



### Thoughts of M.K. Gandhi and its Relevance

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**Abstract-** *The great scientist Albert Einstein had said about Gandhiji that "to make future generations believe that it would be difficult that such a person without flesh and bones had ever come on earth". Gandhi's ideas inspired people all over the world. Not only inspired but also played an important role in changing India and the world from the point of view of compassion, tolerance and peace.*

*He insisted on developing principles and practices in his own life, as well as in the world. He also made an incomparable contribution in raising the voice of the marginalized group and the oppressed community. Along with this, Inspired great moral and political leaders like- Martin Luther King Jr., Nelson Mandela and Dalai Lama etc. and influenced social and political movements in Latin America, Asia, the Middle East, and Europe.*

**"Be the change you want to see in the world, bring it to yourself".**

**-Mahatma Gandhi**

#### **Mahatma Gandhi - Introduction**

Gandhiji was born on October 2, 1869 in the princely state of Porbandar. His father Karamchand Gandhi, was the diwan of the princely state of Porbandar and his mother's name was Putlibai. Gandhiji was the fourth child of his parents. Mr. Gandhi at 13 years old was married to Kasturbai Kapadia. Gandhiji received his initial education from Rajkot and later he went to London to study law. It is worth mentioning that it was in London that one of his friends introduced him to the Bhagavad Gita and its impact can be seen on other activities of Gandhi ji, After studying law, When Gandhi returned to India, he faced a lot of difficulty in getting a job as a lawyer. Grandfather Ayudhya (a merchant who had a pig business in South Africa) took Gandhi to fight a case in South Africa. Gandhiji left for South Africa. this decision of Gandhi greatly influenced his political life.

#### **Mahatma Gandhi in South Africa**

In South Africa, Gandhi felt the racial discrimination against the Blacks and the Indians. He was insulted on many occasions. Due to which he decided to fight racial discrimination. At that time Indian and blacks did not have the right to vote and even to walk on the footpath, Gandhi strongly opposed this and finally In 1894, he was able to establish an organization called 'Natal Indian Congress'. After living for 21 years in South Africa. He returned back to India in the year 1915.

#### **Arrival of Gandhiji in India**

Due to his long stay in South Asia and his activism against the colonialist policy of the British, Gandhiji As a nationalist, ideologue and organizer, he had acquired a reputation. Gopal Krishnan, circle leader of the Indian National/National Congress invited Gandhi to join India's struggle for independence, against British rule. Gandhi came to India in 1915 and visited every village of the country to formulate a strategy for the struggle for independence.

### **Gandhiji Thoughts on stayagrah**

The unbreakable relation of truth and non-violence gives birth to the idea of 'Satyagraha'. In fact, 'Satyagraha' is the Gandhian way of social revolution. The meaning of Satyagraha is truth + insistence, that is, to stick to the truth. How to decide what is truth? When a man purifies himself by following non-violence, then his inner self becomes the mirror of truth. When a man is convinced that he is walking on the path of truth, then no matter how many obstacles and tortures he has to endure - not to deviate from his path in the slightest is Satyagraha. The achievement of truth is difficult, but in the end it is victorious - "Satyamev Jayate " (Truth alone triumphs, not untruth) so a Satyagrahi never accepts defeat. He does not deviate from the path of truth under any circumstances. It is only by standing firm on the truth that he sets out to convert his opponent - not by inflicting pain on him (since non-violence is an essential condition of Satyagraha). The satyagrahi stirs the mind of the opponent by causing himself suffering, such as fasting or suffering imprisonment, so that he is ultimately morally persuaded to turn away from the path of injustice and to follow the path of justice. But man himself is imperfect. Therefore no one can claim that he has attained complete knowledge of the truth. In the field of politics, differences can also arise on the question of interpretation of truth. In such a situation, according to Gandhiji, adopting the path of obstinacy would not be appropriate. Satyagrahi should be encouraged to establish dialogue with the opposing side and understand each other's point of view so that both the parties can

discover the truth together. If the opposing side rejects the Satyagrahi's invitation, that is, is not ready for talks, then only he should resort to the methods of moral pressure.

### **Gandhian Perspective on Education**

Gandhiji was a great philanthropist, he believed that the social, moral and economic progress of a country ultimately depended on depends. In his opinion self-evaluation is the overall objective of personality. According to him character building for the students is the most important and it is not possible in the absence of proper education. Gandhiji's concept of education is also known as Basic Education. Emphasized the inclusion of moral and religious education in the curriculum of the college. Gandhiji's concept of Education has the following Objective

1. To build a strong Character of Person
2. To make a Responsible and ideal citizen
3. Make Citizen self Reliant
4. All round development of Person

### **Gandhij thoughts on Religion**

It is known that Gandhi ji was born in a Hindu family and since his father was a Diawn , so He had a lot of opportunities to meet the people of other religion , he had many Christian and Muslim friends. At the same time, Gandhi in his youth was also quite impressed from Jain Philosophy. Many analysts believe that Gandhiji followed Jainism for the concept of 'Ahinsha'. Gandhiji referred to 'God' as 'Satya'. of the world All religions were strictly observed on the criteria of truth and

non-violence, whatever did not come true in it, they would accept it and the one who lived up to it, they used to accept him. According to Gandhi ji , by making religion only a matter of food, They wanted that people of all religions along with their own religion Respect the other religion .

#### **Gandhi ji ideas of Swaraj:**

Swaraj has special significance in Gandhiji's thinking. The term became popular during the days of India's independence movement, which expressed the demand for self-rule, self-determination and independence. Early nationalist leaders such as Bipin Chandra Pal (1858–1932), Lokmanya Bal Gangadhar Tilak (1856–1920) and Sri Aurobindo (1872–1950) declared 'Purna Swaraj' as their goal, emphasizing complete independence from foreign rule. Mahatma Gandhi and Jawaharlal Nehru (1889-1964) also geared up to fulfill the same goal. Expanding the meaning of 'Swaraj', Gandhiji argued that Swaraj does not only mean gaining independence from foreign rule at the political level; It also includes the idea of cultural and moral independence. If a society is independent from political point of view but dependent from cultural point of view, that is, it has to look to others for the direction of its activities, then it will be without Swaraj even though it is independent. According to Gandhiji – The plant of Swaraj flourishes in a country whose roots are attached to its traditions, but it is also aware of the errors of these traditions, and is

ready to learn good things from others. A nation whose foundation is not based on its traditions will shake with every gust of wind. Swaraj demands that culturally we should have a house of our own which gives us security, but the windows and doors of that house should be kept open so that fresh air of noble thoughts may enter it from all sides, otherwise it will become suffocating and Bad smell will start coming. Gandhiji had said - "I will try to build such an India in which even the poorest of the poor man will feel that this is his own country, and I have a full hand in its making." At the level of governance, in Gandhiji's view, 'Swaraj' was synonymous with true democracy. He said that true Swaraj will not come if these few people get power. True Swaraj will come when all people will learn to oppose the misuse of power wherever it is, and will acquire the appropriate capacity for it. The opposite form of 'Swaraj' is 'Parraj' or 'Alien Rule', be it of the British or of the Indians. At the level of the individual, Swaraj meant that the individual should have complete control over himself. In this way it was synonymous with self-restraint which makes a person virtuous and great.

#### **Concept of Sarvodaya**

Along with Swaraj, Gandhiji laid special emphasis on the ideal of Sarvodaya. This word of Indian origin (Sarvodaya = Sarva + Udaya) means the rise or rise of all. Gandhiji used the term to indicate a way of life or ideology based on truth and non-violence. This means

that when non-violence will be made the rule of life, then there will be no enmity against anyone in the society and everyone will work together for the welfare of all. After Gandhiji, Acharya Vinoba Bhave (1895-1982) and Loknayak Jayaprakash Narayan (1902-79) gave Sarvodaya the shape of a comprehensive social programme. Sometimes Sarvodaya is interpreted as Gandhian Socialism but this interpretation is not correct. There are innumerable forms of socialism, but it mainly gives priority to the fulfillment of the material needs of the masses. Gandhism teaches to have self-restraint and reduce material needs. Socialism mainly emphasizes social ownership or control of the means of production, Gandhism emphasizes the principle of trusteeship believing in the change of heart of capitalists. The summary is that Sarvodaya gives a lot of importance to the welfare of the lower classes, but for this it imagines and hopes for such a system in which the rich class will voluntarily and self-motivated dedicate their money for the welfare of the poor class. Socialism often focuses on class struggle; Sarvodaya emphasizes on class cooperation.

#### **Gandhi Vision on Future Society:**

Gandhiji has taught under the principle of physical labor that every human being should contribute to the production of the things of his consumption by doing suitable physical labor. This will not only help in meeting the needs

of millions of people but will also increase the dignity of labor in the society. By giving equal importance to all kinds of labour, he tried to remove caste-based discrimination. Every person must get so much fruit of his labor that he can improve his moral life by leading a simple life. Therefore, Gandhiji gave preference to labour-intensive industries over technology-intensive industries. He justified the system of 'Production by the Masses' instead of 'Mass Production'. He especially supported the expansion of cottage industries. Gandhiji's principle of Swadeshi demanded that people strengthen the economy of their country by using only the goods made in their own country. Its symbolic meaning was also that people should feel attachment with their culture and independence so that they do not start blindly following European ideas and institutions. At the level of administration, Gandhiji supported wide decentralization. He put forth the idea that his ideal state would be a union of small self-sufficient village communities. The administration of each village community would be run by a 'Panchayat' of five persons who would be elected annually. Gram Panchayats will get legislative, executive and judicial powers, but to maintain harmony and order in the society, mainly moral authority and influence of public opinion will be resorted to. Groups of villages would be organized as Talukas, groups of Talukas as Districts, and groups of Janapadas

as Provinces. Each of these units will elect and send its own representative to the higher unit. Each level of governance will have sufficient autonomy, and will be imbued with a sense of community. At the center level, the whole country would appear to be a 'community of communities'. The central government will definitely get enough power that it can unite all the states in the thread of unity, but not so much that it can establish its dominance over them. Gandhiji was against the direct election of the Central Legislative Assembly as it would lead to loss of accountability and corruption. Gandhi believed that such a polity would not require an elaborate bureaucracy because most of the decision-making would be decentralized. Then, in a society where no one will go hungry and everyone will live together, there will be very less crime, so there will be no special need for the police. If need be, citizens can take turns taking over the role of the police. There is no possibility of civil war in this polity, and there will be no need of army. Where people are ready to die for their freedom, there will be no danger of foreign invasion. There is no doubt that the path of development shown by Gandhiji was in line with India's culture and value-tradition, but this country had to choose a different path to find its rightful place in a technology-oriented and stress-filled world. In any case, Gandhi's message of regulation of consumption and control of desires has become an important principle

of environmentalism in today's era to protect the future of humanity.

### **Relevance of Gandhi and his thoughts in present times**

The contribution of Gandhiji in India's freedom struggle cannot be denied. His concept of non-violence not only Independence was helpful but through its medium; Another weapon to deal with exploitation and tyranny. However, today a time has come when most of the people are denying the necessity of Gandhi and his ideas in the present time is being raised on their relevance. Today Gandhi ji was remembered only on His birth day Today, efforts are being made to serve all kinds of interests with the help of violence, keeping Gandhi's thoughts at bay. Knowing and believing that Gandhi's ideas are most relevant in a time when people are full of greed, widespread violence and Trying to find lifestyle solutions. Gandhiji's concept of non-violence and justice is most popular today. More needed, as this is the time when anyone is killed in the name of revenge and The critic is considered nothing more than an enemy. Martin Luther King Jr. in the United States of America Mobilizing people from many oppressed societies across the world under the leadership of people like Mandela and now Aung San Suu Kyi in Myanmar have been used Gandhian techniques successfully, which bears testimony to the fact that Gandhi and his the ideas are relevant even today.

**Conclusion** - Mahatma Gandhi's philosophy can be seen as the moral alternative to war. He taught the common people that how are religion used to solve problems, problems and conflicts. Gandhi's religion is political

in nature. War and Peace, Terrorism, Human Rights, Sustainable Development, Climate Change, Many of the contemporary challenges relating to socio-political unrest and politico-governance ethics have been addressed by the Gandhian. So people of 21st century still have a lot to learn from Gandhism.

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