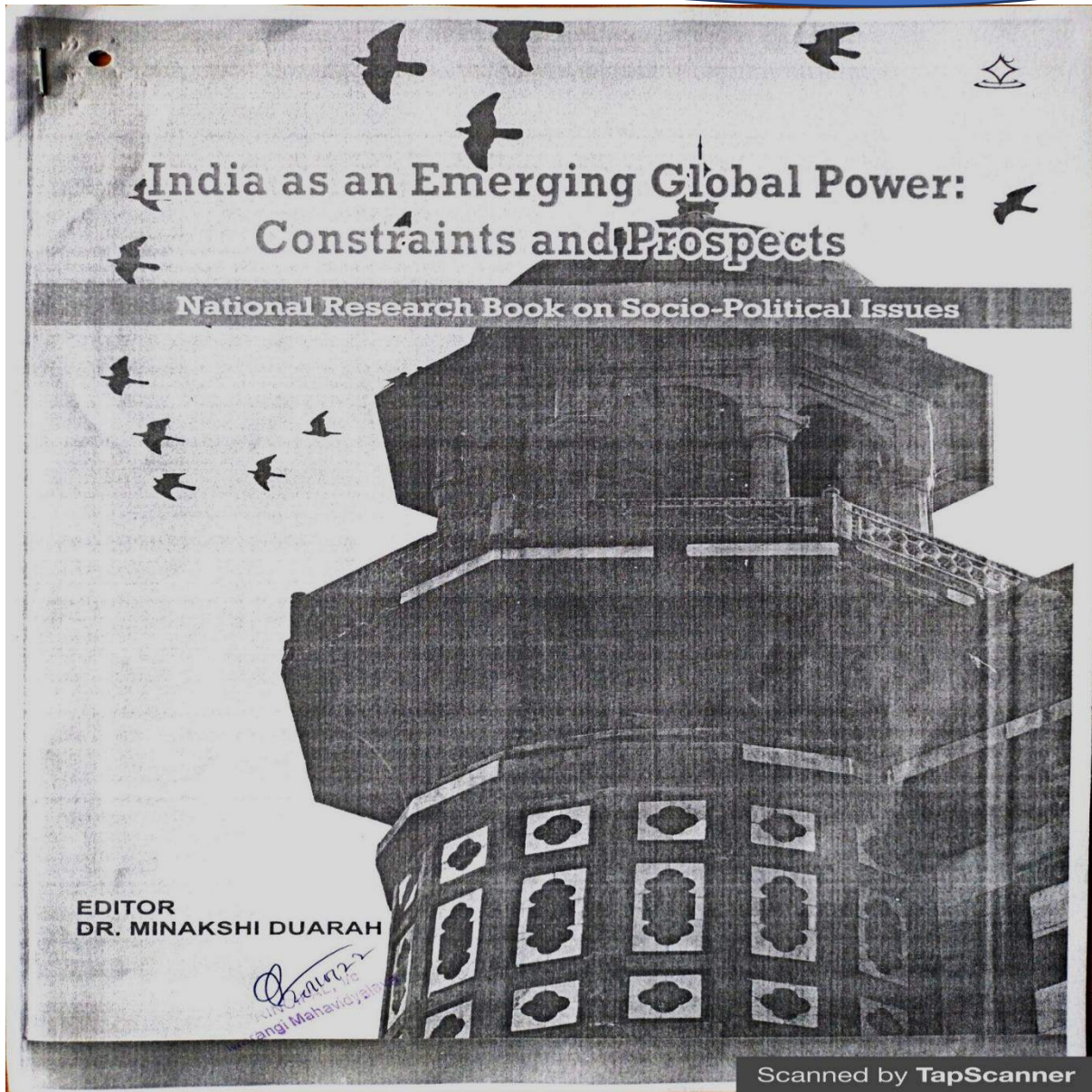


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1. Dipty Tamuly.

Economic Ideas of M.K. Gandhi and relevance of Nonviolence in India at Present-day Context.



U. Habant
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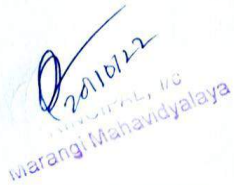
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Economic Ideas of M.K. Gandhi and Relevance of Nonviolence in India at Present Day Context

Dipty Tamuly
Assistant Professor
Department of Economics
Marangi Mahavidyalaya(Degree)

Abstract

For understanding Gandhian economic ideas, one must have a clear idea about his philosophy of life. Gandhi viewed life as a whole and not in its isolated compartments. According to him, true happiness lies in the all-round development of human personality in living a full life. Consistent with his economic philosophy, Gandhi developed some economic ideas like economic science, economic laws, full employment, decentralization of small production units, etc.

According to Gandhi, non-violence means the absence of capitalistic exploitation, decentralization of production units, less inequality of income, and self-sufficiency of communities. According to him, social change is to be brought about through a non-violent method. Ends and means are inseparable in life and only good means yield good results. An ideal society can be established only by adopting peaceful and non-violent means and not through hatred and war.

Keywords: Economic ideas, the relevance of non-violence, etc.

Introduction

Gandhi's economic ideas much like everything else in his life were governed by ethical and moral considerations. His stress on the rural economy and emphasis on a simple life, coupled with his concern for universal well-being formed the foundation of his unique views on economics. Gandhi was not a professional economist, nor had he any desire to write any systematic work on economic analysis. His economic models were based largely on his understanding of the Indian situation. It should be remembered that Gandhi's economic models are particularly humanitarian in nature and for him, no economic model is worth implementation unless it aims towards the general well-being of mankind.

To understand Gandhian economics properly one must have a clear idea of his philosophy of life. Gandhi viewed life as a whole and not in its isolated compartments. According to Gandhi, true happiness lies in the all-round development of human personality and in living a full life.

Gandhi's ideal was that of the small-scale agriculture community, cultivating common land in a sustainable and largely self-sufficient way. Following Ruskin and Tolstoy, he experimented with such a way of life in his settlement, beginning in 1904 with the Phoenix Settlement near Durban. In such an environment, agriculture and craftwork were accorded a spiritual dimension.

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According to Gandhi, mere non-killing is not enough. The active part of Non-violence is love. The Law of Love requires equal consideration for all life from the insect to the highest man. One who follows this law must not be angry even with the perpetrator of the greatest imaginable wrong but must love him, wish him well and serve him. According to Gandhi, social change is to be brought about through non-violent methods. An ideal society can be established only by adopting peaceful and non-violent means and not through hatred and war.

Objectives

The basic objectives of this study are:

1. To study the main economic ideas of M. K. Gandhi.
2. To evaluate the relevance of M. K. Gandhi's non-violence at present in India.
3. To suggest some measures for the presence of non-violence in every step of our life.

Methodology

This is a purely descriptive paper and it is based on secondary sources of data. The main sources of secondary data are Books.

Economic Ideas of Mahatma Gandhi

Gandhi had an innate sympathy for the poor and deprived. This coupled with direct observation of the predicament of the poor and the oppressed both in India and in South Africa led him to design an economic model that would alleviate the condition of the poor and deprived.

Consistent with his economic philosophy, Gandhi developed some economic ideas which are explained below:

1. Economic Science

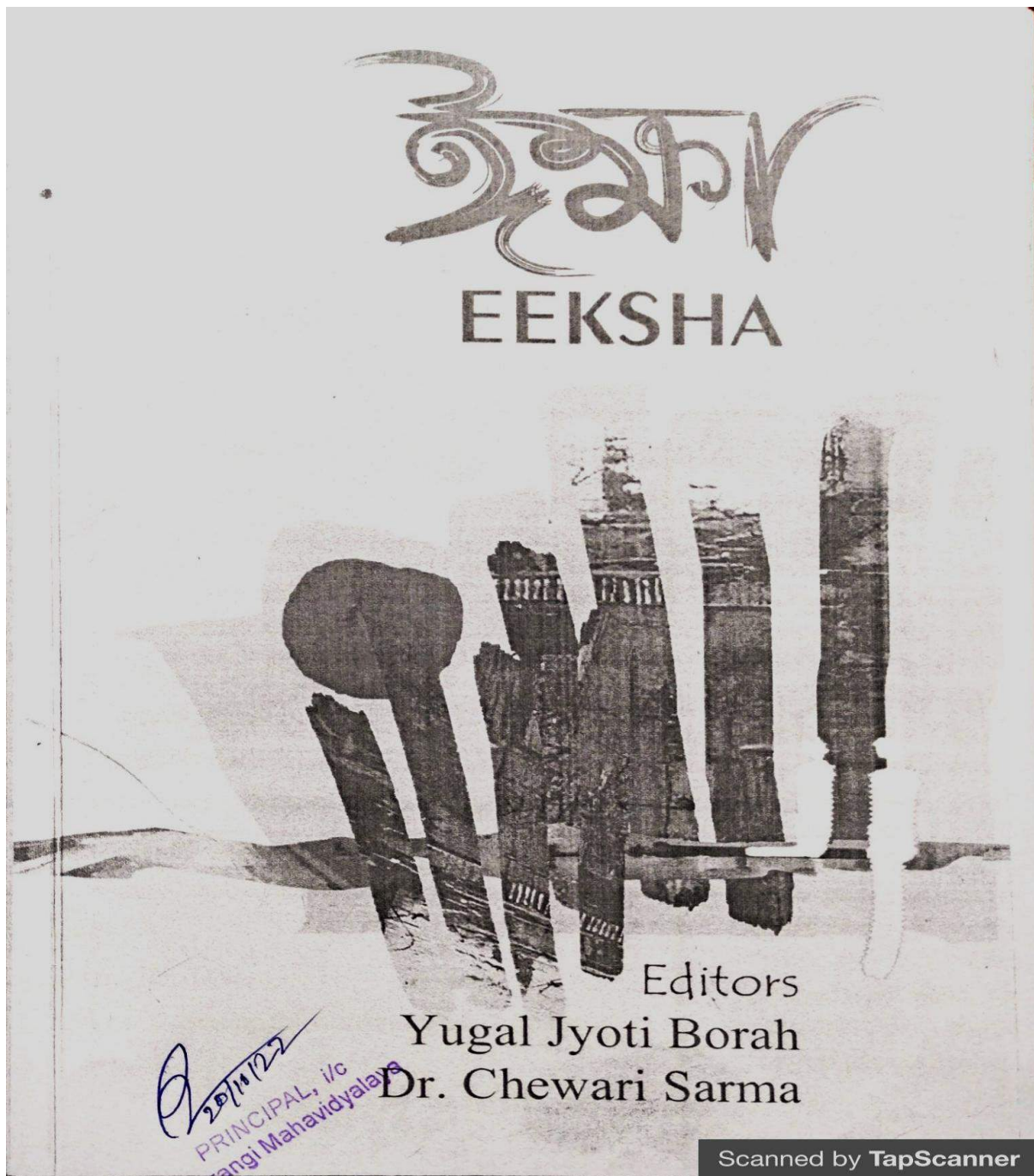
Gandhi did not isolate economics from other sciences, particularly from ethics. Since he saw life as a whole and not in pieces, therefore, there was no question of making efforts to improve one aspect of life while neglecting the others. According to Gandhi true economics aims at material as well as moral progress of the society. Economics must help in producing and increasing wealth, but at the same time, it must also stand for social justice and moral progress. Gandhi gave weight to individual values in place of aggregative analysis. When personal income also increases, the national income also increases. But the converse is not true. The rise in the national income may not lead to a rise in personal income.

2. Economic laws

According to Gandhi, the laws of economics must be in accordance with the higher law of life. A balance exists between the higher and the lower laws which when disturbed results in confusion and chaos. According to Gandhi, economic laws which aims at material progress as well as social harmony and moral advancement, should be formulated according to the Laws of nature and the Laws of economics. The Laws of nature are universal. For practical purposes, these laws are to be modified according to the specific requirements of the country. The economic laws vary with the divergent conditions of the nations. The economic laws of a country are determined by the climatic, geological, and temperamental conditions of the country.

2. Dipty Tamuly

Livelihood Strategy through Tourism Industry in Kaziranga National Park.



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- ✍ Role of Communicative Approach as an innovative
practice of English teaching in the under
graduate level : Yugal Jyoti Borah /139 ✓
- ✍ Marx's View of Religion : Dr Akhil Bora/145 ✓
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: Dr. Daisy Rani Chutia/149 ✓
- ✍ Livelihood Strategy through Tourism Industry in
Kaziranga National Park : Dipty Tamuly/155 ✓
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Entrepreneurs in Golaghat District
: Nava Kamal Borah/163 ✓
- ✍ Political Condition of Kamarupa at the Time of the
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Livelihood Strategy through Tourism Industry in Kaziranga National Park

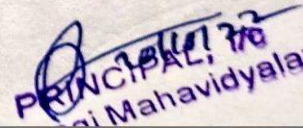
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Tourism in Assam is mainly nature-centric, based on Wildlife, Tea-tourism, historical moment etc. Therefore natural parks and sanctuaries, rivers, lakes, warm-water springs, forests, wildlife are the principal components of tourist attraction in the State. Tourism has great importance in the economy and cultural development of Assam and promotes national integration. It makes us aware of the beauty and rich cultural heritage of our nation. It also promotes inter-regional relationship. Tourism encourages cultural pursuits and provides support to local handicrafts.

Kaziranga National Park is located in Golaghat and Nagaon district of Assam. It is a world famous national park because of the one- horned rhinoceros. It is India's biggest bio-diversity treasure and UNESCO's world heritage site.

A large number of people have their livelihood in Kaziranga National Park through different sources like Jeep Safari, Elephant Safari, tourist lodges and some other activities. There are many tourist lodges in Kaziranga some of which are owned by the government of Assam and some by private individuals. Many of the local people are engaged in these tourist lodges and thus earn their livelihood. Likewise, Jeep Safari and Elephant Safari also give employment opportunity to some of the local people, with all these sources a major portion of local people of Kaziranga earn their livelihood and maintain an economically high standard in living.

EEKSHA /155


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Kaziranga National park of Assam from the very beginning was a famous tourist site among those of other tourist site of Assam. Foreign tourist always had attraction for Kaziranga National Park mainly because of world famous one-horned rhinoceros. Tourists come to Kaziranga National Park from different parts of Assam, India and also from abroad every year. So, a large number of people can earn their livelihood through some activities associated with Kaziranga National Park. For example, we can mention Jeep Safari, tourist lodges, etc. Here, we are going to discuss about all these sources of livelihood and also the problems related to their sources:

1. JEEP SAFARI:

Jeep Safari in Kaziranga National Park is permitted on the designated tourist's path that is decided by the department of Forest. The Kaziranga National Park is spread across a huge area and is divided into four safari zones or ranges, the Central Safari Range at Kohora, the Eastern Safari Zone at Agoratoli, the Western Safari Range at Burapahar, In order to explore the varied fauna and flora in these safari ranges of Kaziranga National Park, visitors need to hire a mode of transport to explore the area in depth. The Jeep Safari tour at Kaziranga National Park is one such mode of transport. The Jeep Safari tour should be a visitor's choice if he wants to explore more area in less time. Jeep Safari inside Kaziranga National Park is accompanied with escort's guards and is of two hours duration.

At the very beginning of Jeep Safari, there was only one Mahindra Jeep which was provided by department of forest. At that time only two trips of visitors were allowed for Jeep Safari, one in the early

EEKSHA /156

morning and the other during the early afternoon. Due to having only one Jeep, private cars were allowed to visit Kaziranga National Park with due permission from the forest department. But due to lack of available car facilities for Jeep Safari, the authority of Kaziranga National Park decided to give permission to local unemployed people to provide their four wheelers for the purpose of Jeep Safari. To fulfill the need of the tourist, Jeep Safari Association was formed in 1990 with only three Jeeps. It was the starting point for the local people to have employment opportunity and thus earn their livelihood. The Jeep Safari Association provided very good facilities to the tourist of Kaziranga National Park at a very low cost and became popular in a very short period of time. Many of the educated unemployed of Kaziranga without seeking Govt. job, joined to the Jeep Safari Association and they earn a lot and maintain economically very sound life. At present there are numerous vehicles for Jeep Safari in Kaziranga National Park and so Jeep Safari give employment to a large number of people. Besides the owner of the vehicles, many people engaged themselves as driver, tourist guide etc. and thus earn their livelihood. Thus Jeep Safari solves the problem of unemployment to some extent.

Jeep Safari rate at present is shown by the table given below:

Zones	Gypsy Rent (Rs.)	Road Tax (Rs.)	Charge Per Pax(Rs.)
Central	2200	400	100
Western	2300	400	100
Eastern	2700	400	100
Burapahar	3200	400	100

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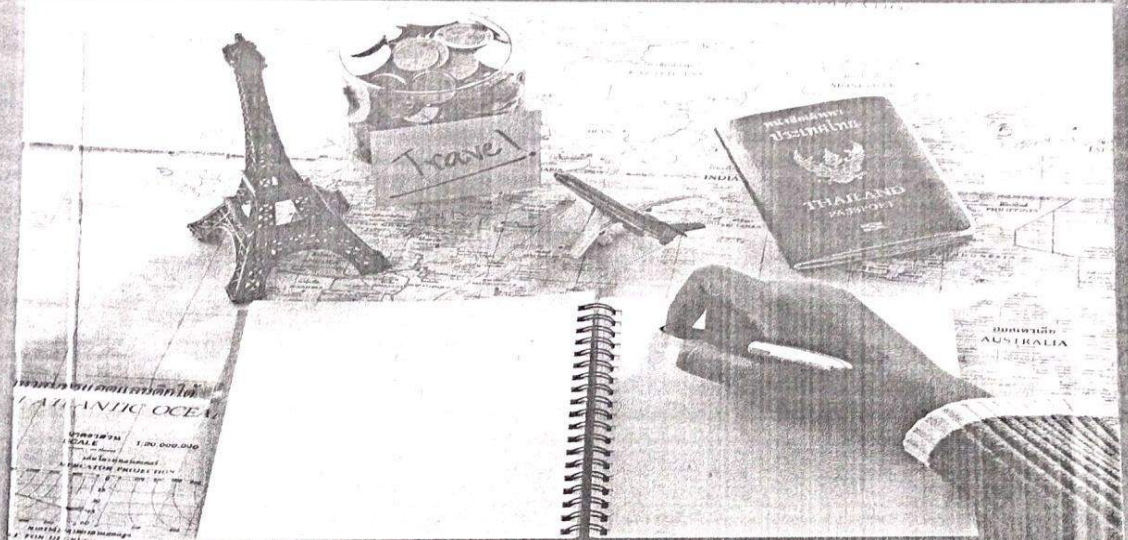
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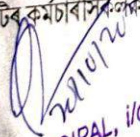
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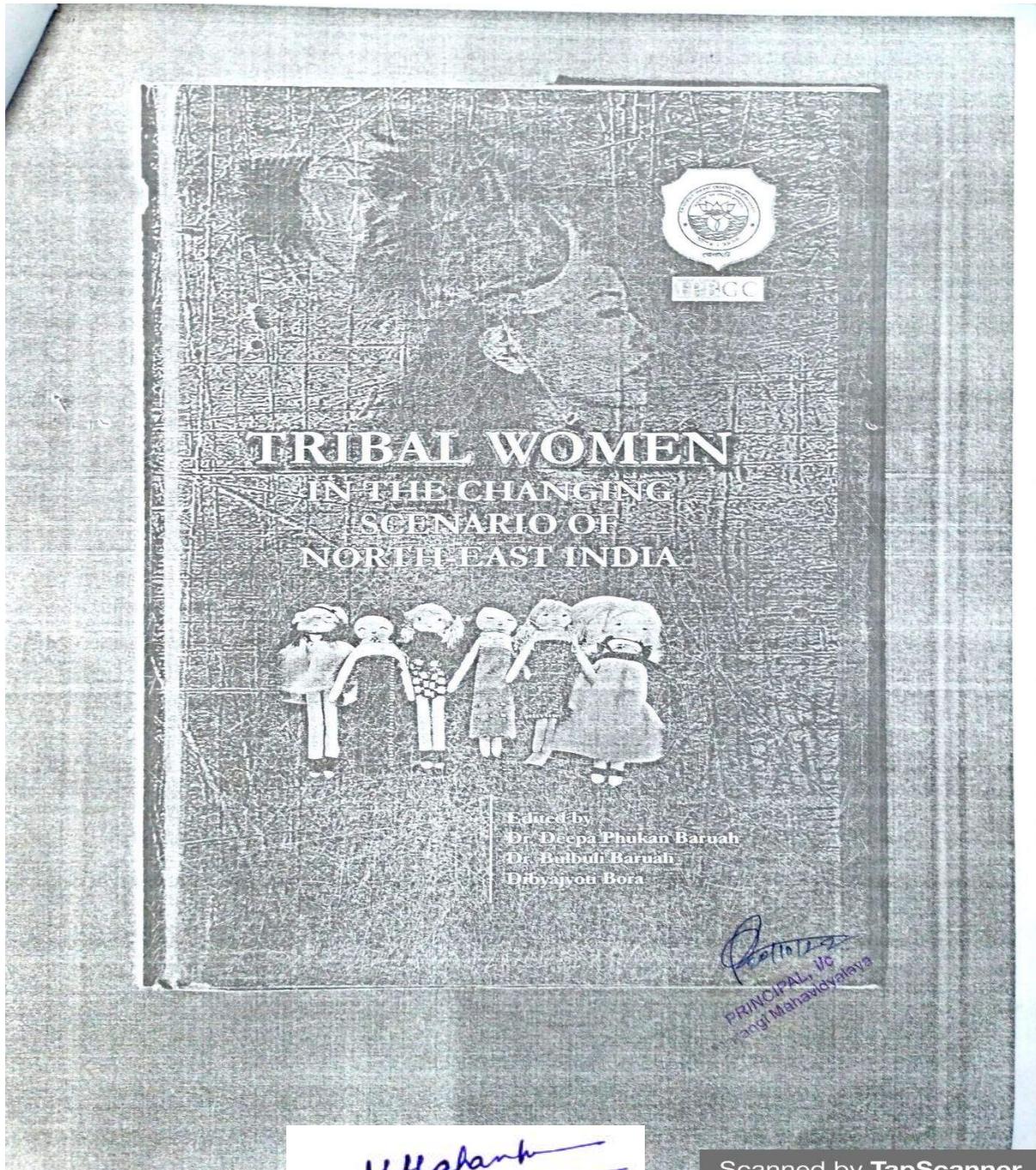
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CONTENTS

- (1) Tribal Women in the Changing Scenario of North- East India
Patricia Mukhim 9 - 18
- (2) Stepping Forward, Looking Back: Karbi Women in Transition.
Dr. Deepa Phukan Baruah
Dr. Bulbuli Baruah
Ms. Kakoli Baruah 19-33
- (3) Representing Tribal Women in Assamese Literature :
Some Perspectives
Dibyajyoti Bora 34-39
- (4) Sensitizing Tribal Women : A Study on Women Trafficking
and Domestic Violence Against Women in Arunachal Pradesh
Mikta Mansai 40-57
- (5) A Study on Environmental Awareness and Education among
Mising Women of Kamalabari Block, Majuli
Pronita Rajkhowa
Bhayoleena Borah
Simanta Bordoloi 58-71
- (6) Locating Karbi Women in the Karbi Patriarchal Structure
with Special Reference to the Charhepi & Uchepi
Kabeen Teronpi 72-80
- (7) A Study of Economic Empowerment of Tribal Women in the
Rural Areas
Dipty Tamuly
Monikankona Bodo 81-91
- (8) Education and Changing Status of Tribal Women in Rural
Setting : A Study on Tribal Women of Ponka Gaon in Golaghat
District of Assam
Dr. Daisy Rani Chutia 92-100

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A Study of Economic Empowerment of Tribal Women in the Rural Areas

Dipty Tamuly

Monikankona Bodo

INTRODUCTION :

The North-East India is one of the homelands of different tribal community. In this region 442 languages and dialects are spoken. There are so many tribes and each have their own distinct culture and historical context. No two tribes have the same culture and history. There are also different tribes in Assam of North-East India. The tribes of Assam are Bodo kachari, Missing, Karbi, Rabha, Sonowal kachari, Thengal kachari, Mech etc. So in such a mixed community, the status of tribal women is a significant reflection of the level of social justice in that society.

Women in a tribal society play a vital role in their social, cultural, economic and religious ways of life. They are considered as an economic asset in their society. But they are still facing the problems and challenges in getting different needs of life like education, employment, good health and economic empowerment. Economic empowerment of tribal women is an

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urgent need to overcome all obstacles like inequality, discrimination and exploitation and achieve their all round development in the society.

Empowerment includes higher literacy levels, education, better health care, equal ownership of productive resources, increased participation in economic & commercial sectors, awareness of rights and responsibilities, improvement of standard of living, self-reliance self-esteem and self-confidence. The issue of economic empowerment is linked with aspects like equality, liberty and fraternity. So economic empowerment of tribal women involves not only the process of creation of socio-economic space for these groups by the state but also it is representation of realization of hopes and dreams of these groups for a social environment, free of inequalities which affect them politically, socially and economically.

For the acceleration of socio-economic development of any community, the active participation of women is essential. Like this, in a tribal society, tribal women are also important for the improvement and progress of tribes. Because they work harder and the family economy and management depend on them. Tribal women work as men's partners in the agriculture, yet their status remains the same. Tribal women work very hard for the livelihood of the family, but they live a poor life in spite of their many contribution in the house and on the farm. So the strategy for tribal development, and especially tribal women, needs improvement, betterment, development and uplift to affect the empowerment.

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OBJECTIVES :

The basic objectives of this study are:

1. To study the factors influencing the economic empowerment of tribal women.
2. To identify the factors which become obstacles of economic empowerment of tribal women.
3. To prescribe the policy measures and suggestions for achieving the aim of economic empowerment of tribal women.
4. To analyze the present status of tribal women.

METHODOLOGY :

This study is based on both primary and secondary sources of data. Primary data have been collected through a field survey. For this, we take two villages of Golaghat district which are Pangka Gaon and Kanaighat to show the status and economic empowerment of tribal women in these rural areas of Golaghat district. Pangka Gaon is Thengal kachari dominated village and Kanaighat is multifarious village including tribal and non-tribal people from where we have taken into account only the tribal people. There are different tribes such as Bodo kachari, Sonowal Kachari and Thengal kachari living at Kanaighat.

The required primary data was collected through an interview schedule. Approximately, the total number of six hundred fifty eight tribal women and girl are included in twelve hundred twenty one tribal households of this case study. The secondary data was collected from the vari

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