

Mahatma Gandhi's philosophy and Present Situation in India

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Summary

Idealist pioneer non-violent, loving justice, spiritualist, humanist, co-ordinating religion and politics, religious, insisting on achievement and means, insisting on truth, non-violence and satyagraha while resisting injustice, proposing the idea of ideal state, proposing ideas for the existence of Ram Rajya Gram Rajya Swayampurna Khede Mahatma Gandhi advocated an anarchist stance and preferred the ideal state first. He tried to make the villages self-sufficient by giving the mantra 'Let's go to the villages'. In the history of India, the period from 1920 to 1947 is known as Gandhi Yug. Because of his prominent role in the freedom movement, the beginning of freedom in the country got a direction.

Introduction

Mahatma Gandhi means Mohandas Karamchand Gandhi is known as Father of the Nation not only in India but also in the whole world. If there is injustice while living in the society, it can only be resisted by non-violence, he has given a message to the world that it should be done through peaceful means. He proved it by his actual actions. He used these principles to free India from British slavery. Gandhiji's entire life depended on the principles of truth and non-violence. Also their thoughts are also based on this principle. Mahatma Gandhi introduced the modern concept of Panchayat Raj while decentralizing power. He has combined politics and religion. He insisted that politics should always be like or practice religion. If someone is being wronged, the ways to oppose it are satyagraha, civil disobedience, self-immolation and fasting.

Objectives

- To know Mahatma Gandhi's thoughts on village organization.
- To know the reasons behind Mahatma Gandhi's opposition to the state.
- To know the anarchist philosophy of Mahatma Gandhi and the current state of India.

Research Methods

Secondary instrument material has been used for the present research. Libraries, information has been obtained by collecting information through the internet.

➤ Subject Anyalasis

Mahatma Gandhi's approach towards the state was of an anarchist nature, hence he was an anarchist thinker (Anarchist Philosopher) is called In this regard, Gandhiji says that, a government that governs least is a good government. The role of the welfare state is the main reason for its expansion in modern times. Gandhiji did not accept the growing interference of the state in human life. The power of the state is increasing. Gandhi was afraid of this. Although it seems that the exploitation of the people in the state is reduced by the law, in reality the situation is opposite to this. Gandhi saw the role of the state in harming the most important human being. The personal characteristics of the individual are affected by the state. When it comes to individual freedom, the state is the killer. In the life of a person, if it is done by oneself, it is moral in nature, but if the state orders it, then the work is moral in nature. If the state orders it, then it is not moral. has happened and its basis is in the form of power. The fact that the state accepts violence in its collective form will result in the state's nature being violent. Considering all these, Gandhiji considered the idea of a society without a state as necessary. Instead they propose the ideal state concept. In this Gramrajya Ramrajya gives importance to non-violent society and self-sufficiency of villages. Mahatma Gandhi gives importance to the concept of trustee for the control of the state not through financial matters.

➤ Mahatma Gandhi's reasons for opposing the state

1. Total control of the state

The complete control over the individual through the state leads to the exploitation of the individual. That is, according to Gandhiji, the state is an important instrument of exploitation. Gandhiji gives importance to the concept of ideal state as exploitation through the state can increase to such an extent that it cannot be ended.

2. Centralization of power

The centralizing attitude of the state is increasing in today's time and it has started to take a terrible shape. Considering the ancient medieval period, the modern state is more centralized than the states. Therefore, the violence of the state can be seen to have got an organized form. Gandhi was aware that individuals were becoming weaker as the power of the state increased. Gandhi was opposed to the state as he did not want the state to become dependent on the state as a result of the increasing scope of its activities.

3. Secondary role of state in ideal social system

According to Gandhiji, while creating an ideal social system, it does not feel the need of the state. An ideal society is based on the principles of truth and non-violence. At such a time there is no need for external control over the person. A person should not be forced or forced to do anything. Gandhi wanted that punitive power should not be used while creating an ideal society.

4. Government based on violence

According to Gandhiji, the state is created based on violence. Therefore, penal power is the basis of the state. Punishment means that the citizens are forced to obey orders through the use of punitive power. If the laws of the state are not followed, individuals start obeying the law for fear of being ruled. Therefore, Gandhi was against the state.

5. Antidote to personal freedom

Individual freedom is threatened by the state. All the power is in the hands of the state, so decentralization of power is the factor that kills individual freedom. Individual freedom can be controlled through centralization. Individuals do not have the power to challenge the power of the state, so Gandhi feels that individual freedom is threatened.

A. Idealistic polity

the truth, It is as if Gandhiji was born for the human values of non-violence. It is seen that he gave the highest place to non-violence along with truth. A study of Gandhi's entire life work reveals that his entire life was non-violent. They want to build a non-violent society while creating an ideal state system. According to Gandhiji, where the moral level is needed but not reached, it can be done with the help of the state. Morality can be brought into a non-violent society through the state and its laws.

According to Gandhiji, in an ideal state, power will not be a thing, it will not be the result of state institutions. The society will remain self-governing. In such a non-violent society, individuals self-discipline, will be in control, they will follow autocracy i.e. in short everything will run on decentralization principle in such a society.

B. Gram Rajya Ideal Rajya

While presenting the idea of an ideal state, Gandhiji envisioned a society based on decentralization. This is often considered as a system of village governments as self-sufficient villages.

Gandhi's gram or village was the main tool of the ideal king and he gave the mantra that if the country is to be developed, let's go to the village. Villages should become autonomous to decentralize into a non-violent society. to judge, Gandhiji says that all activities such as rule making, administration, financial planning will be done in the village. According to Gandhiji, it is necessary to make the villages self-reliant in the Gram Rajya. Cooperation should be the basis for making villages self-reliant. Gandhiji says that it is necessary to decentralize political authority and power in the villages. The administration of the village will be conducted through the panchayat. The power of laws, administration of justice should be given to Gram Panchayat. Each village will meet its own basic needs, the villages will create the means to meet the needs and the villages will be autonomous. They want to make the villages self-sufficient from a social, economic, perspective through Gram Panchayat. According to Gandhiji, the ideal or village society should be circular in shape and not pyramidal in shape. Monopoly can arise in a pyramidal system. For that, if a circular design is made, the person will remain at the center, so the person can maintain self-control. Individuals will participate in village administration. The people of the village will live a peaceful rural life, they will not disturb others in their work. This will help in creating self-sufficient happy villages. Gandhi feels optimistic that since the society is non-violent and egalitarian, there will be no need for punitive justice in the state.

1. Social system

According to Gandhiji in Gram Rajya, all persons in the village will be equal, there will be no distinction between the superior, the inferior, the superior and the inferior. Gandhi believed that the status of men, women, touchables, untouchables, poor, rich should be equal. Suppose society should be independent along with self-sufficiency, society should be moral and spiritual in nature, Gandhi ji expected the work of society to be based on moral rules.

2. Division of labor and specialization

Gandhi advocated caste-based labor but also emphasized division of labor and its specialization. Gandhiji does not accept that the caste system creates distinctions such as high, low, superior, inferior. Gandhiji insists that the social status of a person should be determined by his work and qualities rather than by birth or race in Indian culture., Gandhiji says that their wages should be equal. Gandhi thinks that individual should own family business to increase national income. Gandhiji thinks that it will be possible to destroy the caste system and create an understanding of varna and non-varna.

3. Importance of labor

Gandhiji says to give importance to labor in the village system, the individual will work to earn his own food. Through this Gandhiji is trying to create equality in business, it will be possible to establish equality in the village. This will reduce the sense of conflict in the society and help in establishing peace.

4. Emphasis on basic education

According to Gandhiji, a person emerges from education, a person of character and alternatively a good person can be made. Through education one can develop the mind and body as well as the body, so Gandhi ji emphasizes on basic education. Gandhi was of the opinion that the age group should be 7 to 14 years for free primary education should be imparted in the mother tongue in the village structure. Education leads to individual freedom, development of society, reduction of social and economic disparity. Accordingly, in Gandhiji's thinking about education, Gandhiji thinks that a similar process of development can be implemented among the people in the villages through the coordination of higher, sexual, physical and religious education along with mother tongue, national language, adult, female Harijan education.

5. Violation of state laws

Gandhiji considered it necessary for a person to oppose the laws of the state while living in the village state. Individuals have the right to oppose the state if the state does not represent the people. It is an individual's moral duty. Gandhiji thinks.

6. Opposition to capitalism

Gandhi opposes capitalism through machine industry. Capitalism has a sense of conflict. Owner's office, there is a sense of conflict between rich and poor capitalism. There is conflict between owner-employee, poor-rich. This creates unrest in the society. For this, Gandhi insists on Swadeshi, moderation. For that, they oppose urbanization and industrialization. While advocating a policy based on economic decentralization, he has recommended decentralization of political authority and power in the village state. It is seen that he opposed the centralization of large industries while giving importance to cottage industries and small industries. Although India is an agricultural country, the rural community that cultivates agriculture is largely unemployed, for that farmers and farm laborers should set up village industries, cottage industries based on minimum skills after the end of the season. Goods should be produced from it, handlooms, spinning, jaggery making, oil mills, implements making, to alleviate poverty in rural areas. Repairing them suggests ways of economic advancement through such business. If a person in a rural area gets a job, the person will become self-sufficient. It will also help the villages to become self-sufficient. For this, Gandhiji believes that it is necessary to promote Gramodayog and small scale industries.

7. To establish peace and order

According to Gandhi ji, law and order must be established in the village state and it is also necessary to live in peace in the society. Individuals should be free from government control. Law in society, Gandhiji believes that in order to create order and peace, it is necessary to put a stop to the criminality of the other person in his oppression. Gandhiji expects the state to maintain some system.

A. Protection system

In the ideal state of village state it is not possible for all persons to be virtuous and there must be control over the person. Also, when some foreign powers are likely to attack the state, it is necessary for the state to have an independent defense system. For that, he recommends creating a police force. While selecting people in the police force, Gandhi wants people from the village to be motivated by social work and they should establish law and order by self-motivation.

B. System of justice

Gandhiji recommends that justice should be made less financial in an ideal state. In case of simple cases, they should be resolved by the village judicial panel, while serious cases should be resolved in court. The decision given by them should be accepted by all and it will remain the final decision. Government should provide legal experts for legal advice. While doing this, in an ideal state justice should be provided at low cost and promptly.

C. Jail system

In Gandhiji's law, to deter criminals, provision of punishment has been made. The basic purpose of punishment was to reform criminals. He has likened the prison to a correctional facility. He insisted that inmates get vocational education and guidance in prisons.

D. Fiduciary's idea

While presenting the concept of trust in an ideal state, Gandhiji has mentioned the need for this to reduce the conflict between the rich and the poor. Rich people should keep wealth for their needs and use the rest of the wealth for the benefit of the society. Such thoughts have been presented.

➤ **Gandhian philosophy and present situation in India**

Villages by Mahatma Gandhi, considered village as an important factor and had introduced the concept of Gram Rajyas before independence. For that he had made recommendations to make villages self-sufficient. But today in the 21st century, after 70 years of independence, the condition of the villages has become miserable. Today, people are acting inspired by the mantra 'Let's go to the city'. Today, where cities have grown, the existence of villages is disappearing. At present, agriculture has faced bad days. The villages were not developed as they should have been. Incomes have been adversely affected since independence. Today, the availability of agricultural labor has become far-fetched. At such a time, mechanized agriculture has left traditional agriculture behind. Due to the fragmentation of agriculture, mechanized agriculture has become limited. The population of the country increased. At that time, there is a shortage of food. Because the person from the village is going to the city for work.

As people started moving from villages to cities, many diseases have increased in big cities. Cancer, Tuberculosis, AIDS etc. diseases have increased to a great extent. The problem of pollution through the city has increased to a great extent. As the problem of pollution through the city has increased to a great extent, everyone's health is in danger. In such a case, it is realized that Gandhiji's mantra of Khedaya Kadha Chala, the concept of an ideal state should be effectively established in the country. If the villages had become self-sufficient within 10 years after independence, the encroachment of the city would have stopped, and as a result, many problems would not have arisen. For this, there seems to be a realization that Gandhi's model of village development is still important today. Although the path of self-sufficient villages proposed by Gandhi seems to be somewhat difficult, it will help the development of the human race and the country of India instead of cities and villages. Because if villages become self-sufficient, urbanization will not increase, pollution will be controlled, urban population density will decrease, Small scale industries in the rural areas will be boosted, people will get employment in the village itself, thus the problem of unemployment in the village will be reduced. In short, it is necessary to accept Mahatma Gandhi's ideas for village development, village self-sufficiency for social welfare, so that the government needs to take steps to make the villages self-sufficient.

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