



KONGUNADU ARTS AND SCIENCE COLLEGE

(AUTONOMOUS)

Re-accredited by NAAC with A* Grade (4th Cycle)

College of Excellence (Status Awarded by UGC)

Affiliated to Bharathiar University

GNANAMBIKAI MILLS (P.O.), COIMBATORE - 641 029, TAMIL NADU, INDIA.

Dr. M. LEKESHMNASWAMY,

M.Sc., M.Phil., Ph.D., B.Ed., FSISC., FISEC.,

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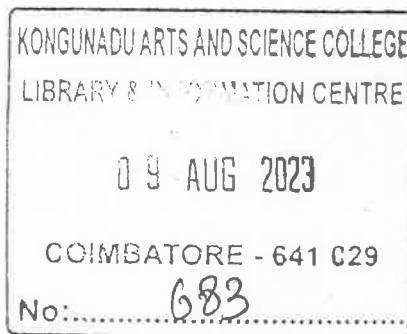
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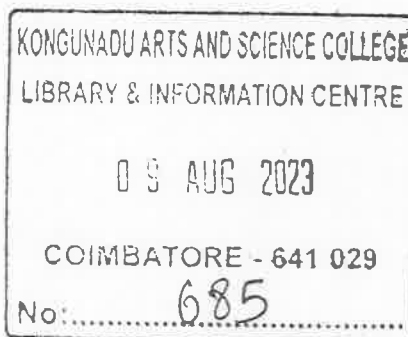
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பழக்கப்பட்டவர்கள் எதைக்கண்டும் அஞ்சுவார்கள். எதிர்த்து
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போர்க்குணமில்லாதவர்கள் செய்த செயலையும் தொடர மாட்டார்கள்.
செய்ய வேண்டிய செயல்களினால் பற்றிய நினைவுகளையும்
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வேண்டும். துணிவு வரும் போதுதான் பிரச்சினையிலிருந்து மீளும்
வழி உருவாகும். ஒரே விஷயத்தில் கலங்கி பயந்துகிடந்தால் மற்ற
விஷயங்கள் மறந்துபோகும். மறதி ஏற்பட வேறுசில காரணங்களு
முண்டு. முதல் காரணம் அபிட்சியம். இரண்டாவது காரணம் வேலை
பளு. மூன்றாவது கவலை. நான்காவது காரணம் திட்டமிட
செயல்படத் தெரியாமை. வேலைகள் அதிகமாகும்போது ஒன்றிரண்டு
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கீல்லாமல் பதார்ப்பட்ட வேலைகளிருந்தால் அதிக தொடர்பைக்
காட்டிட்டு மறதி என்பது தவிர்க்க முடியாத ஒன்றாகிறது. எனவே,
கலங்காது, கவலைப்படாது, அச்சமின்றி, மறதியின்றி வாழ்க்கையை
வாழ வழிவகை செய்வோம். வாழ்த்துக்கள்!

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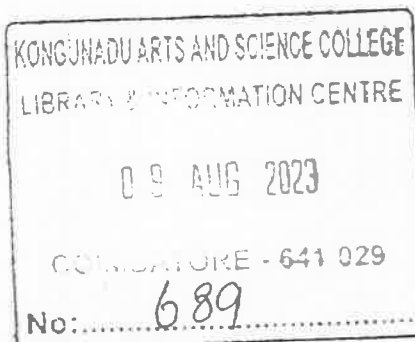
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GNANAMBIKAI MILLS (P.O.), COIMBATORE - 641 029, TAMIL NADU, INDIA.

Dr. M. LEKESHPANASWAMY,

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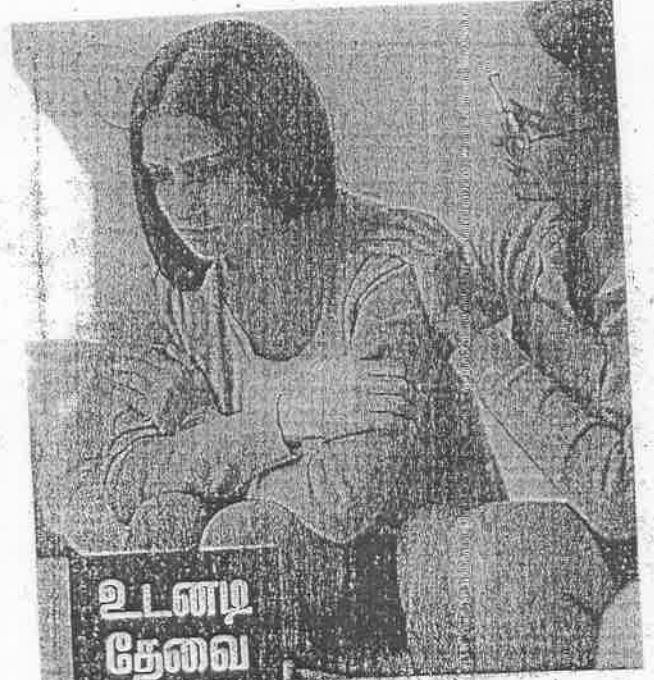
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தற்கொலைகளை வெறும் செய்தியாக கடைக்கும் மன நிலையிலிருந்து அகன்று, அவை குறித்தான விவாதங்கள் பரவலாக எழுப்பப்பட வேண்டும். குடும்ப அமைப்பிலும், சமூக அமைப்பிலும் உள்ள கட்டுப்பாடுகள் உடைக்கப்பட்டு தற்கொலைகளும், அவற்றுக்கான காரணங்களும் பேசப்பட வேண்டும். அதற்கான துழை சமூகமாக நாம் ஏற்படுத்த வேண்டும். அதற்கான காலக்கட்டமும் இதுவே.



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ஷ்ரிமுறைகளைக் கையாண்டு இதை ஒடுக்கியது. சில நேரங்களில் கைது செய்வித்தலையும் மேற்கொண்டது; சில இடங்களில் தானாகவே குடியானவர் எழுச்சி ஒடுங்கியது.

கைது செய்யப்பட்டவர்கள், சிறைத் தண்டனைக்கு மட்டும் ஆளாகவில்லை; மரணதண்டனை, நாடுகடத்தல், சவுக்கடி போன்ற கடுமையான தண்டனைகளுக்கும் ஆட்பட்டனர். அரிதாக சிலருக்குப் பணவடிவில் தண்டம் விதிக்கப்பட்டது. இவற்றில் கப்பல் ஏற்றி நாடுகடத்தப்பட்டவர்களின் நிலை மிகவும் அவலமான ஒன்றாகும். திருடர்கள், சட்டத்தை மீறியவர்கள் ஆகியோருடன் நூறுநாட்களுக்கும் மேலாகக் கடற்பயணம் மேற்கொண்டு ஆஸ்திரேலிய நாட்டிற்கு அழைத்துச் செல்லப்பட்டனர். குடியானவர் எழுச்சிக்கு முன் இங்கிலாந்தில் நிகழ்ந்த லடைட் இயக்கம், சாசன இயக்கம், தொழிற்சங்க இயக்கம் என்ற இயக்கங்களில் ஈடுபட்டவர்களைவிடக் கடுமையான பாதிப்பை இக் குடியானவர் இயக்கத்தில் பங்கேற்றோர் எதிர் கொண்டனர்.

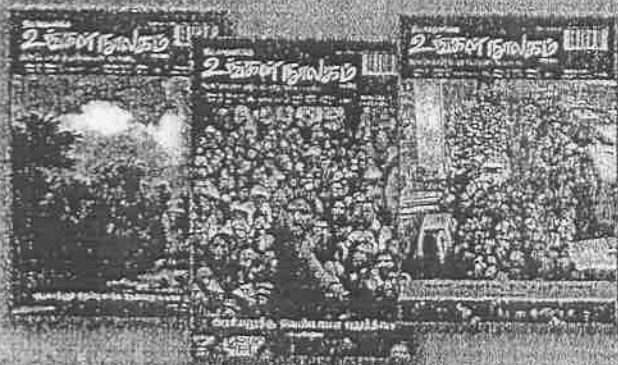
இயக்கத்தின் விளைவு

குடியானவர் எழுச்சியானது, சட்டம், அரசின் அடக்குமுறை அமைப்புகள் துணையுடன்

ஒடுக்கப்பட்டாலும் அதன் தாக்கம் பல்வேறு நிலைகளில் வெளிப்பட்டது. வேளாண் பொருட்கள் மீதான காப்பீடு செய்வதற்கான பிரிமியம் தொகை உயர்ந்தது. தாம் ஆங்கிலேயர் அல்லர் அடிமைகள் என்ற கருத்து தொழிலாளர்களிடம் தோன்றியது. பணக்காரர்கள் வாழப்பிறந்தவர்கள், ஏழைகள் நாய் போன்று பட்டினியால் சாகப்பிறந்தவர்கள் என்ற கருத்தும் அவர்களிடம் உருவானது. ஏழைகளின் நலம் குறித்தும், சமயக்குருக்கள் வரிவாங்குவது குறித்தும் சட்ட அடிப்படையில் ஆராயும் நிலைக்கு அரசு ஆளானது. விக்டோரியா மகாராணி காலத்தில் அறிமுகமான 'வறியோர்' சட்டத்தில் 1834 ஆவது ஆண்டு சில திருத்தங்கள் செய்யப்பட்டன. 'தித்தி' என்ற பெயரிலான வரி தொடர்பான சட்டத்திலும் 1836இல் சில திருத்தங்கள் செய்யப்பட்டன.

இப்போராட்டம் ஒடுக்கப்பட்ட போதிலும் அறுவடை எந்திரங்கள் முன்போல் செல்லப்படவில்லை. இது, அமைப்பாக ஒன்று திரட்டப்படாத திக்கற்ற பண்ணையாட்களின் சாதனையாகும். அறுவடை எந்திரங்கள் அறிமுகமான போது மூர்க்கமாக எதிர்த்த பகுதிகளில் போராட்டம் முடிந்த பின்னரும் எந்திரங்கள் பயன்பாட்டிற்கு வரவில்லை. 1850ஆவது ஆண்டிற்குப் பின்னரே எந்திரமயமாதல் நாடு முழுவதும் பரவலாக நடைமுறைக்கு வரலாயிற்று.

உங்கள் நூலகம் சந்தாதாரர்களுக்கு ஒரு வேண்டுகோள்!



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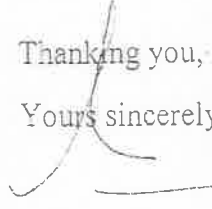
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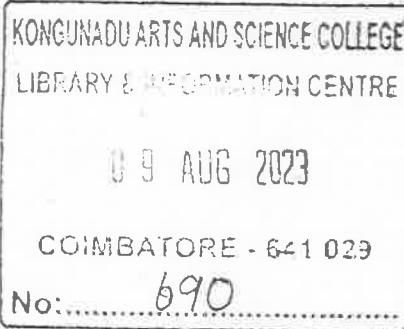
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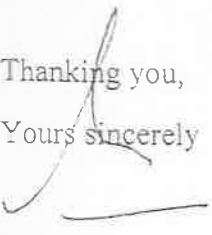
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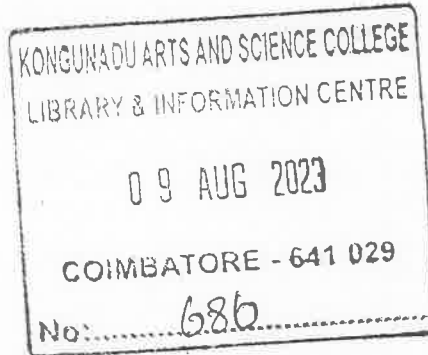
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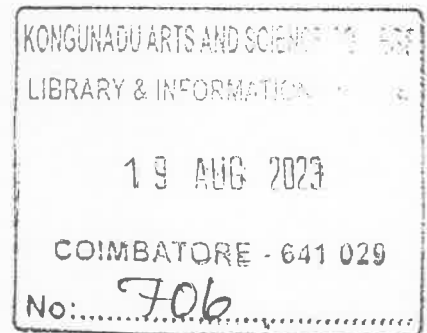
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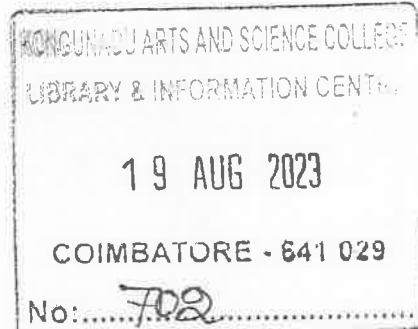
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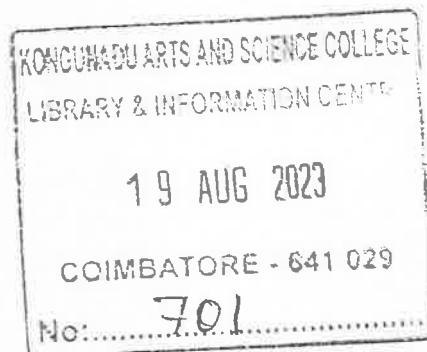
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that all can borrow his vast oeuvre. *Economist Gandhi*, known banker, entrepreneur and free markets champion Jaithirth ('Jerrao') throws fresh light on Gandhi's economic philosophy. The thrust of the book is the argument that Gandhi can be interpreted as a supporter of big business and capitalism. This is a bold claim, and author Rao is quite conscious of the contentious task he has undertaken.

The centrepiece of the book is a radical re-evaluation of the crucial concept of trusteeship, which according to Rao can be the basis of this departure from the conventional view that Gandhi was op-

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It is well-known that in *Hind Swaraj*, perhaps the most important book that Gandhi wrote, there is a well laid out case against the capitalist economy which Gandhi believed is based on greed and profit. Yet Rao urges us to dig deeper into the nuances of Gandhian economics, particularly his idea of trusteeship, to suggest that on a careful reading, it is possible to draw some parallels between Gandhi and Adam Smith. Rao also makes the point that the concept of trusteeship in Gandhi — if properly understood — holds the secret to a new management theory, especially relevant to agency problems in

decision making.

In an illuminating section, Rao holds that 'trusteeship' and 'trust' are peculiar concepts of English common law that Gandhi became acquainted with while studying law in England, and that the book, Snell's *Equity*, had a profound impact on Gandhi's thinking.

The basic principle in the idea of trust is that trustees work for the benefit of the cause that a trust represents, and not for individual profit. Capitalists according to Gandhi, suggests Rao, ought to be like trustees — creating and holding wealth, not for individual gain but for the welfare of all. This philosophy, the

author argues, may well be Gandhi's stellar contribution to modern economics and management theory.

Other chapters in the book deal with Gandhi's views on education, his deep understanding of the *Gita*, *Isavasya Upanishad*, the Gospels, Quakers along with some other well-known aspects of his social and political philosophy. On balance, one may say that *Economist Gandhi* is eminently readable and breaks fresh ground, even though the conclusions drawn may well require more substantive proof and argument than what has been presented.

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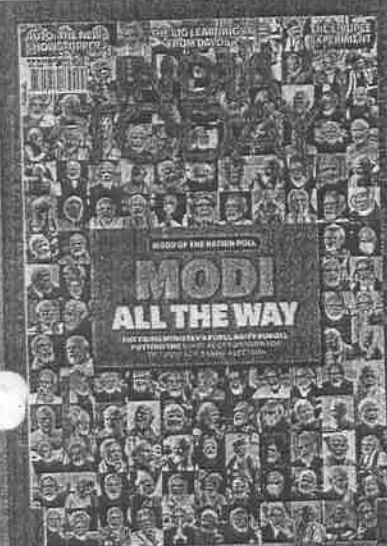
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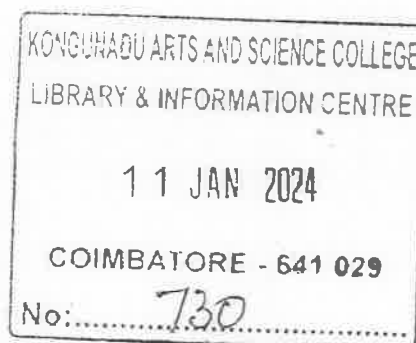
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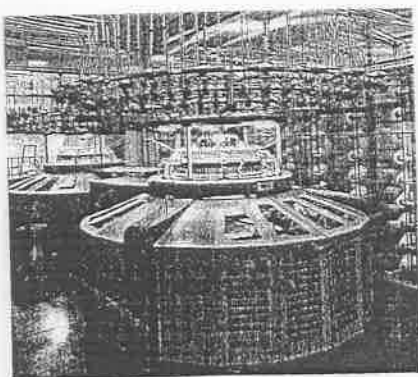


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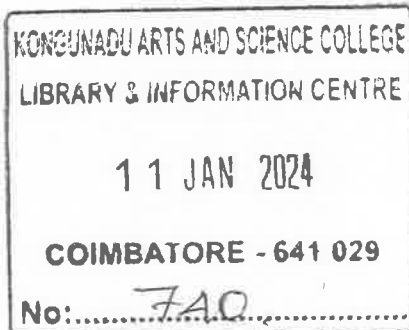
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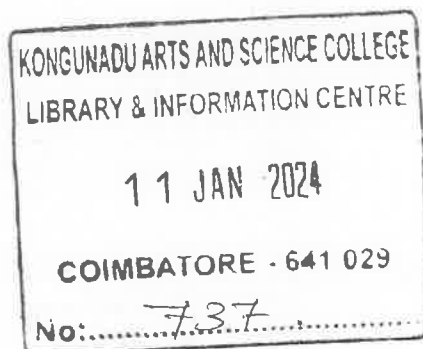
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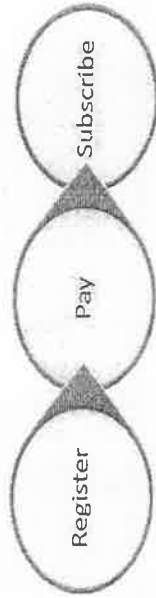


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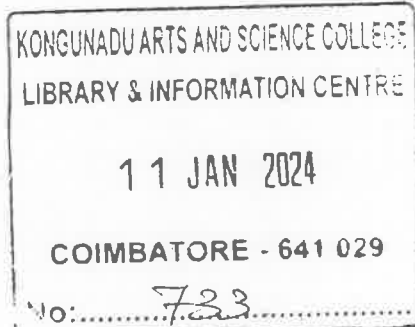
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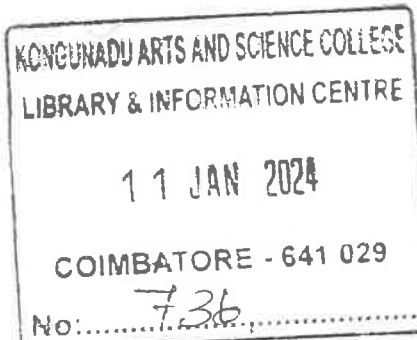
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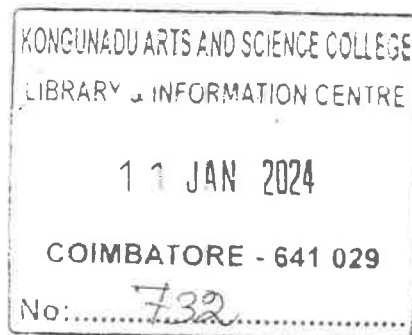
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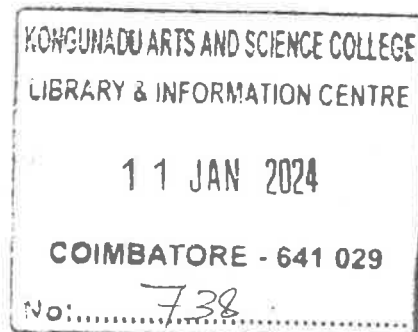
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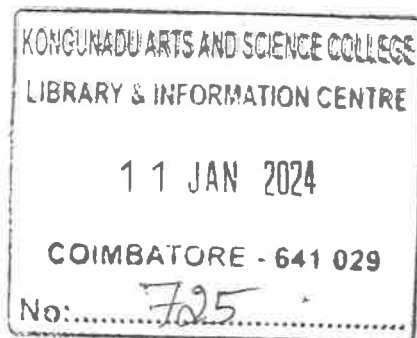
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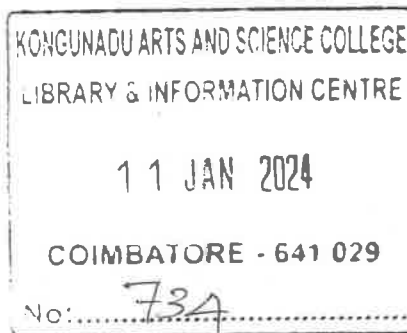
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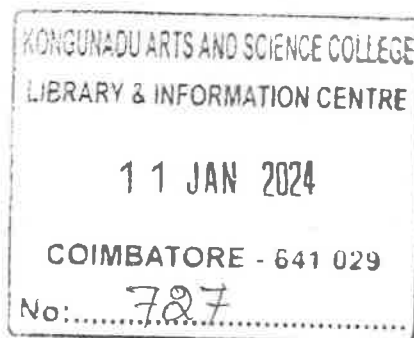
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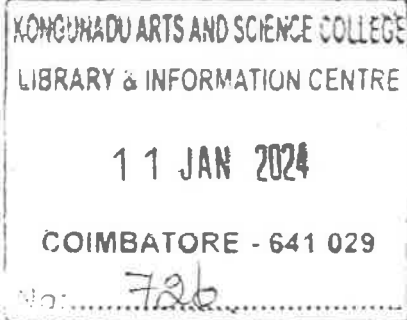
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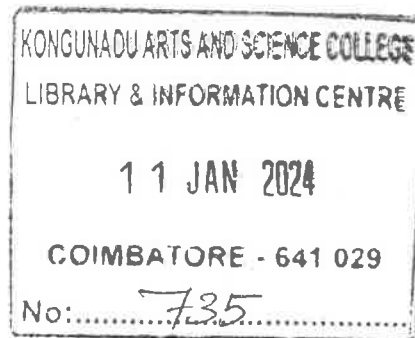
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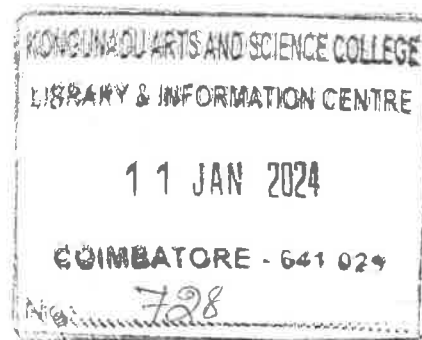
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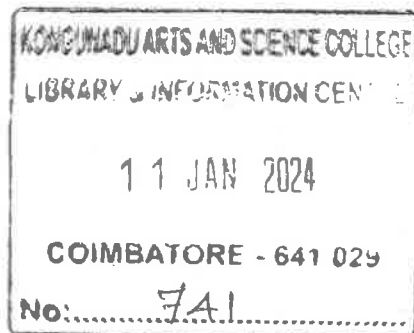
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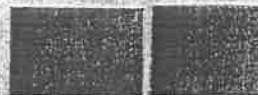
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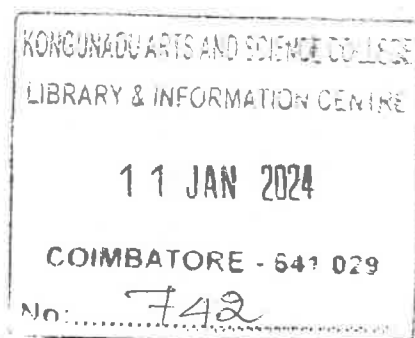
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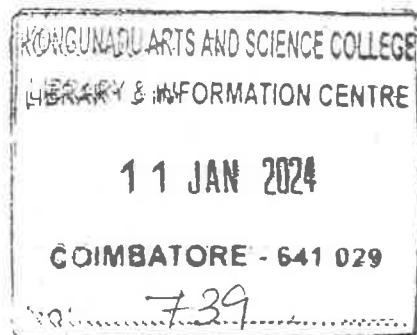
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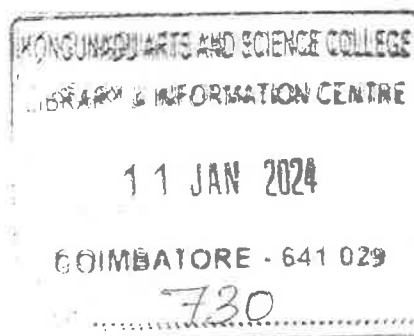
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