

Ahimsa economy, the need of the hour



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An economic structure, as generally misunderstood, hardly stops with just investment, production and distribution. It also impacts political and social structures too. It is economy playing a pivotal role in uplifting or downgrading one politically, which decides on which party should capture power and who should be at the helm of affairs. Besides, it is economy again which jacks up one's social status or sets it crashing down. The macro-economy, which revolves around modern technology, big industries and large investments, has created a situation whereby those having no economic power can have no political role nor a social role.

Outside purview of consumption

In the macro-economic activities focusing on heavy industries, only capitalists, tech-savvy professionals and marketing experts can take part. Whereas the people with no investment capability, hardly highly educated and having no technological edge fall by

the wayside, unable to partake of the centralized economic activities. Labour is their only survival. Exploiting this situation, big investors get cheap labour and sponging blood, tears and sweat of the labourers.

The low wage-earning labourers have lost their buying capacity and hence are far from the consumerist activities. The money-oriented economic system keeps them away. So, no wonder, the rich are getting richer and the poor poorer. This centralized economy has obviously created two worlds at the far ends of the spectrum: haves and have-nots. This system where the rich and affluent are placed at the top and the indigent and poor at the bottom triggers social and political confrontations. It is quite diabolical that the common have become the hoi polloi reduced to the status of coolies.

While they are toiling hard, they are also entitled to the same life as that of others. If they have to live a decent life, they must have buying-power that is possible only when they have enough money. For that purpose, it is essential that they take part in economic activities such as investment, sales etc. But unfortunately, the macro-economic mega structure has kept them so handicapped as to prevent them from being part of big economic initiatives. This is, by all means, a blatant violence.

Humanistic economy

In the present times, a humanistic economy is absolutely necessary for involving even the common people in investment, sales and distribution. It is possible to create an economic structure where the common people can make the most of modern technologies that demand hardly much investments and where the ordinary can easily access the market for small industries. Through the evenly structured economic system, the country's wealth can be equally distributed. This equally and evenly well-made economy can be called Peace Economy or Ahimsa Economy.

As the ordinary people are side-lined in the macro-economy, clashes among the people who make up the large human society will often break out. The trend of big manufacturers, afire with the desire of raking in larger bucks, exploiting the natural resources beyond limits keeps only a few wallowing in wealth and sacrifices the Nature and the common people. This will ultimately land the humanity in a mass death trap.

What is Gandhism?

Mahatma Gandhi had not looked at politics, economics and sociology as separate entities. In fact, Gandhism tries to weave politics, economics and sociology into a garland through the thread of science.

The basic ethical tenet of Gandhism is that each should not destroy the other; rather they must help uplift each other. The people should talk to fellow human beings and interact with them cordially, says the Gandhism whose pivotal planks are Truth and Ahimsa. That was why Gandhi had rejected the macro-economic system which advocates rejection of fellow humans. "An economic system that cheats on the poor and the downtrodden and makes the strong and rich stronger and richer must be a downgrading science. It will result only in total destruction," said the great leader nonpareil.

J. C. Kumarappa, Gandhian economist, has also supported the theory that the Gandhian ahimsa economy alone is stable and strong. He has proved that the industry-oriented macro-economy has destroyed the common people and called it a 'murderous economy.' Both Gandhi and Kumarappa had advocated the economy that reaches and benefits all sections of the society including the majority common people.

Ahimsa market

It is time to safeguard the common people and the nature-oriented earth. So, the need of the hour is to create and craft an

ahimsa economic system free from violence, in which the small and micro industries launched by the people and for the people are changed, technologies deployed in such a way that they don't destroy Nature and healthy agricultural methods discovered and adopted.

To take forward this Gandhian ideology, an 'ahimsa market' is planned to be held at Gandhi Museum in Madurai from Sept 22 to 26. The market will showcase small and micro industrial firms as models of ahimsa economy. The festival organised on behalf of the Ahimsa Economy Confederation will witness participation of several organizations in south India.

This festival will turn out to be a learning platform for youth loving peace and ahimsa. It will also usher in great changes too in the society as a whole.

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