

Gandhi and Philosophy: An Outstanding Contribution to Growth of Nationalism in India

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ABSTRACT: Gandhian philosophy has given an outstanding contribution for growing the spirit of ‘Nationalism’ in India. The philosophy of Gandhi on multifaceted views on politics, the truth, the ‘Satyagarh’ and secular view on religious faith have given rise to ‘cementing force’ to develop ‘Nationalism’ in India. The other views on women’s right, decentralized democracy by empowering the Gram Panchayats, the rural development and the vision on ‘Ram Rajaya’ have cumulatively, have been proved conducive to grow the ‘Nationalism’ in India.

Keywords: Nationalism, Secular Policy, Decentralized Democracy, British Policy, Active Participation of People.

INTRODUCTION: The Gandhian philosophy has given a significant contribution to develop and expedite the spirit of Nationalism in India. Mahatama Gandhi was born on October 2, 1869 at Porbander town in the Kathiabar district of Gujarat. His father, Karam Chand Gandhi was the Deewan Rajkot Riyasat. At the age of thirteen, he got married with Kasturba. After hi completion of his ‘Legal studies,’ he returned to India and started hi ‘Legal practice’ at Rajkot in Gujarat. In the year 1893 A.D., he went to South Africa for advocacy of a case there and subsequently started his legal practice in South Africa. In South Africa, the racial discriminated Policy of the British government against the Africans and the Indian residents of South Africa, who were facing the problem of discriminative behavior by the personnel of British government. They used to harass by the British for imposing the ‘despotism’ on

the Indians. In order to protect their rights, Mahatma Gandhi set on 'Satyagraha' and subsequently succeeds to pursue the British Authority (Bipin Chandra, 1982). As a result, the British have withdrawn the policy of discriminated behavior against the Indian people, living in the South Africa. They have also withdrawn the different 'modes of Insulting' which were enacted by anti-Indian laws in the South Africa.

This great success of Mahatma Gandhi has boosted the image of Mahatma Gandhi and become a popular in India too. In the year 1914, Mahatma Gandhi returned from South Africa to India and developed the anti-British environment to fight against the British government. Subsequently, a spirit of 'Nationalism' was developed in accordance with changing anti-British environment among these farmers, agricultural and Industrial labours, students and the people belonged to different strata of society. It has been observed that the

'Dalits' who have always been deprived with discriminated behavior of the 'British' government. The personality of Mahatma Gandhi has been developed a "Demonstration effect" on different segment of the society which has ultimately given rise to 'strengthen' the 'Nationalism' through national movement (Romila Taper, 1977). In this context, Gandhi Ji has been proved a very like non-co-operative movement have been spurred by the associates of Mahatma Gandhi during early 40s, as a result it has tuned in to 'Jan Andolan.' All these cumulatively given rise to develop the spirit of 'Nationalism' among the people, belonged to different strata of society. In this society. In this context, a review of 'Nationalism' has been evaluated in relation to its strength, weakness, opportunity and treat of this perception.

In order to strengthen the perception of 'Nationalism,' Mahatma Gandhi played a significant role to support the spirit of

‘Nationalism’ with the political spiritualism. His politics was based on religion. According to Mahatma Gandhi, “without religion the politics is a sin” further he says, “if the religion and the ethical values become a part of the politics, as a result; most of the human problems will be automatically ended. Accordingly to Gandhi, “The main objective of this was the advocacy of human rights. The other objectives were to make the efforts for growth and development of mankind and developing the spirit of global brotherhood (Mahatma Gandhi on my experiments with truth 1936). Thus the political philosophy of Gandhi acted as a true reflector to reveal a true image of human welfare orientation in the society. His all political activities were confined to welfare for the people, belonged to different strata of society.

In order to highlight the role of religion, Gandhi mentioned some of positive implications of the religions in relation to

religion as an agency of social control. According to Mahatma Gandhi,” The religion is an integral part of politics where the truth, non-violence, humanity, morality, sacrifice, love and confidence were the components which have given rise to ‘Nationalism’ among the people, belonged to different strata of society. Dr. Rajender Prashad rightly said that the efforts of Mahatma Gandhi have been proved conducive to refute the politics which was a inter-mingled yarn of fraud, far away from the truth and reached at the meanest state of mind of the politicians. He never tried to use any unfair means for mobilize the resources.

The Gandhian teachings were full of morality and spirituality which has affected the people’s view points on ‘Nationalism’ “Satyagrah” is such type of spiritual weapon which based on love for humanity (Anil Seal). It does not reflect the hate against opponents. Gandhi Ji rightly said that the ‘Satyagrah’ is such a principal, where we

would like to live and as well as die for it too. Mahatma Gandhi always used the components of “Satyagrah” which include strike violence, social boycott, and boycott of foreign goods, Dharna and civil disobedience. By using of all these components, Gandhi expedited the growth ‘Nationalism’ in the country. It had a ‘multiplier effect’ in different parts of the nation. Mahatma Gandhi was a worshiper of ‘Non-violence’ which means-we are no supposed to hurt anyone by heart, promise and action and everyone should be with friendly behavior. In the words of G.N. Davan,” The non-violence is such strategy which paves the way to find the non-violence and truth. Meaning thereby, it is a rational way of thinking with spirituality and morality which decide the right or wrong human actions. By these spirits, a considerable momentum has been given rise to steady growth of ‘Nationalism’ in the country. Mahatma Gandhi has developed the

thought of class-less society in the Indian society. His vision on ‘class-less’ was based on the vision and used to believe non-discriminated society. He used to think that the ‘Dalits’ have a equal rights to live as others. Gandhi ji was strictly against the untouchability with the ‘Dalit’. All these views on caste or classless society have given rise to growth of ‘Nationalism’ in rural and urban areas of India.

Mahatma Gandhi used to believe in decentralization of power to the grass-root level. That is why, for rural development, mode of system as ‘Decentralized democracy’ which is a true democracy, as advocated by Mahatma Gandhi. According to Mahatma Gandhi, “ It is the decentralized democracy, which reflects the spirit of the people. It was the need of that time, because of lion’s share of population of India, used to inhabit in the millions of villages in the country. All these thoughts of Mahatma Gandhi have been proved conducive to

worked as a ‘cementing factors’ for steady growth of ‘Nationalism’ in India.

According to Mahatma Gandhi, “All human beings should be given their rights, and they should also be uniformly treated. Only then, ‘Nationalism’ spirits will strengthen among the people, belonged to different strata of society. The base of the Gandhian politics was the morality with the purity of means. He organized the ‘National Movement’ with the spirit of non-violence. Whenever the national movement has shaped with ‘Violence’ as a result, Mahatma Gandhi used to drop at once the movement. Mahatma Gandhi had contributed significantly in the world politics. He has spiritualized the politics and revised the greatness of Indian society; its culture served the man-kind. All the efforts made through economic, politics, social and spiritual objectives. In this way, Mahatma Gandhi has tried to strengthen the ‘Nationalism spirit’ with wide spread

growth of spiritualism among the people, belonged to different strata of society (Romain Rolland 1923).

The outstanding contribution of Mahatma Gandhi in the Indian politics, has been spirit of ‘Satyagraha and non-violence’ the ‘Satyagrah’ is a Sanskrit word, which means “ Satya” and “Agraha” which reflect the ‘Right and Justice’ and ‘ the request’ respectively. Accordingly to Gandhi Ji,” the movement which was comprised of different mode of non-violence for ‘Right & Justice.’ There was no place of ‘violence’ in the ‘Satyagrah’ Gandhi ji has never taken censure against his opponent even (Panikar, K.M. 2007). This weapon of ‘Satyagrah’ has been proved a revolutionary device to represent the grievances of the people peacefully before the British government.

In this his book, India-of my Dream’ Gandhi ji has developed the perception of ‘Ram Rajya’ for India, where the rich and poor, caste, colour, religion and sex do not

matter in the society. All differences will be ended. Where, the state and land will be owned by the citizens. According to Gandhi ji, “The Ram Rajya will pave the way for fast and cheap justice for the people. The state should think maximum for the welfare of the people. Mahatma Gandhi used to believe in full liberty for airing their views, press and other institutions. He has developed such a vision, where everyone may live in full liberty, happy and independent life. All these multifaceted vision on ‘Ram Rajaya’ have been proved conducive to grow the spirit of ‘Nationalism’ among the people, belonged to different strata of society in different regions.

In order to win the confidence of the people belonged to different regions; Gandhi Ji has tried to develop a secular society. He has studied the different religious scripts of Hindu, Bodh, Jain, Christian and Islam. He used to believe in

religion as an agency of social control, so that a social stability may be developed in the society. His secular vision on each religion, has been proved a one of ‘cementing’ factor for inviting the people from each and every religion which has been proved a ‘Centripetal force’ for growth of ‘Nationalism’ in India (Peter Vande Veer, 1974).

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In order to take the women, as active participants, Gandhi ji made consistent

efforts for the development of the women in rural and urban areas. He fought for equal right for women. He was totally against the 'purdah system', child marriage, polygamy, dowry system, in the society. He has advocated for women's education, widow re-marriage and inter-caste marriage in the different strata of society. All these pro-women development vision has given rise to include the women as a part of the motivating factor for 'Nationalism' in India (Bidyut Chakarbarti, 2006). There were various social reforms which have been done by Mahatma Gandhi. He has tried to uplift the down trodden, particularly the Dalits, who have been suffering from their socio-economic backwardness for the centuries. Hence, the multifaceted Gandhian philosophy had paved the produce a considerable 'centripetal force' for developing the 'Nationalism throughout the country.

Conclusion: Gandhian Philosophy has a vital significance for developing the 'Nationalism' among the people, belonged to different strata of society. Mahatma Gandhi has played a significant role for growth of 'Nationalism' throughout the country. The philosophy and thought on truth, Satyagrah, non-violence and secular vision on religion have been proved a 'cementing force' for strengthening the 'Nationalism' in India. Gandhi's views on rural development for devolution of power of Panchayat Raj, purity of means, the vision on basic education for the children, campaign for boycotting the foreign goods. Breaking the law of salt, removal of 'untouchability' from the 'Dalits' have been proved conducive to pull the people from all strata of society. His secular vision on religion has been proved a great 'cementing' factor to invite the people from varied religious backgrounds. On the other hand, despite his consistent efforts, the Indo-Pak partition has

taken place with a very much blood-shed from the both sides. His views had to face a conflicting situation compromised on certain issues, raised by the people. Despite some of pitfalls and feasibility in the Gandhian thoughts, he has give a significant contribution to expedite the 'Nationalism' in India. His leadership has been proved a greatest 'Cementing Force' force uniting the people from different caste, creed, race, colour, religious and community which has helped to take crusade against the British to leave the country.

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