The journey of Mahatma Gandhi as is well known started in South Africa after his education in Law in London. The South African experience shook Gandhiji in a number of fundamental ways. What a system based on ‘Class’ called apartheid supposedly on race and colour, but essentially based on Class could do to bring human beings to a level of cruelty and prejudice worst than any animal. He did not take what he saw and experienced at a superficial level. But instead perceived the contours and the interiors of the system which had created it. While his initial responses to the outward forms of the apartheid system were influenced by his upbringing, early education and reading and could be described as evolutionary, inside him, there was already a churning which began the somewhat long process of his eventual transformation as a Revolutionary – indeed an unarmed Revolutionary powered by ideas and ideals which the world saw in practice and has now become a ‘mantra’ for many people and nations as far away as Bolivia and much of Latin America.

The Gandhi that landed back home in India saw through the Congress party and perhaps smiled as he described it as a ‘Social club’. He knew that that club would not be able to fight for India’s freedom. So without so much as a fuss, with the help of like minded people, he set about sending his message to the people – the workers, kisaans, the landless, to the entire people through the means and the medium that was available in those days. Surprisingly, the message reached the nook and corner of our country like lightning and masses of people started joining the freedom movement in millions, making it a movement of the people, which left the British Empire and its authorities and the British Army and the Police and administration increasingly nonplussed and at a loss, since they had until then known only the ‘lathi’ and the bayonet. So this young, frail looking man had given the people a weapon of mass mobilisation and advance namely, non-violence, non-cooperation and later Civil Disobedience. These were not merely political ideas but underpinning it was the concept of ‘Swadeshi’(self-reliance) and ‘Swaraj’ (independence from colonial rule) which when looked into deeply -- was economic in content.

He asked and shared with the people the question – ‘Why are we poor? Who made us poor? And who is keeping us poor?’ After all he recalled that like China, India for thousands of years had been called ‘Sone ki Chidiya’ (Golden Bird) which traded with the world by
sending its manufactures and goods. By about 1750, with China, both countries had a GDP value of more than 40% of the world's GDP. This was when in Russia, Peter the Great, beckoned his Government 'to trade with India for he said India was the world'. Gandhi could see through the maze of disinformation and through the writings of the colonial period, what had caused India's ruin and how our people found themselves hungry, unemployed and in misery. But he was not a theoretician. He was not going to go in to writing articles or give long speeches, but practiced himself in directly conveying his message to the people in the language and idiom that they would understand without interpreters. So, he spoke of how 'for the hungry, food was God', how 'Aayath' or imports were 'Adharma'(sin).

In later years, of course, he began the practice of Prayer meetings which began with the 'Ramdhun' (Hymns), but were actually an interactive session and since the transcripts were published in regional language papers, they were also a kind of mass education. Typical were the questions and answers in these meetings. For example, why has Britain been able to take India and why is she able to retain it? Gandhi's reply was “The English have not taken India, we have given it to them. We welcomed the Company's officers with open arms. We assisted them - that our Princes (rulers) fought among themselves, they sought the assistance of Company Bahadur. The causes that gave India, enabled them to retain it ... The sword is entirely useless for holding India ... We alone keep them (the British).”

In his Prayer meeting interaction of 27th February, 1947 – Gandhi having led the freedom struggle, was asked whether industrialisation of the country for the maximum utilisation of the country's resources, if instead of its abundant human resources, which was being allowed to waste, could justly be called national development in the true sense? Gandhi answered: It was obvious that any plan which exploited raw materials and neglected the potentially more powerful manpower could never bring about human equality or make the nation really happy or prosperous. In the West, they had neglected the universal manpower and concentrated the power in the hands of few at the expense of the many. The result was their industrialisation had become a doubtful boon to the poor in these countries and a MENACE to the REST of the world. If India was to escape such a disaster, she had to adopt and assimilate what was best in Western countries and leave aside the attractive looking but destructive economic policies. So far as India was concerned, real planning should consist of the best utilisation of the whole of a manpower and distribution of raw products to our numerous villages for being manufactured into goods instead of being sent out of the village, or exported from the country and later to be re-purchased as finished imports at a high premium.’ He had emphasised earlier in his words, 'God forbid, India should ever take to industrialisation, after the manner of the West, the economic imperialism of a single tiny
island is keeping the world in chains – if an entire nation (India) of 300 million people took to a similar economic exploitation, it would strip the world bare like locusts.’

Gandhi knew and never forgot for a moment, unlike the post 1947 generations, the Predatory Character of Western Imperialism and British Colonial rule in India.

Since economic, political and social democracy are integral to each other and Gandhiji along with all his colleagues understood this only too well; Subhash Bose, Ambedkar, Nehru, Abdul Kalam Azad, he articulated his ideology of these three facets of democracy, thus, 'my notion of democracy is that under it, the weakest shall have the same opportunity as the strongest ... No country in the world today shows any but patronising regard of the weak... Western Democracy as it functions today is diluted fascism (when corporate power and state power merge). True Democracy cannot be worked by 20 men sitting at the Center ... It has to be worked from 'below' by the people of every village (by the Gram Sabha or village assembly, and not even the Panchayat or the five elected members of the village).

Evolving Gandhi – Editorial on 'How to combat 'Hinsa'- of 25 May 1947?'

'Today there is gross economic inequality. The basis of socialism is economic equality. There can be no 'Ramrajya' (the rule of a just king 'Rama') in the present state of iniquitous inequality in which only a few roll in riches, while the masses do not get even enough to eat. I accepted the theory of Socialism even when I was in South Africa. My opposition to the socialists and the others is 'violence', as a means of affecting any lasting reform. It can be asked whether the present Rajas and the others can be expected to become trustees of the poor. It they do not become the trustees of their own accord, force of circumstances will compel the reform unless they court utter destruction. A trust does not ensure your nobility or make you part of a privileged class. It is not a means of exploiting others. When the Panchayat Raj is established public opinion will do what violence can never do. The present power of the Zamindars (landlords), Capitalists and the Rajas can hold sway only so long as the common people do not realise their own strength. If the people non-cooperate with the evil of Zamindari (landlordism) or Capitalism, it must die of inanination. In Panchayati Raj, only a Panchayat will be obeyed and the Panchayat can only work through the law of their making, but in a socialist peace economy.

Writing on Mahatma Gandhi, his biographer Pyare Lal in the chapter of 'The Challenge of Independence' (page 169) -- Gandhi said 'the Cornwallis Permanent Settlement left an ugly legacy of an oppressed and discontented landless proletariat on the one hand and autocratic landlordism' which tended to become more and more parasitic. The later Naokhali Agrarian
Movement to reduce the landlord share to one-third (Tri bhaga) and the Bill, became part of the Legislative business. The present movement which Gandhiji supported cut across communal alignments. The bulk of the workers were drawn from leftist elements from both communities. But the landlords were mostly of one community. One of Gandhiji's cardinal principles, which he repeatedly emphasised was 'Sab Bhumi Gopal ki' (all land belongs to God/the State) but as long as that idea was not realised, any movement for the reduction of the landlord's share was a step in the right direction. Only it should be non-violent. He said “I see a time coming when all land will belong to the State i.e. the Tiller of the soil.

Pyare Lal on page 181 states that what emerged at Gandhiji's prayer meetings was a picture of India of his dreams – a picture of a casteless and classless society in which there were no vertical divisions but only horizontal; no high, no low; all service has equal status and carries equal wages – those who have more, use their advantage not for themselves but as a trust to serve others who have less – the principle of community service replaces all restricted, soulless competition – interdependence and responsibility for the neighbouring environment.

In answer to a question, whether only those will have voting rights who have contributed by manual labour to the service of the state, his emphatic answer was 'yes – body labour'. He further said, 'It is duty of the state to provide education to the young and support for the aged and the in-firm. 'I do not consider money gained by parasitic occupation a rightful gain ... if everybody lived by the sweat of his brow, the earth would become a paradise'. Further, 'society must start de-novo, all converting themselves into 'Ati Shudhras'. Gandhiji claimed that there was an easier or more practical way to realise the ideal of a non competitive, classless, egalitarian society. “There are no high, no low, and everyone is entitled to a living wage, the living wage being the same for all (the alternative isPredatory individualism or capitalism on the one hand and a totalitarian regimentation of society or the other).

Asked whether Co-operative organisation could provide a solution, Gandhiji said “He had no doubt, not State action but Co-operative farming was the answer ... His notion of co-operative farming was that land should be held and tilled and cultivated collectively by the owners who should also own capital, tools, animals, seeds, etc. Co-operative farming would banish poverty and idleness from their midst. If land belongs to the State, it was the duty of the State that it was worked in a manner that yielded the largest return, measured not in bushels of grain but in terms of the means for Life for the people who worked upon it”. Gandhiji certainly did not suggest Corporatisation of agriculture and land which is now the
order of the day and doing away with millions of livelihoods. Land legislation across the
country is being radically changed so that more and more good land, with water, is made
available to industry, infrastructure, mining, SEZs. 'land banking', on lease or sale MNCs,
seed TNCs in 'Joint Ventures'.

He explained 'Swadeshi' (indigenous self-efforts or self reliance) as recognition of the
special duty and obligation that one owes towards ones own immediate environment and to
try and help his neighbour, as his first duty. Politically, Swadeshi stood for the
decentralisation of power. Swadeshi was a cardinal pillar of his economic philosophy. It
meant "to each according to his need, from each according to his capability". This drew
inspiration from the first Ishopanishad of 13 verses, which emphasises 'sharing' of the
treasures that Nature has endowed the Earth, conserving those treasures and not wasting
them under the delusion of 'Maya' or the false chimera of the 'Red Disc' of false images.
Gandhi had drawn moral and ethical lessons from the para by para guidance to Raj Dharma
in the Mahabharata and he believed in practising it as no other. These precepts rigorously
applied to his economic philosophy and ideology in every prescription that he articulated to
the masses.

He rejected economic imperialism. The map does not show it. A country may appear to be
free and independent if you consult geography or an atlas. But if you look behind the veil
you will find that it is in the grip of another country, or rather her bankers and big business
houses. The latest kind of Empire does not annex even the land, it only annexes the wealth
or the wealth producing elements.

The Gandhi Vision for Sustainable Development

In 2013 the United Nations has announced a search for a Sustainable Development
Model/Goal, which would not merely economic, social, ecological and equity for all. Gandhi's
ideas were just that and his vision included the whole of humanity and 'Mother Earth'.

He saw the dominant economic system heading for an economic precipice or a point of no
return! Two and a half planet Earth would be required if people were to consume, pollute and
waste of the 10% who use 70% of the Earth's finite, irreplaceable resources, leaving
nothing for future generations. Now in 2013 a gradual exit is not possible -- time is too short.
We need to stop economic growth after basic human needs( Bhutan, Cuba) are met, as
defined by Gandhi and many other scientifically minded and rational people, including the
Bolivain President, Evo Morales defines "Live well you don't have to live better to save
Cochamama - Mother Earth". Gandhiji saw that on a planetary scale we are confronted with
the choice between a revolutionary reconstitution of society at large or the common ruin of
the short-sighted contending classes and countries. Mahatma Gandhi lived the
Revolutionary's life and in fact the masses in the Freedom Movement followed his example
... Did they not live a more noble life than we who have followed in the Middle and Upper
Classes who live as parasites dispossessing the majority who labour night and day?
Planetary destruction is at full speed, exhausting the resources of the seas, land and even
the air and water and forests without which we will not be able to grow our food and sustain
life on the planet, if we do not give up profit well past the useable limit, only produce to live
decent lives, giving up the need to invade and occupy countries or regions or produce
endless weapons of mass destruction. The Prophet of Islam had said "The little but sufficient
is better than the abundant but alluring." Gandhi repeatedly said that you need to workout
how much resources you waste and how to put the resources to better use.

To quote two contemporary thinkers and writers, Aseem Shrivastava and Ashish Kothari
"Just last week (August 2013) even the World Bank, a rather unlikely agency to question
economic growth, revealed that environmental damage is knocking off 5.7% of India's GDP
in the form of pollution-related diseases, loss of land productivity (soil erosion and
chemicals), and so on". The study was limited to a few kinds of damage; if it had taken all of
them into account; it is more than likely that India's famed growth is being entirely nullified. A
Price of Inequality", "growth prospects are now threatened with income inequality and
environmental degradation if Asia continues on its established growth path ... Economic
Growth has become quite uneconomic .. !"

GDP growth and per capita consumption has overtaken all common sense. There is so
much talk of overtaking the West, its affluence and consumption made possible over the last
two hundred years, and that too for just the Ruling Classes (1%, by the unlimited looting of
resources of the colonies and the neo-colonies (the periphery and the South), continents and
indigenous people ... Not only that, the present rate of consumption of natural resources is
depleting the earth, denuding and reducing the Earth as said before, to an unsustainable
level -- water, forests, food, fresh air, fossil fuel, minerals that go to make our consumption
basket and artificially created desires.

Gandhi's wisdom, foresight, vision confront the establishment of all nations, blinded by
'Maya', the delusion of 'growth' and the charm of the 'Midas touch'.

Typical of Gandhiji, when queried in London, how his loin cloth and light shawl would suffice
on that chilly day, when he was meeting the King Emperor in his magnificent, warm
splendour, he responded with a twinkle, "he is wearing for both of us !"

Walking bare-feet or in his tyre-soled chappals, through the villages in Bihar or Bengal or NWFP or elsewhere, almost in his 80th year, his frugality is captured in thousands of photographs and documentaries, in Black & White for posterity. He kept repeating, "There is enough on the Earth for everyone's need not greed." Is anyone higher than Gandhi to demand more?

Even Wen Ji Bao, the Prime Minister of China until recently, as a self-criticism of China said, and I quote, "China's strength on the surface was masked by a structure that was increasingly, UNSTABLE, UNBALANCED, UNCOORDINATED AND ULTIMATELY ON AN UNSUSTAINABLE PATH."

Gandhi showed us a practical political, economic, social and ecologically sustainable path that he had charted with his own experiments with the truth, (and regard to the requirements of the future generations), shaking the once mighty British Empire to its roots and in fact paving the way for the freedom and independence of many Asian and African countries in the aftermath and now for the emancipation of humanity from the shackles that it has bound itself with.

Millions of people trusted him and the 'Charkha (cotton spinning wheel)', his Brahmastra (ultimate weapon in Indian mythology), a symbol of the free enterprise of the Village Republic, the 'Gram Swarajya (village republic)' he had in mind -- spelt out, it meant taking to the millet, bajra, jawari, ragi which take little water and give to the soil than take from it, the cow and the goat, which feed from the left-overs, symbolising harmony between the people and nature/environment, and the species that we share the planet with; not the chemicals eating into the soil and its precious micro-organisms, the earth worms, not the pesticides destroying the friendly life-forms that protect the plants, bio-diversity. Nature's aquifers, built over hundreds of years feeding the wells and water sources, not bore-wells breaking the myriads of micro-water channels, water and nutrient cycles, 'Terminator' seeds and GM plants, that will take life away, that will destroy/ kill plant and animal (human) life. Again and again, agri-businesss have been shown to be less efficient( even with massive public subsidies in Europe and US-Canada, in producing food per acre than intensive, small, organic farming which is also less damaging/denuding of the environment and is far superior in providing livelihoods for people and whole communities on land, in Africa, Asia or Latin America. It was a world Gandhiji wanted succeeding generations to nurture so that man and nature can build a peace-economy -- in co-operatives, in a co-operative way of life and live and work without exploitation of man by man (Gautam Buddha's Dhamma and the early
Communes in the years just after Christ), definitely not the Corporatisation of Agriculture, envisaged by India's 12th Five Year Plan. "We think of ourselves as consumers of finished goods, as well as the processors who make finished goods but there is no reason why we cannot be the buyers of unfinished goods as well as the processor who make the finished goods. In the same move you can eliminate all the middle-men and also find employment through new economic activity -- from this there is self-reliance, a sense of pride and independence - what Gandhi called Gram Swaraj." -- Elango, village in Tamanadu.

When we forsake what Gandhi gave us -- to worship at the altar of 'False Gods' who make false promises, Gandhi is reduced to the farce of false offerings at his Samadhi on 2nd October and 30th January.

450 million or more people in India live off subsistence agriculture, wet lands and dry lands and rivers/water bodies and forests -- Nature provides them 90% of their income. How is industry going to provide all these people with jobs if they are driven off the land (Peepli Live style to build buildings for the Haves!) What are we going to make them do ... make them Ferrari or JLR workers? What is the economic model that is going to generate alternative employment to 450 million people? asks Pavan Sachdev of UNEP. Gandhi never considered the integration of India with its special circumstances of people, land and traditions, to 'integrate' with a globalising world economy (read the Western Project for a free-wheeling, predatory, global finance, that requires creation of smoothly functioning land and property markets in order to have an easily transferable portfolio of assets which can be or their friends like 'India Bulls' and Blackstone etc (even the 'fronts' may not be necessary now that 100% FDI is the order of the day. Livelihoods shrink -- contractors, developers, SEZ owners, bureaucrats and politicians, cling with the urban middle class and the rural elite who all enrich themselves. In other words, new forms of Class robbery or looting, through dispossession of the people at large. Industry has to realise that all economic activity takes place within an environmental framework -- Industry in fact works on natural subsidies--it gets free Gigawatts of rainfall for both the agro-industrial activity. If industry degrades or destroys Nature what will it replace the monsoon with? asks Claude Alvares. I recall the famous poem of Ho Chi Minh Vietnam's Gandhi: Our mountains and rivers will always be .. surely the American Aggressor will be defeated and we shall make our country ten times more beautiful." Alas not through Globalisation, the code word for neo-colonialism or privatisation of the planet by the Global Financial Oligarchy (mainly the Big Banks).

In our own country, according to the Arjun Sengupta, Chairperson of the Government's own Report 1997, informal labour constitutes 93% of the workforce. According to the National
Council of Applied Economic Research (NCAER) New Delhi figures, the formal economy in India employs only 28 million people today. In 1929 Gandhi had written in "Young India", "Western civilisation is urban. Small countries like England and Italy may afford to urbanise their systems. A big country like America with a very sparse population perhaps cannot do otherwise. But one would think that a big country, with a teeming population, with an ancient rural tradition which had hitherto ensured its purpose, need not, must not copy the western model. What is good for one nation is not necessarily good for another, differently situated."

On Gandhi Jayanti in 1993, half a million farmers/kisans in Bengaluru pledged to protect their 'seed sovereignty' -- They challenged the patenting of seeds and plant resources by private TNCs and MNCs, vowing to protect India's bio-diversity and opposing their entry into Indian agriculture. Over the years since protests are since continuing Gandhian style but we are conforming to WTO 'obligations' and GM agribusinesses -- They protect their agriculture with a $2 billion a day subsidy---we open ourselves with AoA and the Indo-US Knowledge Initiative in agriculture , for a seed revolution led by BT Monsanto, Archer-Daniels and Walmart on who sit on the GEAC Board. So we have the longest period in recorded story of 'WTO-IMF', policy driven, kisan suicides. Gandhi is not with us as Dr Man Mohan Singh says at an inflexion point when the Indian Economy and the economies of those that inspire us are closing the edge of the precipice, that 'Globalisation' will not be reversed, which means more and more handing over of the political-economy to Global Finance and the global oligarchy. The people say otherwise: "They won't let us live in peace. They want to take these rocks (bauxite) from the mountains. But if they take away these rocks, how will we survive? Because of these the rains come, the winter comes, the wind blows, the monsoon brings all the water. If they take away these rocks we will dies. We lose our soul, Niyamgiri is our soul." The determination, following Gandhi, of the 'National forum of forest People & Forest Workers' of June 2009, says, " We the Forest people of the world -- living in the woods, surviving on forest fruits and crops, farming in the Jhoom land, cultivating the forest land, roaming around with our herds -- have occupied (and worked) this land since ages -- we announce loudly in unity and solidarity, that let there be no doubt, we are the forests and the forests are us ..."

World-wide, the Multi-National Corporations (MNCs) or the TNCs, employ only 29 million people (2007), including in China. They pay little taxes even in their home countries and park most of their profits and accumulated surpluses in Offshore Financial Centres (OFCs) in Havens. Will they provide employment to the hundreds of millions in the world when even in their home countries unemployment or under-employment is reaching record and unacceptable levels!
It has become a habit almost, amongst the upper & middle classes and the media to selectively highlight on some perceived differences amongst the frontline leaders of our Freedom Movement. In fact the record and the facts on the ground show that they were united as one on the two major challenges – Placing the man at the Centre of Development and in their assessment and resolve that Imperialism and Colonialism were the two evil forces that needed to be defeated Gandhiji repeatedly emphasised that a "Nation's greatness is measured on how it treats its weakest members."

There were some minor differences in the nuances and the expressions used at different points of time. However Gandhiji, Jawahar lal Nehru, Dr Ambedkar, Subhash Bose, Maulana Azad and Khan Abdul Ghaffar Khan stood as one in pursuing the two objectives and goals mentioned above. It is only in 1946-47 that the Project for Partition, set apart Gandhi ji from others because they could visualise the sheer waste of energy, time and costs that it would involve in South Asia, in internecine quarrels, conflicts and unleash violence for many generations to come, suiting the Ruling classes as lucidly described by Sheikh Abdulla in his speech to the Constituent Assembly of J&K. It is, therefore, all the more necessary to note that Right Wing Hindutva forces which had supported the 'Two Nation' theory of the Muslim League, hysterically accused Gandhiji of giving away Rs 50 crores to Pakistan, albeit falsely. It later became clear why is it that the shrill propaganda of the 50 crores was propagated -- to create a smoke screen for their real plans to assassinate Gandhiji, in their real 'awatar', true images, as proxies for British Imperialism and British secret intelligence agencies.

Gandhiji spent 15th August, 1947 away from Delhi in a remote village far away, trying to calm down the communal violence that had erupted there on false pretexts when the real reasons that caused the conflagration were economic injustice and oppression by the Landlords against the peasants and the rural workers as Gandhiji tirelessly explained.

He knew that Ruling or Propertied classes in the sub-continent would prevent the emancipation of the large majority by inciting violence and prevent the egalitarian, secular order promised by the Freedom Movement in which the people were the vanguard; and overall weaken and fracture the Anti-imperialism and anti-colonial Project of the people of the erstwhile, colonised SOUTH.

An almost 80 year, old, frail man was to be eliminated because he was still considered a potent threat to the British Empire and its Comprador elite in the Sub-continent. They perceived that staying away from the Ruling Establishment he could arouse the masses and rally them against policies and programs that defacto threatened the basic dignity of their lives. So the bullets that the Empire could not fire, and which process had started as early as
1934 in Maharashtra, felled him. The Nation cried and grieved but we had lost him and with him we lost much that the world has lost. I was a little boy studying in a School on the sangam (confluence) of the Ganga and Varuna. Our Principal, Smt Telang assembled us and informed us that Bapu (Father of the Nation) had been assassinated by an assassin's bullet -- his last words were "Hey Ram!" We the children wept with our Teachers. Bapu was no more but we really did know little else apart from the fact that he had led the Freedom Movement to chase the British out of India. We came to know Bapu as the years went by ... I still have to fully comprehend his abiding influence on the world and future generations who will remember him with hope and as an example to emulate.

The National Freedom Movement resonated with the Prabhat Pheris and the songs the people gave themselves," Charkha, chala, chala ke lenge swaraj ... hum ..."

Gandhi's message throughout the three decades of the struggle was : 'Stop the devouring of the Peoples, Nations and Continents, by the Imperial Powers --stop the capture of markets, stop privatisation --- Let the Commons, the Forests, the hills and mountains and rivers and water bodies be with the people ...!'

'True globalisation should mean mature cultural understanding amongst the people of the earth, which would render the arms industry obsolete and allow free movement of people across borders. What we see is deregulated international commerce and investment that goes by the name of globalisation--a well designed form of imperialism, sophisticated enough to leave room for the 'national-comprodore' elite to share the spoils of exploitation with the dominant/ ruling classes in the rich capitalist / industrialised nations. This has the most destructive ecological & social consequences and is clearly unsustainable (ecological costs are shifted to poorer nations) --- from 'Churning the Earth' (Aseem Shrivastava & Ashish Kothari).

Globalisation, the Re-colonisation project, also means maximum profits generated by a 'throwaway culture'. It does not serve human life or human well being as a whole as Gandhi repeatedly emphasised. Gandhi is the Conservationist and Environmentalist of our times. The Government's post 1991 Reforms do not care to remember the fundamentals that he gave us. "Our society is characterised by (i) a gargantum and ever expanding sales effort, penetrating the structure of production itself ; (ii) production of luxury goods for an opulent minority , 10% or 1% ! (iii) prodigious military and penal state spending:(iv) planned obsolescence including psychological obsolescence; (v)the growth of a whole speculative structure in the form of finance , insurance and real estate markets.' ( John Foster & Brett Clark in their paper ' Planetary Emergency.)
Gandhiji's basic ideology could be reflected in Istvan Meszaros's words......" The concept of economy is radically incompatible with the "economy" of capital(ist) production , which of necessity adds insult to injury by first using up with rapacious wastefulness the limited resources of our planet and then further aggravates the outcome by polluting and poisoning the human environment with its mass produced waste and effluence." And today's 'leaders would have us believe that technology supplemented by market magic and population control can fix the problem ... when 70% of the pollution and ecological /planetary destruction is caused by the less than 10%. If we read what Gandhi said and practised we may get closer to the magic and miracle that we and all the people need to save mother earth and live peaceful and happy lives.