



Gandhi an Philosophy is More Relevant Todaythan Yesterday

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Abstract: *The human society is undergoing rapid transformation. It is anticipated that the rate of progress in scientific knowledge, as well as the breadth and depth of information at our disposal, will result in an improvement in the overall quality of life. Regrettably, we still face an overwhelming number of challenges on multiple fronts, including the social, economic, cultural, and political levels. India has a single point of reference to overcome its plethora of obstacles; he is the nation's founding father. While worldwide efforts are straining to achieve the Millennium Development Goals, India has this point of reference. The goal of this study is to establish whether or not Gandhiji's views are more relevant today than they were in the past, taking into account the increased severity of the difficulties that society is currently facing. It might be argued whether Mahatma Gandhi's principles are sound or not, whether they are eternal or not. To what extent his ideals are still followed and cherished by the majority of people, and whether or not all of the principles are still relevant in the modern world is also discussed.*

Keywords: *Non Violence, Sufficiency, Truth, Morality and Humanity etc*

1. INTRODUCTION

The term "Gandhism" refers to a collection of concepts that attempt to capture Mohandas Gandhi's motivations, objectives, and life's work. Truth, nonviolence, renunciation, humility, equanimity, and many other virtues make up the Gandhian Values. The concept of trusteeship, which Gandhi advocated, is still relevant in the modern world, as people indulge in wasteful behaviours that deplete natural resources while also leaving future generations in financial debt. Even as the years pass, the concepts that Gandhi advocated for continue to be relevant and have the potential to enlighten people all across the world. His uncomplicated upbringing, deep-seated beliefs, and profound understanding enabled him to topple the powerful British Empire. Through the application of his various ideas, he provides answers to problems pertaining to society, the economics, politics, and the human condition. These answers are based on the tenets of non-violence and the truth. Gandhiji founded his movement of Satyagraha on the fundamental foundations of truth and nonviolence. "An eye for an eye makes the whole world blind" (An eye for an eye makes the whole world blind)



these weapons turned out to be the most effective weaponry in destroying the empire. The harshness and insensitivity of the British people were on full display when they used excessive force on peaceful, relentless, and non-violent crowds. The approach was one that resonated well with the moral compass. It begins with the presumption that people, on the whole, have a morally superior nature.

The continued importance of these ideals cannot be called into doubt in a world where tanks and missiles are armed with nuclear weapons. They continue to serve as the foundation for Indian foreign policy, and you can see a mirror of them in our "no-first-use" provision when it comes to the nuclear arena. India is committed to maintaining its readiness in the face of growing threats to national security, but belligerence will not find support in the techniques it employs in international engagements. Even on a more intimate level, being truthful is the most pleasant experience for a person who is driven by their conscience, and it also ends up being the most rewarding experience in the long run. The slogan "Satyamev Jayate" was proven correct when the national flag was raised in 1947, ushering in a new day for the country.

RESEARCH OBJECTIVE

For the purpose of clarifying and analysing the relevance of Gandhian concepts to contemporary society.

2. METHODOLOGY

Ex-post facto analysis and in-depth investigation are both important components of the ongoing investigation. This means that the investigation is conducted using a way that is both observable and demonstrative. As a result, the investigation is dependent on a mix of necessary and optional sources. The optional data that was compiled from reliable sources, such as books and websites on the internet and paper pieces, as well as a variety of international journals and publications, was subjected to an investigation by means of a procedure that was characterised by a degree of subjectivity. In addition to that, the investigation is dependent on individual points of view.

3. DISCUSSION AND RESULT

The Gandhian strategy of nonviolent civil disobedience, known as Satyagraha, was successful not only because of its theory but also because of its timing. Gandhiji had an uncanny ability to gauge the sentiment of the country. This connection to the people was established as a result of his sincere care for the suffering of each individual, including labourers, farmers, workers, and students. Apathy has evolved into the single most damaging problem facing modern society. As we let ourselves become consumed by demanding workloads and packed schedules, we are diminishing our capacity to empathise with our fellow humans.

This sensitivity to the needs of all living things is central to the Gandhian philosophical tradition. Even when he was extremely busy dealing with broader national matters, he would still personally care to any injured sheep or goats on his farms. There are no valid reasons for humanity to continue to wait. This straightforward piece of wisdom from Gandhi needs to be internalised by the global community in order to effectively combat the myriad challenges facing modern society. By being aware of the "peer parai" and rising to the challenge, we can



positively impact the lives of the people and animals in our immediate vicinity with minimal effort and compassion. Successive mass activities prompted him to become the most followed mass leader shortly thereafter. Despite receiving considerable fame, he never lost his modesty. By undergoing strenuous fasts and subsisting mostly on fruits and nuts, he exemplified the practise of living in harmony with the natural world. "Simple living and exalted thought" was his personal credo. He believed in the powers of mother earth, but cautioned, "Earth has enough for everyone's needs, but not their greed."

The phrase "sustainable development" has emerged as the most important catchphrase for righting the wrongs we've done as a society as a result of the diminishing quality and quantity of available resources. The 'needs-based approach' that Gandhi advocated for forms the basis of this idea and its central tenet. If we had followed Mahatma's advice, we may have avoided the modern issues of food insecurity, declining soil quality, and the conservation of biodiversity. These problems could have been avoided.

Gandhiji was a great leader because he accepted the opinions of others while yet making judgments that were based on his vision. He promoted the fundamental principle of "Be the change that you want to see," which continues to govern the contemporary civic society. "Be the change that you want to see" His words emphasise a straightforward mindset that places value on the contributions of each and every individual. In this particular area, the global debate on development has been a resounding failure. The difficulties that exist in every community have multiplied manifold as a result of the promotion of standardised prescriptions for economic growth and the installation of models that ignore ecological diversity.

The exploitation of indigenous knowledge and traditional homemade solutions is required for the development of several infrastructures, including sanitation, security, literacy, and infrastructural development. Gandhiji placed a high emphasis on the knowledge that could be found at the grassroots level and actively promoted the emancipation of the most powerless. His view that democratic decentralisation can foster the growth of self-sufficient communities within rural areas gave rise to the concept of "village republics."

However, despite the fact that the Gandhian concept has been institutionalised in the form of Panchayati Raj Institutions, these institutions still lack energy. Panchayati Raj has the potential to be a successful model for bringing development to rural areas and providing solutions to the challenges faced by the rural masses; however, this potential can only be realised if political will and knowledgeable individuals are present. Even if urbanisation is occurring at a rapid rate, the rise of India's rural areas is what still defines the growth of our nation.

The growth story of India is also characterised by tremendous disparities, which are exacerbated by the emergence of casteism and communalism, as well as hatred and division. Gandhiji was able to identify the source of the issue that was producing division by focusing on the phenomenon's origins. He advocated the caste system because he believed it was the most effective means of achieving the division of labour and, therefore, social efficiency. The chasms widened to insurmountable levels as a result of our attitude of not recognising and honouring every labour. Caste divisions have widened over time and have reached virulent forms with "honour killings" and "mass murders," leaving behind the noble origins portrayed by Mahatma. Eshwar - Allah tero naam Sabko sanmati de Bhagwan: The Mahatma's favourite bhajan exposes another plain piece of information in which he placed his trust. His view of secularism was founded on the notion of respecting each individual's free will, and he was a



driving force behind the Hindu-Muslim Unity movement. The only things that can support the emergence of communal riots, which periodically occur and destroy the social fabric, are ignorance and narrow-mindedness.

The fact that the challenges facing society have grown to such proportions makes Gandhiji's teachings more pertinent than ever before. His emphasis on 'Charkha-Khadi' was just his way of encouraging indigenous industries and skill sets, which was a basic but effective strategy. In spite of the fact that we are increasing the volume of trade we carry out, a significant proportion of our population is still unable to escape the cycle of poverty and joblessness.

The only method that can permanently free people from the shackles of poverty is to educate them in marketable skills and show them how to turn those skills into opportunities for self-employment. It is important to reignite the 'swadeshi' spirit so that it can compete successfully against the difficulties posed by multinational corporations. It would be beneficial to increase the number of indigenous product clusters that are supported as small and cottage enterprises by utilising microfinance. In addition to providing employment possibilities in rural areas, manufacturing facilities should adopt Gandhiji's concept of "trusteeship" by providing appropriate social security benefits for workers. Their expanding participation in societal issues ought to motivate them to engage in charitable work and live up to the expectations placed on them by their respective corporations.

As every sector of society works toward the common goal of constructing a more inclusive India, the contribution of women should demonstrate the expansion of opportunities. The passage of the women's reservation bill into law is a significant advance in the movement to grant women more legal rights and autonomy. The consequences ought to trickle down to the grassroots level by making sure that education is provided for the girl child. Since an educated girl is more likely to pass on the benefits of her education to others in a variety of contexts, the Gandhian ideal of education placed a premium on the education of girls.

The Mahatma promoted a simple way of life, yet inside that simple way of life were a set of profoundly wise ideas. Despite the fact that they may appear insignificant and impracticable, the fact that we have gone from these essential principles has been the root cause of many of our troubles. The return of Gandhigiri in each of our lives is vitally essential. It is just necessary for us to take a second look and search for the basic human decency that had become buried deep within each of us. It's probable that analysing these notions will be tough due to the fact that people desire immediate results and lack the patience to wait due to the time constraints of fast-paced games. However, they provide a long-term solution that provides illumination and satisfaction. Even at the policy level, a re-examination of fundamental Gandhian ideals should reorient our efforts to bring inclusive growth and smiles to the faces of millions.

4. CONCLUSION

Gandhiji's political achievements led to our independence, but it is his beliefs that continue to enlighten not only India but also the rest of the globe even after all these years have passed. Therefore, in order to have a happy, wealthy, healthy, peaceful, and sustainable future, each and every person ought to embrace the core beliefs that Gandhi espoused in their day-to-day lives. Because modern society is seeing a decline in the ideals that it formerly upheld, the ethical and behavioral aspects of Gandhianism are more important than ever. In today's consumerist society, when the need to succeed and amass more wealth is the primary



motivator, the Gandhian virtue of self-control is more important than ever. People nowadays have become so desensitized to society's standards that they have no compunction about taking another person's life in order to fulfil their own requirements. One of the major tenets of Gandhian thought is respect for women; however women are subjected to higher levels of violence and subjugation in today's society than ever before.

The globe is witnessing this phenomenon. The Gandhian dream of a safe country requires the protection of women, which can be achieved through the development of the virtue of self-control. The list of moral qualities that Gandhiji possessed is expanded to include things like punctuality, duty-boundness, and honesty, among other things, and all of these things have to be the essence of administration in order to have good governance and perfect service delivery to the last person standing in the queue, as Gandhiji's antodaya philosophy proposes. Both Gandhiji and Gandhianism constantly represent something greater than what is currently known about them.

The political achievements made by Gandhiji allowed us to gain our independence, but his philosophies continue to enlighten not only India but also the rest of the world even after so many years have passed. It's possible that Rabindranath Tagore, winner of the Nobel Prize in Literature, was aware of this at the time, and that's why he referred to Gandhiji as Mahatma. Therefore, in order to have a happy, wealthy, healthy, peaceful, and sustainable future, each and every person ought to embrace the core beliefs that Gandhi espoused in their day-to-day lives.

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personalities and eminent authors about their views on Gandhi, Gandhi's works, Gandhian philosophy and its relevance today.

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