

An Analysis of Gandhian Philosophy of Nation Development

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ABSTRACT

India has the credit to have a series of great man from time to time who influenced the society in different ways but none of them infused greater impact on the thinking and action of humanity than Mahatma Gandhi. As we may be aware of the fact that Gandhi has proposed his vision on politics, sociology, philosophy and economics on the various occasions. The "Half Naked Fakir" (as the Churchill called him) left an indelible impact on social, economic and political Arena of society. He was the man of peace and Goodwill who endeavored for the goodness of the entire mankind. He was a visionary of world peace and his only weapon was love for humanity, courage and conviction and faith in God. His advocacy of a Revolution by consent, emphasis on decentralization of power stickness to truth and nonviolence at all cost are you unique in the history of mankind. Thus, keeping in view, the present paper will try to create a sense of understanding towards some fundamental principle of Gandhiji such as faith in truth, Nonviolence, Satyagraha, Bramacharya, control of palate, fearlessness, rural reconstruction, probation, upliftment of the depressed class, advocacy of national education, Swadeshi, Charkha, Khadi, Respect of national flag and non-stealing on non-possession etc. To conclude Gandhian ideology is inclusive of politics, spirituality and ethics; because, he emphasize the emancipation of women and the lower section of society.

1. Introduction

Gandhian philosophy is a tree representing the social, religious, political, economic views itself, which was itself planted by Mahatma Gandhi from 1893 to 1914 on the basis of his experiences in India after South Africa, but his creative ideas were shadowed by the whole world. Mahatma Gandhiji was rich in such a vast personality, who communicated directly with the people and from time to time with their views on satyagraha, non-violence, social reform, philosopher, politician, economist, educationist, national and international level, had profounding impact on the intellectual class of society. Long with being wealthy of versatility, he was the master of an optimistic personality who believed in seeing the bright side of the situation. He was a constant diligent who believed in formulating the design of the future only on the basis of meaningful efforts made. As on 2 November 1945 he said that "the past is ours, but we are not of the past, our existence is from the present which holds the foundation of our future"ⁱ. The message that Gandhiji wanted to infuse in the public, first used to assimilate it and then appealed the people to do the same with. The central point of Gandhian view is to service of human beings, on the basis of one can attain God.ⁱⁱ In order to understand Gandhiji's philosophy, we must absorb some important points, which are as follows.

Principle of trusteeship: Mahatma Gandhiji also gave the principle of trusteeship to overcome economic inequalities and problems, and underlined that if a person receives a property in a given form or earned, then that does not mean that he has become his master, He can only live a quality life with that wealth and the remaining money is from the community and will be used only for the welfare of the communityⁱⁱⁱ. The person will not use his property to fulfill his selfish interests or to oppose society. Those goods should not be produced from which there is more profits, but the needs of the people should

also be nurtured. The fixed wages and the limitations of maximum income should also be fixed. Despite all this, it does not mean that they were against all kinds of ownership. According to Mahatma Gandhiji, a talented person can earn more wealth than a person who has a common and average intellectual capacity, but he will only get his share to live qualitative life. He did not support the idea of trustees only on theoretical level, but when the issue raised about the establishment of the industries and their nationalization in the country, they first talked about the trusteeship of the industries, so that every Indian could get the benefit.

Sarvodaya: means the growth and development of all sections of the society. Sarvodaya is such a feeling of egalitarianism in which a person is ready to die for others himself. Because the ultimate goal of man is to attain God in all his works, as well as in social, economic, political and religious. The easiest way to attain God is to serve humanity. Therefore, all should focus on serving their brothers, neighbors and nationals.^{iv}

Nonviolence is such an idea through which a person can lift his weapon without any weapon and reach his power in peace. This is a win-win situation in which we succeed in winning the hearts and minds of our rival opponents. Changes are made peacefully through non-violence but all the countries are initiated with violence. The non-violent movement is used to demonstrate peacefully, sit in front of a particular place, take out a procession, fasting or hunger strike and civil disobedience.^v Mahatma Gandhi used the ideological weapon of non-violence against the British rule as well as against social problems prevailing in the country. Gandhi himself also believed that non-violence is a strong intention and a strong weapon for those who stuck on their point of view. Satyagrah, a more ideological mechanism given by Gandhiji which he used

as a tool to speed up the Indian struggle against British imperialism. Using the ideological weapon in the form of non-violence, the Satyagrahi demonstrate peaceful victory against the anti-people decisions of power, leaving an indelible impression on the heart and mind of the ruling class and ensuring their victory.^{vi} The first experiment of Satyagraha by Gandhiji was against the policies of discrimination by the British colonial government in South Africa in 1906 and in 1917 the use of this technique was against the British patronize traders who were harassing the farmers for cultivating the indigo crop in the Champaran area, and later inclusion of fasting and economic boycott in it expanded to 1947 until India became independent.

Swadeshi is a combination of two Sanskrit words (Swa means self or own and desh means country) that gives a message that one can get absolute reliance only when it builds objects only in their own country to meet their needs. The Swadeshi is a stream of patriot that uses the available resources around us to meet the needs of our daily life as well as boycott the use of foreign objects in daily life. Assuming that indigenous institutions should use swadesi objects in all areas of the country, such as economic, political, and social and also continue to treat the vested flaws time to time. Because the British who rule in our country, whose last and prime objective is only to exploit our economic resources which was confirmed by Dada Bhai Naroji through "Drain of Wealth". The British exploited our country by buying raw materials at very cheap prices and selling the finished goods at their very high prices. At the same time, by putting a lot of taxes on goods manufactured by handloom industry of our country and killed it at the stage of its blooming. Therefore, by all the exclusion of foreign goods and using Charkha, manufacture hand-made items from cotton yarn and make sure to arrange for its prudent distribution. Gandhiji suggested to adopt khaddar and to make only legitimate use of machinery^{vii}.

"Swadeshi is an eternal principle whose neglect has brought untold grief to mankind. It means production and distribution of articles manufactured in one's own country... Swadeshi is a constructive program."^{viii}

Perception about life: Life is a structure and in this structure, all organs have their own utility. Because all the dimensions of life, whether they are economic, ethical or spiritual, have got mixed in each other. Unlike Marx, the basis of their economic views is human rather than production system. Mahatma Gandhi's economic philosophy places a lot of emphasis on ethical grounds rather than economic base, and concerns that the actions of a human being should be motivated by social purpose rather than his personal benefit. But he still believed that economic development of human beings is also mandatory, because where there is a soul, there is also a body that holds the vary soul, and the material needs of the body should be satisfied. Gandhiji's view of the brain was that the human brain is a non-restricting bird which will never be satisfied even if it get all the happiness of the world. Our obsession with the more we consume the goods, will become more unbridled^{ix}. Happiness is such a state that can only be achieved when we close our boundaries to our needs and emphasize the realization of those desires that are

indispensable for living life. According to Gandhiji, mass production has given rise to industrialism and capitalism but at the same time, it has also created a greedy tendency for humans, which is the biggest enemy of human peace. Gandhiji was not against Industrialization, he used to say that he would like to reward every scientific discovery that would be beneficial for all the people rather than it fill up pockets of certain people. The search should be equally beneficial for the people living in the cottage as well as for the industrialists. He believed that indigenous (Swadeshi) is an instrument that can convert machinery into handicrafts

In the context of the **environment**, Gandhiji's vision was to take everyone along, according to him, the life of a human remains only for 100 years. Nature is continuously moving. By developing civilization, man has taken his negative form on nature (in which tree plants and other creatures come in), and has constantly exploited nature^x. Because nature will remain forever, if human beings have the same attitude towards nature, then it will be the worst of human or civilization^{xi}. Gandhiji's concept of limitation was based on his principle of "return to nature". He believed that we must have the propensity of mutual sharing for people in our lives, but at the same time, we also take tree-plantation and other organisms as our mutual partner. Life is the name of reciprocal stake, not exploitation. From this, everyone's life will become harmonious as well as prosperous. In the environment, that the current social, economic and political situation created, the person finds himself suffering from the pain of loneliness. Therefore, the model of development of Gandhiji has his thoughts in favor of reconstruction of social culture, which can only be established through truth and non-violence.

Gandhiji regarded as a **social reformer** until Indian society considered a section of the society as untouchable, the goal of achieving Swaraj would remain incomplete. He had urged all Swarajwadi's that untouchability did not abolish with the Indian society until we erase the vary problem from our mental panels. Gandhiji attacked the patriarchy in the society saying that "whatever work the women were entrusted with, they fulfilled it with indomitable courage." He also called upon the women to join the Indian National Congress and said that we cannot succeed any struggle till we keep half of the country (women representation) away from it. In this way, Gandhiji recommended giving equal status to the women coming from every section of society and from every region.

Gandhi view on education: According to Gandhi, the main objective of education is to create a sense of cooperation with mental and moral discipline in the children. They believed that children should also be given the education of handicrafts under the Swadeshi program, which will communicate sense of self-respect and self-confidence within them. Education is a self-realization of man, as well as communicating human values in it. There was also a provision for adult education in his education plan, in which adults were to educate by orally. Education comprises proper exercise and training of the human body and brain.

2. Conclusion

Mahatma Gandhi kept his thoughts on almost all the spheres that have influenced human life. All the sections of Indian society still stir up from their thoughts, which are confirmed by Anna Hazare's movement against corruption. The people of India, who were in search of an organized leadership, Mahatma Gandhi gave them leadership to the Indian National Movement. He expelled the British colonial

government from India and showed that political change can be possible with the elimination of violence. Nonviolence can bring down the ghostly demon like Imperialism. Further on his ideals Nelson Mandela, Martin Luther King, Jr. and countless other leaders nurtured political change. Their thoughts will always make the oppressed people peacefully and non-violent, and make them victorious in their struggle for independence.

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