

Relevance of Gandhian Principles in Today's World

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Abstract:

The moment the mighty character of Gandhi rises before us, the question presents itself: What is his significance today and for the future? What inspiration can we take from his life? What light can his thought and wisdom shed on our complications? How does his way of life disturb our course of action in private and public affairs? That Gandhi is significant today and for centuries to come is not in hesitation at all. The words which Nehru uttered almost instantly after Gandhi's sudden exit from this world are found to prove prophetic. Nehru said, the light is gone and yet it will shine for a thousand years. Dr. Martin Luther King, Jr., the Nobel Peace Prize winner of America, came to India as a pilgrim in 1959. After a month's sojourn in the land of Gandhi, on the eve of his departure, he was questioned a cynical question at a press conference in Delhi. Where is Gandhi today? He was asked: we see him nowhere. Dr. Martin Luther King's reply was that Gandhi was inevitable. If humanity is to grow, Gandhi is inescapable. He lived, thought and acted, inspired by the vision of a humankind evolving towards a world of peace and harmony. We may ignore him only at our own risk.

Keywords: - Peace, Mission, Harmony, Economic, System, Relevance, Humanity, Philosophy.

Gandhian Philosophy: -

Gandhi is universally recognized as the most prominent theorist, philosopher and also the practitioner of truth, non-violence, tolerance, liberty and peace. He was a leader of the people, unsupported by any authority. He was greatly concerned with the nature, poor depressed and the downtrodden and he has intended to change the immoral, political, social, and financial system of the people. His mission was to rebuild India from below upwards a decentralized socio-political and economic order with India's countless villages as its base. Mahatma Gandhi is not only a political philosopher, it is a message and philosophy of life. Gandhi is a spirit of deep wisdom and captivating humility, armed with only an iron will and inflexible resolve and a frail man who opposed the brutality of military strength with the dignity of a humble human being. Gandhian philosophy is the religious and social ideas assumed and developed by Gandhi first in south Africa and later of course in India. These ideas have been further established by later "Gandhians". The philosophy exists on numerous planes - the spiritual or religious, moral, political, economic, social, individual and collective. Gandhi's thought can be also realize as an

ideology. Gandhian philosophy is certainly considered by Gandhians as a worldwide and timeless philosophy, despite the fact that on the more superficial level it is set in the Indian social frameworks.

It's also compatible with the view that human kind is undergoing steady moral evolution. Gandhian philosophy is double-edged defense. Its objective is to transmute the individual and society simultaneously, in accordance with the philosophies of truth and non-violence. It is the apparent that Gandhi's philosophy has much in mutual with numerous western philosophies which uphold the ideal of a more just and reasonable society. Gandhian philosophy, does comprises many socialist sentiments. Indeed, such a thing as Gandhi's socialism developed in academic literature during the 1970s and 1980s. Gandhi's thought has been associated also to Utopian Socialism and Philosophical Anarchism, and cannot be matched with stands of Moist thought, and even western liberal thought. His thought is equally a viewpoint of self-transformation. For the individual self-transformation is attempted with carefully rather than with urgency. He observed his own life as a process of development undertaken "one step at a time". He saw the need to continually "experiment with truth "in whatever field in order to come to see the truthful pathway. The individual's task is to make a genuine attempt to live according to his principle. They consist of - resisting unfairness, evolving a spirit of service, unselfishness and sacrifice, emphasizing one's responsibility rather than civil rights, self-discipline, simplicity of life-style and attempting to keep truthful and non-violent relations with others. Truth, non-violence, freedom, equality, full -employment, bread labour, trusteeship, decentralization, swadesh, service and co-operation are perceived as cardinal principles of Gandhi. As the foundation of the Gandhian social order is spiritual or religious, monetary and political question are seen from the moral or humanistic viewpoint. The wellbeing of human beings, not of systems or institutions, is the last consideration. Materially, it centre's on the following concepts and principles; following concepts clearly stand for pillars for a new social order,

- A deep respect for mother nature, compelling an economic system based on the preservation of the natural environment.
- The practice of comprehensive self-reliance by individuals, villages, regions and the nation.
- The minimize of competition and exploitation in almost all the sectors and instead, the encouragement of co-operation.
- Production on the basis of need rather than greed, eradication of poverty
- Recognition of the dignity of labour and the grater purity of rural life.
- Absence of oppression on the basis of race caste, class, language, gender or religion.

Relevancy of Gandhian Philosophy at Present time:

More than ever before, Gandhi's educations are valid today, when people are trying to find solutions to the widespread greed, widespread violence, and runaway consumptive style of

living. Anu Aga, one of India's foremost women achievers, says that while, in the name of retaliation, violence and hate are being perpetrated today Gandhiji's gospel of non-violence makes immense sense.

Gandhi very exhaustively dealt not only with political or economic but also with social difficulties of Indian society in particular and world society in general. In the preceding paper, a detailed study of relevance of Gandhian Thought from different outlooks shall be presented as follows:-

Relevance of Religion:

Mahatma Gandhi's philosophy of non- violence and simple life-style is more relevant today than ever before as Islamophobia, terrorism and climate change position in the way of peace. From time immemorial, human being is involved some religion or other in their day to day life. Everybody considers his religion as the highest and others religion as inferior. This sentiment of superiority of one's own religion has manifested into an amount of wars to prove one's own superiority and thus killings of blameless persons at the altar of religion is so dangerous that even now terrorism is vividly observed from the angle of religion. But Gandhi has a fine-looking answer to such an evil. He said that, "All religions hold to the fact that "his divinity is the Truth." If it is so with one religion, it is true with extra religions also. Thus Gandhi takes out the common point from all religions and for him "Truth is God." If this concept is recognized by all there shall be no war/ hatred or ill-will against any religion. Why not adhere to this lovely principle? If this is took into practice, religions of all will be respected by all. Hence, Gandhi has to be studied in a humble way as regards religion is concerned. Gandhi upholds dissimilar religions like different roads coming to the same point." However, it is useless to make difference between different abodes of god-temples, mosques and churches.

Though religions are many but Religion is one. He was always adhering for common tolerance. His belief is equal approach to every religion. It is extremely close up to Swami Vivekanand's 'Universal Religion' or Tagore's 'Religion of Man'. His Religion bonds men of dissimilar faiths and brings them on the similar platform to reach the final truth i.e. the spirit of humanity and thus conflict shall be determined amicably and with temperance and not with superiority of one over other. Gandhi's Religion makes a man spiritual and scientific. As Vinoba rightly defines that spirituality plus science means Sarvodaya (total upliftments) but spirituality minus science means Sarvanas (total destruction). Thus, if Gandhi's notion of religion is practiced, there shall be no scope of hate, animosity, enmity, war and devastation. If we have to except the world of today from catastrophe, there is only way and that is the Gandhian way to exercise the universal religion which shall herald an era of harmony, tranquility and peace on earth. This is how Gandhi's thought of Religion is of eminent value for all time to come.

Relevance of Politics:

Politics has regarded as a game to attain power, to recover power and to keep power. In the western notion, politics till date has been viewed as authority politics, where morals or value had no existence but now this notion has almost been discarded. At the present even western thinkers have begun discussion about the ethical values in politics, whereas from the very beginning, from Gandhi, politics was all pervading and therefore, his war of Indian freedom had to be fought with the double weapons of Truth and Non-violence, which finally became a movement and he called it Satyagrah. For him, politics opens the entrance of 'service' and not for using or usurping power. For Gandhi, politics is ethical problem of value. This has been wonderfully described by Arnold Brecht as "Scientific Value Relativism". Need of the hour is to transform politics by morals.

In recent times, we see that politics is deep-rooted in deceit and dishonesty and is bound to make better deceit and greater dishonesty. Hate must produce hate and violence bigger violence. Thus the requirement of the hour is to "moralize politics." Gandhi's visionary emphasis is "there is no politics devoid of faith." All through the Indian independence Movement, it was Gandhi and Gandhi alone who, in realism, practiced politics on religious basics as he all the time used to put stress on his often repeated saying i.e. "Politics bereft of religion is a death entrap. "So far, the world has seen merely the use of substantial force and the power of law but Gandhi had carved out the third Force or the self-reliant ethical power of the individuals. Gandhi positions for individual's politics and not Party Politics. In fact, command must pass into the hands of the individuals at all levels; initiatives must surpass to the people. He pleads for party less democratic system. Emergence of people's democratic system will herald a new period of democratic decentralization i.e. the Swaraj (Self Rule) is desirable from below. Thus Gandhian Politics has a main and constructive task to play. He was against conservative nationalism. His theory of politics was for high values. "During deliverance of Bharat", he said, "I seek to express the so called weaker races of the earth from the crushing wheels of European exploitation." And it happened so and in due course the majority of the weaker countries emerged as free countries after India accomplished Independence. We fought for others freedom also and the most recent in the chain is the war of Bangladesh's freedom in 1971. At this moment, the politics of exploitation has been uprooted and the politics of service is visualized through democratic principles. Party Politics is being restored by people's power. Service to the individuals and their amelioration is slowly becoming the sum mum bonus of the countries all over the globe and hence significance of Gandhian Politics cannot be diminished.

Relevance of Democracy:

Prof. Allen said pluralistic democratic system in which you do not just bear but also esteem others as the Gandhian view of India, Prof Allen said, "Gandhiji gain knowledge from every the religions." Today, India desires a radical paradigm shift from its unsustainability towards an enlightened and enriched humanity. And it is here that Gandhian thought can be enormously instructive. Gandhian concept of Self Rule (Swaraj) is genuine democracy, where people's power rests in the people and everyone realizes that he or she is the actual master of one's self. Thus

individuals are ruler in a democracy but in a parliamentary democracy, party system has a very important role to play. Though, Gandhi was very critical of the parliamentary democracy and in his epic book “Hind Swaraj” (Self Rule or Home Rule, he has called the British legislature as a “sterile women and a prostitute”, though for him “excellent government is no alternate for self-government. “There is disagreement in the statement of Gandhi about parliamentary democracy but while diving deep into the democratic principles, he has said, “Democratic system, disciplined and enlightened is the best things in the globe.” At the same era, he also concerns individuals against a whole-sale copying of the Western Model of democratic system, where there are only so-called democracies.

Though, he has uppermost regards for democratic system and he calls it as “a grand institution” and again aware people and says, “It is liable to be very much abused.” Even today, all over the globe, democratic system is widely acknowledged principle of the system of governance and there is no option to democracy. Thus it is abundantly clear that for prospect, Gandhian notion of democracy is the only expect, where it must be practiced at the ground level, party system to be built up on accepted values and not on partisan line, defection should be done away with and remember of recalcitrant representatives must be adhered to.

Social Philosophy:

Dr. V.P. Verma talks about thoroughly about the social viewpoint of Mahatma Gandhi and he says, “Gandhi never endorsed the doctrine of caste war, class struggle and fight between races. At the present, it is an accepted fact that, Sarvodaya, concept of social change is multidimensional and a shelter valve against abuses of state authority. Intellectually, it is a superior assurance of democracy than anything else. However, this is still not grown-up enough to bring about social changes as per expectations of Gandhian thought. Therefore, the information of a globe Peace Force (Vishwa Shanti Seva) has been considered to bring about most wanted social change on Gandhian principles at the globe level. Cautious efforts in due course will convey expected results when nonviolent and peaceful social order could be visualized. The road is not easy but aspire is laudable and we have no option also as we have either to live together or pass away together.

Economic Relevance:

In Bharat, economic development has been regularly confined to the town conglomerates. In the course, the rural India that includes 700 million people has been given short shrift. Gandhiji's viewpoint of comprehensive growth is fundamental to the building of a resurgent countryside India. He supposed in “production by the masses” rather than in mass manufacture, a distinguishing feature of the industrial revolution. It is amazing, even paradoxical, that these days Gandhian viewpoint should find rising expression through the most modern technology! Now, it is feasible to establish small-scale and medium-scale plants in smaller cities and distant corners of the nation, gratitude to the phenomenal innovations in communication and information technologies. Latest technology have brought in extensive and low-cost electronic connectivity

that enables instantaneous get in touch with between industrial units and the sellers and consumers of their goods. Site and logistics are no more a limitation or restraint for industrial growth.

- A) **Employment:** India's rural industries situated predominantly in rural areas are giving employment to over 30 million families of spinners, weavers, embroiderers, leather, marble and metal people, wood, bone and stone carvers, carpet and rug makers etc. India's yearly exports of these things earn it over US\$ 1 billion. Gandhi's maxims "production by the masses, not mass manufacture" and "The cure for unemployment is stipulation of employment and not a dole" have been justified. Gandhi's economic viewpoint is motivated by John Ruskin (1819-1900) book "Unto this Last" "Gandhi destined the nineteenth century doctrine of laissez- faire which is the political foundation of capitalism and he said that labour was better to capital. As we all know that Gandhi was against industrialism and large Machines and not against machinery as such.
- B) **Concept of Trusteeship:** Gandhi interpreted John Ruskin's book 'Unto This Last' into Gujarati with the title 'Sarvodaya'. Literally, Sarvodaya means the go up of all human beings. The public should function as an organic whole rather than being disjointed into economic classes or community castes. Gandhi's notion Trusteeship was that "those who own money now are asked to act like Trustees, holding their riches on behalf of the deprived" sought to set up a link between morals and economics. During Gandhi's lifetime this notion evoked poor reply. However, now Indian capitalists, Jammalal Bajaj, J.R.D Tata, Narayan Murthy of Infosys and Azim Premji of Wipro accepted it. Their excess wealth is spent in providing teaching and toilet services for the masses. A Sarvodaya State shall be a secular nation. The Sarvodaya plan as charted out by Gandhi and supplemented by Dr. Rajendra Prasad, the first President of sovereign India has the following features:
1. Farmers and workers will be at the middle of a Sarvodaya nation. There will be no exploitation of the farmers and the workers. To this end, the farmers and the workforce should systematize themselves.
 2. Children will be given essential education and adults will be given necessary as well as technical learning.
 3. Village industries, health and hygiene will be stressed.
 4. The villages to become self-reliant republics.
 5. All household will spin yarn in the rural community.
 6. There shall be social fairness and mutual harmony.

Relevance of Education:

True education is that which draws out and stimulates the religious, intellectual and physical faculties. According to Gandhi, the objective of education should be build the complete man and develop his basic personality. "Literacy in itself is no teaching. It is not the end of teaching or

even the beginning.” Gandhi wanted to build up a fresh humanity but he was worried that it cannot be build up with older educational method. Education is valueless, if it fails to inculcate the strength of service and sacrifice. A school should not be friendly to workshop. The workshop itself is the school. We should learn while we get and vice-versa. The entire of general education should come through crafts and at the same time with their progress. This is the merely method of producing entirely developed human beings. Except for the scholastics all others have the same opinion that work should find a place in the educational set of courses. Some regard work merely as an appendage without accepting its requirements. However, the genuine technique of education should be the system of correlation. Activity draws out the latent capacities of the child which is the aspire of education. Hence, it is the greatest technique of education judged even from the simply educational and psychological views. So, on the one side, there is the explosion of knowledge, on the other side, there is the detonation of man himself. Gandhi’s thought of Basic Education has got the highest attention. It aims at all round progress of human personality. His main stress is on the 3’H’s i.e. – Head, Heart and Hand, rather than on 3 R’s i.e. – Reading, Writing and Arithmetic. For Gandhi, the true growth of head, heart and soul are essential for a reasonable system of education. “The Basic Education envisaged by Gandhi aimed at producing self-sufficient and good citizens. In order to regain India’s lost magnificence and prestige, Gandhi’s learning thoughts based on value-orientation have to be reemphasized.

The education syllabus should be value laden and information oriented. Eradication of illiteracy and extend of education is the main need of the hour so that the people of Twenty First Century can be attentive and enlightened. “Before, Gandhi’s notion of education through “Basic Education” could take off and materialized, it could not be applied with true spirit and hence, there is uneasiness in the mind of the educationists about its efficacy, worth and significance for modern time. Though, men of advanced thinking always ponder over the breakdown of the current educational system, which has simply multiplied the amount of so called educated unemployed and this huge army of educated jobless is becoming a menace for the polity and humanity both. Still there is a ray of wish to get the Gandhian concepts of worth education implemented to save the humanity from peril and whole destruction.

A Gandhian Idea of World Government and World Peace:

Mahatma Gandhi wrote: “Patriotism is not the premier concept; the highest concept is globe community. I would not like to live in this globe, if it is not to be one.” The quintessence of divine wisdom, “Vasudhaiv Kutumbkum” or (“Mankind is one family”), proclaimed by India millennium ago, was the final aim of Mahatma and his thought. Hence, his best follower, consultant and interpreter, Achary Vinoba Bhave has a great motto ‘Jai jagat ‘or ‘Hail one globe. “Nation States have seen a plethora of wars and devastations on huge scale and hence thought of world government, if materialized will end the difference an actual reason of disharmony among the individual of the different nations. This is why supra- national organizations like the E.E.C. are becoming more essential today than before. The organizations like the IMF, G.A.T.T., IBRD, FAO, WHO, ILO etc. are charged with the solution of humanity pressing troubles of hunger,

sickness and illiteracy. At the same time compulsion of war expenditure is one more constant reminder for us, to consider seriously the question of bringing the entire world under one government. So Prof. Arnold Toynbee also said, “If we do not eliminate war, war is going to eliminate us.” Peace can be ensured in the world if a single government wields manage over the armaments. Actually, no sacrifice would be too large to attain world peace – be its surrender of a division of the national sovereignty or renunciation of the use of force in settling, international disputes. Gandhi’s nationalism, fierce though it is, is not special, not designed to damage any nation or people. His nationalism was the necessary precondition of sound internationalism. “Through Swaraj (Home Rule), we would serve the entire world.” Indian nationalism is not elite, or violent nor negative.

He went added..... “My thought of patriotism is that my nation may pass away so that the human race may live. Gandhi honestly hints at some sort of world federation, when he says: “The superior mind of the globe needs today not absolutely independent states warning one against another but a federation of friendly mutually dependent states.” Further he said, “The only form on which the world can live is being combined under one central governing body composed of representatives of the constituent parts. “In 1931, while talking about the League of Nations at Geneva, he said, “It is predictable to replace war, and by its own command to arbitrate between nations.” But the same time, he candidly said, “That League lacks the essential sanction.” As the arch patriot of his own philosophy of non-violence, Gandhi was against any sanction of beast physical force. At the same time of San Francisco Conference for the development of the UNO, Gandhi had said, “The preservation of an International Police Force is by no means an emblem of peace. Shedding of belief in war and violence is necessary to the establishment of real peace based on liberty and equality of all races and countries” (17.04.1945). Though, peace keeping force is not supported by him; Vishwa Shanti Sena (International Peace Force) is the only answer. In the current unipolar world, its significance has further improved and Gandhi is becoming relevant day in and day out.

National defense and international security strategists:

Gandhi’s approach to national security and international security was based on the maxim that for attaining safety and peace it was the path of Truth, Justice, non-violence training and jointly acceptable agreements that needed to be adopted and not that of amassing arms, invading and occupying nations and waging warfare. This approach is personified in UNESCO’s slogan “Since wars begin in the minds of men, it is in the minds of individuals that the defenses of harmony must be constructed”. At the present it was right rather might, courage rather than fear, and indomitable will rather than better arms that triumphed.

Conclusion:

Sam Pitroda said, “While the 21st century has been explained by globalization, privatization, liberalization (LGP). it has also been noticeable by violence, extremism, inequity, poverty, and difference. Amidst all this, if one poses the question of significance of Gandhiji to our age, one is

struck by an amazing need for him for our times. Gandhiji's principles and direction hold a very relevant moral and social mirror to our humanity.” Thus, the Gandhian model and the current economy seem to be getting nearer to each other. True to its title, the book will encourage social scientists, wherever they may be, for all period to come. Gandhiji did not relate to an era, or an period. He belongs to the humankind for eternity.

Now we have to attempt and see what we can do with our restrictions to overcome what Gandhiji described as the seven social sins:

- Politics without Principles.
- Wealth without Work.
- Commerce without Morality
- Education without Character
- Pleasure without Conscience.
- Science without Humanity.
- Worship without Sacrifice.

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