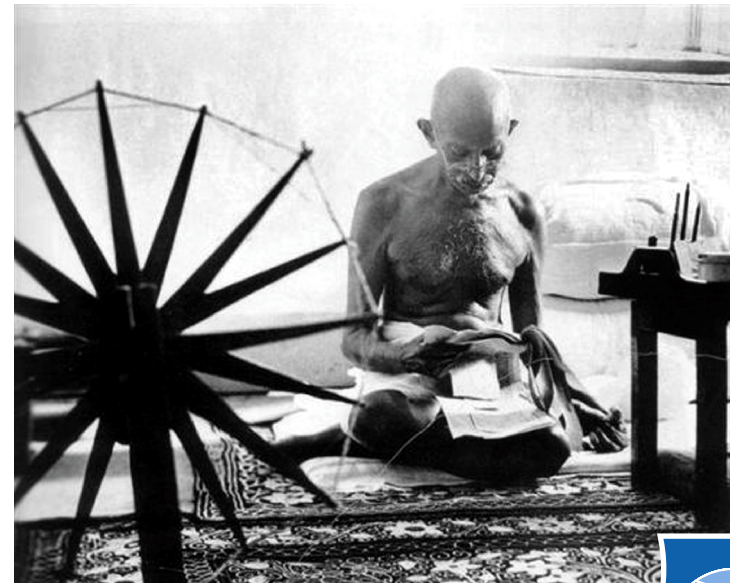


Earth Charter & Gandhi

Towards a Sustainable World



Websites

www.earthcharterplus10.org

www.earthcharterinaction.org

www.gandhiashram.org.in

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Foreword

The 21st century has much to learn from Gandhi. He was at once an exceptional spiritual and ethical leader and an extraordinary political leader who changed the course of history. His life and thought influenced the writing of the Earth Charter, which is a declaration of global interdependence and universal responsibility with fundamental principles for building a just, sustainable and peaceful world. This small book, which links quotations from Gandhi's writings with sections from the Earth Charter, provides Earth Charter activists and proponents of sustainable development with an opportunity to reflect on how Gandhi's wisdom and nonviolent approach to social change can illuminate the way forward in the face of today's formidable environmental, economic and social challenges.

As a religious and social leader Gandhi endeavored to breakdown the separation of the spiritual life and everyday life, of religious commitment and political action. He adopted rigorous spiritual disciplines of silence, prayer, poverty, chastity, fasting, and nonviolence (ahimsa) in thought as well as word and deed. However, for him this was all preparation for going forth into the world with a clear mind and good heart to build community, to serve justice, and to tend those who suffer. A person encounters God, he believed, in and through relationship and action guided by reverence for life, compassion, and a fearless spirit of nonviolent resistance to oppression and injustice. As Gandhi strove to identify himself evermore completely with the common good of the whole human family and all life, he also came to trust the still small voice that came from his innermost self as a guide in the midst of social and political conflict.

It was Kamla Chowdhry, a leading advocate for women and sustainable development from India and a member of the Earth Charter Commission, who ensured that the spirit of Gandhi's life and teaching was a significant factor in the drafting of the Earth Charter. The primary purpose of the worldwide consultations conducted in connection with the drafting process was to listen to the voice of the emerging global civil society and the voice of grassroots communities in all regions of the world. The objective in drafting the Charter was to give expression to the widely felt need for a change of course and to

the consensus taking form regarding values and principles for a sustainable way of life. Kamla's presence always deepened Earth Charter dialogues, and she helped to craft the wording of a number of principles and the title of the fourth section, "Democracy, Nonviolence, and Peace." "Nonviolence is the practice and peace is the goal," explained Kamla during one drafting session.

Kamla remained actively engaged in promoting the Earth Charter until her death in 2006. She made the following comments about the significance of the Earth Charter in 2005:

The Earth Charter, we hope, will be a turning point in our history....The Earth Charter has become necessary if we are to survive. It recognizes that the crisis is not only in our economic growth and consumerism, but also in our social, moral and spiritual life....At the heart of the Earth Charter is the need to consider and strengthen the inner spirit of humans, to make moral ethical choices, to move toward a technology with a human face and towards a nonviolent economics that will cooperate with Earth and with nature rather than exploit it.

As Kamla's words indicate, the Earth Charter was drafted in the conviction that if the human family is to find its way to a promising future, it will require the kind of ethical and spiritual awareness and leadership embodied in the lives of Gandhi, Martin Luther King, Jr., and the Dalai Lama.

The challenge before us and the way of truth is to join the head and the heart, science and compassion, the political and the ethical. Gandhi, King, and the Dalai Lama have demonstrated what this means in different social contexts. Each of these leaders has had a transformative effect on the world. However, Gandhi and King were assassinated with their work unfinished, and the Dalai Lama has not been able to secure the human rights and fundamental freedoms of the Tibetan people. What they have begun remains a work in progress. It is now our responsibility to tell their story to oncoming generations, to build on what they have achieved, and to invent the nonviolent means and methods of social transformation that will make the vision in documents like the Universal Declaration of Human Rights and the Earth Charter a reality. Returning again and again to Gandhi's insights and vision for a better world can be an inspiration for this essential work.

Steven C. Rockefeller
Earth Charter International Council

Preface

Sustainability and its key concepts – freedom, respect for all life, using resources wisely and within limits, eradication of poverty, empowerment, non violence, truth, consciousness of ends and means, trusteeship – were all principles that Mahatma Gandhi stood for and led his life by.

The struggle Gandhi spearheaded for India's independence was, on the face of it, a political one. But, for him, it was as much spiritual in nature, which explains his adherence to the two great weapons of *satya* and *ahimsa* – truth and non-violence.

Gandhi spoke and wrote about how he viewed humanity as essentially one family, how dignity of work was as important as creating employment, how violence was a futile way of resolving conflict. Our relationship with the world we live in was very important to him, and this defined his development model—one very different from the more dominant paradigm then, as it is today. He insisted that the spinning of *khadi* was as much about dignity of labour and decentralization of production as it was a means of employment.

The Earth Charter evolved in the 1990s and was signed in 2000, a little over 50 years after Gandhi. The idea of developing an Earth Charter was part of the preparatory process for the United Nations Conference on Environment and Development (UNCED) – The Earth Summit. The “Charter was to provide the ethical foundation¹ upon which Agenda 21 and the other UNCED agreements were to be based”. The Charter was signed in the year 2000 as a result of worldwide consultation which involved thousands of individuals and hundreds of groups in various parts of the world.

As it evolved, many of its principles echoed the thoughts of Gandhi as they did of thinkers and philosophers who questioned human lifestyles and the way societies organize and manage themselves. The Earth Charter itself is the outcome of several streams of thought—it represents the learnings and perceptions of thousands of individuals and hundreds of groups in various parts of the world. To many, the confluence of what Gandhi had said and the principles enshrined in the Earth Charter did not come as a surprise.

¹ Vilela, Mirian in *The Earth Charter in Action: Towards a Sustainable World*, KIT Publishers, Amsterdam, 2005 pg. 18.

Nevertheless, finding the right quotations from Gandhi's copious writings for this selection was a daunting task. Soon after Gandhi's death, the Government of India had decided to put together the *Collected Works of Mahatma Gandhi (CWMG)*. This was to be a collection of all his writings, letters, prayers, speeches, as well as some second person accounts from credible sources of what he had said. This project that involved a team of about 60 persons lasted 38 years from 1956 to 1994. The CWMG runs into a hundred volumes that total up to 47000 pages, and more of his writing is still being discovered! To sift through so much material was an immense task. We were helped in our research by Kinnari Bhatt at the Sabarmati Ashram Preservation and Memorial Trust (SAPMT), Ahmedabad. Deenaben Patel, who has herself worked extensively on the CWMG, Tridip Suhrud, a Gandhian Scholar and Amrut Modi, Director, SAPMT guided us.

In many ways the language and words used in Gandhi's days to indicate concepts of sustainability are not the same as those used today. This made our research more difficult. Numerous secondary sources helped this work. Wherever possible, we have referenced the original source or given a citation from the CWMG. In a few cases, we had to stop at the secondary source.

One of Gandhi's best remembered lines is “My life is my message”. Hence, it would have been interesting not only to use actual quotations from Gandhi to see how he viewed sustainability but also to look at incidents in his life which best depicted what he felt. However, that was not within the scope of this publication.

This little book, we hope, will lead to discussions, a further interest in Gandhi and the Earth Charter, as well as to readers questioning themselves and our path of development. Gandhi saw his own search as a journey and, we are sure, did not intend his own words to be the final words carved in stone. To quote Gandhi, "In my search after Truth I have discarded many ideas and learnt many new things. Old as I am in age, I have no feeling that I have ceased to grow inwardly or that my growth will stop at the dissolution of the flesh. What I am concerned with is my readiness to obey the call of Truth, my God, from moment to moment, and therefore, when anybody finds any inconsistency between any two writings of mine, if he has still faith in my sanity, he would do well to choose the later of the two on the same subject."²

Kartikeya V. Sarabhai

² Harijan, 29 April 1933. CWMG, Vol. 55, 61.

The Earth Charter



Preamble

We stand at a critical moment in Earth's history, a time when humanity must choose its future. As the world becomes increasingly interdependent and fragile, the future at once holds great peril and great promise. To move forward we must recognize that in the midst of a magnificent diversity of cultures and life forms we are one human family and one Earth community with a common destiny. We must join together to bring forth a sustainable global society founded on respect for nature, universal human rights, economic justice, and a culture of peace. Towards this end, it is imperative that we, the peoples of Earth, declare our responsibility to one another, to the greater community of life, and to future generations.

Earth, Our Home

Humanity is part of a vast evolving universe. Earth, our home, is alive with a unique community of life. The forces of nature make existence a demanding and uncertain adventure, but Earth has provided the conditions essential to life's evolution. The resilience of the community of life and the well-being of humanity depend upon preserving a healthy biosphere with all its ecological systems, a rich variety of plants and animals, fertile soils, pure waters, and clean air. The global environment with its finite resources is a common concern of all peoples. The protection of Earth's vitality, diversity, and beauty is a sacred trust.

The Global Situation

The dominant patterns of production and consumption are causing environmental devastation, the depletion of resources, and a massive extinction of species. Communities are being undermined. The benefits of development are not shared equitably and the gap between rich and poor is widening. Injustice, poverty, ignorance, and violent conflict are widespread and the cause of great suffering. An unprecedented rise in human population has overburdened ecological and social systems. The foundations of global security are threatened. These trends are perilous—but not inevitable.

The Challenges Ahead

The choice is ours: form a global partnership to care for Earth and one another or risk the destruction of ourselves and the diversity of life. Fundamental changes are needed in our values, institutions, and ways of living. We must realize that when basic needs have been met, human development is primarily about being more, not having more. We have the knowledge and technology to provide for all and to reduce our impacts on the environment. The emergence of a global civil society is creating new opportunities to build a democratic and humane world. Our environmental, economic, political, social, and spiritual challenges are interconnected, and together we can forge inclusive solutions.

Universal Responsibility

To realize these aspirations, we must decide to live with a sense of universal responsibility, identifying ourselves with the whole Earth community as well as our local communities. We are at once citizens of different nations and of one world in which the local and global are linked. Everyone shares responsibility for the present and future well-being of the human family and the larger living world. The spirit of human solidarity and kinship with all life is strengthened when we live with reverence for the mystery of being, gratitude for the gift of life, and humility regarding the human place in nature.

We urgently need a shared vision of basic values to provide an ethical foundation for the emerging world community. Therefore, together in hope we affirm the following interdependent principles for a sustainable way of life as a common standard by which the conduct of all individuals, organizations, businesses, governments, and transnational institutions is to be guided and assessed.



I. RESPECT AND CARE FOR THE COMMUNITY OF LIFE



1. Respect Earth and life in all its diversity.

- a. Recognize that all beings are interdependent and every form of life has value regardless of its worth to human beings.
- b. Affirm faith in the inherent dignity of all human beings and in the intellectual, artistic, ethical, and spiritual potential of humanity.



'Others' embraces not only humanity, but all life.

Letter, 16-21 October 1930. CWMG, Vol. 44, 241.

I do believe that all God's creatures have the right to live as much as we have.

Harijan, 9 January 1937. CWMG, Vol. 64, 215.

We should feel a more living bond between ourselves and the rest of the animate world.

CWMG, Vol. 42, 238.

Cow-protection to me is infinitely more than mere protection of the cow. The cow is merely a type for all that lives. Cow protection means protection of the weak, the helpless, the dumb and the deaf. Man becomes then not the lord and master of all creation but he is its servant. The cow to me is a sermon on pity. As yet we are merely playing at cow-protection. But we shall soon have to grapple with the reality.

A Bunch of Old Letters, 25 April 1925, 43. CWMG, Vol. 26, 545.

The purpose of life is undoubtedly to know oneself. We cannot do it unless we learn to identify ourselves with all that lives.

CWMG, Vol. 50, 80.

I believe in the absolute oneness of God and, therefore, also of humanity. What though we have many bodies? We have but one soul. The rays of the sun are many through refraction. But they have the same source. I cannot, therefore, detach myself from the wickedest soul (nor may I be denied identity with the most virtuous).

Young India, 24 September 1924, 313. CWMG Vol. 25, 199.

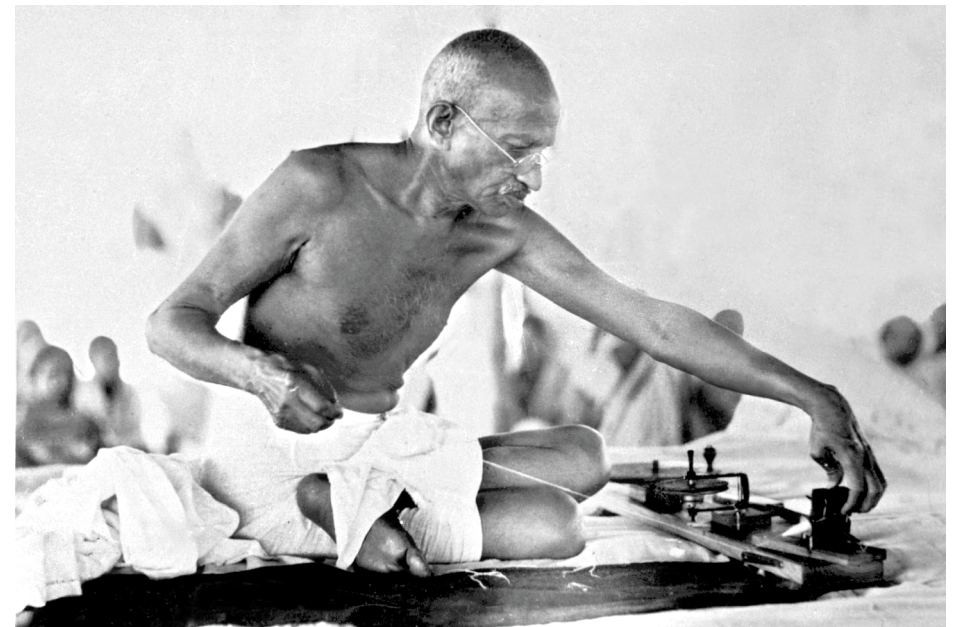
Interdependence is and ought to be as much the ideal of man as self-sufficiency. Man is a social being. Without interrelation with society he cannot realize his oneness with the universe or suppress his egotism. His social interdependence enables him to test his faith and to prove himself on the touchstone of reality. If man were so placed or could so place himself as to be absolutely above all dependence on his fellow-beings he would become so proud and arrogant as to be a veritable burden and nuisance to the world. Dependence on society teaches him the lesson of humanity. That a man ought

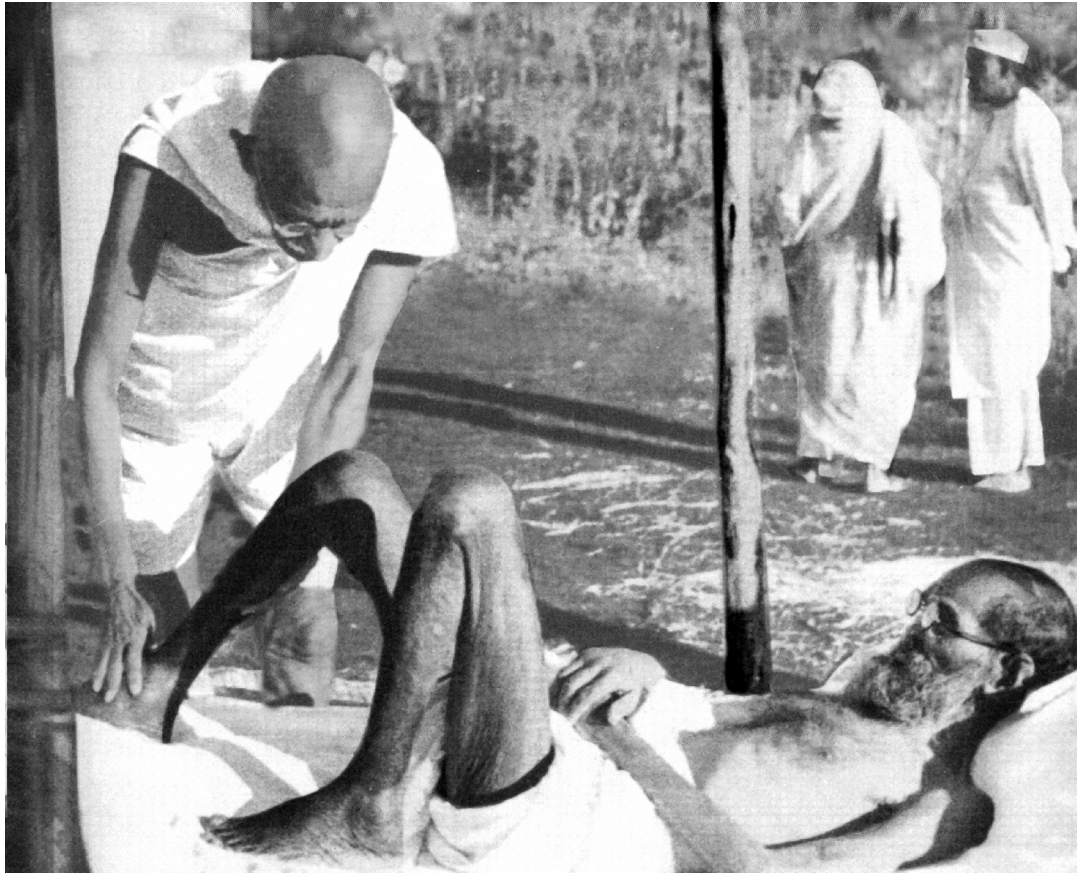
to be able to satisfy most of his essential needs himself is obvious; but it is no less obvious to me that when self-sufficiency is carried to the length of isolating oneself from society it almost amounts to sin. A man cannot become self-sufficient even in respect of all the various operations from the growing of cotton to the spinning of the yarn. He has at some stage or other to take the aid of the members of his family. And if one may take help from one's own family why not from one's neighbors? Or otherwise what is the significance of the great saying, 'The world is my family'?

Young India, 21 March 1929. CWMG, Vol. 40, 23-24.

Man's nature is not essentially evil. Brute nature has been known to yield to the influence of love. You must never despair of human nature.

Harijan, 5 November 1938. CWMG, Vol. 68, 57.





2. Care for the community of life with understanding, compassion, and love.

- a. Accept that with the right to own, manage, and use natural resources comes the duty to prevent environmental harm and to protect the rights of people.
- b. Affirm that with increased freedom, knowledge, and power comes increased responsibility to promote the common good.



We should be ashamed of resting or having a square meal so long as there is one able-bodied man or woman without work or food.

Young India, 6 October 1921. CWMG, Vol. 21, 239.

Supposing I have come by a fair amount of wealth either by way of legacy, or by means of trade and industry I must know that all that wealth does not belong to me, what belongs to me is the right to an honourable livelihood, no better than that enjoyed by millions of others. The rest of my wealth belongs to the community and must be used for the welfare of the community.

Harijan, June 3, 1939.

Everything belongs to God and was from God. Therefore it was for His people as a whole, not for particular individual. When an individual has more than his proportionate portion he becomes a trustee of that portion for God's people.

Harijan, 23 February 1947. CWMG, Vol. 86, 419.

I do not believe in dead uniformity. 'All men are born equal and free' is not Nature's law in the literal sense. All men are not born equal in intellect, for instance, but the doctrine of equality will be vindicated if those who have superior intellect will use it not for self-advancement at the expense of others, but for the service of those who are less favored in that respect than they.

Harijan, 6 October 1946. CWMG, Vol. 85, 365.

I suggest that we are thieves in a way. If I take anything that I do not need for my own immediate use, and keep it, I thief it from somebody else. I venture to suggest that it is the fundamental law of Nature, without exception, that Nature produces enough for our wants from day-to-day, and if only everybody took enough for himself and nothing more, there would be no pauperism in the world, there would be no man dying of starvation in the world.

"Speech on 'Ashram Vows' at Y. M. C. A., Madras," 16 February 1916. CWMG Vol. 13, 230-231.

I do not believe in the 'greatest good of the greatest number', nor can I agree that might is right. For human beings the object in view should be the good of all, with the weak being served first.

The Diary of Mahadev Desai, Vol. 1, 4 June 1932, 200-201. CWMG, Vol. 50, 14.



3. Build democratic societies that are just, participatory, sustainable, and peaceful.

- a. Ensure that communities at all levels guarantee human rights and fundamental freedoms and provide everyone an opportunity to realize his or her full potential.
- b. Promote social and economic justice, enabling all to achieve a secure and meaningful livelihood that is ecologically responsible.



Men . . . should do their actual living and working in communities . . . small enough to permit of genuine self-government and the assumption of personal responsibilities, federated into larger units in such a way that the temptation to abuse great power should not arise. The larger (structurally) a democracy grows, the less becomes the rule of the people and the smaller is the say of individuals and localised groups in dealing with their own destinies.

<http://www.swaraj.org/huxley.htm>

I look upon an increase in the power of the State with the greatest fear, because although while apparently doing good by minimizing exploitation, it does the greatest harm to mankind by destroying individuality which lies at the root of all progress.

CWMG, Vol. 59, 318.

My notion of democracy is that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence.

Mahatma, Vol. V, 1952, 343. *The Selected Works of Mahatma Gandhi*, Vol. VI: *The Voice of Truth*. Navjivan Trust: Ahmedabad, 1968, 383.

Democracy must in essence, therefore, mean the art and science of mobilizing the entire physical, economic and spiritual resources of all the various sections of the people in the service of the common good of all.

Harijan, 27 May 1939, 143. CWMG, Vol. 69, 49.

In true democracy every man and woman is taught to think for himself or herself. How this real revolution can be brought about I do not know except that every reform like charity must begin at home.

Harijan, 14 July 1946, 220. CWMG, Vol. 84, 427.

To me political power is not an end but one of the means of enabling people to better their condition in every department of life. Political power means capacity to regulate national life through national representatives. If national life becomes so perfect as to become self-regulated, no representation becomes necessary. There is then a state of enlightened anarchy. In such a state everyone is his own ruler. He rules himself in such a manner that he is never a hindrance to his neighbour. In the ideal state therefore there is no political power because there is no State. But the ideal is never fully realized in life. Hence the classical statement of Thoreau that that Government is best which governs the least.

Young India, 2 July 31, 162. CWMG, Vol. 47, 91.

By swaraj I mean the Government of India by the consent of the people as ascertained by the vote of the largest number of the adult population, male or female, native-born or domiciled, who have contributed by manual labour to the service of the State and who have taken the trouble of having their names registered as voters.

CWMG Vol. 26, 50-52.

I hope . . . to achieve the end by demonstrating that real swaraj will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when it is abused. In other words, swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority.

Young India, 1 January 1925. CWMG Vol. 26, 50.





4. Secure Earth's bounty and beauty for present and future generations.

- a. Recognize that the freedom of action of each generation is qualified by the needs of future generations.
- b. Transmit to future generations values, traditions, and institutions that support the long-term flourishing of Earth's human and ecological communities.



The real property that a parent can transmit to all equally is his or her character and educational facilities. Parents should seek to make their sons and daughters self-reliant, well able to earn an honest livelihood by the sweat of the brow.

Young India, 17 October 1929, 340. CWMG, Vol. 42, 05.

If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children and if they will grow up in their natural innocence, we won't have to struggle, we won't have to pass fruitless idle resolutions, but we shall go from love to love and peace to peace, until at last all the corners of the world are covered with that peace and love for which, consciously or unconsciously, the whole world is hungering.

Young India, 19 November 31, 361. CWMG, Vol. 48, 240.

As for the present owners of wealth, they would have to make their choice between class-war and voluntarily converting themselves into trustees of their wealth. They will be allowed to



retain the stewardship of their possessions and to use their talent to increase the wealth, not for their own sakes, but for the sake of the nation and, therefore, without exploitation. The State would regulate the rate of commission which they would get commensurate with the service rendered and its value to society. Their children will inherit the stewardship only if they prove their fitness for it.

CWMG, Vol. 83, 27.

Foreign rule has unconsciously, though none the less surely, begun with the children in the field of education. Primary education is a farce designed without regard to the wants of the India of the villages and for that matter even of the cities. Basic education links the children, whether of the cities or the villages, to all that is best and lasting in India. It develops both the body and the mind, and keeps the child rooted to the soil with a glorious vision of the future in the realization of which he or she begins to take his or her share from the very commencement of his or her career in school.

Constructive Programme: Its Meaning and Place, 14, ed. 1945. CWMG, Vol. 75, 154.



II. ECOLOGICAL INTEGRITY



5. Protect and restore the integrity of Earth's ecological systems, with special concern for biological diversity and the natural processes that sustain life.

- a. Adopt at all levels sustainable development plans and regulations that make environmental conservation and rehabilitation integral to all development initiatives.
- b. Establish and safeguard viable nature and biosphere reserves, including wild lands and marine areas, to protect Earth's life support systems, maintain biodiversity, and preserve our natural heritage.
- c. Promote the recovery of endangered species and ecosystems.
- d. Control and eradicate non-native or genetically modified organisms harmful to native species and the environment, and prevent introduction of such harmful organisms.
- e. Manage the use of renewable resources such as water, soil, forest products, and marine life in ways that do not exceed rates of regeneration and that protect the health of ecosystems.
- f. Manage the extraction and use of non-renewable resources such as minerals and fossil fuels in ways that minimize depletion and cause no serious environmental damage.



Earth provides enough to satisfy every man's need, but not every man's greed.

[Quotation popularised by Gandhi]

Just as one must not receive, so must one not possess anything which one does not really need. It would be a breach of this principle to possess unnecessary foodstuffs, clothing or furniture. For instance, one must not keep a chair if one can do without it. In observing this principle one is led to a progressive simplification of one's own life.

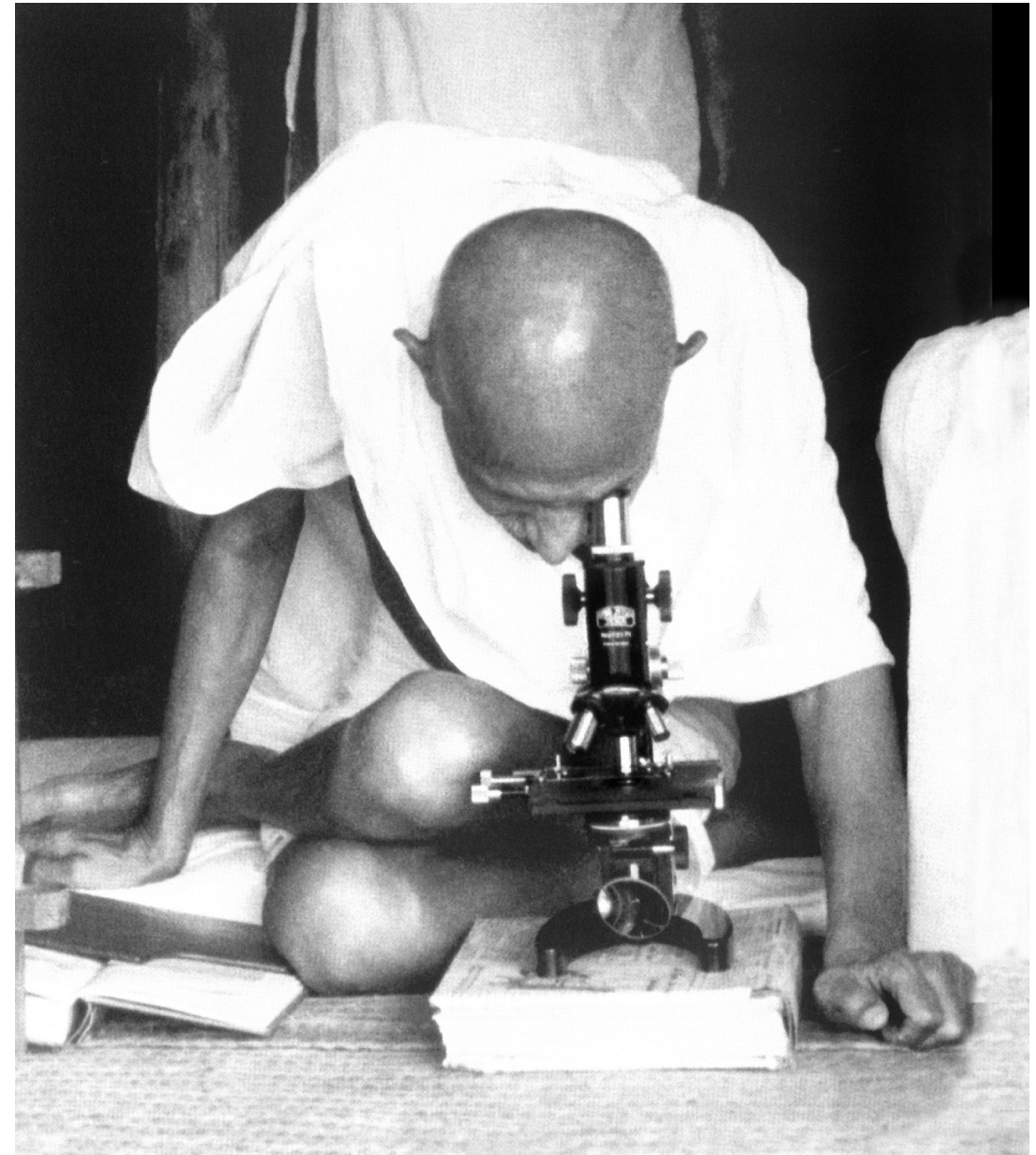
CWVG, Vol. 13, 92.

In the modern rush, the chief use we have for our rivers is to empty our gutters in them and navigate our cargo vessels, and in the process make them dirtier still. We have not time, to stroll down to these rivers, and in silent meditation listen to the message they murmur to us.

Young India, 23 December 1926. CWVG Vol. 32, 445.

Real planning consisted in the best utilization of the whole man-power of India and the distribution of the raw products of India in her numerous villages instead of sending them outside and rebuying finished articles at fabulous prices.

Harijan, 23 March 47, 79. CWVG, Vol. 87, 27.

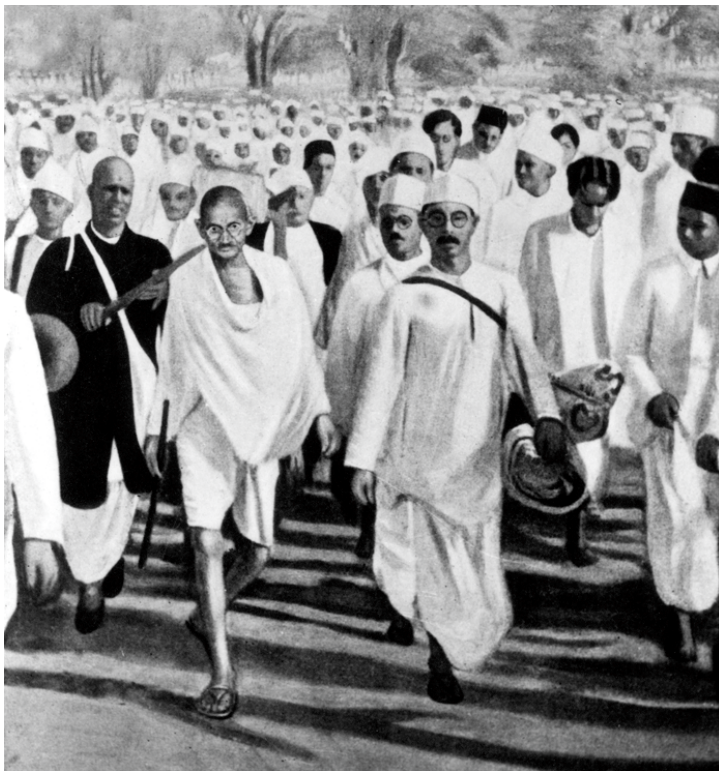


Today pure water, pure earth and pure air are not available. We live sheltered from the sun. If we pay attention to these and take proper nourishment we shall have done the work of ages.

Harijan Sevak, 1 September 1946. CWMG, Vol. 85, 213.

Disease springs from a wilful or ignorant breach of the laws of nature. It follows, therefore, that timely return to those laws should mean restoration. A person who has tried nature beyond endurance, must either suffer the punishment inflicted by nature or, in order to avoid it, seek the assistance of the physician or the surgeon as the case may be.

Harijan, 15 September 1946. CWMG, Vol. 85, 264.



6. Prevent harm as the best method of environmental protection and, when knowledge is limited, apply a precautionary approach.

- a. Take action to avoid the possibility of serious or irreversible environmental harm even when scientific knowledge is incomplete or inconclusive.
- b. Place the burden of proof on those who argue that a proposed activity will not cause significant harm, and make the responsible parties liable for environmental harm.
- c. Ensure that decision making addresses the cumulative, long-term, indirect, long distance, and global consequences of human activities.
- d. Prevent pollution of any part of the environment and allow no build-up of radioactive, toxic, or other hazardous substances.
- e. Avoid military activities damaging to the environment.



What may be hoped for is that Europe, on account of her fine and scientific intellect, will realize the obvious and retrace her steps, and from the demoralizing industrialism she will find a way out. It will not necessarily be a return to the old absolute simplicity. But it will have to a reorganization in which village life will predominate, and in which brute and material force will be subordinated to the spiritual force.

Young India, 6 August 1925, 273. CWMG, Vol. 28, 31.

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary reduction of wants. This alone promotes real happiness and contentment, and increases the capacity for service.

From Yerauda Mandir, Navjivan Publishing House, Ahmedabad, 2010. CWMG Vol. 44, 103-104.

The incessant search for material comforts and their multiplication is an evil, and I make bold to say that the Europeans themselves will have to remodel their outlook, if they are not to perish under the weight of the comforts to which they are becoming slaves.

CWMG, Vol. 46, 55-56.

A time is coming when those who are in mad rush today of multiplying their wants, vainly thinking that they add to the real substance, real knowledge of the world, will retrace their steps and say: 'What have we done?'

CWMG, Vol. 35, 251.

What is good for one nation situated in one condition is not necessarily good for another differently situated. One man's food is another man's poison.

Young India, 25 July 1929. CWMG, Vol. 41, 220.

We cannot have ecological movement unless the principle of non-violence becomes central to the ethics of human nature.

Mohan-mala: A Gandhian Rosary. Ahmedabad: Navajivan Publishing House, 1997. 93-94.



7. Adopt patterns of production, consumption, and reproduction that safeguard Earth's regenerative capacities, human rights, and community well-being.

- a. Reduce, reuse, and recycle the materials used in production and consumption systems, and ensure that residual waste can be assimilated by ecological systems.
- b. Act with restraint and efficiency when using energy, and rely increasingly on renewable energy sources such as solar and wind.
- c. Promote the development, adoption, and equitable transfer of environmentally sound technologies.
- d. Internalize the full environmental and social costs of goods and services in the selling price, and enable consumers to identify products that meet the highest social and environmental standards.
- e. Ensure universal access to health care that fosters reproductive health and responsible reproduction.
- f. Adopt lifestyles that emphasize the quality of life and material sufficiency in a finite world.



Machinery has its place; it has come to stay. But it must not be allowed to displace the necessary human labour. An improved plough is a good thing. But if, by some chance, one man could plough up by some mechanical invention of his the whole of the land of India, and control all the agricultural produce and if the millions had no other occupation, they would starve, and being idle, they would become dunces, as

many have already become. There is hourly danger of many more being reduced to that unenviable state. I would welcome every improvement in the cottage machine, but I know that it is criminal to displace the hand labour by the introduction of power-driven spindles unless one is at the same time, ready to give millions of farmers some other occupation in their homes.

Young India, 5 November 1925. CWMG, Vol. 28, 428-429.

I hold that the machinery method is harmful when the same thing can be done easily by millions of hands not otherwise occupied. It is any day better and safer for the millions spread in the seven hundred thousand villages of India scattered over nineteen hundred miles long and fifteen hundred broad that they manufacture their clothing in their own villages even as they prepare their own food. The villages cannot retain the freedom they have enjoyed from time immemorial, if they do not control the production of prime necessities of life . . . If the craze of machinery method continues, it is highly likely that a time will come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of living machines given to us by God.

Young India, July 2, 1931. CWMG, Vol. 47, 89-90.

A certain degree of physical harmony and comfort is necessary, but above a certain level it becomes hindrance instead of help. Therefore the ideal of creating an unlimited number of wants and satisfying them seems to be a delusion and a snare.

CWMG, Vol. 63, 241.

I do not believe that multiplication of wants and machinery contrived to supply them is taking the world a single step nearer

its goals. . . . I whole-heartedly detest this mad desire to destroy distance and time, to increase animal appetites and go to the ends of the earth in search of their satisfaction. If modern civilization stands for all this, and I have understood it to do so, I call it satanic and with it the present system of Government, its best exponent.

Young India, 17 March 1927. CWMG, Vol. 33, 166.

The distinguishing characteristic of modern civilization is an indefinite multiplicity of human wants. The characteristic of ancient civilization is an imperative restriction upon and a strict regulating of these wants.

Young India, 2 June 1927. CWMG, Vol. 33, 417.

Man's happiness really lies in contentment. He who is discontented, however much he possesses, becomes a slave to his desires.

CWMG, Vol.73, 94.

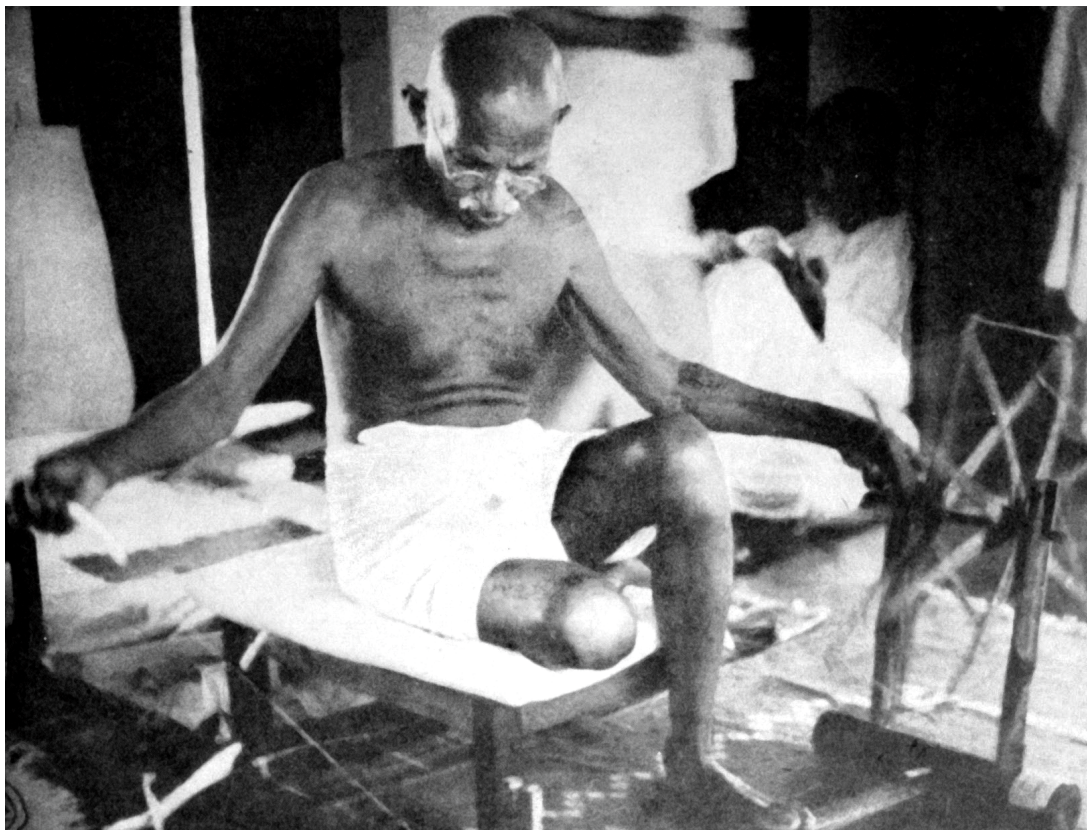
God forbid that India should ever take to industrialism after the manner of the West. The economic imperialism of a single tiny island kingdom (England) is today keeping the world in chains. If an entire nation of 300 million took to similar economic exploitation, it would strip the world bare like locusts.

Young India, 12 December 1928. CWMG, Vol. 38, 243.

The way to take work to the villagers is not through mechanization but that it lies through revival of the industries they have hitherto followed.

Hence the function of the All-India Village Industries Association must, in my opinion, be to encourage the existing industries and to revive, where it is possible and desirable, the dying or dead industries of villages according to the village methods, i.e., the villagers working in their own cottages as they have done from times immemorial. These simple methods can be considerably improved as they have been in hand-ginning, hand-carding, hand-spinning and hand-weaving.

Harijan, 16 November 1934. CWMG, Vol. 59, 356.



8. Advance the study of ecological sustainability and promote the open exchange and wide application of the knowledge acquired.

- a. Support international scientific and technical cooperation on sustainability, with special attention to the needs of developing nations.
- b. Recognize and preserve the traditional knowledge and spiritual wisdom in all cultures that contribute to environmental protection and human well-being.
- c. Ensure that information of vital importance to human health and environmental protection, including genetic information, remains available in the public domain.



I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about as freely as possible, but I refuse to be blown off my feet by any – I refuse to live in other people's houses as an interloper, a beggar or a slave.

Young India, 1 June 1921. CWMG Vol. 20, 159.

If it is man's privilege to be independent, it is equally his duty to be inter-dependent.

< <http://www.selfimprovementpath.com/2010/03/100-short-motivational-mahatma-gandhi.html> >

If you give me rice, I'll eat today. If you teach me how to grow rice, I'll eat every day.

< <http://www.equalityforgrowth.org/pdf/adat%20profile.pdf> >

III. SOCIAL AND ECONOMIC JUSTICE



9. Eradicate poverty as an ethical, social, and environmental imperative.

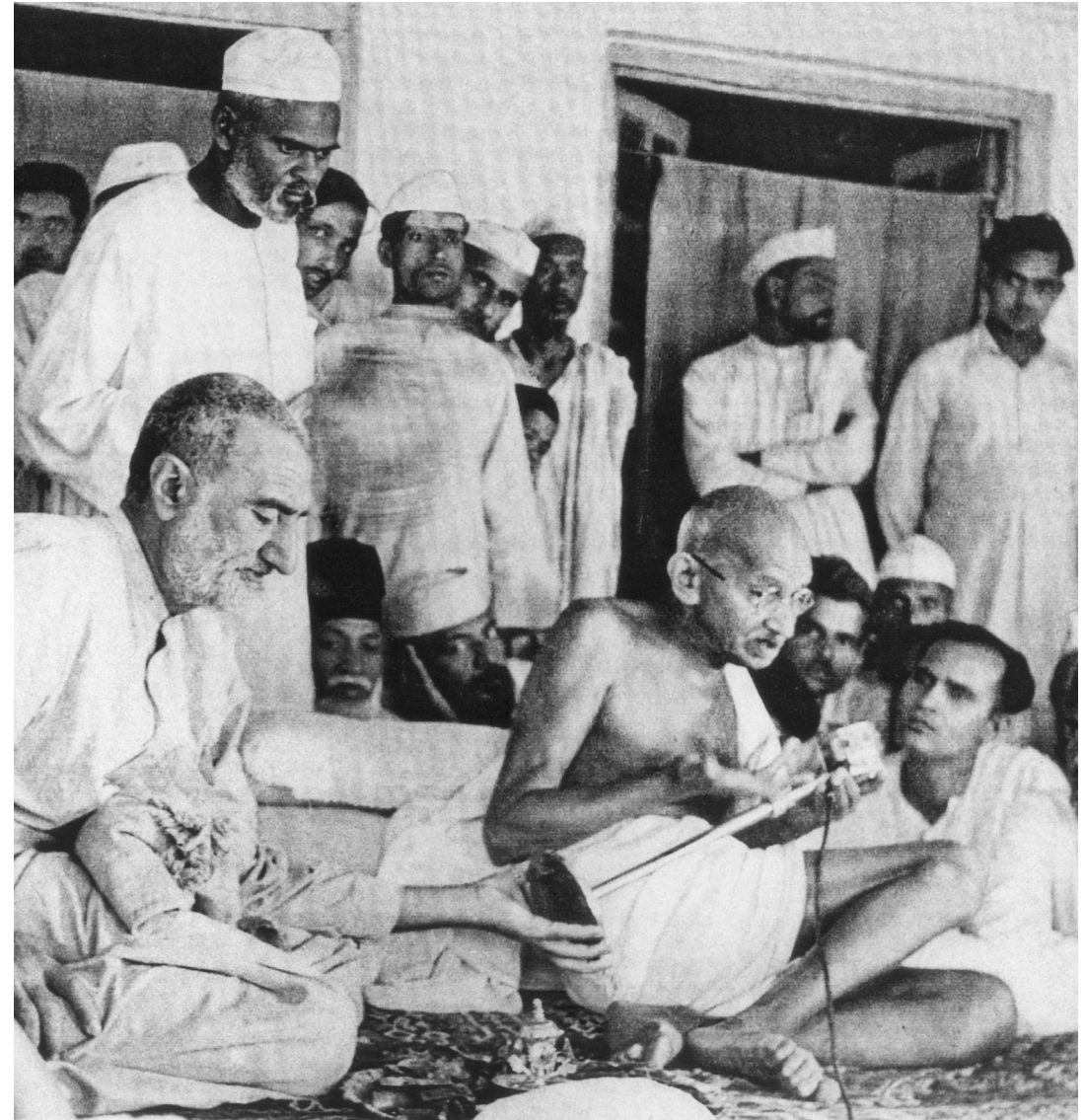
- a. Guarantee the right to potable water, clean air, food security, uncontaminated soil, shelter, and safe sanitation, allocating the national and international resources required.
- b. Empower every human being with the education and resources to secure a sustainable livelihood, and provide social security and safety nets for those who are unable to support themselves.
- c. Recognize the ignored, protect the vulnerable, serve those who suffer, and enable them to develop their capacities and to pursue their aspirations.



True economics never militates against the highest ethical standard just as all true ethics, to be worth its name, must at the same time be also good economics . . . True economics, on the other hand, stands for social justice, it promotes the good of all equally, including the weakest, and is indispensable for decent life.

Harijan, 9 October 1937. CWMG, Vol. 66, 168.

I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man whom you may have seen, and ask yourself, if the step you contemplate



is going to be of any use to him. Will he gain anything by it? Will it restore him to a control over his own life and destiny? In other words, will it lead to swaraj for the hungry and spiritually starving millions? Then you will find your doubts and your self melt away.

CWMG, Vol. 89, 125.

Economic equality . . . mean [s], however, that everyone will have a proper house to live in, sufficient and balanced food to eat, and sufficient khadi with which to cover himself. It also means that the cruel inequality that obtains today will be removed by purely non-violent means.

Harijan, 18 August 1940. CWMG, Vol. 72, 381.



The real meaning of economic equality is: 'To each according to his need.' That is the definition of Marx. If a single man demanded as much as a man with wife and four children, that would be a violation of economic equality.

Harijan, 31 March 1946. CWMG, Vol. 83, 26.

We may neither take nor keep a superfluous thing . . . Every one cannot be judged by the same standard. An ant may fall from grace if it stores two grains instead of one. An elephant on the other hand will have a lot of grass heaped before itself and yet it cannot be charged with having 'great possessions.'

Ashram Observances in Action. 1955. Trans. Valji Govindji Desai. Ahmedabad: Navajivan Press, 2006. 31. CWMG, Vol. 50, 213.

Economic equality is the master key to nonviolent independence. Working for economic equality means abolishing the eternal conflict between capital and labour. It means the leveling down of the few rich in whose hands is concentrated the bulk of the nation's wealth on the one hand, and the leveling up of the semi-starved naked millions on the other.

CWMG, Vol. 75, 158.

The real implication of equal distribution is that each man shall have the wherewithal to supply all his natural needs and no more. For example, if one man has a weak digestion and requires only a quarter of a pound of flour for his bread and another needs a pound, both should be in a position to satisfy their wants. To bring this ideal into being, the entire social order had got to be reconstructed.

Harijan, 25 August 1940. CWMG, Vol. 72, 399.

My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc., is thus conceived as the spearhead of a silent social revolution fraught

with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way toward eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation of a juster social order in which there is no unnatural division between the 'haves' and 'have-nots' and everybody is assured of a living wage and the right to freedom. And all this would be accomplished without the horrors of a bloody class war or a colossal capital expenditure such as would be involved in the mechanization of a vast continent like India. Nor would it entail a helpless dependence on foreign imported machinery or technical skill. Lastly, by obviating the necessity for highly specialized talent, it would place the destiny of the masses, as it were, in their own hands.

Harijan, 9 October 1937. CWMG, Vol. 66, 169-170.



10. Ensure that economic activities and institutions at all levels promote human development in an equitable and sustainable manner.

- a. Promote the equitable distribution of wealth within nations and among nations.
- b. Enhance the intellectual, financial, technical, and social resources of developing nations, and relieve them of onerous international debt.
- c. Ensure that all trade supports sustainable resource use, environmental protection, and progressive labor standards.
- d. Require multinational corporations and international financial organizations to act transparently in the public good, and hold them accountable for the consequences of their activities.



This mad rush for wealth must cease, and the labourer must be assured, not only of a living wage, but a daily task that is not mere drudgery. The machine will, under these conditions, be as much a help to the man working as the State, or the man who owns it. The present mad rush will cease, and the labourer will work (as I have said) under attractive and ideal conditions. This is but one of the exceptions I have in mind. The Sewing Machine had love at its back. The individual is the one supreme consideration. The saving of labour of the individual should be the object, and honest humanitarian consideration, and not greed, the motive. Replace greed by love and everything will come right.

Young India, 13 November 1924. CWMG, Vol. 25, 251-252.

I do not want the freedom of India if it means the extinction of England or the disappearance of Englishmen. I want the freedom of my country, so that other countries may learn something from my free country, so that the resources of my country might be utilized for the benefit of mankind . . .

CWMG, Vol. 28, 129.

I must confess that I do not draw a sharp or any distinction between economics and ethics. Economics that hurt the moral well-being of an individual or a nation are immoral and therefore sinful. Thus, the economics that permit one country to prey upon another are immoral. It is sinful to buy and use articles made by sweated labour.

Young India, 13 October 1924, 325. CWMG, Vol. 21, 290.

The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as a factor to be considered in regulating international commerce.

Young India, 26 December 1924. CWMG, Vol. 25, 475.

Machinery to be well used has to help and ease human effort. The present use of machinery tends more and more to concentrate wealth in the hands of a few in total disregard of millions of men and women whose bread is snatched by it out of their mouths.

Harijan, 14 September 1935. CWMG, Vol. 61, 416.

The whole gamut of man's activities today constitutes an indivisible whole. You cannot divide social, economic, political and purely religious work into watertight compartments. I do not know any religion apart from human activity.

Harijan, 24 December 1938, 393. CWMG, Vol. 68, 201.

According to me the economic constitution of India and for that matter of that of the world, should be such that no one under it should suffer from want of food and clothing. In other words everybody should be able to get sufficient work to enable him to make the two ends meet. And this ideal can be universally realized only if the means of production of the elementary necessities of life remain in the control of the masses. These should be freely available to all as God's air and water are or ought to be; they should not be made a vehicle of traffic for the exploitation of others. Their monopolization by any country, nation or group of persons would be unjust. The neglect of this simple principle is the cause of the destitution that we witness today not only in this unhappy land but other parts of the world too.

Young India, 15 November 1928, 381. CWMG, Vol. 37, 411-412.

My idea of society is that while we are born equal, meaning that we have a right to equal opportunity, all have not the same capacity. It is, in the nature of things, impossible. For instance, all cannot have the same height, or colour or degree of intelligence, etc., therefore, in the nature of things, some will have ability to earn more and others less.

. . . I would allow a man of intellect to earn more, I would not cramp his talent. But the bulk of his greater earnings must be used for the good of the State, just as the income of all earning sons of the farther go to the common family fund. They would have their earnings only as trustees.

I am inviting those people who consider themselves as owners today to act as trustees, i.e., owners, not in their own right, but owners, in the right of those whom they have exploited. I will not dictate to them what commission to take, but ask them to take what is fair.

Young India, 26 November 1931. The Young Communists' Catechism, 368-69.

It is my firm conviction that if the State suppressed capitalism by violence, it will be caught in the evils of violence itself and fail to develop non-violence at any time. The state represents violence in a concentrated and organized form. The individual has a soul, but as the State is a soulless machine, it can never be weaned from violence to which it owes its very existence. Hence I prefer the doctrine of trusteeship.

. . . the fear is always there that the State may use too much violence against those who differ from it. I would be very happy indeed if the people concerned behaved as trustees; but if they fail, I believe we shall have to deprive them of their possessions through the State with the minimum exercise of violence. That is why I said at the Round Table Conference that every vested interest must be subjected to scrutiny, and confiscation ordered where necessary with or without compensation as the case demanded.

What I would personally prefer would be not a centralization of power in the hands of the State, but an extension of the sense of trusteeship; as in my opinion the violence of private ownership is less injurious than the violence of the State. However, if it is unavoidable, I would support a minimum of State-ownership.

Modern Review, 1935, 415. CWMG, Vol. 59, 318-319.



11. Affirm gender equality and equity as prerequisites to sustainable development and ensure universal access to education, health care, and economic opportunity.

- a. Secure the human rights of women and girls and end all violence against them.
- b. Promote the active participation of women in all aspects of economic, political, civil, social, and cultural life as full and equal partners, decision makers, leaders, and beneficiaries.
- c. Strengthen families and ensure the safety and loving nurture of all family members.



I first learned the concepts of non-violence in my marriage.

http://www.iwive.com/Mahatma_Gandhi/page/7

Woman is the companion of man, gifted with equal mental capacities. She has the right to participate in the minutest details in the activities of man, and she has an equal right of freedom and liberty with him.

CWMG, Vol. 14, 205.

The wife is not the husband's bonds slave, but his companion and his helpmate, and an equal partner in all his joys and sorrows—as free as the husband to choose her own path.

The Story of my Experiments with Truth, 1966. CWMG Vol. 39, 25.

I would boycott that Legislature. A Legislature that will not elect a proper share of women will be boycotted by me, and I speak for the Congress also.

“Speech at Federal Structure Committee,” 17 September 1931. CWMG, Vol. 48, 37.

India can proclaim that she can defend herself and make progress not through the atom bomb but through non-violence alone . . . women alone can take the lead in this, for God had endowed them with great power.

CWMG, Vol. 87, 250-294.



Of all the evils for which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity to me, the female sex, not the weaker sex. It is the nobler of the two . . .

CWMG, Vol. 21, 105.

My wife made the orbit of all women. In her I studied all women. I came in contact with many European women in South Africa, and I knew practically every Indian woman there. I worked with them. I tried to show them they were not slaves either of their husbands or parents, not only in the political field but in the domestic as well. But the trouble was that some could not resist their husbands. The remedy is in the hands of women themselves. The struggle is difficult for them, and I do not blame them. I blame the men. Men have legislated against them. Man has regarded woman as his tool. She has learnt to be his tool and in the end found it easy and pleasurable to be such, because when one drags another in his fall the descent is easy.

Harijan, 25 January 1936. CWMG, Vol. 62, 157.s

I am firmly of opinion that India's salvation depends on the sacrifice and enlightenment of her women.

Harijan, 27 June 1936. CWMG, Vol. 63, 51.

Man is born of woman, he is flesh of her flesh and bone of her bone. Come to your own and deliver your message again.

CWMG, Vol. 35, 289.

You tell me how desolate Bajaja's house looked for want of the woman's touch. I have always considered this as a result of our false notions of division of work between men and women. Division there must be. But this utter helplessness on the man's part when it comes to keeping a household in good order and woman's helplessness when it comes to be a matter of looking after herself (more here than in the West) are due to erroneous upbringing. Why should man be so lazy as not to keep his house neat, if there is not woman looking after it or why should a woman feel that she always needs a man protector? This anomaly seems to me to be due to the habit of regarding woman as fit primarily for housekeeping and of thinking that she must live so soft as to feel weak and be always in need of protection. We are trying to create a different atmosphere at the Ashram. It is difficult work. But seems to be worth doing.

My Dear Child, 92-93. CWMG, Vol. 50, 259.



12. Uphold the right of all, without discrimination, to a natural and social environment supportive of human dignity, bodily health, and spiritual well-being, with special attention to the rights of indigenous peoples and minorities.

- a. Eliminate discrimination in all its forms, such as that based on race, color, sex, sexual orientation, religion, language, and national, ethnic or social origin.
- b. Affirm the right of indigenous peoples to their spirituality, knowledge, lands and resources and to their related practice of sustainable livelihoods.
- c. Honor and support the young people of our communities, enabling them to fulfill their essential role in creating sustainable societies.
- d. Protect and restore outstanding places of cultural and spiritual significance.



The only difference between man and man all the world over is one of degree, and not of kind, even as there is between trees of the same species. Where in is the cause for anger, envy or discrimination?

CWMG, Vol. 79, 430.

The forms are many, but the informing spirit is one. How can there be room for distinctions of high and low where there is this all-embracing fundamental unity underlying the outward diversity? For that is a fact meeting you at every step in daily life. The final goal of all religions is to realize this essential oneness.

Harijan, 15 December 1933. CWMG, Vol. 56, 305.

Those who agree that racial inequality must be removed and yet do nothing to fight the evil are impotent. I cannot have anything to say to such people.

Harijan, 26 October 1947. CWMG, Vol. 89, 350.

All the religions of the world, while they may differ in other respects, unitedly proclaim that nothing lives in this world but Truth.

<<http://library.thinkquest.org/07aug/00117/ghandi.html>>

Real education consists in drawing the best out of yourself. What better book can there be than the book of humanity? What better education can there be than to go, day in and day out, to Harijan quarters and to regard Harijans as members of one human family? It would be an uplifting, ennobling study. Mine is no narrow creed. It is one of realizing the essential brotherhood of man.

Harijan, 30 March 1933. CWMG, Vol. 57, 170.

It has been said that Indian swaraj will be the rule of the majority community, i.e., the Hindus. There could not be a greater mistake than that. If it were to be true, I for one would refuse to call it swaraj and would fight with all the strength at my command, for to me Hind Swaraj is the rule of all the people, is the rule of justice.

Young India, 16 April 1931. CWMG, Vol. 45, 396.

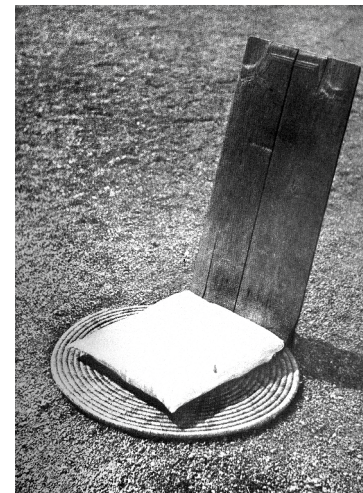
Purna Swaraj is the common sacred possession of all of us, --'Purna' complete because it is as much for the prince as for the peasant, as much for the rich land-owner as for the landless tiller of the soil, as much for the Hindus as for the Mussalmans,

as much for the Parsis and Christians as for the Jains, Jews and Sikhs, irrespective of any distinction of caste or creed or status in life. The very connotation of the word and the means of its attainment to which we are pledged, --Truth and Non-violence—precludes all possibility of that Swaraj being more for some one than for the other, being partial to some one and prejudicial to the other. Truth and Non-Violence leave no room for fraud or falsehood . . . Swaraj under this method, therefore, can never be achieved by usurping the rights of any community, big or small but by ensuring even-handed justice and fair treatment to all—even the poorest and the weakest in the land.

Young India, 5 March 1931, 42. CWMG, Vol. 45, 231.

'Please do not altogether rule out the old.' Bear in mind that you too will grow old and, although we are advanced in age, our minds are as fresh as yours. It is impossible that your soul will always stay in a youthful body. The conduct and efforts of one whose soul is always pure are unique and I wish that everyone living in India has such a soul.

CWMG, Vol. 38, 333.



IV. DEMOCRACY, NONVIOLENCE, AND PEACE



13. Strengthen democratic institutions at all levels, and provide transparency and accountability in governance, inclusive participation in decision making, and access to justice.

- a. Uphold the right of everyone to receive clear and timely information on environmental matters and all development plans and activities which are likely to affect them or in which they have an interest.
- b. Support local, regional and global civil society, and promote the meaningful participation of all interested individuals and organizations in decision making.
- c. Protect the rights to freedom of opinion, expression, peaceful assembly, association, and dissent.
- d. Institute effective and efficient access to administrative and independent judicial procedures, including remedies and redress for environmental harm and the threat of such harm.
- e. Eliminate corruption in all public and private institutions.
- f. Strengthen local communities, enabling them to care for their environments, and assign environmental responsibilities to the levels of government where they can be carried out most effectively.

A government builds its prestige upon the apparently voluntary association of the governed.

Young India, 1 June 1921. CWMG, Vol. 20, 162.

Democracy disciplined and enlightened is the finest thing in the world. A democracy, prejudiced, ignorant, superstitious will land itself in chaos and may be self-destroyed.

Youth India, 30 July 1931. CWMG, Vol. 47, 236.

Centralization as a system is inconsistent with non-violent structure of society.

Harijan, 18 January 1942. CWMG, Vol. 75, 216.

Decentralisation of political and economic power provides for the working of democracy based upon individual freedom and initiative, and for the individual being allowed to participate in the government of the country. It would also regulate automatically both the production and the distribution of the commodities necessary to human life, and both the production and consumption of these would be in the same locality rather than having production concentrated in particular areas only, thus necessitating regulations for the distribution of products and wealth. Decentralization would also bring about the regulation of the use of machinery. The present unchecked use of machinery for selfish purposes has caused, for a large proportion of the people a life of monotony and drudgery.

Theosophical Free Tract, No. 93, 21 March 1952.

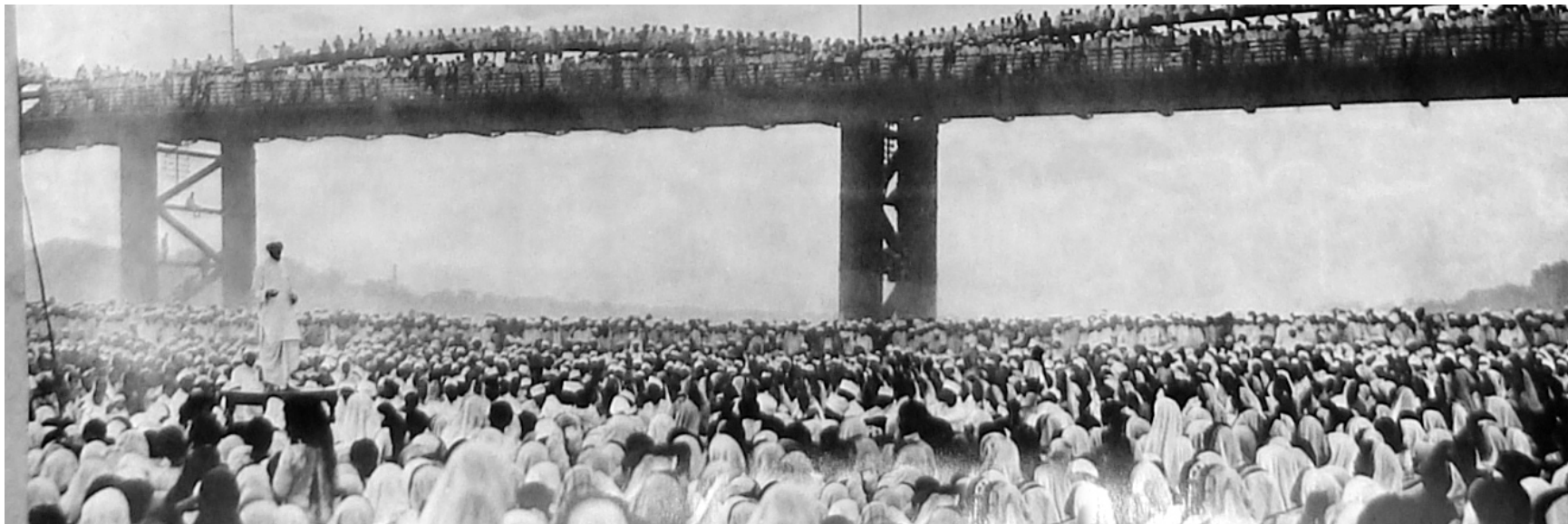
In this structure composed of innumerable villages, there will be ever widening, never ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units. [not parts]

Harijan, 28 July 1946. CWMG, Vol. 85, 33.

My idea of village swaraj is that it is a complete republic, independent of its neighbours for its own vital wants, and yet interdependent for many others in which dependence is a necessity . . . As far as possible every activity will be conducted on the co-operative basis. There will be no castes such as we

have today, with their graded untouchability. Non-violence with its technique of satyagraha and non co-operation will be the sanction of the village community . . . The government of the village will be conducted by a Panchayat of five persons annually elected by the adult villagers, male and female, possessing minimum prescribed qualifications . . . Since there will be no system of punishments in the accepted sense, this Panchayat will be the legislature, judiciary and executive combined to operate for its year of office . . . Here there is perfect democracy based upon individual freedom. The individual is the architect of his own government. The law of non-violence rules him and his government. He and his village are able to defy the might of a world. For the law governing every villager is that he will suffer death in the defence of his and his village's honour.

Harijan, 26 July 1942. CWMG, Vol. 76, 308-309.



You cannot build non-violence on a factory civilization, but it can be built on self-contained villages. [not villagers] Even if Hitler so minded, he could not devastate seven hundred thousand non-violent villages. He would himself become non-violent in the process. Rural economy as I have conceived eschews exploitation altogether and exploitation is the essence of violence. You have therefore to be rural-minded before you can be non-violent, and to be rural-minded you have to have faith in the spinning-wheel.

Harijan, 4 November 1939. CWMG, Vol. 70, 296.

To shout down someone is nothing but use of force. If intolerance grows among us, it will hamper our progress. We have no reason to believe that what we do not like must assuredly be bad. Certainly there are many things in the world which taste bitter in the beginning but turn out to be sweet in the end.

Navajivan, 12 December 1926. CWMG, Vol. 32, 388.

Difference of opinion should never mean hostility. If they did, my wife and I should be sworn enemies of one another. I do not know two persons in the world who had no difference of opinion, and as I am a follower of the Gita, I have always attempted to regard those who differ from me with the same affection as I have for my nearest and dearest.

Young India, 17 March 1927.

If we want to cultivate a true spirit of democracy, we cannot afford to be intolerant. Intolerance betrays want of faith in one's cause.

Young India, 2 February 1921. CWMG, Vol. 1, 313.

It is the duty of all leading men, whatever their persuasion or party, to safeguard the dignity of India. That dignity cannot be saved if misgovernment and corruption flourish. . . misgovernment and corruption always go together. I have it from very trustworthy sources that corruption is increasing in our country. Is everyone then going to think only of himself, and not of all of India?

Hindu, 16 December 1947. CWMG, Vol. 90, 238.



Corruption will go when the large number of persons given to the unworthy practice realize that the nation does not exist for them, but that they do for the nation. It requires a high code of morals, extreme vigilance on the part of those who are free from the corrupt practice and also have influence over corrupt servants. Indifference in such matters is criminal.

Harijan, February 1, 1948.



14. Integrate into formal education and life-long learning the knowledge, values, and skills needed for a sustainable way of life.

- a. Provide all, especially children and youth, with educational opportunities that empower them to contribute actively to sustainable development.
- b. Promote the contribution of the arts and humanities as well as the sciences in sustainability education.
- c. Enhance the role of the mass media in raising awareness of ecological and social challenges.
- d. Recognize the importance of moral and spiritual education for sustainable living.



If we are to teach real peace in this world, and if we are to carry on a real war against war, we shall have to begin with the children.

<http://www.iwaise.com/Mahatma_Gandhi/page/8>

We must perpetuate the present rural civilization and endeavour to rid it of its acknowledged defects. This can only be done if the youth of the country will settle down to village life. And if they will do this they must reconstruct their life and pass every day of their vacation in the villages surrounding their colleges or high schools and those who have finished their education or are not receiving any should think of settling down in villages . . . let them penetrate the villages and find an unlimited scope for service, research and true knowledge. Professors would do well not to burden either their boys or girls with literary studies during the vacation but prescribe to them

educative outings in the villages. Vacations must be utilized for recreation, never for memorizing books.

Young India, 7 November 1929. CWMG, Vol. 42, 108-109.

Literary education should follow the education of the hand – the one gift that visibly distinguishes man from beast.

Harijan, 8 March 1935. CWMG, Vol. 60, 283.

I hold that true education of the intellect can only come through a proper exercise and training of the bodily organs, e. g., hands, feet, eyes, ears, nose, etc. In other words, an intelligent use of the bodily organs in a child provides the best and quickest way of developing his intellect. But unless the development of the mind and body goes hand in hand with a corresponding awakening of the soul, the former alone would prove to be a poor lop-sided affair. By spiritual training I mean education of the heart. A proper all-round development of the mind, therefore, can take place only when it proceeds *pari passu* with the education of the physical and spiritual faculties of the child. They constitute an indivisible whole. According to this theory, therefore, it would be a gross fallacy to suppose that they can be developed piecemeal or independently of one another.

Harijan, May 8, 1937. CWMG, Vol. 65, 73.

Craft, art, health and education should be integrated into one scheme. *Nai Talim* is a beautiful blend of all the four and covers the whole education of the individual from the time of conception to the moment of death . . . Therefore, I would not divide village uplift work into water-tight compartments from the very beginning but undertake an activity which will combine

all four. Instead of regarding craft and industry as different from education I will regard former as the medium for the latter. *Nai Talim* therefore ought to be integrated into the scheme.

Harijan, Nov. 10, 1946. CWMG, Vol. 86, 59.

It is called the new method of education, for it is not a foreign importation or imposition, but is consistent with the environment in India which is predominantly made up of villages. It believes in establishing an equilibrium between the body, the mind and the spirit of which man is made. It is unlike the Western type which is predominantly militarist, in which the mind and the body are the primary care of education to the subordination of the spirit. This is best done when education is given through handicrafts. The other specialty is that it is designed to be wholly self-supporting. It does not, therefore, demand an expenditure of millions on education.

Harijan, 11 May 1947, 147.

Whilst Sir M. Vishweshwarayya has emphasized one grave defect of our present education which places exclusive emphasis on literary merit, I would add a graver defect in that students are made to think that whilst they are pursuing their literary studies, they may not do acts of service at the sacrifice of their studies, be it ever so small or temporary. They will lose nothing and gain much if they would suspend their education, literary or industrial, in order to do relief work, such as is being done by some of them in Gujarat. The end of all education should surely be service, and if a student gets an opportunity of rendering service even whilst he is studying, he should consider it as a rare opportunity and treat it not really as a suspension of his education but rather its complement.

Young India, 13 October 1927. CWMG, Vol. 35, 120-121.



There is something radically wrong, especially for a nation so poor as ours, when parents have to support so many grown-up children, and give them a highly expensive education without the children making any immediate return. I can see nothing wrong in the children, from the very threshold of their education, paying for it in work. The simplest handicraft suitable for all, required for the whole of India, is undoubtedly spinning along with the previous processes. If we introduced this in our educational institutions, we should fulfil three purposes: make education self-supporting, train the bodies of the children as well as their minds, and pave the way for a complete boycott of foreign yarn and cloth. Moreover, the children thus equipped will become self-reliant and independent.

Young India, 16 June 1921. CWMG, Vol. 20, 225.

The real difficulty is that people have no idea of what education truly is. We assess the value of education in the same manner as we assess the value of land or of shares in the stock-exchange market. We want to provide only such education as would enable the student to earn more. We hardly give any thought to the improvement of the character of the educated. The girls, we say, do not have to earn; so why should they be educated? As long as such ideas persist there is no hope of our ever knowing the true value of education.

<<http://www.infed.org/thinkers/et-gand.htm>>

The press is called the Fourth Estate. It is definitely a power but to misuse that power is criminal. I am a journalist myself and would appeal to the fellow journalists to realize their responsibility and to carry on their work with no idea other than that of upholding the truth.

Harijan, 27 April 47, 128.



15. Treat all living beings with respect and consideration.

- a. Prevent cruelty to animals kept in human societies and protect them from suffering.
- b. Protect wild animals from methods of hunting, trapping, and fishing that cause extreme, prolonged, or avoidable suffering.
- c. Avoid or eliminate to the full extent possible the taking or destruction of non-targeted species.

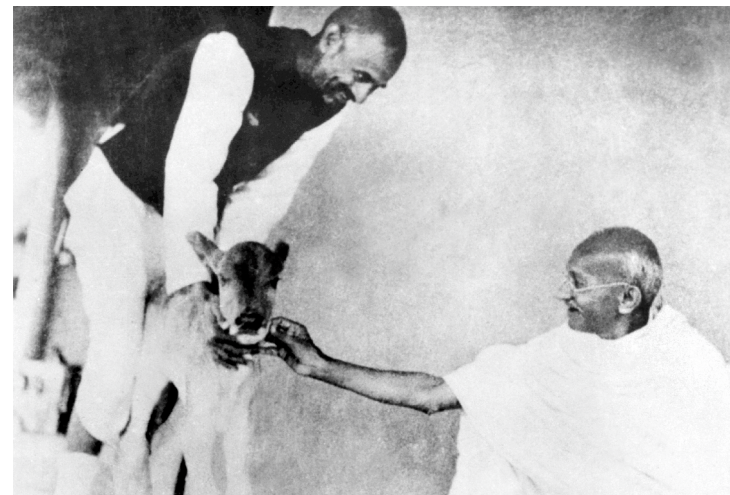


The greatness of a nation and its moral progress can be judged by the way its animals are treated.

<http://www.iwise.com/Mahatma_Gandhi>

If our sense of right and wrong had not become blunt, we would recognise that animals had rights, no less than men.

Harijan, 13 April 1935. CWMG, Vol. 60, 417.



It is an arrogant assumption to say that human beings are lords and masters of the lower creatures. On the contrary, being endowed with greater things in life, they are the trustees of the lower animal kingdom.

Young India, 8 December 1927. CWMG, Vol. 35, 313.

I consider that God has not created lower forms of animal life form to use them as he will. Man realizes his highest station not by indulging but by abstinence. I have no right to destroy animal life if I can subsist healthily on vegetable life.

CWMG, Vol. 16, 508-509.

I abhor vivisection with my whole soul. I detest the unpardonable slaughter of innocent life in the name of science and humanity so-called, and all the scientific discoveries stained with innocent blood I count as of no consequence. If the circulation of blood theory could not have been discovered without vivisection, the human kind could well have done without it. And I see the day clearly dawning when the honest scientist of the West will put limitations upon the present methods of pursuing knowledge. Future measurements will take note not merely of the human family but of all that lives and even as we are slowly but surely discovering that it is an error to suppose that Hindus can thrive upon the degradation of a fifth of themselves or that peoples of the West can rise or live upon the exploitation and degradation of the Eastern and African nations, so shall we realize in the fullness of time, that our dominion over the lower order of creation is not for their slaughter, but for their benefit equally with ours. For I am as certain that they are endowed with a soul as that I am.

Young India, 12 December 1925. CWMG, Vol. 29, 325-326.



16. Promote a culture of tolerance, nonviolence, and peace.

- a. Encourage and support mutual understanding, solidarity, and cooperation among all peoples and within and among nations.
- b. Implement comprehensive strategies to prevent violent conflict and use collaborative problem solving to manage and resolve environmental conflicts and other disputes.
- c. Demilitarize national security systems to the level of a non-provocative defense posture, and convert military resources to peaceful purposes, including ecological restoration.
- d. Eliminate nuclear, biological, and toxic weapons and other weapons of mass destruction.
- e. Ensure that the use of orbital and outer space supports environmental protection and peace.
- f. Recognize that peace is the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth, and the larger whole of which all are a part.



The doctrine of the greatest good of the greatest number . . . means in its nakedness that in order to achieve the supposed good of 51 per cent the interest of 49 per cent may be, or rather, should be sacrificed. It is a heartless doctrine and has done harm to humanity. The only real, dignified, human doctrine is the greatest good of all, and this can only be achieved by uttermost self-sacrifice.

Mahadeubhaini Diary, Vol. 1, 200-201. CWMG, Vol. 50, 14.

War will never be exterminated by any agency until men and the nations become more spiritual, and adopt the principle of brotherhood and concord rather than antagonism, competition, and brute force. Those in the West do not recognize the power of spiritual things, but some day they will and then they will be free from war, crimes of violence and things that go with these evils. The West is too materialistic, selfish and narrowly nationalistic. What we want is an international mind, embracing the welfare and spiritual advancement of all mankind.

Interview to the Press, Delhi, 21 March 1931. CWMG, Vol. 45, 319.

[The next war will be prevented] by doing the right thing, irrespective of what the world will do. Each individual must act according to his ability without waiting for others if he wants to move them to act. There comes a time when an individual becomes irresistible and his action becomes all-pervasive in its effect. This comes when he reduces himself to zero.

If the third war comes, it will be the end of the world. The world cannot stand a third war. For me the second war has not stopped, it still goes on.

Harijan, 6 January 1946.

The moral to be legitimately drawn from the supreme tragedy of the [atomic] bomb is that it will not be destroyed by counter-bombs even as violence cannot be by counter-violence. Mankind has to get out of violence only through non-violence. Hatred can be overcome only by love.

Harijan, 7 July 1946. CWMG, Vol. 84, 394.

If the mad race for armaments continues, it is bound to result in a slaughter such as has never occurred in history. If there is a victor left, the very victory will be a living death for the nation that emerges victorious. There is no escape from the impending doom save through a bold and unconditional acceptance of the non-violent method with all its glorious implications.

Harijan, 12 November 38, 328. CWMG, Vol. 68, 94.

With *satya* combined with ahimsa, you can bring the world to your feet. Satyagraha in its essence is nothing but the introduction of truth and gentleness in the political, i.e. the national life.

Young India, 10 March 1920. CWMG, Vol. 17, 77.

Good results do not justify violence and they do not nullify the evil that violence works. It is not always possible to lay one's hands on the evil that violence works. It is not possible to weigh the evil wrought by hanging a murderer, though we may have a sigh of relief when he is put out. Faith would be meaningless, if we were able always to account for everything.

CWMG, Vol. 65, 263-264.

It is better to be violent, if there is violence in our breasts, than to put on the cloak of non-violence to cover impotence. Violence is any day preferable to impotence.

Harijan, 21 October 1939. CWMG, Vol. 70, 266.

A non-violent revolution is not a program of seizure of power. It is a program of transformation of relationships, ending in a peaceful transfer of power.

Thomas Merton (ed.), *Gandhi on Non-Violence: Selected Texts*, 28.

What difference does it make to the dead, the orphans and the homeless, whether the mad destruction is wrought under the name of totalitarianism or the holy name of liberty or democracy?

<http://thinkexist.com/quotation/what_difference_does_it_make_to_the_dead-the/344735.html>

It is easy enough to be friendly to one's friends. But to befriend the one who regards himself as your enemy is the quintessence of true religion. The other is mere business.

<<http://www.iwize.com/CoK80v>>

Evolution of democracy is not possible if we are not prepared to hear the other side.

Harijan, 31 May 1942. CWMG, Vol. 76, 142.

Peace will not come out of a clash of arms but out of justice lived and done by unarmed nations in the face of odds.

<http://thinkexist.com/quotation/peace_will_not_come_out_of_a_dash_of_arms_but/148513.html>

I am prepared to die, but there is no cause for which I am prepared to kill.

<http://thinkexist.com/quotation/i_am_prepared_to_die-but_there_is_no_cause_for/11441.html>

A non-violent army acts unlike armed men, as well in times of peace as in times of disturbances. Theirs will be the duty of bringing warring communities together, carrying peace propaganda, engaging in activities that would bring and keep them in touch with every single person in their parish or division. Such an army should be ready to cope with any emergency, and in order to still the frenzy of mobs should risk their lives in numbers sufficient for that purpose . . . Satyagraha (truth-force) brigades can be organized in every village and every block of buildings in the cities. In non-violent bodies the charger or soul force must mean everything and the physique must take second place. It is difficult to find such persons. That is why the non-violent force must be small if it is to be efficient.

< <http://www.carolmoore.net/articles/gandhi-quotes.html>>

[If the non-violent society is attacked from without there are two ways open to non-violence.] To yield possession but non-cooperate with the aggressor . . . prefer death to submission. The second way would be non-violent resistance by the people who have been trained in the non-violent way . . . The unexpected spectacle of endless rows upon rows of men and women simply dying rather than surrender to the will of an aggressor must ultimately melt him and his soldiery.

CWMG, Vol. 71, 407.

A nation or group which has made non-violence its final policy, cannot be subjected to slavery even by the atom bomb Before general disarmament commences some nation will have to disarm herself and take large risks.

Harijan, 18 August 1946. CWMG, Vol. 85, 133.

The level of non-violence in that nation, if that even happily comes to pass, will naturally have risen so high as to command universal respect.

Young India, 8 October 1925. CWMG, Vol. 28, 305.

It may be long before the law of love will be recognized in international affairs. The machineries of governments stand between and hide the hearts of one people from those of another.

Young India, 23 June 1919.

But it is time we began irrespective of nationalities to regard deeds with mean motives or meaner consequences with nothing but horror, indignation and disapprobation, no matter how daring they may be. I know that this means a new valuation of such terms as heroism, patriotism, religiousness and the like.

CWMG, Vol. 38, 275.

A man who was completely innocent offered himself as a sacrifice for the good of others, including his enemies, and became the ransom of the world. It was a perfect act.

CWMG, Vol. 85, 481.

The Way Forward

As never before in history, common destiny beckons us to seek a new beginning. Such renewal is the promise of these Earth Charter principles. To fulfill this promise, we must commit ourselves to adopt and promote the values and objectives of the Charter.

This requires a change of mind and heart. It requires a new sense of global interdependence and universal responsibility. We must imaginatively develop and apply the vision of a sustainable way of life locally, nationally, regionally, and globally. Our cultural diversity is a precious heritage and different cultures will find their own distinctive ways to realize the vision. We must deepen and expand the global dialogue that generated the Earth Charter, for we have much to learn from the ongoing collaborative search for truth and wisdom.

Life often involves tensions between important values. This can mean difficult choices. However, we must find ways to harmonize diversity with unity, the exercise of freedom with the common good, short-term objectives with long-term goals. Every individual, family, organization, and community has a vital role to play. The arts, sciences, religions, educational institutions, media, businesses, nongovernmental organizations, and governments are all called to offer creative leadership. The partnership of government, civil society, and business is essential for effective governance.

In order to build a sustainable global community, the nations of the world must renew their commitment to the United Nations, fulfill their obligations under existing international agreements, and support the implementation of Earth Charter principles with an international legally binding instrument on environment and development.

Let ours be a time remembered for the awakening of a new reverence for life, the firm resolve to achieve sustainability, the quickening of the struggle for justice and peace, and the joyful celebration of life.

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