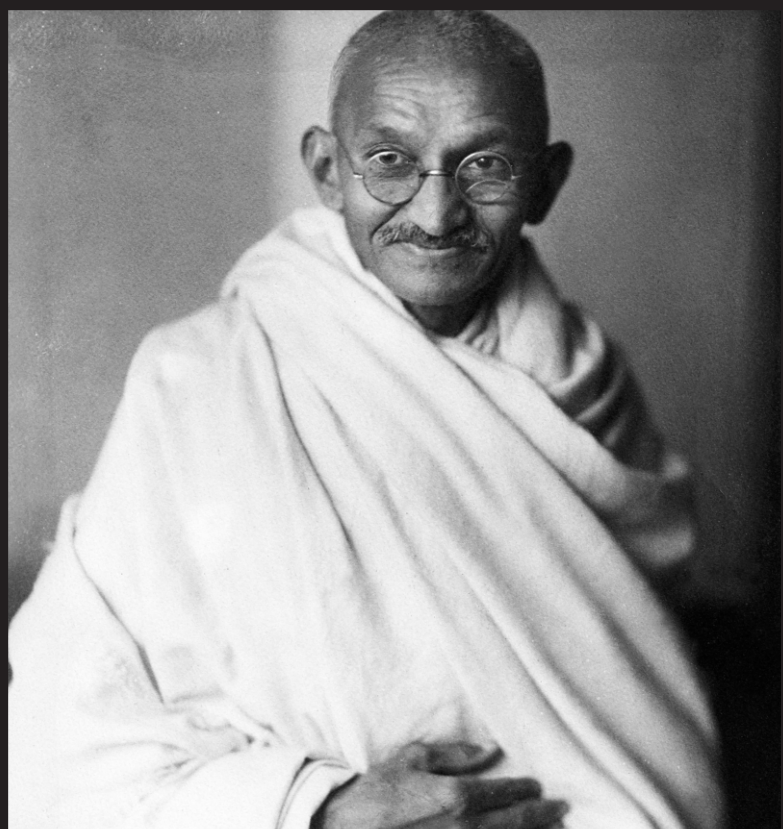
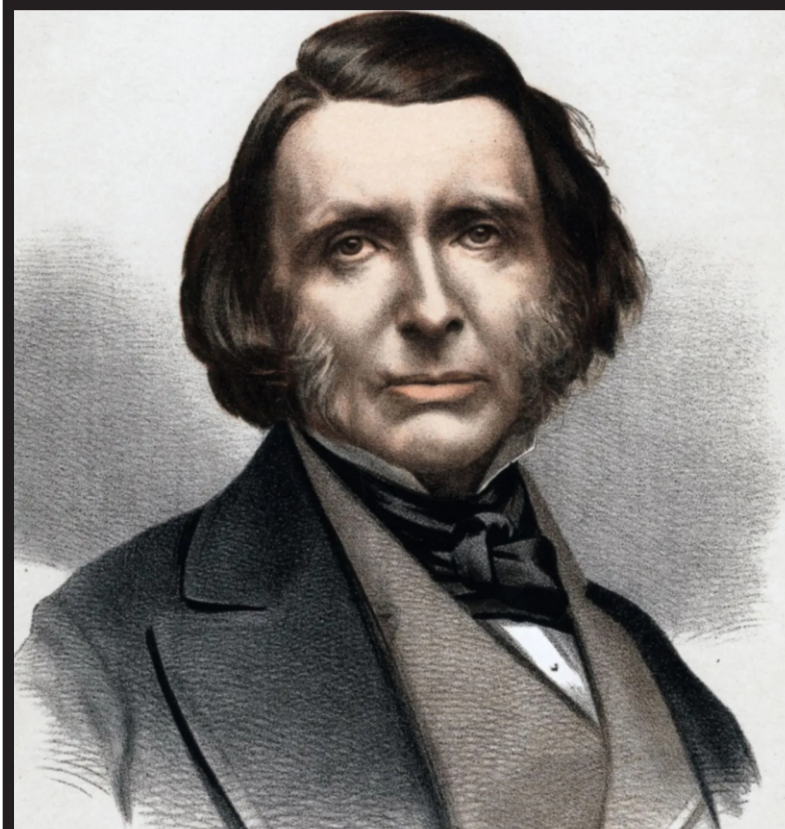


GANDHI AND JOHN RUSKIN

COMMONS IN THOUGHTS ON POLITICS AND ECONOMY



Kanti Ben Shah
Kapil Kumar Kapoor



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Commons in Thoughts on Politics and Economy

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GANDHI AND JOHN RUSKIN: COMMONS IN THOUGHTS ON POLITICS AND ECONOMY

Kanti Ben Shah, Kapil Kumar Kapoor

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CHAPTER 1

INFLUENCE OF JOHN RUSKIN ON GANDHI'S POLITICAL THOUGHT

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ABSTRACT:

This Chapter examines how John Ruskin had a significant effect on Mahatma Gandhi's political philosophy and how it affected India's war for freedom. It looks at how Gandhi's exposure to Ruskin's works, especially "Unto This Last," had a significant impact on the development of his nonviolent resistance tactics and beliefs. The study explores the major concepts Gandhi derived from Ruskin, such as the value of simplicity, the pursuit of the common good, and the criticism of contemporary industrial capitalism. It emphasizes how Gandhi's appropriation of Ruskin's ideas resulted in the creation of ground-breaking strategies for socio-political transformation and his own style of nonviolent campaigning. This Chapter also addresses Gandhi and Ruskin's relationship's continued importance in light of current global concerns, highlighting their common dedication to morally upright and just socioeconomic institutions.

KEYWORDS:

John Ruskin, Mahatma Gandhi, Modern Painters, Socio-Political Transformation.

INTRODUCTION

John Ruskin, a multifaceted character of the 19th century whose impact covered a broad variety of subjects, including art criticism, aesthetics, social commentary, architecture, and ecology, was born in London, England, on February 8, 1819. Scholars, artists, and intellectuals are still drawn to Ruskin's diverse career and extensive publications today. We will examine John Ruskin's life, work, and long legacy in this in-depth study, examining his contributions to numerous fields and his persistent influence on the fields of art, culture, and social philosophy[1].

I. Childhood and Education

John James Ruskin and Margaret Cox gave birth to John Ruskin at Herne Hill, London. Being the only kid, he experienced both affluence and suffering throughout his youth. His mother was a devoted Evangelical Christian, while his father was a successful wine trader. Ruskin's childhood was greatly influenced by his parents, who instilled in him a strong sense of moral principles and religious fervor. Early schooling for Ruskin was diverse and unorthodox. His mother taught him at home and exposed him to the Bible, literature and the arts. He had a wonderful knack for drawing and started drawing and painting at an early age. Later essays on art and aesthetics will be influenced by his interest in the natural world and his propensity for noticing its minute nuances.

Ruskin enrolled at King's College, London, in 1836, where he majored in classics and had a reputation as a brilliant student. During this period, he met Charles Eliot Norton, who would grow up to become a renowned American thinker and become a longtime friend. Because of his close relationship with Norton, Ruskin was exposed to a variety of intellectual currents, including Romanticism, which had a big influence on his early work[2].

II. Ruskin's Aesthetics and Art Criticism

Ruskin spent a substantial amount of his early career studying art and aesthetics. Between 1843 and 1860, his first significant book, "Modern Painters," was published in five volumes. Ruskin's goal in writing this enormous book was to counteract the criticism of J.M.W. Turner's unique style from reviewers of the time who were disparaging the English landscape painter's creations[3].

Ruskin's "Modern Painters" was revolutionary in a number of respects.

1.Nature as the greatest Standard: According to Ruskin, art at its greatest level should truly reflect nature's beauty and truth. In contrast to popular perceptions of idealized or classical art, he promoted the concept that art should be a reflection of the natural world.

2.Ruskin highlighted the need of artists employing materials in a way that maintained their intrinsic properties. This is known as "truth to materials." He thought that instead of attempting to mimic one media with another, artists should instead highlight the distinctive qualities of each medium.

3.Moral and Spiritual Dimension: Moral and spiritual components were a significant part of Ruskin's aesthetic philosophy. He thought that in addition to showing the world's physical features, art should also transmit its moral and emotional realities. He pushed for an expanded understanding of art that went beyond just aesthetic enjoyment.

4.Ruskin's beliefs had a significant impact on the Pre-Raphaelite Brotherhood, a group of English painters who rejected academic painting traditions and aimed to produce works that were loyal to nature and displayed painstaking attention to detail.

III. Political theory and economic theory

Ruskin's early career was largely concerned with art and aesthetics, but as time went on, his interests expanded to include more general social and economic issues. He studied the moral and ethical aspects of architecture in his essay "The Seven Lamps of Architecture" (1849), stating that structures should be created with a concentration on practicality, beauty, and a feeling of social duty. In his latter work, "Unto This Last" (1860), a collection of articles that questioned prevalent economic ideas and practices of the period, Ruskin's social criticism was given more importance. Ruskin expressed numerous important concepts in "Unto This Last," including:

1.Political Economy Criticism: Ruskin delivered a severe attack on traditional political economy, notably the writings of Adam Smith and John Stuart Mill. He thought their views, which placed a premium on self-interest and the chase of riches, were immoral and bad for society.

2. The amount of human work and talent used to create a thing should be taken into account when determining the genuine worth of that commodity, according to Ruskin's labor theory of value. The idea that value was purely decided by market forces was directly challenged by this[4].

3. **The Just pay:** According to Ruskin, employees should be given a "just wage" that enables them to maintain their families and live in a respectable manner. He held the view that employers had a moral duty to pay their employees fairly; this view was consistent with his Christian ethics.

4. Ruskin valued small-scale, decentralized economies in which people had a close relationship to the goods they produced and ate. Such economies, in his opinion, would encourage accountability and skill.

IV. Social Thought and Reform Under Ruskin

In his lifetime and beyond, John Ruskin's beliefs, especially those presented in "Unto This Last," had a significant influence on social philosophy and reform movements:

1. Ruskin's focus on craftsmanship and the moral worth of work served as an inspiration for the Arts and Crafts Movement in England and the United States. This movement aimed to encourage the production of attractive and useful products while reviving traditional craftsmanship.

2. **Mahatma Gandhi:** Mahatma Gandhi was maybe one of the most well-known individuals who was affected by Ruskin's social and economic theories. Gandhi read Ruskin's "Unto This Last" while residing in South Africa and was profoundly influenced by its tenets of social justice, self-sufficiency, and the dignity of work. As was stated in the preceding article, these concepts significantly influenced Gandhi's nonviolent philosophy and his conception of a fair society.

3. The Guild of St. George was established by Ruskin in 1871 as a charitable organization devoted to social reform and the advancement of Ruskinian principles. The Guild sought to solve problems including education, rural life preservation, and poverty.

4. **Reformers of the Progressive Era:** In the United States, those who were promoting social and economic reforms, such as labor rights, fair salaries, and better working conditions, found resonance in Ruskin's views.

V. Concerns about the environment and aging

Ruskin's concerns shifted more toward ecology and the preservation of the natural world in the last years of his life. His works, especially "The Stones of Venice" (1851–1853), praised the city's artistic and architectural qualities while bemoaning its decline as a result of industrialization. In the early years of the conservation movement, Ruskin's support for the preservation of old structures and wild areas was crucial. He felt that both the natural and manmade environments had spiritual and moral value and had to be preserved for future generations.

VI. Heritage and Ongoing Relevance

There are several facets to John Ruskin's legacy, which is still studied and admired by academics, creatives, and intellectuals from diverse fields. His impact on aesthetics, social theory, art criticism, and economic theory will never be forgotten in intellectual history. Some lasting features of Ruskin's legacy are as follows:

1. **Aesthetic Philosophy:** Discussions on the nature and purposes of art continue to be influenced by Ruskin's views on art and aesthetics, notably his focus on faithfulness to nature and the moral dimension of art.
2. **Social Justice:** In current issues of social justice and economic ethics, Ruskin's criticism of economic injustice and support for fair pay and worker rights are still pertinent.
3. Ruskin's early support for environmental protection and the preservation of the natural world predicted contemporary environmental activism and conservation initiatives.
4. **Influence on Important Individuals:** The Arts and Crafts Movement, Mahatma Gandhi, William Morris, and other individuals were all strongly inspired by Ruskin's views, which helped to create important social and political movements.
5. **Ethical Considerations:** Those who want to see a more equitable and sustainable world continue to be drawn to Ruskin's focus on ethics, morality, and the duties of people and society in the pursuit of economic and social development.

DISCUSSION

John Ruskin's Influence

Mahatma Gandhi, the founder of the Indian independence struggle, was greatly influenced by the political theory and writings of John Ruskin, a well-known Victorian writer, artist, and social critic. Gandhi's writings, speeches, and deeds, especially during his formative years in South Africa and subsequently during India's war for independence, may be used to trace this effect. Gandhi shared Ruskin's views on morality, social justice, and the ideal society, notably those expressed in his writings "Unto This Last" and "The Crown of Wild Olive." In this article, we will investigate the complex ways in which John Ruskin influenced Gandhi's political philosophy, looking at major ideas and how they appeared in Gandhi's activity and daily life[5].

I. The Intellectual Development of Mohandas K. Gandhi

It is important to comprehend Mohandas Karamchand Gandhi's intellectual journey before going into the direct effect of John Ruskin on Gandhi's political philosophy. Gandhi was born in Porbandar, India, in 1869, and was raised in a devoted Hindu household. He was introduced to Western ideas, culture, and literature when he was sent to England in 1888 to study law. Gandhi first came across John Ruskin's writings when he was living in England, and they had a profound impact on him. In addition to writing extensively on social and economic problems and promoting a more equitable and humane society, Ruskin also wrote about art and aesthetics. During his time in London, Gandhi was exposed to Ruskin's beliefs, which paved the way for him to subsequently apply these concepts to his political action[6].

II. Important Ideas in Ruskin's Works

We must first analyze the main ideas and concepts found in John Ruskin's works in order to comprehend how Gandhi was influenced by Ruskin. "Unto This Last" and "The Crown of Wild Olive," two of his most important books, provide insightful perspectives on the ideals and beliefs that Gandhi embraced.

1.**The Sanctity of Labor:** Ruskin stressed the value of honest labour and the honor associated with it. He believed that productive work was necessary for everyone's wellbeing as well as the benefit of society at large.

2.**Social Justice:** Ruskin was an outspoken opponent of the injustices and inequities of his day, especially the exploitation of workers throughout the industrial age. He pushed for changes in the economy and society that would deal with these problems.

3.Ruskin contended that moral ideals, not solely financial considerations, should govern economic systems. He believed that ethical ideals shouldn't be sacrificed in the sake of pursuing money.

4.**Self-sufficiency and Simplicity:** Ruskin advocated for a sustainable style of living that prioritized simplicity and self-sufficiency above showy spending.

III. Influence of Ruskin on Gandhi's Political Philosophy

Gandhi's activities and different facets of his life may be shown to have been influenced by John Ruskin.

1.**Return to India and "Hind Swaraj":** In 1891, Gandhi returned to India after finishing his studies in England. His understanding of Ruskin's ideals, notably the value of work and social justice, had grown significantly by this point. Gandhi's "Hind Swaraj" (Indian Home Rule), a landmark text that articulated his goals for India's future, was released in 1909. He advocated for a restoration to ancient Indian ideals of self-sufficiency, simplicity, and rural economy, which were inspired by Ruskin's beliefs, and attacked the Western model of industrialization and consumerism in it[7].

2.Gandhi was an advocate for the development of India's cottage industries, notably hand-spinning and weaving. This initiative attempted to lessen India's reliance on items made in Britain while also empowering rural populations economically and spiritually. Gandhi's support for these sectors as a way of economic and social upliftment was significantly inspired by Ruskin's focus on the dignity of work and self-sufficiency.

3.**Truth and Nonviolence:** Ruskin's theories had a significant impact on Gandhi's philosophy, which included the concepts of truth (satya) and nonviolence (ahimsa). Gandhi's dedication to using non-violent resistance to bring about social and political change was in line with Ruskin's devotion to moral principles and the rejection of repressive regimes. Gandhi thought that truth and non-violence were intertwined and necessary to bring about justice and moral renewal in society.

4.Ruskin and Gandhi both criticized the contemporary industrial culture, which put materialism and consumerism before of moral and ethical ideals. Gandhi shared Ruskin's worries about the dehumanizing consequences of industrialization and the decline of moral standards in his essay "Hind Swaraj," which reflected Gandhi's thoughts on contemporary civilization [8].

5.Simple Living and High Thinking: Gandhi's personal living choices were greatly affected by Ruskin's demand for a simple and meaningful existence. Gandhi lived a modest life, wore khadi (homemade clothes), and promoted minimalism as a way to live a life that is in line with moral ideals.

6.Integral Human Development: Gandhi's concept of Sarvodaya (the welfare of everyone) and Ruskin's vision of a fair society that valued the well-being of all of its members and worked to alleviate economic imbalances were quite similar. Both theorists stressed the need of holistic human growth that included the physical, moral, and spiritual aspects[9].

IV. Gandhi's Movements and Actions

Gandhi did not only absorb Ruskin's concepts in theoretical or philosophical talks. He consciously applied these ideas to his political activities and behavior:

1.Gandhi established the Non-Cooperation Movement in 1920 during India's battle for independence. Indians were encouraged to participate in acts of civil disobedience and to boycott British products and institutions as part of this campaign. It drew on Ruskin's criticism of economic exploitation and his support for a moral economy to find its foundation in the notion of self-sufficiency and the rejection of commodities created elsewhere.

2.Gandhi organized the well-known Salt March in 1930 to oppose the British salt monopoly. Ruskin's concepts of moral resistance against unfair laws and repressive institutions served as the inspiration for this act of civil disobedience, which was based on non-violence and the notion of self-reliance.

3.Ruskin's support for economic independence and the restoration of regional industries had an impact on Gandhi's advocacy for the Swadeshi (self-reliance) movement. Gandhi promoted the wearing of khadi, or fabric made by hand-spinning and hand-weaving, as a sign of independence and opposition to British economic exploitation.

4.Promotion of Village Industries: Gandhi dedicated his life to advancing village industries as a way to provide rural populations economic autonomy. This endeavor was consistent with Ruskin's views on the value of local, sustainable economies and the dignity of work.

V. History and Persistent Relevance

The impact of John Ruskin on Gandhi's political philosophy is still a subject of discussion and curiosity in academia. There is no doubting that Ruskin had a significant influence on Gandhi's worldview and his vision for a fair and independent India, despite some detractors' claims that Gandhi selectively copied Ruskin's ideas to fit his own goal. Gandhi's legacy, which was founded on the ideals of nonviolence, truth, and social justice, has irrevocably changed the globe. Numerous movements for civil rights, social justice, and peace have been sparked by his ideas and tactics of resistance. In addition, his focus on self-reliance, moral principles, and simplicity still rings true in today's society, as worries about environmental sustainability and economic inequity remain top priorities. In conclusion, Gandhi's political theory and the direction of India's war for independence were both greatly influenced by John Ruskin.

Gandhi also developed his nonviolent and truthful stance. Gandhi's vision of a fair and independent society was constructed upon the moral and intellectual basis that Ruskin's ideals gave him. Their beliefs continue to influence debates of ethics, social justice, and the human condition today because of their common values' continuing relevance[10].

CONCLUSION

In conclusion, John Ruskin had a significant and permanent impact on Mahatma Gandhi's political philosophy. Gandhi was profoundly influenced by Ruskin's works, especially "Unto This Last," which helped to shape his philosophy and method of approaching social and political reform. These essential points may be used to summarize this influence: First of all, Gandhi saw great resonance in Ruskin's focus on the moral and ethical aspects of economics. Gandhi's own vision of a society built on truth and non-violence was in line with Ruskin's criticism of industrial capitalism and his appeal for a more equitable and compassionate economic structure. Second, Gandhi's support for independence and the significance of physical labor in attaining economic and social justice was greatly impacted by Ruskin's idea of "bread labor," which stressed the dignity of manual labor.

Thirdly, Gandhi was attracted to Ruskin's notions of austerity and simplicity. Gandhi's own way of living and his advocacy for "Sarvodaya," the benefit of everyone, were influenced by Ruskin's exhortation to avoid excessive consumerism and live simply. Moreover, Gandhi's idea of swaraj (self-rule) and his support for local self-governance were in line with Ruskin's conviction in the decentralization of economic and political power as well as his rejection of centralized authority. Gandhi's social and political involvement is one example of how Ruskin's ideas were put into practice beyond only theoretical ideas. For instance, Ruskin's ideas about self-sufficiency and the value of manual work were fundamental to Gandhi's attempts to promote Khadi (handspun and handwoven textiles) and the constructive program. In essence, Gandhi's political philosophy was greatly influenced by John Ruskin's works, which gave him a moral and intellectual framework for his fight for social justice and India's freedom. Gandhi responded favorably to Ruskin's focus on moral principles, economic fairness, and simplicity; these principles later became central to Gandhi's strategy for nonviolent resistance and societal change. Gandhi's political philosophy was influenced by Ruskin, which is evidence of the ability of ideas to inspire both personal and social transformation.

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CHAPTER 2

CONCEPT OF COMMONS IN RUSKIN'S WORKS

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ABSTRACT:

This Chapter examines how John Ruskin had a significant effect on Mahatma Gandhi's political philosophy and how it affected India's war for freedom. It looks at how Gandhi's exposure to Ruskin's works, especially "Unto This Last," had a significant impact on the development of his nonviolent resistance tactics and beliefs. The study explores the major concepts Gandhi derived from Ruskin, such as the value of simplicity, the pursuit of the common good, and the criticism of contemporary industrial capitalism. It emphasizes how Gandhi's appropriation of Ruskin's ideas resulted in the creation of ground-breaking strategies for socio-political transformation and his own style of nonviolent campaigning. This Chapter also addresses Gandhi and Ruskin's relationship's continued importance in light of current global concerns, highlighting their common dedication to morally upright and just socioeconomic institutions.

KEYWORDS:

Industrial Capitalism, Industrialization, Non-Violence, Satyagraha.

INTRODUCTION

Mohandas Karamchand Gandhi, often known as Mahatma Gandhi, is a legendary figure in both Indian and global history. Justice, freedom, and nonviolence are still being actively pursued today as a result of his life and legacy. In this extensive essay, we will examine the life, philosophy, impact, and ongoing relevance of Mahatma Gandhi, encompassing both his personal journey and his profound influence on the development of history. Gandhi's unwavering commitment to these principles, along with his distinctive approach to social and political change, earned him the honorific title "Mahatma," which means "Great Soul" [1].

I. Childhood and Education

On October 2, 1869, in Porbandar, a seaside city in the western Indian state of Gujarat, Mohandas Karamchand Gandhi was born. He was raised in a humble Vaishya (business) caste household. His mother Putlibai was a devoted and religious lady, while his father Karamchand Gandhi was the chief minister of Porbandar. Gandhi's early years were characterized by austerity and a strong religious impact. He was greatly affected by the Jain values of austerity, ahimsa (non-violence), and satya (truth). His mother in particular was crucial in forming his moral and spiritual principles. Gandhi married Kasturba Makhanji at the age of 13, and the couple went on to have four children together. His family life began with this young marriage, which was a common practice in his neighborhood. Gandhi started his education at Porbandar and afterwards transferred to Rajkot, where he finished it. He was a mediocre student academically and a quiet, reserved person. He made the decision to pursue further study in London, England, after

completing his secondary education with the goal of becoming a lawyer. Gandhi traveled to London in 1888 at the age of 18 to enroll in University College London's law program. His stay in London was a pivotal period in his intellectual and personal growth. The books of Henry David Thoreau and Leo Tolstoy, among other philosophical and political concepts that would eventually influence his worldview, were exposed to him there [2].

II. South African encounters

Gandhi returned to India after finishing his legal education and engaged in a short legal career. However, his early career as a lawyer was characterized by failure. He was given the chance to go to South Africa in 1893 to defend Indian businessman Abdullah Sheth in court. Gandhi's time in South Africa had a profound impact on him. He seen personally the hard reality of racial injustice and prejudice suffered by Indians and other non-white populations throughout his time in the racially divided country. Gandhi initially started to formulate his satyagraha (nonviolent resistance) ideology in South Africa. Gandhi's expulsion from a "whites-only" railway cabin at Pietermaritzburg, South Africa, in spite of having a first-class ticket, was the event that launched his career as an activist. His desire to oppose the unfair treatment given to Indians in South Africa was influenced greatly by this humiliating event [3], [4]. Gandhi campaigned for human rights and justice for the Indian minority in South Africa, which suffered from harsh discrimination under British colonial control. He used boycotts, strikes, and peaceful demonstrations to oppose unfair laws and procedures. During this time, the phrase "satyagraha" was created to describe Gandhi's dedication to using truth and nonviolence as tools of resistance. Gandhi returned to India in 1914 as a seasoned campaigner with a rising reputation for his support of nonviolent civil disobedience after spending more than two decades in South Africa.

III. Taking the lead in the Indian Independence Movement

Gandhi was welcomed back to India as a hero and a prominent member of the Indian society. He rapidly became involved in the decades-long campaign for India's freedom from British colonial authority. Gandhi used nonviolence, civil disobedience, and mass mobilization to lead the Indian independence cause. He felt that tyranny and injustice might be overthrown by moral and spiritual force. His philosophy had strong roots in Hinduism and Jainism, among other Indian traditions, yet it cut across denominational lines to be appealing to people of all religions. Gandhi spearheaded a number of crucial tactics and movements during India's war for independence, including:

1. Gandhi started the Non-Cooperation Movement in order to challenge British authority without resorting to violence (1920–1922). Indians were urged to avoid purchasing from British companies, organizations, and services. The British Empire's income and power in India were significantly reduced as a result of this widespread mobilization.
2. Gandhi's most well-known campaign was the Civil Disobedience Movement (1930–1934), popularly referred to as the Salt Satyagraha. The Dandi March, a 240-mile march to the Arabian Sea in opposition to the British salt monopoly, marked its beginning. Gandhi was joined by thousands of others who disobeyed British salt rules, which led to widespread civil disobedience in India.

3. Gandhi started the Quit India Movement in 1942 to call for an immediate end to British colonial authority in India. Gandhi and other movement leaders were detained and put in jail as a result of the British government's brutal persecution of the movement.

Gandhi's dedication to nonviolence and his capacity to galvanize millions of common Indians throughout these revolutions were instrumental in bringing the issue of Indian independence to the fore of global attention [5], [6].

IV. A Nonviolent Legacy

Gandhi's "ahimsa," or philosophy of nonviolence, was not only a strategy for accomplishing political objectives; it was also a way of life and a firmly held conviction. He thought that the most effective means for oppressed people to confront and end injustice was nonviolence. Beyond politics, Gandhi's devotion to nonviolence permeated every aspect of his life. He followed a simple, ascetic lifestyle, dressed in Khadi, or hand-spun and hand-woven clothing, and lived in ashrams, or spiritual communities, with his disciples. He served as an example of moral life because of his commitment to the truth and morality. Gandhi's philosophy of nonviolence has left a lasting influence that goes well beyond India's fight for freedom. Around the globe, they have served as an inspiration for movements for social justice, civil rights, and peace. Gandhi served as an influence for individuals like Cesar Chavez, Nelson Mandela, and Martin Luther King Jr.

It may seem that Mahatma Gandhi, the legendary leader of India's war for independence in the early 20th century, and John Ruskin, a well-known English writer, thinker, and social critic of the 19th century, are two distinct individuals with nothing in common. However, it becomes clear that they had a great concern for the notion of the commons and its effects on society when one digs further into their individual beliefs and views. Gandhi and Ruskin both understood the value of collective resources and how they play a part in creating a fair and equitable society. In writings like "Unto This Last" and "The Crown of Wild Olive," John Ruskin expressed his idealized picture of a good society in which the commons notion played a crucial part. Ruskin thought that the commons, which encompassed both cultural and intellectual history and physical resources like land and water, should be preserved and shared by all people. He contended that the unbridled pursuit of personal riches and gain would culminate in the exploitation of these commons, which would cause social inequity and moral degradation. The dominant economic and social systems of Ruskin's period, which he saw as exploitative and unfair, were harshly criticized in his theories [7], [8].

On the other hand, during the fight for independence, Mahatma Gandhi adapted Ruskin's ideas to the Indian setting. He thought that the land and its riches belonged to the whole community rather than just a small group of wealthy people. This conviction served as the foundation for Gandhi's notion of "Sarvodaya," or the wellbeing of everyone. He argued for the fair allocation of land and resources, putting an emphasis on a village's capacity for self-sufficiency and independence. Gandhi's notion of the commons, where peasants cooperatively controlled and profited from shared resources, served as the foundation for his goal of a self-sufficient rural economy. Gandhi and Ruskin both had an interest in the moral and ethical aspects of society.

Ruskin advised people to adopt a more moral and socially conscious way of living because he thought that pursuing money at the cost of other people's well-being was immoral. Ruskin's works had an impact on Gandhi, who incorporated these moral precepts into his nonviolence (Ahimsa) and truth (Satyagraha) philosophies. He thought that the only way to achieve social and economic fairness was to defend moral principles and engage in peaceful opposition to repressive institutions. Both Gandhi and Ruskin have relevant suggestions for current problems in the context of their mutual concern for commons. In discussions about the need for ethical capitalism, the sustainability of the environment, and the commons in the digital era, Ruskin's views are still relevant today. Gandhi's focus on independence and fair resource distribution is still important when talking about rural development and reducing poverty in emerging nations.

John Ruskin Ideology

In the 19th century, John Ruskin was a well-known English author, art critic, and social theorist. His philosophy included a broad variety of subjects, including economics, social justice, and the arts and architecture. Here are a few essential tenets of John Ruskin's philosophy:

Art and aesthetics: During the Victorian period, Ruskin was a key player in the area of art criticism. He thought that beauty and art should have a moral and spiritual purpose and were fundamental to human existence. He highlighted the value of truth in art and made the case that creators need to accurately depict nature and the surrounding environment. He also argued for the protection of old buildings and denounced the harm that industrialization has done to fine workmanship.

Environment and Nature: Ruskin had a profound admiration for the splendor of the natural world. He believed that for a person to be happy, they needed to be in direct contact with nature. He often praised the gorgeous English countryside in his poems. The notion of conserving natural landscapes and subsequent environmental movements were both inspired by Ruskin's love of nature. Ruskin was a vocal opponent of the social and economic injustices that industrialization had wrought. He thought that the industrial revolution had resulted in worker exploitation, a decline in handicraft, and a loss of moral principles. He advocated in favor of economic and social changes that would put people's welfare ahead of business interests. Ruskin's "Unto This Last" is a notable book on economics and social justice. It is a dissertation on wealth and economics. He attacked the dominant economic ideas of his period, especially Adam Smith's classical economics, which he said placed profit above the welfare of people. Ruskin argued for a more moral and compassionate view of economics, one that placed a premium on just compensation, fulfilling employment, and the common good.

Education and enlightenment: Ruskin thought that education had the ability to influence both the person and the society. He highlighted the value of a comprehensive education that fosters moral character, critical thinking, and an appreciation for the arts and the natural world. He saw education to be a tool for society and individual development. Ruskin's philosophy placed a strong emphasis on the value of both individual and communal responsibility. He believed that it was the responsibility of both people and institutions to confront social inequalities and fight for a fairer society. His works often urged readers to acknowledge their obligations to one another as fellow humans.

Religion and Spirituality: Ruskin was raised in a devoted Christian household, which had an impact on his moral and spiritual viewpoint. Even if he eventually abandoned traditional religious views, his art nonetheless reflects a strong sense of spirituality and moral principles. He viewed social justice, nature, and the arts as manifestations of a deeper spiritual relationship. Ruskin was critical of the consumerism and materialism that characterized his day. He thought that the pursuit of riches and worldly things ought to be subordinate to the pursuit of moral and spiritual ideals. He often criticized the dominant culture of ostentatious spending in his works. The complexity and diversity of John Ruskin's worldview was a reflection of his intense interest in a broad variety of topics. He had an impact on movements for social change, environmental protection, and moral economics after his death. Ruskin's dedication to social justice, the environment, and the arts still resonates with people and ideas who are concerned about these problems today.

DISCUSSION

Commons in Mahatma Gandhi and John Ruskin

Even though they came from different backgrounds and eras, Mahatma Gandhi and John Ruskin had several things in common with regard to their working methods and approaches to social change. The following are some significant parallels between their work styles:

Ethics and Morality: Gandhi and Ruskin both put a high priority on ethics and morality in their writing. The immoral methods of industrial capitalism were often attacked in Ruskin's works, but Gandhi's nonviolence (ahimsa) and truth (satya) philosophy had its roots in a strong moral commitment. They believed that a solid moral basis should be the first step in any personal or communal development.

Asceticism and simplicity: Gandhi and Ruskin both promoted asceticism and a simpler way of living. Ruskin prioritized quality above quantity and valued handmade products and workmanship. Gandhi advocated for simplicity by adopting basic lifestyles such as wearing Khadi (handspun and handwoven clothing) and living in ashrams (simple communal housing). Both of them disapproved of excessive materialism and consumerism.

Support for Economic Justice: Ruskin often criticized the economic inequalities and worker exploitation that came along with industrialization in his writings. Gandhi advocated for a fair distribution of wealth and resources and expressed similar concerns about economic justice. Both thought that economic systems should put the wellbeing of all citizens, especially the downtrodden, as their first priority.

Grassroots Movements and Social Activism: Gandhi and Ruskin both supported grassroots movements for change and participated in social activism. The Arts and Crafts Movement, which sought to change the industrial system by reviving traditional workmanship, was influenced by Ruskin's ideas. Gandhi, on the other hand, used nonviolent methods to organize millions of regular Indians into large-scale campaigns for independence and social justice. Gandhi and Ruskin both had a strong commitment to fighting against injustice and tyranny. The era's social and economic inequities were criticized in Ruskin's works, and Gandhi's satyagraha (nonviolent resistance) ideology was a potent weapon against colonial tyranny. They believed in standing up to injustice bravely and nonviolently.

Inspiration from Religious and Philosophical Traditions: Gandhi and Ruskin were both influenced by religious and philosophical traditions. Christian principles of justice and mercy were often mentioned in Ruskin's works. Hinduism, Jainism, and Christianity all had influences on Gandhi's nonviolent approach to life. They incorporated these customs into their activism and professional lives.

Education and Enlightenment Commitment: Gandhi and Ruskin both believed in the transformative potential of education and enlightenment. Ruskin's "Sesame and Lilies" highlighted the value of education for individual and communal advancement. Gandhi supported learning as a tool of personal development and societal transformation because he also believed in the transforming potential of education. Despite the parallels between Gandhi and Ruskin's working methods and approaches to social change, it's important to recognize their contrasts as well, especially given their respective cultural and historical backgrounds. Nevertheless, their work continues to motivate people and groups that support social justice, morality, and ethics.

How did Mahatma Gandhi share John Ruskin's morals?

Although they came from distinct cultural and historical origins, Mahatma Gandhi and John Ruskin shared a number of fundamental moral and philosophical ideas that shaped Gandhi's outlook and behavior throughout India's war for independence. The following are some values and morals that the two share:

Moral Principles: Gandhi and Ruskin both recognized the significance of moral principles as a compass for living. In his works, Ruskin often underlined the moral decline brought on by unbridled industrialization and the prioritization of financial prosperity above moral issues. Similar to this, Gandhi emphasized the importance of moral principles, which he described as "truth" (Satya) and "nonviolence" (Ahimsa). These ideals were not only theoretical ideas to be lived by or utilized in daily life for either party.

Self-Sufficiency and Simplicity: Ruskin promoted self-sufficiency and craftsmanship while promoting a simpler way of life. He thought that dependence on industrialization and excessive consumerism were harmful to both people and society. These concepts were accepted by Gandhi, who made them the core of his ideology. In order to address the negative effects of industrialization, he advocated for self-sufficiency at the village level by urging rural communities to manufacture their own commodities and rely less on outside supplies. Ruskin and Gandhi both stressed the significance of society and communal well-being above selfishness and consumerism. Ruskin opposed the reckless pursuit of money on the grounds that it may result in the exploitation of the less fortunate. This idea served as the foundation for Gandhi's "Sarvodaya," or wellbeing of all, philosophy. He shared Ruskin's worries about social justice and fought for fair resource allocation and the advancement of the most vulnerable members of society. Materialism and consumerism were criticized by both intellectuals as the dominant ideologies in their respective eras. Ruskin, who thought that the industrial capitalist system encouraged greed and dehumanized people, sharply criticized it in his works.

Gandhi agreed with this criticism and aggressively pushed for a life of austerity, independence, and little consumerism. He urged people to have meaningful lives rather than ones motivated by the desire for monetary things.

Social Justice and Nonviolence: Gandhi's nonviolent stance and Ruskin's worries for social justice are interwoven. Ruskin thought that social discontent and violence would result from unfettered exploitation and injustice. Gandhi went one step further by creating the idea of Satyagraha, or peaceful resistance, as a way to confront societal inequities and effect change without using violence. Despite their differences in time and place, John Ruskin and Mahatma Gandhi had a deep concern for the idea of the commons and its role in creating a fair and equitable society. Gandhi's practical implementation of these concepts in the Indian setting during the war for independence was made possible by the intellectual framework Ruskin's writings provided. Both concepts stress the need of shared accountability, moral principles, and the fair allocation of resources in establishing a more just and sustainable society. They are lasting personalities in social and political philosophy because their views still influence conversations about these important topics today [9], [10].

CONCLUSION

In conclusion, John Ruskin's formulation of the idea of the commons remains relevant today and provides insightful ideas about economics, ethics, and social welfare. In his works, especially "Unto This Last," "The Crown of Wild Olive," and "ForsClavigera," Ruskin elaborates on the concept of commons in a number of noteworthy ways. First off, Ruskin questions the dominant economic paradigms of his period, which often placed a higher priority on individual wealth and profit than on the common good and community well-being. His support for a more fair division of wealth and resources is a sign of his genuine care for the wellbeing of all societal members. Second, Ruskin's criticism of unrestrained capitalism and his appeal for moral business conduct are still relevant in today's debates about corporate responsibility and sustainability. His idea of a fair economic system is in line with current initiatives to strike a balance between economic development and environmental and social responsibility. Ruskin's concept of the commons also encompasses ecological, cultural, and intellectual resources in addition to economic ones. His advocacy for open forums for discussion, criticism of environmental deterioration, and plea for the preservation of cultural legacy highlight the multifaceted character of the commons.

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CHAPTER 3

A BRIEF DISCUSSION ONRUSKIN'S VISION OF THE COMMON GOOD

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ABSTRACT:

This Chapter explores John Ruskin's deep philosophical insights on the idea of the common good. Ruskin, a well-known art critic and social critic of the 19th century, presented a picture of society that was firmly based on moral and ethical values. His conception of the common good went beyond just economic success, placing a strong emphasis on the overall wellbeing of people and communities. In light of his criticisms of industrialization and unbridled capitalism, the study analyses Ruskin's viewpoint on the common good. His conviction that monetary prosperity, cultural enrichment, and moral advancement must coexist in harmony in order for there to be real prosperity is highlighted by this. It is investigated how important workmanship, aesthetics, and the preservation of the natural beauty are to the general good. Ruskin. This Chapter also examines how Ruskin's ideas continue to be relevant in today's debates about socioeconomic fairness, sustainable development, and the place of ethics in public policy. It demonstrates how Ruskin's principles continue to motivate academics, activists, and decision-makers working to build a more just and morally upright society.

KEYWORDS:

Civil Disobedience, Industrial Revolution, Industrialization, Ruskin's Vision, Swadeshi.

INTRODUCTION

Ruskin was a complicated, impassioned, and very eloquent guy who influenced individuals as different as Mahatma Gandhi, Leo Tolstoy, and Dante Gabriel Rossetti. He was a real polymath who was also a skilled watercolorist, an engaging teacher, a renowned geologist, and a supporter of social and political reform, but he is best remembered as an art critic and patron. Throughout his work, there are recurring themes about the value of nature, God, and society; these motivating elements helped shape his forward-thinking convictions. He supported the development of fresh painting techniques, the preservation of old structures, the preservation of natural landscapes, the enlightenment of women, and the betterment of living circumstances for the working classes. Additionally, he foresaw hazards brought on by the Industrial Revolution, such as pollution, years before they were generally recognized. His works and the concepts he presented in them inspired the creation of the National Trust, elevated the status of emerging artists, and contributed to the preservation of Venice's architectural heritage. His opinions influenced the creation of the minimum wage, free lunches in schools, and universal healthcare in Britain, among other social changes [1], [2].

Accomplishments

- a. Ruskin was an exceptionally prolific author who wrote more than 50 volumes on a variety of subjects, including fiction, politics, travelogues, and art critique. His unique ideas were shared via these works (which also included letters and lecture transcripts in addition to more traditional essays), and during the course of his career, he reduced his writing style to make them as understandable to as many people as possible.
- b. In his capacity as an art critic, Ruskin promoted the notion of "truth to nature," which urged artists to carefully examine the environment and do so in order to depict the natural world as realistically as possible, rather than romanticizing what they observed. The Pre-Raphaelite Brotherhood, a group of young painters who rejected modern ideas of aesthetic beauty and aspired to create a pre-Renaissance style of painting, was greatly influenced by this concept. The growth of the Arts and Crafts Movement was influenced by Ruskin's focus on the natural world and his distaste for mass manufacture.
- c. Ruskin was a passionate advocate for Gothic architecture, and his writings helped lead to a general shift away from Neoclassicism and toward the older Gothic style. His ideas are credited with helping to launch the Garden City Movement, inspiring designers like Le Corbusier, Frank Lloyd Wright, and Walter Gropius.
- d. Ruskin's religious background continued to influence his thoughts, and he believed that conceptions of the divine and nature were inexorably linked. Therefore, he contended that faithfully depicting nature and the human body rather than using grand religious settings to convey religion was the best way to do it. The Pre-Raphaelite movement took this to heart and made an effort to artfully infuse religious devotion into their creations. They were criticized for not idealizing religious leaders and instead portraying them as regular working-class people with unclean clothing and fingernails [3], [4].

Early Childhood and Life

Ruskin, an only child, was born in south London in 1819 to well-off parents John James Ruskin, a Scottish wine merchant, and Margaret Ruskin, a pub owner's daughter. When he was four years old, the family relocated to Herne Hill, a rural part of south London, where the young Ruskin spent his summers. These early encounters served as the spark for his enduring passion for the outdoors. He received his education at home, where his mother's strict Protestantism and his father's watercolor collection had an impact. An early basis for his work in criticism was laid by Ruskin's strict daily practice of reading and interpreting the Bible. He started writing novels at the age of seven, and his father, who was eager for his son to succeed, would pay him for his poetry.

Due to their riches, the family was able to travel widely around the UK and Europe, stopping in places like Italy, France, and Belgium. Ruskin was especially enamored with the Lake District's attractive surroundings, and his first piece of writing, a poem titled *On Skiddaw and Derwent Water*, was published in the *Spiritual Times* in 1829. The Romantic poets Wordsworth, Byron, and Scott all piqued his interest. An eloquent and clever adolescent, Ruskin. When he was 15 years old, he produced a lexicon of minerals and had three geology-related papers published in the *Magazine of Natural History*.

His mother accompanied him to Oxford University where he continued his studies in classics and insisted that she meet him there every day for tea. Although he achieved well in school, he only graduated from Oxford in 1842 with a double fourth degree in classics and mathematics—a classification that was lower than a third until 1971.

Developed Period

It is sometimes forgotten that Ruskin was an accomplished artist in his own right. He once said that his want to draw was similar to his urge to eat and drink. He began keeping sketchbooks at a young age and created volumes of wonderful watercolors and drawings of natural subjects throughout his life, including blossoming, flowers, mountains, stones, clouds, minerals, and birds. His watercolors mirrored J.M.W. Turner's expressive manner, and he made the majority of them between 1840 and 1870. Later in his life, he produced fewer works. But instead of having his artwork shown professionally, he utilized his study to make notes about what he observed and to help him write. He used some of his photographs to accompany his articles and books, however many of them were never seen to anybody.

Contemporary Artists (1843)

At the age of 24, Ruskin published the first volume of *Modern Painters: Their Superiority in the Art of Landscape Painting to All the Ancient Masters*, a book that had a profound impact and initiated an attack on the status quo of the arts. Paintings by 17th-century masters including Claude Lorrain, Nicolas Poussin, and Salvator Rosa were critiqued in the book. As an alternative, Ruskin supported accurate nature recording and he particularly supported J.M.W. Turner, who was at the time a contentious figure in the establishment. Sir Joshua Reynolds' justifications and the restrictions he set up at the Royal Academy were contested by *Modern Painters*. Many people were horrified, but because of the fervor with which he wrote, Ruskin gained followers and was praised as a fresh perspective on contemporary aesthetic thought. He was notably well-liked by the Pre-Raphaelite Brotherhood as well as by contemporaneous authors William Wordsworth, George Eliot, and Charlotte Brontë. The final of Ruskin's subsequent four volumes was released in 1860. In America, where artists felt it liberated them, *Modern Painters* also attracted a receptive following. As artist John A. Parks put it, "Art could now become both an aesthetic and a religious quest freed from the dominance of centuries of European painting. This was the magic brew that Ruskin had concocted and that American artists found utterly intoxicating."

Venice's Stones (1851)

In particular, Ruskin was fascinated with the architecture of Venice and fiercely opposed to restoration, to the point that he would scale scaffolding in the Italian city to debate stonemasons. He expanded the ideas he had developed in *The Seven Lamps of Architecture* (1849), a lengthy essay in which he argued that the fundamental principles of architecture were sacrifice, truth, power, beauty, life, memory, and obedience. His convictions were immortalized in *The Stones of Venice*, a three-volume study of Venetian art and architecture. Ruskin argued that the spiritual and moral condition of the civilization that generated architecture in the Chapter On the Nature of Gothic in *The Stones of Venice*. He appreciated the Christian Middle Ages for their collective art that was motivated by a love of God, as well as for its flaws that symbolized each craftsman's

autonomy and genius. It opposed the Classical style's regularity and mathematical forms, which to Ruskin reflected a demand for control, coldness, and a "haughty aristocratic style." Ruskin believed that classical architecture indicated a decline from a civilized state [5], [6].

To This Final (1862)

Despite moving away from art criticism, many people thought that Ruskin's greatest work was this one. *Unto This Last* tackled the complex subject of capitalism economics and created a critique of the industrial revolution's dehumanization. The work, which was passionately written and shocked readers by making a personal appeal to them to contribute to the creation of a more just society. He denounced industrialism's ugliness and the negative effects that trade was having on the environment. Additionally, he criticized society's reliance on child labor and urged businesses to consider whether they would ask their own children to do such job.

Unto This Last alienated both close friends and business contacts. Others thought he was self-righteous, while others found his discourse to be out of date. The impact of the work, however, cannot be understated and he influenced many founders of the British Labour Party as well as the economist John A Hobson. One reviewer compared reading the book to being "preached to death by a mad governess," while another warned that "if we do not crush [Ruskin], his wild words will touch the springs of action in some hearts and before we are aware, a moral floodgate may fly open and drown us all." *Unto This Last* motivated Mahatma Gandhi to become an activist, and he translated it into Gujarati so that India's working masses could read it. As Gandhi said in his autobiography, "I believe that I discovered some of my deepest convictions reflected in this great book of Ruskin and that is why it so captured me and made me transform my life."

DISCUSSION

The Wedding of Effie

Ruskin wed Euphemia Gray, often known as Effie, a family friend who was 10 years younger than him in 1848. It was a tragedy because Ruskin was unable to take into account the young woman's interests or get over his own mother's domineering influence. The fact that the marriage was never consummated is one of the most well-known legends about it. According to legend, Ruskin was so horrified to see that his young bride had pubic hair, unlike the ladies in paintings he had grown up adoring, that he was unable to perform on his wedding night. Effie said her husband "had imagined women were quite different from what he saw I was, and that the reason he did not make me his wife was because he was disgusted with my person the first evening," according to a narrative that is probably fictitious. Ruskin expressed a similar sentiment when he said, "It may seem strange that I should be able to abstain from a woman who to most people was so attractive. But though her face was lovely, her person was not formed to excite passion. On the contrary, there were certain circumstances in her person which completely checked it. In 1852, Effie met John Everett Millais and served as the model for his painting *The Order of Release*. According to Ruskin's friend Clive Wilmer, "The poor man had a bad marriage, but it takes two to make a bad marriage. He had faults, which one shouldn't pretend weren't there - he was very dogmatic...he could be quite arrogant - but he was extremely knowledgeable." Later, Millais traveled with the couple to Scotland to paint Ruskin. He fell in love with Effie at this

time. After leaving Ruskin and returning to London, Effie sought for an annulment. The marriage was declared null and void in 1854 despite creating a significant public controversy due to "incurable impotency." The couple had eight children together after getting married the next year. A movie based on the scandal, *Effie Gray*, starring Emma Thompson, was released in 2014 [7]–[9].

Ruskin proposed to Rose La Touche, a young student on whom he based his 1865 novel *Sesame and Lillies*, about the time that he fell in love with her. After speaking with Effie, her parents declined to grant her request. When Rose became 18 and was legally able to make her own decisions the next year (when he was 47), Ruskin reintroduced his proposal, but she once again declined. Ruskin was devastated when Rose passed away in 1875 at the age of 27, supposedly from anorexia. Rose's passing troubled him, and he turned to spiritualism to make touch with her. He began to exhibit the first symptoms of the severe psychological discomfort that would follow him for the rest of his life at this time [10], [11].

Death and Old Age

Ruskin was appointed Slade Professor of Fine Art at Oxford in 1869. This was not Ruskin's first teaching position; since the 1850s, he had worked in education in a variety of roles and was a highly well-liked speaker. He founded The Ruskin School of Drawing and Fine Art in 1871 with the intention of challenging formal approaches and inflexible, mechanical training systems. He also emphasized the benefits of physical work and volunteerism. Ruskin donated £5000 of his own money to the school. In 1879, Ruskin left Oxford. He returned in 1883, but the following year he left once again, most likely due to disagreements with the university administration over their refusal to allow him to expand his Drawing School and his worsening health. He continued to put his political ideas into practice during this time by founding the Guild of St. George, a utopian society that promoted traditional crafts and gathered a sizable collection of works of art, books, and historical artifacts. *ForsClavigera* was a monthly magazine he wrote that was targeted at "workmen and laborers." In addition, he published other travelogues, such as *Mornings in Florence* (1877–1877) and *The Bible of Amiens* (1880–1885). In 1871, he purchased Brantwood, a home in the Lake District that is now a museum dedicated to Ruskin's art. He spent the remainder of his life there, enjoying the ease of gardening, baking, and house décor. Beginning in the late 1870s, he had phases of intense despair and crisis that may have been a sign of bipolar illness. After his passing, his second cousin Joan Severn, who had grown up with him, took care of him. He cried out in insanity for "Rosie-Posie" and yelled, "Everything white! Everything black!" in 1878 after becoming persuaded that his beloved Rose had come back to life. At the age of 80, he passed away from influenza in 1900, leaving little money behind. He received at least £120,000 from his father, but he donated the most of it.

The John Ruskin Legacy

The Arts and Crafts Movement and the Pre-Raphaelite Brotherhood were shaped and popularized by Ruskin's work. His approach to art criticism was revolutionary and had a profound impact on succeeding generations. As novelist Michael Bracewell notes, "Ruskin's passionate championing of particular artists paved the way for such great later critics as David Sylvester and Robert Hughes. Such erudition, clarity, and richly opinionated rigor are sorely missed in contemporary

art criticism." Marcel Proust and Charlotte Bronte were admirers of Ruskin. After the critic's passing, Leo Tolstoy said, "John Ruskin was one of the most remarkable men not only of England and our time, but of all countries and of all time."

In addition to his literary and aesthetic abilities, it was his bold viewpoints that really sparked change. According to William Morris, "He seemed to point out a new road on which others should travel," and John Ruskin's social conscience had a significant role in enhancing both British and international society. He advocated for women's education and delivered speeches to workers that would eventually lead to better working-class circumstances. He used his own funds to create the Guild of St. George, which offered property on which individuals might collaborate on projects. The guild is currently a foundation that supports rural businesses, arts, and crafts. Ruskin is also credited with the invention of garden cities, and the National Trust was established as a result of his passion for the Lake District and the desire to preserve the area. His theories also contributed to the establishment of the Welfare State in Britain, a system that resulted in universal access to free health care, the imposition of a minimum wage, and allowances for the most disadvantaged [12], [13]. Even 200 years after his birth, Ruskin still fascinates people. According to art historian Daisy Dunn, "Ruskin was a man of intense contradictions. Like a fish, he said, it is healthiest to swim against the stream. He described himself mostly as a Conservative, but many of his ideas were socialist in outlook. He believed in hierarchy, but he also believed that the rich had a responsibility to protect the poor." He has even been credited with foreseeing the horrors of climate change. As literary historian Marcus Waithe noted: "Ruskin's dark premonition of atmospheric pollution...has been largely vindicated. Concerns about plastic pollution in our oceans likewise echo his fretful attention to the cleanliness of rivers and the purity of springs." Ruskin wrote in his book *The Storm-Cloud of the Nineteenth Century* that there would be "a period which will assuredly be recognized in future meteorological history as one of phenomena hitherto unrecorded in the courses of nature."

Mahatma Gandhi Ideology

One of the most important people of the 20th century, Mahatma Gandhi, created a complete worldview that included many facets of life, politics, and society. His philosophy was founded on the values of social justice, honesty, and nonviolence (ahimsa). The cornerstones of Gandhi's philosophy are as follows:

Nonviolence (Ahimsa): Gandhi's philosophy was based on the idea of nonviolence (Ahimsa), which he saw as the most effective tool for bringing about social and political transformation. He saw nonviolence as a manner of life, not just a strategy. Gandhi's idea of nonviolence included not supporting unfair institutions and cultivating love and compassion for all living things in addition to refraining from physical violence.

Truth (Satya): Gandhi was a firm believer in the value of telling the truth in both private and public affairs. He came up with the word "satyagraha," which is Sanskrit for "truth force" or "soul force," to denote his strategy of peaceful opposition. The goal of satyagraha was to convert adversaries through the force of truth and love by speaking and behaving in accordance with the truth, even in the face of difficulty.

Self-reliance and Simplicity: Gandhi promoted simplicity and self-reliance at both the individual and collective levels. He thought that people and communities should be capable of providing for their own fundamental requirements, such as clothes, food, and shelter. He advocated for leading a simple, ascetic life while wearing Khadi (handspun and handwoven clothing) and residing in ashrams, or community housing developments [14], [15].

Sarvodaya (Welfare of All): Gandhi's vision was based on the idea of "sarvodaya," which is Sanskrit for "the welfare and upliftment of all." He felt that the most vulnerable and disenfranchised elements of society should come first in the pursuit of social development. His strategy was to reduce inequality, prejudice, and poverty.

Swadeshi (Localism): Gandhi promoted the use of locally produced products and resources as a way to foster economic independence and self-sufficiency (Swadeshi). During the fight for independence, he urged Indians to shun goods produced in Britain and advocated the wearing of Khadi as a sign of freedom.

Decentralization and Village Swaraj: Gandhi supported decentralized government and community empowerment via the concept of "Village Swaraj." In his ideal political system, self-sufficient villages (village swaraj) and communities would hold the reins of power. He suggested that adopting this strategy would result in more fair and accountable government.

Religious Pluralism: Gandhi firmly supported religious plurality and had a great deal of tolerance for all religious traditions. He supported religious unity and believed that all faiths provide a road to the truth. He recited passages from several religious sources during his regular prayers [16].

Civil Disobedience and Nonviolent Resistance: Gandhi used civil disobedience and nonviolent resistance as a strategy for bringing about social and political change. He oversaw many nonviolent resistance movements against British colonial control, including as the Quit India Movement and the Salt March. He thought that both the oppressors and the downtrodden might be changed through peaceful resistance.

Education and Self-Improvement: Gandhi stressed the need of education for both individual and community betterment. He supported an all-encompassing approach to education that promoted moral principles, analytical thinking, and character development. He believed that education might help people and communities gain power.

Selfless service (seva): Gandhi led a life of service and inspired others to follow in his footsteps. He also worked in social work and the community. He participated in a variety of social reform initiatives, including working with the underprivileged and untouchables, because he believed in the transformational power of selfless service (seva).

Gandhi's philosophy had a significant influence on movements throughout the world for civil rights, social justice, and nonviolence in addition to the Indian independence struggle. Individuals and groups dedicated to peace, justice, and the search for the truth continue to be motivated by his ideas.

CONCLUSION

In conclusion, John Ruskin's social philosophy and understanding of the common good give timeless knowledge and moral insights that are still applicable today. Ruskin's views on the common good may be distilled into a few essential points: First off, Ruskin had a genuine concern for the welfare of every member of society, as seen by his criticism of unbridled industrial capitalism and his advocacy for a more fair distribution of wealth. His ideas go against the idea that one's own riches and profit should come before the wellbeing of the larger society. Second, Ruskin anticipated modern conversations on corporate social responsibility, sustainability, and the significance of ethical leadership in business and governance by emphasizing ethical business practices and prudent resource management. Ruskin's idea of the common good also encompasses cultural, intellectual, and environmental aspects in addition to economic ones. His support for environmental conservation, cultural heritage preservation, and the advancement of intellectual discourse highlights the complex character of the common good.

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CHAPTER 4

GANDHI'S INTERPRETATION OF RUSKIN'S 'UNTO THIS LAST'

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ABSTRACT:

In this Chapter, it is examined how John Ruskin's article "Unto This Last" profoundly influenced Mahatma Gandhi's socio-political ideology. During a crucial period of his time in South Africa, Gandhi came across Ruskin's writing, which caused a significant change in his perspective. Gandhi's interpretation of "Unto This Last" demonstrates his aptitude for combining intricate concepts and contextualizing them for the Indian setting. The essay explores Gandhi's understanding of Ruskin's fundamental ideas, such as his opposition to exploitative capitalism, pursuit of a simple life, and emphasis on humanitarian service. It looks at how Gandhi used Ruskin's concepts to form his vision for social and economic justice, which served as the cornerstone of his satyagraha campaign. The practical applications of Gandhi's interpretation of "Unto This Last" in his efforts for civil rights, self-sufficiency, and nonviolent resistance are also explored in this Chapter. It highlights the significant influence Ruskin had on Gandhi's methods and tactics, which led to India's victorious battle for freedom. This Chapter provides a thorough investigation of how Mahatma Gandhi's interpretation of John Ruskin's "Unto This Last" not only shaped his ideology but also played a significant part in the larger context of social and political change, indicating a rare fusion of Western philosophy and Indian activism.

KEYWORDS:

Gandhi's Interpretation, Ideology, Indian activism, Western philosophy.

INTRODUCTION

The most significant art critic in mid to late 19th century England was John Ruskin. He wrote works on a variety of topics, including art (the massive *Modern Painters*), architecture (*The Stones of Venice*, *The Seven Lamps of Architecture*), and many others, while being heavily influenced by Romanticism, which was popular throughout the Victorian and Edwardian eras. He published nearly 250 publications in all. He had an impact on a wide range of literary and political giants, including Tolstoy, Marcel Proust (who translated several of his writings into French), and Mahatma Gandhi.

The majority of Ruskin's writings are no longer in print or are only accessible in condensed form. *Unto This Last*, a collection of four articles on social theory rather than a book of critique, is still accessible and is one of his most lasting and maybe finest works. The phrase "take that which is thine, and go thy way: I will give to this last even as unto thee" appears in the New Testament parable of the vineyard, from which the phrase "take that which is thine" is derived.

The predicament of the working class in his period, who suffered due to the severe circumstances of the Industrial Revolution, strongly worried John Ruskin. Influential works on free market capitalism were written by the pioneers of political economy, as the discipline of economics was then called. The division of labor's significance was articulated in Adam Smith's book *The Wealth of Nations*. On Political Economy, J.S. Mill and David Ricardo authored seminal works. According to political economists' theories, the rules of supply and demand and self-interest, which govern economies, cannot be controlled by governments. A portion of the population was doomed to be impoverished as a regretful but unavoidable result of these economic rules. According to political economists, the purpose of government is to create an environment that supports the rules of supply and demand and self-interest. On the other side, population control was supposed to control the impoverished. These political economists' theories revolted Ruskin. In particular, he composed the pieces that make up *Unto This Last* as a refutation to J.S. Mill's *The Principles of Political Economy*, which at the time of Ruskin's writing was the main justification for laissez faire capitalism. The writings by Ruskin were serialized in "Cornhill," a new publication produced by author William Makepeace Thackeray. Ruskin was only allowed to write four pieces because Thackeray felt the public's response to the works was so unfavorable. Even though Ruskin supported the free market and was politically conservative, he was called a socialist and worse. The four articles were combined into a book, which he organized for publication. Sales proceeded slowly at initially but picked up speed near the century's close. In the end, *Unto This Last* would rank among his most widely read writings [1], [2].

Why do we need to read Ruskin now?

In his descriptions of art, he often tends toward purple language and writes in a flowery, somewhat challenging manner. However, after you get acclimated to his writing style, you'll find it to be powerful and even beautiful. Even after learning to appreciate his writing style, why would we want to read a critic from the nineteenth century who opposed political economy? Global free market capitalism has clearly prevailed in this debate. But has it? Ruskin's goal in *Unto this Last* was to define riches and then demonstrate that it can only be attained under certain moral circumstances, such as honesty and fairness. The first article, "The Roots of Honor," describes the issues that arise in the interactions between employers and workers and argues that these interactions must be conducted honestly. Then, Ruskin makes one of his most contentious suggestions: that each job should be compensated equally. He asserts that a set wage should be given for all labor, with the good workers being employed and the bad workers being jobless. This is the natural and proper arrangement.

As a result, two workers who are each more competent or dependable than the other cannot be pitted against one another to lower the overall cost of the job. In such situation, one employee would be paid less than the fair wage, while the other would not be employed. Ruskin believed that paying the superior employee the going wage for the position would be more equitable. The less capable worker will nonetheless be unemployed. Why is that more justifiable? Both employees experience harm in the first situation. But in Ruskin's example, the hired employee receives a fair pay and is content. Even if the second employee is out of a job, the overall outcome is better than in the previous example. What is Ruskin's remedy for the underperforming worker who is out of work? First, all employees must get public funding for

education so that, in principle, they all possess the same skill sets. Second, the government has to build industries that would complement the items produced by the private sector and provide unemployed people a place to work. The work's quality would be guaranteed by the government. In regards to having honorable interactions with employees, Ruskin asserts that a manufactory owner "is bound always to treat every one of his men as he would treat his son." "The Veins of Wealth" is the title of the second essay. In this essay, Ruskin makes an effort to explain wealth and provide an alternative to the principles of political economy, which he refers to as the art of being wealthy. According to the political economist's approach, being wealthy always comes at the cost of another person: the art of becoming wealthy, in the conventional meaning of the commercial economist, is thus equally and unavoidably the art of keeping your neighbor poor. Then, Ruskin offers a few straightforward examples to demonstrate how the acquisition of wealth by one person in a small community at the expense of the rest has the consequence of lowering the wealth of the society as a whole. Justice consequently has to do with wealth:

The whole issue regarding not only the benefit but also the nature of national wealth resolves into a matter of abstract justice in the end. According to Ruskin, wealth is not a collection of tangible possessions but rather "power over men," particularly control over men's work. Without the work necessary to remove them from the natural world, raw commodities, including gold, have no value. For wealth to be fair, it must be obtained under ethical circumstances. Ruskin further argues that since money confers control over people, the more powerful and numerous those who are subject to it (the state) are, the wealthier they are [3], [4].

Last but not least: After some thought, it can even seem that the people are the riches.

National wealth is not created by a system in which a small number of people amass money at the cost of the majority, but rather by the fair distribution of wealth among the largest number of people and the effort to educate and intellectually develop as many people as possible. Political economists claim that individual wealth is not good for society as a whole, but fair and moral prosperity is good for everyone. The concept of justice is discussed in the third essay, "Qui Judicatis Terram" ("Who Judge on Earth"). In all human economic dealings, fairness or injustice is ingrained, according to Ruskin. Inequity in payment, trading, and purchase gives one man the power that riches exert, to the severe cost of the other parties involved in the transaction. However, a fair transaction has the following result: Justice's universal and ongoing mission is to reduce the influence that money has over large groups of people and to spread it via a network of men.

Ruskin then says the following, in which we may see the outcome of just payment:

Although each subordinated person is given fair and sufficient opportunities to advance in the social scale, distributed through a descending series of offices or grades of labor, the sufficient or just payment lessens not only the immediate power of wealth but also eliminates the worst disabilities of poverty. To put it another way, when men are treated and compensated fairly, we go from a society where the wealthy grow wealthier and the poor become poorer to one where everyone has an opportunity to improve their financial situation. The fourth and last article, "Ad Valorem" ("According to Value"), makes an effort to define value, wealth, price, and production

in ways that vary from those suggested by political economists. According to Ruskin, value is everything that promotes or sustains life. "The possession of useful articles that we can use" is the definition of wealth. Wealth is not only the acquisition of things in one's possession. According to the definition of price, it is "the amount of labor contributed by the person desiring it [an object for sale], in order to obtain possession of it." It should be noted that this effort is often valued in dollars rather than kind in developed cultures. The relationship between production and consumption is further shown by the fact that production doesn't include labor intensive creations but rather reasonably consumable items, and that the issue for a country is not how much work it employs but rather how much life it generates. Life is the end and purpose of consuming, just as consumption is the end and purpose of production [5], [6].

Ruskin concludes by summarizing his economic outlook as follows:

Life Is the Only True Wealth. Life, with all of its capacities for love, pleasure, and appreciation. The wealthiest nation is the one that sustains the biggest proportion of honorable and contented people, and the richest individual is the one who, in addition to having maximized the functions of his own life, also has the most positive impact on the lives of others both directly and indirectly via his belongings. You say, "Pretty words." Interesting concepts. But didn't we just agree that free markets everywhere had triumphed? In the United States, we have adopted the political economists' ideology and agreed that the economy should and will be driven by supply and demand and self-interest, and that life is good under this system. These economists were Ruskin's adversaries.

There is a winner and a loser in what Ruskin termed exchange, the selling of products and services such that the things are purchased at the lowest cost and sold at the highest. If a wealthy CEO of a company is successful in reducing the pay of his employees during a labor dispute, the CEO and the company gain, but the employees lose. It is a game with a zero sum. Even while the employees are fortunate to still have a job, they have still lost. In contrast to Ruskin's concept of a fair economic transaction, they are regressing rather than "rising in the social scale." A slip back, no matter how little, is undesirable when inflation is steady. The truth is that America is evolving into a country where the wealthy grow wealthier and the poor become poorer [7], [8].

Let's use the case of a business that offshores employment to reduce pay. This is a typical instance of what Ruskin refers to as the unfair employer. The unfair employer pits two employees against one another until the job's salary is at its lowest level. The guy who does the work gets paid little, while the other man is without a job. Offshoring results in an even more unfair outcome. Due of their economic status, employees in Asia and India are so inexpensive that bidding is not required. The American employee loses their job when the job automatically flows to the overseas worker. What if the American employee had the chance to compete in a bid against the Asian employee, match his pricing, and win the job? He would lose money because the pay he would receive—that of the Asian employee—wouldn't be enough to cover his expenses. I contend that it is important to study Ruskin because he foresees the issues with free market capitalism much before, they were widely recognized today. He anticipated the issues, so maybe we might use his answers to improve our present-day economy. A particularly nice place to start is with the fair wage.

Ruskin was worried about the pay of factory employees. Some economists have previously referred to the U.S. as having a "hourglass economy" with a significant number of highly compensated professionals and executives at the top, a huge number of low paid employees at the bottom, and the middle class filling in the small space in between. For the United States, which has always taken pleasure in having a sizable and successful middle class, this is a troubling trend. Thus, unrestrained free market capitalism may succeed in achieving its goals at the expense of most people and enrich a select few.

How can we help? "We the people" need governance in this situation. Nothing else will be able to control the capitalist economy, as Ruskin claimed, therefore the government must. The market won't fix everything, despite what ardent capitalists claim. When capitalism is allowed unchecked, it produces greenhouse gases, sees wages steadily decline, and depletes natural resources, to name a few of its devastatingly detrimental side effects. Up until recently, the American government has done a respectable job of reining in capitalism and shielding the populace from its excesses. Examples of instances when the government intervened to regulate unbridled capitalism for the sake of the whole country include Theodore Roosevelt's "trust busting," Franklin Roosevelt's New Deal, and the establishment of the EPA to control pollution. Recently, the United States government has capitulated to corporate interests, but if things turn around, the government may, for instance, impose a tax on jobs that are sent abroad. The tax would reduce the pace of offshore, and the funds raised might be used to retrain people who lost their jobs because they were moved overseas or in other ways to assist them in finding new employment [9], [10].

In his senior years, Ruskin did utilize his own funds to put some of his ideas into practice. He gave 7000 pounds and a tenth of his income to the Guild of Saint George, an organization whose members would manage enterprises that paid decent salaries and treated employees properly. Because he was worried about the negative impacts of burning coal, Ruskin proposed that industries should be powered by water rather than steam. His work had an impact on the Pre Raphaelite artist and critic William Morris, who was instrumental in starting the British Arts and Crafts movement, which later became the socialist movement.

DISCUSSION

Gandhi's interpretation and application of Ruskin's essay 'Unto This Last.'

The way John Ruskin's article "Unto This Last" was interpreted and used by Mahatma Gandhi had a significant impact on his actions and philosophy throughout India's war for independence. 'Unto This Last' was one of the most significant novels Gandhi had ever read. He first came across Ruskin's writing when traveling in South Africa. Here, we'll look at Gandhi's interpretation and application of Ruskin's ideas:

The Sanctity of Labor: In "Unto This Last," Ruskin stresses the respect that should be shown to all work, regardless of its type or social standing. He also stresses the dignity of labor. Gandhi had a strong affinity for this idea and thought that all forms of work deserved respect and significance. He put this idea into practice by working hard himself and campaigning for the improvement of India's underprivileged and disadvantaged groups, especially the

"untouchables." In his article, Ruskin calls for a simpler way of life while criticizing the excesses of industrialization and materialism. This notion was fully adopted by Gandhi, who incorporated it into his ideology. He shared Ruskin's worries about materialism by urging people to lead simple lives, cultivate self-sufficiency, and lessen their reliance on worldly possessions. Economic Justice: In his article, Ruskin argues for an end to the unfair economic systems that were prevalent at the time. Inspired by this, Gandhi created his "Sarvodaya" (literally, "the welfare of all") philosophy, which intended to distribute resources fairly and raise the lowest class members of society. He put this into action by supporting resource distribution and land reform in India.

Truth and Nonviolence: Gandhi's beliefs in nonviolence (Ahimsa) and truth (Satyagraha) were greatly affected by Ruskin's focus on moral principles and the search for the truth. Gandhi considered these values to be fundamental for attaining social justice and transformation without the use of force, a belief that had its roots in Ruskin's concern for the moral decay brought on by unrestrained industry.

Decentralization: Gandhi's vision for India echoed Ruskin's demand for decentralization and local self-sufficiency. Gandhi firmly believed that local communities should be in charge of making decisions and that villages in India should be self-sufficient. He promoted the creation of cottage businesses and community based economic systems, taking his cues from Ruskin's notions of self-sufficiency. Social Justice: Gandhi and Ruskin had a strong concern for social justice. Gandhi adapted Ruskin's criticism of the injustices and inequities of his period to the caste system in India, calling for the abolition of untouchability and the advancement of underprivileged groups [11], [12].

To sum up, Gandhi's analysis and application of John Ruskin's article "Unto This Last" were crucial in forming his ideology and directing his activities throughout the Indian independence fight. His own vision of a good and equitable society included Ruskin's values of simplicity, economic equality, pacifism, decentralization, and social justice. Gandhi was motivated to strive relentlessly for India's independence and social change by Ruskin's views, which acted as a moral and ethical compass for him [13], [14].

CONCLUSION

To sum up, "Unto This Last," Mahatma Gandhi's interpretation of John Ruskin's work, was a turning point in Gandhi's philosophical and intellectual growth. Gandhi's interaction with Ruskin's views greatly influenced the development of his own life philosophy and served as a beacon for his efforts to promote social justice, nonviolence, and a more equal society. Gandhi's analysis of "Unto This Last" may be summed up in a few main points: First of all, Gandhi saw great resonance in Ruskin's focus on the moral and ethical aspects of economics. He endorsed Ruskin's fundamental thesis, according to which economic systems need to be founded on justice, fairness, and the wellbeing of all societal members. Second, Gandhi's support for independence, the value of manual labor, and his promotion of Khadi (handspun and handwoven fabric) as a symbol of economic and moral self-sufficiency were all greatly impacted by Ruskin's idea of "bread labor" and the dignity of physical labor. Gandhi also shared Ruskin's commitment

to nonviolence and satyagraha (nonviolent resistance), two other aspects of his philosophy. His nonviolent fight for India's freedom and social change was inspired by Ruskin's ideal of a fair society. Gandhi's lifestyle and his advocacy of "Sarvodaya," the wellbeing of everyone, also profoundly echoed Ruskin's appeal for simplicity and the rejection of excessive consumerism. Gandhi shared Ruskin's determination to leading a life of austerity, thrift, and non-possession.

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CHAPTER 5

ROLE OF COMMONS IN GANDHI'S SOCIOECONOMIC REFORMS

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ABSTRACT:

The crucial importance of the commons in Mahatma Gandhi's extensive socioeconomic reforms throughout India's battle for independence is explored in depth in this Chapter. Gandhi's idea of an equitable and self-sufficient society, which included resources, culture, and moral principles, was closely linked to the idea of the commons. The Chapter examines Gandhi's view of the commons, which went beyond only economic resources to take into account cultural legacy, interpersonal harmony, and moral principles. It demonstrates his support for the fair distribution of wealth and the empowerment of disadvantaged groups via the responsible use of shared resources. This Chapter also looks at how Gandhi's ideas are being put into practice, such as the promotion of khadi (hand-spun fabric), local self-sufficiency, and community-driven development. It examines how these projects intended to resurrect the commons and give local people more authority. This summary also takes into account the long-term effects of Gandhi's focus on the commons in current discussions of social justice, environmental protection, and sustainable development. It highlights how Gandhi's principles continue to motivate movements and laws that put the commons first in an effort to solve urgent global issues. This Chapter concludes by providing a thorough overview of how Gandhi's socioeconomic reforms were closely related to the commons, highlighting their significance at the time they were implemented as well as their continuing applicability to current initiatives to build sustainable, just, and equitable societies.

KEYWORDS:

Economic Growth, Gandhi's Ideas, Handicrafts, Socioeconomic Reforms, Women's Empowerment.

INTRODUCTION

Eight millennium development goals are outlined in the UN Millennium Declaration from September 2000, including the eradication of extreme poverty and hunger, the achievement of universal primary education, the promotion of gender equality and women's empowerment, the reduction of child mortality, the improvement of maternal health, the fight against HIV/AIDS, malaria, and other diseases, the maintenance of the environment, and the creation of a global partnership for development. Gandhi's views are of utmost significance when seen in this light, we recognize. His interests extended to the whole human race rather than simply India, South Africa, and England, and his life continued to be described as "experiments with Truth." His beliefs, which he developed throughout the course of his life (1869–1988), do not merely apply to the second half of the nineteenth century and the first half of the twentieth century; rather, they are timeless.

Since he lived and worked here, the globe has undergone significant transformation.

The political, economic, and social landscapes have undergone significant transformation. The difficulties that Mahatma encountered throughout his tumultuous life are still significant, nevertheless. The moral challenges he brought up and the critical questions he asked about social, economic, and political fairness still need to be addressed. The widely used metrics for assessing development, such as economic growth, industrialization, energy use, and urbanization, have proven insufficient to solve the problem of the plight of millions of people. Gandhi was conscious of the drawbacks of such a theory as well as the effects of the uneven distribution of income among social strata. Even while science and technology have made unheard-of advancements, millions of people still live in abject poverty; they are denied even the most fundamental human rights; strong countries rule over the weak; and innocent people are victims of terrorism. Gandhian outlook is helpful in this bleak scenario [1].

Gandhi's core belief is that human ideals, not commercial forces, should rule our lives. Service to the countless millions of the destitute is of the highest significance, according to Daridranarayan. Gandhi exhibits the compassionate side of progress. The fundamental goals of the Gandhian system of holistic development are outlined by Ghosh as follows:

- a. Human development (including moral development) for capability expansion;
- b. Development in a balanced manner through manual and intellectual labor (development of body, mind, and soul); and
- c. Development with social justice, rights, and freedom. This is in line with the idea of human and social development.
- d. Achieving self-sufficiency and self-reliance via rural development, and
- e. Reducing poverty by creating more jobs and income.

Gandhi strives for what we may refer to as sustainable development, or the harmonious growth of body, mind, and spirit. Gandhi had come to understand that human progress is more than simply material or economic; it also has to be moral, able to teach in people the principles of equality, liberty, and dignity, and give them the confidence to speak out against injustice. His focus on decentralization, community-based economics, self-sufficiency, handicrafts, rural development, and the application of suitable technologies with a low capital intensiveness reveal his vision for a self-sufficient economy. Gandhi said that nature supplies for our needs just what is necessary on a daily basis. He opposes exploitation, the relentless pursuit of material prosperity and self-aggrandizement, rapid technical advancement, fierce rivalry, unrestrained consumerism, and the consolidation of power and money. He believes that selfishness undermines social progress and that political freedom without economic equality is empty. Economics represents social justice in his eyes. He places emphasis on decentralized, self-reliant entities connected by ties of reciprocal cooperation and interdependence (Harijan, October 9, 1937) [2], [3].

He believes that societal progress and personal growth are mutually reinforcing. Sarvodaya (the development of everyone in all spheres of life) was his ultimate objective. Justice is a presupposition in the Sarvodaya worldview. Sarvodaya works for an equitable social order

founded on truth, nonviolence, and purity of methods and creates movements for both external and internal improvements. Gandhi never made concessions at the expense of social justice, equality, or individual freedom; his commitment to nonviolence was not simply a set of ideals; it was a way of life. According to *Young India*, September 10, 1931, he had imagined an India in which "all interests not in conflict with the interests of the dumb millions will be scrupulously respected, whether indigenous or foreign."

Gandhi's primary goal was for society to advance on all fronts, including socioeconomic, political, and human growth. The Gandhian agenda is comprehensive and multifaceted. His constructive activity is to create a society free from violence. Gandhi envisions a harmonious, dialogue-based society where millions of people carry out the principles of justice and equality. Gandhi comments on human nature in *Young India* on April 25, 1929: "It will be possible to reconstruct our villages so that villages collectively, not villagers individually, will become self-contained. If it is his privilege to be independent, it is equally his duty to be independent [4].

Gandhi believes in the unity of life and egalitarian values in all spheres of life. According to him life cannot be divided in sphere like social, political, economic, moral and religious. If one part of the society suffers, all parts suffer. Social involvement is very important to him. Gandhi visualized a society of diverse people based on mutual understanding, mutual cooperation and mutual respect. He wanted freedom and equality for all. Gandhi transcends barriers of religion, rituals, caste, class and colour. Dada Dharmadhikari points out that Gandhi had 'no business other than life, an integrated life'. He never ran away from any situation, he faced it. His concept of life was all comprehensive; for him nothing was separate and everything was harmonized. He added social dimension to morality that was unique. He practiced what he preached and did everything possible to identify himself with the common man, ordinary man, suffering man. When India became independent, he was not in the capital to celebrate, but was with the riot-stricken people [5], [6].

Gandhi's concept of social use of wealth against the dominant consumerism demands our serious attention. He maintains that wealth is to be used judiciously, governed by the principle of "each according to his need," and that the emergence of inequality has to be curbed at all levels. An individual is not free to hold or use his wealth for selfish satisfaction. (Harijan, October 25, 1952) The common property is to be used for the good of one and all, all including the rich have to work for the society acc to his/her capacity and they will receive as per needs. According to Gandhi, trusteeship is a dynamic concept that can bring change to the established institutions. Gandhi promoted the use of the spinning wheel and Khadi for self-reliance as well as moral and economic regeneration. He did not approve the use of machines that replace men or make them subservient to machines. He advocates the judicious use of machines; simple, indigenous technology of a non-exploitative nature in tune with nonviolence [7].

DISCUSSION

Gandhi envisioned an exploitation-free society built on cooperation and ethics, with productive employment for millions of Indians, plans to rebuild villages and foster caring communities, the promotion of local handicrafts like khadi, the production of basic goods based on human needs,

the empowerment of people through the provision of fundamental education and the necessary skills to enable them to establish decentralized structures of power, and the guarantee of equal opportunity for all. Gandhi said, "I would say that if the village perishes, India will perish too." (Harijan., August 29, 1936) The closest example of a civilization based on nonviolence was the erstwhile village republic of India. (Harijan., January 13, 1940) According to him, cities have so far exploited the villages, and that has resulted in the gap between villages and cities.

Gandhi's concept of *Swadeshi*, a dynamic concept of self-reliance, is closely connected with *Swaraj*, political freedom; another important concept he promoted was that of "bread labor," which propagated that some amount of physical labor had to be done by every person every day. Physical labor is a great equalizing force, and the need for socially useful manual labor is a key component of this concept [8], [9].

The rift between the rich and the poor is increasing in our times and the exploitation involved in the process of the amassing wealth is blatant. Gandhi was sure that too much emphasis on materialism leads to violence and unhappiness. He criticized the exploitative and materialistic Western civilization and believed that India cannot be a replica of that. Many western thinkers also have noticed trends of exploitation and dehumanization trends of industrialization. Gandhi's critique of the exploitative and dehumanizing modern western civilization is relevant today, as it makes us aware of the fact that economic progress devoid of moral elements will not ultimately help the people but will make internal divisions and dissensions more intense. Parekh suggests that Gandhi's critique was directed to modern, materialistic society rather than the Western culture in general. He argues that the modern society is built and maintained by massive violence, and relationships are characterized by struggle, mastery, subjugation, domination, victory and defeat.

Gandhi strongly advised the people to give up selfishness and to take the minimum necessary for the satisfaction of wants. He was convinced that unless there is a complete transformation in our economy and our way of life, peace will elude us no matter how hard we try. His unrelenting fight against inequality and poverty, exploitation and suppression have many lessons for modern times. Our mindless destruction of nature is alarming, and mighty projects, big dams, giant industries, and other massive undertakings raise concerns about how they will affect people's quality of life. The pursuit of the mirage of material development frequently results in the destruction of forests, ecological imbalances, scarcity of water, soil erosion, silting of rivers, and other negative effects. Ask yourself if the action you are considering is going to be of any benefit to the poorest and most vulnerable guy you have ever met. Gandhi demonstrates the need for a more human- and moral-centered worldview and manner of life today. Gandhian values that are crucial now include providing all members of society with opportunity for their full growth and encouraging full civic involvement among citizens.

Democracy-related commitment does not flourish in places where discussion and debate take place. At the level of one's own life, it begins. The concept of oceanic rings is based on personal self-sufficiency and a desire to die for a greater good [10]. Few have the ability to understand the complicated ground realities and have the courage to navigate the maze of ideas and power struggles. Few people possess a thorough comprehension of the governance and development

processes in addition to empathy and sensitivity. Few people are also willing to try new ideas, approaches, and methods. Gandhi is one person who dared to think and act differently to change the world's power-hungry nations and violent civilization. We need to comprehend why Gandhi is so significant to us at this time. Understanding the problems and difficulties of our day in the perspective of Gandhi's beliefs and life is an essential step. In response to a question about Gandhi's whereabouts during his visit to India in 1959, Martin Luther King said, "Gandhi is inevitable. If humanity wants to progress, Gandhi is a must. We may ignore Gandhi at our own risk. This insight is of crucial importance to all of us in our times."

Investment Type:

The majority of the time, "development" in developing nations involves significant financial outlays on initiatives like erecting dams, establishing huge multinational corporations, and creating commercial complexes. Investment in primary healthcare, clean water, and elementary education is either negligible or nonexistent. This kind of investment has gravely affected many individuals in several ways and endangered the lives of certain kinds of people. The hazards involved have been acknowledged by the World Bank. The World Bank itself has acknowledged that with reference to large-scale irrigation projects:

"In large-scale irrigation projects, social disturbance is unavoidable. The initiatives often result in local residents having reduced access to resources like water, land, and vegetation. Inequalities in distribution and conflicting demands on water resources are readily possible both upstream and downstream of the project, altering how money is distributed. The World Bank-funded Narmada dam project in India has raised immediate concerns about the kind of investment that impacted the lives of more than a million people from 245 villages. The rehabilitation of displaced individuals, their right to a means of subsistence, the amount of money that was paid to them, the correct management of the rehabilitation program, and the punishment of tribe members who opposed the project that was authorized by the police are all touched with in these concerns. On these pressing topics, there are widespread human rights violations."

Decision-making Process:

Governments are no longer in charge of making economic decisions; instead, financial "experts" are in charge. Governments and citizens in underdeveloped countries are not sufficiently engaged in choices that influence their daily lives. Both state sovereignty and human rights are impacted by this. People lack the ability to engage in choices affecting their growth, which prevents them from exercising their right to development. These multinational enterprises virtually solely focus their investment decisions on financial considerations, including making money for banks in wealthy countries and other transnational firms. Due to the fact that these issues are not specific to the state where the investment is being made, they do not pay attention to social welfare inside the state.

Economic choices often have a negative impact on society's most disadvantaged groups. The IMF's imposition of a structural adjustment program, which severely reduces social sectors like health, education, etc., causes thousands of people to lose their employment since, in most developing nations, the government is the major employer. The poor, women, and agricultural

workers are often the ones that suffer the most when governments are compelled to modify their priorities. For instance, many developing nations used to provide free education before adhering to an IMF structural adjustment program, for example. Girls' education in rural China has now become a challenge. Due to the introduction of tuition fees, sending a female to school when she might instead be working has become more expensive. As a consequence, despite the legal requirement of nine years of education, many girls have been forced to drop out of school. There are still more than twice as many illiterate women as there are males in rural China, where 80 percent of the population are female, largely from rural and isolated mountainous regions and from minority groups. This occurs because parents often make financial decisions depending on gender. Even though it is abundantly evident that investing in a girl's education in a developing nation is a wise move, this still happens. Cutting down on social services like education, healthcare, and other investments in people would have a detrimental impact for years.

Economic Growth Type:

This is connected to the effects of harmful economic expansion. The growth that "does not translate into jobs," "does not match the spread of democracy," "snuffs out separate cultural identities," "degrades the environment," and "growth where the majority of benefits are seized by the rich" are the problems. Where crops are produced for export to earn foreign currency money but the population is deprived of their basic food, this hinders economic progress. All developing and underdeveloped nations experience this.

It may jeopardize food security. For instance, the Philippines' government has decided to allocate more and more territory to the production of horticulture and live animal items for export. Traditional crops like maize and rice were being grown by those who have been displaced. They are now anticipated to join the growing export manufacturing facility. This does not always lead to a reduction in poverty rates and the marginalization of many families. Small and marginal farmers in India are selling their land holdings to agrobusiness corporations, while larger businesses choose to produce goods like coffee, tea, sugar, flowers, or shrimp for the export market. Instead of seeking to boost domestic output to maintain food security, the agricultural industry has turned to growing trading in agricultural products that are not for human use. This may significantly impact domestic consumption requirements. The right to self-determination states that "in no case may people be deprived of its own means of subsistence." This harmful economic expansion is in violation of this prohibition [11].

CONCLUSION

In conclusion, Mahatma Gandhi's socioeconomic reforms and his vision for a fair and equal society benefited greatly from the notion of commons. Gandhi's involvement with the concept of the commons may be summed up in a few essential points: First of all, Gandhi's understanding of the commons was consistent with his larger ideology of austerity, independence, and nonviolence. In his view, the commons represent more than simply shared resources; they also stand for communal duty and welfare. Second, Gandhi's socioeconomic reforms were heavily influenced by the Khadi movement, which attempted to revitalize hand spinning and weaving as a way of independence. Khadi, also known as "cloth of the poor," stood for the concept of the economic commons—a resource that should be managed and used by the community rather than

being exploited for profit. Gandhi's support for community ownership of resources also included other aspects of life, such as land. He advocated for village self-sufficiency, in which neighbors controlled and shared the land and its harvest. Gandhi's strategy included the idea of intellectual commons as well. He emphasized the value of education as a tool for empowering the general public and advancing social justice. He believed in the free interchange of information and ideas. Gandhi placed a strong focus on the commons, and his constructive plans were a tangible example of this concern. He sought to decentralize economic and political authority and strengthen local communities via programs that supported handicrafts, village industries, and community life. Gandhi's views on the commons are still relevant today as we talk about sustainability, community-based resource management, and the value of shared resources for the common good. His strategy refutes conventional wisdom about capitalism that is motivated by profit and emphasizes the importance of group well-being and independence.

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CHAPTER 6

COMMONS AS A SOURCE OF ECONOMIC EQUALITY

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ABSTRACT:

In both historical and modern settings, this Chapter explores the critical function of commons as a source of economic equality. A key component in tackling economic inequality and promoting inclusive development is the commons, which are shared resources and assets that are available to all community members. This Chapter examines the core idea of commons and their historical relevance, emphasizing their contribution to the cause of economic parity. In order to provide possibilities for disadvantaged people to access basic resources, it analyzes how commons might act as a counterforce to the concentration of wealth and resources in the hands of a select few. Additionally, this Chapter explores actual instances of commons-based programs that have effectively promoted economic equality, including cooperatives, community land trusts, and open-source technology. It highlights how commons-based strategies have the ability to reduce poverty, provide voice to underprivileged communities, and build more fair economic systems. The Chapter also takes into account the difficulties and potential policy repercussions of commons-based economic models, highlighting the need of strong governance and long-term management to guarantee the commons' long-term gains.

KEYWORDS:

Dowry, Economic Independence, Gandhian Era, Sati, Swaraj.

INTRODUCTION

It is usually accepted that women should stay restricted to their homes and under the legal and customary subjugation of their husbands or other male family members in traditional patriarchal countries. In India before it became independence, things were similar. In reality, gender equality never existed in India, despite the fact that during the Vedic era, women had greater rights and a higher social standing than during the post-Vedic, medieval, and British periods. Gender violence and injustice were widespread throughout the pre-Gandhian era. Women were seen as the source of all evil and the reason why men failed in life. Women were completely reliant on males and had a clearly lower position. Women were restricted to the home and were always expected to submit to their husbands or other male family members, both legally and socially. Common women's lives were made very difficult by traditions and customs such female infanticide, child marriage, the purdah (veil), dowry, polygamy, sati, multiple pregnancies, permanent and pitiful widowhood, illiteracy, wife beating, and verbal abuse.

Even while some social reformers, missionaries, and the government tried to ease some of the struggles faced by women and provide them opportunities like education, relatively few women really profited from these efforts. Gandhi presented a completely novel viewpoint on female

equality and nonviolence in such a setting. He advocated for the renewal of women and condemned destructive traditions, but he also promoted the concept that women are superior to men and not only equal to them [1], [2].

Against Negative Practices

Gandhi rejected actions that were harmful to women and girls, regardless of whether they were permitted by Dharma Shasta, law, or custom.

- (1) **Female infanticide:** he disapproved of the practice of killing female infants. He learned that having a daughter was typically undesirable since she would eventually be married off and forced to live and work in her husband's house. The practice of dowry, which made the female child liable for her parents, was another factor. Gandhi was unmistakably of the opinion that people should be happy whether a boy or girl is born since the world needs both. No one should differentiate between a boy and a girl, and both should be warmly welcomed. He was also against the dowry practice, which was one of the causes of female infanticide.
- (2) **Female illiteracy:** According to Gandhi, all injustices against women have their origins in a lack of knowledge and education. Therefore, he thought, education is just as important for women as it is for men. He thought that education was crucial for empowering women to use their inherent rights responsibly, to assert them, and to advocate for their growth. He believed that women's low levels of literacy had robbed them of knowledge-based power as well as sociopolitical influence. He advocated for women's education because he thought that after getting it, they would become aware of the obvious injustices to which they are subjected.
- (3) **Child marriage:** Gandhi disapproved of child weddings since neither the boy nor the girl involved had given their assent. At the time of marriage, the boy and the girl should both be physically and psychologically mature, and they should both have a say in selecting their spouse. He considered child marriage to be both a moral and physical sin. According to him, child marriage is an unethical, cruel act that turns young girls into the objects of men's passion, destroys the health of many child mothers, and makes them widows. Additionally, he thought that the tradition of child marriage hampered the advancement of women. At a time when they themselves should have been in school, they were married off and expected to have and raise children. He said that as long as child marriages exist, women would not advance because they will be denied educational chances and denied the pleasures of girlhood. Furthermore, since females are forced into maturity too early and pushed to be subordinate to their husbands, it results in physical, mental, and emotional brutality. He encouraged local protests against such events and called for the strong public opinion to be mobilized. The measure restricting child marriage has his full support.
- (4) **Dowry:** According to Gandhi, the dowry habit reduced young girls to becoming nothing more than commodities to be purchased and sold. He dubbed this practice harmful because it degraded women's standing, damaged their feeling of equality with males, and desecrated the marital institution. He recommended all parents to educate their daughters so that they would reject to marry a young man who demanded a payment for marriage

and would rather stay single than to be complicit in the demeaning conditions in order to stop the toxic dowry system. He advocated for the formation of a strong public sentiment against dowry and the excommunication from society of young men who stain their fingers with such ill-gotten riches. In addition to pushing for educational reform, he emphasized the need of resorting to extreme measures like forming youth groups and launching satyagraha campaigns against those who uphold the tradition [3]–[5].

- (5) **5) Purdah (Veil):** Gandhi detested the veil, seeing it as inhumane and immoral since it prevented women from achieving swaraj (self-rule). It denied women their right to independence as well as undeserved gifts from God like light and clean air. Additionally, it restricted women's freedom of movement, hindered their ability to rise, and limited their ability to contribute to society. It did not contribute to the preservation of virginity since chastity is not a hot-house growth and cannot be forced, hence it undermined rather than strengthened morals. It cannot be shielded by the purdah wall that surrounds it. It must develop from the inside out and be able to resist any pressure. Men must be able to trust women because they must be trusted by them. He had the opinion that wearing a veil makes women feel insecure, which worsens their health. He made an appeal to the entire public and women in particular to destroy purdah. He was certain that the elimination of purdah would result in widespread education for both men and women, give women more power, and enable them to actively engage in the fight for swaraj.
- (6) **Pathetic widowhood:** Gandhi was very concerned with the plight of child widows, who were not allowed to remarry and also had other social and legal disadvantages. In his opinion, the child widows were never really married, therefore he recommended the parents to make sure they are legally and properly married. He believed that mature widows should make the option to remarry, but he disagreed with the injustice done to widows. He argued against the prevailing notion that it's bad luck when a widow crosses your way. He believed it to be good fortune that he had seen a widow so early in the day. He thought her benediction was a big gift. In his opinion, forced widowhood is an intolerable burden that debases religion and contaminates the household with covert sin. He counseled every family to treat the widow with the highest respect and to provide for her educational opportunities. Gandhi's final suggestion for a solution was to treat widows and widowers equally when it came to remarriage.
- (7) **Sati:** Gandhi discovered the irrational egoism of mankind as the source of the sati tradition. He claimed that if the woman had to demonstrate her dedication and unwavering devotion to her spouse, the husband should do the same. She must demonstrate her sati iness, or loyalty, by taking advantage of every chance to learn more and develop her ability for renunciation and self control, rather than by erecting herself on the funeral pyre of her deceased spouse. He saw sati as a fruitless endeavor since it results in the death of another person rather than the resurrection of the deceased spouse. He thought that the acne of purity is sati hood. Since purity cannot be gained or realized by death, it can only be done so through persistent effort and day-to-day immolation of the spirit.
- (8) **Polygamy and the enslavement of women:** According to Gandhi, the woman was not the husband's slave but rather his comrade, better half, coworker, and friend. The woman has the same rights and responsibilities as the husband. Therefore, their obligations to one

another and to the rest of the world must be equal and reciprocal. He had the opinion that a woman is not required to help her husband commit crimes, and that she should have the courage to do the right thing when she believes anything to be wrong. She has the right to live apart from her spouse if he treats her unfairly. He believed that marriage should serve to advance both the present and the hereafter for both parties. It is intended to benefit people. When one spouse violates the rule of discipline, the other partner has the authority to terminate the relationship. To further the goal they had joined for, the wife or the husband may choose to split [6], [7].

- (9) **Sexual assault:** He wished for ladies to understand how to defend themselves against impolite teenage behavior. When a woman is attacked, her first responsibility is to defend herself, thus she shouldn't pause to consider ahimsa (nonviolence). She is free to use whatever strategy or technique that comes to mind to fiercely protect herself, even if it means dying in the process.
- (10) **Prostitution:** He believed that men without morals encourage prostitution as a societal sickness or moral leprosy. The fact that some women are forced to compromise their chastity in order to appease men's libido fills him with painful guilt, sadness, and humiliation. Although he condemned both prostitution and cabaret, he understood that males were to blame for pushing women into the flesh trade. He recommended ladies to quit their current jobs and start making a livelihood by spinning khadi instead. He thought that these women might be helped by opening up options for education and work, as well as by gaining social acceptability by engagement in a worthwhile cause.

DISCUSSION

Support for Women's Empowerment

Gandhi vigorously argued for a number of women's rights in addition to opposing behaviors that were damaging to women.

- (1) **Education:** According to him, women's brains needed to be educated in order to make them aware of their current situation. He thought that education would provide women the tools they need to stand up for their inherent rights, exercise them responsibly, and fight for their growth. He also held the view that women should be knowledgeable about household issues and child rearing as the home is solely the domain of women. Therefore, programmes of study should be founded on an understanding of the fundamental roles played by men and women.
- (2) **Property:** Gandhi saw that women were discriminated against by British India's property regulations. He believed, despite the fact that the law is against it, that married women participate in the authority and advantages of their husbands. The true assets that parents can equally pass on to their children are character and education, he said [8]–[10].
- (3) **Economic independence:** He wasn't against women having their own businesses. Some individuals worry that as women become more economically independent, immorality may spread among them and disturb family life. His response was that morality shouldn't be based on a man or woman's powerlessness. It ought to be based on the innocence of

hearts. Nevertheless, he encouraged women to work part-time jobs to help the family's income. He suggested quiet jobs like spinning since he believed women's responsibilities at home were just as vital as men's obligations to work. He advocated for paying women equally.

- (4) **Franchise:** He favored equal rights for men and women, including the ability to vote.
- (5) **No legal restrictions:** He went on to suggest that there may not be any restrictions on a woman using a lance or going hunting since he did not want to prohibit women from any activity.
- (6) **Treating a daughter equally:** He believed that because the world needs both men and women, parents should treat their boys and girls equally and celebrate the birth of both.
- (7) **Treating wives equally to husbands:** He wished for every husband to treat his wife like a "ardhangini" and "sahdharmini." The wife is a companion who has the same freedom that the husband does. She should be allowed to take part in even the smallest aspects of male activity.
- (8) **Women as equal to men:** He considered women to be equal to males because they have the same atma (soul), which resides in the female body. Men and women are equally valuable in God's sight since the soul has no concept of gender. He advocated for equal pay for men and women. He thought that women had the same mental capacity as men, the same right to participate in every aspect of their activity, and the same rights to freedom and liberty.
- (9) **As individuals, women:** He urged them to stop seeing themselves as the target of men's passion. To win over their spouses and other people, they need to cease admiring themselves. He thought it would protect women from being subordinated by males and wives from being beaten by their husbands. He believed that jewelry might be used to intimidate and subordinate people. He thought Indian women had the fortitude, spirit, and resolve to stand on their own and to work side by side with men in every field. He had complete trust in their honesty and was certain they would provide a flawless performance on time.
- (10) **Women in the economic sphere:** He thought that India's enslavement resulted from the loss of the spinning wheel, and that its voluntary resurrection would bring about freedom. He believed that women were most fitted to learn how to spin and spread khadi and swadeshi. According to him, it should serve as a complement to middle-class income and as a source of subsistence for really impoverished women. He thought it would result in the presence of some coppers where none had previously been present. Additionally, it will cause women's lives to change [11].
- (11) **Women in politics:** He encouraged women to join the Indian National Congress and take part in the fight for liberation. Due to his influence, the admission of women into political life happened with a breath-taking abruptness. They appeared and disappeared at random

intervals throughout the scene. Women took part in political gatherings and protest marches, withstood lathi charges, risked detention, and even received gunfire. Gandhi chose a specific strategy for fighting that was appropriate for women, which allowed them to do so. Women didn't feel constrained or subordinate to males. He inspired women to take political action via his books, lectures, and personal example. He helped make the presence of women in the public arena more acceptable in India by including them in the fight for independence. It was made feasible because men realized that a nonviolent campaign led by Gandhi would not jeopardize the honor of their wives.

- (12) **Women in constructive programs:** Women led the way in the constructive programs. They organized themselves, produced illicit salt, sold it door to door, picketed shops selling alcohol, drugs, and imported goods, spun and wore khadi, took part in prabhatpheries, protests, prayers, meetings, and marches, and worked to remove unteachability. When males were absent, they supported families as well.
- (13) **Rights awareness:** As women gained education and engaged in society, they learned to understand their own place and rights. Numerous groups for women were created as a consequence.
- (14) **Women as superior to men:** Gandhi believed that women were not only equal to men but often sometimes superior to them. For him, showing courage meant dying rather than murdering. In the broadest meaning of sacrifice and suffering, he defined courage. Therefore, he believed that women's heroism and selflessness were superior to men's sheer strength. He said that calling women "weaker sex" violated women's rights and was demeaning to them. He believed that moral authority comes from strength, hence women are incomparably superior to males. He believed that women should be held to higher standards of behavior than males, even only generally speaking. Therefore, he urged the latter to mimic the former rather than the other way around.
- (15) **Women as Shakti:** Gandhi thought that while women have been given amazing strength by God, it has remained dormant. They can astound the world if they recognize their power.

Criticism

Gandhi's detractors would claim that he did not see men and women as being the same. He did not want women to abandon their responsibilities to their families or the traditional role of caregiver. He wanted women to take care of their children's upbringing, make their spouse feel at ease when he came home exhausted, serve him, calm him down when he became furious, and perform whatever job they could at home. He also held the view that women should participate in their husbands' advantages and that women's education should be centered on their function as nurturers. All of the aforementioned would prompt detractors to claim that he really strengthened the gender roles that traditional Indian culture dictates for women [12]–[14].

CONCLUSION

In conclusion, the idea of the commons offers an alternative paradigm that opposes the prevalent ideas of privatization and profit maximization, acting as a strong source of economic equality. Several important aspects that encapsulate the importance of commons in advancing economic equality are as follows: First off, commons have the ability to benefit all members of society rather than just a small group, whether they be natural resources like land and water or shared knowledge and culture. Communities can guarantee fair access and use of these resources while lowering economic inequities by jointly managing and stewarding them. Second, commons provide a check on the concentration of resources and wealth in the hands of a select few.

The privatization and commercial exploitation of resources often results in the wealth accumulation of a tiny elite. Contrarily, commons put the interests of the whole before private gain, hence reducing economic inequality. Furthermore, communities may customize resource management to meet their unique requirements thanks to commons-based systems that often place an emphasis on local authority and decision-making.

By empowering underrepresented communities and organizations, this devolution of power may advance economic inclusiveness. Additionally, commons may promote regenerative and sustainable activities. Communities have a stake in preserving the long-term survival of the resources they manage collaboratively. More stable and egalitarian economies may result from this environmentally friendly strategy.

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CHAPTER 7

A BRIEF DISCUSSION ON SWARAJ AND COMMONS IN GANDHI'S VISION

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ABSTRACT:

The interconnected ideas of "Swaraj" (self-rule) and "commons" in Mahatma Gandhi's revolutionary political ideology are explored in this Chapter. Gandhi's vision for India's freedom went beyond only establishing political independence; it also included the empowerment of people and communities via the prudent use of shared resources. The essay examines how Swaraj stood for both political and moral self-sufficiency in addition to political freedom. It emphasizes Gandhi's view that real self-rule could only be attained when people and communities were in charge of their fundamental assets and institutions, with the commons being a crucial part of this vision. This Chapter also looks at how Swaraj was used in Gandhi's programs to promote local self-government, khadi (hand-spun fabric), and small-town enterprises. It emphasizes how these programs sought to save and restore the commons so that localities may control their own economic future. This Chapter also takes into account the commons' and Swaraj's lasting importance in today's issues of community empowerment, sustainable development, and self-determination. It highlights how Gandhi's principles continue to motivate movements and regulations that place a premium on regional sovereignty and the prudent use of common resources.

KEYWORDS:

Community Empowerment, Demoralization, Gandhi's Vision, Khadi, Swaraj.

INTRODUCTION

It has been said that the twentieth century saw a broad resurgence in democracy. Due to liberation battles, colonialism was overthrown throughout Asia and Africa during the first half of the 20th century. The Mahatma Gandhi-led Indian liberation movement, which used nonviolent direct-action satyagraha as a method of resistance, has received widespread praise for the innovative role it played in honing and accelerating the process of overthrowing the traditional forms of colonialism and imperialism. Massive state-initiated post-colonial reform efforts in the newly independent colonies took place over the course of the next two decades. In order to ensure social justice and equality, there has long been a deeply ingrained assumption that the state serves as an effective mediator to improve the conditions of the weaker and poorer segments of society. It also serves as a liberator of the oppressed and "an engine of growth and development that would usher in a new civil order based on progress and prosperity and confer rights to life and liberty, equality, and dignity on the people at large." During the third decade of independence, there was a demoralization and demystification era. It becomes evident that assumptions about the state's constructive and interventionist function and the presumptive

alliance between the state and the people have been entirely disproven. The state in the third world has degenerated into a technocratic machine serving a narrow power group that is kept in power by hordes of security men at the top and a regime of repression, as Kothari noted: "Today the state is seen to have betrayed the masses, as having become the prisoner of the dominate classes and their transnational patrons and as having increasingly turned anti-people." The victims have reacted angrily to this. Under the auspices of what are referred to as New Social Movements, Action Groups, or People Movements, they are being organized and mobilized, and these movements are confronting the oppressors in violent and peaceful conflicts. These movements include those of dalits, tribals, women, displaced people, environmentalists, proponents of regional autonomy, and those opposed to globalization, among others [1], [2].

Unquestionably, Gandhiji's satyagraha campaigns in his anti-racial and anti-colonial efforts in South Africa and India are organic extensions of the key nonviolent/peaceful movements of the post-Gandhi era in India. In reality, there haven't been many notable nonviolent conflicts in any region of the globe over the last fifty years that haven't been significantly influenced by Gandhian nonviolence. Gandhi's anti-colonial campaign for India's independence was exceptional in many respects. It has been consistently said that it was mostly peaceful. Here, I wish to draw attention to another facet. The Indian liberation struggle has many facets. Gandhi's plan for ending British control in India was more expansive than that. Ending foreign dominance was undoubtedly a significant and essential item on Gandhi's agenda. His objectives were higher and more audacious, however. He sought total independence, also known as *Swaraj* or *Purna Swaraj*. Here it is necessary to provide a quick explanation of what Gandhi meant by *swaraj*.

Despite the fact that the term "*swaraj*" simply means "self-rule," Gandhi gave it the meaning of a comprehensive revolution that affects all aspects of life. At the personal level, *swaraj* is closely related to the ability for objective self-evaluation, ongoing self-purification, and increasing *swadeshi* or self-reliance. Politically speaking, *swaraj* refers to self-governance rather than good administration (for Gandhi, good government is not a replacement for self-government), and it denotes a persistent attempt to be free from governmental authority, whether it be a domestic or foreign one. In other words, it is the people's sovereignty founded only on morality. *Purna swaraj* refers to complete economic independence for the millions of laboring people. Gandhi stated that for him, *swaraj* meant freedom for the meanest of his countrymen since for him, *swaraj* of the people was the total of all individual *swarajs* (self-rule). Additionally, in its broadest definition, *swaraj* is more than just freedom from all restrictions; it also refers to self-rule, self-control, and might even be compared to *moksha* or salvation.

Gandhiji was very serious about how to realize *swaraj*, and he reminded his colleagues that *swaraj* will not fall from the sky; rather, it will be the result of patience, perseverance, ceaseless toil, courage, and intelligent appreciation of the environment. In addition, he reminded them that *swaraj* means vast organizing ability, penetration into the villages exclusively for the villagers' services; in other words, it means national education, i.e., education of the masses to put it another way, *swaraj* is to be reached through instilling in the populace a feeling of their ability to check and balance power. Gandhi worked with and through the Indian National Congress to achieve political independence; however, there were serious philosophical and ideological

differences between Gandhi and other prominent leaders of the Congress, particularly Nehru; this made it difficult for Gandhi to implement the development model he envisioned and articulated in the *Hind Swaraj*, which came to be known as the Gandhi Plan. India was a subjugated nation. However, foreign domination was not the only form of subjugation suffered by her. India was the victim of many ills and evils of her own making for which no foreign power could be blamed.

Therefore, Gandhi wanted an internal cleansing chiefly through self-motivated voluntary action in the form of constructive work. He, therefore, dovetailed them into his movement for freedom, *Swaraj* of his dream was to be built from below, brick by brick. It meant the elimination of all forms of domination, oppression, segregation and discrimination through the use of active nonviolence and a simultaneous economic regeneration of rural India through programmes like the revival and propagation of khadi and other related villages industries. For translating these constructive programmes into reality, organizations were necessary. Congress was chiefly concerned with the question of political independence and believed in mobilizing the people politically for it. It was not prepared to take up constructive work. Therefore, Gandhi founded voluntary organizations to carry out his constructive program. The All-India Spinners Association (AISA) and All India Village Industries Association (AIVIA) the HarijanSewakSangh, the Leprosy foundation etc., are examples.

Through the instrumentality of these organizations, Gandhi launched a massive programme of rural reconstruction and of empowering the marginalized sections of people. As these organizations were primarily meant for social transformation through voluntary action at the grassroots level, their thrust was mainly social. However, it does not mean that they were apolitical. On the contrary, they developed what later came to be labeled peoples' politics and basic politics, which in turn helped in the consolidation of *lokshakti* or peoples' power. Although constructive workers were barred from directly taking part in political struggles, on crucial occasions Gandhi enlisted their services for political mobilization. For example, the 79 volunteers who constituted the Dandi salt march team were all constructive workers. When Gandhiji launched the Individual Satyagraha, it was the most prominent constructive worker Vinobawhom he selected as the first Satyagrahi. Gandhi visualised constructive work as a training programme for nonviolent resisters or satyagrahies and advocated the extensive use of constructive programme for preparing a favorable environment for launching satyagraha. Therefore, the political thrust of the constructive programme shall not be lost sight of [3], [4].

In what is known as his Last Will and Testament Gandhi suggested the disbanding of the congress organization as a political forum and its blossoming into a constructive work organization LokSewakSangh was the name he proposed to conscientize and mobilize the people to work and struggle for *swaraj*. Congressmen of the party-political disposition gave no heed to the advice of the Mahatma. However, after Gandhi's assassination the constructive workers, under the leadership of VinobaBhave, formed the SarvaSevaSangh at the national level and SarvodyaMandals at the regional/state levels to carry on *samagragramaSeva* integrated village service for realizing the goal of *swaraj*. Two major nonviolent movements for socio-economic and political revolution in India viz. the Bhoodan-Gramdan Movement led by the Vinoba and the Total Revolution movement led by Jayprakash Narayanan (JP) were actually held under the aegis

of the Sarvodaya Movement. On closer scrutiny it could be seen that the constructive work organizations founded by Gandhi and the Sarvodaya Mandals and Sarva Seva Sangh have actually served as precursors and role models of people's movement, Voluntary Organizations (V.O.s.) and some of the Non-Government Organizations (N.G.O.s) that were subsequently launched in various parts of India. As the similarities in their approach and praxis are obvious, it is not necessary to elaborate on them. Gandhi made it clear that he would not hesitate to use nonviolent direct action against the new government headed by Nehru, his chosen heir, and that mass satyagraha will have to be launched also against the landlords in order to persuade them to end the slum encroachment.

Why did Gandhi take such a position vis-à-vis the state, the capitalists and the landlords who were his supporters and the Indian National Congress begs deeper probing. Although most of his prominent colleagues and contemporaries pinned their vision of transformation of society and polity on state power Gandhi cherished a deep-rooted suspicion of the state machinery. He defined the state as the most organized and concentrated form of violence and called it an impersonal entity, a soulless machine that satisfied individuality, which lay at the root of all progress. The *raison d'être* of the state is that it is an instrument of serving the people. But Gandhi feared that in the name of molding the state into a suitable instrument of serving people, the state would abrogate the rights of the citizens and arrogate to itself the role of grand protector and demand abject acquiescence from them.

This would create a paradoxical situation where the citizens would be alienated from the state and at the same time enslaved to it which according to Gandhi was demoralizing and dangerous. If Gandhi's close acquaintance with the working of the state apparatus in South Africa and in India strengthened his suspicion of a centralized, monolithic state, his intimate association with the congress and its leaders confirmed his fears about the corrupting influence of political power and his skepticism about the efficacy of the party systems of power politics and his study of the British parliamentary systems convinced him of the utter impotency of representative democracy of the Westminster model in meting out justice to people. So, he thought it necessary to evolve a mechanism to achieve the twin objectives of empowering the people and empowering the state. It was for this that he developed the two-pronged strategy of resistance (to the state) and reconstruction (through voluntary and participatory social action) [5], [6].

Socio-political developments in the post-colonial world corresponded with the Gandhian prognosis. The post-colonial Indian state started showing signs of becoming authoritarian under the pretext of becoming an adequate instrument of serving the people. Since erstwhile colonies had to overcome their under-development (due to colonial exploitation) and develop in order to "catch up with the west", post-colonial societies were urged to give their states enormous power in every domain. As Neera Chandhoke points out, 'development empowered the state in a way no other ideology could, indeed development became ideology. Narrowly conceived in an economist fashion development portrayed the state as an impersonal vehicle of social change. As the post-colonial elite who were captains of the state believed that development was the imperative of the time and considered it to be a value free social process, they ignored the crucial fact that such an approach would breed its own patterns of domination and social oppression'.

This became clear in less than two decades after independence. As pointed out in the beginning the hope of postcolonial transformation in which the state was assigned a pivotal role was completely belied. The state was made visibly pro-elitist, catering to the needs of the rich and the powerful. With the beginning of the last decade of the century, the post-colonial states began openly collaborating with Trans-National and Multi-National Corporations and Companies compromising even the sovereignty of the nation state and exposing the weaker sections of the people to stark exploitation.

New forms of Western domination are being facilitated by the market. In short, the very conception of the state as an instrument of human liberation and social transformation is to be doubted and contested. Not only the state but active mediators of the political process namely the political parties also have alienated themselves from the people and forfeited their credibility. It is not necessary to argue so hard to show that all these trends correspond to the Gandhian prognosis [7], [8].

In this paradoxical situation, the victims of oppression are compelled to fall back on the legacy of the anti-colonial struggle that challenged the authoritarian conception of the state and political power. The anti-colonial struggles had opened up the streams of democratic consciousness that gave the people not only a sense of their fundamental and inalienable rights but also confidence in their capability to challenge and throw anti-people regimes, through peaceful means. Another dimension of the anti-colonial struggle was that it gave the people the vision of an ideal social order that is free from exploitation, segregation and domination and also the hope that they can, through corporate effort, translate this vision into reality.

All these have boiled down to a new determination among the masses particularly the oppressed and the marginalized and the displaced on the one hand to resist all forms of oppressive structures including the state, and on the other to strive for a more humane, participatory, just and sustainable social order. The socio-political turbulence and upheavals that we witness today are manifestations of this new determination. The Action Groups/Peoples Movements that are leading this campaign-size organization and operation, as noted by Harsh Sethi, are well-nigh impossible to categorize under a single heading as the majority of these groups are composed primarily of sensitized and radicalized middle-class youth working with and for the oppressed and exploited strata with a vision to transform society.

DISCUSSION

Types and Problems

1. The battle for gender justice, which involves many women's action organizations against structural and cultural discrimination and preventing harassment of women and young girls by direct action and legal means.
2. The struggles of the Dalits, who want socioeconomic justice and equality while battling structural and sociocultural oppression; the majority of these action organizations are Ambedkarites; they are extremely active in Karnataka and Maharashtra.

3. Struggles of the Tribals, the worst affected populations by India's major development initiatives, such as big dams, mines and collieries, thermal power plants, etc., demand the right to live in their natural and traditional habitats and to control and use their natural resources. They also demand tribal self-government in their designated areas, and there are numerous action groups in operation.
4. Ecological Struggles, The NBA, the most well-known movement today, calls for an end to pollution, environmental degradation, over-exploitation of natural resources, and the use of non-renewable sources of energy. These struggles also raise issues related to sustainable development and alternative lifestyles.
5. People's Union for Civil Liberties, "Human Rights/Civil Rights Struggles expose and resist the authoritarian acts of the state and other powerful social forces and vested interests seek primarily legal redress."
6. Anti-Nuclear Campaigns and Conflicts, resist the construction of nuclear power plants, the two times Kerala attempted to build nuclear reactors, and the proliferation of nuclear weapons and other weapons like missiles, the Baliapal Conflict.
7. Legal prohibition of the production, sale, and consumption of alcohol, drugs, and other intoxicants was a goal of Gandhi's Constructive Programme. These efforts were primarily led by the All-India Prohibition Council and State Prohibition Councils, as well as by citizens and Women's Action Groups.
8. Land redistribution campaigns in Bihar and Tamil Nadu led by senior Sarvodaya leader Shri Jagannathan mobilized landless agricultural laborers, tillers, and other landless sections and offered satyagraha against the government, landlords, and specific institutions that are monopoly holders of land.
9. The continuing Gramswarajan movement, coordinated by SarvaSevaSangh, aims to achieve village autonomy and self-sufficiency via struggles.
10. Conflicts against Commercial Tourism show the sinister plans of corporate capitalism in promoting tourism as a sector that causes cultural deterioration, the carnivalization of religious holidays, child prostitution, and extensive environmental degradation in areas like Goa and Kerala.
11. Efforts to stop globalization, these efforts are for community ownership of natural resources and conservation of biodiversity as opposed to corporate control. Farmers' fights to preserve indigenous seed types and their opposition to terminator seed also fall under this category.

A General Evaluation

As already mentioned, these struggles are held around a variety of issues that are different but inter connected. The theatres of struggles are also equally varied. The actors are disparate and sometimes even conflicting. At a glance, they appear almost kaleidoscopic. But there are certain characteristics that stand out. The most predominant, I suppose is the convergence and alliance of actors in each struggle. Most of these struggles are localised and single-issue based and take place in remote and inaccessible places. Therefore, during the early years of these struggles, as the issues were not properly reported in the media, the action groups found it difficult to hold on against their adversaries who were formidable.

But as a result of organized and concerted effort the situation changed gradually. As the action groups could succeed in publicizing the seriousness of the problem and the consequences thereof, most of the theatres of struggle now attract a chain of actors. At the base are, of course, the direct and immediate victims, but on these converge people from media, professionals like researchers, technologists, doctors, professors, and human rights activists including lawyers and also writers and theatre artistes, and students from different levels. Some of the struggles have attracted support even from overseas.

It has also created a new sense of solidarity and fraternity reminiscent of the days of the historic anti-colonial struggle. Recently, when a selected team of satyagrahis of the N.B.A. decided to do jai kirtan, this kind of convergence of concerned and sensitized people drawn from various walks of life and areas of specialization helped those at the base of the action to acquire factually accurate data and argue their case more scientifically and convincingly. Alliance building within the theatre of a struggle is not without problems. Harsh Sethi, for example, points out that as a result of the intervention of professionals from outside real issues tend to get clouded and there is even the chance of it moving away from the central question of power. He has also hinted at a cognitive handicap likely to arise out of an interface of two contradictory worldviews, that of communities rooted in nature and that of the urban middle class professionals. Sethi feared a distortion and downgrading of traditional wisdom and folk knowledge. However, later developments show that such well-meaning criticisms and the warning implied therein were received very positively. Collaboration was carefully developed into an alliance, which proved transformatory for both sets of actors. Both became self-conscious in a positive sense, accepting one's limitations and never trying to exchange roles. The professionals worked with commendable restraint, and they have openly acknowledged the great transformatory education they received from the experience of being with traditional communities. Needless to say, that this has helped considerably in strengthening the struggles [9].

Almost all the struggles are localized. However, the issues involved are non-local and sometimes they are of global significance. Therefore, there arises the need to transcend localism while remaining local. For resolving most of the issues, wider support becomes essential because the issues are complex and the opponents formidable. The message of an ancient axiom united we stand, divided we fall has become clearer than before to the Action Groups. So, alliance building between Peoples Movements has become an imperative need of the times and to fulfill this need the National Alliance of People's Movements has been formed. The N.A.P.M. is a co-ordination of such people-oriented organizations, parties, movements, institutes and individuals that are working towards alternative development paradigm based on equality, justice and peace, and striving to evolve a sustainable society. Within three years of its inception the N.A.P.M. has succeeded in getting a large number of Peoples Movements affiliated to it and has made its presence felt in the overall scenario of peoples struggles in India. It appears that in the years to come it is going to play a pivotal role in the consolidation of people's Movements and struggles in this country. One of the important results achieved by the struggles is that they succeeded in initiating a serious dialogue and discussion within and among the Action Groups and Peoples Movements on an alternative development paradigm. This has helped the Action Groups in placing the whole gamut of struggles in perspective and in evolving a consensus on what is

meant by sustainable development the values that underlie it, the components that constitute it and the methodology that would translate it into practice. The dialogue on an alternative development model has thus narrowed down the ideological distance between movements. It has also emphasized the need to evolve an alternative politics. Discussions on various aspects of the emerging peoples' politics which is distinguished from party politics, are galore in People's Movements, though nothing concrete, capable of making a dent nationally, has emerged yet. But a fundamental and crucial political question hitherto ignored or marginalized by mainstream political parties and political commentators have been pushed into the vortex of contemporary political discourse by the Movements.

The importance given to constructive activities is a significant trend that has begun to emerge with the struggles that attempt to oppose and reverse globalization. Action Groups that were primarily oriented to agitation and were engaged in mobilizing people only for struggle, have effected a change in their orientation by incorporating constructive work also into their praxis. The role of nonviolence in these struggles is of course a moot question. As already mentioned, while some movements and groups have openly expressed their disapproval of nonviolence as a method of struggle, others have emphasized the need to give up violence and resort to peaceful means. Although these groups do not adhere to Gandhi's position on nonviolence, i.e., accepting nonviolence as an article of faith and making it the central organizing principle of life, they are convinced more than ever before that nonviolence has to be accepted as an ideal if a just social order is to be translated into reality. For them, justice is an essential value and they know that violence in any form and in any degree amounts to a denial of justice.

Therefore, they emphasize peace, taking peace as one form and manifestation of nonviolence. It is really indicative of an emerging trend among Action Groups of giving up violent methods and gradually moving towards nonviolence. Some organizations claim to be nonviolent. However, a critical observer is constrained to point out that theirs is not the nonviolence of the brave visualized and demonstrated by Gandhi, but nonviolence of the weak. Most of the 'satyagrahas' that we see today are only passive resistance and not real satyagraha as conceived by Gandhi. It will be relevant to recall that J.P. described the movement for total revolutions as "peaceful" and not "nonviolent". But it serves as a sign of hope that more and more action groups are renouncing violence, being convinced about its utter futility and accepting peace and nonviolence as key values. Probably they have come to the realisation with Martin Luther King Jr. that the choice before humanity today is not between violence and nonviolence but between nonviolence and non-existence.

People's Movements and their struggles have been mainly located in civil society by social scientists. Civil society has been advanced to provide the conceptual frame work to comprehend and evaluate people struggles. It has been pointed out that these struggles are to be seen as part of an attempt to create an authentic civil society in which the values of freedom and equality can be experienced by all its members. But as NeeraChandhoke argues, the civil society constructed by the post-colonial state is a constrictive and exclusive arena.... a peaceable arena.... in which anyone who confronts the state is a political offender and can be banished outside the pale of society... it is neutralized civil society that is stripped of its potential to engage with the state.

Thus, in fact, the concept of civil society does not provide an adequate conceptual apparatus to locate peoples' struggles. Manoranjan Mohanty introduces the concept of 'creative society' to situate peoples' struggles and here 'creative society' refers to a phase of development of a society in which a large number of political contradictions become articulate and active and oppressed people get politically mobilized and demand their rights.

As already mentioned, Gandhi's concept of swaraj is a comprehensive one and encompasses the individual human person and life in a holistic framework. It visualizes the progressive liberation of all from all oppressive structures and therefore can be equated with salvation. If we take a closer and more critical look at Gandhi's concept of swaraj, we will see that it can provide a more adequate conceptual apparatus to locate and assess the struggles of the oppressed peoples [10].

CONCLUSION

In conclusion, Mahatma Gandhi's idea of a fair, just, and self-sufficient society was fundamentally based on the notions of Swaraj (self-rule) and Commons. Gandhi's involvement with these concepts, which was firmly founded in his ideology of truth, non-violence, and social justice, had a lasting impact on both the course of India's independence movement and his larger outlook on the world. Gandhi's philosophy on the link between Swaraj and Commons may be summed up in a few important points: First of all, Gandhi saw Swaraj to be more than just political freedom; it also included moral and economic independence. By encouraging community ownership and administration of resources, the commons played a crucial part in this vision by minimizing reliance on outside forces and fostering economic independence.

Second, Gandhi's focus on Khadi, a kind of hand-spun and hand-woven fabric, served as a metaphor for his approach to both Swaraj and Commons. In order to achieve Swaraj and solve economic inequity, Khadi stood for economic self-sufficiency through decentralized manufacturing and the resurrection of ancient crafts. Gandhi's support for village self-sufficiency was also strongly related to his concept of the Commons. He thought that in order to satisfy their requirements, local communities should jointly manage and share resources like land and water, guaranteeing equal access and usage.

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CHAPTER 8

RUSKIN'S CRITIQUE OF CAPITALISM AND GANDHI'S RESPONSE

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ABSTRACT:

This Chapter examines Mahatma Gandhi's creative reaction to John Ruskin's sharp criticism of capitalism, a well-known thinker of the 19th century. Gandhi was influenced intellectually by Ruskin thanks to his trenchant examination of the social and moral effects of industrial capitalism. The essay explores Ruskin's criticism of capitalism, highlighting his worries about unbridled consumerism, income disparity, and the devaluation of moral principles. It emphasizes Ruskin's claim that capitalism's ruthless pursuit of profit often comes at the price of people's dignity and the welfare of society. This summary also looks at Gandhi's reaction to Ruskin's criticism and how he adapted these concepts specifically for the context of India's war for freedom. It examines how Gandhi combined Ruskin's ideas with his nonviolent resistance philosophy, highlighting the significance of economic independence, simplicity, and social justice. This summary also discusses Gandhi's practical responses, such as his efforts for rural development, independence via khadi (hand-spun fabric), and the advancement of just economic systems. It emphasizes how Gandhi's integration of Ruskin's criticism in the Indian context had a profoundly transforming effect.

KEYWORDS:

Capitalism, Economic Independence, Political Economics, Ruskin's Criticism, Social Justice.

INTRODUCTION

Brooklyn was never visited by John Ruskin. But two centuries after his birth, if he were to take a stroll through certain areas of Williamsburg or Bushwick today, it's simple to imagine what he'd think of the swiftly evolving districts. He would stop at a number of freshly established, virtually identical coffee shops, all of whose interiors would have the same worn-out interpretation of taupe walls and salvaged wood. He would walk past hastily built structures with harsh geometric facades that vulture real estate developers had put up, and he would see apartment buildings that had recently been renovated with a sharp black-metal trim that awkwardly contrasted with the original brick. When he went inside, he discovered that the majority of the units had been furnished in some sort of lax and boring minimalism. The flats, buildings, and coffee shops would all scream sterility a homogenized austere style covered in a smooth, frictionless modernity. In essence, these are the effects of the corporate "non-place" spreading into the most intimate areas of daily life. And Ruskin wouldn't hesitate to call them what they are: disgusting [1], [2]. In this month 200 years ago, Ruskin was born. Scottish-born and raised in London, he originally gained fame as an art and architectural critic before focusing on social and economic philosophy in the later part of his life. Ruskin, who lived in the aftermath of the Industrial Revolution, attempted to give early capitalist ideas some soul by incorporating his aesthetic

concepts into his socioeconomic works. He was one among the first philosophers to link the expansion of capital to the spread of extreme inequality, slave-like wage work, and environmental damage thanks to his unique perspective, which produced acute prescience. His groundbreaking book *Unto This Last*, published in 1862, is a scathing indictment of the science of political economics. Its ideas are still relevant today, just as they were in the 19th century, and it had a significant impact on everyone from William Morris and the Arts and Crafts movement to Marcel Proust and Gandhi.

Ruskin, a humanist and naturalist, concentrated his artistic essays on the practical aspects of architecture and art. According to him, a piece is beautiful when it effectively captures the soul of both the creator and the materials from which it was formed, rather than when it reaches technical perfection. He said in *The Stones of Venice*, published in 1853, "No good work whatever can be perfect, and the demand for perfection is always a sign of a misunderstanding of the ends of art." His severe religious upbringing definitely contributed to these intellectual inclinations.

However, even when he lost faith in God in his old age, Ruskin's emphasis on the holiness of the soul persisted in an eccentric kind of aesthetic moralism. Other moralistic thinkers of the 18th and 19th centuries, such as Friedrich Schleiermacher in Germany or David Hume, Ruskin's predecessor and fellow Scot, toyed with the idea that a work's aesthetic characteristics might be assessed ethically, but Ruskin went further: He said that a building's aesthetic appeal or lack thereof might provide insight into the moral standing of the society it was designed for.

With the aid of this moralism, he was able to formulate a more comprehensive and specific social criticism that was blatantly pro-worker. His reasoning was that if the beauty of building is found in the humanity that went into its development, then the architect and the stonemason should collaborate so that both may express their unique selves through their work. Regardless of profession, this debate over the fundamental dignity of labor has broad social ramifications; shouldn't all employees be allowed to show their humanity over the course of their workdays in addition to just toiling away for pay at the direction of their boss? This line of criticism in Ruskin's thinking reached its rhetorical apex when, in the same 1853 work, he made fun of another Scottish thinker, Adam Smith, for his defense of efficiency and the division of labor: "Now, it is a good and desirable thing, truly, to make many pins in a day; but if we could only see with what crystal sand their points were polished sand of the human soul, which must be much magnified before it can be discerned." Ruskin insisted that such relationships be rethought. Smith, like modern capitalists, claimed that hyperproductivity is worth the cost of dehumanizing, machine-like labour [3], [4].

After coming to the logical conclusion of his theories, Ruskin finally started writing the four essays that would eventually become *Unto This Last*, an extensive polemic against what was then known as the science of "political economy," the forerunner to the modern economics movement, in 1860. He was disillusioned enough with the nature of work, as well as with the destitution, exploitation, inequality, and pollution in essence, the ugliness brought on by the rise of industrialized capitalism. Ruskin's main criticism was that political economics removes the human element from the study of production and consumption, which has terrible moral and

material repercussions. Political economy "has a plausible idea at the root of it," Ruskin wrote at the start of the first essay, "like the other pseudo-sciences" alchemy, astrology, witchcraft political economy has a plausible idea at the root of it: the idea that wealth is better than poverty, and therefore it behooves society to "examine by what laws of labour, purchase, and sale, the greatest accumulative result in wealth is attainable." Political economics examines these rules, but in doing so, it offers a reductionist perspective on people and society that is neither practical nor realistic. "Observe, I neither impugn nor doubt the conclusion of the science if its terms are accepted," says Ruskin. "I simply don't care about them, as I should care about those of a gymnastics science that assumed men had no skeletons," the author writes. If one doesn't take into account the humanistic goals and motivations behind it, the basic study of development is worthless. Predictably, Ruskin came to disagree with the whole system that the discipline aimed to defend after criticizing the inhumanity of early capitalism economics. He foresaw the problems that would result from capitalism's narrow focus on accumulation, including environmental catastrophe, the growth of unfulfilling jobs, the effective enslavement of wage labor, and extreme inequality that causes the masses to go hungry and live on the streets despite the fact that society's productive forces, if distributed equally, could provide food and housing for everyone with the surplus. An economic system that views growth as its only goal is little more than a vehicle for the enrichment of the few, while making sure that the rest cannot flourish either materially or in their higher human capacities. This is analogous to how a cookie-cutter apartment complex is little more than a money grab for the landlord, and provides no aesthetic nourishment for the human soul.

Ruskin's most renowned, though a little serious and idealistic, remark, which may be found in the last essay of *Unto This Last*, sums up his position as follows: "There is no Wealth except Life. Life, with all of its capacities for love, pleasure, and appreciation. The wealthiest nation is the one that supports the most moral and contented people, and the richest individual is the one who, in addition to having maximized the functions of his own life, also has the largest positive impact on others' lives both directly and indirectly via his belongings. Ruskin identified the cause of capitalism's flaws in this, flaws that, 160 years later, its defenders are still unwilling to address. It is a fundamentally flawed and ineffective approach to structure a society because it lacks the goals that every successful socioeconomic system ought to have: stunning structures, contented employees, and satisfaction for all. Instead, it is set up only to benefit capital. And as Ruskin anticipated, the outcome is distasteful [5], [6].

DISCUSSION

Enhancing Life Is a Product of Human Energies & Truth Seeking

"The only true riches is life. Life, with all of its capacities for love, pleasure, and appreciation. The wealthiest nation is the one that supports the biggest proportion of honorable and contented people, and the richest individual is the one who, in addition to having maximized the purpose of his own life, also has the most positive impact on the lives of others both directly and indirectly via his belongings. (Note that this is not Karl Marx, who also places a high value on human energies, particularly the energy used on the manufacture of materials. According to Ruskin, wealth derives from life—from love, pleasure, and admiration.

Unto This Last by John Ruskin

John Ruskin sent a challenge to a society headed towards material affluence when he wrote the aforementioned lines in the middle of the nineteenth century. Victorian Britain became the first industrial civilization to enjoy a quality of living that we now connect with middle-class life thanks to industrialization, empire, and capitalism. However, Ruskin observed that although these marvels brought prosperity, they also stifled other aspects of existence. In response, he put out a number of concepts such as the minimum wage, progressive income tax, free public college for everyone, and old age pensions that would later form the framework of the modern state.

The Sevagram Ashram room where Mahatma Gandhi lived still has a quote from Ruskin's *Unto This Last* hanging on the wall. Gandhi expanded on Ruskin's insights. Gandhi's goal extended beyond achieving political independence; he gave people access to several liberties, including those against caste, poverty, gender discrimination, disease, and illiteracy. Gandhi taught his followers how to make the most of what they already had, rather than teaching them what they needed. While Gandhi's genius lay in simplicity and his focus on the marginalized, Ruskin was a man of big ideas and grandiose abstractions. Gandhi gave people a way to change society that scaled up to not only one-fifth of humanity but also set the precedent for the great movements of the 1950s and 1960s. Gandhi did this by advocating for the use of salt, diet, homespun cloth, and nonviolent refusal. Gandhi weaved the fabric of a new country on a typical village spinning wheel; this fact is reflected in the constitution's requirement that the Indian flag be made of khadi (homespun cloth) [7], [8].

It is crucial to remember that Gandhi created Satyagraha, the force behind his movement that brought together one-fifth of mankind, possibly the greatest significant concentration of human energy ever. Satyagraha's direct translation is "truth force." It was the power of truth, not empowerment, as it is so often portrayed to be. A crowd may become more powerful, but it may also make grave mistakes. Sarvodaya, the progress of all (as opposed to the advancement of the individual), was a component of that Truth. Progress for all via the power of Truth, as opposed to the British Empire, which was the organization to discover the widespread application of fossil fuel energies for mineral extraction. His first objective was to transform Britain and help people grasp the Truth (some of them did, of course). He did not reject Britain. According to Gandhi, knowledge of Truth that is absorbed and committed to such that it continuously corrects behavior is the actual force that brings about change in people's lives, not the market, not armies, not a religion, and not political processes. These forces, which start within of each person, reinvent society in order to provide genuine assistance to everyone. This kind of freedom is never fully attained, but it is constantly attainable via a pursuit for the Truth. In fact, Chathanatt observes that "Like Plato, Gandhi considered the search for Truth to be more important than Truth as such," understanding the significance of Truth as a process rather than a state. Gandhi took a step toward finding Truth in his pursuit of freedom. Gandhi was a methodical person.

This notion of independence via the labor of villagers was clearly communicated through his spinning wheel. Each person who turned their wheel demonstrated their own potential and sense of direction. Spinning required local resources (swadeshi/self-sufficiency), including locally-grown cotton and locally-grown wood for the wheels. People demonstrated that they could lead a

fulfilling life by donning khadi clothing. The melody of our spinning wheels is the song of freedom, as Gandhi often told news reporters, "the freedoms we are making in our own lives." The goal he was driving everyone toward was to first emerge from inside, relying on oneself instead of outside authority; his conflict was not one of enmity versus might. Such truth was stronger than weapons; it defined the mission rather than being the subject of discussion. Homespun khadi, when made collectively, demonstrated India's ability to weave the warp and woof of a new life, using local resources as threads in one direction and the vast energy of the communities in the other. Actually, the people of India demonstrated that they were dressed in a novel, individual manner by marching while sporting this symbol of self-reliance not a flag carried, but clothing of their own creation. This was one person and a wheel on a mud floor, proof from millions of communities throughout the nation of new production methods, in stark contrast to the control controlled by economic giants represented by billowing factories. If you accomplish that, additional liberties will follow. The deepest liberation is one like this. In order to break apart the fundamental powers of oppression such as caste, poverty, illiteracy, leprosy dread, and gender discrimination, Swaraj was supposed to fortify India with tightly wrapped new fiber. The question of what freedom is must be asked today, even though it cannot be answered, as military powers send soldiers to liberate people in far-off lands and call the liberators "peacemakers," and as corporations are free to travel the world for cheap labor, claiming that doing so fosters local development by tying people to global labor imbalances. While liberating people from tyranny and creating employment are both forms of freedom, Gandhi's basic premise that truth was in the process, the never-ending journey true to the operational principles, gets lost in the pursuit of freedom in the manner of "peacemakers" and companies. People are not granted freedom. When people band together to form communities, it is when they are free. Or maybe the definition of freedom is individuals coming together for their mutual benefit.

Capitalism was criticized by Mahatma Gandhi

A well-known opponent of capitalism and the related economic and social institutions was Mahatma Gandhi. His nonviolent (Satyagraha) philosophy, commitment to social justice, and desire for a more fair and compassionate society all served as the foundation for his criticism of capitalism. Gandhi made the following salient critiques of capitalism:

Workers Exploitation: According to Gandhi, capitalism, particularly in its industrialized form, results in the exploitation of workers. He believed that capitalists often forced employees to lengthy hours, subpar working conditions, and inadequate pay in the quest of profit. He thought that the capitalist and the worker were both dehumanized by this exploitation.

Materialism and Consumerism: Gandhi opposed capitalism's materialistic and consumerist elements. He thought capitalism encouraged an unhealthy obsession with accumulating riches and stuff, which was bad for both individual and society well-being. He highlighted the superiority of moral and spiritual principles above worldly goals. Gandhi argued that capitalism had a negative impact on social inequalities. He saw that a clear disparity existed between the affluent and the poor as a result of the tendency of the capitalism system to concentrate money in the hands of a select few. He maintained that this inequity was intrinsically unfair and immoral.

Dehumanization: According to Gandhi, people are often dehumanized by capitalism when they are reduced to nothing more than economic commodities or units. He felt that human connections, empathy, and compassion were undervalued in a society that was primarily focused on business and competitiveness.

Environmental Degradation: Gandhi was primarily concerned with social and ethical issues, but he also saw how unbridled capitalism had an impact on the environment. He issued a strong warning against the irresponsible use of the planet's natural resources, both in the short and long terms.

Gandhi promoted the resuscitation of rural economies and cottage businesses as a counterbalance to the industrial capitalism that is rife in the West. He thought that local self-sufficiency would encourage economic independence and social well-being, with a focus on small-scale production and community-based economies. Gandhi made the notion of *swadeshi*, which promotes the use of locally produced items and the boycott of imported goods, widely accepted. This concept was intended to both fight British colonialism economically and counteract the damaging impacts of global capitalism on regional economies. It's crucial to remember that Gandhi did not oppose all aspects of modernity or economic growth when he criticized capitalism. His criticism was instead directed at the exploitative and dehumanizing aspects of unrestrained capitalism. He thought that a more fair and equitable economic system was possible, emphasizing the significance of human values above simply materialistic goals and placing a higher priority on the welfare of all people, particularly the underprivileged and oppressed. Discussions regarding economic fairness, sustainability, and the search of a more moral and compassionate economic system are still influenced by Gandhi's ideals [9], [10].

CONCLUSION

In conclusion, Mahatma Gandhi's criticism of capitalism and John Ruskin's answer to it show a deep understanding of the socio-economic challenges of their respective eras. Gandhi's philosophy on social justice, nonviolence, and human values was greatly affected by Ruskin's critiques of unbridled capitalism, materialism, and the moral degradation they spawned. Ruskin exposed the moral and ethical shortcomings of a society that is only motivated by profit and personal gain in works like "Unto This Last," where he expressed his criticism of capitalism. He demanded a more equitable economic system that put the welfare of all societal members first. Gandhi supported these concepts because he saw the underlying evils of capitalism and how it affected the poor.

Gandhi's answer to Ruskin's criticism took the following important forms: Gandhi first absorbed Ruskin's focus on the moral implications of economics. He included the values of honesty, nonviolence, and altruism into his strategy for socioeconomic transformation. Gandhi believed that ethical issues and economic actions were linked. Second, Ruskin and Gandhi both promoted a reconsideration of work and the value of labor. Gandhi's advocacy of *Khadi* (handspun and handwoven textiles) and his support for manual work were signs of his adherence to Ruskin's ideals, notably the idea of "bread labor."

Additionally, Ruskin's idea of a more fair and equitable economic structure had a significant impact on Gandhi's constructive agenda, which encompassed activities like encouraging self-sufficiency, boosting the rural economy, and empowering neglected populations. Both philosophers also advocated for a rejection of excessive consumerism and a return to more straightforward, sustainable lifestyles. Gandhi's crusade for "Sarvodaya" (the benefit of everyone) and his own austere living reflected Ruskin's principles.

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CHAPTER 9

A BRIEF DISCUSSION ON MORAL AND ETHICAL ASPECTS OF COMMONS

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ABSTRACT:

The moral and ethical implications of commons shared resources that serve as the cornerstone of communities and societies are explored in depth in this Chapter. The study addresses the deep relevance of commons as reservoirs of ethical ideals, group accountability, and sustainable stewardship, in addition to their worth as economic assets. The research examines how the concepts of equality, collaboration, and intergenerational justice are embodied in commons. It emphasizes the moral duty of people and communities to safeguard commons for the welfare of everyone, highlighting their role in promoting social cohesiveness and a feeling of shared responsibility. This Chapter also looks at instances when commons-related moral and ethical considerations have played a major role in decision-making. It emphasizes the importance of traditional knowledge systems, indigenous cultures, and community-based governance in fostering the sustainable and moral management of commons. The Chapter also discusses current issues with privatization and exploitation of commons, highlighting the critical need for moral frameworks and laws that put the welfare of present and future generations first.

KEYWORDS:

Ethico-Social Conditions, Gandhi's Leadership, Moral Management, Nonviolence, Sustainable Stewardship.

INTRODUCTION

Mahatma Gandhi is widely regarded as a role model for living an ethical and moral life. He successfully balanced his private and public lives, his ideals and actions, and the temporary and permanent. He saw life as a cohesive totality that was always moving from "truth to truth" in terms of moral and spiritual standing. He held a single code of behavior that was based on the dharma of truth and nonviolence. He spearheaded peaceful uprisings against colonial power, economic and social exploitation, and moral degradation with great success. Gandhi will continue to be important as long as these violent expressions exist. In a world where few people are able to withstand the destructive effects of riches, power, and conceit, Gandhi was a decent guy.

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Gandhi's leadership left us with a number of important lessons, including: even one person can make a difference; strength comes not from physical prowess but from an unbreakable will; given a just cause, nonviolence and the ability to suffer, victory is certain; and leadership by example is the most effective. "We only wish to serve our fellowmen wherever we may be," he said. An effort has been made to examine Gandhi's distinctive and multifaceted leadership style under three primary categories:

- a. Ethico-social Gandhian Leadership Parameters;
- b. The Vision and the Path of Gandhian Leadership; and
- c. Political-economic-social order in the Gandhian style.

Ethico-Social Conditions

Gandhi was a nervous public speaker and talked in a low voice. But despite this, individuals from all social strata were attracted to him and instantly recognized him as a leader with profoundly moral and spiritual convictions, which he strove to achieve by seeking out the truth. Gandhi's public life spanned more than 54 years and was completely transparent. After spending 21 years in South Africa, he moved to India in 1915. He pursued Truth his whole life and never stopped doing so. His natural progression via strong involvement with the people and the events was a key aspect of his leadership. He was painfully aware of his own shortcomings. I am acutely aware of my flaws, and therein lays all the power I possess, since it is uncommon for a man to be aware of his own limits. This is a major contributing factor to the misunderstanding. He worked harder to advance ethically and spiritually as he became more aware of human fallibility. When everything else failed, he would turn to God for solace while still moving on [1], [2].

Gandhi was responsible for making nonviolence the default position for all people and the foundation of his leadership. He did not flee a legitimate war; rather, he used nonviolence to combat injustice and exploitation. He connected nonviolence with the virtues of modesty, compassion, forgiveness, and tolerance. According to him, humility "should make the possessor realize that he is as nothing" and is "an indispensable test of ahimsa. In one who has ahimsa in him it becomes part of his very nature." Humility must not be "confounded with mere manners or etiquette." Gandhi believed that leadership required a spirit of sacrifice and service. We must place more emphasis on our obligations and duties than on our rights if we want the spirit of service to manifest. He used the metaphor of "concentric circles" to demonstrate it: one begins by serving those closest to them and then widens the circle of service until it encompasses the whole cosmos, with no circle surviving at the expense of others farther away. Serving him required selflessness. We cannot achieve anything or get anything without paying a price for it, or, to put it another way, without sacrifice, according to him.

However, the dedication to service requires a strong moral compass (moral imperative), courage (fearlessness, boldness, initiative), and integrity (character). 'Inner voice' was a term for conscience in Mahatma Gandhi's mind. Even more than regular people, leaders must cultivate and abide by their consciences since they chart the course for others. In order to follow the right path, a leader needs courage and its associated qualities: "Courage, endurance and above all,

fearlessness and spirit of willing sacrifices are the qualities that are required today in India for leadership," he wrote. "None of us, especially no leader, should allow himself to disobey the inner voice in the face of pressure from outside. Any leader who succumbs in this way forfeits his right to leadership." Gandhi had more influence on public opinion than any other person during his lifetime, but it wasn't through the use of force, terror, or violence; rather, it came from his convictions, his pursuit of truth and nonviolence, courage, love, and justice, as well as his tireless service and sacrifice for other people. His power came from supporting the weak and mobilizing the populace in the fight against injustice, exploitation, violence, and discrimination through satyagraha. We may thus infer that Gandhi's leadership served as a constant ethical instruction on "how to live" to both his supporters and detractors. Below is a summary of the fundamental ethical foundations of Gandhian leadership, moving from the timeless truths to the more practical norms of conduct:

1. Truth
2. Nonviolence
3. Appropriate Means and Purposes
4. Duty Priority Over Right
5. The Act, Not the Performer
6. Universality and brotherhood are true religions
7. Aparigraha, also known as non-possession (willful Poverty)
8. Yajna (Sacrifice and Service)
9. Nonviolent conflict resolution or Satyagraha

The Goal and the Path

Gandhi's Ideals

Mahatma Gandhi, who disclaimed being a visionary, was genuinely interested with the world around him and was neither an academic chairperson nor a reclusive visionary. He famously said: "Mere discipline cannot produce leadership. The core of his vision for the people of India was contained in his concept of Swaraj, the source from which the entire spectrum of Gandhian philosophical ideas flow. It must begin with political self-rule as a means of achieving economic, social, and moral freedom and applies equally to the individual, the society, and the state. The latter calls for faith and vision [3], [4].

His idea of freedom was self-rule, or self-control, rather than freedom from all restraint, as "independence often means," because "Men aspiring to be free could hardly think of enslaving others. If they tried, they would only be binding their own chains of slavery tighter." Swaraj means freedom not only for oneself but "for your neighbor too." Swaraj is a social state, according to him, "in which the poorest shall feel that it is their country in whose making they have an effective voice...no high class and low class of people all communities shall live in perfect harmony...no room in such an India for the curse of untouchability or of intoxicating drinks and drugs. Women will enjoy the same rights as men." He had a clear idea of what democracy should be like: "Democracy, disciplined and enlightened, is the finest thing in the world."

The Satyagraha method of Gandhi

Gandhi himself provided a straightforward explanation of the Satyagraha ideology in the Congress Report on the Punjab Disorders, chap. Fourth: Satyagraha "The principles of satyagraha, as known today, constitute a gradual evolution. Its root meaning is 'holding on to truth'; hence truth-force. I have also called it love-force or soul force. In the application of satyagraha, I discovered in the earliest stages that pursuit of truth did not admit of violence being inflicted on one's opponent, but that he must be weaned from error by patience and sympathy.

For what appears to be truth to one, may appear to be an error to the other. And patience means self-suffering. Satyagraha has been conceived as a weapon of the strongest, and excludes the use of violence in any shape or form I feel that nations cannot be one in reality, nor can their activities be conducive to the common good of the whole community, unless there is this definite recognition and acceptance of the law of the family in national and international affairs. Satyagraha has therefore been described as a coin, on whose face you read love and, on the reverse, you read truth. A satyagrahi does not know what defeat is..."

Satyagraha is essentially a "process of purification and penance," seeking to secure reforms or redress of grievances through self-suffering. "And as a satyagrahi never injures his opponent and always appeals, either to his reason or his heart. satyagraha is twice blessed; it blesses him who practices it, and him against whom it is practiced." The Gandhian ideology of satyagraha places a high value on communication and compromise with the exception of fundamental beliefs. "All my life through, the very insistence on truth has taught me to appreciate the beauty of compromise. I saw in later life that this spirit was an essential part of satyagraha," he wrote in his autobiography [5], [6].

DISCUSSION

Political-economic-social order based on Gandhi

Political spiritualization

Gandhi never sought a position of authority in politics or the public sphere. He became involved in politics for ethereal reasons. He claimed that at least his politics are not divorces from morality, spirituality, or religion. "A man who is trying to discover and follow the will of God, cannot possibly leave a single field of life untouched. I found through bitter experience that, if I wanted to do social service, I could not possibly leave politics alone," he said in a speech in London. In a later statement, he said: "My political activity evolved out of my spiritual training. The call to lead India did not come to me in the kind of a sudden epiphany. He clarified that, "Here religion does not mean sectarianism. It means a belief in the ordered moral government of the universe. This religion transcends Hinduism, Islam, Christianity, etc. It does not supercede them. It harmonizes and gives them reality." He was misunderstood when he said, "I cannot conceive politics as divorced from religion. Indeed, religion should pervade every one of our actions. I have been experimenting with myself and my friends by introducing religion into politics.

Religion that transforms one's very nature, binds one indissolubly to the truth within, and ever purifies. If I appear to be involved in politics, it is only because politics encircles us today like the coil of a snake from which one cannot get out. "You and I have to act on the political platform from a spiritual side and if this is done, we should conquer the conquerors," he had said in a speech shortly after arriving in India.

Internationalism, Nationalism, And Patriotism

Mahatma Gandhi's nationalism and patriotism were not exclusive or narrow-minded; rather, they were expressions of his swadeshi spirit, which seeks out the needs of the local community as a component of the greater good. "I am patriotic because I am human and humane. It is not a monopoly. For nationalism, he declared: "Internationalism is feasible only when nationalism becomes a fact...It is not nationalism that is wicked, it is the narrowness, selfishness, and exclusivity which is the curse of contemporary states. He saw nationalism as a step in the direction of internationalism.

Along with the concepts of interdependence and collaboration, he also held the ideal of self-reliance. "Individual liberty and interdependence are both essential for life in a society," the author once said. "When a man has done all he can for the satisfaction of his essential requirements, he will seek the cooperation of his neighbors for the rest. That will be true cooperation." This attitude also permeated his fight for India's independence: "I want freedom for my country so that other countries may learn something from this free country of mine...so that the resources of my country may be used for the benefit of mankind."

Gandhian ideology transformed the idea of sacrifice into a continuous line extending from the person to the whole universe. A drop torn from the ocean perished without doing any good. If it remains a part of the ocean, it shared the glory of carrying on its bosom a fleet of mighty ships, as he put it in an idiom: "The logical conclusion of self-sacrifice is that the individual sacrificed himself for the community, the community sacrificed itself for the district, the district for the province, the province for the nation, and the nation for the world" [7], [8].

A Different Definition of Democracy

Gandhi thought about how to institutionalize swaraj, or real democracy, including Gram swaraj and village panchayats, during his whole public life. "The art and science of mobilizing the entire physical, economic, and spiritual resources of all in the service of the common good of all," was what democracy was defined as according to him. In an interview, he described the characteristics that swaraj leaders must possess, saying that the ideal swaraj is for everyone to attain dharma since in that case there would be no need for any representatives.

As early as 1934, he would write: "corruption and hypocrisy ought not to be the inevitable products of democracy as they undoubtedly are today; nor bulk a true test of democracy". He was acutely aware of the traps and corruption in parliamentary democracies, and he continued to lay stress on purification of the public life and political process.

A Humanistic Social Order:

Gandhian economics is normative and a way of achieving a non-violent, equitable, sustainable, progressive, and pleasant social order. Gandhi's vision of swaraj included all facets of human existence, including the crucial domain of "Political Economy." According to him, ethics and economics go hand in hand: "genuine ethics must simultaneously be good economics, just as all genuine ethics never militate against the greatest ethical norm. True economics, on the other hand, "stands for social justice; it promotes the benefit of all equally, including the weakest and is needed for moral existence"; while wrong economics "inculcates mammon worship and allows the powerful to acquire money at the cost of the vulnerable. In his booklet 'Sarvodaya' ('Welfare of everyone'), published in 1908, he had made his first significant comment on socio-economic order, paraphrasing John Ruskin's 'Unto This Last' (1860). He summarized his comprehension of the teachings of Ruskin's work as follows in his Autobiography:

1. "That the interests of an individual are reflected in those of the whole.
2. That everyone has the same right to make a living from their labor and that the worth of a lawyer's work is equal to that of a barber's.
3. That a life of labor is one that is worthwhile to live."

He provided the following definition of "real economics" in a lecture given to the Muir College Economic Society in Allahabad: "In a well-ordered society, the securing of one's livelihood should be and is found to be the simplest thing in the world. The lack of famine among its populace is, in fact, a better indicator of a nation's orderliness than the number of billionaires it boasts. This is actual economics.

Similar principles and values between Gandhi and Ruse

John Ruskin and Mahatma Gandhi both shared values and morals based on the notions of social justice, simplicity, and the welfare of all people. Their distinct ideas were built on these common ideals, which also served as the basis for their behavior and convictions. Listed below are some Gandhian and John Ruskin ethical principles in common:

1. **Simplicity and Non-materialism:** Gandhi and Ruskin both stressed the significance of living a simple, non-materialistic existence. They believed that excessive materialism and consumerism were harmful to both the well-being of the individual and the harmony of society. They both promoted the concept that genuine riches come from living a simple, contented life.
2. **Social Justice and Equality:** Social Justice and Equality: Both persons were ardent supporters of social justice and the equal treatment of all people. They attacked oppressive, exploitative, and unfair institutions. Gandhi's nonviolent approach and his efforts to end untouchability and prejudice in India demonstrated his dedication to social justice, while Ruskin's works, notably "Unto This Last," criticized the economic structures that fueled injustice.

3. **Human Dignity and Empathy:** Gandhi and Ruskin both thought that each and every person have an innate sense of dignity. They emphasized the value of compassion and empathy in all human relationships. Ruskin's focus on the moral and ethical aspects of life chimed with Gandhi's notion of "Ahimsa" (nonviolence) and his conviction in the inherent goodness of every individual.
4. **Service to Others:** Gandhi and Ruskin both promoted the notion of helping others and making a positive impact on society. They believed that people had a moral duty to utilize their skills and resources for the community's welfare and to help the less fortunate.
5. **Localism and community involvement:** Both individuals supported the concepts of localism and involvement. They valued robust, self-sufficient communities where residents took an active role in ensuring the welfare of their neighbors. Gandhi's support for cottage industries and village-based economics is consistent with Ruskin's idea of just, small-scale communities.
6. **Environmental Stewardship:** Gandhi and Ruskin agreed that environmental stewardship was important, despite the fact that this idea was more prevalent in conversations at the time. They underlined the importance of preserving the environment for future generations and living in peace with the natural world.
7. **Resistance to Exploitative Systems:** The notion of combating tyranny and injustice via moral and ethical methods underlies both Ruskin's criticism of exploitative economic systems and Gandhi's philosophy of nonviolent resistance (Satyagraha).
8. **Truth and Integrity:** Gandhi and Ruskin both put a great priority on candor and individual integrity. They held the opinion that people should maintain moral and ethical standards even in the face of difficulty.

In inference, John Ruskin and Mahatma Gandhi had values in common that focused on social justice, simplicity, empathy, and the welfare of all people. Their philosophical and pragmatic approaches to life, politics, and society were shaped by their common principles. They may have lived in various eras and environments, but their concepts have influenced debates on morality, social justice, and efforts to create a more compassionate and fair society [9], [10].

CONCLUSION

In conclusion, the importance of commons in modern society is fundamentally based on their moral and ethical components. The idea of the commons has significant moral and ethical ramifications that affect how resources are managed, accessed, and shared, whether it is used to refer to natural resources, cultural legacy, or information. First of all, commons uphold the ideals of justice and equality. They place emphasis on the concept that some resources, which are crucial for human welfare, ought to be available to all people in society rather than being monopolized or under the control of a select few. This is in line with moral principles that promote distributive fairness and the greater good. Second, commons emphasize the significance of sustainability and good management. In order to manage resources in a manner that assures their long-term sustainability for both present and future generations, it is important to consider their ethical component. This is consistent with intergenerational fairness and environmental ethics.

Additionally, commons encourage community involvement and democratic decision-making. A feeling of empowerment and self-determination are fostered through inclusive governance arrangements that enable people and communities to have a voice in resource management, which is supported by the ethical underpinning of commons. Furthermore, the protection of intellectual freedom and cultural legacy is often given top priority in commons. The notion of intellectual commons is supported by ethical concerns about cultural variety, the preservation of traditional knowledge, and the free flow of ideas. Discussions of the moral and ethical implications of commons in modern settings include digital commons, open-source movements, and the sharing economy. These trends show how moral principles of justice, collaboration, and conscientious resource usage continue to influence contemporary socio-economic and cultural paradigms.

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CHAPTER 10

ROLE OF THE INDIVIDUAL IN PRESERVING COMMONS

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ABSTRACT:

The crucial role that humans play in the preservation and sustainable management of commons—shared resources essential to the health of communities and ecosystems—is explored in this Chapter. It emphasizes the role of people in preserving these priceless resources for the benefit of current and future generations. The study looks at how people may take care of the commons, highlighting the value of awareness, involvement, and thoughtful decision-making. It talks about how it is morally required for people to think about how their activities may affect common resources, such as the environment, cultural legacy, and public places, in the long run. Additionally, this Chapter looks at real-world instances when people and grassroots groups have effectively pushed for the preservation and renewal of commons. It emphasizes the effectiveness of group efforts and the possibility for change among people who are committed to protecting these common resources. The Chapter also takes into account the difficulties that people can have while trying to protect common areas, such as problems with legislation, governance, and conflicting interests. It highlights the need for cooperative methods that include a variety of stakeholders in the administration of commons.

KEYWORDS:

Decentralization, Economic System, Gandhian Model, Non-Violence, Swadeshi.

INTRODUCTION

Simpleness, decentralization, self-sufficiency, collaboration, equality, non-violence, human values, self-sufficient village units, nationalization of basic industries, Swadeshi, and the trusteeship idea are the cornerstones of the Gandhian Economic Order. These will then address issues with labor, capital, production, distribution, profit, etc. We have been operating under a market-oriented, free economic system since 1991, but there are still unresolved issues and room for more development, necessitating the urgent search for an alternate approach to the current economic issues. "According to a number of economists, including Gunnar Myrdal and others, Gandhi's principles may go a long way toward resolving the socioeconomic issues that India and other developing nations face.

1. To determine if Gandhi's self-sufficient village economy may be used as a replacement for the current economic system.
2. To assess the Gandhian model of a self-sufficient village economy's applicability in the modern day.
3. To determine the connection between a self-sufficient village economy and steady economic expansion.
4. To provide a different approach for achieving balanced economic development.

Gandhi's ideas continue to be important now more than ever before since nationalization and privatization have both failed to address a number of issues including poverty, unemployment, inequality, environmental damage, and other issues. In order to address all of our issues, we must reconsider Gandhi's self-sufficient village economic model since growth programs based on science and technology are materialistic and not human-centric [1], [2].

Independent Village Economy

Gandhi foresaw the risks associated with the millions of people living in crowded cities. Urbanization's increasing concentration in towns and cities combined with the gap between the very affluent and very poor being increasingly wider has created an environment where crime, violence, and exploitation are commonplace aspects of urban life. Therefore, the Gandhian approach is for "every village to provide and use all its necessities and in addition produced a certain percentage as its contribution to the requirements of the cities."

Gandhi advocated for small-scale decentralized and cooperative organizations to counteract the negative effects of centralized enterprises. A way to end the concentration of economic power in a select few hands was via the decentralization of economic power through the growth of cottage and village enterprises. He objected to the widening wealth and income gaps brought on by the expansion of big business. People may enjoy the benefits of progress while maintaining social fairness; everyone has an equal chance to develop their capabilities and experience complete freedom.

Capitalist mode of production: According to Gandhi, the current techniques of distributing the output among many components are likewise violent. The method used aims to allocate a factor unit's share in line with the contribution that it has made. Naturally, this results in stark income disparities and leaves little room for other, less effective production units. One enjoys a lavish lifestyle, while the other goes hungry. This violent form of distribution need to be abandoned in favor of a nonviolent one where such financial disparities are unlikely to occur.

Gandhi firmly said, "I will not have the wealth of a few at the cost of the society. Currently, the system aids a tiny few in surviving off the exploitation of the majority. "I want the concentration of wealth, not in the hands of few, but in the hands of all," he said confidently. Today's technology only enables a select few to ride on the shoulders of millions.

Gandhi's viewpoint

The labour-intensive manner of manufacturing was the logical option for a fast fix to rural India's major issues with poverty, unemployment, and underemployment as well as his socioeconomic objectives for reaching self-sufficiency. The village industries would be dispersed throughout rural areas; the urban industries might be privately owned, but they wouldn't compete with the rural industries; and the heavy, basic, and nationally significant key industries would be managed by the state on a no profit, no loss basis. Minor and major industries are meant to complement one another. Gandhi advocated mass manufacturing via self-employment in small-town businesses [3], [4].

Trusteeship's relevance

Contrary to the capitalist system, the Gandhian principle of trusteeship forbids an owner from abusing his riches. Only the percentage of the money that is required for him to survive and is set by the government belongs to him. The Gandhian economic system works to transform the current man into a self-sufficient, good man who believes in non-violence and the dignity of labor, on the one hand, while simultaneously putting a check on exploitation and attacking the source of pain. According to Gandhi, "the wealthy who have accumulated excessive wealth should distribute it for maximising the welfare of the rest of the community." Actually, the whole community is entitled to the money. People with money should see themselves as the trustees. However, there should be no use of force to take their money. Their approval as trustees should ensure good utilization of their resources.

Swadeshi as a Replacement:

To defend the interests of the general populace, swadeshi thinking is required. The elite in the nation are completely obsessed with imported goods. They are now valued as status symbols. Such a mindset is unhealthy and will impede the advancement and development of the nation. We become slaves once again and lose our sense of ourselves. As a result, we must rekindle the Swadeshi spirit, promote the use of Indian products and resources, and advance indigenous technology. Consuming swadeshi is crucial to developing an independent economy. The cornerstone for rebuilding our economy should be the good aspects of Swadeshi. The Swadeshi philosophy is not founded on constrained and geographical considerations. All products created worldwide will be consumed locally if everyone uses locally produced commodities. Swadeshi is the idea of political, economic, administrative, and technical decentralization and variety, according to Dr. Bhole L.M. It necessitates, among other things, the creation and use of basic, gentle, labor-intensive, non-violent, human-faced, small-scale, decentralized, indigenous, local technologies for which very little transfer of technology across international borders is necessary. The issue of unemployment has not been properly addressed by contemporary progress. The loss of minor associated economic enterprises has also made the issues of underemployment and seasonal unemployment worse. In terms of both the amount and the quality of employment, Swadeshi would aid in resolving the issue of unemployment and underemployment [5], [6].

Sarvodaya:

The end objective of human development is achieved in two phases according to the Gandhian economic system. The first step involves achieving political independence, and the second involves achieving economic self-sufficiency (the necessities of life) via the revival of cottage and village enterprises that can guarantee a vitally important minimum level of income for every family. Therefore, swaraj will guarantee both political and economic independence throughout the first stages of growth. The second stage of development is a higher level characterized by a greater standard of living and equally favorable conditions for everyone's personal growth (Sarvodaya). In the same passage, Jayprakash Narayan says of Sarvodaya, "What we want is the construction of a society in which there would be no exploitation, absolute equality, and equal possibilities for each person to flourish. He went on to say A classless, casteless, and unemployed-free society is what Sarvodaya strives for. Sarvodaya is neither utopian nor naive.

It may be used in practice and is pragmatic. It seeks to lessen social inequality. The path of Sarvodaya is one of friendship, respect, and compassion for every human being. The goal of Sarvodaya is to establish a society free of caste, class, and exploitation, where each person and each group will have opportunities for full development. It would be made possible by the truth and non-violence.

Sarvodaya believes that human growth must include spiritual advancement as well as material advancement. The key components of Sarvodaya are social justice, equality, and a new social framework. The notion of justice can only be primarily moral and human in this situation, according to Justice Chandrashekhar Dharmadhikari. Living with dignity is a part of every man's birthright since human beings cannot live indecently. Social framework will be necessary for this goal in order to ensure fairness in all spheres of life. What Mahatma Gandhi referred to as "cent percent Swadeshi" is this. In this sense, he has mentioned seven social sins. According to Justice Chandrashekhar Dharmadhikari, scientific advancement has undoubtedly led to the development of ever-newer medicines and medical equipment that have increased man's life expectancy. However, more than "life-saving" medicines and devices, "life-taking" or lethal weaponry have also been developed. A social value is non-violence. No one should ever murder another human being. Vinoba had thus developed an equation that read:

$$\text{Science} + \text{Violence} = \text{Total Destruction.}$$

$$\text{Sarvodaya} = \text{Science} + \text{Nonviolence.}$$

This equation demonstrates how Sarvodaya is pertinent to contemporary society when compared to the current conditions. For some, Sarvodaya resembles a fantasy or utopian indulgence. Dr. InduTikekar has provided several reasons to counter this viewpoint [7], [8]. She claims that "the 'classless' and 'free from exploitation' society that will emerge after Sarvodaya cannot be called an indulgence in dream."

Growth and development: Gandhi had a highly open-minded view of what development was, including not just economic but also social and personal development. A formula for the Gandhian philosophy of development is as follows:

$$\text{Development} = \text{Economic progress} + \text{Sarvodaya.}$$

Economic progress without a positive impact on everyone's well-being is not at all a development. Gandhi believed that the focus of planning and policy should be on human resources. "I firmly believe that any such policy which uses only raw materials and ignores powerful human resources is merely a waste and human equality cannot be established in such a manner," he said. Gandhi's idea of development is focused on meeting everyone's fundamental necessities in the nation. Gandhi is unable to acknowledge that the nation has really earned wealth and freedom until unemployment and poverty are eliminated. According to Gandhi, "Real riches does not consist of jewelry and money, but rather in providing for appropriate food, clothing, and education, as well as in establishing healthy living circumstances for every one of us. Only when its inhabitants can readily generate enough money to fulfill their necessities can a nation be considered affluent and free.

Three phases of growth are shown in the Gandhian program. In order to provide more jobs and income and lower the degree of general poverty, the first stage of rural development aimed to rebuild the villages via the growth of local businesses and handicrafts (Khadi). Making the hamlet self-sufficient and independent was the main goal. Gandhi favored independence in all spheres. It would be required to do rid of the colonial framework and achieve Swaraj in the second stage of growth under Swaraj. This phase also attempted to decentralize in order to end the city-village divide. At this point, the workforce would arm the manufacturing equipment. The last level would include Sarvodaya, or the benefit of all social classes; their fundamental bodily requirements would be met, and there would be adequate room for their physical, mental, and spiritual growth. The idea of balanced development guides Gandhi's approach to development. It would be a phase of growth that was comprehensive and balanced.

The State's Function:

Gandhi defined political power as the ability to control the nation's affairs via duly elected officials. It is anticipated that eventually, national life would be so ideal that it will be self-regulating. However, Gandhi advocated reorganizing the current political order on the basis of non-violence and decentralization until the ideal condition of statelessness was attained. Gandhi was opposed to giving the government any significant responsibilities. He held the view that a casteless, classless, and stateless society would also be a fair one. He said, "I look up at an increase in the power of the state with the greatest fear because, while apparently doing well by minimizing exploitation, it does the greatest harm to mankind by destroying individuality, which lies at the root of all progress." To him, the concentration of power was violent and sinful. As a result, Gandhi favored a democratic system of administration based on non-violence and decentralization of authority, in which the individual is given priority over the state. Ram Rajya is what he termed it.

DISCUSSION

John Ruskin was renowned for spending his whole life adhering firmly to his ideals and values. His commitment to his values is evident in both his personal and professional life. John Ruskin upheld his principles and ideals in the following ways:

Schooling: Ruskin's parents, who instilled in him a sense of duty, responsibility, and moral principles, had a significant impact on his early schooling and intellectual development. His mother, Margaret Ruskin, supported his love of art and the outdoors, while his father, John James Ruskin, was a prosperous sherry importer and a devout Protestant. His moral compass was significantly shaped by these early influences.

Art and Nature: Ruskin's moral and ethical principles were entwined with his abiding love of both art and nature. He believed that moral guidance and spiritual inspiration may be found in both art and nature. He consistently argued for the moral and spiritual importance of both via his writings and critique of art.

Social Criticism: Ruskin was a vocal critic of the social and economic inequities of his day, especially in "Unto This Last" and "The Stones of Venice," two of his best-known works. By utilizing his position to speak out against capitalism's excesses, the exploitation of workers, and the disdain for the wellbeing of the average person, he upheld his ideals.

Service to Others: Ruskin actively participated in humanitarian endeavors to solve societal concerns. He founded the Guild of St. George, an organization devoted to advancing Ruskin's goals of craftsmanship, education, and social change, and contributed a significant amount of his income to philanthropic organizations.

Moral Living: Ruskin's devotion to his principles and beliefs was evident in his daily life. He avoided the excesses of money and consumerism, leading a simple and humble existence. He backed the Arts and Crafts Movement and the notion of meaningful, honest work because he thought that labor had moral value.

Localism and Community Engagement: Ruskin was an outspoken supporter of education, particularly for the working class. He continually advocated for the significance of education via his words and activities because he thought it was essential for both individual and society betterment.

Environmental Stewardship: Ruskin was also a forerunner in his understanding of the significance of environmental stewardship. By promoting the preservation of natural landscapes and an amicable coexistence with the environment, he upheld his principles.

Consistency in opinions: Despite the fact that his opinions and principles sometimes clashed with those of the larger community, Ruskin never wavered in them during the course of his life. For the sake of practicality or popularity, he did not compromise his moral standards.

It's crucial to remember that Ruskin had many difficulties personally in maintaining his beliefs and ideals. In his final years, his mental condition worsened and his work grew increasingly unpredictable. But even today, people and groups that value social justice, environmental protection, and the moral aspects of life continue to be inspired by his early works and the long-lasting influence of his ideas on art, society, and ethics [1], [2], [9], [10].

CONCLUSION

In light of today's issues with resource depletion, environmental degradation, and the deterioration of shared cultural and intellectual legacy, the individual's responsibility in protecting commons is of utmost significance. Individual decisions and actions directly affect the status of the commons, and accepting this responsibility is essential to preserving these shared resources for both the present and the future. First off, people are essential to the sustainable management of natural commons including fisheries, forests, and water. These essential resources may be preserved to a considerable extent by sustainable practices, responsible consumption, and personal conservation efforts. Second, each person's contribution to safeguarding intellectual and cultural commons is crucial. Individuals may act morally to maintain the availability of these commons by upholding intellectual property rights, supporting open-source projects, and sharing knowledge and cultural heritage responsibly. Additionally, people have the authority to promote legislative measures that safeguard and maintain commons. The common good and the long-term sustainability of shared resources may be prioritized by policies adopted as a result of grassroots movements, community organization, and public involvement. Additionally, individual deeds and lifestyle decisions may ease the burden on

commons. A dedication to simplicity and frugality, informed consumer choices, and sustainable consumption may all assist to lessen resource overuse and overexploitation. Additionally, social and cultural values are included in the ethical aspect of human responsibility for maintaining commons. The preservation of cultural commons and the promotion of cross-cultural understanding are both aided by respecting the variety of cultures, customs, and languages.

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CHAPTER 11

A BRIEF DISCUSSION ON COMMONS AND SUSTAINABLE DEVELOPMENT

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ABSTRACT:

The intersection of the commons idea and sustainability principles as expressed in the works of Mahatma Gandhi and John Ruskin is explored in this Chapter. Although they lived in different times, Gandhi and Ruskin both shared a commitment to social and environmental responsibility and provided timeless insights on the connection between commons and sustainable development. Through an analysis of Gandhi and Ruskin's texts, the study investigates the resonance of commons within the sustainability rhetoric. It demonstrates how their focus on simplicity, fair resource distribution, and local self-sufficiency meshes well with current sustainable development ideas. Additionally, this Chapter explores real-world examples of the commons-sustainability nexus, including Gandhian and Ruskinan eco-artisanal production, community-led environmental conservation initiatives, sustainable agriculture, and eco-friendly handcraft manufacture. Additionally, the Chapter highlights the potential for commons-based initiatives to solve problems with climate change, resource depletion, and social fairness while taking into account the concepts' continuing relevance in the context of current global sustainability difficulties.

KEYWORDS:

Environmental Sustainability, Global Sustainability, Globalization, Modern Environmental Movement, Sustainable Development.

INTRODUCTION

The most pressing problem facing us all is environmental sustainability, with which we are all intimately connected. The capacity of the environment to regenerate and the ability of humans to maintain control over their living situations are both examples of environmental sustainability. Sustainable development can be defined as a process for enhancing the variety of opportunities that will enable individual people and communities to realize their aspirations and full potential over a sustained period of time, while maintaining the resilience of economic, social, and environmental systems. According to the 1987 Brundtland Report, sustainability is "Meeting the needs of the present generation without compromising the ability of future generations to meet their needs." As seen by the triangle, the idea has developed to include the three key perspectives of economic, social, and environmental [1], [2].

Each point of view refers to a system (and a domain) with unique goals and forces at work. The economy is essentially designed to promote human wellbeing, mostly through boosting consumption of commodities and services. The integrity and resilience of ecological systems are

the primary concerns of the environmental domain. The social domain places a strong emphasis on improving interpersonal connections and achieving ambitions on both a personal and collective level. In other words, improving the potential for improving the economic, social, and ecological systems is necessary for sustainable development. Resilience and sustainability will rise when adaptive capability is improved.

Modern Environmental Movement: Prior to the 1960s, there were no organized efforts undertaken to preserve the environment and ensure its survival. The globe experienced an oil crisis in the 1970s and a debt crisis in the 1980s on a global scale. However, radical cultural movements that were attempts by people to take charge of and comprehend the effects of their behavior gave rise to the first ecological movements. The ecological movement evolved into a political movement in the 1970s as people realized that the demands of ecology constituted a value that cut beyond national boundaries rather than being just sectorial and local desires. The following are some examples of international initiatives done to promote environmental sustainability:

1. The first environmental incident to really have an influence on society and culture occurred in 1970. An earth day was chosen as a way to highlight environmental destruction.
2. 1972 - The Club of Rome released a study titled "Limits to Growth" during the Stockholm Conference. It aimed to balance warnings that serious repercussions would result from the then-current trends, putting a purposeful controlled halt to expansion, with optimism in human capacity to innovate and overcome environmental and demographic concerns.
3. At a time when political leaders appeared more preoccupied with the cold war and ideological posturing than addressing issues of global poverty, inequality, human rights and justice, and resource depletion, the Brandt Commission published its "North-South; A Programme For Survival" in 1980, firmly establishing political responsibility for human survival. The primary goal of development, according to the commission, should be to enable self-fulfillment and collaborative innovation in the use of a country's productive resources and its full human potential.
4. The World Commission for Environment and Development began its work in 1983.
5. 1987 - The Brundtland Commission's report, titled "Our Common Future," laid out the constraints placed on natural resources by modern technology and societal structures, as well as the biosphere's capacity to absorb their impacts. For the first time, it provided a definition of sustainable development that recognized an appropriate political, economic, social, technical, international, administrative, and production system with coherence and the ability to self-correct. The recognition that a change in perspective from "growth on environment" to "environment on growth" is required to avoid a worldwide disaster.
6. The 1992 Rio de Janeiro Earth Summit resulted in a number of accords, including the "Rio Declaration" on environment and development, the "Framework Convention on Climate Change," the "Convention on Biological Diversity," and an agreement known as "Agenda 21." It raised awareness of how modern consumer habits have harmed the environment.

7. The United Nations Framework Convention on Climate Change enacted the Kyoto Protocol in 1997 in an effort to make it legally enforceable to address climate change in its member nations. The Protocol calls for a 5.2% decrease in greenhouse gas emissions by 2012 compared to 1990 levels.
8. According to 'The Living Planet' research from 2006, the western cultures' way of existence upset the delicate equilibrium of the planet earth.
9. 2007-2008: "Climate change calls into question the enlightenment principle that human progress will make the future look better than the past," said the Human Development Report 2007-2008 under the topic Fighting Climate Change: Human Solidarity in a Divided World. Desperate efforts are being made to find a way to decarbonize the environment and restore the climate of pre-industrial times.

In a book "Making Globalization Work," writer said that in a globalized world, western countries prioritized material goals above environmental concerns. He also claimed that deforestation and hydrocarbons account for the remaining 20% of global warming. The ozone layer and the earth's ability to support life would both suffer irreparable harm if vehicles, freezers, and air conditioning were merged [3], [4].

DISCUSSION

Gandhi's view on environmental sustainability and development

In Mahatma Gandhi's view, man should be at the center of every development plan. We must adopt a long-term perspective on growth since prosperity is also something we owe to. The utilization of natural resources by man must be wise. Nudging the ecological equilibrium is not advisable. Instead of trying to create islands of riches amid a sea of poverty, the goal should be to improve living conditions and fight against poverty. The whole value change in production, consumption, habits, and political institutions is also mirrored in Gandhi's beliefs. It emphasizes the importance of each person's moral duty at the individual, societal, national, and global levels.

Gandhi focused his community-centered approach to sustainability on "bettering human life" and "ensuring the fulfillment of basic needs of all human needs" because he believed in Sarvodaya, which meant the welfare of everyone. Gandhi believed that in order to achieve the ultimate aim of protecting human welfare from all forms of exploitation, human dignity must be developed. Gandhi was an unstructured environmentalist and a mass-market economist. We receive his logically constructed environmentally sustainable development model even though he did not provide a structured model of environmental preservation and sustainable development that connected all of his ideas.

Gandhi spoke in favor of distributing power more evenly throughout society. He represented "Swaraj" at the individual, "Gram Samaj" at the local, and "Sarvodaya" at the universal levels. He thought that the people had the real power. A global cooperative that is mutually interdependent contributes to the creation of a lovely environment [5], [6]. His idea of trusteeship is for Sarvodaya. Every member of the society serves as the trustee for the wealth created by everyone's combined work. In order to create a better society, it therefore rejects the chase and accumulation of money on an individual basis and turns it into the wealth of everyone.

He anticipated that the trusteeship would lead to non-violent, non-exploitative socioeconomic interactions and development models built on production systems focused on the preservation of nature. His holistic paradigm for sustainable development places emphasis on the holistic growth of the person and society in connection to environment. The ethical perspective, in which the person is at the center, served as the foundation for all of this thought. When internal transformation occurs, external change naturally follows. The present era seems to be demanding a legal transition from the consumption society to the conservation society.

He discussed the perils of uncontrolled and careless industrialization in *Hind Swaraj* (1909), arguing that theories of sustainable development should take the place of growth-oriented ideas to ensure the peaceful coexistence of humans and ecosystems. An international idea known as sustainable development demonstrates how people and the environment are intertwined. It implies a way of life; hence it is a movement.

It includes everyone in society taking an active role. Decentralization of industries, labor-intensive technology, self-help, and self-reliance are the qualitative aims of a fulfilling meaningful existence [7], [8]. Gandhi declared in "*Hind Swaraj*" in the first decade of the 20th century that an unrelenting pursuit of material goods and services and a civilization driven by an endless proliferation of wants are "Satanic" and defined civilization in terms of the preferences of duties; "adherence to moralities and exercise of restraint," thereby limiting greed.

After the first "Satyagraha," *Hind Swaraj* was adopted as the manifesto for sustainable development. It evolved into a movement against the abuses of contemporary western culture for eight years (1906–1914). It had the ambitious and caring goal of preserving the environment in a much larger meaning. A strategy based on equality and justice as well as the coexistence of different cultures and civilizations is necessary for humankind and environment to live in harmony.

Gandhi coined the term "Economy of Nature" in 1911, which highlights the sensitivity and greater comprehension of human activities in relation to ecology. In 1928, he declared, "God forbid that India should even take to industrialization after the manner of the west. If the entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts." His words seem particularly relevant today as the world fights to survive in the face of unprecedented global warming and climate change.

1930 DandiYatra

Gandhi used a novel approach to defend the rights of the average person to natural resources, among which salt is the most fundamental and important. If we examine the DandiYatra from the perspective of the independence movement, its overarching goal was to liberate the globe from the monster hunger of materialism. This deed, combined with his well-known quote, "Earth has enough resources for everyone's needs but not for anybody's greed," will always have an impression on people's thoughts.

Energy emergency

Global warming has been caused by increased usage of coal, oil, and gas. Food production shortages and increased water demand are projected to follow from the growing use of biodiesel and ethanol made from maize and sugarcane. All of this is the result of careless use of nonrenewable natural resources. India is similarly vulnerable to the whims of the oil market and fluctuating prices. Bapu demonstrates how to reduce desires in this manner. Someone brought oranges for Bapu on a motorcycle during the Dandi March. When given the option to walk instead of use a motorbike, Bapu rejected the offer of oranges.

Water Issues:

The two primary issues in today's world are water shortage and water pollution. The key challenges that need to be addressed at the government level are deforestation, diminishing water levels, and declining water tables. Sixty years ago, Gandhi was fully aware of all these issues. Drought occurred in the Gujarati area of Kathiawar during the independence fight. Gandhi requested the planting of trees because he was aware that widespread afforestation may be a successful strategy to address the water issue. In 1947, he made the argument that water harvesting for irrigation was necessary to prevent famines and food shortages during a prayer gathering in Delhi. In 2006, the S. Swaminathan Committee. Gandhi was this much in advance of his time. Gandhi's importance to the environmental sustainability movement is explained by Germany's decision to create the Green party and promote legislation that support nature preservation. Mrs. Patra Kelly, one of the party's founders, did a fantastic job of encapsulating the Mahatma's influence. According to her, "in a specific area of our work, we have been greatly inspired by our Mahatma Gandhi, namely in our belief that lifestyle and method of production, which depend on an endless supply of raw materials and use those raw materials lavishly, also provide motive force for violent appropriation of raw materials from other parties." As part of a lifestyle and economy that is environmentally conscious, responsible raw material usage, however, lowers the likelihood that violent policies will be implemented. This supports the need for policies that consistently promote nature preservation.

In order to address environmental issues, socio-economic, political, and ecological themes are brought together in sustainable development. The study of ecology is intended to deal with the systematic relationships between plants, animals, and their habitats and environments. In addition to being a movement and a vision, sustainable development is not only a philosophy. As an ideology, it has called our attention to the need for global responsibility and shown how closely connected people are to the environment. It urges everyone in society to actively participate and offers a way of life as a movement [9].

Action items to protect the environment:

Everyone in the global economy is focused on wealth generation and accumulation. But we must adjust the way we think about generating wealth. Gandhi's idea of containment of desires should serve as the foundation for a new economic system. Only the devastation of Mother Earth may result from greed. We must adjust our perspective and strategy. We must adopt a more tolerant mentality in order to make our planet a safe place for everyone to live. We must adopt new, more

equitable strategies for generating wealth. Such methods won't damage the environment. Keep in mind that objectives do not justify tactics. A more favorable global order may be ensured by economic philosophy based on human concern. Gandhi underlined that the foundation of economic policy must be the generation of wealth via more equitable methods and without jeopardizing sustainable development. Our guiding principles should be lofty thinking and simple living. Gandhian principles emphasize spirituality and a wholistic perspective. Its nature is inclusive. Let's examine it. Let's preserve the planet so that we may be saved in turn. Human greed, which always trying to get more by exploitation more, will exhaust the resources. We won't realize how cruel we have been to our children and the next generation until all of the resources are gone and the world is reduced to a desolate wasteland. We must oppose activities that are not sustainable. Only the necessary quantity of food should be consumed since wasting food increases methane production. Today's way of life is utterly unsustainable. We ride in a cool automobile and then go for a brisk stroll to cool down. We enlist the help of others to carry our luggage, and then we work out to burn off the excess calories! If you can't alter your circumstances, try changing your mindset. We must reverse our harmful habits. Reducing, reusing, and recycling must be practiced. The Earth's carrying capacity is limited. We are burdening it disproportionately. Adopt a straightforward, amiable attitude to the environment. Laws are not necessary for good people to follow since they are self-disciplined and make intelligent decisions on their own. Carpooling could be the most practical strategy to use in order to save energy and oil supplies. Simple water use practices combined with extreme caution and attention may result in water savings. It's essential to use unconventional energy sources significantly more. As human beings, we must thus find solutions and learn new things. Our riches are in our capacity to act [3], [6].

Mahatma Gandhi advocated for making everyone fit for survival, which is in direct opposition to the widespread acceptance of market reforms based on demand and supply that largely prioritize "survival of the fittest." Technology-driven commercial concerns may build a gulf between the "haves and have-nots," dividing the globe according to each group's relative economic power. Although change is inevitable, it is important to understand what needs to change, how much change should occur, and what the potential costs of this change could be. Unplanned adjustments might have terrible repercussions. Unless growth is inclusive and the difference between agricultural and industry, villages and cities is minimized, GDP and market indexes may sometimes be deceptive and even useless. There cannot be sustainable peace and pleasure until a fair playing field is created and the sentiments and ambitions of everyone are taken care of.

Common Gandhian and Ruskinian perspectives on sustainable development

John Ruskin and Mahatma Gandhi both had the same viewpoint on sustainable development, despite the fact that they were active during quite different times and environments. Their perspectives concur in a number of crucial ways:

Localism is stressed: Both Gandhi and Ruskin valued independent communities and strong local economies. Decentralized production and consumption were promoted, with a focus on local communities generating their own items and addressing their own needs. With this strategy, sustainability is promoted and reliance on distant resources is decreased.

Small-Scale Production: Both philosophers advocated for decentralized, small-scale production techniques, especially in rural regions. Gandhi's backing for cottage industries and Ruskin's advocacy for handicrafts and artisanal manufacturing were indications of their conviction that these practices are more environmentally and socially responsible than extensive industrialization.

Environmental Stewardship: Gandhi and Ruskin both understood the significance of ethical environmental behavior. They highlighted the need of preserving the environment from overuse and deterioration and of living in peace with nature. Their perspectives on ecological sustainability foreshadowed contemporary worries about ecological balance.

Simplicity and Non-materialism: Gandhi and Ruskin both rejected excessive materialism and commercialization. They both valued simplicity and non-materialism. They believed that a sustainable society shouldn't be based on unending consumption but rather should put an emphasis on simplicity and satisfaction, lessening the demand on the environment.

Human-Centered Development: Both philosophers strongly stressed the need of promoting the welfare of people and communities. They believed that human needs, social fairness, and the dignity of all individuals should come first in sustainable development. This viewpoint contrasts with development theories that place the most value on economic growth or profit.

Social and Economic Equity: Equity in both social and economic spheres: Gandhi and Ruskin opposed unjust economic structures. They believed that equitable distribution of the advantages of progress should be the goal of sustainable development, with a focus on reducing social and economic inequalities.

Community Engagement: Both individuals agreed that communities need to participate actively in the decision-making and development processes. They supported community-based approaches to development because they considered local communities as crucial participants in sustainable development programs.

Respect for Traditional Knowledge: Gandhi and Ruskin often placed a higher value on traditional knowledge and skills than they did on contemporary industrial techniques. They felt that through conserving cultural and ecological variety, preserving and supporting traditional practices might support sustainable development.

Ethics: Gandhi and Ruskin both highlighted the ethical aspects of progress. They believed that moral ideals and a dedication to social fairness, human rights, and environmental responsibility should serve as the foundation for all forms of growth.

Although Gandhi and Ruskin expressed their views on sustainable development in the 19th and 20th centuries, respectively, their fundamental ideas are still relevant in today's discussions about sustainability, responsible development, and the necessity of putting the needs of people and the environment ahead of profit and unchecked growth. In the modern world, their ethical and holistic approaches to development are still important and relevant [9], [10].

CONCLUSION

In conclusion, sustainability's guiding principles are perfectly aligned with the idea of the commons as it is presented in the works of both Mahatma Gandhi and John Ruskin. Despite coming from diverse historical periods and cultural settings, their works show a deep concern for the fair distribution of resources, prudent management, and the welfare of the current and coming generations. First, Gandhi and Ruskin both stressed the moral implications of resource management. They understood that ensuring that everyone has access to resources and that they be used responsibly is not only morally just, but also crucial for preserving communities and civilizations. Second, the idea of the commons is intrinsically supportive of local empowerment and participation, both of which are essential to sustainability. Both philosophers support decentralized resource management because it enables communities to make choices that are in line with their particular needs and circumstances, which fosters resilience and independence. Additionally, commons support the three sustainability pillars of economic, social, and environmental sustainability. In line with the principles of sustainable development, they place emphasis on the need of striking a balance between economic activity and social fairness and environmental preservation.

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CHAPTER 12

A BRIEF DISCUSSION ON ROLE OF COMMONS IN NONVIOLENT RESISTANCE

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ABSTRACT:

This Chapter explores Mahatma Gandhi's strategic and symbolic use of the common's notion as a potent weapon in the nonviolent resistance toolbox throughout India's fight against colonial tyranny. Gandhi's innovative use of commons concepts served as a source of inspiration for oppressed people all over the globe as well as a way to challenge British colonial control. The essay looks at how Gandhi used the idea of the commons to oppose colonial exploitation. It emphasizes his focus on independence via the creation of khadi (hand-spun fabric) and village enterprises, which not only sought economic independence but also served as a symbol of rebellion against British-imposed economic institutions. This Chapter also explores the larger effects of Gandhi's commons-based tactics, such as the Salt March and the encouragement of intercommunal harmony via shared resources, on India's war for freedom. It emphasizes how these campaigns inspired millions of people and showed the effectiveness of peaceful resistance based on commons-based ideals.

KEYWORDS:

Gandhism, Nationalist Conflicts, Nonviolence, Russian Revolutions, Sentimentalism.

INTRODUCTION

Gandhi never referred to himself as a prophet or even a philosopher. There was only one Gandhian, he added, a flawed one at that, himself, and he cautioned that there was no such thing as Gandhism, adding that he did not want to leave any cult in my wake. Gandhi saw the nonviolent nature of the Indian liberation struggle as its true importance. If the Indian National Congress had embraced Satyagraha and committed to nonviolence, he wouldn't have been interested in it. In addition to the fact that an unarmed people had little chance of success in an armed rebellion, he opposed violence because he saw it as a crude tool that produced more problems than it resolved and left a trail of animosity and bitterness that made true reconciliation nearly impossible.

Gandhi's adversaries in India and Britain found this focus on nonviolence disconcerting, albeit for different reasons. Nonviolence was a disguise to the former, pure sentimentalism to the latter. The claims of nonviolence were more important to the British, who tended to see the Indian fight through the lens of European history, than the unusually nonviolent character of Gandhi's efforts. It was obvious to the radical Indian politicians who had read up on the history of the Italian and Irish nationalist struggles, the French and Russian revolutions, and other nationalist conflicts that force would only succumb to force, and that it was foolish to pass up opportunities and forgo

tactical advantages for ethical considerations rather than political ones [1], [2]. Gandhi's entire devotion to nonviolence caused a chasm between him and India's educated elite, which could only sometimes be filled at times of tremendous political fervor. Few people, even among his closest associates, were willing to follow his nonviolent philosophy all the way to the end: to unilaterally disarm in a militarily advanced world, to abolish the police and the armed forces, and to decentralize government to the point where the state would "wither away." Nehru, Patel, and others tasked with setting up the government of an independent India did not contest the supremacy of the nonviolence concept as stated by their leader, but they also did not consider its applicability in actual politics. The bulk of the members of the Indian Constituent Assembly were either loyal to Gandhi or held him in high regard, but the constitution that resulted from their labors in 1949 was more based on the parliamentary system used in the West than on Gandhi's ideas. Gandhi's idea of "self-reliant village republics" cannot be claimed to have been reflected in the growth of the Indian economy during the last 40 years. On the other hand, it shows signs of deliberate attempts to start an Indian industrial revolution [3], [4].

The humanistic qualities instilled by the Mahatma were deeply ingrained in Jawaharlal Nehru, Gandhi's "political heir". The "Walking Saint" VinobaBhave, who avoided politics and administration, was the one who spoke Gandhi's language after his death. Bhave'sBhoodan (land gift) Movement was intended to be both a tool for land reform and a vehicle for spiritual rejuvenation. The campaign never fully escalated into a social revolution by consent, despite the fact that more than five million acres of land were granted to the landless. This was due in part to the fact that VinobaBhave lacked Gandhi's extraordinary talent for mobilizing the populace for a national crusade and in part to the fact that in independent India, people tended to look to the government rather than rely on selfless and cooperative effort to bring about social reforms.

VinobaBhave, a representative from India, claimed that "Gandhi's times" were "the first pale dawn of the sun of Satyagraha" at the United Nations shortly after Gandhi's death in 1948. Forty years after Gandhi's passing, this optimism would appear to have been too high-pitched. Gandhi's beliefs would seem to be violated by the contemporary ways in which his methods have been used, even in the country where he was born. And the globe has been gripped by a string of conflicts that have left a never-ending path of blood and resentment in places like South Africa, the Middle East, Vietnam, Korea, the Congo, and the Congo. The threat of a thermonuclear conflict and its immeasurable dangers still looms over humanity. Gandhi's methods and ideals could provide a path out of this situation. Not long ago, Arthur Koestler characterized Gandhi's attitude as one of "passive submission to bayonetting and raping, to villages without sewage, septic childhoods, and trachoma." Such a judgment is obviously completely inconsistent with the tenacity with which he fought the British Raj. Unfortunately, his motivations and tactics are frequently misunderstood, and not only by mobs in the street. He promoted nonviolence because he believed it to be a crude and ultimately worthless weapon, not because it provided an easy solution. His aversion to violence was a conscious decision, not a result of necessity.

"On your side you have all the mighty forces of the modern State, arms, money, a controlled press, and all the rest. On my side, I have nothing but my conviction of right and truth, the unquenchable spirit of man, who is prepared to die for his convictions than submit to your brute

force. I have my comrades in armlessness. Here we stand; we are the nonviolent resistance [5], [6]. Gandhi refused to draw the simplistic distinction between "good" and "bad" people. He was persuaded that every person, even "enemies," included a shred of decency: there were only wicked deeds, not really evil people. His Satyagraha strategy was intended to mobilize forces that could lead to the opponent's conversion rather than to compel him. Gandhi's strategy, which depended on persuasion and compromise, did not always yield results right away, but they were probably more lasting since they were achieved peacefully. The rate of social change through the nonviolent technique was not actually likely to be much slower than that achieved by violent methods; it was definitely faster than that expected from the normal functioning of institutions which tended to fossilize and preserve the status quo.

Gandhi did not believe that fundamental changes to the social structure could be made immediately. He also refrained from believing that devout prayers and kind words would be enough to pave the way for a new system. Blaming the opposition or lamenting the circumstances of one's lot in life was insufficient. It was the obligation of the Satyagrahi to never feel powerless, despite the overwhelming odds. He should have started with himself as a minimum. If he wanted to bring peace to a troubled neighborhood, he could walk through it, getting inside the heads and hearts of those who were experiencing the ordeal. If an old evil like untouchability was to be fought, what could be a more potent sign of defiance for a reformer than to adopt an untouchable child? If the goal was to overthrow foreign authority, why not behave as if the nation was already free, disregard the foreign rulers, and create substitute institutions to organize the populace's spontaneous, productive, and cooperative effort? Why not start today by behaving gently toward your next-door neighbor, going above and above to understand him, and winning him over if global peace is the goal?

Gandhi's approach to social and political issues was very realistic, despite the fact that he may have come off to me as a doe-eyed idealist. He had a strong mystical inclination, yet even his mysticism didn't appear very ethereal. He had neither heavenly visions nor trance-induced dreams; instead, when "the still small voice" came to him, it often instructed him on how to resolve a conflict between two feuding groups or battle a societal problem. Gandhi's religious journey did not take him away from his position in public affairs; on the contrary, it provided him the endurance to play it more skillfully. He believed that authentic religion required one to live in the difficult environment of political and social life. It was not enough to just read the Bible, analyze old literature, or even practice cloistered virtue. Gandhi advocated for his people in South Africa and India through nonviolent means, but he did not see it just as a tool in the arsenal of Indian nationalism. However, he also developed it as a tool for making amends and settling disputes between competing groups, races, and countries.

It is a remarkable contradiction that Gandhi was free from the stain of limited nationalism while being the strongest and maybe most effective leader of the rebellion against colonialism in our time. He said that "the better mind of the world desires today, not absolutely independent states, warring one against another, but a federation of independent, of friendly interdependent states" as early as 1924. He had already converted to the view that nation-state aggression must be fully rejected before the First World War exposed the devastating repercussions of the union of

industrialism and nationalism [7], [8]. A caricature in the *Star* from 1931, on his visit to England, showed him in a loincloth beside Mussolini, Hitler, de Valera, and Stalin, who were each wearing a black, brown, green, or red shirt. In addition to being physically accurate, the statement "And he isn't wearing any blooming' shirt at all" was also symbolically accurate. For a nonviolent guy who believed in the fraternity of man, there was no arbitrary classification of countries as good or evil, friends or foes. Gandhi made a distinction between the nations who perpetrated violence and those that were the victims, notwithstanding this. Satyagraha was created with the dual goals of combating injustice and eschewing violence, since his own life had been one continuous battle against the forces of violence.

Gandhi had reaffirmed his belief in nonviolence throughout the years leading up to the Second World War, when the tide of Nazi and Fascist aggression was persistently moving ahead, and he had advocated it to the weaker nations who were living in constant fear of being overpowered by greater force. He preached the peaceful response to military aggression and political oppression via the pages of his weekly newspaper, the *Harijan*. He counseled the weaker countries to oppose the invader without resorting to violence instead of strengthening their combat capacity. There is no courage stronger than a determined rejection, Gandhi advised the unfortunate Czechs as Czechoslovakia was blackmailed into capitulation in September 1938. To submit to an earthly force, regardless of how powerful, and to do so without bitterness of soul and with the complete assurance that only the spirit lives and nothing else does [9], [10].

Gandhi's response was evocative when the first atomic bombs detonated over Hiroshima and Nagasaki seven years later: "I did not move a muscle. On the contrary, I said to myself that unless now the adopts nonviolence, it will spell certain suicide for mankind." Over the past forty years, it has become increasingly obvious that the irony of the very perfection of the weapons of war rendering them useless as arbiters between nations. The fact is that with the weapons of mass destruction that are available now, to attack another nation is tantamount to attacking oneself. The atomic stockpiles that the major nuclear powers have already built up are capable of destroying civilization as we know it several times over, and peace has been precariously preserved by, what has been grimly termed, "the balance of atomic terror." This is a painful fact that has been kept at home by long-held mental patterns. Einstein lamented, "This splitting of the atoms has changed everything, save our ways of thinking, and so we head for unparalleled catastrophe."

Gandhi's doctrine of nonviolence is no longer only a moral precept; it is now a need. Thirty years ago, the counsel he provided to the unfortunate Abyssinians and Czechs in the last years before World War II could have looked idealistic. It seems basic sense now. Even even stoic military planners, like Sir Stephen King-Hall, have started to regard Gandhi's approach as a potential substitute for suicidal violence. Gandhi would have been the first to contest that his approach provided an immediate or all-encompassing solution for global peace. His approach may almost infinitely evolve to fit new circumstances in a world that is changing. "Applied nonviolence" could be current at the same time. The lives-and-deaths of Chief Lithuli and Dr. Martin Luther King have shown that there is nothing esoteric about nonviolence, restricting it to a certain nation or a particular moment. stage of growth "as the invention of electricity was in the days of Edison

and Marconi." As a matter of fact, Tagore, Gandhi's esteemed contemporaries and friends, foretells that the West will accept Gandhi before the East because "the West has gone through the cycle of dependence on force and material things of life and has become disillusioned. They want a return to the spirit. The East has not yet gone through materialism and therefore has not become so disillusioned."

Gandhi and Nonviolent Resistance

Mohandas K. Gandhi was born in 1869 into a Hindu merchant family and is often referred to as Mahatma, the Great Soul. His fervently religious mother's Hinduism and Jainism had a big impact on him. She instilled in him a commitment to non-violence, vegetarianism, purifying fasting, and respect for all world faiths. Gandhi travelled to England in 1888 to pursue his legal education. His first work prompted him to go to South Africa for an Indian firm. All members of the colored community were subject to discrimination by the dominant white Boers, who were Dutch settlers. Gandhi was forced to sit in a third-class carriage despite having a first-class ticket; when he refused, authorities had to remove him off the train.

The incident altered his life. Gandhi became a vocal opponent of the anti-discrimination laws in South Africa. Gandhi and many other Indians refused to follow the law when the Boer assembly enacted a measure demanding that all Indians register with the police and submit to fingerprinting. The first of many times he would be jailed for defying what he saw to be unfair laws led to his arrest and imprisonment. Gandhi read the essay "Civil Disobedience" by American author Henry David Thoreau when he was incarcerated. Gandhi favored the Sanskrit word *satyagraha* (devotion to truth), but he used the phrase "civil disobedience" to refer to his nonviolent approach of refusing to support injustice. After being freed, he continued to oppose the registration legislation by encouraging strikes by workers and planning a large nonviolent march. The Boer administration finally consented to repeal the registration law's most contentious provisions.

Gandhi returned to India in 1914 after spending twenty years in South Africa. Gandhi had already achieved fame when he returned. Gandhi spent the remainder of his life fighting against what he saw as India's three greatest ills. One was British control, which Gandhi said caused the Indian people to be destitute. Hindu-Muslim division brought on by long-standing religious hostility was the second evil. Untouchables, those Indians born into the lowest social class, endured extreme prejudice. The final atrocity was the Hindu custom of designating millions of Indians as a caste of "untouchables."

Gandhi advocated for strikes and other forms of nonviolent civil disobedience after World War I because he believed that Britain would offer India freedom. Gandhi demanded that Indians continue to be non-violent even while the British sometimes retaliated violently. Gandhi's plea was heeded by many. However, as the campaign gained momentum, some Indian communities began to riot. Gandhi proclaimed peace and stopped the demonstrations. Gandhi was harshly criticized by other nationalists, but he insisted on leading a nonviolent campaign. Gandhi spent a lot of time in prison. When he was in court, he said, "In my humble opinion, non-cooperation with evil is as much a duty as is cooperation with good." After being freed, he continued to

organize non-violent demonstrations [11]. How Hindus and Muslims will share power became a challenge after India attained independence. Violence erupted out of mistrust. Gandhi advocated for harmony and tolerance. He supported keeping India as a single, united country rather than separating it into Hindu and Muslim states. Gandhi was absent when British, Hindu, and Muslim political figures came to an agreement for independence in May 1947. As a result, Pakistan became a Muslim country while India was controlled by Hindus. Around the time of India's Independence Day (August 15, 1947), there was a nationwide uprising of Hindu and Muslim rape, murder, and looting. Hindus and Muslims in their millions deserted their homes and entered Pakistan or India.

Gandhi said he would refrain from eating until "a reunion of hearts of all communities" had been accomplished. Old and gradually deteriorating, he continued to fast until Muslim and Hindu officials came to him and offered to make peace. Gandhi was assassinated a few days later by gunfire. The killer was a Hindu who thought Gandhi had betrayed Hinduism by siding with the Muslims. Gandhi and others, such as Martin Luther King Jr., fought injustice without resorting to force. Gandhi reportedly said, "The acid test of non-violence is that there is no rancor left behind and, in the end, the foes are made into friends.

DISCUSSION

As a nationalist leader fusion

Gandhi remained uncertainly on the edge of Indian politics for the next three years, refusing to take part in any political movement, aiding the British war effort, and even recruiting recruits for the British Indian Army. At the same time, he was unafraid to criticize British officials for any instances of snobbery and to voice the complaints of the long-suffering peasants in Gujarat and Bihar. However, by February 1919, the British had insisted on passing the Rowlatt Acts, which allowed the government to detain anybody accused of sedition without a trial, despite considerable Indian resistance. Gandhi ultimately declared a satyagraha fight after being pushed and displayed a feeling of alienation from the British rule. As a consequence, the subcontinent saw a veritable political earthquake in the spring of 1919. He was forced to hold back because of the subsequent violent uprisings, most notably the Massacre of Amritsar, which saw almost 400 Indians killed by British-led forces when they were gathering in an open area in Amritsar, in the Punjab region (now in Punjab state). But after being irreparably alienated by British insensitivity to Indian feelings over the Punjab tragedy and Muslim bitterness regarding the peace terms granted to Turkey during World War I, he was back in a militant attitude within a year.

Gandhi commanded an influence never previously obtained by any political leader in India, or maybe in any other nation, by the fall of 1920, when he had assumed the position of leadership on the political scene. The 35-year-old Indian National Congress (Congress Party) was transformed by him into a potent political tool of Indian nationalism. From a three-day Christmas week picnic of the upper middle class in one of India's major cities, it developed into a mass organization with roots in small towns and villages. Gandhi's message was straightforward: Indians' flaws, not British bullets, were what held their nation in captivity. His plan, the peaceful noncooperation campaign against the British government, called for boycotts of not only British goods but also of British-run institutions in India, including as parliament, courts, offices, and

schools. The campaign energized the nation, ended the dread of foreign authority, and resulted in the arrest of hundreds of satyagrahis who disobeyed the law and gladly queued up for jail. The campaign seemed to be cresting a wave in February 1922, but Gandhi decided to end widespread civil disobedience after a violent incident in the remote eastern Indian hamlet of ChauriChaura. Many of his supporters saw it as a blow because they thought that his self-imposed scruples and constraints would turn the nationalist fight into a religious futility. Gandhi was detained on March 10, 1922, charged with sedition, and given a six-year jail term. He had appendicitis surgery and was discharged in February 1924. In his absence, the political scene had shifted. The Congress Party had split into two factions, one supporting the party's entry into legislatures under Chittaranjan Das and Motilal Nehru (the father of Jawaharlal Nehru, India's first prime minister), and the other opposing it under Chakravarti Rajagopalachari and VallabhbhaiJhaverbhai Patel. Worst of all, there was no longer the harmony between Hindus and Muslims that existed during the 1920–1922 height of the noncooperation movement. Gandhi made an effort to use logic and persuasion to break the fanaticism and mistrust between the warring groups. In the fall of 1924, after a severe upsurge in community disturbance, he underwent a three-week fast in an effort to inspire the populace to choose a nonviolent course of action. He was elected president of the Congress Party in December 1924, and he held the position for one year [2], [5], [11].

Retake control of the party

Gandhi was seen as a spent force and showed little interest in active politics in the middle of the 1920s. But in 1927, the British government established a constitutional reform committee led by eminent English jurist and politician Sir John Simon, which did not include a single Indian. The political pace increased when the Congress and other parties boycotted the panel. Gandhi proposed the important resolution at the Congress session (assembly) in Calcutta in December 1928, threatening a statewide nonviolent struggle for full independence unless the British government granted dominion status within a year. Gandhi was once again the Congress Party's premier orator going forward. He began the Salt March in March 1930 as a sit-in to protest the British-imposed salt tariff, which disproportionately impacted the community's most vulnerable members. More than 60,000 people were imprisoned in one of Gandhi's most impressive and effective nonviolent campaigns against the British Raj. Gandhi agreed to a ceasefire (the Gandhi-Irwin Pact) a year later following discussions with the viceroy, Lord Irwin (later Lord Halifax), called off his campaign of civil disobedience, and agreed to attend the Round Table Conference in London as the only representative of the Indian National Congress.

The meeting was a huge letdown for Indian nationalists since it focused more on the issue of Indian minority than on the handover of authority from the British. Gandhi also faced an all-out assault by Lord Willingdon, the viceroy who succeeded Lord Irwin and launched the worst persecution in the nationalist movement's history, when he came to India in December 1931. The government sought to isolate Gandhi from the outside world and lessen his influence while he was once again imprisoned. It wasn't an easy process, that. Gandhi quickly took the initiative again. He began a fast in September 1932 while he was still imprisoned to protest the British government's decision to divide the Dalits, or Scheduled Castes [official] (the lowest caste in India), by allocating them separate electorates under the new constitution. The fast caused an

emotional upheaval in the nation, and the leaders of the Hindu and Dalit communities quickly came up with a different voting system that was approved by the British administration. Gandhi referred to the Dalits as Harijans, or "children of God," and the fast served as the catalyst for an aggressive campaign to end their exclusion from voting.

Gandhi left the Congress Party in 1934, both as a member and as its leader. He had grown to assume that the organization's top leaders had chosen nonviolence for political purposes rather than as the core value it was for him. Then, instead of engaging in political activity, he focused on his "constructive programme" of developing the country "from the bottom up" by educating rural India, which was home to 85% of the country's population, continuing the fight against untouchability, encouraging hand spinning, weaving, and other cottage industries to supplement the income of the underemployed peasantry, and creating an educational system best suited to the needs of the populace. Gandhi himself moved to Sevagram, a hamlet in central India, where he established the hub of his initiative for social and economic advancement.

The last stage

The nationalist movement in India reached its last, most significant phase with the start of World War II. Gandhi detested both war and all Nazism stood for. On the other hand, the Indian National Congress was not a pacifist organization and was ready to aid in the British war effort provided Indian self-government was guaranteed. Gandhi resumed his political activism. Gandhi was compelled to demand an immediate British withdrawal from India in the summer of 1942, which is known as the Q Demand, due to the failure of the mission of Sir Stafford Cripps, a British cabinet minister who visited India in March 1942 with an offer that Gandhi found unacceptable, British ambiguity regarding the transfer of power to Indian hands, and the encouragement given by high British officials to conservative and communal forces promoting discord between Muslims and Hindus.

The struggle against the Axis nations, especially Japan, was in a critical stage by the middle of 1942, and the British responded strongly. To permanently destroy the party, they locked up the whole Congress leadership. The gap between Britain and India became larger than ever as a result of violent riots that were harshly put down. Gandhi, his wife, and a number of other prominent party figures, including Nehru, were imprisoned at Poona (now Pune), in the Aga Khan Palace, which is now the Gandhi National Memorial. Early in 1944, just before Gandhi and the others were set free, Kasturba passed away there.

The Labour Party's win in Britain in 1945 marked the beginning of a new Chapter in Indo-British ties. The Mountbatten Plan of June 3, 1947, and the creation of the two new dominions of India and Pakistan in mid-August 1947 were the results of protracted triangular negotiations that took place over the course of the following two years between leaders of the Congress, the Muslim League led by Mohammed Ali Jinnah, and the British government. Gandhi's biggest regret in life was that Indian independence was achieved without complete Indian unification. In 1946–1947, as the final constitutional provisions were being negotiated, communal riots between Hindus and Muslims unhappily created a climate in which Gandhi's appeals to reason and justice, tolerance, and trust had little chance. Muslim separatism had gained significant momentum while Gandhi

and his colleagues were imprisoned. He poured himself wholeheartedly into the effort of repairing the wounds of the communal strife when the subcontinent was divided, despite his advise. He visited the districts of Bengal and Bihar that had been ripped apart by riots, chastised the bigots, comforted the grieving, and attempted to rehabilitate the refugees. That was a challenging and terrible assignment given the tense milieu of the time, one that was rife with mistrust and hate. Gandhi received criticism from members of both groups. He embarked on a fast after persuasion failed. He achieved at least two notable victories: in September 1947, his fasting put an end to violence in Calcutta, and in January 1948, he humiliated Delhi into a ceasefire between the races. A young Hindu fanatic named Nathuram Godse shot him down a few days later, on January 30, as he was heading to his nightly prayer group in Delhi [7], [9], [11], [12].

CONCLUSION

In summary, Mahatma Gandhi's strategic use of the idea of the commons was crucial to his nonviolent struggle against colonial tyranny in India. Gandhi saw the immense potential of the commons, both as a symbol of independence and as a strategy for organizing and bringing the Indian people together in opposition to British colonial control. Gandhi's strategy may be summed up in three important ways: First, via the Khadi movement, which attempted to resurrect handweaving and spinning as a sign of economic independence, Gandhi championed the concept of economic commons.

Gandhi gave the common people of India the ability to take charge of their economic future and lessen their reliance on commodities produced by the British by promoting the manufacturing and usage of Khadi. Second, Gandhi's focus on the moral implications of commons struck a chord with the Indian populace. According to him, the British were morally wrong for exploiting the riches of India and denying people access to shared resources. This position of moral superiority was an effective weapon for rallying support for the nonviolent resistance. Gandhi's strategy also placed a strong emphasis on the concept of intellectual commons. He underlined the significance of free exchange of ideas, open discourse, and cultural preservation as essential elements of India's cultural legacy. These intellectual commons helped Indians feel more united and proud of themselves.

Gandhi's Salt March, in which he and thousands of supporters defied the British monopoly by marching to the Arabian Sea to get their own salt, is another example of his clever use of commons. In addition to being a basic resource, salt served as a representation of India's claim to self-government and management of its own resources. In modern words, Gandhi's strategy of utilizing the commons as a weapon for nonviolent resistance is a potent illustration of how communal assets and moral precepts may be used to oppose repressive governments. His legacy continues to motivate movements for fairness, independence, and the preservation of human knowledge across the globe. Gandhi effectively used the commons as a weapon for nonviolent resistance, which serves as an example of the concept's tremendous influence in energizing localities, promoting solidarity, and opposing repressive forces. His strategy highlights the continuing influence of shared resources and moral precepts in the fight for social fairness and autonomy.

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