

MAHATMA GANDHI AND HIS PHILOSOPHICAL THOUGHTS ABOUT SOCIALISM: A THEORETICAL DISCUSSION

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Abstract:

According to Gandhi "Socialism is a beautiful word and so far as I am aware in socialism all the members of society are equal — none low, none high. In the individual body, the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of society". Socialism indicates a economic system of Society. A socialist economic system would consist of a system of production and distribution organized to directly satisfy economic demand and human needs. So that goods and service would be produces directly for use instead of private profit. Mahatma Gandhi wrote, "Khadi is the only alternative to this and not the so-called socialism, which presupposes industrialism. The socialism that India can assimilate is the socialism of the spinning-wheel. Let the village worker; therefore, make the wheel the central point of his activities." Gandhi's socialism may differ from western socialism. Gandhi's socialism mainly based on non-violence, faith on God, pure democracy, dharma and on the harmonious co-operation of labour and capital and the landlord and the tenant. In this study we try to understand the actual meaning of Gandhian socialism.

Keywords: Society, Demand, Economic, etc.

Introduction:

Mohandas Karamchand Gandhi was an Indian lawyer anti-colonial Nationalist and political agnostic who employed nonviolent resistance to lead the successful complaint for Indians Independence from British rule and to inspire movements for civil rights and freedom across the world. Gandhi birthday 2nd October is celebrated in India as Gandhi Jayanti a national holiday and worldwide as the international day of nonviolence. Gandhi is commonly true not formally considered the father of the nation in India Gandhiji also called Bapu.

There is no specific doctrine of Gandhism. He did not establish any doctrine. He expresses his views on various issues of political, social, moral, economic sector of India. A

Doctrine called Gandhism is referred to by combining all the doctrines together. Gandhiji's ideology has particularly influenced world politics.

The essence of Gandhi:

1. It is a fancy Doctrine on the stage of world politics that he is not influenced by western ideology but for expressing his own Indian views.
2. Just as the saints of ancient India did not deviate from their ideas, so did Gandhi and his ideas embarrassed the practice of life. he has Indigo to build India in meditation what has influenced Western political thinking in particular is persistence in political ideology
3. Gandhiji's Doctrine referred to political spiritual and moral consensus no politics can be on the while unless the percent of spiritual and moral consciousness is achieved this is the story of Gandhiji.
4. Gandhiji sought to reduce the power of his ideal society to the best of his ability. The Indiscriminate use of force in the state is a source of fear to the public. Disrupting their individuality and hindering their spiritual and moral development. Sole development of the people is not possible from the absolute authority of the state.
5. In order to benefit society first of all, the human heart is pure following a part of the ancient Indian muni, sages; Gandhi sought to establish the overall well being of the Indian society. The world accepted by Gandhi is best applied in it sense. The Welfare of every person in the society is Gandhiji's based Gandhism.

Some characteristics of Gandhian Socialism:

- **Faith in God:** Truth and ahimsa must embody in socialism. In order that they can, the votary must have a living faith in God. Mere mechanical devotion to truth and ahimsa is likely to break down at the critical moment. Hence Ghandhiji said that Truth is God. Gandhiji believed all human beings belong to one family and one father. The family is the humanity as a whole and the father is God the creator.
- **Protection of Right:** Gandhiji believed God is the creator of man and all are equal before god and all have equal dignity and rights in their own self.
- **Dharma:** Ghandhiji wanted religion to be religious based on his desired social system. Every human being will work to protect the interests of the country by avoiding its petty interests. Welfare does not result in desire but welfare action is targeted.
- **Restricted State Control:** According to Ghandhiji Indian social system will have a total collapse of the state control over the people. When the power of the state is enormous, the machine drives all the people in a special way by applying street

force. It disrupts people's sense of independence and hinders the path of self-development.

- **Pure Democracy:** democracy must be pure. Under whose direction will the wise men be appointed, whose character is unblemished and unencumbered.
- **Non-Violence:** The path to social welfare will be the non-violence way. Non-violence is the greatest force at the disposal of mankind. It is mightier than any weapon of mass destruction. It is superior to brute force. It is a living force of power and no one has been or will ever be able to measure its limits or its extend. Gandhi's nonviolence is the search for truth. Truth is the most fundamental aspect in Gandhi's Philosophy of nonviolence. His whole life has been "experiments of truth". It was in this course of his pursuit of truth that Gandhi discovered nonviolence, which he further explained in his Autobiography thus "Ahimsa is the basis of the search for truth. I am realizing that this search is vain, unless it is founded on ahimsa as the basis." India is the birthplace of nonviolence Mantra. 6th century BC-Jain Tirthankar Mahavir and Buddhist originator of Buddhism for the sake of putting out, people are asked to be invited to the non violence mantra. According to them non-violence is the cause of harm to an organism. Non-violence has positive and negative aspect Gandhiji regarded Social Welfare as unlimited meaning of human beings. The policy of non violence is not person Centre group work. Violence must not be on the states of nonviolence regardless of foreign or in the indigenous protest. Non-violence is two types:-
 1. **Offensive aggressive way:** Ghandhiji used the way of non-violence extremism to end British rule in India's independence war. Accepting aggressive attitude in non-cooperation movement or salt movement. Ghandhi accepted non-violent extremists. According to him, after independence the non-violence weapons of violence are avoidable.
 2. **Sodhonatak Soumapath:** This is the only gentle way to change the heart of nations capitalist and landowners. Main point is Reform yourself. Gandhi's non-violence policy of social philosophy and state philosophy is the main topic of discussion it is possible to prevent evil permanently only the wicked are defiled in a non- violent way by inciting human love. Gandhiji empire was established by ending non-violent blindness in India on a non-violent path.
- **Sarvodaya:** Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. Gandhiji attended to the welfare of all. Human rights stand for the welfare of all. The universe of Sarvodaya included the rich and the poor. Gandhiji said to the rich: "Earn your crores by all means, but understand that your wealth is not yours; it belongs to

the people. Take what you require for your legitimate needs, and use the remainder for society". Through this Gandhiji aimed the equitable distribution of wealth to all. Gandhiji wanted the rich to act as trustees. The concept trusteeship was imagined as, all are trustees and the trust has to be used for the welfare of the society. Economic equality is the aim of trusteeship.

Principles of the Sarvodaya:

- There is no centralized authority, and there is political and economic atmosphere in the villages.
 - Politics will not be the instrument of power but an agency of service and Rajnity will yield place to Loknity.
 - All people will be inspired with the spirit of love, fraternity, truth, non-violence and self-sacrifices. Society will function on the basis on the non-violence.
 - There will be no party system and majority rule and society will be free from the evil of the tyranny of the majority.
 - The Sarvodaya society is socialist in the true sense of the term. All calling will be the same moral, social and economical values. The individual personality has the fullest scope for development.
 - The Sarvodaya society is based on equality and liberty. There is no room in it for unwholesome some competition, exploitation and class-hatred.
 - Sarvodaya stands for the progress of the all. All individual should do individual labour and follow the ideal of non possession. Then it will be possible to realize the goal of: from each according to his work and to each according to his needs.
 - There will be no private property, the instrument of exploitation and the source of social distinctions and hatred. Similarly, the profit motive will disappear, rent and interest to will go.
 - The Sarvodaya Movement is based on Truth, Non-violence and Self-denial.
 - The Sarvodaya Movement makes a sincere and bold attempt to create the necessary atmosphere to bring together such individuals with an unwavering faith in the Welfare of All
 - The gain to the individual would be small. The development of each quality depends upon every other. If all the qualities are improved a little, then the individual would gain more.
- **Nature of Man:** all creatures originate from the Brahma as bliss. All these creatures live by 'God in joy', in the greatest joy they all enter into. There is no difference in the quality of the vegetable world with humans. Because everything in the world is Brahma or the position of God. The relationship of other objects with people is therefore the relationship of cooperation, the relationship of friendship. People owe everyone to everyone. People are socially obligated to pay down debt.

- **Satyagraha:** “Satyagraha” is a tatpuruṣa compound of the Sanskrit words satya (meaning “truth”) and agraha (“polite insistence”, or “holding firmly to”). Satya is derived from the word “sat”, which means “being”. Nothing is or exists in reality except Truth. In the context of satyagraha, Truth therefore includes a) Truth in speech, as opposed to falsehood, b) what is real, as opposed to nonexistent (asat) and c) good as opposed to evil, or bad. This was critical to Gandhi’s understanding of and faith in nonviolence: “The world rests upon the bedrock of satya or truth. Asatya, meaning untruth, also means nonexistent, and satya or truth also means that which is. If untruth does not so much as exist, its victory is out of the question. And truth being that which is, can never be destroyed. This is the doctrine of satyagraha in a nutshell.” When using satyagraha in a large-scale political conflict involving civil disobedience, Gandhi believed that the satyagrahis must undergo training to ensure discipline. He wrote that it is “only when people have proved their active loyalty by obeying the many laws of the State that they acquire the right of Civil Disobedience”.

He therefore made part of the discipline that satyagrahis:

1. Appreciate the other laws of the State and obey them voluntarily
2. Tolerate these laws, even when they are inconvenient
3. Be willing to undergo suffering, loss of property, and to endure the suffering that might be inflicted on family and friends

He founded the Sabarmati Ashram to teach satyagraha. He asked satyagrahis to follow the following principles (Yamas described in Yoga Sutra).

1. Nonviolence (ahimsa)
2. Truth – this includes honesty, but goes beyond it to mean living fully in accord with and in devotion to that which is true
3. Not stealing
4. Non-possession (not the same as poverty)
5. Body-labour or bread-labour
6. Control of desires (gluttony)
7. Fearlessness
8. Equal respect for all religions
9. Economic strategy such as boycott of imported goods (swadeshi)

On another occasion, he listed these rules as “essential for every Satyagrahi in India”:

1. Must have a living faith in God
2. Must be leading a chaste life, and be willing to die or lose all his possessions
3. Must be a habitual khadi weaver and spinner
4. Must abstain from alcohol and other intoxicants

Rules for Satyagraha Campaigns:

Gandhi proposed a series of rules for satyagrahis to follow in a resistance campaign:

1. Harbour no anger.
2. Suffer the anger of the opponent.
3. Never retaliate to assaults or punishment; but do not submit, out of fear of punishment or assault, to an order given in anger.
4. Voluntarily submit to arrest or confiscation of your own property.
5. If you are a trustee of property, defend that property (non-violently) from confiscation with your life.
6. Do not curse or swear.
7. Do not insult the opponent.
8. Neither salute nor insult the flag of your opponent or your opponent's leaders.
9. If anyone attempts to insult or assault your opponent, defend your opponent (non-violently) with your life.
10. As a prisoner, behave courteously and obey prison regulations (except any that are contrary to self-respect).
11. As a prisoner, do not ask for special favourable treatment.
12. As a prisoner, do not fast in an attempt to gain conveniences whose deprivation does not involve any injury to your self-respect.
13. Joyfully obey the orders of the leaders of the civil disobedience action.

Conclusion:

Mahatma Gandhi opened up a new chapter in human history by offering a new set of thoughts and strategies steeped in human dignity. In his fifty years of public life in three continents, Gandhi demonstrated the efficiency of the Buddhist teaching of respect for all living beings and human dignity which is impossible without compassion. Gandhi emerged as the voice of the voiceless, the inspired social reforms, political thinkers and fighters for individual liberty all over the world. Mahatma Gandhi is called as Mahatma because of his great works and greatness all through the life. He was a great freedom fighter who spent his whole life in struggle for the independence of India. He is real father of our nation who really used his all power to make us free from the British rule. He was the great personality who served his whole life till death for the motherland.

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