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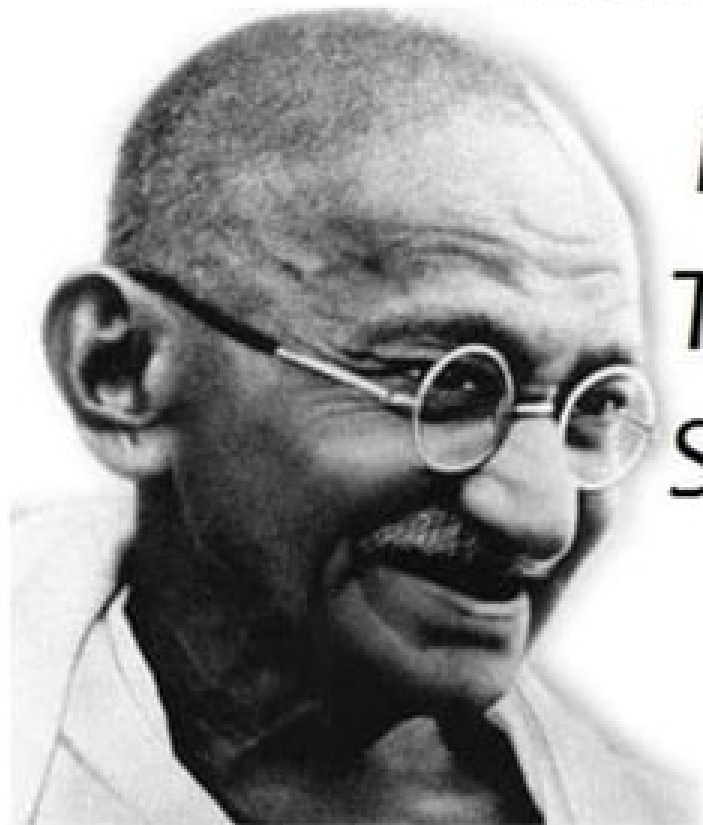
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Mohandas Karamchand Gandhi

## Ideas on State



*Be The **Change**  
That You Want to  
See In The World.*

# Introduction

- ❖ Mohandas Karamchand Gandhi affectionately called as “Mahatma” and “Father of the Indian Nation” was not academic philosopher but he has stressed some fundamental ideas for the regeneration of man and the reconstruction of society and politics.
- ❖ Gandhi was a man of Action, a Karmayogi and a Realist . His political and social philosophy is based upon his own observation and experience.
- ❖ He was greatly influence by Hinduism, Jain Buddha’s and Christian Philosophy. These Philosophies helped him to fight the Battle of India’s Freedom and Racism with the Weapon of Non-Violence.

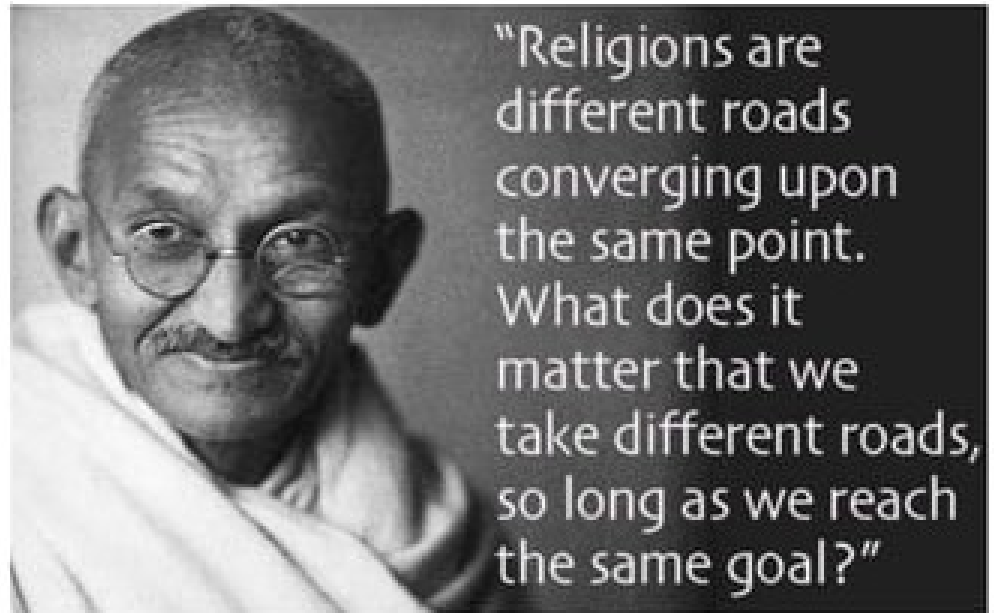
# Gandhian Philosophy

The Philosophy is based on the concept of the  
Unity and Existence.

Gandhian Philosophy is based on

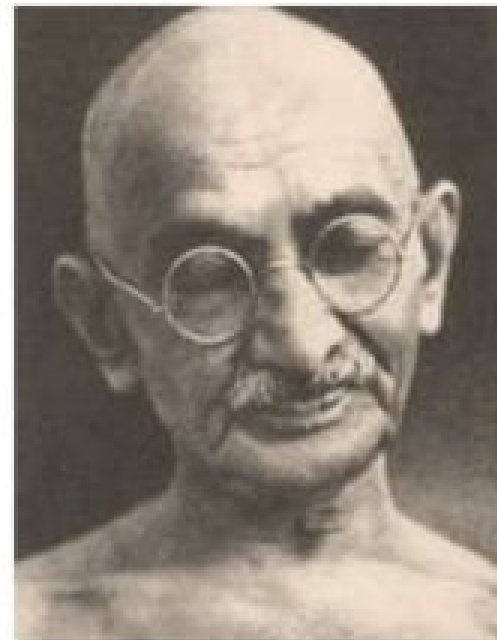
Three Principles

- ❖ Truth
- ❖ Ahimsa
- ❖ Purity



## Truth

- ❖ According to Gandhiji God is Truth ,i.e. Self-Existent or the Highest Consciousness.
- ❖ For him Truth is the Sovereign Principle that every Human should Search for.
- ❖ According to Gandhiji Truth will alone at the End.

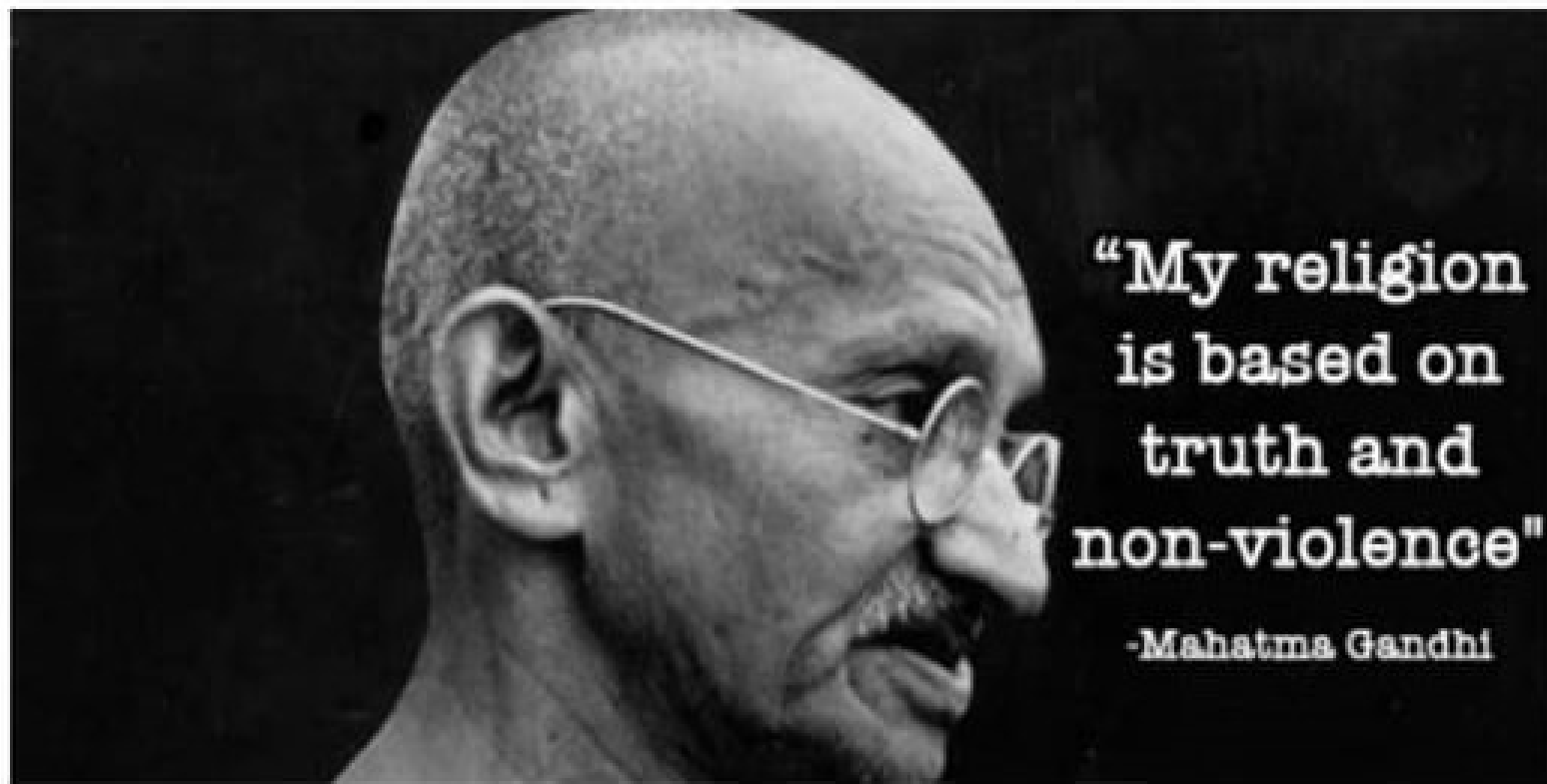


THERE IS  
NO GOD  
HIGHER  
THAN  
TRUTH  
  
-MAHATMA  
GANDHI

# Ahimsa

- ❖ For achieving Truth Gandhi stressed on following :
  - Prayers
  - Dedicated Humanitarian Service
  - Purity of Personal Life in Thought , Life and Body.
- ❖ For Gandhiji Ahimsa and Truth were like Two Sides of the Same Coin.

- ❖ According to Gandhiji , Non-Violence was the law of Species as Violence is the law of the Brute.
- ❖ He opposed violent methods to serve even the Noblest of Causes.
- ❖ Gandhiji explained that India's Non-Cooperation was not with Britain but with System they had established in India.



## Purity

- ❖ Gandhi Stressed on Purity of Ends and Means. He said “End” is not our hands , whereas “Means” are in our control and we should keep them Pure.
- ❖ He transformed the Principles of Truth , Ahimsa and Purity of Ends and Means into a Social and Political technique for transforming the Individual and Society.
- ❖ Gandhi applied these Principles to Political , Economic and Social Institution.



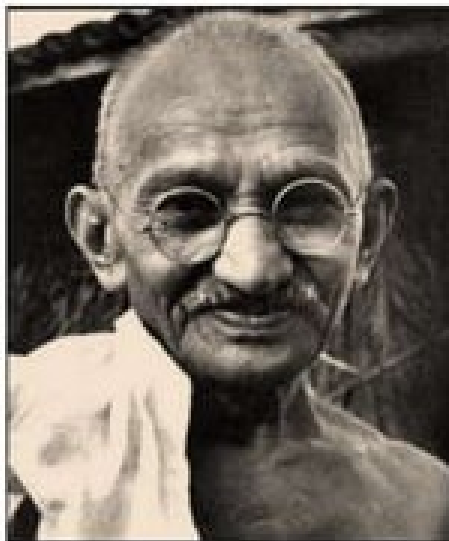
## Philosophy of State

While applying the Principles of Truth , Ahimsa and Purity to the Social and Political fields , Gandhi developed various theories for States , which are as follows :

- ❖ Gandhi was a Critical of Western Democracies.
- ❖ Gandhi's concept of Swaraj.

## ❖ Critical Of Western Democracies.

- According to Gandhi , Western Democratic procedures are a negation of Democracy , which had the tendencies of imperialism.
- He didn't believed in the limitless expansion of Capitalism and Exploitation of the Weaker.



My notion of democracy is that under it the weakest should have the same opportunity as the strongest. This can never happen except through non-violence.

(Mahatma Gandhi)

## ❖ Concept of Swaraj.

- According to Gandhi Political Independence was not an end in itself but was the first step for Swaraj.
- He gave importance to Religious Consciousness , Personal Purification and Morality of the State.
- He said “Democracy is a Great Institution” , but he laid greater stress on decreasing the possibility of it’s Misuse.

## Philosophy of True Democracy

Gandhiji wanted India to evolve as a “True Democratic State” for these , he laid down certain conditions , which are as follows :

### ❖ Political Decentralization

- Gandhi said democracy should be developed from the Grass-roots.
- He laid great stress on Decentralization of Power so that participation of each and everyone could be possible.

## ❖ Economic Decentralization

- Gandhi's economic thought is related to Rural Development.
- He gave emphasis to Cottage Industries and Hand Spinning and Hand Weaving.
- He advocated the Principle of "Belongs to him who Tills it" and "Charkha".



## ❖ Education

- Gandhi put forward the concept of Nai Talim.
- He stressed on Compulsory Primary education for acquiring some Skills.

## ❖ Renunciation of Power-Politics

- According to Gandhi Politics is not art of getting Power and Prestige.
- He believed disassociation of politics from Morality enables the rich to manipulate the politics to their advantage .

## ❖ Satyagraha

- It is a technique of Revolution and Fighting based on Non-Violence , resisting Injustice.
- It is based on the Principle of “Purity of Ends and Means”. Fighting for Truth and Justice is one’s Natural Right .
- Gandhiji applied Satyagraha against Social , Political and Economic injustice.



## ❖ Social Ideas

- Gandhi found that in the Indian Society , there are multiple bases for violence i.e. Caste , Religion , Economic.
- He said society cannot become strong unless Untouchability is Eliminated , Position of Women is Improved and Communal Unity is achieved.

## ❖ Theory of Right

- Gandhi's concept of Rights is related to Equality and Justice.
- He said Political Freedom without Social and Economic Equality is Illusory.
- He stressed on Equal Rights of man and Co-relation between the Rights and Obligations.

## ❖ Trusteeship

- Gandhi's Theory of Trusteeship is a firm step towards establishing Social Justice , Economic Equality and Economic Growth.
- He said there should be No Accumulation and Useless Possession.
- Gandhi propounded a Theory of "Social Capital".

## ❖ Sarvodaya

- It is a Non-Violent Socialism , for Distributive Justice.
- Gandhi's concept of Sarvodaya is based on the concept of the Unity of Existence.
- Gandhi's Sarvodaya centre's around the Small Republic where the mass of people manage their affairs without depending on the State.



# Evaluation

- ❖ Gandhi wanted a Spiritualization of Politics . In the context of Modern India he appeared as a Ruralist . Decentralization of Power was a Key concept in his Theory of Democracy.
- ❖ He always stressed on Supremacy of Ethical Values. He also stressed the Purity of Means for the realization of Political Objectives.
- ❖ In democracy of Gandhi's imagination Equal Rights , Freedom , Justice to all were most important.
- ❖ Hence the emphasis in the Gandhian scheme of politics is always on Individual and Individual Purification.

Any questions?



Thank You