

**UGC – Minor Research Project
Executive Summary of the Final Report**

On

**RELEVANCE OF MAHATMA GANDHI'S PHILOSOPHY AND
INDIAN DEMOCRACY: A COMPARATIVE STUDY**

Submitted by

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RELEVANCE OF MAHATMA GANDHI'S PHILOSOPHY AND INDIAN DEMOCRACY: A COMPARATIVE STUDY

I. INTRODUCTION

Mahatma Gandhi popularly known as 'Father of the Nation' was one of the prime charismatic Indian leaders who fought for the freedom of the country. He was an issue based practical fighter, today his life is looking like a legend or philosophy. Hence, if philosophy is wisdom, Mahatma Gandhi was among our foremost philosophers. He had the wisdom of Socrates, the humility of St. Francis of Assisi, the mass appeal of Lenin, the saintliness of the ancient Indian rishis and the profound love of humanity of the Buddha. He was a revolutionary who was committed to the overthrow of all forms of tyranny and social injustice, but who never bore ill will towards anyone; that led a mighty movement against British imperialism, but never allowed the movement to be accompanied by hatred, rancour or resentment against Englishmen. He was not an intellectual in the conventional sense of the term. He was not an academic philosopher propounding his philosophy in a precise, dry and formal manner. It would not be difficult to find inconsistencies and contradictions in some of his statements. He was supremely consistent in his devotion to truth. He was like the ancient sages, an earnest seeker of truth, a spiritual explorer or a scientist experimenting all his life to discover truth, and apply it to the practical problems facing man¹. He introduced and followed a way to get the justice from governments' i.e. Satyagraha.

Satyagraha is also one way of eliminating injustice and oppression. The other way is to create a social order in which all forms of exploitation may disappear and the need for Satyagraha or for the employment of force may be obviated. Such a social order implies a world government, democratically elected, a democratic national State, socialist economy and decentralisation of power².

The world government would establish the rule of law among nations and exploit world resources on a scientific basis for the benefit of the human race as a

whole. It would have some force at its disposal to deal with any act of aggression or with a recalcitrant nation. Nobody can object to the use of this force because it will always be employed to uphold the rule of law. The democratic State will look after a people's internal affairs and maintain the police to crush anti-social forces. Obviously, there is nothing wrong with the use of force by a duly constituted, public-spirited authority, in defence of the rule of law³. This force would be very sparingly used because caused of social tension and social conflicts are very few where every citizen is guaranteed the basic conditions of good life and disparities in the standards of living are not very marked. He was a decentralist who wanted all political and economic power to be decentralised so that the people might really feel free and not slaves of a centralised authority. Gandhiji advocated village autonomy, each village more or less, autonomous and self-governing through panchayats, and a loose federation of villages for the satisfaction of common needs. As spiritualist, he urged social reform, not through legislation but through self-discipline, moral restraint and persuasion. Gandhiji had no love for capitalism. Its acquisitive nature, its stress on self-interest, its exploitation of the poor was all repugnant to him. He did not, however, want to abolish capitalism by law, but to transform it by moral force, by appealing to the rich to act as trustees of the national wealth.

Mahatma Gandhi was thoroughly dissatisfied with the present economic system and the growing trend towards materialism. He was against the modern craze for multiplicity of wants and ostentatious living, and against ever-increasing mechanisation of production and huge industrial combines relentlessly expanding their operations and pushing out small producers. He favoured simple and noble living, production through cottage and small-scale industries, village self-sufficiency, manual labour and self-help. He wanted everyone to be employed and assured of the basic conditions of good life, such as food, clothing and shelter. He was not opposed to the employment of machinery, but he wanted machines to serve man, not to enslave him⁴.

Gandhi was a great champion of individual freedom, but while he conceded to the individual certain fundamental rights, he laid equal stress, if not more, on duties.

Gandhiji was no individualist as the term is ordinarily understood a man impelled by self-interest, working for self-aggrandizement and conceding to society the minimum right to regulate his conduct. He was an advocate of individualism in the moral and spiritual sense of the term in the sense of man whose nature made him an end in himself, who needed freedom to develop his moral nature and contribute to the enrichment of the corporate life of the community and who was always God-conscious, bound in his actions by Dharma. This moral lag expresses itself in man's inordinate love of wealth and power. The profit-motive which lies at the root of capitalism has blinded him to the ideal of service. Love of power has been one of the most important causes of war and its increasing destructiveness.

Obviously democracy cannot go hand in hand with capitalism and war preparations. The latter require a high degree of total and centralised control and it is, indeed, no wonder that most of the 'civilized' States are today tamely submitting to the tyranny of dictators of one kind or another. Nationalization of conscience and regimentation of intellect are fast becoming ordinary features of life in the modern State. This blind worship of wealth and violence cannot go on indefinitely without the human race relapsing into savagery. At any level of collective action, the degree of freedom realized is a function both of confident self-rule and non-violent co-operation with other communities and associations. Gandhi held that there was a subtle interconnection between the swaraj or self-government realized by any political community and the swaraj of the individuals who emerge as moral leaders and social reformers. Since individual human beings alone are moral agents capable of exercising truth-force, all notions of collective swaraj are derivative and reflect the sum totals of individual growth. Collective authorities and agencies can neither confer swaraj upon awakened individuals, nor withhold it from them. Nor can they legitimately claim to dictate its meaning and content. Yet social and political institutions can create a climate within which individuals may promote their own realization of swaraj⁵.

Swaraj its fullest sense is perfect freedom from all bondage and, for Gandhi; it could be equated with moksha or liberation. But, like that knowledge which can be

gained even as one becomes increasingly aware of the scope of one's ignorance, swaraj is attainable by degrees so long as its achievements are measured honestly against ideals. This is possible because swaraj on the individual level involves perforce self-awareness and conscious choice. Only fearlessness permits the satyagrahi to substitute intelligent and responsible choice for the illusion of choosing, to become actor rather than reactor. 'Swaraj', Gandhi once wrote, 'is the abandonment of the fear of death'. Swaraj is vitally connected with the capacity for dispassionate self-assessment, ceaseless self-purification, continuous self-restraint, progressive self-realization, and growing swadeshi or self-reliance. Gandhi's metaphysical presuppositions, together with his long experience amongst unlettered peasants, convinced him that moral advancement and social rejuvenation are interdependent, and that individual and national evolution could be furthered simultaneously.

Owing to the necessary connection between individual and national swaraj, self-rule is incompatible with every form of exploitation. For Gandhi, common sense dictated that 'when you demand swaraj, you do not want swaraj for yourself alone, but for your neighbour, too'. Swaraj which is the hallmark of the free individual is the basis for communitarian swaraj, which in turn lays the foundation for national swaraj, which could, in its turn, in a world dedicated to satya and ahimsa, become the basis of global swaraj, a universal Ramarajya or golden age. Whilst there is a logical order of priority within the process of attaining swaraj, the inherent exploitation of dependence within a pyramidal hierarchy can be countered by the increased interdependence generated through swadeshi. Since self-rule suggests self-reliance, each unit in this expanding circle must stand on its own moral worth and lend strength to the others. The vampirical spectre of centralized government must give way to a decentralized confederation of village republics.

In this structure composed of innumerable villages, there will be ever-widening, never-ascending circles. Life will not be a pyramid with the apex sustained by the bottom. But it will be an oceanic circle whose centre will be the individual always ready to perish for the village, the latter ready to perish for the circle of villages, till at

last the whole becomes one life composed of individuals, never aggressive in their arrogance but ever humble, sharing the majesty of the oceanic circle of which they are integral units. Therefore the outermost circumference will not wield power to crush the inner circle but will give strength to all within and derive its own strength from it. I may be taunted with the retort that this is all Utopian and, therefore, not worth a single thought. If Euclid's point, though incapable of being drawn by human agency, has an imperishable value, my picture has its own for mankind to live. Let India live for this true picture, though never realization in its completeness.

Gandhi viewed the struggle for independence, or national swaraj, from the broader perspective of ideal swaraj. He was hardly interested in independence for its own sake. Only through national self-rule, he believed, India could become an active champion of international co-operation and global interdependence. Enslaving millions, the British Raj had prevented them from making a vital contribution to the universal swaraj of humanity. Gandhi flatly rejected any continuance of alien rule on the ground that it was demoralizing to the ruled. The oppressed had to endure indirect complicity with imperial iniquity, whilst seeing their own legitimate aspirations persistently frustrated. At the same time, however, Gandhi could not set great store by political independence alone; authentic swaraj, he felt, could originate only at the individual and village level. Just as individual swaraj involves a constant process of self-purification, so national swaraj requires national self-purification – the removal of social abuses, the elimination of economic exploitation, the transcendence of religious differences, the inauguration of spiritual rebirth, the radical reconstruction of internal structures, and the comprehensive reform of an entire social system. Whilst castigating imperial rule, Gandhi also identified the weaknesses that Indians themselves would have to overcome in order to realize true swaraj.

Swadeshi self-reliance was for Gandhi an integral component of swaraj. Just as satya and ahimsa can be taken as absolute values, although ahimsa is logically dependent upon satya, so swadeshi follows logically from swaraj. Swaraj can be derived from satya (for self-rule is the expression of the intrinsic truth of the individual) and swadeshi can be derived from ahimsa (for complete non-violence

requires full self-reliance). As a validating principle swaraj is prior to swadeshi, though in daily practice swadeshi provides the measure of realized swaraj. If swaraj is the individual and national goal, swadeshi is collective strength. By 'self-reliance', Gandhi did not intend to suggest any romantic notion of 'rugged individualism', but rather an active force only partially captured in phrases like 'self-help' and 'self-dependence'. He preferred the English term 'self-reliance' because it suggests an effort to do what one can for oneself, whilst leaving plenty of room for mutual assistance. Ultimately, Gandhi could see no real distinction between ethical self-transformation and working for the welfare of all.

Gandhi's concept of satya, with ahimsa as the means, gave rise to his compels doctrine of Satyagraha; his concept of ahimsa, with satya as the common goal, enabled him to develop the doctrine of sarvodaya or non-violent socialism. Self-dependence, when rightly understood and embodied, becomes the crucial lever, for non-violent social transformation. 'Self-dependence is a necessary ideal so long as, and to the extent that it is an aid to one's self-respect and spiritual discipline.' It is not an end in itself, for those who become responsible through moral and spiritual renewal become the quickeners who can awaken a new impulse in the hidden depths of social life. Though he had no detailed plan for social transformation, Gandhi cherished the ideal of Ramarajya at the heart of his political vision, and firmly believed that ahimsa would eventually win global acceptance as a universal criterion of civilized life. This conviction, coupled with his faith in the magical power of millions striving in a common cause, gave him a clear, if intuitive, sense of direction.

Sarvodaya was predicated upon the diffusion of power, yoked to a firm recognition of the moral priority of social virtue over sectional interest. Competition must make way for concord. To be effective, this shift in social and political perspective must be understood as a spiritual requirement in a civilized world, a revolutionary enterprise which would eventually benefit all humanity. As a macrocosm of the individual seeker, society as a whole must come to renounce everything not supported by the concept of mutual responsibility. In practical terms, therefore, pioneering witnesses to truth and non-violence are obliged to teach through example the necessity of shifting the axis of social life from an aggressive

emphasis on rights to an active concern with obligations. They must exemplify a spirit of fellowship that has nothing to do with levelling up or down, since each person's dharma is unique to himself. They must also renounce the material and psychological exploitation that cause poverty. The votaries of sarvodaya need not repudiate the innovativeness of the technological age, but they must shun soulless mechanization and trivial gadgetry.

Gandhi was deeply concerned with the entrenched tendency of State power to degenerate into active violence, but he was equally concerned lest human beings repudiate their humanity and lose their souls through abdicating individual moral responsibility for the sake of the Leviathan. The onus of responsibility for human life and universal welfare lies with the conscience of individuals, and it is a dangerous delusion to suppose that a human being can relinquish any portion of this responsibility in the name of social contract or legal sovereignty, tacit consent or rule of law. Nor can any moral agent give unconditional consent, for any reason, to the general body of laws, pronouncements, and programmes of any political institution. The freedom of the individual to serve universal welfare (sarvodaya) must be perpetually preserved in principle against all the claims of State authority. Only thus may society be forever assured of the regenerating influence of truth-force. The ultimate political ideal for Gandhi was a state of enlightened anarchy in which each person will become his own ruler. He will conduct himself in such a way that his behaviour will not hamper the well-being of his neighbours. In such an ideal state there will be no political institution and therefore no political power.

Though such a stateless society seems a remote ideal in a world of institutionalized violence, authentic progress along these lines depends upon the private and potent resolves of men and women of courageous compassion and calm determination who search within themselves for the seeds of wisdom and strength.

II. OBJECTIVES OF THE STUDY

If society is organised on the Gandhian ideals and the people are educated on the right lines, force would disappear. It is now universally recognised that war is not a necessary evil which must periodically appear, but something abhorrent, which can be ended if mankind is organised on an international basis and individuals are educated to respect the rule of law. There is nothing utopian about Mahatma Gandhi's ideals and techniques.

Following are the main objectives of the present study:-

1. To understand and highlight the relevance of Mahatma Gandhi's Philosophy and its importance in the working of present Indian Democracy.
2. To Analyse the Indian Democracy with the implementation of Gandhian Ideology.
3. To Assess the Mahatma Gandhi's Political Philosophy.
4. To know the Contributions of Mahatma Gandhi to Society and State.
5. To suggest measures to strengthen Gandhian Philosophy in Indian Democratic system.

III. IMPLICATIONS OF THE STUDY

Gandhian philosophy is not only simultaneously political, moral and religious; it is also traditional and modern, simple and complex. It embodies numerous Western influences to which Gandhi was exposed, but being rooted in ancient Indian culture and harnessing eternal and universal moral and religious principles, there is much in it that is not at all new. This is why Gandhi could say: "I have nothing new to teach the world. Truth and nonviolence are as old as the hills."

Mahatma Gandhi was an admirer of all religions – Hinduism, Buddhism, Jainism, Sikhism, Islam, Christianity and other. This does not mean that he accepted everything they preached. "He does not mouth the name of the Founder of Christianity", writes Will Durant in his appreciation of the Mahatma, "but he acts as if the Sermon on the Mount were his perpetual guide." If God is truth and truth is God, then there is nothing which stands in the way of persons of various religious affiliations coming together on the same platform, as seekers after truth. Even an

earnest atheist trying to explore the reality is a truly religious man. What is repugnant to the Gandhian way of life is dogmatism, fanaticism, intolerance, selfishness. Mahatma Gandhi was a secularist in the sense that he was against any discrimination between citizens on grounds of religion, sect or caste. But, he firmly believed that a State or society would be stable only to the extent to which it was based on ethical and spiritual ideals. What Gandhiji condemned most was cowardice, weakness of will, acquiescence in evil. He wanted man to create an ideal society by his soul-force, not to remain satisfied with things as they were. He was a great revolutionary, a great rebel, a great social reformer, but his weapon always was man's defiant spirit permanently committed to non-violence and love.

Gandhiji was an apostle of non-violence and love because, while violence and hatred brutalised men, love ennobled them and brought out the best in them. Non-violence as a method of agitation, the Mahatma believed, was bound to succeed, because there was no man, however tyrannical, domineering and acquisitive, who could indefinitely hold out against Satyagraha, against the appeal of the fighter for justice voluntarily submitting himself to suffering and sacrifice. Those who were not moved by appeals to reason, or by display of physical force, would not fail to respond to the appeal to their heart and to their soul. Underlying Gandhiji's faith in Satyagraha is his belief that man is fundamentally a spiritual being, and cannot long deny the spirituality within himself.

This shows that recently Democratic politics has been playing significant role in the structure as well as development of Indian socio-economic and political condition. In this work an attempt has been made to analyze the relevance of Mahatma Gandhi's Philosophy to present Indian Democracy even though Gandhian Principles included to the Indian Constitution as Directive Principles of State Policy in Part IV also.

IV. SIGNIFICANCE OF THE STUDY

Gandhi was a saint – in the tradition of Nanak and Kabir, Chaitanya and Tiruvallur, who worked unceasingly for human equality in their respective regions of activity through leading a life of devotion and continuous preaching, and on a larger scale, in the tradition of Buddha and Mahavira, Christ and Muhammad, whose message was for the whole of humanity-cannot be doubted. But Gandhi was a politician also, a politician who commanded all the tactics and strategies that make a politician successful, though different in methods from those followed by most of the politicians. In Gandhi's personality there is a unique combination of great heights to which saints and politicians can rise. Gandhi is one of the great saints that the world has produced – because he knew the true meaning of religion and life. He is one of the great politicians, because he knew the full meaning and significance of political power.

It was as early as 1908 that in a passage addressed to the British rulers in his first publication, *Hind Swaraj*; he had written “you have great military resources. Your naval power is matchless. If we wanted to fight with you on your own ground, we should be unable to do so, but if the above submissions be not acceptable to you, we cease to play the part of the ruled. You may, if you like, cut us to pieces. You may shatter us at cannon's mouth. If you act contrary to our will, we shall not help you; and without our help, we know that you cannot move one step forward.’ The British people must realize,” Gandhi wrote in 1930, “that the Empire is to come to an end. This they will not realize unless we in India have generated power within to enforce our will.” It is not a matter of carrying conviction by argument,” he wrote to Lord Irwin on the eve of march to the sea coast at Dandi for breaking the salt law. “The matter resolves itself into one of matching forces. Conviction or no conviction, Great Britain would defend her Indian commerce and interests by all the forces at command. India must consequently evolve force enough to free herself from that embrace of death.” “I was a believer in the politics of petitions, deputations and friendly negotiations,” he told a gathering during the course of the march. “But all these have gone to dogs. I know that these are not the means to bring this Government round. Sedition has become my religion.” “Sedition has become the

creed of Congress,” Gandhi had written ten years earlier. “Every non-cooperator is pledged to preach disaffection towards the Government established by law. Non-cooperation though a religious and strictly moral movement, deliberately aims at the overthrow of the government, and is therefore legally seditious in terms of the Indian Penal Code.” All that Gandhi wanted was to use force in a manner so as to build up his country’s strength and weaken that of the adversary and this he thought, could be done more effectively by using force in a non-violent manner – the withdrawal of cooperation and obedience by the subjects from their masters. Power is generally associated with violence. Political power can be won through non violent action – this was Gandhi’s message for humanity. Gandhi was not a utopian. He did not reject political power nor he did he, like the anarchists, try to abolish it. He could see that it was necessary to wield political power in order to counteract the political power of the adversary – which could be done only by building up countervailing political power – the major difference between him and most of the other political leaders being that he tried to cultivate political power through non-violent means. One might make a distinction between the two views regarding the basic nature of political power.

Although the study help us to know the growing importance and the relevance of Mahatma Gandhi’s Philosophy and its nature of working in the Indian democratic set up. The study is very relevant to present day situation.

V. HYPOTHESES

Gandhi gave several ideas for the people of India. This ideal, if realized, is capable of doing a great good to the ailments of present day society as well as state. The monopoly of power in the hand of a few can do hardly any good to establish a really harmonious and peaceful society which India needs today. It is not the concentration of power but the prevention of the abuse of that power through moral uprightness.

Following are the hypotheses of the present study:-

1. Mahatma Gandhi was a great idealist whose thinking was always on the highest level and he also claimed to be a realist. Mahatma Gandhi was a

great world leader and champion to raise voice against all sorts of oppression. His legacy and relevance is still revigorated and has been in vogue.

2. Gandhi did not think that Satyagraha as he conceived it was beyond man's power. It ennobles both the fighter for justice as well as the wrong-doer in the democracy.
3. According to Gandhi, 'Democracy is a way of life' that settling disputes in a non-violent manner; it required freedom of thought and expression.
4. Rejecting every form of exploitation and viewing all human beings as equal sacrificers for the welfare of all.
5. Democracy is a moral system that distributed power and assisted the development of every social class, especially the lowest.
6. People's interest and curiosity towards Gandhian philosophy in these days of constantly increasing process of globalization have amplified. Gandhian philosophy shows the way of Truth and solutions for unemployment also.

VI. METHODOLOGY

The whole study of Mahatma Gandhi's Philosophy and Democracy in India involves historical, descriptive and analytical method. Historical approach has been adopted depending upon documentary sources like the live telecast of Gandhians, leaders and scholars discussion have been viewed regularly. Writing and Speeches of eminent Philosophers as well as leader and Indian freedom fighters related to the Mahatma Gandhi's Philosophy in general and Indian Democracy in particular.

The second step, in this direction has been to study and evaluate the existing status of Mahatma Gandhi's Philosophy and Indian Democracy. The usual methodology comprised of documentary sources and personal interview of Gandhians in India.

In the third step, data has been collected from Secondary Sources such as the books, articles, national and international journals, dissertations, abstracts, Seminar and Conference Papers and News Papers etc. Hence the present study depends partly on Primary and partly on Secondary sources.

After the collection of relevant data and informations on the study, I have analysed and interpreted the data, locate problem areas, examine alternative solutions and advanced recommendations.

VII. LIMITATIONS OF THE STUDY

The present work is limited to the study of relevance of Mahatma Gandhi's philosophy and Democracy in India. There are so many ideas or concepts of Gandhiji concentrates with relating to the socio-economic, political, religious and moral. But present study is confined to the relevance of Gandhian Philosophy to India with comparing the working nature of present democracy in India.

VIII. SCOPE OF THE STUDY

The scope of the present study is limited to probe the origin and growth of Mahatma Gandhi's Philosophy and need of its relevance to the present national condition in general and Indian democracy in particular. Mahatma Gandhi's Philosophy has been studied in general and Indian democracy with comparing the Gandhian Philosophy in particular is the main subject theme of present study. The study also offers suggestions to adopt and strengthen the working nature of Indian democracy on the basis of Gandhian Philosophy.

IX. INTER-DISCIPLINARY RELEVANCE

The topic of the study is not only related to the area of Political Science but it has inter-disciplinary relevance. The relevance of Mahatma Gandhi's Philosophy and Indian Democracy has to be studied with comparing the present arena in the context of Socio-economic, moral, religious and Political environment of the nation. Hence the study relates to the area of Public Administration, Sociology, Economics, History and Philosophy also. The advances made in the private and business Sector as well as techniques and course contents of the premier Management Institutions, NGO's has to be kept in mind.

X. REVIEW OF RELATED LITERATURE

Present study depends on Books, Journals, Magazines and News Papers on the topic available at Tumkur University and some other Indian University Libraries. There are number of Books and articles on this topic. Some of the books and articles are as follows:-

Sridhar Tripathi has been written an important book namely “Gandhi His Life and Views” in 2007, which deals with the Gandhian perspective is a call to discover possibilities of an authentic living in the midst of liberalization, globalization and never ending struggle for power. As Gandhi would say, physical force is transitory, even as the body is transitory but the power of the spirit is permanent, even as the spirit is everlasting. The book entitled “Perspectives on Gandhian Thoughts” has been written by R.K. Pruthi and Archana Chaturvedi, in 2009, analyses Mahatma Gandhi was many faceted personality of world leaders’ call for return to Gandhian principles. Another important book on “Gandhian Contemporary world” has been written by M.K.Singh, in 2013, highlights in modern terminology, Gandhiji’s strategy is modified in terms of pattern of growth, Gandhian Perspective and Legacy, the true spirit of satyagraha, the ideal and the actual in Gandhi’s philosophy and movement with contribution of Gandhi’s Non-violence to world civilization. A. Prasad written a book on “Gandhi’s Views on Non-violence” in 2014, deals a succession of remarkable predecessors and elder contemporaries had quarried and broken the stones which helped Gandhi to pave the way for India’s independence.

The book by P.K. Gupta on the topic “Mahatma Gandhi’s Strategy and Indian Politics”, published in 2014 deals with Gandhi’s first significant encounter with the discrimination based on colour occurred in South Africa and he played a pivotal role in the freedom struggle of India.

The most important book written by Shyamal Das on “Gandhi in Contemporary World Order” in 2014 assess as Gandhi, Gandhism and Gandhian philosophy are of eternal importance. Even after six decades of his departure, a new wave of Gandhism is resurging. His principle are being widely discussed, applied

and adopted for ameliorating many contemporary problems in different parts of the globe. The book by J.S. Mathur on “Contemporary Society Gandhian Appraisal” in 2010 discussed objectively problems of peace, non-violence, trusteeship, technology, global warming, classless society, property related problems of a new world order. Another work is on “Gandhi: A Spiritual Journey” by M.V. Kamath in 2010, highlights with his childhood and early years in South Africa and it explores the search for truth and the spiritual transformation of Mohandas Karamchand Gandhi.

The book “Mahatma Gandhi at the close of Twentieth Century” by Ravindra Kumar focuses on communal harmony, value based politics and morality and ethics in public life are among those important characteristics and as far as possible make Ahimsa the basis of day to day behaviour which can be assumed as the foundation of views and practices of Mahatma Gandhi also. The book namely “India and Mahatma Gandhi” by Ravindra Kumar, published in 2010, throws search light on the method of non-violent satyagraha adopted by Mahatma Gandhi in political field and its success had wonderfully impressed many of his contemporaries.

Finally the book entitled “Gandhi: A Socio-Political Contributions to Indian Politics” by Hemraj Meen and Preeti Fenandez, published in 2013, traces the contributions made by Mohandas Karamchand Gandhi to the Indian freedom struggle throughout a variety of stages of its evolution and an examination of the book make known more than a few facets of Gandhi’s qualities including his unfathomable sense of national pride, enthusiasm to carry with him all parts of society, flawless character, honesty, frankness, his knowledge of facts and his wonderful memory.

However, no comprehension and scientific analysis of the ‘Relevance of Mahatma Gandhi’s Philosophy and Indian Democracy: A Comparative study’ has been attempted so far and the present work aims to filling this gap.

XI. CHAPTER SCHEME

The present study is structured and presented in the following Six Chapters.

The First Chapter presents the Research Design through Introduction, Objectives of the Study, Statement of the Problem, Significance of the Study, Hypothesis, Methodology, Limitations of the Study, Scope of the Study, Inter-disciplinary Relevance, Review of Related Literature and Chapter Scheme.

The Second Chapter deals with Biographical Sketch of Mahatma Gandhi.

Third Chapter analyse The Philosophy of Mahatma Gandhi.

Fourth Chapter explains Gandhi's Ideas on Society, State and Sarvodaya.

Fifth Chapter assess Comparative Study on Relevance of Gandhian Philosophy and Indian Democracy.

Sixth Chapter deals with Summary and Conclusion.

Biography, Index and Photographs of Mahatma Gandhi are also given at the end of the Chapters.

XII. CONCLUSION

Mahatma Gandhi was not a methodical philosopher but a man of action and a leader who commanded considerable influence over men. Like Buddha and Socrates, Gandhi stressed only certain basic values and did not systematically elaborate the essential philosophical postulations and the sociological, political and economic implications of his theories at an advanced intellectual level. However, he certainly had emphatically put forward certain fundamental ideas for the regeneration of man and the reconstruction of society and politics and in this sense he could be regarded as a moral, social, economic and political thinker. His greatness laid in hi towering character, his political moral leadership, his inner intuitive experiences and his messages of truth and non-violence. He was also a prolific writer of force and power. His writings touched almost all the social, educational, cultural, economic and political problems of the contemporary world. Although not a system-builder in the academic sense of term, Gandhi had expressed many ideas, which are highly relevant to the modern age.⁶

As a symbol of Indian struggle for freedom, Mohandas Karamchand Gandhi has been famous all over the world. In India, his life and deeds have been fascinating human minds. Very influential in the first half of the 20th century, nowadays he is cherished as the Great Teacher. His monument built near the Parliament in New Delhi and his face looking from every rupee remind of his message to change the lives of the oppressed citizens of the British Raj. They called him “Mahatma” usually, although not precisely translated as the Great Soul, Bapu/ Father or “Father of the Nation” and collected his teachings in the National Museum in the country’s capital.⁷

Gandhiji’s views on the state flow from his philosophy of human nature and destiny above delineated. Revealing his vision of a democratic state in an independent India, Gandhiji said:

I hope to demonstrate that real swaraj will come not by the acquisition of authority by a few but by the acquisition of the capacity by all to resist authority when abused. In other words, swaraj is to be attained by educating the masses to a sense of their capacity to regulate and control authority.⁸

The state is the servant of the citizen’s urge for fulfilment; it exists to ensure his growth and development, this growth and development is essentially psycho-social, moral and spiritual but needs for its base economic security and political stability; the latter is the fruit of intelligent cooperative labour and the spirit of service arising from the ethical sense of interdependence. This involves a wide diffusion of the inseparable values of truth and non-violence in society. Democracy cannot survive without this elevation of the citizen on the moral plane. Gandhiji said: “My notion of democracy is that under it the weakest should have the same opportunity as the strongest. That can never happen except through non-violence.”⁹

XIII. NOTES AND REFERENCES

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