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Role of The Gandhian Political Philosophy in the context of Indian Decentralisation: A Retrospective Analysis

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Abstract:

Gandhiji is a prominent figure in the world of Indian political thought. He glorified politics in the ideas of truth and non-violence. He took a lifelong initiative to resist all injustice and exploitation through the non-violent mass movement called 'Satyagraha' and religiously motivated nationalism. He believed that honesty, non-violence, love and tolerance are the main tools in political activities, especially in political movements against injustice. Therefore, he thought that physical violence and armed force should be avoided naturally in political movements. He strongly believed that through love, non-violence and acceptance of self-suffering, it is possible to change the unjust heart of the wrongdoer. Gandhiji talks about changing society for healthy development of society. But this change of society will come through the change of heart of people. He thinks that there is no need for a bloody revolution for its truth and non-violence. Only through satyagraha can a righteous change of heart take place. According to him, every person has his own conscience. That consciousness has to be awakened. But conscience can never be awakened in a violent way. This requires self-purification and the brilliance of moral consciousness. Satyagraha is the best solution in this regard. Gandhiji thinks through Satyagraha, it is possible to change the heart in a just, non-violent and truth-oriented way, and only then the whole society will change in a true and non-violent way.

Keywords: Truth, Non - Violence, Satyagraha, Trusteeship, Rama Rajya, Swaraj.

Introduction: Mahatma Gandhi was a citizen of the world, that is, a world conscience. He was a prominent humanist of all times. In modern times, India has given the world a more humanitarian personality. Among them, Gandhiji is prominent in his own right. In fact, from the mid-nineteenth century to the mid-twentieth century, many large-scale human beings appeared throughout the world. Many of them have established an effective

influence on the contemporary world and the people of the world. But no one could influence the thoughts and actions of mankind like Gandhiji. Mahatma's ideologies and actions have influenced the entire mankind as a whole. Indian philosophy is first a way of life and then a way of thinking. A meaningful expression of this basic tenet of Indian philosophy took place in the life of Mahatma Gandhi. Mahatma Gandhi exemplified with his life the plan and application of these key words of Indian philosophy. A rare convergence of theory and reality took place in his life.

Objectives of the Study: The main objectives of the study are;

- 1) To discuss about the Gandhi's political philosophy.
- 2) To analysed how Gandhian thought bring towards the whole world.
- 3) To elaborate in my study that how people are follow to the path of Truth in their functions.
- 4) To include that the how Gandhi's philosophy are relevance in our daily life in a modern era and above all the whole world.

Methodology: The proposed study based on the historical and emperical methodology and sources of the data collection was books, journals, articles, Newspaper etc.

Truth: According to Mahatma Gandhi, truth and non-violence are inextricably linked.' Professor Dr. Verma said: "Gandhi considered truth and non-violence to be absolutely binding." According to Mahatma there is Non-violence in truth and truth in non-violence. For Gandhiji, God is indeed. Nonviolence is Gandhi's God, truly his God. Non-violence is truth and truth is non-violence and both truth and non-violence are his God. Ahimsa is the absolute religion, truth and tradition for Gandhiji. The seeker of truth has to face all kinds of sufferings. Ahimsa means infinite love and love implies an infinite capacity for suffering. According to the Mahatma, the Satyagrahi should constantly and tirelessly strive for the realization of the truth through non-violence. Only through non-violent means is truth-seeking and realization of truth possible.

Concept of Non -Violence: Mahatma Gandhi is the child of Indian civilization and culture. He was strongly influenced by the ancient Indian civilization - culture and religious teachings. Our India is the birthplace of many monks & noble man. They have given people the search for truth and right path. Mahatma Gandhi had a spiritual connection with this monastic tradition of India. Gandhiji's entire thought and action was inspired by his religious thought and humanitarianism. Therefore, in finding the source of his political thought, one has to talk about Vedas, Bhagavad Gita, Bible, Koran etc. Mahatma Gandhi is a supreme national leader as well as a divinely inspired national teacher. For the purpose of reconstruction of human society and development of mankind, he laid special importance on some fundamental ideologies.

Gandhiji was a total satyagrahi. As a satyagrahi he was a follower of the principle of non-violence. Gandhiji traced the momentum and purpose of non-violence from the course of evolution of the history of human civilization. Reviewing the course of human history, he

asserted that people have abandoned violence and gradually progressed towards non-violence. Non-violence is unrelated to injustice and distanced from weakness. It is the steadfast expression of the determined power of the heroic soul. Non-violence is the symbol of ultimate moral and spiritual strength.

Satyagraha: Satyagraha is a holistic philosophy of life. Satyagraha is a cooperative enterprise assembled in accordance with truth. This is a true vision. Satyagraha is resistance against injustice. But this resistance is not with any external power, this resistance is with spiritual power. This resistance is not with weapons, but with love. Not the strength of arms or animal power, but respect for man is the strength of a satyagrahi. Satyagraha is not passive resistance. Because passive resistance involves the desire to defeat the opponent, the mentality of using brute force. Moreover, the passive resister also wants to see the satyagraha adversary endangered and distressed, and in this his sense of pleasure is present. But in Satyagraha there is no desire for revenge, no intention to create anarchy. Satyagraha as followed by Gandhiji has three important aspects. These are 1). Truth, 2). Non-violence and 3). Self-suffering. Based on these three principles stands his strategy of struggle called Satyagraha. Some Methods of Satyagraha and among the strategies that Gandhi mentioned for satyagraha, the most notable are- 1) The satyagrahi must suffer and in doing so must advance to the door of death 2) During the satyagraha the satyagrahi will not claim any wrongdoing; 3) The satyagrahis will not increase the number of satyagrahis simply to intimidate the opponent without preparing the people to make extreme sacrifices for the sake of satyagraha 4) The satyagrahi will always trust the opponent and be ready to compromise with him; 5) Unruly satyagraha has no place for disorder; and 6) It is absolutely essential that the Satyagrahis have their own press to educate the public about Satyagraha as the struggle depends mainly on self-reliance. Gandhi said about these 6 types of Satyagraha. 1) Non-cooperation 2) Civil Disobedience 3) Fasting 4) Picketing 5) Constructive Programs and 6) Other Methods.

Concept of The State: Mahatma Gandhi is known as the worshiper of truth and non-violence. These two ideals governed his personal and entire political ideology. The principle of non-violence is the basis of his concept of state. According to him, hatred is an evil force. Violence happens on the basis of violence. Gandhiji did not believe in the principle of force. Gandhi force is the basis of the modern state. State through violent force maintains its existence. According to him the state is the embodiment of violence and coercion in a centralized and organized manner. According to him, the personality of the people is dead and the state is against the overall development of the people. Mahatma Gandhi saw the State power and the growth. Because the state destroys the individual's personality. The individual's role is vital, but the state is lifeless. According to Gandhiji, the state destroys the individual's personality. The most organized form of violence is the use of violence in the social and economic spheres. State violence is boundless. The existence of the state is therefore impossible. An institution unwholesome and injurious to society. The state excels in physical strength, but not in intelligence and integrity. Gandhiji has completely destroyed the usefulness of the state from all aspects of history, moral, philosophical, economic,

political etc. According to him, the machinery of violence and exploitation destroys the ideals and mentality of human service and self-sacrifice. The coercive nature of political authority overrides the moral value of human action. This results in the death of moral values. There is no reason to regard the state as a sacred institution. Therefore, if there is any misuse of state power, the individual has the moral right to resist the state law through non-violence and satyagraha. According to Gandhiji, the state cannot be its own goal.

Criticism of Parliamentary Democracy: According to Mahatma Gandhi, the state is a symbol of conventional materialistic civilization. Government, parliament, courts etc. are agents of the state. These were not considered by Gandhiji as means of progress. He criticized the parliament, parliamentary democracy, he called Parliament a 'barren woman' like Carlyle's say he was mocked as a talking shop. According to him, Parliament is an institution of crooks and scammers. This institution has never done any good to people by itself. Because Parliament always suffers from instability and uncertainty.

Rama Rajya: Mahatma Gandhi was in favor of introducing a completely new type of social and political system. Complete justice and equality will be established in this system. In this ideal society there will be no discrimination between prince and bankrupt, between barrister and sweeper. This society will be classless. The state has no place as a symbol of violence in this society. While planning an ideal political system, Gandhiji talked about Stateless Democracy. A non-exploitative society will be created in this political system based on the principles of non-violence. Because if violence can be removed from society, all kinds of exploitation will end. In such a non-violent society there will be equal opportunities for all, equality will be realized and real democracy will be established. Mahatma Gandhi spoke of decentralization of power and egalitarian classless society. This egalitarian classless and non-exploitative society of Gandhiji was founded on non-violent principles. He asked to avoid the path of struggle and adopt the principle of class cooperation. There will be no state in this social system and there will be no political power. This nonviolent democracy without a state is Gandhi's Ramrajya. According to Gandhiji, Ramrajya will be the reign of God on earth. In this reign the sovereignty of the moral authority of the people will be established. As the structure of violence in this kingdom. The state will end. He also said that the society will have institutions such as heavy industries and transport systems, large-scale machinery, army, police force, bureaucracy, big hospitals etc. But the purpose of all these institutions is public welfare; Annihilation of individuality is not a goal and he support to self help development through their own hand made things and it also possible that the cottage industry.

Decentralization and self-Reliance: Decentralization and self-reliance are the two key words of Gandhiji's state plan. This Ram Rajya of Gandhi will be based on the principle of decentralization and will be village based. Satyagrahi villages will be formed on the basis of truth and non-violence. All these village cooperatives are the real form of stateless democracy envisioned by Gandhiji. Gandhiji's dream of 'Ram Rajya' is non-violent democracy without a state. This organization will be developed on a completely voluntary

basis. Decentralization and equality of power will prevail in social life. Every person will do bread labor for his shortfall. Everyone will work for the society according to their ability. However, Gandhiji was skeptical about the full implementation of such an ideal system alone. This decentralized social system based on Panchayati Raj will be conducted. These rural societies, self-governed through Panchayats, will be self-reliant or self-sufficient. The entire power of rural administration will be vested in this Gram Panchayat.

Swaraj: Mahatma Gandhi said that Swaraj, Swaraj means a state such that we can maintain our separate existence without the presence of the English. If it is to be a partnership, it must be a partnership at will. Swaraj is an orderly social condition. There will be no narrowness of ego or self-interest in it. Because it is the narrowness of Swaraj and Ramrajya egoism that creates conflicts and heated disputes in the society. Swaraj is the reign of complete social equality, freedom and justice. Judging from this point of view, Gandhi's Swaraj is largely synonymous with Ram Rajya.

Sarvodaya: In 1904, Gandhiji mentioned three principles of Sarvodaya: (1) the welfare of the individual lies in the welfare of the collective; (2) the right to earn a living is equal for all, so the work of a lawyer and a barber is of equal value; (3) A life based on labor is (B) a worthwhile life, because labor is of utmost importance. In the world of political thought, Mahatma Gandhi made some unforgettable and original contributions to the source of some universal ideas. The word 'Sarvodaya' is a combination of two words 'Sarva' and 'Udaya'. The word 'sarvodaya' literally means welfare of all. Sarvodaya includes the idea of the welfare of all and not the welfare of any particular individual, group or class. Sarvodaya Samaj is a classless society. All are equal here. Caste, religion, caste, rich-poor, rich-poor etc. are not discriminated here. Sarvodaya treats all religions with equal respect. Universal love is the foundation of such a society. Here the strong protect the weak, everyone does good to everyone and everyone is considered a member of society. There is no suppression or exploitation of any individual or group. All will be engaged in the welfare of all in Sarvodaya society. Nineteenth-century philosophies spoke of 'the greatest good of the greatest number. Sarvodaya lays emphasis on villages and rural civilization. In this theory, traditional rural civilization-culture is maintained. Gandhiji stated the development of backward and neglected villages as one of the goals of Sarvodaya. According to him, the rural life in the emerging democracy will be increasingly divided into countless villages. The village is the heart of Indian social life. It is for this reason that Gandhiji spoke of all-round improvement of rural life as the ideal of Sarvodaya. Here the rule of all is established instead of a few. Naturally, the state becomes unimportant and unnecessary in a sarvodaya society. All such governance can be established through Gram Panchayat. The village panchayats of the Sarvodaya Samaj will be elected by the general public. There will be no party basis in this case. Sarvedic philosophy is antithetical to the democratic party system of the West.

Trusteeship: A very important aspect of Mahatma Gandhi's political thought is his concept of Trusteeship. The main objective of Gandhiji's political philosophy and program was to change the mindset of the people to achieve fundamental reforms in the socio-economic and

political conditions of the country. Some basic features must be in briefed. (a) Trustee system recognizes private property used for the welfare of society. The use of private property for personal needs is disallowed in Trustee system. The purpose of private property is enjoyment through sacrifice. (b) Trustee system aims to bring property into the collective ownership of society. and changes in the capitalist system. Accomplishing the characteristics of the non-system. End the discriminatory capitalist system and be egalitarian. The goal is to create social order. That is, to turn the capitalist society into an egalitarian society is the achieved. (c) The production of goods will be determined and regulated in terms of the needs of the society rather than the profit of the system. (d) Fair maximum and minimum incomes for all shall be fixed in the system. (e) In a non-system there may be law, but law shall not prevail. (f) In the interest of the society, the State can regulate the system through legislation.

A Critical Analysis: Mahatma Gandhi was in favor of building a new type of social order like the anarchists. In this new social order, complete freedom, equality and justice will be ensured for all. In this society, people will have the ability to resist any abuse of power and authority. But this protest will be non-violence and it possible on the path of Satyagraha. Gandhiji had doubts about whether it would be possible to build such a social system in practice. That such an ideal social life may remain elusive in reality. However, he has found the path of such an ideal social life.

Conclusion: Mahatma Gandhi was the father of the nation, a great leader. Despite this, he avoided contact with state leaders, diplomats, rulers or government officials as much as possible. Gandhiji considered the sick, the poor and the weak as God's neglected children. And he loved to devote himself to their service. Gandhiji's authority as a public leader was unique as well as spiritual. Because his authority was based on moral and spiritual principles. His unwavering self-confidence and unwavering adherence to spiritual precepts elevated him to the heights of leadership. His firm steps on the path of truth made him an undisputed public leader. It was not physical force or worldly power, but the power of justice and truth that empowered Gandhiji.

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