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Relevance of Mahatma Gandhi in the Present Era

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ABSTRACT: 2nd October every year is a great day for India as well as for the world. On this day India celebrates the birth anniversary of the father of the nation Mohan Das Karamchand Gandhi and International day for non-violence is observed to pay respect and acceptance to the true spirit of non- violence promoted by Gandhiji throughout his life. Gandhianism starts with the famous line – ‘ Simple living and high thinking’ and its objective is to transform the individual and society. Therefore, in the turbulent times where the world is grappled with so many problems, it is imperative to strive to inculcate Gandhian philosophy in various facets of life and governance.

Major Gandhian Ideologies

Truth and Non-violence: They are the twin cardinal principles of Gandhian thoughts. For Gandhi ji, truth is the relative truth of truthfulness in word and deed, and the absolute truth - the ultimate reality. This ultimate truth is God (as God is also Truth) and morality - the moral laws and code - its basis. Nonviolence, far from meaning mere peacefulness or the absence of overt violence, is understood by Mahatma Gandhi to denote active love - the pole opposite of violence, in every sense. Satyagraha: Gandhi ji called his overall method of nonviolent action Satyagraha. It means the exercise of the purest soul-force against all injustice, oppression and exploitation. It is a method of securing rights by personal suffering and not inflicting injury on others. Sarvodaya: Sarvodaya is a term meaning 'Universal Uplift' or 'Progress of All'. The term was first coined by Gandhi ji as the title of his translation of John Ruskin's tract on political economy, "Unto This Last". Swaraj: Although the word swaraj means self-rule, Gandhi ji gave it the content of an integral revolution that encompasses all spheres of life. For Gandhi ji, swaraj of people meant the sum total of the swaraj (self-rule) of individuals and so he clarified that for him swaraj meant freedom for the meanest of his countrymen. And in its fullest sense, swaraj is much more than freedom from all restraints, it is self-rule, self-restraint and could be equated with moksha or salvation. Trusteeship: Trusteeship is a socio-economic philosophy that was propounded by Gandhi ji. It provides a means by which the wealthy people would be the trustees of trusts that looked after the welfare of the people in general. Swadeshi: The word swadeshi derives from Sanskrit and is a conjunction of two Sanskrit words. 'Swa' means self or own and 'desh' means country. So swadesh means one's own country. Swadeshi, the adjectival form, means of one's own country, but can be loosely translated in most contexts as self-sufficiency. Swadeshi is the focus on acting within and from one's own community, both politically and economically. It is the interdependence of community and self-sufficiency.

I. INTRODUCTION

Looking at the present state of affairs in India, the birthplace of Gandhi, one would probably surmise that Gandhism, whatever the term may mean, cannot have any relevance in this twenty-first century. Gandhi is rightly called the Father of the Nation because he single handedly stood up against the mighty British Empire, without any arms, and brought her independence. However, today, Gandhi is mostly forgotten and his relevance questioned even by his ardent devotees. Today Gandhi is remembered in India mostly on his birthday which is celebrated as a national holiday rather as a ritual. As a matter of fact, India is not following any of Gandhi's teachings which are mostly confined to text books. In fact, since independence, the country has witnessed many violent communal riots in this multi communal country. Gandhi's message of 'swabalambi', self-sufficiency with home spun 'khadi' cloth is not used now a days even as a social slogan. Statistics show that the country is definitely not following 'sarvodaya', a broad Gandhian term meaning 'universal upliftment' or 'progress of all' reaching the masses and the downtrodden. On the contrary, India today has the

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

unique distinction of being the only country in the world which has the richest man in the world while at the same time more than 30 per cent of its population lives in dire poverty. The above shows that today, Gandhism is a very confused 'ism' in India. Today many politicians in India use the term merely as a slogan and the common man make Gandhi almost out of reach of the younger groups by making Gandhi an unwilling 'avatara'. That may be one reason why the only photo we see of Gandhi in India is always that of an old man which brings the image of a very simple and pious man who was meek and mild like Jesus Christ. While Gandhi was not a simple man to say the least, the above does not give the right image of Gandhi and does not bring any inspiration to the younger group, the group most relevant for Gandhi.[1,2]

In real world, Gandhi was a politician, a shrewd politician, who was trying to bring peace and harmony to India on one hand while trying to bring her independence at the same time. For Gandhi, the process of change was very important which must be ethical, nonviolent and democratic giving rights to all minorities. In this respect, he resembles the Buddha for whom the noble eightfold path (of right wisdom, right conduct and right effort), itself is the goal and essence of life. Once we realize this, we realize the essence of Gandhism and realize that it would be wrong to premise that Gandhism is dead in the world. Like Buddhism, which is mostly prevalent now-a-days outside India, the country of its birth, Gandhism today is alive and active outside India. In fact, today there is hardly any country in the world where some activities are not going on along Gandhian lines. There are very few countries in the world where something or the other is not being done, achieved or organized in the name of Gandhi. In short, there is a global non-violent awakening and awareness after Gandhi. The name of Mahatma Gandhi transcends the bounds of race, religion and nation-states, and has emerged as the prophetic voice of the twenty-first century. Today, Gandhi is remembered for his passionate adherence to the practice of non-violence and his supreme humanism, in every corner of the world.

One would wonder, what may be the relevance of Gandhi in this all-pervading materialistic, agnostic and consumerist culture? What is the significance of Gandhi to the modern world and what is the secret of his success? Gandhi has been a great light for the Tibetan leader Dalai Lama who puts Gandhi's success in right perspective. He said, "Many ancient Indian masters have preached ahimsa, non-violence as a philosophy. That was mere philosophical understanding. But Mahatma Gandhi, in this twentieth century, produced a very sophisticated approach because he implemented that very noble philosophy of ahimsa in modern politics, and he succeeded. That is a very great thing." [3,4]

And that is precisely the greatness of Gandhi and that is the message of Gandhi to the modern world. In the past century many places in the world have been drastically changed through the use of brute force, by the power of guns - the Soviet Union, China, Tibet, Burma, many communist countries in Africa and South America. But eventually the power of guns will have to be changed by the will of the ordinary people. As Dalai Lama said, "We have big war going on today between world peace and world war, between the force of mind and force of materialism, between democracy and totalitarianism." To fight these big wars the common ordinary people in this modern age need Gandhism. If we try to analyze the secrets of Gandhi's success, we would probably find Faith and Action and Populism, the three most important aspects of his life. Gandhi's extra ordinary communion with the masses of ordinary people was another of his secrets. In contrast to many of our present day leaders of this highly democratic world, Gandhi was a true leader and friend of the people. Disaku Ikeda, the Japanese Buddhist leader who takes great inspiration from Gandhi has this to say about him. "His activism is not mere action but contains many aspects of a spiritual 'practice' that is inspired by the inner urging of the conscience". The phenomenal success Gandhi registered in far-away South Africa fighting for human rights and civil liberties has great significance when we find that later his teachings were adopted not only by Nelson Mandela, the South African freedom fighter, but it was also subsequently revealed that the former South African president De Klerk was greatly influenced by Gandhi's principles. In fact, from Dalai Lama to Desmond Tutu and from Martin Luther King to Nelson Mandela, many world leaders were inspired by Mahatma Gandhi, all in their own different ways. Dr. Martin Luther King was very much inspired by Gandhi. Like Gandhi, King liked Thoreau's idea - 'that men should not obey evil or unjust laws'; and he found that Gandhi had won freedom for his country from British rule acting on that very principle. Like Thoreau, Gandhi believed that men should gladly go to jail when they break such laws. He told the people of India to resist the British by peaceful means only. They would march, they would sit down or lie down in the streets, they would strike, they would boycott (refuse to buy) British goods, but they would not resort to violence. There is great resonance of the historic Salt March at Dandi with the courageous Montgomery Bus

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

Boycott against racial segregation in United States. Dr. King said, "...If humanity is to progress, Gandhi is inescapable. He lived, thought, acted and inspired by the vision of humanity evolving toward a world of peace and harmony." [5,6]

Barack Obama, the present US President, sees Mahatma Gandhi as an inspiration and has a portrait of the apostle of peace in his office. He commented, "In my life, I have always looked to Mahatma Gandhi as an inspiration, because he embodies the kind of transformational change that can be made when ordinary people come together to do extraordinary things." Aung San Suu Kyi, the Burmese leader who was under house arrest for many years, derived great deal of inspiration from Gandhi. From Gandhi she learnt that for a doctrine of peace and reconciliation to be translated into practice, one absolute condition needed is fearlessness. Aung San Suu Kyi knew this, and that was the secret of her success amid all the darkness and loneliness against a brutal and hostile regime. One of her essays opens with the statement that "it is not power that corrupts, but it is fear." It is from Gandhi that Jawaharlal Nehru and all the Indian leaders for independence learnt how 'not to fear' the British gun. Nehru also described Gandhi "A powerful current of fresh air ... like a beam of light." And so Gandhism is alive and active in the modern world. Gandhi has inspired and will continue to inspire many political, social and religious leaders all over the world. Whether is Joan Baez, the American folk singer and human rights activist, or Cesar Chavez, the American social activist, or Joanna Macy, the environmental activist, or Mubarak Awad, the non-violent Palestine leader and many others get different inspirations from Gandhi in their fight. Thich Nhat Kanh, the Vietnamese Buddhist leader takes great inspiration from Gandhi's action which stresses on the process more than the end. Nhat said, "I think we may fail in our attempt to do things, yet we may succeed in correct action when the action is authentically non-violent, based on understanding, based on love." And that is Gandhism. Gandhi left many valuable sayings for the modern man to fight for goodness in society in a non-violent way. "Good" Gandhi said "travels at a snail's pace." "Non-violence" Gandhi said "is a tree of slow growth. It grows imperceptibly but surely." And then "Mere goodness is not of much use." Gandhi stated. "Goodness must be joined with knowledge, courage and conviction. One must cultivate the fine discriminating quality which goes with spiritual courage and character." The modern man can also take great wisdom from what Gandhi said 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. Was Gandhi a Saint? Gandhi objected when people called him "a saint trying to be a politician." He said he would rather be "a politician trying to be a saint." Gandhi was not a Saint. He was a common man, but a common man in modern world in the footsteps of Buddha and Jesus. He said, "I have nothing new to teach the world. Truth and Non-violence are as old as the hills". It may be said that, after the great Buddha and Jesus, Gandhi once again demonstrated that non-violence could also be an effective instrument of social change in modern times. Gandhi successfully demonstrated to a world, weary with wars and continuing destruction that adherence to Truth and Non-violence is not meant for individual behavior alone but can be applied in global affairs too. [7,8]

If we say that the twenty-first century is the century of the common man, then we see that Gandhism has even more relevance in this age, and Gandhi will inspire generations of individuals fighting for goodness of the society. If today we find that Gandhism is in severe test in countries like India, it is not because there is certain inherent weakness in Gandhism, but it is because we have not seen in India strong leaders with the required courage and conviction to fight the evils in society. We may borrow Gandhi's own words on Ahimsa, and say that Gandhism is only for the courageous people. I would like to conclude with a tribute to Gandhi that Albert Einstein gave: "Generations to come, it may well be, will scarce believe that such a man as this ever in flesh and blood walked upon this earth".

II. DISCUSSION

Application of Various Facets of Gandhian Ideology

Civil Services: Truth lies at the core of Gandhian philosophy as he himself has tried to remain truthful throughout his life. Gandhian view of truth was irreversible in different contexts irrespective of the urgency of the situation. This was why Gandhiji cancelled the Non-Cooperation movement after the satyagrahis deviated from the path of truth and a violent incident of Chaurichaura took place. This principle of truthfulness to self and to the public is essential for civil servants in the current context to rampant corruption. Peace And Stability in the World: Non-Violence is a key

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

component of Gandhianism, which was the great weapon used by Gandhiji during the freedom movement of India against British Raj. Gandhiji believed non-violence and tolerance require a great level of courage and patience. [9,10]

In a world that is moving through the phases of war marred by violence and terrorism, there is a significant requirement of Gandhian idea of Non- violence more and more today than the past days. Secularism: Gandhianism was tolerant towards all religions and the world today needs more and more religiously and faith wise tolerant people in societies where violence is committed in the name of religion. Tolerance in the society will help in neutralizing the ethnocentric bias in the globe that is taking place day by day on the basis of religion, caste, ethnicity and region etc. Creation of Casteless Society: Gandhiji was against the caste system and coined the term Harijan to pay respect to the lower caste people. As the Caste system is still prevalent in the Indian society, the Gandhian philosophy is useful to create a casteless society where everyone is treated equally irrespective of their caste. Gandhian Socialism: Gandhian view of socialism is not political but more social in its approach, as Gandhiji thought of a society with no poverty, no hunger, no unemployment and education and health for all.

These Gandhian ideologies will continue to act as the lighthouse for Indian policy makers. From poverty alleviation to Sarva Shiksha Abhiyan and universal health care (Ayushman Bharat) to skill India programs everywhere the core inspiration comes from Gandhianism. Decentralization: Gandhian idea of decentralization of power can be implemented in democracies through empowered local self governments at grass root level. Indian government, for instance, has implemented local self government by adopting the Panchayati Raj and Municipality system in rural and urban areas [11,12] respectively. Cleanliness: Gandhiji laid great emphasis upon cleanliness or Swacchta, as he used to say- 'Swacchta Hin Seva'. The recent Swacchta Bharat Abhiyaan, the biggest cleanliness drive of India, is to fulfill the dream of Bapu by making India clean. However, this cleanliness drive is more than physical cleanliness and the need to lay more emphasis upon the internal cleanliness of the individual. Thus, along with clean roads, toilets for a clean India we require a corruption free society with greater levels of transparency and accountability too. Sustainable Environment: Gandhiji held that "Earth has enough for Human needs, But not for Human greed's". These lines of Mahatma Gandhi reflect upon how human behaviour destroys nature and how a sustainable way of living is the need of the hour.

The world is whirling under the burden of global warming, climate change and resource crunch and all environmental conservation treaties and sustainable development efforts must implement this Gandhian philosophy. Ethical Importance: On the ethical and behavioural part Gandhianism has much significance today because society is witnessing the degradation of values. Societal values have degraded to such an extent that people don't hesitate to kill someone for the gratification of their own needs. Respect for women is one of the major ideas of Gandhian philosophy and the world is witnessing the increased level of violence, subjugation women face nowadays in society. Thus, Gandhian dream of a safe country necessitates social consciousness and women emancipation. Gandhiji's political contributions offered us Independence but his ideologies enlightened India as well as the world even today after so many years. Every individual, thus, should follow the key Gandhian ideologies in their day to day life for a happy, prosperous, healthy, harmonious and sustainable future. [13,14]

III. RESULTS

"Generations to come, it may well be, will scarce believe that such a man as this one ever in flesh and blood walked upon this Earth." Albert Einstein

This famous quote by Albert Einstein on Mahatma Gandhi was said on Gandhiji's 70th birthday. Indeed, he inspired millions of lives, and his contribution to the 20th century is very well known. He not only contributed to the struggle against colonialism but blazed a new trail that insists that struggles for justice and truth should be based on non-violence. In addition, it proved to be an inspiration for many others including Martin Luther King Jr. and Nelson Mandela for the struggles against injustice in other parts of the world. Mandela while the unveiling of Gandhi Memorial in South Africa once said, "The Mahatma is an integral part of our history because it is here that he first experimented with truth; here that he demonstrated his characteristic firmness in pursuit of justice; here that he developed Satyagraha as a philosophy and a method of struggle."

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

Gandhi was a staunch believer in truth. In fact, the very naming of his autobiography, “My Experiments with Truth” reflects his life-long observance and experimentation with the truth. Another important philosophy he promoted was that of Non- violence. His full political strategy was based on this. [15,16] He was completely against the use of violence in achieving one’s goal. This is an important principle put forward by Gandhi as it helped to avoid bloodshed in various pursuits. Mahatma Gandhi’s five pillars of nonviolence: respect, understanding, acceptance, appreciation, and compassion are basic to our existence. But coming to the present times, does the Gandhian message still has or could have the actuality in managing our century’s real-life challenges.

Today, world problems are not limited to internal conflicts and matters. Issues like border management, environmental problems, nuclear issues, or the deepening moral crisis of humanity, etc. We are living in a world that is divided increasingly day by day by global unrest, fear, anger, hatred, discontent, despair, immorality, etc., and the number and intensity of ethnic and religious conflicts seem to grow, gaining higher and higher intensity all around the world. Past examples have proved that war and violent ways to resolve such conflicts are not always a good idea. It will lead to bloodshed and a loss of human life and resources and slow down the process of our development.

During the Second World War, Gandhi declared that Hitler, Stalin, and Mussolini will demonstrate once again the emptiness of violence, which means in his perception that all the violence used by the above-mentioned people has an immediate effect, which is, as a matter of fact, transitory and will leave behind hatred and devastation. From his point of view, only the “effects of Buddha’s non-violent action persist and are likely to grow with age.”

There will always be conflicts, great and small, in human affairs. Total war can no longer settle conflicts. And clearly, no conflict can be ended in its inner reality by the alleged deterrence from the possession of nuclear weapons. In such a stalemate the possibility of using nonviolent resistance might be worth examining. At first mention, the term “nonviolent resistance” seems self-contradictory. How can any resistance be effective in this modern world unless it has in it and backing it up, great strength, power, and if need be, weapons.[17,18]

Prof. N. Radhakrishnan (Non-violence activist, Educator) explained it well—

Since Gandhi was assassinated and there are all kinds of discussions both in India and abroad on what Gandhi left for humanity and whether his teachings would survive the test of time.

What even the passionate critic of Gandhi cannot miss is the string of activities along Gandhian lines one can see in almost all countries of the world now. If not in very significant measure, there are very few countries in the world where something or other in the name of Gandhi is not being organized. In short, there is a global nonviolent awakening after Gandhi.

It is widely accepted now that the core of the legacy Gandhi left for humanity, is that he taught us that truth is greater than all worldly possessions, and that slavery, violence, injustice, and disparities are inconsistent with truth.

Though, quite a large number of people believe that the new social order Gandhi envisioned is too idealistic and an unattainable utopia only fit enough for academic and semantic interpretations. But what Gandhi left is not a set of theoretical formulations, on the contrary, a carefully evolved vision of an organically sound and mutually supportive and respecting independent world order. Gandhi warned humanity of this dangerous situation as early as 1909 when he pointed out in the seminal work ‘Hind Swaraj’, that unprincipled growth will land humans on the brink of disaster. Even his own close disciples raised their eyebrows of disagreement when he said this. The evil that we are to fight is within us and that we are ignorant of it is the basic problem. Motifs such as give and take, live and let live, love and to be loved have become clichés in the new dictionary compiled by the champions of unlimited growth. This can be possible only if we adopt a holistic vision of life and ensure equality and justice which presupposes the simple truth that each individual is unique and we should respect his/her individuality and let him/her maintain each one’s uniqueness and what applies to an individual should apply to a nation or at a global level. Gandhi further warned humanity against a series of social and political turmoil, ecological devastation, and other human misery that might arise unless modern civilization takes care of nature and man tries to live in harmony with nature and strives to reduce his wants. Unlimited-consumerist tendencies and callous indifference to values will not help humanity to progress towards peace, he warned. Hatred of all forms, exploitation in whichever manner it exists, is the negation of humanity’s basic right to exist. [19,20] The Gandhian legacy of simple living in conformity with the basic rhythm of life typifies the age-old wisdom of humanity. Gandhi also tries to convince humanity that wars never solved any problem. On the contrary, reconciliation should help humanity sort out the various problems. Thus, in Gandhi, as has been pointed out by many thinkers in

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

different parts of the world, we have a world leader who dreamt of a warless world and promoter of a social order where exploitation and injustice will not become the dominant tendencies.

Therefore, Gandhi's political and social philosophy in general and his approach to the concepts of Truth, non-violence, and satyagraha in particular, could be the starting point of the regeneration or rebirth of non-violent or less violent cultures and societies.

The whole non-violent philosophy of the Mahatma, based on the two core concepts of the Gandhian heritage, is not a new proposition. Gandhi himself says that "I have nothing new to teach the World. Truth and non-violence are as old as the hills. All I have done is to try experiments in both on as vast scale as I could." In other words, we can say that the Mahatma just tried to revive and to make much more understandable those old teachings for the whole world, to make them usable in the new social and political context. There are various dynamics associated with his teachings that could be analyzed and adopted according to the requisites of the situation. Hence while his contribution during the century of his life was great indeed, his contribution in the next century where the world is threatened by a man-made survival crisis could be even higher as a well-thought-out application of his ideas to resolving present-day serious existential crisis could be of great value.[21,22]

The Gandhian vision of society does not recognize man-made barriers but at the same time as Gandhi often insisted while we should welcome all that is best in other traditions when we allow the winds of other cultures to blow in, we should refuse to be swept off our feet. This indicates that one cannot be an internationalist without being a nationalist.

Gandhi once said,

"My mission is not merely the brotherhood of Indian humanity. My mission is not merely the freedom of India, though today it undoubtedly engrosses practically the whole of my life and the whole of my time. The true realization of freedom of India, I hope, would realize and carry on the mission of the brotherhood of man. My patriotism is not an exclusive thing. It is all-embracing and I should reject patriotism which sought to mount upon the distress or the exploitation of other nationalities. I want to realize brotherhood or identity not merely with the beings called human, but I want to realize identity with all life, even with such thing as that crawl on earth". After, all these being said, the only question that comes to my mind, whether we, the people of the 21st century, are moral, open-minded, and wise enough to understand the Gandhian teaching. I could only hope that the answer is yes. Today, Mahatma Gandhi's philosophy is looked at as a live experience with potential for transformation leading to a Global Awakening. Irrespective of time, geographical space, and cultural background, his values such as truth (Satya), nonviolence (Ahimsa), human dignity and respect, and the love of our fellow beings are more relevant today.

IV. CONCLUSIONS

Today ridiculing Gandhi's ideas have become fashionable. His concept of non-violence is often mistakenly very narrowly interpreted. Non-violence was a very broad philosophy. It was not a passive philosophy. It was not an instrument of weak but rather of the brave. To him even nurturing evil ideas in our mind constituted violence. Even consuming beyond one's means is violence. Gandhi said, "There is enough in this world to satisfy one need's but not greed." The present-day concept of sustainable development is nothing but reverberation of this Gandhian dictum, which focuses on preserving our natural resources for our future generations. On 2nd October India would be celebrating 151st anniversary of Mahatma Gandhi. The day is also celebrated as "International day for Non- Violence". Mahatma Gandhi is a polarizing figure in many ways . He has his share of admirers and critiques. His critiques has labelled him with various colorful metaphors. He has been labelled as 'an agent of capitalist and imperialist', 'a Hindu communalist in disguise', 'an agent of Muslims' etc. His ideas have often being described as 'obsolete, hackneyed, backward and rustic'. [23] It has been often said that in this modern day world, where there is a vulgar display of wealth and materialism, Nations are madly running behind power, there is violence, hatred, xenophobia all around us. Gandhian ideas have no relevance. Even before discussing the relevancy of his ideas in the twentieth first century. It is important to acknowledge the fact that one cannot recall a person who has inspired people across religions and across countries more than Mahatma Gandhi. Great leaders like Khan Abdul Gaffar khan (Frontier Gandhi), Nelson Mandela, Vinoda Bhave, Martin Luther king, Maulana Aad, Dalai Lama, Aung San Suu Kyi had themselves reiterated the role of Gandhian ideas on their lives. Gandhi concept of Nonviolence could not be more relevant than in the present times. Realist paradigm for long have dominated international politics which states that International Politics is characterized by anarchy and in this anarchical situation states compete with each other for power, markets and influence. This makes

International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

war an in evident reality. To Gandhi war cannot be a means to solve any dispute. Infected to him war is just a outward manifestation of deeper contradictions like inequality, racism and greed (imperialism). Gandhi said that “eye for an eye approach would make the whole world blind”. This Gandhian dictum have proved to be true in the wake America forceful occupation of Iraq and attempt to forcibly supplant its own version of democracy. The experiment proved a disaster. Similarly India approach to uproot Naxalism via use of force also proved to be a failure.

Gandhi apart from being a social reformer was an astute politician. It was he who made Indian national movement truly a mass movement. He knew the grandeur of a common man. He deliberately took issues which affect the common man like ‘salt issue’ during his Civil Disobedience Movement. His strategy of non-violence struggle attracted people from every sect of life including women, old age people and even children to contribute towards national movement. Gandhi very well knew that in a violent struggle these section couldn’t have contributed to the freedom struggle. This was the case before the advent of Mahatma in the Indian freedom struggle. Today ridiculing his ideas have become fashionable. His concept of Non-Violence is often mistakenly very narrowly interpreted. Non -violence was a very broad philosophy. It was not a passive philosophy. It was not an instrument of weak but rather of the brave. To him even nurturing evil ideas in our mind constituted violence. Even consuming beyond ones means is violence. Gandhi said that “there is enough in this world to satisfy one need’s but not greed”. The present day concept of sustainable development is nothing but reverberation of this Gandhian dictum, which focusses on preserving our natural resources for our future generations. Gandhian concept of Trusteeship. Wherein Gandhi appealed to the moral conscience of the zamindars stating that they must consider the land owned by them as a ‘trust’ bestowed to them by God for the welfare of the humanity. Today we see many philanthropic movements led by billionaires like Bill Gates, Warren Buffet, who have voluntarily pledged utilization of part of their wealth for social causes like for providing education and health. These philanthropy movements are nothing but echoing of Gandhian ideas and their continued relevance.[21]

Gandhian ideas on education were well ahead of their time. Our education system have been based on ‘rot learning’. This system was devised by the British’s to produce conformationist clerks devoid of any critical thinking. As contrary to it Gandhi ji outlined his education model in his newspaper called ‘ Harijan’ called as ‘Nayi Taleem’ . He also formed Hindustani Tablimi Sangh. His conception of Nayi Taleem was based on his experiments in South Africa, Sabarmati Ashram (Gujrat) and Sevagram (Maharashtra). The focal point of education must be the overall development of mind, body and soul. To him learning must be linked to vocational work. India’s national skill mission launched by our Prime Minister is nothing but a justification of an idea launched by our father of nation Mahatma Gandhi way back in 1937. The mission seeks to train over 40 million youths by 2015. This would help youth in earning their livelihood. Gandhi said “ education must be self-supporting”. Gandhi ideas couldn’t be more relevant than today when India is witnessing jobless growth and facing the worst unemployment crisis in this pandemic situation. Gandhi was great votary of gender equality. It was he who brought women for the first time in the public sphere during the Non Cooperation movement. Gandhi successfully integrated anti-liquor movement with Non Cooperation Movement in the 1920’s. This brought a large number of women who were facing the brunt of their drunken husband in their day to day lives. Gandhi remains more relevant than ever in today world. This power hungry consumerist world wherein people are running behind money and muscle power. His ideas on leading simple life, conserving natural resources, promoting small scale cottage industries, his views on social and economic equality, his ideas of truth and nonviolence, his emphasis on vocational education and gender equality are priceless gifts not only to our generation but also to the posterity as well.[23]

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International Journal of Innovative Research in Science, Engineering and Technology

(An ISO 3297: 2007 Certified Organization)

Vol. 5, Issue 9, September 2016

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5. ^ Ganguly, Debjani; Docker, John (2008), Rethinking Gandhi and Nonviolent Relationality: Global Perspectives, Routledge, pp. 4–, ISBN 978-1-134-07431-0 Quote: "... marks Gandhi as a hybrid cosmopolitan figure who transformed ... anti-colonial nationalist politics in the twentieth-century in ways that neither indigenous nor westernized Indian nationalists could."
6. ^ Parel, Anthony J (2015), Pax Gandhiana: The Political Philosophy of Mahatma Gandhi, Oxford University Press, pp. 202–, ISBN 978-0-19-049146-8 Quote: "Gandhi staked his reputation as an original political thinker on this specific issue. Hitherto, violence had been used in the name of political rights, such as in street riots, regicide, or armed revolutions. Gandhi believes there is a better way of securing political rights, that of nonviolence, and that this new way marks an advance in political ethics."
7. ^ Stein, Burton (2010), A History of India, John Wiley & Sons, pp. 289–, ISBN 978-1-4443-2351-1, Gandhi was the leading genius of the later, and ultimately successful, campaign for India's independence.
8. ^ McGregor, Ronald Stuart (1993). The Oxford Hindi-English Dictionary. Oxford University Press. p. 799. ISBN 978-0-19-864339-5. Retrieved 31 August 2013. Quote: (mahā- (S. "great, mighty, large, ..., eminent") + ātmā (S. "1. soul, spirit; the self, the individual; the mind, the heart; 2. the ultimate being."): "high-souled, of noble nature; a noble or venerable man."
9. ^ Gandhi, Rajmohan (2006). Gandhi: The Man, His People, and the Empire. p. 172. ISBN 978-0-520-25570-8. ...Kasturba would accompany Gandhi on his departure from Cape Town for England in July 1914 en route to India. ... In different South African towns (Pretoria, Cape Town, Bloemfontein, Johannesburg, and the Natal cities of Durban and Verulam), the struggle's martyrs were honoured and the Gandhi's bade farewell. Addresses in Durban and Verulam referred to Gandhi as a 'Mahatma', 'great soul'. He was seen as a great soul because he had taken up the poor's cause. The whites too said good things about Gandhi, who predicted a future for the Empire if it respected justice.
10. ^ Khan, Yasmin (2007). The Great Partition: The Making of India and Pakistan. Yale University Press. p. 18. ISBN 978-0-300-12078-3. Retrieved 1 September 2013. Quote: "the Muslim League had only caught on among South Asian Muslims during the Second World War. ... By the late 1940s, the League and the Congress had impressed in the British their own visions of a free future for Indian people. ... one, articulated by the Congress, rested on the idea of a united, plural India as a home for all Indians and the other, spelt out by the League, rested on the foundation of Muslim nationalism and the carving out of a separate Muslim homeland." (p. 18)
11. ^ Khan, Yasmin (2007). The Great Partition: The Making of India and Pakistan. Yale University Press. p. 1. ISBN 978-0-300-12078-3. Retrieved 1 September 2013. Quote: "South Asians learned that the British Indian Empire would be partitioned on 3 June 1947. They heard about it on the radio, from relations and friends, by reading newspapers and, later, through government pamphlets. Among a population of almost four hundred million, where the vast majority lived in the countryside, ..., it is hardly surprising that many ... did not hear the news for many weeks afterward. For some, the butchery and forced relocation of the summer months of 1947 may have been the first they know about the creation of the two new states rising from the fragmentary and terminally weakened British empire in India." (p. 1)
12. ^ Brown (1991), p. 380: "Despite and indeed because of his sense of helplessness Delhi was to be the scene of what he called his greatest fast. ... His decision was made suddenly, though after considerable thought – he gave no hint of it even to Nehru and Patel who were with him shortly before he announced his intention at a prayer-meeting on 12 January 1948. He said he would fast until communal peace was restored, real peace rather than the calm of a dead city imposed by police and troops. Patel and the government took the fast partly as condemnation of their decision to withhold a considerable cash sum still outstanding to Pakistan as a result of the allocation of undivided India's assets because the hostilities that had broken out in Kashmir; ... But even when the government agreed to pay out the cash, Gandhi would not break his fast: that he would only do after a large number of important politicians and leaders of communal bodies agreed to a joint plan for restoration of normal life in the city."

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Vol. 5, Issue 9, September 2016

13. ^ Talbot, Ian; Singh, Gurharpal (2009), The Partition of India, Cambridge University Press, pp. 118–119, ISBN 978-0-521-85661-4, It is now almost a cliché that the Partition transformed Delhi from a Mughal to a Punjabi city. The bitter experiences of the refugees encouraged them to support right-wing Hindu parties. ... Trouble began in September (1947) after the arrival from refugees from Pakistan who were determined on revenge and driving Muslims out of properties which they could then occupy. Gandhi in his prayer meetings in Birla House denounced the 'crooked and ungentlemanly' squeezing out of Muslims. Despite these exhortations, two-thirds of the city's Muslims were to eventually abandon India's capital.
14. ^ Cush, Denise; Robinson, Catherine; York, Michael (2008). Encyclopedia of Hinduism. Taylor & Francis. p. 544. ISBN 978-0-7007-1267-0. Archived from the original on 12 October 2013. Retrieved 31 August 2013. Quote: "The apotheosis of this contrast is the assassination of Gandhi in 1948 by a militant Nathuram Godse, on the basis of his 'weak' accommodationist approach towards the new state of Pakistan." (p. 544)
15. ^ "Gandhi not formally conferred 'Father of the Nation' title: Govt". The Indian Express. 11 July 2012. Archived from the original on 6 September 2014.
16. ^ "Constitution doesn't permit 'Father of the Nation' title: Government". The Times of India. 26 October 2012. Archived from the original on 7 January 2015.
17. ^ Nehru, Jawaharlal. An Autobiography. Bodley Head.
18. ^ McAllister, Pam (1982). Reweaving the Web of Life: Feminism and Nonviolence. New Society Publishers. p. 194. ISBN 978-0-86571-017-7. Retrieved 31 August 2013. Quote: "With love, Yours, Bapu (You closed with the term of endearment used by your close friends, the term you used with all the movement leaders, roughly meaning 'Papa')." Another letter written in 1940 shows similar tenderness and caring.
19. ^ Eck, Diana L. (2003). Encountering God: A Spiritual Journey from Bozeman to Banaras. Beacon Press. p. 210. ISBN 978-0-8070-7301-8. Archived from the original on 12 October 2013. Retrieved 31 August 2013. Quote: "... his niece Manu, who, like others called this immortal Gandhi 'Bapu,' meaning not 'father,' but the familiar, 'daddy.'" (p. 210)
20. ^ Todd, Anne M. (2012). Mohandas Gandhi. Infobase Publishing. p. 8. ISBN 978-1-4381-0662-5. The name Gandhi means "grocer", although Mohandas's father and grandfather were politicians not grocers.
21. ^ Gandhi, Rajmohan (2006) pp. 1–3.
22. ^ Guha, Ramachandra (15 October 2014). Gandhi before India. Penguin Books Limited. p. 42. ISBN 978-93-5118-322-8. The subcaste the Gandhis belonged to was known as Modh Bania, the prefix apparently referring to the town of Modhera, in Southern Gujarat
23. ^ Renard, John (1999). Responses to One Hundred and One Questions on Hinduism By John Renard. p. 139. ISBN 978-0-8091-3845-6. Retrieved 16 August 2015.