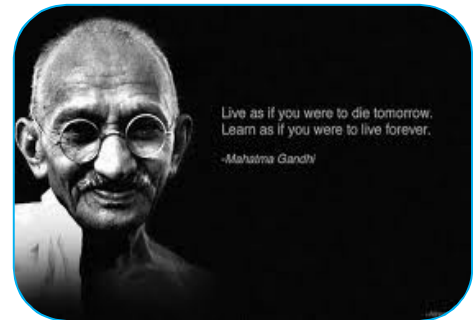## GANDHIJI SOCIAL AND POLITICAL PHILOSOPHY

Meti Gurulingappa
Assistant Professor in Political Science,
MJP Arts Degree Collage, Shaha Bazar Naka, Kalaburagi.

ABSTRACT:

Mahatma Gandhi's political and social philosophy originated on truth, non-violence, and self-rule, advocating for a society built on ethical principles and social justice. His key ideas included Satyagraha (truth force), Ahimsa (non-violence), Swaraj (self-rule), and Sarvodaya (welfare of all). He believed in decentralized power, emphasizing village self-governance and the importance of individual freedom and initiative. Mahatma Gandhi said, Gopal Krishna Gokhale was his political Guru and a true servant of India. Gokhale's motto was to spiritualize the public life. His noble dream was the Servants of India Society, which he founded.

KEYWORDS: *political and social philosophy , ethical principles and social justice. .*

INTRODUCTION

Assuming leadership of the Indian National Congress in 1921, Gandhi led nationwide campaigns for easing poverty, expanding women's rights, building religious and ethnic amity, ending untouchability, and, above all, achieving swaraj or self-rule. First, one should acknowledge and accept the truth that people are different at all levels ("truth"). Second, one should never resort to violence to settle inherent differences between human beings at any level: from between two people to two nations to two races or two religions ("non-violence").

THE OBJECTIVES OF THE STUDY;

The objectives of the present study are to know the political and social philosophy of Gandhiji has helped the Indians to enrich their progress and development of nation and the to get the freedom from the Britishers. How his Sarvoday concept has been backbone for the development of the society on the social justice. And yet the same time his political ideology has boosted the freedom movement of India to become a common mass movement of the time,

CONCEPT OF PHILOSOPHY

Social and Political Philosophy is anotmative pursuit, related to Ethics. Where Ethics focuses on moral value of an individual's actions, Social and Political Philosophy is interested in values related to groups of individuals, — a community, society, or nation. Social Philosophy is defined as a belief system that emphasizes the application of scientific principles to address societal issues, challenging traditional views of human nature and advocating for cooperation, equality, and active participation in community life.

_____

POLITICAL PHILOSOPHY

In the political sphere, he favoured curtailment of authority of the state and grant of motr autonomy to the village community. According to Gandhi society based on non-violence can only consist of groups settled in villages in which voluntary co-operation is the condition of dignified and peaceful existence. He believed in the power of non-violence as a means to resist oppression and injustice. He practiced nonviolence in thought, word, and deed, emphasizing compassion and non-harming towards all living beings. Truth (Satyagraha): Satyagraha, which means "truth force" or "soul force," is closely tied to nonviolence.

Political theory (also commonly called political philosophy) is one of the four major subfields of political science, and it is different from the other subfields in important respects. Political theory asks the "big questions" of political life, such as: What is justice. Gandhian Nationalism refers to the form of nationalism advocated by Mahatma Gandhi, which emphasized the values of truth (Satya), non-violence (Ahimsa), and inclusivity in the struggle for India's independence.

Gandhian philosophy, with its core principles of nonviolence (Ahimsa), truth (Satya), and self-reliance (Swadeshi), offers a unique framework for social work. It emphasizes individual transformation, community development, and social justice, aiming to uplift the most vulnerable through ethical and sustainable means.

SOCAL AND POLITICAL PHILOSOPHY OF GANDHIJI

Ahimsa (Nonviolence): This principle extends beyond physical harm to encompass emotional and psychological well-being, promoting respect for all beings and peaceful conflict resolution. In social work, it translates to a commitment to non-harmful practices and a focus on creating a safe and respectful environment for all.

Satya (Truth): Truthfulness is central to Gandhi's philosophy, encompassing honesty, integrity, and a commitment to uncovering and acting upon truth. In social work, this relates to transparency, ethical practice, and a dedication to truth-seeking in addressing social problems.

Swadeshi (Self-Reliance): This concept emphasizes local resources, community-based solutions, and empowering individuals and communities to take ownership of their development. Social workers can utilize this principle by promoting local initiatives, fostering self-sufficiency, and encouraging community participation in problem-solving.

Sarvodaya (Welfare of All): Gandhi's vision for society was based on the principle of Sarvodaya, meaning the upliftment of all, with a particular focus on the most marginalized (Antyodaya). Social workers can apply this principle by prioritizing the needs of the most vulnerable and advocating for social justice and equality.

Satyagraha (Truth Force): This involves nonviolent resistance and civil disobedience to challenge injustice and bring about social change. Social workers can learn from Satyagraha by promoting peaceful advocacy, community mobilization, and constructive engagement with systems of power to address social problems.

Constructive Program: Gandhi's constructive program involved a range of activities aimed at building self-reliant communities, such as promoting education, sanitation, and economic development. Social workers can utilize these programs as models for community development and empowerment.

Individual Transformation: Gandhi believed that individual transformation is essential for societal change. Social work, in a Gandhian perspective, emphasizes the importance of personal growth, ethical conduct, and spiritual development for social workers and those they serve.

Social Justice: Gandhian principles align strongly with the social work commitment to social justice and human rights, emphasizing equality, dignity, and empowerment for all.

Community Development: Gandhi's focus on rural development and self-reliance provides a framework for community-based social work practice, emphasizing local solutions and participation.

Nonviolence: The principle of Ahimsa is particularly relevant in addressing conflict, promoting peace, and advocating for non-violent approaches to social change.

_____

_____

Ethics: Gandhian ethics, with its emphasis on truth, honesty, and integrity, provides a strong foundation for professional social work practice.

Truth and Non-violence: These were the twin cardinal principles of Gandhi's thought, with truth encompassing both relative truthfulness and the ultimate reality, and non-violence extending to thought, word, and deed.

Satyagraha: Gandhi's method of nonviolent resistance, involving the use of soul-force against injustice and oppression.

Swaraj: Self-rule, not just political independence but also individual self-control and responsibility.

Sarvodaya: The upliftment of all, encompassing social and economic justice, and the well-being of every individual.

Decentralization: Gandhi advocated for a decentralized political and economic system with power vested in local communities, particularly Panchayats, to ensure greater participation and individual freedom.

Trusteeship: A socio-economic philosophy where the wealthy would hold their assets in trust for the benefit of society.

Swadeshi: Emphasis on local production and self-reliance, promoting indigenous industries and discouraging dependence on foreign goods.

Social Reform: Gandhi worked for the eradication of social evils like untouchability and the upliftment of women.

Decentralization: Gandhi advocated for village-centric development, promoting self-governance and local control over resources.

Self-Sufficiency (Swadeshi): Emphasizing local production and consumption to reduce dependence on external forces.

Trusteeship: Encouraging the wealthy and powerful to act as custodians of resources, sharing them for the benefit of all.

Dignity of Labor: All work is valued, and everyone should contribute to society through physical labor.

Constructive Program: A wide range of activities aimed at building a new social order, including promoting education, hygiene, and cottage industries.

Equality: Striving for social justice and the elimination of exploitation and discrimination.

Village-centric development: Focusing on the needs and potential of rural communities.

People's participation: Actively involving individuals and communities in the process of change.

Emphasis on moral and spiritual development: Recognizing the importance of inner transformation alongside social and economic progress.

Rejection of violence: Believing that lasting change can only be achieved through peaceful means.

Education for all: Promoting education that develops both the mind and body, and empowers individuals to contribute to society.

TYPES OF GANDHIAN SOCIAL ACTION:

Militant non-violent tradition: Involves strong resistance against injustice through non-violent means, such as civil disobedience.

Gentle non-violent tradition: Focuses on building alternative institutions and promoting positive social change through constructive work.

Citizenship model of constructive work: Emphasizes active participation in community development and social service.

GANDHIAN SOCIAL ACTION:

Temple entry movements: Fighting against caste discrimination and promoting the rights of marginalized communities to access religious spaces.

Khadi and village industries: Promoting local production and self-reliance through the use of traditional crafts and skills.

_____

_____

Education initiatives: Establishing schools and educational programs that focus on holistic development.

Protests and Satyagraha: Using non-violent resistance to challenge unjust laws and policies.

CONCLUSION

Gandhian Nationalism is a distinct approach to Indian nationalism introduced by Mahatma Gandhi. It emphasises inclusivity, nonviolence, and the values of ancient Indian civilisation. Its significance lies in how it mobilised the masses across diverse communities and classes, transforming the Indian freedom movement into a prevalent and moral struggle for independence. This article aims to study in detail the characteristics, strategies, and impact of Gandhian Nationalism on India's journey toward independence.

Gandhi's vision extended beyond political independence, encompassing a holistic transformation of society based on ethical and moral principles. He believed that a just and equitable society could only be achieved through the practice of truth, non-violence, and the empowerment of individuals and communities. He focuses on living a philosophy of Satya and ahimsa. Gandhi's primary concern is with developing moral character and practice and with ethics as first philosophy. This is different not only from the history of Western philosophy, but also from traditional Indian philosophy. In essence, Gandhian philosophy offers a holistic and ethical approach to social work, emphasizing individual transformation, community empowerment, and social justice through non-violent means. It provides a framework for social workers to address social problems while upholding the dignity and rights of all individuals.

REFERENCES;

1. Danielson, Leilah C. "'In My Extremity I Turned to Gandhi': American Pacifists, Christianity, and Gandhian Nonviolence, 1915–1941". *Church History* 72.2 (2003):
2. Kishwar, Madhu. "Gandhi on Women." *Economic and Political Weekly* 20, no. 41 (1985):
3. Ahmed, Talat (2018). *Mohandas Gandhi: Experiments in Civil Disobedience*.
4. Brown, Judith M. (2004). "Gandhi, Mohandas Karamchand [Mahatma Gandhi] (1869–1948)", *Oxford Dictionary of National Biography*, Oxford University Press
5. Bondurant, Joan V. (1958), Conquest of Violence: The Gandian Philosophy of Conflict, Princeton, Princeton University Press.
6. Chandra, Bipan, Mridula Mukherjee, Aditya Mukherjee, K.N. Panikkar and Sucheta Mahajan. (1998), India's Struggle for Independence, New Delhi, Viking.
7. Parekh, Bhiku. (1997), Gandhi, Oxford, Oxford University Press.
8. Tarchek, Ronald. (2000), Gandhi: Struggling for Autonomy, New Delhi, Vistaar.
9. Hardiman, David. (2003), Gandhi in His Time and Ours, New Delhi, Permanent Black
10. Mehta, V.R. (1992), Foundations of Indian Political Thought, New Delhi, Manohar.
11. Mukherjee, Rudrangshu (ed.). (1993), Gandhi: Reader, New Delhi, Penguin.
12. Parel, Anthony (ed.). (1997), Gandhi, Hind Swaraj and Other Writings, Cambridge, Cambridge University Press.
13. Parel, Anthony (ed.). (2000), Gandhi, Freedom and Self Rule, New Delhi, Vistaar.

_____