

Gandhian Development Model as an Alternative Development Model in Post-COVID-19 Indian Economy

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“Nature has enough to satisfy every one’s needs, but not to satisfy anyone’s greed”.

Mahatma Gandhi (CWMG, 63, 241)

Abstract: *The outbreak of Coronavirus (COVID-19) pandemic has created many questions not only before India but the entire world. These questions are related to the socio-economic and political effect of COVID-19 virus on the entire world. The further analysis of all these questions would be a turning point for the future of the entire globe. Here, the focus has only been made on the effect of COVID-19 virus on the Indian economy. This paper is an attempt to see the structure of the present Indian economy and its situation during COVID-19 pandemic. The paper will limelight on how this pandemic has destroyed the economic structure of India. Here, the attempt will also be made to see the relevance of Gandhian development model in the present pandemic situation. This paper will explain; who Gandhian development model can be used as an alternative development model for the sustainable future of the Indian economy.*

Keywords: Pandemic, Economic development, Gandhian Development Model, Limitation of Wants, Swadeshi, Trusteeship, Sarvodaya.

1. Introduction

The beginning of the year 2020 brought new challenges before the world economy. This challenge emerged because of Coronavirus pandemic (COVID-19). The outbreak of this pandemic was identified from Wuhan, a city of China. Its first case came into limelight in December 2019 in Wuhan and very soon it spread in different countries. In the present time, this pandemic has covered almost all countries of the globe. Till 4th May 2020, 3,525,088 confirmed cases were recorded in which 248,025 deaths were reported in the entire globe (COVID-19 Map). This pandemic caused many questions before the world and economic crises are also one of them. No doubt that the entire world economy has crashed because of this pandemic. But the big challenge is before those countries which are developing and have the very high population living under poverty.

India is also a developing country which is facing the challenge of Coronavirus pandemic. Till 4th May 2020, more than 44,000 Confirmed cases and 1,400 deaths were recorded in India (COVID-19 India.org). If we compare India’s situation with various developed and developing countries, it can be said that India is in better condition but no one knows what would be the situation in future. This COVID-19 virus has effected Indian economy also. The Indian government declared complete lockdown from 24th March 2020. This COVID-19 pandemic has created many questions before the Indian government. The decline of the Indian economy is also one of them. When India became Independent in 1947, It adopted the mixed economic policy for its development. During 1990s liberalism was adopted in India to compact with the world economy. This economic liberalism provided strength to the Indian economy. But, in the present situation, when the entire world, including India, is passing through a very critical economic situation, India should rethink over its development model. Gandhian development model that emphasizes on the decentralization

and village-centric economy, can be used as an alternative development model for the Indian economy after the revival of COVID-19 pandemic situation.

At the time of independence, Indian policymakers thought of two types of development models. The first model was the inspired by the Western development model which was based on the materialistic approach of development and, other development model was inspired by Gandhian model which was guided by humanistic, ethical and sustainable development approach.

Gandhi is a well-known political thinker of India who presented his view on almost all aspects of human life. He talked about socio-political and economic issues of India. Gandhi provided an alternative development model for independent India. The Gandhian economic development model is totally different from the Western economic development model. Its fundamental principle relies on moral and ethical view on socio-economic and political development. In Gandhian development model, truth and non-violence are essential elements that affect human activities and decisions. Gandhian development model emphasizes on complete decentralization of economic structure. Gandhi advocated for the village-centric economy in which all economic functions and powers would be controlled by the village and village would act as a self-regulating and self-sufficient unit of development. According to Gandhi, the development must ensure clothing, shelter, food, education and basic facilities for all.

Gandhi’s View on Development:

Humanity is the soul principle of Gandhian economic development philosophy. Gandhi’s idea about development is the balanced and complete development of body, mind and soul. Thakkar argues that Gandhi’s philosophy of development is based on not only economic or material development but also on moral development. His prime

focus is on the development of equality, the dignity of the people, liberty and justice. Therefore, Gandhi emphasized on decentralization of economy, community-based economic structure, self-sufficiency, handicrafts, rural development (Thakkar, 2011.). According to Ghosh, the following are the basic objectives of the Gandhian scheme of holistic development-

- 1) Human development (including moral development) for capability expansion,
- 2) Development in a balanced way through manual and intellectual labour (development of body, mind and soul),
- 3) Development with social justice, rights and freedom- This is in accordance with the principle of social and human development.
- 4) Attainment of self-sufficiency and self-reliance through rural development,
- 5) Reduction in poverty through the generation of additional income and employment” (Ghosh, 2007).

Gandhi wanted holistic development of the society that included human development along with socio-economic and political development and to create a nonviolent society through his constructive work. Gandhi saw the dream of a healthy society based on harmony, equality and justice. He writes ‘on man's social nature, “If it is his privilege to be independent it is equally his duty to be independent...It will be possible to reconstruct our villages so that villages collectively, not villagers individually, will become self-contained.” (Gandhi, 1929). Due to this relationship between human being and nature, Gandhi has criticized modern civilization. He criticized modern civilization because he was of the view that modern civilization has dehumanized Human being. In the modern materialistic era, man has become an object rather than the subject of civilization. Gandhi said, “Today machinery merely helps a few to ride on the back of millions. The impetus behind it all is not the philanthropy to save labour, but greed. It is against this constitution of things that I am fighting with all my might. The supreme consideration is the man. The machine should not atrophy the limbs of man” (Gandhi, 1996). Gandhi’s philosophy of life, which is symbiotic with nature and ecosystem called a Gandhian model of development. Gandhian model of development deals with the economic, political, social and spiritual, the entire range of life. Now it is necessary to involve an analysis of Gandhi’s economic, political and social ideas.

Gandhian Economic Thought:

Gandhi was not an economist and has not built up any economic theory. He was deeply worried about all problems confronted by humanity, and therefore, he had manifested his views related to economic life as well. He outlined his basic economic ideas as early as 1916 in his lecture viz. ‘Does Economic Progress clash with Real Progress?’ at ‘Muir Central College Economics Society’, Allahabad. (Parel, 2009). Gandhi cleared the difference between ‘economic progress’ and ‘moral progress’ in that lecture. Gandhi said ‘by economic progress, we mean material advancement without limit and by real progress, we mean moral progress’ (Ibid, 157). Gandhi argued that the real guide of a well-organized society is ‘not the number of millionaires it owns, but the absence of starvation among the masses’ (Ibid, 158). Gandhi stated in Young India that, “I

must confess that I do not draw a sharp or any distinction between economics and ethics economics that hurt the well-being of an individual or a nation are immoral and, therefore, sinful. Thus, the economics that permits one country to prey upon another are immoral. It is sinful to buy and use articles made by sweated labourers” (Gandhi, 1921).

The Main Principles of Gandhian Economic Thought:

Limitation of Wants:

The present economic theory is based on the assumption and human wants are unlimited but natural resources are limited. Consumerism is the motto of the present materialist society and this motto for consumerism leads to limitless production and exploitation of natural resources, and results are presented as the depletion of nonrenewable energy sources and unbalanced ecological. Gandhi was not in favour of the consumerist tendencies of modern economics. According to Gandhi, the golden rule is, “to refuse to have what the millions cannot” (Prabhu and Rao, 1996). Gandhi believed that human wants are limitless, therefore, he wrote in Hind Swaraj;

“We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures” (Gandhi, 1994).

Gandhi stood up for the voluntary reduction of wants and this act was as a means of service. Civilization, for Gandhi, in its real sense, consists not in the multiplication but in the deliberate and voluntary reduction of wants. Gandhi is of the view that “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 the service of humanity” (Gandhi, 1992). Gandhi was of the view that everybody should have enough for their needs. He says that nature has given enough resources to human beings to satisfy their needs but nature can not satisfy the greed of human beings (CWMG, 63, 241). Human beings have to always think about the relationship between lives and nature. Human beings are depending on nature for energy, food, etc. from the beginning and it is the moral duty of human beings to protect nature and natural resources and they have to find out the authority and appropriate use of resources in relation to the objective and responsibility to society. Gandhi was fully aware of the multiplication of wants. He wrote,

“I do not believe that multiplication of wants and machinery contributed to supply them, is taking the world a single step near its goals. I wholeheartedly detest this mad desire to destroy distance and time, to increase animal appetites and go to the ends of earth in search of their satisfaction” (M.K. Gandhi, Industrialize and Perish, p. 5).

Gandhi was aware of the scarcity of natural resources. Gandhi said that the natural resources are limited therefore, it will be difficult to provide affluence to all people of the earth. The uncontrolled exploitation of natural resources would become the cause of environmental disturbance. Gandhi criticized heavy industrialization because heavy industries were responsible for environmental exploitation (Alagh, 1997). The existence of human being depends upon nature and the environment. It was painful for Gandhi to see large numbers of tree leaves plucked at night for him even as only a few were needed. He lamented,

“Trees are living beings just like ourselves. They live and breathe, they feed and drink as we do and like us they need sleep. It is a wretched thing to go and tear the leaves of a tree at night when it is resting! And why have you brought such a huge quantity? Only a few leaves were necessary.... We should feel a more living bond between ourselves and the rest of the animate creation” (Gandhi, In Search of Supreme, op.cit., Vol. 1, p. 246).

Gandhi has advocated a simple lifestyle where everyone must have a balanced diet, a well-mannered house to live, proper facilities for education and sufficient medical relief and these are the way to get self-realization, which should be the everyone's aim of life (Gandhi, 1948. 3-5).

Decentralized Economy Instead of Industrialization:

After independence, the Indian government, under the leadership of Jawaharlal Nehru, promoted heavy industrialization to bring India into world economic competition. But later, this heavy industrialization caused various environmental challenges. These environmental challenges were like global warming, depletion of finite resources, ozone layer depletion, deforestation etc. These problems are the result of modern industrialization. The present economic system has started jobless growth. Gandhi did not support heavy industrialization. Gandhi had a fear that the heavy industrialization would cause exploitation of natural resources as well as human beings. Gandhi was aware of this fact that industrialization depends entirely on the exploitation of resources. And, Britain had already made India a market. Gandhi believed that the mass production of goods would be the cause of various social and economic defects. The use of machines would become the cause of laziness. Gandhi was also fearful that the use of big mills and industries would lead the violent nature among Indians. Therefore, Gandhi advocated a decentralized economy in which all workers deemed to be his own master. He believed that the populous and poor country like India, the massive use of the machines would not be perfect (Prabhu and Rao, 1996). Gandhi was very conscious of large-scale industrialization. He argued that “God forbid that India should ever take to industrialism after the manner of the west. If an entire nation of 300 million took to similar economic exploitation it would strip the world bare like locusts” (CWMG, Vol. 38). According to Gandhi, the colonial economic system was based on profit gaining. And, that economic structure did not have any concerned with poorer. Gandhi wrote in ‘Harijan’ “The big industries can never, they don't hope to, overtake the unemployed millions. Their aim is primarily to make money for the few owners, never the direct one of the villagers” (Gandhi, 1935)

Production by the Masses instead of Mass Production:

Gandhi was of the view that mass production is responsible for the economic and environmental crisis in the world. In the modern economic system, mass production is preferred instead of production by masses. In the modern economic system, the production process is much decentralized utilizing locally available resources. Gandhi recommends the promotion of Khadi and other village industries for providing employment to the villagers and to make sure self-sufficiency in the villages. For Gandhi, the promotion of Khadi means the decentralization of production and distribution of necessities of life among the masses (Gandhi, 1989). Khadi is for him, “the Sun of the village solar system. The planets are the various industries which can support khadi” (Gandhi, 1990).

Gandhi advocated that the production must be based on need instead of greed. He found the current economic structure based on greed and quantity. Gandhi wrote in his book ‘Hind Swaraj’ that, ‘this present consumerist society has promoted non-essential consumer through clever and brainwashing advertisements and these non-essential commodities are acceptable as essentials. This has a terrible negative impact on human psychology, social structure and the ecosystem’ (Gandhi, 1994). Gandhi proposed that production which would be based as much as possible on locally available resources and as decentralized as possible. Another significant advantage of this mode of production is, to provide employment on a large scale. Gandhi advised that only by avoiding needless automation and resorting to labor-intensive methods of production, India will be free with poverty and unemployment. Therefore, he proposed production by the masses instead of mass production.

Machinery:

Gandhi rejected all those types of machinery which displaces human labour and cuts their hands with the knife of technology. Gandhi argued the main reason for his critique of machinery was because of its craze, not machinery as such. He said, “Men go on ‘saving labour’ till thousands are without work and thrown on the open street to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all” (Prabhu and Rao, 1996). Gandhi argued that machinery is necessary for those countries where human labourers are very limited. He welcomed mechanization where there is the scarcity of labour. He wrote,

“it is one of the few useful things ever invented, and there is a romance about the device itself. Singer saw his wife laboring over the tedious process of sewing and seaming with her own hands, and simply out of love for her he devised the Sewing Machine, in order to save her from unnecessary labour. He, however, saved not only her labour but also the labour of everyone who could purchase a sewing machine” (Bose, 1996).

According to Gandhi, the purpose of machinery should be saving of toil and not throwing men or women out of employment to starve. Gandhi has never criticized those types of machinery, which are useful and make work easy for a human, only he criticized those types of machinery, which create unemployment, poverty violence in society. In

the Gandhian economy, supreme consideration is man and machine does not take the place of human beings.

Swadeshi:

The idea of swadeshi is a fundamental element in Gandhian philosophy of development which has covered all aspects of human life. It is a universal concept meanwhile, Gandhi established it in the context of free India from the British. According to Gandhi swadeshi as 'law of laws' ingrained in the basic nature of human being. (Gandhi, 2007). Swadeshi is a universal law and it teaches humanity to not take more than required to discharge the legitimate obligations for family. The principle of swadeshi teaches to use first whatever produced in the village. Trade should be must between or among villages and whatever goods and services people use in their daily life, should try to get from nearer doors. Swadeshi avoids economic reliance on external market forces, which makes the village community vulnerable. It also forbids to use unnecessary, wasteful, unhealthy, and environmentally harsh goods. The village must establish a strong economic stand to satisfy most of its requirements. For Gandhi, the spirit and the soul of India rested in the village communities. He said, "The true India is to be found not in its few cities, but in its seven hundred thousand villages. If the villages perish, India will perish too." Swadeshi is a program for long-term survival (India of my dream, 1947).

The idea of swadeshi was proposed by Gandhi to eradicate colonial rule from India and to give new life to the Indian economy. Swadeshi is a principle of selflessness service and its root is deeply rooted in the principles of truth and nonviolence. There is no space for selfishness and haters in swadeshi. Gandhi defined swadeshi as "the spirit in us which restricts us to the use and services of our immediate, to the exclusion of the more remote" (Prabhu and Rao, 1996). Gandhi refers to ShreemadBhagwad Gita which states, "It is best to die performing one's own duty or Swadharma. Paradharm (another's duty), is fraught with danger" (Gandhi, 2007). Further, Gandhi explains: "What the Gita says with regard to swadharma equally applies to swadeshi also, for swadeshi is swadharma applied to one's immediate environment" (ibid. 37). Gandhi was of the view that the idea of swadeshi can be helpful to remove poverty and starvation among Indian masses. He added that the person who follows the spirit of swadeshi should use only those things which are produced by our neighbours and serve those industries by making them efficient as well as strengthen them in areas where they are found deficient. Gandhi used the idea of swadeshi in the Indian freedom struggle and made it a substitute job for them who left jobs due to engagement in the freedom movement. He wrote in Harijan;

"In the scheme of reconstruction for free India, its villages should no longer depend, as they are now doing, on its cities, but cities should exist only for and in the interest of the villages. Therefore, the spinning -wheel should occupy the proud position of the Centre around which all the life-giving village industries would revolve" (Gandhi, 1947).

In Gandhi's principle of swadeshi, the innovation of Khadi and *KutirUdyoga* (small scale Industries) were the main

tools of village empowerment. Gandhi was of the view that if the village industries would revive, millions of villages would get full wages (Gandhi, 1939). He believed that the khadi and village industries would be helpful to provide a job to villages and would make India healthy and wealthy. Gandhi wrote in constructive work; "*Village economy cannot be complete without the essential village industries such as hand-grinding, hand-pounding, soap-making, paper-making, matchmaking, tanning, oil pressing etc. The other village industries cover cattle farming, dairying, farming and compost manure*" (Gandhi. 1941). Gandhi was confident that decentralized, handcrafted and homegrown mode of production would be suitable for an underdeveloped country like India, instead of industrialized, centralized and mechanized modes of production.

Bread-Labour:

DrRamji Singh defines 'Bread-Labour' as 'labour for the bread' or 'labour for livelihood', whereas Tolstoy considers 'Bread-Labour' mandatory for the human being. John Ruskin in his book 'Unto This Last' (1860), argued that bread labourers are an essential component of human society (Singh, 2011). In the Gandhian perspective, work is both engagements in bodily labour and self-realization. According to Gandhi, bread labour is the law that 'to live man must work'. Gandhi was of the view that man has no right to eat without physical labour (Gandhi, 1957). Romesh K. Diwan is of the view that bread-labour has two principles; first, the use of energy through physical work and, second, the mental capacity and moral values (Diwan& Lutz, 1985). Gandhi has related bread-labour with high level of ethics and morality. He has interpreted the Bhagwad Gita which according to Gandhi explains, "*I do not go so far as to say that the word yajna (sacrifice) there means body labour. But when the Gita says that 'rain comes from sacrifice' (verse 14), I think it indicates the necessity of body labour. The 'residue of sacrifice' (verse 13) is the bread that we have won in the sweat of our brow. Laboring enough for one's food has been classed in the Gita as a yajna.*" (CWMG, Vol. 50). Gandhi said that the Gita explained the philosophy of bread-labour at first and quotes its third chapter which suggests that the person who eats his bread without contribution the required daily sacrifice is a thief (ibid. 404). It means man is a social creature and his personal welfare consists of social welfare. Therefore, it should be his duty to care for his neighbours and society from where he gets many facilities to establish himself/herself.

Trusteeship:

Our modern social thinkers have considered social disparity as an evil which has created many challenges before the Indian social structure. The disparity can have various types such as socio-economic and political disparity. Indian society has witnessed all kinds of disparities, therefore; a little populations hold a large number of resources whereas a large number of population starve. This disparity has created a gap between rich and poor. In colonial India, Gandhi could understand this socio-economic and political disparity very well. Therefore; he proposed the concept of trusteeship to bridge Indian disparities. Gandhi's concept of trusteeship is a basic tenet of Gandhian economy; in which he considers the possession of wealth as a crime. The idea of trusteeship

is derived from the ideal of *Aparigraha* (non-possession). According to Gandhi, "A seeker of the truth, a follower of the law of love cannot hold anything against tomorrow" (Gandhi, 1957).

It is a well-known fact that Gandhi has used religious principles in his socio-political principles and his concept of trusteeship is also influenced by his religious understandings. For Gandhi, the maximum fulfilment of religion requires a sacrifice of all property. Gandhi has taken out this theory from the verse of the Isha-Upanishad- 'tena-tyaktena-bhunjeeethah' (enjoy the wealth by renouncing it) which according to Gandhi means, people should earn more and more but they should take according to their necessity, remain should be the opulence for the society (Prabhu and Rao, 1996). According to Gandhi, '*Tena-tyaktena-bhunjeeethah*' is a mantra which is based on special knowledge and It is the perfect method to develop a new order of life. This mantra forces the people to care about his neighbour, who is satisfied in himself and also teaches us to spray happiness and opulence on the universal label (Ibid.194).

Gandhi expected from the rich peoples that they would work as trusty of society and would use their possessions for the benefit of society (CWMG, Vol. 72). Schumacher wrote: "*If India should be able to move along the path of equality through trusteeship, she could become a beacon to the world. By bringing into life again the best of her marvellous traditional teachings, she could become the most modern of nations while remaining faithful to herself*" (Schumacher, 1978). Gandhi believed that a trustee has no shareholder but the public (Prabhu and Rao, 1996). It is clear that this principle is based on spirituality and ecology and stands for social justice and equity. Thus, this doctrine can solve the struggle between capitalist and proletariat and develop a new order of life.

Sarvodaya:

Sarvodaya is the soul of Gandhi's social philosophy. It presents the summary of his social thinking and provides active services to bring welfare of all. Sarvodaya not only talks about the majority but also about whom who is the last in the queue of development. In democratic systems, everything depends on the majority and all interests go in the hand of literates and elite classes without thinking about that person who is in the last. The utilitarian theory of Jeremy Bentham propagates that 'greatest good of the greatest number' should be the approach of any welfare society. But in Gandhi's idea of Sarvodaya, the last is also important as much as the first because both have equal significance in the opulence of society. Gandhi believes that peaceful and equal society can only be established when the welfare of all people will be taken into account and the importance of every individual would recognize by all. He writes that the work of the lawyers and the barbers has equal value and both have the same right of earning their income for livelihood (Gandhi, 1927). Gandhi's idea of Sarvodaya is influenced by Ruskin's writing 'Unto This Last'. Gandhi says that Sarvodaya may well be considered as India's unique contribution to social philosophy (Kumarappa, 1954). Thus, Sarvodaya is a unique technique developed by Gandhi for the world.

According to Gandhi, Sarvodaya represents the ideal social order for the welfare of all. Its fundamental nature is all-embracing love; no one can be far from its range of love in society. The strong and the weak both work together for the welfare of all and strong protects weak as a trustee of the weak. There are three principles of Sarvodaya, which have taken from Ruskin's 'Unto the last'. The first, your well-being is rooted in the common good, the second, a lawyer's work and the barber's work both have the same value so all have the same right to earn their livelihood. And the third, a life of farmers and labourers is the best life. According to Gandhi, the first of these he already knew. The second, he had dimly realized. The third had certainly not occurred to him. Ruskin's book 'Unto This Last' made it clear for him that the second and third were included in the first. He arose with the dawn and became ready to practice these principles (Gandhi 1927).

Dada Dharmadhikari argues that the meaning of *Sarvodaya* is 'the advancement of all'. This is the new philosophy of life that establishes a new society without injustice and violence. The main objective of *Sarvodaya* is the development of all together (Dharmadhikari, 1960). It means, there is no scope of injustice, untouchability, bad politics and exploitation in the society which would be based on the principle of *Sarvodaya*. *Sarvodaya* makes people spiritual and the means for attaining it is also spiritual. Therefore, Basu is of the view that 'fundamentally Gandhiji stood for truth and love with all their multifarious implications in the different spheres of life' (Basu, 1984). Every kind of injustice, violence and exploitation is against truth and has to be resisted truthfully. Communism spread the idea that without physical force ideal social order cannot be realized. But on the other hand, Gandhi used the principle of *Sarvodaya* to achieve an ideal social order without any type of violence.

The principle of *Sarvodaya* is the antithesis of communism whereas the goal of both is the same to achieve a better social order. However, there is a big difference between both in goal setting that communism has a materialistic approach and *Sarvodaya* has predicated approach on a spiritual principle. In *Sarvodaya*, Gandhi argues, "The exclusive search for physical and economic well-being presented in disregard of morality is contrary to divine law" (Gandhi, 1954). The spiritual foundation of *Sarvodaya* is rooted in the divine nature of human. Gandhi believes that man is mainly a spirit and it is a portion of God. Human is capable to get God through spirituality. Many good qualities are hidden in human but he is capable to develop themselves. Therefore, Gandhi says, there is no reason to doubt humanity. It is just like an ocean. Maybe a few drops of the ocean are dirty; it does not mean that the ocean is dirty.

2. Findings and Conclusion

The COVID-19 pandemic has forced worldwide thinkers to think over the future of the world economy. In the Indian context, where most of the population depends on agriculture and non-organized sector, the challenge is very fatal. Since independence, Indian economic policymakers did not pay appropriate attention to the empowerment of villages that created a big number of unemployed

population. The unskilled education system of India also contributed to unemployment. Because of all these reasons, the less educated people migrated from villages to the big cities in the search of a job. Unfortunately, most of the jobs in India are in the private sector and most of the people work as labourers. In this situation, the COVID-19 pandemic has made the situation very worse.

Now, the question comes that what can India do for the future where such kind of pandemic or any other like-wise situations cannot affect the Indian economy. Here, the Gandhian economic development model can be applied. Indian government should restructure its economic policies in which the economic structure should be based on villages. The Gandhian model of decentralization of economy and village-centric economic model can be helpful in such kind of situations in future. The relevance of Gandhian economic model in the future of the Indian economy can be understood by the following points.

- a) The Gandhian model of trusteeship can provide a management structure to the village-centric economy.
- b) The village-centric economy would provide a job at the local level and would help in the reduction of unemployment and the migration from villages to the cities.
- c) Gandhi believed in the old economic structure of exchanging of goods in which the money did not play an important role. The relevance of exchange and trade model is that the villages can fulfil their essential needs at local level.
- d) The Gandhian economic development model can help to sustain the Indian economy in any world-wide pandemic or war-kind situations.

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