर्फ और सिर्फ विकसित पूंजीवाद के फायदे के लिए है, न कि तीसरी दुनिया को विकास से जोड़ने के लिए।

भारतीय बुर्जुआ वर्ग इस वैश्विक अभियान में ठीक उसी प्रकार सहभागी बना हुआ है, जिस प्रकार उपनिवेशवाद की प्रारंभिक

अवस्था में उन्हें ऐसा लगा था कि पश्चिम से वे बहुत कुछ प्राप्त कर सकते हैं। जब मोहभंग हुआ तो राष्ट्रीय आन्दोलन का रास्ता अख्तियार किया। किन्तु जब आजादी मिली तो कुछ दिनों तक आर्थिक वर्चस्व की कामना की यूटोपिया में जीते रहे। लेकिन जैसे ही वैष्णीकरण की हवा चली उन्हें अपना सपना साकार होता दिखाई पड़ा और वैष्णीकरण के पैरोकार बन गए। भले ही उसके पिछला लागू पार्टनर की भूमिका ही उन्हें क्यों न मिली हो, उनकी हैसियत दलाल की ही क्यों न हो, या फिर कहें कि वे बिचौलिया ही क्यों न बन गए हों। इसमें भी उन्हें धन बटोरने की अपार संभावना दिखाई पड़ती है।

भारतीय बुर्जआ और मध्य वर्ग भूमंडलीकरण के पक्ष में यह तर्क देते हैं कि इसमें चयन की स्वतंत्रता (freedom of selection) है। वे दावा करते हैं कि हमारे समाज के लिए एक नया पथ तैयार कर रहे हैं, जिसमें विकल्पों की भरमार है। वे गांधी का भी हवाला देते हैं, जो यह कहते थे कि दुनिया की ताजी हवा के लिए अपनी खिड़कियां खोले रखो। लेकिन वैष्णीकरण तो एक आंधी है, जो हमें अपने पैरों पर खड़ा होकर ताजी हवा का आनंद न देकर जड़ से ही उखाड़ फेंकती है, खासकर सांस्कृतिक तौर पर। फिलहाल हमें अपनी खिड़की बंद रखने की कोई गुंजाइश नहीं बची है। ऐसे चयन की स्वतंत्रता एक भ्रम है। वैष्णीकरण ने कोई विकल्प नहीं छोड़ा है। भारतीय संस्कृति, देशी संस्कृति तेजी से हाशिए पर जा रही है और वह दिन दूर नहीं जबकि इसका जीवाष्मीकरण हो जाएगा।

इलेक्ट्रॉनिक मीडिया के भारी घुसपैठ के द्वारा सांस्कृतिक आक्रमण जारी है, जो सिर्फ यह प्रस्तावित करता है कि वह नए सांस्कृतिक तत्त्वों से परिचित कराता है, जिसका भारतीय मूल्यों के साथ कोई विरोध नहीं है, बल्कि इससे भी कहीं



अधिक खोखली दलील दी जाती है कि इसका (इलेक्ट्रॉनिक मीडिया का) उपयोग भारतीय सांस्कृतिक मूल्यों के संवर्द्धन के लिए किया जा सकता है। यह पूरे तौर पर एक झूठ है कि वैश्विक शक्तियों भारतीय सांस्कृतिक मूल्यों के संवर्द्धन के लिए प्रयासरत हैं। साथ ही यह दलील भी भ्रामक है कि वैश्विक शक्तियाँ भारतीय सांस्कृतिक मूल्यों और प्रथाओं को वैश्विक आधार प्रदान कर इसका महिमामंडन कर रही हैं। इसे किसी भी हालत में माना नहीं जा सकता। यह तो ठीक उसी प्रकार है जिस प्रकार कभी उपनिवेशवादियों ने उपनिवेशों के सांस्कृतिक अवशेषों को अजायबघर की वस्तु बना डाला।

सांस्कृतिक स्वीकृति के दो पक्ष हैं—संरचना और पण्यीकरण। काफी लम्बे अर्से से कई वैश्विक एजेंसियों के द्वारा संस्कृति के विविध प्रारूपों के अध्ययन पर भारती निवेश किया जा रहा है। लोक संस्कृति के विविध रूपों को नया अर्थ प्रदान करने के लिए अनेक परियोजनाएं चल रही हैं। ऐसा अर्थ देने की कोषिष हो रही हैं, जिससे लोग परिचित नहीं हैं। यह उसी प्रकार है जैसा कि प्राच्यविदों ने कभी भारतीय संस्कृति के संबंध में किया। एक आश्चर्य जनक देश— सपेरों का देश, बाजीगरों का देश, नटों का देश, साधु सन्यासियों का देश 10 और इससे उपनिवेशवाद का भारी मतलब सिद्ध

हुआ। इसी प्रकार विसंरचनावादी और उत्तर आधुनिकतावादी संस्कृति को तेजी के साथ संदर्भहीन और इतिहासहीन बना रहे हैं, जिनका मकसद सांस्कृतिक साम्राज्यवाद का पथ प्रशस्त करना है। संस्कृति को अपनी जड़ों से, स्रोत से अलगाने का यह प्रयास वैश्विक शक्तियों के लिए धरातल का विस्तार कर रहा है।

वस्तुतः यह देशी संस्कृति का स्वीकरण नहीं, वैष्णीकरण नहीं, पण्यीकरण है, बाजारीकरण है, जिसमें एक तरफ जहाँ आर्थिक लाभ की भारी संभावना है तो दूसरी ओर सांस्कृतिक साम्राज्यवाद के लिए अनुकूल परिस्थिति के निर्माण की काफी गुंजाइश भी बनती है। वैष्णीकरण के सांस्कृतिक ऑपरेटर तेजी के साथ के साथ लोक संस्कृति के क्षेत्र में प्रवेश कर रहे हैं। संस्कृति को उन्होंने पण्य बना डाला, वस्तु (बवउडवकपसल) बना डाला। मास मीडिया, जहाँ यह एक ओर लोगों की सांस्कृतिक जिज्ञासा को भुनाती है, वही दूसरी ओर उनमें श्रेष्ठता का भाव भी जगाती है। आदिवासियों, जनजातियों के नाच—तमाषे, किसानों के फसल गीत, ग्रामीणों की लोग कलायें, मार्शल आर्ट और ऐसे ही अनेक सांस्कृतिक प्रतिरूप संदर्भ से तोड़कर स्टुडियो में फिल्माए जाते हैं और फिर वे प्राचीन एवं पिछड़े हुए आदिम सांस्कृतिक अवशेष अतीत के गर्त में समा जाएंगे या समा गये

हैं। मीडिया ने इसे पुनर्जीवित किया है। मीडिया की यहाँ भूमिका प्राचीन मिश्र के पिरामिडों में दफन मम्मियों के रासायनिक आलेप की तरह है। अतः वैष्णीकरण को दाद देनी चाहिए कि —मरणासन्न अथवा अज्ञात सांस्कृतिक प्रारूपों को जिन्दा कर दिया है, अमर बना दिया है। इस प्रकार संस्कृतियाँ पण्यावसी के नए अवतार में ही संरक्षित और सुरक्षित रह सकती हैं। लेकिन मीडिया में फैलते जाल के साथ, इस सांस्कृतिक अभियान के साथ कृत्रिम सांस्कृतिक उत्पाद ने मूल सांस्कृतिक प्रारूपों को अपनी जमीन से काट दिया है, उनकी मौलिकता विनष्ट हो गई है। यह भारतीय समाज एवं संस्कृति की सृजनशीलता, मौलिकता और सम्प्रेषणीयता के लिए अत्यन्त ही खतरनाक है। सांस्कृतिक संलयन (निपवद) सांस्कृतिक पहचान को मिटा डालने पर आमदा है 11।

इसका ऐतिहासिक निहितार्थ काफी चिन्ताजनक है। हमारी प्रतिरोध क्षमता लगातार छीजती जा रही है। भूमंडलीकरण के तीव्र प्रहारों को झेल पाना मुश्किल है। उपभोक्तावादी संस्कृति ने मनुष्य को निःकृष्ट बना डाला है। मनुष्य संवेदनशील होता जा रहा है और भाग रहा है वैष्णीकरण की अंधी दौड़ में, अपनी जड़ों से कटकर, अपनी पहचान को खोकर वैष्णीकरण की आंधी में तिनकों की तरह उड़ रहा है, जिसका अपना कोई वजूद नहीं है।

वास्तव में यह घोर चिन्ता का विषय है। हमारे सामने यह यक्ष प्रश्न की तरह है कि आखिर मुकाबला किस प्रकार करें, कैसे अपनी जमीन से जुड़ें, कैसे अपनी पहचान की रक्षा करें और सर्वोपरि समता, स्वतंत्रता और न्याय पर आधारित समरस, सुखी एवं नैतिक समाज का निर्माण किस प्रकार करें, जो भारतीय संस्कृति का मूल तत्व है और जो गांधी का भी सपना था। हिन्द स्वराज्य में गांधी ने लिख है कि, “भारत को अंग्रेजों ने जीता नहीं, बल्कि

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fn;k vkj Hkkjrh e; mudh lÜkk
;fn cuh gbl g rk cl blhfy,
fd ge ml; cuk, g, gA

हमने उन्हें हिन्दुस्तान दे दिया और भारत में उनकी सत्ता यदि बनी हुई है तो बस इसीलिए कि हम उसे बनाए हुए हैं। इस तथ्य को गांधी ने एक भंगेड़ी के उदाहरण से स्पष्ट किया है कि दोष मांग बेचने वाले का नहीं, दोष तो भाग पीने वाले का है। आज के संदर्भ में भी गांधी का यह विचार पूरी तरह प्रासंगिक है। हमें नव उदारवाद के भारतीय साझीदारों पर, भारतीय एजेंटों पर, भारत की पूंजीवादी व्यवस्था पर चोट करनी होगी। आखिर यही तो है, भारत में भूमंडलीकरण के सौदागर। गांधी के सर्वोदय दर्शन को परिवर्तित परिस्थिति के अनुरूप परिवर्द्धित—संशोधित कर लागू करना होगा। स्वयं महात्मा गांधी कभी लकीर के फकीर नहीं रहे। आधुनिक न्यायपालिका, चिकित्सा व्यवसाय, राज्य प्रणाली और यंत्रीकरण के विरोध का उनका तर्क जीवन के बढ़ते

अनुभव के साथ परिवर्द्धित संशोधित होता रहा था। मूल विचार, जो गांधी के थे, उनके आधार पर सामाजिक—आर्थिक

रूपांतरण की प्रक्रिया को आगे बढ़ाते हुए उनके आदर्शों के अनुरूप समाज का निर्माण तो किया ही जा सकता है, जिसमें उत्तर आधुनिकतावाद तथा भूमंडलीकरण के उस जहर का तोड़ है जो हमें बाजारवाद तथा उपभोक्तावाद के संजाल में फंसाता है, हमें अपनी जड़ों से काटता है और सर्वोपरि अमीरी और गरीबी के बीच खाई पैदा कर षोशण की व्यवस्था को टिकाए रखता है। भारतीय संस्कृति की संरक्षा, भारतीय सांस्कृतिक मूल्यों की संस्थापना और भारतीयता की पहचान की सुरक्षा गांधीवादी समाज के निर्माण के द्वारा ही संभव है, जिसमें संस्कृति व्यापार की वस्तु नहीं बनेगी, संस्कृतियों का पयूनन नहीं होगा, संस्कृति का विलोपन नहीं होगा।

हिन्द स्वराज में महात्मा गांधी ने लिख कि “जो सभ्यता हिन्दुस्तान ने दिखाई है, उस सभ्यता को पाने में दुनिया में कोई नहीं पहुँच सकता। जो बीज हमारे पुरखों ने बोये हैं, उनकी बराबरी कोई कर सके ऐसी कोई बीज देखने में नहीं आयी। हिन्दुस्तान आज भी अपने बुनियाद में मजबूत है। 13 अपने इन्हीं विचारों के आधार पर उन्होंने अपने देशवासियों से हिन्दुस्तान की सभ्यता से चिपके रहने की अपील की, जैसे बच्चा माँ से चिपका रहता है। भारतीय सभ्यता—संस्कृति की परिवर्तन के साथ निरन्तरता सदैव बनी रही है। ब्रिटिश उपनिवेशवाद की चुनौतियों का सामना हमने किया, जिसका नेतृत्व महात्मा गांधी ने स्वयं किया। अब जबकि वे नहीं हैं, उपनिवेशवाद के नए संस्करण भूमंडलीकरण की विकट चुनौती, हमारे सामने उपस्थित है, गांधी का विचार ही हमारा मार्गदर्शन कर सकता है, गांधी के सपनों के भारत का निर्माण कर ही भूमंडलीकरण के खतरों, खासकर सांस्कृतिक खतरे से निपटा जा सकता है।

गांधी, गंगा, गौ और गाँव (4G) देश सफलता के मंत्र



çkQlj M, ;kfeuh vxoky*

गांधी, गंगा, गौ और गाँव (4G) ये वो (4G) है जो इन्टरनेट की स्पीड की तरह हमारे देश की विकास की गति को तीव्र तावते जी प्रदान करते हैं। गांधी जी हमारी समाज और सभ्यता का अभिन्न अंग हैं। हर स्कूल व कॉलेज के प्रागण हॉल सांस्कृतिक ग्रहों में विद्यार्थी को हमेशा अपनी मुस्कान से जीवन की प्रेरणा देते हैं। हर नागरिक राष्ट्रीय गीतों से तथा अपनी कोर्स की किताबों में गांधी जी के व्याख्यानो से विकसित होता है। हर दिन देश का हर नागरिक मुद्रा (Currency) को छूता है और आदानप्रदान करता है। गांधी जी का नाम आते ही साबरमती आश्रम (सा. बरमती के संत तुने कर दिया कमाल), (भारत छोड़ो आन्दोलन), (नॉनवॉइलेनस) अहिंसा और चरखा याद आते हैं। समाज का हर वर्ग विशेष रूप से युवा वर्ग गांधी के विचार और उनसे मिले संस्क. त्रों से पोषित हो रहा है, सत्य, अहिंसा, आपसी प्रेम और सामाजिक ऐकता को बल देते हुए गांधी जी ने स्वतन्त्रता अभियान की नींव रखी थी। आज भी समाज की रग-रग में उन के विचारों की ऊर्जा बह रही है। उनका आवाहन

जन भागीदारी से जन विकास ओर विष्व विकास था।

गांधी जी एक महान समाज सुधारक स्वतन्त्रता सैनानी थे। भारत को गुलामी की बेड़ियों से आजाद कराना ही उनका एकमात्र लक्ष्य था। यह आजादी सिर्फ अंग्रेजों से ही नहीं बल्कि अस्वच्छता, अनैतिका, स्वाभिमानहीनता, सामाजिक क्रूरतियां, अशिक्षा, कुपौसड, सामाजिक शोषण इत्यादि से भी पाना था। गांधी जी का विष्वास था कि हर व्यक्ति को बहुत साधारण जीवन जीना चाहिये और अपने में स्वभावलम्बी तथा स्वतन्त्र विचार का होना चाहिये।

अप्रैल 1915 में गांधी जी गुरुकुल कांगडा के संस्थापक मुन्शी राम से कुम्भ के अवसर पर उनसे मिलने हरिद्वार पहुंचे। गांधी जी मुन्शी जी के महान व्यक्तित्व और कुम्भ की भव्यता से अविभूत अवष्य हुए परन्तु पवित्र गंगा को जिस हाल में देखा उस से उन्हें अत्यधि क कष्ट हुआ। गंगा की इस भौतिक स्वरूप से भी कही अधिक कष्ट उन्हें नैतिक गन्दगी देख कर हुआ। योजना. कारों को गंगा का केवल भौतिक स्वरूप

ही नजर आया और गांधी जी की उन चिन्ताओं को दरकिनार कर दिया जिन के समाधान के बिना गंगा की स्थाई पवित्रता सम्भव नहीं है। सन 2014 में हमारे प्रधान मन्त्री नरेन्द्र मोदी जी ने कहा था कि अगर हम इसे साफ करने में सक्षम हो गये तो यह देश की 40 प्रतिशत आबादी के लिये अत्यधिक मददगार साबित होगी। (नमामीगंगे) अतः गंगा की सफाई एक आर्थिक ऐजेंडा है। इसे पूरा करने के लिये प्रत्येक भारतीय का आपसी सहयोग स्वच्छता अभियान के साथ जुड़ना और उसमें योगदान आवश्यक है। हर भारतीय इस पूजनीय पावन नदी के तट और जल की सुरक्षा का प्रणले, जल ही जीवन है और इसे सुरक्षित और संग्रहित करने की योजनाओं में जन जागरूकता तथा जन भागीदारी अतिआवष्यक है।

हमारे देश के समाज, संस्कृति और सभ्यता में जहां स्थान गंगा का है वही पर हम गाय और गाँव को भी पाते हैं। गांधी जी स्वयं गाय को पूजते थे। हिन्दुस्तान एक कृषि प्रधान देश है गांधी जी का मानना था गाय देश के लिये अत्यधिक आवश्यक है, क्योंकि गाय की सन्तान खेतों में हल

* निदेशक और वित्त के प्रोफेसर, आईआईएफ बिजनेस स्कूल (एकेटीयू) (www-iifbs-edu) एडजंक्ट प्रोफेसर, भारतीय वित्त संस्थान (www-iif-edu) एसोसिएट एडिटर, फाइनेंस इंडिया (www-financeindia-org).



चलाने में कारगर रहती है। गांधी जी गाय के दूध के उत्पाद जैसे घी, क्रीम, मक्खन, दही, मठा, मिठाई इत्यादि उपभोग और रोजगार दोनों में सहायक है गाय के मूत्र और गोबर पर भी वैज्ञानिक शोध कार्य कर रहे हैं। गाय की रक्षा करना और उसकी सेवा करने के समर्थक थे, परन्तु गांधी जी गौरक्षा किसी भी प्रकार के आन्दोलन, हत्या, अहिंसा, उपद्रव आदि के खिलाफ थे। गांधी जी समाज की सोच में परिवर्तन चाहते थे। गांधी जी के अनुसार गौवध बन्द करने के लिये कानून बना ने से गोरक्षा नहीं हो जाती है। गांधी जी मानते थे कि किसी बुराई को कानून बना कर समाप्त नहीं किया जा सकता। परिवर्त—सिर्फ समाज के विचारों में जागरूकता और जनभागीदारी से ही प्राप्त हो सकता है। देश में अनैक योजनाएं कार्यन्वित हैं। गौषाला, गायों का स्वास्थ्य सुविधायें, किसानों की जीवन यापन में समृद्धि कि किसी किसान को अपनी गाय को बेचना ना पड़े।

भारत—गांव में बस्ता है। गांधी जी चाहते थे कि प्रत्येक गांव अपनी आवश्यकताओं की पूर्ति के लिये हर दिशा में स्ववलम्बी हो। “ग्रामपंचायत” का नारा गांधी जी ने ही दिया था। हर गांव पंचायत में 5 सदस्य होंगे जिन्हें गांव का हर सदस्य मिलकर चयनित करेगा। गांधी जी के अनुसार जमीन पर अधिकार जमींदार

का नहीं बल्कि किसान का होना चाहिये जो उस पर उत्पादन करता है। आज। दी के पश्चात जमींदारी प्रथा को काफी सीमा तक समाप्त कर दिया गया है। गांधी जीने गांव के विकास में कुटीर उद्योगों को प्रोत्साहन देने की बात की। रोजगार, आय और पलायन (migration) की समस्याओं का समाधान आसानी से किया जा सकता है। आज के समय में स्टार्ट अप इण्डिया, ई—मण्डी, हस्तकला उद्योगों का विकास इसी दिशा की ओर एक सार्थक कदम है। गांधी जी ने कहा कि अगर हमारे गांव समृद्ध होंगे तो देश भी समृद्ध होगा।

1934 में गांधी जी ने इण्डियन नेशनल कांग्रेस से इस्तीफा दे दिया था। गांधी जी ने ऑल इण्डिया विलेज इन्डस्ट्रीज एसोसियेशन को वरधा में स्थापित किया और गांव को सुव्यवस्थित किया। गांधी जी ने विलेज क्राफ्ट एगोप्रोसेसिंग इन्डस्ट्रीज, विलेजक्लीनिंग, डाईटरिफॉर्मस इत्यादि पर कार्य किया ताकि गांव के चारो तरफ एक आदर्श व्यवस्था की जा सके। गांधी जी ने गांव वासियों कोताड़ के पेड़ (Palm Tree) से नीरा और गुड़, तेल निकालना, डायरी बनाना, चमड़े का काम, मिट्टी से बना सामान (pottery), मक्खी पालन इत्यादि से शिक्षित किया। गांधी जी मानते थे खादी और खादी से बनी वस्तुएं गांव को

चारों दिशाओं से विकसित कर सकती है। गांव के प्रत्येक नागरिक की आर्थिक, समाजिक, और मानसिक स्थिति में उन्नति लाना उनका लक्ष्य था।

गांधी जी — जिन्होंने देश को एक ताकतवर साम्राज्य से आजादी दिलायी वही उन्होंने एक ऐसे समाज की स्थापना की जिसमें शोषण और हिंसा का कही स्थान न हो। गांधीवादी दृष्टि कोण से अर्थव्यवस्था में (i) ग्राम विकास य, (ii) ग्रामोद्योग और ग्राम सेवाय, (iii) ग्राम विकास और अर्थव्यवस्था का विकास, (iv) भारत और विदेशों में ग्राम विक। ास के लिए काम करने वाले उद्योग। गांधी जी आत्मनिरीक्षण (self introspection) में विश्वास रखते थे। वे अपना सभी काम स्वयं करते थे यहां तक की सभी लेटर सवेखुद अपने हाथ से लिखते थे। एक दिन उन्होंने 56 लेटरस लिखे। महात्मा गांधी जी ने समाज में सात पाप (seven sins) की बात कही है। जो आज भी समाज में हर दृष्टि से सही उतरते हो।— (i) काम किये बिना धन उपाजन, धन तक आसान पहुंच सभी समस्याओं को जनम देती है य (ii) अंतरात्मा के बिना सुखद अनुभव करना य (iii) बिना चरित्र के ज्ञानय (iv) नैतिकता के बिना व्यापार य (v) मानवता के बिना विज्ञ। ान, लाभ के साथ—साथ हानि प्रादान करता है य (vi) धर्म बलिदान के बिना, धर्म का पालन मानवता की सेवा के बिना व्यर्थ है य (vii) नियमों के बिना राजनीति। (There is enough for everyone's needs) but not enough for everyone's greed (यदा सभी की जरूरतों के लिए पर्याप्त है, लेकिन हर किसी के लालच के लिए पर्याप्त नहीं है।)“

गांधी जी की 150वीं साल गिरह पर हम सभी यह व्रत करें की सभी पापों (sins) को समाप्त करें और एक सुन्दर भविष्यकी संरचना करें। यही सही अर्थ में हमारी बापूजी के प्रति सही दृष्टि हम सभी को श्रद्धांजलि होगी।

जयहिन्द।

दर्शन गांधी जी के



fofurk prionh

पी.एच.डी., हिन्दी पत्रकारिता

जन्म काल मेरा 1940। विश्वभर में भयंकर उथल पुथल का समय। होष सम्भालते ही द्वितीय विष्व युद्ध का बिगुल सुना। कलकत्ता में ब्लैक आउट, सनसनीखेज वातावरण। क्या हो रहा है – समझ में तो नहीं आता पर एक अजीब सी दहशत महसूस होती थी।

हमारा पूरा परिवार स्वतंत्रता सेनानी था। खद्दार धारी, चरखा, नकली, पूनी से बचपन में ही मुलाकात हो गई। हमारे ताऊजी स्वर्गीय रमावल्ली चतुर्वेदी जी बिहार के सक्रिय कार्यकर्ता थे। तत्कालीन कांग्रेस कमेटी के डॉ. राजेन्द्र प्रसाद जी से उनकी अभिन्न मिलता था। दोनों ने साथ-साथ बहुत सार्थक कार्य किए— देश के हित में।

बिहार में तत्कालीन मुंगेर जिले में जमुई सबडिवीजन (अब जिला-जमुई) में मलयपुर ग्राम में परिवार की ज़मींदारी थी, हम सब वहां जाकर गांधी जी के आह्वान पर सविनय अवज्ञा आन्दोलन की गतिविधियों में शामिल होते। घर की महिलाएं, बच्चे सब पिकेटिंग करते। गांव में परिवार का बहुत सम्मान था। देसी पुलिस के सिपाही नाम का एतराज करते। कभी बच्चों – महिलाओं को हाथ नहीं लगाते। पर गौर सिपाही लाठी-डण्डों का प्रहार करने से नहीं चूकते। छोटे चाचा पटना से कॉलेज छोड़ गांव आ गए। हमारा गांव अंग्रेज विरोधी

गतिविधि में काफी सक्रिय था। ताऊजी जेल चले गए। गांव वालों, हमारे परिवार के अन्य सदस्यों ने मशाल थामी। गांधी जी का प्रभाव उस समय पूरे देश में इस कदर था कि उनका हर आवाहन जनता सिर माथे लेती।

हमारा घर क्रांतिकारियों का आश्रय स्थल था। पटना के कलकत्ता की ओर जाने वाले वाली रेलवे लाइन पर छोटा सा स्टेशन जमुई। स्टेशन से 4-5 किलोमीटर पूर्व में छोटी पहाड़ियों से घिरा नूमर गांव है। मुख्य सड़क से लगभग एक किलोमीटर उत्तर में जंगल के बीच एक मिट्टी का खपरैल से छद्रा बड़ा सा कमरा बनाया गया था। उसमें पुआल पर दरियाँ बिछी थीं। कुछ केवल और मिट्टी के घड़ों में पानी रहता था जो रोज बदला जाता था।

गर्मियों की छुट्टी में हम सब भाई-बहन गांव चले जाते थे। अंदर के आंगन में चारपाईयां पड़ जाती जहां हम सब सोते थे। बीच रात कभी आंख खुलती तो चौके में घर की औरतें खाना बनाती नजर आती। सुबह उठते तो चूल्हा पुता, बर्तन मँजे धुले, चौका साफ और खाना नदारद होता। पूछने पर उत्तर मिलता—कोई मेहमान आए थे। तब संदेश पहुँचाने का और कोई साधन तो था नहीं उनके पास।

जमुई-नूमर ऐसा ही ठिकाना था जिसके बारे में उन्हें मालूम था। भूखे-प्यासे,

थके-हारे इन वीर क्रांतिकारियों को वहां कुछ समय आराम और भोजन मिल जाता। हमारे घर के पुरुष रात में ही खाने का सामान पैदल नूमर पहुँचाते। किसी नौकर या नौकरानी या गाड़ीवान या बाहर वाले को मुखबिरी के डर से भनक भी नहीं लगने दी जाती।

जैसा कि पहले चर्चा कर चुकी हूँ कि हमारे पिता सपरिवार कलकत्ता में रहते थे। वे ईस्टर्न रेलवे में कार्यरत थे। जब भारत-पाकिस्तान की आज़ादी का जश्न मनाया जाना था— उससे पूर्व कलकत्ता में कोई भी सार्वजनिक कार्यक्रम पर गोरी सरकार द्वारा रोक लगा दी गई थी। सन् 1946 में हमारे स्कूल सारस्वत क्षत्रिय बालिका विद्यालय का वार्षिक उत्सव होना था। हम लोग विवेकानन्द रोड पर रहते थे। स्कूल भी पास ही था। तो मालापाड़ा के किसी रईस खत्री की राजावाड़ी के विशाल हॉल में छिपा कर उत्सव हुआ। कहना न होगा कि पूरे कार्यक्रम पर देश भक्ति का रंग चढ़ा था। प्रारंभिक गीत ही था — “भारत माता, जग विख्याता तुझ पर मैं बलिहारी भी”।

हमारे स्कूल के संगीत के गुरुजी ‘श्री रविन्द्र नाथ ठाकुर की प्रतिमूर्ति ही लगते थे। लम्बा कद, गौर वर्ण, लम्बी सफ़ेद दाढ़ी और लम्बा गेरुआ चोगा पहने उनका व्यक्तित्व बहुत प्रभावशाली था। तब मैं पहली कक्षा में थी। जो गाने वे सिखाते थे वे देश भक्ति से पूर्ण और बहुत



जोशीले होते थे। अभी तक याद हैं वो गीत— “वीरों समर भूमि में जाओ। सोचो तो भारत के वासी, माँ होने दोगे दासी, ओ बलिदानों के विश्वासी, मरो अमर पद पाओ या कि भारत निवासियों, उनसे ये जो कहो, इंग्लैण्ड में वतन है, जाकर वहीं रहो”। मुझे तो लगता है गुरुजी कोई क्रान्तिकारी रह होंगे जो सरकारी — तंत्र से बचने के लिये वेश बदल कर जन जन के मन में क्रांति का बीज बो रहे थे। बंगाल तो क्रांति का गढ़ था ही।

फिर याद आता है भारत-पाक विभाजन का समय और भीषण हिन्दू-मुसलमान दंगों का हृदय दहला देने वाला समय। कर्पूर के कारण पिता पुलिस वैन में ड्यूटी पर हावड़ा स्टेशन जाते। जब तक लौटकर नहीं आते माँ व्रत में रहती और चिन्तित हो बराबर कुछ पाठ करती रहती। लौटने पर पिता भीषण नरसंहार की कहानी सुनाते तो हम डर से तकियों में मुँह छिपा लेते। हर-हर महादेव, अल्ला हो अकबर के नारे, षंख-घड़ियाल और तुरही की आवाज़ें रात में आँख न लगने देती। मुहल्लें पर अटैक होते।

ऐसे में सन् 1947 के अक्टूबर महीने के अंत में नोआखाली से लौट कर बापू कलकत्ता पधारे। रवीन्द्र सरोवर के मैदान में सार्वजनिक प्रार्थना सभा में पूरा

परिवार उनके दर्शनार्थ और उनका भाषण सुनने गया। भीड़ ही भीड़! पिता ने कंधे पर बैठकर दर्शन तो करा दिये। पर भाषण कुछ समझ में नहीं आया। गांधी जी बहुत धीरे-धीरे, रुक-रुक कर दुःखी आवाज में बोल रहे थे। मुझे तेज बुखार था। लौटते समय भीड़ की धक्कम-धक्के और ‘गांधी बाबा की जय’ के नारों की गूंज में मैं मूर्छित हो गई। मेरा सौभाग्य था कि केवल एक बार ही सही—मुझे राष्ट्रपिता — राष्ट्रनायक के दर्शन का अवसर मिला।

और याद आई 20 जनवरी 1948 को दुःखद शाम। हम लोग अपने गाँव मलयपुर (जमुई) में थे। घर के कारिन्दे काशी सिंह रोते हुए आए — अरे बाप रे बा! गांधी बाबा के कोऊ पगला गोली मार दिहिस। हाय राम रे राम! अब का होई? सारा गाँव शोकाकुल! गाँव में बैट्री के गिने चुने रेडियो से कान लगा समाचार सुनने का प्रयास रात भर चलता रहा। अगले दिन गढ़ी स्कूल के मैदान में हुई शोक सभा में परिवार के साथ मैं भी शामिल हुई। सभी के चेहरे उदास और आँखें आसूँओं से भरी थीं।

मार्च 1948 में मामा की शादी में शरीक होने हमें आगरा जाना था। रास्ते में कानपुर के पास फतेहपुर में दूसरे मामा

की पोस्टिंग थी। वहाँ हम लोग रुके। उनका घर स्टेशन के नज़दीक रेलवे ट्रैक के बराबर ही था। बापू के अस्थि-कलश को लेकर ट्रेन प्रयाग जा रही थी। खुले रेल के फूलों से डिब्बे में फूलों से ढके कलशों के दर्शन हेतु स्टेशन और रेलवे ट्रैक के दोनों ओर लोग हाथ जोड़े अश्रुपूरित नेत्रों में गांधी जी के अस्थि कलशों को अंतिम विदाई दे रहे थे। कलशों के आस-पास बैठे लोग बराबर रामधुन गा रहे थे। हम लोगों ने अपने घर की छत से कलशों के दर्शन किये।

हमारे परिवार पर गांधी जी के व्यक्तित्व का इतना असर रहा कि पिता की यूनिफॉर्म खददर की बनती थी। हमारे विवाह का जोड़ा ताऊजी ने अपने हाथ के बने सूत से बनवाया और हमारे पति का जोड़ा और बरातियों को दिया जाने वाला उपरि वस्त्र भी खददर का ही था। ताऊजी बिहार नशाबंदी परिषद के अध्यक्ष रहे। उन्होंने सेवा व्रत के चलते अपनी देश सेवा की एवज में कोई सरकारी पद ग्रहण न करके संथाल परगना के पिछड़े इलाके में आदिवासियों की सेवामें जीवन बिता दिया और कोई ताम्र पत्र या पेंशन लेने से भी इंकार कर दिया। उनकी वेशभूषा भी पूरी तरह गांधी जी जैसे ही थी। उनमें हम सब गांधी जी के ही दर्शन करते थे। ■

Mahatma Gandhi's Vision for Holistic Health

My Life is My Message



Dr. H. K. Chopra
Chief Cardiologist
Moolchand Medcity
New Delhi

Health

As we know that optimum health by WHO is defined as a "state of physical, mental, social and spiritual well being and not just merely the absence of disease". From the mind body perspective or ayurvedic standpoint, "Health is an optimal integration of body, mind, spirit, soul and environment. Environment is our extended body".

There is a nice vedic expression, which says

*"As is the atom, so is the universe,
As is the microcosm, so is the
macrocosm,
As is the universal body, so is the
cosmic body,
As is the universal mind, so is the
cosmic mind".*

*Yoga and Meditation integrates all
component of health.
in Sanskrit, it is "Yathapinday,
tathabrahmaanday!"*

We are all expressions or the manifestations or the products of interaction between the microcosm, what we call as internal environment, and the macrocosm, what we call as external environment. This whole universe or the cosmos is like a cosmic computer and we

have sixty trillion cells in our body where six trillion chemical reactions are occurring every second in accordance with the laws of nature in harmony, we are not even aware of it. These cells act like the terminal of the cosmic computer. The programmer is our mind. Our mind is an expression of cosmic mind and our energy is an expression of cosmic energy. Our mental universe has impact on the physical universe. Every bit of the universe is in us and every bit of us is in universe. We are the holographic expression (hologram) of entire universe and the vice versa.

In Memoriam of Mahatma M.K. Gandhi

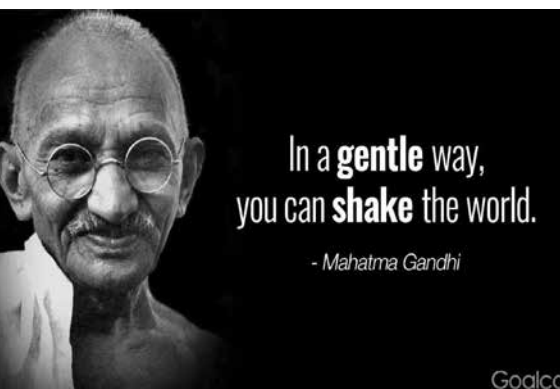
Mohandas Karamchand Gandhi, the Architect and Father of the Indian Nation and one of the greatest spiritual leaders in the history of the world, was born on the 2nd October, 1869 at Porbandar in Kathiwar. He died on the 30th January, 1948 at New Delhi.

By the tragic death of Mahatma Gandhi the world has lost one of its greatest physicians, a physician who saw beyond the ills of the body to the far greater ills of the soul, and with divine

wisdom sought to heal the soul of the world in torment.

A man of great vision and determination, an exceptionally gifted psychologist, who knew the spirit, pulse and character of his countrymen like no other man has ever known, he fought against poverty and disease with weapons peculiarly his own, self-sacrifice, penance and fasting, weapons which he knew would inspire others to a greater nobility of character.

Mahatmaji was one of the greatest humanitarians and social reformers of the world, who all his life laboured for improving the standards of sanitation and education of his people, and for the eradication of slums and untouchability in his country. As a young man Mahatma Gandhi, then fighting India's cause in South Africa, laid aside his political activities during the Boer War for the sick and wounded. He organized and led an ambulance Unit for the British, recruiting Indians in South Africa as his stretcher-bearers. This unit did 'heroic work at the front, very often under fire, and with Gandhi always in the fore' Again, during the Zulu Rebellion he organized



another similar Unit for the British, for work amongst the Zulu wounded prisoners of war. This Unit received 'the highest praise for its work'. In 1914 when the war broke out in Europe, Gandhiji asked for and was allowed to raise an Indian Ambulance Unit in England, from Indians in Great Britain. Unfortunately, he was forced to give up this work because of serious illness and had to return to India.

To Mahatma Gandhi, dirt and disease were synonymous terms. His keen interest in sanitation brought many a rebuke to those lacking sense of hygiene and cleanliness. He always strove by practice and precept to teach the importance of cleanliness-cleanliness in environment, in body and in mind. His simple healthy diet kept his seemingly frail body in a very fit condition and, but for the cruel hand of an assassin, who can say how long, perhaps how very much longer, he would have been with us to guide us in his matchless way.

Mahatma Gandhi is a Leader, motivator, researcher, crusader, visionary, apostle of peace-Gandhiji was an institution in himself. He was also an environmentalist, a seasoned economist and an experimental scientist. His teachings and

weapons of truth and non-violence led India to freedom. He advocated and emphasized the importance of health, nutrition, hygiene and sanitation, which are crucial and relevant even today. He said "It is health that is real wealth, not pieces of gold and silver". He experimented with his own diet and food and advocated for the importance of physical activity. He also practiced vegetarianism and was against tobacco and alcohol. Gandhiji lived in an era of tremendous political turmoil, extreme poverty, poor living conditions and during a time when untouchability was rampant. That's not all. This was also a time when various communicable diseases like leprosy, tuberculosis, malaria, plague, as well as malnutrition, occurred regularly, with limited resources and inadequate facilities for treatment.

Vision of Mahatma Gandhi for Holistic Health

"The Mahatma on Medicine" writes that during the early part of his life in the 1920s, '30s and '40s, Gandhiji was a strong believer in nature cure, the ayurvedic system of medicine and learnt yoga as well. His experiments with nature and herbal cure were always on himself; he also advised his friends and disciples to follow these remedies. Later, in the 1950s, his interest in the modern system of medicine grew. He was successfully operated on by Dr. Dalal for piles in 1919 and by Dr. Maddock in Pune in 1924 for appendicitis. This further enhanced his faith in modern medicine.

While inaugurating a medical college in Delhi in 1921 at the

request of Hakim Ajmal Khan, he said, "I would like to pay my tribute to the spirit of research that fires modern scientists." He was delighted that new hospitals also had a western wing along with Ayurveda and Unani, and highlighted that the union of the three systems would result in a harmonious blend of all the disciplines. Later, while speaking in Madras and in Kolkata, he emphasized that Ayurvedic physicians should learn about better diagnostics and treatment like the western systems as he was impressed with the inventions and discoveries made by western physicians and surgeons. Once skeptical of modern medicine, Gandhiji came to appreciate modern medicine later in his life.

Physical Fitness: Passion For Walking

As a student in London in the early 1890s, Gandhiji used to walk for about eight miles every day, in the evening at 5.30 pm for an hour and then again for 30-45 minutes before going to bed. The good health he enjoyed was mostly attributed to his vegetarian diet and exercise in open air. In 1913, he said, just as food is necessary for mind as much as for bones and flesh, so also is exercise necessary both for body and mind. If the body has no exercise, it is sickly and if the mind has none, it is dull. In 1947, he said that people engaged in intellectual work should also take on physical work, as that would improve the quality of their intellectual output.

"Today I know that physical training should have a much place in the curriculum as mental training'.

'Gandhiji used to walk around 18 km every day for nearly 40 years. During his campaign from 1913 to 1948, he walked around 79,000 km, which is equivalent to walking around the Earth twice'.

More Experiments in Dietetics

Gandhiji said that fasting and restrictions on diet were a very important part of his life. He started eating fruits and fasting on certain days such as 'Ekadashi' or the eleventh lunar day in the Hindu calendar, on 'Janmashtami', celebrated as the day when Lord Krishna was born, and on similar holidays. He said that fasting could be a powerful weapon of indulgence as well as of restraint.

Vegetarianism

Gandhiji was a strict vegetarian both by custom as well as by choice. His argument for vegetarianism was not just because of physical or health reasons, but he proclaimed it was on a moral basis as he believed that a (hu) man was not born a carnivorous animal, but born to live on the fruits and herbs that the earth grows.

Protein Foods

Proteins being the muscle-building nutrients Mahatma deemed them necessary in the diet, especially locally grown pulse and lentils.

Beverages

Gandhiji firmly believed that tea, coffee and cocoa were absolutely not required for the human body. Instead, he suggested that honey, hot water and some lemon

Mahatmaji was one of the greatest humanitarians and social reformers of the world, who all his life laboured for improving the standards of sanitation and education of his people, and for the eradication of slums and untouchability in his country.

would make a healthy nourishing drink. He was a firm believer of abstention from alcoholic drinks.

No to Milk

It was Gandhiji's firm conviction that apart from one's mother's milk that one drinks as a child, people did not need to include milk in their daily diet. Gandhiji believed an ideal diet should comprise of just fruit and nuts. He said grapes and almonds in particular were enough to provide nourishment both for the tissues and the nerves, he decided to drink goat milk, his food consisted mainly of groundnut butter and lemons. 'It is my firm conviction that man need take no milk at all, beyond the mother's milk that he takes as a baby.'

'I sought the help of the doctors, vaidyas and scientists whom I knew, to recommend a substitute for milk. Some suggested mung water, some mowhra oil, some almond-milk.' As a searcher for truth I deem it necessary to find the perfect food for a man to keep body, mind and soul in a sound

condition, I therefore still seek information and guidance from kindred spirits.' The body was never meant to be treated as a refuse bin, holding all the foods that the palate demands.

It is health that is real wealth and not pieces of gold and silver.

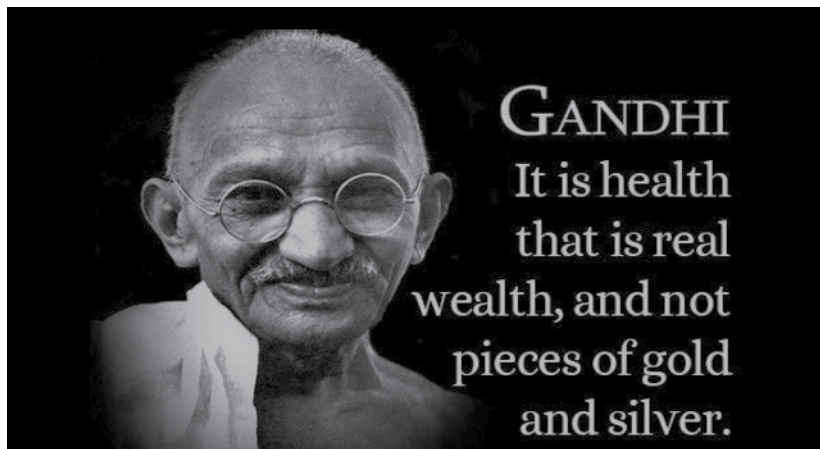
Mahatma Gandhi.

Materialism and Hedonist Life Style

Today's material world is encouraging good and bad among the youth. The brighter side of materialism is that the youth are encouraged to work hard to earn and thereby fulfill their wish list. But the negative side is a craving for material achievement, and it is spiraling up among today's youth with a rapid pace besides a tendency to be a go-getter without caring about the means of achievement. Endless craving for the accumulation of different items without any check or balance may enrich the individual momentarily. But the irony is that a materialistic tendency also compels the individual to get satiated soon with the possession and look for more and more new items of the material world. This attitude leads to hedonism. A hedonist does not go by any logic, rationale or need-based accrual of items. He is obsessed with procuring more and more and splurging is their way of living. More and more youth are slipping into such a quagmire.

Obesity and Junk Food

Everyone knows the old maxim 'health is wealth'. The culture of instant and fast food has been all-pervasive both in rural



and urban areas. Most of the people want to take polished grains instead of non-polished ones. The young generation wants to follow the path of least effort, i.e., readymade wheat flour bags, half-baked package food (ready to eat) and so forth. Their minimal consumption of green leafy vegetables causes various digestive problems. The generation growing in such a kind of atmosphere tends to develop various diseases. Gandhiji has talked at length regarding satwik food, which definitely takes care of obesity and allied maladies among young.

Environmental Health and Nireh

Population explosion, mass poverty, over - utilization of renewable resources, overuse of fertilizers leading to water pollution, rapid industrialization, global warming, desert formation, deforestation, emission of harmful substances causing air pollution, industrial and synthetic wastes, and nuclear hazards that are more man-made in nature are all causing irreparable damage to our planet. Many of these problems are attributed to

uncontrolled industrialization. The air pollution has resulted in a wide spectrum of morbid conditions such as acute respiratory and eye-related problems to chronic respiratory, cardiovascular mortalities and cancers.

'The Earth has enough resources for our need but not for our greed'
Mahatma Gandhi

Voice of Mahatma Gandhi on Tobacco

We find that Mahatma Gandhi had a clear vision and voice against the vice of tobacco. He categorically integrated the role of collective effort towards tobacco control and its long-term impact on the growth of the individual and nation. 'Tobacco has created havoc for mankind'

'Those who take to drinking, ruin themselves and their people'

Health Problems of Mahatma Gandhi

In the latter part of his life, Gandhiji suffered from high blood pressure and, as per the health file of Gandhiji (1924-47), his blood pressure readings were as high as 194/130 and 220/110 (on 26.10. 1937 and 19.02.1940).

In between as well, his blood pressure readings were higher than normal and touched around 170/110, 180/105. Gandhiji tried placing mud poultice on his abdomen to keep his BP down. He also depended on Sarp Gandha, an ayurvedic medicine.

Today, if I have to integrate Mahatma Gandhi Philosophy of Mind Body Medicine (Holsitic Health) with modern Science for integrating perfect health, it may be expressed as follows

As is the quantum soup, So is the Quartz

As is the quartz, So is the Bozone

As is the Bozone, So is the Proton

As is the Proton, So is the Neutron

As is the Neutron, So is the Electron,

As are the Proton, Neutron and Electron, So is the DNA

As is the DNA, so are the genes

As is the genetic coding, So is the Intelligence,

As is the Intelligence, so is the primordial sound

As is the primordial sound, So are the Perceptions,

As is the Perception, So is the thought,

As is the Thought, So is the Interpretation,

As is the Interpretation, So is the Experience,

As is the Experience, So is the Choice,

As is the Choice, So is the Mind,

As is the Sattva, rajas or tamas in the mind, so is the body,

As are the Pitta, Vata, and Kafa in the body, So is the Lifestyle,

As is the Lifestyle, So is the Mindset,

As is the Mindset, So is the health of the heart,

As is the Health of the heart, So is the World Around You'. ■



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गांधी जी की विचाराधाराओं और सिद्धान्तों की प्रासंगिकता

n nh gei vkt knh fcuk [kMx fcuk <kyA
lkcjerh d l r ru dj fn;k dekyAA



fj r'k ;kno
उप महाप्रबंधक
बीएचईएल

कवि प्रदीप की उपरोक्त पंक्तियां राष्ट्रपिता महात्मा गांधी और उनके व्यक्तित्व के बारे में बहुत कुछ बयां करती हैं।

जैसे-जैसे दुनिया बदल रही है, महात्मा गांधी, उनके सिद्धान्त व उनकी विचाराधाराएं उतने ही ज्यादा प्रासंगिक होते जा रहे हैं। चाहे हम “स्वच्छ भारत अभियान” की बात करें या ग्रामीण विकास के लिए चलाई जा रही “सांसद ग्रामीण विकास योजना” हो, सभी को शुरू करने से पहले गांधी जी याद आती है क्योंकि ये सारी योजनाएं उन्हीं के सिद्धान्तों से प्रेरणा पाकर प्रारंभ की गयी हैं।

सरल शब्दों में कहूं तो –

cki dk Fkk ;g liuk
LoPN gk Hkkjr viukA

वर्तमान परिप्रेक्ष्य में, देश में राजनीतिक स्वार्थ के लिए जिस साम्प्रदायिक हिंसा की आग में घी डाला जा रहा है, उसे रोकने के लिए गांधी के आदर्श ही याद आते हैं।

अमेरिकी राष्ट्रपति बराक ओबामा को जब कोई उपहार देने की बात हो तो हमारे माननीय प्रधानमंत्री श्री नरेन्द्र मोदी जी की तलाश भी गांधी जी की लेखनी पर जाकर ही समाप्त होती है और वे गांधी जी द्वारा लिखी गई “गीता-ज्ञान”

को ही अतिथि को भेंट स्वरूप पेश करते हैं। गांधी जी के विचारों और आदर्शों का जितना गुणगान किया जाये उतना ही कम है। यही वजह है कि आज गांधी जी 02 अक्टूबर के अलावा भी विश्व भर में याद किए जा रहे हैं। यह प्रमाण है कि वे आज भी विश्व नेता हैं और आज भी उनके विचार कतई प्रासंगिक हैं।

बीबीसी को दिए गए एक साक्षात्कार में इतिहासकार और लेखक रामचंद्र गुहा के अनुसार, गांधी जी के चार सिद्धान्त आज भारत ही नहीं, पूरी दुनिया में प्रासंगिक हैं:

1. जनविरोधी सरकार या कानून के खिलाफ अहिंसक प्रदर्शन।
2. एक दूसरे के धर्म को समझना और उसका सम्मान करना।
3. ऐसी आर्थिक नीति बनाना, जिससे सभी का विकास हो, और प्रकृति को कम से कम नुकसान पहुंचे।
4. व्यवहार में शिष्टाचार और जनता से जुड़े कार्यों में पारदर्शिता।

ये चारों ही सिद्धान्त आज सबसे अधिक प्रासंगिक हैं। इन्हें आजमा लिया जाए तो किसी देश में हिंसक प्रदर्शन नहीं होंगे, आईएसआईएस जैसे आतंकी संगठन समाज में जहर नहीं घोल सकेंगे, दुनिया विकास करेगी, प्रकृति का पूरा ख्याल रखा जाएगा और कोई सरकार

भ्रष्टाचार में संलिप्त नहीं हो पायेगी।

गांधीजी की नजर में आधुनिकता का मतलब गलाकाट स्पर्धा से नहीं था। एक बार एक ब्रिटिश पत्रकार ने महात्मा गांधी से पूछा था कि आधुनिक सभ्यता पर आपकी सोच क्या है? गांधी जी जवाब था, मेरी नजर में यह एक अच्छा विचार है। इस सोच के साथ गांधी जी ने पश्चिमी देशों के प्रति कभी द्वेष भाव नहीं रखा। उन्होंने अपने आदर्श के रूप में हेनरी साल्ट, जॉन रस्किन और लियो टाल्सटॉय का कई बार जिक्र किया। ये तीनों श्वेत थे।

दूसरे विश्व युद्ध के दौरान जब लंदन पर बम गिराए गए थे, तब गांधी जी फूट फूट कर रोए थे। उन्होंने अपने जीवन के दो दशक (वर्ष 1893 से 1914 तक) दक्षिण अफ्रीका में बिताए, लेकिन वहां भी उन्होंने वकालत से ज्यादा समाजसेवा की। राष्ट्रपिता की ये बातें जिस दिन दुनिया समझ लेगी, मुंबई आतंकी हमलों जैसी वारदातें नहीं होंगी। और यदि किसी ने ऐसा किया तो बिना किसी पक्षपात के उस पर कानून सम्मत सख्त कार्रवाई की जाएगी।

लीडर शिप द गांधी वे पुस्तक के लेखक वीरेंद्र कपूर ने लिखा है कि आज के नेता गांधी जी की राह पर चल पड़े तो उन्हें कामयाब होने से कोई नहीं रोक सकता। बापू का राजनीतिक चातुर्य

आज सबसे आगे है। आज के नेताओं को सीखना चाहिए कि किस तरह गांधी देशभर के लोगों से बात करते थे, चाहे कोई अनपढ़ ही क्यों न हो, किसी तरह खुद को अनुशासित रखते हुए उदाहरण पेश करते थे।

गांधीवाद से प्रेरणा लेने वाले बीसवीं सदी के नेताओं में मार्टिन लूथर किंग जूनियर, दलाई लामा और डेसमंड टूटू जैसे धर्मध्वजी योद्धा शामिल हैं, तो नेल्सन मंडेला, आन सान सू की और अमेरिकी राष्ट्रपति बराक ओबामा भी बापू से प्रभावित हुए बिना नहीं रह सके हैं।

सन 2015 में हमारे भारतवर्ष के 66वें गणतंत्र दिवस पर मुख्य अतिथि के रूप में पधारे पूर्व अमरीकी राष्ट्रपति श्री बराक ओबामा ने जो पंक्तियां गांधी जी की समाधि राजघाट पर उन्हें पुष्पांजलि अर्पित करते हुए वहां रखे रजिस्टर में लिखी, गांधी जी की महिमा को चरितार्थ करती हैं

Jh vkckek u fy[kk fd

“जो डॉ मार्टिन लूथर किंग जूनियर ने कभी कहा था, वह आज सही प्रतीत होता है। गांधी जी की आत्मा भारत में आज भी सजीव रूप में निवास करती हैं और वह भारत द्वारा विश्व को दिया गया एक अनमोल तोहफा है। काश हम सभी व्यक्ति व राष्ट्र शांति और प्रेम की इसी भावना में ओत-प्रोत रहकर अपना जीवन यापन करें”

राजनीति में संभवतः महात्मा गांधी ही एक ऐसे अपवाद हैं, जो आजादी के कर्ता-धर्ता होकर भी आजादी के बाद सत्ता से दूर रहे। भारत के साथ-साथ दुनिया के जिन राष्ट्रों में स्वतंत्रता का आगाज हुआ, वहां सबसे महत्वपूर्ण बात यह रही कि आजादी की लड़ाई का नेतृत्व करने वाले बाद में सत्ता में शामिल हुए। कुछ तो जीवित रहने तक सत्ता के प्रमुख बने रहे। रूस में लेनिन, तुर्की

में मुस्तफा कमाल पाशा, पाकिस्तान के निर्माता मुहम्मद अली जिन्ना, मिश्र में अब्दुल नासिर, चीन में माओ तथा चाऊ एन लाई, बर्मा में जनरल यांग सन, श्रीलंका में भंडारनायके और बांग्लादेश में बंगबन्धु मुजीबुर्रहमान जैसे कई उदाहरण हैं। यहां महात्मा गांधी दूसरे से अलग हो जाते हैं।

**mit jgk vkØk'k vkj ;kn
vk jg xk/kh th**

गांधी जी ने कहा था कि बुनियादी जरूरतों की पूर्ति जनता को संतुष्ट रखती है और सत्ता को जीवन देती है, जबकि वर्तमान दौर में सत्ता हासिल करने के लिए आज सब कुछ किया जा रहा है। साम-दाम-दंड और भेद की राजनीति पर हासिल की गई सत्ता कभी स्थाई नहीं रहती है। गत वर्षों में दुनिया के छोटे-छोटे देशों में जहां भी गृहयुद्ध और आंदोलन हुए, वहां अशिक्षा, बेरोजगारी, स्वास्थ्य, सड़क, बिजली और पानी जैसी बुनियादी जरूरतों को पूरा करने के नाम पर जनता को छला गया। बिना कर्म किए ही फल प्राप्त करने अर्थात् राजसत्ता को दबोचने का प्रयास किया गया। इस शॉर्टकट का दुष्परिणाम है कि आज देश ही नहीं पूरी दुनिया में सांप्रदायिकता फल-फूल रही है। दुनिया के अन्य कई देश भी इस समय सांप्रदायिकता तथा जातिवाद की पीड़ा से प्रभावित हैं। आज दुनिया के किसी भी देश में शांति मार्च का निकलना हो अथवा अत्याचार व हिंसा का विरोध किया जाना हो, या हिंसा का जवाब अहिंसा से दिया जाना हो, ऐसे सभी अवसरों पर पूरी दुनिया को गांधी जी की याद आज भी आती है।

**n'k&nfu;k e xk/kh ,d
fopkj/kkjk cu xbl**

20वीं शताब्दी के प्रभावशाली लोगों में

नेल्सन मंडेला, दलाई लामा, मिखाइल गोर्बाचोव, अल्बर्ट श्वाइत्जर, मदर टेरेसा, मार्टिन लूथर किंग (जू), आंग सान सू की, पोलैंड के लेख वालेसा आदि ऐसे लोग हैं, जिन्होंने अपने-अपने देशों में गांधी की विचाराधारा का उपयोग किया और सफलता पूर्वक अहिंसा से अपने इलाकों, देशों में परिवर्तन लाए। यह एक सबूत है इस बात का कि महात्मा गांधी के बाद और भारत के बाहर भी अहिंसा के जरिए अन्याय के खिलाफ सफलता पूर्वक लड़ाई लड़ी गई और उसमें विजय भी प्राप्त हुई।

नेल्सन मंडेला को दक्षिण अफ्रीका का गांधी माना जाता है। उन्होंने गांधीवादी विचारों से प्रेरणा लेकर रंगभेद के खिलाफ अपने संघर्ष की शुरुआत की थी। मंडेला ने अपने जीवन में बार-बार गांधीवादी विचारधारा की बात कही। मार्टिन लूथर किंग गांधी के दर्शन व विचारों से काफी प्रभावित थे। इसी से प्रेरणा लेकर उन्होंने अपनी रणनीति व भाषण तैयार किए और अमेरिका में मानवाधिकार आंदोलन का नेतृत्व किया। उनका कहना था — ईसा मसीह ने हमें लक्ष्य दिए और महात्मा गांधी ने उन्हें प्राप्त करने के तरीके। महात्मा गांधी को लेकर विश्वविख्यात वैज्ञानिक अल्बर्ट आइन्स्टीन ने कहा था— आने वाली पीढ़ियां शायद ही इस बात पर विश्वास करेंगी, कि हाड़-मांस का बना हुआ यह आदमी सचमुच कभी धरती पर था।

**nfu;k u lcl T;knk
xk/kh dk ;kn fd;k**

दुनियाभर के 70 देशों में महात्मा गांधी की प्रतिमाएं लगी हैं। भारत के बाद अमेरिका में सबसे ज्यादा तीस प्रतिमाएं अलग-अलग शहरों में स्थापित हैं। गांधी पर लिखी गई किताबों का कई विदेशी भाषाओं में अनुवाद हो चुका है। भारत के 67वें स्वतंत्रता दिवस के अवसर पर कनाडा के विनीपेग शहर में सड़क



On January 30 1947, Mahatma Gandhi wrote a message in Manibhen's diary: "Don't be lazy, because every moment is precious. Spend your life in service." May we carry this message, into our daily life.

- Dada J.P. Vaswani

का नामकरण महात्मा गांधी के नाम पर किया गया था। काहिरा में पूर्व दूत पीए नजारथ की किताब “गांधीज आउट स्टैंडिंग लीडरशिप” के अरबी संस्करण का विमोचन किया गया। किताब में मिस्र, फलस्तीन और दक्षिण अफ्रीका सहित दुनिया के कई देशों पर गांधी के प्रभाव पर फोकस किया गया है। स्पेन के बर्गस शहर में महात्मा गांधी की प्रतिमा लगाई गई है। देश इसे अपने प्रमुख पर्यटन सील के रूप में प्रचारित करता है। वर्ष 1968 में लंदन के टेविस्टोक स्क्वेयर पर गांधी की प्रतिमा स्थापित की गई थी। वाशिंगटन में एम्बेसी रो पर भारतीय दूतावास के सामने गांधी की प्रतिमा स्थापित है। वर्ष 2000 में तत्कालीन प्रधानमंत्री अटल बिहारी वाजपेयी ने इसका उद्घाटन किया था।

ख/क/ह द/ल) क/र/क/ उ/न/फ/; क/ द/क/न/; क/ ल/म/क/

महात्मा गांधी के पास अहिंसा, सत्याग्रह और स्वराज नाम के तीन हथियार थे। लेकिन पूरी दुनिया उनकी अहिंसा रूपी हथियार से परास्त हो गई। किसी ने सोचा भी न था कि जो काम बड़ी-बड़ी फौज नहीं कर सकती, वह बिना हथियारों के कैसे हो सकता है। युद्ध किसी भी

देश को मजबूत नहीं करता, उसे सिर्फ कमजोर कर सकता है क्योंकि इसमें संसाधन और मनुष्यों की बलि चढ़ती है।

गांधी जी 100 साल पहले इस बात को समझ चुके थे। उनका पूरा सिद्धान्त और उनकी लड़ाई हिंसा के खिलाफ खड़ी हुई और उन्हें शानदार कामयाबी मिली। अमेरिका की लड़ाई इराक से निकलने के बाद भी अफगानिस्तान में पसरी हुई है। लीबिया और ट्यूनीशिया के विद्रोहों को उसका समर्थन था, सीरिया हर बीतते दिन के साथ नर्क में जा रहा है और हिंसक संघर्ष थमने का नाम नहीं ले रहा है। भारत लौटने के 10 साल के अंदर गांधी जी को भारत के स्वतंत्रता संग्राम में पहली कामयाबी मिली, उनकी शर्त पर। भले ही भारत के आजादी के लिए सशस्त्र आंदोलन के समर्थक भी रहे हों लेकिन गांधी ने जनमानस को हथियारों के खिलाफ करने में कामयाबी हासिल कर ली थी। गांधी जी की इस सोच ने उन्हें दुनिया में सबसे अलग खड़ा कर दिया। भारत की आज भी जो पहचान है, उसमें गांधी सबसे ऊपर हैं। रिचर्ड एटनबरो को गाँधी इतिहास की सर्वश्रेष्ठ फिल्मों में गिनी जाती है। वास्तव में अहिंसा गांधी दर्शन का आधार स्तंभ है। अहिंसा का सत्य से बहुत गहरा संबंध है। हिंसा असत्य है क्योंकि यह जीवन की एकता की विनाशिनी है और हिंसा का रास्ता बड़े खतरों से भरा हुआ है।

ख/क/ह/क/न/ घ/ ह/; द/क/ क/ज/क/ब/; क/ ल/ ए/ड/र/ द/ज/ ल/ड/र/क/

गांधी जी के शिक्षा संबंधी विचार आज बेहद प्रासंगिक हैं। यह सही है कि कई विचारों का संपूर्ण रूप से क्रियान्वयन नहीं किया जा सकता, लेकिन शिक्षा के संबंध में बनने वाली नीतियों और कार्यक्रमों में उन विचारों की आत्मा को लागू किया जा सकता है। ‘अध्ययनशील रहते हुए जीविका कमाओ’ जो कि उनकी

बुनियादी शिक्षा का केंद्रीय सिद्धान्त है, आज भारत ही नहीं पूरी दुनिया को एक नई दिशा प्रदान कर रहा है। चीन में आज इसी पद्धति को अपनाते हुए पूरी दुनिया को मेड इन चाइना की चीजों से पाट दिया है। वहां कक्षा पांच में पढ़ने वाला बच्चा भी अपनी फीस और जेब खर्च कक्षा के दौरान कुछ तकनीकी कार्य कर कमा लेता है। शिक्षा के पाठ्यक्रम में व्यावसायिक कोर्स का लागू किया जाना गांधी जी के शिक्षा संबंधी विचारों का ही विस्तार है। इसे भारत काफी दिनों बाद समझ पाया। हमें यह तथ्य स्वीकार करना है कि गांधीवाद का प्रचार एवं अभ्यास ही हमारी सभ्यता को बुराइयों एवं ऋणात्मक प्रवृत्तियों से मुक्त कर सकता है, जो कि मानव जाति को इस्पात ही एड़ियों से कुचलने की संभावना रखते हैं।

अहिंसक मानवीय बदलाव का गांधीवादी दृष्टिकोण दुनिया के तमाम देशों में धीरे-धीरे लेकिन लगातार ध्यान आकृष्ट कर रहा है, दुनिया अब फिर से गांधी और उनके विचारों की ओर देख रही है, गांधी के अपने देश भारत में बहुराष्ट्रीय कंपनियों की आमद के चलते पश्चिमी देशों से जो आवागमन बढ़ा, उसने कुछ सालों में ही युवा पीढ़ी को भी इस महानायक के विषय में सोचने पर मजबूर कर दिया। गांधीवाद के वैश्विक स्वरूप ने उनकी सोच को बदल दिया है। गांधी के सामाजिक न्याय के स्वप्न को हासिल करने के लिए इन युवाओं को बड़ी भूमिका निभानी होगी। फिलहाल यह कहना प्रासंगिक न होगा कि गांधी अब अप्रासंगिक होते जा रहे हैं, बल्कि आज हिंसा, असमानता, बेरोजगारी, मतभेद, धनलिप्सा व तनावभरे माहौल में वह और जरूरी जान पड़ते हैं।

अंत में मैं इस संदेश के साथ अपनी लेखनी को विराम देना चाहूंगा कि कल भी थे, आज भी हैं और कल भी रहेंगे प्रासंगिक गांधी जी के विचार। क्योंकि इन्हीं में छुपा है जीवन का आधार। ■

Excerpts from the book 'Gandhianjali' by Mr. Satendra Nandan

The Making of the Mahatma

This Keynote address was given on United Nations Non- violence Day, at the National Press Club, Canberra, on October 3, 2017



Satendra Nandan

In 1939 a couple of things happened that touched my later life in one of the smallest islands in the largest ocean: an Australian writer published his first novel that year and went on to win the Nobel Prize for Literature in 1973; in September the second World War began and a member of my family joined the colonial Fijian Army.

And because of Patrick White and the Royal Fiji Military Forces I'm here tonight speaking to you. It's a rare privilege.

Canberra is our beautiful city, as lovely as its transplanted, if not quite translated.

Canberra has another significance : the man who designed this city- its lakes, gardens, avenues with such imaginative spirituality- is buried in Lucknow, not far from the villages from where my four grandparents, with their jahajib-hais and jahajins- shipmates- were transported in sailing ships from 1879 to the South Seas to work on the sugar estates owned by the C S R Company of Australia: men and women, some with their children , who had never seen a ship or a sea-wave or an island. They developed a special mateship to survive in the South Seas.

60,000 of them. 'Girmitiyas' we call them, our forgotten diggers of wells, roads, railway lines, who cultivated sugar-cane farms. They prevented the dispossession and displacement of the indigenous.

But the girmitiyas suffered losses of many kinds in alien islands, thousands of miles away from Mother India.

The idea of suffering became the underlying theme, the leitmotiv, of Patrick White's creative life and Gandhi's long and incredible struggles, until his last breath in New Delhi on 30 January, 1948, at 5.17pm , Indian Standard Time. I think no human heart suffered more than his in the service of the other. It's said that Gandhi fought three battles: against himself, against the ills prevalent in Indian society, and against the British Empire. We can add another one: Against God for man's inhumanity in the world. Yet he loved all four.

I know of no man or woman who has ever killed in his name.

Nor no person I know has inflicted more suffering on himself to save the lives of so many millions. It's said he saved more lives

during the horrors of Partition than all the armies on the subcontinent - a superhuman expression of fearless love as he walked from village to village.

This evening I want to talk about Mohandas Karamchand Gandhi, not as a Mahatma, the Great Soul: much is known about that aspect of his almost mythical life; but as man, an outsider and a writer: what went into the making of the man he became? That is , the quality of his humanity and his understanding of the world in which he lived and loved, the possibilities of the force of the soul-force that he developed and deployed in a profoundly active life.

Today, in the world of migrants and exiles, asylum seekers and refugees, godmen and conmen, from Christmas Island to Manus- how ironically the islands are named, 'Manus' in Sanskrit could mean a human being- Gandhi's life may have a special salience, an immediate resonance in our region and on the subcontinent; above all, in our individual and collective lives. If violence in his fellow creatures was his central concern, humanity in human hearts became his magnificent obsession.

How did young Gandhi acquire his knowledge outside the country of his birth? Is an exilic existence the precondition of all original thought?

As the most perceptive and president Indian diasporic writer, the 2001 Nobel Literary Laureate, V S Naipaul, wrote:

His journeys out of India, first to England and then to South Africa, made him see that he had everything to learn. It was the basis of his great achievement

It's worth nothing that Gandhi really returned to India only at the age of 46, the same age at which Patrick White came back to Australia and began writing seriously his several masterpieces. Both died, aged 78.

So much of our world has been shaped and imagined by outsiders and outcasts. This island continent is no exception.

Although Gandhi is often put spiritually in the same category as the Buddha and Jesus, I feel his times and life speak of more challenging upheavals and have the deepest meaning for the present existential questions on our only planet – from the catastrophic climate conditions, violence in words and weapons of mass destruction, to our evolving planetary awareness. There's no planet B. This is it.

We live in tumultuous times: tweets and nuclear missiles are not the only problems. But think of Gandhi's times: he communicated most of his messages through postcards, articles and telegrams. He'd been through racial subjugation, the greatest Revolution in human history, two European World Wars: the imperial powers were groaning and

imploding, the Holocaust and Hiroshima... the first fifty years of the 20th century are the most genocidal in human history.

The subcontinent was both on the path of freedom and a suicidal communal Partition against which one man had stood with a clear vision. And with unshakable courage- something for which he was killed in cold blood.

That he succeeded- almost-so brilliantly is the greatest miracle of the 20th century, when you consider his contemporaries.

And many In the country of his birth.

Of course being human, he failed- but even his failures were more magnificent than the successes of much lesser men. And that is why we remember him here today, next to our Federal Parliament.

Professor Albert Einstein wrote:

Gandhi had demonstrated that a powerful human following can be assembled not only through the cunning game of the usual political manoeuvres and trickeries but through the cogent example of a morally superior conduct of life. In our time of utter most decadence he was the only statesmen to stand for a higher human relationship in the political sphere.

And George Orwell, that prophet of Animal Farm and 1984, books relevant to our times, reflected in 1949: 'What a clean smell he has left behind in his long life'.

It's no wonder that he was killed by one of his own: from Socrates to Jesus, Abe Lincoln to Martin Luther King, it's a narrative, oft repeated. What is, however, most significant is that in their bleeding wounds, men and women find the healing powers in their dispossessed, disenfranchised states

in so many parts of our world: from the islands of Fiji to the roof of the world, Tibet; from seats on a bus to ordinary peoples' revolutions on cobbled streets, men and women and children resisting peacefully, from Martin Luther King Washington to Clinton Pryor in Canberra. I sometimes wonder why We've not produced a Gandhian leader on this ancient and generous continent?

If Gandhi had not gone to England at the age of 19, excommunicated by his clan, caste and elders, for he was crossing the kala pani, black waters, to study in England, he would have been a totally different kind of a leader. Gandhi disobey his elders but he had his mother's blessings. She influenced him more deeply than any other human being.

He became a rebel with many causes for he had witnessed the first Satyagrahi in his mother's daily living in a patriarchal, caste-clad culture. Gandhi understood that you cannot give birth to a new idea of India or personal freedom clad in caste-iron armour. He was married at 13 to a lively 13-year old girl. Later in life whenever people asked him about his mahatmahood, a title he didn't like, he would answer it with a question: ask Mrs Gandhi?

Kasturba had lived in shade of Gandhi's tree of truth with many leaves and boughs and roots. And an occasional bitter fruit. But she knew it was also the tree of man.

Gandhi understood instinctively that the greatest spiritual human value was love with the growth of the soul: out of his mother's gift and his wife's caring grace, he shaped and sharpened this insight into his universal idea of ahimsa. One could always lean

towards infinity even on a lathi, one's walking stick.

He returned to his Indian world a London-trained lawyer. In his law practice he was a notable failure. So some small businessmen decided to send him to Natal where a family feud was brewing. It was while travelling to meet his employer when a critical incident took place at Pietermaritzburg railway station which changed his life and changed the British Empire.

Gandhi called it the most creative moment in his life. He was 23 years old on that cold winter's night, when he was thrown out of the first-class railway carriage, on 7 June, 1893.

Then, after two years, almost on the eve of his departure from Natal, two things happened: an item in the local newspaper reported that Indians would not be given ordinary residential rights in Transvaal;

And while later one badly beaten Indian indentured labourer came into his office, bleeding profusely. The man who was described as a 'coolie barrister' was face to face with a genuine 'coolie'.

Gandhi writes about him in a chapter in his *An Autobiography: My Experiments in Truth* entitled 'Balasundaram'. It's a vivid and haunting individual portrait of an indentured labourer. In him he saw reflected the subjugation of a subcontinent. He changed from a dandy lawyer, in a three-piece suit, into the sartorial semiotics of the humblest labourer: the soaring last sentence is:

It has always been a mystery to me how man can feel themselves honoured by the humiliation of their fellow-beings

The extraordinary perception of the final sentence finally led Richard Attenborough to make that moving and magnificent biopic, *Gandhi*.

After that for much of his life Gandhi travelled third class. As a wag remarked: it cost India a fortune to send Gandhi third class! Or again it cost India millions of rupees to keep Gandhi in poverty! Why, someone asked, do you always travel Third class?

'Because there's no Fourth,' Gandhi replied.

Of course Gandhi appreciated such wise-cracks for he had a lively sense of humour: how can one forget his quip about western civilization? Or the Emperor's clothes? Or meeting the Viceroy after the Salt March? Or about the lawyer who fell off a train!

Gandhi said that if he didn't have a sense of humour he'd have committed suicide.

And that is what makes him so human- how many saints or prophets have that kind of humanity spiced with humour- the ability to laugh at themselves? All his adversaries recognize this and felt elevated and empowered in his presence. In respecting Gandhi, one's self-respect was ever enhanced, never diminished.

Historians and biographers have written about Gandhi's exile and how this exilic existence, especially in South Africa, molded him into a very different kind of an Indian leader:

Gandhi entered the world historical stage not in India but in South Africa... His idea of nationalism does not start with the locality and then gradually extend itself to the province and finally the nation. Quite the reverse. He was an Indian, then a Gujarati....

It's said that

...before the nineteenth century, no residents of the subcontinent would have identified themselves as Indian.

Again it is in South Africa that he practiced a multicultural existence; he lived amongst Hindus, Jews, Jains, Christians, Muslims, Parsis in the same house, on the same Farms His charisma was infectious. And he nursed the wounded native Africans during the Boer war.

It is 'the transforming experience of South Africa which imbued him with a vision of public work, including political activism as the service to all humanity, rather than as a path to personal, or group advancement.... In his ripening understanding of the nature of ultimate truth, and the essential nature of humanity, there emerged a powerful sense of the interconnection of all beings- the sense that action of one affects all in some mysterious alchemy, either for good or ill; and also the beliefs that ultimate truth, the divine (by whatever name one calls this Mystery), was to be found in the outcast, the poor and the afflicted.. for a seeker after truth the religious quest could never be a purely private one. The compulsions of a real religion would drive any seeker after God into the service of his fellows. In this service politics might well become an incurable commitment'.

These distilled thoughts come only through a lifetime's contemplation and action.

So South Africa gave the diasporic Gandhi a different sense of Indianness: not the communal Indianness of the subcontinent oppressively camouflaged by clan and caste, region and

religion, and subjugated by the Raj. This amazing insight of double oppression he acquired pre-eminently among the marginalised Indians of the diaspora.

And he tried to make this idea of India the very center of Indian life and its multifaceted narratives.

But I want to talk briefly about Gandhi as a reader and a writer. It is in the acts of reading-writing that Gandhi attained some of his most transcendent insights and perceptions.

Gandhi's great ability was to re-interpret and recreate every act and word in his own imagination and conduct. The man behind the myth, the mind behind the genius, gave his own interpretations and meanings. His freedom of the imagination was his great gift- not limited by traditions or the wisdom of the Elders. I do not think he ever stepped in the same Ganges twice.

Whether he read the Sermon on the Mount, the Bhagwad Gita, John Ruskin's 'Unto This Last', Leo Tolstoy's 'The Kingdom of God is Within You', David Thoreau's 'Civil Disobedience', among numerous others, he interpreted these in light of his daily conduct, thus remarking and recreating the world in which he lived. It's said of a poet who died in 1939:

He wished to show how brute force may be transmogrified, how we can sacrifice ourselves... to our imagined selves which offer far higher standards than anything offered by social convention.

If we must suffer, it is better to create the world in which we suffer, and this is what heroes do spontaneously, artists do consciously, and all men (and women) do in their degree.

Gandhi was an artist- he wrote: 'I always wanted to be a poet'.

Instead, of Course, he attained a sainthood of sorts not through any confessions of past sins or transformations on any road but through daily acts and by immersing himself in public life in full view of the public. His many epiphanic moments and exalted encounters are made of very ordinary incidents rooted in reality of the diamond self under intense pressure.

Gandhi had begun his many epic journeys, but always from himself: declaring God is Truth; he changed it to Truth is God. Truth, he felt, was to be found in human action- indeed Satyagraha was truth in action just as ahimsa was love in action.

His journey was always inward although there were many outward manifestations. As an outsider, the markings he made on numerous pages remain, to me, his finest legacy. In them he heard the still, sad music of humanity. That still, sad music of humanity, Gandhi transmuted into 'the still, small voice within'.

Gandhi's writings show us glimpses of those moments which make us human but also show us the immense possibilities within each of us: the marvelous in the mundane. 'As man of his time who asked deepest questions, he became a man of all times and all places'.

To my Knowledge no human hand has written more words than him. Admittedly so much of human civilization is based on orality not literacy. I give my students an example: if we assume that human beings have been on this wounded planet for say 500,000 years, reduce that to

life of a single individual aged 50: then this person began writing only after 49 years and 364 days – that is, on the last day of his fiftieth year!

Imagine the implications of that on the island-continent of Australia, and the islands of the South Pacific or the African or American continents.

Gandhi's collected works fill more than 100 volumes but only one of these, Satyagraha in South Africa, was written as a book: virtually all the rest comprise speeches, letters, dialogues, columns, pamphlets, leaflets, petitions and prayers. Postcards were his versions of tweets of our times.

Louis Fischer, his pre-eminent biographer, wrote:

No man knows himself or can describe himself with fidelity. But he can reveal himself. This is especially true of Gandhi. He believed in revealing himself. He regarded secrecy as the enemy of freedom- not only the freedom of India but the freedom of man (or woman). He exposed even the innermost personal thoughts which individuals regard as private. In nearly fifty years of prolific writing, speaking and subjecting his ideas to test of actions, he painted a detailed self-portrait of his mind, heart and soul.

Gandhi's writings may not be "Literature" or even philosophical treatises, as many understand these, but they are deeply creative acts of self-awareness and reflexivity. It is, I believe in the processes of writing, in these individual acts of meditation, that his deepest values and his most passionate vision evolved, and continued to develop as 'experiments in truth'; writing for him was moksha, liberation, the final freedom from human bondage.

The conscience of words defined his deepest humanity. They gave breath to an inner power. This was the statesmanship of the human spirit that we all possess. And it is the act of writing on the ground that led Jesus to make that most compassionate judgement in all literature: He that is without sin amongst you, let him first cast a stone at her.

And we've been deciphering ever since what was written on the ground, not on stones and tombstones.

Patrick White, our own one and only Nobel Laureate in Literature, in 1958, wrote that he began writing to discover 'the mystery and the poetry which alone make bearable the lives of ordinary men and women'.

White goes on to say, 'There's the possibility that one may be helping to people a barely inhabited country with a race possessed of understanding'.

In his 'A Letter to Humanity', read to 40,000 people on palm Sunday in Hyde Park, Sydney, in 1982, White quotes a remarkable passage from Gandhi, 'this great human being's words':

I am a Christian and a Hindu, and a Moslem and a Jew. The politician in me has never dominated a single decision of mine, and if I seem to take part in politics, it is only because politics encircles us today like the coil of snake, from which one cannot get out, no matter how much one tries. I wish therefore to wrestle with the snake as I have been doing with more or less success since 1894, unconsciously, as I have now discovered, ever since reaching the years of discretion. I have been experimenting with myself and my friends by introducing religion into politics. Let me explain what I mean by religion. It is not the Hindu religion... but the religion which transcends Hinduism, which changes one's very

nature, which binds indissolubly to truth within and whichever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its Maker and appreciated the true correspondence between the Maker and itself.

White comments that 'Gandhi achieved much with that quality of faith; We all in the nuclear age will have to call on our reserves of faith'.

In November 1999 I'd gone to Durban to attend the commonwealth NGO's meeting, during CHOGM. President Nelson Mandela was presiding. But more importantly for me, I had gone to see Durban, to visit Pietermaritzburg, where Gandhi, aged 23, was ejected from the train on June 7, 1893, on a bitterly cold winter's night. For some reason, I felt, it was a sacred site, as if so many journey's had begun from there, from Durban to Dandi, from Selma to Suva, an obscure, desolate, decrepit railway station, by an unknown passenger. It had become a place to pilgrimage in my imagination. a century later, in our lifetime, South Africa gained its democratic freedom. In 1993, Gandhi's radiant statue was unveiled by Nelson Mandela in the city of Pietermaritzburg in the presence of Bishop Desmond Tutu and others. On the plinth are inscribed five words: My life is my message.

I'm still contemplating the significance of that incident and man's response to man's response to many men's inhumanity.

I could, of course, talk about how the Fiji Government in 1987 was abducted from the Fiji Parliament and how often Gandhi's thoughts sustained the incarcerated

politicians for almost a week. Or the moral power of a single man that reduced the largest Empire to a rubble. What was his sense of moral power? It was not the modern idea of nationalism, nor borders which make us send asylum seekers to Nauru and Cambodia; nor the ravings of the Rocket man or a Tweeting Tom.

It was some deeper element within us that sees the energy of all creation, that all life is interconnected. It's this that makes a man rush and save someone from a burning car, or jump into the surging waves to save drowning children but he's himself drowned. Every day we read and hear and see the heroic acts hidden in human hearts.

There's you might put it metaphorically always a place in the manager, if there's no room in the inn.

It seems to me that M K Gandhi demonstrated in his life that a mature moral power had universal value and validity.

That idea and ideal of a moral man or woman, of a nation, culture or civilization, he attempted to communicate and live by in very dark times. That he succeeded so peacefully is the true measure of the man. And how deeply he was supported by ordinary people in their millions. His heroic stands continue to give seemingly powerless people the great power of hope and human decency.

Two months later, I made a trip to Sabarmati Ashram in Ahmedabad. It's here that Gandhi had crystallized his experience of Satyagraha in South Africa and extended it towards India's rugged road to freedom. In a fifty-year struggle, the largest colonial empire had collapsed



and more people were freed than ever in human history. Between 1948 and 1968, 66 new nations were created.

At Sabarmati Ashram, in an untidy bookstall, I found a copy of John Briley's *Gandhi, The Screen Play*. After desperately searching for Gandhi, Briley writes:

I took the plunge into Gandhi... My image of the old man on the rug was wrong. Gandhi's long life was filled with action, conflict, personal tragedy and joy.

And then, almost in desperation, I turned to Gandhi's own writings. Gandhi was not a writer... But he wrote almost daily- articles for a newspaper he started in South Africa, and others he later edited in India. And he wrote letters. Hundreds of them. None of it was "literature", but gradually the personality of this open, questing, unpretentious man began to unfold for me. The well-springs of his courage, his humility, the humour, the compelling power of his sense of the human dilemma- a power which when allied to his striving for decency (and he would put it no higher) made devoted disciples of men as diverse as the cultured, literate Nehru, the cynical Patel... and the village peasant who had never been five miles from the mud-brick house where he was born.

And gradually I saw too that Gandhi was not "impractical," not "idealistic". His ideas were forged in painful experience, a growth of perception

That idea and ideal of a moral man or woman, of a nation, culture or civilization, he attempted to communicate and live by in very dark times.

That he succeeded so peacefully is the true measure of the man.

And how deeply he was supported by ordinary people in their millions.

earned from a life far harsher than anything I have ever known.

In writing "Gandhi" I have tried to make real the brave, determined man I discovered and to show his unsentimental honesty about the complexity of men and his unshakeable belief that on balance they are marginally more inclined to good than evil... and that on that slight imbalance they can build and achieve and perhaps survive- even in a nuclear age.

Gandhi lived... the most fundamental drama of all: the war in our hearts between love and hate. He knew it was a war, a war with many defeats, but he believed in only one victor.

That is what Gandhi has given me. I would like to believe that this gift of Gandhi was a writer's gift- the markings of an outsider indelibly imprinted on the pages of our mind with the pencil of peace that tells us of the grief and glory of being for he believed that the force which threatens to blow our universe asunder resides not in the clouds or mountains but in the invisible heart of the atom. Our inner forces, too, which like the power of the atom, can either remake or shatter civilizations, reside in the atom of the smallest unit of society, the irreducible individual. This life force, Gandhi showed, was true freedom through truth in words. That, to me, remains his noblest gift to every child, woman and man.

Pundit Nehru, the first prime minister of independent but brutally partitioned India, was a poet in politics- perhaps poets make poor politicians. I've some small experience of it.

I would like to conclude this talk with lines by an anonymous Greek poet that Jawaharlal Nehru was fond of quoting:

What else is Wisdom?

What of man's endeavour or

God's high grace, so lovely and so great?

To stand from fear set free,

To breathe and wait,

To hold a hand uplifted over hate

And shall not loveliness be loved for ever?

Such was the loveliness of this man; he remained simply and luminously Mohandas Karamchand GANDHI- his noblest achievement. Remembering him tonight ennobles each one of us.

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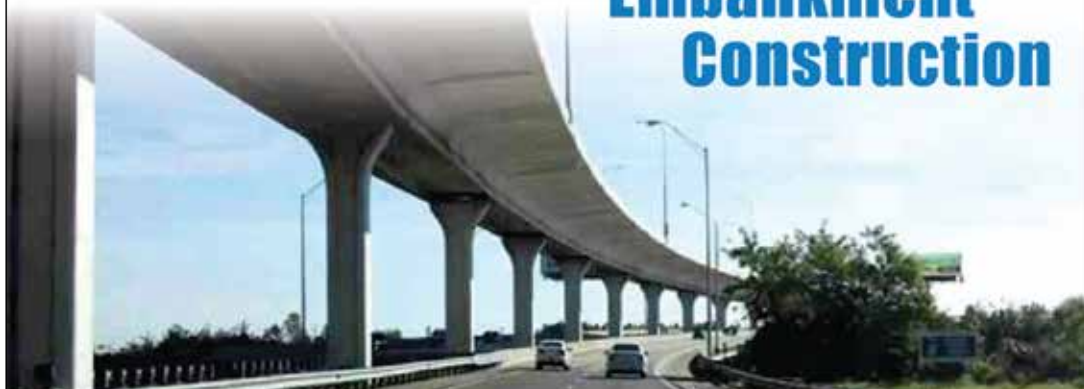
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Theme: Power to Transform – Decision to Action

11th - 12th February, 2020

Key Objectives of National Meet:

- Acknowledge PSU Women journey and niche carved out by them through hard work, dedication, professionalism, domain knowledge with due support being provided by the GOI, organisations and family.
- Understanding of today challenges in personal, professional & societal roles played by women and ability to capture and exchange knowledge.
- Understanding that their leadership, legitimacy, authority, ethical behaviour and decision making abilities leads to support in transformation of organisations, family and societies.

WHO MAY ATTEND:

WIPS Members deputed by CPSEs and retired life members of the Forum

For further information / nomination please contact:

Ms. Kirti Tiwari
President APEX, MCL
M.: 09438493564, 09425219952
kirtitiwarisecl@rediffmail.com

Ms. Sanchita Banerjee
President Apex, OIL
M.: 09435039022, 09435038430
sbanerjee@oilindia.in

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