

## **AN ANALYSIS OF GANDHIAN OUTLOOK**

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**Abstract:** - *Gandhism is not a set of doctrine or dogmas, rules or regulations, injunctions, inhabitations, but it is a way of life. Therefore, there is no such thing as Gandhism. It is only a Gandhian way and Outlook. A number of factors were responsible for the background of Gandhian Outlook. To him religion and politics are not apart from each other. He was an amalgam of mystic and pragmatist. Though Gandhi wanted or inclined towards philosophical anarchism, he was never dogmatic about it.*

**Key Words:** - *Doctrine, Satyagra, Ahinsa, Moksha, Trusteeship, Hartal,*

Gandhi was not an inspired political philosopher destined to propound a new Political Philosophy contemplating the world in the light of his creative vision. He only practiced old philosophy. His mission was to purify politics to rekindle love in the human breast to rehabilitate the freedom of man and teach to dignity of labour. Thus Gandhism is not a set of doctrine or dogmas, rules or regulations, injunctions, inhabitations, but it is a way of life. (Dr. Sitara Mayya) it offers ancient solutions for modern problems. The term ism indicates only distinctive doctrine. Gandhiji never claimed finality of his opinion. He was always experimenting with truth. He styled his activities as a search for or experiments with truth. (Kripalani) \* No theory guided his action or thoughts. He himself in 1936 told the members of Gandhi Sangh at Saoli "there is no such thing as Gandhism and I don't want to leave any sect after me". Because truth and non violence are as old as hills, he himself confessed, there is nothing to teach the world.

Therefore, there is no such thing as Gandhism. It is only a Gandhian way and Outlook. To him truth and nonviolence are cardinal principles and he based all transaction on these two principles. His originality lies in the application of these two principles in large scale. Previously, these two principal had been apply in individual cases to mould personal life and acts. But to Gandhiji, to separate individual and Society, was to do violence to both. To him, both act and react upon each other & have to be raised simultaneously.

Soon after the conclusion of the Gandhi- Indian Pact, Gandhi at Karachi made a reference 'Gandhi may die but Gandhism will live forever'. Thus Gandhiji summarised his philosophy of truth and nonviolence. Here, he means to keep the torch of truth and nonviolence burning forever and glowing the path of true Satyagra his to the goal of independence. There is no fixity of his modes office, of his thought and action. Even his closest associates could not make any positive forecast of how he would act in particular

circumstances. He himself admitted that his ahimsa might be applied differently in different circumstances and different situations. Gandhiji simply indicated the direction without trying to fill it. His followers filled the details and made it rigid and extreme. In fact Gandhiji condemned extremism.

### **Sources of Gandhian Outlook**

A number of factors were responsible for the background of Gandhian Outlook. In the first place Bhagavad Gita Ranks foremost in moulding the Gandhian way of life. Gita made him pre-eminently a man of action struggling long hours without passive results. Thus he became the ideal man of Geeta.

The second source is his faith in *Ahimsa* which was both Heritages dairy and environmental. Jainism coloured his thoughts and shape his actions. The influence of Buddhism was in no way a less. He affected the sign and art of ahimsa and extended its scope to all activities in life.

Thirdly John Ruskin shape Gandhiji's views. In 1946 Gandhiji said 'that book marks the turning point in my life. He learnt three things from this book

- That economy is good which is conducive to the good of all.
- All have the right to earn livelihood for their work.
- The life of labour that is the life of the tiller and craftsman is worth living.

Some think that the idea of civil disobedience watch borrowed by Gandhiji from Thoreau. Gandhiji admitted that Thoreau left a deep impression on him. J.J Doke calls Gandhiji as the disciple of Tolstoy. Gandhi himself admitted the fact that he considered himself the devoted of Tolstoy. Tolstoy's philosophy is called the Christian anarchism. It was the application of teaching of the Sermon on the Mount.

### **Religion and politics**

To him religion and politics are not apart from each other. Gandhiji religion made him political and his politics was religion. He said there is no politics devoid of religion. Politics without religion is a deep trap, for it kills the soul of man. He said that he was essentially a religious man in quest of Moksha—redemption and emancipation of the soul from the clutches of Maya. But emancipation to Gandhi did not signify isolation. It did not mean the negation and repudiation of the claims of the society and the human kind. By religion Gandhi did not mean any particular creed. He believed in all pervading god. His God was truth, his truth was knowledge and where there was knowledge there was bliss. He did not merely say that god is truth and truth is God, but he was speaking after truth love and God where synonyms to him. In the absence of Ahimsa it is impossible to find and to seek truth. Thus Gandhi's God and religion was "thing of the heart". Gandhi wanted to purify hearts and got ready for action and service of mankind in removing inequality and injustice. Gandhi believes in the order moral government of the universe. His mission was to moralise man and Society. Politics was unavoidable evil for him. By introducing religion politics can be purified and moralised. Gandhi says, 'Let me explain what I mean by religion. It is not the Hindu religion<.but the religion which transcends Hinduism, which changes one's very nature, which binds one indissolubly to the truth within and whichever purifies. It is the permanent element in human nature which counts no cost too great in order to find full expression and which leaves the soul utterly restless until it has found itself, known its maker and

appreciated the true correspondence between the Maker and itself.'<sup>3</sup> To him, "Even as a tree has a single trunk, but many branches and leaves, so there is one true and perfect Religion, but it becomes many, as it passes through the human medium."<sup>4</sup>

### **Gandhian Outlook**

His outlook was born of practical politics first in South Africa, and later in India. He was not a philosopher in short sense of the world. He mingled with the people and fought for the social economic and political emancipation. His life was a war against evil. Society is Gandhi's Temple and service is his soul form of worship. Humanity is his single passion.

In his attempt to realise abetter ordering of human society Gandhi devised amoral strategy the method regulating on non violent lines. He is insisted group life in political, economic, national and International aspects. As to avoid the existing chaos, he wanted to ooh moralise group and political life to proceed further he wanted the individual moral regeneration Gandhi Swaraj was concern with the individual inner freedom as well as external freedom simultaneously hi contemplated the Reform of individual and Society

### **Gandhian technique**

Gandhi proscribes certain principles like truth, non violence scrupulous regard for means. These principles are interrelated and accordingly supplementary and complementary. Moral means must be adopted to achieve desirable results. Gandhi rejects the maxim, the end justifies the means. To him both are convertible terms. He compared means to seeds, and the end to tree. In fact means are everything to him.

Gandhi wanted to remove evil by truth and nonviolence or Satyagraha. Satyagraha is not an abstract philosophy but a philosophy in action. it is an expression of ahimsa on non violence. It is the weapon of the strongest and the bravest. Gandhi calls it the soul force or the love force. It is like a coin, on the one side it represents ahimsa and on the reverse it represents truth.

### **The technique of Satyagraha**

Satyagraha as a corporate action main takes the following forms- non cooperation, civil disobedience, fasting and Strike. Oppression or exploitation is possible by Corporation willing for forced through impurity, ignorance or fear. Oppression and exploitation can be resisted by Non-Cooperation to the government, in which case that particular system collapses. Non-Cooperation involves the nonviolent methods like *Hartal*, social ostracism picketing. Civil disobedience is the extreme form of non cooperation. Gandhiji called it a complete effective bloodless substitute of armed revolt. He defines it as the 'branch immoral statutory enactments'. Lastly Gandhiji wanted that the Strikers should learn some manual crafts so that they might not depend upon the strike fund.

To meet fourth aggression by Satyagraha, Gandhi wanted to yield possession but non corporate with aggressors. Similar advice he has given to the poles, English and the victims of aggression.

### **Fear of the state activity**

Gandhiji did not make any direct suggestion as to the nature of nonviolent state, for he was more concerned with the immediate rather than future i.e. to free India from British imperialistic yoke. He never contemplated the nature of non violence state but his Hind

Swaraj and many other stray passages speeches and statements provide some material about the social order.

Gandhiji is often described as a philosophic anarchist. He rejected state and any of its forms. State represents violence in concentrated and organised form. Consequently exploitation follows the violence although a state may be democratic. The individual has a soul and the state is a soulless mechanism. The ideal state according to Gandhiji is the stateless democracy where voluntary co-operation and peaceful existence are chief characteristics. In such a society, everyone is his ruler and he is no hindrance to his fellow neighbours

But Gandhiji admitted that this ideal state is unrealizable, for government cannot exist entirely non evident. He himself said that I don't conceive of such a golden age. But I do believe in the possibility of a predominantly non violent state and I am working for it. Predominantly nonviolent state is our attainable middle ideal. The character of the state it depends upon the means perceived to get political power- either nonviolent or violent. Gandhiji's techniques of Satyagraha pave the way for genuine democracy, where exploitation and coercion exist to its minimum.

The predominantly non violent state will be internally free and externally equal. the state shall not subordinate to the external agency and its people without any barriers of cast and creed colour and sex will participate in its governance.

To him state is means and not an end. State exists due to the imperfection of man. people should resort to Satyagraha when the state misuses its power. When the state is means it is a service state and there is the possibility of moral perfection.

Gandhiji entrusts minimum of functions to the state self government. He meant less of government control. For certain thing government control is necessary. Similarly, there are other numerous things which do not depend upon political power. a government is truly democratic where it runs smoothly and effectively with little of state control. This is only possible by decentralization of authority. He also advocated for the self sufficient and autonomous rural communities.

Gandhiji was an equalitarian through and throughout he did not mean absolute equality but approximate equality. He wanted the institution of Trusteeship, both in land and industry. he wanted that the landlord and capitalist should be the trustees of the peasants and workers in order to secure equality. But he never advocated class antagonism. He wanted class collaboration and class coordination as the first and firm step towards classless democracy. The peasants and workers will resort to non cooperation to remove the conditions of exploitation and the landlords and capitalists work as trustees. Gandhiji wanted and favoured state ownership of industries if workers and capitalists do not work as mutual trustees. The state ownership should be aim at the benefit of humanity rather than profit. He never favoured centralisation and large scale production. Individual has a soul whereas state is soulless machine, so he preferred mutual Trusteeship of individuals rather than ownership of the state.

Gandhiji primarily was not even a political thinker or a political agitator. He was a religious minded man. He was an amalgam of mystic and pragmatist. Though Gandhi wanted or inclined towards philosophical anarchism, he was never dogmatic about it.

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