

GANDHISM

- **IT IS NOT 'Ism'**
- Gandhi himself said that there is nothing like Gandhism. He was engaged in an **experiment with truth**. Gandhi said that whatever he said is not absolute and final therefore truth is dynamic and everchanging.
- He said that he did not discovered the principle of truth and non-violence because it is present in Indian philosophy and culture since time immemorial.
- Gandhi is considered as an **practical idealist** who believe in the unity of **deeds** and **actions**. Therefore **K.G. Mashroowala** said that it is better to say Sarvodayavaad or Satyagraha Darshan than Gandhism.
- **Kriplani** believe that Gandhian view point or gandhian path instead of gandhism.

PRACTICAL IDEALIST

- Gandhi was not materialistic because he believe that each and every thing in this **universe is created by God** and his whole life was in the **perpetual quest of truth**. And truth is absolute but knowledge of truth is not absolute. It is multi-dimensional and related therefore, we should adopt the path of **non-violence**.
- Non-violence is synonymous to love. And therefore love is the only medium to know about God.
- These principles appear idealistic but Gandhi applied these principles in political life in form of **Satyagraha** (sticking to truth). In social life, it become **Sarvodaya** (upliftment of all). In religious life equal respect towards all religion.

ABSOLUTE MORAL

- Gandhi was spiritual and moral and he believes that **pure end** can only be attained through **pure means**. He said that love is a means and end is truth. Since he believed that truth is God. He was staunch religious person which is essentially principle of morality.
- Gandhi said that violence is the law of jungle and love is the law of human being and we can change the society through change of heart.
- Non-violence is not cowardliness and love fearlessness and sacrifice is essential for non-violence. Each and every segment of life should be dictated by morality.
- Therefore Gandhi rejected **Marxian** revolution for changing the society. He does not believe in the politics of **Machiavelli** for changing the society.

7 SINS

- **Wealth without work**
- **Pleasure without conscience**
- **Science without humanity**
- **Knowledge without character**
- **Politics without principle**
- **Commerce without morality**
- **Worship without sacrifice**
- Thus, Gandhi did not accepted separation between morality and politics and morality is the vital force which regulated each and every segment of life. Therefore, Gandhi was a great humanist.

PHILOSOPHICAL ANARCHIST

- Gandhi said that state is **soul less machine**. It is an organised instrument to use the violence. Police and army are the violent instrument of state and state involved in war too.
- Anarchism refers the **statelessness**. Gandhi was influenced by **Henry David Thoreau**(USA) who said that **government is best which governs least** and later he said that the government is best which governs not at all.
- Gandhi said that individual should stick to the principles of truth, non-violence, non stealing, non possession and celibacy. Therefore, state becomes meaningless due to morality of individuals.
- Gandhi was willing to obtain Ramrajya but later he accepted the principle of Panchayati Raj or decentralised government.

NEW POLITICAL TOOL

- Gandhi was saint among politicians and politicians among saint. He discovered truth and non-violence against colonialism and imperialism.
- Gandhi was influenced by David Thoreau who wrote a book namely **Civil Disobedience** Gandhi was a first person who utilised these moral weapons against the political struggle.
- For Gandhi Civil Disobedience is not **passive resistance** which is said by Thoreau. Passive resistance stand for peaceful opposition. But Gandhi believed in Satyagraha which is different from passive resistance.

Satyagraha

- It is positive based on truth, love and non-violence.
- Violence is never justified
- Fearlessness, lack of jealousy are the basis tenets for the person involved in Satyagraha.
- Seeking victory of truth.
- Friendship develop between a person and opponent.

Passive Resistance

- It is negative which indicates the peaceful protest.
- Violence can be exercised.
- They wished harm for opponent.
- Seeking victory of self and defeat of opponent.
- Person reflect hatred and harm for opponent.

SWARAJ

- Gandhi wrote **Hind Swaraj** in **1909** and Gandhi criticized modern civilization which is materialistic and mechanistic.
- His ideas were influenced by Russian Novelist **Leo Tollstoy**. He said that modern civilization is false which corrupted the people. Salvations could be achieved by living according to religious principles and returning to a simple rural and traditional lifestyle.
- Swaraj simply means self-rule it is different from liberty which shows absence of restraints.
- Swaraj stand for moral awakening but for leading a moral life social circumstances are equally important therefore, he believe in **Panchayati Raj** and **Sarvodaya** for realisation of swaraj.

- Swaraj is not merely **political freedom** but **social and economic freedom** too. Own **language** and **culture** are essential features of swaraj.
- Therefore Gandhi was not seeking only independence of India but was engaged in transforming India.
- In Hind Swaraj Gandhi criticized the following features of modernization:-
 - (a) Railway
 - (b) Lawyers
 - (c) Doctors
- For Gandhi real meaning of civilization lies in the moral and spiritual development.

SARVODAYA

- John Ruskin was leading writer of England who wrote **Unto This Last**. He criticized the capitalism and market economy and Gandhi was influenced by Ruskin and Gandhi propounded the notion of Sarvodaya.
- Sarvodaya means upliftment of all. Moral upliftment of rich sections of society and economic upliftment of poor sections of society.
- There are following dimensions of Sarvodaya:-
- (a) **The concept of Bread Labor**:- which means physical labor is essential for each and everyone and the work of **barber** is equally important as a work of an **advocate**.
- (b) **The economic dimension** of Sarvodaya is based on principle of **trusteeship** which means **property belong to God** and God is owner of property. Individual is merely **trustee** of property.

- (c) Sarvodaya believe in the abolition of untouchability too although Gandhi was not against the functional concept of Varna.
- (d) Gandhi was against heavy industrialisation which result in concentration of property in few hands. It results in violence. Heavy industrialisation is harmful for environmentalism too. Although Gandhi was not against the machines he said that spinning wheel is also a machine.
- The objective of Sarvodaya appears very similar to the notion of socialism. But socialist believe in powerful state for abolition of disparity. But Gandhi supported village based federation. K.G. Mashroowala wrote **Gandhi and Marx** who said that it is wrong to say that Marxism minus is equal to Gandhism. Gandhi projected Sarvodaya as **oceanic circle**.

RIGHTS AND DUTIES

- Mahatma Gandhi was great **individualist** but his individualism is **moral** because truth and non-violence are the fundamental principles for guiding the life.
- Gandhi famously said that where individuals are committed towards their **duties** conflict for **right** will never emerge.
- Liberals believe in the principle of **right** and individual right is against the state. For Gandhi duty stand for sticking to the principle of truth and non-violence.
- Harmony and fraternity is essence of Gandhian thought. Gandhi is liberal since he supported the liberty of individuals but individual is responsible towards the well being society. Human being are intrinsically good.

DEMOCRACY

- Gandhi believes in swaraj and equal moral worth of every individual. He opposes each and every form of exploitation therefore, his ideas are democratic.
- Same time he criticized the **western parliamentary democracy** which is based on the principle of majoritarianism and the rule of political parties.
- He said that parliament is a prostitute it is merely talking shop which reflects centralisation of power and **top to bottom democracy**.
- Gandhi supported **bottom to top** democracy in form of **direct democracy** and village centre of a democracy. The villagers elect the members of block and they will elect the members of district. This process goes up to the top. Gandhian democracy is a **participatory and grass root democracy** which requires **Sarvodaya and Swaraj** too.

SECULARISM

- Secularism stand for the primacy of material world and refutes the existence of metaphysical world.
- Entire Gandhian thought is based on morality and spiritualism therefore Gandhi rejected the principle of secularism.
- Gandhi prefer to use the term **equal respect** towards every religion. He believes in the **freedom and equality** therefore never supported discrimination with anyone on the ground of religion.
- The separation between religion and state is also rejected by Gandhi. Gandhian religion is the **moral essence** of all religious practices exist in the world. He said that state and politics should be **regulated by morality**. He said that politics without morality is dangerous.

LIBERALISM AND GANDHISM

LIBERALISM

- Individual is rational.
- Liberty is primary.
- Welfare state.
- State is a regulating agency.
- Right or self-determination.
- Secularism.

GANDHISM

- Moral and spiritual.
- Swaraj.
- Sarvodaya.
- Panchayati Raj.
- Duty.
- Equal respect towards every religion.

MARXISM AND GANDHISM

MARXISM

- Materialist.
- Religion is an opium.
- Class struggle.
- Dictatorship of proletariat.
- Scientific-positivistic.
- Economic determinist.
- Focus over more production.

GANDHISM

- Spiritual.
- Religion is essence of life.
- Changing of heart.
- Panchayati Raj.
- Moral and individualist.
- God is truth which determine everything.
- Concern for environment.

RELEVANCE OF GANDHI

- (1)**Moral**:- we are witnessing moral degradation in the age of artificial intelligence.
- (2)**Religion**:- terrorism is becoming a great security threat because of the political use of religion.
- (3)**Economic**:- capitalism is undergoing in the phase recession therefore decentralisation is necessary.
- (4)**Political**:- Panchayati Raj and influence of participatory democracy is an example of relevance of Gandhi.
- (5)**Environmental**:- Scientist of Norway Arne Nass propounded the concept of **deep ecology** which is manifestation of Gandhian idea. Schumacher wrote **small is beautiful**. Which supports principle of Gandhi.