



Practical Utility of Gandhiji's Thought in Modern Era

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Abstract: Gandhism is based on true experience and that it shows pure soul in mere life and gives paramount importance to spirituality and morality in life. Democracy aims at a holistic way of life. Its basis is freedom of the individual and respect of the individuals. Gandhiji, adopting the policy of change of heart, conduct the freedom movement by including, morality in politics and achieved success. The Gandhian way of thinking which gives the message of human unity and equality, presents the path of our welfare in the modern era.

Introduction:

The modern world known India by the name of Gandhi. In the field of India politics, every party cries out for Gandhiji and Gandhism. Despite all this, we are not able to understand Gandhi's thoughts properly. Not only this, we are skeptical and suspicious of him and even go so far as to say that the relevance of Gandhi's ideology has ended. There are some people who also say that Gandhiji's ideology is the ideology of cowards. Nothing good has been done to the society by him so far, nor is there any possibility of any good happening in the future.

The fact is that there are very few people left who have allegiance to Gandhi's ideology. Even before independence, very few people could imbibe Gandhian ideas. After getting independence, there has been a lot of neglect towards it. Very few people try to understand it properly. Gandhism not only gives us some values of life, but also tells us the just path of practical life. It is up to us to adopt it properly or not.

Gandhian ideology presents a like philosophy that moves from the center to the periphery, that is, it believes that to improve the society, the individual has to be improved,

to made the society happy, the individual has to be made happy. The only solution for that is self-development, keeping in mind the development of the individual, Gandhiji had established his philosophy of life based on 'truth' and 'non-violence'. Gandhism is a philosophy of giving the message of freedom from fear and mental freedom.

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Every person has his own personal 'Truth' and it should be his religion to mold it in life. The name of conduct based on truthfulness is 'Non-violence'. Truth, non-violence, love, universals friendship, humanity etc. are needed in the world, so we readily accept that Gandhism is needed in the world and its future is always bright.

It is a matter of hard practice to always remain good natured while seeing the self. This practice is not the religion of the cowards, it is the religion of the brave. Non-violence is called veerdharma is Jainism and the originator of Jainism is called Mahavira. Tile the end the end, he kept on bearing the hardships with a smile and did not allow his mind to get dirty, here is the sign of his youth. Gandhiji were the 'Bana' of this bravery. He had a clear opinion that it is easy to die in the name of religion, but it is very difficult to live in the name of religion. The welfare of the world human is possible only by following the path of non-violence.

Democracy aims at a holistic way of life. Its basis is freedom of the individual and respect of the individual. As long as we do not have feelings of love and reverence towards the opposition, why would we be ready to listen to our so-called opponents? Only by keeping loyalty to Gandhism, we can remain tolerant towards our opponents and remain good natured. This is the foundation of democracy. A Gandhian who sees the same soul in all components in like a living form of democracy. He remains virtuous even in the face of

the strongest opposition. These should be ideological opposition, but the person should not become an object of opposition, this is the basis of democracy. Here is the basic mantra of Gandhism.

In this era of the atom bomb, there are always clouds of war on the horizon of the world and our whole life has become saturated. In such an environmental most people look with suspicion and division. The main reason for this is that we do not think that wars starts in our hearts and non-violence means not to cause any kind of pain to anyone by mind, word or deed. In a society full of love and affection, the question of the possibility of war does not arise.

Mahatma Gandhi has successfully experimented how to win over the opposition by following the path of non-violence. He used to say that I am a well wisher of the British but I am against the British rule. Gandhiji, adopting the policy of change of heart, conducted the freedom movement by including morality in politics and achieved success. It was such an experiment that the world was astonished to see it. By adopting the path of truth non-violence propounded by Gandhiji, we can easily solve all our national and international problems. Today, the method of solving problems through mutual discussion is prevalent and is also becoming very successful. We believe that as a result of following the Gandhian path, the intensity of our problems and our struggles can be reduced to a great extent and the dream of world peace can come true. In the language of modern politics, what we call welfare states was conceived by Gandhi as 'Ram Rajya'. He believed that there is the best government which rules the least. He used to say that by making their attitudes a little tolerant, the subjects and the rulers can easily establish on all welfare states. They give a practical form to this ideal. Gandhiji started the sarvodaya movement. All round progress of the individual and society is sarvodaya. Sarvodaya is a way of life which carries the feeling

of progress is health, wealth, literature, civilization, culture, wisdom and goodwill. Which country or period would not be desirous of 'sarvodayi' happiness and prosperity.

Today there are movements against terrorism in many countries. To make these movements successful, the path of change of heart is being adopted through satyagraha. The people of the world have come to believe that the freedom and rights gained through violence are temporary and they create a feeling of retribution. But when achieved through non-violence and change of heart, they become permanent and generate mutual friendship.

World welfare conscious thinkers feel that by adopting Gandhian principles we can solve international problems. The 'Panchsheel' principle that Pandit Jawaharlal Nehru has propounded for world peace. That debate is the practical form of thinking, which connects us to the thought tradition of Buddha and Mahavira.

Gandhiji propounded the policy of decentralization of an ideal society. Gram Panchayat system in the field of governance and cottage industry was acceptable to them in the field of economy. They accepted Charkha is a symbol of their decentralized economic system. Not only this, Gandhiji was in favour of hereditary enterprise in accordance with the 'Varna system' by the Hindu society. He was of the opinion that following this principle destroys the part of competitors in economic life and brings stability in the society. An additional advantage of this system is that the children get natural training in their own enterprise and technological progress.

The first Indian economist Dr. Amarty Sen, who received the Nobel Prize, has spoken about balanced egalitarian development of poverty, famine, hunger and basic social services, all of which are very close to Gandhiji's economic point of view.

Every today, if we want to convert the political freedom of 1947 into socio-economic freedom, then Gandhiji's economic system will have to be adopted. It means giving

paramount place to morality in public life and boycotting corruption and violence and proper observation of the basic problems of the country and society. Our basic needs are not globalization and economic and nuclear weapons. Basic health facilities, clean drinking water, indigenous and complete reform of the judicial system are our main needs.

The Gandhian way to thinking which gives the message of human unity and equality. Presents the path of our welfare in the modern era. If we adopt a practical and objective view, then we will understand this fact that the world's interest lies only in following Gandhiji's principles and ideals.

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