



Satyagraha's Economy and its Relevance for National Development

Onwe Jeremiah Ngwu

Department of Philosophy Nnamdi Azikiwe University, Awka, Anambra State Nigeria.

Abstract: *Man by nature is social, political and Economic animal. This assertion places man above all other creatures. However, man's life is largely depended on economic wellbeing. This has made man object of means to an end by some upper class individuals. Satyagraha, as Gandhi's concept, and creed advocates for economic equality, and moderate socialism, (such state of economy where no individuals hijack national treasures for the detriment of poor masses). There has been a revival of interest among freedom fighters, especially those advocating for political and economic dependence. And philosophers of non-violence, and many political activists especially in the area of Gandhian methods in addressing political injustices, social, economic challenges and spiritual sanity, questioning the gross attitudes of some leaders; who siphon public fund, violet people's rights to live meaningful lives, thereby sapping them through capitalism. Undoubtedly, Satyagraha's economy as we will discourse in this work, bespeaks Gandhi's personal experimentations and recommendations for national development. This is because no human society will thrive where there is economic crisis; characterized by two opposite classes, namely the bourgeois and the proletariat, and not until justice prevails, there will always be violence in the society. While analyzing his notion of economic equality, we avoid dwelling much on Satyagraha, as it is rooted in metaphysical ethos. Hence we discourse some basic principles therein, namely, Satyagrahi's economy and national development, and selflessness as canons for eliminating corruption in the human society. This work, therefore, argues that Satyagraha's Economy which interestingly advocates for non-violent approach to share of national resources. And anything order than equal distribution of resources amount injustice. But can the transition from an unjust economic or social, political or religious condition to a more transparent one occur peacefully without violence? How might it be helpful in instances of national development, or socio-economic conflict?.*

Key words: *Satyagrahi's economy, Selflessness, National development*

INTRODUCTION

Man is a homo political 'economicus'. Of a truth is man's self-preserving, consistently egocentric and rational tendency. Expectedly, man ought to pursue his subjectively-defined ends optimally. Regrettably, man hangs his most economic desirable quest on the notion of 'might without justice is right', a notion similar to Charles Darwin's '*survival of the fittest*'. And this has given many individuals the impetus to alienate the poor masses without remorse, fear of law or respect for human dignity. Aristotle in ancient period pictured man as a political animal in his book, 'The Politics'. Since that time, it has been correct to assert that man, unlike other creatures, has been supposedly endowed with thinking faculty, in which man is compelled to always assert himself above all creatures. Man exonerates himself from beast and its brutality, yet it is not the case in term of economic and political struggle. In disheartening manner, the power to live civic is relinquished when it comes to national treasures in some nation. There is innate desire to enjoy, explore and exploit others in man. This he does without necessarily minding how human values, (respect for human dignity, peace, love, equity and nonviolence) are alienated. If Gandhi is to access some national economic policy, and her developmental matrix, many extreme capitalists would face

mass haunt. However he saw that an atmosphere of non-violence is more conducive for man to realize his divine purpose than treating others as means to end. Indeed, a non-violent environment engenders rapid development, and it fosters peace and unity. No reasonable man would like to live in the society where his security is not guaranteed. No sustainable development can go where there is war, political upheavals and economic instability. Tell me, is there any place in the world where war or violence is reigning that can attract investment or development? No! A common adage advises us that capital and investments (developments) are cowards; they do not go to places where there is violence, acrimony, war or conflict.

One of the universal subscriptions, the levels upon which the idea of underdevelopment is measured is by appeal to particular indices like sociological quanta, like in terms of per capital income, life expectancy, infant mortality, literacy, selfless services to the humanity, equity, massive industrialization, sound economic policies and so on. In view of above notion, I wish to say that our nation, and Africa in general is underdeveloped. This is largely due to poor leadership matrices, greed, gross want embedded in selfishness and economic policies adopted by our leaders.

The root cause is capitalism. Like Gandhi, I therefore insist that the economies of a nation which can only develop by the nature of capitalism, whose sole aim is the reward of growth for capital investment, ought to be evaluated. And we know that capitalism in its fullest impulse, is evil if not humanly centered. Adam Smith professed this idea, in his treatise '*The Wealth of Nations*'. He sought to explain the dynamics of economic growth that led to the wealth of nations, which sustains national development. This same idea of the accumulation of wealth and the growth of economies was central to Gandhi's philosophy of development. At the heart of developmental goals, Gandhi enumerated the needs for eradication of extreme poverty and global hunger; and this must center on universal primary education; promoting gender equality and empower women; reduction of child mortality; improving maternal health; I add therefore, that no man can serve without sacrificing himself first for the liberation of his people. It is in the arts of selflessness that genuine public service is rendered. For you to achieve sustainable development, anything worth celebrating in a nation, you will first choose to die. Your personal interest must die, you will be dead to worldly possessions, and you will give all to have none, etc. When we think of Gandhi in this context, we realize that his ideas are of crucial importance. His life remains experiments with Truth and his concerns embraced the whole human race and not just India.

Satyagraha, a Creed or Reality?

Satyagraha is commonly related to Gandhi's policy of nonviolent resistance during the struggle for Indian liberation from foreign control, while satyagrahi is a person who devoted his life to the pursuit of Truth. But more is needed to know as Gandhi's philosophy, politics, religion, life and legal views are rooted in this concept. 'Satyagraha', a term derived from Sanskrit words 'satya' meaning 'Truth' and 'Agraha' meaning 'holding onto truth'. Literally, the word means insistence on truth. Gandhi, therefore, defined it as "a relentless search for truth and a determination to reach truth. (Misra and Ahimsa: The Way to Peace)" Truth is Just. It is ends of human life. Man seeks to attain it. The driving force to attain this Truth is the love of eternal peace. Thus the idea of satyagraha as Gandhi envisioned, lived and preached is intertwined in four pillars, at the corner of his economic, political or societal development. Namely, 'Satya' that which is Real, True, Practicable and indeed attainable; 'Sarvoya'-moral decency or altruism, that is, a strong affinity for 'other', selflessness; Swaraj-a freedom and its ceaseless spirit to fight to win for all without arms. A determination to fight against any form of political, economic, fraternal or racial inequality; and lastly, Swadeshi-self-disciplined virtue in man's spirit that restricts him from the use and service of his immediate surroundings. (Mohandas and Gandhi, Truth is God)

This is cardinal virtue in man. For a sustainable development and applauding leadership one has to possess this virtue. By and large, satyagraha covers the whole gamut of metaphysical ethos (ethical values), transcending and translated into human inventions-infrastructure development, good network of road, workable health institutions and sound educational system, etc. So, it is more than mere traditional belief, doctrine or self-experimented dictum. It is life itself. Nonviolence in Gandhi's view is much more than a mere strategy established by weak individuals, as some critics would argue. Rather "it is definitely an attribute of society. (Gandhi and Mohandas, 1967)" And the love to hold unto truth, preach it, fight for

it, being sincere, honest without any mental reservation (open mindedness), securing the integrity and territorial boundaries without sabotaging one's nation, fearless warrior, suffering and sacrificing but not suicide bombing, stable in character, acting coherently to the norms of Moral excellence both in words and in action sum the objective of satyagrahi. Ahimsa-Nonviolent approach to every matter becomes a requisite decorum.

Understanding human nature as a foundation for nonviolent attitude.

In the evolution of civilized society as we all see today, man's tendency has been animatedly progressive to a more peaceful and civilized way in his search for self-preservation, co-existence, and for the realization of economic autonomy. However, "from nomad, Ronald Ducan observes, he (man) settled down to civilized stable life, founded villages and towns, and from member of a family he became member of a community and a nation. (Ronald Ducan, 1935)" This simply educate us that man by nature is lovable, peaceful and thus desires the best for the realization of self-worth. Ahimsa as we all ought to acquaint ourselves with, gives us light on the path to toe if we do not want human beings to go extinct on the earth. Man is therefore, an agent of peace, a being for love and from love. To realize his existential essence, he needs a community of beings where there is peace and harmony.

The classical conception of human nature establishes a principle of fundamental importance for all social and political philosophers who are interested in establishing objective grounds for the critique of inhuman behavior-violence, war and alienation of labour. For instance, the idea herein, is that the principle above maintains that the good life is not a matter of arbitrary opinion, but must be anchored on a proper understanding of human nature. Consequently, the classical conception of human nature is purely contradictory, and needs to be cleared. Perhaps it provides the critical basis for understanding and appreciating Gandhi's idea of human nature. Hence, it gives a resting foot for exposing socio-political ills to the full development of human capacities. The need for bringing the best in human beings, for peaceful co-existence, is the foundation for national development. Plato hence conceived of a healthy state as one in which each citizen has productive, (need-satisfying) task to fulfill has. He initially identified a healthy (good) society with one in which the individual citizen finds his or her satisfaction in successfully completing a socially necessary job. Gandhi's idea of human nature, like the classical idea, is rooted in the historical development of traditional metaphysics. Plato tightened this point when he revealed truth and reality as hierarchical. For him, the more permanent a being is, and the more real it is. The more real a being is, the more knowable it is. Therefore, he contended, "the material world that we experience with our senses does not share in the highest degree of reality, because the particular thing that constitutes it must all decay and disappear. At the highest level of reality, Plato posited unchanging universal ideas or forms. (Jeff Noonan, 2016)" The forms are the eternal models of different classes of material things. The universe as a whole is normatively structured by the Form of the Good, which, Plato averred in *The Republic* as "the cause for all things of all that is right and beautiful, giving birth in the visible world to light...and ...in the intelligible realm is the authentic source of truth and reason. (Plato, *The Republic*)"

Reality is thus not simply an external presence which humans confront as a limit or barrier. On the contrary, in its essential truth, reality is meaningful and purposive, that is, good. And human life gains its proper wealth only from a politico-philosophical understanding of what is eternally true and good by nature. This is so because political philosophy will try to probe the issues of human values and the essence of human society, more than any other discipline can. Man, therefore, will curb his quest for material acquisition. The main task for human beings, therefore, is to properly understand themselves, their own nature, in relation to the universal (objective) goodness. Plato's ideas of human nature, no doubt, fall into critical and ideological flaws. On the one hand, in pursuing the origin of human society, Plato developed a conception of human nature that emphasizes its capacity for learning and identified as the good for human being forms of life that are individually meaningful. Admittedly, they promote the health of one's nation. Like Gandhi, Plato hung his ideal man on the education of soul, and as the essential meditation between latent capacities and actual good life.

Gandhi insisted on educating and training satygrahis (statesman so to say). He argued that education of the individual soul is prerequisite for the appreciators, and non-violent protesters. To educate the soul in this

conception of human nature is to cause it to grow towards the universal good and generic consciousness of the intrinsic link between non-violence, politics, economics, religion and social well-being of human beings. Gandhi shunned every presupposition that all souls have no capacity to love; that all men are not peacefully inclined and are endowed with non-violent attitudes by nature.

The form of human beings living well, and that of other creatures, is their soul, Aristotle contended. The soul both animates matter and encodes the defining potentialities that distinguish one species from another. You can picture the soul, mindset of a poor, uneducated and untrained/skilled citizen and that of well-trained one, the difference will be very evident. In his metaphysics, he wrote: *the first grade actuality of a natural body having life potentially in it. First actuality means the unrealized capacities characteristic of living things. The soul of human, for example, contains the first grade actuality of rational thought. A healthy and mature individual human will realize that first grade actuality by learning how to think. A good life in human society for any living being will thus take the form of realizing in existence the full range of the first grade actualities' its nature (soul) encodes.* (Aristotle, Metaphysics)

Irrespective of how one may seem to understand the underlying facts about human nature, “*nature itself is good and man being a part of it is also good*” (Bertrand Russell, 1984), Bertrand Russell penned. Civilization is the cause of social differentiation, and it is the cause violence, corruption and war in the human society. Civilization or no civilization, man is inherently good and evil. An extension of his goodness explains how civilized he is, where as his brutal attitudes towards other beings, reveals his animated tendencies. In order to cure him from suffering more perennial trait-disease, there is a need for moral training, mental healthiness, and need for educational robust. However, selfishness has corrupted human nature so much so that every individual is born in a state of gross wants and material lust, war and chaos. Hence, evil has made man unable to do well or behave non-violently and peaceful, since his nature is already corrupted. The root cause of all these is self-personal interest for the detriment of society, and must be rooted out in any man who is to occupy public office. Adam Smith foresaw man’s overriding motive, that his desire for material (economic) needs is the crux of man’s violent quest for power, and every other thing on this planet earth. In this context, he penned, “*man is nothing but selfish, egoistic, acquisitive and possessive egoism.*” (Adam Smith and George Herbert Mead, *Self and Society*) Among all the creatures, man is the most insatiable being. This is why his nature must be carefully and patiently trimmed. I want to also note here, that, it all depends on the total nature of situation where man finds himself. Nevertheless, man possesses inherent power (love, or non-violence) that can subdue any other traits found in his nature. Human beings are essentially sparks of divine/spiritual essence, Gandhi conceived. The spiritual is therefore more intrinsic to human beings even if less obvious. Atruism hence is linked to the spiritual intrinsic of humans. To be conscious of others however than oneself is the evidence of humanness. And to fasten self-realization, one must necessarily extends the heart and hands of services to others, beyond his underlying ego; reducing himself totally to what Gandhi called “zero” being-nothingness.

Man certainly I know can’t escape the discipline, perhaps, man equally surely shall never be without the absolute fullness of peaceable bestowal. If there is a difference in the human nature it is because some men have undisciplined traits to be dealt with than do others. That is all! We enter into wealthy nation immediately our hearts respond to social, economic and politico-religious matters with a selfless and true patriotic gesture. However, a proper understanding of this idea forms the requisite tool for becoming active (satyagrahi) non-violent fighter.

Selflessness as a Canon for National development.

Selflessness is a global demand for sincere pursuit of objective good without having any consideration for any advantage or gain. Instead, one determines to walk on such longsuffering and sharp ‘razor’s edge’ simply because he believes that he will get the fruits of his good works, if not in his life time, in subsequent generation. His driving force is to render public service for either present lives or lives to come. In the real sense of selflessness, lies the demand for deliberate and voluntary reduction of wants from every citizen, especially those who are professed to be leaders. This alone promotes at greater extent peace of mind, contentment, real progress, and increases the capacity for national development.

Selflessness cannot be merely an observance by itself. For it does not lend itself to be practiced. It is however an indispensable service for national integration. In one who is selfless, not for the purpose of future gain or advantage; but purely act for the reason that his nature is disciplined and compelled to live for others, not for himself. To be qualified as nonviolent economist, is to be as selfless as society. For human society essentially exist for humans, as humans are less existents without society. So there is mutual services rendered not for individual goal, but for all and sundry. A selfless person for instance is not himself conscious of selflessness. For this awareness will provoke ego and unguided pride, that may usher in self-praises. However, inborn selflessness in its practical application can never remain hidden, and yet the possessor is unaware of its existence.

To conquer self-desires, gross wants or egocentric passions is to serve others/society without exploitation or self-gains. Self-restraint in my view therefore is broader than mere religious faith. It embraces a whole lots of national cum global advancement without regionalism nor sectionalism. It does away with ethnic sentiment. This is where I vehemently hook my profession with Gandhi's normative and moral economy, in which self-discipline and morality play a crucial and decisive role. Where man may no longer be seen as a power driven, pleasure seeking, amoral beast as portrayed in Thomas Hobbes and Jeremy Bentham. But an inherently altruist person. Howbeit, there is a social affection for political economy, economics needs to be a human science like sociology and not aspire to become a positive science like physics.

Satyagrahi's economy and his attitudes towards others.

A satyagrahi is a devotee or a person who devoted his life to pursuit of truth, following the principles of satyagraha. He is advocate of truth, he lives, inspires others to die for truth. He is dead to the physical economic senses, but alive to the weight force of ahimsa (non-violence). Gandhi's ideal society is not gross economically driven. It is not a materialistic or economically affluent society, as conceived by capitalists and economic jobbers. He called his society Sarvodaya. It is a society that ensures the welfare and wellbeing of all its members. Its emphasis is on all the three components of well-being, material, mental and moral (spiritual). In such conceptualized society of Gandhi, wealth is defined as rational rather than as material. Romesh Diwan clarified this point "Rational wealth is largely independent of material scarcity or abundance and potentially exist at all levels of human experience... Such spiritually based rational wealth creates social capital, which like other forms of capital, is productive in an economic sense and enhances wellbeing." (Romesh Diwan et al., 2016) Gandhi's economic policy however provides a framework within which welfare or well-being (understood as prosperity) and not economic affluence can be articulated economically, created in a practical sense and sustained in communities. There is no sharp distinction between ethics and economics. "Economics that hurts the moral well-being of an individual or a nation are immoral and, therefore sinful," (Gandhi, 1958) Gandhi penned. In the same vein, the economy, or leadership that permit one section of a country to prey upon another is immoral, and should be ameliorated (eliminated). The end to be sought by any economic-political decision of a nation is the happiness of all the citizens combined with full mental and moral growth. The economic healthiness of a nation therefore is not in the accumulated material wealth only but the quality of its citizens' mental and spiritual growth. Growth is not measured by quantity but in quality. This can only be achieved within the defined resource control of a nation. For Gandhi it is within ambit of decentralized system, where power is not centered at the federal level, but the local level, wielding greater power over the center to control and develop her territory. "Centralization as a system is inconsistent with a non-violent structure of a society." (Gandhi, 1958) The rise of many agitations against injustices in the human society no doubt, is due to economic political and social-religious alienation. Gandhi alleged that "the mania for mass production is responsible for time world crisis." (Gandhi, 1958) He rejected the use of machine for the production, but then a body should regulate, the how, and the means of distribution so as to ensure equal distribution and adequate supply of all the need of humanity. This will reduce fraud and enhance economic growth in the society. Gandhi hates waste of resources. He therefore rejected mass production whereas mass production is detrimental to the economic health of a nation; craftiness and manpower remain ideal to the proper management of national resource. We do not subscribe to this Gandhi's view. It is primitive and does not

speed off industrializations and it does not align with the 21st century's global goals. For him "mass production takes no note of the real requirement of the consumer." (Gandhi, 1958)

The quintessence of Gandhi's politics is that the human values and not the market should govern life. He thus presented the humane face of development. Ghosh pinned down the following basic objectives of Gandhi's scheme of holistic development;

Human (national) development, including moral development, for capacity expansion; development in a balanced way through manual and intellectual labour (development of the body, mind and soul); development with social justice, rights and freedom. This is in accordance with the principle of social and human development; attainment of self-sufficiency and self-reliance through rural development; reduction in poverty through the generation of additional income and employment. (Ghosh, 2007)

If one describes Gandhi's idea of development to mean sustainable, balanced development of body, mind and soul, he is not mistaken. It is no different to what Plato envisioned in Statesman. Development must have moral and humane faces. This is where politics and ethics are inseparable. Those who say that ethics and politics are two parallel blocks have made a profound error. If you remove ethics from politics, which is part of human nature, he is dead. "The objective of development, therefore, is to instill the values of equality, liberty, and dignity in the people; it must provide the persons with courage to protest against injustice," (Mohandas Gandhi, 1966) (and that is where many African leaders miss it. A poor man has no right to protest for his alienated rights, even when his only means of survival is threatened. Hence he will be called tout, a rebel and a criminal. Whereas our politicians have right to loot our treasures without qualms). For these reasons, I seriously argue for decentralized system of government, and like Gandhi I promote community based economic (moderate socialism), at best, regionalism, let every state, region be independent of the central in term of controlling mineral resource, a provision is to be made for each region to manage herself without the interference of federal government; thus a shift from capitalism, where open market competitions have devalued the distribution of labor, thereby leaving the means of distribution and production into the hand of few greedy capitalists; perhaps self-reliance, handicrafts, rural infrastructural schemes, and use of low capital intensive and appropriate technology will thrive in a nation where there defined governmental and individual boundaries. While government should own the means of production and in control of national wealth, with well-defined delegated power to the states. After all, nature provides just enough, not more, for our daily needs. When this decentralized government is neglected, according to Gandhi, exploitation, ruthless drive for economic abundance and personal aggrandizement, massive technological thefts and severe political competitions become the root causes for global poverty. Greed, we know, is detrimental to social good, and political emancipation without economic equality is hollow. For now, we are not daft as to know that no development can thrive in a society predominantly ruled by corrupt men, uneducated, or what I call 'education without morals' which is menace to global security, selfless services gone, and yet some may parade themselves as saints. The development of individuals is as paramount as that of the state. Gandhi insisted that the two are intertwined.

A Satyagrahi in his heart and in deeds abhors the worship of mammon, imposed on him by capitalism, technology and civilization. He must not compromise his noble ways of life. High thinking as one of scientific tricks is inconsistent with a complicated material life. All the splendours of life are possible only when men learn the art of living noble (integrity is therefore priceless asset). Gandhi fought for the concentration of wealth in the hands of all, not in the hands of a few. "The extension of the law of non-violence in the domain of economics means nothing less than the introduction of moral values as factors to be considered in regulating international commerce." (Gandhi, 1966) The utopic economic society of a Satyagrahi is such that no one under it should suffer from want of foods and clothing. These two things are one of the most basic necessities of life. But how possible is this in highly populated state, like my nation, Nigeria, with religious bigots in the hem of authority? Any society that ignores the provision of food and clothing, or, sound education and qualitative health amenities to her citizens is immoral and pure deprivation of human rights. Meanwhile, no man can really avoid contradictions in the pursuits of

course; in so far it is surrounded with social, political and religious unrest. Seen in Gandhi's ideas, is the fact that he shifted from extreme stance that man should not abstain from food or material things which clothing is one of them. He instead here compromises his idea to the provision of basic needs.

The truth of the matter is, everybody must not be idle in a society where non-violence is a ruling principle. All individuals with no exception should be able to get sufficient work to enable him to make the two ends meet. Unemployment is a moral crime as much as idle heart (hands) is evil. Such system of government that cannot provide work for the citizens, and cannot create atmosphere for compulsory skill acquisition is incompetent to stay. We should put our hands on the desk to dethrone it. To realize this goal, masses must control the means of production, and not the few individuals capitalist. The emergence of capitalism, Gandhi contends, enthrone exploitation, hunger and congestion in the means of production, this is so because in the hearts of few capitalists, means of production is very sacred and slow. The monopolization of economy by any region of human society should be fought with the last drop of our sweat. It impoverishes the masses.

The nicest economy must reflect the attitude of love for humanity. The neglect of this openness and decentralized economy is the cause of agitations and destruction we witness today in our nation. And if international governments do not see goodness in global economic thriving, more disaster like world revolution of 1917-1936 may ensue very soon. Not only are that people unhappy with the system of the government, they are also angry with the means of distribution of resource and sharing of power. "True economy never militates against the highest ethical standards." (Gandhi, 1966) Every good economy must be ethically grounded. An economy that inculcates mammon worship and enables the strong to amass wealth at the expenses of the weak (poor masses) is a dismal science and is devilish.

Karl Marx's strong hatred for capitalism "is (due) to its fundamental distinctiveness from other modes of production mainly because of market anarchy, and only secondarily because of capitalists exploitations" (Elias Khalil, Marx's understanding of the essence of Capitalism), Elias Khalil laments. Technological prowess and economic growth are also conspicuous features of capitalism. Gandhi drew his conclusion from Marx's version of capitalism that capitalism is the worst economic system (means of production) that should be allowed in the human society. It was on this viewpoint that Gandhi enthrone economic socialism. The exploitation of labour by capitalists through fundamental individualism of capitalism is the foundation for economic corruption in a society. One has to do away with such obnoxious attitudes. Capitalism has fundamentally corrupted human society, Marx and Gandhi concluded. If only we can cleanse our self-ego, gross wants, mindless attitudes towards worldly acquisitions-the attributes of wealth (material acquisition) and show in us the attributes of morality, "we can offer battle to any combinations of hostile force without having to carry the burden of a heavy militia." (Gandhi, 1967) Gandhi envisioned an economic equality society like that of Marx where Marx holds that the real economic equality is giving to each according to his need. If a single man, for example demands as much as man with wife and four children that will be a violation of economic equality. The working classes, therefore, should be compensated. There should be no differentiation between the working classes and the land owners. Everyone has quota of talent to contribute to the economy, and as such must hereafter be given equally that which is considerable status-quo, but then his earnings must be used for the goods of the state. If this later idea is to be applicable to all political positions in my nation, the high level of chronic corruption, embezzlement of public fund, rushing into politics will reduce drastically. Politics is supposedly for polite and not for impolite, and rouges. Today, what occupy most world politics are uncivil, touts, illiterate-literates and morally decayed entities.

National Development.

Development has two dimensions, mental, which centers on human values, and physical development, comprising infrastructural cum social amenities, sustainable economic policies, sound education and good networks of road, etc. In a rotten and highly corrupt, multi-religious, tribal and political differences like Nigeria, how is sustainable development attainable? Meanwhile, national development is largely depended on the utilization of the resources, and the means of distribution of these resources. Now take for instance, in a country where some individuals are controlling production machine without minimizing

their wants, it is the major cause of underdevelopment. By this, I mean that people should evaluate their personal life and desire for wealth. They must reduce their wants to a minimum, bearing in mind the poverty of the poor masses in the state. Can we be honest enough in our earnings? Can we renounce our desire for speculations, pretention, and amassed tendencies? If only we can restrain ourselves in every sphere of human endeavor, the society will be a world-paradise. Socrates was convinced that if man would reflect inwardly and see himself as a servant of society, not seeing the society as his servant, or, his father's property, earns for the sake of society and not for himself and unborn generations, spend for its benefits not at its detriment, or to witch-haunt his political rivalries, then purity has entered into his economy. In Plato's Apology, Socrates drove the point home when he urged the necessity to evaluate human nature, his attitudes towards his life, hence it is important that one "cares for oneself; and that man (should) know thyself." (Plato, Apology, 1289) Thus, development is born out of mental healthiness, intellectual sophistication, not from natural resources. Many power drunk capitalists and political Lilliputians are failures in their respective national assignment for lack of creativity. Even when given power in the naturally endowed states and developing nations, they will still fail because their brain are empty, beclouded with selfish interests.

At what point can one say there is non-violence in his venture, especially in relation to national interest? This attitude of self-reexamination alone will bring about peaceful evolution in society, and that will come without war or bitterness among men. In a more concise sense if I'm to interpret Socrates' points in the context of our discourse, he meant that a nonviolent politician, leader, economist, or executive member, follower, relies on disciplined and conscious self- scrutiny, sacrifice, and the capacity to endure embodied pain through self-evaluation, accepting longsuffering as a golden price. What surpasses all human pursuit is that which can stand the test of time and still worth dying for. That only is truth (that which is real and objectively good), human centered development and human values. This is the basis for rendering selfless services to humanity, of which it is the prerequisite for good governance and national wealth. A peaceful nation is a wealthy nation.

Conclusion

Non-violence means much more than abstention from political, economic or social violence. It is too versatile and unlimited. Put simply, non-violence covers the whole facets of human life; it includes good will towards others, doing well towards others and extending the hands of love towards human society. Empowering youths, young and old in a society, is the basis for non-violent economist. Consequently, nonviolence is based on universal principles, of justice, equity and love and equal distribution. Sadly, violence threatens development in human society. This is why it is nothing to clamor for. It is only nonviolence inspired by love that can bring a sustainable development in any society. Hence, non-violence is the essence of human life. To enthrone infrastructural development, socio-political transformation, and economic policies with humane face, we must necessarily eliminate tribal differences, hatred, corruption, and self-aggrandizement.

Non-violence as I try to emulate from Gandhi does not mean meek submission to the ill-interest of the leading authority or the will of the evil doers. It is the soul force or truth force. Non-violence is regarded as the highest means for winning global political and economic emancipation without annihilating mankind.

In a critical outlook on the nonviolent attitudes, using Gandhi's lens one is totally aware of the deep rooted aggressive instinct in man. Even contemporary psychologists have argued that the instinct plays a major role in the human mental life. And Gandhi played blind eyes over this. Hence his idea seems to depend largely on his readings of religious texts than on global psycho social viewpoint.

Perhaps, the most economical, political or socio-religious differences come as a result of the alienation of labour, political marginalization or power imbalances. In such matters, nonviolence remains the best method, for bringing the desired change, instead of war. If, for instance, at a given time in a history of a nation, the government decides to use any means unjust to exert and maintain power, citizens typically, wisdom advised, are not match for those evil men who have access to state, or federal-controlled armed forces. Because their scratching fingers are on the gun triggers, waiting for innocent citizens to slaughter. Thus, you cannot fight evil with evil, neither is it ideal to fight fire with fire. It is not wise to fight violence

with violence. The best and most civic option is to object conscientiously as a trained selfless satyagrahi. We recommend nonviolence should be compulsorily inclusive in academic curriculum from nursery school to university/tertiary institutions.

Like Gandhi, I urge us to let go of our desire for fame, fortune, power and ego, and instead to walk with the poor masses, simplify our lives, approach socio-political issues with deep sense of diplomacy each day, practice nonviolence in every area of our lives, and work publicly for the abolition of terrorism, nuclear weapons, star wars, war itself, poverty, racism (though a racist and a radical), sexism, hunger, the death penalty, abortion, the sanctions on Iraq, handguns, environmental destruction, homelessness, religious bigotry, animal exploitation and violence of any kind. We should chase capitalism, enmeshed wealth (forcing a public servant to declare his assets), and cut down drastically the enormous salaries/allowances of lower and upper chambers in the house with last strength of our bones, because they are the major causes of underdevelopment and extreme exploitation of labour

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