



MAHATMA GANDHI'S THOUGHTS IN MODERN TIMES

Dr. Urmila B. Bhalsod

Dept. of Philosophy (Assistant Professor)

Gujarat Arts and Science College,

Ahmedabad

Abstract: Mahatma Gandhi was a unique personality because his thoughts was not only in any one area but his thoughts was in multi dimensional and creative. Gandhiji is also relevant in modern times because his thoughts for non-violence, cleaning, self employment, equality, equal opportunity for all, social classifications are useful.

Keywords: Truth, Gram-swaraj, Non-violence, Employment, Sarvodaya

Introduction:

Acharya Kruplani says that to depict the picture of Gandhiji it would require pen of a mighty author, to know the unique individuality and to understand Gandhiji's ideology with reference to national and international political injustice and to fight against oppressions and tyranny to justify his unique and renovative style and procedure to fight for injustice it would require a great author poet to describe the said procedure and working style of Gandhiji.¹

Mahatma Gandhi was a unique and great philosopher (thinker) who possesses a life like a saint who remaining in the field of politics and social reformation. The literature creation of Mahatma Gandhi is very vast. His philosophical thoughts and life is acceptable and followable to all. In which the vital issues like truth, nonviolence and trusteeship principles are seen uniquely.²

Economic thoughts:

The Economic thoughts of Mahatma Gandhi are very important in today's context. He combined economic development with morality and truth and nonviolence has been made on the basis of economic thought. He dreamed self (individual) economy instead of materialistic economy. According to Ramashraya Ray, Gandhiji criticises economy of dead objects because he gives importance to physical happiness. Luxuries leads to down fall, leaving morality and individualism.³ Gandhiji was not an economist. He was only a thinker, but he always tried to build such a economy where human values should not be destroyed. The economic thoughts of Gandhiji were based on overall development ideology. As Gandhiji tried to give first priority of human values in social, philosophical and political ideas in the same way he also tried to maintain these values in the field of economic field.⁴

The study of Gandhian economy can not be attained leaving the human values if all the facets of human life be applied with same type of life values then only it is made single one if all the activities of man is not applied to his moral principles then result would be that the man would be broken from inside and subsequently the man would become anti social or oppose the social system.⁵ We see many disparities in our routine life. But old practices, traditions, customs have made our morality deaf not only that but honesty and integrity have been proved to be wrong (false). There's no place of economy in Gandhiji's life philosophy as accepted by Karl Marks economically ideology or economic classes or any well known economist's ideology. It is no value alternative.⁶

The economic activities in producing material products and its exchange and consumption has relationship with human economic activities. These activities are not for their existence but they are essential for their well being and progress. Man lives in community, All these activities have nothing do with a single individual. But they construct social relationships if we think, we find that all the wealth is created by the society. Gandhiji believes that any person living alone in a island namely (like) Robinson Cruzo, can not create wealth if he is rich or poor. Gandhiji believed the wealth created by the whole society should be equally distributed as per share of a person who produced it. If this

too impractical ideal then it should be equally distributed to all. He also tells us that “ The economic construction of the world not only of India should be such that everyone should get the supply of food and clothes sufficiently and lack of it or insufficiently should not be prevailed. Everyone should get work for his maintenance if we wish such condition in entire world then everyone should have means to produce food and necessities with himself.”⁷

The above idea of Gandhiji making the human needs to certain extent came from these thoughts the Greek Philosophers called it a fine life for his certain material things are essential. Besides the demand for excess of such material products puts man into bonds instead of making him happier and sometimes they become the cause of their miseries. Therefore man need to keep their requirements limited and do not let it cross the limits excessively and that is absolutely necessary. The person asking him that more needs is characteristic of progress was warned by Gandhiji, that more materials available doesn't mean that each person can get much food, milk, curd and clothes Enough materials should be available such sufficiently as man can get well educated, then only I can be satisfied, but more than digestible food be added to Stomach and more than necessary piling material articles in the house is unnecessary, I believe so. I don't like such things. Discussing about the world peace Gandhiji said until big countries don't believe in competition of human destruction and until they restrict their requirements and stop increasing their wealth, the idea of world peace dosen't seem possible once the said, “My effort is voluntary Simplicity, Poverty and to See the beauty in slow motion” I don't have greed for making more needs. These things kills our internal life.⁸ To establish peace in any nation it is necessary to bring radical changes in its Social and economical management. Any sort of exploitation can not bring progress to a country. The small Scale industries or units are convenient for implementation of true democracy. Big organization has tendency to crush Small groups. Because they insist on sticking rigid laws And tries to mould everyone into one stereotype System And they ultimately become dead, rigid and old enough.⁹

The experience of mankind (human race) witnesses, when collective life is centred in small units with simple unions then they seem to be more lively and diversified and more fruitful The beating is heard in small units only And live people's life is constructed there only. When big settlement comes into existence, life force and productivity are eliminated. Ancient Greece city states and Indians village democracies are the illustrations of overall development of the life.¹⁰

There are two ideologies seen in the world one thought wishes to distribute the world in cities, whereas the other thought pattern prefers the world to Settle in villages. The culture in villages and that of the cities are two different things one is depended on the machinery and industrialization and on the other hand second depends on cottage industries (handicrafts) The modern industrialized race makes us apart from villages and internally isolated That is why people migrate from villages to cities and settle there. Gandhiji informs us, “to serve the village means to establish self Government. (be independent) All other things are in vain¹¹ I have been telling that If villages are extinct then India will also extinct. The special task of it is for the world will also get extinct. The modern man is ready to accept Gandhiji as ideal but they are not ready to follow his path. They encourages big industries as well as small units. Inspired by Gandhian Pattern or his thoughts those who wants to establish industrial, progressive, scientific, democratic society they wants to establish socialism we must study Gandhiji's economic thoughts through the following given points and analyze the main economic thoughts of Gandhiji.

1. The objectives of Economics
2. To establish Socialistic society
3. Economic Planning
4. Agriculture and land reform
5. Village development
6. Industrialization
7. Planning for Social upliftment (Development)
8. Co-operation
9. To make form of industrialization
10. Socialistic approach
11. Importance of village industries and cottage industries
12. Development of Science and Technology
13. Mixed economy
14. Unemployment

The above mentioned varions types and besides them there are many more types of economical positions, which shows Gandhian economic ideology.¹² If the above mentioned points are evaluated properly then only the economical problems can be resolved.

Sarvodaya thought:

Gandhiji declared 'SARVODAYA' as best ideal religion for all and for that best word is used. He started thinking in the direction of the book 'Un to the cast' by John Raskin He translated that book in South Africa and wrote in “Indian opinion”. His widespread Religion Sentiments depicted in This subject in unparallel. It is necessary to keep villages alive to maintain the national economy. The person staying in village if gets his livelihood will not rush to cities and will not be dependent on others. The idea of village independence shows economic solution given by Gandhiji. Gandhiji shows, to his imagination, the personal living in village will not be rigid and will always be pure and

dynamic. Man will not spend his time in fifth, dark rooms and living like a beast. Both woman and man will live independent life and will be well equipped to face the world. Gandhiji showed the “Gram Swaraj” principles, some of them are as follows.

1. The most important factor of man full employment
2. Self help
3. Equality
4. Trusteeship
5. Decentralisation
6. National products
7. Self-reliance
8. Co-operation
9. Satyagraha
10. Equal status of all the religions
11. Panchayati Raj
12. Basic education ¹³

Conclusion:

If the above mentioned “Gram Swaraj” principles are followed we can fight all economic problems. Due To all these reasons, till this age Gandhiji is more acceptable and ultimately where he believed, if followed all well developed collectively. It is only possible when we spread the message of well being of all and happiness of all.

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