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Thoughts of Dr. B.R. Ambedkar

**Chief Editor
Mr. Arun B. Godam**

**Guest Editor
Principal Dr. Kishan Pawar**

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"Dr. Babasaheb Ambedkar and the Hindu Code Bill"**Prof. Dr. Subhash Shankarrao Pawar**

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Ta:- Sangrampur, Dist:- Buldhana

Abstract:-

The research paper presented in "Dr. Babasaheb Ambedkar and the Hindu Code Bill" uses historical research methods. The various stages of historical research, such as clarifying the nature of the problem, compiling information, combining and interpreting information, have been used, and the research paper is presented in conjunction with primary and secondary historical tools based on this analytical and comparative research method.

From ancient times the rules of marriage, divorce, adoption, inheritance in different castes and creeds in Indian society were based on their scriptures. Therefore, disputes arising in this regard were resolved through the Panchayat. The way to solve it varies from community to community and religion to religion. After that, Muslim rule was established in India during the medieval period. But Muslims did not try to interfere in the internal affairs of Hindus. But after the establishment of British rule in India in the late eighteenth century, the idea of regularizing the family life of Indians by law emerged in the minds of the British.

After the British came to power in India, the British were confused by the diversity and complexities of the social life here. Because family life in Europe was regulated by the ignorance of the scriptures. Naturally, he believed that there should be such a religious scripture in the life of Hindu society. From that, the study of Manusmriti started. However, they differed greatly from the rules laid down by the various memorabilia in India. Around this time, Christian preachers from Europe came to India and criticized the norms of Hindu family life such as sati, child murder, child marriage, widowhood, etc. Out of this, the British government passed a number of laws prohibiting sati and child murder, such as the Widow Remarriage Act and the Consent Age Act. The Montague-Chelmsford Amendment Act of 1919 continued the tradition of elected ministers at the center. The Legislature passed the Child Marriage Prohibition Act and the law giving women the right to inherit their husbands' property. However, under this Act, when many cases came to the courts of different provinces, the difference in their results was huge. As a result, a lot of confusion was created out of it and the need to codify Hindu law was created, which led to the idea of Hindu Code Bill.

Key Words: - 1) Marriage, 2) Alimony, 3) Divorce, 4) Inheritance, 5) Adoption, 6) Codification, 7) Hindu Family System.

Introduction :-

The emancipation of women in India began during the British rule. Christian missionaries first opened schools in India for the education of women and Shudras. Following in his footsteps, Mahatma Jyotirao Phule started the first school for women in Pune in 1848. In the late nineteenth century, many high-caste reformers began efforts to educate women. Schools for women's education have started opening in different parts of India. Higher educated women came forward by getting education from these schools. These women were the first to break free from the oppressive rules and practices imposed on women by the Indian family. In 1910, Mrs. Sarlarani Chaudhary established the "Bharat Women's Mahamandal" in Uttar Pradesh. In 1917, Annie Besant founded the "Women's Indian Association" in Madras. In 1918, Lady Tata established the "Mumbai District Women's Council" in the province of Mumbai. The All India Women's Council was formed in 1927 out of the unity of all these organizations.¹

The Montague-Chelmsford Amendment Act of 1919 enacted the Indian Legislative Assembly, which included elected members of the Central Legislature. Among them are H.B. Sarda, H.S. Gaur and G. V. Deshmukh were more interested in women's issues. Due to their efforts, the consent of marriage of girls should be more than 14 years. The bill was passed in the Central Legislature. The bill failed to allow widows to inherit their husbands' property.² After 1930, women's participation in the political movement in India increased. Politicians began to exchange views with the people, pushing for new laws on women to be passed in the legislature. Therefore, in 1941, the government passed.

A committee was appointed under the chairmanship of Sir Benegal Nassing Rao.³ When the All India Women's Council presented its demands on women before this committee, the committee agreed to the need for codification of the law. In view of this, to draft the Hindu Code Bill. The committee was reconstituted under the chairmanship of B. N. Rao. This committee submitted the draft Hindu Code Bill to the Central Legislature on 15 August 1944. But with the outbreak of World War II, the bill fell into disrepair.

Hindu Code Bill: -

When Babasaheb Ambedkar became the Law Minister of Independent India in 1947, He was responsible for getting the bill prepared by the B. N. Rao Committee approved by the Incident Committee. The bill was sent to the select committee by the incident committee. The law was divided into five categories: marriage, divorce, alimony, inheritance of property of a Hindu man or woman who dies without a will, and custody of a minor. It was as follows.

Marriages: - Two types of marriages were made official by this Act. One is a formal marriage and the other is a registered marriage. The bill stipulates a minimum age of 18 for a Boy and 14 for a Girl. This bill, for the first time,

recognized inter-caste and inter-caste marriages. Also incapacitated or insane for intercourse, forced or cheated marriage, etc. The law provided for divorce.

Divorce: - As marriage is considered a rite in Hinduism, there was no provision for divorce in a marriage performed in a religious manner in the pre-independence period. But now divorce would be allowed for the following reasons: Divorce, conversion, retention, insanity, incurable disease, genital disease, cruelty.

Inheritance: - Before the arrival of the British in India, there were two methods of inheritance in India, Mitakshara and Dayabhag. Like Mitakshara, the property of a Hindu belonged not to him alone, but to all of his father and his blood relatives. If the father died, his wealth would go to all the men behind him. However, in the new bill, the method of compassion for the whole of India was suggested. According to this method, the inherited property was determined to be his personal property and he had the right to dispose of it in the form of a will, bequest or other means. Blood relationships were considered more important than a boy or a girl, like compassion.

In the case of dowry, two changes have been made in the new bill. In the case of dowry, it is a rule to collect different types of property from her and give her inheritance to whom. Secondly, the boy would get the same share in the dowry as the girls. At the same time, the dowry was considered the property of the bride.

Alimony: - The alimony law has been amended so that if a person who has passed away and his dependents get his property in the past, his dependents will have the right to get alimony from him. The bill also recognizes the right of the wife to seek alimony from her husband if she lives separately from him.

Adoption: - Two changes were made in this law regarding adoption. One is that if the husband wants to adopt, he must seek the wife's permission. Second, if the widow is to be adopted, her husband must allow her to do so by registering or making a will⁴

As per the suggestion of Dr. Ambedkar, the selection committee appointed a selection committee. However, this committee did not have any member from the previous Rao committee. Although many expressed their views on the report of this committee, in fact almost all the suggestions of Law Minister Babasaheb Ambedkar were included in the revised draft. When the report was signed and published on August 12, 1948, it caused a stir all over India.

Changes made by the selection committee and opposition to it: -

According to the Hindu Code Bill Committee appointed under the chairmanship of Dr. Ambedkar, some changes have been made in the draft of B. N. Rao. 1) The right to dissolve the marriage of any married person can be applied to the court in addition to the spouse. 2) As the guardian of an ignorant child whose father suggests his name, his widowed mother may appoint any other legal guardian for that child. 3) The heir born according to Mitakshara was destroyed by Rao Samiti. The committee suggested that the inheritance should be in the form of community clans. 4) Widow with a minimum of Rs.5000. This provision was canceled. 5) Inheritance rights were applied equally to both son and daughter. At the same time, it was recommended that the various inheritance laws existing in India be abolished and a single inheritance law be enacted for all Indians. 7) He also suggested that if the wife has sufficient financial resources and the husband is unable to take care of the children, then the wife should accept the responsibility of the child of both Auras and Anauras.⁵

As soon as the draft bill was released, it was widely criticized. In particular, the bill opposes polygamy, the right of a divorced wife to divorce her husband, the right of the daughter to inherit the property along with the son, the widow's full claim to her property. Began to happen. Many were of the opinion that if the first wife did not have a child, he should have the right to marry a second wife to avoid the destruction of the lineage. According to some, banning polygamy of Hindus while maintaining the right of Muslims to have four wives is just animosity. There was also special opposition from the Indian business community to give inheritance rights to a boy along with a daughter. It was argued that allowing a divorce would destroy the family system. It was also alleged that the law minister was doing these things on purpose as he belonged to the Dalit community. There was huge dissatisfaction among the people in Delhi and surrounding areas over the provisions of the bill. Even Pandit Nehru was skeptical about whether the law would be passed. Also, the selection of the incident committee was not done by direct voting but by the members of the Legislative Assembly. So she has no right to make laws. Many critics were of the opinion that the bill should be approved by the Lok Sabha by holding general elections as per the new constitution. The chairman of the actual incident committee, Dr. Rajendra Prasad had the same role.

Dr. Ambedkar's Answer to Critics: -

Opponents of the bill have argued that Greek, Roman and Egyptian cultures were as advanced as ancient India. But later those cultures perished. Indian society, however, has endured for hundreds of years. This means that the law and order system here should be good. But Ambedkar did not accept this argument. We should also think about how Hindu society will survive today. When this country was invaded by foreigners, we were defeated from time to time and we became their slaves. Something similar happened in other parts of the world but they tried to gain independence sometime later. In India, however, there is no attempt to achieve such independence. This means that the social system here was good, as evidenced by the historical evidence.⁶ Tradition in India are different when it comes to marriage and divorce. Village representatives in Punjab insisted that the law should not be imposed on them. While answering him, Dr. Babasaheb Ambedkar says that the right to make laws should be seriously considered by the Parliament.⁷

While the Hindu Code Bill was being discussed in the Constituent Assembly, Indian institutions were merged into independent India. Their family life and laws were also different. Ambedkar was of the view that time was needed to

reform Hindu law to create harmony in this diverse society as institutions were merging into India from different parts of India.

Demand for equal civil law: -

The Hindu Code Bill was generally discussed from 17 November 1947 to 14 December 1950. Then, in February 1951, discussions began on the article. In the first clause, it was decided that the law would apply to all the states of India except Kashmir. According to the second clause, the law would apply to all Indians except Muslims, Christians, Parsis and Jews. It was during the discussion of the first clause that the progressive provision of the Act was strongly attacked. As the Constitution of India is based on secular principles, the Constitution promises that there will be no differences among citizens in the name of religion. Therefore, it was insisted that the law be applied to all religious people. Opponents thought that if this was done, Muslims would strongly oppose the law and it would be automatically sidelined.⁸ Ambedkar was not opposed in principle, but the idea of a secular government recognized the fundamental right to religious freedom along with the distinction between religion and government. The incident committee had appointed a subcommittee to discuss fundamental rights. While there is a discussion on religious freedom in this committee, there should be freedom of religious beliefs, thoughts and worship. However, Princess Amrit Kunwar and Hansa Mehta said that preaching and rituals should not be included in it. He had the support of Ambedkar,⁹ but it was not accepted as it was strongly opposed by the members of the Muslim League. Moreover, Nehru did not want to hurt the Muslims after the partition of India. According to the fourth section of the Act, "After the enactment of this Act, the meanings or norms and traditions of Hindu law prevailing before it shall not apply in any of the matters prescribed by this Act. Will not work"¹⁰ This fourth section was approved by the incident committee on 19 February 1950 and the convention ended.

Dr. Ambedkar resigns as Law Minister: -

The Hindu Code Bill was introduced in the Constitution Committee on 11 April 1947. After that he lay there for a year. Dr. Ambedkar became the Law Minister, the Bill was tabled before the Select Committee on 9 April 1948. But the bill was not given enough time to be discussed in the incident committee. By February 1951, only four sections of the bill had been passed. Therefore, Dr. Ambedkar became very upset. The last session of the incident committee began in August 1951. Ambedkar demanded that the bill be passed in this convention. However, due to lack of time, Nehru suggested that only marriage and divorce should be allowed in the bill. This was a big shock to Ambedkar. The real opposition to this bill is Dr. Rajendra Prasad and some prominent Congress leaders. He feared that the Congress would lose the 1952 elections due to ongoing dissatisfaction with the bill outside Parliament. Nehru sincerely wanted the bill to be passed. But under pressure from key colleagues, he finally accepted the compromise and decided to withdraw the bill. Disillusioned with Ambedkar, he resigned from the ministry.¹¹ Delay in the Hindu Code Bill was not the only reason for Babasaheb Ambedkar's resignation. In many other cases, Dr. Ambedkar had differences with Prime Minister Nehru. The major committees of the Cabinet, which were appointed for defense, foreign relations and finance, were never headed by Dr. Ambedkar was not appointed by Pandit Nehru. This was also Babasaheb's complaint. Although the Constitution declared the abolition of untouchability, Parliament has not yet passed a law criminalizing untouchability in public places. It was also decided that 12.5 per cent seats in government service should be reserved for Dalits. But in most of the appointments that actually took place, not a single Dalit was appointed in most of the departments.¹²

Conclusion: -

Although Pandit Jawaharlal Nehru withdrew the Hindu Code Bill from the Constitution Committee, he too was convinced of the need to enact the Act in terms of social justice. Therefore, in the 1952 Lok Sabha general elections, a majority of Congress candidates were elected. Also, after Patel's death, all the formulas of the Congress came into the hands of Nehru. As a result, during the tenure of Prime Minister Nehru from 1952 to 1956, four laws were finally approved by the Indian Parliament, namely the Hindu Marriage Act, the Alimony Act, the Inheritance Act, and the Minority Guardianship Act. Thus Dr. Babasaheb Ambedkar's tireless work on the Hindu Code Bill finally paid off.

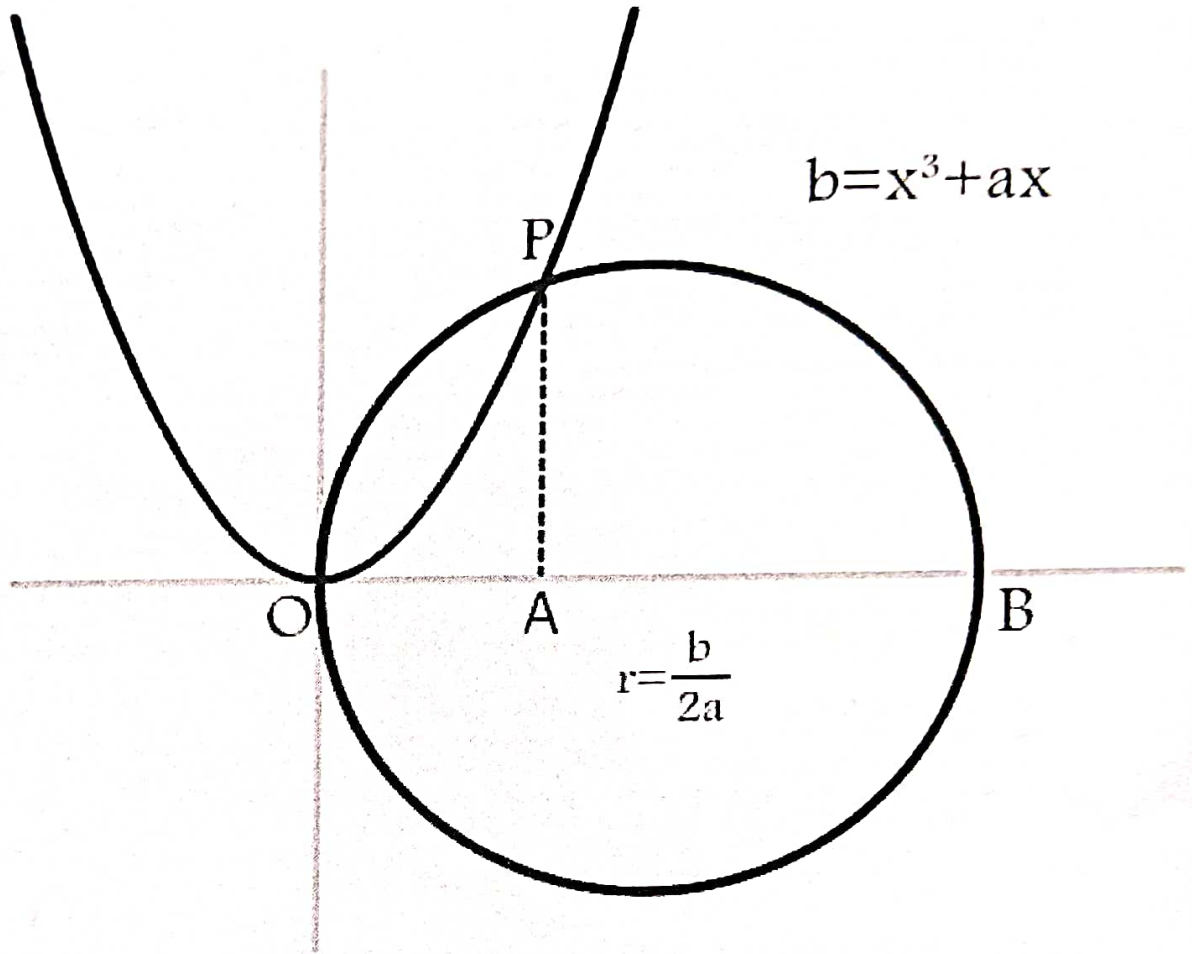
Although the law is a tool for social reform, it cannot be reformed by law alone. Weak elements that are legislated to stop injustice will not be able to use the law if they do not have a mechanism to help them. As a result, the ruling groups in those societies continue to oppress our society as they did in the past. Since most of the people in India are illiterate and the laws are in English, the knowledge of law has not reached them. In addition, they have to go to court to seek redressal of grievances and seek the help of a lawyer to file a suit there. Court cases have been going on for years. Therefore, it is not surprising that economically weaker Indians have not received justice from the courts.

Babasaheb wanted to change the family system based on slavery of women, to restructure it on the principles of freedom, equality and fraternity in the Indian constitution and to create a code of law that would apply to all Hindus. However, the law was amended to make the patriarchal system the norm. The four parts of the draft prepared by the Dr. Ambedkar Committee, which were later converted into law, contained many changes regarding inheritance rights. No move has been made to ensure that women get the benefit of the law and that they have access to justice. As a result, along with the economic development of capitalism, women, like other weaker sections of society, continued to lag behind. As a result, the oppression of women in independent India today has not diminished but has increased tremendously. As a result, This law has not been of much use in terms of gender equality which Dr. Ambedkar meant.

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TÜRK BİLGİSAYAR VE MATEMATİK EĞİTİMİ DERGİSİ



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Mahatma Gandhi's Economic Thoughts on Agriculture

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Abstract: Mahatma Gandhi has to be counted among the epoch-making philosophers in the history of India. He has a reputation as a pioneer of Satyagraha, a freedom fighter and a constructive social reformer. He believed that the labor-intensive life of farmers and artisans was the best life. Gandhiji wanted to improve the economic life of the common man in India. The majority of people in India live in villages. Insufficient land in the village and unemployment are the main reasons for their poverty. So he undertook the program of reviving rural industries and making agriculture a secondary business. He gave Swadeshi vows to his followers so that industries could be created in the village. Although the ideal of economic decentralization seemed appealing to many, including Gandhiji, he did not provide clear guidance to his followers. So their thoughts were limited to a few villages. As an alternative to the capitalist economy, Gandhiji proposed the idea of a self-sufficient village state in the medieval period. But with the establishment of capitalism in India, the economic exploitation of the common people began. Because the establishment did not support them. Gandhiji's decentralization of the economy, his opposition to machine culture, the decentralization of economic power, etc., necessitated a collective movement to put them into practice. Gandhiji was not able to set up such a movement in India or his followers. That is why even though Gandhiji's ideas were good, they could not be put into practice.

Objectives :- 1) To find out the reasons why the people of rural India are in the throes of economic and unemployment today. 2) To find out the real ideas of Gandhiji about the economic life of rural agriculture.

Methodology :- Using this analytical and comparative method of historical research, the article presents research based on primary and secondary historical tools.

Keywords: Decentralization, Economy, Machine Culture, Capitalism, Indigenous Industries

1. Preface

Mahatma Gandhi is immortalized in the history of India as a great political saint who made the oppressed Indians fearless for centuries, awakened their moral strength and self-confidence, committed them to fight against British rule, successfully led the nation to independence, won independence and was hailed as the "Father of the Nation".

Gandhiji was born on 2 October 1869 in the village of Porbandar in Gujarat. His father Karamchand Gandhi was the Diwan of Kathiyawad Sansthan. He was a big neutral and impartial householder. He was instrumental in the formation of Gandhiji. According to the custom of the time, they were married at the age of twelve. Passed the matriculation examination in 1888. He was sent to Bhavnagar for higher studies, but could not adapt to the environment there. He was later sent to England for higher studies. During his stay in England, he read Arnold's famous book 'Life of Asia' and the Bhagavad Gita. Also, after reading other scriptures, there is no doubt in his mind that the fundamentals of all religions are the same. From this, a religious and philosophical meeting of his mind was formed (Vaidya, 2001)

After graduating as a barrister from London, Mahatma Gandhi started his practice in Mumbai. In 1893. He went to South Africa to prosecute a Gujarati trader. There he fought against the racist policies of the British. For this, the 'Christmas Indian Congress' was formed on 22 August 1894. In 1906, he again staged a satyagraha against the black law passed by the South African government. The law required Indians to register their names in government gazettes and carry handwritten certificates. Russian writer Leo Tolstoy sent a letter to Gandhi congratulating him on his experiment (Vaidya, 2001). He returned to India in 1914 and the Gandhi era began in India's political history in 1920. During the history of India from 1920 to 1947, he had a great influence on the political and social developments.

"I have no set theory to go by. I have not worked out the Science of Satyagraha in its entirety. You can join me in my quest of it appeals to you and you feel the call (Mahatma Gandhi, 1939)

No matter how big a person is, he cannot fully shape social life as he imagined. Because society has its own pace. It is shaped by the interests of different sections of the society, their attitudes and their role on various issues. Gandhiji led the Indian independence movement in a certain period of time. But Gandhiji did not encourage the formation of farmers 'and workers' unions in post-independence India. Therefore, the political movement led by Gandhiji inevitably resulted in the establishment of capitalist rule in India.

2. The status of agriculture and farmers in India today

Agriculture has a unique significance in the life of the nation and society. Agriculture provides the basic necessities of life to a person, whether he lives in the city or in the countryside. About 50 per cent of India's population is dependent on agriculture. Agriculture accounts for about 50 per cent of India's national income. Yet the plight of farmers has continued for centuries. They are now further enhanced by the new system and the new context (Narke Hari, 1993). In the 17 years from 1995 to 2011, about 7.5 million farmers committed suicide in India. In an advanced state like Maharashtra, more than fifty thousand farmers committed suicide. The highest number of farmer suicides in Maharashtra took place in Vidarbha, which is considered the cotton belt. The then Prime Minister of India Manmohan Singh announced a grant of Rs 110 billion to help farmers in Vidarbha. However, the number of farmers committing suicide in Maharashtra has been increasing day by day.

There are several main reasons for this poverty of the farmers. Debt is a major cause of suicide. In order to repay loans from nationalized banks, farmers need to have a good income in agriculture. India has very few facilities for agricultural irrigation. Agriculture is dependent on nature. In the rainy season, if the agriculture does not get the required water, the yield decreases. Also, farmers are not able to set up agri-supplementary businesses due to lack of capital. The high cost of production in agriculture is also a factor contributing to the poverty of farmers.

This article seeks to explore how relevant Gandhiji's ideas are today in the context of the above situation of farmers. Gandhiji's economic thinkers are in line with spiritual humanism in the social and political spheres.

3. Decentralization of Economy

A competitive economy makes man self-centered and selfish. When he came into close contact with the villages after her entry into Indian politics as an alternative, Gandhiji had the idea that a self-sufficient village in the village could be the foundation of a new decentralized economy, and he planned his constructive program accordingly. As a leading leader of the Indian independence movement, he had to take on the responsibility of safeguarding India's economic interests. From that, nationalism was added to his thoughts. After the First World War, the winds of socialist thought began to blow in India. Later, in 1934, when the Samajwadi Party was formed under the Congress, Gandhiji was interacting with people of different persuasions. While answering their questions, Gandhiji had to put aside many of his ideas. Their bitter opposition to the machines diminished. And the principle of nationalization of large enterprises. He asserted that the economy should be changed by awakening the people's power and changing the hearts of the capitalist class in a satyagrahi manner.

4. Opposition to machine culture

In 1909, in his book 'Hind-Swarajya', Gandhi translated the idealistic view of Carlyle and Ruskin from England. The cash flow of the above thinkers is more than the social injustices of capitalism, the undesirable tendencies that it has created in its personal life, especially the factory worker, remain a part of that machine, its enthusiasm, creativity, decision-making power. They were separated from nature. These thinkers say that the ease, peace and contentment of his life disappears (Pundit Nalini, 2006). That is why he advised to turn to nature to destroy the artificiality that came from machine culture. He gave more importance to human moral development than to material happiness. Therefore, he argued that self-reliance and cooperation of small groups could give impetus to capitalism and create an alternative social system by avoiding centralization of power. Gandhi criticized the modern machine culture for weakening the moral motivation of the European community and for focusing on suffering (Mahatma Gandhi, 1968).

The modern machine culture of India started during the British rule. Indian culture is basically sacrificial. In India everyone's business and income is fixed. Knowing that the real happiness and health of man depends on the use of his limbs, he emphasized on handicrafts. The Indians turned their backs on their traditional values by embracing British reforms. That is why it is seen that they are in misery today (Mahatma Gandhi, 1968). His belief in manual labor, simple living, village industry, decentralization, autonomous and self-sufficient village system remained till his death. He was fully aware that his goal of a self-sufficient village state was not to please the majority of Congressmen. However, as he approached the complexities of India's economic affairs, his opposition to machine culture diminished.

5. Nature of Economic Development

Aparigraha had a very important place in Gandhiji's conduct. That is why he advised the rich, political activists and social workers to unite with the poor and accept a life of sacrifice. In a poor country like India, as long as the basic needs of the common man are not met, it is unethical for some rich people to squander the country's wealth for their own comfort. "Everyone needs food, adequate clothing, shelter, education and a minimum of medical care to survive as human beings," he said. Explaining the idea of Swarajya, he said, "Every

village in the Swarajya will be an autonomous democracy. It will be self-sufficient in basic necessities. Cotton will be the first crops grown for food and clothing. He drew the picture that there will be pastures for cattle, playgrounds for children, schools, public halls and clean drinking water facilities." He had drawn such a picture (Prabhu, 1960).

Whether one accepts Gandhiji's idea of economy or not; In his concept of economic development, his approach to economic development from the egalitarian point of view of food, clothing, shelter, education and medical aid has to be accepted by any thinker as a priority. Gandhiji was the first pro-people political leader to pursue equality by attacking India's extreme economic inequality. Gandhiji believed that a society based on inequality could never be non-violent. That is why he emphasized on reducing economic inequality in India. Also, the economic gap between the working class and the intelligentsia was dangerous. Although intellectual labor is the source of social prestige, it cannot be a substitute for the food we eat. Therefore, it should be the moral duty of every human being to do physical labor for the sustenance of the society.

6. Protection of Indigenous Industries

As a leading leader of the Indian independence movement, his primary duty was to safeguard national interests. The Industrial Revolution took place in England in the late eighteenth century. Due to the widespread use of machinery in industry, large scale production of finished goods started. With the arrival of finished goods from England in India, handicrafts in India could not compete with these machine-made goods. As a result, the traditional handicraft business in India declined. Mahatma Gandhi upheld the principle of protecting old and new industries in India from foreign competition. "Open trade is beneficial to England, which wants its share of the cost to be borne by the poor over its own goods. But this open trade has eroded India's rural industries and impoverished its farmers. Moreover, the new business cannot compete with foreign trade without government protection." The fact is that if Indian industries are protected from foreign competition, I would welcome it (Tendulkar, 1957)."he said at a time when the Tata Steel industry was being protected on August 2, 1924. The British government had assured the Indians that it would not interfere in India's internal finances after the First World War. From then on, small scale industries like textile, sugar, paper, firecrackers in India started getting protection from the British government. When Indians need capital and technical knowledge and it is not available in their countries, I have no problem using foreign capital and technology in India. However, Gandhiji was of the view that this capital should be under the control of Indians and should be used for the benefit of the common man (Kher, 1957).

Indigenous industries included both machinery and village industries. Gandhiji, however, gave priority to small village industries over large scale industries. He took the initiative for the revival of rural industries and established organizations like Akhil Bharatiya Charkha Sangh, Gramodyog Sangh. About 70% of the people in India depend on agriculture for their livelihood. Since agriculture is dependent on nature's rainfall, the production techniques used in agriculture are traditional. As a result, farmers are not able to extract large quantities of produce from agriculture. This is the main reason for the poverty of Indian farmers. With the end of the kharif season, farmers have no work. Gandhi described Charkha as a means of production in the spare time of the farmers. Moreover, the textile business flourished in medieval India with the help of Charkha. However, handicrafts took a turn for the worse during the British rule. So Gandhiji had come to the conclusion that rural industries should be revived to eradicate rural poverty. Food is so much a human being needs clothing. as a result, it was expected to provide employment to hundreds of people. This was his moral point of view behind the machine industries which he opposed in his book Hind-Swarajya. If the system is destroying unemployment in India, I will not oppose even the big systems, asserted Gandhiji (Tendulkar, 1957).

In 1929 saw a worldwide Great Depression. England did not escape. It was during this period that Gandhiji went to England for the Round Table Conference. At the time, they had seen firsthand the devastating effects of unemployment on the lives of ordinary people. So when analyzing their economic thinking, the background of the recession in the global economy should also be taken into account. In the nineteenth century, handicrafts in India declined due to the competition of mechanized entrepreneurs in England. Following in the footsteps of the British, the capitalists gradually set up large factories. But the cottage industries here could not compete with them. Therefore, on the one hand, while big industries were being set up in India, on the other hand, the unemployment of the artisans increased. In a country with a huge population like India, it will never be possible for Indians to accumulate so much capital that machinery can provide employment to all. That is why Gandhiji used to say that we should take care of rural industries in terms of employment (Mathur, 1962).

After India's independence in 1947, Gandhiji's ideas may have seemed unrealistic and impractical to the ruling classes in India. That is why after independence, they set the goal of industrialization and the government emphasized on setting up big industries in India. But even after seventy years of planned economic development, the problem of unemployment and underemployment in India is becoming more and more serious and complex.

It has to be acknowledged that Gandhiji's insistence on prioritizing economic development to eradicate unemployment with the welfare of the common man in mind was not wrong.

7. Decentralization of economic power

Gandhiji's award for cottage industries was based on the idea of solving the problem of unemployment in India as well as decentralization of economic power. If easy and convenient business is started from the villages, the families of the artisans also get involved in it. They have no fixed time constraints or acceptance of anyone. Gandhiji did not mind improving the techniques of village industries while maintaining their original appearance. He also emphasized on increasing the productivity of rural industries. He was of the view that the freedom of the artisans would not be hindered as technology evolved. It was in the interest of the village that the village would become self-sufficient and self-sufficient in terms of necessities of life. Therefore, he was of the view that the government should have control over the means of production such as electricity, iron and coal, and means of transport such as railways.

In order to increase the productivity of labor, intellectuals have to be nurtured. The British created clerks and secondary officers through the modern education system implemented in India. But it is not useful for the majority of the people in India. In order to increase the productivity of labor, vocational education should be combined with literacy (Mahatma Gandhi,1937). That is why he started 'Wardha Shikshan Yojana' (Nayi Talim) on 23rd October 1937.

For centuries, manual labor has been hated in the social and cultural traditions of India. This tendency of hatred in a caste-divided society was a major obstacle to India's economic progress. Physical labor or sweating was the legacy of the Shudras. In this caste-divided system, Brahmins had the means of productive labor. As a result, the villages were neglected due to the gap between intellect and labor. So Mahatma Gandhi sent thousands of Congress workers to the village to uplift the village through constructive work. Gandhiji hoped that a decentralized economy could be built on the basis of the division of labor between farmers and artisans and by reducing the shortcomings of the traditional village system based on spontaneous co-operation. In the traditional rural economy of India, since every product is made by a single person, they did not get the benefits of community production and division of labor. If a spirit of co-operation is created among the people of the village, there will be a lot of scope for labor and time will be saved and productivity will increase (Kher, 1957). In 1942 they will not get the full benefits of agriculture unless they adopt community farming. The same rule applies to land as well as capital (Prabhu, 1960). In the political arena, Gandhiji rewarded a rural state based on community farming and industry. Gandhiji's writings show the belief that if a village state is established in India on the principle of democracy, then socialism can also be established here through awakened Lokshakti (Prabhu,1960).

8. Conclusion

Although Gandhiji's economic concepts are pro-people and socialist in nature, he does not seem to have grasped the social realities of India. The importance of Charkha for public relations during the Indian independence movement was recognized by the senior Congress leaders. However, after independence, Gandhiji's charkha did not have much political significance as the attitude of the rich towards him changed. The rich class of India wanted to imitate the westerners and get more and more his comforts. As a result, instead of decreasing, their needs increased day by day. That is why rich manufacturers used new technology to produce a large number of luxury goods. The cottage industries have not been able to compete with the government subsidy. During India's economic planning period, the economy became more and more centralized, resulting in higher unemployment in the country. His followers never felt the need to scientifically treat the nature of capitalism in India, the direction of its development, politics and sociology. Therefore, those who took up the work of village industry according to Gandhiji's ideology were disappointed. So the political movement led by Gandhi eventually resulted in the establishment of capitalist rule in India.

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