

International Multidisciplinary
Research Journal

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RNI MAHMUL/2011/38595

ISSN No.2231-5063

Golden Research Thoughts Journal is a multidisciplinary research journal, published monthly in English, Hindi & Marathi Language. All research papers submitted to the journal will be double - blind peer reviewed referred by members of the editorial board. Readers will include investigator in universities, research institutes government and industry with research interest in the general subjects.

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THE RELEVANCE OF MAHATMA GANDHI'S PHILOSOPHY OF 'INDIAN HOME RULE' IN PRESENT INDIAN CONTEXT



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ABSTRACT

The paper is based on the Mahatma Gandhi's Philosophy of 'Indian Home Rule (Swaraj)' and its relevance in present Indian context and administrative system. Gandhi's philosophy of Indian Home Rule is an ideal administrative model follows – it will not come by getting hold over authority by few; it will come through acquisition of the capacity by all to refuse to accept authority when it is mistreated.

KEYWORDS : *Indian Home Rule, Indian Society, Gandhian Philosophy, Swaraj, Mahatma Gandhi, Indian Administrative System*

INTRODUCTION :

Mahatma Gandhi, world knows the name as the icon of peace and a great contributor to social service. He worked for removal of societal superstitions and tried to bring social unity. He organized the people and makes them nonviolent soldiers of freedom to win their righteous struggle against the British rule with the weapon of truthfulness and love. This way Gandhi took place in the hearts of Indians and others as well. The Gandhian philosophy exhibited that Gandhi opted and combined innumerable traditional teachings, and presented them in his own way. Hind Swaraj or Indian Home Rule is one out of them which is an ideal model for rule of humanity.

GANDHI'S INDIAN HOME RULE

India has appeared as utterly heterogeneous mixture of diverse people, tongues and beliefs. The Gandhian philosophy considered man as a complex being. He has consciousness, reasons, consciences, will, emotion and similar qualities and powers which are the expressions of the spirit in him. The individual is the one supreme consideration because of his unusual physical and cerebral inheritance. What is an individual in present is the outcome of his actions reflecting his thoughts, emotions, tongue and past experiences. Men come into sight to be so irrelevant discretely, but collectively he can create the remarkable forces that shape his destiny. Mahatma Gandhi believed that the true civilization is guide to show the path of duty and give us higher purpose in our life. Human

civilization is the path of 'Swaraj' that is the association of inner life and outer achievements, where citizen and national regeneration constitute in same continuum. This happens if he comprehensively identifies his weird nature and tries to command it. Gandhi was confident that humanity is in the progress of whole. He believed that the sum total of the energy of mankind is not to bring men down but to lift him up.

The Gandhian concept of 'Swaraj' is the ideology for Indian Home Rule. This idealistic model considered civilization as a device that guides to people their duties where performing duties follows social values and ethics, nationalism refer welfare of whole and government based on morality. Gandhian 'Swaraj' is the state of being of individuals and nations (Navajiban, 1921). 'Swaraj' in its real sense will not come by getting hold over authority by few; it will come through acquisition of the capacity by all to refuse to accept authority when it is mistreated. Poorest people have a feeling that India is their country; an India in which there shall be no high class and low classes of people; an India in which all community shall live in perfect harmony; women will enjoy the same rights as men. The entire physical, economic and spiritual resources of all diverse communities should be in service of common good for all.

In the absence of such rule over the self, Gandhi insisted, we will not be in a position to fully develop the positive values that have emerged out of the modern era – notably civil liberty, equality, rights, prospects for improving the economic conditions of life, liberation of women from traditional shackles, and religious toleration – all of which he deeply valued and needs in present also. Gandhi made a clear distinction between swaraj as self-government, democratic governance, a good State – and swaraj as self-rule, or the quest for self-improvement and command over one's own passions. "Gandhi writes – 'I have used the language of politics, but I have really tried to offer a glimpse of dharma. What is the meaning of Hind Swaraj? It means rule of dharma or Ramarajya. We may read the Gita or the Ramayana or Hind Swaraj. But what we have to learn from them is desire for the welfare of others.'" The old notion of dharma was closely tied to a rigid social and political hierarchy, which defined both duties and obligations. The present age needs not a preservation of the status quo but a guide to fulfill the aspirations of an inclusive democratic citizenship – a visionary new 'civic humanism' (Bakshi, 2012).

Gandhi's view of civilization is thus a frame of reference, or a lens, which focuses our attention on fundamental questions: What kind of society do we want to build? The core of Gandhi's concern was not the volume of how much we consume or how luxuriously people live. It is perhaps natural to want good food, clothes, comforts and pleasures. But this is about what gives meaning to human life? Is not it the development of higher human faculties – a sense of duty, responsibility, love, compassion – that gives an anchor and purpose, thereby enriching both individual lives and society as a whole?

PRESENT INDIAN CONTEXT

An idealistic ruling model allows their people for fulfilling and nurturing their life, they free from all kinds of domination. But still after more than 65 years of independence a large amount of common people of India suffering from basic necessities. It is an idealistic thought that good governance happens when people have the power to influence decisions that shape their life. The Indian economy and politics both is the subject of global discourse in present times. After more than six decades of independence, India remains at the bottom of the United Nations' Human Development Index; whether liberalization have expanded the size of Indian middle class but not raised living standard of majority of Indians (Bakshi, 2012). It is present global phenomenon that people are slightly more aware

about happenings, its impact and reforming again if there any mess. Before independence the common man was a slave to foreign powers and today a slave of country's political system. The huge gap between the government's intentions and common man's basic necessities is leading problem of Indian democracy nationwide. Democracy has become a slave of leaders of the ruling-party, administrative officials, antisocial elements supported by both and capitalists.

The every conceivable aspects of Indian Political, economic, and social life relevant to India in present is badly differing from Gandhian Swaraj. Regrettably Gandhi's ideas of what kind of country and society should be which define his Swaraj; have been basically ignored. It was the Swaraj where an individual learn to rule themselves and freeing from any yoke whatsoever it is. During the last few years India has apparently seen many scams of billions worth, continual increasing insecurity and depreciating social & cultural values. Corruption and duplicity must not to be inevitable elements of democracy as they undeniably are today. In this situation people need to take initiative to bring Gandhian Swaraj.

CONCLUSION

Gandhi's belief, acquisition of the capacity by people to refuse to accept authority when it is mistreated is great consideration for any country's administrative system where human and humanity is the core of social system. Indian home rule refers a genuine attempt to get control of 'Self'. As Gandhi stated – 'it is Swaraj when we learn to rule ourselves. India is experiencing various problems concerning public administration and facilitation in present. Through considering all these Gandhi's philosophy of Indian home rule found as an identical ruling model. The demand for the change in present political system, need to reinvent the Gandhian philosophy of 'Swaraj' in present context.

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